



WESTERN RECORDER

April 23, 1996
Vol. 170, No. 17

FOR THE RECORD

Carver School
Campbellsville University is nearing completion of an agreement to receive the Carver School of Church Social Work from Southern Baptist Theological Seminary.
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Vets on mission
Several Kentucky veterans returned to Vietnam recently on a much different mission than when they first traveled to the country.
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Family Forum
Why is it so hard to make commitments in relationships?
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Editorial
It's time for the church to get over its musical snobbery. *See page 5.*

Seminary trustees
Jerry Johnson, the trustee of Southern Baptist Theological Seminary who in 1990 accused Roy Honeycutt of not believing the Bible, has been elected chairman of the trustee board. *See page 6.*

Veto impact
President Bill Clinton's veto of the Partial-birth Abortion Ban Act is predicted to have political significance in this election year.
See page 9.

This doctor prescribes prayer to deal with anger

BATON ROUGE, La. (ABP) —When you get really, really angry, praying one of the imprecatory, or damning, psalms can be therapeutic, suggests Glenn Hinson.

People falsely think they have to put on a happy face when they pray, but God can handle people's anger, said Hinson, professor of spirituality and church history at Baptist Theological Seminary in Richmond, Va. Trusting God with one's anger allows it to be transformed, he said.

"Let your anger off with God. Open up and let God do something with that anger that you can't do," advised Hinson, who recently led a spiritual-life conference at University Baptist Church in Baton Rouge, La. Hinson is a former professor at Southern Baptist Theological Seminary.

"We shouldn't bottle up our anger or let anger off on someone else," he said. "Sometimes the best thing you can do is go into your closet and curse."

One of Hinson's favorite such damning prayers is Psalm 58:3: "Let them be like the snail that dissolves into slime."

Such prayers help remind us that revenge for any wrong ultimately belongs to God, Hinson said.

Giving God one's angry thoughts is one of the necessary steps to developing a relationship
□ *See Pray to deal ..., page 12*

Acteens 'Fan the Flame' of missions

By Melanie Childers
Staff Writer

BOWLING GREEN—With Olympic flair, Acteens from Baptist churches across Kentucky "fanned the flame" of missions and God's love at the State Acteen Conference April 12-13.

More than 850 people attended the annual event, held at Eastwood Baptist Church in Bowling Green, to worship, learn from missionaries and celebrate missions.

Acteens is a mission organization for girls in grades seven through 12 sponsored by Woman's Missionary Union.

A candlelight service during the Friday evening program helped remind the girls to let their faith be a light for others. After the six state Acteen panelists performed a drama called "Candles," they helped light the candles held by every Acteen in the congregation.

About 225 Acteen members participated in a StudiAct recognition service during the conference's Friday evening session. StudiAct is an Acteen personal achievement plan. The girls were challenged to continue their pattern of Christian study and service.

During a Saturday morning session, the group commissioned 11 summer mission groups known as Acteen Activator teams. The teams will be serving in Seminole, Okla.; Topsfield Beach, N.C.; Myrtle Beach, S.C.; Beaver, Pa.; Pierson, Ill.; and several groups will minister in conjunction with the Olympic Games in Atlanta and Birmingham, Ala.

"To my knowledge, this is the most Activator teams Kentucky has had in one year," said Julie Keith, Kentucky Acteen consultant.

Dee Gilliland, retiring Kentucky



SHIRT SQUIRTING Laura Cooley, an Acteen from First Baptist Church in Junction City, helps a youngster design a T-shirt by squirting different colors of paint on it. Cooley was one of 22 Kentucky Acteens participating in the ministry project at a Bowling Green girls' club during the state Acteen conference April 12-13.

WMU executive director, spoke to the girls during the conference. Representing Kentucky Acteens, Keith presented Gilliland a retirement gift.

Face to Face, a Christian performing arts team based in Birmingham, Ala., led in worship and conducted several conferences.

Participants also heard from missionary guests: Vel Cross, missionary

to Namibia, Africa; Jana Williams, who works with the Infant Resource Project in Louisville; Marsha Smith, a missionary to Israel; and David and Cathy Brandon, missionaries to Burundi.

Three break-out sessions offered girls numerous seminar options, where they could learn about Christ.
□ *See Kentucky Acteens ..., page 11*

'Experiencing God' movement sweeps across Graves County

By Ken Walker
State Correspondent

MAYFIELD—The excitement a dozen Graves County Southern Baptist churches felt during last month's "Simultaneous Experiencing God Weekend" is getting stronger.

"God came," said Leamon Blalock, pastor of Clarks River Baptist Church in Symsonia. "It can be summed up in those two words. Several folks commented about what God did in their lives. He brought healing personally and to the church."

"I think we're going to see tremendous changes," said Charles Simmons, director of missions for Graves County Baptist Association. "I'm already seeing a change in relationships in the churches."

"People are much more loving and friendly and talk about things they can do. I think you'll see the biggest change in what we call the marketplace."

Over the past 18 months, about 15 churches around Kentucky have hosted the special weekend, which pro-

vides an overview of the 12-week "Experiencing God" study course. But this was the first widespread emphasis encompassing many churches simultaneously.

More than 1,500 people attended the "Experiencing God" activities in Graves County Association. Eight churches participated in Friday through Sunday activities: First Baptist, Northside, South First Street, Clarks River, Sand Hill, Mount Olivet, Wingo and Cuba.

New Life and its Hispanic mission, West Broadway and Baltimore Baptist churches hosted special Sunday morning services that weekend. They featured team members' testimonies about the seven "realities of God" taught in the study course.

More than 200 Southern Baptists were part of the leadership teams, about half from Kentucky and the rest from 12 other states and four foreign countries. That number included 40 college students who led youth rallies.

The training that preceded the weekend was the largest such session ever held, according to state Brother-

hood Director Bob Simpkins.

Blalock said God repaired much of the damage at Clarks River Baptist Church, which suffered a split in 1994.

The concluding service lasted three-and-a-half hours and included spontaneous testimonies, confessions of sin, repentance and prayer, the pastor said.

That morning, members were surprised when a church member in her 70s came forward to say she never had put her faith in Jesus Christ, but wanted to do so.

Pastor Ray Werline said the weekend stirred revival at Cuba Baptist Church.

Though his church started an "Experiencing God" class in January, that simply made the weekend better, he added.

"Everyone has shared how God has changed their heart and life," he said. "One lady said she always thought she loved God but realized she didn't love him with all her heart and soul. This has revitalized her walk."

The impact of the course beyond the church walls also emerged. Two young Marines who became Christians and were baptized last December received a copy of the study course during boot camp. While on leave at Easter, they shared how they had studied it at night by flashlight.

"They talked about how the book had encouraged them," Werline said. "One man said he saw the hand of God in everything that happened to him. He became a platoon leader and finished with special honors."

Many members of First Baptist in Mayfield already had completed the course. But Pastor Bob Wilson said the weekend helped reinforce the lessons, particularly team members' testimonies.

During their closing service, a number of people received prayer for physical and other personal needs, reflecting the spiritual growth Wilson sees taking place.

"There's more of a desire to reach out to others," he said. "I'm sure there will be a deepening of commitment on people's minds."

BAPTISTS

Campbellsville near deal to obtain Carver School

By Mark Wingfield
Interim Editor

LOUISVILLE—Southern Baptist Theological Seminary has reached an agreement "in principle" to transfer the Carver School of Church Social Work to Campbellsville University in 1997.

Meanwhile, the seminary has appointed Paul Kim of Louisiana State University as dean of the Carver School for its final year under Southern Seminary's operation. Kim, a professor of social work at LSU, will be on loan to Southern Seminary for the 1996-97 academic year.

Southern Seminary's trustees previously voted to discontinue the Carver School due to perceived incompatibilities between social work and the brand of conservative theology espoused by seminary administrators and trustees.

An earlier attempt to transfer the Carver School to Samford University in Birmingham, Ala., broke down due to disagreements about what assets related to the Carver School should be included in the transfer.

Details of the deal between Southern Seminary and Campbellsville have not been made public. However, Campbellsville would acquire the Carver School Aug. 1, 1997.

■ More coverage of seminary trustee meeting on page 6

Campbellsville University President Ken Winters said he expects the deal to be signed within the next 30 days. Although not yet finalized, "I don't think there's any question that it's going to happen," he said.

Winters said the university plans to operate the Carver School somewhere in the Louisville area. The university's main campus is located in Campbellsville, a central Kentucky town about 90 miles south of Louisville.

Winters said he would like to hire Diana Garland to lead the program, but that it is too early to make any such decision official. Garland is the former dean of the Carver School who was fired by Southern Seminary President Al Mohler.

Garland said she is flattered by Winters' comment, but that she has received no formal offer and therefore cannot respond. "I am honored that Dr. Winters would consider me. That's all I can say at this point."

Winters also declined to speak publicly at this time about what assets Southern Seminary would transfer to Campbellsville as part of the deal.

In earlier discussions with Samford, the seminary had talked about transferring the Carver name, social-work library holdings and the school's alumni records. However, the seminary had declined to hand over annual earnings from about \$1 million in endowment funds originally given to the seminary by Woman's

Missionary Union in connection with the Carver School.

Last January, WMU's executive board, meeting in closed session, reportedly voted to reclaim those endowment funds from the seminary, citing a revocation clause that allowed such an action. Mohler and WMU Executive Director Dellanna O'Brien met in February to discuss the issue, but reportedly came to no clear agreement.

WMU spokeswoman Teresa Dickens said the trust fund in question was established in 1957. "Article 5 of the trust, established with the Southern Baptist Foundation, states that if the Carver School or its legal successor ever ceases to exist, the trust would revert back to WMU," Dickens explained. "Therefore, WMU is monitoring what happens at and with the Carver School and is committed to fulfilling the intent of the trust."

□ See Campbellsville close ..., page 6

HMB trustees suggest alternative to task force's proposal

ALPHARETTA, Ga. (BP)—Southern Baptist Home Mission Board trustees supported the use of 13 "incorporators" to establish the new North American Mission Board but objected to authorizing that group to nominate the new agency's president and board officers.

At their April 17 meeting, HMB trustees offered their own proposal for a presidential search committee rather than embracing one outlined earlier by a task force appointed by the Southern Baptist Convention's Executive Committee. The HMB trustees' plan would double HMB representation in selecting the new mission board's first leader.

Under terms of a planned SBC restructuring, the Home Mission Board, Brotherhood Commission and Radio & Television Commission would be merged into the new North American Mission Board.

The SBC Executive Committee's Implementation Task Force had pro-

posed naming 13 "incorporators" to help establish the new agency, nominate a president and propose officers for the agency's board of directors. The incorporators would include two trustees from each agency being eliminated in the merger, six at-large members appointed by the task force and a chairman chosen by the task force from among the members of the task force.

The task force asked HMB trustees to ratify a resolution that would have positioned them as supporting nomination powers for the incorporators. Instead, HMB trustees passed three resolutions related to restructuring, including one that proposed an alternate structure for a presidential search committee.

The first resolution affirmed using incorporators, but added, "We do not endorse the incorporators serving as a presidential search committee or as a nominating committee for the board officers."

The second resolution appointed John Avant, a Brownwood, Texas, pastor, and Charles Fuller, a Roanoke, Va., pastor, as the two HMB representatives to serve as incorporators.

The third resolution, proposed by Billy Bissell, pastor of Boston Avenue Baptist Church in Muskogee, Okla., recommended forming a presidential search committee separate from the incorporators.

That committee would be composed of four trustees from each of the three agencies being eliminated in the merger. One representative also would come from the Implementation Task Force.

Also at their spring meeting, HMB trustees elected Mississippi pastor Greg Martin as board chairman. Martin generated an outcry from several larger state conventions in 1994 when he led the HMB to conduct a study of how the HMB should relate to state conventions that handle money sent from churches designated for the Co-

operative Baptist Fellowship.

Also during the meeting, trustees voted to close the HMB's Caribbean office and to eliminate the office's position of executive director.

The closing represents a shift in the board's strategy to evangelize that area, which includes Puerto Rico and the U.S. Virgin Islands, said Ernest Kelley, HMB executive vice president for planning and finance. "This will minimize administrative responsibilities and maximize field work."

Missionaries in that region will be categorized as national missionaries, reporting to their respective HMB office, after the office closes June 30, he said.

Also, the trustee board's administrative committee announced it has hired Missouri writer James Hefley to write a history of the HMB. Hefley has written a multi-volume history of the SBC controversy from a conservative perspective and writes a regular column for the Indiana Baptist.

Report on Fellowship's identity nearly done

By Bob Allen
Associated Baptist Press

ATLANTA (ABP)—A committee appointed last summer to study whether the Cooperative Baptist Fellowship should form a national Baptist body outside the Southern Baptist Convention is completing its work and will report in June, a member of the committee said April 18.

Findings of the study commission will be available at the Fellowship's general assembly this June, said Eileen Campbell-Reed, a minister from Cartersville, Ga.

The full report "will probably be close to 200 pages of summaries, reports and papers," Campbell-Reed said in a report on the study commission's work during an April 18-20 meeting of the Fellowship's Coordinating Council.

Since forming in 1991, the Fellowship has promoted itself as a haven for

moderate Southern Baptists who feel alienated in the conservative-dominated SBC, the nation's largest non-Catholic faith group.

The study commission was appointed by moderator Pat Anderson after a motion at last summer's general assembly that the Fellowship start a new "denomination" was ruled out of order.

While some are calling for the Fellowship to form a new national Baptist body separate from the Southern Baptist Convention, the committee's task is not to recommend either for or against a formal schism, Campbell-Reed said.

The committee's purpose is "to raise our level of conversation and understanding about issues involved in CBF becoming or not becoming a separate convention," according to a report distributed to the Coordinating Council April 18.

Based on the preliminary report,

however, it would seem most Fellowship members do not believe the time is right for a new convention.

Letters to the committee from Fellowship constituents ran the gamut from advocating a new convention to opposing the idea to calling for the Fellowship to "try something new," Campbell-Reed said.

In an informal survey of current and past members of the Coordinating Council, Fellowship leaders disagreed by a more than 2-1 margin with a statement that the Fellowship should become a separate convention as soon as possible.

Responding to another question, however, only 14 leaders said the Fellowship never should become a convention, compared to 51 who disagreed and 27 who were undecided.

Most of the leaders said they did not think support from their church would increase if the Fellowship became a convention.

"I don't think there's any question that it's going to happen." Campbellsville University President Ken Winters, speaking of the transfer of the Carver School of Church Social Work

IS THERE A SECOND FOR THE MOTION TO CALL AN ELECTRICIAN?

KENTUCKY

Baptist veterans join mission effort in Vietnam

By Melanie Childers
Staff Writer

Taking a Christian witness to communist-ruled Vietnam is rewarding despite the risk, a group of Baptists and veterans discovered.

Nine Baptists participated in a mission trip Jan. 17-Feb. 2 organized through Vets with a Mission. They led puppet programs for children, helped construct a medical clinic and offered support to Baptist workers in the country.

Vets with a Mission is a charitable, non-profit organization founded by Vietnam veterans dedicated to bringing healing and reconciliation to Vietnamese people two decades after the Vietnam conflict.

Chuck Ward, a Vietnam veteran and member of Hardin Baptist Church in Hardin, has developed an ongoing ministry with the Vietnamese people through numerous trips there, working with polio victims, in street ministries, on health clinic construction and in church development projects.

In addition to humanitarian projects, this year's mission included a memorial service at Firebase Tomahawk, where a Bardstown National Guard unit experienced heavy casualties during the Vietnam conflict, Ward said.

Kentucky Baptists responded to the invitation and formed a team: Ward and his wife, Joette; Norman Coe, associate pastor at Highview Baptist Church in Louisville; and three members of First Baptist Church in Benton—Sandy Thompson, Doug Galyen and Carroll Evans.

And the group expanded beyond Kentucky Baptists, Ward explained. Terrell Mays, a Tennessee Baptist and veteran who had visited the Bardstown unit's firebase in the 1970s two days before it was overrun, also heard about the trip. He and his wife and son joined the mission team.

The nine Baptists worked with a larger team formed by Vets with a Mission. Part of the team helped build a medical clinic in Heip Duc, a vil-

lage about 65 kilometers west of Da Nang, Ward said. They were the first Americans to visit that village since 1972.

The group traveled by four-wheel drive vehicle, slept under mosquito netting and endured Vietnamese police officers who followed them everywhere they went. Yet volunteers said the trip was worth the inconvenience.

"Since I wasn't a Vietnam veteran, I wasn't going back to restore something I felt badly about," explained Ward's wife, Joette. "But I can't help but feel bad about what happened to these people. ... My heart breaks for them."

Mrs. Ward spent considerable time talking with the women of the village and playing games with the children, she said. She shared pictures of her family and home, which helped build bridges between the two cultures.

Mrs. Ward also took her turn alongside the men to help build the clinic, she said.

"In fact, I was the only 'guy' who got up on the scaffolding and laid brick with the Vietnamese men," she said with a chuckle. The scaffolding was so delicate that only she and the "very thin" Vietnamese men could climb it. American men would have caused it to collapse under their weight, she said.

The team made good progress on the clinic, which the Vietnamese will finish later in the year and Vets with a Mission will staff once it is operational.

Still, building relationships seemed the greatest accomplishment for the team members, who wanted to share Christ's love in a place where the government forbids overt evangelistic work.

"The Lord really opened my eyes that my going and loving these ladies and children is a way of serving him," Mrs. Ward said. "I offered them God's love through me."

Even the villagers' curiosity offered a chance for a Christian witness, Ward said: "They would ask why we



VETERANS' VISION

■ Above: Kentucky Baptists help build a medical clinic in a Vietnamese village during a mission trip there in January. ■ Left: Joette Ward, wife of Vietnam veteran Chuck Ward and member of Hardin Baptist Church in Hardin, introduces her puppets to Vietnamese children. The trip, organized through the charitable organization Vets with a Mission, included a visit with Grace Baptist Church and offered limited opportunities for sharing the Christian faith.

came back, and we would tell them 'Because our God commands us to love our enemies.'"

Also, Coe of Highview Baptist Church in Louisville had a good witnessing experience with a high-ranking Vietnamese doctor.

"I had wanted to go by and visit the old firebase where I was stationed" in Vietnam, Coe explained.

Arrangements were made for a Vietnamese doctor to accompany him on the journey. They traveled a considerable distance, only to realize that his old firebase area now was a Vietnamese military institution, and he

would under no circumstances be allowed entrance.

Despite that disappointment, Coe was able to talk openly about his Christian faith with the doctor, a Buddhist. Coe has continued to correspond with him since returning to the States.

The Baptist contingent of the team stayed several extra days in order to attend Grace Baptist Church in Saigon and offer encouragement to the church's pastor. They also tried to strengthen workers serving in the area through Cooperative Services International, a Baptist aid organization.

BLUEGRASS BURGEOO

■ **New coach named at Georgetown.** Happy Osborne has been named head coach of the men's basketball program at Georgetown College, succeeding Jim Reid, who died April 4. Osborne is a native of Lynch who earned a bachelor's degree from Morehead State University and a master's degree from Georgetown. He has been assistant coach for the men's team at Georgetown since 1982.

■ **Clear Creek notes anniversary.** Clear Creek Baptist Bible College will mark the 50th anniversary of its first graduating class April 26 with special services and activities on campus. Four men, all now deceased, were in the first graduating class of Clear Creek Mountain Preachers' School in 1946.

■ **Student-directed production set.** The Maskrafters of Georgetown College will

present "Mack and Mabel," a musical set in the days of silent movies. The production, directed by senior Angie Wilson, opens April 26 and runs through April 29. For ticket information, call (502) 863-8162.

■ **Bennett receives award.** The Christian Life Committee of Long Run Baptist Association presented its 1996 Clarence Jordan Award March 28 to Russell Bennett, executive director of Long Run Association. The award is given annually on the basis of a person's practical life application of the gospel, particularly in areas of race relations, peacemaking, bearing prophetic witness, living courageously and proclaiming liberty from oppression.

■ **Secretaries to meet.** The 1996 Baptist Daily Planner lists incorrect dates for the

annual meeting of the Kentucky Baptist Secretaries Conference. The correct dates are July 25-27. The conference will be held at Cumberland College in Williamsburg and is open to all secretaries in Baptist churches, agencies and institutions, whether volunteer, part time or full time. For information, call Cathy Heberer at (502) 245-4101.

■ **Professor gets grant.** John Hurtgen, assistant professor of Christian studies at Campbellsville University, has received a \$13,000 fellowship from the Andrew Mellon Foundation for a linguistic study related to the Johannine writings of the New Testament.

■ **Congressional record.** Three Kentucky congressmen have been declared "Friends of the Family" by the Christian Coalition, an

honor given to any U.S. senator or representative who voted 100 percent in agreement with the positions endorsed by the Christian Coalition. Those earning the distinction were Sen. Mitch McConnell, Rep. Jim Bunning, Rep. Ron Lewis and Rep. Ed Whitfield. Another group, Evangelicals for Social Action, subsequently noted that many of the Christian Coalition's "pro-family" honorees also were among the top recipients of campaign funding from the tobacco, liquor and gun-rights lobbies. McConnell, for example, received \$64,750 from the tobacco industry, \$42,672 from the beer, wine and liquor industry and \$4,950 from gun-rights groups. Of 26 senators earning "Friend of the Family" status, McConnell registered the highest campaign contributions from the tobacco and liquor industries.

OPINION

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

MARK WINGFIELD
Interim Editor

MAURI SMITH
Marketing & Business
Manager

C.R. DALEY
Editor Emeritus

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to CompuServe 102667,1300, and the Internet, wesrec@ntr.net. Second class postage paid at Louisville, Ky.

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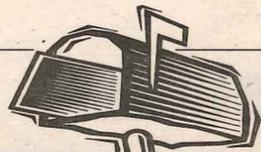
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BAPTIST FORUM

Who's bad?

I've noticed one of the characteristics of the fundamentalist mindset is anger. Fundamentalists need someone or some group to be angry at.

From Mark Coppenger's recent address (March 19, page 2), it looks like the new target is "bad people." When some of the implications arising from this labeling were pointed out by Mark Wingfield in an excellent editorial, Coppenger felt a need to set the record straight. In a Baptist Forum letter, Coppenger pleads that the Western Recorder totally misconstrued his remarks. What I got from Coppenger's letter is that he is not angry with "bad people" but that he is angry with those who are not angry at these "bad people."

From what I can tell, Jesus never derided any person who knew he or she was a sinner. Quite the contrary, Jesus embraced all manner of "bad people" and reserved his biting sarcasm for those religious elites who thought of themselves as "good people" and deserving of God's special favor.

Jesus commanded us Christians to love our enemies (which we regularly do not do) and not to divorce our spouses (which regularly we do), to give our goods to the destitute (which regularly we do not do) and not to judge one another (which regularly we do).

Who, then, are these "bad people?" They are all of us.

God loves all people. It should not surprise us that God loves "bad people" or that God loves "persons angry at bad people." I assert that God even loves people like Coppenger who are angry with persons who are not angry at bad people. This only points out the inevitability of God's love.

Gary Millsap
Louisville

Get care elsewhere

It is a shame the Kentucky Baptist hospitals felt necessary to split from the Kentucky Baptist Convention. It offends me deeply because a former pastor of my church, Marion Palmer Hunt, served as director of the movement which resulted in the erection of the Kentucky Baptist hospitals.

I don't agree that the convention is too conservative. I wish that people would quit using that as an excuse to get involved in things of the world.

As Christians, we are to follow Christ and in doing so, society is going to reject us. Baptist hospitals aren't concerned with being a ministry; they want to be a secular money-maker. I encourage all Baptists to seek health care elsewhere.

Larry Ferguson
Louisville

On homosexuality

Nature vs. nurture is the question the world is asking regarding the origin of homosexuality. Even though some would lead us to believe otherwise, science has not found conclusive evidence to prove that homosexuality is genetic. This cultural debate

has found its way into God's church.

Righteousness vs. sinfulness should be the question God's church is asking regarding homosexuality. And doesn't God's word give us the answer? (Genesis 19, Leviticus 18:22, Romans 1:26-27, Galatians 5:19, Ephesians 5:3, 1 Corinthians 6:9-20, 1 Thessalonians 4:3-8 and Jude 4) The Bible identifies homosexuality as an unacceptable "lifestyle" for a Christian, without any texts stating otherwise.

The desire to be "inclusive" (to love and accept all people as God does), should be commended, but we cannot ignore convicting portions of God's word and condone sinful behavior. "The Lord is not slow about his promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." (1 Peter 3:9)

It is the church's responsibility to preach the gospel in love, but salvation requires repentance. It is also the church's responsibility to grow all new believers in God's word to a point of maturity that will enable them to effectively serve him. (Romans 6:6, Hebrews 5:11-14)

If believers refuse to follow the clear teachings of the Bible, the church has another responsibility: to discipline in love the one who has strayed and to preserve their place in God's fellowship. (Matthew 18:15-17, 1 Corinthians 5)

The purpose of the church is not just to be inclusive and make everyone feel good. The Great Commission of the church is to go, make disciples, baptize and teach. (Matthew 28:19-20)

Jan Gurley
Louisville

Public confusion about the KBC

In response to an editorial in Louisville's Courier-Journal, I wrote the following "letter to the editor." Considerable confusion exists in the public's awareness of the Kentucky Baptist Convention and the Southern Baptist Convention. The decision by Baptist Healthcare System to terminate the covenant with the KBC precipitated both the Courier-Journal editorial and my response.

"While no doubt expressing the sentiment of some Kentucky Baptists in your April 14 editorial, 'The Fruits of Theocracy,' the writer omitted several significant aspects of the relationship between the Kentucky Baptist Convention and Baptist Healthcare System Inc.

"First, Baptist Healthcare System Inc. was established by the Kentucky Baptist Convention which, from the beginning, has provided annual financial support. The Southern Baptist Convention was not then nor is it now related to Baptist Healthcare System. The Kentucky Baptist Convention currently elects 75 percent of Baptist Healthcare System's 24-member board of directors.

"Second, the Kentucky Baptist Convention, established in 1837, eight years before the Southern Baptist Convention, is a separate, autonomous entity. These two bodies are

connected by a historic, voluntary relationship based primarily on global missions. Neither body has control over the other; neither names nor nominates trustees of the other's agencies and institutions.

"Third, the Kentucky Baptist Convention consists of approximately 2,400 churches with more than 750,000 church members. As part of its mission, it helps support Campbellsville, Clear Creek, Cumberland and Georgetown colleges, Oneida Baptist Institute, Kentucky Baptist Homes for Children, Baptist Healthcare System, a weekly news journal (Western Recorder) and the Kentucky Baptist Foundation. It further provides some funding for most of the state's 78 Baptist associations (each of which is autonomous) and cooperates with the state's General Association of Baptists (African-American) in several mission ministries. In addition, the Kentucky Baptist Convention's Executive Board directs a multiplicity of ministries in support of the mission of its churches. None of the foregoing entities is controlled by the Southern Baptist Convention.

"Fourth, while it is true that some Southern Baptist leaders have stated that some state conventions have not 'fallen in line' with the SBC, Ken-

tucky being one of them, Baptist Healthcare System has admitted, correctly, that there has not been a single post-covenant incident of concern precipitated by the Kentucky Baptist Convention.

"Fifth, while your editorial connected this incident with the current situation at Southern Seminary, it is important in this instance to understand that Southern Seminary is not a Kentucky Baptist Convention institution. Nor does the Kentucky Baptist Convention participate in naming its trustees, although the Kentucky Baptist Convention serves as a channel for Kentucky Baptist churches to support financially the mission of the Southern Baptist Convention, which includes six national seminaries, of which Southern is one.

"Finally, the decision by Baptist Healthcare System to dissolve the existing covenant with the Kentucky Baptist Convention is not a total revocation of their relationship with the Kentucky Baptist Convention. What remains to be determined during this interim year is the shape of a new relationship.

"Until then, Kentucky Baptists have been disappointed that 'one of the family' has judged it necessary to take this action. We are hopeful, nonetheless, that a new, mutually-beneficial relationship will be forthcoming."

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



FAMILY FORUM

Why is it hard to make a commitment?

By Harry Rowland

Q. Why is it so difficult for singles to make commitments, especially in relationships?

A. Although a lack of commitment in relationships is not solely an issue for singles, it certainly is prevalent as seen by:

■ The continued rise in the single population.

■ People marrying at later ages.

■ Others no longer viewing marriage as a "have to" lifestyle.

■ Some buying the lie that cohabitation is the answer to relationships because it comes without the "baggage" of commitment.

One reason for this phenomenon is the strong emphasis on individual autonomy and self-fulfillment as being the absolutely most important things in life. Consequently, the moment one feels an individual is not contributing to one's own interest or needs, it's very easy to pull out.

This is enhanced by our loss of connectedness to others. There is such an emphasis on individual mobility, financial success and a high valuation on personal achievement that it is very hard to get people who are in this mode to think of themselves as part of a "we"—to realize there is no such thing as a journey all alone.

Another significant issue is the whole notion of romantic love. This is the notion that there is one person out there who is the perfect person for me, and if I can just find him or her I will live happily ever after. If you believe this enough, then nobody will ever quite measure up and you will go on looking for Mr./Mrs. Right forever, never making a lasting commitment.

Because our notion of romantic love is so blown out of proportion and therefore unattainable, we as a society have developed a deep cynicism about commitments in relationships. Consequently many become exploitive in their relationships, seeking only momentary pleasures.

Some answers include prioritizing a sense of connectedness with others. Church is a good place for this. Also developing an attitude of forgiveness. Lasting relationships occur between people who understand that they are not perfect.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

OPINION

HE SAID/SHE SAID

Lessons from kids & things that go 'bump' in the night

SHE SAID



Alison Wingfield

Our children recently entered the phase of big questions, and it is keeping us on our toes. Questions such as "Who made God?" and "How old is God?" and "Why doesn't God have a birthday?"

The most recent ones have to do with "scary" things, however.

"Why are there scary things?"

"Did God make scary things?"

In the midst of these questions,

Garrett told us an interesting story at dinner time recently. He said a monster was chasing him, and that he grabbed the monster, banged him on the roof, and then threw him up to heaven.

"Then God and Jesus ate him," Garrett concluded.

What a great way to take care of the scary things of life.

As adults, we are well aware of the evil prevalent in the world. It is easy to fill our minds with fear of all the scary things that really do exist.

My imagination goes into overdrive when Mark is out of town overnight. Every little creak is magnified 10 times, and my fears take over my reason.

We might not be able to get rid of the scary things, but maybe we can take a page from Garrett's story and throw our fears up to God. God might not "eat" fears, but he can ease our worries and calm us with his loving presence.

HE SAID



Mark Wingfield

Yes, childhood can seem scary sometimes. The first Bible verse I remember memorizing (and saying over and over again laying in bed in the dark) was Hebrews 13:6—"The Lord is my helper. I will not be afraid."

Never let your kids tell you Sunday school has no practical value.

But as scary as childhood seemed, I've learned the life of an adult is much more scary. The more you

know, the more there is to be scared about.

For example, as adults we realize that all too many children live in really scary situations, where the ghosts and goblins are not imaginary.

As parents, we sometimes are terrified by the realization that we are the parents. Some nights as I check on our sleeping boys just before going to bed myself, I am overwhelmed by the realization that their precious lives are under our care.

Thank goodness these children are only scared of imaginary and minor things and can't yet understand the real horrors of life: the Chechnyas, the Bosnias, cancer, AIDS and all sorts of other illnesses.

In fact, it's nice that children in their innocence help us laugh at some "scary" things now and then.

Garrett's simple dinner-time story might have created all kinds of knots for theologians concerned with the technical and trivial. But his childlike faith in God as the solution to our fears served up a potent reminder of a message repeated throughout the Bible, both by Jesus and by God's special messengers: "Fear not, for I am with you, says the Lord."

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

Let's put an end to musical snobbery

It's time for the church to get over its musical snobbery.

Lest anyone think this is a swipe at classical music purists alone, let me hasten to explain that musical snobbery afflicts both sides of the aisle.

A Baptist publication produced in another state recently carried an item asserting that "growing" churches use only music written after 1980.

That is a ridiculous statement, but it illustrates the extremes to which true partisans in the church music wars will go. In their minds, the choice of musical styles becomes an all-or-nothing proposition.

While much of the church-growth movement is focused on seeker-sensitive worship and the use of contemporary music, eliminating the entire body of church music written prior to 1980 has not been the goal of any reasonable person. Even contemporary worship has a place for Christian standards like "Amazing Grace" (text: 1779; tune: 1831), a rather timeless song.

At the same time, it would be foolish to avoid anything written later than the 19th century, as some classical music purists argue.

The church is guilty of musical elitism when it de-

clares only the classics "good" enough for God. People in this camp forget that the music they favor once sounded like a newfangled invention to churchgoers. Some of the texts were even set to tavern tunes of the day.

And while it may be hard for us to believe today, early Baptists in England refused to allow any hymn-singing in their worship for more than 100 years.

Some of the great hymns of our faith originally were labeled "vulgar," "carnal" and "human innovations" not fit for spiritual consumption.

Several insightful commentators have declared that disagreements over music in worship could be the most divisive issue the Christian church will face in the years ahead. Their prophecy is proving true.

What it mostly boils down to is a disagreement over personal preferences, not over theology. There's plenty of bad theology to be found in favorite old hymns as well as contemporary praise choruses. And there's plenty of good theology to be found in both as well.

So let's stop wrapping God's blessing or curse around particular styles of music and find ways to use all styles of music for the glory of God.

— Mark Wingfield

EDITORIALS

Leona Helmsley vs. Mother Teresa

I think I see what the problem is. We admire Mother Teresa, and we despise Leona Helmsley.

This doesn't immediately look like a problem, nor does it look like news.

Mother Teresa has earned worldwide admiration of a higher order than the admiration we give to athletes, entertainers or other clever folks.

Mother Teresa has earned her place by virtue of her virtue, her self-sacrifice and devotion to the poor and dying. She exercises heroism on a massive scale. We admire her because she gives, she cares, she denies herself.

We're not so fond of Leona Helmsley, the luxury-hotel magnate famous for being caught in shady financial schemes and going to jail. Helmsley didn't give, didn't care, didn't deny herself, and we get a smug pleasure in picturing her just desserts.

A current ad for Helmsley Hotels trades on this notoriety. "Say what you will, she runs a helluva hotel," it reads in tall stylish letters across the top.

Below, there is a collage of scrumptious scenes in shades of mahogany and gold: dining rooms, mantel clocks, opera glasses, a suited doorman.

If you placed a similar collage of scenes from Mother Teresa's Calcutta hospice side by side with this, you would be able to tell the difference.

Another ad reads, "She knows people talk about her. She'll even show you what they say." On the pale-pink page are laid two letters to the personage unnamed in these ads,

but referred to coyly as "You-Know-Who."

The one from Mr. Hoity praises her concierge: "We'll put him up against any concierge we have encountered in our European travels."

The one from Miss Toity gushes over the aid she received when she dropped her lipstick on her white mink.

You get the feeling that Helmsley's clientele are not the sort who would just as soon pull their Chevy wagons into a Red Roof Inn.

The problem is this: We admire Mother Teresa, but we don't want to be her. We may not want to be Leona Helmsley, but we wouldn't mind being ensconced in the luxury she so cynically sells.

This is the fundamental ambivalence of our age. We long for heroism. We want a culture of giving and self-sacrifice. We want compassion and caring. We want kindness to be showered on everyone from troubled youth to our fuzzy forest friends. We want a big, big heart, such as beats in the tiny frame of an aged nun in Calcutta.

Yet, with all this valuing of tenderness, life grows steadily more crass and brutal.

For a long time this puzzled me. Then light dawned: We don't want to do the caring. We want someone else to care for us. Virtue is a good thing for someone else to have; it will make them be nice to me.

Advertisers have discovered this; it seems as if every entity out there cares desperately about me, at the top of its lungs. My bank cares, my dry cleaner cares, my car repairman

cares. I see them pictured at work in TV ads, ordinary Joes in humble settings, glad to labor all night just so I'll feel secure. "That's what it's all about," says the modest gal in an insurance ad.

Yet, for all these protestations, somehow I don't feel particularly cared for.

We're looking for grownups. We're looking for heroes. We're looking for them like a child lost in a shopping center looks for his mom.

But we don't want to give or sacrifice or be heroes; we want to be children.

We want to be happy. We have the right to be happy. The world owes us happiness. We'll give our dollars to whoever promises, most convincingly, that they will put our happiness above their own. We want the guy who changes our oil to have the weary, tender face we once saw bending over the crib.

Trouble is, he wants the same face on his fast-food waitress, who wants it on the grocery store cashier. We're holding out for a hero, for our entitlement of happiness.

Mother Teresa may well have found a variety of happiness, but I don't think it's one we can even understand. It's not the kind of happiness you have at the beginning of a long couch-potato evening with plenty of drinks and Fritos.

But I don't think she feels the kind of desolation we do when too many of those evenings come to their futile end.

The problem is, we admire Mother Teresa's values, and we despise Leona Helmsley's. The problem is, we earnestly want what we despise. (RNS)

Frederica Mathewes-Green
Commentator for Religion News Service

BAPTISTS

Johnson new chairman of Southern Seminary board

By Melanie Childers
Staff Writer

LOUISVILLE—Jerry Johnson, the Southern Baptist Theological Seminary trustee who six years ago accused Roy Honeycutt of not believing the Bible, has been named chairman of the seminary's trustee board.

Meeting on the Louisville campus April 15-16, trustees also approved a slightly decreased budget, elected seminary President Al Mohler to the faculty with tenure and considered enrollment and endowment figures.

Johnson, a Colorado pastor who has served on the trustee board since 1989, gained national attention in 1990 when he distributed a 16-page paper called "The Cover-up at Southern Seminary," in which he accused then-President Honeycutt of not believing the Bible.

"One would have to be blind as a mole to not see that Dr. Honeycutt just doesn't believe the Bible," Johnson wrote in the paper.

Johnson, then 25 years old, came to prominence at the same time conservatives first gained a working majority on the trustee board and began their efforts to move the seminary to the right.

Also at last week's meeting, Orman Simmons of Arkansas was elect-

ed as the board's second vice chairman. Ruffin Snow of Oklahoma and John Hicks of Louisville were re-elected first vice chairman and secretary, respectively.

Mohler spoke of upcoming changes in the seminary's four schools of theology, education, music and missions/evangelism.

He noted the theology school will consolidate its multiple tracks of study to emphasize pastoral leadership. Other changes will reflect a greater emphasis on worship training in each of the schools, and on leadership development particularly in the school of Christian education.

Mohler also announced the appointments of Ben Mitchell as assistant professor of Christian ethics and of Richard Land as distinguished visiting professor of Christian ethics during the fall 1996 and spring 1997 semesters. Land is executive director of the Southern Baptist Christian Life Commission; Mitchell is a CLC consultant on biomedical and life issues.

In a report from the professional degree program committee, Woody Cumbie, an at-large trustee from Indianapolis, presented new options for students and reported on enrollment projections.

Cumbie acknowledged enrollment figures had fallen in previous years,

but rather than interpreting such changes as a "bottoming out," he said the changes represented finding the school's "foundation."

To illustrate his point, Cumbie told a story, "the parable of the bus," while holding up a large yellow cardboard cutout of a bus as a metaphor for Southern Seminary.

Several years ago, Cumbie explained, this bus was full of people going "nowhere in particular" or "anywhere in general." But when a new bus driver arrived, some people got off the bus at the very rumor that the driver had changed the bus's destination marquee to read "somewhere in specific." However, about the same number of people got on in anticipation of the bus's new direction, he said.

At each stop, more people got off the bus, but almost the same number of people continued to get on the bus as well.

Cumbie drew applause for his illustration, presumably showing that despite an almost complete turnover in bus riders and the possibility of fewer numbers of riders, the bus was in a better condition because of its corrected destination and driver.

In other business, trustees:
■ Approved a \$3.89 million expenditure for completion of phase two of

the Honeycutt Student Center.

■ Approved unanimously the selection of Coopers & Lybrand as auditors for the year ending 1996.

Several minutes after the vote, however, trustee David Wilson of Texas raised the issue of whether the seminary should use the Atlanta-based management consultant firm, which reportedly has ties to the Texas state lottery. After discussion, trustees agreed the financial board should continue to study the situation.

■ Unanimously adopted the proposed \$16.6 million budget for 1996-1997. This figure represents a 4 percent decrease from the current year's \$17.3 million budget, continuing a several-year trend of shrinking budget dollars.

■ Elected Mohler as full professor of Christian theology and granted him tenure. This action was taken subsequent to his hiring as seminary president, but was to be finalized at a later time so it would not be confused with his election as president.

■ Approved the following faculty promotions: Lee Conover to professor of psychology of religion and pastoral care with tenure; Mark Seifrid to associate professor of New Testament interpretation without tenure; and T. Vaughan Walker to professor of black church studies without tenure.

Trustee Woody Cumbie drew applause for his illustration comparing Southern Seminary to a bus with a new driver. Despite an almost complete turnover in bus riders and the possibility of fewer numbers of riders, the bus is in better condition because of its corrected destination and driver, he suggested.

Mohler planning journal to replace Review & Expositor

By Melanie Childers
Staff Writer

LOUISVILLE—In a report to the Southern Baptist Theological Seminary board of trustees April 16, President Al Mohler firmly denounced the decision of the Review & Expositor's editorial board to distance itself from the seminary.

Review & Expositor is a scholarly journal associated with Southern Seminary for 93 years. The journal's editorial board announced March 26 that it was reorganizing and no longer would be considered the faculty journal of Southern Seminary.

The reorganized board includes representatives from six non-SBC seminaries and university divinity schools.

"The actions announced by the editorial board in late March 1996 were the culmination of efforts and proposals rooted far earlier in the 1990s," Mohler said, noting the seminary Faculty Association's 1990 decision to enable the Review & Expositor editorial board to file articles of

incorporation—an act which facilitated last month's move away from the seminary.

"The actions were taken without the consideration of a conversation with the president, and the administration was taken by surprise when the editorial board made its announcement," Mohler said, reading from a four-page document.

"The agenda is clear—the effort was to prevent a more conservative faculty from control of Review & Expositor," he said.

But Dan Stiver, professor of Christian philosophy and editor of Review & Expositor, said later that Review & Expositor "chose to be non-political" despite pressure to leave the seminary and to narrow faculty involvement in an exclusive manner.

"We chose to work with the administration" and solicit contributions from faculty members of varying persuasions, Stiver said.

"The bottom line is, if we still had subscribers, we would still be here," Stiver said. "It became apparent to the board that we had two choices—to

stay and perish, or find another place where it could prosper. It was basically a financial decision."

Regarding Mohler's statement that the administration was taken by surprise, Stiver said the journal's board relayed its financial plight to seminary administrators last spring, and that the Review & Expositor's move was discussed with a vice president as early as last fall.

Several legal actions were considered for recovering Review & Expositor, Mohler said, asserting that the seminary could demonstrate the journal functioned as a de facto subsidiary of the seminary for 90 years.

"Nevertheless, on the basis of 1 Corinthians 6:1-7, we have considered any legal action to be wrongful," he said. "We do not intend to answer a wrong suffered by Southern Seminary with another wrong action."

Mohler invoked statements of former presidents E.Y. Mullins and Roy Honeycutt to support his assertion that Review & Expositor should not have left Southern Seminary. He quoted Mullins extensively, as the vi-

sionary who fostered creation of the journal, and recounted Mullins' understanding of the journal's founding purposes.

Mohler also quoted a statement from former President Roy Honeycutt that appeared to support Mohler's opposition to Review & Expositor's changes.

But in a subsequent interview, Honeycutt said his earlier statement, from a letter written about five years ago, was to address a different situation and had no bearing on the recent action by the journal's board.

Mohler assured trustees that Southern would found a new theological journal to replace Review & Expositor.

In a response on behalf of trustee officers, Chairman Richard White expressed "deepest regret and disappointment" toward the Review & Expositor, calling its separation from Southern "an act of dishonor."

Further, White added, the trustees affirmed and encouraged the administration to begin immediately the process for founding the new journal.

"The agenda is clear—the effort was to prevent a more conservative faculty from control of Review & Expositor."

Al Mohler

Campbellsville close to getting Carver School from seminary

Continued from page 2

The Council on Social Work Education has said its accreditation of the Carver School may not be transferred from Southern Seminary to any other institution. That means Campbellsville must obtain accreditation anew. The university already has been in the process of securing CSWE accreditation for its undergraduate degree in social work.

Winters said he does not foresee any obstacle to gaining accreditation. Campbellsville probably would

accept a class of first-year social work students into the Carver School in the fall of 1997, Winters said, and then expand to offer a second-year program in 1998.

"If we could kick it off with 30 or 35 students the first year, we'd probably feel good about it," he said.

Any students currently in the Carver School at Southern Seminary are likely to have graduated or transferred to other institutions before Campbellsville obtains ownership.

About 25 students lack one year in

the Carver School before completing the master of social work degree. Some of those students already are making plans to transfer to other schools because they are uncertain the seminary will be able to fulfill its plan to keep the school open and accredited one more year.

To keep accreditation intact, the seminary must demonstrate by June that it can continue to meet basic requirements of accreditation.

One of those requirements is having adequate faculty to teach the

courses and supervise field placements. Although Kim has been secured as dean, all other full-time faculty members will have left the Carver School by this summer. Jon Rainbow, a Christian education professor qualified to teach social work, will teach in the Carver School on loan for the 1996-97 academic year.

Whether other part-time and adjunct faculty members will continue for the final year remains to be seen, according to Janet Spessart, acting dean of the Carver School.

BAPTISTS

SBC: 15.7 million members; 4.6 million in worship

NASHVILLE (BP)—Southern Baptists gained in number of church members, number of churches and baptisms for 1995, according to data released by the Southern Baptist Sunday School Board.

The 1994-95 church year marked the second year of a new reporting process for churches nationwide called the Annual Church Profile. Due to changes in the reporting process and some unexpected difficulties encountered this year, statistics are not comparable to previous years in all categories.

The 1995 report showed church membership climbing to 15.67 million, a gain of 48,165 or 0.3 percent over 1994.

Baptisms for the year totaled 393,811, an increase of 15,348 or 4.1 percent over the previous year. The ratio of baptisms to total church membership was 1:40, a slight improvement over the 1994 ratio of 1:41.

Other church membership addi-

tions—transfer of church letter, joining by statement—totaled 468,737 in 1995, a decrease of 582 or 0.1 percent from the 1994 total of 469,319.

The number of Southern Baptist churches topped 40,000, increasing from the 1994 total of 39,910 to 40,120, a gain of 210. Church-type missions operated by churches decreased by 195 or 4.6 percent to a 1995 total of 4,026.

In church program areas, music ministry enrollment/participation registered a 2.2 percent increase of 40,171 to a new total enrollment of 1.88 million.

Small decreases were reported in Woman's Missionary Union and Sunday school enrollments. WMU enrollment dropped by 43,427 or 3.9 percent to a new total of 1.06 million, while Sunday school enrollment declined by 55,698 or 0.7 percent to a new total of 8.21 million.

Discipleship training enrollment/participation registered 2.17 million. Due to changes in reporting, the 1995

figure does not accurately compare to previous years.

Brotherhood enrollment/participation totaled 749,310. For the first time, both men and women who participated in certain mission projects or mission action groups were included in the total.

Sunday morning worship attendance totaled 4.56 million for 1995, an increase of 131,180 or 3 percent over the 1994 total. This figure represents the attendance in churches on the last Sunday of the associational year and is not necessarily an average for the year.

In financial areas, total tithes, offerings and special gifts to Southern Baptist churches for the year were \$5.64 billion, an increase of \$62.56 million or 1.1 percent over 1994. Total receipts by churches were \$6.07 billion, a decrease of \$10.71 million or 0.2 percent. Total mission expenditures by churches increased 5.3 percent or \$43.14 million, to a 1995 total of \$858.78 million.

Kentucky statistics for 1995

- Baptisms: 15,129
- Sunday school enrollment: 346,237
- Discipleship involvement: 42,893
- Music involvement: 83,415
- WMU enrollment: 50,886
- Brotherhood involvement: 18,812
- Undesignated gifts to churches: \$176,263,542
- Churches' contributions to Cooperative Program: \$17,264,315
- Churches' contributions to associations: \$3,984,847
- Total missions giving by churches: \$34,475,892

Note: The 1995 statistics are not considered reliable for comparison with previous years. Numerous difficulties were encountered by churches and associations in completing the 1995 report, causing some categories to be underreported. The Southern Baptist Sunday School Board, which administers the annual reporting process, has refined the reporting mechanisms for 1996.

Missionary fired by FMB speaks at Indiana church

By Ken Walker
State Correspondent

NEW ALBANY, Ind. (ABP)—One Southern Baptist church has designated money in its missions budget for fired Singapore missionary Charles Carroll and several others have made financial pledges during his April visit to the United States.

The veteran missionary said the positive reaction shows that many Southern Baptists don't agree with the Southern Baptist Foreign Mission Board, which fired Carroll for charismatic tendencies.

"I'm finding an openness among Southern Baptists I've never seen before," Carroll said April 16 after speaking at Graceland Baptist Church in New Albany, Ind., just across the Ohio River from Louisville. "The people are a lot more open to the leadership of the Holy Spirit" than are denominational leaders, he

said.

"They're the ones going to Promise Keepers, office Bible studies, listening to praise and worship music, and yearning for more," Carroll said. "The man in the pew has less difficulty in understanding the workings of God and believing in the supernatural."

Though fired as a missionary, Carroll still is pastor of Community of Praise Baptist Church, which continues to affiliate with the Singapore Baptist Convention.

He also is vice chairman for that city's "Renewal '96," a series of August meetings featuring noted Southern Baptist author and speaker Henry Blackaby.

Carroll was in the U.S. to establish a new organization to help support his ministry. At its first meeting April 13, Community of Praise International named a seven-member board of directors. Carroll is president of the organization. The vice

president is Wallace Henley, senior pastor of Encourager Church, a charismatic Baptist congregation in Houston.

During the three-week trip, Carroll planned to seek support in meetings with members of eight churches and groups, including Baylor University's George W. Truett Theological Seminary in Texas. Yet the missionary said there is more to the new organization than generating financial support.

"We believe this is more than raising money for Community of Praise," he said. "This is about what God is doing around the world to reach the lost. We're finding like-minded churches that will link up with others. There are more like-minded churches out there than we thought."

One of them is Graceland, a prominent southern Indiana congregation which long has emphasized vibrant praise and worship and the

gifts of the Holy Spirit. Pastor Steve Marcum said while the church cannot add Community of Praise to its present missions budget, it still supports Carroll's work.

Marcum is current president of the Indiana Baptist State Convention but said he doesn't expect any conflicts to arise from Carroll's visit, saying Southern Baptists in his state respect each other's differences.

He called issues like those that led to Carroll's ouster "non-essential."

Since his dismissal Dec. 31, the church has grown by 25 percent, to about 500 members, he said. Still, with Singapore's high cost of living, the church's large staff and its support of a halfway house for ex-drug addicts, being forced to add a pastor's salary puts a strain on the budget, he said.

Carroll said his family has permission to stay in their FMB house until June, when they expect to move into a small, high-rise apartment.

BAPTIST BITS

■ **Knox honored.** Former Western Recorder Editor Marv Knox has been named a 1996 distinguished alumnus of Hardin-Simmons University in Abilene, Texas. Knox and another recipient, Jerold McBride, pastor of First Baptist Church of San Angelo, Texas, were honored April 22.

■ **Netherton to Samford.** James Netherton, Baylor University's second-ranking administrator, has been named provost of Samford University in Birmingham, Ala. He succeeds William Hull, who is retiring.

■ **Consultant named.** The South Carolina Baptist Convention has appointed staff member George Bullard as national consultant for denominational transformation. In what is perhaps a first for any state Baptist convention, Bullard will work outside the state convention to teach

others the principles that have sparked significant growth in South Carolina churches. Bullard has been a chief strategist for the plan, called "Empowering Church Growth," which caused the state convention staff to adopt a unique structure and relate more closely to the churches. Bullard is a former pastor of West Side Baptist Church in Louisville.

■ **Intercultural studies launched.** Trustees of Golden Gate Baptist Theological Seminary approved plans April 16 for a new school of intercultural studies. Made possible by a \$5.25 million gift, the new school will offer master's degree programs to train urban pastors, as well as home and foreign missionaries.

■ **Hunger giving dipping.** A steady decline in Southern Baptists' giving to hunger and

relief has forced dramatic reductions in human needs ministries around the world, according to the Southern Baptist Foreign Mission Board. Giving dropped from \$7.2 million in 1991 to \$5.7 million in 1995. Due to the decrease in giving, ongoing ministries are being funded at half-level, and new requests for assistance are discouraged, FMB officials said. Hunger relief ministries are conducted by special offerings and are not funded through the Cooperative Program unified budget.

■ **Northeastern school expands.** The Northeastern Baptist Education Consortium has restructured itself as the Northeastern Baptist School of Ministry. Before the restructuring, the Northeastern Baptist School of Ministry existed only to deliver theological education at six regional centers through a partnership with

Southern Baptist Theological Seminary. While that partnership remains unchanged, the Northeastern School now encompasses new options for non-degree programs.

■ **Cyber lessons launched.** The Southern Baptist Sunday School Board now offers Christian education resources which may be purchased and downloaded electronically. The "WORData" curriculum files are available for purchase in a new area of SBCNet, Southern Baptists' private forum on CompuServe. For information, look for the "SBCNet Resource Center" section on SBCNet.

■ **Copass re-elected.** Wyman Copass, pastor of Yellow Creek Baptist Church in Owensboro, has been re-elected to a second term as chairman of the Southern Baptist Radio & Television Commission.

Justice Scalia's comments on religion spark debate

WASHINGTON (ABP)—A Supreme Court justice's April 9 remarks at a Mississippi Baptist church have ignited another round of controversy over the role of religion in public life.

Addressing a breakfast at Jackson's First Baptist Church, Justice Antonin Scalia decried what he described as the modern world's ridicule of Christians who believe in miracles such as the Resurrection of Jesus, according to news reports. The event was sponsored by the Christian Legal Society chapter at Mississippi College School of Law, a Baptist institution.

In rare remarks for a Supreme Court justice, Scalia reportedly told the audience of more than 650 that modern society views those who hold traditional Christian beliefs as "simple-minded."

CNN's "Crossfire" focused on the controversy generated by Scalia's address in its April 10 program, which featured Yale University law professor Stephen Carter and Baptist Joint Committee Executive Director James Dunn.

Carter, whose 1994 book "The Culture of Disbelief" argued for a

more visible role for religion in the public square, voiced some agreement with Scalia's views about the oversecularization of society.

Americans who fight for or against public-policy causes because of their faith often "are ridiculed and sneered at," Carter said.

Scalia would not have sparked the same reaction had he talked about other important aspects of his life, Carter said. "But since he mentioned his faith and its importance to him in life, suddenly there's an uproar," he added.

Dunn applauded Scalia's courage in "bearing his Christian witness" but rejected the notion that the nation has become too secular.

"Religion in America is a powerful and pervasive force, and Christianity is the best-funded, the largest and most powerful religious group in America," Dunn said.

The Baptist church-state specialist said it is "almost silly to talk about Christians being the object of ridicule. We have some pretty good advice about what to do when that happens. It's found in the Beatitudes when

Jesus said, 'Rejoice when men shall revile you and persecute you and shall all manner of evil against you.'"

Carter agreed that Christianity is a large, well-funded religion and that the threat of ridicule should not deter Christians from speaking up.

But it's also the case, Carter said, that "a lot of Christians are very reluctant to talk about their faith, especially when they're around co-workers and colleagues whom they think may think less of them and in particular are reluctant to proclaim a belief openly in ... miracles."

Crossfire host Fred Barnes asked Dunn if he had a problem with President Clinton citing Commerce Secretary Ron Brown's favorite Scripture verse from Isaiah after Brown died in a tragic plane crash in Croatia. "Here is the president professing his faith, Ron Brown's faith," Barnes said.

"I applaud the president," Dunn said. "I applaud Ron Brown. I applaud Justice Scalia for his courage in bearing his Christian witness in a situation like that. It's not the context of what he [Scalia] said, it's the content of his using his free-exercise of reli-

gion to deny the existence of it."

Dunn latter added that his problem is not with "Mr. Scalia giving his Christian testimony" but with his analysis that American society is irreligious and awash in Christian bashing. "I just don't believe that's true," he said.

Crossfire host Bill Press suggested that critics of public policies espoused by religious Americans often are accused of Christian-bashing or Catholic-bashing.

"Isn't what's going on here that the Religious Right, and to a certain extent Catholics, want to be in the marketplace of ideas but they don't want any criticism, and when you criticize them they say they're being persecuted?" Press asked.

Carter responded that criticism is good and that it's not Catholic-bashing, for example, by Catholic bishops.

"My concern is not with disagreement," he said, but with "the steady drumbeat that one often hears that somehow it is inappropriate for religious people to in call for policy changes based on their religious beliefs."

NATIONAL NOTES

■ **Minister causes mistrial.** A courtroom prayer at the opening of a Durant, Okla., murder trial led to a mistrial when a minister urged the guilty to "step up to the plate of justice" and be made to pay for their sins. Although no names were mentioned, the defense attorney took the prayer as a condemnation of his client, and the judge declared a mistrial.

■ **Times sees fit to print.** After protests from readers, the Los Angeles Times published a "B.C." comic strip by cartoonist Johnny Hart that it had originally refused to print because of the strip's Christian theme. The cartoon, originally drawn for Palm Sunday (March 31) appeared in the paper's religion section April 6.

■ **Candidates pushed on hunger.** The Christian anti-hunger lobbying group Bread for the World has launched a campaign in which more than 1,000 churches across the country will encourage candidates for political office to sign a statement declaring their commitment to end childhood hunger. The program is called "Elect to End Hunger Now."

■ **Religion coverage minor.** Of the more than 18,000 stories on the nation's four major television networks' evening news programs in 1995, only 249 were about religions, according to data compiled by the Media Research Center, a conservative watchdog group. Morning news programs, with 26,000 news segments, had even fewer stories about religion, with 224. Religion stories that were broadcast were dominated by news about the Roman Catholic Church, the study said. On prime-time entertainment shows, an intersection with religion was depicted only once every seven hours, about 253 times all year. More than half of those portrayals were negative, the report said.

■ **Gunfire kills every 92 minutes.** Every 92 minutes, a American young person age 19 or younger dies as a result of gunfire, and gunfire is the second-leading cause of death for those ages 10 to 19, according to a report by the Children's Defense Fund. Gunfire deaths among young Americans rose 7 percent in 1993, the latest year for which statistics are available. Of the 5,751 gunfire deaths in 1993, 3,661 were homicides, 1,460 were suicides, 526 were accidents and 104 were of unknown causes.

Landlord cannot refuse unmarried couple

SAN FRANCISCO (RNS)—In a long-awaited case pitting the Religious Freedom Restoration Act against state open-housing laws, the California Supreme Court ruled 4-3 April 9 that landlords may not refuse to rent to unmarried couples on grounds of religious belief.

The case involved landlady Evelyn Smith in the Northern California city of Chico. A Presbyterian, Smith said she had long refused to rent to unmarrieds, or to others who engage in sex outside of marriage, out of fear that God would judge her and she would be prevented from seeing her dead husband in the afterlife.

When Gail Randall and Kenneth Phillips responded to a classified ad to rent one of Smith's four apartment units in 1987, Smith asked if they were married. The couple responded that they were and put down a deposit on the unit. But Phillips later revealed that he and Randall were not married. Smith refunded the deposit.

The couple filed a complaint

against Smith with the state's Department of Fair Employment and Housing, which ruled that Smith had violated California's open-housing law. The law prevents landlords from inquiring as to the marital status of prospective tenants.

A state appeals court overturned the agency's ruling, however, finding that the Religious Freedom Restoration Act, passed three years ago, supersedes state open-housing laws.

But in the latest ruling, a fractured California Supreme Court found that California's housing law was not "directed against religious exercise," but is "religion-neutral."

"Smith's religion does not require her to rent apartments, nor is investment in rental units the only available income-producing use of her capital," the court ruled. "Thus she can avoid the burden on her religious exercise without violating her beliefs or threatening her livelihood."

Only one other state court—the Supreme Court of Alaska in a 1994 case—has held that RFRA prevents a

landlord from claiming an exemption to state open-housing laws on grounds of religious belief. A case on the same issue recently came before the Supreme Judicial Court of Massachusetts. But that court sent the case back to a trial court for further fact-finding and may take up the question again.

Jordan Lorence, a Fairfax, Va., attorney who represented Smith, promised he would ask the U.S. Supreme Court to review the decision.

"The court is setting the standard so high to trigger protection under RFRA that very few people are going to get any protection under it," said Lorence, whose fees were paid by the Alliance Defense Fund, a conservative religious group.

"The government has to be on the verge of throwing the religious person in jail or putting them in front of a firing squad before this court will recognize any protection for them. That clearly was never the intent of Congress or President Clinton when they enacted (the law) in 1993."

Supreme Court rejects three religion cases

WASHINGTON (ABP)—Returning to the bench April 15 after a two-week break, the U.S. Supreme Court declined to hear three disputes involving religious-liberty claims.

Left standing were lower court rulings that:

■ Chicago officials have the right to refuse to permit worship services in a commercially zoned area;

■ Ohio may exempt religious organizations from charitable solicitation regulations without violating the First Amendment's ban against government advancement of religion;

■ The First Amendment prevents courts from ruling on a lawsuit by a Texas Pentecostal minister challenging the cancellation of his minister's license.

In the Chicago dispute, Celestial Church of Christ challenged the city's refusal to let the church conduct religious services in an area zoned for commercial and business purposes. The church argued that the refusal violated its free-exercise rights under the First Amendment to the Constitution.

An Illinois appeals court, in a decision the state's Supreme Court refused to review, rejected that claim.

Allowing the church and other religious groups "to locate where they will in Chicago would clearly destroy the city's development plan," the court said.

The court noted that 40 percent of Chicago is zoned residential, where churches may worship. "Consequent-

ly, we feel Celestial Church is not substantially burdened," the court said.

In the next case, three Ohio non-profit organizations challenged portions of the state's charitable solicitation law, which requires covered organizations to register with the attorney general, providing financial reports and other information.

Among other challenges, the groups unsuccessfully argued that the law's exemption of religious organizations unconstitutional favored religion.

The appeals court said the charitable solicitation statute serves the "secular purpose" of protecting the state's citizens from abusive solicitation practices.

Clinton's veto of abortion bill raises political stakes

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—President Clinton's veto April 10 of a proposed ban on a controversial late-term abortion procedure has highlighted an emotional moral battle that may have profound implications for the 1996 presidential race.

Condemned harshly by groups ranging from the National Conference of Catholic Bishops to the Christian Coalition and praised by religious and secular groups that favor abortion rights, Clinton vetoed legislation that would have made it a crime for doctors to perform a third-trimester procedure known as "intact dilation and evacuation"—what foes call "partial-birth abortion."

If it had not been vetoed, the legislation would have been the first congressional ban of an abortion procedure since the U.S. Supreme Court upheld women's right to abortion in the 1973 *Roe vs. Wade* decision.

Opponents of abortion rights said the procedure is tantamount to murdering a fully formed human. Clinton argued that while he, too, abhors late-term abortions, the procedure is necessary in a small number of cases to protect the life or health of a mother suffering the effects of a dangerously

difficult pregnancy.

Immediately after vetoing the measure, the president put a personal face on the debate by introducing several women who had undergone the procedure after learning of dire health problems with their fetuses.

"This terrible problem affects a few hundred Americans every year who desperately want their children, are trying to build families, and are trying to strengthen their families," Clinton said. "And they should not become pawns in a larger debate, even though it is a serious and legitimate debate of profound significance."

Clinton said he vetoed the ban because its supporters did not include an exception for "serious, adverse health consequences to the mother." The proposed measure would have allowed the procedure if the mother's life were in danger, but did not make a broader exception to cover cases where the woman's health—but not life—was in jeopardy.

The procedure involves partially extracting a fetus, feet first, and then collapsing the skull in the birth canal by suctioning out the brain.

Spokespersons on either side of the debate variously described Clinton as an extremist and a protector of sound public policy.

"Even though it (the veto) was promised ... we are shocked that he could put himself on the side of what is virtually infanticide," said Helen Alvare, planning and information director of the pro-life office of the National Conference of Catholic Bishops.

"I think it means pro-lifers have gained the moral high ground in an even stronger way. They have shown that the other side is more extreme than their ordinary rhetoric would reveal. It will be a black mark on the pro-abortion group and the pro-abortion president that will last a long time," Alvare added.

But Ann Thompson Cook, executive director of the Religious Coalition for Reproductive Choice, a group representing 38 Christian and Jewish religious organizations, said those who supported the ban are exercising only "partial compassion."

"They're not compassionate toward the women who do what can only be called soul-searching at this moment, and it's not compassionate toward the fetus that is in severe circumstances," she said.

Cook said giving the government an opportunity to "second-guess" the decisions of women, their families and physicians is inappropriate.

"It can only impose somebody

else's religion for the government to say one thing is right and wrong in all situations," she said.

Ban supporters, including Sen. Majority Leader Robert Dole of Kansas, the expected Republican nominee for president, intend to make Clinton's action a key issue in the 1996 election campaign. Dole said Clinton has "embraced the extreme position of those who support abortion at any time, at any place and for any reason."

"It will be very hard, if not impossible, for Bill Clinton to look Roman Catholic and evangelical voters in the eye and ask for their support in November," declared Ralph Reed, Christian Coalition executive director. "By allowing that procedure to continue unchecked, President Clinton has disappointed and deeply offended one of the largest voting blocks in the electorate."

John C. Green, director of the Bliss Institute of Applied Politics at the University of Akron in Ohio, said the debate over the procedure likely will help Republicans and hurt Democrats. "The Catholic swing vote among those people who might be influenced by this type of issue may amount to 5 percent," said Green. "In a real close election, you can see how that could make a difference one way or another."

"It will be very hard, if not impossible, for Bill Clinton to look Roman Catholic and evangelical voters in the eye and ask for their support in November."

Ralph Reed, Christian Coalition executive director

Small Baptist church gains open door during standoff

By Sarah Zimmerman
SBC Home Mission Board

JORDAN, Mont. (BP)—The Southern Baptist congregation in Jordan, Mont., considered declaring itself the "Church of the Truly Free Man," but instead is taking other steps to witness during the standoff between FBI agents and Freemen.

FBI agents and media representatives have rented every hotel room and travel trailer in the town of 500 residents, said associational missionary Mike McKinney. When the FBI approached the Jordan Community Bible Church SBC about using its facility for sleeping quarters, the church opened its doors.

Agents sleep at the church in shifts, layman Frank Phipps said. The church building is a former community center with offices, rest rooms and showers.

Pastor James Riekeman said Freemen use the Bible to justify white supremacy, tax evasion and seizure of state and federal land. Their biblical interpretations have the entire community talking about theology.

"Our members have had a lot of good witnessing situations. It's allowed us to discuss the real truth of the gospel," said Riekeman, who leads another congregation 70 miles away. "I'm confident that God is going to continue to use this to allow us to tell people about Jesus. My guess

is that 80 percent of the 1,600 people in Garfield County have never heard a straightforward presentation of the gospel."

Phipps said Catholics and Mormons are dominant in the area. When residents ask how people could believe the Freemen's claims, Phipps replies: "I tell them that the Freemen have followed a false Messiah. I worship the true Messiah and I ask them to follow Christ."

Life is tense in Jordan as the standoff disrupts routines, McKinney said. A public school bus route was canceled out of fear the children would be taken hostage as they passed near the Freemen's barricade.

"We're all praying for this to be

resolved peacefully and without bloodshed," McKinney said.

Riekeman and Phipps also are praying the national spotlight will help them recruit a pastor dedicated to the Jordan mission.

"We're praying for a great revival here, and we'd like to have a leader," Phipps said. "We need a pastor who is strong enough to take this thing and run with it."

Begun two years ago, the Jordan mission has 13 members and average attendance of 25. It is sponsored by First Baptist Church of Circle, Mont., where Riekeman also is pastor. He preaches in Circle on Sunday morning then drives to Jordan for Sunday evening Bible study and worship.

"Our members have had a lot of good witnessing situations. It's allowed us to discuss the real truth of the gospel."

Jame Riekeman, pastor of Jordan Community Bible Church SBC in Jordan, Mont.

Summit rallies Religious Left for action, soul-searching

WASHINGTON (RNS)—Determined not to relinquish the moral high ground to the Christian Coalition, a who's who of leftist intellectuals, community activists and religious leaders gathered April 14-16 to foment a Religious Left.

"The Summit on Ethics and Meaning" in Washington, D.C., was a rally for activists appalled by the political muscle of the Religious Right and longing for a reinvigorated, authentic moral voice on the left.

The liberals convening this three-day summit also admit that sometimes, in an effort to keep church and state separate, they have drained their own vision of moral content.

They want God back.

Or, as one summit leader, Jim Wallis, said: "A growing number of American Christians are feeling a fresh commitment to apply spiritual

values to vexing questions in our public life, and, where necessary, to offer an alternative to the Christian Right. We want other voices to be heard."

The 1960s are a flash point for the Christian Right, which traces America's perceived moral decline to the excesses of that decade. At the Christian Coalition convention in Washington last September, speaker after speaker drew standing ovations by decrying the '60s.

This dynamic fascinates Professor John Green, an expert on evangelical voters and director of the Bliss Institute of Applied Politics at the University of Akron in Ohio.

"The first to take part in modern religious ideological politics were leftist Protestants in the 1950s and '60s," Green said. "They represented a new breed who fought for civil rights and opposed the war in Viet-

nam. They were followed by liberal Roman Catholics who were galvanized by Vatican II.

"The religious conservatives tended to be apolitical during this time. In a sense, the Christian Coalition and the current move to the Religious Right was almost a delayed reaction to the successes of the Religious Left."

The reaction has been formidable. Exit polls now find one in three American voters identify as an evangelical Christian, Green said.

At the core, the Religious Left and Right operate under contrasting notions of God, Green said. For conservative Mormons, Catholics, Jews and evangelicals, God is the all-powerful, all-knowing governor of human lives.

Liberals in those and other faiths embrace a less-authoritarian deity. "The liberals' God is less concerned

with rules and more concerned with justice and compassion," Green said.

One pitfall the leftist summit must avoid, Green said, is simply defining itself in opposition to the Religious Right.

Michael Russell, a spokesman for the Christian Coalition, suspects Sojourners Magazine editor Wallis has created a cottage industry out of criticizing the Christian Right. Russell said he has yet to see any groundswell of popular support for summit organizers or their cause.

"When we introduced our Contract with the American Family in May last year, it wasn't to oppose anybody," Russell said. "It was to move the country forward. We certainly welcome Mr. Wallis and the others' ideas. But attacking us is not a productive, or quite frankly, smart strategy."

"The Christian Coalition and the current move to the Religious Right was almost a delayed reaction to the successes of the Religious Left."

John Green of the University of Akron



**Barry Allen wants to know how the Kentucky Baptist Foundation
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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.

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KENTUCKY

Kentucky Acteens meet to 'Fan the Flame' of missions

Continued from page 1

tian dating, practice sharing their faith, develop creative movement and drama skills, dialogue with state Acteen panelists and explore other avenues of Christian ministry and outreach. Acteen advisers chose from a different set of topics.

In conjunction with WMU's annual ministry focus, one conference dealt with "Teens and HIV/AIDS."

"Every hour, two people under the age of 20 get infected with HIV," the virus that causes AIDS, said Holly Conner, program consultant for HIV/AIDS prevention education with the Kentucky department of education.

In conducting the information session, Conner explained basic infor-

mation about AIDS, listing symptoms of the HIV virus and dispelling myths about how it can be contracted.

"People act really funny when they're afraid of things," she said, noting that even though most people know HIV can't be contracted through casual contact, many still worry about it.

"But can you imagine what it's like to have that disease and be ostracized?" she asked. "They're going through a lot already, and to have to deal with people wanting them out of the church or the community—there's no need for that."

For the first time, senior high girls were invited to participate in a ministry project as part of the State Acteen

Conference, Keith noted.

In conjunction with a WMU ministry emphasis, Acteen groups contributed about 300 white T-shirts for a ministry with Girls Inc., a girls' club in downtown Bowling Green.

Twenty-two Acteens chose to forego two conference sessions in order to visit the girls' club and help the girls paint T-shirts and make greeting cards.

Under the direction of Nora Hubbard, Acteen adviser at Living Hope Baptist Church in Bowling Green, each Acteen paired up with a girl at the center to help her imprint a girl's silhouette on the shirt and then add her own designs with squirt paint.

Jamie Seaton, 14, of Nebo Baptist

Church in Nebo, said the ministry helped the center's girls by "giving them somebody to be with."

Laura Cooley, 14, of First Baptist Church in Junction City, agreed: "It's a self-esteem thing. It helps them feel good about themselves for us to spend time with them."

"It's interesting to meet little girls, have fun with them and show them we care," added Jennifer Hughes, 16, of Locust Grove Baptist Church in Murray.

"They need positive role models, and to see that church is cool," Hughes said. And the ministry "helps us grow too and learn to share God's message, even through we're just painting shirts," she explained.

Next week

Next week's Recorder will include coverage of the Woman's Missionary Union annual meeting in Murray.

Missionary stood in line three hours to give a witness

By Melanie Childers
Staff Writer

BOWLING GREEN—Mission work in difficult places requires missionaries to use unconventional gifts, Vel Cross told Kentucky Acteens.

Cross, who has served with her family in Namibia, South Africa, for 11 years, was the featured missionary guest at Kentucky's State Acteen Conference April 12-13 at Eastwood Baptist Church in Bowling Green.

Cross has taught on the college level and directed Baptist women's work on the mission field.

To acquaint the Acteens with the many native tribes in Namibia, Cross showed dolls and other items and explained each tribe's unique courting customs.

Cross has weathered numerous crises in her work, she said, noting Namibia is a war-torn country with many problems. She discovered God

could use her unconventional gifts of creativity, daring and independence to help her thrive in difficult situations, she said.

"So many things opened my eyes to how people were treated unfairly in some parts of the world," she said.

After three months of living in a segregated area for whites during the era of apartheid, the Cross family received permission to move to a black village, she said.

Cross told of going to a bank where an incredibly long line of African people were waiting to transact business. Seeing she was white, a teller called to her, ready to serve her before all the black customers.

Although she was in a hurry, Cross said, she realized she couldn't accept special treatment just because of the color of her skin. So she declined the offer and stood in line with everyone else—for three hours.

"But God used that time, when one

white woman took her place in line," Cross said. She noted that the African people immediately opened their lives to her, eager to know who she was and why she was in the village.

"Any time there's a situation that's bad or not perfect for you, there's something good—a blessing—when you look for it," she said.

In her personal testimony, Cross credited her mother as being a significant role model on how to live in community with people. Despite being abused when she was a child, Cross' mother broke the cycle of abuse and led a life of loving others.

Cross' mother sewed clothes for people, gave anonymous gifts to underprivileged teenagers and took Christmas gifts to "every widower and widow in town," Cross said. "She even took in a child for several months from an unwed mother."

"Although I resented it at the time, it grew on me, and I learned to adopt

it in my own life," Cross said.

Just as Cross discovered ways her unconventional gifts—like the love of adventure—could be used in ministry, she encouraged Acteens to nurture their own natural abilities and yearnings.

"My challenge for you today is to find joy in who you are, who God made you," Cross said. "Don't try to be someone else, just find your niche and stick in there."

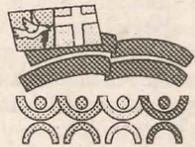
"The way God made you—your personality, your strengths—those are the things God has suited you with," she said.

Cross also encouraged the girls to support missionaries with their prayers, money and volunteer efforts. "That's what keeps missionaries going," she said.

"I challenge you not to forget us," she continued. "We're ... trying to 'fan the flames' in the hearts of people God loves."

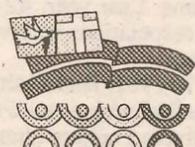
WOMEN MENTORS

Rebecca Robbins, a former Kentuckian who now is a member of the creative ministries team Face to Face, participates in a drama about the three biblical women who together saved the infant Moses from death by the Egyptians. Face to Face provided creative leadership for worship and workshops during Kentucky's 1996 State Acteen Conference. More than 850 people attended the event, held at Eastwood Baptist Church in Bowling Green April 12-13.



KENTUCKY / RUSSIA
BAPTIST PARTNERSHIP

Due to some cancellations and new projects, volunteers are **URGENTLY** needed for the following projects in Russia.

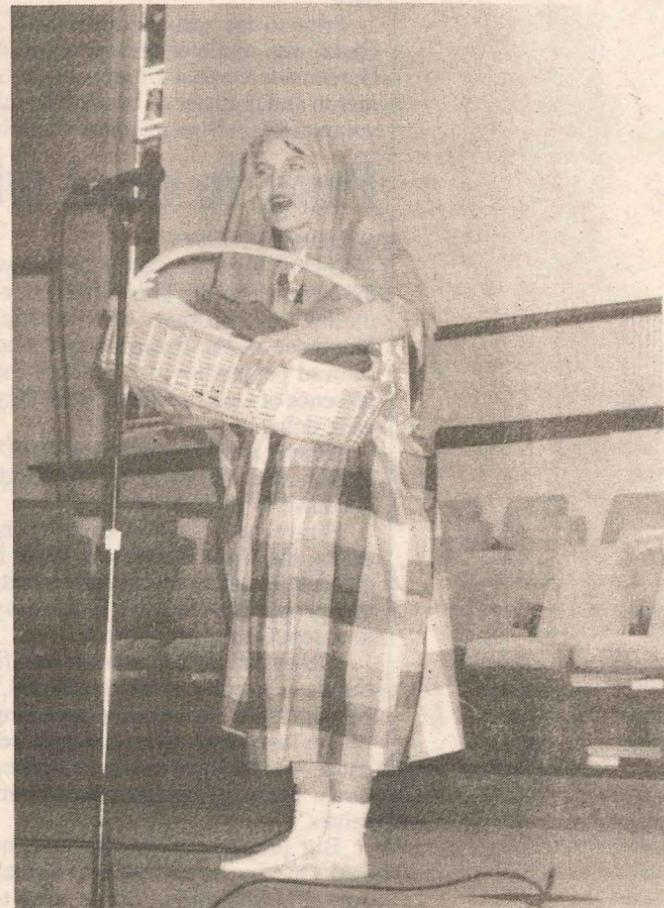


KENTUCKY / RUSSIA
BAPTIST PARTNERSHIP

Date	Volunteers needed	Church	Project Type
August 14 - 27	7-9	Dyatkova Baptist Church, Bryansk	Construction
August 14 - 27	7-9	Transfiguration Baptist Church	Construction
August 21 - Sept. 3	12	Oryol Baptist Church	Construction
August 21 - Sept. 3	5	Tver, Moscow	Deaf Evangelism
Sept. 18 - Oct. 1	8	Kolpino Baptist Church, St. Pete	Construction
Sept. 18 - Oct. 1	12	Tula	Evangelism
October 9 - 22	12	St. Petersburg	Evangelism/Medical

Cost per volunteer \$ 1995
14 day assignment

Contact: Partnership Missions Department
Kentucky Baptist Convention
PO Box 43433
Middletown, KY 40253
502-245-4101 Ext. 236



PEOPLE

Noffsinger leaving WMU for Louisville ministry post

By Joyce Sweeney Martin
Staff Writer



Noffsinger

LOUISVILLE—Carol Noffsinger, Kentucky Baptist Woman's Missionary Union associate, has resigned to become the first executive director of Hospitality House of Louisville.

The 3-year-old non-profit organization maintains 11 efficiency apartments on the 16th floor of Trinity Towers in downtown Louisville. Hospitality House provides a "home away from home" for family members of patients who come from outside metro Louisville to receive medical treatment.

Noffsinger begins her new responsibilities May 1.

Noffsinger has been on the staff of Kentucky WMU since 1980. She served as Baptist Young Women's consultant for seven years before becoming WMU consultant/associate in 1987.

A native of Bremen, Noffsinger is

a graduate of Western Kentucky University and Southern Baptist Theological Seminary. She spent two years as a Southern Baptist missionary journeyman in Liberia in 1970-72 and served Georgia Baptist WMU as Acteens/camp director from 1974-1980.

Among Noffsinger's accomplishments during her tenure as Kentucky Baptist Young Women's consultant was an increase in the number of college campuses with Baptist Young Women programs from two to 13.

As WMU associate, Noffsinger has traveled many miles across the state training WMU leaders. For example, in 1995 she and her WMU colleagues logged 1,900 miles and trained 1,700 women in a single two-week period.

In addition, as the associational leadership specialist on the Kentucky WMU staff, she has interpreted the work of WMU to Baptist association councils and directors of missions.

In 1995, Noffsinger served on the

Kentucky WMU task force which designed an AIDS ministry packet which has gained national recognition. As a result, she has spoken about AIDS ministry in Kentucky churches and associational meetings more than 200 times in the last six months.

In 1995, Noffsinger wrote the 1995 Associational WMU Guide for the national WMU.

It was through the mission organizations at her home church, New Harmony Baptist in Bremen, that Noffsinger first felt the call of God to ministry, she said.

During her teen years, she thought that call would lead to a missionary career. But it was through leading an Acteen group in a Louisville church and working at missions camps at Cedarmore that she came to realize she could "be a part of the missionary enterprise through promotion and education" in a WMU career, she said. "And that was God's will for me."

In her ministry at Hospitality House, Noffsinger hopes "to put into practice all I have encouraged people to follow" in the seminars and conferences she has led over the past 22 years, she said. The 12-member board of directors of Hospitality House "very much sees the House as a Christian ministry," Noffsinger said.

In addition to networking in the Louisville medical community to enhance the visibility of Hospitality House and enlisting more volunteers to join the 70 present ones, Noffsinger expects to provide personal, Christ-centered ministry to those who use the facilities, she said.

Noffsinger readily admits she is grieving over leaving a WMU career—"WMU has not been just a professional calling or ministry, but it has been my life," she said. But she said she is looking forward to a new challenge of "blending administrative responsibilities with daily hands-on ministry."

Hicks leaving KBC staff for position at Hurstbourne

By Joyce Sweeney Martin
Staff Writer



Hicks

LOUISVILLE—Jeff Hicks, associate director of the Kentucky Baptist Convention Sunday school department since July 1990, has resigned to become minister of education and administration at Hurstbourne Baptist Church in Louisville.

At the KBC, Hicks' responsibilities have covered associational Sunday school work, small-church development, adult work and youth work.

Hicks, a Covington native, is a graduate of Cumberland College and Southern Baptist Theological Seminary.

Prior to his service at the KBC, Hicks was minister of education at Gardenside Baptist Church in Lexington and minister of education and youth at Main Street Baptist Church

in Alexandria. He also has served as volunteer youth minister at Grants Lick Baptist Church in Northern Kentucky.

Hicks' work to develop the associational Sunday school programs in Kentucky has gained national recognition. For the last five years, he has received the James W. Chatham Association Sunday School Standard Award from the Southern Baptist Sunday School Board. Until that time, no state Baptist convention had received the award for more than two years in a row. The award is based on the number of associations which receive Sunday School Board recognition for quality Sunday school programs. Last year, 42 of Kentucky's 78 associations received the recognition.

In 1991, Hicks initiated an annual small-church growth tour, which has delivered help to churches which of-

ten have limited contact with KBC personnel and resources. In 1994 and 1995 alone, more than 500 churches and all 78 associations were represented at the one-night events.

One of Hicks' goals for the tours has been to demonstrate the KBC in general and the Sunday school department in particular "exist to serve the churches, not the reverse," he said.

While he has appreciated the

many opportunities his work through the KBC has afforded for multiplying his ministry, Hicks said he is looking forward to a more direct, hands-on approach at Hurstbourne. "I have missed getting into a lost world."

And he said he has missed seeing people and churches move "from point A to point B," something that is easier to track from the vantage point of the local church.

Pray to deal with anger

Continued from page 1

with God. Another step is to follow the advice from the 17th-century Carmelite lay brother and mystic, Lawrence of the Resurrection, who showed people how to "practice the presence of God" no matter what they were doing.

"Prayer is being attentive to God," Hinson said. "In order to love God, you have to get to know God."

Hinson, who said his experiences during the Great Depression make it difficult for him to accept gifts, admits that people don't always find it easy to accept God's gift of grace.

"Exposure to the storms of life causes us to pull our shutters closed," he said. "We have trouble accepting we are loved with an infinite love because we all have faults that deep down make it hard to accept ourselves."

But prayer can change that, he said. Opening up to God, even a small amount, will allow God's love to drive out fear so we can become "re-

born inside."

An intimate relationship with God also will lead one to pray for others "out of deep concern," Hinson said.

To participate in "a listening that goes beyond hearing and a seeing that goes beyond looking," Hinson suggested spending time with hurting people as well as time in solitude and silence.

"By seeing the hurt of others we may become tenderized," he said. But uninterrupted exposure to such pain is impossible, he said.

"Each of us needs a daily retreat," he said. He suggested allotting 20 minutes twice a day for centering one's life. "Find a place of solitude and just show up."

Hinson uses a 45-minute walk each day to center himself. The goal is "to be present where I am," he said.

"You can't manufacture an inner peace. Only God can give you that. But everything else falls into place when we make God our first priority," he said.

Someone thinks I'm special!

All of us need someone who believes that we are special. Many of my friends are now becoming grandparents. It is great to see that special gleam in their eyes and hear the ring in their voices when they talk of their grandchildren. They joyfully share about all the things their grandchildren say and do!

Some of the children in our care have need of people who will take that same kind of interest in them. They have no one to visit or to be visited by regularly. Yes, they have the staff, but it's somehow just not quite the same as having other special friends as well.

For these children we try to provide what we call "visiting family resources." That's our name for people who are willing to make a real commitment to being a part of the life of a child.

I say "commitment" because these individuals are willing to do more than simply invite a child into their home for Christmas or another holiday. Instead, visiting family resources are people who are willing to follow certain guidelines and try to develop a more long-term relationship.

Why do we do this, you ask?

Because we are often told by children who have succeeded despite difficult life situations that it was having one special person who took an interest in them that made all the difference. All children need at least one special person who listens, accepts them for who they are, and encourages them to be all that they can be.

Can you imagine being that person in the life of a child? Can there be a better reward than knowing you changed the life of a child?

We have special needs right now for visiting family resources at both Spring Meadows Children's Home in Louisville and at Glen Dale Children's Home in

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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

PEOPLE

Erlanger's construction mission breaks down walls

By Joyce Sweeney Martin
Staff Writer

ERLANGER—They went to Panama in February to put an addition on a church building and “do mission work alongside a real live foreign missionary,” but the 13 members of a mission team from Erlanger Baptist Church say they got more than they expected.

“Our intentions were good, but we weren’t prepared for the living conditions,” said team member Tom Ross. Nor were the Kentuckians prepared for the love the members of Garden Baptist Mission showed them, he said.

Located in the Garden City of Mananitas, a poor neighborhood on the

outskirts of Panama City, the mission was begun a decade ago to reach the thousands of Panamanians migrating from interior provinces to seek success in the city.

The mission building, like the surrounding homes, has electricity but no indoor plumbing. On the corner of the church lot, a shallow well yields water useful only for cleaning and mixing concrete and mortar. The property has no border with the unpaved street, so people must trudge through a swampy trail to the front door, according to Southern Baptist missionary Dan Hatfield, who is pastor of the mission.

In the face of such poverty, the dedication of the Panamanian Christians was “absolutely overwhelming,”

Ross said. For example, the Panamanian whom Hatfield is grooming to be the mission pastor wanted to attend seminary so badly that he eats only one meal a day.

“We were amazed that people so poverty stricken could have joy in their hearts and be so happy,” team member David Wallace said.

And the Panamanian Christians’ stewardship of very limited resources did not go unnoticed either, Ross said. “They don’t waste a penny or a nail.”

Working alongside the Panamanians, the Erlanger team got the 2,000-square foot education building under roof. It houses a kitchen, nursery and Sunday school space. The addition still needs a concrete floor, furniture and stucco for the walls, Ross said. The mission’s sanctuary had been built by Southern Baptist volunteers from Louisiana.

The physical needs and spiritual dedication of the Panamanian people so touched team members that they

came back to Erlanger and led their church to begin a long-term “sister church” relationship with the mission, Ross said.

And the experience so moved two team members that they have pledged financial support.

Ruth Middletown is paying for the tuition, books, transportation and meals for the mission’s Panamanian pastor-in-training to attend seminary. Ruth Small has given the Southern Baptist Foreign Mission Board \$3,000 to purchase a piece of property adjoining the mission site, which includes a house to be used as a parsonage.

Next January, Erlanger Baptist Church plans to send another team to Garden Baptist Mission.

The physical needs and spiritual dedication of the Panamanian people so touched team members that they came back to Erlanger and led their church to begin a long-term “sister church” relationship with the mission.



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CONCRETE ACTION Tom Ross, a member of Erlanger Baptist Church in Erlanger, sets concrete blocks to form the kitchen area of a mission church in Panama.

TWO from GALILEE

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Written by
Robert Sterling &
Karla Worley

Arranged by
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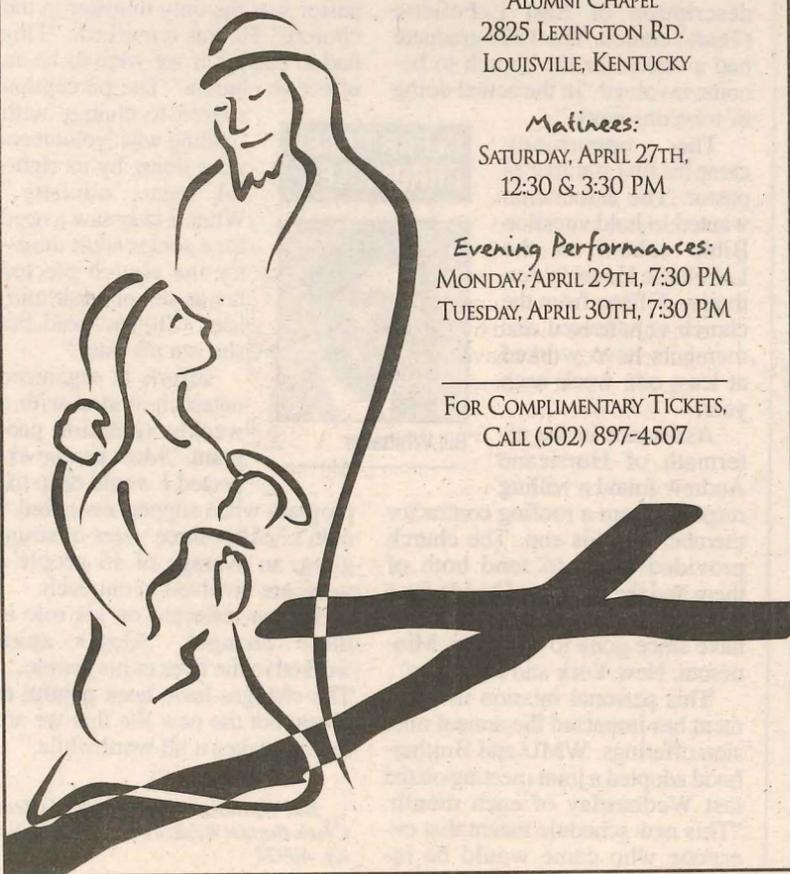
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CLASSIFIED ADS

SEEKING: Christian leader to serve as director of child care ministry. This leader will have a strong Christian testimony, commitment to God and a love for children. Send resumé to: Highland Baptist Church, P.O. Box 104, Shelbyville, KY 40065-0104.

SEEKING: Minister of worship and singles. The church is located in a growing western suburb of Chicago, offering marvelous opportunities for ministry. It also offers both traditional and blended worship. The church will enter a new sanctuary in the fall. The applicant must lead a multifaceted worship ministry and develop a singles ministry. If interested, please send resumé to: Rick Ezell, Naperville Baptist Church, 29W771 79th St., Naperville, IL 60564, or fax (708) 420-7296.

SEEKING: Front desk attendant—evening and night shifts. Seminary of college student preferred. Allows plenty of time to study. Contact: Ginger Niner at Parr's Rest in Louisville. Phone: (502) 451-5440.

SEEKING: Nursing assistant. Flexible shifts. Diploma or GED; certified preferred. Contact: Gayle Mink, nurse manager at Parr's Rest in Louisville. Phone: (502) 451-5440.

SEEKING: Secretarial position: Administrative and computer skills needed. Shively Baptist Church. If interested, call: Pam Orr (502) 367-9155.

SEEKING: Baptist Homes East is looking for dependable dietary aids. We are currently offering part-time positions with flexible hours. No experience needed for night person—we will train. Come join a superior rated nursing facility that takes pride in its employees as well as its residents. Apply at 3001 N. Hurstbourne Pkwy., Louisville, KY 40241, or call Richard Farmer at (502) 426-5531. Equal opportunity employer.

SEEKING: Two part-time Christian preschool leaders to teach Wednesday nights and Sunday nights, as well as other occasions for child care; number of hours may vary. For more information, call: Susan Bowles at Walnut Street Baptist Church, (502) 589-5290.

FOR RENT: Sanibel Island, Florida: 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$575. Call Pat Owen, (502) 895-8752 (home) or (502) 897-5079 (office).

SEEKING: Church secretary. Secretarial and bookkeeping experience required; computer literacy preferred; good organizational skills required. Pleasant working environment. Send resumé to: Pastor, Third Avenue Baptist Church, 1726 South Third St., Louisville, KY 40208.

PEOPLE

PRAYER PARTNERS

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

- Sunday school training school in St. Petersburg.
- Sosnovi Bor Baptist Church as they try to finish their building this year.
- Earl Jackson, director of missions for Golden Spike and Eastern Idaho Baptist Associations in Idaho.
- James Brandon, director of missions for Magic Valley and Treasure Valley Baptist Associations in Idaho.
- New England volunteers going to Greece in July to distribute food to Russian refugees there.
- Construction volunteers needed to work on a volunteer guest house at New Colony Baptist Church in Billerica, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CARROLLTON**—First Church called Jay Montgomery as minister to youth and Jammie Tipton as church secretary. Also, during a revival in March, there were 15 decisions. Evangelist Bob Hatcher of First Church at Mount Orab, Ohio, was guest speaker.

■ **CAMPBELLSVILLE**—Ed Garr resigned as minister of music at Campbellsville Church to pursue his business interests.

■ **HICKORY**—Liberty Church called Jeff Hendrix as pastor.

■ **LOUISVILLE**—Cloverleaf Church will hold revival services May 5-8 at 7 p.m. Evangelist Clyde Chiles of the Turning Point Evange-

listic Association of Saint Louis, Mo., will be the speaker. Call (502) 367-0218 for more information.

Highland Church called Carlos De laBarra as interim minister of outreach/missions to serve for six months. De laBarra is a student at Southern Seminary scheduled to graduate in December.

■ **SHEPHERDSVILLE**—Little Flock Church presented "One Voice," an Easter pageant, April 4-7. There was a combined total attendance of 2,930. Public decisions included 12 decisions for Christ and 36 rededications.

■ **WHITLEY CITY**—First Church installed Boyd Rowe as a deacon.

Wilkins notes changes on Russia partnership

LOUISVILLE—Kentucky Baptists need to know about recent requirement changes as well as new mission opportunities with the Kentucky-Russia missions partnership, according to Calvin Wilkins, Kentucky Baptist Convention partnership missions director.

■ *Red tape for visas.* The process for issuing invitation letters necessary for securing visas has changed drastically as of April 1, Wilkins reported. The Russian Baptist union can no longer issue invitation letters without copies of each team member's passport. In addition, a fee now will be

charged.

The most crucial implication for Kentucky volunteers is that latecomers who have joined a team at the last minute in the past will be unable to do so now. Wilkins urged volunteers to call the partnership office as soon as they decide to participate in order to allow time for securing passports and visas.

■ *Economic woes.* Field coordinators in Russia note with disappointment the recent sharp increases in costs for hotels and transportation. Costs for chartering buses have nearly doubled, for example.



DISASTER DEMONSTRATION Disaster relief volunteers from Green Valley Association visited the Kentucky Baptist Building April 17 where they demonstrated their skills by providing lunch for the Baptist Building staff. All members of the KBC missions and evangelism division took a basic training course in disaster relief ministry the same day.

World Day of Prayer

Southern Baptists have set aside a 24-hour period beginning at 6 p.m. May 24 to pray for the people of Tibet, the region of Asia famous for its rugged Himalaya Mountains and home to the highest peaks in the world. There are no more than a handful of Christians in Tibet, and no known congregations. A resource kit to support the prayer emphasis is available free of charge from the Southern Baptist Foreign Mission Board by calling (800) 866-3621.

"We don't have the solution to their financial woes, but we do have the answer to their 'spiritual bankruptcy,'" Wilkins quoted a missionary in Russia as saying. Wilkins urged prayer that the economic and political instability will not inhibit the partnership's work.

■ *New project sites.* Two new projects have been added to the 1996 slate of Kentucky-Russia partnership teams. Six volunteers are needed to serve on a deaf evangelism team Aug. 21-Sept. 3 in Tver. Ten to 12 volunteers are needed to serve on an evangelism team in Tula Sept. 18-Oct. 1.

Our faculty and staff

(14th in a series)

Oneida has an extremely dedicated faculty and staff. God has always blessed us with teachers and support staff who have been willing to serve the needs of young people.

To my knowledge, there has never been a time in our 97-year history when Oneida could pay a "normal" salary. From the very earliest days of this ministry, the teachers and support staff were satisfied to receive their daily bread and basic needs as payment for their services. After a day in the classroom, many teachers would go to the garden or the river to find their next meal.

I have always been amazed at the willingness of people to come from far and near to serve for the modest salaries Oneida provides.

We currently have faculty and staff from Maine, Colorado, Washington, Minnesota, Michigan, Alabama, Illinois, Virginia, W. Virginia, Ohio, Florida, S. Carolina, Indiana, Missouri, New York, Oklahoma and points in-between, not to mention those who come from all across Kentucky.

Some of our faculty are fresh out of college and need experience. They give us their talents and abilities, we give them time to learn the art of teaching in a much smaller class setting than in most schools. They may only stay a few years, but they meet a critical need.

Other faculty come to Oneida with many years of experience, and are ready to put that experience to work. Most of our faculty consider it a real privilege to teach in a room with an average of 15 students per class. They count it a joy to work with the students.

Our support staff are just as critical as our academic staff. We are blessed to have a full-time

physician and assistant on our staff. We also provide a daycare for the pre-school children of our faculty and staff. There are those who work in the craft shop and Friendship House (used clothing store.)

Maintenance staff are kept busy taking care of the physical plant while our construction crew repair 5 old structures and build 7 new ones. The cooks and food service personnel prepare meals three times a day, seven days a week for our nearly 700 faculty, staff and students. Our house-parents meet the critical needs of our students while they are not in the classroom. These hardy souls work 12 hours a day for 11 days, and then get three days off.

The farm manager and his two assistants work with about 15 students in our agriculture program. Taking care of livestock is a seven-day-a-week responsibility. Then there are acres and acres of crops to plant and harvest. We also have a full-time mechanic to repair our trucks, buses, cars, tractors and farm machinery.

Several support staff work in admissions, print shop, clerical, publications, book-keeping, transportation and the campus grill and store. Still others work with the student work program and campus ministries. Why do these people come to Oneida? They believe Oneida is providing a ministry unlike any other. These dedicated people know the blessing that comes from giving a "cup of water." Our founder, J. A. Burns, said it best; "A loving heart with a throb for suffering humanity makes the hardest yoke easy, the heaviest burden light, the longest day short, and the hottest sun set too soon."

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

THIS IS ONEIDA



W.F. Underwood

Pastoral leadership encourages change

"Our church has always been a supporter of the Cooperative Program, the association and the mission offerings. Beyond giving, there was no hands-on involvement in missions." Many churches could identify with Pastor Bill Helton's description of East LaFollette (Tenn.) church. The 1989 graduate had a vision for the church to become involved "in the actual doing of missions work."

The opportunity came his first summer as pastor. The association wanted to hold vacation Bible school at the LaFollette Housing Authority. Fifteen from the church volunteered and members have worked at least one week each year.

Assistance in the aftermath of Hurricane Andrew found a willing response from a roofing contractor member and his son. The church provided funds to send both of them and the pastor to Florida for a week of relief work. Mission teams have since gone to Missouri, Minnesota, New York and Michigan.

This personal mission involvement has impacted the annual mission offerings. WMU and Brotherhood adopted a joint meeting on the last Wednesday of each month. "This new schedule meant that everyone who came would be in-

involved in our missions groups." The church named a missions enrichment team to promote the offerings, which have increased 300 percent in three years.

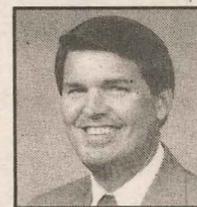
"The prevailing attitude of the church when I arrived was that the pastor was the only minister in the church," Helton remarked. "This had to change if we were to be an effective church." The perception started to change with "calling what volunteers were doing by its rightful name, ministry." When a lady saw a need for a senior adult ministry the church elected her as senior adult minister. "She isn't paid, but she is a minister."

Efforts at organized outreach started with a weekly visitation program. "Most people expected I would drop the program when support dwindled. I didn't." After three years of struggling, an average of 15 people a week are involved in outreach.

Helton reflected on his role in these changes, "God's spirit worked in the lives of his people. ... The changes have been painful at times, but the new life that we are seeing makes it all worthwhile."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Children of Chernobyl still suffering 10 years later

Story and photos by Bill Bangham
SBC Foreign Mission Board

CHERNOBYL, Ukraine (BP)—It has been 10 years since a sleepy, inexperienced nuclear power plant operator in the Ukraine moved the control rods at Chernobyl Reactor No. 4 slightly out of position.

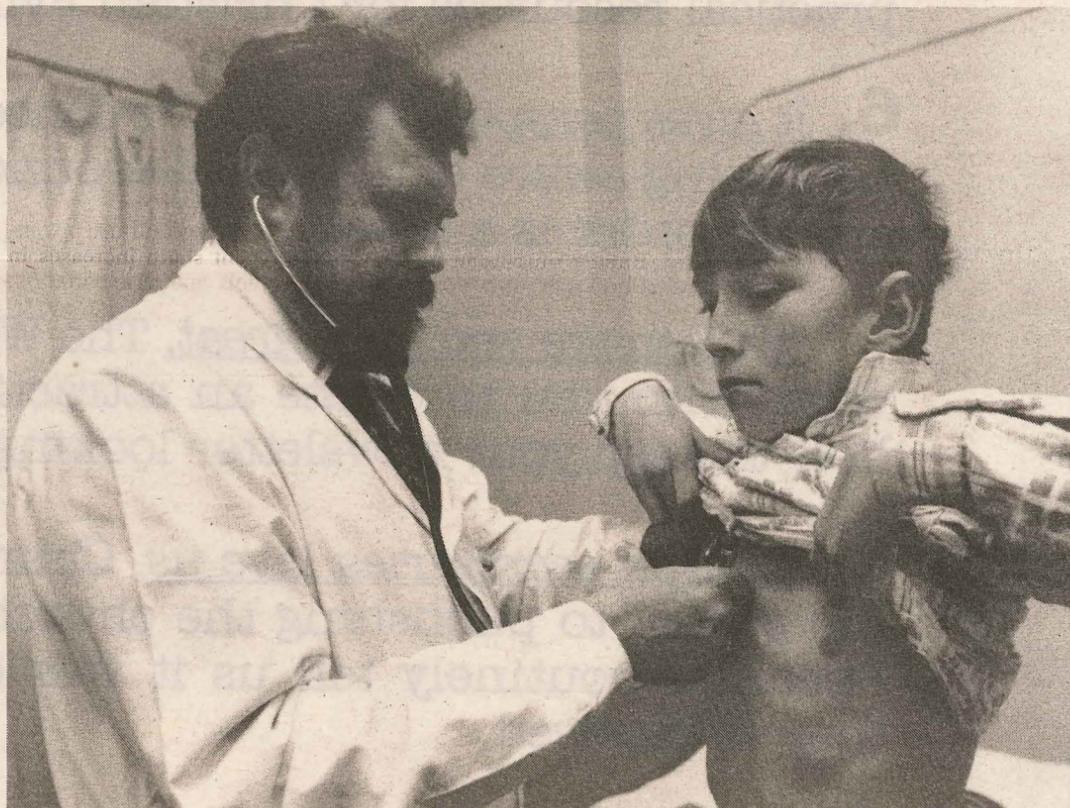
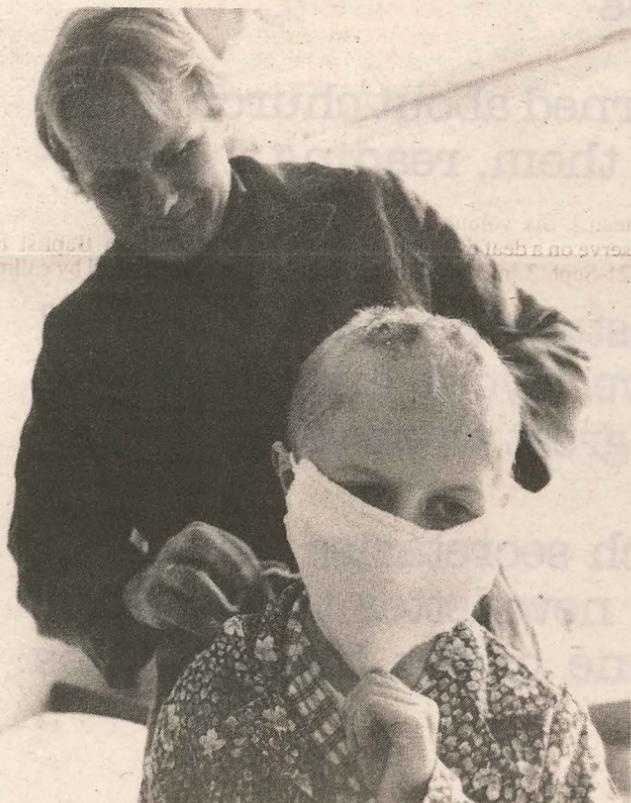
His mistake caused the worst nuclear accident in history.

The resulting explosion early the morning of April 26, 1986, sent a plume of radioactive debris high into the atmosphere. For the next 10 days, the reactor burned. The fire vented 100 times more radiation than the atomic bomb that leveled Hiroshima.

It is an event long off the front page. World attention has shifted to other issues, other agonies. Yet for people of the former Soviet Union who still live in the shadow of this event, it is an issue and an agony that remains, one that can be seen in the faces of their children.



CHERNOBYL Sergei Novikov (at left) and his father, Ivan, wait for test results in a dimly lit hallway of the Regional Children's Hospital in Mogilev, Belarus. Sergei, shown in the photo at bottom left with a mask in his hospital room, has leukemia. His immune system, first weakened by exposure to radiation, then by chemotherapy, makes him susceptible to infection. Sergei was an infant in 1986 when an explosion at the Chernobyl nuclear power plant spewed a cloud of radioactive debris into the atmosphere.



Baptist leader criticizes 'charismatic' healing claims

KIEV, Ukraine (BP)—The victims of Chernobyl exemplify the problem Baptists face with the "charismatic movement" in the former Soviet Union, a European Baptist leader said during the Congress of the Euro-Asiatic Federation of Unions of the Commonwealth of Independent States.

A report of an address by Karl Heinz Walter, general secretary of the European Baptist Federation, titled, "The Charismatic Movement and the Baptist Churches in Europe," appeared in the April 12 edition of European Baptist Press Service.

Two leaders of U.S. ministries with charismatic ties issued responses challenging Walter's generalizations about the charismatic movement. Both ministries have ongoing work in the Chernobyl area—site of the world's worst nuclear accident in April 1986.

The Euro-Asiatic Federation of Unions of the Commonwealth of Independent States, which Walter addressed during its Feb. 21-23 meeting in Kiev, the Ukrainian capital, encompasses about 315,000 "Evangelical Christians-Baptists" in most of the countries of the former Soviet Union.

Walter said the problem with the "charismatic movement" in the former Soviet Union is "perhaps best understood through the extreme, although pertinent, example of the victims of Chernobyl." Walter noted "false healing prophets" have created a particularly difficult problem in Belarus. About 1.4 million children have radiation sickness from Chernobyl, and of these at least 300,000 have cancer.

"In cities where hundreds of thousands of children and others are still suffering because of radiation poisoning caused by the power plant disas-

ter of Chernobyl, certain charismatic 'obscure healing prophets' have created much 'spiritual confusion' in the minds of the people," Walter said. "Again and again these 'charismatics' have led diseased persons to believe they would be healed through prayer. Well-attended healing services have been organized, and large crowds have been drawn to attend, everyone full of expectation. Most have had little or no religious background.

"The truth, commented Klaus Rossler in 'Die Gemeinde,' the German Baptist journal, is 'until now there is no case of real healing.'

"The negative results from such false promises have created serious problems of credibility for Baptists and other evangelicals in large areas of the former Soviet Union," Walter said. "Many pastors and church leaders have therefore reacted against other manifestations of the charismatic

movement as well, even to such 'acceptable' spiritual gifts as the enthusiastic singing of hymns during Lord's Day services."

Tim Dahlin, executive director of the John Guest Evangelistic Team, issued a statement responding to Walter's address, noting, "The charismatic movement is one of the strongest forces behind evangelism worldwide. People from all denominations and walks of life share the joy and excitement of participating in God's gifts to his people. To criticize the whole of the 'charismatic movement' because of a few 'false healing prophets' would be singularly unfair.

"That a few have unfortunately grandstanded their programs at the expense of thousands of tragic Chernobyl victims is not ethical," Dahlin said. "Yet their actions should not be considered representative of the heart and soul of the movement."

GROWING PRACTICE In 1992, Baptist layman Sergie Chunihovski opened a clinic for children with leukemia at the Mogilev Regional Children's Hospital. That first year, he saw three patients. With each year, the pediatric oncologist has seen more. In 1993, it was eight, in 1994, it was 15. Last year, it was 33.

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