



WESTERN RECORDER

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FOR THE RECORD

Kelley named
Charles Kelley Jr. has been elected as the eighth president of New Orleans Baptist Theological Seminary.
See page 2.

Volunteer banquet
Kentucky Baptist volunteers who served in Russia during 1995 with the Kentucky-Russia missions partnership were honored at a banquet Feb. 23.
See page 3.

Editorial
Despite popular opinion, there's only one way to get to heaven from Kentucky—or anywhere else, for that matter.
See page 5.

Seminary cited
The Association of Theological Schools issued a formal notation against Southern Baptist Theological Seminary Feb. 21, but stopped short of placing the school on probation.
See page 6.

Carver crisis
The Carver School of Church Social Work at Southern Seminary may keep its accreditation only through June 1997, and certain criteria must be met for the school to continue that long, the Council on Social Work Education has determined. *See page 7.*

Be ready for God to act, Sweet urges

By Mark Wingfield
Interim Editor

BOWLING GREEN—It is more important to be prepared for Christ's return, Leonard Sweet told Kentucky Baptists at the annual Evangelism Conference last week.

"You cannot tell God when God is going to do what God is going to do," said Sweet, a prominent Methodist theologian, author and futurist who is dean of the Theological School at Drew University in Madison, N.J.

It's time for Christians to lay aside their Daytimers and stop planning God's business but instead ready themselves for what God wants to do, Sweet said.

He was one of four keynote speakers at the Feb. 26-27 Evangelism Conference, held at Eastwood Baptist Church in Bowling Green. Other keynote speakers were Dan Yeary, pastor of North Phoenix Baptist Church in Arizona; Buster Soaries, pastor of First Baptist Church of Lincoln Gardens in Somerset, N.J.; and Rick Ousley, pastor of Brook Hills Baptist Church in Birmingham, Ala.

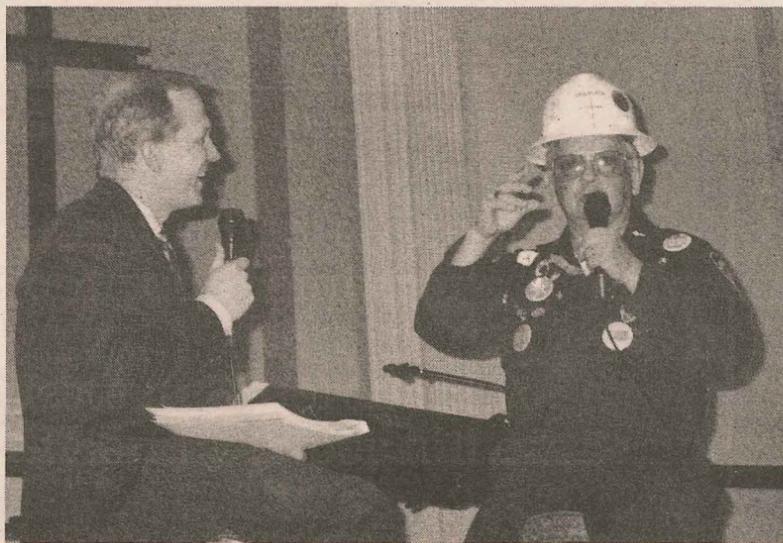
The conference also featured testimonies, music and special-interest conferences, as well as an emphasis on chaplaincy, church starting and revivals.

Sweet used the New Testament parable of the bridesmaids to talk about preparedness. Christians are vessels, like the bowls used by bridesmaids in biblical times, he said.

Some place their bowls over their heads like an umbrella, to protect themselves from "the surprises of the Spirit," Sweet explained.

Others keep their bowls upright but have so filled the bowls with their own agendas that "anything God brings spills right out," he continued.

Still others also keep their bowls upright, but to no avail because their bowls are "full of crud" and unredeemed elements of their lives.



THANKS FOR PRAYING Kentucky Baptist Convention evangelism associate Monty Carter (left) interviews Lowell Lawson, a Southern Baptist chaplain who served in Oklahoma City last spring in the aftermath of the federal building bombing. In a tie-in with the current Season of Home Missions which promotes chaplaincy, Lawson explained how Baptists from across the nation helped minister at the scene of the bombing and across the saddened city. Lawson, who years ago served as a home missionary in Louisville, donned his police chaplain's uniform and hardhat to demonstrate the conditions in which chaplains ministered in Oklahoma City. He thanked Kentucky Baptists for their prayers and for other more tangible expressions of support given during the ordeal.

The best position is to keep one's bowl upright and ready, but empty of all that would prevent God from filling the bowl, he said.

Sweet suggested four phrases that are key to preparedness as Christians. The first key is to show up.

The present is the time God has given the modern church, so the church should begin living in the present rather than the past, Sweet said. "If you don't want to show up

for the 1990s but want to stay in the 1950s, then we need to form a museum culture.

"God must know what God is doing," he continued. "God has chosen you and me for this time. But largely, our churches have chosen not to show up to the 1990s."

The second key is to be present. Beyond just showing up, the

church must engage the culture, Sweet said. He illustrated this point by telling about his 5-year-old son who has become a whiz on the home computer.

Yet when this child goes to church, "he gets flannelgraphs," Sweet said.

The third key is to be yourself. "God had you in mind before the foundation of the world," and therefore God has a reason to have placed you in the world at this time, Sweet said. That means it is OK to be yourself and serve God with the gifts he has given you.

All of these points lead back to the image of bowls and vessels, he said, pulling a bowl and pitcher of water from under the podium to illustrate. He poured water from the pitcher into a large bowl and then from the large bowl into a small cup.

The water represented the Christian gospel, and the various containers represented methods of evangelism.

□ See *'Experiencing God' ...*, page 8

'Experiencing God' retreat still impacting students' lives

By Ken Walker
State Correspondent

MURRAY—While the nation's first "Experiencing God" college weekend was aimed at developing Christians' spiritual walk, Murray State University has been seeing students come to know Jesus Christ ever since.

This movement followed the unexpected—a number of the 300 students who attended the January retreat at Kenlake State Resort Park also realized they lacked a personal relationship with Christ, said Keith Inman, Baptist campus minister at Murray State.

"This was a discipleship weekend," Inman explained. "We didn't expect a lot of unsaved people to show up, but they did."

Sponsored by Murray State's Baptist Student Union, the mid-January gathering attracted students from more than a dozen Kentucky colleges and universities, plus schools from Indiana and Tennessee.

The impact of the retreat continues, more than a month later. When Graves County Baptist Association sponsors simultaneous "Experiencing God" weekends this month, nearly 50 Murray State students will participate as small-group discussion leaders.

The ground-breaking college weekend was designed last fall. Murray student Matt Johnson wrote the materials after discussions with Don Gibson of Texas, who designed the original "Experiencing God" weekend. "Experiencing God" is a discipleship study course written by Henry Blackaby and Claude King.

□ See *'Experiencing God' ...*, page 12



When babies are on the way, young couples think about church

NASHVILLE (BP)—When do unchurched young adults often begin thinking about church involvement?

When they become expectant parents or parents of young preschoolers, according to experts who've watched this trend for years.

"Even if they haven't been involved in church, many young couples want their children to grow up with the positive Christian values and morals they learn in Sunday school," explained Ann Edwards, a preschool consultant with the Southern Baptist Sunday School Board.

Churches have a unique window of opportunity to reach these young families, she said, by showing an interest not only in their children or

children-to-be, but in the parents themselves.

Many Southern Baptist churches have been doing exactly that for years through "Cradle Roll" Sunday school departments. These departments minister to expectant parents and families with babies up to 12 months old.

Beginning in October 1996, the Cradle Roll ministry will take on a new look and name. "First Contact" is designed to provide an ongoing emphasis for outreach and ministry through a church's preschool Sunday school division.

"Some preschool leaders felt the Cradle Roll name was outdated, and we also found many churches had

so many preschool needs they weren't enlisting an additional person to serve as Cradle Roll director," Edwards explained. "Hopefully this new structure—changing it from a department to an ongoing ministry—will make it easier for churches to reach new parents and their children."

Edwards said a preschool staff person, Sunday school director, preschool division director or preschool outreach leader can initiate First Contact.

With changing lifestyle patterns in America today, many young couples live away from their nuclear families and face the stresses of having and raising children alone, Ed-

wards noted. "The church has the opportunity to become an extended family to these couples. Any little thing you do, they will find encouraging."

Changes in the traditional family structure also mean churches need to plan on ministering to different kinds of caregivers, she added. Other special needs groups include grandparents who are raising their grandchildren, adoptive parents, single parents and unwed and/or teenage mothers.

"This is such a great opportunity for churches," Edwards said. "When you show an interest in someone's children, it is easier to build friendships and relationships. It can really make a difference."

BAPTISTS

Kelley named president at New Orleans

NEW ORLEANS (BP)—Charles "Chuck" Kelley Jr. was elected unanimously Feb. 23 as the eighth president of New Orleans Baptist Theological Seminary.

Kelley, professor of evangelism at New Orleans Seminary since August 1983, succeeds Landrum Leavell II.

Kelley, 43, has been the Roland Q. Leavell professor of evangelism at New Orleans Seminary since August 1983. In March 1993 he was named chairman of the seminary's largest division, pastoral ministries. In June 1993, he was named director of Southern Baptists' first Center for Evangelism and Church Growth, located on the front block of the New Orleans Seminary campus. He also served from 1983-93 as the seminary's director of field education.

A much-requested public speaker throughout the Southern Baptist Con-

vention, Kelley is recognized widely both for his evangelistic preaching and for his research in the area of baby boomers and baby busters.

In three meetings Feb. 23, Kelley told professors, trustees and staff members what he believes is the purpose of the seminary: "To equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries."

Kelley also outlines five core values for the seminary: doctrinal integrity, spiritual vitality, mission focus, characteristic excellence and servant leadership.

"We're going to cast the vision and apply the core values consistently across the institution," he said. "I want us to do something big for God that requires all our gifts as a team."

In looking for faculty, Kelley said his priority will be "to recruit from the Great Commission out." After considering a prospective faculty member's ability "to reach people for Christ and disciple them," he said he will want professors "with excellent skills and knowledge in their fields," as well as excellent abilities to communicate that knowledge.

"Openness to change and creativity" is another characteristic for prospective faculty members, since "no one can predict the exact impact technology will have on education 10 years down the road," he said.

Kelley said he also wants professors who are "deeply anchored in the word of God, but open to seeing new ways to teach and apply."



Kelley

Missionary dies in crash

AREQUIPA, Peru (BP)—A Southern Baptist Foreign Mission Board missionary was among those killed after a Peruvian jet apparently caught fire in the air and crashed five miles from its planned landing Feb. 29.

Lynn Davidson, 42, was last identified in Lima, Peru, boarding a Faucett Airlines flight home from a church growth strategy meeting there. Several hours after the crash, a newscast listed her as a passenger. All 117 passengers and six crew members were killed.

Davidson and her husband, Dennis, from Santa Fe and Albuquerque, N.M., respectively, were appointed missionaries to Peru in 1987. They have three children, Charis, 11, Cassia, 8, and Rannon, 4.

The Davidsons have lived in Arequipa since 1992, where they have worked in church starting.

This was the second disaster in February suffered by the organization of 63 FMB missionaries in Peru.

Begaye: Ethnics a factor for restructuring

By David Winfrey
SBC Home Mission Board

BIRMINGHAM, Ala. (BP)—The restructured Southern Baptist Convention must factor in the impact of non-Anglos on America or risk becoming a remnant of its current self, said the Home Mission Board's director of ethnic church starting.

Russell Begaye called the 21st century the start of an ethnic millennium for an America with a greater cultural diversity. "I challenge our leaders to put our denomination in a position to impact the new civilization by restructuring for the ethnic millennium," Begaye, a Navajo Indian, told state church-starting leaders during their annual conference Feb. 26.

Among his recommendations: naming ethnics as the at-large mem-

bers of the Great Commission Council, a body to be formed through planned restructuring. "Furthermore, if we are serious about impacting the ethnic millennium, the new president of the North American Mission Board must be bilingual or trilingual," he said.

Begaye noted statistical and cultural indicators that America is growing more culturally diverse. In the 1990 census, one-fourth of Americans claimed African, Hispanic, Asian or Native American ancestry, he said.

"We have moved from Ozzie and Harriet to the Cosbys, from Walter Cronkite to Connie Chung, from Chevrolet to Honda," he said. "In 1991, salsa outsold ketchup by \$40 million dollars."

Last year, Southern Baptists add-

ed a record number of new language congregations—at least 519, although final figures are not available. Of those, 481 were new starts and 38 were existing congregations that aligned with the denomination, according to the HMB extension division.

In a related development, Begaye, on behalf of the HMB's language church extension division, "enthusiastically" endorsed the "Resolution on the Establishment of a Task Force on Racial Reconciliation" adopted by the SBC Inter-Agency Council. Begaye said the creation of the task force was a "historic and far-reaching resolution ... reflective of God's people going through a spiritual revival and a real desire to evangelize the many ethnic people groups in North America."

BAPTIST BITS

■ **Annuity Board earns \$794 million.** The Annuity Board of the Southern Baptist Convention closed its 78th year of operations with assets of \$5.17 billion after paying a record \$192.56 million in retirement and relief benefits. Total earnings in 1995 were almost \$794 million, which made possible a permanent 5 percent increase in benefits on Jan. 1, 1996, for all annuitants with benefits established for five years or longer.

■ **Inauguration planned.** Mark Coppenger will be inaugurated as president of Midwestern Baptist Theological Seminary April 20-22 in ceremonies to be held under a 1,200-seat tent on the campus front lawn. Featured speakers will be Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., and theologian Carl F.H. Henry.

■ **Southwestern gets \$1 million.** Southwestern Baptist Theological Seminary has received a pledge of \$1 million from Triple J Development Inc. of Baton Rouge, La. The gift will help build a new Center for

Continuing Education, which will include lodging rooms and conference facilities.

■ **Evangelism congress planned.** The Billy Graham School of Southern Baptist Theological Seminary and the Southern Baptist Home Mission Board will co-sponsor the Second Congress on Evangelism Jan. 13-15, 1997, on the seminary campus. Thom Rainer, dean of the Billy Graham School, is asking Louisville-area churches to use evangelists on Sunday, Jan. 12. To participate in this effort, call at (502) 897-4108.

■ **Ministers' wives to hear Henry.** Jeanette Henry, a Kentucky native and wife of current Southern Baptist Convention President Jim Henry, will be the keynote speaker for the annual Ministers' Wives Luncheon during the SBC annual meeting in New Orleans this June. Tickets are \$18 if ordered in advance. To order tickets, write to Betty Jean Billingsley, Sheridan Hills Baptist Church, 3751 Sheridan St., Hollywood, Fla. 33021.

FMB reports record gains for past year

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board missionaries and their partners overseas experienced record gains in 1995.

A record 2,612 newly constituted churches represented a 21 percent jump from 1994 and contributed to a record 39,073 partner churches. Also, a significant number of new churches (367) and baptisms (6,548) were reported among people groups considered inaccessible to traditional mission work.

For the first time in history, total membership among affiliates overseas topped the 4 million mark—to 4.11 million. The year's 287,806 overseas baptisms represented the second-highest number in history.

FMB leaders said the most telling story about baptisms, however, was the 14-to-1 member-to-baptism ratio among overseas partners, contrasting sharply with the 40-to-1 ratio among Southern Baptists in the United States.

The increase in the number of new churches in 1995 and the continuing high number of baptisms "reflect the work of the Holy Spirit through the witness of missionaries, volunteers and national co-workers," said FMB President Jerry Rankin.

FMB missionaries and their partners started working among 41 new people groups in 1995, many of them in the region known as "World A." Mission strategists define "World A" as the 2,466 cultures that never have been exposed to the name of Jesus Christ or seen the Bible translated into their languages.

Growth was strong in Eastern Europe, which has benefited in recent years from the fall of communism. In church starting, Romania led Southern Baptists' overseas affiliates with 313 new churches. Since the fall of the Iron Curtain, the Baptist union there has started at least one church every week.

In Russia, 130 new churches and 6,693 baptisms were reported. Ukraine, formerly a Soviet republic, reported 9,119 baptisms in 1995.

Brazil, a populous, mature mission field, led other countries in the total number of baptisms, with 71,993. Kenya reported 23,078, Nigeria 20,000, South Korea 16,050.

The tiny southeastern African nation of Malawi produced 15,857 baptisms, or one for every seven members, about twice as many per member as the worldwide average in 1995.



"Brother Thomas, here, will take your hat. Brother Feedlestein will take your coat, and Dr. Nicely will handle the baggage from your previous church."

Kentucky volunteers celebrate Russia experiences

By Melanie Childers
Staff Writer

LOUISVILLE—Several Russian friends joined nearly 400 Kentuckians for a celebration banquet Feb. 23 honoring Kentucky volunteers who served in Russia during 1995.

The annual banquet, sponsored by the Kentucky Baptist Convention partnership missions office, was hosted by Highview Baptist Church in Louisville.

"We celebrate what God has done through you and your churches," Larry Martin told the group.

Martin, KBC missions division director, enumerated reasons for the celebration, emphasizing the 464 volunteers who traveled to Russia for the cause of Christ during 1995.

Also, a total of \$475,000 was contributed by Kentucky Baptists for Baptist work in Russia last year, Martin said:

- \$141,000 to support Russian home missionaries.

- \$221,000 to support church construction.

- \$52,000 for Bibles.

- \$62,000 for miscellaneous assistance.

In total, from 1992 to 1995, 850 volunteers participated in 96 partnership projects in Russia, Martin concluded.

"We praise God for those of you who have gone there, and for those of you who live and serve there," he said. "We celebrate you and what you're doing" as a vital part of God's family, sharing God's love.

"Because of your coming, much has been accomplished," added Larry Lindsey, who serves with his wife, Joy, as Moscow field coordinators for the Kentucky-Russia partnership. "Thousands have come to know Jesus Christ as their Lord and Savior."

The Lindseys were home in Kentucky on a brief furlough during February.

Dee Gilliland, Kentucky Woman's Missionary Union executive director emeritus, spoke at the banquet as a fellow traveler. She and other

WMU leaders conducted women's leadership conferences in Novosibirsk and other areas of Russia last September.

She shared in travelogue style snippets of her experience in Russia.

When dozens of volunteers at the banquet indicated their trip to Russia was their first overseas venture, Gilliland noted they truly had "risked the journey," a current theme of WMU.

One Scripture that encouraged her through the most stressful times, she said, was "Be strong and courageous in the Lord."

Despite moments of illness, language barriers, travel hazards and other difficult challenges, Gilliland said the trip easily was worthwhile.

Calvin Wilkins, KBC partnership missions director, distributed certificates and lapel pins to each volunteer.

Numerous Russian guests joined the Kentuckians at the banquet, including Oleg Zjidulov, pastor of Second Baptist Church in Moscow, who spoke briefly through an interpreter.

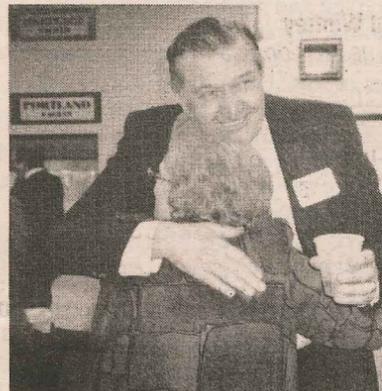
A Russian family from Nizhny Novgorod also attended: Alexander and Elena Osminin and Mrs. Osminin's mother, Maria Markina. Markina's husband, Alexi, is pastor of Central Baptist Church in Nizhny Novgorod. Three Kentucky physicians met the family while serving on partnership missions teams in that city.

Extremely poor vision and advanced cataracts would have characterized both women as legally blind, said Louisville ophthalmologist Morris Nacke. However, the physicians were unable to perform corrective surgeries while in Russia.

So Nacke, M.A. Winchester from Whitley City and Marshall Johnson from Elizabethtown together arranged the Russians' visit to Kentucky in January.

"The surgery went very well," explained Nacke, who performed the operations at Caritas Medical Center in Louisville.

The second portion of the procedure was completed Feb. 19; Nacke said he will monitor their progress for



REUNION Kentucky Baptist volunteers to Russia relive their 1995 experiences and celebrate partnership missions during an appreciation banquet held in their honor Feb. 23 at Highview Baptist Church in Louisville. ■ Above: Larry Noe of Campbellsville and other team members who served in Kolpino last July survey photos from their trip. ■ Far left: Maria Markina, a Russian pastor's wife, hugs ophthalmologist Morris Nacke, who with two other physicians arranged for Markina and her daughter, Elena Osminin, to visit Kentucky to receive treatment for advanced cataracts. ■ Left: Kentucky Baptist chorale member Charles Bonta of Frankfort returns a friend's warm embrace. The chorale visited Moscow and St. Petersburg last July.

two more weeks before the family returns to Russia. He also will prescribe eyeglasses for them, Osminin said.

Although the recovery process will require some period of adjustment, the women said they already can see better.

"Now we can see the world with totally different eyes," Elena Osminin said through her husband's interpretation.

After surgery was performed on the left eye, "we could compare the new and the old," Mrs. Osminin con-

tinued. "We were wondering how we could see before."

Mrs. Osminin expressed her family's appreciation to the doctors who arranged for their visit and surgeries.

"They have been Good Samaritans," she said. "They considered us their neighbors. ... We have no words to express our appreciation."

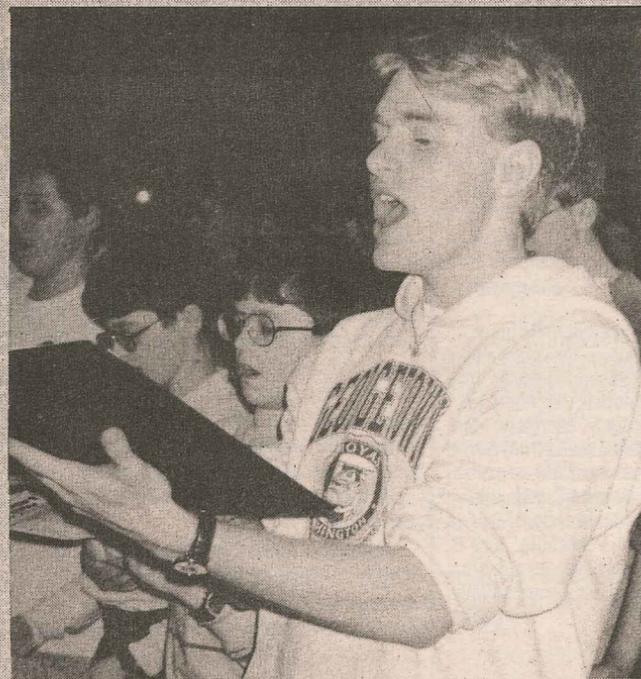
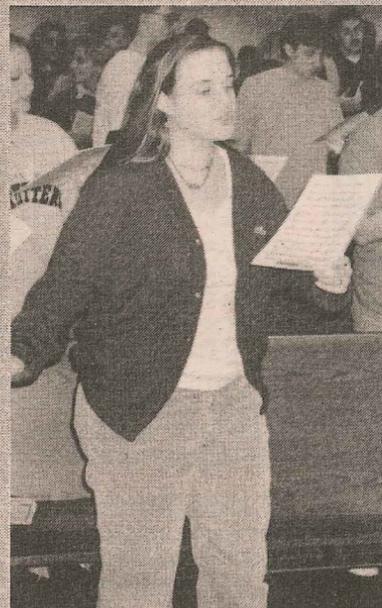
"We give gratitude to these people, but first we praise the Lord, and we thank the Holy Spirit who works through our hearts. Praise to God," she exclaimed.

325 gather for Kentucky Baptist Youth Choir Festival

LOUISVILLE—About 325 junior and senior high school students representing 25 churches participated in the 1996 Kentucky Baptist Youth Choir Festival Feb. 23-24 at Hurstbourne Baptist Church in Louisville.

The annual event, sponsored by the KBC church music department, included mass rehearsals, sectional rehearsals and a parade of choirs. The festival concluded with a musical worship service.

John Dickson of Southern Baptist Theological Seminary's church music school directed the mass choir; John Hollins accompanied.



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

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United Nations not 'anti-family' as charged

One of the many problems faced by the public during political campaigns is to get behind the rhetoric as opposed to what is reality. Take for example the recent meeting in Memphis, Tenn., of politicians and preachers.

The article "Politicians & Preachers Join Hands In Memphis" published in the Western Recorder Jan. 23 quotes Beverly LaHaye, president of Concerned Women for America, as saying:

"The United Nations wants to take over our country." Additionally, LaHaye states: "This is the most anti-family organization in the world today. Nothing they do supports the family."

This rhetoric may sound nice for those who are interested in promoting isolationism and xenophobia, but here are some of the facts.

The United Nations has done and continues to do a great deal in helping families around the world. Having lived and worked for 19 years in Zambia, Africa, we participated in the assistance given under the direction of the United Nations High Commissioner for Refugees. Refugee families are one of the most vulnerable groups in the world. Fleeing their homes due to conflict and crisis, they arrive in another country in need of shelter, health care, food, education, employment, protection and spiritual support.

There are at least 20 million refugees in the world today. Eighty percent of these are women and children. We can hardly see how helping these persons is anti-family.

Assistance also is given to families and individuals who are affected with HIV/AIDS. We participated in such assistance under the direction of the World Health Organization, a branch of the United Nations. Such assistance consisted of educa-

tion, counseling and training people in schools, churches, hospitals, military institutions and the marketplace. Such programs provide both physical and spiritual support. The family was the focus of such efforts.

Furthermore, the United Nations has provided assistance to families in the following ways:

- Eradication of smallpox.
- Work toward the eradication of illiteracy among girls and women.

COMMENTARY

■ Assisting more than 1 billion people living in absolute poverty and needing sufficient food, clean drinking water, sanitation, education and health care. Most of these people are women and children in developing countries.

■ Seeking to reduce birth rates through education in developing countries.

■ Seeking to stop wars and conflicts between nations and groups. Ninety percent of casualties in wars today are civilian.

■ Seeking solutions to the global land-mine crisis. It is estimated more than 100 million land mines are in 62 countries. The removal of these mines could free millions of families to once again plant and harvest their fields.

Seventy percent of the United Nations' programs are social and humanitarian—addressing the needs of families. Some of this assistance to families is carried out by religious groups and other non-governmental organizations affiliated with the United Nations. Included in these religious groups are agencies of the Southern Baptist Convention.

Because of Southern Baptist participation with the United Nations, humanitarian assistance in refugee camps in Zambia, Somalia, Rwanda and the former Yugoslavia has been possible. We hope speakers at the

Memphis conference were not advocating that Baptists, along with other religious bodies, withdraw their participation from working with the United Nations. To do so would mean cutting off the opportunity for ministry to the suffering families in the world today.

The global context in which we live today requires the international community to sit down together at the same table and seek realistic solutions to complex global problems. Such problems travel across borders and they don't need passports. Failure of the international community to address these global problems will only prolong the misery faced by families around the world.

Sad, but true, is the fact that many rich countries such as the United States show very limited interest in these vast global social problems. We seem to think that building a wall around ourselves will enable us to escape. Nothing could be further from the truth. The world is on our doorstep, and we have nowhere to run even if we wanted to.

One hardly knows what Beverly LaHaye means by the statement: "The United Nations wants to take over our country."

However, it is worth pointing out that the United States receives tremendous economic benefits from the United Nations being located in New York. In addition to the millions of dollars received by the New York economy, American companies receive half of the United Nations' contracts each year—amounting to millions of dollars. For the United Nations to take over the United States would be something to see!

*Lon and Fran Turner
Cooperative Baptist Fellowship missionaries to the diplomatic community
Brussels, Belgium*

Seashells

A week at the beach is a powerful inducement to forget the responsibilities at home. While I probably groused about the fact that Kentuckians were also enjoying a few days of 60-degree weather, the sound of the gulls, the shenanigans of the pelicans and the lulling sound of gulf breezes kept me from even the slightest urge to think about missing my job.

But we're back home now, the temperature dropped enough to re-activate my sinus drainage, and responsibilities are clamoring for attention like love-starved children. The shells we gathered on our daily walks are silent reminders of special moments enjoyed; a "good" memory.

But the shells, however pleasant the reminder, give me no sense of being back on the beach.

No matter how long I look at them or touch them, they do not possess the power to whisk me back to

the beach to relive those few, refreshing days.

Maybe that's the way pleasant moments in life are intended to be—real but fleeting. How many pieces of pecan pie can one eat before it loses its appeal? Can a person laugh uninterruptedly for 48 hours and live? Would I really be able to vacation for six months and not get bored to death? (I'm not so sure on this one!)

In any event, this week of vacation was needed and appreciated. We slept late, walked miles each day on the beach, enjoyed the "early bird" seafood lunches in restaurants filled with folks who made us feel we were of the "young bunch."

We ventured to four G- or PG-rated matinees (yes, they do make them these days) and had ice cream afterward.

Rook, "42," and Rummycube claimed each evening, until we tired of it, the women taking it to their husbands mercilessly and with gusto!

ON MISSION TOGETHER



William W. Marshall

I fell asleep at least two evenings in a hot bath, with heavy reading in hand titled "The Lost Grizzlies," a great out-of-doors story for an executive secretary who once thought he'd like to be a park ranger.

We found a church on Sunday which happened to be loaded with visitors from Kentucky, including an old Georgetown classmate we had not seen since the 1960s. Just can't get away from this state.

Like I said at the beginning, pleasant experiences probably aren't intended to last very long.

However, we enjoyed this one so much that I considered calling in to announce "early retirement" and just stay down there for the next six months.

Only pictures of my grandchildren in Nashville, coming to see us the next weekend, made me change my mind.

Everybody needs a few seashells somewhere in their collection of memorabilia.

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



FAMILY FORUM

How to voice a complaint

By Diana Garland

Believe it or not, frequent complaining makes healthy marriages, according to marital researcher John Gottman.

Most of us would not list complaining as one of the most enjoyable activities of marriage. Nevertheless, only when we air complaints can we work together to deal with the troublesome spots in our relationships.

If we do not voice complaints in such a way that our partner can respond to us, or if we ignore one another's complaints, they turn into complaining's evil twin, criticism.

Complaining describes one incident that I wish were different: "I wanted to clean out the garage so we could do it together as we planned today, and now I have to do it alone because you have to work." A complaint slips into criticism by blaming or attacking the other: "You put your work before me again and left me to handle everything by myself."

It does not seem like such a big difference unless you are on the receiving end. Criticism tends to be a generalization that attacks our sense of self and makes us defensive. When we become defensive, we turn our attention to protecting ourself, not to solving the problem that created the complaint.

The complaint can be answered with something like, "I'm sorry I let you down. I don't want you to have to do it alone. Could we do it a little at a time this week in the evenings after supper?" The complainer feels heard, and the focus is on solving the problem.

In contrast, partners often answer criticism with something like, "Why do you always make such a big deal out of nothing? There'll be another Saturday; the garage isn't going anywhere!" Here the complainer not only does not feel heard but also feels the brunt of a counterattack.

Good complaints state the facts and one's own feelings. They don't name the person—either by calling names or naming characters. Good complaints also avoid words like "never" and "always."

The best way to keep from being criticized by your partner is to listen for the complaints and work with your partner to find solutions. Ignoring a complaint will not make it go away.

Diana Garland is director of the Gheens Center for Christian Family Ministry at Southern Baptist Seminary.

HE SAID/SHE SAID

Spread the news: It's not just women who talk all the time

SHESAIID



Alison Wingfield

There is a notion out there that women like to talk more than men. Baloney. I say men talk just as much, if not more than women. They just talk about different things.

Many women I know focus on more personal aspects of life in conversation—how they feel about what is going on around them. Men, I have observed, seem to thrive on the more political aspects of our world, focusing on the outer workings of humanity.

And then there is basketball. When you live in Kentucky, both sexes seem to have this grand sport on the brain—and the tip of the tongue—for a greater part of the year.

Being married to a journalist has provided me with even greater evidence toward my theory that men talk more than women.

When the phone rings at our home, it usually is for Mark. Granted, a lot of his conversations revolve around work-related issues, and when you are a journalist, the phone is a sacred tool second only to the laptop computer. But he does tie up the phone lines talking with friends also.

And then there are the conversations in the hallways at church. Who is the one usually standing at the door waiting for him to finish talking? Me. And, I might add, quite a few other females are doing the same thing—waiting for their husbands, who probably are talking to Mark.

HESAIID



Mark Wingfield

Even if talk is cheap, I ought to be a millionaire. I've tried convincing Alison that I'm really a shy, introverted person on the inside, but she hasn't bought that line yet.

She's right, though, that it's unfair to label women as more talkative than men. Teach a Sunday school class for a few weeks and you'll quickly learn that God made talkative men and talkative women, as well as always-silent men and always-silent women.

A great day for a Sunday school teacher is when he or she gets the blabbermouths like me to shut up for a few minutes and the normally silent class members to utter at least a word or two.

I do love the telephone, one of this century's greatest inventions. Sometimes I find myself sitting around wondering who I should or could be calling. Surely there are conversations waiting to be had out there somewhere. I'm convinced Alexander Graham Bell must have been a talker. Why else would he have invented the phone, except he needed another outlet for conversation?

More than a male-female difference, talker's syndrome must be a hereditary thing. I know this because I come from a long line of preachers and talkers (or is there a difference between the two?). My grandfather's occupation since retiring from farming has been to solve the problems of the world, which he probably could do if given the chance. When my mother and her two sisters get together, they carry on multi-channel conversations, with all three talking nearly simultaneously. This is talent indeed, especially since they seem to somehow understand each other.

The Bible says that to whom much has been given, much is required. This sounds a sobering reminder for us talkers, because it reminds us that so little of our conversations pertain to the ultimate issues of life.

God, grant us the willingness to talk more about Jesus, especially to those who don't know him.

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

How to get to heaven from Kentucky

Is there more than one way to heaven? In the past, if you asked that question in a Baptist church you might have been laughed right off the pew. But research shows this issue is no laughing matter anymore.

The respected Christian pollster George Barna has found that a majority of American adults believe salvation may be found in either of two ways: through a relationship with Jesus Christ or through good works.

The outlook doesn't improve too much when the polling is narrowed just to church members either. A recent Barna poll found 49 percent of American Protestants and 42 percent of those classified as "born again" agree with this statement: "If a person is generally good, or does enough good things for others during his or her life, he or she will earn a place in heaven."

In this age of political correctness and inclusiveness, it is not popular to sound an exclusive message about the way to eternal life. But this is one point on which church leaders must make their voices heard, not only outside the church but inside the church.

With so many "spiritual" options being presented to Americans today, we have begun creating what Barna calls "syncretized" religious understandings. In layman's terms, that means people draw a little bit from this faith, a little bit from that faith and ultimately create a customized belief system.

The pastor's Sunday message isn't the only spiritual advice hitting most ears these days. A person might cling onto one truth from a Sunday sermon, but place it alongside some other tidbit gleaned from a TV program, magazine or bumper sticker.

It's one thing to draw upon various beliefs among the doctrines of Baptists, Presbyterians and Methodists. But it's quite another to incorporate elements of New Age teaching and other heresy alongside sound Christian doctrine.

Yet in the spiritual supermarket of our day, this is exactly what happens. When 64 percent of "born-again" Christians declare there is no such thing as absolute truth, it is no wonder non-Christian ideas have wandered into the spiritual grab-bags of the faithful.

If we cannot agree on another point of doctrine, let those of us who call ourselves the Christian church agree on this one basic truth: The only way to eternal life is through Jesus Christ the Lord.

Scripture makes this point perfectly clear.

Jesus himself said: "I am the way, the truth and the life. No one comes to the Father except by me." (John 14:6)

The Apostle Paul told the church at Ephesus: "For it is by grace you have been saved by faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast." (Ephesians 2:8-9)

In his defense of the faith before the Sanhedrin, the Apostle Peter eloquently declared of Jesus: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12)

It is illogical to claim to be a Christian and yet assert that anyone can find salvation apart from Jesus Christ. Why would God have made the sacrifice of sending Jesus to earth to die for our sins if another way already existed?

Christians should respect people of other religious beliefs, but we must stand firm in asserting that not all religions lead to the same place. The God of the Christian faith is not the god of any other faith. All roads do not lead to heaven.

The only way to heaven from Kentucky—or from anywhere else, for that matter—is through a personal relationship with Jesus Christ. Make sure you're on the right road.

—Mark Wingfield



Proud to be a zealot

I am a zealot, and so are most Kentuckians. That is the belief of the esteemed editors of our state's leading newspaper ("Bowing to the Zealots," the Courier-Journal, Feb. 25).

They label most of the Kentucky House of Representatives and their constituency dangerous "zealots" for favoring a moment of silence in the school day for reverence or meditation (House Bill 28) and allowing a student-initiated invocation or benediction during non-instructional times such as athletic events, graduations or school assemblies (House Bill 10). The Courier-Journal editors foresee with great horror the invasion of "Moonies or snake handlers" in such a scenario.

I am proud to be "bowing to the zealots" in the Kentucky House who have made at least a small gesture of concern for the gross and tragic betrayal of our children's historic spiri-

tual birthright in government schools. I speak as a lifetime educator in saying that every program for school reform will flounder in frustration and futility (like KERA) until we recognize where schools are really hurting and act accordingly.

Sam Peavey
Louisville

Audit report

The audit work group of the Kentucky Baptist Convention Executive Board's business and finance committee met Jan. 26 to perform its annual review and evaluation of the financial condition and practices of the KBC's affiliated entities and its Executive Board as reflected in their 1995 audited financial statements.

The entities include Campbellsville College, Cumberland College, Georgetown College, Clear Creek Baptist Bible College, Oneida Baptist Institute, Kentucky Baptist Homes for Children, Baptist Healthcare System, Western Recorder and Kentucky Baptist Foundation.

This annual audit review process is one important way Kentucky Baptists receive an accountability report from the convention and its affiliated entities.

Kentucky Baptists can be pleased

and encouraged with the sound financial condition and stability of their institutions and agencies and the level of cooperation demonstrated by them. Furthermore, Kentucky Baptists can be pleased that a procedure exists whereby the convention and its institutions and agencies can give an accounting of the stewardship of the resources entrusted to them.

The work group was most complimentary of the board and administrative leadership of the convention and each of its affiliated entities. Kentucky Baptists are encouraged to increase their support of these institutions and agencies prayerfully and financially.

Members of the audit work were: Herb Booth, Burlington; Arnold Caddell, Burlington; Gary Hughes, Auburn; Bob Lowery, Barbourville; Bob Owsley, Cecilia; Everett Priddy, Lancaster; Michael Watts, Hopkinsville; and Paul Welch, Bowling Green. Business Manager Barry Allen, Accounting Services Director Cathi Roy-Sanders and certified accountant Joe Blitzko also met with the work group.

The work group's report will be made to the full business and finance committee in March.

Herb Booth, chairperson
KBC audit work group

Southern avoids probation but gets ATS criticism

The faculty committee complaint

The notation placed on Southern Baptist Theological Seminary's accreditation by the Association of Theological Schools came in response to a complaint filed against the seminary administration in April 1995 by the seminary's faculty committee. In that complaint, made public for the first time with release of the ATS report last week, the faculty charged that:

- President Mohler violated accreditation standards by introducing new conditions of faculty employment without appropriate consultation or notification.
- The president unilaterally imposed new requirements for faculty to attain tenure, and that those requirements were imposed on faculty who had entered tenure-track positions under different criteria.
- The president's firing of the dean of the Carver School of Church Social Work created a negative environment for education.
- Due to the president's administrative actions, "the quality of the programs and the general integrity and welfare of the institution are in question."
- The president's actions violated the Covenant Renewal document signed as a peace treaty between faculty, trustees and administration in 1991. Adoption of the Covenant Renewal document staved off an earlier investigation by ATS.

Although ATS did not place the seminary on probation as many faculty members had hoped, the accrediting agency did not dispute the faculty committee's charges. The concerns cited by ATS as reasons for the notation largely mirror the faculty concerns.

By Mark Wingfield
Interim Editor

LOUISVILLE—The Association of Theological Schools issued a formal notation against Southern Baptist Theological Seminary Feb. 21, citing a "general tone" that "impairs the capacity to provide significant theological education and ministerial training."

Despite giving the notation—and requiring the seminary's administration to file a series of in-depth reports through 1998—ATS did not place the seminary on probation, a step many observers had predicted.

The ATS action came in response to a complaint filed against the seminary administration in April 1995 by the seminary's faculty committee.

The faculty response to the notation ranged from outrage to bewilderment. Due to a gag order placed on faculty by President Al Mohler and seminary trustees, faculty members could not speak publicly for the record. However, some did comment under the condition their names not be used, for fear of reprisal.

"This is the academic equivalent of the O.J. Simpson verdict," one faculty member said. "If they can't convict on this evidence, they just can't convict anyone."

Another faculty member said that despite the apparent lightness of the ATS sanction, the one notation given is severe and in some ways could carry as much weight as probation.

"To say the general tone of the school impairs the capacity to provide significant theological education is a strong statement," this faculty member explained.

Mohler said he "takes seriously" the notation given the seminary but is "pleased that no severe sanctions such as probation are even mentioned in the action letter."

Although Mohler never had publicly indicated he believed the seminary would be placed on probation, he emphasized the lack of a probation sanction in a news conference held on campus Feb. 26. A news release given to reporters carried the headline "Southern Seminary avoids probation."

Despite the notation, Mohler said he does not intend to change the primary focus of his administration, which has been characterized by narrowing the parameters of faculty hiring and emphasizing fidelity to a narrowly defined set of beliefs.

"Southern Seminary has not and will not retreat one inch from our commitment to faithful confessional theological education and to academic excellence," Mohler declared. He also restated his goal that the Southern Seminary be known as "the flagship seminary among Southern Baptists and within the evangelical world."

The ATS Commission on Accrediting placed the notation after a visit to the seminary's Louisville campus last November. Two other accrediting agencies also participated in the visit.

That visiting committee cited four areas of concern based on their observations and interviews:

- Lack of consultation by the trustees and administration with the faculty, specifically in developing policy changes regarding the qualifications of faculty, the procedure for disciplinary action and the future of the Carver School of Church Social Work.

- Standards about adherence to ATS standards for contract and tenure-track faculty appointed under a set of criteria that now has been changed.

- Low morale of faculty and students.

- The need for stronger networks of communication throughout the campus.

The visiting team elaborated on the first of those four concerns.

For example, the team noted, "communication between the board, administration and faculty reflects a lack of trust and candor concerning policy changes under consideration by the board."

Further, the board's statement on qualifications for new faculty, adopted in April 1995 at the president's request, displayed "haste and lack of clarity."

The ATS team also said the faculty was wrongly excluded from the process of adopting changes to the hiring process, from creating a procedure for disciplinary action short of dismissal and from the decision to disband the Carver School.

The visiting team briefly noted four strengths on campus: overall support for the seminary's mission, a commitment to the seminary's place in the Southern Baptist Convention, a desire for the institution to prosper and a "constructive spirit" among faculty.

"Notation" is one of a series of steps available to ATS to enforce standards for accredited members. In a notation, the accrediting agency identifies standards that are not being adequately met. The notation will be published in the association's annual membership list.

In addition to the notation, ATS also requested a series of update reports to be filed by seminary administrators between April 1996 and April 1998.

Specifically, the administration must track the status of all contract and tenure-track faculty appointed before the faculty hiring process was changed in April 1995. The administration also must inform ATS by Nov. 15, 1996, what actions it has taken to address problems noted regarding communications.

ATS will make another site visit to Southern Seminary in spring 1997 "to monitor progress the institution has achieved in addressing concerns identified in this report regarding academic freedom, status of contract and tenure-track faculty, the faculty's role in shared governance and communication among the board, administration and faculty."

Fate of Carver School accreditation still negotiable

By Mark Wingfield
Interim Editor

LOUISVILLE—The Council on Social Work Education has denied a request to extend accreditation of the Carver School of Church Social Work through December 1997 so that all students remaining in the school may graduate.

However, the accrediting agency has agreed to continue accreditation through June 1997, if Southern Baptist Theological Seminary can meet basic accreditation standards. That would allow most, but not all of the 25 students remaining in the Carver School's master of social work program after this May to graduate.

Even seminary administrators—who reported the CSWE action Feb. 26 as a positive reply—admit meeting those basic accreditation standards will be a monumental challenge.

Seminary trustees voted last fall to discontinue the Carver School's program at Southern Seminary at the conclusion of the current academic year in May. That decision was made after Diana Garland, then dean of the Carver School, reached an impasse with Mohler last March over faculty hiring policies and subsequently was fired as dean by Mohler.

The seminary now hopes to continue operating the Carver School through May 1997, since an earlier plan to transfer the social work program to another institution beginning in the fall of 1996 has not worked out

as planned, President Al Mohler said.

Mohler said the seminary is continuing negotiations with Campbellsville College, a Kentucky Baptist Convention college that wants to acquire the Carver School. But since accreditation of an existing program is not transferrable, Campbellsville could not receive the current students in mid-program, he said.

So if Southern Seminary cannot maintain CSWE accreditation beyond this spring, the 25 remaining students may have no way to complete their degrees with the official sanction necessary to be hired in most social work jobs.

That has prompted talk among the remaining students of filing a class-action lawsuit against the seminary for breach of contract. However, such a lawsuit does not appear imminent because the accreditation question remains unsettled.

"We want to try to work with the administration as much as possible," explained Carver School student Sony Hatfield, who was reticent to talk about the possibility of legal action. "We have talked to an attorney and are ready to file a class-action lawsuit if there is a breach of contract."

Even though the seminary does have the opportunity to keep most of the remaining Carver School students on track toward graduation, students aren't sure that's a safe bet, Hatfield said.

"The students are fearing this is another smoke-and-mirrors act by the administration," he explained.

Hatfield said in a meeting with Carver School students Feb. 26 Mohler and other administrators outlined four options for students: to transfer to the seminary's master of divinity/church social ministry track, to transfer to a Christian education degree, to transfer into another accredited, master of social work program or to "grin and bear it and do what we need to do to graduate by May 1997."

"The only option ... is to just load up and try to get through it," Hatfield said. In his case, that will mean taking 18 hours of course work and doing a 20-hour per week field placement.

"CSWE placed the burden on the administration, but my feeling is they put the discomfort on the student," he said.

The burden on the seminary to maintain accreditation for even one more year will be immense. But exactly what will be required of the seminary to meet accreditation standards during this "phase-out" period is unclear.

Mohler would not elaborate on this point during a news conference held on campus Feb. 26. However, Janet Spessart, acting dean of the Carver School, said a few basics are known for sure.

First, a new dean must be hired. Spessart previously announced her resignation from the faculty to be effective in June. She is moving to teach at another school. The only remaining full-time faculty member in the Carver School after May will be Gar-

land, and she has requested a sabbatic leave for the fall semester.

Whoever comes to head the program for this one-year stint must hold a master of social work degree and a doctor of philosophy degree in social work or a related field, according to CSWE standards. This person also must have adequate field experience in social work.

The seminary also must enlist adequate faculty to teach a wide range of classes, produce a certified field-placement program and offer student advisement, Spessart said.

Accomplishing this goal will be "tremendously rigorous work," Spessart and others confirmed.

Nonetheless, Mohler appeared undaunted by the challenge.

"Our first concern is for the interests of our students who will continue into the program for the next academic year," he said. "This administration is committed to marshal the resources and attention of this institution to enable students on-track for graduation in May 1997 to complete their program and receive an accredited master of social work degree ... in so far as we are able to make this possible."

The search for a new dean already has begun and is the first priority, Mohler said.

Even though not all students remaining in the Carver School will be able to complete their degrees at Southern Seminary, "we are confident that we can assist all students toward the fulfillment of their academic goals," Mohler said.



FINANCIAL FORUM

Important tax tips for clergy

Two recent IRS publications, several tax court cases and the lessons from IRS audits of ministers all combine to focus on several tax issues. I'll review four of these briefly this week. Ministers and churches need to be aware of these.

■ **Employment status for ministers.** Ministers have a dual status. They are clearly self-employed for Social Security. A church may not pay Social Security for a minister. However, ministers are employees for income tax purposes. A tax court case in 1994, upheld in appeals in 1995, has reinforced this position.

Therefore, ministers should receive a W-2 form and report their income on the 1040 form.

■ **Ministry related expenses should be paid by a church using an accountable reimbursement plan.** The IRS rate for mileage is recommended (31 cents per mile for 1996). Expenses paid using an allowance become taxable income.

Expenses reimbursed must meet three IRS requirements: (a) Have a "business/ministry" connection; (b) Be substantiated within a reasonable time (generally 60 days); (c) Have any amounts in excess of the substantiated expenses returned (generally within 120 days).

Salary reduction arrangements to fund "reimbursing" expenses do not meet the requirements of an accountable reimbursement plan and are therefore taxable.

■ **Special occasion gifts from a church to its minister(s) are taxable income.** This includes Christmas gifts, retirement gifts, etc. Gifts from individual members to the minister are not taxable. However, if the gift comes through the church, it is taxable.

■ **Church contributions by a minister are not business expenses.** A minister is expected to set a good Christian example through the giving of his tithe. But those contributions are to be included as a charitable contribution deduction for tax purposes, not as a business expense.

Don Spencer is a certified financial planner and director of the Kentucky Baptist Convention's annuity department

Promise Keepers promoting racial unity

By Adelle Banks
Religion News Service

ATLANTA (RNS)—For five years, the evangelical Christian movement known as Promise Keepers has preached a gospel of contrition and reconciliation, urging men to become better husbands and fathers and more committed members of their churches.

Now the movement, which has drawn hundreds of thousands of men to stadiums and convention centers for emotional revival-style hufests, is turning its attention to a new issue: racial divisiveness.

At a February meeting of 39,000 clergy, Promise Keepers leaders announced that upcoming rallies around the country will focus on bringing men of various racial and ethnic backgrounds together. The group chose as its 1996 motto the phrase "Breaking Down the Walls."

"Racism is an insidious monster," Bill McCartney, founder of Promise Keepers and a former football coach at the University of Colorado, said in the meeting's opening session. "You can't say you love God and not love your brother."

The meeting itself, held in the Georgia Dome, was something of a metaphor for the Promise Keepers' new agenda.

Each session featured at least one speaker who was a person of color, including a Mohawk Indian adorned with a white-feathered headdress. In the audience, men sang and prayed in two languages—Spanish and English. And although the crowd was predominantly white, the audience included a diverse sprinkling of blacks, Hispanics, Asians and American Indians.

Some observers noted the contrast between the meeting's ethnic and racial mix and past Promise Keepers stadium rallies, where most participants were white.

"It is diverse," Elder Jim Offutt, an African-American pastor at Reba Place Church in Evanston, Ill., said of the clergy gathering.

Promise Keepers leaders have been taking aggressive steps to increase minority participation at upcoming stadium events.

Before this year's rallies were officially announced, Promise Keepers leaders alerted minority pastors, giving them a jump on signing up men who want to attend. In addition, Christian leaders from various minority groups were flown into Promise Keepers' Denver headquarters to advise the leadership on how to further integrate the movement. Scholarships have been offered to help those who cannot afford the \$60 fee for stadium events.

Concern aired over CIA loophole on agents

WASHINGTON (RNS)—Religious groups expressed concern Feb. 22 about a loophole in CIA rules that allows the U.S. spy agency to use clergy and missionaries for covert work overseas.

The rules forbid the CIA from hiring or establishing any intelligence relationships "with any U.S. clergy or missionary whether or not ordained, who is sent out by a mission or church organization to preach, teach, heal or proselytize."

But the Washington Post reported Feb. 22 that a little-noticed provision of those rules allows the CIA director to waive the ban in extraordinary circumstances.

The rules covering CIA recruitment of missionaries were adopted in 1977 after an intense campaign by religious and civil-liberties groups. The groups had raised objections to disclosures that the CIA had used clergy, journalists and academics in covert operations.

As part of an overall reform of the agency, the CIA adopted similar rules

barring employment of journalists and academics in covert operations overseas.

CIA Director John Deutch, testifying before the Senate Select Intelligence Committee, said the ban on the use of reporters would be waived only in cases of "unique and special threats to national security."

He was not specifically asked about the clergy loophole, and the CIA did not return a phone call seeking clarification.

Religious groups across the theological spectrum sharply criticized the loophole provision allowing the CIA to establish working relationships with missionaries, saying such a move could endanger the lives of church workers in politically sensitive situations and undermine efforts at reconciliation and conflict resolution.

Several groups, including the Southern Baptist Convention Foreign Mission Board and World Vision, an evangelical relief agency, said they have policies forbidding employees from working with intelligence agen-

McCartney recounted how he has traveled to inner cities across the country trying to convince minority pastors that the men's movement he started is "not a white thing."

Speaking directly to the white men in the Georgia Dome, McCartney recalled the struggles of the inner-city ministers with whom he met.

"It seems like no matter what, they have to fall under the control of the Anglo," McCartney said. "Can you imagine the oppression? I'm telling you we have a whole nation of minority people who live under that oppression. It's stifling."

When McCartney asked the clergy to embrace the concept in the Book of Ruth that says "Where you go, I will go. ... Your people shall be my people and your God, my God," men applauded and some gave him a standing ovation.

At a session Feb. 15, men of color were asked to gather in front of the Georgia Dome's stage to be honored by others in the audience. They received a standing ovation and were greeted by cheers of "We love you."

At the conclusion of the clergy conference, the leaders of Promise Keepers signed an "Atlanta Covenant" that encourages pastors to seek out ministers of other denominations and races and develop relationships with them.

Ad campaign fights 'trashy TV talk shows'

TUPELO, Miss. (BP)—A campaign to fight "trashy TV talk shows" entered a new phase Jan. 21 with the publication of a full-page advertisement in The New York Times Sunday edition.

"SHAME!" said the large headline atop the ad, which was purchased by the American Family Association, based in Tupelo, Miss.

"Shame on you trash talk show producers who fill our children's minds with moral rot, on you TV stations which bring their perverse programs into our communities, on you

greedy advertisers who sponsor trash talk shows simply to fill your coffers with money," the ad read.

The AFA board of directors voted in October to launch the campaign, which is being guided by Donald Wildmon, AFA president.

"The purpose of the ad was to shame them. What we're trying to do is publicly identify these companies and the kind of trash they're sponsoring," Wildmon said. "I know our people are committed to this. They're fed up with it."

According to Wildmon, AFA

staffers and volunteers are monitoring several talk shows, including six mentioned in the ad: Donahue, Geraldo, Jenny Jones, Maury Povich, Ricki Lake and Sally Jessy Raphael.

The AFA campaign is similar to an effort launched last fall by U.S. Sens. Joseph I. Lieberman, D.-Conn., and Sam Nunn, D.-Ga., along with former U.S. Secretary of Education William Bennett.

The three political figures have aired television commercials that urged advertisers to eliminate their support of offensive shows.

"Racism is an insidious monster. You can't say you love God and not love your brother."
Bill McCartney, founder of Promise Keepers

"The Foreign Mission Board takes the stand that any activity by any of its missionaries with not only the CIA but any intelligence agency would be grounds for immediate dismissal."
Don Kammerdiner, FMB executive vice president

EVANGELISM

Make disciples rather than converts, Yeary urges

"The purpose of the church of Jesus Christ is to introduce people to Jesus Christ and help them grow to be like him—a two-legged command."

Dan Yeary

By Mark Wingfield
Interim Editor

BOWLING GREEN—Jesus didn't say to go make converts but to go make disciples, Dan Yeary told the Kentucky Baptist Evangelism Conference last week.

Evangelism is essential to the Christian faith, but it should be viewed as a two-pronged process rather than a singular act, said Yeary, pastor of North Phoenix Baptist Church in Phoenix, Ariz.

Unlike some flashy forms of evangelism, discipleship is "a matter of discipline, not dramatics," he explained.

"The purpose of the church of Jesus Christ is to introduce people to Jesus Christ and help them grow to be like him—a two-legged command," Yeary said.

Yeary related his own experience of fear in moving to the Phoenix church—one of the Southern Baptist Convention's largest—three years ago from a pastorate in Florida. North

Phoenix Baptist Church has led the SBC in total baptisms for many years, averaging about 1,000 baptisms per year.

But Yeary said God clearly showed him what his role was as pastor: a disciple-maker. Of the 1,000 people baptized at North Phoenix each year, only about 100 could be located the next year, Yeary explained.

Now the church is working hard to close that back door while continuing to bring in new converts through the front door, he said.

North Phoenix emphasizes a three-part program for all members, Yeary said. "If you join our church, you're expected to grow, give and go."

The mandate to make disciples is clearly taught in the Bible, Yeary declared. "Above all things, we are called to tell people about Jesus."

However, in the absence of making disciples, many churches unwittingly make "dysciples," he explained, creating a term related to the word "dysfunction."

Discipleship is best done in groups rather than in one-on-one settings, Yeary suggested. "Nowhere in Scripture does it say one person disciples another."

"The purpose is to make us like Jesus," but a one-

on-one emphasis tends to make disciples like the one person doing the discipling, he warned.

In another message, Yeary said denial, discipline and devotion are the keys to winning people to Christ and making them disciples.

Citing the rigors of athletes training for the Olympics, Yeary said the Christian "must deny anything in your life that would prevent accomplishing the goal."

Discipline means "taking up your cross every day," he added. "Taking up the cross" does not mean facing sickness, serious financial setbacks or most of the other trials that get labeled as such, he said. Instead, it means offering one's life wholeheartedly to God's purpose despite the cost.

Devotion means to keep following closely in the footsteps of Jesus, Yeary said. He illustrated this point with a story from early in his ministry, when he worked as a ministry consultant with the Kentucky Baptist Convention.

One of those winters, more than 14 inches of snow fell in a single night in Louisville, he recounted. So the next day, he took his 2-year-old son out to play in the snow.

The snow was so deep that his small son could only walk in the large footprints left by his father who walked ahead of him, Yeary explained.

That is the kind of devotion that will lead Christians to follow Jesus in discipleship, he said.



Soaries: Christianity offers great benefits

By Mark Wingfield
Interim Editor

BOWLING GREEN—People become authentic Christians not because the pay is good but because the benefits are great, Buster Soaries said at the Kentucky Baptist Evangelism Conference last week.

In delivering a message on heaven, Soaries told the story of a church member who had been seeking a job for a long time. One day, the man happily came to tell Soaries he had found a job.

When in the course of conversation Soaries asked the man if the pay was good, the man replied, "No, the pay isn't so good, but the benefits are great. I took this job because of the benefits."

That describes the rewards of Christianity, said Soaries, pastor of First Baptist Church of Lincoln Gardens in Somerset, N.J.

Evangelism involves selling people on intangibles, he noted. But sometimes the church "panders" to a secular mindset by offering tangible rewards to entice people to faith.

This is wrong, Soaries said, because the gospel must not be reduced to "trinkets and tricks." He said many churches are "tempted to emphasize methods of church growth that are pay rather than benefits."

He cited the charismatic practice of being slain in the Spirit as an example of a wrong focus. "I'd rather have seven people studying God's word in a biblical way than 700 making a mockery of the gospel," he declared to loud applause.

Christianity would be a tragic movement if its only hope was offering people a better job or bigger house, Soaries said.

The critical question people are asking is "What is hope?" he said. And this is a point where the church

differs from all other elements of society, he said, declaring that ultimate hope is to be found in the promise of heaven.

In another message, Soaries said every person faces a Goliath in life, but a proper perspective will bring victory.

He recounted the biblical story of David and Goliath, noting that the giant Goliath had created "one big problem" for the people of Israel with his taunts and threats.

"There's a Goliath in everybody's life," Soaries said. "If you haven't found it yet, just wait."

David was undaunted by Goliath because he knew Goliath was challenging God and because he knew God was powerful, Soaries said. "If we keep our perspective on the enemy, stay in touch with who God has called us to be ... and keep our perspective on God, we'll take down our Goliaths."



MUSIC LEADERS Ken and Lois Holland, music evangelists from Nashville, led congregational singing and provided special music for each session of the Evangelism Conference.

Ousley: Stop trying to survive

BOWLING GREEN—To be effective in evangelism, churches must fight their natural survival instincts and learn to be non-survivalists, Rick Ousley said at the Kentucky Baptist Evangelism Conference last week.

Ousley, pastor of Brook Hills Baptist Church in Birmingham, Ala., appealed to the example of the Apostle Paul, whom he described as a "non-survivalist."

"What made Paul the dynamo of the New Testament world? ... His life had no value to him. He was crucified with Christ. ... The world could not put a hook in Paul."

Ousley continued: "The key to authentic evangelism is spiritually dying to ourselves."

However, the more successful a church becomes, the less it wants to risk, he noted. "The more successful you get, the more you want to survive."

In the end, though, the very thing survivalists want to keep is what they lose, Ousley warned.

The Alabama pastor cited three common barriers that prevent Christians and churches from dying to self and living for God.

The first is affluency, he said. "Our God is not a cosmic cash cow. He didn't die on a cross to make us happy. He died to make us holy."

The second is adversity. Rather than look for easy answers to life's trials, Christians should turn them into teachable moments, Ousley said. "Sometimes God allows us to walk through adversity so we can demonstrate to a lost and pagan world, this is how you do it."

The third is apathy. Christians must care deeply about the purpose to which God has called them, he said. "What is the passion of your life, the magnificent obsession which you live for?"

Be prepared for God to act, Sweet says

Continued from page 1

"I'm a fundamentalist about content," Sweet declared. "But I don't care a thing about containers. Our culture is dying and lost because we're only concerned about containers."

The container, or the method of presenting the gospel, is not the essential thing, he said. Rather, "your job and mine is to get (unbelievers) to taste and see that the Lord is good."

In another message, Sweet admonished Kentucky Baptists to become "hell-busters."

"We've got enough hell-raisers," he said. "We need some hell-busters. Hell-busters have a certain odor, what I call holy smoke. Their lives have been singed by those fires."

He recounted the story of Jesus taking his disciples to Caesarea

Philippi, where he told Peter, "Upon this rock, I will build my church, and the gates of hell will not prevail against it."

Caesarea Philippi was a region known for its pagan religions at that time, Sweet explained. The region also was well-known as the site of a large cave-like opening out of the region's solid rock, he added. At that time, people thought this dark hole might be the entrance to hell, thus it had been given the popular name "gates of hell."

"When Jesus took his disciples where he wanted to found his church, he went not to where it was safe, ... but to the gates of hell," Sweet said.

The modern church must do the same, he suggested, by ministering in the name of Christ not just where it is safe but right in front of the gates of hell on earth.

Cuban shutdown shocks Miami Baptists

MIAMI (BP)—The shooting down of two civilian aircraft by Cuban fighter jets over the Caribbean and the subsequent disclosure of the defection of an alleged Cuban-American spy have rocked two Florida Baptist churches.

Both the alleged spy and one of the pilots shot down were associated with Baptist churches in the Miami area. "One's a hero. One's a turncoat," said Ray Carvajal, language missions director for the Miami Baptist Association.

Members of Estrella de Belen Iglesia are mourning the loss of church member Pablo Morales, 26, a Cuban-American who belonged to the Miami-based group Brothers to the Rescue. Morales, Armando Alejandro Jr., Mario de la Pena and Carlos Costa—members of the anti-Castro group—were flying two planes near Cuban airspace Feb. 24, when they were shot down by Cuban MiG-29 fighters. All are missing and presumed dead.

"We don't understand why this happened," said Javier Sotolongo,

Estrella de Belen Iglesia's pastor. "We know there is a purpose in this. We just don't know what it is."

Meanwhile, members of University Baptist Church in Coral Gables, Fla., are even more perplexed about the role Juan Pablo Roque played in the downing of the unarmed aircraft. Roque mysteriously disappeared from Miami Feb. 23, the day before the planes were shot down. Three days later, Roque appeared on Cuban television saying he had infiltrated Brothers to the Rescue.

He claimed the group, best known for mercy flights to rescue Cubans fleeing on rafts, was involved in attempts to overthrow the Castro government with U.S. government agencies.

Members of University Baptist had befriended Roque, who had been involved in the church's English classes and Spanish Bible study groups. His wife of 11 months, Ana, and her children from a previous marriage are members of the church.

Roque defected to the United

States from Cuba four years ago, telling members of the church that as a trained diver he swam through the mined waters off the coast of Havana to seek exile in Guantanamo Bay.

Bill White, University Baptist's pastor, said the congregation feels "a great deal of sentiment for Ana and for her heartbreak and the confusion of her situation."

In a TV interview, Ana Roque said she believes her husband was coerced to return to Cuba, where his children from a previous marriage live.

The church is surprised by the allegations, White said. "No one who knew Ana and Juan Pablo would have suspected for a minute any duplicity."

"The Spanish ministry has surrounded them," White said. "Who knows if the allegations are true? Right now, we are going to give attention to the family as victims. ... We will try to be careful, understanding, supportive and encouraging. We will not try to jump to undue conclusions, but at the same time try not to be naive about the situation of the world."

Religious leaders testify on persecution

WASHINGTON (RNS)—A diverse coalition of church leaders and human rights advocates is challenging the U.S. government to take a stronger international leadership role to combat ongoing persecution of Christians in many regions of the world.

"Clearly, the United States government has been woefully negligent in dealing with the issue of the persecution of Christians around the world," said Richard Land, president of the Southern Baptist Convention's Christian Life Commission, in testimony Feb. 15 before a congressional panel.

"This issue has not occupied a significant plane in American foreign policy," Land said. "That must change."

Land and 11 other witnesses testified at a hearing of the House Subcommittee on International Operations and Human Rights. Committee Chairman Chris Smith, R-N.J., said

that while the subcommittee has done much work on religious persecution generally, this was the first hearing to focus on persecuted Christians.

According to the witnesses, millions of Christians under communist, Islamic and totalitarian regimes continue to suffer harassment, imprisonment, torture, enslavement or execution because of their religious beliefs.

Nina Shea, director of the human rights group Freedom House's Puebla Program on Religious Freedom, testified about ongoing repression of Christians in China, Vietnam and North Korea. "These three governments continue to persecute Christians, as well as other religious groups, for simple acts of worship and witness," Shea said.

China currently has more Christian prisoners than any other country, Shea said. Her New York-based nonprofit organization has documented about 200 Christian clergy and church

leaders imprisoned or detained because of their religious activities.

Shea also alleged that since July, the Religious Affairs Bureau has been "implementing a fierce campaign to stem the growing tide of Christian belief" in China. At least four prominent Roman Catholic bishops have been arrested in recent months, and unofficial evangelical house churches have come under increasing harassment and surveillance.

Witnesses called for several new policy initiatives by the Clinton administration and the Republican-led Congress.

Rep. Smith, a longtime human rights advocate, said the performance of the U.S. government in response to Christian persecution "has been a bitter disappointment."

"This is an issue that should unite liberals and conservatives, Republicans and Democrats, even internationalists and isolationists," he said.

Smith, McKeehan lead Doves

NASHVILLE (RNS)—Contemporary Christian singer-songwriter Michael W. Smith and DC Talk's Toby McKeehan lead the list of nominees for the Gospel Music Association's 27th annual Dove Awards.

Smith, who will host the awards show set for April 25 at Nashville's Grand Ole Opry House, was nominated in seven categories, including artist of the year and songwriter of the year. His hit "Cry for Love" was among the nominees for song of the year.

McKeehan was nominated for four awards as a member of DC Talk. But he also received two nominations for songwriting and two for producing as part of the Gotee Brothers recording team.

Other multiple nominees included the groups 4Him and Point of Grace, and performers Steve Taylor and CeCe Winans, each receiving six nominations.

"My Utmost for His Highest," an

album of songs inspired by the writings of Oswald Chambers, also earned six nominations.

Awards will be presented in 40 categories. The nominees in some of the categories are:

■ Artist of the year: 4Him, Steven Curtis Chapman, DC Talk, Point of Grace and Michael W. Smith.

■ Male vocalist of the year: Gary Chapman, Steven Curtis Chapman, Clay Crosse, Bryan Duncan and Larnelle Harris.

■ Female vocalist of the year: Margaret Becker, Amy Grant, Cindy Morgan, Kathy Troccoli and CeCe Winans.

■ Group of the year: 4Him, Anointed, DC Talk, Jars of Clay and Point of Grace.

■ Song of the year: "A Heart Like Mine," "Cry for Love," "For Future Generations," "He Is," "Jesus Freak," "Jesus Will Still Be There," "Man After His Own Heart," "One Love," "Shine" and "The Great Divide."

Clinton lists favorite preachers alongside Baylor's top-12 list

WASHINGTON (RNS)—President Bill Clinton has named a half-dozen pastors, including his Southern Baptist minister in Little Rock, Ark., and the Methodist cleric he hears most frequently in Washington, D.C., as his favorite preachers.

Clinton provided his list to Newsweek magazine for an article on Baylor University's list of the 12 "most effective" preachers in the English-speaking world.

Those on Clinton's list are Rex Horn, senior pastor at Emmanuel Baptist Church in Little Rock, the president's home church; Gardner Taylor, pastor emeritus of the Concord Baptist Church of Christ, Brooklyn, N.Y.; Bill Hybels, pastor at Willow Creek Community Church, a megachurch in South Barrington, Ill.; Philip Wogaman, pastor of Foundry Methodist Church in Washington, D.C., where Clinton frequently attends when he is in the capital; evangelist Billy Graham; and Tony Campolo, evangelist and sociology professor at Eastern College, St. David's Pa.

Two of those on Clinton's list—Graham and Taylor, considered the "granddaddy of current African-American preachers," according to Newsweek—were also among Baylor's 12 most effective.

Baylor, a Southern Baptist-affiliated school in Waco, Texas, based its list on a survey of 341 seminary professors and editors of religious publications.

"Like all lists, Baylor's round apostolic 12 reflects those who did the choosing," Newsweek said. "Most of the chosen are also academics themselves and their reputations are based as much on what they have published about homiletics—the study of preaching—as on the evidence of their oral performances."

Baylor's list included one woman, Barbara Brown Taylor, rector of Grace-Calvary Episcopal Church in Clarksville, Ga., and one Roman Catholic, Walter J. Burghardt, a senior fellow at the Jesuit Woodstock Theological Center in Washington, D.C.

In addition to Gardner Taylor, one other African-American preacher made Baylor's list—James Forbes, senior minister at the non-denominational Riverside Church in New York City. John R.W. Stott, rector emeritus of All Souls Church in London, England, was the only non-American to make the list.

Rounding out the Baylor list are Fred Craddock, professor emeritus, Candler School of Theology at Emory University in Atlanta, Ga.; Thomas Long, a professor at Princeton Theological Seminary in Princeton, N.J.; U.S. Senate chaplain Lloyd Ogilvie; Haddon Robinson, a professor at Gordon-Conwell Theological Seminary in South Hamilton, Mass.; Charles Swindoll, president of Dallas Theological Seminary in Dallas, Texas; and William Williamson, dean of the chapel at Duke University in Durham, N.C.

NATIONAL NOTES

■ **Court refuses cross-burning case.** The U.S. Supreme Court left standing a Florida law that makes it a crime to burn a cross on someone else's property. Acting Feb. 26, the court turned away without comment arguments by a Jacksonville, Fla., defendant that the law violates free-speech rights.

■ **Court rejects challenge to Ten Commandments.** The U.S. Supreme Court has refused to hear a challenge to a Ten Commandments display on the Colorado Capitol grounds in Denver. The Feb. 20 refusal left standing a Colorado Supreme Court ruling that the engraved monument in a park near the Capitol did not violate either the federal or state constitutions.

■ **Clinton meets with Hybels.** President Bill Clinton meets monthly with Bill Hybels, pastor of

Willow Creek Community Church in suburban Chicago, Hybels has reported. "It is a non-ideological, non-political series of conversations," Hybels said. "It is about his own attempts to develop spiritually. It is to encourage his understanding of God's word and how he needs to apply that to his life and to his being a father and a husband and a leader. And typically we do end our times together in prayer."

■ **Muslims at White House.** American Muslims marked a milestone in the growth and acceptance of Islam in the United States Feb. 20 with the first presidential reception to mark the end of the holy month of Ramadan. "It's only fitting that just as children and families of other faiths come here to celebrate their holy days that (Muslims) come here too," First Lady Hillary Rodham Clinton said. About 180 Muslims attended the reception.

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Clinton asks for changes in 'partial-birth' abortion bill

WASHINGTON (RNS)—Leading abortion opponents said Feb. 28 they are offended that President Clinton is asking Congress to soften a bill that would ban a controversial late-term abortion procedure except in cases when the life of the mother is at risk.

In a letter to Congress, Clinton said he found the controversial procedure "very disturbing." But he said he wanted Congress to rewrite the legislation so that it allows exceptions where the "health" as well as the life of the mother is at risk.

The procedure is known medically as "intact dilation and evacuation." Abortion opponents call it "partial-birth" abortion because under the procedure, the fetus is partially extracted feet first, and the skull is collapsed by suctioning out the brain to make it easier for the fetus to pass through the birth canal.

Both the House and Senate have passed versions of the bill prohibiting the procedure, and Republican leaders are at work on reconciling the differences. Clinton's letter is an effort to influence that process so that Congress gives him a bill he will sign rather than veto.

"I have studied and prayed about this issue and about families who must face this awful choice for many months," Clinton's letter said.

Abortion opponents, however, reacted with dismay.

"We are deeply offended by the

president's decision to support a procedure in which doctors mostly deliver a live human child, then brutally kill that child before completing the delivery," said Helen Alvare, director of information and planning of the National Conference of Catholic Bishops Secretariat for Pro-Life Activities.

She accused Clinton of being "disingenuous" by urging a health exception because legally, "health" means "any abortion a woman elects to have."

Gracie Hsu, policy analyst at the Family Research Council, a Washington-based conservative advocacy group, said the legislation passed by Congress already includes an exception to save the life of the mother. She said Clinton's suggested amendment is so broad "it would make all partial-birth abortions acceptable."

Kate Michelman, president of the National Abortion and Reproductive Rights Action League, an advocacy group that supports legal abortion, told the New York Times the Clinton letter amounts to a veto threat.

"The important point (of the letter) was that the president needed to veto this legislation because it is indeed a violation of the constitutional right of women to choose," she said.

If the bill becomes law, it will be the first time Congress has acted to ban a specific abortion procedure since 1973, when a Supreme Court ruling made most abortions legal.

Bill would aid religious groups

WASHINGTON (RNS)—A group of Republican House members introduced far-reaching legislation last week that they said would make the work of religious groups seeking to end poverty in urban areas easier.

The plan would also provide new tax breaks for Americans who make contributions to "faith-based" charities engaged in such efforts, the Los Angeles Times reported.

"If you don't start with a faith-based approach, you aren't starting," said House Speaker Newt Gingrich, R-Ga. The proposed legislation was drafted by Reps. James Talent, R-Mo., and J.C. Watts, R-Okla.

Under the plan, 100 "renewal communities" in high-poverty areas would be identified. Each would be required to run federally funded school choice programs in which families at or below 185 percent of the

poverty line would be offered vouchers to pay for sending their children to private schools.

The measure also would eliminate several taxes on businesses operating in the areas and end other restrictions the lawmakers contend keep religious organizations on the sidelines.

Individuals donating to charities that primarily assist poor people would receive a federal tax credit.

Elliot Mincberg, legal director of People For the American Way, a liberal constitutional liberties advocacy group, said that if the proposed measure should pass it would be immediately challenged in the courts.

Particularly vulnerable, according to Mincberg, is the plan's voucher proposal. The Supreme Court has held that the First Amendment bars the use of public money to support religious education.

Vouchers hold up D.C. funding

WASHINGTON (ABP)—A vote on a District of Columbia appropriations bill is being held up in the U.S. Senate as partisans debate a controversial provision offering publicly funded vouchers for students at private and parochial schools.

Senators opposed to tuition vouchers won two votes in three days. Supporters of the D.C. spending measure fell six votes shy of the 60 votes needed to cut off debate on a \$5 billion D.C. funding bill Feb. 27. A second motion to cut off debate Feb. 29 was

defeated 52-42.

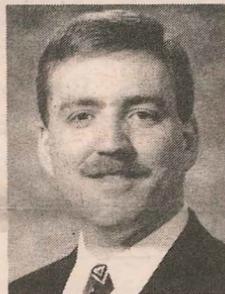
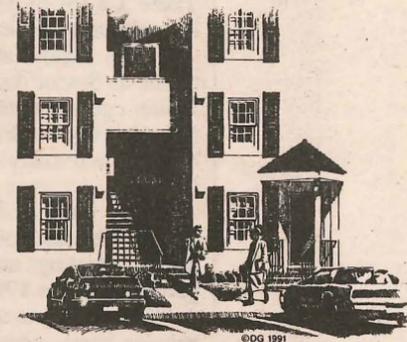
The bill contains what opponents say would be the first federally funded private-school-voucher program in the nation's history.

The District of Columbia's chief financial officer has said the district government is on the verge of running out of money and must get an appropriations bill passed immediately.

Another vote to end debate was scheduled for March 5. The House of Representatives approved the spending measure Jan. 31.

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PEOPLE

'Experiencing God' retreat still impacting student lives

Continued from page 1

"People who went seem to have more peace and confidence. They have the knowledge that God is at work around us. They are definitely more excited about being a Christian."

Morehead State BSU
Director Gene Parr

Though a small group handled the planning, nearly three dozen Murray State students served as team members or in various leadership capacities, Johnson said.

During follow-up discussions after the weekend, many students said they realized they needed to spend more time with God, he said.

"Our students are getting serious about that and as a result are sharing their faith with others," said Johnson, a senior majoring in business administration.

"It's not a special emphasis, it's just a natural part of their relationship. There's a lot of excitement around here about what God is doing."

While several students professed Christ as Savior during the weekend, Inman cautioned that the movement he sees is not the dramatic awakening that touched many college campuses last year.

"It's just a subtle, constant change," he said, noting the numbers at BSU meetings are up more than 20 percent over the 1994-95 school year.

"I'm talking to more students on a regular basis; people are setting up appointments to talk about their relationship with the Lord, missions and that sort of thing. I'm not sure what's going on. I'd like to think people are drawn to something that's life-giving."

At Morehead State University,

BSU Director Gene Parr said one of the eight students who attended the weekend from his campus became a Christian as a result and another has begun actively inviting non-Christians to BSU events.

"People who went seem to have more peace and confidence," he said. "They have the knowledge that God is at work around us. They are definitely more excited about being a Christian."

Areas where God is at work can be seen through the increased responsiveness to BSU on campus, Parr added, with attendance at a weekly "seeker service" up 15 percent.

In addition, he said BSU members are more outspoken about their faith around campus and in the classroom.

"A lot of good came out of it," agreed David Buckner, a senior at Morehead.

Buckner said he was touched by the weekend's "expectant atmosphere."



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A Cornerstone update

I continue to be amazed at the way God is using Kentucky Baptist Homes for Children to reach out to those around us. Cornerstone Counseling, KBHC's professional Christian counseling ministry, is one area where we have just seen an explosion in opportunities to serve.

In just over three years 16 Cornerstone offices have opened with 25 counselors now working to help individuals and families. So far this fiscal year those offices have been able to touch the lives of 1,110 people.

This number excites me because it is just about 200 fewer people than were helped through Cornerstone during all of the previous year. Each one of these individuals is loved by God and is having his or her life positively touched by his compassion!

Many whom the counselors see are coming with marital or family issues. In our world today there is such a tremendous strain on marriages and families and a Christian counselor can often help couples and families put issues in perspective and find positive solutions to their difficulties.

I am pleased that we can make

available practically all over the state a professionally-trained Christian counselor for these families.

The key to Cornerstone's success has been the partnership arrangements with local groups that make the offices possible. In each area where we have a Cornerstone office, local Christians have banded together to provide office space, volunteer receptionists and scholarship funds to bring the service to their communities.

Because Christian people care about their neighbors there are now Cornerstone offices in Ashland, Berea, Bowling Green, Corbin, Erlanger, Frankfort, Harlan, Harold, Henderson, Hopkinsville, London, Owensboro, Madisonville, New Castle, Pineville and Somerset.

If Cornerstone can help you or a family member or if you'd like to get involved with us as a volunteer, please call the office nearest you or the number below.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. WWW address: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Curtis C. Mooney

New 'Experiencing God' workbook coming

NASHVILLE—College students across the nation soon will be able to experience God through a seven-week study tailored to them, according to Art Herron, an editor with the Southern Baptist Sunday School Board's national student ministry division.

A 128-page interactive workbook called "God's Invitation: A Challenge to College Students" will be released in mid-July by Lifeway Press.

The idea was first discussed last fall at a conference with Richard Blackaby, son of the co-author of the popular "Experiencing God" Bible study, and various Baptist Student Union directors.

Though there was strong support for condensing the 12-week study into a special format for college students, Herron said one BSU director commented, "We've used 'Experiencing God' for years on campus. Why rehash it?"

Then after Christmas, Henry Blackaby informed the Sunday School Board he felt God wanted him to design a brand-new study for college students.

Henry Blackaby and his son Richard, president of the Canadian Southern Baptist Seminary in Cochrane, Alberta, will co-author "God's Invitation."

They also collaborated on "When God Speaks," a six-week expanded version of one of the seven "realities" of God discussed in "Experiencing God." It was released about three months ago.

The new college workbook is based on the life of John and will include four Bible studies each week. It opens with an overview of "Experiencing God's" seven principles.

The remaining chapters will cover character, career, relationships, the church, life's crises and God's kingdom.



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PEOPLE

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SEEKING: Part-time custodian. Building security/light cleaning; Sunday, Monday, Wednesday. Hurstbourne Baptist Church, Louisville, (502) 426-2444.

SEEKING: Minister of music needed June 15. Responsibility for comprehensive music ministry to all ages and leadership in worship services for church with 1,100 resident members. Seminary graduate with specific training in all phases of church music, including handbells. Salary based on experience, medical/dental insurance and SBC annuity. Send resumé to: Personnel Committee, West Lynchburg Baptist Church, 3031 Memorial Ave., Lynchburg, VA 24501.

SEEKING: Part-time minister of youth. Twelfth Street Baptist Church. Send resumé to: Personnel Committee, 1249 North 12th St., Paducah, KY 42001.

WANTED: Church wanting to buy pews. (502) 586-4603 or 586-8796.

WANTED: We are looking for puppets in good condition. If you have some you wish to sell or donate, please contact Chris at (502) 866-2580.

SEEKING: Part-time minister to youth and children. Send resumé to: Personnel Committee, Scottsville Baptist Church, P.O. Box 392, Scottsville, KY 42164.

SEEKING: Full-time pastor for average-size rural church with growth potential. Please send resumé to: Search Committee, Clover Bottom Baptist Church, 1214 Mundys Landing Road, Versailles, KY 40383.

SEEKING: A diverse suburban congregation (750 resident members) seeks dynamic senior pastor. Seminary degree required. Minimum of 6 years experience. Must be effective communicator with strong preaching skills. Submit resumé and videotape to: Pastor Search Committee, Lyndon Baptist Church, 8025 New LaGrange Rd., Louisville, KY 40222. No telephone inquiries, please.

SEEKING: Full-time pastor for First Baptist Church of Amelia. Send resumé to: FBC of Amelia, P.O. Box 161, Amelia, OH 45102.

SEEKING: Minister of education/youth/activities. Send resumé to: First Baptist Church, 106 East Walnut St., Leitchfield, KY 42754, or call (502) 259-4076.

SEEKING: Downtown church in Newport, Ky., with diverse membership seeks full-time pastor with excellent pulpit and pastoral skills. Seminary training required. Send resumé to: Jim Ogden, chairperson, 123 Highview Dr., Fort Thomas, KY 41075.

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SEEKING: Highview Baptist Church is currently receiving applications for principal of Highview Baptist School (K-12). Interested candidates should submit a letter of interest and a current resumé to: John Boone, Highview Baptist Church, 7711 Fegenbush Ln., Louisville, KY 40228. Application deadline: May 3, 1996.

SEEKING: Part-time minister of music and youth. Send resumé to: New Salem Baptist Church, Box 1120, Nortonville, KY 42442. Attn: Search Committee.

SEEKING: Pastor for First Baptist Church, Morganfield, Ky. Send resumé to: Pastor Search Committee, First Baptist Church, 200 North Morgan St., Morganfield, KY 42437-1412.

SEEKING: Bivocational youth pastor. Please send inquiries or recommendations to: Anchor Church, Attn.: Search Committee, P.O. Box 18195, Erlanger, KY 41018, or call (606) 727-6400 or (606) 356-9259 and ask for Mike.

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POSITION: Director of missions. The West Virginia Tri-County Baptist Association, located in the eastern panhandle of the state, is accepting resumé for the position of director of missions. Please send resumé to: Chairman, DOM Search Committee, c/o South Berkeley Baptist Church, P.O. Box 291, Inwood, WV 25428.

In Memoriam Thomas Hicks Shelton

September 8, 1911 - January 22, 1996

By Jerry W. Koppman



*He gave his life to Jesus,
Now he's going home to rest.
He led so many souls to Christ,
His life was surely blessed.*

*Born and reared in Murray,
Kentucky was his pride.
He preached throughout the Commonwealth,
To Baptists, far and wide.*

*The State Association
Shared his wisdom and his life.
And standing by his side throughout,
Was Reba, his dear wife.*

*His fun included football,
Later golf, then antique clocks.
And in his last few years,
Each day, he'd walk a couple of blocks.*

*He leaves a loving family,
Who will miss him through the years;
His little sister Jane,
And his four daughters share their tears.*

*Grandchildren and great grandchildren,
Nieces and nephews, too.
He built a family legacy,
And a marvelous ministry, too.*

*So long, Brother Shelton,
You're at home in heaven at last.
With our beloved Buba,
And rich memories of the past.*

*Now rest in peace in Princeton,
Where your last remains will fall.
Let your soul rejoice in heaven,
With the Saviour of us all.*



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PEOPLE

PRAYER PARTNERS

- Pray for these specific needs related to Kentucky Baptist partnerships with Russia, Boston and Utah-Idaho:
- The growing deaf ministry in the Tver region of Russia. Since the KBC deaf evangelism team worked there last year, a steady stream of new believers has come into the churches.
 - A construction team at Kingisepp Baptist Church in the St. Petersburg, Russia, area April 3-16.
 - A church planter to begin work with East Indians in Boston.
 - The need for resources for Boston-area churches to continue ministries to the homeless.
 - Utah-Idaho churches as they plan summer mission activities.
 - The ministry of Utah-Idaho churches on Native American reservations.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CRAB ORCHARD**—Liberty Church called **Gary Morris** as pastor. He previously was pastor at Windsor Mission in Casey County. He began his new ministry March 3.

■ **ELIZABETHTOWN**—Immanuel Church ordained **George Brammer** and **Everett Roberts** to the deacon ministry.

■ **LEITCHFIELD**—First Church honored its pastor **George Smith** for 25 years of service Feb. 25. S. Craig Bratcher led the worship service, and a reception was held after the service.

■ **LOUISVILLE**—Melbourne Heights Church ordained **Patsy Montgomery**, **Theresa Henderson**, **Doris Deskins**, **Mary Brock** and **Kyle Rieber** as deacons Feb. 11.

Cloverleaf Church will host a gospel music concert featuring The Anchormen from Goldsboro, N.C., March 15 at 7:30 p.m.

Hazelwood Center grief support team will sponsor a "Good Grief" conference at Hazelwood Center, 1800 Bluegrass Ave., April 25, 8:30 a.m.-4:30 p.m. The conference is designed to help ministers, lay leaders, counselors, social workers and seminary students who provide or want to provide care for people having experience the death of a loved one, or who have disabilities, gone through divorce or major transitions in their life. For more information, call **Mary Ann Menting** or **Larry Keaton** at (502) 361-2301.

Shively Church will host J.D. Summer, the Steeles and Impacts in concert March 15 at 7 p.m.

The youth at Eighteenth Street Church recently participated in World Vision's "30-hour famine." Money raised went to the Christian relief and development organization's work with the poor in 95 countries.

■ **MURRAY**—Grace Church honored **Leon Winchester** and his wife, **Mabel**, Feb. 19 for 50 years in the gospel ministry. Nine days later, on Feb. 28, he died at his home. He was pastor of several churches in Kentucky. His other areas of service include serving on Kentucky State Mission board, Western Baptist Hospital board and moderator of Christian County Association.

■ **PLEASUREVILLE**—Cropper Church called **Tommy Ferrell** as pastor. He is a graduate of New Orleans Seminary and is currently working on his PhD at Southern Seminary.

■ **SHELBYVILLE**—Jay Stewart resigned as pastor at Dover Church to continue studies at Southern Seminary.

■ **SOMERSET**—Pleasant Hill Church called **Jeff Litton** of Alabama as minister of education and activities. Also, ordained as deacons were **Darrell Bartley**, **Gordon Bobcock**, **Lonzie Childers**, **Jerry Claunch**, **Eddie Griffin**, **Bob Kennedy**, **Garry Price**, **Bob VanBruggen**, **Marvin Wheeldon** and **Garlen Whitis**.

Discipleship Training turns 100

This year, Southern Baptists' discipleship training program marks its 100th birthday, the annual discipleship training "M" Night turns 50, and Kentucky Baptists are joining the celebration.

Across the state, associations are gathering for "birthday parties," complete with skits, nostalgic walks down memory lane and cake, according to Jim Clontz of the Kentucky Baptist Convention's discipleship training department.

To date, the two largest "parties" have been held at Stony Point Baptist Church in Freedom and Wayne Baptist associations with 255 people attending and in Caldwell-Lyon Baptist Association with 213 attending. Both were held at "M" Night rallies. "M" Nights began in Atlanta in 1945 as a way to mobilize Baptists to promote more effective Christian discipling.

About 40 of Kentucky's 77 associations will participate in this year's celebration, according to Clontz.

What today is known as discipleship training had its beginning in 1895 as BYPU, an acronym for Baptist Young People's Union. Following the lead of youth movements which had sprung up across the country, Southern Baptists organized BYPU as a Baptist organization.

By 1918, the Southern Baptist Sunday School Board had assumed full responsibility for developing BYPU work and had established a BYPU department. By 1934, BYPU had developed into a graded training

program for all ages. That year, the name changed to Baptist Training Union as well.

Over the next 50 years, the organization's name changed three more times: Training Union (1959), Church Training (1972) and Discipleship Training (1989).

Publications have grown from the one-book-fits-all "BYPU Quarterly" first published in 1900 to today's catalogue of resources. The church study course system (1907), age-graded "quarterlies" (1930s), annual doctrinal study (1977), equipping centers (1978), new member training using the "Survival Kit" (1979), the LIFE Learning System (1980) and the LIFE Support System (1990) have kept the program up-to-date.

Two special events associated with discipleship training continue today: the children's Bible Drill, which began in 1916, and the Youth Speakers Tournament, which began in 1935.

And more training is occurring at times other than Sunday evenings.

In Kentucky, three short-term courses currently are the most popular for adults, he said:

■ "Experiencing God," a course emphasizing finding out where God is working and adjusting your own life to God's plan.

■ "First Place," a health program applying Christian principles to personal fitness.

■ "The Mind of Christ," a course on developing the attitude of Christ.

What makes Oneida a special place: Part 1

(Seventh in a series)

When I became Oneida's president in August, 1994, I had some real concerns. One of the biggest was whether or not I, or anyone else, could raise the funds needed to operate this school. I spent several weeks doing some real soul searching. I asked God why Oneida was still around after 95 years, when many other boarding schools had closed their doors long ago.

I will not take time to tell how God revealed these things to me, but I would like to share five reasons why I believe God has blessed us for nearly 100 years.

While a strong argument can be given on both sides, I believe firmly in the things I am going to share.

The first reason I believe God has blessed us is that unlike many Christian schools, we do not require a student to be a Christian to attend. From the very beginning, we have offered a Christian education to all who wanted to come. Many Christian schools will not take a boy or girl who is not a Christian, unless one or both parents are actively involved in church. While this may sound reasonable, it was Jesus who said "Those who are healthy do not need a physician." We know that on the first day of school, about 70 percent of our students will not be Christians.

Additionally, only a small number will come from Christian backgrounds. Working with so many young people who are not Christians is a real challenge. But God has blessed our efforts over the years. Oneida Baptist Church has been in the top 10 percent of churches in Kentucky for many years in the number of baptisms. During the past 10 months an estimated 150 young people have made professions of faith in Jesus. Very few of them came from families who are active in

any church. I often make the statement "You do not build hospitals for those who are healthy, and you do not build prisons and jails for those who are honest and law-abiding. Why would you have a Christian school and tell lost boys and girls they cannot attend?"

A second reason God has blessed Oneida is that we have been willing to take students who have had some problems. There are actually two ways of stating this. One way is to say a child who "has problems," the other is to say a "problem child."

THIS IS ONEIDA



W.F. Underwood

It has mattered very little to Oneida over the years whether the young person who came to us "was a problem" or "had a problem." We will be the first to admit that we are not able to meet the needs of every child. Some we must turn away because they have needs beyond our ability to minister.

For those who come to us with the normal problems young people have today, we do our very best to share the love of Jesus with them. Some of those to whom we minister show little or no progress. One of the most difficult

Biblical teachings is that of forgiving "seventy times seven." Other students take off right from the start and show great progress and a lot of appreciation. Many of the youth we minister to are as innocent as the man walking on the Jericho road. He had done nothing wrong, but was in great need. What a wonderful opportunity to give a "cup of water" when it is truly needed and appreciated. It is not always easy to thank God for entrusting some of these young people to us, but we try! Many Christian schools do not want children "who have" or "are problems."

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

The last better than the first

Second year students Joe and Debra Riley have been without a car since last August. With minimum wage jobs on the campus worship program they saved \$600 to purchase a used vehicle.

Their neighbors in the Hemlock Heights housing area, Shaun and Renee Vallance, took them to get the car in Harlan county. On the return trip Joe rounded a curve and

faced a huge bolder blocking the road. Rain and poor visibility eliminated adequate reaction time. A wheel hit the rock and the car turned on edge. It looked like a scene from "The Dukes of Hazzard" as the vehicle went down the road on two wheels and then fell. "I remember screaming in two other accidents, but this time I was silent; it seemed the

Lord assured me everything would be alright," Debra recalled.

The first impression of a tire change was soon shattered as Joe and Shaun saw a broken front axle and tierod. "Why did God let this happen?" was one of many initial reactions Joe expressed in his disappointment.

The following Wednesday was business meeting at Horse Creek church in Manchester, Shaun's home church. He told the story of Joe and Debra's misfortune. The

people wanted to help with a love offering the next Sunday morning.

At the conclusion of the worship service two men stood at the door to receive gifts as the crowd departed. Member Howard Rogers spoke to me (since December I've been interim pastor) about a car in his garage. "It's a one-owner and I don't need it. The Lord has blessed us and I want to give that car to those students." Sunday evening when I announced an offering of \$520 and the car the congregation spontaneously applauded with joy. Another \$40 was given as the people left.

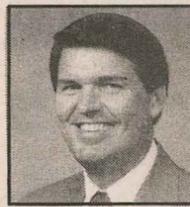
At Tuesday chapel Joe and Debra received the money and the news about the car. What blessing to the entire campus family! Joe did wonder about the car's

condition, but soon realized it was a rare find—"a well-cared for, low mileage, spotless one-owner."

Thursday night at 10 p.m. neighbors saw Joe and Debra washing the car. The Rileys will probably have many other cars during their ministry, but a 1980 Pontiac Grand Prix will always remind them God often holds the best until last.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Missionary puts people on slippery slope to renewal

By David Winfrey
SBC Home Mission Board

PORTLAND, Ore. (BP)—It's not exactly snowboarding for Jesus, but a Southern Baptist home missionary has linked his ministry with winter's hottest sport.

Troy Smith started a snowboard manufacturing company 18 months ago so his drug rehabilitation clients could gain marketable skills before re-entering society.

Since then, he says, TSS Manufacturing has become a popular snowboard subcontractor, making boards for several industry leaders. The demand helped Smith's drug rehabilitation program reach a new level of financial stability.

"Our boards are just really special," he says. "It's a very durable board. It's very alive. It carves well."

The company employs 12 clients of SAFE—Setting Addicts Free Eternally. While most enter the program because of a chemical dependency, Smith contends that is only a symptom, not the real problem.

SAFE focuses on factors Smith says lead to drug and alcohol addiction. It also encourages clients to develop a Christian foundation for their lives. "We work a lot in our program, teaching them relationship skills and problem-solving skills."

The program has been in existence six years, now serving more than 55 clients.

Two years ago, however, SAFE Ministries couldn't afford to buy the building it occupied and had to move from downtown to a suburb of Portland. Smith mortgaged his house to begin TSS, and a group of friends invested in the company.

The Mississippi native admits he never rode a snowboard before making one. The company, however, is ideally located in Portland. Nearby, Mt. Hood is continental America's only year-round ski area.

"I've always been sort of an inventor ... When I first started looking at

snowboards to make them, I saw a design defect in just about every board I picked up," he says. "I didn't tell anybody about it, but when I built our presses I took a totally different route than most companies."

One difference is Smith presses his boards upside down, which he says keeps the edges from coming unglued. "We've never had one of our boards returned because it was broken," he says. "I knew the concept of what I was trying to do. We press the shape into the board that will give, I'm convinced, the very best ride."

Smith says TSS Manufacturing's clients are among the industry's leaders, but confidentiality contracts forbid him from saying whose boards he makes. His line of boards are sold in America and in Japan. "I'd be happy to say that ours is just one of the best on the market, and I know it is. There may be a better one out there, but I don't know which one."

In the shop, SAFE clients see the drug rehabilitation lessons at work, Smith says. "We just applied all the principles that we use in the program when we were setting up this business." Workers research each problem or obstacle, focus on the solution and implement the best answer.

Smith believes in promoting a positive work environment, with no profanity or negative talk. That and the shop's success go hand in hand, he contends. "The attitude of your workers has as much to do with whether you get a good board as anything else," he says.

Financially, TSS Manufacturing supports SAFE ministries and clients' expenses. The company makes about 200 boards a week, trying to keep up with demand from buyers.

Still, Smith has no plans to expand any larger than the SAFE program needs.

"I refuse to grow any faster. I started this snowboard shop to help these guys in the program, and I'd rather stay small and be able to control the work environment," he says.



SNOWBOARD SPIRITUALITY Home missionary Troy Smith (left) inspects a snowboard produced by his company while production supervisor Mike Swanson looks on. Smith's drug-rehabilitation ministry began making snowboards so clients could gain job skills. (BP photo by Jim Watters)

Bakker back in pulpit, preaching 'gospel of meekness'

By Bruce Nolan
Religion News Service

NEW ORLEANS (RNS)—Former televangelist Jim Bakker, bathed in a standing ovation from a nearly full church Feb. 25, preached a new gospel of humility he said he learned in prison.

But Bakker, convicted in 1989 for bilking 116,000 followers out of nearly \$158 million, did not acknowledge whether a federal court jury was correct when it sent him to jail six years ago.

It was a rare appearance, although apparently beginning a more public role for Bakker, who said he seldom leaves his North Carolina farm.

That place Sunday was the Temple of Praise Church in New Orleans, where nearly 400 people listened to Bakker for an hour and a half.

Many said later they welcomed him back into active life.

"He's been to the bottom. He's suffered. He has been purified," said

Vivian Collins, 47, of nearby Marro, La.

Bakker, who served four and a half years in prison, has made few public appearances since he was released from federal custody. Bakker's federal prosecution and the collapse of his PTL Ministries was preceded by disclosure in 1987 that he had a sexual encounter with former church secretary Jessica Hahn in 1980 and authorized the use of \$265,000 in ministry money to buy her silence.

Bakker's wife and TV co-host, Tammy Faye, divorced him in 1992 and married former PTL contractor Roe Messner.

Bakker is still on parole, but he might be undertaking a more public life again. He will be a featured speaker at a major Pentecostal rally in Oklahoma in April and has signed a contract for a book about his downfall, said Lee Grady, executive editor of Charisma, a magazine that covers the Pentecostal movement.

"I think there will be a large num-

ber of people who will take Jim Bakker seriously now," Grady said. "Christian people are very forgiving. There are a great many people hoping to hear Jim say he's made a sincere turnaround."

That clearly was the sentiment at Temple of Praise, where some worshipers said they aren't convinced Bakker ever did anything wrong.

Bakker told congregants at the Feb. 25 service he underwent a radical theological shift in prison. Jabbing the air overhead, he said his preaching in his PTL days consisted of "a point here, a point there, and a whole lot of bull in between."

That represented the "gospel of prosperity," as opposed to his prison discovery of the "gospel of meekness," he said.

In his address, Baker encouraged prayer for "that good man" President Clinton, compassion toward prisoners, service to those with AIDS and racial reconciliation.

But he discussed the purifying or-

deal of his own prison experience without ever explicitly acknowledging whether he was guilty of the crimes laid to him in 1989.

He came closest when he asked forgiveness of any in the congregation whom he had offended or hurt. Later he said he was ruined because he did not appreciate that "money is the root of all evil."

But he frequently also cast his imprisonment in terms that clearly implied that it was a tempering ordeal for one specially chosen.

At one point he said rival preachers brought about his imprisonment. He also said "God put me in prison" to better know him. And newspaper ads depicted him as a "prisoner of the Lord Jesus Christ."

Ole Anthony of the Trinity Foundation, a Dallas enterprise that monitors televangelists, said his organization has been collecting evidence that while in prison Bakker maintained the role of an innocent in newsletters to former contributors.

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