



# WESTERN RECORDER

June 11, 1996  
Vol. 170, No. 24



**Oneida Baptist Institute**  
See insert inside

## FOR THE RECORD

**Two more resign**  
Frank Tupper and Carey Newman both have resigned their teaching positions at Southern Baptist Theological Seminary, adding to a growing list of faculty departures. See page 2.

**Hellish drama**  
Two Kentucky Baptist churches have connected with a traveling drama program to demonstrate to their communities one person's interpretation of what hell will be like. See page 3.

**Editorial**  
Amid all the bad news about the state of American fatherhood, let's use this Father's Day to lift up those who are doing a good job as fathers. See page 5.

**Court ruling**  
In one of the most closely watched court cases of the year, a federal judge has ruled that a Mississippi public school has been wrongly advocating religious practices. See page 7.

## Interpretations mixed on Israel elections

By Ira Rifkin  
Religion News Service

WASHINGTON (RNS)—For American evangelicals who profess a theology that sees Israel's existence as part of biblical prophecy, the recent election in the Jewish state produced a mixed blessing.

Many evangelical Christians who interpret the Bible literally tend to view the election of hardliner Benjamin Netanyahu as prime minister as part of God's plan for the Second Coming of Jesus, several leading evangelicals noted.

At the same time, some of these same evangelicals fear that Christian endeavors in Israel—from missionary and charitable activities to archaeo-

logical digs—may face harder times because of the strong gains that Orthodox Jewish political parties made in the same election.

"I don't think the Orthodox care too much for Christian organizations," said Larry Ehrlich, North American director for Bridges for Peace, a Tulsa, Okla.-based evangelical group that does charitable work in Israel.

Some evangelicals—commonly identified in theological terms as premillennial dispensationalists—believe that in the end-times the return of the Jewish people to the land of Israel will be a prelude to the final battle between the forces of good and evil at Armageddon and Jesus' return to Earth. Armageddon is the Greek

name for a valley in northern Israel.

What happens next varies, according to interpretations of the biblical book of Revelation. Some believe at this point the world will end; others believe a 1,000-year period of peace will ensue.

Modern Israel's survival is crucial, according to some end-time theology, for biblical prophecy to be fulfilled.

Many evangelicals who subscribe fully to this theology believe that the land-for-peace policy followed by defeated Prime Minister Shimon Peres—and his predecessor, the late Yitzhak Rabin—weakened Israel militarily and threatened its long-term survival.

Not all evangelicals—who are estimated by various surveys to account for 14 percent to 46 percent of the U.S. population of more than 250 million—subscribe to this belief literally. See Interpretations mixed ..., page 6



## Chaplain found open doors after storms

BULLITT COUNTY—Tom Hughes has learned first-hand that chaplains really do go where others can't.

While it was days before pastors of area churches could enter the subdivisions devastated by the tornado which swept through Bullitt County May 28, Hughes walked the streets of one of the hardest-hit areas within 30 minutes after the storm hit.

As volunteer chaplain with the Lebanon Junction Police Department, Hughes had total access to Pioneer Village from the moment the storm hit at 7 p.m.—something he could not have done in his role as pastor of First Baptist Church in Lebanon Junction.

By 7:30, he and officers from the Lebanon Junction department were on site, patrolling on foot, going lot to lot checking on residents. Hughes stayed until 3 a.m. Wednesday. Lebanon Junction is located 10 minutes from Pioneer Village.

After a few hours of rest, Hughes returned on Wednesday morning and spent the day listening to victims of the storm tell their stories. In spite of losing most or all their material possessions, residents "overwhelmingly praised the Lord that no one was killed," he said.

People repeatedly told him that just before the tornado hit, they felt compelled to quit whatever they were doing and seek shelter. "They attributed that to the Lord's presence with them," he said.

By Wednesday's end, Hughes had talked to people from 80 households. On Thursday, he returned to Pioneer Village. But by Friday, residents were ready to focus on clean up.



**DECIDING MOMENT NEAR** Russian elections June 16 could determine whether the massive nation will return to communist rule or continue with democratic reforms. Here, more than 25,000 Communist Party supporters, waving red banners and carrying portraits of Stalin, march May 1 in Moscow. A Communist Party victory in Russia's presidential election could hinder Christian missionary efforts there, many religious leaders have said. See story on page 6. (BP photo by Warren Johnson)

## Lay mobilization called church's key job for 21st century

DALLAS (BP)—Some churches call it team ministry. Some call it lay mobilization. Others speak of "gift-based" ministry. But whatever the term, it's a growing movement, according to trend-watchers.

And the "point person" on a church staff who facilitates lay ministries is the minister of the 21st century, these observers say.

"It's a trend in churches that has developed out of necessity and from a movement of the Holy Spirit," said Brad Smith, director of project development for the Leadership Network in Tyler, Texas.

Leadership Network, an organization that tracks societal trends and helps innovative churches respond to them, has been watching the lay mobilization movement carefully for about three years. The network works

with about 350 churches that have staff members whose major job assignment is lay ministry development.

Successful lay mobilization requires the visible support of top leaders in the church, Smith said. The pastor's sermons emphasize the importance of each member of the body of Christ exercising his or her spiritual gifts. And those laypeople have the freedom and opportunity to share testimonies of their marketplace ministries.

"If there is highly visible support for lay ministry, it creates a culture of mobilization," Smith said. "Once you have created that culture, the more entrepreneurial members who catch the vision will figure out on their own how to do it, even though they may have to build the system themselves."

The senior pastor is the "vision caster" who sees the big picture and presents the dream, according to Smith. The minister of lay mobilization is the administrator who sees the details and helps turn the dream into reality.

The minister of lay mobilization, sometimes called the director of lay ministries, is an empowerer and equipper, not just an enlister and assimilator, Smith said.

"In the Southern Baptist world, there has been a flurry of activity in hiring directors of assimilation over the past three years. The idea has been that in the wake of church growth that has focused on the 'front door' to produce crowds, these churches now want to close the 'back door,'" he said.

But in too many cases, he said,

churches have defined this position as moving visitors toward membership. They have focused on greeters, rapid visitor follow-up and assimilation into Sunday schools. Then once they have "closed the deal" and enlisted the new members, they have neglected to involve the newcomers in ministry and service.

"The leading-edge churches who have hired these directors have discovered they did not close the back door. They only lengthened the hallway," Smith said.

The key is moving from visitor to member to involved disciple, he noted. People typically will leave a church within six months if they fail to find a place where they can have significant relationships or responsibilities.

See Motivating lay ministry ..., page 8

Moving? See page 4 (0611)

## BAPTIST BITS

■ **Baptists unite against racism.** Leaders of Baptist groups both black and white convened in Orlando, Fla., May 30-31 and pledged to marshal their forces against racism in America. The conference, convened by the Baptist World Alliance, included leaders from the Southern Baptist Convention, American Baptist Churches in the USA and the Progressive National Baptist Convention. Participants gave a standing ovation to SBC President Jim Henry for his leadership in improving race relations.

■ **Samford agreement reached.** Alabama Baptist leaders have approved a "covenant of sacred trust" with Samford University aimed at resolving a conflict over who chooses the school's trustees. Under terms of the agreement, trustees would be nominated jointly by the university and the state convention's commission on boards, approved by the convention and then elected by Samford's board. The proposal now must be approved by the state convention in annual session.

■ **Texas adopts response.** The Baptist General Convention of Texas executive board unanimously adopted a committee report June 4 stating the convention already has the process in place to deny seating to messengers from churches with homosexual deacons or pastors. In response to a motion at last year's annual meeting, the study committee recommended no change in the convention's constitution. The committee declared homosexual practice to be "in conflict with the Bible" and said the current constitution allows credentials committees to deny seating messengers from churches that advocate otherwise.

■ **Bird named at Southwestern.** Craig Bird, former Southern Baptist missionary journalist to Africa, has been named director of public relations/news and information at Southwestern Baptist Theological Seminary in Fort Worth, Texas. He is a native Texan who has served overseas since 1986.

■ **Bethel Seminary link established.** The Minnesota-Wisconsin Baptist Convention has approved a link with Bethel Theological Seminary in St. Paul, Minn. Baptist students will be able to earn two degrees, the master of arts in theological studies and master of divinity, with certain courses tailored to Southern Baptist identity. Bethel is a Baptist General Conference-affiliated school. The Minnesota-Wisconsin Baptist Convention will provide scholarship assistance to qualifying students to make tuition more comparable to the cost of attending one of the Southern Baptist Convention's six seminaries.

## Tupper and Newman leaving faculty

LOUISVILLE—Two more professors have resigned their teaching positions at Southern Baptist Theological Seminary in brokered negotiations aimed at removing them from classroom instruction.

Frank Tupper, professor of Christian theology, and Carey Newman, assistant professor of New Testament, represent the 43rd and 44th full-time faculty members to resign or retire since Al Mohler became seminary president in 1993. The seminary has lost 60 percent of its full-time faculty in that period.

Tupper and Newman represent diverse perspectives in the history of Southern Seminary's recent conflict. Tupper, who has taught at Southern since 1973, has been a frequent target of criticism from conservatives who now control the seminary. Newman was hired in 1993, one of the first "conservative evangelical" scholars employed to balance what conservative trustees perceived to be an overly liberal faculty.

Tupper said he was forced to accept an early retirement package or face trustee action aimed at firing him in the fall.

Some conservatives have criticized Tupper's recent book, "A Scandalous Providence: The Jesus Story of the Compassion of God."

Tupper said the seminary's trustees met behind closed doors in April to discuss concerns about his book, although they had no conversations directly with him. By early June, President Mohler and Vice President David Dockery had informed Tupper that a motion against him was to be brought to the floor of the Southern Baptist Convention annual meeting June 11.

"The consequences were ominous: acrimonious attacks, theological assassination and inevitable termination," Tupper said in a statement. "I determined not to subject myself, my theological perspective, nor the legacy of Southern Seminary wherein I stand to the caricatures and demagoguery of a predictable political arena."

Contending against Mohler and the seminary's current trustees would be "an exercise in futility, anger and bitterness," he concluded.

Tupper's book, written in the past 10 years out of his journey coping with the death of his wife to breast cancer, discusses the Christian doctrine of providence—or God's creation and management of the world.

The book is "very introspective and painful," said Scott Nash, managing editor of Mercer University Press, the book's publisher. "He's dealing with issues that are directly relevant to people's lives."

"Tupper's one of the few people I know who's willing to confront the hard questions of why innocents suffer, and to do it personally and publicly," said Bill Leonard, a prominent Baptist historian at Samford University in Alabama and a former colleague and close friend of Tupper's.

No public accusations have been made against Tupper's book, and the name of the person who intended to bring a motion to the SBC was not made known.

Critics reportedly have charged Tupper's book contains a limited view of the omniscience of God, the idea that God knows all things; of the omnipotence of God, or that God is all-powerful; and the providence of God, the concept of how God governs the universe. A fourth charge by critics reportedly is that Tupper denies the historicity of Jesus' resurrection.

"He raises some questions about what God can do in a given situation and essentially affirms that God can do what God can do, but there are limits on what God can do," Nash said. "That is what is offensive to the hyper-Calvinist point of view, which does not view God as having limits."

Mohler and some other conservatives in the SBC embrace Calvinism, a theological movement from the 16th century that emphasizes God's sovereignty, even to the point of choosing who will be saved and damned.

"The allegations that I reject the omniscience and omnipotence of God, the supernatural work of provi-

dence and the history of Jesus' resurrection are completely without foundation," Tupper said in his statement. "On the contrary, these dynamic affirmations have been and remain essential to what I believe and teach."

Tupper said he stands by his book, which he called "my best gift to the church."

Under terms of his agreement with the seminary, Tupper, who has been a tenured professor, will retire effective July 31 and become a senior research professor, without teaching responsibilities.

Newman, who was hired to a tenurable position, will resign effective July 31.

Although hired as a conservative faculty member, Newman has fallen out of favor with Mohler and seminary trustees, in part by publicly challenging Mohler's controversial decision last year to fire Diana Garland as dean of the seminary's Carver School of Church Social Work.

Newman also raised eyebrows among seminary powers in 1995 when he resigned an assignment to write one volume of the "New American Commentary" series being published by the SBC Sunday School Board. That commentary series has been touted as being written from an inerrantist viewpoint. At the time of his resignation from that writing assignment, Newman charged that the commentary's editorial process had become politicized.

Newman told the Louisville Courier-Journal that Mohler sat in on his hiring interview and was "thrilled when I was coming on board."

But after they began to disagree, Mohler made it clear that Newman would not receive tenure, "if I didn't change my mind on the issue of women and the ministry."

Mohler and other seminary spokesmen were traveling to the SBC annual meeting in New Orleans and were not available for comment.

*Based on reporting by Editor Mark Wingfield, Leslie Scanlon of the Louisville Courier-Journal and Bob Allen of Associated Baptist Press.*

## SBC presidents chide Clinton

ORLANDO, Fla. (BP)—Ten former Southern Baptist Convention presidents have joined current SBC President Jim Henry in appealing to United States President Bill Clinton to "repent" for vetoing the Partial-birth Abortion Ban Act.

The legislation, passed by the Senate in December and the House in March, would have banned a controversial late-term abortion procedure.

In a two-page letter to Clinton June 5, the SBC presidents wrote: "It is with heavy hearts and profound disappointment that we express our united and unambiguous opposition to your veto of the Partial-birth Abortion Ban Act. This grisly procedure cannot be morally justified.

"We appeal to you not only as religious leaders, but as many of the former presidents of the Christian denomination you claim as your own, the Southern Baptist Convention. You should know that our concern is

felt very deeply, as evidenced by the fact that this is the only time in the 150-year history of our denomination that such a letter has been sent to a United States president."

The letter continued: "The Apostle Paul enjoined Christians to restore with gentleness those who are caught in 'any trespass' (Galatians 6:1). We appeal to you in that spirit to repent of your veto of the Partial-birth Abortion Ban Act and to express publicly your personal regret at having made such a decision in the first place."

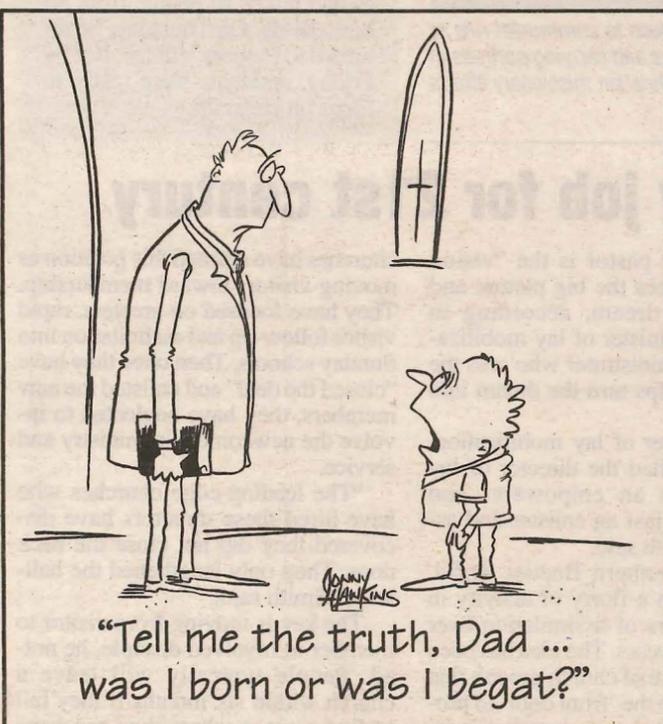
A White House spokeswoman said June 6 the SBC presidents' letter had been received and that Clinton would be responding to the letter by reaffirming his stance.

Joining Henry in the SBC presidents' letter were Franklin Paschall, W.A. Criswell, James Sullivan, Adrian Rogers, Bailey Smith, Jimmy Draper, Charles Stanley, Jerry Vines, Morris Chapman and Ed Young.

## Naming of new Fellowship head not forthcoming

RICHMOND, Va. (ABP)—The Cooperative Baptist Fellowship will hold its sixth annual meeting later this month but is not expected to act on two much-anticipated issues—the announcement of a new chief executive and a decision on becoming a new Baptist convention.

The committee seeking a new coordinator for the Cooperative Baptist Fellowship will not present a candidate at the Fellowship's June 27-29 general assembly, Carolyn Crumpler said. Crumpler chairs a 12-member committee seeking a replacement to Fellowship Coordinator Cecil Sherman, who is retiring.



## Kentucky churches using unique evangelistic drama

By Melanie Childers  
Staff Writer

GREENSBURG—More than 3,000 people in Greensburg recently found out what hell is like—or at least saw one dramatist's interpretation.

Greensburg's Bethlehem Baptist Church invited a traveling drama team to organize and produce the play, "Heaven's Gates and Hell's Flames" at the Greensburg Elementary School gym March 17-20.

The play features dramatic vignettes depicting people who die and face judgment and its eternal consequences—either heaven or hell—in the afterlife.

Reality Outreach Ministries, based in Ontario, Canada, supports 30 crusade teams worldwide that travel from city to city organizing churches to perform the drama.

The ministry has gained popularity in evangelical circles and caught the eye of some Kentucky Baptists, including the Greensburg congregation and First Baptist Church in Albany, which will host the drama's presentation at Clinton County High School June 16-18 nightly at 7.

"They've got a waiting list," Steve Farris said of Reality Outreach Ministries. Farris, youth evangelist at Albany's First Baptist Church, serves as local coordinator of the upcoming drama. "It took us almost a year to get it scheduled."

The Albany group expects to pack the schoolhouse to its 3,000-person capacity, Farris said. The event is jointly sponsored by Clinton County Ministerial Association and the local Fellowship of Christian Athletes.

Bethlehem Baptist Church drew huge crowds for its March performances at Greensburg Elementary's gymnasium, reported Pastor Gary Ervin.

Even on Tuesday evening during a heavy snowstorm, 300 people attended. In all, more than 3,000 people showed up for the performances, from as far away as Burksville, Lebanon and Elizabethtown, Ervin said.

And more importantly, "in excess of 300 people have been saved," Ervin said. "This is having an unbelievable impact."

About 70 people from Bethlehem Baptist Church participated in the dramatic effort in Greensburg, with additional volunteers from other churches, Ervin explained. The church averages 500 members in three Sunday morning services.

Churches prepare months in advance for the event, praying for results, securing facilities, printing tickets and launching publicity campaigns, Ervin explained.

Crusade teams, often a married couple, are employed by Reality Outreach Ministries to travel by mobile home and produce the drama in different cities every week. They usual-

ly arrive at their destination on a Friday, where they meet with assembled volunteers to select cast members and begin an intensive weekend of training and rehearsals. They provide necessary props, costumes and music. Three nights of performances begin Sunday.

The purpose is to reach people with the gospel, explained Webb Morgan, administrator for Reality Outreach Ministries. "The reason we exist is to convert people to Jesus Christ," he said.

"Every week literally thousands across North America are being confronted with what we believe is the most important decision of their lives—the decision to accept Jesus Christ as their Lord and Savior," Morgan said.

"One reason we undertook this was the deep belief that people respond to drama," said Ervin of Bethlehem Baptist Church. "Drama is a major means of reaching those who grew up in the television age."

"The plot is very simple," Ervin said. "It's the story of the death, burial and resurrection of Jesus, and about death and what happens after death—either heaven or hell."

"It's people dying is what it is," added Farris, who said scenarios depict children, teenagers and adults who die from car accidents, drug abuses, illnesses or suicide. When they face judgment, many offer ex-

cuses or plead to be given another chance. However, characters who have not made professions of faith in Jesus Christ are sentenced to hell: "The devil grabs them and throws them down into a pit," Farris said.

As for criticism that the drama might use scare tactics to frighten people into making decisions they do not fully understand, Farris offered several responses.

"We don't preach enough on hell," he said. "We're worried about scaring somebody, but what's more important—worrying about scaring them or watching somebody die and go to hell?"

And besides, he said, children under 8 years old attend separate activities rather than watching the drama.

In addition to its gospel focus, the drama offers the benefit of bringing local churches together for a common cause, Morgan explained. "This is entirely the effort of the local church."

"You would think acting skill would be required," Morgan said. "It's amazing that it comes off so well time after time after time. People don't believe it."

The ministry has been growing since its inception by three Canadian youth ministers in 1979.

Rick Cook, an ordained Southern Baptist evangelist, and his wife, Julie, serve as the crusade team that will direct the drama in Albany. Performances begin June 16.

### BLUEGRASS BURGEOO

■ Kentucky's three Baptist liberal arts schools—Cumberland College, Campbellsville University and Georgetown College—are among 124 colleges and universities nationwide named to the 1995-96 Templeton Honor Roll for Character Building Colleges. The annual guide recognizes schools that promote the development of character through certain criteria. Those criteria include encouraging spiritual and moral values, advocating a drug-free lifestyle and encouraging development of a moral reasoning process.

■ Correction: Last week's Recorder incorrectly identified the interim pastor of Beechwood Baptist Church in Louisville. His name is Robert Blackburn, not Blackman as reported.

## Under KERA, some schools tap Baptist counseling service

By Ken Walker  
State Correspondent

LONDON—The Kentucky Education Reform Act has opened the door for a Christian-based counseling service at three public schools in southeastern Kentucky.

Cornerstone Counseling, a ministry of Kentucky Baptist Homes for Children, has completed the second year of contracts with Middlesboro High School and Harlan High School, both independent city schools. It also has a counseling contract with Cawood High School, which is part of the Harlan County system.

Counseling services are offered one day a week at the high schools' youth service centers. Known as family service centers at the elementary

level, they were established by KERA in recognition that troubled youths often come from troubled homes.

Bob Fields, director of Cornerstone's London office, said the ministry has a desire to work redemptively with students and families as part of its service to Christ.

"When I met with the principals and school superintendents, I told them we wanted to serve the community," Fields said. "We are serving as Christians. It's part of who we are."

Fields stressed that the agency does not evangelize or discriminate in offering services.

If students or their families do not have an interest in God, Cornerstone uses a non-religious approach, he said. But when someone is interested in the Bible, the staff is prepared to

discuss Scripture.

"We try to understand a person's faith, and if they are people of faith, we'll talk about it," he said. "It helps to know what kind of resources a person has."

Jane Parker, Cornerstone Counseling's director in Louisville, said the ministry didn't seek out the contracts but simply responded to requests.

"It's very unique," she said. "I'm pleased we have the opportunity. I didn't sense the schools would be open to us because of our ties with Kentucky Baptists."

Counselor Jacelon Bunger works at the two schools in Harlan County, while Mitch Holbrook serves the center at Middlesboro. Fields said their work has been well accepted; Cornerstone is negotiating to increase the

number of hours it offers services during the next school year. It also is negotiating with some other schools for 1996-97 contracts.

Fields, the London director, said the counselors work in a variety of situations, such as offering parenting advice, going into classrooms to discuss issues, and meeting with individuals and groups of students.

Although confidentiality concerns prohibit him from discussing specific cases, Fields said there have been a number of success stories in the past 19 months.

"We've helped many families by educating and training them in interpersonal communication and relationships," he said. "I have seen many teenagers and their parents come to understand each other better."

ONEIDA DRAMA A group of loggers prepares for a run down the river in "Moriah Morning," an original drama produced at Oneida Baptist Institute May 9-11. The three-act play, written by Oneida staffer Denise Spencer, tells the story of the Baptist school's founding in 1899. The play was directed by Debbie Winters.

## Little Flock gathers storm victims for worship

SHEPHERDSVILLE—Five days after tornadoes ripped through northern Bullitt County, more than 1,000 people gathered at Little Flock Baptist Church near Hillview in two Sunday morning worship services to mourn their losses, give thanks for what they still had and move forward.

"We've come today to be comforted and see if our friends are OK," worship leader David Watts told those who attended the 10:30 a.m. service June 2. "It's OK to cry and be sad," he said. But, "the Bible is clear. When you face a wall, cast all your cares on the Lord and he will make a way for you."

Watts told the congregation that as they move toward healing, the first

thing to do is worship God.

Departing from the printed order of worship, the service included praise choruses interspersed with calls for church members to help with cleanup efforts and video interviews showing how church members who sustained property damage are coping.

Standing in front of her damaged home, Cathy Humphrey told interviewer Ken Lupton, "God took care of us."

Danny Anderson said he was "glad we all could walk out" from the ruins of his home.

Another member said he could "pick up and go on" as long as he and his family are together. "We can live

without things," he said.

"We can't give up," an elderly gentleman said. "We've got to trust God and go on."

And in the time in the service set aside for personal greetings, members moved about the sanctuary, looking for friends and offering a word of hope and a hug.

With the storm's aftermath clearly visible from the church's front lawn, Pastor Kevin Hamm put the events of the previous week in perspective through his sermon.

"Most of what is important to us can be taken from us in a split second," he said. "Amazingly, in a tornado of this magnitude, no one was killed. We thank God for that."



## WESTERN RECORDER

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

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## BAPTIST FORUM

### Outrageous statement

After reading Bill Hall's letter (June 4, page 4) concerning Mark Coppenger, I feel compelled to respond.

Hall states: "Anyone who espouses the ordination of a woman as a pastor or deacon either has not read the New Testament or does not believe it." What an arrogant and outrageous statement!

I am an ordained deacon at Cecilia Baptist Church. Approximately three years ago, our church undertook an extensive and quite detailed study into the qualifications for deacon. Our conclusion was that we found nothing that prevented women from serving as deacons. Our report to that effect was adopted overwhelmingly by the congregation as a whole. Since then we have had women nominated for deacon, but none elected yet.

Hall's statement is indicative of the mindset of the fundamentalist movement in the Southern Baptist church. There is no room for debate or discussion over the Bible and what the Scriptures say. To the fundamentalist, either you agree with us or you are a heretic who belongs outside the church. Thus, the fundamentalist response to anyone who disagrees with them is, "You don't believe the Bible."

### A story behind the story

On May 7 it was my privilege to be present at the dedication of the new structure at Middletown to house the Kentucky Baptist Foundation, Western Recorder and Kentucky Woman's Missionary Union. A real fine facility, beautifully done along the west side of the Kentucky Baptist Building. It brought back memories of the long-sought acquisition of the two beautiful acres upon which it was built.

The elderly family whose residence stood on the site when I became executive secretary was determined to live out their lives in their established home. I was advised not to make any early effort to acquire the property. The word around was that all the effort they would tolerate already had been made, at least for the time being. Through a number of years the question lay dormant.

During this time Dorothy Hayes, Western Recorder bookkeeper who had formed a lasting friendship with the final occupant, continued to stay in touch with her, ministering to her increasing needs as she got older. It appeared to us then, and in retrospect, that her unselfish concern and watch-care likely resulted in good public relations, unawares, in our behalf.

Meanwhile Barry Allen, our business manager, had softly touched a secondary base to reassure that our interest was permanent. In the end the impression seemed clear that both the

Wouldn't the more correct approach be to say, "I disagree with your interpretation of the Scriptures and here's why."

I believe the Bible; I've read it completely several times in several different translations; I've studied the Bible in college (Old Testament and New Testament at Duke University—no doubt a school not approved of by SBC fundamentalists). I have no problem with women serving as deacons or ministers.

Bill Hall's letter, and the ideas it represents, is an insult to thousands and thousands of Kentucky Baptists. Mr. Hall is entitled to interpret the Bible as he desires—that's the whole point. So am I. But don't ever tell me I don't believe the Bible or haven't read it.

Steve Bland  
Cecilia

### All may serve

I still do not understand why many Baptists believe that a person must have a certain anatomical appendage to qualify for the calling of a deacon or pastor.

I was taught: (1) when we respond to God's call, we are advancing his kingdom on earth; and (2) in his kingdom, we are neither male nor female. There's a paradox somewhere in the thinking that being female should exclude someone from service to God—whatever that service may be.

Doesn't God want all Christians to respond to his calling—regardless of age, race or gender?

E. Carolyn Tucker  
Dixon

### Misleading statement

It was with utmost concern that I read in a recent Western Recorder that President Clinton is against same-sex marriages. The dark print caught my attention. Not only is the caption in error, it is untrue.

Such statements mislead people and jeopardize the integrity of the Western Recorder.

Not only does Clinton approve of same-sex marriages, but in a press conference speaking to a group of gays, he told them he "admired" their willingness to make commitments. He also reminded them he had done more for them than any other American president.

He claims he will not veto a bill making its way through Congress that supposedly bans same-sex marriages. However, this bill actually only allows states to individually make that decision about same-sex marriages.

Clinton knows he has the gay vote anyway. What are their choices? Dole? Hardly! That would set their agenda back. So our president is willing to step out on this one.

Many people do not fully know the details and are misled by your statement.

I'm ashamed of a Southern Baptist in the White House allowing late-term abortions (80 percent for convenience) and commending homosexuals for their "commitment."

His stated admiration for them should be made widely known instead of your misleading article and its title.

Sheryl Luken  
Elizabethtown

### ON MISSION TOGETHER



Franklin Owen

previously deceased siblings and the now deceased sister had felt, after all, their long time Baptist institutional neighbor should have the property.

It is fitting that Barry Allen, the new executive of the reorganized Kentucky Baptist Foundation, will be an occupant with agency people. He had much to do with our acquisition of the site. He came to my office one day and informed me that the property was available. Both of us agreed it would be apt to sell rather promptly and we would be wise to move quickly. There was no time to call a meeting of the then 160-member statewide Executive Board. What to do?

I previously had served two straight rather long pastorates of downtown churches built before the automobile-parking lot age on too-small land islands for the future. I was not inexperienced in the ins and outs of trying to buy property and losing the opportunity because the processes of a scattered democracy are slow.

I telephoned my friend, H.H. Thomas of Parkway Baptist Church in Lexington, then chairman of our finance committee. I told him the story as follows: "H.H., I believe if I could give a handshake and a solemn agreement in the morning, we can cinch that property for Baptists at \$110,000. It would be steep for the two of us, especially me; but I have counted my chips and what I could reach for with

reasonable credit. Would you go 50-50 with me on a partnership agreement to buy the property in the morning? I'll set a closing date. We must not tell anyone until after the Executive Board assembles and votes affirmatively. We must leave the board perfectly free to buy it or not buy it. Simply tell them that it is available and recommend its purchase. We must be prepared to own it for better or worse without another word if the vote fails. If, and after they vote to buy it (presumably from strangers), then we'll confess what we have done. Surely no one can then feel that we tricked them into it."

Bless his big heart, H.H. Thomas said, "Let's go with it. I'll be glad to go half to get it for Baptists or own half of it, if they don't want it."

At the meeting of the Executive Board I presented the matter, telling the board simply that the site was available, and recommended that it be purchased. The vote was unanimous and seemed enthusiastic. I then related what we had done.

Thanks to the then sometimes criticized "newish" mission reserve fund established about three years earlier, we were able to pay cash for the site. Thanks to Dorothy Hayes; thanks to Barry Allen; thanks to H.H. Thomas.

H.H., next time you drive to Louisville, go by the Baptist Building and look at that beautiful, serviceable edifice Bill Marshall's administration has erected on the site of the brief Thomas-Owen Real Estate partnership.

Franklin Owen, former KBC executive secretary-treasurer, is writing this column while Bill Marshall is in Russia.



## FAMILY FORUM

### How to comfort children after the tornado

By Jewell Nelson

**Q.** We had minor damage from the recent tornado. Our 9-year-old daughter is now very scared when she thinks it may storm again. What can we do to help her?

**A.** The 1974 tornado severely damaged our sons' school and came within two blocks of our house. I can relate to what you say.

Whether a child has been near a severe storm or not, pictures, television coverage and talk about the storm is enough to frighten a child.

The greatest fear of a child until about 12 years of age is the fear of separation from parents. You can see how the fury of a tornado would make the separation fear even greater.

Because of their imaginations, dependency and feelings of helplessness, fears are so much greater for children.

1. Help your daughter feel more in control and less helpless by helping her become more informed.

2. Encourage the whole family to get involved in learning more about weather and especially storms. Get weather books from the library.

3. Suggest that your daughter, and her friends, draw or paint pictures of the tornado and its results.

4. Encourage them to write stories, news articles and poems about the tornado.

5. Assure your daughter that there are safe places in case of a storm. Talk about safe places in your house, at her school, at friends' homes and other places in the community.

6. Remind her that the radio and television keep your family informed about storms.

7. Let your daughter make a list of items needed to take to a safe place in case a storm is coming. Emergency items include a portable radio, flashlight, blankets and a first-aid kit.

8. The more your daughter learns about storms and how to be safe, the less frightened she will be.

9. Pray with your daughter and ask God to give peace and strength during any fearful time.

10. If undue fear of storms prevails, you may want to seek competent counseling for your daughter.

Jewell Nelson is associate director of the KBC's Sunday school department.

## HE SAID/SHE SAID

### Maybe we need to get in the habit of breaking silly habits

#### SHESAI



Alison Wingfield

There is comfort in the routine. When everything around me seems to be falling apart, taking care of the routine things of life gives me a sense of stability and control.

Of course, some routines, while they may have made sense when we first started doing them, are no longer needed.

Loading the dishwasher is a good example. We all have our own way of loading. When it comes to silverware, I am a bit compulsive. I never just dump a bunch of utensils in one or two slots. I put them in individually, spacing them out, and try to vary what goes where.

My in-laws have an interesting dish-washing routine. They wash the dishes (in the sink, with dishwashing soap) before putting them into their dishwasher. I'm sure they got into this habit when dishwashers were not quite as efficient. But their dishwasher is only a few years old, and they continue to do it.

Children also thrive on the routine. If we skip one part of their bedtime ritual, or do something out of order, they know it.

We may not understand the universe, but it is nice to have some order in our own little corner of the world.

#### HESAI



Mark Wingfield

Routines make the world go round, but they also make heads spin sometimes. After all, my routine may be someone else's annoyance.

That's why it always is important to ask the really essential questions before getting married: (1) Does the toilet paper roll over or under? (2) How do you squeeze the toothpaste tube?

Of course, differences in routines that affect relationships even go deeper than that. Once we got married, I discovered Alison squeezes the toothpaste tube correctly, but she wets her toothbrush after she puts toothpaste on it; I wet the toothbrush before applying the toothpaste. After all these years, we've somehow learned to chide each other's routines and go on. But at first it was a close brush with disaster.

Maybe another premarital trial ought to be the dishwasher loading test. Alison confessed her love of loading silverware neatly, but she conveniently failed to mention the haphazard way in which she loads glasses. Loading a dishwasher correctly takes real skill.

Our little habits also carry over to church. Anyone who's been to church even a few times has encountered the person who habitually sits in the same pew every service. Don't mess with this person. You would have an easier time changing the style of music in worship.

I once had a Sunday school teacher who, when he prayed aloud, habitually began and ended each sentence with "Heavenly Father." Every sentence of every prayer. I'm sure even God grew weary of hearing his name called.

Despite the amusement of our own silly routines, we can take comfort in knowing one most important routine of God's goodness. Malachi 3:6 tells us that the Lord God never changes. And Hebrews 13:8 reminds us that "Jesus Christ is the same yesterday and today and forever."

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

## On this day, let's lift up the good dads

No doubt about it: This is a tough time to be a dad.

Statistics all around us demonstrate the vital link between fathers and the well-being of their children—and the neglect with which many fathers handle this responsibility.

Fathers—and men in general—have become the butt of frequent jokes in a society reeling in backlash from too many years of oppressing women and mothers.

Where to turn for some good news about fathers as one of the last Father's Days of this millenium approaches?

Hallmark, of course. They've got a vested interest in digging out some positive news about modern fatherhood. After all, doom and gloom don't sell zillions of Father's Day cards.

In their monthly newsletter to media outlets, Hallmark highlights some happy research about fatherhood:

■ The number of fathers taking care of their children increased 40 percent between 1981 and 1991.

■ A 1993 poll found 75 percent of fathers had left work during the day to care for their kids. Fewer than 25 percent of them thought their fathers had done that.

■ 70 percent of fathers say they would like to stay home and care for their kids while their wives work.

OK, so that last trend might last a week or two at the most. But the point of citing all this greeting-card research is to say that for many American fathers, the tide is turning in a positive direc-

tion. Although the crisis of a "fatherless America" is all too real, not all fathers have abdicated their responsibilities. In fact, many men are taking to fatherhood with a gusto never known before.

Christian men are at the forefront of this movement.

For a simple illustration, stop by your church nursery on a Sunday morning, and notice how many young men are volunteering to work in extended session. Their fathers never would have done that.

Look at the Promise Keepers movement, which is sending thousands of men back to their wives and children with newfound commitment for creating godly families.

Although America sadly boasts the highest divorce rate in the world, not all husbands and fathers are leaving their families. Millions are staying right at home, virtually unnoticed by the pollsters and doomsayers.

This Father's Day—for one day out of 365—let us declare a moratorium on pronouncing all that's wrong with America's fathers and instead lift up as models those who are doing the right thing.

Many have come a long way forward from the examples their own fathers set in the Ozzie and Harriett years. Unlike Ozzie, they cook, clean, change diapers—and still find time to cut the grass, pitch baseballs and make a living.

The church, above all institutions, must foster this glimmer of positive news and hold forth hope for the future of fathering.

— Mark Wingfield

## EDITORIAL

## Let's have honest speech in church

"Houston, we have a problem," said Tom Hanks, playing astronaut Jim Lovell in the movie Apollo 13. His report to NASA's control center represented understatement about a very serious problem.

In the same manner, we could say, "Churches, we have a problem."

The problem is communication within church life. We use phrases which are inherently dishonest. These words clog up conversations about feelings, commitments and honest disagreements because they begin discussions with deception.

Consider seven potentially destructive phrases:

■ "Some people are concerned about ..." Many times, the one speaking and the frog in his pocket are "the some people." The word some protects the speaker with misleading numerical support and anonymity, while relieving personal anxiousness and sowing discord.

■ "We love you, but ..." Like the beer commercial—"I love you, man"—church members sometimes express a nice sentiment only to get a desired result. Moreover, following this with "but..." causes us to tense

up, shielding ourselves from the incoming verbal shells.

■ "You need to ..." Ministers often hear this phrase followed by criticism about their preaching, visitation, etc. The word "you" is an attacking or blaming word which can end communication before it gets started.

■ "This is not a personal issue ..." Such an opening comment tells the hearer the issue is personal and the speaker is disguising the real issue.

■ "We have been praying about ..." Disagreements within churches often are hidden behind sacred communication with God. When church members use this phrase, they resemble the squid which squirts a cloud of ink to conceal itself from opposition or questionable positions.

■ "That's a political issue, not a moral one ..." This expression often is heard when church members disagree about Christian involvement in the social realm, especially when they favor noninvolvement or the opposing position. The lordship of Christ makes all political issues moral ones.

■ "The Lord is leading us ..." The

phrase is heard when individuals are uncertain about making an unpopular decision or one with unclear consequences. Claiming God's leadership sometimes happens when church members need to play a divine trump card to get their way.

Jesus teaches a better way of communication.

He defines himself with "I" statements: "I am the bread of life," "I am the light," "I say to you." Jesus takes responsibility for defining himself and his positions.

He also speaks with "me" and "my" statements: "If any want to become my followers, let them deny themselves and take up their cross daily, and follow me."

When Jesus speaks with "I," "me" or "my," he is not being self-centered. He is expressing his vision and position, allowing others to decide on their relationship to him based upon his own straight-talking self-definition.

Healthy church communication begins with honest opening phrases which engage in straight talk. It claims ownership about emotions and concerns. Good church talk starts when we speak for ourselves with "I" statements.

Robert Parham  
Baptist Center for Ethics  
Nashville

## Interpretations mixed on impact of Israeli election

**Modern Israel's survival is crucial, according to some end-time theology, for biblical prophecy to be fulfilled.**

*Continued from page 1*

ly. Some evangelicals sympathize with Palestinian desires to have their own state and are highly critical of Israel's treatment of the Palestinians.

"A great many" others, said Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., "are less studied in the Bible and if they think of Israel at all they do not think of it in a theological sense but only see it in modern political terms."

But for evangelicals such as Ed McAteer, the Memphis, Tenn.-based head of the Religious Roundtable, Netanyahu's narrow victory was "a moment of absolute exhilaration."

McAteer, who organizes an annual Christian prayer breakfast in Israel, has no doubt that Netanyahu's election victory fits into his understanding of the end-time scenario. McAteer said Netanyahu's campaign promise not to abandon Jewish settlements on the West Bank will strengthen Israel's hold over land "that Scripture lets us know belongs to Abraham and his seed—the Jews."

Evangelist Pat Robertson said he was "delighted" at Netanyahu's victory. "He (Netanyahu) wants defensible borders. He wants the integrity of Israel," the founder of the Christian Broadcasting Network said in a statement issued June 3.

Robertson, who has called Peres' land-for-peace policy "national suicide," did not address Netanyahu's victory in direct theological terms. A spokesman said Robertson was unavailable for further comment.

However, Robertson often speaks of Israel's importance to prophecy.

Israel's capture of east Jerusalem in 1967, he told *Charisma* magazine

last year, "was a fulfillment of the prophecy that said the times of the Gentiles would be over" when the end time takes place.

In his recent novel, "The End of the Age," which closely parallels Revelation's biblical end-time story, Robertson also sketched a tale in which the Antichrist is aligned with an evil Arab and most of Israel's Jewish population is slaughtered.

Still, some evangelicals—including strong believers in Israel's importance to biblical prophecy—cautioned against reading too much into Netanyahu's win.

John Walvoord, chancellor of Dallas Theological Seminary and the author of "Armageddon, Oil and the Middle East Crisis,"

said the importance of Netanyahu's election to prophecy "depends upon how close we are to the end-time"—something on which individual believers disagree.

There was, however, general agreement among evangelical leaders interviewed that the added strength Israel's Orthodox religious parties gained in the voting could spell trouble for American evangelical activities in Israel.

The Orthodox parties increased their representation in the 120-seat Israeli Knesset, or parliament, from 16 to a record 23 seats. In return for joining Netanyahu's ruling coalition, the Orthodox are expected to demand more power over religious activities in Israel that involve Jews. The Orthodox groups are generally mistrustful of American evangelicals, whom they see as wanting only to convert Jews to Christianity.

Jim Sibley, who is leaving Israel this month after leading Southern

Baptist missionary efforts there for 14 years, said he feared increased Orthodox power might make it harder for foreign evangelicals to get visas to work in Israel.

Ehrlich, the Bridges for Peace representative, said the added Orthodox influence is bound "to make the work harder" in Israel in "lots of little and subtle ways."

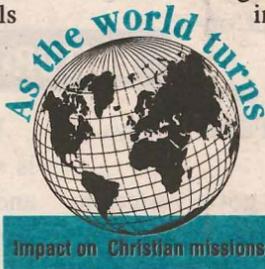
Like Sibley, Ehrlich shied away from discussing the situation in depth out of concern that whatever he might say could be used against his organization in Israel.

Archaeological excavations in Israel are another matter of concern to

evangelicals, who have a strong interest in exploring biblical sites to learn all they can about events and places described in the Bible.

Often, however, such digs disturb ancient Jewish cemeteries. Because Jewish law prohibits disturbing the dead, Israeli Orthodox Jews are continually seeking to stop archaeological explorations.

Southeastern Seminary's Patterson, a prominent Southern Baptist conservative, said he could foresee Orthodox political power being used to pressure the Israeli government into curtailing the number of archaeological digs that are allowed.



### American Jews wary of change

WASHINGTON (RNS)—Benjamin Netanyahu's election victory in Israel could well lead to political and religious conflict between any right-wing government he is likely to form and a sizeable segment of the leadership of the American Jewish community.

At least for now, the mainstream leadership of the American Jewish community—despite its generally liberal or centrist views—is expected to fall in line behind a Netanyahu-led government.

"The main American Jewish groups will embrace Netanyahu," said Henry Siegman, Middle East Project director for the New York-based Council on Foreign Relations and the former executive director of the American Jewish Congress. "He is well known here and is sufficiently popular."

American Jews' bottom-line sense of loyalty to Israel and fear of politically undermining the Jewish state at a particularly difficult time also will serve to mute immediate

public criticism, Siegman and other American Jewish leaders said May 30.

But sooner or later, Netanyahu's hardline views on the peace process and his need to keep Israel's more religious members of parliament within his governing coalition are likely to bring him into conflict with a significant number of American Jewish leaders.

While no one questions that overall American Jewish support for Israel will remain strong, some American Jewish leaders said increased tensions could dampen the enthusiasm with which that support is expressed. That, in turn, could mean a drop in American Jewish financial support for Israel and a decline in tourism to Israel.

"I think we're in for some very hard times," said Gail Pressberg, Washington director of Americans for Peace Now, a Jewish group and staunch supporter of dovish Prime Minister Shimon Peres, whom Netanyahu defeated.

## Russian orthodox clergy rally against communism's return

### Panel rejects ban on missionaries

MOSCOW (RNS)—A committee of the State Duma, or lower chamber of the Russian Parliament, has rejected a call by the Russian Orthodox Church to ban foreign missionaries.

The committee is at work on a new religion law to replace a 1990 statute. Many government and Orthodox officials consider the current law too liberal because it gives preachers of all organizations and sects, both foreign and domestic, freedom to operate in Russia.

The Moscow Patriarchate of the Russian Orthodox Church asked the parliament to ban missionary work by foreigners unless the missionaries had an invitation from Russia and worked within the framework of a Russian religious organization.

In 1993, a proposed law similar to the Orthodox Church's call for a ban was vetoed by President Boris Yeltsin after international protests.

Although the committee rejected the Orthodox Church's proposal, it agreed to a compromise requiring foreign religious organizations to register with the government.

The first round of debates on the proposed law is expected shortly before the June 16 presidential election, according to a report in *Ecumenical News International*, a Geneva-based religious news agency.

Since the collapse of communism, Russia has had an influx of foreign missionaries.

MOSCOW (RNS)—Gennady Zyuganov insists the Communist Party of Russia bears no responsibility for the crimes of the Soviet era, including mass destruction of churches and persecution of believers.

"We're not guilty of anything," the stocky, balding Communist leader and presidential contender grumbled recently before an audience of rapt pensioners in the Siberian city of Perm, once a center of the gulag system of concentration camps that took millions of lives.

The party has changed, Zyuganov has told voters throughout Russia, and now welcomes believers.

There is no contradiction, he claims, because a comparison of Christianity and communism shows that Jesus was, in fact, the first communist, preaching the same ideals of social justice. Television interviews with Zyuganov taped in his office show a portrait of Lenin and several Russian Orthodox icons on the wall behind his desk.

Patriarch Alexii II has made it clear, however, that he wants nothing to do with the communists, who are aiming to regain power in the June 16 presidential elections. Polls show

Zyuganov as President Boris Yeltsin's main challenger.

"We are not politicians, but we cannot stay outside of politics," the head of the Russian Orthodox Church said during an April visit to Tbilisi, Georgia. "Today in this fateful time for Russia, President Boris Yeltsin has played a great role in uniting the people. If the old regime comes back to power, the country will suffer new tremors."

In the five years since the breakup of the Soviet Union, thousands of churches have been returned to believers, Orthodox schools and orphanages have been opened, and religious education is unrestricted—all things that were tightly controlled or banned by the Soviet communists.

Warnings about the damage wrought by 70 years of communism are the keystone of Yeltsin's campaign, combined with free-spending populism aimed at voters disaffected by unpaid wages and disintegrating social services. He speaks of freedom of conscience made possible by reform. While the patriarch is often by his side at state events in the Kremlin, Yeltsin has not invoked the church in his campaign as blatantly as Zyuga-

nov. As the candidate of the People's Patriotic Bloc, the communist-nationalist alliance that he heads, Zyuganov has visited monasteries and appealed to believers during campaign stops.

On a recent campaign swing he was accompanied by a folk singer who urged people to vote for Zyuganov so Russia can once again be a "spiritual" country. To make her point the folk singer sang a song called "Orthodoxy" about the flood of Western decadence threatening to engulf "Mother Russia" and the Orthodoxy that can save it from the "deluge."

But in his direct contacts with the church, Zyuganov has shown that he is far from familiar with its traditions and not always a welcome guest.

At the famous Deveyevo monastery of St. Seraphim of Sarov, Zyuganov stood awkwardly as a nun attempted to show him how to venerate the relics of the revered saint. Metropolitan Nikolai, the head of the monastery, refused to greet him. Zyuganov went directly from the monastery to lay flowers at the base of the statue of Lenin in the center of town.



# Oneida Baptist Institute

## Barkley Moore Offering: "Education for time and eternity"

A supplement to the Western Recorder, June 11, 1996

Meet some of the class of 1996

## Our students tell Oneida's success story best

### WHAT IS ONEIDA?

Oneida Baptist Institute provides a climate for youth that is conducive to development of respect for authority, honesty in word and action, the highest moral Christian behavior, well-adjusted and responsible personality, strong physical vigor, an appreciation of the value of an education and the attainment of each students' highest intellectual potential.

### ANNUAL OFFERING

This is the second year for Oneida Baptist Institute to benefit from the Barkley Moore Father's Day Offering, approved last year by the Kentucky Baptist Convention. This offering is named in memory of our longtime president, Barkley Moore, who died in 1994. Offering gifts will supplement funding from the Kentucky Baptist Convention, individuals, churches, associations and student fees.

### SEE FOR YOURSELF

You are invited to visit the Oneida campus any time. Tours are available for individuals and groups. Come see for yourself what God is doing at Oneida Baptist Institute. Write to the school at P.O. Box 67, Oneida, Ky. 40972-0067. Or call us at (606) 847-4111.

Matiullah "Mati" already has overcome more obstacles at age 22 than many people will in a lifetime.

Born in Afghanistan, Mati's earliest memories are of his family. Grandparents, parents, siblings, uncles, aunts and cousins all lived together. But war soon brought an end to their security and happiness.

In 1979, when Mati was 6 years old, his family fled to Pakistan to escape advancing Soviet troops. His father, grandfather and uncles later returned to Afghanistan as "freedom fighters," living in the mountains and fighting the Soviets. So at age 12, Mati was left behind as the man of his household.

In 1985, Mati's father, grandfather and all three uncles were killed in the same battle. Because women in his culture typically do not work outside the home, it became Mati's responsibility to provide for his mother, his three aunts and the children in his family. Knowing he could earn very little from odd jobs, Mati decided to join the rebel fighters. He could then sell any weapons he took from enemy soldiers.

Mati was in boot camp at age 12, and by age 13 had already been shot in the leg and shoulder. When he was 14, a cave in which he was hiding was hit with a mortar attack. Mati was seriously hurt. He was hospitalized for six months, comatose for the first eight weeks.

Shrapnel had gone into his brain, and his left hand had lost all function except the use of his thumb.

Doctors told Mati's younger brothers that he would have permanent brain damage. They also predicted he might regain memory of past events but would never be able to learn anything new. Mati came out

of the coma, went through therapy, and recovered physically except for the use of his left hand.

When Mati was released from the hospital, he went back to war. One day he and a friend closed in on a Soviet soldier who had jumped from a tank. The soldier turned on Mati with a knife. He sliced through Mati's left hand, destroying its last functioning nerves and tendons. Mati's life was spared when his friend shot the Soviet soldier, but his hand was rendered useless.

Many doctors consulted on Mati's case. They advised him to let them amputate his hand so he could be fitted with an artificial device. When Mati rejected this idea, one physician suggested he go to Jewish Hospital in Louisville. The hand surgeons there agreed to accept him, provided they could use him as a teaching case for medical students. With tendon transfers, Mati began to have some movement in the hand.

When Mati returned to his homeland in 1989, he discovered the village where his family was staying had been bombed. The entire town was completely demolished. He spent the next six months searching for his family but could find no trace.

One of Mati's Kentucky friends sponsored his return to the U.S. in 1990. When another acquaintance made a trip to Oneida, he invited Mati to come. OBI teacher Jim Mallard met Mati and encouraged him to enroll at Oneida to complete his education. Mati agreed to talk to then OBI president Barkley Moore about the idea,

but he still understood very little English. In an interview with Dr. Moore, Mati said he wanted to go to school, but that doctors had told him he could not learn. "I tell him I'm never going to be able to do this stuff," he recalled. "But he gave me a chance, a full scholarship."



**MATIULLAH**  
He overcame obstacles

His limited understanding of English proved to be quite a hurdle. "Most international students have studied English in school before coming to Oneida," Mati explained. "They may still have a speaking problem. I had ... nothing!"

Language was not Mati's only obstacle; he also was impoverished academically. He had hated school as a young child, often skipping or refusing to go. His family then sent him to a religious school, where he learned very few of the fundamentals. As a young man, he still could not even read and write in his own language.

Mati began his Oneida days at Double Creek School, the one-room schoolhouse for staff children. He worked alongside students in grades 2-5, struggling with English while learning to read and do math. He recalled how funny he must have looked, walking to lunch with the class. "All the people in middle school would look out the windows at us. There we went, walking in a line. There I was with a mustache, walking in a line!"

"I miss it now," Mati said of his days at Double Creek. "When I was young, I don't have time to play with the kids. At Double Creek I enjoy every minute of it."

Then Oneida did not have an English as a Second Language class, but teacher Carolyn Valentine took an interest in Mati. "She worked hours and hours, day and night to help me learn English," he said. "We would work from 6 at night to 11 or 11:30. She would explain the words, break down words into smaller words." Mrs. Valentine has continued to work with Mati to improve his English skills.

He remembers those early days in the dorm, unable to communicate verbally except for "yes" and "no." "I would watch the other boys' mouths," he explained. "When they would laugh, I would laugh."

Mati moved into some Special Help classes before advancing to high school. He disproved the doctors' predictions; he was able to learn. He has been on the academic honor roll every quarter. "Nothing is easy," Mati stressed. He has worked hard for every grade, studying many hours each evening.

Mati has been a great help in Oneida's student work program. He has worked in the carpentry shop and has been a work program supervisor.

Mati will celebrate his 23rd birthday this month, one month after graduating sixth in his high school class. He still struggles with the painful memories of his losses. "I cannot forget. I will never forget." Yet he has found friends and hope at Oneida. "The school family is a big part of my life," he said. "If I had not come to Oneida, I'd have never gotten an education."

Mati's hand now functions at 60 percent of normal capability. "Everything has been a miracle," he said with a smile. "I don't know for what purpose I'm still living, but there's probably some special purpose for my life."

## "You can always find a student or staff member to help"

Jesi first came to Oneida in the 10th grade. She had been having problems with her family and now admits she was the primary cause. Feeling that her brother was her parents' favorite, she became very resentful and began to act out. Jesi left home and stayed with her youth pastor's family for a while. She later went to a temporary shelter. Her parents wearied of the turmoil and needed a solution.

Some of Jesi's cousins had attended OBI with positive results. When her mother proposed she enroll at Oneida, Jesi was happy to accept the suggestion. "I didn't want to be home," she explained. Jesi had thought her parents were too strict and unreasonable. When she

met other students at Oneida, she found that her situation had been much better than many of her classmates'.

After nearly a year at OBI, Jesi began to reconcile with her family. By spring break of that year, she was able to visit her parents without arguing.

At the end of that school year, her parents decided to move from Kentucky to Montana to do mission work. They told Jesi they wanted her to move



**JESI**  
She returned to Oneida

with them. Jesi remembers crying profusely when she learned of their plans. She did not want to leave Oneida.

"I couldn't understand why they'd pull me out of OBI just when I'd finally adjusted and decided to like it," she explained.

Jesi did go with her family, however, and was immediately intimidated by the size of the school there. "We had to look at the directory

problems erupted once more and Jesi threatened to return to Oneida even if it meant walking to Kentucky.

Finally Jesi's parents agreed that she could go back to Oneida, and she came back for her senior year. Although Christian since age 9, she said her faith had become routine. She returned to Oneida confident that her life would change and her faith would grow. "I'm closer to God now," she said.

Today Jesi sees that her parents have been very supportive. She is grateful for the contribution Oneida has made to her life especially for the availability of the staff. "You can always find a staff member or student to help you work through problems."

# Oneida Baptist Institute

## FAST FACTS

■ Oneida Baptist Institute is a boarding school for boys and girls in grades 6-12, with an average enrollment of 500 and staff of 150.

■ About 60 percent of Oneida graduates go on to college or other institutions of higher learning.

■ A unique Special Help program at Oneida gives extraordinary attention to students with low reading and math skills.

■ Oneida also offers advanced placement classes for superior students.

■ Oneida receives about 7 percent of its support from the Kentucky Baptist Convention Cooperative Program.

■ Oneida Baptist Institute does not turn away any young person because he or she cannot pay the modest room, board and tuition fees. Financial aid is available to anyone with a genuine financial need.

■ None of Oneida's students get cut from sports teams or other activities due to a lack of ability. If a student comes to practice, does his or her best and has a positive attitude, he or she will not be cut.

■ Oneida has a simple admissions process. Normally, if a youth is physically and mentally competent to be away from home and wants a Christian education and the benefits Oneida has to offer, he or she is accepted.

## "Anyone can definitely find God here"

Brandy came to Oneida to have a better school and a safe home. She came from a family whose constant moves took her to 19 states. "I can't count how many schools I've been to in my life," she said. Brandy struggled to survive while growing up and practically raised her brother and sister.

When she transferred to OBI in the eighth grade, Brandy was not motivated. "I knew I was going to fail (in life), she recalled. Grades were low, and she was experiencing anxiety about her family's problems.

Her first step at Oneida was catch-

ing up academically. She spent some time in Special Help and reviewed the basics she had lost by attending so many different schools. Her hard work paid off, and Brandy made the honor roll her freshman year. "It was the first year I'd ever made honor roll. I was so happy."

Brandy got involved in activities right away. As an eighth grader, she won a part in the high school musical that spring. She joined the middle school choir and has been in the high school choir since ninth grade.

Brandy joined the band as a flutist

her freshman year. She has been drum major since her sophomore year.

Brandy played junior varsity basketball in the 10th grade and substituted for the varsity team. From that experience, she discovered she preferred the arts to sports. Her most beloved art is singing. This talent won her the "Most Outstanding Talent" award, as well as the winning title in the 1995-96 "Oneidian Yearbook Queen" pageant.

Brandy said she has enjoyed her days at Oneida and its many caring people. She is one of our scholarship students who has multiplied the school's investment in her life. Brandy appreciates the opportunities she has received at OBI and is grateful to all who support the Oneida ministry.

Brandy became a Christian at OBI. "Anyone can definitely find God here," she said.



**BRANDY**  
She gained confidence

## "Oneida is literally my home far away from home"

Ashenafe came to us seven years ago from his homeland, Ethiopia. A civil war was starting in his country, and his parents thought he would receive a better education and a better life in the United States. Ashenafe and his brother came to OBI together.

Ashenafe has a ready smile. He has enjoyed making friends here. He said, "There are friends that you make which last a lifetime."

Since he has spent many of his growing-up years at Oneida, Ashenafe considers some of his teachers to be like parents. "Oneida is literally my home far away from home," he observed.

He said the teenage years are an important time because that's when answers are sought. Ashenafe said adolescence is seeking to learn the core meaning of life.

He added he has needed OBI faculty and friends to help him with his doubts and explore personal questions.

Ashenafe emphasized he has found the answers at Oneida and has learned much about God. "I've been led to love God and find out what God is all about."

At one time Ashenafe tried to take care of his problems alone. "You can't go on by yourself ...," he explained. "I realized God was there for me. He gives me a reason to go on."

Ashenafe shared his appreciation

for Oneida's daily chapel hour. "It helps students who really want to know and reaches out to those who are confused," he said.

Ashenafe has been involved in nearly every sport at Oneida, including five years of soccer. He has participated in drama, choir, Beta Club, journalism and is a Baptist Student Union leader. He was named "Best Supporting Actor" in 1994. Ashenafe's other awards include "Most Outstanding Student" for two years in middle school and "Highest GPA" in the ninth and 10th grades.



**ASHENAFE**  
He made better grades

## "I thank God for letting me come here"

Marcellus came to Oneida as a freshman from Detroit. His family said he had a negative attitude, and he was struggling with academics.

He learned of OBI from his god brother and god sister, who are graduates. They persuaded Marcellus to try summer school. He recalled his initial surprise at Oneida's rural setting: "We kept driving and driving ...," he said. "I thought we were lost." Yet he liked OBI and stayed.

Marcellus has become a fine young man and one of our star athletes. He has poured himself into many sports and has improved every year. "Here I have

opportunities," he said. His favorite sport is basketball. For three years, he has made the All-District and All-Conference teams. Marcellus hopes to get a basketball scholarship.

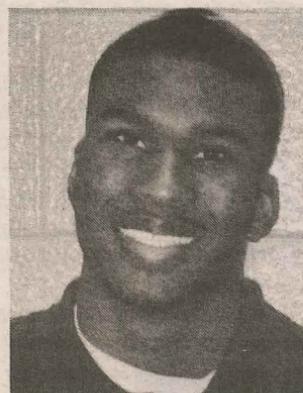
Marcellus has also been on the varsity cross country team. He made the All-State team two years, the All-Conference team three years and the Regional team two years. He has also played baseball and has run track.

His grades have improved drastically since he came to Oneida. He has gone from failing to making many "A's" and "B's." He made the academic honor roll his senior year.

As a Christian, Marcellus has found Oneida a good place that nurtures his spiritual life. He said he appreciates the opportunities he has had to learn and grow in the faith.

Marcellus believes he would have led a quite different life if he had stayed in Detroit. "City life can be bad," he said. "I needed to get away ... and learn to be responsible for myself." Marcellus said he needed to work on his grades and his rebellious attitude.

The baby of the family, he grew up as the only child at home. His mother was a single parent who died earlier this year. Marcellus fears he may have gotten involved in gangs if he had not left the city. That is a stark contrast to his experience at Oneida. "The people I hang around with ... want to learn, make honor roll, go to college," he said. "I thank God for letting me come here."



**MARCELLUS**  
He excelled in athletics

## "I really took hold of my faith"

Joanna, our 1996 salutatorian, is the daughter of OBI teachers. They came to Oneida from Maine in 1994. She and her siblings had been home-schooled for six years.

Joanna began attending Baptist Student Union meetings and was soon a BSU leader.

Joanna used to be reluctant about sharing her personal testimony. She accepted Christ at the age of 3. "I remember it like it was yesterday," she said. Her grandmother led her to Christ and her grandfather baptized her.

It was in the eighth grade that her Christian life became more important to her. "I really took hold of my faith," Joanna shared. She developed a desire to act on her faith and became interested in missions.

In the summers of 1993 and 1994, Joanna did missions work. On her 1993 trip to Portugal, she was part of a team that did everything from digging pipeline trenches to performing puppet shows. In 1995 she traveled to Russia for a cultural exchange project, where she led five little girls to Christ. Joanna said this has been the high point of her Christian walk so far.

It is no surprise that Joanna sees Oneida as a mission field. She said there is a unique opportunity to witness on campus, because, while Oneida maintains a Christian environment, it accepts students who are not Christians. She noted that faculty have the potential to make a difference in students' lives. Joanna strives to be a good influence.

Joanna has been involved in extracurricular activities, including track and Beta Club.

She wants to study intercultural education and foreign languages. Joanna believes Christians should serve God no matter where life takes them.



**JOANNA**  
She's interested in missions

# Oneida Baptist Institute

## "I never really appreciated my family until I came here"

Heather came to Oneida with failing grades and discipline problems. She was not getting along with her mother, who sent her to Oneida hoping OBI's structure and discipline would help. Heather admitted to rebelling against her parents when she felt they would not let her grow up. She said, "I never really appreciated my family until I came here." Putting some distance between their problems helped the family. "My mom and I can



**HEATHER**  
*She wants to teach*

appreciate each other's company now ...," says Heather. "My father is my best friend." Heather came to Oneida the summer before she began her eighth grade year. In college, she wants to pursue a degree in elementary education and become a kindergarten teacher. "I want to teach them something and make an impression on their lives. I want them to be smart when they go into first grade, and if they aren't, we'll study

some more."

Heather had not learned responsibility before coming to OBI. She feels dorm life has prepared her for college. "Here you don't have Mom and Dad to fix your problems ...," she explained. "It matures you."

Another change in Heather's life was becoming a Christian this school year. She had always believed in God, but had not accepted Christ into her life. Heather said the Lord spoke to her one night. She found a Christian friend to talk to and gave her life to Christ. "God can be experienced here," she said. At Oneida, she learned that intelligent people can be Christians, she added.

When Heather first came to Oneida, school work did not really matter

to her. She needed more attention than she could get in the large classes of her school back home. Heather liked the smaller class sizes OBI offered.

"I realized if I didn't improve my grades, I was not going to be anybody," she recalled. Heather made the academic honor roll her senior year for the first time in her life.

Heather has played volleyball, basketball and softball, and has worked as a teacher's aide. She has received several awards, including "Most Improved Junior," "Most Improved in the Dorm" and the "Cleanest Room" awards.

Heather appreciates the care of friends and faculty. "I'm proud to say I'm from Oneida," she emphasized.

## "Now I want to make good grades to get a scholarship"

Lori and Cindy are cousins who have attended OBI as day students. Lori came as a freshman; Cindy as a sophomore.

Cindy had been attending a public school which was an hour's bus ride away from her home.

Both girls liked Oneida because of Oneida's smaller class sizes. Lori said she can learn more in smaller classes. Cindy noted that teacher-student relationships in public schools were not as personal as those she experiences at Oneida.

The cousins reported that they have never been in trouble. Being at OBI has made a difference in grades, too. The cousins have been on the honor roll ever since transferring. Cindy said, "I never made

honor roll at my other school. I didn't try as hard. Now I want to make good

a career in medical records or a related field.



**LORI AND CINDY**  
*Cousins enjoyed Oneida's personal approach*

Lori and Cindy have enjoyed Oneida's daily chapel services. Lori said she has seen chapel change many students' lives. Cindy added that chapel can help some people improve academically.

The girls' fathers are brothers. Both fathers and Cindy's mother are graduates of the Oneida school.

The girls noted they studied typing with the same teacher their parents had—Mr. Jerry Smith.

Lori and Cindy said their families are happy they have chosen OBI. Oneida, the cousins agree, has kept them away from drugs and other problems.

grades to get a scholarship."

The two plan to attend a community college. Lori wants to major in business and computers. Cindy hopes for

other problems.

## "Treat everything with respect"

Paul is one of our day students. He is an ambitious young man who came to OBI as a freshman. His mother is one of our middle school teachers.

He has been involved in every boys' sport except soccer. Basketball is his favorite, and he has played for three years as an Oneida Mountaineer. He has also completed seasons in wrestling and cross country.

Paul is glad he transferred to OBI, even though he left friends behind. He said if he had stayed in his public school he would have encountered difficulties. One problem was the size of his school, where, according to Paul,

"You're a nobody." He feels accepted at OBI. "Everybody here is a somebody," he noted.

Paul was surprised by the number of friends he made at Oneida. He said he has enjoyed Oneida's Christian atmosphere, especially daily chapel: "It helps a lot of people." He said Christianity was often ridiculed in his public school.

Paul admitted to experimenting with drugs before coming to OBI. He stopped when he came to Oneida and said he

has not been in trouble since. Paul said he has too much respect for the faculty and staff to become involved in drugs again, and he appreciates life

much more now. He has seen nine people from his eighth-grade class die. At least five of them, he said, died from drug abuse. Paul now realizes that if he had not changed his lifestyle, he could have lost his life. One of his mottos is "be glad you're here ... on earth."

Paul said he was eager to graduate so he could begin learning about the broader world. Paul plans to study auto mechanics and welding at a technical college. He has taken welding classes at Oneida for two years and has also attended vocational school for a welding class. He wants to go into welding and mechanics as a career.

Paul can see many worthwhile things he's done. He built a roller with buckets on it so items can be pulled around the farm. He has also worked on staff members' cars free of charge. Paul shared another of his values: "Treat everything with respect."



**PAUL**  
*He learned life's lessons*

## "I learned patience here"

David has been attending OBI since the 10th grade. He comes from a divorced family and was having problems getting along with his mother. David now admits he had a very "hot temper."

He said being at Oneida helped him mature and grow closer to the Lord. "I learned patience here. You have to (have patience) here, or you'll get upset very easily. Now I don't have such a quick temper."

Now David and his mother can talk without arguing. And if they do disagree, "We can forgive each other."

David said when he first arrived at Oneida, he spent all of his free time in his room. Then some new friends introduced him to sports, and David realized he could make the best of OBI. He became involved in a number of activities, including choir, baseball and BSU.

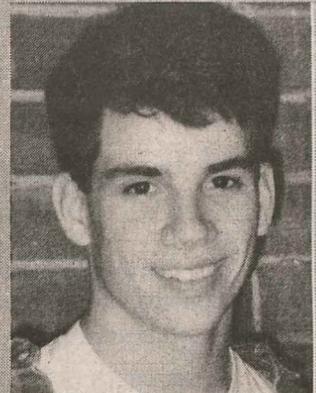
David believes if young people have time to waste they will become involved in harmful activities. He has enjoyed Oneida's hectic pace. "I don't have time to get mischievous. ... The best thing for me was being so active and not dwelling on being bored here and wanting to go home."

One special thing to David about OBI has been the trust he has earned. He added that he wished his mother could see him at Oneida, because living in the dorm is his chance to put his values into practice.

Although his grades were down at his previous school, David quickly made the honor roll at Oneida and has been on it ever since. He had known he could earn "A's" if he did his homework and really worked at it, but feelings of inadequacy had kept him from trying.

David wants to attend college. He hopes to play baseball and major in business and physical education.

David said Oneida's spiritual emphasis has been particularly meaningful to him. David is a Baptist Student Union small group leader. He has learned at least one key element for living a godly life. "You have to have a longing for it ... a tug in your heart. Then you have to go forward with it." David likes to encourage people and he believes God has given him the personality to do so. "I don't like to see people sad," he said. "I want them to have the joy I have."



**DAVID**  
*He plans to go to college*

# Oneida Baptist Institute

**"Whatever you do, work at it with all your heart, as working for the Lord, not for men."  
Colossians 3:23**

Oneida Baptist Institute has been reaching out to young people for 97 years. Please keep us in your prayers.

Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972, (606) 847-4111.

## Barkley Moore: Our offering's namesake

Barkley Moore left a legacy that stretches from the deserts of Iran to the mountains of Eastern Kentucky. He became OBI's president in 1972 after a distinguished career as a Peace Corps worker in Iran. He served as Oneida's president until his death in 1994 at age 52.

At Oneida, Moore helped develop Oneida's reputation as a school of miracles, a place where troubled youths sit beside academic achievers and in the process become model students. Moore also became a miracle worker in the administration of the school—inspiring hundreds of people to work as teachers and administrators with virtually no compensation and raising operating funds with his folksy, down-home appeal.

Moore graduated as valedictorian of Oneida's class of 1958. After completing a bachelor's degree and one year of law school at the University of Kentucky, Moore returned as assistant to the president at Oneida in 1963.

Two years later, he left Kentucky for Iran, where he earned the recognition of the Shah and prime minister, as well as United States presidents

Lyndon Johnson and Richard Nixon.

At the time of his return to the U.S., Moore held the distinction of the longest term of service for any Peace Corps volunteer.

In Iran, he started one primary library and 31 smaller ones among the people of Gonbad-e Kavus, a small city 50 miles from the Russian border. He also started a kindergarten that grew into eight schools enrolling 1,000 students.

An article in the Peace Corps News dated Feb. 1, 1971, said Moore "was able to accomplish

what they said was impossible. In the process, he changed from a quaint curiosity to a brother in the Iranians' eyes."

The news account noted Moore "inspired villagers who had no school

to build one themselves, bringing education to them for the first time."

Further, the writer said, Moore "worked 18 to 20 hours a day, seven days a week. He was more than just a teacher to his students.

"Once he heard that a boy was about to leave school. Barkley walked to the boy's village—2 hours each way—and persuaded him to stay. In all, he talked 43 different youths out of quitting or else got them to return."

When Moore returned to Oneida, the same leg-

endary status he developed in Iran surrounded him as OBI president. In fact, many of the deeds attributed to Moore as a Peace Corps volunteer, he replicated in larger form at Oneida.

Moore brought the school from

the brink of closing to national acclaim. Today, the school boasts an enrollment of 500 and an annual income of \$4 million. The school's academic program offers virtually everything to be found in the largest public schools in the state, plus a strong dose of Christian faith and work ethic.

Moore devoted his life to the school, working virtually around the clock and seldom leaving the campus for outside engagements.

The president not only knew every student by name but knew detailed stories about each student's journey, stories he could rattle off at the mention of a name or the sight of a student walking across campus.

As Oneida moves toward its centennial year in 1999, the school's God-given mission is going forward with a dedicated faculty and staff who share Moore's commitment to hard work, academic excellence and Christian values.

Moore's close identification with the school led to the naming of the Father's Day Offering in his memory. It serves as a tangible way for Kentucky Baptists to continue the ministry which Moore so selflessly nurtured.



**BARKLEY MOORE**  
OBI president 1972 - 94

## At Oneida, we minister to young people through four major areas:

### 1 Academics

We require one year of Bible and a course in computer literacy, in addition to the state requirements for graduation. Nearly half our graduates have two to three years of French or Spanish, as well as an extra year of science, social studies, music, art or drama above the state requirements.

### 2 Worship

We require students to attend daily chapel, weekly Sunday school, worship on Sunday mornings and Sunday evenings. We have a very active Baptist Student Union, the only middle school/high school BSU in the state. Our campus ministry staff has activities at the Campus Ministry Center seven days a week. We offer biblical counseling to our students.

### 3 Work program

We do not have a hired custodial staff and never have employed custodial help in our 97-year history. Our students do all the cleaning, maintain the grounds, wash pots and pans, wax floors, paint, help with the kitchen and dining room, work on the farm and in our garden. Students typically work one and one-half hours each day. Outstanding workers may be promoted to supervisory positions.

### 4 Cocurricular

We offer Beta Club, middle school academic team, chess club, color guard, drama, art and a music program that includes choir, band and piano. Our athletic program includes cross-country, golf, soccer, basketball, cheerleading, tennis, volleyball, wrestling, swimming, diving, baseball, softball and track and field.

## Court strikes down Mississippi school's practices

OXFORD, Miss. (ABP)—A Mississippi public school district's Bible classes and school prayer practices violate the Constitution, a federal judge ruled June 3.

Judge Neal Biggers Jr. issued a permanent injunction barring the school district from several practices, including prayers broadcast over the intercom, organized classroom prayers prior to lunch and structured Bible classes taught from a religious perspective.

Lisa Herdahl, a mother of five children attending the North Pontotoc Attendance Center in Ecu, Miss., challenged the practices under the First Amendment clause prohibiting the establishment of religion.

Biggers, a Ronald Reagan appointee who earlier issued an order halting some of the North Pontotoc policies, ruled largely in favor of Herdahl, who says her family has been subjected to threats and harassment.

Biggers rejected an argument by school officials that a policy permitting students to recite morning prayers and devotional readings over the school intercom system is protected by the 1984 Equal Access Act. That measure guarantees voluntary student religious groups the same access to school facilities as any other extracurricular groups that meet before or after school.

The district's practice of allowing members of the Aletheia Club, a stu-

dent religious group, to broadcast religious messages, however, is not protected by the 1984 act, Biggers said.

"Although the student members of the Aletheia Club expressed their views voluntarily, the students to whom these views were broadcast did not voluntarily choose to be there," Biggers wrote. School intercom broadcasts to captive audiences of students are not "voluntary in the truest sense of the word," he added.

Biggers also struck down the district's policy of allowing students to conduct a "lunch blessing" in classrooms while the teacher and non-participating students waited in the hall.

"Organized prayer in the classroom, where students have no choice but to participate or to conspicuously 'step out in the hallway,' is unconstitutional whether led by students or teachers," Biggers said.

Also invalidated by Biggers was the district's Bible-class policy. For 50 years, a community "Bible committee" had sponsored the classes in local public schools and hired teachers to provide the instruction.

The U.S. Supreme Court has ruled that the constitution allows objective study of the Bible or religion as part of a secular program of education, but North Pontotoc's classes were not an objective study, Biggers ruled.

The courts also have allowed release-time programs whereby students attend classes in religious in-

struction during school time but off school property.

North Pontotoc's religious instruction met neither of these allowances.

Biggers said "aim of the instruction has been overtly religious in nature." Teachers "are expected to teach the Bible from a fundamentalist religious perspective as the inerrant word of God," he noted.

The purpose of the Bible class, he said, is to "inculcate students at North Pontotoc into the beliefs and moral code of fundamentalist Christianity—an admirable goal perhaps for some private citizens or for a private religious school, but a forbidden one for government."

Biggers also said it was unconstitutional for the district to authorize a teacher to show videotapes such as evangelical speaker David Barton's "America's Godly Heritage" in the classroom.

Biggers upheld the school district's practice of allowing morning prayers and devotional readings conducted by the Aletheia Club in the high school gymnasium and in an elementary school activity room before the start of the school day.

The club started the pre-school programs after Biggers halted the intercom prayers in a preliminary injunction. Herdahl had not challenged the pre-school devotional period for secondary school students but argued kindergarten and elementary school

students were too impressionable to attend.

While the 1984 Equal Access Act applied to students in secondary—not elementary—schools, Biggers said the Mississippi district's policy was constitutional. The policy requires written parental consent for elementary students to participate, putting the younger students "on equal footing with secondary school students, who the Supreme Court has held are mature enough to differentiate between sponsorship and mere custodial oversight," he ruled.

The Southern Baptist Christian Life Commission had sided with the school district.

CLC head Richard Land called the ruling "a mix of bad news and good news," noting that while the district lost four of five claims, "the one that they won is extremely significant."

A church-state attorney with the Baptist Joint Committee said Biggers made a correct and courageous call.

"Judge Biggers properly held that, while teaching about religion—including the Bible—is permissible, inculcating a particular religion is not," said Brent Walker, BJC general counsel.

Biggers "showed a lot of courage in saying no to majoritarian religion," Walker said. "It won't make him popular with 95 percent of the home folks, but he clearly did the right thing."

**"Organized prayer in the classroom, where students have no choice but to participate or to conspicuously 'step out in the hallway,' is unconstitutional whether led by students or teachers."**

*Judge Neil Biggers*

## Children's rally draws 200,000 to capital

WASHINGTON (RNS)—Organizers and participants in the Stand for Children rally that drew 200,000 people to the nation's capital June 1 say the demonstration is only the beginning of an effort to forge a movement aimed at aiding young people.

"It was a tremendous success," said Christoph Arnold of Rifton, N.Y., senior elder of the Bruderhof movement, a sect similar to the Amish or Mennonites but that lives in a communal setting.

"People came hungry for a message on how do we help our children. Now the task begins."

That task, according to Arnold and others, is to get the message and momentum of the rally down to the grassroots level.

"We are just beginning ... the next phase of our movement," said Marian Wright Edelman, founder and president of the Children's Defense Fund, the Washington-based liberal advoca-

cy group that sponsored the rally. Edelman's group supports public and private programs for children and has long called for increased federal spending for education, health and welfare programs for poor children and families.

The rally had a strong religious overtone and was endorsed by hundreds of religious groups from local congregations such as the Abyssinian Baptist Church in New York to the Winnetka (Ill.) Congregational Church and such national agencies as the National Council of Churches, Catholic Charities USA, the Council of Islamic Schools in North America, the American Jewish Committee, and the Congress of National Black Churches.

The rally, billed as nonpolitical and nonpartisan—no elected politicians were invited to speak—had more of the flavor of a religious revival or a small-town community pic-

nic than of the typical cause-oriented Washington demonstration.

No federal program or proposed legislation was endorsed or denounced.

Even before the event began, conservative groups criticized the rally as a misguided effort to rally support for failed big-government programs.

Gary Bauer, president of the Washington-based Family Research Council, noting the Children's Defense Fund's support over the years for increased spending for federal anti-poverty programs for children, called the march "the last stand for big government."

In her speech, however, Edelman dismissed the critics.

"We do not stand here advocating big government," she said. "We stand here advocating just government, a government that does not give more to those who have and less to those who have not."

## Eight evangelical leaders urge stronger action

WASHINGTON (BP)—Eight evangelical leaders, including Southern Baptist Convention President Jim Henry and SBC Christian Life Commission head Richard Land, have criticized an expected White House plan for confronting the foreign persecution of Christians.

In a letter to the president, the leaders said the administration's intention to appoint an "advisory committee" to examine federal policies concerning religious persecution overseas is "manifestly inadequate" for the grow-

ing problem.

Henry and Land joined on a letter sent by Don Argue, president of the National Association of Evangelicals. Other signers were Bill Bright, president of Campus Crusade for Christ; Charles Colson, chairman of Prison Fellowship Ministries; James Kennedy, senior pastor of Coral Ridge (Fla.) Presbyterian Church; Diane Knippers, president of the Institute on Religion and Democracy; and Dwight Gibson, North American director of World Evangelical Fellow-

ship.

Only a presidential commission will guarantee appropriate attention to the effect of the United States' policies on Christians and others undergoing persecution in other countries, the evangelical leaders said in the letter. Such a commission must have "sufficient independence, authority and resources to do its work properly, and ... its findings should come early enough to allow them to be fully debated during the coming election," they said.

## Judge says Utah high school choir not promoting religion

SALT LAKE CITY (RNS)—A U.S. District Court judge has found no evidence that a choir director of a Salt Lake City high school promoted religion to his students by having them sing religious songs.

In a ruling issued May 30, Judge Thomas Greene denied new claims in a lawsuit filed by Rachel Bauchman, a Jewish student at West High School in Salt Lake City, the Salt Lake Tribune reported.

"This court reiterates its opinion and ruling that choir singing of religious music does not automatically equate with praying," Green wrote.

Bauchman filed a lawsuit against the school, the district and choir director Richard Torgerson in 1995 claiming that by having the students sing Christian songs, Torgerson's teaching created a hostile environment for students who are not members of the Church of Jesus Christ of Latter-day Saints and that he impermissibly promoted religion.

Bauchman, a member of the school choir, said her constitutional rights were violated.

The issue came to a widely publicized head after a federal appeals court barred the choir from singing Christian songs at 1995 graduation ceremonies. Many of the students, however, on their own sang the song "Friends" in a show of civil disobedience.

Bauchman's original suit was ultimately dismissed but her attorney asked to amend the lawsuit. Greene's May 30 ruling rejected the new claims.

"On review of the evidence, it does not appear to this court that individually or in toto the acts and conduct of (Torgerson) amounted to the endorsement of religion from the standpoint of a reasonable objective observer," Greene wrote.

Edward Harris, Bauchman's New York attorney, said the new decision will be appealed.

# PEOPLE

## Brotherhood saddles up for wranglers camp ministry

LAND BETWEEN THE LAKES—The Kentucky Baptist Convention's Brotherhood department hit the dusty trail Memorial Day weekend in an effort to minister to 5,000 weekend cowboys.

Brotherhood leaders served as chaplains during the annual Memorial Day weekend Wranglers camp and trail ride sponsored by the Tennessee Valley Authority in the Land Between the Lakes recreation area.

On Sunday, many of the trail riders gathered around to hear a message from Bob Simpkins, state Brotherhood director. "Some brought lawn chairs, while others simply rode their horses and sat on horseback while the sermon was being preached," said Bob Morrison, director of missions for Little Bethel Baptist Association.

The effort was part of Kentucky Brotherhood's new equestrian ministries program. Wilburn Bonta, director of missions for Russell Creek and East Lynn Baptist associations, serves as state coordinator for this effort.

For information about sponsoring Christian trail rides or providing a Christian witness at other trail rides, contact Bonta at (502) 932-3194 or the Brotherhood office at (502) 245-4101.

## Motivating lay ministry key for 21st century

Continued from page 1

When the new member becomes involved in contributing to the church's life by exercising his spiritual gift, "the back door is genuinely closed," Smith said.

While the director of lay ministries is the "point person" for mobilizing the laity, the key responsibility for teaching new members and placing them in ministry roles lies with lay members, not staff, Smith said.

In fact, the director of lay mobilization may be a layperson who has the spiritual gifts of administration or leadership—preferably both—and a good dose of one of the mercy gifts, according to Sue Mallory, director of the Leadership Network's training program.

"The ideal is someone with a cluster of these gifts. But the key is that this person has the ability to put together a core team of people whose spiritual gifts supply the missing elements that he or she may lack," Mallory said.

While most pastors and church leaders theologically "buy into" the ideas of gift-based ministry and the priesthood of believers, some feel threatened by the reality of "turning

loose" of their turf, she said.

Still others struggle with the question, "Now what?" Once they have helped members discover their spiritual gifts and identified ministry opportunities, they are not sure how to take the next step, Mallory said.

As associate pastor for lay ministry at Lake Pointe Baptist Church in Rowlett, Texas, Karl Shackelford defines his role as helping people move to the "next step" of commitment in church life, from visitor to member to minister.

"Our mission is to create fully developing followers of Jesus Christ," Shackelford said. "The goal is not to find a slot for everybody because we have so much work to do, but to help people exercise their spiritual gifts to do the work of God's kingdom."

Charlie Lowry at Crestview Baptist Church in Midland, Texas, describes his job similarly. While he carries the traditional title of minister of education, he sees his role shifting from one who does ministry on the

congregation's behalf to one who equips believers for service.

"We want every adult member of our Sunday school involved in ministry," Lowry said. "We're trying to get more people involved in taking an active part in ministry teams. As they put together ministry action plans and develop their spiritual gifts, we are able to move on to develop them as leaders."

In most cases, making the transition to gift-based ministry and lay mobilization is too big a job for a minister of education with other responsibilities, according to Mallory of Leadership Network.

"Christian education is one piece of the puzzle," Mallory said. "But if a minister is responsible for Christian education and lay mobilization, one is likely to get short-changed. Lay mobilization has to be a partnership. It is a supportive foundation for the entire ministry—evangelism, Christian education, ministry action, social justice and everything else."



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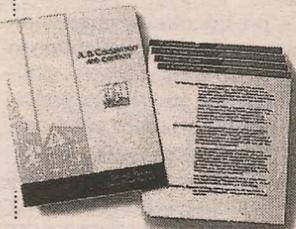
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# PEOPLE



## FINANCIAL FORUM

### Investing in ethical ways

By Don Spencer

At one time, social-conscious investing was primarily for political liberals, often avoiding companies that make weapons, generate pollution or practice poor employer/employee relations. Today, political conservatives have become more active in investing according to their principles as well. Hot issues often include abortion and anything viewed as anti-family. (Both sides of the political spectrum generally avoid tobacco, alcohol, gambling and pornography.)

Christians should invest their dollars in ways compatible with their principles. The difficulty appears to come in doing this in a responsible way with consistency. I regret the testimony that often is communicated to the non-Christians of the world when someone gets on their "soap-box" about stock ownership in a certain company, only to be found using some of the very products made by that same company.

Should ethical investing be reactive or proactive? Too often, those seeking "sin-free" investments do so in an over-reactive manner. This is rarely the most responsible approach. An example is a relatively new mutual fund that seeks to invest in totally "sin-free" industries. In its first full year, 1995, using a reactive approach, the fund returned 7.9 percent compared to 37.5 percent by Standard & Poor's 500 Stock Index. That's a high cost to the investor in light of it being highly debatable whether the fund is totally "sin-free."

Christians will have more impact by the products purchased or not purchased than by avoiding stock ownership. People actively involved in intense reactive investing generally have minimal impact. They also usually reduce their investment earnings while giving the companies free publicity.

Proactive ethical investing is generally a more responsible approach. It will support those companies with policies and products compatible with Christian values. And the Christian's testimony to the world through investing can be viewed in a positive way. Christians should be sensitive to ethical investing but need to do so responsibly, sending a positive message to the world.

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

## YouthFest registration running at double pace

LOUISVILLE—Pre-registration for this year's Kentucky Baptist Youth Evangelism Conference, YouthFest, is running at double the pace for the same time last year.

The June 21-22 event is moving to Cardinal Stadium in Louisville this year in conjunction with JoyJam, a large-scale contemporary Christian music festival.

Pre-registrants were able to purchase combination tickets to YouthFest and JoyJam at a reduced rate. To date, 5,575 pre-registrations for YouthFest have been received, said Monty Carter, Kentucky Baptist Convention evangelism associate. That compares with pre-registration of about 2,500 at the same time last year.

About three-fourths of those registering for YouthFest also have bought JoyJam tickets, Carter said.

Carter said he believes this year's YouthFest is on target to reach the goal of 8,000 participants. Last year's YouthFest, held at the Frankfort Civic Center, drew a full house of 6,000.

Although pre-registration has ended, tickets to both YouthFest and JoyJam still may be purchased at the door.

For information, call the KBC evangelism office at (502) 245-4101.

## Six new faculty named at seminary

LOUISVILLE (BP)—Six new faculty members have been named for the fall semester at Southern Baptist Theological Seminary.

In addition to these six, some of whom had been announced earlier, President Al Mohler indicated another six to eight faculty appointments are anticipated within the next 18 months.

New Southern Seminary faculty this fall will include:

■ Danny Akin, associate professor of Christian theology, who will also serve as vice president for academic administration and dean of the theology school. Akin comes from Southeastern Baptist Theological Seminary in Wake Forest, N.C.

■ Timothy Beougher, associate professor of evangelism, who also will serve as associate dean of the Billy Graham School of Missions, Evangelism and Church Growth. Beougher comes from the faculty of Wheaton College.

■ Paul Kim, who will serve as the last dean of the Carver School of Church Social Work. Kim, a Baptist layman and deacon, will take the Louisville post for one year while he is on leave from the faculty of Louisiana State University.

■ George Martin, associate professor of Christian missions, who comes to Louisville from the faculty of North Greenville College in South Carolina.

■ Ben Mitchell, visiting professor of Christian ethics, who is a former biomedical ethics specialist with the Southern Baptist Christian Life Commission.

■ Brian Richardson, professor of Christian Education, who comes from the faculty of Bryan College in Tennessee, where he directed the nation's largest program for youth ministry training.

## CLASSIFIED ADS

**CHARTER:** Louisville church has chartered a bus to go the the Cooperative Baptist Fellowship in Richmond, Va., June 26-29. Two seats and one room at the convention headquarters hotel are still available. To make your reservation, call (502) 895-7160.

**WANTED:** Christian motif and/or message business cards for my collection. Send to: Mrs. Margery Martin, 485 Lebanon Rd., Crittenden, KY 41030.

**SEEKING:** Fourteen 12' of 13' padded church pews in good condition. Please contact Hillcrest Baptist Church at (502) 756-2608 or (502) 257-8250.

**SEEKING:** Metropolitan Kentucky Baptist association of 66 churches, 200-bed convalescent center, 48-unit elder care facility, and 132-acre campground is seeking resumé for a director of missions. All applicants should have experience as a director of missions and/or demonstrated administrative skills. Resumés accepted until Aug. 5, 1996, at: James Hales, 3 Barma Dr., Cold Spring, KY 41076.

**SEEKING:** Persons with secretarial experience and computer application skills to accept temporary work assignments. Contact: Administrative Services Department, Kentucky Baptist Convention, Louisville, Ky. Phone (502) 245-4101.

**SEEKING:** Part-time minister to children. Send resumé to: Personnel Committee, Lyndon Baptist Church, 8025 New LaGrange Rd., Louisville, KY 40222.

**CARE:** Kinnett Care. Services include live-in and hourly care, personal care, meals, housekeeping, companionship. Free in-home assessment; insured and bonded. Call 24 hours, (502) 499-7777.

**SEEKING:** Meta Baptist Church is searching for a full-time minister of music and youth. If interested, send resumé to: Meta Baptist Church, 8807 Meta Hwy., Pikeville, KY 41501. Pastor Ron Spurgeon.

**SEEKING:** Minister of music/outreach for northern Kentucky SBC church. Call (606) 635-2444. Grant's Lick Baptist Church, 175 W. Clay Rd., Alexandria, KY 41001. Dr. Paul E. Broyles, pastor/teacher.

**WANTED:** Minister to students. A dually aligned (SBC and CBF) church seeks a half-time minister to students. Twenty miles south of Louisville. Immediate opening; will consider bivocational and/or college or seminary applicants. Send resumé and other information to: Student Minister Search Committee, First Baptist Church, Shepherdsville, P.O. Box 26, Shepherdsville, KY 40165.

**SEEKING:** The First Baptist Church, Prestonsburg, Ky., is looking for someone to fill the position of minister of music. This is a full-time position with a salary package range of \$35,000-\$36,000. Would prefer seminary graduate with 0-5 years experience. Please send resumé to: Connie Sammons, Committee Chairperson, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653. Resumés will be accepted through June 30, 1996.

**SOUND:** System problems? Need consultation, training? Call Jim Cottrell, professional church sound engineer. Serving as sound/media engineer for KBC annual meetings, technical director, Severns Valley Baptist. (502) 862-9586.

**NEEDED:** A well-established and growing church needs a pastor. The church has a large Family Life Center and gymnasium. Please send resumé to: Corydon Missionary Baptist Church, P.O. Box 205, Corydon, KY 42406, or call: (502) 533-6972 evenings.

**SEEKING:** Children's minister. Newly established part-time position in rapidly growing suburban Louisville church. Individual will be responsible for assisting church program and ministry organizations in comprehensive education program for preschoolers and grades 1-6. Send resumé to: Cedar Creek Baptist Church, 7709 Bardstown Rd., Louisville, KY 40291.

**SEEKING:** Church secretary. Part-time position of 30 hours per week. Secretarial experience and computer literacy required. Wonderful working environment in rapidly growing church. Start at once. Please send resumé to: Cedar Creek Baptist Church, 7709 Bardstown Rd., Louisville, KY 40291.

**SEEKING:** Youth minister. Part-time position in rapidly growing suburban Louisville church. Exciting youth ministry opportunity which already includes a dynamic Wednesday night contemporary youth worship service, with teaching, music videos and worship and praise music. Church activities center and facilities in rapidly growing suburban area present outstanding growth opportunity. Please send resumé to: Cedar Creek Baptist Church, 7709 Bardstown Rd., Louisville, KY 40291.

**SEEKING:** Front desk attendant—evening and night shifts. Seminary or 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.

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# PEOPLE

## PRAYER PARTNERS

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- The Kentucky deaf evangelism team as they prepare to work in the Tver region of Russia Aug. 21-Sept. 3. Volunteers are needed.
- Kentucky volunteers who will work at Family Fellowship Church in Randolph, Mass., this summer..
- Boston-area churches who are planning summer projects using Kentucky volunteers.
- The churches of the Utah-Idaho Southern Baptist Convention as they seek to reach their Mormon communities with the gospel.
- The annual Kentucky Mountain Missions Conference July 29-31 at Oneida Baptist Institute.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **COVINGTON**—Latonia Church called **Greg Spear** as interim minister of music. He will begin his new ministry June 16.

The Garden of Hope on Edgecliff Drive will host a Southern Gospel Songfest June 15. The concert will feature **Skeeter Davis**, the **Ball Family** and others. The program begins at 1 p.m. Call (606) 431-3476 for information.

■ **CROFTON**—Crofton Church called retired minister **Fred E. Richardson** as pastor. Before retirement, he previously was associate pastor of Briensburg Church in Benton.

■ **CUMBERLAND**—**Billy Roby** has retired as pastor of Cumberland Church. He is available for supply preaching, revivals or as interim pastor. He can be contacted at 26 Franwood Cove, Jackson, Tenn. 38301, or call (901) 668-2001.

■ **HARDIN**—Blood River Association is hosting a reception for its new director of missions, **Harlan Williams**, and family at the associational building June 23 from 2-4 p.m.

■ **LAWRENCEBURG**—Sand Spring Church called **Michael Hamrick** as pastor. Hamrick previously was pastor of Millville Church in Frankfort. He was to begin his new ministry June 10.

■ **LEXINGTON**—Trinity Church called **Doug Martin** as pastor. Martin previously was a missionary to Taiwan. He will begin his new minis-

try June 23.

■ **LOUISVILLE**—Carlisle Avenue Church celebrated its 85th anniversary June 9. **James W. Abernathy** was guest speaker.

Van Buren Church called **Robert Lynn Davis Jr.** as pastor. He previously was pastor at Stevensport Church.

Highland Park Second Church called **Theldon Burnette** as pastor.

■ **MOREHEAD**—**Don Mantooth** celebrated his 14th anniversary as pastor at First Church.

■ **OWENSBORO**—Buena Vista Church called **Virtie Johnson** of Jackhorn and **Jackie Davis** of Barbourville as summer youth workers. Johnson is a student at Morehead State University, and Davis is from the University of Kentucky.

Lewis Lane Church ordained **Tom Collier** as a deacon June 9.

■ **SIMPSONVILLE**—Mount Pleasant Church called **Bill Taylor** as pastor.

■ **WADDY**—Mount Vernon Church called **Jeff Brown** as pastor. He began his new ministry June 9.

■ **WESTPORT**—**Natalie Kline** resigned as minister of youth at Westport Church to accept a position as campus ministry intern at Virginia Tech at Blacksburg, Va.

■ **WORTHVILLE**—**Delbert Butts** retired as pastor of Worthville Church May 26. A service and dinner were held in his honor.

## Myra church witnesses growth

By Ken Walker  
State Correspondent

**MYRA**—After baptizing nearly 30 converts over a nine-month period, members of Faith Baptist Church are considering expanding the sanctuary.

More importantly, said Pastor Dave Hammond, the congregation looks for God to keep doing great things in their midst.

"It's a great move of God," said the bivocational pastor. "I think people are expecting him to move. That's a key. You've got to have an excitement about what God's going to do."

An outsider would be hard-pressed to find this tiny coal town—populated by a few hundred people, plus a grocery store, gas station and post office—on a state map.

But people living 15 miles south of Pikeville in southeastern Kentucky can point visitors to the church that has seen miraculous healings.

In the past year several people with tumors reported the tumors disappeared after the congregation prayed. Two years ago, a woman with Hodgkins Disease said she was cured after prayer at a Betty Jean Robinson concert at the church, Hammond said.

A variety of speakers also have visited Faith Baptist Church since it constituted two years ago. Among them were Bill Whittaker, president of Clear Creek Baptist Bible College; LaVerne Butler, president of Mid-Continent Bible College; and Bob

Jones, former state missions director.

At the church's July 21-23 revival, the speaker will be W.B. Bingham III, pastor of Binghamtown Baptist Church in Middlesboro.

However, no special guest speakers have stimulated the latest wave of converts, Hammond said. A number of new members have come from other denominations which preach a legalistic message, he added, explaining that these individuals find freedom in the Baptist doctrine of eternal security.

This growth has increased membership rolls to approximately 150. With average Sunday attendance nearing 100, the sanctuary's capacity is being tested.

"Unity and love are the reasons God is blessing," the pastor said. "You can feel the love when you walk in the door. When God's moving it attracts people."

The spiritual wave seemed to accelerate last October, although Hammond said there is no specific event that marked the beginning.

However, a key seems to be God's leading him to preach more messages on salvation and the end times. Sermons God led him to deliver on salvation have done more to spur decisions than ones on faith and love, Hammond said.

"We can deal with areas that are important but miss the main point. Jesus said, 'I've come to seek and save those who are lost,' not build big churches."

## 1996 Father's Day, Barkley Moore Offering

This Sunday will be the second annual Father's Day, Barkley Moore Offering for Oneida Baptist Institute. We were greatly blessed last year with the wonderful response from our many friends.

I hope your church has displayed the materials that were sent the second week in May. The theme this year is "Building Bridges to your world and Beyond." While over 50 percent of our students come to us from Kentucky, the rest come from across the United States and around the world.

We have been blessed with a unique ministry. Most of our boys and girls are not Christians when they come to us, nor do they come from Christian homes. Nevertheless, most will never have a better opportunity to hear about Jesus than they have at Oneida.

Some of our most outstanding students have come from non-Christian backgrounds. They were simply looking for an environment in which to grow as Christians. While at Oneida, they have been nurtured as our own children. Many have gone into full-time Christian service as pastors, evangelists and missionaries. Others have become deacons, Sunday school teachers, faithful lay leaders in hundreds of churches.

Oneida students not only serve here in Kentucky, but in churches across the United States and overseas. Our little school in one of the poorest counties in the state has impacted the lives of many far beyond our modest campus.

Barkley Moore was one of those students. He had a unique opportunity to share his faith, ever so carefully, with the Muslims in Iran for over six years. Few Americans have been received more

warmly in a foreign country. In the last few months, students Moore had in Iran, now grown men, have visited our campus. They remember a kind and loving man who worked tirelessly for them. Moore not only taught them in the classroom, something they had never experienced before, but he also helped to establish libraries.

More than a dozen former students of Moore's came to Oneida during the '70s. We do not know where most of them are today, nor do we know what they are doing. But I can say with complete confidence they remember the man who came to them from America. They may not have understood him or his religion, but they knew that he loved them and his God.

In 1972, after being back in the States for only a short time, Moore was asked to be the president of this school. His love and concern for boys and girls is well known. Few people are ever able to love and serve as unselfishly as Moore. All students who came to this campus knew Moore loved them and was concerned for them. Moore's approach was simple: A student needed something and he provided it.

When I cleaned out his desk after his death, I found canceled checks Moore had written on his personal account. Very few of those checks were written for his personal needs. About 75 percent were written to meet the needs of others: former students who had financial problems in college, faculty and staff who were struggling financially and students on campus who had needs.

Oneida: "Building bridges to your world and beyond." Thanks for helping us meet the needs of so many young people.

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

### THIS IS ONEIDA



W.F. Underwood

## Not luck, but the Lord

It was almost 7:30 a.m. as she left the car for work. A man in front of Cheryl Hammons slowed his pace. With growing apprehension she dug in her purse for the security pass to enter the building. The man asked for a ride to work. When she said that wouldn't be possible, he turned and with a gun forced her into her car.

"I usually fall apart in frantic situations, but the Lord kept me calm and gave me peace everything would be all right," Cheryl recalled.

"I told him I was three months pregnant and how excited we were expecting a son. I kept talking and he became upset. We went down an ally into a very isolated area. I knew he was going to rape me."

The abductor rummaged through her purse as he declared, "You better not be lying to me." Inside he found a doctor's office receipt. His anger again flared when he couldn't find money. "Now I'll have to rob someone else." He took her watch and wedding ring and got out of the car saying, "This is your lucky day."

A truck driver had earlier seen the gunman as he apparently observed Cheryl's work pattern and plotted the abduction. Authorities discovered he had raped eight

women, each of them resembling a woman with whom his father had become involved. "When I told him about my baby, he identified me more with his mother than the other woman. This is one time my talking helped. The police said I kept him confused and it broke his regular pattern."

Cheryl, supported by her husband, Darrell and her parents, attended nearly three court hearings a month for almost a year. Nick was three months old when the case ended with a plea bargain and a sentence of 24 years.

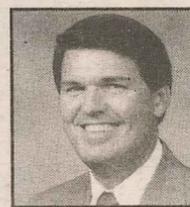
Cheryl's suppressed feelings surfaced a year later, and she found tremendous help from a Christian counselor, working for United Way. Cheryl often recommends Cornerstone

Counseling Center on our campus. "Forgiveness didn't come soon nor easily," Cheryl admitted. "But until I forgave him my fears didn't go away. Now I have compassion for him and pray the Lord will change him. Then he will find out luck has nothing to do with life."

Cheryl and Darrell graduated in May. He is minister of education and youth at Pineville First Baptist.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Singing career funds Shumate's passion for ministry

NASHVILLE (BP)—Landing a recording deal as a contemporary Christian singer/songwriter not only has advanced Thom Shumate's career, but has strengthened his outreach to Nashville's inner-city kids.

Shumate, a dedicated husband and father of three, not only sings about his faith but puts it into practice as the head of a unique inner-city ministry in Nashville called "Cottage Cove."

Most recently, Shumate's music career has gotten a boost from Questar/Mission Records, a Chicago-based record company. His first record for the label, "Promise of Love," was released in mid-April and distributed through Warner Christian Distribution.

Shumate's story begins in Marion, Ohio, where he was born into the home of a musical family. His father's love for bluegrass and country music inspired Shumate at an early age. Later, his dad helped him form several rock bands during his school years.

At 16, Shumate's own love for music led him to Trinity Baptist Church, an American Baptist church in his hometown, where he was persuaded by a friend to play guitar in a youth cantata. That experience started Shumate's three-year journey toward faith in Jesus Christ.

"I was raised in a moral home; so I was uncomfortable with the world," Shumate said. "After three years of being around the Christian young people in my church, it became a real logical decision for me to accept the Lord, and I made a very innocent step forward."

Although his salvation was intact, his walk with God did not solidify until the sudden death of his beloved mentor and father. "I was devastated," he said. "I sank to my knees and gave God complete control of my life."

Shumate began to travel, performing with bands and as a solo act at concerts in churches throughout the country. It was at one of these concerts that Shumate's story plot thickens. For there, he met a woman.

This was not just any woman; her name was Kim Pitts. She was a rebel-

lious, drug-driven young woman who was practically dragged to a Shumate concert. "I didn't want to be around a Christian nerd," she said, laughing, as she recounted the experience.

Shumate had a different perspective. "I remember going to my room and praying, 'If she becomes a Christian, can I have her?'" he said. "I think he (God) let me see everything he saw in her. It's like he said, 'She's a great person.'"

After seven weeks of intense telephone conversations, Shumate led Kim to faith in Christ. Six months later, they were married.

After their marriage, Shumate continued his music ministry but also added another responsibility to his life, becoming Trinity's youth pastor. While serving there, the Shumates became committed to doing inner-city ministry after taking the youth of their church on a couple of mission trips.

After serving at Trinity for several years, Shumate and his family moved to Nashville in 1989. "I admit, I had star dust in my eyes," he said. "I saw (contemporary artists), and I said, 'I can do that.'"

But it wasn't that easy. "When we moved, we cut our income in half and doubled our expenses," Shumate said. While his wife helped ease their financial woes by working as a nurse, Shumate began working as an associate writer for the Benson Music Group and later as a staff writer for Warner Alliance.

While working as a songwriter, Shumate continued to travel as a solo act. But finances were a burden. On one of his trips, he needed \$161 for a plane ticket. He and his wife had prayed for the money, and it arrived in the mail the day he was to leave.

"That stuff happens all the time," Shumate said. "A lot of times, we depend upon the world to meet our needs; but God is saying, 'lean on me.'"

In 1994, after much prayer and soul-searching, the Shumates started Cottage Cove, an inner-city ministry offering Bible studies, free tutoring and educational opportunities in mu-

sical training, art, homemaking, child care and basic health needs.

Mrs. Shumate said they wanted to provide a place that would lead kids and teenagers to God. "By helping these kids, we are saying to them, 'This is where you are; but this is what you can be; and the gap is Jesus.'"

The ministry was begun when Shumate approached Judson Baptist Church in Nashville about the possibility of using a vacant building the church owned to give children in a mixed neighborhood a safe place to congregate and learn after school and on summer afternoons. The church agreed to lease the Shumates the building for a nominal fee.

The Shumates then approached another Nashville church, Two Rivers Baptist—where Shumate was ordained in 1994 and where he now serves as a Sunday school teacher and Kim works with GAs—about the possibility of helping with financial support. The church embraced the ministry and has helped with several love offerings and by hosting a benefit concert by Steve Green.

The ministry is having an impact on the neighborhood children. "It's

something positive to do with my life," said 15-year-old Bobby Putnam, a ninth-grade student. "It's better than going out and selling drugs."

Ten-year-old Resheena Lewis said she attends the after-school ministry "to praise God and Jesus." She said the building is a safe place where her friends learn about God. "We always pray in our groups," she added.

Another ministry which the Shumates began, Music City Missions, gives youth groups from across the United States an opportunity to participate in inner-city missions by being volunteers at Cottage Cove. Two Rivers Baptist Church houses the youth when they are in Nashville.

"I think music is important," he said. "But when I'm on the road, I'm thinking about my family and Cottage Cove." He said he believes God has provided the record deal for him to help generate income for the Cottage Cove.

"That's the irony of things," Shumate reflected. "A white couple from Ohio goes to Nashville to start a ministry for black kids to get a record deal from Chicago record company."

### MUSICIAN ON MISSION

Contemporary Christian singer/songwriter Thom Shumate (seated center) listens to children at Cottage Cove, a ministry to Nashville's inner-city children founded by him and his wife, with help from two Baptist churches.



## Wife of Challenger pilot finds silver lining in clouds

PIKEVILLE, Tenn. (BP)—It's been 10 years since that fateful January morning in 1986 when the space shuttle Challenger took off.

As a nation watched, pride turned into horror as the shuttle exploded, killing everyone on board.

June Scobee Rodgers, widow of the Challenger space shuttle commander, Dick Scobee, recently brought her story of faith and overcoming tragedy to Pikeville, Tenn.

The author of "Silver Linings: The Triumph of the Challenger Seven," Rodgers spoke at First Southern Baptist Church and later appeared at a book signing at the Bledsoe County Public Library.

The book tells Rodgers' personal journey surrounding the space shuttle tragedy.

"The book chronicles the account of events leading up to, during, and after the tragic explosion, but is perhaps more significantly, a personal

attestation of the faithfulness of God's sustaining grace that lifts us up above the storms of our lives to restore joy, hope and purpose even in the midst of the darkest hours of our life experiences," said Michael Brown, pastor of First Southern.

Rodgers, who was featured speaker at the church's annual Baptist Women's Day, told the congregation how the book came about.

"When I was on Robert Schuller's 'Hour of Power' last year, he asked me the question about the Challenger accident, and I said, 'Oh, I can't talk about that day.' He looked at me, this larger than life man, and said, 'June, if you can't talk about it, then perhaps you can write about it. It can help you and it can help others too.'"

Rodgers was on Schuller's program again earlier this year and was able to share how writing the book helped her, her family and many others.

Rodgers, who married Lt. General Don Rodgers in 1989 and moved to Signal Mountain, Tenn., where she is a member of First Baptist Church, discussed her life with the congregation.

She was raised in a tiny Alabama town, "the poorest family among poor neighbors," she said.

She married Dick Scobee and they eventually went to college at Baptist College at Charleston, a South Carolina Baptist school now called Charleston Southern University.

"I'd left the dirty, dusty road and we were on a super highway. Dick Scobee was an astronaut flying in space. We had two wonderful children, a great career.

"Then all of a sudden ... you were there with us 10 years ago, you know what happened—the loss of the Challenger, the beloved crew, a school teacher aboard who was looking forward to teaching lessons to children waiting around the world."

Rodgers noted "all of a sudden, my road hit a dead end. It was the end of the road, the end of the life that I had known, all that I had looked forward to."

Rodgers told how she had used a "roadmap" of being a pioneer, being a positive thinker, being a passionate thinker, having a plan, praying, persevering and surrounding herself with people who believe in reaching for the stars.

Everyone encounters adversity in life, Rodgers said. She encouraged others to use their own personal roadmap to guide them through it.

"You have your roadmap. It was given to you the day you accepted Christ as Savior. Follow it to the stars, to your streets above lined with gold.

"As you journey along life's path helping others, look for the road signs and don't forget that the love of our Savior, Jesus Christ, leads us along that path."

### In Kentucky

June Scobee Rodgers will speak in Lexington this week: Thursday at 7 p.m. in Memorial Hall on the University of Kentucky campus; Sunday at 8:30, 9:30 and 11 a.m. at Centenary United Methodist Church; Sunday at 7 p.m. at Porter Memorial Baptist Church. She also will be signing copies of her book at Joseph Beth and Lemstone book stores in Lexington.

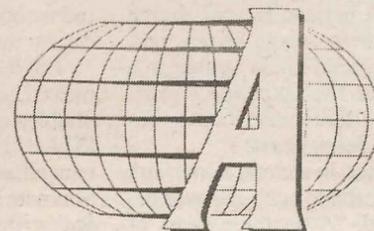
# The **ADVENTURE** is Mine



## 1996 Girls in Action and



## Acteens Camp



### **CEDAR CREST**

JUNE 17-21 (GA)  
JUNE 24-28 (GA)  
JULY 8-12 (Acteens)  
JULY 15-19 (GA/Acteens)  
JULY 22-26 (GA)  
JULY 29-AUGUST 2 (GA)

MOTHER/DAUGHTER  
OVERNIGHTS  
JULY 5-6  
JULY 12-13  
JULY 19-20  
JULY 26-27

### **JONATHAN CREEK**

JUNE 10-14 (GA/Acteens)  
JUNE 17-21 (GA)  
JUNE 24-28 (GA)

MOTHER/DAUGHTER  
OVERNIGHTS  
JUNE 14-15  
JUNE 21-22

**FOR APPLICATIONS WRITE:**

Kentucky WMU, P.O. Box 436569  
Louisville, KY 40253-6569

**NOTE:**

Girls do not have to be a member of GIRLS IN ACTION or ACTEENS to attend camp.