

December 5, 1995
Vol. 169, No. 48**FOR THE RECORD****Lottie Moon**

This is the week of prayer for foreign missions among Southern Baptists nationwide, an annual event related to the Lottie Moon Christmas Offering. See pages 1 & 11.

Dockery nominated

Trustees of Union University in Jackson, Tenn., will be asked this week to elect as their new president David Dockery, vice president for academic administration at Southern Baptist Theological Seminary. See page 2.

First female

Suzanne Jeanes McElwain is the first female named a chief chaplain in the Kentucky prison system. See page 3.

Something new

The Western Recorder introduces a new column this week called He Said/She Said, which will examine real-life issues of family and relationships from the different perspectives of males and females. See page 5.

Editorial

It's Christmastime: Someone stop us before we spend again. See page 5.

Ethical dilemma

Christian ethicists have expressed divided opinions on President Clinton's decision to send U.S. troops to help enforce a peace treaty in the former Yugoslavia. See page 10.

Campolo takes on tobacco and politicsBy Mark Wingfield
Interim Editor

Heard any good sermons against smoking lately?

It's not likely, according to outspoken evangelical author and preacher Tony Campolo.

Campolo, professor of sociology at Eastern College in St. Davids, Pa., tackles the question "Do real Christians smoke?" in his latest book, which bears an equally provocative title: "Is Jesus a Republican or a Democrat?"

If the church is to be "pro-life," it ought to speak out against the dangers of smoking, Campolo argues. "It seems like the church has given up condemning smoking as a sin just when the reason to do so is indisputable and the urgent need for such sermons has become abundantly clear."

He quotes a critic of Christianity who said, "The problem with evangelical Christians is that they think life begins at conception and ends with birth. They act as though life should be protected up until a child is born, and then after that—forget it."

The church ought to be consistent in its message, Campolo declares. "Smoking takes almost one-third as many lives as are wiped out by abortions, yet there

□ See Campolo takes on ..., page 10

Stay-at-home moms gaining attentionBy Ken Walker
State Correspondent

While social observers don't agree on the depth of a trend toward working women returning home, Cindy Abernathy can see evidence of such a trend all around her in her Northern Kentucky community.

Abernathy is a member of Latonia Baptist Church, where her husband, Jim, is pastor. She is one of six college-educated, professional women in her neighborhood who have left jobs in recent years to concentrate on raising their children.

Abernathy taught music for 16 years before the birth of her son, Clayton, in June 1994.

"I feel I'm the best caregiver he could have," she said. "I wanted my priority to be him instead of teaching school. I took a year off because I had tenure and fully intended to go back. But I decided my heart wasn't in it."

Though the numbers don't indicate a huge shift—dual-income families still outnumber single-income families 3-to-1—the discussion of women leaving the workplace is rapidly gaining prominence.

One example is Anna Quindlen. The former New York Times columnist quit her job last December to stay home to write novels and raise her children.

Not only did that receive considerable media coverage, her recent speech in Louisville again focused attention on the issue.

In the Christian world, the recent release of Larry Burkett's book, "Women Leaving The Workplace," will add more fuel to the dialogue.

The author and nationally-syndi-

cated radio host said he decided to solicit feedback on the topic after detecting a trend the past five years. He gathered thousands of letters on the subject, many of which are excerpted in the book.

The project was spurred by the marketing director of a large pantyhose manufacturer telling Burkett of a 25 percent drop in sales.

The company primarily attributed that to women leaving the workplace and not needing as much pantyhose for their more casual, domestic wardrobes.

Burkett, a member of Blackshear Baptist Church in Oakwood, Ga., doesn't judge whether mothers should or should not work outside the home. His book aims to prepare those who want to make the step.

"This decision is not a woman's—it's a man and a woman's," he said. "The husband is an integral part of it. A woman can't go home and expect to trim their lifestyle, stop entertaining and vacations and all that, if the husband's not committed to it."

If women had their choice and money wasn't an issue, it appears there would be a massive change in society.

A recent nationwide poll by Louis Harris and Associates found that if they had enough money to live comfortably, only 15 percent of working women would continue to work full time.

Another 33 percent would choose

to work part time, 31 percent would stay at home to care for families and 20 percent would choose volunteer work.

Statistically speaking, the number of working women ages 25 to 44 declined in the United States last year for the first time in 25 years.

But Robert Parham of the Baptist Center for Ethics questions whether that statistic should be interpreted as a widespread female yearning for domestic life.

Researchers need to ask why women have left work, he said, suggesting one factor could be large numbers of females employed in blue-collar jobs that have moved abroad.

"What I often see is professional, white women who take what I call an extended sabbatical to go back home and raise their children for a couple years, then re-enter the work force," he explained. "I don't see enough data to call it a trend."

David Blankenhorn of the New York-based Institute for American Values agrees in part. Particularly among middle-class women, he sees a slowly growing desire to spend more time at home.

The change is not that dramatic, he said, and many people can alter their opinion but not their behavior.

However, Blankenhorn said a new outlook could revolutionize the nation's cultural values, placing a higher value on women at home than in

□ See Stay-at-home moms ..., page 9

Stay-at-home moms and dads

Changing world demands renewed attention to missions

RICHMOND, Va.—Although humans have crisscrossed the world with boundaries that define national borders, God has a different perspective, according to missionary strategist Avery Willis.

God looks at the world and sees people, suggests Willis, senior vice president for overseas operations at the Southern Baptist Foreign Mission Board. And God sees one-third of the world without any Christian witness, he adds.

"When God looks at the world, he doesn't see a map of nations. He sees the peoples of the world," Willis says. "That's one of our perspectives that needs changing. God sees things totally different than we do."

Despite the massive advances of the Christian gospel around the world in 21 centuries, 2,466 people groups still have never heard it. Those people—called "World A" by missiologists—account for 1.68 billion people, or 31.5 percent of the world's population.

Many inhabitants of World A are Muslims or Hindus who are unrecep-

tive or even hostile to the gospel. Many live in countries where Christian faith is illegal and missionaries are barred from entry.

In such countries, familiar strategies for proclaiming the gospel can't be used, notes Dellanna O'Brien, executive director of Woman's Missionary Union, an auxiliary to the Southern Baptist Convention.

"In nations closed to the gospel, traditional methods of sharing it are impossible," she says. "How do we reach those who can't attend a church, read a Bible or know a Christian? Are they beyond the reach of the good news?"

A decade of contact with closed countries has helped identify non-traditional approaches to reaching World A, Willis says. For example, most World A countries welcome skilled and professional people, relief workers and development experts with abilities matching those countries' needs.

Reaching World A with the gospel, while maintaining an adequate witness in the rest of the world, will require Southern Baptists to at least



TASTE AND SEE English-language Bible study and cooking bring together these women in the Hong Kong kitchen of Southern Baptist missionary Su Shu-Hwa Gardner (standing). Gardner combines cooking instruction and Bible study in her evangelism efforts, akin to the biblical admonition to "taste and see that the Lord is good." (FMB photo by Don Rutledge)

double the number of workers dedicated to the task, Willis says.

"To assign one worker to each unreached group will take a mission force equal to our present number," he says. "We must meet this challenge by doubling our force and providing resources to get the job done."

Toward that end—and to recog-

nize 150 years of Southern Baptist missions at home and abroad—a \$100 million goal has been set for the 1995 Lottie Moon Christmas Offering for foreign missions. That's a 16.37 percent increase over last year's \$86 million goal.

And it still would be only a begin-

□ See Changing world ..., page 11

BAPTISTS

Dockery nominated at Union University

By Mark Wingfield
Interim Editor

JACKSON, Tenn.—David Dockery, vice president for academic administration at Southern Baptist Theological Seminary, has been nominated to become president of Union University, a Baptist school of about 2,200 students located in Jackson, Tenn.

Dockery, 43, came to the seminary staff in 1992 as dean of the theology school and became the seminary's top academic officer in 1993. He has been widely credited as a cohesive force among the seminary faculty during three tumultuous years of transition on the Louisville campus.

John Drinnon, a Memphis, Tenn., layman and chairman of Union University's trustees, confirmed that a special trustee meeting has been called for the first week of December for the purpose of hearing a recommendation from the presidential search committee, which he also

chairs. However, he stopped short of identifying Dockery as the nominee.

Dockery likewise declined to comment on the situation at this time. However, several seminary sources have confirmed that Dockery is indeed the nominee.



Dockery

"It's premature to say" until the full board meets, Drinnon said. "We've interviewed Dr. Dockery for the position of president, and the full board of trustees will be meeting sometime in December."

However, Drinnon offered a high evaluation of Dockery, calling him "a great man of conviction and vision."

"We've been very impressed with his philosophy of education, his theology and his understanding of Christian higher education," Drinnon said. "His leadership style seems to be one of a person who builds consensus. He's team-oriented, and we think would be the type person who could lead Union into the next century."

If elected to the post, Dockery would succeed Hyran Barefoot, who

is retiring as university president May 31.

Dockery came to the seminary from Nashville, where he was general editor for Broadman Press. Prior to that, he taught New Testament at Southern Seminary and Criswell College in Dallas. He also was pastor of Metropolitan Baptist Church in Brooklyn, N.Y., from 1982-84.

He holds the doctor of philosophy degree from the University of Texas at Arlington, master's degrees from Texas Christian University, Southwestern Baptist Theological Seminary and Grace Theological Seminary, as well as a bachelor's degree from the University of Alabama at Birmingham.

Dockery served as the first general editor of the New American Commentary series, currently being published by Broadman & Holman. He has edited or authored numerous books, the most recent of which is "Christian Scripture: An Evangelical Perspective on Inspiration, Authority and Interpretation."

He and his wife, Lanese, are the parents of three teenage boys.

Missionaries fired for charismatic practices

By Greg Warner
Associated Baptist Press

SINGAPORE (ABP)—A Southern Baptist missionary couple in Singapore has been fired by the Foreign Mission Board for promoting charismatic practices.

Charles and Sharon Carroll, 13-year missionary veterans, were dismissed as missionaries for practices "not consistent with what Foreign Mission Board personnel should be encouraging and leading," according to their letter of termination.

The FMB has condoned charismatic practices—including speaking in tongues, healing, laying on of hands and exorcism—at the Community of Praise Baptist Church in Singapore since the Carrolls founded the church in 1990.

Jerry Rankin, who was area director for FMB mission work in that region before his election as FMB president in 1993, encouraged and supported the Carrolls' ministry at the time, according to both Carroll and Rankin. But recently the practices simply went too far, Rankin said.

At issue is the experience of "falling under the Spirit," also called being "slain" in the Spirit, in which a worshiper falls to the floor apparently in an unconscious or semi-conscious state. The practice is not a major element in worship at the Singapore church, said Carroll, the church's pastor, but it has been seen more frequently in recent months.

Rankin said the charismatic practices at Community of Praise have caused "dissension and confusion" among Baptists in Singapore and that

the Carrolls are guilty of insubordination. "All of that kind of worked together" to force the termination, Rankin said.

Carroll, 41, said he sees no evidence of dissension among Baptists in Singapore, where charismatic worship is common. And he and his wife insist they have not violated any FMB policy or the agency's doctrinal statement, "The Baptist Faith and Message."

The couple was asked to resign but refused, saying it would be unethical. They are appealing their termination, which takes effect Dec. 31.

"We don't want to leave the FMB," Charles Carroll said. "Southern Baptists have demonstrated that God has had his hand on this denomination."

The couple has asked to present their side of the story to FMB trustees in person, but Rankin said no decision has been reached on that request. Missionary terminations are not final until affirmed by FMB trustees, who could consider the case during their December meeting.

If the appeal fails, Carroll said he hopes to remain as pastor of the Singapore congregation, which sponsors an effective church-starting program in Southeast Asia. The church has agreed to take on responsibility for his financial support.

Rankin, whose 1993 election as FMB president was threatened by his own private, infrequent practice of speaking in tongues, said the FMB allows "a great deal of latitude" for the spiritual experiences of missionaries. But missionaries cross the line, he said, when they teach that charismatic practices are "normative." Carroll crossed that line, Rankin said.

Carroll said he recently preached a sermon in which he encouraged worshipers to be open to the Holy Spirit's moving, including "falling down,"

SBC statesman Herschel Hobbs dies Nov. 28

OKLAHOMA CITY—Southern Baptist statesman Herschel Hobbs died Nov. 28 at Baptist Medical Center in Oklahoma City of a heart attack.

Hobbs, 88, was the Southern Baptist Convention's most prominent statesman in the last half-century.

A popular theologian with mass appeal, Hobbs was commonly regarded as the denomination's leading expert on Baptist beliefs.

Hobbs chaired the committee in 1963 which wrote the Baptist Faith and Message statement.



Hobbs

The statement, while not intended as a creed, describes common Baptist beliefs and is the official doctrinal position of the nation's largest non-Catholic faith group.

Hobbs had been hospitalized three times in recent weeks with congestive heart failure.

He was longtime pastor of First Baptist Church in Oklahoma City and was named pastor emeritus there after his retirement in 1972. He was SBC president in 1962-63 and from 1958 to 1976 was the featured preacher on the Baptist Hour radio program, reaching an estimated 50 million listeners a week.

Hobbs wrote 103 books, including a quarterly manual commonly used by adult Sunday school teachers as background material for weekly Bible study lessons.

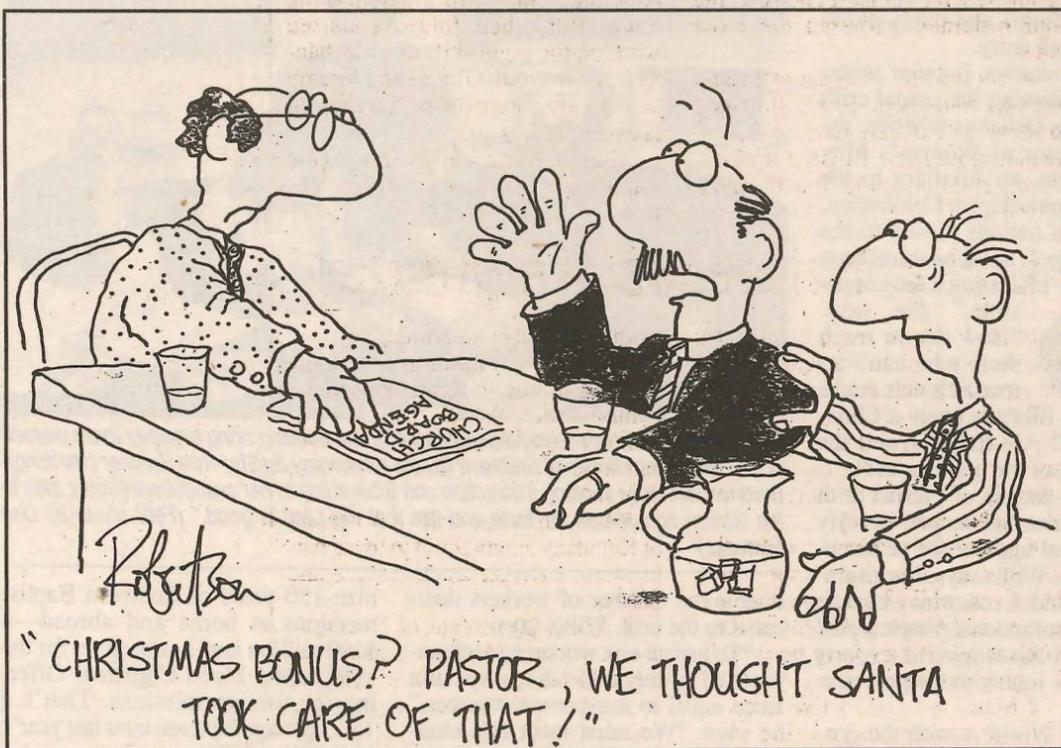
He also was on the committee which issued the 1986 Peace Committee report.

Hobbs served as a trustee of the SBC Foreign Mission Board, New Orleans Baptist Theological Seminary and Southern Baptist Theological Seminary, the seminary from which he received master's and doctoral degrees. He also served on the SBC Executive Committee, as well as in dozens of other denominational roles.

Among his several pastorates, Hobbs served Crestwood Baptist Church in Crestwood, Ky., from 1937-38.

"Our Southern Baptist Zion has lost one of its greatest stalwarts, one of its greatest preachers, one of its greatest biblical commentators and one of its greatest church leaders and builders," said W.A. Criswell, pastor emeritus of First Baptist Church in Dallas, whose friendship with Hobbs began when they were students at Southern Seminary.

Compiled from Baptist Press and Associated Baptist Press reports



KENTUCKY

First female chief chaplain named in a state prison

By Melanie Childers
Staff Writer

LA GRANGE—Kentucky Baptist Suzanne Jeanes McElwain is bending bars of gender roles in her effort to help prison inmates find spiritual breakthroughs.

Named chief chaplain at Luther Lockett Correctional Complex in La Grange Nov. 16, McElwain became the first woman to serve in that capacity through the state's prison system.

A member of Broadway Baptist Church in Louisville and a graduate of Southern Baptist Theological Seminary, McElwain worked at Wayside Christian Mission and Kentucky Alliance for the Mentally ill before joining the Luther Lockett staff as assistant chaplain about two years ago.

McElwain's gender created some conflict at first, she acknowledged.

"The first time I led a Sunday service, they all got up and left," McElwain said, noting many inmates tend to think conservatively. That was more than a year ago.

"They've tried me, pushed me ... but I do feel called here," she said. Today it is common to see scores of inmates in weekly worship and as many as 30 at a lively Thursday afternoon Bible study, which she leads.

Most inmates have grown to accept her, said McElwain, who is en-

dorsed by the Southern Baptist Home Mission Board's chaplaincy commission. When she announced her new position during a recent Bible study, many inmates responded with "amen."

"I'm thankful for you being here to share the word with us," one inmate commented later.

Warden Steve Berry said the administration has been pleased with McElwain's contribution to the prison complex.

"She's very good," he said. "She has a lot of energy for the job."

As chief chaplain, McElwain is responsible for scheduling all religious programs, coordinating volunteers and ensuring adequate opportunities for inmates' religious expression.

"I am basically the pastor of this facility," she said. "I am a facilitator to make sure spiritual needs are met."

McElwain usually arrives on the yard by 7 a.m. and has the chapel doors open 9 a.m.-3 p.m. daily. In addition to leading Bible studies and worship, she spends considerable time helping inmates deal with family emergencies. Additional time is devoted to counseling.

About 1,000 men are imprisoned at Luther Lockett, a medium-security institution. The overwhelming majority of those inmates have been convicted of violent crimes or sex crimes.

"It's not cool to be a Christian on this yard," McElwain said, noting a popular attitude that Christ was killed on the cross because he wasn't smart enough to avoid it.

"We've got a lot of unchurched men here," she said. "A lot of unbelievers, and a lot of people with an unhealthy (image of) God."

Yet McElwain doesn't claim a righteousness that sets her apart from the inmates.

"Since I've come here, I've recognized that we're all doing time," she said. Humanity has been struggling to regain wholeness from the first broken relationships between God and Adam and Eve, she noted.

"We're all separated from God. These inmates are doing time, I'm doing time. That's where I connect with them."

McElwain expressed deep gratitude to Woman's Missionary Union and her formative church, Walnut Street Baptist in downtown Louisville, for helping her hear God's call. She entered seminary in 1983 expecting to prepare for a career in missions.

"It didn't work out the way I thought," she admitted. "Whoever would have thought God would call me to prison?"

Yet McElwain's strong commitment to prison chaplaincy is evident. "I want to see God move on this yard," she said.

McElwain emphasized the role

of the Christian community in developing ministry to prisoners. "I need volunteers," she said. "Anything a church needs on the outside, I need in here."

For example, inmates have requested a choir director to lead them in an ensemble.

Some inmates even have offered to contribute to a fund that would increase the chaplaincy staff and establish a clinical pastoral education program at the complex.

McElwain also noted the importance of church members' prayers for inmates' rehabilitation.

"A transformed spirit is the only thing that will change them," she said.

FIRST FEMALE Suzanne Jeanes McElwain, the first female named chief chaplain in a Kentucky state prison, leads a Bible study at Luther Lockett Correctional Complex.



Hawesville Church ordains first African-American deacon

By Joyce Sweeney Martin
Staff Writer

HAWESVILLE—With little fanfare, Hawesville Baptist Church ordained its first African-American deacon this fall.

Tracy Johnson, a Hawesville native and a member of the church since 1992, was one of four deacons selected by congregational vote and ordained Oct. 1.

While such an election is rare in the mostly-white churches of the Kentucky Baptist Convention, it just "happened" for the Hawesville church, interim pastor Wallace Morris said.

Johnson, 34, had proven himself as a leader in the church, and his selection as a deacon by fellow church

members was an outgrowth of his "faithfulness to the church," Morris said.

Church moderator and long-time deacon Martin Robertson agreed. To elect Johnson was "the natural thing to do," he said.

"Color had no bearing; he was elected because of his faithfulness and participation in the church, and because of his beliefs," Robertson said.

Acknowledging that in past years the Hancock County town had reflected a segregated society with such things as "colored" and "white" restrooms and that the 160-year old church once had a balcony designated for slaves, Robertson said times have changed. According to the former mayor, who has been a dea-

con at Hawesville Baptist for 49 years, "We have a better understanding today."

Johnson and three other men were the top vote-getters in what Morris called the "looking out among you" method of selecting deacons. Instead of receiving a roster of names from which to choose, church members wrote in their selections on blank ballots distributed in the Sunday morning worship service. Twenty five people received at least one vote; the four ordained garnered the most votes.

A committee of deacons talked with the four about their willingness to serve a four-year term. All four, including Johnson, Richard Buskirk, Derek Pritchard and Joe Daniels, agreed.

For Johnson, the decision to say yes had been made in prayer. "I had prayed to God to show me what he wanted me to do," he told an Associated Press reporter. "When I was elected, I felt it was his will."

And it was through prayer that the Johnsons came to the church in the first place, Terry's wife, Glenda, told Associated Press. Previously, they and their son, Jeremy, 13, had commuted to a predominantly African-American church in a neighboring town. But when Johnson started working the night shift as a mechanic at an area mill, Glenda and Jeremy began attending evening services at Hawesville Baptist.

They knew right away Hawesville Baptist was the church for them, she said.

Drug & alcohol abuse less in Kentucky, but needs are greater

FRANKFORT—The good news is that drug and alcohol use, abuse and dependency is less of a problem in Kentucky than in the United States as a whole.

The bad news is that treatment for those who abuse drugs and alcohol is less available in Kentucky than elsewhere.

These are results of a first-of-its-kind survey of Kentucky households conducted this spring and summer by the Kentucky Center of Drug and Alcohol Research.

The telephone survey targeted Kentuckians 18 years of age and older.

About 12.3 percent of Kentucky adults, or 330,000 people, are in need of substance abuse treatment, according to the survey. Only 17,200 people reported having recently received such treatment.

Kentucky's men are almost four times as likely to need or be receiving treatment as women, the survey also revealed.

The survey found:

■ Nearly 90 percent of Kentuckians have tried alcohol during their lives, but only one-third reported having used alcohol recently. Four percent could be classified as "heavy users" of alcohol, meaning they had

consumed five or more drinks at a time on five or more separate days in the preceding month.

■ About half of young adults ages 18-25 are current drinkers. That compares with 63 percent of 18- to 25-year-olds identified as current drinkers in a national survey.

■ About 30 percent of Kentuckians have used an illicit drug during their lives, while 3 percent admit any recent use. About 6 percent of Kentuckians admit they have used an illicit drug in the past year.

■ Males are almost five times as likely as females to be using illicit drugs. Rates of use also are highest

among non-black minorities.

■ Marijuana is the most commonly used illicit drug in Kentucky and the United States. About 29 percent of Kentuckians 18 and older said they had used marijuana at some time in their lives.

■ Less than one-half of 1 percent of Kentucky adults admit to using hallucinogens, cocaine, crack cocaine and opiates.

■ About 20 percent of Kentuckians under age 35 are considered either dependent on or abusing alcohol or illicit drugs. The rate of abuse and dependency is 10 percent for those 35 and older.

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

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BAPTIST FORUM

Doctrine important

There seems to be a growing revulsion against many Southern Baptists against teaching and preaching doctrine. It's part of the movement to water down the Bible to make it meet the very low standards of the great gray area of ecumenicism.

The Bible declares, "The time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4:3-4)

What is doctrine? It is teaching. What is sound doctrine? It is all of the teaching in the Bible from the first verse in Genesis through the last verse of Revelation. It is the teaching by which we are to live as Christians.

Some Southern Baptists insist we can't be certain about any specific

doctrine—that we can't know for sure what is right and what is wrong. That's like accusing God of not being able to communicate what he really means in the Bible.

The fact is that adherents to "worldly, feel good religion" won't put up with sound doctrine. They demand teachers and preachers who tickle their ears with pleasant platitudes.

Churches that reject sound doctrine become religious clubs. In a few years they will lock their doors and board up their windows. God will not bless them when they reject the sound teaching of the Bible to fumble around in their own self-made gray areas.

*William R. Hagan
Taylorsville*

Find a way out

Did we think before the radical Cedarmore motion? There were two things related to the Cedarmore transition committee which were unfortunate. One was that after a year of work, the committee was not allowed to make its report to the Executive Board as previous convention action required.

Second, the action which was to save Cedarmore, which the committee was not recommending to sell, has created serious problems—major financial problems—for both camps.

Because of this action, the convention will no longer be responsible for salaries, insurance, maintenance, improvement to property, or the promotion of and placing of programs at either camp. This now becomes the responsibility of each camp's board of trustees. Unlike the schools, the trustees will not have the resources to raise funds for both construction and operation costs.

When you consider that the trustees are legally responsible for the institution and can be sued for financial breakdowns, this makes it difficult for people to accept both the responsibility and legal liability.

The fact that the maker of the motion has never sent a child to Cedarmore tells us that there was too much political maneuvering and not enough responsible thinking.

The Executive Board needs to offer the camps a way out and maintain a responsible and secure relationship with our camps and the convention.

*John Dunaway
Henderson*

We cried when Abdul came to church

Abdul returned to church today after being absent for 12 years.

Why so long between services? Abdul "missed" church for 12 years because he had no church to attend.

Abdul is one of 6 million people in the Horn of Africa, where the population is 99 percent Muslim. In his country there are no pastors, no Sunday schools, no deacons and few underground Bible studies.

For his Christian faith, Abdul has been imprisoned. For his faith, he has been separated from his wife and four children

Abdul has seen civil war, famine, death and the loss of much that he viewed as civilized. Abdul lost his family, his country, and at times he

thought he would lose his faith.

Compounding all this, Abdul lost his "church" as many of his fellow believers have been martyred in the last four years.

For years we have worked, prayed and cried together inside his wasted Horn of Africa country. For years we have mailed letters to his displaced family in the Middle East. For years we attempted to get Abdul a visa to visit us.

Abdul's visa finally came through after four years.

How he enjoyed his trip. He met other believers. He ate with us in restaurants. He slept at night without the sound of gunfire. He saw children in school, vehicles without

armed guards and a country where the gun was not a god.

And Abdul went to church.

After being "absent" for 12 years, Abdul went with about 12 of his Christian family to worship. Prayers were poorly prayed. Hymns and choruses were garbled. The sermon was more felt than heard.

Everyone was too busy crying with joy as they worshipped with Abdul. How we pray for the day when Abdul can go to church regularly in his own country, with his own people, where he has now returned.

May it not take another 12 years.

*Missionary's name and location
withheld for security reasons*

A story of the heart

Claude Cone carries in New Mexico similar responsibilities to those I carry in Kentucky, including the writing of a weekly column. As a former pastor, he brings to his column an occasional illustration from his earlier ministry.

Some of us are "old" enough to remember the oft-quoted book "Basket of Silver" by C. Roy Angell. I can recall having used several illustrations from that book in my early years as a pastor.

Some time ago, Claude shared one of those "old" illustrations to promote one of the offerings. Because the illustration bears its own testimony, I share it with our readers:

"A businessman of San Antonio, one of the grandest Christians I ever knew, came over to my home late one night about two weeks after Christmas. As I opened the door I asked him, 'What brings you out this time of evening?'"

"Smilingly he answered, 'I've got to tell you something that made this

Christmas the most wonderful one of my life.' He got comfortable before the fire and began.

"About four weeks ago my brother gave me a Packard automobile for a Christmas present. One evening a few days before Christmas, I came

ON MISSION TOGETHER



William W. Marshall

down out of my office and walked over to my car. There was a little street urchin walking around it touching it with a finger and looking in the windows. When I put the key in the door, he came around on my side. He was ragged and dirty and bare-footed.

"He squinted up at me and said, 'Is this your automobile, mister?'"

"I smiled at him and said, 'It sure is, son. Isn't it a beauty?'"

"Mister, what did it cost?'"

"When I told him I didn't know, he looked up and down carefully and then spoke. 'Mister, you don't look like a man that would steal an automobile. Where did you get it?'"

"With a bit of pride I told him, 'My brother gave it to me for a Christmas present.'



Welcome to the 'Age Wave'

By John Lepper

In January 1996, the first baby boomer will reach 50 years of age and join the ranks of other older people so identified by the American Association of Retired People. Baby boomer is the popular title for those born between 1946 and 1964, the birth boom following World War II.

So on the first day of January 1996 the first boomer reaches 50, and for 18 years, someone in America will reach 50 every 8 seconds. Admittedly, most 50-year-olds do not consider themselves elderly, even though many do accept the senior citizen discount! However, the above statistic points to the ever-growing age wave.

"Age wave" was coined by Kenneth Dychtwald. Win and Charles Arn also use this term in their book titled "Catch the Age Wave." This book challenges churches to respond to senior adults as their number increases.

Among the many suggestions for ministry offered by the Arns, they outline seven characteristics of churches that will successfully minister to and reach senior adults of the future. These are:

■ Concerns of middle and older age will dominate the agenda of the church.

■ The effective church of tomorrow will provide opportunities for using retirement years meaningfully.

■ Volunteerism will be different in the church of tomorrow.

■ In the church of tomorrow, ministries of love and caring—both giving and receiving—will receive a high priority.

■ The development of spiritual maturity will be assigned greater priority.

■ The church of tomorrow will give more priority to adult ministry.

■ The church of tomorrow will provide leadership and structure for an effective senior adult ministry."

Churches which desire to have effective senior adult ministries need to rethink the way they view the elderly. The baby boom elderly will be different than the elderly of the past. These new senior adults will be different in their activities, attitudes and approach to life. Churches with foresight will gear their ministries and outreach accordingly.

John Lepper is director of the Kentucky Baptist Convention's family ministry department.

HE SAID/SHE SAID

Confessions of a do-it-yourself home improvement wannabe

HESAIID



Mark Wingfield

Since Joseph and Jesus both were carpenters, I wonder if Mary got frustrated at their home-improvement schemes. Maybe this is just a 20th century phenomenon, or maybe they were better carpenters than me. Or maybe Joseph had an advantage with the human-divine Jesus there to help him.

Actually, I usually can get the job done. It's just a matter of having trouble with the truth-in-disclosure-to-your-spouse-of-time-needed-to-fix-it issue. Need to fix a leaking toilet? "Thirty minutes, easy." Need to fix the dryer so it actually dries the clothes? "I'm sure I can do it during the hour before you have to leave and the boys wake up from their naps."

To my dismay, but perhaps fortunate for the sake of our marriage, Alison has learned not to trust my optimistic estimates as I take screwdriver and instruction manual in hand. That 30-minute job invariably turns into one that disrupts lunch, dinner and bedtime as well. Yet I refuse to learn my lesson.

This inability to estimate the time required for home-repair jobs is a little-known principle of manhood. But its corollary is widely known and even reluctantly confessed by most men: Real men never stop for directions when lost in the car.

What do these two problems have in common? It's a genetic thing, I'm sure, and one that only God understands. Maybe this is proof of God's sense of humor. The male ego has an incredible capacity to overstate ability and can be as stubborn as the mule Mary rode into Jerusalem.

SHESAIID



Alison Wingfield

I dread home-improvement days. The phrase: "We don't need to call the 'fill-in-the-blank' repair person. I can fix it myself," sends me to the nearest park or mall with our 3-year-old twin boys in tow—preferably with the checkbook in my hands and out of Mark's reach.

There are a few things my home-improvement husband has succeeded in repairing without needing to call in backup. But by the time he has made seven trips to Home Quarters, Lowes and wherever else that "just one more thing" is to get the job done, the bill is approaching any plumber's standard house call.

As the cable repair person who replaced a splitter my husband and father had put in said, "Tell your husband I'm not worried about my job security."

Mark does have the sense to save the big stuff for when my parents or his parents are in town.

The downside to this help is that just when I think I might get a break from the kids, he and my dad or his dad take off for materials for whatever pressing project is at hand. My mother and mother-in-law and I have learned to send the boys with them on these expeditions, so they can have some male bonding time at the hardware store!

Since fixing things is not my idea of fun (although I do a mean toilet plunger routine), maybe one of the boys will walk in his father's footsteps and enjoy helping out on these projects when he gets older. The question is, will they get the job done twice as fast, or will it take them twice as long?

Mark Wingfield is interim editor of the Western Recorder. Alison Wingfield is a freelance writer.

What can you expect from us now?

What can you expect of the Western Recorder as we enter a new phase of leadership?

The goal of the board of directors and staff is to maintain and build further upon the strong foundation Marv Knox established during his tenure as editor. The Recorder's opinion pages will continue to offer a public forum for all Kentucky Baptists to express their views on issues of the day. The editorial page will continue to offer straightforward words of challenge and inspiration. The news and feature pages will continue to deliver the balanced, uncensored Baptist news and practical resources for Christian living our subscribers have come to appreciate.

One of the few changes readers will notice during this interim period is the introduction of a new personal column on this page to carry on the lighthearted tradition of Down Home, which has moved to Texas with Marv Knox. He Said/She Said will focus on real-life family issues and relationships, but from the often different perspectives of males and females.

Another new feature in the works is development of an on-line edition of the Recorder in conjunction with Son Rise Christian Computer Network. Watch

for further details to be announced soon.

The Recorder staff is grateful for the strong and healthy condition in which Marv Knox has left us. We pledge to continue making the Recorder a paper that is appreciated by both clergy and laity, a paper that is reader-friendly and a paper that is relevant to our times.

If your church does not provide the Recorder to every member family, the impending arrival of a new year is a great time to start. And the Recorder's church newspaper plan continues to offer the best bargain anywhere for publishing a church newsletter, especially as churches face increased costs for the postage and printing of other newsletters.

The Recorder staff wants to serve you. Sometimes pastors and lay leaders are surprised when one of our staff members shows up at their church in person in response to a request for information. But that's not an unusual trip for us. Please call on us to come talk to your church leadership about the Recorder.

We're also happy to preach or speak in your church or association. Call us and see for yourself.

—Mark Wingfield

EDITORIALS

Someone stop us before we spend again

Wouldn't you really like someone to give you permission not to spend so much money on Christmas presents this year?

If you're an average American, you already owed nearly \$4,000 in credit card debt before hitting the first Christmas sale. And your debt load by New Year's likely will bulge more than your stomach after Christmas dinner.

Or maybe you're in better financial condition than the average American. Maybe you've saved throughout the year to buy a sleigh full of Christmas presents, or perhaps you simply are wealthy enough to buy loads of presents without feeling a pinch.

Regardless of which financial category you fall in, you likely face one of the two major moral dilemmas thrust upon Christians during this, our most paradoxical "religious" holiday.

The first problem is debt. Christian families spend beyond their means to buy the most trendy Christmas presents just as much as other families. This makes for poor stewardship of the resources God has entrusted to our care.

The second problem is a mixture of greed and guilt. We have been seduced by our worldly culture into believing we really need many more things than we do. And in many cases, we feel so guilty for the time spent away from our families in pursuit of more money that we attempt to make it all right by piling up the present.

Yes, the tradition of giving gifts at Christmas has roots in the visit of the magi, who brought Jesus gifts of gold, frankincense and myrrh. And yes, only Scrooge would write an editorial against gift-giving at Christmas.

The question really isn't whether to give gifts, but what kind of gifts to give in honor of the Christ-child's birth in a humble cattle stall.

So here are some suggestions for thoughtful gifts that might not be on the average Christmas shopping list but ought to be on the list of thoughtful Christians:

■ All who believe government should reduce its care for the poor and needy should put their money where their mouths are and start taking up the slack with charitable contributions of time and money. If churches and Christians cared for their communities throughout the year the way Jesus taught, welfare really would be reformed.

■ All who feel the urge to buy their children the biggest and best presents out of guilt should give their children the gift of time and presence instead. A commitment to spend quality time with your children throughout the year will be remembered long after the latest video game is obsolete.

■ All who profess to be missionary Baptists should find a significant place under their Christmas trees for missions giving. Remember that one-third of the world's population never has been told the beautiful story of Jesus' love.

Take a reality check before you write your own check to the department store this week. Recall the piercing words of 1 John 3:17: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?"

Charlie Brown said it best when in exasperation he asked Linus: "Isn't there anyone who knows what Christmas is all about?"

—Mark Wingfield

Should a religious equality amendment be added?

Text of Hyde amendment

Preamble: "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."
Proposed amendment: "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."

YES

By Michael Whitehead
 General Counsel
 SBC Christian Life
 Commission

Lawyers and judges have been fiddling with the First Amendment for 50 years, distorting the doctrine of church-state separation so that Thomas Jefferson would not recognize his own "wall of separation" between the two today.

A Pontotoc, Miss., second grader asked his teacher if the class could say "grace" before they walked down the hall to the school cafeteria. The teacher said yes, if a student volunteered to lead. Students who did not want to participate could be first in the lunchline outside the classroom door, where the teacher stood. In a federal lawsuit still pending, People for the American Way has persuaded the trial judge to stop this practice, based on "separation of church and state."

It's time to stop the discrimination against student-initiated, student-led prayer and religious expression in public schools.

When the Oklahoma City bombing killed innocent children and adults, local churches and nearby businesses opened their hearts and doors to the victims and rescuers. Tents were erected in church parking lots by government relief workers to provide additional shelter. Afterward, federal funds were offered to fix the damage caused by relief workers, including holes in the asphalt parking lots caused by tent pegs. When some churches applied for the repair mon-

ey, they were denied, on grounds of "separation of church and state."

It's time to stop the discrimination against religious people who participate in government programs or benefits.

In response to countless situations like these, Rep. Henry Hyde, (R.-Ill.), has introduced H.J.R. 121, titled "The Religious Equality Amendment," which we helped to craft. The Hyde amendment is so simple even a lawyer can understand it. In a nutshell, it says: "Government, thou shalt not discriminate against religious expression by private persons."

To support this amendment is to oppose religious discrimination. To oppose this amendment is to support religious discrimination. So who could oppose this amendment? Those groups who think the establishment clause of the First Amendment permits or requires government to discriminate against private religious expression in public schools or the public square.

The ACLU, People for the American Way, Americans United and the Baptist Joint Committee will soon be crying, like Chicken Little, that the constitutional sky is falling. Most Americans will not fall for this false alarm. They will tell Chicken Little to calm down and look at what really hit her. This amendment has nothing to be afraid of, if you really oppose discrimination.

Will this amendment re-

peal the establishment clause? Absolutely not. It will not remove one jot or tittle of James Madison's 16 words. It will only "repeal" misinterpretations of the establishment clause by adding a clear statement that most Americans will accept as a self-evident truth: Government should not discriminate against private religious speech.

Will this amendment produce government-mandated, teacher-led prayers in public schools? Absolutely not. It will only produce freedom for voluntary, student-initiated, student-led prayer and religious expression in circumstances when non-religious expression is permitted.

Will this amendment force states to provide educational vouchers to private religious-school students? Absolutely not. It will make clear that vouchers are constitutional, but not required. If a state chooses to provide vouchers to private-school students, then it cannot discriminate against religious-school students. Still, the wisdom of offering vouchers should be decided by voters in school districts, and the wisdom of accepting vouchers with whatever strings attached should be decided by religious schools and their patrons.

At its annual meeting in June, the Southern Baptist Convention adopted a resolution endorsing a religious equality amendment. This fall, some Baptist state conventions have adopted resolu-

tions opposing a religious equality amendment, based on fears and rumors that have no foundation in fact or in the text. When told the truth about this text, the people can be trusted to see that Mr. Hyde's amendment is perfectly consistent with Mr. Madison's amendment. No "tinkering" with the First Amendment here, only reinforcing the principle of religious freedom.

Suppose a traffic control signal with red, yellow and green lights has added to it a right-turn arrow. Does the addition of a green arrow "repeal" the red light, or make the highway more hazardous? Of course not. The new arrow clarifies the rules of the road and facilitates free-flowing traffic. It may even protect lives. Lawyers who profit from traffic accident cases may be saddened, but not many others.

Adding a religious equality amendment cannot repeal the "red light" of the establishment clause, but can only provide additional light in coordination with the First Amendment. The religious equality amendment provides a "right-turn arrow" expressly protecting the right of private religious expression, including prayer. Its "green arrow" can prevent countless collisions at the intersection of church and state, and can help to protect religious life in the public square. Lawyers who profit from constitutional "car wrecks" may be saddened, but not many others.

A religious equality amendment is the right direction for religious freedom.

NO

By Melissa Rogers
 Associate General
 Counsel
 Baptist Joint
 Committee

A "religious equality" constitutional amendment is unnecessary and unwise. The two amendments recently proposed by Congress threaten our religious liberty.

To those who want to "fix" the Constitution with such an amendment, I say, "The Constitution isn't broken." The First Amendment, as well as an array of supporting laws, such as the Religious Freedom Restoration Act and the Equal Access Act, currently provide vigorous protection for religious freedom. These laws make clear that prayer has not been kicked out of the public schools and religion has not been banished from the public square.

Under current law, students may pray silently at school at any time—even orally and collectively as long as they are not disruptive. The Equal Access Act allows student religious clubs to meet on school property to pray or read their Bibles.

Our laws permit citizens to speak of their religious convictions in public settings, such as town hall meetings, and religious leaders to hold rallies in public parks. In fact, the Supreme Court recently reaffirmed the robust protection for religious expression in public places.

Well, fine, some say, the rights are

there, but sometimes these rights are not understood or respected. The proper response to this concern is not to draft more laws—it is to educate society about the laws already on the books and enforce them.

As part of this effort, the Baptist Joint Committee and other organizations drafted "Religion in the Public Schools: A Joint Statement of Current Law." The Clinton administration recently furthered the educational effort by mailing to every school district a copy of its guidelines on religion in the public schools.

What current law does not allow—but the new amendments would permit and sometimes require—is government promotion of religious activities and government endorsement of religious messages. For example, the amendments would require government to fund religion in the same way it funds secular activities. Thus, if the government funds the educational and charitable activities of secular organizations, it also must fund the sacred missions of churches and other pervasively sectarian groups.

Ultimately, this would permit the government to coerce, control and compromise religion. When the state advances religion in this way, it violates the consciences of taxpayers who rightfully expect the government to remain neutral toward religion.

Moreover, because government simply cannot fund the thousands of



religious groups in the United States, the amendment would trigger unhealthy competition among faith groups and force government to make divisive decisions about which groups get public money. All too often, only majority religions would "reap the spoils."

Further complicating this debate is the fact even those who support an amendment cannot agree on what it should say. Amendment proponents have splintered into two camps: one led by Rep. Henry Hyde (R.-Ill.) and one by Rep. Ernest Istook (R.-Okla.). This rift raises the question: If amendment proponents can't agree, how much further apart must the rest of the country be?

Both amendments would allow government funding for religion, but they would apply to religious speech differently. The Hyde amendment states that it protects only the religious expression of "private person(s) or group(s)," making it sound both appealing and unambiguous on first reading. Indeed, the amendment protects purely private religious speech and activities. But, as courts have recognized, the line between public and private is far from clear.

Sometimes religious speech by "private" speakers is so couched in the context of state sponsorship it leaves the impression that the government is endorsing religion.

For example, is a public school

student who delivers a hell-fire sermon to a captive classroom audience a "private person" whose speech must not be "discriminated" against under the amendment? Whereas the First Amendment currently has the sensitivity and flexibility to respond to such distinctions, Hyde's amendment would attempt to bluntly cut across them.

Istook's "religious liberties" constitutional amendment would require schools to allow any prayers desired by students. Thus, it would permit a teacher to lead a class in prayer so long as one or more students wanted such a prayer. Also, because the Istook amendment would require the government to permit "acknowledgements" of "religious heritage, beliefs or traditions," it would allow a legislative proclamation that the United States is a Christian nation. The Istook amendment would therefore violate a touchstone of church-state relations: No American should be made to feel a religious outsider by their government.

Baptists' commitment to religious freedom played a large role in the formulation of First Amendment's religion clauses over 200 years ago. These clauses command the government to accommodate religion without advancing it, protect religion without privileging it and lift burdens on religious liberty without extending religion benefits. Because the new amendments would violate these worthy goals, they should be rejected.

Nation's largest cities still a challenge to Baptists

By Sarah Zimmerman
SBC Home Mission Board

NEW YORK CITY (BP)—The nation's largest Protestant denomination still has minority status in America's largest cities.

Compared to virtually any city in the South, Southern Baptist numbers in New York City and Los Angeles are meager; making an impact in urban centers dominated by ethnic groups is slow for Southern Baptists with rural, predominantly Anglo roots.

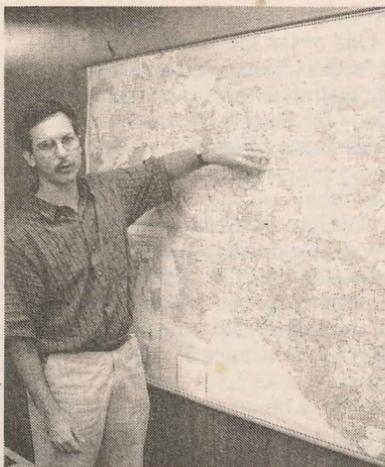
The enormity can be overwhelming," admits David Dean, director of missions for Metropolitan New York Baptist Association.

It also can be challenging. "It's like David and Goliath. The giant's so big you can't miss," says Doyle Braden, director of missions for Southern California's Orange County Baptist Association.

Perhaps no one is more aware of differences between the Bible Belt and these cities than Robert Sowell and Barbara Oden. Three years ago, they worked for Houston's Union Baptist Association, the largest association in the Southern Baptist Convention. With more than 500 churches and missions, the association serves a county with 3 million residents.

Sowell left Houston in 1993 to become director of missions for Los Angeles Baptist Association, one of eight associations in the Los Angeles area. Together those associations have five times as many people as Houston but only 150 more Baptist churches.

Oden left Houston to start churches in multi-housing units in the Metropolitan New York Baptist Association,



POPULATION MAGNET Southern California is a magnet for people seeking a warm climate and proximity to beaches and mountains. Robert Sowell, director of missions for Los Angeles Baptist Association, points out that Los Angeles County has 9 million people, half of whom are Hispanic. (BP photo by Sarah Zimmerman)

tion, which encompasses 18 million people and only 197 Baptist congregations.

With the help of strong churches in Houston, Oden says she could do things on her own strength there. In New York City, she says, "I've had to go to praying."

The cost of living in these cities impacts churches twice, Sowell says. First, a Southern California church might pay \$700 to \$1,200 a month to rent space for Sunday services. Second, it takes a lot of money to support a full-time pastor.

"In Texas, a church with 200 members could have two full-time staff. Here a church with 200 members can't pay the pastor well," Sowell explains. "A lot of pastors have no

medical insurance and no retirement."

The same is true in New York City, where a two-bedroom condominium was listed for \$70,000 this fall. In addition to the mortgage payment, owners must pay a monthly \$850 maintenance fee.

With real estate prices like that, less than one-third of the Baptist churches in the New York association have their own buildings and half the pastors serve bivocationally.

Consequently churches share facilities. The associational office in New York City is paid for, and six congregations use it throughout the week.

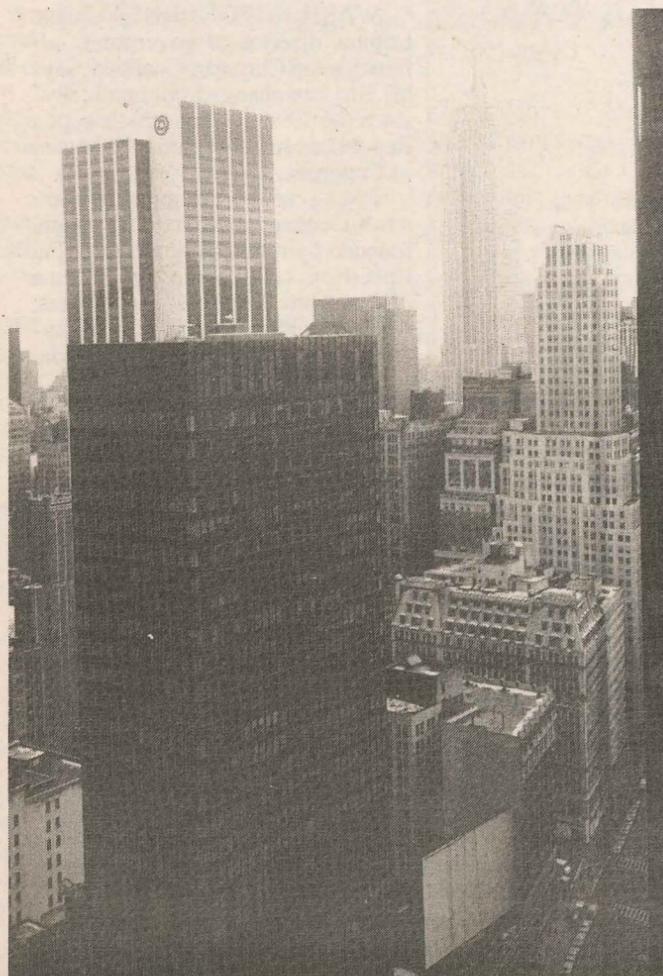
In California's Orange County, only 39 of the association's 101 congregations own their meeting places, Braden says. Thirty-two of those which own buildings share their facilities with another congregation; one building is home to five congregations.

Lack of resources, however, doesn't keep Southern Baptists in the nation's largest cities from dreaming big.

Home missionary Taylor Fields is pastor/director of East Seventh Baptist Ministry, better known as the Graffiti Center, on the Lower East Side of Manhattan. Running out of space in a storefront building, Graffiti considered buying an abandoned synagogue across the street. Four years ago it went on the auction block with bids starting at \$137,000.

With a number of small gifts, Graffiti raised \$50,000 before the building was withdrawn from the auction.

Graffiti continued to save money and collected \$120,000 by the time the former synagogue returned to the auction block this year. Graffiti pur-



chased it for the miraculously low price of \$50,000. Now renovating the facility will cost \$750,000.

In Los Angeles, Sowell's goal is leading churches to prayerfully develop a vision of how God wants to use them in their communities. "Reaching L.A. is ambitious, but not for God," he explains.

BIG APPLE New York City presents challenges to Southern Baptist ministry not found many other places in the United States. The New York Metropolitan Baptist Association encompasses a 75-mile radius from Times Square, except Long Island, and includes only 196 congregations. About half the pastors are bivocational, and less than one-third of the churches own buildings. (BP photo)

NATIONAL NOTES

■ **"Hate-free" Bible released.** A new Bible translation which removes anti-Semitic references from the New Testament has been released by the American Bible Society. The new Contemporary English Version offers "a hate-free" translation of the 195 passages referring to a phrase translated in most English Bibles as "the Jews." The phrase was repeatedly used to refer to opponents of Jesus or his band of Jewish followers.

■ **Graham cancels appearances.** Evangelist Billy Graham has canceled plans to speak at crusades in Australia and New Zealand next February and March. Graham spokesman Larry Ross attributed the change in plans to three reasons: The evangelist's doctors thought the two-month trip across many time zones would intensify his Parkinson's condition; the Billy Graham Evangelistic Association board has encouraged Graham to conserve his energy; and Graham's wife, Ruth, is ill.

■ **Methodist leader accused of embezzlement.** The United Methodist Church's Board of Global Ministries, the denomination's major domestic and foreign mission agency, has ac-

cused a former comptroller general of embezzling up to \$400,000 and putting the money into his bank account. Lorene Wilbur, associate general secretary of the Board of Global Ministries, said church officials uncovered William Jones' alleged embezzlement within days of his leaving his job at the New York City-based agency in October.

■ **American Baptists study gay issue.** The General Board of the 1.5 million-member American Baptist Churches has voted to establish a Commission on Denominational Unity to help the church body deal with controversies over homosexuality. The General Board, which met Nov. 16-19, is the denomination's top decision-making body between biennial meetings.

■ **Mississippi appeals on prayer case.** A Mississippi law that would require public schools to allow certain forms of public prayer was argued before a federal appeals court Nov. 9. A lower federal court struck down the 1994 law. The Mississippi legislature passed the law after the highly publicized firing of Bishop Knox, principal of Wingfield High School.

■ **Mormons growing overseas.** Gordon Hinckley, president of the Church of Jesus Christ of Latter-day Saints, says the American-born denomination soon will have more members outside the United States than in the country of its birth. He predicted the change would occur in February 1996. Hinckley said the denomination's world membership is currently about 9 million people and is growing by about 1 million every 3.5 years, mostly overseas.

■ **Emory to study proselytizing.** The Pew Charitable Trusts has awarded Emory University's law and religion program a \$490,000 two-year grant to address the "problem of proselytizing" in sub-Saharan Africa and the former Soviet bloc. John Witte Jr., one of three Emory professors who will direct the project, said the gaining of converts has emerged as a particular problem in areas of the world that have been caught up in the current wave of democratization.

■ **Racial reconciliation Sunday set.** Three organizations have announced plans to encourage evangelical churches to mark the Sunday before the Martin Luther King Jr.

holiday as "Racial Reconciliation Sunday." The first of what they hope will be an annual observance will occur Jan. 14, 1996. The National Black Evangelical Association, the National Association of Evangelicals and Zondervan Publishing House will provide resources for churches to become "ambassadors of racial reconciliation."

■ **N.J. Scouts may exclude gays.** Citing the biblical account of the destruction of Sodom and Gomorrah as evidence that homosexuality is immoral, New Jersey Superior Court Judge Patrick McGann ruled that the Boy Scouts of America may exclude homosexuals as scout leaders.

■ **Post Office gets Scrooge Award.** The Fellowship of Merry Christians has given its 1995 Scrooge Award to the U.S. Postal Service's legal and retail support departments for collaborating on a policy banning the use of decorative signs or messages saying "Merry Christmas" or "Happy Hanukkah" in post office lobbies. The organization also presented its True Spirit of Christmas Present Award to David Rupert, a postmaster in Jackson, Wyo., who has relentlessly fought the ban.

1995 has been year of influence for Religious Right

WASHINGTON (RNS)—Brian Lopina, director of government affairs for the Christian Coalition, says his life has changed "dramatically" since the 1994 elections that swept a Republican majority into both houses of Congress.

Just a year ago, according to Lopina, his conservative activist group, founded by religious broadcaster Pat Robertson, could barely get the time of day from Congress. Lawmakers, he says, harbored "a lot of hostility" for the coalition's legislative agenda.

Today, Lopina conducts media interviews on his cellular phone in a Capitol corridor while negotiating meetings with House leaders and calling out directions to aides monitoring key congressional hearings.

"I don't have enough hours in the day," Lopina says. "We are moving the ball forward on all fronts."

Last November, conservative Christian and "pro-family" political activists claimed partial credit for breaking a 40-year Democratic hold on the House. A year later, political analysts agree the Religious Right is wielding considerable influence in the 104th Congress, helping to shape agendas on welfare and the federal budget, sparking national debate over religious expression in public schools and focusing a new spotlight on moral issues such as abortion and pornography.

Whether Christian conservatives can forge enduring public policy changes remains debatable, analysts say. One big question is whether the Religious Right can overcome division within its own ranks on how best to pursue controversial aims such as school prayer and anti-abortion legislation. But clearly, the movement is in powerful ascent.

"Christian Right leaders are now players in the game, and that is enormously significant," says John Green, director of the Ray Bliss Institute of Applied Politics at the University of Akron.

Adds Barry Lynn, executive director of Americans United for Separation of Church and State, a longstanding foe of the Religious Right: "The 1994 election was the wake-up call, and this Congress is like the first cup of coffee. If Religious Right-backed candidates win the presidency and some other seats in both houses, they will effectively seize control of the

government."

One of the movement's key players is Gary Bauer, a former Reagan administration official and now president of the Family Research Council, a conservative Washington-based advocacy group on family-related policy issues.

"We have so many demands on us now to be on Capitol Hill ... that groups like ours are really pressed to the limits to try and find the resources and manpower and time to do all the things we're being called to do," says Bauer.

Bauer's organization once was affiliated with Focus on the Family, a multimillion-dollar group that produces a daily radio program heard on hundreds of radio stations. The two groups became legally separate in 1991, but retain close ties.

In a recent fund-raising letter, Bauer described a day he and Focus on the Family President James Dobson spent on Capitol Hill, moving from meeting to meeting with Senate Majority Leader Bob Dole, House Speaker Newt Gingrich and others.

"It's certainly been a gratifying year," Bauer says. "This has been a unique experience."

The Religious Right's influence is not new. The movement had its roots in the 1950s and was powerful throughout the 1980s, especially during the Reagan presidency when it helped steer the Republican Party toward a strong anti-abortion stance.

Today, religious conservatives wield clout on a far broader range of issues than in the 1980s, and their political organizing is far more effective.

Even detractors of the Religious Right now pay it grudging respect.

"They are definitely having an impact on the whole face of this Congress," says Jill Hanauer, executive director of the Interfaith Alliance, an

ecumenical group established last year to counter the Religious Right. "What our side needs to do is learn from them and help energize mainstream America back into the process."

Still, the Religious Right, for all its early momentum, has not been uniformly successful.

In August, the House rejected an amendment to end federal funding of abortion counseling at family planning clinics. Also, despite a pledge by Gingrich shortly after the 1994 elections to see a vote on school prayer by July 4, movement on legislation has been slow, due partly to strategy wrangling among conservatives.

And outright division within the Religious Right has surfaced on two fronts: how to alter the Constitution to allow greater religious expression in public places such as schools, and how far to go in seeking to outlaw abortion.

Nonetheless, despite the internal squabbles and the uncertain long-term outcome of the "Contract with the American Family," conservative Christian activists say they are pleased with their progress to date.

Some outside observers say it's still too early to make any final judgments about the Religious Right's ultimate success.

The 1994 election "was not a fluke, but it's hard to say at this point whether it means a stable realignment of voters," says Allen Hertzke, assistant director of the Carl Albert Congressional Research Center at the University of Oklahoma.

"When you start becoming part of the majority governing coalition, then you have the challenge of working that out," Hertzke says. "You have to stop and figure out what is the best strategy to deal with controversial issues like abortion."

Religious Right victories

WASHINGTON (RNS)—The Religious Right's efforts have netted first-round victories on several legislative priorities this past year. While many conservative groups worked on the legislation, all of the bills were variations of elements crafted by the Christian Coalition and embodied in its 10-point "Contract with the American Family."

Some examples:

■ **Abortion.** The House passed bans on so-called "partial birth abortions," abortions in military hospitals abroad, abortion coverage in federal employees' health insurance, research on human embryos, and federal prison system funding of abortions for women inmates.

■ **Family tax relief.** Both the House and Senate approved bills to grant families a tax credit of up to \$500 per child. The measure is part of balanced-budget legislation that President Bill Clinton has threatened to veto.

■ **School Choice.** The House and Senate approved versions of a pilot scholarship program for the District of Columbia that would allow parents to use educational vouchers at private schools, including religious ones. A conference committee is hashing out details.

■ **Pornography.** The House and Senate approved versions of legislation to ban obscenity and pornography on the Internet. A conference committee now has the measure.

■ **Defunding the National Endowment for the Arts.** The House and Senate voted to cut federal arts funding up to 40 percent. The bills are in conference committee.

Annuity Board still appealing to protect retired ministers

DALLAS (BP)—The proposed Church Retirement Benefits Simplification Act of 1995 passed the U.S. Senate, but was dropped from a budget reconciliation bill in conference committee.

Now the Annuity Board of the Southern Baptist Convention and other members of the Church Alliance, encompassing the benefits boards of 29 religious groups, are scrambling to try to get the measure attached to another bill.

One of the reasons for urgency is a new Internal Revenue Service audit guideline that declares a minister's housing allowance in retirement is "net income" subject to self-employment tax.

"It is imperative that this bill be enacted in this calendar year," said Thomas Miller, senior vice president for public relations at the Annuity Board. "The proposed act, which has negligible revenue implications for the federal budget, is extremely important to clarify the law on church pensions."

Annuity Board President Paul Powell sent a letter to pastors and de-

nominational executives Nov. 22 asking them to write President Clinton, Senate Majority Leader Bob Dole, House Speaker Newt Gingrich and other congressional leaders urging them to attach the bill to some piece of appropriate legislation.

The Senate bill is S. 881, and a companion House bill is H.R. 528.

While the audit guideline is considered a critical issue, the multi-denominational Church Alliance also is seeking simplification of rules applicable to church pension plans and clarification of the right of chaplains to continue participation in church plans.

Miller noted ordained ministers must pay self-employment tax on both taxable income and a housing allowance or value of a parsonage while they are employed. "But to apply (that) tax to a housing allowance in retirement would defeat the purpose of Congress in permitting the allowance in the first place," he said.

Miller said letters, calls and telegrams are needed to the top congressional leaders. "I don't think there could be too many contacts."

Congress protests charities from suits

WASHINGTON (BP)—The U.S. House and Senate have resoundingly passed legislation to protect the nation's charities from a far-reaching class-action lawsuit.

In back-to-back votes Nov. 28 and 29, the two houses of Congress passed the Charitable Gift Annuity Antitrust Relief Act of 1995 (H.R. 2525) and the Philanthropy Protection Act of 1995 (H.R. 2519) to clarify federal securities and antitrust laws.

The House passed the gift annuity bill by a vote of 427-11 and was unanimous in its support of the philanthropy act. The Senate passed both bills unanimously. President Clinton is expected to sign them into law this week.

The bills affirm that antitrust and securities laws do not apply to charitable organizations and donations or gifts made to the charities in the form of charitable gift annuities or charitable trusts.

They were introduced in response to a lawsuit brought in U.S. District Court in Wichita Falls, Texas, demanding that the

nation's charities return donations made through charitable gift annuities and charitable trusts and pay triple damages. The suit was certified as a class action in October. Among the hundreds of defendants were the Southern Baptist Convention and the Kentucky Baptist Foundation, as well as any college or university that has benefited from such a donor's device.

The niece of a Wichita Falls woman filed the lawsuit, challenging a charitable gift annuity between her great aunt and the Lutheran Foundation. The suit contended that because many charities pay the same rate of return on such annuities as suggested by the American Council on Gift Annuities, they are fixing prices in violation of antitrust laws.

She also alleged such donations are forms of investment and should be regulated by securities laws.

Dismissal of the lawsuit will be sought as soon as the bills become law.

3 women say they wouldn't turn back

By Ken Walker
State Correspondent

They love spending time with their children, although day-long responsibilities bring frustration at times. But three Kentucky women who have spent anywhere from a short time at home to two decades at home say it's the best choice for them.

"I knew the amount of stress it would cause for me and my family," Cindy Abernathy of Latonia explained of leaving the teaching field after her son's birth last year. "I knew the quality of life was more important than extra income. I couldn't be super-mom and super-teacher."

Though she has stopped her teaching career for an indefinite period of time, the pastor's wife still attends state music meetings and keeps in touch with professional developments in her field.

She said her desire to eventually return to work mirrors the feelings of most in her six-member, informal support group.

The mothers, who get together on a weekly basis, have children ranging in age from 17 to 30 months. The "play group" gives the kids a chance for socialization and the mothers an opportunity to compare notes, share ideas and cry on each other's shoulders.

Whether or not she had this outlet, Abernathy said she is committed to

staying with Clayton in his formative years.

"He's a happy, well-adjusted little guy and I think the main reason is because we have that anchor at home," she said. "I had not planned to do this and didn't think I'd be happy at home. But I've changed my mind."

Susan Wilder has stayed home since 1990, when she and her husband, Frank, moved back to his native Louisville so he could join his family's electronics business.

She does work outside the home two half-days a week, from 10 a.m. to 2 p.m., at St. Matthews Baptist Church's Parents Day Out program. But her two oldest daughters are in school then and her 21-month-old daughter accompanies her to the program.

"As frustrated as I get sometimes, I told Mollie the other day, 'Nobody loves you like I do,'" she said of their youngest child.

Like Abernathy, Wilder also was a schoolteacher. She finished her degree while working in a school district's administrative office and then taught elementary school for 18 months in South Carolina.

But when the family moved to Louisville, Wilder said there was no way they could settle into a new home in a new city and then leave their children alone during the day.

"The most rewarding part is there would have been so many things I would have missed had I not been

here. I looked at my 9-year-old recently and thought, 'How did she get to be 9 already?' It's amazing how quickly they grow up."

Likewise, Cynthia Cary of Benton is convinced she made the right decision when she chose to stay at home with her children.

The other children in her Western Kentucky neighborhood regularly tell her children, "I wish my parents could be home."

Although she occasionally sells clothing and gift items at flea markets and craft shops, Cary primarily has devoted her time to family since earning a degree in home economics at Murray State University more than 20 years ago.

"I don't want someone else raising my kids," said the member of First Baptist Church Benton and mother of four.

"We want to teach them our values," she added.

Though some see a trend toward fewer mothers working outside the home, Cary doesn't buy it. She doesn't know many others in her shoes, and she says other people's condemning attitudes pose one of her biggest challenges.

"There's almost a prejudice against non-working mothers," she said, "like we are lazy. I hear people say, 'I wish I could stay home,' especially if I go out somewhere in the middle of the day."



Cindy Abernathy with son Clayton



Susan Wilder with daughters Kellie and Katie

Stay-at-home dad finds life 'a lot harder' than other job

By Ken Walker
State Correspondent

LOUISVILLE—David Harmon-Vaught was a highly-paid, well-traveled professional.

But when he and his wife, Darlys, adopted their first child nearly three years ago, he decided to become the stay-at-home parent.

He didn't set out to make this unconventional choice, said the graduate of Southern Baptist Theological Seminary; it just worked out that way.

"I had an option to sell out to my partner," explained Harmon-Vaught, who was president of a pharmaceutical purchasing group with operations in 37 states. "It gave me an opportunity to have a retirement plan, invest the money and stay home. We thought one of us ought to be home."

A member of Broadway Baptist Church in Louisville, he now parents two children full time. In addition to son Mark, the couple adopted a daughter, Sarah, last April.

His wife, a senior vice president at the investment firm of Hilliard Lyons, also took steps to ensure she wouldn't have to work overtime or weekends. But the brunt of the laundry, fixing baby bottles and cooking falls on her husband.

"It's a lot harder than my other job," he said with a laugh. "I have a whole new respect for women. The worst thing is the repetitive chores."

Being able to watch the children develop, to see the "firsts" in their lives and know they are getting good care is the most rewarding thing about being home, he said.

"I haven't gotten any flack about it. In our circle of friends, I get grudging respect. I've had friends say they wish they could do this. Guys at church tell me, 'I'd give anything to have the time with my kids the way you do with yours.'"

Not that he intends to stay this way forever. Harmon-Vaught already is considering drawing up business plans for the day when April is old enough to attend pre-school. He intends to pursue a home-based business.

"We owned a country store and gas station in South Carolina, and our home was next door," he said. "Growing up, both parents were around and that was important to me."

Stay-at-home moms gaining more attention nationwide

Continued from page 1
the workplace.

"I see that as good," said Blankenhorn, author of the book "Fatherless America."

"When it comes to the well-being of children, what they need most is parental time," he explained. "In our culture, child-parent time is down dramatically—as much as 40 percent less than a generation ago."

However, the turnabout may be occurring more rapidly than Parham

or Blankenhorn realize, according to a mothers' advocacy group based in suburban Washington, D.C.

Information gathered by Mothers at Home shows the majority of preschool children already spend their days with their mother, and that most mothers and families want more time with their children.

"I think there's a new appreciation for nurturing in our culture," said Marian Gormley, the group's public relations director. "People are more

appreciative of this choice.

"Women are saying, 'I feel so strongly that my children need me that I'm going to put my career on hold for this.' And younger women aren't sure they want their life that full of stress," brought on by a combination of outside work with child rearing.

Founded 11 years ago to encourage stay-at-home moms, the group publishes a monthly journal called Welcome Home, which now has

14,000 subscribers. In addition, the organization sends members to testify before Congressional committees and tracks cultural issues and their media treatment.

Gormley said her group's studies show even the government puts a pro-working slant on its statistics. For example, the Department of Labor counts women as employed if they teach piano lessons, work on a family farm or are on maternity leave, she said.

Finances may be tight, but one-income couples make do

By Ken Walker
State Correspondent

Financial strain is the major hurdle couples face when pondering whether they can make it as a one-income family with children.

In writing his new book, "Women Leaving the Workplace," Christian financial adviser Larry Burkett made a surprising discovery: It is easier for a couple with an income of less than \$25,000 to survive as a one-income family than it is for a couple making more than \$40,000.

"With those who still made over \$40,000 (after the wife left the workforce), they had been making around

\$60,000 and adjusted to that lifestyle—homes, cars and so on," Burkett explained. "You can't just cut back one thing, you have to cut back on a lot of things."

"It requires a lot of sacrifice, such as shopping flea markets, cooking all the food and making some of the kids' clothes. If you're not committed to that lifestyle, it won't work."

Regardless of past incomes, those who have lived through tight finances agree that stretching a budget simply becomes a way of life.

Cindy Abernathy, a stay-at-home mom in Latonia, advised couples considering making the switch to first try living on one income even while both

the husband and wife are working. When she and her husband built their house three years ago, they relied solely on his salary in calculating what they could afford.

"You learn to work within a budget," she explained. "We cut coupons and go to consignment shops for baby clothes."

Susan Wilder, a stay-at-home mom in Louisville, points that when she and her husband considered work-related expenses for food, clothing and gasoline, they didn't feel they would be that much worse off with her staying at home.

Still, with three daughters, "hand-me-downs" are a way of life, she said.

In addition, several friends and her sister-in-law have worked out an informal clothes-sharing network so items can be passed around.

Cynthia Cary, a stay-at-home mom in Benton, said her family's finances are handled on a month-to-month basis. Sometimes they have to forego things like new furniture. And when that happens, she thinks about how they could afford those things if she worked outside the home.

"But it's not worth it," she said. "We just make do with what we have. I'd rather live on worn-out furniture than not be home with my children. Furniture wears out, but kids grow up fast and leave."

Ethicists divided over sending U.S. troops to Bosnia

FMB sends aid to Bosnia and Croatia

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board released \$255,000 for relief to the former Yugoslavia region in late November, including \$120,000 for Bosnia-Herzegovina and \$135,000 for Croatia. The appropriation to Bosnia is only half of what missionaries in the region actually requested, but the board's human needs office was forced to wait until more funds become available to completely fill the request. Since September 1992, after conflict broke out in the former Yugoslavia, the FMB has allocated nearly \$2 million for refugee relief and hunger relief ministries in the region. Human needs coffers for foreign fields have slid during the past years. Giving to this designated fund is down about 15 percent this year from last year, and projections show that giving this year will equal only three-fourths of that in 1991. The board has only \$1 million left in its hunger funds and \$1.7 million in general relief funds. More than \$1 million in hunger requests are outstanding.

By Bob Allen
Associated Baptist Press

Christian ethicists, like the American public, are divided over President Clinton's decision to send U.S. troops into Bosnia.

Clinton announced plans to deploy troops in a televised address Nov. 27. The U.S. will provide 20,000 troops for a 60,000-troop NATO peacekeeping operation, he said.

The mission will be limited and focused on implementing a peace plan recently initiated by leaders of Serbia, Croatia and the Bosnian Muslims, Clinton said. Deployment will begin after a ceremonial signing of the accord in Paris in mid-December.

A USA Today-CNN-Gallup Poll taken after Clinton's speech showed 46 percent of Americans favor the deployment while 40 percent oppose it.

Baptist ethicists interviewed afterward also differed over the morality of military intervention.

Glen Stassen, professor of Chris-

tian ethics at Southern Baptist Theological Seminary in Louisville, lauded the peace agreement negotiated by leaders in the former Yugoslavia and supported the decision to use American troops to enforce it.

"Jesus commanded when there is something between you and your brother, go talk and be reconciled. The Dayton conference was a victory for Jesus' rule. Now we need to do our part to support the peace," Stassen said.



Richard Land

Richard Land, executive director of the Southern Baptist Christian Life Commission, meanwhile, said he has "profound discomfort with the nature of this intervention" and noted similarities with American involvement in Vietnam during the 1960s.

U.S. troops are going "into a situation where they are not going to be peacekeepers, they are going to be peacemakers," Land said. "The difference is they are coming in heavily armed, they are coming in to separate and stay between forces and implement and guarantee implementation of a peace agreement that a lot

of people on the ground are unhappy with."

Ken Sehested, executive director of the Baptist Peace Fellowship of North America, said the war in Bosnia poses "a deeply complex issue." While America should have intervened "a long time ago," he said he would rather see military force avoided.

"I would say anyone who feels that the use of violence can be redemptive, I don't see how they can oppose sending U.S. troops there," Sehested said. "I happen not to feel violence can serve a redemptive purpose."

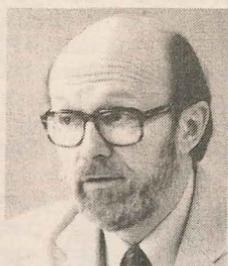
Other scholars, however, said the use of troops is not supported by just-war principles, used by Christian thinkers since the time of St. Augustine to determine if a conflict is moral.

"I am not at all clear that's the right thing to do," said Daniel Heimbach, professor of Christian ethics at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"Speaking as a Christian ethicist out of the just-war tradition, there are

a number of principles one has to consider when sending troops into a wartime situation," Heimbach said.

Heimbach said the case for just-war is "dubious," citing questions about just cause, the likelihood of success, whether armed conflict is a last resort and "proportionality," whether the harm caused by armed conflict outweighs the good.



Glen Stassen

Robert Parham, executive director of the Baptist Center for Ethics, said the conflict in Bosnia "presents American Christians with their most significant moral dilemma on the global scene since the Gulf War."

While allowing the situation to continue unabated is "morally unacceptable," Parham said, he agreed intervention by troops fails to meet just-war criteria and is therefore "morally unjustifiable."

"Military intervention will not correct injustice, has little chance for success, is not the last resort for a just peace, offers little hope to immunize civilians from conflict and will not end the conflict," Parham said.

Campolo takes on tobacco

Continued from page 1

is not even a suggestion that condemning smoking is about to become part of the pro-life agenda."

Campolo, an American Baptist, comes down especially hard on Christians and churches in tobacco-producing states. "One of the reasons why we say so little about smoking is that too many Christians make their living off of the tobacco industry," he says.

He further chides the conservative political candidates championed by the Christian Coalition, whom he charges "are not about to stand up to the tobacco industry" because the tobacco industry helps finance their campaigns.

"Another possible reason why almost nothing is said about smoking from the pulpit these days is because so many people in our congregations smoke," he continues. "Most preachers do their best preaching when they condemn the sins of people who do not attend church."

Tobacco is a drug, and the church ought to lead the way in calling for regulation of the tobacco industry, Campolo suggests.

"Last year, approximately 8,000 Americans died of overdoses of heroin, while more than 400,000 died from diseases related to smoking," he says. "Come on now! Which of these drugs—heroin or tobacco—ought to be considered the most dangerous for us and our children?"

The church also has failed in helping people to stop smoking, Campolo says. "Once we do recognize that cigarettes are drugs, our churches will be able to develop Christian ministries especially for smokers. To stop smoking, people need more than an admonition from the pulpit."

Other questions Campolo tackles in the book include:

- "Do Christians promote gay-bashing?"
- "Are Christian talk shows Christian?"
- "What should we do with illegal aliens, or is Proposition 187 Christian?"
- "Is television demonic?"
- "Should Christians support gun control?"

Campolo classifies himself as neither a liberal or conservative on political issues. "When I am asked where I stand, I always ask in response, 'On what issue?'"

Evangelical Christians invented political correctness long before it became the national passion of the 1990s, Campolo says. "Ever since I can remember, I knew that being acceptable in the evangelical community meant not only believing in the doctrines of the Apostles' Creed and in the inerrancy of Scriptures ..., but also holding to all of those political and social views that evangelicals treated as having been ordained by God.

"Those views traditionally have been related more to the platforms of the conservative wing of the Republican Party than to the teachings of Scripture," he declares. "In fact, it comes as a shock to some people to learn they are not one and the same."

So, is Jesus a Republican or a Democrat?

He's neither, Campolo concludes. For any political party to claim to have Jesus on their side is idolatry, Campolo charges. "God expects us never to let partisan loyalty tempt us into reading the platform ideas of any party into the Bible. If we are faithful to the true God, we must not allow the principles of any party to override what the Bible has to say to us."

CLASSIFIED ADS

SEEKING: Part-time children's and youth minister. Send resumé to: Daryl S. Hensley, 245 Beechwood, Frankfort, KY 40601.

SEEKING: Southwest Baptist University seeks applications for the position of director of graduate program in education. The candidate will be responsible for all facets of the graduate program in education, including budget, curriculum and personnel. Extensive travel is required to several teaching sites throughout the state. Deadline for application is Jan. 1, 1996. Applications must include a curriculum vita, statement of Christian educational philosophy and names, addresses and phone numbers of three references. Send applications to: Dr. Janet Juhlin, chair of search committee, Southwest Baptist University, 1600 University Dr., Bolivar, MO 65613. Fax: (417) 326-1719.

FOR SALE: One burial plot—Evergreen Cemetery. Lot 65C, section A. Call Amy, (502) 634-3673; after 3 p.m., 367-7058.

SEEKING: First Baptist Church in Lawrenceburg, Ky., is seeking a full-time youth pastor. Send resumé to: Youth Pastor Search Team, c/o First Baptist Church, 111 North Main St., Lawrenceburg, KY 40342.

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.

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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.

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

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.

MISSIONS

Changing world demands new view of missions

Rome Baptist Church touches the world

ROME—All roads may not lead to Rome anymore, but many English-speakers in the Eternal City are led to Rome Baptist Church.

Ken Lawson, the Southern Baptist missionary pastor, shepherds a virtual mini-United Nations. On most Sundays, 30 to 35 countries are represented among the members. In the past decade, people from 120 countries have attended.

But the 200-member church reaches beyond mere cultural diversity. It has established a powerful evangelical witness in the center of Rome, presenting the gospel to dozens of cultures through the common language of English.

Attendance has tripled in 10 years, and offerings increased five-fold. A congregation of Filipinos sponsored by the church has grown to 100 in two years. A second Filipino group meets elsewhere in the city. A smaller Chinese fellowship meets at the church Sunday afternoons.

"Twenty percent of the church is

American, 40 percent Asian, 30 percent African and 10 percent European," Lawson explains. "Ten to 15 percent are Baptists of all kinds and about 30 percent other Protestants. About 40 to 45 percent come from Roman Catholicism and 5 percent from other religions or no religion."

The Sunday congregation includes some who drive Mercedes and hold top positions with embassies, corporations or the United Nations. Yet the congregation also includes some refugees who arrive on foot unsure about their next meal.

Lawson welcomes such diversity and thrives on it. "One thing we've learned in America is that often our churches are basically one color, one social strata and even one economic level. At Rome Baptist Church, people come from every social class and many didn't grow up in church," he says.

Usually church members stay in Rome only a few months or years before they transfer elsewhere. But a unique contribution of English

language churches like Rome Baptist Church is that they reach people from all over the world for Christ, and then send them out as trained believers all over the world. Often they send them back to countries, like Somalia or the Middle East, where there are few Christians.

Current members of Rome Baptist Church include a Ugandan boxer and an opera singer from Indiana who sings in top European opera houses. Past members include a daughter of former Ugandan dictator Idi Amin, a maid of Iraq's Saddam Hussein, a drummer from Ghana and opera singers from South Africa and Taiwan.

Lawson recalls a South Korean singer who said he couldn't sing "Amazing Grace" because he couldn't experience it. Later a heart attack at age 28 turned the singer to spiritual matters. The next time he tried to sing the old hymn, he wept and again had trouble singing it—but this time because he had experienced that amazing grace.

Continued from page 1

ning toward meeting the massive needs of world evangelization, Willis says.

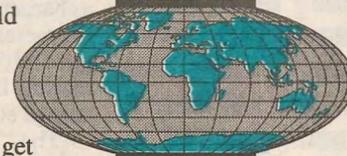
"This isn't an issue of how much we should give but how much we can afford to keep in light of God's mission and world needs," he says. "We must re-examine our lifestyles. God looks at stewardship in terms of world needs.

"In this generation, we have the greatest opportunity in world history to share the gospel. Half the people who have ever lived are alive today. We haven't risen to the challenge yet. God has been patient to get us on mission with him. This is our chance to do that."

With the average Southern Baptist giving less than \$6 to the foreign missions offering in the past, more people must make genuine sacrifices in obedience to God, O'Brien says.

"We can no longer give lip service to the call to sacrifice for those who have never heard," she says. "We must reach deep into our pockets and into our souls, seeking to be faithful to the one who wants no one to perish."

A NEW
WORLDVIEW



WEEK OF PRAYER
FOR
FOREIGN MISSIONS

Missionary challenges Jewish world

TEL AVIV, Israel—War or violence aside, things often move slowly in Israel.

Evangelism is no exception.

Southern Baptist worker Mark Davis spends part of almost every day visiting several Jewish Israelis and sharing his conviction that Jesus is the Messiah. It's a slow process, but Davis doesn't dwell on statistics.

"We're here to love and to bless Israel," he says if asked to sum up the ministry of himself and his wife, Carma.

Since coming to Israel in 1990, Davis has taught in Christian colleges, ministered through music and helped lead a congregation of Messianic Jews.

They believe in Jesus but identify themselves as loyal to Israel and a part of Jewish culture. For them, Jesus is "Yeshua," his name in Hebrew.

Among many ministry activities, Davis, an accomplished musician, says sharing his faith has top priority.

When Davis has witnessed to people on the street, some have decided right away to trust Jesus as Savior. But that's rare.

Davis, 37, recognizes that it usually takes months to years of friendship and relationship-building for Israelis to really understand the gospel.

He lived in Israel in 1974 and 1975, while his pastor father, Chapmond Davis, studied at Hebrew University. Mark Davis also worked for two years in Jewish outreach in Fort Worth, Texas, before appointment by the Southern Baptist Foreign Mission Board to his current post.

Earlier this year, Davis said he

went to Haifa, a city in northern Israel, where he joined 200 Israeli believers and Christian workers in a three-day evangelistic campaign. They managed to share the complete gospel message with 600 people, and 45 prayed to acknowledge Jesus as the Messiah.

Campaign organizers say that only after follow-up will they know if those 45 decisions will "stick."

One day during the campaign, Davis visited a bus station, where he talked with several Israelis at length about "Yeshua."

As rifle-toting Israeli soldiers passed on the way to or from military assignments, Davis sat on a bench and talked an hour with two young Arab men about the gospel.

Like many who specialize in sharing Jesus with Jews, Davis endeavors to use terms that communicate better and are less offensive. He avoids the word "Christian," a term often associated in Jewish minds with the people who launched the Crusades and killed and persecuted Jews during the Middle Ages.

Nowadays, Davis says, most churches in America ignore the Jews. "I don't want to offend anybody, but the attitude and approach to Jewish people has been pretty pathetic. It still isn't really good."

Davis believes Jews have a special place in God's ultimate purpose for humankind, but that doesn't lessen the need to witness to them, he says.

"Jews are just not OK without the atoning death of Jesus," Davis says. "It was Jewish apostles in the early church who said, 'There is no other name under heaven by which we must be saved.'"

Missionary moves around the world

HONG KONG—Southern Baptist missionary Sue Shu-Hwa Gardner believes that looking at the world through God's eyes means willingness to leave one homeland, adopt another and then serve among people in a third country.

A church and home missionary in Hong Kong, Gardner was born into a Chinese Roman Catholic family in Taiwan. With two sons, her mother had prayed for a girl, and Sue was born.

Her growing up years help when she talks to Catholics. She knows their teachings and experiences. "It helps me to (be able) to say, 'Yes, you can be Christian as a Catholic, depending on your personal relationship with God,'" she explains.

As a college student, she struggled with her relationship with God. She looked for help but wasn't satisfied with the responses. While studying English, she met some Baptist friends and missionaries. Finally, at a Taiwanese Baptist church, she found answers and was baptized.

Gardner planned to graduate and study pharmacology in New York City. But she met Southern Baptist missionary Don Gardner of Garland, Texas, at a student retreat. By the time she left to study at St. John's University in New York, they were engaged.

Alone in the strange city, she had to deal with leaving her homeland, living in a new country and clarifying her own mission call as she prepared to marry a man from another culture already committed to missions.

Participating in the Lottie Moon Christmas Offering emphasis helped determine her future. She transferred to Kansas City, Mo.,

where her husband-to-be was working on a doctorate at Midwestern Theological Baptist Seminary. She also began seminary training and married in 1983.

The Gardners stayed in the United States until they finished their degrees, and she became a naturalized American citizen. While in Kansas City, the Gardners started a Chinese-speaking Baptist church.

Now they serve in Hong Kong, where he teaches at Hong Kong Baptist Theological Seminary and they both work in New Hope Baptist Church, a mission congregation recently organized into a church.

The Gardners now have three sons, Robert, 9, James, 7, and Micah, 5, so a lot of her time is taken up with family demands. But she still participates in ministries.

At New Hope, Gardner helped start a children's ministry. New Hope as a mission drew a lot of young people, but a church needs families. Gardner knows a good children's program helps a church grow.

So she also has developed a group of mostly young mothers who meet weekly for English practice, Bible study and western cooking demonstrations.

But several still hesitate to become Christians. "They say their children can come to church and be baptized, but not themselves," Gardner explains.

These women keep the Chinese traditional responsibility to worship ancestors and see that they are venerated.

Yet Gardner continues to pray for her friends. She wants them to know Christ and the joy of the Christian life, but she knows deep commitment takes time.



Sue Shu-Hwa Gardner

BAPTISTS

FMB fires missionary couple for charismatic practices

"We do not believe that the unreached people of the '10-40 window' and elsewhere will ever be reached without God's miraculous intervention in their lives, which may include signs and wonders that have not been a normative part of Southern Baptist church life in the United States."

Missionary Charles Carroll

Continued from page 2

but said it is "not normative for everybody."

"I told them I'm not impressed if you 'fall.' It's not a sign of (spiritual) maturity."

The "falling down" experience, long a part of traditional Pentecostal worship, has drawn more public attention recently because of the "Toronto blessing" or "laughing revival," a charismatic revival based in Canada characterized by falling down and uncontrollable laughter, as well as roaring like lions and making other animal sounds.

The "Toronto blessing," which is showing up in charismatic circles worldwide, is causing confusion among churches of the Singapore Baptist Convention, wrote Clyde Meador, the FMB's Singapore-based area director for Southeast Asia and the Pacific, in the Carrolls' Nov. 27 letter of termination. The practices of Community of Praise Baptist Church are "contributing to causing dissension among the churches," Meador wrote.

Carroll said there is no connection between what is happening at Community of Praise and the Toronto revival. But Carroll and Rankin both agree charismatic practices—and particularly "falling under the Spirit"—are not part of traditional Southern Baptist worship.

"The first time we had somebody fall, I almost came unglued," Carroll said. "It made me uncomfortable. But I knew the Lord was working."

While charismatic worship and "power evangelism" are foreign to the Western mindset and Baptist experience, Carroll said, they are increasingly important elements in successful missions work worldwide.

"Demonstrations of God's power," he said, "are prominent in virtually every culture where Christian revival and evangelism is occurring," particularly in Southeast Asia and the "10-40 window"—the unevangelized region of the world that lies roughly between 10 degrees and 40 degrees north latitude, also referred to as

"World A."

"In that part of the world, a demonstration of God's power is an awesome tool in evangelism," said Carroll, who will occasionally pray for individuals to be delivered from demons or miraculously healed.

"What we have done is to allow some experiences that are essentially incompatible with traditional Southern Baptist ministry styles or culture," Carroll told fellow Singapore missionaries when his firing was announced. "We do not believe that the unreached people of the '10-40 window' and elsewhere will ever be reached without God's miraculous intervention in their lives, which may include signs and wonders that have not been a normative part of Southern Baptist church life in the United States."

Ironically, Rankin himself was almost fired while serving in Southeast Asia—and later faced strong opposition to his election as president—because of his openness to charismatic

practices on the mission field.

"I always felt my inerrant view of Scripture confirmed the validity of charismatic gifts," he said. But, he added, he has conformed his views to fit "the context God has placed me in" as a Southern Baptist missionary.

The FMB supports missionaries who see charismatic gifts as valid, he said, "but when that moves into doctrinal matters, we have to have wisdom." Teaching that charismatic experiences are "normative" is theologically out of bounds, he explained.

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Nick had life 'blown' back together

I just wanted to share the story of a child you recently helped through our family foster care program. I've changed the name, but that's all.

Nine-year-old Nick had spent most of his young life acting and thinking like an adult. When he wasn't being abused, he was being neglected and had learned to pretty well take care of himself. When our family foster care specialist first met him, his father was being investigated for child abuse. His mother loved him, but had such problems of her own that she couldn't care for him properly.

Nick won the heart of his worker immediately. "When I grow up, I'm gonna be a preacher," he said matter-of-factly in a little grown-up voice. "I know the Bible from Genesis to Numbers 23."

Later, he did some preaching to his friends as he prepared to go with his new foster family.

"Look guys, God can do anything. Jesus fed those 5,000 fish and now I'm getting to leave here. See, he can do anything!"

(Nick knew Genesis to Numbers, but he hadn't quite got the New Testament down yet.)

Nick wanted to work real hard to get back to his mother. He described his life as "a big puzzle where all the pieces had been blown apart." He said he felt like his foster family could help him put the pieces back together.

The KBHC staff and Nick's foster family worked hard to help this little adult be a little boy again.

Over time he learned to play... to dream...and to trust.

Nick's mother also worked hard to solve some of the problems in her life, and the happy time came for Nick to return home. He was asked by his foster worker to draw a picture of his life now. When he finished, it was a well-drawn picture of him standing on top of the

earth holding hands with his mother.

"Look, everything's been blown back together. Thanks," he said.

Thank you, Kentucky Baptists, for being there for Nick and more than 2,000 other children and families last year! Praise the Lord for his goodness!

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

HOMES FOR CHILDREN



Curtis C. Mooney

Christmas 1995

Help us make good things happen...

...a crackling fire on a snowy night.

...a candle-light service at church.

...Christmas Eve with family and friends from near & far.



For most of us, the holiday season is a wonderful time of year. Some of our most treasured memories are associated with cherished holiday traditions.

Unfortunately, a difficult illness, accident, or unexpected medical expense, could cloud Christmas for some people this year...perhaps someone you know.

Thankfully, you can help make Christmas brighter for needy patients and their families this year.

Your gift to Baptist Healthcare Foundation helps provide financial assistance to needy patients or it may be used to fund other important needs at a Kentucky Baptist Hospital. To find out more about specific needs and how you can help, please contact:

Baptist Healthcare Foundation

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FINANCIAL FORUM

Deductible gifts

By Laurie Valentine

As you read articles about year-end tax planning strategies and determine whether a gift to charity might be useful to reduce tax liability, keep in mind the rules regarding which charitable gifts are deductible and be aware of limitations on the amount that is deductible.

First, to be deductible the transfer must be a "gift." At a minimum, the IRS requires that what you give have a value in excess of any benefit you receive in return. When you receive something or benefit in return for your gift to charity, your deduction is limited to the difference between the value of what you gave and the value of what you received.

If the donor receives or expects to receive a bargained-for benefit, no charitable income tax deduction is allowed, no matter how the transaction is styled.

Tax payers who file by calendar year must make gifts by Dec. 31 to be deductible in that year. Cash gifts are completed when dated Dec. 31 or earlier and delivered to the charity or placed in the mail with appropriate postage. Gifts of securities (stocks or bonds) are completed when properly endorsed stock or bond certificates are delivered to the charity or when the security is retitled on the books of the issuing company, whichever occurs first. Real estate gifts are completed when a properly executed deed is delivered to the charity, even if the deed has not yet been recorded in the public records.

The tax laws also place percentage limitations on the share of your charitable gifts that you can deduct in a single tax year.

The maximum allowable deduction in any year is an amount equal to 50 percent of your adjusted gross income. This applies to cash gifts and gifts of ordinary income property made to "public charities" such as churches, other religious organizations, schools and hospitals. If you make a gift of appreciated assets to a "public charity," the amount deductible in one tax year is limited to 30 percent of your adjusted gross income.

No deduction is permitted for a contribution of services to a charity, no matter how beneficial those services.

Also, giving a charitable organization the right to use property does not yield a tax deduction.

Laurie Valentine is trust counsel and interim chief operating officer for the Kentucky Baptist Foundation

Giving decline precedes membership loss

By Mark Wingfield
Interim Editor

CHAMPAIGN, Ill.—Declining giving patterns may be a forewarning of membership decline in the church, according to new research on church giving trends.

For example, one group of main-line Protestant denominations in the study has been losing membership since 1964 but began experiencing a decline in per-member giving in 1961.

"This data suggests that giving patterns may be a leading indicator for membership trends," reported the study's authors, John and Sylvia Ronsvalle of empty tomb inc., based in Champaign, Ill.

In contrast, increased giving patterns in the Assemblies of God church and the Southern Baptist Convention closely parallel periods of increased membership, the Ronsvalles said. For example, between 1972 and 1991, per-member giving to overseas missions efforts among Southern Baptists increased 21 percent, while membership increased 26 percent.

However, per-member giving to

missions among Southern Baptists declined from 1987 to 1991, a period in which membership growth slowed considerably.

The Ronsvalles reported their latest findings in the fourth installment of a series called "The State of Church Giving," funded by the Lilly Endowment.

This year's report also examined differences in giving patterns between Protestants and Catholics.

Previous research has demonstrated that Roman Catholics give a smaller portion of their incomes to their churches than do Protestants. The Ronsvalles attempted to find out why. In reality, Catholics may give less of their incomes to their churches, but their churches require less of their incomes to pay the bills, the researchers discovered.

"Building on a finding among Protestants that the most common attitude toward stewardship is paying the institution's bills, this report suggests that Catholics may be succeeding at stewardship at the same level as are Protestants," the Ronsvalles said. "The difference in giving levels may be due in large part to efficiencies in

the way Catholic congregations are organized."

Put simply, both Catholics and Protestants succeed in paying the church's bills; the Catholics merely pay the bills for less.

Factors cited in the greater Catholic efficiency include lower pay for Catholic clergy than Protestant clergy, a greater ratio of church members to clergy in the Catholic church and the Catholic church's ability to make multiple uses of one building.

"Catholics in the U.S. may have more in common with their Protestant counterparts in terms of stewardship than was previously thought," the Ronsvalles said. "It appears members of both Catholic and Protestant communions often define stewardship as paying the bills of the institution rather than as a spiritual discipline.

"If this is the case, then Catholic giving would be lower than Protestant giving at least in part because of efficiencies in Catholic congregational structure. These efficiencies allow Catholic church members to succeed at maintenance stewardship with a much lower contribution per member than among Protestants."

Bakke calls churches to invest in inner cities

LOUISVILLE (BP)—Churches need to seek both the "salvation of persons and the transformation of places" if they are to make an impact on the inner city, according to urban ministries expert Ray Bakke.

"The gospel must address the entire reality of the city," emphasized Bakke, senior associate of the Chicago-based International Urban Associates. That reality includes individuals with tremendous personal needs trapped in a societal structure that gives them little chance to better their

circumstances, Bakke said during the Gheens Lectures at Southern Baptist Theological Seminary.

In poor urban areas, institutions such as schools and medical facilities draw lots of money to the communities, Bakke noted. However, these institutions' payrolls typically are filled with people who live outside the city and only "mercy drops" are left for city residents, he observed.

Bakke suggested churches empower urban dwellers by forming non-profit community development

foundations to address such needs as housing and vocational skill development.

"We're not talking about being liberal," he said. "We're talking about being evangelical to the core. In fact, evangelicals are the best examples of doing this."

Churches can obtain capital for these endeavors by getting a second mortgage on their appreciated property, Bakke said. He also suggested denominations buy certificates of deposit in urban banks.

ACTIVITY IDEAS FOR CHILDREN

Besides the Bible stories and Bible studies in **FLEXIBLE CURRICULUM** here are just a few other activities found in **FLEXIBLE CURRICULUM**:

1. Cook or develop a kitchen band using the **RUTH** unit.
2. Make a colorful coat or quilt using the **JOSEPH** unit.
3. Sail boats or go camping using the **TIMOTHY** unit.
4. Make sawdust clay and finger paint using the **DAVID** unit.
5. Develop a Macedonian Mall using the **LYDIA** unit.
6. Enjoy a Bed and Breakfast using the **PAUL & BARNABUS** unit.
7. Carry the giant grapes using the **JOSHUA** unit.
8. Expend energy in village games using the **MARY & MARTHA** unit.

Activities from cooking to woodworking are found in **FLEXIBLE CURRICULUM**. Contact the Sunday School Department, KBC, PO Box 43433, Louisville, KY 40253-0433. Phone: 502/245-4101. Eight units available, \$5.00 a unit to cover publication costs.

The study found both Catholics and Protestants succeed in paying the church's bills; the Catholics merely pay the bills for less.

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist Convention partnerships in Russia and Boston:

- Discipleship efforts for those who trusted Christ during the recent partnership deaf evangelism project.
- Lee and Sarah Bivins as they return to St. Petersburg after being back in Kentucky for Lee's mother's funeral.
- Funds from Kentucky Baptist Convention churches to help build Russian churches in 1996.
- Campus ministers who serve on 10 of the 80 Boston-area campuses where more than 300,000 students are studying.
- Willie Marquez, director of ethnic ministries for the Greater Boston Baptist Association, as he begins a work with Russian immigrants.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ELIZABETHTOWN**—Valley Creek Church ordained **Scott Kerr** to the gospel ministry Dec. 3.

■ **EUBANK**—Eubank Church called **Noel Dodson** as pastor.

■ **FRANKLIN**—Youth at First Church will present "Band of Shepherds," a contemporary Christmas program of music and drama, Dec. 17 at 5 p.m. and 7 p.m.

■ **LOUISVILLE**—Penile Church ordained **Bobby Renfro, Owen Logsdon** and **Daymond Geary** as deacons Nov. 5.

Ridgewood Church called **Lowell Abney Jr.** as pastor. Abney was previously pastor at First Church in Drakesboro.

Bashford Manor Church's combined choirs will present "Christmas Fantasia" at Bashford Manor Mall

Dec. 16 at 11 a.m., and again at Louisville International Airport's terminal building at 2 p.m. The cantata also will be presented at the church Dec. 17 at 10:45 a.m. Also, **Gary Morrison** was called as part-time minister of music, and **Wade Smith** was called as part-time pianist.

■ **MOUNT EDEN**—**Johnny Norman** resigned as pastor at Mount Moriah Church.

■ **PLEASUREVILLE**—**Chip Jones** resigned as pastor at Cropper Church to move to Battlesboro, N.C.

■ **RUSSELL SPRINGS**—Clear Fork Church called **James Wade** as interim pastor.

■ **SHELBYVILLE**—**Kent Ulman** resigned as pastor at Burk's Branch Church to become pastor of a church in Illinois.

Former seminary dean Peyton Thurman dies at 82

LOUISVILLE—W. Peyton Thurman, former dean of students at Southern Baptist Theological Seminary, died Nov. 28 in Louisville at age 82.

Thurman served as a dean at the seminary from 1957 through 1972.

Before that, he was pastor of Evergreen Baptist Church in Frankfort, First Baptist Church in Russellville and First Baptist Church in Hopkinsville. Thurman left the seminary administration in 1972 to become pastor of Belmont Baptist Church in

Charlottesville, Va., a post he held until his retirement in 1978.

He was a former faculty member at Georgetown College, which he also served as a trustee and attended as an undergraduate student. Thurman earned both master's and doctoral degrees from Southern Seminary.

He was a former trustee of the Southern Baptist Foreign Mission Board and served on the Executive Board of the Kentucky Baptist Convention. He also served as moderator of Christian County and Bethel Bap-

Churches have fun fund-raising for Kentucky's children's homes



PIE IN THE EYE Staff members Chris Kurtz (left) and Mark Hopper of First Baptist Church in Frankfort smile through the pie remains left on their faces as part of a fund-raising event for Kentucky Baptist Homes for Children.

Two Kentucky churches combined fun with fund-raising in support of the annual Food Round-Up for Kentucky Baptist Homes for Children.

At First Baptist Church in Frankfort, the children's department hosted a "harvest party" on Oct. 19 to raise money for the children's homes.

For the festivities, the children dressed in costumes depicting their favorite Bible characters. They played carnival-type games—at 10 cents per activity—which the youth of the church organized.

One game which drew a big crowd—and commanded a much higher fee than the other amusements—was "Cream the Staff." Children and some adults, paid a dollar a shot to give Pastor Mark Hopper and Minister of Children and Youth Chris Kurtz pie in the face. Proceeds for the evening totaled \$142.

At Immanuel Baptist Church in Danville, the youth master-minded a food round-up for the children's homes. Church members left non-perishable food on the front porches of their homes.

In three and a half hours, the youth picked up 700 items. Before shipping the goods to the children's homes, they stacked the items in the sanctuary to form "a tall wall to show the congregation how a little effort can go a long way in helping someone else," said Youth Minister Greg Farmer.

tist associations.

Survivors include his wife, the former Mary Jane Cabbage; a daughter, Jane Anderson of Nashville; a son, William Thurman of Lexington; a brother, Allen Thurman; and four grandchildren. His son, William Thurman, currently serves as chairman of the Western Recorder board of directors.

Thurman's funeral was held Dec. 1 at Broadway Baptist Church in Louisville, with burial in Cave Hill Cemetery.

What a bountiful God we have!

By the time you read this, you will have eaten your Thanksgiving meal. I have just come from our dining hall where nearly 200 students, faculty, staff, guests and I have just eaten our Thanksgiving dinner.

This morning on the news they interviewed several "street people" who were eating a delicious meal, courtesy of some local churches. They all gave examples of different things for which they were grateful. I must confess it was good for me to hear them express their gratitude.

When I think of that first Thanksgiving in 1621, I think of those Pilgrims who were determined to succeed in the "new world," and of their great reverence for God. It never occurred to them that they were responsible for their blessings. They knew it was the bountiful hand of Almighty God, and they gave their thanks to him.

I feel much the same way. As I look around and see the wonderful blessings God has provided for us, I want to fall on my knees in humility and thank him for his bountiful goodness.

We have been blessed with so many friends; loving people who have been so generous to us, people who have supported us financially and with many prayers, people who have come as volunteers to share time and talents.

I could not begin to count all of the friends I have met the past several months who have spoken words of encouragement. Even those who come to visit have no idea what a blessing they are to us. Their presence is a reminder of the many friends who are concerned about this ministry. When they reassure us with their kind words and promises of continued prayers, it is such a great blessing to us.

I also am thankful for the young lives that have been entrusted to Oneida. About 70 students shared Thanksgiving dinner with us. Some lived too far away to travel home for the holidays. Others could not afford to go home or stayed for other reasons. I felt so blessed to be able to share this special meal with them.

I also am thankful for all of the progress we have made during the past 12 months. Space does not permit me to share how discouraged I was one year ago at this time. I knew that a great trust had been placed in me. The Lord knew I was not comfortable with my new position.

THIS IS ONEIDA



W.F. Underwood

A co-worker who came to our school this summer made a statement I have thought a lot about. She said that when she and her husband first began to seriously consider coming to Oneida, she wondered what she could do. She thought of several things she was capable of doing, and would have felt comfortable doing any one of them. But what I had in mind for her to do was not at all in an area where she had any experience. She wondered why God had led me to ask her to serve where she had no background or knowledge. After much prayer, she decided that even though she did not understand, she knew she would have to depend on God completely to sustain her. If I had asked her to do something she felt qualified to do, she would have depended on her ability and not so much on God's will.

I am thankful today for having to depend on God to meet our needs. He still owns "the cattle on a thousand hills."

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

Thank you, Kentucky Baptists!

The Kentucky Baptist Convention in Owensboro brought much affirmation and encouragement to Clear Creek. We are very thankful for convention approval of the Beyond 2001 scholarship appeal to the churches. This provides an opportunity for a new generation of Kentucky Baptists to acknowledge the need for our ministry and to help with crucial student financial aid. The Lord is already directing gifts for this need.

On Tuesday evening of the convention Walnut Memorial Church hosted 140 alumni and friends in a wonderful time of fellowship. Many remarked it was the best convention alumni gathering they had attended. Slaughter's pastor, Charles McMahan, completed a year as state president and was succeeded by Walnut Memorial's pastor, Odell Beauchamp.

On Wednesday morning, I attended the Cumberland College breakfast. It was a great meal among good friends. Near the end of the program, I began to experience chest pains, and their growing intensity was evident to folks on the elevator as I made my way back to the room. Bob Jones alerted my sister, Joyce Martin, and her husband, Bob, who were soon in the room.

Shortly, physician Herbert Booth arrived. His tentative diagnosis of pleurisy proved to be true but just to be sure an ambulance was called. I'll need to remember Dr. Booth's classic advice, "I know it's hard for you not to be in control, but you just need to relax." Trustee Tom Prather and assistant academic dean Charles Rice heartily concurred.

In the following few hours I experienced the good care of an excellent emergency medical team, a caring hospital emergency unit and the ministry of countless friends.

After a few days off and a complete physical, I am doing well. One student prayed that I might receive what the Lord wanted to teach me in this experience. He does work in all things for the good of those who love him. He has reminded me again of life's uncertainty and our dependence on others. Not everything we think we have to do is as important as we think it is.

It makes the difference when you're no longer in control. Thank you, Kentucky Baptists!

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

CLEAR CREEK CHRONICLE



Bill Whittaker

WMU members on new journey as Women on Mission

By Teresa Dickens
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—Southern Baptist women involved in Woman's Missionary Union's adult women's organization did things differently in October.

For one thing, they no longer were members of Baptist Women and Baptist Young Women, which had been the names of WMU's adult organizations since 1970. Instead, they signed up to be charter members of Women on Mission, which is designed to involve women 18 years and up in missions.

To start the new year, a celebration experience introduced Women on Mission to all the women of the church through worship, music, testimonies, prayer and other elements.

In addition to the celebration experience, many of the women also met in small groups.

Women on Mission differed from Baptist Women and Baptist Young Women in that small groups were based on the needs and interests of the women instead of their age. While one small group was an exercise group that prayed for missions, another group spent their time together doing crafts to prepare for a missions project, and yet other groups chose to do Bible study or improve their witnessing skills. Each church or campus organization customized their Women on Mission small groups.

Another difference was their magazine. No longer was Royal Service or Contempo delivered to WMU members' mailboxes. Instead, subscribers to the two magazines received the first copy of WMU's new adult magazine, Missions Mosaic.

Why all the changes in WMU's organizations?

"The simple answer is that Woman's Missionary Union is committed to assisting every woman to see that she can live out God's purpose for her right where she is," said Andrea Mullins, WMU adult program specialist. "Women on Mission is an opportunity for women to develop spiritually toward a missions lifestyle, whether they are in college, at home, in the workplace or retired."

The major concern was that missions education survive in the local church, added Betty Merrell, WMU special projects coordinator.

"The old methods were no longer attractive," she said. "If missions education was going to happen in the churches, we had to make changes."

Both Mullins and Merrell were involved in the restructuring of WMU's organization. They explained discussions about needed changes began as early as 1988 and involved hundreds of women.

"The request for change came from the grassroots," Mullins noted. "Every time I was with a group of Baptist Women and Baptist Young Women, I was asked, 'How can we get more women involved in missions?'"

"The women wanted to ensure that other women discovered the purpose of missions in their lives," she continued. "And they knew that the challenges of today's society meant providing new ways of reaching women with the message of missions."

In developing the new structure for Women on Mission, a variety of research techniques revealed what women wanted in an organization, Merrell said.

Among the concepts that repeatedly surfaced in the research was that women wanted an organization that was simple and flexible in structure; offered a wide variety of approaches to involvement; included all women in the church; was strong on spiritual development, ministry and evangelism; and was relevant to every day life.

"The new structure and options offered through Women on Mission meet all of these needs and more," Mullins said. "We believe that Women on Mission will help women see the relevance of missions to their lives and to the world."

Laura Savage, Women on Mission specialist for WMU, is hopeful the new options will make the organization more appealing on the college campus. "Women on Mission can enhance any Baptist student ministry program on the campus," she said. "Missions is such a vital part of any Baptist campus ministry,

and Women on Mission is one way a BSU can encourage more women students to find their place in missions, both locally and globally."

The response to Women on Mission has been overwhelmingly positive, Mullins reported.

"Among women nationwide, there is a lot of excitement about these changes," she said. "We are receiving numerous letters and calls reporting explosive growth, both in the number of women involved and the variety of approaches offered by churches for women."

"We are grateful that women are finding their place in Women on Mission," she concluded.

"We believe that the history of missions education and involvement through Woman's Missionary Union will be continued and strengthened as women catch the vision for what God is doing in the world and how he wants to use them."



SIGNING UP Volunteers and Woman's Missionary Union staff members sort through Women on Mission charter member registration forms received at WMU's national headquarters in late November. Nearly 40,000 completed forms have been returned to WMU since the campaign began Oct. 1. Women on Mission is WMU's new adult organization, replacing Baptist Women and Baptist Young Women. (BP photo)

Two WMU magazines reborn as one in new structure

BIRMINGHAM, Ala. (BP)—Together, they served Southern Baptist women for 106 years. Their words challenged women of all ages to be not only supporters of missions, but doers of missions as well.

"They" are Royal Service and Contempo, Woman's Missionary Union's magazines for women 18 and older. September 1995 marked the end of the publication of the two periodicals and ushered in WMU's new magazine for women, "Missions Mosaic."

The introduction of Missions Mosaic is part of WMU's launch of its new women's organization, Women on Mission. The new organization, which replaces Baptist Women and Baptist Young Women, includes women ages 18 and older under one organizational umbrella, allowing women to meet in small groups customized according to women's interests and needs, as well as groups formed around missions purposes.

The decision to cease publishing Royal Service and Contempo was not made easily or quickly, said Cindy Dake, managing editor for Missions Mosaic.

One of the most significant issues

was the magazines' history, Dake said. Royal Service, which had served women for 81 years, was one of WMU's signature names and had a large, faithful readership.

Contempo, although only 25 years old, also was important to younger women, she explained. It was started in 1970 to compliment WMU's then-new organization for young women, Baptist Young Women. It also had historical and sentimental value to its readership.

However, despite the magazines' historical significance, Dake continued, "Research proves that if you plan to launch something new, it has to be perceived as new."

"That told us that if we were going to launch a new women's organization, we couldn't bring along Contempo and Royal Service and hope that the new organization would really be perceived as new," she said. "The launch of Women on Mission would have lost a lot of its energy if we had said, 'This is new, but we're still using our old magazines.'"

With the decision made to start a new magazine to match the new approach offered through Women on Mission, the next question was,

"What about a name?" Dake recounted.

The name, Missions Mosaic, was suggested by Mary Susan Parker, state WMU secretary/historian for Minnesota-Wisconsin Baptist Convention. She was a participant in one of the focus groups held in her state related to the new organization. WMU held more than 60 grassroots discussion groups to ensure that its new organization was on target in meeting the needs of women.

"The imagery that Missions Mosaic conjures up is very appropriate," Dake said. "Just as a mosaic in art form is small pieces of tile that make up a big picture, we saw the similarity of individual Christians making up the body of Christ. Another picture is all of us bringing our gifts together for work in the kingdom of God."

"It also represented the different kinds of missions work that missionaries, and our membership, are involved in," added Carol Causey, WMU magazines editorial group manager.

The foundational approach to the magazine has been designed around spiritual growth, with the outcome being missions involvement, Dake

explained. "Missions Mosaic has been designed to help women grow in their relationship with the Lord wherever they are along their spiritual journey. We believe that spiritual growth leads to fulfilling the Great Commission, which is missions in a nutshell."

The content of the magazine is now written with a much broader purpose, Causey said. Whereas articles once focused on a missionary in a certain country, the magazine now focuses on contemporary missions efforts and often features several missionaries, both home and foreign, who are involved in that ministry.

"The central emphasis of the magazine remains missions," Dake said. "Part of the difference is that now the articles are written as feature articles that could be of interest to any Christian woman."

"We have a greater number of women today who did not grow up in a missions organization," she acknowledged. "If we are going to involve more women in missions, we have to provide something that is going to meet them where they are and help them discover what it means to grow in the Lord."

Baptist Healthcare System's 1995 Report to the KBC: Creating healthier communities

Below are excerpts from Baptist Healthcare System's President and CEO Tommy Smith's Report to the Kentucky Baptist Convention on November 14, which focused on efforts to create healthier communities.

Traditionally, hospitals have focused on taking care of the sick, patient by patient. Due to the many changes going on in healthcare today, that focus is expanding.

The individual patient will always be our foremost concern. The effects of healthcare reform and managed care, however, are causing healthcare providers everywhere to think more about the community at large. We are challenged to think big -- across the lifetimes of the people we serve and beyond the boundaries of the traditional settings for healthcare.

In today's changing environment, healthcare is no longer confined only to hospitals and doctors' offices. People's healthcare needs may be better met in a variety of other settings -- such as in the home, a primary care clinic, a rehabilitation center or long-term care facility.

When we talk about community, our emphasis is on *wellness* and *prevention*. In addition to our traditional role of caring for patients, we are challenged to do more to prevent disease, to promote healthier lifestyles, and to bridge the gaps in healthcare services by addressing unmet healthcare needs of our communities.

We believe that taking care of the community takes a broad, community effort -- a partnership among the major players of the community. For example, in Louisville and Lexington, groups called Healthier Communities Coalitions have launched projects aimed at improving the health status of the community.

The coalitions consist of area healthcare providers, county health departments, businesses, and civic organizations that have joined forces to address some of the major health needs of the community. Baptist Healthcare is a charter member of the Louisville and Lexington coalitions. Cooperative efforts are also being made in the area of health education and promotion. Information and education are so vital in helping people to lead healthy lifestyles.

Healthcare providers are also working together to meet unmet community needs. Recently, the two hospitals in Paducah -- Western Baptist Hospital and Lourdes Hospital -- began a joint venture to develop an integrated healthcare delivery system to serve the region. One of their objectives is to periodically assess community health needs and work together to address those needs.

Along the same lines, Central Baptist Hospital and United Way of the Bluegrass started a partnership to assess community health and human services needs. Others have joined this partnership, including the UK Medical Center, Saint Joseph Hospital, the Mayor's Office and Urban/County Government. Once the assessment is complete, the partners will work together to develop a plan to address community needs.

 BAPTIST HEALTHCARE SYSTEM