

March 19, 1996
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FOR THE RECORD

Reading mission
 Kentucky Baptists face a significant opportunity for ministry through literacy missions, state leaders say. See pages 1, 8 & 9.

Lottie increases
 The 1995 Lottie Moon Christmas Offering for foreign missions is projected to show a record increase. See page 2.

New home needed
 The Infant Resource Project, one of Kentucky Baptists' best-known ministries, is seeking a new home in downtown Louisville. See page 3.

Editorial
 This 'bad' theology discounts the love of God. See page 5.

Right to die?
 Assisted suicide is moving to the forefront of national debate, spurred by a recent court ruling. See page 11.

Attendance down
 Church attendance in the United States has hit a new low. See page 12.

Financial Forum
 Tips for families on budgeting for weddings. See page 13.

Baptists called to launch massive literacy mission

By Joyce Sweeney Martin
 Staff Writer

If you can read this article, you can do something more than 425,000 Kentuckians cannot do. You can read.

About 17 percent of Kentucky adults age 18 and older cannot read well enough to complete a job application or balance a checkbook.

They can't read well enough to read a newspaper, a cookbook, the labels on food items, a menu, an instruction manual or even the Bible. They can't read well enough to follow directions on medicines, follow a doctor's written instructions or deal with forms necessary for hospital admittance. They cannot take the written test to acquire a driver's license.

Put bluntly, they are illiterate. They are not alone. In the United States, 27 million adults cannot read and write well enough to function adequately in society, and 45 million

more are only marginally competent, according to the U.S. Department of Education. According to researcher George Barna, one-half of all American adults are functionally illiterate.

By contrast, literacy is defined by the National Literacy Act of 1991 as "an individual's ability to read, write and speak in English, and compute and solve problems at levels of proficiency necessary to function on the job and in society, to achieve one's goals and develop one's knowledge and potential."

According to Elaine Ozment, literacy missions consultant with the Kentucky Baptist Convention, profiles of Kentuckians who are functionally illiterate may include:

■ Older citizens who in their youth left school to work to help their families survive the Great Depression and

never completed their formal education. While many in this category are self-taught and have carved out successful lives, many others have spent their lives hiding the fact that they cannot read, she said.

■ Young people from dysfunctional home environments not conducive to study.

■ Youth and adults entrenched in subcultures which place little value on education. Ozment recalled a 13-year-old girl who when asked why she was not in school one day

said all she planned to do with her life was "get a baby like Mama had," and she didn't need schooling for that.

■ High school graduates who cannot read.

■ Immigrants. Because only one in 100 Kentuckians is foreign-born, ac-

cording to the 1990 census, the percentage of non-readers who are immigrants is small compared to areas of the country more heavily impacted by immigration. Most non-readers in Kentucky are native-born.

These statistics and stories sound a call to ministry, Ozment said. Since becoming literacy missions consultant for the KBC in March 1994, she has focused on rebuilding Kentucky Baptists' interest in literacy missions.

Ozment's approach has been twofold: to build a network of trained literacy workers throughout the state and to put in place a cadre of regional literacy coordinators.

More than 300 Kentucky Baptists are trained in literacy missions, but only about one-fourth of those trained are currently involved, Ozment said.

Currently, three certified literacy coordinators are in place: Becky Carnell in Elkton, Pat Howard in Bowling Green. See *Baptists called to ...*, page 8

GET A VISION FOR READING
 Literacy missions

Learn from Holocaust, prof warns American Christians

By Bob Allen
 Associated Baptist Press

WASHINGTON (ABP)—The rise of Adolf Hitler and the Nazi Holocaust that killed 6 million Jews happened because Christians failed to "make a difference" in Germany in the years preceding World War II, Baptist ethicist David Gushee said at a national seminar March 5.

The Christian response to Hitler "is a story so tragic, with Christian failure so glaring and with consequences so horrendous that it needs to be burned into the consciousness of every Christian person who walks on the face of the earth," said Gushee, author of the recent book "The Righteous Gentiles of the Holocaust."

Gushee, assistant professor of

Christian ethics at Southern Baptist Theological Seminary in Louisville, spoke at the Southern Baptist Christian Life Commission's 29th annual seminar, held March 4-6 in Washington.

"German Christians failed because they carried into the crisis years a badly truncated political vision," Gushee said.

Learning from Germany's example, "we must not understand the political life of our own or any nation merely as a struggle between a purer-than-driven-snow Christianity on the one hand" and godless secularism on the other, Gushee said.

"Sometimes it is a struggle between competing versions of Christianity," he said. "It is perversions of Christianity." See *Learn from Holocaust ...*, page 6

Sine calls for 'radical third wave' in American politics

NASHVILLE (ABP)—Evangelical author Tom Sine called for a radical "third-wave Christian citizenship" to correct flaws of both the right and left at a Baptist ethics conference March 11-12.

Sine, author of "Cease Fire: Searching for Sanity in America's Culture Wars," spoke at a "Leadership Through the Culture Wars" conference sponsored by the Baptist Center for Ethics. About 155 people from 13 states attended the regional conference, held March 11-12 at Immanuel Baptist Church in Nashville.

Sine said churches in America are being torn apart by polarization between liberals and conservatives.

"Many people—mainline Protestants, Catholics and evangelicals—are looking for a new place to stand," Sine said. "They are not happy with the polarities of the right and left."

Sine offered "not a middle position between right and left" but "a radical biblical alternative" to both positions.

"My contention is neither side takes Scripture seriously," Sine said.

The Religious Right takes the Bible "literally," Sine said, but doesn't bring it to bear on public policy issues such as poverty and injustice.

Churches on the left, meanwhile, have their identity tied up in being "social progressives," even if it means ignoring moral teachings of Scripture, he said.

"Many of our understandings of discipleship, missions and social responsibility simply don't square with the Bible," he said.

Sine contended the greatest threat to Christianity is not "secular humanism," as Francis Schaeffer argued, but an "enlightened secularism" that de- See *Sine calls for ...*, page 10



CLOWNING AROUND In character as a clown and distributing stickers, Maggie McIntire entertains the crowd gathered for the opening celebration of the 1996 Creative Ministries Festival in Louisville March 1. She joined her parents, Cal and Patty McIntire of Plum Creek Baptist Church in Taylorsville, in modeling clowning techniques and dress. The Kentucky Baptist Convention-sponsored conference, which also trained youth groups preparing for summer mission trips, offered more than 50 conferences, including everything from stage movement and blocking to leading backyard Bible clubs. See story on page 3.

Moving? See page 4 (0319)

BAPTISTS

Non-Christians are 'bad,' Coppenger says

"The person who is not saved is in fact the son of the devil, a rebel, hating the light. Now they can mask it and bad men do some good things, but at the core they are bad people."

Midwestern Seminary President Mark Coppenger

RICHMOND, Va. (ABP)—Southern Baptists are abandoning the idea that people without a relationship to Jesus Christ are "bad," seminary president Mark Coppenger told a group of conservative Baptists in Virginia Feb. 27.

And that trend will have a debilitating effect on evangelism, said Coppenger, president of Midwestern Baptist Theological Seminary in Kansas City, Mo.

Speaking at an evangelism conference sponsored by Southern Baptist Conservatives of Virginia at Grove Avenue Baptist Church in Richmond, Coppenger drew on a series of verses in the third chapter of the Gospel of John to emphasize that people can be right with God only if they are "born again."

"Folks, I think ... as Southern Baptists we are losing the strong notion that lost people are bad people ...," Coppenger warned. "I hear it again and again: 'Listen, he's a good man, he's a good husband, he just doesn't know Jesus.'"

"There's no such thing as a good man who doesn't know Jesus," he continued. "The person who is not saved is in fact the son of the devil, a rebel, hating the light. Now they can mask it and bad men do some good things, but at the core they are bad people."

Coppenger read from three Southern Baptist confessions of faith written between 1858 and 1963 to illus-

trate the trend, which he called "the ascent of lost man in Southern Baptist thinking."

The Abstract of Principles, written in the mid-19th century as the doctrinal statement of Southern Baptist Theological Seminary in Louisville, claims "man inherits a nature corrupt and wholly opposed to God and his law."

The first confession adopted by the Southern Baptist Convention, the Baptist Faith and Message of 1925, maintains man "inherits a nature corrupt and in bondage to sin."

Finally, the Baptist Faith and Message statement as revised in 1963 says, "We inherit a nature and an environment inclined toward sin," a weaker statement, Coppenger said.

This trend to downplay the "badness" of lost humanity is endangering evangelistic efforts, he warned.

"When we lose that (the concept that lost man is bad) then it doesn't make much sense to talk about the next thing—we are damned," he said. "I mean if Phil is a good ol' boy and he just happens to have one little character flaw, and that is that he just hasn't quite linked up with Jesus, then why should he spend eternity in hell? But in fact if he is a rebel, if he is an enemy of the light, if he hates the light, if he's a child of the devil, then it makes sense to say, 'May not perish but have everlasting life.'"

"Because we have misstated the severity of man's evil—understated

it—then we are having increasing trouble making sense of hell. And so you have annihilationism cropping up and universalism and de facto universalism, where you kind of say, 'God's loving, it'll all work out,' and we don't evangelize."

Using a plastic cup as a visual aid, Coppenger tore a hole in its bottom and asked, "Is this cup useless?"

Not really, he answered, since it might be used to hold pencils, as a foul line marker in a baseball game or to wedge inside a door to keep it open.

"The problem is it won't do what it's designed to do and that is to hold a drink of water. Lost men can do a lot of good things—they can invent things and get the trains to run on time and irrigate this and that and give you directions when you're lost down at the Amoco station. But the problem is they are not fit to do what they were made to do and that is to glorify God and enjoy him forever.

"You would not think it out of line if I looked at this cup and said, 'Well ...,'" and he crushed the cup and tossed it aside. "That finally is where God comes. He says, 'This is not fit for what it was intended to be.' The difference between the cup and the man is that man wills it to be that way. The cup doesn't.

"Now if that sounds mean to you, I don't think it's any meaner than the Bible," Coppenger said. "I don't want to build my ministry on being nicer than Jesus."

Lottie Moon Offering shows record increase

RICHMOND, Va. (BP)—Projections show Southern Baptists last year gave a record \$89.1 million to the Lottie Moon Christmas Offering for foreign missions.

Preliminary tallies predict an increase for the 1995 offering of \$3.17 million, or 3.69 percent, from last year's \$85.9 million. Those increases would be the largest in percentage and dollar amount since 1988. Increases in 1993 and 1994 were 2.37 percent and 3.66 percent, respectively.

The record total of \$89.1 million will not reach the offering's \$100 million goal, a higher-than-usual goal set to coincide with the 150th anniversary of the Southern Baptist Convention's founding.

"We are elated and praise God for the faithful support of Southern Baptists in giving almost \$90 million to the offering," said Foreign Mission Board President Jerry Rankin.

The projected figure would provide \$3.73 million for capital spending needs. About \$85.4 million would go to the FMB's 1996 overseas operating budget for missionary support.

Stanleys drop divorce petition

ATLANTA (BP)—Anna Stanley, wife of First Baptist Church of Atlanta senior pastor Charles Stanley, has dropped her nearly 3-year-old divorce suit, according to her attorney.

Adrienne Marting, who with David Ross represented Anna Stanley, confirmed March 15 the petition for divorce had been withdrawn.

A statement from In Touch Ministries, which oversees broadcasts of Stanley's sermons, quoted his wife as saying: "I am pleased to announce that Charles and I are making progress toward reconciling our marriage differences. This past week I

canceled my petition for divorce."

Her statement continued: "Although we are not living together at this time, we are working toward that end. Thank you for standing by our family during this difficult time. We all feel that the progress made in the past several weeks is due in great part to your prayers."

The announcement apparently ends speculation on Stanley's leadership at First Baptist Church. Stanley had stated if the divorce became final he would resign from the church, which has not allowed divorced men to serve as deacons or pastors.

BAPTIST BITS

■ **Corley back to Southwestern.** Bruce Corley is returning to teach at Southwestern Baptist Theological Seminary. Corley, 53, resigned as Southwestern's theology dean last March, one year after trustees fired President Russell Dilday. Since then Corley has remained in Fort Worth, site of the seminary, and served as professor of Christian Scriptures for Baylor University's new Truett Theological Seminary, with hopes of starting an off-campus program in nearby Dallas. But plans for the Dallas center have not materialized, Corley said March 14.

■ **Va. conservatives moving on.** Southern Baptist Conservatives of Virginia may elect its first full-time executive director at a called meeting March 21, according to the organization's March newsletter. The executive committee of the three-year-old organization will nominate Doyle Chauncey for the post. Chauncey is associate pastor at First Baptist Church of Norfolk, Va.

■ **Sherman to teach.** Cecil Sherman will become a visiting professor at Baptist Theological Seminary at Richmond after retiring this summer as coordinator of the Cooperative Baptist Fellowship. Sherman, who was the first director of the moderate Baptist group, will fill a new position funded by First Baptist Church of Asheville,

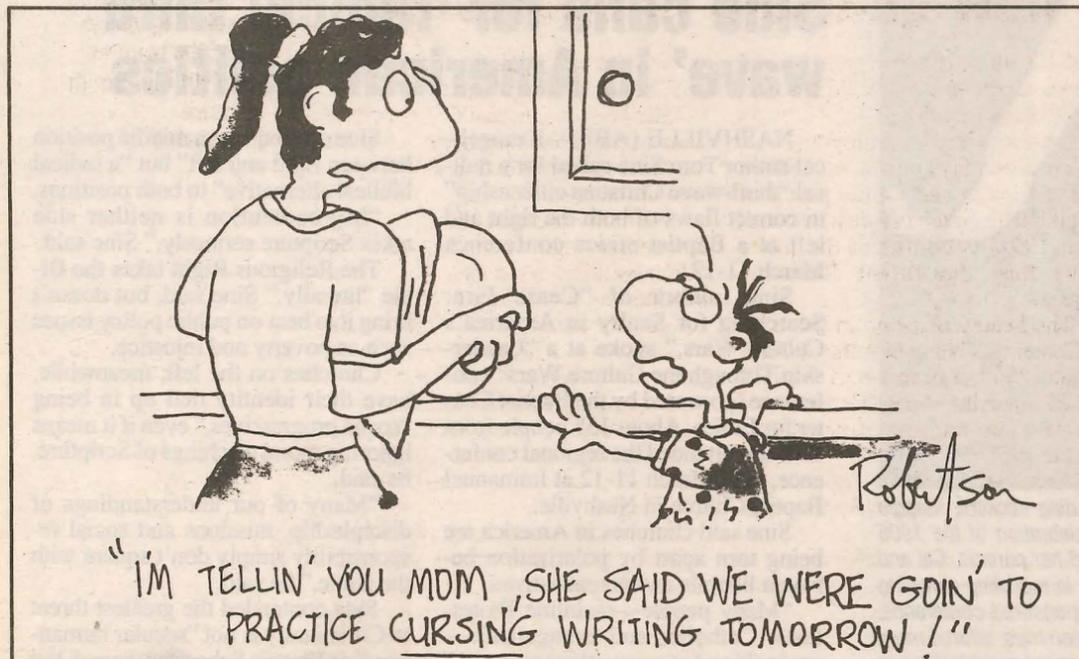
N.C., a congregation where he formerly was pastor.

■ **Richmond to offer DMin.** Baptist Theological Seminary at Richmond (Va.) will launch a doctor of ministry degree program this summer. The three-year program will offer advanced study in Christian education, missions, pastoral care, pastoral counseling, preaching, spirituality or worship.

■ **Auburn reunion planned.** A reunion is planned Sept. 6-8 for participants in the Baptist Student Union program at Auburn University during the 1950s. For information, call Jacque Waller Adair at (770) 977-9739.

■ **CLC names Hastings.** Dwayne Hastings has been named director of communications for the Southern Baptist Christian Life Commission. Hastings is a 1995 graduate of Southeastern Baptist Theological Seminary who has served as news and information coordinator for the seminary the last two years.

■ **Henry named for honor.** Theologian Carl F.H. Henry will receive the 1996 John Leland Religious Liberty Award from the Southern Baptist Christian Life Commission. Henry was selected for the award by CLC trustees during their March 7 meeting in Washington.



Need a creative touch at church? Send in the clowns

By Melanie Childers
Staff Writer

LOUISVILLE—Southern Baptist Theological Seminary's serene chapel sprang to life with puppets, laughter, clowns, applause, music and interpretive movement during the annual creative ministries festival March 1-2.

About 1,000 youth and adults attended the event, which included two emphases: a drama, puppet and clowning festival and the youth missions workshop. The event is sponsored by the Kentucky Baptist Convention.

The weekend's colorful opening and closing celebrations showcased the creative and dramatic skill of guest performers.

Jeff Smith of Salt and Light Ministries of Richmond, Va., assumed the fictional character of Forest Gump to retell in dramatic monologue the biblical story of the blind beggar healed by Jesus.

"The beautiful thing about the arts is it gives us so many alternatives," said Charles Reese, who performs with his wife, Rebecca McCoy-Reese, as "Re: Creations."

"We can take stories we've heard all our lives and retell them in new ways," McCoy-Reese added.

After a dramatic presentation of the boy who offered five loaves and two fish for Jesus to feed the multitude, the couple made parallels with the contemporary need to share of one's ministry resources.

"There are new hungry multitudes today," they explained. "What do you have to offer—a gift, a talent, a dream?"

"It may not seem like much, but in the hands of God, it could be miraculous," they said.

Child and adult clowns in brilliant costumes added to the festivity of the event.

On Friday evening, church groups lined up for a chance to take the stage with polished performances. While they enjoyed the challenge of performing for critique and a large audience, other groups watched eagerly to glean ideas to try in their churches.

The remainder of the weekend was given to fellowship time and a host of seminars.

Participants chose from a wide variety of more than 50 seminars, including beginning mime and activity promotion; basic clown makeup, balloon sculpting and adapting Scripture for performance; monologues and beginners' magic; drama in worship and advanced puppet choreography.

Three members of a five-clown troupe from Corinth Baptist Church in McQuady attended the festival to sharpen their skills and learn new techniques in clowning, they said.

Shannon Loughran, clown troupe director, performs as "Evergreen." April Barrett is "Toots" and Christina Miller is "Gracefully Great."

"We go to a nursing home once a month, and we do children's church once a month," Loughran said. Vacation Bible school and a smattering of church picnics round out the clowns' performance spots.

"I came to this workshop two years ago and saw professional clowns," Loughran explained. "I said then, 'That's what I want to do.'"

Clowning provides an original way to share the gospel that touches people uniquely, Loughran said.

"For me, it's easier to witness as a clown," Miller added.

The troupe attended the festival to discover new techniques and seek constructive criticism.

"We came especially to get critiqued," Loughran said. The three-member team performed a sketch Friday evening which was critiqued by the professional performers.

"We don't have anyone to help us, and we're looking for ways to improve and new ways to reach people," Loughran said.

Since they've attended the festival before and learned the basics of clowning and make-up, the troupe members indicated interest in different workshops this year: miming, unicycling, and organization and promotion.

Barbara West, director of Rosemont Baptist Puppets at Rosemont Baptist Church in Lexington, assisted her group in three performances on



BALLOON SCULPTING Participants learn how to sculpt balloons into animal shapes and other patterns during the creative ministries festival sponsored by the Kentucky Baptist Convention March 1-2 at Southern Baptist Theological Seminary in Louisville.

Friday evening. They utilized a two-tiered puppet stage and a variety of props.

At church, puppets help out in preschool ministry and occasionally take a role in worship, she said.

The Rosemont puppet team is a regular at the creative ministries festival, West said. "I think it gives kids a chance to see what else is out there; some also are interested in getting critiqued."

This is the second year the Kentucky Baptist youth missions workshop, sponsored by Kentucky Baptist Woman's Missionary Union and the Kentucky Baptist Brotherhood department, has been planned simultaneously with the creative ministries festival, according to Julie Keith of Kentucky WMU.

Youth missions training is designed to equip church youth groups and Acteen Activator teams to participate in summer mission projects. In addition to developing skills in creative ministries, youth in this track also take advantage of instructional seminars such as conducting backyard Bible clubs, planning crafts, coordinating games, utilizing music and witnessing.

Conferences also were offered for those interested in the Kentucky Changers program and resort ministries and for mission team leaders.

Acteens from North Benson Baptist Church in Frankfort attended the festival for the first time. Donna Moore, Laura Snyder, Julia Moore and leader Sara Redding attended the resort ministries seminar to help them prepare for service on an Acteen Activator team in Atlanta this summer.

They also practiced their testimonies in the personal witnessing seminar and learned how to help children memorize Scripture by setting verses to music, they said.

Shirley Nunn, assistant youth director at Pine Knot Southern Baptist Church in Pine Knot, brought three girls with her to the conference.

"The kids would like to start on some summer mission trips," she said, noting with pleasure that the teenagers were devoted to Christian causes and wanted to be involved in ministry.

Youth from Kirksville Baptist Church in Richmond may have a few more mission trips under their belt, but they return to the creative ministries festival and mission workshop anyway, said youth group members Tommy Noe and Kelly Durbin.

"It brings us closer together and helps us have the right mindset" for the trip, Noe explained. The group is planning to conduct vacation Bible schools and backyard Bible clubs in Perryville this summer.

BLUEGRASS BURGEOO

■ **Craig Loscalzo** has announced his resignation from the preaching faculty at Southern Baptist Theological Seminary to become pastor of Immanuel Baptist Church in Lexington. Loscalzo will begin preaching at Immanuel March 31 and will assume full pastoral duties at the end of the spring semester.

■ **Joel Sonnenberg**, an 18-year-old who has made a remarkable recovery from burns received in an automobile accident 16 years ago, will deliver the fourth annual Deborah Lecture at Georgetown College March 26 at 11 a.m. The series features individuals who have overcome adversity through courage and faith.

■ **Gov. Paul Patton** has scheduled the annual governor's interfaith prayer breakfast for April 9 at 7:30 a.m. The event, at Farnham Dudgeon Convention Center in Frankfort, will feature an address by William Augustus Jones Jr., a Lexington native who now serves as a pastor in New York. For reservation information, call (502) 564-2611.

■ **The women's basketball team** of Campbellsville College was honored by the Kentucky Senate March 11. Sen. Dan Kelly, R-Springfield, sponsored the resolution, which honored the team for their recent Mid-South Conference championship.

Infant Resource Project seeking new quarters in Louisville

By Ken Walker
State Correspondent

LOUISVILLE—Just three years after it relocated to St. Paul's Evangelical United Church of Christ, the Baptist-based Infant Resource Project is searching for another home.

"We suspected it was coming, but I still felt a bit overwhelmed," said Jana Williams, Infant Resource Project director since the fall of 1994. "We have a ton of stuff we'll have to move. We would have hoped to have been here for years and years."

The center has been housed in a three-story church parsonage at 219 E. Broadway, adjacent to St. Paul's. East Louisville Community Ministries also has been based there.

But the church, which merged with a St. Matthews congregation, held its final services in its building

last December. It recently filed a request with city officials for a demolition permit.

Although the center's lease allows it to remain in the space until August, Williams said the owners are encouraging them to move sooner.

It will be tough to replace the 3,400 square feet of space at its present monthly rental of \$300, she said. The director's other concern is that the ministry remain in the same area, close to bus lines and downtown hospitals.

Founded in 1984 as a ministry of East Baptist Church, the Infant Resource Project annually supplies more than 1,200 low-income mothers with such baby needs as clothing, bedding, bottles, formula, diapers and car seats.

The project first was housed in the old Baptist Center building, but moved when that property was sold

in 1991. Its next home was several blocks away at 809 E. Chestnut, where Kentucky Baptist Children's Homes now operates a program.

Jim Holladay, pastor of Clifton Baptist Church and former pastor of East Baptist Church before it disbanded in 1992, is confident the move won't hurt the Infant Resource Project.

"The beauty of being in the Baptist Center was being near the clinics," he said, "but it didn't hurt when it moved down the street. We were seeing the same number of people we had before."

Despite the pending relocation, Williams has big dreams for the coming year.

"I'd like to have a more intensive volunteer program," she said. "We'd like to do home visits, one-on-one mentoring and parent training. It

helps with the isolation many mothers feel, on top of poverty."

She knows, too, that God will take care of the relocation because of the ways he has provided at every juncture in the past.

Williams recalled the morning a few months ago when she found her administrative assistant and a social service worker sitting in a darkened office. Her assistant said they had rotated the last light bulb from lamp to lamp three times until it burned out.

Just then, the doorbell rang. A member of Little Flock Baptist Church was standing there with an armload of office supplies, including light bulbs.

"Isn't that a neat story?" Williams asked. "It takes so many churches from here and there with support. All these little pieces add up to something big."

WESTERN RECORDER

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

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BAPTIST FORUM

Chapman response

It is important that readers of the Western Recorder learn that your Feb. 27 editorial did not share the facts of communication as they stand in the records.

I did not assert, as you stated, that "the Northwest Convention has no right to give a direct contribution to Golden Gate (Seminary) without harming the integrity of the Cooperative program." I did affirm the historic Cooperative Program principle of the "autonomy of the state convention in determining how the state conventions' portion of the Cooperative Program budget is allocated, and the autonomy of the SBC in determining how the portion of the Cooperative Program assigned to the SBC for worldwide causes is allocated." Based on that principle, I informed Dr. Iorg the Executive Committee would report the Northwest Baptist Convention's distribution of the Cooperative Program as 72.1 percent state and 27.9 percent SBC instead of 69 percent state and 31 percent SBC as they had reported. That is because \$50,000 of the "SBC-Worldwide Causes" portion of the budget was designated for Golden Gate and would not come to the Executive Committee for distribution according to the SBC Cooperative program allocation budget adopted by the Southern Baptist Convention.

I did not imply "the seminary will get what the SBC Executive Committee decides it should get." You and I both know the seminary will get from the SBC Cooperative Program allocation budget what messengers to annual meetings of the Southern Baptist Convention decide it should get.

Your likening my response to a convention telling a church not to

send funds directly to dearly loved institutions causes in their state is faulty. If the church is reporting those funds as "Cooperative Program," they should be sent to the state convention office for use as the state convention has voted. To imply that I believe a church or a state convention should be prohibited from supporting whatever they wish is unfair and appears to be stated for the purpose of causing readers to fear the SBC Executive Committee. Furthermore, it violates editorial ethics.

*Morris H. Chapman, President
SBC Executive Committee
Nashville*

No control

The doctrines that have been the hallmark of Baptists are the priesthood of the believer and the autonomy of the local church and also the autonomy of each specific body of Baptists. No group or organization has any authority or control over another group in the Baptist family.

It appears there are those who think the SBC can and should control state conventions and other organizations. The president of the Executive Committee was wrong when he stated that the Northwest Convention could not change its budget and reallocate some of its money even if they did vote unanimously. There was insult added to injury when he suggested that the executive director of the Northwest Convention talk to him about any future actions they might be considering.

The Northwest Convention and all other state conventions have the right and privilege to allocate their moneys as they wish. Each church can determine in business and budget sessions how it desires to expend the money received in offerings. Those decisions can be altered and changed as the church votes in regular or called business sessions, and no other than that local church has the right to question those decisions. The same is true of any other body of the Baptist family.

When we cease to honor the au-

tonomy of the local church and the autonomy of other groups and bodies in the Baptist family, we cease to be Baptist.

*Donald R. Cole
Brandenburg*

U.N. confusion

Thanks for the excellent editorial "How to get to heaven from Kentucky." It clearly states our shared basis of convictions on the ultimate issue of personal redemption.

At the same time, in reading this very issue, do we note part of the reason for confusion?

"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." Clear heresy, taught not merely by "New Agers" but by the official statements of many "mainline Christian" groups, though usually mixed with "and believes in Jesus." This causes some confusion.

But worse, we argue over allowing someone to pray aloud in a public setting where tax dollars are involved—and then encourage "Southern Baptist participation with the United Nations" (Lon and Fran Turner's article in the same issue).

And on what subjects are we encouraged to work with this avowedly political organization, supported by tax dollars? Precisely to do "enough good things for others."

Listen to the list: assistance to refugee families; shelter, health care, food, education, employment, protection and spiritual support; assistance to families with HIV/AIDS; eradication of smallpox; eradication of illiteracy among girls and women; assisting 1 billion living in poverty; reducing birth rates; stopping wars; seeking solutions to the global land-mine crisis.

Most of these are commendable goals, but where is Ephesians 2:8-9? And how can it be there, when tax dollars are being used? Is it any wonder some are confused?

*Charles Blair
Clinton*

Culture wars

Last week I attended a challenging and helpful conference sponsored by the Baptist Center for Ethics.

Having reviewed a recent publication written by the center's executive director, Robert Parham, I was eager to dig a little deeper into the practice of Christian ethics in an unethical society. The 52-page booklet, "Walk Right," is well-worth the \$5 (\$4 each for 10 or more) and offers an excellent resource for a four-session church seminar or discipleship unit.

Major speakers, each of which handled questions from among the conferees, included: Tom Sine, author of "Cease Fire: Searching for Sanity in America's Culture Wars."

Oliver Thomas, co-author of "Finding Common Ground: A First Amendment Guide to Religion and Public Education."

Dwight Lewis, African-American columnist speaking on "Thinking

Black."

Dellanna O'Brien, "A Pro-Ethics Agenda in the 1990s."

Marv Knox, "From Carter to Clinton: Twenty Years of Evangelicals in Politics."

Bill Purcell, Tennessee House majority leader, on "The State of American Children."

Some quotes I gleaned during the sessions:

"My faith does not require that America be 'great' nor do I have the right to superimpose all my religious beliefs and values on Americans who do not want it."

"One of the most significant losses in American Culture (since World War II) is the Judeo-Christian belief that we should work together for the common good."

"Americans are increasingly placing stress on themselves to pay for a camper, a boat or a condo on the beach and then never have time to use them."

"A new emergence of tribalism

is occurring in America which will result in the 'dis-uniting' of America."

"How we debate (our issues) is as important as what we debate. Demoning and character assassination must stop."

"God is not a Republican, Democrat or independent. Contrary to what some are preaching, you won't go to hell for voting one way or the other."

Driving away from the conference, I was pleased this was not another "Woe is me" conference or a right/left tilted rally for single-issue politics.

The material presented reflected substantive preparation and addressed relevant issues. The presenters avoided easy answers. No one could have left the conference unaware that, indeed, our culture is at war with itself and that the situation is serious.

Neither could one depart without having understood clearly that there is hope and that the church is the cutting edge of that hope.

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



FAMILY FORUM

Advice for a young widower

By Harry Rowland

Q I'm widowed at 28, but I don't seem to click as a single.

A Grief is not a hurry-up process. After three months, the shock of losing a loved one may just be wearing off. When it does, reality and loneliness set in.

It is ironic that just at the time you need support the most, those around you think you should be getting better. Everyone wants you to skip the step called grief, especially if you are young. You need to know that you have a right to be hurting. You must hurt because you love.

Fifty percent of grief is missing the person who died. The other 50 percent is missing your former carefree self, who did not know such emotional pain existed. It is both of these realities that make it difficult to click with being single.

All we see is loss, and we are in no hurry even emotionally to give up what we once had. The hardest aspect of life to come to grips with is the truth that every loss is a gain, and every gain is a loss. If you have a child, you gain a life but lose your independence. When you lose someone you love, you are forced to grow in new ways, even if these ways are not welcome changes.

You probably have developed new strengths due to the widowed experience. You realize you are more capable than you thought. Greater independence and responsibility have been forced upon you—including singleness. You have learned much about how the system works—lawyers, doctors, accountants, etc. You may have had to make new friends. You may have developed new skills, hobbies and interests. No longer doing things merely to please someone else, you are discovering what you like to do. You have become a more compassionate person.

Despite such personal improvements, most would, if they could, just have their spouse back and revert to their former self. Unfortunately, this is not an option. But remember, you have many other options.

This experience of being widowed young is horrible. You can choose to let it overwhelm you, or you can choose to get through it one day at a time, and with God, time and work, life again clicks.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

HE SAID/SHE SAID

In parenting talk, 'meltdown' is not a pretty sight to behold

HESAIID



Mark Wingfield

As a parent of preschoolers, you learn to use all kinds of technical language. Words like "potty," "blanky" and "binkey."

However, a good friend of ours has coined the most descriptive technical term we've encountered as parents: "meltdown."

There is no dictionary definition of meltdown, but if you ever experience it (and you will) you'll know exactly what it is. Meltdown is what happens after

the 10th chocolate chip cookie has been eaten, after a group of children have played together all day long or after being over-stimulated by every ride at the amusement park.

Meltdown is the end of the line, and it is not a pretty sight.

Perhaps this story will illustrate. About a year ago, my mother accompanied me and our two boys to the mall. It already had been a long day, filled with lots of stimulation and activity. Nevertheless, we made the fateful decision to let the boys visit the toy store in the mall, the store with their favorite wooden railway set on display as an enticement for children to play and parents to pay.

When it came time to leave, the little engineers didn't want to head for the roundhouse. Several gentle appeals were made without response. Hands were held. Arms were tugged. Tears began to flow. Wailing pierced the air. Other shoppers began to stare.

In short, the boys refused to leave. Which left me with one option: pick both of them up and carry one under each arm to the car, which was farther away than I remembered at the time.

What a sight that must have been: one out-of-shape dad carrying a kicking-and-screaming preschooler under each arm, headed for the parking lot with the determination of a quarterback, with the shell-shocked grandmother in tow.

The crowds parted for us like the Red Sea. One man on the sidelines uttered the only words we heard on that long journey from store to car. "Goodness," he said. "You've got it in stereo."

SHESAIID



Alison Wingfield

Mark and I have decided they should put a large sign above the maternity wing in every hospital: "Leave Your Brain Here."

Who would have thought that two educated, relatively intelligent people could be reduced to blithering idiots by two children?

I find it difficult to maintain my composure when one minute everything is fine, and the next minute a child is screaming at the top of his

lungs because I put his milk in the wrong cup, or his brother took a favorite toy, or things are just not going his way.

Dealing with a child in the midst of a meltdown can throw me into my own meltdown. I read about a mother of young twins who had a meltdown of sorts herself and decided to get in the kids' playpen by herself so the children would leave her alone for a minute. I know the feeling.

One key in keeping meltdown at a minimum is to follow the maxim "no surprises." When we go into a store or restaurant, it helps to lay down the law ahead of time: "No fussing or crying when we say it is time to leave." "Stay close to Mommy or Daddy." Children need these boundaries.

Maybe if we paid more attention to the boundaries God has set for us in the Bible, we wouldn't find ourselves in spiritual meltdown so often.

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

This 'bad' theology discounts God's love

Sometimes the right thing can be said in the wrong way. A case in point is the recent speech by Mark Coppenger reported on page 2 of this week's Recorder.

Coppenger, the new president of Midwestern Baptist Theological Seminary in Kansas City, Mo., talked to a Virginia group about the condition of people who do not have a relationship with Jesus Christ, those we would commonly call non-Christians.

Coppenger admonished the Virginians to understand that non-Christians are "bad" people in God's eyes. He likened them to a plastic cup that is crushed and thrown aside because it is not fit for its designed purpose.

Coppenger is correct in saying that anyone who does not have a relationship with God through Jesus Christ faces God's final judgment and eternal punishment. The Bible is clear on this point.

But the Bible is equally clear about another point: All people are made in the image of God and are loved by God. That doesn't mean God won't judge the unrepentant, but it does mean God won't attempt to isolate unbelievers or marginalize them with the language of hate.

Coppenger rebukes universalists, those who em-

phasize the love of God to the exclusion of the judgment of God. And he is correct in doing so. But he falls victim to the opposite and equally wrong thinking: emphasizing the judgment of God to the exclusion of the love of God. The new seminary president seems to take much more delight in pronouncing the judgment of God than even God does.

2 Peter 3:9 reminds us that God "is patient with you, not wanting anyone to perish, but everyone to come to repentance." God will bring judgment, but it pains God to do so.

To label all unbelievers as "bad" people surely won't advance our evangelistic efforts. The balanced message of the church must be that God sees potential in all people and offers the hope of redemption to all who will turn from their sinful ways.

The "badness" Coppenger assigns to unbelievers is a condition that afflicts all humanity. It is a condition that even seeps back into the conduct of believers from time to time. As Jesus told the rich young ruler, "No one is good but God alone."

Coppenger claims he doesn't want to be any nicer in his theology than Jesus. No danger there.

— Mark Wingfield

EDITORIALS

Thanks, Sen. Meyer, for making churches safe

Several weeks ago in this space, I raised the issue of churches needing sanctuary from House Bill 40, the concealed weapons bill. The argument was made that if the General Assembly was going to pass this bill they ought to at least declare churches gun-free zones.

Thanks to Sen. Joe Meyer, D-Covington, for intro-

ducing an amendment that did just that. His provision was approved by the Senate and was kept in the final bill ratified by the House and sent to the governor.

Thanks, Sen. Meyer, for protecting Kentucky's houses of worship and keeping them places of sanctuary.

— Mark Wingfield



Not family friendly

In the Feb. 27 issue, you printed viewpoints on health-care reform. The side calling for repeal of the reforms was by someone from "The Family Foundation" who made a ridiculous comparison between health insurance and the purchase of an automobile.

If not having a car would cause you to die, then the comparison might be valid; otherwise it is grotesque. I wonder if anyone with the so-called "Family Foundation" has ever sat with an elderly person and tried to help them decide whether to buy food or medicine this week, or talked to a young family with a child with a medical condition that will not be adequately treated because they do not have insurance.

The reason for health-care reform was because the system was broken. People were being refused adequate medical care or were being forced into bankruptcy and then refused care.

I am saddened to see a group claiming a name like "The Family Foundation" backing a position that says, "If you are not rich, or don't work for a big company, then just suffer."

That is the real issue—who suffers and who makes money.

Christians must remember the example of Jesus. Would he back the billion-dollar corporate interest or the family going bankrupt trying to pay for medical treatment for a child?

A related issue is whether a Christian can work for an insurance company. Is it following the model of Christ to convince someone they need what you are selling and then tell them they cannot have it because you do not think they are worthy? Is it morally right to exploit people for profit?

Randall Winchester
Murray

Remember women

Some time ago, a letter appeared in the Recorder regarding congregational prayers. The writer did well explaining that when individuals pray aloud they should use plural pronouns such as "we, our and us" to include everyone present.

That letter points out how excluded many women feel during most

worship services. We sing "Make the message clear and plain: Christ receiveth sinful men." And we hear Scriptures read by male voices proclaiming that we become "sons of God, through faith in Jesus Christ."

The defining statement of what Baptists believe is contained in "The Baptist Faith and Message" written by two dozen men. The first sentence of this document reads, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of himself to man." The last sentence reads, "A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men" Women are ignored throughout. This oversight is most clear in Section III, which details God's creation of humans in exclusively male terms.

Many Christian sisters and brothers are quick to point out that in the Bible the word "man" includes woman. I certainly agree. The fact is, though, many Baptist women and their daughters do not feel included. The compassionate response on the part of Christians is to accept that feeling as sincere, not a game, not a cause, but a heartfelt plea for inclusive language in our churches.

Sue Mattingly
Taylorsville

CLC speakers focus on Clinton and social issues

By Bob Allen
Associated Baptist Press

WASHINGTON (ABP)—Conservative Baptists mused on the role of Christians in government at a March 4-6 national seminar sponsored by the Southern Baptist Christian Life Commission.

About 100 people attended the CLC's 29th annual national seminar, titled "Christians in the Public Square: Faith in Practice?"

In the election-year seminar, Family Research Council President Gary Bauer urged Christians to vote only for candidates "who are willing without shame or embarrassment" to defend biblical and "pro-family" values.

In response to a question, however, Bauer declined to endorse any of the current Republican presidential candidates. Bauer said his organization has "worked with all the candi-

dates to move them more closely to values we believe in."

"I think there is a tendency right now for many Christian conservatives to identify themselves with the Republican Party," Bauer said. Acknowledging that he "obviously" is a Republican, Bauer, a former staff member in the Reagan White House, continued: "I think it would be a mistake if we began to think of ourselves as Republicans first or Democrats first."

"I think if there is a Republican nominee that wants our votes and then begins to play games with us, we ought to call his hand, even if it might help the president, who frankly we don't like," he said.

Texas pastor O.S. Hawkins criticized President Bill Clinton for defending last year's United Nations Fourth World Conference on Women in Beijing, China, which critics say was anti-family, and for "encourag(ing) a moral decline in the land."

"We have had presidents of the United States in the past who have been known for immoral acts. But it is quite another thing to encourage immorality through people and policies," said Hawkins, pastor of First Baptist Church in Dallas.

"A leader encourages moral decline in the land when he takes a pen in hand and signs an executive order permitting the bodies of aborted babies to be used in research. A leader encourages a moral decline in the land when he appoints an AIDS czar who quickly says America is 'a repressed Victorian society' and tells the populace, including teenagers, to seek

pleasure in sex."

American Center for Law and Justice litigator Jay Sekulow also took Clinton to task for the president's recent comment that he prayed about a controversial late-term abortion procedure before deciding he could not support the bill in its present form.

"If I was called to the White House, I would ask President Clinton a couple of questions," Sekulow said. "Why did you write in a letter last week that you prayed about your decision on partial-birth abortions?"

"He prayed about it," Sekulow said. "I don't know who he's praying to. How dare he invoke prayer and religiosity? I think he not only is wrong. How dare he do it?"

In general, however, partisan commentary took a back seat as speakers commented on social issues.

Sekulow said his organization is now opposing a law in Hawaii that would legalize same-sex marriages. If the law is upheld, he predicted gay-rights activists from every state would hold weddings in Hawaii and then petition to have the marriages recognized in their states.

"This is an attack that could destroy and undercut this culture so significantly that it could change the way we view ourselves as a people," Sekulow said.

"For the sake of the proclamation of the gospel, we need to win this fight," Sekulow said. "If they can legitimize this, the effectiveness of our gospel will be significantly undercut."

By its nature, the gospel message "is on a collision course with sin and evil," whether in the church or the public world, said Charles Fuller, pas-

tor of First Baptist Church in Roanoke, Va.

Fuller said he is "baffled" by Christians who preach a gospel emphasizing personal conversion and selected social issues, while avoiding more volatile and controversial issues. "It is neither wise nor necessary to die on every hill of every pet peeve our fellow Christians may have, but if it is a subject of biblical morality and justice, how dare we muzzle God's voice on the issue," he said.

Baptists historically have rightly advocated the separation of church and state, Fuller said, noting that religious people should not expect the government to "evangelize and Christianize America." Christians should, however, beware of government "overstepping its bounds" by restricting religious exercise.

"I remain mystified as to why profanity, vulgarity and the products of depraved entertainment fall under the category of protected speech, but public prayer and voluntary religious remarks by students are not," Fuller said.

Dee Jepsen, head of the Enough is Enough anti-pornography campaign, said her organization's goal is "to change the way America thinks about pornography." She likened the organization to Mothers Against Drunk Driving, a group which in 10 years changed public attitudes about drinking and driving.

Jepsen claimed credit for getting a measure against computer porn in the recent telecommunications bill that passed Congress overwhelmingly and was signed into law by President Clinton.

Ten Commandments for politics

WASHINGTON (ABP)—Virginia Baptist pastor Charles Fuller offered "Ten Commandments for Christian Citizens" at a national seminar on faith in public life March 4.

Fuller, pastor of First Baptist Church in Roanoke, Va., spoke in the opening session of the Southern Baptist Christian Life Commission's 29th annual national seminar. He offered guidelines for political involvement with the following "Ten Commandments:"

■ **Honor your citizenship.** "You and I do not deserve to be Americans. We are privileged to be Americans."

■ **Know your heritage.** Fuller warned against "those who will methodically make a totally secular country out of us despite the great Judeo-Christian foundation underlying the birth of this nation."

■ **Live your values.** Fuller urged Christians not only to talk about morality, but to live moral lives. "It is one thing to extol high moral values and to be hard on those who seek to lower them. It is another thing to prove your morality in the body and behavior of your own flesh."

■ **Maintain your prayer life.** "We are to pray for government officials. I believe we are to pray for their salvation," he added, but that is not all. "Above all, we are to pray for God's intervention and protection from human error in matters of the nation's life and destiny."

■ **Voice your convictions.** Christians should make themselves heard "through every legitimate channel given to us, with a courteous forthrightness," Fuller said.

■ **Discipline your criticisms.** Not everything in public life is wrong, Fuller said. "Public officials and wholesome legislation ... need to be commended and encouraged by Christian citizens."

■ **Analyze your zeal.** While time prevents Christians from speaking out for every worthwhile cause, Fuller said, they should be motivated by a sense of morality, not prejudice or politics.

■ **Protect your family.** Fuller said "the bull's eye of Satan's strategy to take America is our home and family life." He warned Christians "to stand against the revisionists who seek to redefine the family to suit the corruptions they dare to call 'family values for an enlightened America.'"

■ **Extend your compassion.** "Too often we assume our sole task in resisting social and moral evil is to publicly condemn it," Fuller said. "If we expect to be heard when we say our Lord hates the sin but loves the sinner, we will have to be living proof texts with hands-on ministries to those victimized by their own sins."

■ **Declare your hope.** "As vital as our efforts may be, as important as election outcomes may be, as crucial as the debates over moral issues may be, the hope of America lies squarely in the hands of a sovereign God," Fuller said. "We must be a nation who says 'In God we trust.'"

Continued from page 1

Christian faith that pose the greatest danger."

Many Christians in Nazi Germany not only failed to oppose Hitler, but even welcomed his appeals to rebuilding national pride and his promoting of "positive Christianity," Gushee said. Many German Protestants either ignored or were not bothered by the Nazi Party platform's caveat that Christianity should be consistent "with the moral feelings of the German race" and Hitler's scapegoating of Jews for all of Germany's ills.

German Protestants were susceptible to Hitler's propaganda for four reasons, Gushee said, noting parallels for Christians involved in American politics today:

■ A "longstanding identification of traditional German cultural values with Christianity."

The Nazis called for patriotism, hard work, thriftiness, loyalty, obedience, moral decency and honor, Gushee said. "They were 'family-values' candidates of the first order," he said, borrowing a term from current debate.

Christians in Nazi Germany made the mistake of "collapsing their understanding of the Christian faith in morality into total identification with these values" while ignoring other biblical norms such as the call for peacemaking and justice for all peo-

ple, Gushee said.

"Far too frequently we Christians do the same thing today," Gushee commented. "We pick a cluster of values and baptize these as Christian. We vote for politicians who articulate those cultural values and are especially enthusiastic about those who skillfully baptize these values in a Christian vocabulary."

"When we do this, we fall prey to a cultural captivity that robs the church of its independence and of any ability to separate the wheat from the chaff," he said.

■ A "self-interest desire" to maintain favored political and legal status in the nation.

Though Hitler was secretly anti-Christian, he came to power by assuring churches they were "the most important factor safeguarding our national heritage" and promising churches the influence, Gushee said.

Gushee urged Christians today to avoid being manipulated by politicians who promise them political gain. "A church that is consumed by self-interest is no different than any other player in the political arena," he said.

■ A "long history of Christian anti-Semitism" that "left the church open to Nazi racism and political anti-Semitism."

"Because all human beings are made in the image of God and are

equally and immeasurably valuable in his sight, anti-Semitism or any form of racial hatred is sufficient to disqualify a political party or political leader from Christian consideration," Gushee said.

"Do Christians know this today?" Gushee queried, noting that anti-Semitism was "such a part and parcel of average Protestant life in 1920s Germany" that few Christians were troubled by Hitler's announced plans to deport Jews.

■ An "erosion of thoughtful theological orthodoxy" which "left the churches open to theological and moral confusion about what Adolf Hitler was."

Gushee blamed classical theological liberalism, which had its headquarters in Germany, with undermining confidence in the Bible's authority and truthfulness, opening Germans to all kinds of theological experimentation and weakening the resistance of German churches to Nazism.

Because of that, German churches were "bamboozled" by a Hitler who presented himself as a kind of political messiah.

Gushee warned that the "flabby" theology prevalent in many American churches also could allow modern Christians to be led astray.

"In normal times such a problem is bad enough," he said. "In times of social stress, it can be devastating."



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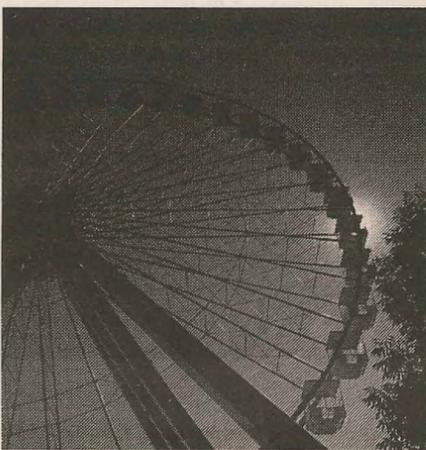
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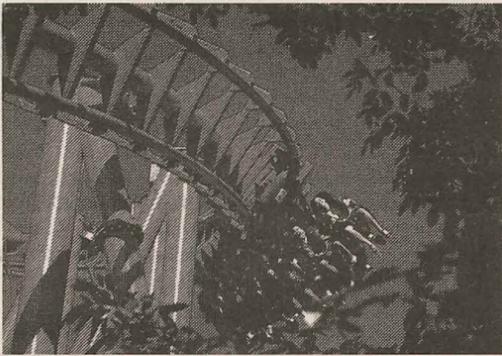
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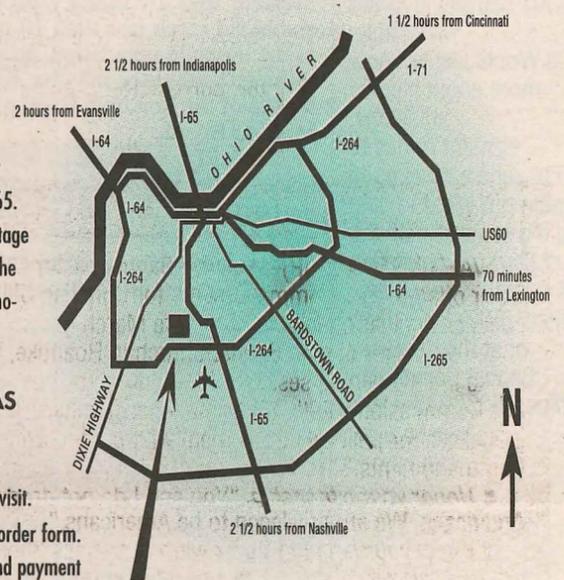
Dragsters - additional fee required) and attractions at Kentucky Kingdom - The Thrill Park, including Hurricane Bay Water Park (weather permitting). Plus, this year, your admission includes the use of FREE TUBES at Hurricane Bay, normally a \$4.00 charge. Contact the Promotional Group Department at (502) 366-7508 for group outing details.

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Number of one-day tickets X \$12.95 \$ _____
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Service Charge \$ 1.50

Total Enclosed \$ _____

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Make check payable to K.I.C. 'Church Family Days' • All orders must be received two-weeks prior to the planned day of your visit. • Tickets will be mailed to the above named contact person. • Additional ticket orders after original order require an additional minimum of 10 tickets. • 'Church Family Days' tickets will not be available at the gate (regular admission \$23.95). • No refunds, exchanges or rainchecks available. • For information about Summer '96 group outing prices contact the Kentucky Kingdom Promotional Groups Department at (502)366-7508.

MINISTRY

Government can't meet literacy needs

By Joyce Sweeney Martin
Staff Writer

ELKTON—Why are Kentucky Baptists not more involved in teaching adults to read and write?

According to literacy missions volunteer Becky Carnell, "the church thinks the state is doing the job."

And while Kentucky does have a program in place in each county, on average no more than 5.4 percent of adults who need to learn to read and write take advantage of the state Adult Reading and Writing service, according to Kentucky Department of Adult Education and Literacy statistics.

Across the nation, rough estimates indicate that all literacy programs combined reach less than 10 percent of the illiterate population, according to literacy ministry director Kendale Moore of the Southern Baptist Home Mission Board.

Currently, the state of Kentucky places most of its emphasis on preparing students to pass the General Educational Development exam rather than on those who need basic reading skills, Carnell said. That means "there

are plenty of potential students to go around," Carnell said.

Besides, the church has much to offer in literacy ministry that the state does not have, Carnell added.

And she should know. Carnell has addressed adult literacy from both vantage points. For 10 years, she worked with the state program, part of the time as literacy coordinator for Breckinridge County. For the past two years, she has been a full-time literacy missions volunteer with the Kentucky Baptist Convention's literacy missions ministry. She is one of three regional coordinators who work with KBC literacy missions consultant Elaine Ozment.

While she continues to serve on the Meade County literacy board and works closely with local literacy leaders, she feels state-run programs get bogged down in mounds of paperwork, thus eating up time better spent with students.

"I quit the state-run program be-

cause I wanted to teach people," she said.

More importantly, she is devoting her life to literacy work because it is "a call from God," Carnell said. In 1993 she quit her job as a loan collector at a bank in order to work full time in literacy ministry. She raises her own financial support as a Mission Service Corps volunteer.

Carnell's sense of divine call and desire to view literacy as mission ministry are distinctives of Southern Baptists' literacy work, according to Moore, a Kentucky native.

Community-based groups do literacy work "just to meet the literacy needs of the community," Moore said. And while he acknowledges that is a noble purpose, Southern Baptists do literacy missions work out of a sense of call to teach people to read and to introduce them to Jesus, he said.

"Helping and ministering are two different things," Moore explained.

**GET
A VIS
ION FO
R READING**

Literacy missions

ILLITERACY'S IMPACT

How does the fact that half of the adult population is illiterate or barely literate impact the church?

According to researcher George Barna, these are a few of the possibilities:

- Most adults are not capable of reading and comprehending the Bible, especially in "user-hostile" versions such as the King James Version. According to Barna, three out of four American adults do not have the literacy skills to penetrate the KJV.

- Other written materials frequently used by churches, such as hymnals, are beyond the scope of most people.

- The use of audio and video resources as teaching tools become more important.

- To be useful to all, church libraries should offer more than just written materials.

- The current inability of most Christians to convincingly and confidently articulate what they believe and why is unlikely to improve in

the immediate future.

- The struggle to entice people to participate in literacy-based programs, such as small groups and Sunday school, will become even more difficult.

- Bible memorization is not only unappealing to most adults, but improbable for many.

- Unable to evaluate key documents and studies, many laypeople are forced to blindly trust leaders.

Source: *Ministry Currents*, a Barna publication

Baptists called to launch big literacy effort

Continued from page 1

ing Green and Sandy Tilton in Ashland. Ozment's goal is to have a literacy coordinator in each of the state's eight regions.

Ozment works with the regional coordinators to implement the three components of literacy missions ministries:

- Adult reading and writing. Ministry to English-speaking adults who are functionally illiterate.

- Conversational English. Ministry to non-English-speaking adults wanting to learn English as a second language. While conversation is the primary skill taught, reading and writing in English also is included.

- Tutoring children and youth. Ministry to help school-age children who are having difficulty with their school work.

Today, most of the literacy missions work done by Kentucky Baptists is through conversational English. But the need for more volunteers to get involved in all kinds of literacy ministry is great, Ozment said.

As society becomes more technological and as employers continue to look for higher competency levels in their employees, the reading level necessary to function in society continues to rise, she noted.

In a state which ranks first among the 50 states in percentage of population with less than a ninth-grade education, that means the need for literacy missions will be around for a long time to come, Ozment said.

Percentage of illiterate population served by government adult education and literacy providers in 1992-93



9% and above served 6% to 9% served 3% to 6% served 0% to 3% served

Source: Cabinet for Workforce Development
Department of Adult Education and Literacy

MINISTRY

SBC literacy ministry began at Clear Creek

Among Southern Baptists, literacy missions got its start in Kentucky 40 years ago, but the needs for ministry are as great today as ever before, experts report.

The first literacy missions workshop sponsored by the Southern Baptist Home Mission Board was held at Clear Creek Baptist Bible College in 1959. Called a "literacy rally," the conference grew out of the desire of missionaries John and Lillian Issacs to teach adults in Eastern Kentucky to read the Bible.

As a direct result of that rally, the HMB employed its first literacy specialist, Ann Grove. Grove lived at Clear Creek and worked a six-state area along the southern Appalachian mountains.

Over the years, individual Kentucky Baptists have made vital contributions to Southern Baptist literacy work.

It was Wendell Belew, a former Kentucky Baptist Convention mountain missions director, who helped pull the financial support together for the 1959 literacy rally and for the employment of Ann Grove.

Also, while a trustee of the American Bible Society, Belew's quest for an easy-to-read version of the New Testament led to the translation of the New Testament into "Good News for Modern Man: Today's English Version."

Belew is now retired after many years of service with the HMB in Atlanta.

In 1960, Lillian and John Issacs were appointed as Southern Baptist home missionaries to Fairbanks, Alaska, where they began a conversational English literacy ministry. Later, she became the first HMB literacy missions field missionary.

Kentuckians Ada Young and Kendale Moore were two of the first Southern Baptist home missionaries appointed as national literacy missions consultants.

Young is now retired and lives in Owensboro.

Moore became an HMB literacy missions consultant in 1984 after serving as an associate with literacy missions responsibilities in the KBC direct missions department. In 1990, Moore became the HMB's director of literacy missions.

While Elaine Ozment is the first KBC staff person to be assigned specifically to literacy missions since Moore left in 1984, the need for literacy missions has not diminished in the intervening years, she said. Illiteracy statistics have remained virtually unchanged, according to a comparison of the 1980 census and 1990 census.

4th-grader moved Louisville center to act

"Look, Miss Brina. This says 'Tony,'" the fourth-grade boy said, pointing to the top of a piece of paper.

When home missionary Brina Stephens looked at what was written on that paper, it wasn't "Tony." It was "little man."

"I was heartbroken," she said. "This boy was a fourth-grader and he couldn't recognize his own name." Because he couldn't read, Tony didn't realize that two friends had played a joke on him.

As "Miss Brina" began to work with Tony at the Baptist Fellowship Center in Louisville, she discovered he recognized only three or four words. "He had no reading ability," she said.

For more than a year, Stephens

worked with Tony one-on-one. They met three times a week during the school year, through the summer months and into a new school year.

After a year and a half, Tony could read at a second-grade level. At school, other children no longer picked on him because he couldn't read, and he seldom felt the need to be the class bully anymore.

His parents also "really blossomed," Stephens said. At parent-teacher conferences, they no longer are withdrawn and ashamed of Tony. "Now they take the initiative and are thrilled when the teacher says 'Look what Tony has done.'"

Tutoring children and youth is "a very open door" for ministry, accord-

ing to Kendale Moore, director of literacy missions with the Southern Baptist Home Mission Board. With so many students lacking basic reading skills, parents, teachers and pupils welcome tutors, he said.

Twice a week, 10 volunteer tutors at Louisville's Baptist Fellowship Center work with 30 first-graders through eighth-graders in a tutoring program called "Head to Head." Program directors work closely with public school personnel to design a specific program for each child based on that child's deficiencies.

"We aren't talking about raising children's grades from B's to A's," Stephens said. "We are talking about getting excited over raising D's to C's."

This ministry began because of Tony, but now it touches many more children and their families.

GET A VISION FOR READING

Literacy missions

Internationals

Lauro, a 59-year-old Mexican who works in a chicken processing plant near Murray, is one of literacy volunteer Gracie Erwin's success stories.

"When I first met him, he spoke no English," she said. Because of his age, it has been more difficult for him to learn English than for the younger ones. Now, one year later, "he speaks in sentences and can communicate with me," she reported.

Erwin teaches conversational English twice a week to a group of Mexican workers.

Learning English is high priority for most internationals and immigrants. While some are not literate in their native language, many are well-educated and motivated to learn English.

Adults want to read for many reasons

Who are adults who need to learn to read and write?

Profiles from the adult reading and writing literacy ministry of Louisville's Ninth & O Baptist Church are typical. Sally Rhodes, a retired public school language arts teacher, directs the ministry.

■ A ... and ... the.

When Norma (not her real name) began the adult reading and writing course, those were three of the four words she could read. But the 30-year-old woman desired to know more. She wanted to be able to read the Bible and to read to her little girl.

With tutor Sally Rhodes' help, in less than a year Norma could read on a first-grade level. And as Rhodes and Norma read the Bible

and prayed together, Norma gained enough self confidence to tackle other problems in her life as well.

■ A retired woman requested a reading tutor because she said when she read aloud in her Sunday school class she couldn't read very well. The problem: She never stopped for punctuation marks.

■ A young man in his 30s wanted to learn to read and write street names in order to function better on the job.

■ One man didn't know his father couldn't read until his mother became ill. The father went to the grocery for tuna fish and came back with cat food. The son is now a tutor.

Varied reading levels challenge publishers

By Joyce Sweeney Martin
Staff Writer

Ask some Kentucky Baptists about the readability of Southern Baptist curriculum and they will tell you the materials are too difficult.

Ask other Kentucky Baptists the same question and they will say the materials are too simple.

Readability—or the degree of ease with which printed material can be read—is not just an academic exercise involving measuring vocabulary and sentence length, Kentucky Baptist Convention leaders say.

Those who develop curriculum for churches must be sensitive to the one in five adults in Kentucky who is a non-reader or a low-level non-reader while not ignoring the four in five Kentuckians who have attained a higher range of educational levels. This creates "a continual struggle," admitted Vernon Cole, director of the KBC church growth and administration division.

For a local church, readability of materials should be a concern since "most everything we do is geared to readers," said Elaine Ozment, KBC

director of literacy missions. Literature used in Sunday school, discipleship training and missions organizations, as well as hymns and the Bible translation used in worship should break down barriers rather than erect barriers, she said.

Literacy issues also impact teaching methodology, such as calling on class members to read aloud, she explained. And even when churches supplement the hymnal with song texts projected on a large screen, the barrier is the same for non-readers.

Jim Clontz of the KBC discipleship training department agreed. He fears some KBC churches do not use Southern Baptist material "because of the difficulty of the reading level." When that happens, most often "that church doesn't use anybody's material, and a need goes unmet," he said.

Most of the Southern Baptist Sunday School Board's curriculum is written on an eighth- or ninth-grade reading level, according to Rick Hanks of the board's Adult Life and Work section. Teachers' materials are written on an 11th-grade level.

For every letter Hanks receives saying the material "talks over my

head," he gets another saying the material "talks beneath me," he said.

Since more than 1.5 million adults use the Life and Work series each week, "we try to shoot for a middle ground," Hanks said.

On the other hand, when Woman's Missionary Union redesigned their materials in the early 1990s, research from focus groups told them readers of WMU publications are well educated and desire a higher reading level, said WMU public relations specialist Teresa Dickens. The overwhelming majority in all age groups surveyed indicated they had completed at least high school.

In fact, some Kentucky Baptists involved in the focus groups indicated they would discontinue using WMU products if the reading level was not raised, Dickens said.

Now, rather than using the long-standing eighth grade readability index, writers for WMU publications are encouraged to "just write on their everyday talking level," according to Cindy Dake, editor of Missions Mo-
saic.

Editor's note: This story is written on a 12th-grade reading level.

On average, an illiterate adult earns 42 percent less than a literate high school graduate.

The estimated cost of illiteracy to business and the taxpayer is \$20 billion per year.

People with less than six years of schooling are four times as likely to be receiving public assistance as those attaining six or more years of education.

About 60 percent of the U.S. prison population is illiterate.

About 85 percent of all juvenile offenders have problems reading.

Three out of four American adults do not have the literacy skills to understand the King James Version of the Bible.

Nearly 1 million students who graduate from high school each year cannot read at a seventh-grade level.

The high school dropout rate in the United States is 27 percent. In Japan, the dropout rate is 5 percent and in the former Soviet Union, the rate was 2 percent.

One in five American adults is functionally illiterate. An additional 34 percent are only marginally literate.

The United States ranks 49th among 156 United Nations member countries in its literacy rate (a drop of 18 places since 1950).

13 percent of all 17-year-olds are functionally illiterate. Among minority youth, the figure is 44 percent.

44 percent of American adults do not read one book in the course of a year.

The most common reasons non-reading adults want to learn to read: (1) to read the Bible for themselves; (2) to read to their children; (3) to read in order to secure a better paying job.

Sine calls for 'radical third wave' in American politics

"We need to realize we are called to work beyond making America great. The Bible makes clear that God's agenda is a transnational agenda."
Tom Sine

Continued from page 1

fines "a better future largely in economic terms."

The "real secularism" threatening American Christians consists of "materialism, individualism and consumerism," Sine said.

"We really have not done the work we need to do to set our folks free," Sine said. He cited "the outrageous busy-ness" that results in people being preoccupied with activities at the expense of time for Bible study and devotion.

"The enemy is not the liberal on one end or the Religious Right on the other," Sine said. "Pogo said it best, 'We have seen the enemy and he is us.'"

Sine called for a "third-wave Christian citizenship" to transcend debate between the left and right.

"We're using a two-legged milk stool," Sine said, by emphasizing a faith that focuses on "getting our hearts right with God" and "getting our moral lives cleaned up."

"God wants to define our cultural

values too," he said.

Sine suggested that individuals and families write "mission statements" that "challenge people to whole-life discipleship and whole-life stewardship."

He also challenged tithing as a standard for stewardship, citing a growing consensus among biblical scholars that "there's no basis in the New Testament for 10 percent stewardship."

He suggested "calling our people not out of guilt but out of opportunity."

Sine called for a "reorganization of how we use our time and money" that includes spending less on one's self and more on others. "I'm convinced we could help a new generation create a way of life that is more festive and celebrative, where they put first things first, where Jesus' vocation is our vocation," he said.

Sine said Americans often compartmentalize religion by thinking about their faith only a few hours a week and not allowing it to make a

difference in their daily lives.

"I don't think the first call of the gospel is to proclamation," Sine said. "I believe in evangelism, ... (but) I think the first call of the gospel is incarnation."

American Christians need to flesh out something that has the character of the Kingdom of God, Sine said. "We desperately need to rediscover the meaning of community."

"We are going to need some new metaphors," he said. "The church we need for the new millennium is not a building we go to once a week."

Sine suggested beginning "cooperative communities" as an alternative to suburban living. A starter home in Seattle, he said, costs an average of \$150,000. Financed over 30 years, the accumulated cost is \$500,000, he observed.

By contrast, homes can be built in a "six-plex" with common activity areas for about \$60,000, financed over five years.

Eventually, a husband and wife living there could afford to cut back

to 20 hours of work per week, freeing up more time to spend with children and for ministry.

"We're going to have to think that radically," he said.

"The single-family detached lifestyle is the most expensive way to live," Sine said. "If we don't create a community where people start to care for one another, we don't have a future."

"We need to be the part of the community that stands against the status quo," Sine said. "We need to be a subversive community."

Sine said Christians "need to be leaven in society," but should not equate patriotism with doing the will of God. "We need to realize we are called to work beyond making America great. The Bible makes clear that God's agenda is a transnational agenda."

"I think the people of God could be the people who help birth a new dream not only for America's future but for the future of a world as we enter the new millennium," Sine said.

Knox: Political activity switches

America has witnessed a flip-flop among Christian groups on the issue of political involvement, Marv Knox said at a Baptist Center for Ethics conference in Nashville last week.

Knox, former editor of the Western Recorder and now associate editor of the Texas Baptist Standard, tracked "From Carter to Clinton," 20 years of Baptist involvement in politics.

In the 1970s, Knox said, progressives were more likely to be involved in politics than conservatives, who considered their faith "a private realm." Now, that is reversed, and the more conservative a minister is, the more likely he is to be politically active.

Two reasons for that trend are that middle-class Americans have reacted conservatively to perceived emotional and physical threats and are appalled by what they regard as moral and spiritual decay, Knox said.

"Many conservative Christians think America is going to hell in a big yellow school bus driven by a Democratic lesbian gang member who grew up to become a school teacher who makes pornographic movies and rock music on the side," he said.

Thomas: Look for common ground

NASHVILLE (ABP)—Opponents in the American culture wars can find common ground, First Amendment attorney Oliver Thomas said at a Baptist Center for Ethics conference.

Thomas, co-author of "Finding Common Ground: A First Amendment Guide to Religion and Public Education," described his approach of getting people on both sides to sit down and talk about the emotional issue of religion in public schools:

■ **Agree on the ground rules.** Thomas suggested all parties agree on statements such as religious liberty is an inalienable right, that schools ought to be neutral and fair, that parents and not school bureaucrats have the right to make decisions about education.

■ **Include all the stakeholders.** Vocal minorities need to be included because "they're going to get in the conversation anyway," Thomas said.

■ **Work for comprehensive policies.** "If you focus in on one issue, particularly one you're already divided over, you won't get off the ground," he said. "If you pick one hot-button issue, there will be a winner and a loser and your community will be worse off than when it began."

■ **Be proactive.** "Don't sit back and think, 'Hey, we've never had a problem in my community.' If you haven't had a problem, you will."

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NEEDED: Part-time youth director. Alton Baptist, Lawrenceburg. Send resumé: Joe Warren, 201 Whitney, Lawrenceburg, KY 40342.

SEEKING: A Louisville church is seeking a full-time custodian to clean its building. Salary plus housing (if needed). Mail resumé with references to Personnel Committee, 4574 South Third St., Louisville, KY 40214.

NEEDED: Baptist Home East is looking for a volunteer to play the piano for chapel services on Tuesdays and Fridays—approx. 2 hours per week. Call Gaila Lee, activities director, at (502) 426-5531, or you may stop in at 3001 N Hurstbourne Parkway, Louisville, KY 40241.

SEEKING: Full-time pastor for a suburban Louisville church. Please send resumé to: Pastor Search Committee, Beechwood Baptist Church, 201 Biltmore Rd., Louisville, KY 40207.

SEEKING: The First General Baptist Church of Owensboro is in search of a bivocational youth minister. The focus is upon coordination of ministry to junior and senior high. For information or a job description, call (502) 683-8383. Send resumé to: Search Committee, c/o First General Baptist Church, 620 Maple Ave., Owensboro, KY 42301.

NEEDED: Church custodian. For more information, call the church office, (502) 366-8055.

NEEDED: Church nursery worker. For more information, call the church office, (502) 366-8055.

FOR SALE: 30 choir robes—peach color. Reversible collars; good condition. Make offer. (606) 299-4611.

SEEKING: Pastor's secretary. Word processing experience required; executive secretary experience preferred. Send resumé to: Attn.: Business Administrator, Immanuel Baptist Church, 3100 Tates Creek Rd., Lexington, KY 40502.

SEEKING: The Southern Baptist Theological Seminary is seeking to fill a full-time position to teach missions in the Billy Graham School of Missions, Evangelism and Church Growth. Applicants must have field experience as a missionary. Teaching experience desired, but not required. Applicants should have a PhD or ThD in missiology, and should be able to affirm the seminary's statement of faith. All candidates must be members of a Baptist congregation and emphasize conservative-evangelical theology. Candidates will have the opportunity to teach in professional and doctoral programs and must have a strong commitment to prepare people for Christian ministry. Rank and salary dependent on prior experience. Send biographical information to: Search Committee Dean, Office of the Vice President for Academic Administration, Box 319, 2825 Lexington Rd., Louisville, KY 40280. The position will begin August 1, 1996. Nominations and applications will be accepted until the appointment is made. The seminary reserves the right to pursue the search as long as necessary to find the right person for this important assignment.

SEEKING: Seminary graduate for full-time music/senior adults or music/education. Send resumé to: First Baptist Church, 106 West Oak, West Frankfort, IL 62896.

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 Feigenbush Ln., Louisville, KY 40228. Application deadline: May 3, 1996.

SEEKING: Full-time minister to children. Must be able to manage day care and provide leadership in church's ministry to children. Send resumé to: Personnel Committee, Lyndon Baptist Church, 8025 New LaGrange Rd., Louisville, KY 40222.

SEEKING: Interim music minister. Send resumé to: Second Baptist Church, P.O. Box 390, Greenville, KY 42345.

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

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.

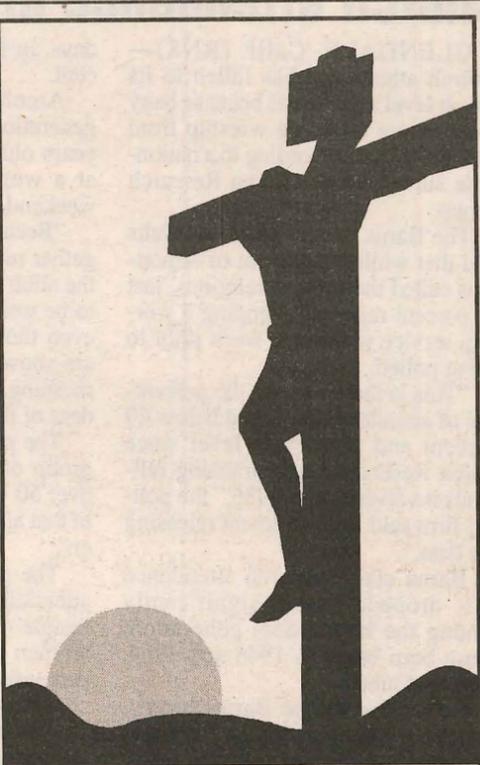
SEEKING: Full-time pastor for First Baptist Church of Amelia. Send resumé to: FBC of Amelia, P.O. Box 161, Amelia, OH 45102.

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 resumés 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.

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Assisted suicide moving to forefront of national debate

By David Anderson
Religion News Service

WASHINGTON (RNS)—For many Americans, doctor-assisted suicide for terminally ill patients has only begun to emerge as a high-profile public issue, on a par with abortion and capital punishment.

But after two recent legal developments upholding the "right-to-die," professional ethicists are concerned that assisted suicide may soon become the law of the land before Americans have a chance to fully weigh its moral, ethical and medical implications.

On March 6, an appeals court sanctioned doctor-assisted suicide for terminally ill adults in nine western states. Two days later, Dr. Jack Kevorkian was acquitted of assisted suicide for helping two ailing patients kill themselves by breathing carbon monoxide.

"I'm concerned that we're rushing to premature closure on an issue that needs to be discussed far more extensively," said Laurence O'Connell, president of the Park Ridge Center for the Study of Health, Faith and Ethics, an ecumenical Chicago-based think tank.

O'Connell is a cautious supporter of assisted suicide as "a reasonable moral choice" in some circumstances. But he suggests that not enough work has been done yet in exploring other options, including so-called palliative care—medical care that seeks to lessen a terminally ill patient's pain and suffering while allowing the disease to take its course.

"Many physicians don't know how to give palliative care. It's a

whole area that needs more development," said O'Connell, adding that if pain could be reduced, the suicide option would be less attractive.

The March 6 ruling, which is being compared in magnitude to the 1973 Supreme Court abortion decision in *Roe vs. Wade*, gave a major boost to the right-to-die movement. The 8-3 decision in the 9th Circuit Court of Appeals in San Francisco threw out Washington state's ban on doctor-assisted suicide, effectively legalizing some forms of euthanasia in California, Washington, Oregon, Idaho, Montana, Nevada, Arizona, Alaska and Hawaii.

Washington state officials said they are considering whether to appeal the ruling to the U.S. Supreme Court.

Written by Judge Stephen Reinhardt, the opinion for the first time in U.S. history said a terminally ill adult has a constitutional right to a doctor-assisted suicide.

"A competent, terminally ill adult, having lived nearly the full measure of his life, has a strong liberty interest in choosing a dignified and humane death rather than being reduced at the end of his existence to a child-like state of helplessness, diapered, sedated, incompetent," Reinhardt wrote.

"When patients are no longer able to pursue liberty or happiness and do not wish to pursue life, the state's interest in forcing them to remain alive is clearly less compelling."

The assisted suicide ruling highlights a growing public debate over death and dying prompted in part by striking advances in medical technology, which can keep patients alive long after they might have died a generation ago. Also fueling the debate over euthanasia are new diseases such as AIDS, in which the dying process can be long and painful.

"The way we die has changed," said Mark Hanson, associate for religious ethics at the Hastings Center, a medical ethics think tank in Hastings-on-Hudson, N.Y.

"New technologies that prolong life have brought a potential loss of control (for patients) but also introduced many more decision points" for making health-care decisions, including that of ending life, he said.

"We have a difficult time in our culture dealing with death," Hanson said. "That's one of the reasons people are finding these (right-to-die) initiatives so appealing."

Written by Judge Stephen Reinhardt, the March 6 opinion for the first time in U.S. history said a terminally ill adult has a constitutional right to a doctor-assisted suicide.

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Legislation would aid 'faith-based' social services

WASHINGTON (ABP)—Several U.S. House Republicans have announced plans to introduce legislation that would provide tax incentives, private and parochial-school tuition payments and vouchers for "faith-based" drug programs in low-income communities.

Community leaders and several House Republicans were present at a Feb. 27 announcement, including Speaker of the House Newt Gingrich of Georgia. Reps. J.C. Watts of Oklahoma and James Talent of Missouri drafted the legislative package after several meetings with community leaders discussing possible programs.

The congressmen hope to introduce the legislation before lawmakers break for Easter.

Watts said the Great Society programs of the 1960s have only extended the "downward spiral" of low-income families. "It is people that change lives, not programs," Watts said.

Gingrich called for a new approach to strengthening communities and said it must be based on one person helping one person at a time. He said the renewal plan will give citizens the right to pick the charities they believe in, not the ones the government believes in.

A provision would give individuals a tax credit equal to 75 percent of the value of donations to charities that serve low-income people.

Gingrich applauded efforts to fund religious

schools and social programs.

"If you don't start with a faith-based approach, you aren't starting," Gingrich said. He added that "all social work in the end is mission work."

If a community meets outlined criteria and guidelines, it would be a candidate to be one of up to 100 "renewal communities."

Businesses and individuals within "renewal communities" would enjoy certain capital gains exclusions and a tax credit would be put in place to offset the cost of hiring individuals who need some type of vocational rehabilitation.

Supporters of the legislation acknowledged that the communities would have to subscribe to some regulations to qualify. The state and local governments overseeing the communities must agree to participate in the low-income "scholarship" program provided for in the legislation.

Public funds would be used to cover the "reasonable" cost of transportation to alternative public schools or to provide scholarships to pay for tuition to private and religious schools.

The measure would also provide vouchers for drug treatment and counseling services administered by religious institutions. A summary of the bill from its sponsors says, "Funds may be used for drug counseling and rehabilitation programs which have a religious content and character."

Church attendance hits new low

GLENDALE, Calif. (RNS)—Church attendance has fallen to its lowest level in a decade because baby boomers are dropping worship from their schedules, according to a nationwide survey by the Barna Research Group.

The Barna survey of 1,004 adults said that while 82 percent of Americans called themselves religious, just 37 percent reported attending a worship service within the week prior to being polled.

"This is the first time the percentage of attenders has dipped below 40 percent and the lowest level since Barna Research began tracking religious involvement in 1986," the polling firm said in a statement releasing the data.

Barna claims church attendance has dropped most significantly among the baby-boom generation, those born between 1946 and 1964, the poll found.

According to the Barna survey, only 31 percent of the boomers had attended church in the past seven

days. In 1991, the figure was 50 percent.

Among the so-called baby-bust generation—those between 18 and 30 years old—34 percent can be found at a worship service on a typical weekend, the poll found.

"Because boomers and busters together represent nearly two-thirds of the adult population, they still appear to be well-represented in the pews—even though only one-third of them are showing up on a typical Sunday morning," said George Barna, president of the polling firm.

The poll said that the most steady group of church attenders are those over 50 years of age, with 50 percent of that age group being regular attenders.

The poll also found that worship attendance in a given week among people of all ages is higher among women (46 percent) than men (28 percent).

The poll, conducted by telephone during January, has a margin of error of plus or minus 3 percentage points.



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Thank you, volunteers!

As I returned to the office the other day I saw three of the members of the Spring Meadows Auxiliary. They had come down to pick up some envelopes to stuff in response to our sharing with them that morning that we needed help with a mailing. Over the next hour at least two more women came by to help as well.

This is just one small example of how volunteers play a vital role in this special ministry all over the state.

There are many, many people who are having an important impact upon the lives of children because they are willing to give of their time and talent.

The development department has several volunteers who come in to help on a regular schedule as does Cornerstone Counseling which uses volunteer receptionists at its offices around the state.

We also have volunteers who come to do short-term special projects at various campuses.

Volunteers have completed numerous building and repair projects at Glen Dale and Spring Meadows. Other volunteers have built a storage building at Genesis Home.

Volunteers built a deck onto the

shelter at Dixon, have built an addition to the Baptist Youth Shelter at Morehead, and have helped renovate the Baptist Youth Ranch and our Family Services Building.

Volunteers in Somerset have helped with many projects. The Cornerstone Family Center in Harold is there because of volunteers. The list goes on and on.

There also are volunteers who work directly with the children by serving as tutors or visiting family resources.

Others make a difference by serving on the Board of Directors, the Women's Advisory Board and on various other advisory committees.

Every volunteer is needed and appreciated. Our volunteers make a tremendous contribution to this ministry for children and to the cause of Christ.

If you would like to become a regular volunteer at one of our facilities or put together a special project, please call us at 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



FINANCIAL FORUM

Plan ahead for weddings

By Doug Strader

For many families, a wedding is a big-ticket item.

Weddings have been festive occasions for centuries. Jesus used the occasion of a wedding feast to perform his first miracle. Historians tell us the celebration for such an occasion in the first century would last for a week. So it seems logical that weddings were a big-ticket item even in New Testament times.

How does one go about planning for the cost of a wedding?

■ If you plan to give your children a nice wedding, or help with the cost of the wedding, begin saving early in their lives.

■ As your children reach their late teen years and begin to talk about their future in relation to their wedding, discuss the possibilities. Talk about expectations and establish some guidelines. If their expectations go beyond your expectations, talk about your differences.

■ Talk openly about finances related to the wedding. Discuss ways to control the cost of the wedding without jeopardizing the meaning and beauty. Plan a wedding that is in keeping with your lifestyle.

■ Make the emphasis of the wedding spiritual, not material. It is unwise to have a wedding that puts a financial hardship on the parents or the wedding couple. A wedding should not be so expensive that it would cause problems for the families or the bride and groom.

■ If possible, have family and friends help with some of the plans. Many of the decorations can be hand-made. Sometimes flowers from the family flower garden make for beautiful floral decorations. Some of the dresses can be hand-made.

■ If you have friends who would be willing to direct the wedding, you can save the cost of hiring a director.

■ Consult with your pastor and church early about their availability for the wedding date you desire. Most pastors will want several months lead time to do their premarital counseling. During this process be sure to get a copy of the church guidelines for weddings. If the church has no written guidelines, be sure the wedding date is placed on the church calendar.

■ Proper planning can help insure the wedding is a happy day for all those involved.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department

NAE unveils an 'Evangelical Manifesto'

MINNEAPOLIS (RNS)—The National Association of Evangelicals unveiled an "Evangelical Manifesto" March 3-5, defining beliefs and detailing goals for unity among evangelicals in the coming century.

David Melvin, vice president of the Illinois-based organization, said the manifesto aims to define evangelicals at a time when they are often misunderstood by the general public.

"It's an attempt to clarify what evangelicalism is, who evangelicals are," Melvin said. "It is an attempt to shed all of the baggage that has somehow crept into the perception of evangelicalism, whether it's political

or cultural."

National Association of Evangelicals officials have stressed recently that contrary to prevailing stereotypes, not all evangelicals consider themselves political conservatives.

In addition, the manifesto calls on evangelical Christians to pray, repent, work toward racial and ethnic reconciliation, and cooperate in evangelism.

"We confess that although we have been conscientious in our response to the mandate of the Great Commission to go and make disciples, we have too often failed to live out and actualize the mandate of a

loving unity which testifies to our Lord Jesus," the statement says.

Although the association is a disparate body of conservative Christians, with a variety of theological and political beliefs, the manifesto points out they all agree with a statement of faith that describes the Bible as "the only infallible, authoritative word of God."

Founded in 1942, the National Association of Evangelicals includes 47 member denominations, churches from an additional 26 denominations, and 245 ministries and educational institutions, representing more than 20 million people.

NATIONAL NOTES

■ **Big recital planned.** The "World's Largest Organ Recital" will mark the 100th anniversary of the American Guild of Organists, with simultaneous concerts at 6 p.m. April 14 in churches, synagogues and concert halls nationwide. From Washington's National Cathedral to the Crystal Cathedral in Garden Grove, Calif., organists will sound the notes of Johann Sebastian Bach's "Tocatta and Fugue in D Minor."

■ **Bishop was jury foreman.** Donald Ott, bishop of the United Methodist Church in Michigan, served as foreman of the jury that acquitted Jack Kevorkian March 8 of illegally aiding suicides. Ott said he thinks the jury's decision is a sign of a "societal shift of some major proportions."

■ **"Slave auction" draws apology.** Pastor John Hagee of Cornerstone Church in San Antonio, Texas, apologized March 4 for using a "slave auction" to raise money for the church school. Hagee appeared on a radio

talk show to discuss the controversy that began March 1, when his church newsletter published a story saying "slavery in America is returning to Cornerstone." Under the scheme, youth were to be auctioned to the highest bidder to perform domestic chores.

■ **Focus broadcast censored.** Moody Broadcasting Network pre-empted a recent segment of James Dobson's "Focus on the Family" broadcast due to concerns about the political content of the program. The program in question featured Dobson and Gary Bauer, president of the Family Research Council, talking about the future of America. Moody Broadcasting has adopted a new policy that programs must be non-partisan, must acknowledge that different viewpoints exist on political matters among Christians and must not deride government leaders.

■ **School bans all clubs.** The Salt Lake City school board voted to ban all extracurricular student clubs rather than permit homosexual

high school clubs. The federal Equal Access Act says schools may not disallow one type of student club, including religious clubs for example, if any other student clubs are permitted. So in order to avoid a club of homosexual students, the district chose to shut down about 30 other clubs, including the chess club, ski club and several Bible clubs.

■ **Worker wins firing case.** Isaiah Brown was wrongly fired by Polk County, Iowa, officials, according to an appeals court ruling upheld by the U.S. Supreme Court March 4. Brown was dismissed as a county department supervisor in 1990 in part because of his on-the-job religious activities. County officials had warned him to quit witnessing about his faith.

■ **Bright wins prize.** Campus Crusade for Christ founder Bill Bright has won the 1996 Templeton Prize for Progress in Religion. The prize is valued at more than \$1 million.

Recognition of Deceased Kentucky Baptist Leaders

The 1996 Kentucky Baptist Convention Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1995 through August 31, 1996.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefited our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 4 to:

Obituaries Report 1996
Mrs. June Rice
117 Laurel Street
Paintsville, Kentucky 41240-9363

These obituary entries will be reported to the 1996 KBC annual meeting in Bowling Green. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.

June Rice, Person to Report to the 1996 KBC annual meeting

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia, Boston, and Utah-Idaho:

- A training center needed to prepare Russian home missionaries to reach their people with the gospel.
- A medical team from Highview Baptist Church in Louisville that will be in Moscow March 20-April 2.
- That the district government of Moscovsky in Russia will give permission for Baptists to buy a building in which to worship.
- Sponsors needed for a Vietnamese work in Boston.
- Lavoid Robertson as he coordinates the Kentucky/Utah-Idaho partnership and serves as pastor of First Baptist Church in Kearns, Utah.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—James Jones celebrated his 15th anniversary as pastor at Campbellsville Church.

■ **INGRAM**—East Jellico Church called Joe Baldwin of Laurens, S.C., as associate pastor. He is a student at Clear Creek Baptist Bible College.

■ **KINGS MOUNTAIN**—Pond Church called Melvin Price as pastor. Price will graduate from Clear Creek Baptist Bible College in May.

■ **LINEFORK**—Linefork Mission called Tim Cochran, native of Ohio, as pastor. He is a student at Clear Creek Baptist Bible College.

■ **LOUISVILLE**—Shively Church will hold a divorce recovery workshop Tuesday evenings from 7-9 p.m. April 16-May 21. Workshops will be offered for children grades one through six, and childcare will be provided for infants through kindergarten. Early registration through March 15 is \$15 per adult; late registration through April 5 is \$25. For information contact Mike Diggs at (502) 367-9155.

Lakewood Church called Jim Smith as youth minister March 4. Smith previously was pastor at First Church in DeSoto, Ill. He is a student at Southern Seminary.

Jim Rittenhouse resigned as minister of music at Fern Creek Church, effective April 22.

Crescent Hill Church will present the musical drama "Narnia," performed by the youth/college choir

March 29 at 7:30 p.m., March 30 at 3 p.m. and 7:30 p.m., March 31 at 6:30 p.m. Tickets are available by calling the church office at (502) 895-4425.

The adult choir of Highland Park First Church will present its Easter cantata, "How Great Thou Art," March 30 at 7 p.m. and March 31 at 6 p.m.

■ **MIDDLESBORO**—Jeff Harris resigned as music director at Old Yellow Creek Church to become pastor at First Church in Evans, Ga. He will graduate from Clear Creek Baptist Bible College in May.

■ **PINEVILLE**—Rusty Holt, student at Clear Creek Baptist Bible College, was ordained to the gospel ministry by Wallace Memorial Church in Knoxville, Tenn., where he serves as single/college director.

First Church called Darrell Hammons as minister of education and youth. He will graduate from Clear Creek Baptist Bible College in May.

■ **RICHMOND**—First Church called Greg Hancock as interim pastor Feb. 25.

■ **SANDERS**—Jordan Church called Earl Pinkston of Taylorsville as pastor March 3.

■ **SHELBYVILLE**—Shelby Association will hold an open house at its offices, 412 Sixth St., March 24 from 2-4 p.m.

■ **SOMERSET**—Calvary Church called Bill Meece as minister of youth. He is a student at Clear Creek Baptist Bible College.

Waggoner completing 35 years at Stithton Church in Radcliff

By Joyce Sweeney Martin
Staff Writer

RADCLIFF—In an era when many pastors change churches every two or three years, Gene Waggoner has stayed at Stithton Baptist Church for 35 years and watched his congregation do the changing.

Since Waggoner became pastor at Stithton in July 1961, the church has baptized more than 1,800 people and received more than 2,700 people by transfer of membership from other churches.

Because the church is located near Fort Knox, most of those people have stayed only for brief periods of time before shipping out to other military assignments. For many years, the church was 60 percent military, Waggoner said. Today, it is 40 percent military, while many of the civilians are retired military personnel.

Waggoner likes the constant change because "we have as many as 30 new people in each Sunday morning service," he said. "I have one opportunity to present the gospel to them. I don't want to lose it."

Because of that mix, Sunday morning services at Stithton are evangelistic; Sunday evening and Wednesday evening services are given to teaching, he said.

African-Americans, bi-racial fam-

ilies, Koreans and Anglos are among those who worship together at Stithton Baptist—and have since the church was the first in the area to integrate in 1963.

And rather than bemoaning the fact that just about the time the church gets its programs in place, leaders and membership out, Waggoner believes the church has a special mission. "God sends them to us to train and disciple and mature" before "Uncle Sam sends them as missionaries across the world."

More than a few people have been Stithton members while stationed at Fort Knox, then gone to other bases, only to return to Fort Knox and Stithton Baptist, he said. A few have had three stints at Stithton.

During his ministry at Stithton, Waggoner has preached through every book of the Bible. "It took 34 years and 10 months," he said. Some people even date the time they joined the church by the book of the Bible he was preaching from at the time.

As he prepares to retire on May 26, Waggoner said he wishes every pastor would have at least one Stithton Baptist Church during his ministry.

His advice to young pastors: "When you go to a church, think: 'This could be my life.'"

That's what Stithton Baptist Church has been for Waggoner.



Waggoner

Some things never change: Part 1

(Ninth in a series)

Whether we like it or not, change is a fact of life. Most of us feel uncomfortable when a change will require us to do things differently.

I am happy to say there are some things at Oneida that have not changed for 97 years. There are four areas of our ministry that have changed very little. We have always taken pride in our approach to work, extracurricular activities, academics and spiritual needs.

Since I was in charge of the boys' work program for 11 years, I will start with it. From the earliest days of our school, students have had chores. In the early days it was a necessity. The school could not afford to hire janitors, nor could we raise our gardens without student help.

You may have read about my jobs when I was a student at Oneida back in the early '60s. My first job was to clean the school building after school and on Saturday mornings. My senior year I was on the morning milk crew. We had our own dairy cattle in those days. Some of my friends told me of the benefits of being on the morning crew. They told me how nice it would be to not have a job after school. We could go back to our dorms and take naps while the rest of the kids did their afternoon chores. Or, better yet, we could go fishing! Did I forget to mention getting up at 4:30 every morning? Somehow that did not seem important in light of all the special things we could do. I could tell you about those cold—I mean really cold—winter mornings...of walking a mile to the farm, in the dark with a foot of snow on the ground, but I will not go into all of that.

I will say this; I remember those days well! My senior year was the most transitional year for

me, as I left my boyhood days and entered manhood. We did not get up at 4:30 because we wanted to. We did it because we were expected to and because it was our responsibility. This is what our work program is all about; teaching young men and women responsibility and the dignity of work.

We teach them to get to their jobs on time. They are taught to do an assigned task, whether they like that job or not. We teach them to respect the authority of the supervisor in charge of their group. We hope they will eventually take great pride in their work, and know the joy and satisfaction that comes from doing a job well.

The responsibilities of our students today are not much different from those 40, 60 or 80 years ago. The girls help in the dining room and kitchen, clean their dorm, keep the flower gardens on our campus looking beautiful and work in the greenhouses.

The boys still do farm chores, including raising about 1,600 hogs a year and taking care of 75 head of cattle. This means there is a lot of hay, silage and corn needed to feed the livestock. The boys on the farm learn to operate and repair equipment. Other boys clean buildings, mow grass, make tons of compost every year for the gardens, help in the gardens, paint and repair equipment, wax floors and do many other jobs.

Some would say that teaching a young person to work is second only to teaching him about Jesus. There are few things more exciting than to see a young person who has worked hard lean on his shovel and smile with great pride when a hard job has been completed.

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

THIS IS ONEIDA



W.F. Underwood

God heals the wounded heart

In October Paul Chung came from South Korea to study English and prepare for entrance into graduate school. Paul recently shared his testimony in a campus chapel service.

"When I was a child about age 7, my family lived with an uncle. I had a cousin who was stronger than me. I always became upset because my cousin often took my things. I was always afraid of him. I have a vivid memory of fear in my childhood which became a deep wound in my heart.

"It was a big wound to me and the wound became part of my character. About two years later, my uncle's family moved to another city, and I was set free from my cousin. But the fear in my heart did not leave.

"When I was 21 years old, I received a call from God to enter theological seminary. There I learned pride and arrogance. I thought that knowledge is best for the ministry of Jesus.

"After graduation I became an editor for the church literature department of the Korea Baptist Sunday School Board. I was ordained in 1980 and began to serve as assistant pastor in a church.

"I preached in church, but

would often fail in my preaching and became very discouraged. I decided in my heart I would never preach again. The wound of my childhood was revealed in this. I was in difficulty and darkness, not only in preaching but also in family life and health. I constantly worried, lacked confidence and was always poor. I had no prayer life or personal relation with God.

"One winter day, I met a woman of God and through her I rediscovered the work of the Holy Spirit and the importance of prayer. She prayed for my weak body and spirit.

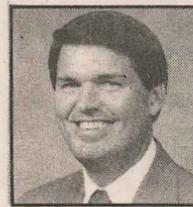
"The wound in my heart was the power of sin Paul described in Romans 7:13. The wound of the heart will become sin. In Korea and this country, so

many people become prisoners because they can't deal with their wounds. Jesus Christ came for the wounded and the sinner. And God is the God of the weak person.

"Through prayer, repentance and the love of Jesus, the Holy Spirit began to work a cure in me. I rediscovered my health, confidence and the home economic situation changed as well."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Lost document of Luther's found in U.S.

CLAYTON, Mo. (RNS)—A rare manuscript by Protestant reformer Martin Luther, thought to have been lost at the end of World War II, has been discovered at the Concordia Historical Institute in the St. Louis suburb of Clayton, Mo., and was turned over to German government officials Feb. 20.

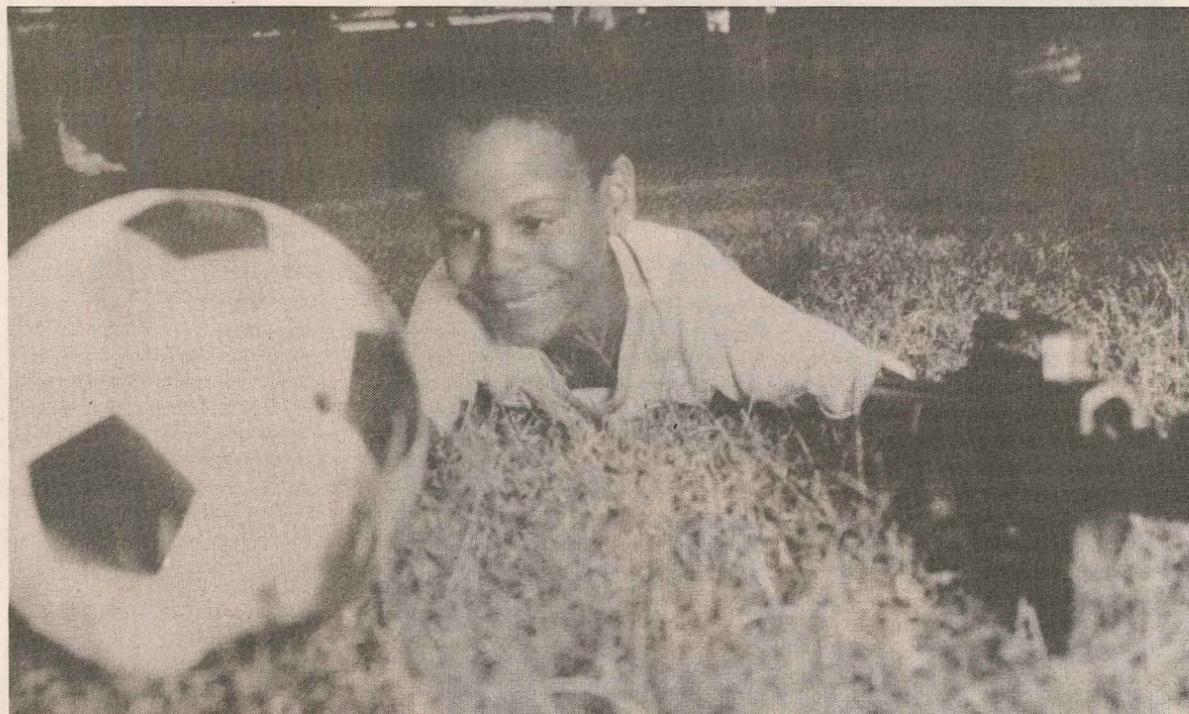
"The German government is very excited to be getting it back," said Daniel Preus, director of the Institute. "They thought it had been lost."

The manuscript, titled "Against Hanswurst," was written in 1541. It is a defense of Luther's protector, Elector John Frederick of Saxony, against attacks hurled at him by Duke Henry of Braunschweig/Wolfenbuettel.

Hanswurst, which can be translated into English as "Jack Sausage," was a buffoonish character popular in 16th-century comedies, similar to Shakespeare's Falstaff. Luther used the name to describe Henry.

Preus said the document had been discovered on the floor of a factory in Magdeburg, Germany, at the end of World War II by a Baptist chaplain who, in turn, gave it to Theodore Bornhoeft, a Lutheran pastor and army chaplain. Bornhoeft brought it back to the United States for safekeeping in 1946.

Preus said Bornhoeft wanted the Institute to keep the document "until such time as Magdeburg, which was in East Germany, would no longer be Soviet dominated and under Communist rule."



GUNS FOR SMILES A child in Recife, Brazil, displays his new ball—and a broad smile—after trading away the toy gun in his other hand. He was one of hundreds of children who traded toy weapons for dolls, toy cars and balls in a Baptist-sponsored program. (BP photo courtesy of *Jornal do Commercio*, Recife, Pernambuco, Brazil)

Missionaries successful in arms trading

By Marty Croll
SBC Foreign Mission Board

RECIFE, Brazil (BP)—Southern Baptist Foreign Mission Board missionaries and Brazilian Baptists in Recife have jumped headlong into the business of gun trading.

But the guns are toy weapons, and the target of the operation is the children of Recife.

Late last fall Yleia Cervino, who directs the FMB-funded Friendship House in Recife, read in her local newspaper how increasing numbers of youths in the community were dying in robberies and drug trafficking.

So she announced a campaign to disarm the future generation.

Her plan? Let children trade their toy weapons—guns, swords and

Uzis—for dolls, toy cars and balls. So after sending children home with information on the dangers of arms misuse, staff members invited children to surrender their "heat."

They did—in droves. Valfrido de Paula, 6, was one of the first participants. He gave up his machine gun. "I prefer a ball," he said.

More than 600 toy weapons flooded into the center, said missionary Clara Lynn Williams.

Williams is project director of the Friendship House ministry. Organized by FMB missionaries Martha Hairston and Edith Vaughn in 1954, the ministry receives about \$150,000 a year from FMB hunger funds. Its aims are to train workers and serve the community physically, morally and spiritually, basing its ministry on the

Bible.

A local television station taped and aired activities on the first day of the gun trading, as children came in one by one to conduct their business. A newspaper used its front page to display a color picture of a child smiling broadly at a soccer ball he had been given, while holding a plastic machine gun he traded. A leading television station used its clout to air a story over national news.

On the campaign's last day, staff blocked off the street in front of Friendship House. Leaders thanked God for the children and their willingness to stand against violence. They symbolically burned a pile of toy "arms" in a large trash can. They donated remaining ones to the local cancer hospital for recycling.

WORLD VIEW

■ **Bonhoeffer defended.** To many Christians and Jews, the German theologian Dietrich Bonhoeffer became a martyr when the Nazis executed him in 1944 for taking part in a plot to assassinate Hitler. But German law still considers him a traitor.

On Feb. 4, the 90th anniversary of Bonhoeffer's birth, a group of German politicians, Lutheran clerics and human rights activists launched a campaign to seek posthumous rehabilitation for Bonhoeffer. They are also asking that the German Parliament declare all convictions by the Nazi SS court—the court that found Bonhoeffer guilty—illegal and void. The New York Times reported.

Bonhoeffer, who studied at Union Theological Seminary in New York City in the late 1930s, was considered an up-and-coming young theologian when he returned to Germany. There, he helped organized the "Confessing Church," a movement of Christians opposed to the official church that aligned itself with Hitler. Bonhoeffer also helped train pastors and theologians for the anti-Hitler movement.

■ **Tutu defends homosexuals.** Anglican Archbishop Desmond Tutu of South Africa

has spoken out in support of homosexuals, comparing discrimination based on sexual preference to the racial discrimination of apartheid. Tutu's remarks came in a letter sent to Norwegian Lutheran Bishop Rosemarie Kohn. Kohn, who also backs homosexual rights, had asked for Tutu's guidance in the current dispute over homosexuality within the 3.8 million-member Lutheran Church of Norway.

■ **British Baptist blasts gambling.** David Coffey, general secretary of the Baptist Union of Great Britain, has criticized the British government for suggesting churches should support Great Britain's national lottery as a means of maintaining their old church buildings. Coffey, in a March interview with the European Baptist Press Service, said that while Britain has some good gambling laws, he was "dismayed" over the promotion of the UK National Lottery.

■ **Christian rebels go on killing spree.** Ugandan rebels seeking to establish a Christian theocracy in the central African nation have reportedly killed dozens of people in recent days, according to Associated Press and Reuter news agency. Re-

ports from Uganda placed the number of those killed as high as 130. The rebels—who go by the name of the Lord's Resistance Army—have been fighting to overthrow the government of Ugandan President Yoweri Museveni since 1987. The rebels reportedly want to rule Uganda in accordance with their reading of the biblical Ten Commandments.

■ **China criticized on human rights.** Amnesty International, the London-based human rights group, said March 12 that despite giant economic strides, "human rights violations occur on a massive scale in China." The international rights group's criticism was contained in a 121-page report, "No One is Safe: Political Repression and Abuse of Power in the 1990s."

While praising China for "remarkable achievements" in meeting the needs of the country's 1.2 billion people, it said the Beijing government breaks both its own human rights laws and international law. Chinese officials have persecuted human rights advocates, political dissidents, labor activists, Tibetans, Muslims, Christians, prisoners and some pregnant women, according to the report.

China has consistently rejected criticism of its human rights record, telling the international community its treatment of its citizens is no one else's business.

■ **Children witnessed genocide.** A United Nations survey finds that virtually every child in Rwanda witnessed violence in the 1994 genocide that still traumatizes them. The U.N. Children's Fund surveyed 3,030 children a year after the slaughter and found that 95.5 percent saw violence and one-third said both their parents were killed in the genocide, the Reuter news agency reported.

■ **Convert to Christianity on trial.** A Kuwaiti convert to Christianity went on trial March 6 for apostasy—publicly abandoning the Muslim faith. If found guilty, the convert, Hussein Qamber Ali, 45, could be stripped of several of his civil rights, including the right to marry a Muslim, custody of Muslim children and inheritance rights. In Islam, a Muslim who renounces his religion and does not repent is considered an apostate and liable to lose a range of rights. In addition, Islam provides no penalty for any Muslim who kills the convert on the grounds of his apostasy.



**Barry Allen wants to know how the Kentucky Baptist Foundation
can help you make a lasting difference. . .**

When people like Bill and Marilyn Lamkin contact the Kentucky Baptist Foundation for guidance in planning a gift for one or more Baptist causes, they are glad to have someone like President Barry Allen to help them. Barry believes the most important service provided by the Kentucky Baptist Foundation is helping people like the Lamkins accomplish their desires to create plans that will provide support "until Christ comes again" to the causes most dear to them.

Stewardship is not a part of life, it is a way of life. It includes not only giving our tithes and offerings through our local church but also using our investment resources in ways that express our faith in Jesus Christ. Barry Allen and the staff of the Kentucky Baptist Foundation are ready to assist you in determining how you can practice your Christian stewardship at a higher level.

You can make a difference! Let us know how we can help.



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