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FOR THE RECORD

Olympic ministries

Hundreds of Kentucky Baptists have gone to Atlanta, not just to see the Olympics but to share the love of Christ with visitors from around the world. *See pages 1, 6, 7 & 8.*

Seminary concerns

Leaders of some Southern Baptist Convention seminaries are concerned about new accreditation standards adopted recently by the Association of Theological Schools. *See page 2.*

Racial reconciliation

Several Kentucky churches recently have focused attention on the need for reconciliation between whites and blacks in Kentucky. *See page 3.*

Family Forum

Should my 15-year-old daughter date a 20-year-old man? *See page 4.*

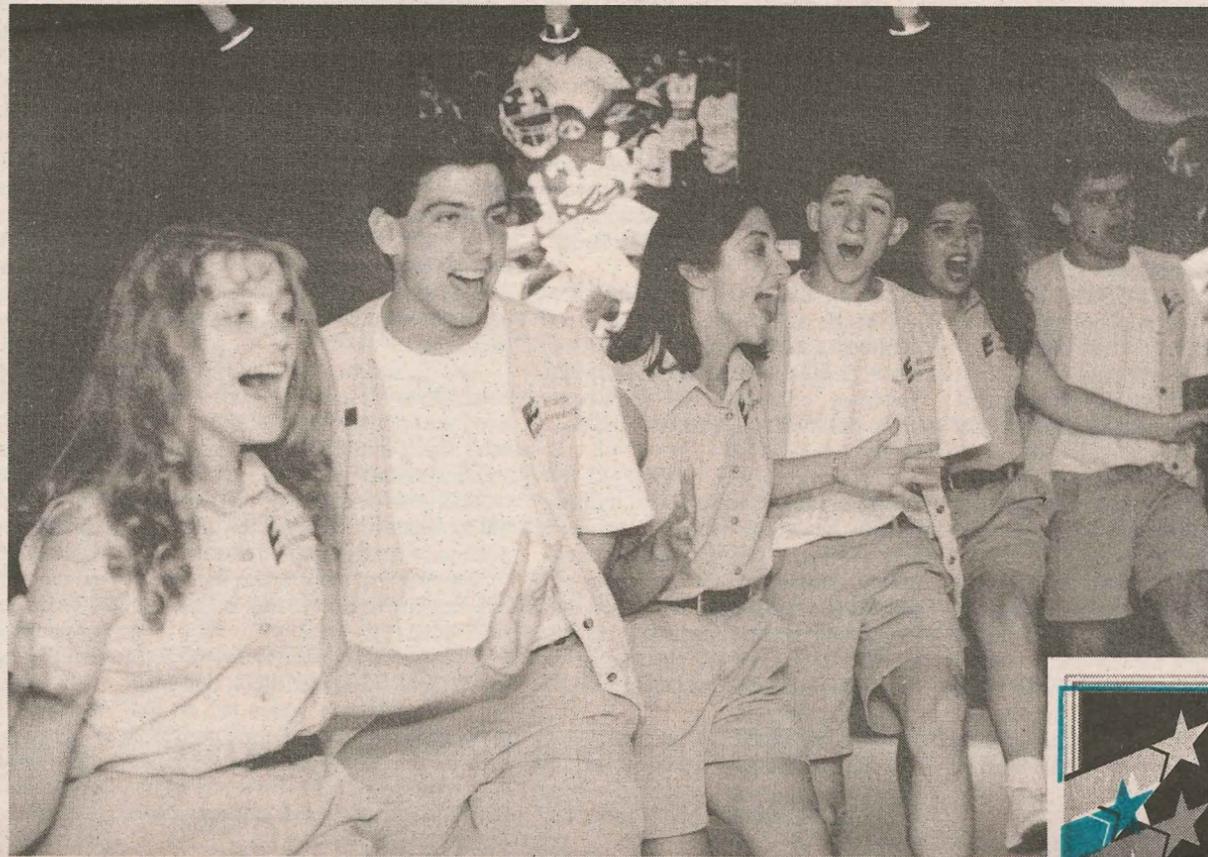
Editorial

Seven reasons the Southern Baptist Convention should not have passed a resolution calling for a boycott of the Walt Disney Co. *See page 5.*

Correction:

A photo on the front page of last week's Recorder wrongly identified a youth group performing at an Olympic venue as from Berea Baptist Church. The group actually was from Westside Baptist Church in Berea.

State volunteers cross paths during Olympic ministry



SINGING AND SHARING Atlanta Expressions, a team of six Kentucky Baptists have been performing in Atlanta this summer. The group sings a compilation of show tunes at many public areas. The shows provide opportunities to tell people about their Christian beliefs. Pictured (from left) are Carol York, Phillip Brunner, Julie Shahroudi, Don Breeden, Jennifer Loveday and Mike Richard. Stories about Atlanta Expressions and other Olympic ministries are on pages 6-8.

By David Winfrey
News Director

ATLANTA—Volunteers from Paducah, Louisville and Richmond found themselves working together last week at a Baptist ministry site for the Summer Olympics.

They are a few of the 8,000 people working through Atlanta International Ministries '96, Baptists' coordinating missions body for the Summer Olympics and the Paralympics later this summer.

Already 407 people have become Christians as a result of the ministries, according to the Southern Baptist Home Mission Board.

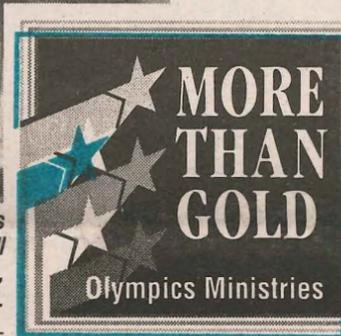
Each of the Kentucky volunteers said they were in town to minister and share the message of God's love, but they expressed different motivations for coming to Atlanta.

They also said they learned important lessons as a result of their visit to the Olympic city.

Janice Gamblin said she first read about AIM '96 in an article requesting volunteers.

Unsure whether she had the money or the skills to participate, the preacher's kid who is now a nurse decided to

□ *See page 6*



Kentuckian sees God's help in Angola effort

By Mark Kelly
SBC Foreign Mission Board

LUANDA, Angola (BP)—Mark Hatfield knew it would be a hard week. He just didn't know how hard it would be.

Hatfield, an Ashland native and University of Kentucky graduate, coordinates human needs ministries in Angola and Mozambique from a base in Harare, Zimbabwe. Until civil war forced their evacuation in 1992, he and his wife, Susan, were missionaries in Angola, a southern African nation of 11.5 million.

A fragile cease-fire in Angola—monitored by 7,000 United Nations peacekeepers—has largely ended 20 years of conflict that claimed 500,000 lives and left millions maimed, homeless or hungry. But an estimated 10 million land mines buried during the war continue to exact their toll on innocent civilians and make travel extremely hazardous in the country, which is divided into rebel and government territories.

With the economy wrecked by war and driven by 700 percent inflation, hundreds of thousands of Angolans are hungry. Their dire need has created ministry opportunities for Southern Baptist missionaries and their Angolan Baptist partners. Hunger gifts from Southern Baptist churches have funded feeding centers for malnourished children and distribution of seed and hoes.

The challenge Hatfield faced was

to get 5,000 African digging hoes moved into eight cities in seven days—traveling into rebel territory, overcoming communication and transportation problems and defying the if-anything-can-go-wrong-it-will-fail-of-life-in-Africa.

"For us to complete the distribution in the few days I had in the country, everything would have to go like clockwork," Hatfield said. "This rarely happens in Angola. Just a few days earlier, a refueling truck at the airport had lost the nozzle, stopping all flights."

At 6 a.m. on the initial day, a Saturday, Hatfield's crew loaded 600 hoes on one of two airplanes to be used in the project.

Hatfield and the pilot waited for permission to take off. Time was critical, because the pilot had to drop this load and return to Luanda for the second crew and their cargo. Hatfield was nervous because the man who was to help him transport the hoes at their destination had not arrived. He faced the prospect of singlehandedly delivering the hoes in a town he never has visited.

But at the moment, the point was moot. The tower wouldn't give his pilot permission to take off.

"I told the pilot many people were praying, and if God wanted us to go we would go," Hatfield said. "If not, God had a reason, though we might

never learn what it was.

"I also remember remarking that when the director arrived we probably would get permission to take off."

Sure enough, the director arrived, and less than a minute later they had permission to take off, he said.

"The entire week went like that,"

Hatfield said. "We landed in areas where the strips were in poor condition. We drove on roads marked with land mines. We were closely supervised by rebel security guards.

"There were times when I didn't think we'd be able to get to a distribution site, but in each situation God provided whatever we needed. We were able to distribute the hoes as a witness of the love of Christ to 5,000 families."

After the last of the hoes were delivered, Hatfield began the three-hour drive back to the city of Huambo. On the way, he began to feel sick. Four days later, at home in Zimbabwe, he learned he had hepatitis.

"I thank God I could distribute the hoes before coming down with this sickness," Hatfield said. "It took about six weeks before I regained energy sufficient to do any physical work."

"When someone asks me if God is big enough to take care of my needs, all I have to think about is a week in Angola in February 1996 and say, 'He is much bigger than any need I will ever have.'"



Mark Hatfield

Barna: 'Bad assumptions' hinder churches

By Marv Knox
Texas Baptist Standard

VENTURA, Calif. (ABP)—A "blight of bad assumptions" hinders Christian churches' harvest of American souls, according to religion pollster George Barna.

"Christian churches have ... suffered severe damage because of reliance upon bad assumptions about people," Barna states in the latest issue of his newsletter, the Barna Report.

But churches cannot minister effectively when their "baseline assumptions" about their communities are wrong, he contends.

Barna lists five "bad assumptions" based on research by his organization, the Barna Research Group:

■ "Unchurched people are searching for a friendly church."

In reality, "unchurched people are searching for a caring church," Barna contends.

"Having a friendly congregation is what sociologists would call a 'necessary but insufficient condition' to keep visitors returning. You can meet friendly people at ... Disneyland. Ministry is

□ *See Barna: 'Bad ...,' page 12*

Moving? See page 4 (0730)

BAPTIST BITS

■ **Churches burned** by arson in the widely publicized spate of church fires over the last 18 months will be offered up to 13 free books from the Southern Baptist Sunday School Board. Board President Jimmy Draper has written a letter to pastors of these churches extending the offer to replace books lost in the fires.

■ **Southeastern Baptist Theological Seminary's** request to rezone some of its Wake Forest, N.C., property in order to sell it to a developer has been denied a second time by Wake Forest town commissioners. The commission's vote was 4-0, with Daniel Heimbach, a Southeastern professor elected to the board last fall, abstaining.

■ **David Shepherd**, senior marketing manager for the Southern Baptist Sunday School Board's Broadman & Holman Publishers, has been named director of the newly created Broadman & Holman Bible publishing department.

■ **Lynn May**, former executive director of the Southern Baptist Historical Commission, died July 24 from complications due to Parkinson's disease and congestive heart failure. May, 66, served the commission for almost 40 years, 23 of which he was executive director.

■ **A new Internet web site** has been launched by the Cooperative Baptist Fellowship at <http://www.cbfonline.org>.

SBC seminaries concerned about new ATS standards

By Mark Wingfield
Editor

A new rift has developed between Southern Baptist Convention seminaries and the Association of Theological Schools, the primary accrediting agency for theological schools in the United States and Canada.

ATS has been at odds with several of the SBC's six seminaries in recent years over violations of academic procedures and policies, resulting in two receiving probationary status and one receiving a strongly worded notation.

But this time, it's the SBC seminaries who have a complaint against the accrediting agency. They charge that ATS has developed new accrediting standards that are so politically correct as to be in danger of misinterpretation.

When the new standards were adopted at the biennial meeting of ATS schools this summer in Denver, four of the SBC's six schools cast the only dissenting votes.

Midwestern Baptist Theological Seminary and New Orleans Baptist Theological Seminary each voted against adopting the standards. Southern Baptist Theological Seminary and Southeastern Baptist Theological Seminary each publicly abstained from voting. Golden Gate Baptist Theological Seminary apparently didn't vote.

Southwestern Baptist Theological Seminary stood alone among the six SBC seminaries to vote in favor of the new standards.

Despite opposition from the SBC seminaries, the ATS document was adopted.

"No other evangelical seminary voted against these standards," said Tim Weber, a church history professor at Southern Seminary who served on the ATS committee that drafted the standards. "This includes a number of evangelical seminaries that are even more confessional than Southern and have as part of their canon law prohibitions against women as ministers but who thought these standards were excellent ... and allowed evangelicals to be evangelicals."

The ATS vote "left Southern Baptists understanding these standards in

their own unique way," Weber said.

"The changes were very significant and really favored the position of evangelicals," said Maxie Dunham, president of Asbury Theological Seminary, an evangelical school in Wilmore. "The standards make it possible for one's confession to be paramount in any kind of response to the accrediting agency."

"I did talk with a number of evangelicals, and they felt the same way, that being a confessional school has been honored in these new standards," he said.

Nevertheless, at the Denver meeting Mark Coppenger, president of Midwestern Seminary, and Russ Bush, academic dean at Southeastern Seminary, both addressed the assembly about their concerns with the document.

Coppenger, who registered the strongest protest, was serving military reserve duty at the Pentagon last week and could not be reached for comment. However, several people present at the meeting confirmed that Coppenger's stated concerns were that the new standards are an exercise in "social engineering" and are driven by "radical feminism."

Bush explained in a later interview that his objections were not based on "one or two phrases" in the document but on "a basic shift in the focus of the standards."

Rather than judging seminaries by objective "professional and academic" standards—such as adequate faculty and curriculum—the new ATS standards are more subjective, he said. And Bush pointed to the document's use of words such as "globalization," "inclusiveness" and "cultural diversity"—all terms that evoke suspicion from conservatives.

Bush said he abstained from the vote on Southeastern's behalf rather than voting against the new standards because some changes had been made that were improvements.

"I can live with it as adopted, but if it keeps going it will get to the point where we can't," he said.

Southern Seminary President Al Mohler did not attend the meeting. Southern's new vice president for aca-

demic affairs, Danny Akin, did attend and said he could applaud many aspects of the new standards. But there are some areas that, depending upon how they are interpreted, could require Southern to compromise its convictions in order to remain a member in good standing of ATS, he explained.

"The document does seem to be driven by a politically correct mindset," Akin said.

Like Bush, Akin said the new standards introduce a "subjectivity" that he finds troubling. "It seems to me the manner in which they're going to evaluate whether a school is doing what it is supposed to be doing is rather subjective."

The document as adopted is "much better" than the earlier versions circulated among member schools, Akin said. "In its initial stages, it was a radical document."

Akin said his concern with the document relates to its general tone and potential for misinterpretation.

The women's issue is one area of concern but "is not what drove us," he said.

"I'm perfectly content for ATS to say a theological institution can take whatever stance it wants to" on the women's issue, Akin explained. But he is troubled by those who would interpret the new document to say an institution can't take a conservative stance, he added.

Another example of Akin's concern with the document is that it "opens the door for the homosexual agenda to step in."

Akin, who was a member of the Baptist AIDS Partnership of North Carolina while working at Southeastern Seminary, said he draws a distinction between showing God's love to all people and promoting a homosexual-rights agenda.

Thomas Lea of Southwestern Seminary said he did not see the dangers identified by Coppenger, Bush and Akin.

"With reference to the homosexual agenda, I don't really see that. ... It is true there were appeals made for the inclusion of women, but I do not think ATS would force SBC schools to involve women in ways that contradict

our doctrine."

Weber, the Southern Seminary professor who served on the ATS committee, expressed dismay that criticism from SBC seminary officials came so late. "I was the only Southern Baptist on the committee, but no Southern Baptist leader or administrator ever consulted me at any time in this long, four-year process," he said.

The committee was representative of the diversity among ATS member schools, Weber said, and took great pains to receive input from everyone.

An underlying concern between administrators of the SBC seminaries and ATS officials is a perceived underrepresentation of Southern Baptists on ATS committees.

"Southern Baptists are woefully underrepresented in the committee structure of ATS," Akin said. "Southern Baptists make up over 20 percent of all theological students in ATS, yet when all the committees were reported out to be voted on, there was virtually no representation on any of the committees of anyone from the Southern Baptist seminaries."

The matter was brought to the attention of ATS leaders, who subsequently added two representatives from Southwestern Seminary to two committees, Akin said.

From another perspective, Dunham, the president of Asbury Seminary, said he believes ATS is giving "very generous attention to the evangelical constituency."

The composition of ATS schools is 40 percent mainline Protestant, 35 percent evangelical Protestant and 25 percent Roman Catholic.

Despite the current concerns with ATS, leaders of the SBC seminaries say they're not planning to leave the association.

"We are absolutely committed, in spite of our reservations and concerns, to working with ATS and within the new guidelines as far as our confessional stance will allow," Akin said.

"I don't think we're to the place right now of leaving ATS," Bush concurred.

With additional reporting by Greg Warner of Associated Baptist Press

Kentucky Fellowship still studying options in education

By Mark Wingfield
Editor

LEXINGTON—The Kentucky Baptist Fellowship will not begin offering seminary courses at Lexington Theological Seminary this fall as earlier anticipated, but other alternatives are being developed, according to the chairman of the Kentucky Fellowship's theological education committee.

"We are exploring other alternatives, particularly in the Lexington area, and we're looking forward to some formal announcement of the particular site by September of this year," said Paul Simmons, chairman of the theological education committee created last year.

Last fall the Kentucky Fellowship, in cooperation with the Cooperative Baptist Fellowship and Baptist Theological Seminary at Richmond, Va.,

announced hopes of starting a Baptist Center for Theological Education at Lexington Theological Seminary, a small Church of Christ school.

"Lexington Theological Seminary is no longer the central or most positive option we're exploring," said Simmons, former professor of Christian ethics at Southern Baptist Theological Seminary in Louisville. "We are looking at other possibilities that would allow us to have greater independence and a larger seminary than we would be able to have at Lexington Theological Seminary."

Simmons did not give any further details about why the negotiations broke down. However, the seminary's faculty reportedly expressed fears that the Baptist component easily could draw more students than the existing seminary and could quickly overshadow the school's primary purpose.

Simmons said the theological edu-

cation committee has been meeting regularly through the summer.

"We are still underway. We are still raising money. We are anticipating something of a concrete development in the very near future," he said.

Even though plans for on-site theological education probably won't be complete until fall 1997, the committee is exploring new options in Internet course work that could be available by September of this year, Simmons said.

Although it is premature to say more until the full committee has made formal decisions, he explained, conversations have been underway with an emerging entity known as the Virtual Baptist Seminary.

More than 100 students already have expressed interest in the Internet courses, Simmons said.

Internet courses are a brand-new but popular niche in the competitive

market for higher education nationwide. A number of universities are developing such programs. The University of Memphis, for example, now offers a master's degree in journalism designed to be completed entirely via CompuServe.

Because this is such a new movement, no accrediting agency has yet developed a means of granting accreditation for Internet courses.

Visitors to the Virtual Baptist Seminary's World Wide Web site are greeted with a notice that the site is under construction. A schedule lists 10 master's-level offerings for the fall semester, which is to begin Sept. 2.

The electronic school describes itself as offering unaccredited courses toward the master of divinity degree. Tuition is listed as \$70 per semester hour, or \$210 for a three-hour course.

The Virtual Baptist Seminary's Internet address is <http://www.tvbs.edu>.

Layman's report sparks compassion on church fires

By Ken Walker
State Correspondent

ERLANGER—When Jeff Kennedy set out to record the impact of a church burning in western Tennessee, he had no idea it would snowball into a meeting on race relations attended by a diverse group of Christians and Jews.

More than 100 turned out for the session last Wednesday night at Erlanger Baptist Church—its timeliness accentuated by an arson fire at a vacant African-American church in West Kentucky the day before.

Kennedy and a friend, Jim Wilson of Cincinnati, visited Tigrett, Tenn., in late June to photograph members and the remains of Mount Pleasant Baptist Church.

Gutted on May 14, the church is one of five burned in the region since January 1995. Kennedy is an electrical engineer and freelance photographer and member at Erlanger Baptist Church.

The two-man team also interviewed several people, including the pastor, Paul Lusby, and the elderly caretakers of the building.

Their trip was spurred by an informal discussion between Kennedy and Pastor Bill Crosby before a joint worship service with First Baptist Church of Elsmere, a black church in a neighboring suburb of Northern Kentucky.

Erlanger Baptist Church paid for the trip, with Kennedy and Wilson compiling a 21-minute documentary to demonstrate the impact of the fire on the small congregation.

The slide-and-audio presentation kicked off last week's meeting. It featured part of Martin Luther King's "I Have a Dream" speech and interviews with the Tennessee congregation, concluding with a dramatic reading of the dozens of churches burned nationwide.

Among those attending who made remarks afterward were:

■ Alter Peerless of the American Jewish Committee, which is supporting the National Council of Churches' Burned Churches Fund. It was his first visit to a Baptist church.

■ Jackie Thompson, president of J. Thompson Public Relations of Nashville. The firm represents Atlanta's New Birth Missionary Baptist Church, part of an association promoting race

relations meetings around the South.

■ Darren Lewis, youth pastor at Kenwood Baptist Church in Cincinnati, which sent a group of teens to Tigrett to dig a trench for the foundation of Mount Pleasant's new building.

"I'm almost thankful some of these churches burned," said John Kirby, business administrator at Kenwood, a predominantly-white, American Baptist congregation. "It's the white church's chance to say, 'We love you, black church. We disagree with this action.'"

"We need your help," Thompson said. "This is not just to focus news attention on the issue. We have to get men of God talking together and worshipping together before the country will listen to us."

Crosby said he thinks one reason there isn't more interracial worship is a matter of style.

Commenting that black churches are often still worshipping when he's on his way home for a Sunday afternoon nap, he told Thompson, "If you came here, you might feel shortchanged."

"It's a matter of preference," agreed a woman in the audience. "It's not that one is right or wrong, it's just

different."

"I think we have to break the mold," responded Thompson, who attends a missionary Baptist church. "Sometimes we have to be a little uncomfortable to get to know each other."

Later, she mentioned more social activities, such as picnics and other gatherings, as a way blacks and whites can get better acquainted.

"This brought home the amount of churches that have been burned," said Janet Burriss, a member from Edgewood. "It showed the feeling that people have when their church burns is the same as when their home burns. It's a part of them."

Though Erlanger Baptist Church has held joint worship services with First Baptist Church of Elsmere since the mid-1980s, Crosby said the documentary reinforced the reality of racial problems.

"Only 3 percent of Kenton County's population is black," he said, "so we've been oblivious to it. What I hope develops from this is awareness and a sense of community, a realization of what it must be to see your church burn."

BLUEGRASS BURGEO

■ **Ninth & O Baptist Church** in Louisville recently was honored in the U.S. House of Representatives for its work in providing humanitarian aid to the children of Bosnia. Rep. Mike Ward introduced comments into the Congressional Record June 20 commending the Kentucky church for its "Shoobox Blessings" program.

■ **Spring Meadows Children's Home**, part of Kentucky Baptist Homes for Children's ministry, will hold its annual Child Care Day open house and alumni reunion Aug. 3 from 10 a.m. to 4 p.m. Call (800) 456-1386 for information.

■ **Pro golfer Larry Mize** will speak about his personal relationship with Jesus Christ at 7 p.m. Aug. 6 at South Jefferson Baptist Church, 6505 Pendleton Rd. in Louisville. The service is open to the public without charge, but complimentary tickets are required for admission. Call (502) 937-2404.

3 Kentucky churches focus on racial reconciliation

By Ken Walker
State Correspondent

LOUISVILLE—Several Louisville-area congregations recently have taken concrete steps toward racial reconciliation.

But there's much more work to be done, said Benny Williams, pastor of Mount Nebo Baptist Church, an African-American congregation.

"The next step is for several white and black pastors to come together to do another seminar," Williams said. "After that, we need to spread it around to other places."

The work of bridging racial gaps between Christians began earlier this year through the efforts of Mark and Christa Crawford, who formerly attended 42nd Street Baptist Church in Louisville. Their marriage is a living example of crossing barriers: he is white, and her ancestry is a mixture of African-American and Creek and Choctaw Indian.

The Crawfords recently moved to Los Angeles, where he is attending an extension center of Golden Gate Baptist Theological Seminary and she is working as an attorney. But their Repairing the Breach ministry remains active.

Before moving from Kentucky, they led seminars at 42nd Street Church last April and in early July at Mount Nebo Church. A mostly African-American congregation, Mount Nebo co-sponsored the most recent event with Springdale Baptist Church, a mostly white congregation in northeast Louisville.

Although each seminar attracted less than two dozen participants, each concluded with a moving time of repentance and reconciliation.

"What it did for me was paint a picture of how bad the sins against African-Americans had been," said Tommy Caldwell, 42nd Street's pastor. "It

exposed that to the light."

"It was painful, but it brought the need for reconciliation from the periphery to a central need. Once we saw that, we were willing to participate in reconciliation at the end," he said.

At the Mount Nebo seminar, a time of prayer and forgiveness followed the Crawfords' presentation, which included a review of mistreatment of slaves during the 19th century.

The wrongs extended into this century as well. Mark Crawford said, with 170 documented lynchings occurring in Kentucky between 1865 and 1920.

Some of this division still exists, said Crawford, who now is an associate pastor at North University Park Baptist Church near the University of Southern California.

"You look at some of the relationships that are happening in secular society, but in the church we're divided," he noted. "We should be very aggressive about reconciliation."

Recalling her problem with blurred vision before she obtained new glasses, Christa Crawford added: "Why do we need to confront racism in the church? Because the body of Christ has a problem with its vision."

She cited Jesus' prayer in John 17:20-23 as biblical proof of the need for reconciliation. Christ wanted his followers to live in unity and overcome racial, economic, social and gender barriers, she said, so the world would come to know the savior.

Mark Crawford said another reason whites should repent for their ancestors' sins is found in Nehemiah 1:6: "I confess the sins we Israelites, including myself and my father's house, have committed against you."

He said such "identificational repentance" means Christians identify with those wrongs. Though not guilty of them, this repentance allows others to experience release from past bondage and extend forgiveness, he ex-

plained.

"If we can be honest about the past, we can start over," he said.

After presenting the historical outline of the city and state's racial history, he reviewed a four-step plan for reconciliation.

Then his wife and Pastor Williams stood at the front of the church to represent African-Americans who had been wronged. Whites who felt led to do so came forward to confess those sins and ask for forgiveness.

Both Christa Crawford and Williams broke into heavy sobs and weeping. Afterward, Mount Nebo's pastor

explained that he had let go of resentment he had harbored for years.

As a child in the 1950s, his mother stepped on a nail but was denied immediate medical treatment because blacks couldn't go to most hospitals.

By the time she received care at a clinic two weeks later, gangrene had set in and her leg had to be amputated. The pastor said he thought he had gotten over that until it was mentioned during prayer time, reminding him of the deep pain he felt.

However, he said he is finally able to forgive—a step his mother already had taken.

Slavery and Race Relations in Kentucky

- 1777: Slaves present at Harrods Fort, site of first permanent Kentucky settlement, and later at Boonesboro, another early settlement.
- 1810: Louisville's slave population increases to 80,000.
- 1818: First known date of slave trade in Kentucky.
- 1820: Louisville settlers begin to use slaves to grow cotton.
- 1821: First outdoor slave sales; community upset over practice.
- 1833: Kentucky passes Slave Non-Importation Act, but allows slave owning to continue.
- 1845: Leading slave traders emerge and ship Kentucky-bred slaves to Southern markets. Unnamed colonel breeds slaves on his southern Indiana farm, impregnating 35 to 40 slave women and selling their children.
- 1849: Kentucky repeals Slave Non-Importation Act and pardons all past violations.
- 1863: Kentucky and Delaware only two states that fail to free slaves after the Emancipation Proclamation declares all slaves in Confederate States to be free.
- 1865: Kentucky votes against ratification of the 13th Amendment to the Constitution, which outlawed slavery.

- 1865: First of 170 documented lynchings that occur over the next 55 years.
- 1867: Kentuckians burn a dozen black schools.
- 1870-1890: Legalized segregation prohibits "race mixing" in all areas, such as schools, transportation, hospital, stores and libraries.
- 1914: Louisville enacts segregation ordinance "to prevent conflict and ill-feeling between the white and colored races ... and to preserve the public peace."
- 1917: NAACP challenges and U.S. Supreme Court invalidates segregation ordinance, but Louisville housing remains segregated.
- 1920: Anti-lynching law passed by Kentucky state legislature.
- 1935: NAACP sues University of Kentucky for admission policy denying enrollment of blacks.
- 1949: U.S. District Court requires University of Kentucky to integrate.
- 1949-65: NAACP wins numerous court battles challenging state's "separate but equal" public facilities.
- 1976: Kentucky public schools desegregate amid violent opposition to integration.

Adapted from outline compiled by Repairing the Breach Ministries.

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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

Just the facts

Responding to the letter "Repent' abused" (July 16, Page 4): Let's be sure the facts are straight before we accuse. The writer of the July 16 letter indicated President Clinton vetoed the Partial-birth Abortion Ban Act because of concern for the lives of women. For the record, the bill sent to the president would have allowed the "partial birth" abortion procedure if the life of the mother was in danger.

Clinton vetoed the bill because he wanted the ambiguous "health" language inserted. "Health" was defined by the Supreme Court in 1973 to mean almost anything, not just physical health. This contributed to the "abortion-on-demand" practice that allows abortion throughout all nine months of

pregnancy. All a woman has to do is convince a doctor that bearing a child will adversely affect her emotional "health." This is the language Clinton wanted, which would have effectively gutted the bill.

I ask you, is this an act of compassion? Or is it just another example of how the current administration continues to kowtow to the abortion-rights advocates who want no restrictions whatsoever on abortion?

Also, consider the very nature of the "partial-birth" abortion. The baby is almost completely delivered, except for the head. If delivering a whole baby would be a threat to the mother, wouldn't delivering all but two inches of the baby also be a significant threat?

Let us make the facts, not distortions, known. President Clinton distorted his reasons for vetoing the bill, making it seem that he was concerned for the physical lives of the mothers, when in fact the bill as submitted would have done just that.

Paul Fields
Hodgenville

The bare facts

The report by Melanie Childers on gender conflict resolutions (July 16, page 12) was interesting. I re-examined my theology a bit along the lines suggested, and came up with an interesting problem.

Seminary taught me that theology is "systematic," and I agree with that notion. Thus, in the context of a systematic theology, if predominantly male church and family leadership honors the curse of sin, then so do clothes. Thus the liberated Christian should run about in the buff, at least around our brothers and sisters in Christ.

In any event, I do wish folks would stop equating (stereotyping?) male leadership with "domination." The male leadership I grew up with could best be described as a sacrificial service of love. In this you will find the reconciliation and the solution you seek. And that's a theology we can wear.

Lamar Lyon
Richmond

Mealtimes build strong families

Work schedules, baseball practice, piano lessons and church activities keep most families on the run. Dinner has all the ambiance of a microwaved entree, or a high-fat selection from a fast-food menu, hastily consumed in the car between activities.

The hope for today's family is a return to the old-fashioned concept of a family meal. Whether it is breakfast, lunch or dinner, there is an awesome power in this daily tradition. The more you learn about today's family life, the more you will observe most often it is the family that eats together that stays together.

Families who make mealtime together a priority reap many benefits:

- *Children who feel secure.* Time-honored traditions give a sense of order to our lives. A set family meal gives children a sense of security.

- *Children with healthy self-esteem.* Children should be encouraged to tell about their day and to discuss what is on their minds. They learn

they're important members of the family, and they learn from the experiences of older siblings.

- *Children with a sense of roots and values.* Hearing oral history at mealtime gives children a sense of identity and shared values. Over the course of time, mealtime develops a strong sense of moral, ethical and spiritual values. Mealtime is when values are transmitted.

- *Children who experience academic success.* A recent survey found that students who shared mealtimes with their families tested better than those who did not.

- *Children who are better nourished.* Children are more likely to eat a balanced, nutritious meal at the dinner table and have fewer dietary problems.

- *Children with a sense of acceptance.* The family meal offers families a time to love, forgive and offer a sense of unconditional acceptance of each other.

- *Children who can communicate*

Mission: Hope

Kentucky Woman's Missionary Union has done it again! With no fanfare or expectation of affirmation, these mission-hearted women led all other state organizations and groups in providing financial assistance for the House of Hope ministry in Vitoria, Brazil, one of the ministries of a previous overseas partnership.

The following is from Karen and Tony Gray, FMB missionaries whose assignment includes ministry to people living with AIDS:

"We recently received word about the conclusion of the Project HELP: AIDS promoted by Woman's Missionary Union and the total offering being donated to the House of Hope ministry to persons living with AIDS that Karen and I are involved in here in Vitoria, Brazil. We are over-

whelmed with the tremendous blessing that the Lord is lavishing upon this ministry.

"We have already sent word to Dellanna O'Brien and the national WMU sharing our appreciation for this expression of love and commitment to missions, but we also wanted to send a personal word to the Kentucky WMU for being the leader in giving by donating funds totaling \$18,441 to this cause. We know many of the dear friends we made during the Kentucky/Brazil partnership participated in this campaign, and for this we are eternally grateful.

"We want to thank you for your prayers and financial support in this ministry. Your giving and praying will help make the House of Hope ministry better equipped to share the love of Christ with persons who are living with AIDS, especially those who are children.

ON MISSION TOGETHER



William W. Marshall

with their parents. Children who can speak freely to their parents are less likely to become involved in drug or alcohol abuse or become pregnant as teens.

Given the list of benefits, it is clear to see the power of the family meal. Here are some tips to help you get started:

- *Set a time.* It doesn't matter if it is breakfast, lunch or dinner. Just set a time when all the family can sit down at the table for a meal. The most important thing is to begin. Start with one day and stick with it.

- *Make it a priority.* Christian homes must make family life a priority. Let it be known that outside activities won't be permitted during family time.

- *Make it fun.* The family meal is not lecture or discipline time. This is time to build memories and build lives. Eating together should be fun, spontaneous and enjoyable. (BP)

Jeffery Warren Scott
Pastor
Union Baptist Church
Carbondale, Ill.

"Our prayer is that the Lord will fill your hearts and lives with grace and joy that can only come from him, along with a sense of fulfillment in knowing that what you have done will make a difference. Remember the promise verse of our partnership which once again has been proved true: "Therefore, my dear brothers (and sisters), stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58).

"Thank you once again for showing your commitment to the cause of Christ and his mission in reaching a lost world."

And for Kentucky Baptists, I would add our word of deep appreciation to the many women of Kentucky WMU whose unselfish and generous giving continues to make possible such ministries to some of God's most unfortunate and hurting humanity!

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



FAMILY FORUM

Should my 15-year-old date a 20-year-old?

By Wade Rowatt

Q. Our 15-year-old daughter wants to date a 20-year-old boy and is angry that I will not approve. The boy seems nice enough, but he is just too old for her in my opinion.

A. Your daughter has at least asked permission and is not sneaking around behind your back. Praise her for her openness, honesty and respect.

However, this does not appear to be a good situation.

First, this is not a boy, but a young man. They are in different stages of life cycle development. He is, or least should be, more grown up than she is. He is more aware of his wants, needs and desires.

Second, dating serves separate purposes for girls in the social middle teen years and young men. Girls this age should be dating for social fun, getting to know the type of guy they like and learning about their feelings. Twenty-year-old men usually date for more serious reasons. They are beyond social adjustment issues and into building significant relationships. He might soon be considering marriage, and she is not ready for such a decision physically, emotionally or mentally.

Third, equality is not likely in this relationship. She could easily become emotionally and mentally dependent on him in ways that would limit her own growth as a person. He could restrict her ability to grow up and to stand on her own two feet.

Fourth, he most likely expects more physical expressions of their affection. If not now, then he is more likely to reach that place sooner than she does. In all fairness, I do not know this young man. His intentions may be admirable, but generally I would expect a 20-year-old to be more experienced and therefore more demanding than boys her own age.

All things considered, I would say "no" for now. If he wants to wait until she is out of high school and into young adulthood, that might be all right. There is as much age difference, but not as much stage difference.

It is not so much the age difference, but the percentage of the age difference. I think the maximum difference should be 20 percent of the youngest age. I would suggest this for girls or boys wanting to date someone older.

Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.

HE SAID/SHE SAID

Ask not for whom the bell tolls; it's a telemarketer seeking you

SHESAI



Alison Wingfield

Did someone declare this phone solicitation month and forget to call to tell us? That would be about the only phone call we haven't gotten this month.

We always get a lot of phone sales calls, but the number seems to have tripled over the last few weeks. Add to that the solicitations for charitable organizations (many questionable, some legit) and I'm beginning to wonder if we somehow got on the phone list labeled "sucker."

In one week, we had calls from groups trying to combat cancer, diabetes and alzheimers, and two others asking for support for the fireman's fund and a women's shelter. All worthy causes, but I got to the point where I had to just say no to some of them.

The worst by far of these phone calls are credit card sales people. As if it wasn't enough to get one or two (or three or four) of these "low-interest-rate" deals in the mail a day, they also have to call us at all hours of the day and, I might add, night.

It used to be that you could count on calls during the dinner hour. And it didn't matter if that was 6, 6:30 or 7—that's when the sales calls came.

Now they are trying something new—calling at bedtime. We have received two sales calls at 10 p.m. Do these people not look at the time zone they are calling?

Maybe we should ask the phone company to come up with a "seller i.d." to go along with the caller i.d. service now available.

HESAI



Mark Wingfield

If you're planning on calling our house, please don't ask to speak with Mrs. Wingfield. I've finally wised up and realized that's the code to hang up the phone and run.

Because of Alison's disdain for sales calls, I've taken on a new role around our house. I'm the telephone bouncer. When I answer the phone in the evening and someone asks to speak to Mrs. Wingfield, I begin my interrogation before the caller gets in another lick.

"Is this a sales call?" I ask immediately.

Usually the response from the other end of the line includes stammering, stuttering and occasionally some creative explaining about how this sales call isn't really a sales call.

I've only offended two or three innocent callers so far.

Now if only I had the same resolve when the telephone bell tolls for me. If we've gotten on the "sucker" list, it's because I'm the sucker. I listened to an entire five-minute spiel from the Alzheimer's Foundation the other night just because the cause was so worthy and the caller sounded so genuine I hated to show disrespect. But I did muster the courage to truthfully tell the solicitor that we couldn't afford to support his cause.

Other times, I haven't been so strong. It's the lawn service guys who get to me the easiest. Sometimes I think they must be sitting in a car on our street looking at my weed-choked lawn while describing the miracle services they offer.

Usually, Alison breaks through in the background at about this point, nearly shouting across the room in a whisper, "No! Just say no! Just say no!"

The truth is, it takes both of us working together to keep from making commitments we can't keep or shouldn't even make. That's true for many other areas of life as well. By holding each other accountable, we're better able to just say no.

Disney resolution more bad than good

If anyone needed further evidence that the Southern Baptist Convention ought to abandon the practice of passing resolutions at annual meetings, this year's results should tip the scales.

Exhibit A is the resolution calling for a boycott of the Walt Disney Co. Here are six reasons this resolution should not have been sent out of committee, much less passed by messengers:

■ **Polity.** Although SBC resolutions are non-binding measures of the attitudes of messengers voting, they are not and cannot be interpreted that way outside the SBC family. The world always sees them as speaking for the SBC as a whole, and some within the denomination are eager to exploit this misunderstanding.

Given this known problem, it flies against Baptist polity to pass a resolution that appears to instruct members of Southern Baptist churches about where to shop and what movies to watch.

■ **Semantics.** Some who favor the action—or who are trying to gently ride the fence for political protection—have sought cover from criticism by explaining that the resolution calls on Southern Baptists to "prayerfully consider" boycotting Disney if the company doesn't respond appropriately to the SBC's concerns. It's not a boycott yet, they explain.

To quote Tigger, one of my favorite Disney characters, such a claim is "incredibible" and anyone spouting it must suffer from "hearlucinations."

To lean on this weak escape clause is disingenuous. Any first-grader who's been on a playground knows that a threat is a threat.

■ **Purpose.** The SBC resolution approaches Disney as though it were a Christian company. Disney makes no such claim, and never has. For the SBC to demand that Disney suddenly begin running itself on Christian principles is arrogant and unrealistic.

■ **Strange target.** Despite any valid concerns the

SBC may have with a few of Disney's products and practices, it remains one of the rare American entertainment distributors producing wholesome fare at all. To boycott all Disney products is cutting off your nose to spite your face.

■ **Truth.** Clearly, some of the Disney Co.'s practices and products are cause for concern. But not everything the SBC and other critics have cited against Disney stands up in the light of truth.

For example, a claim has been widely circulated that Disney made two characters in the "Lion King" movie homosexuals. There is no basis for this claim, other than the suggestion that actors who read the voices of those characters are homosexual or thought of the characters as homosexuals. The movie itself makes no claim that these characters are homosexuals. Check the facts before you unwittingly pass on criticism based more in paranoia and homophobia than reality.

■ **Perspective.** The SBC's action is based in a perceived position of power. By targeting Disney in such a way, the SBC is saying, "We're big and influential, and we need to force you to run your business the way we want you to."

This is not the model given us by Jesus or the early church. Both Jesus and the early church approached the world from a minority status and with a holy humility. We would do well to act accordingly.

■ **Net results.** If we take Jesus at his word and believe that our purpose is to go into all the world and make disciples, we ought to be attracting people to the gospel rather than erecting barriers to keep them away.

In the end, this boycott stands little chance of making even a minuscule impact on the Disney Co. But it is highly likely to make a huge impact on millions of people who need to know Jesus but now have been handed yet another reason to discount the intelligence and wisdom of people who say they're following Jesus.

—Mark Wingfield

Where's Mickey going?

A minor shockwave of reaction followed the recent Southern Baptist Convention resolution on the Disney Co. and family values.

Now, there's nothing new about Southern Baptists passing resolutions expressing alarm over the direction of entertainment media; it's been done many times. But this resolution is speaking about Disney, for goodness sakes! Plus, we have dared to speak plainly, more concerned about biblical than political correctness, saying homosexuality is morally objectionable and antagonistic to sound family values.

Some limply suggest that it is somehow mistaken to risk offending or being misunderstood by the very engineers of our cultural moral decline. It sounds like they're asserting it's OK to think a thing is bad for our people, but we mustn't say it.

To them I say, "Moral ambiguity is not a Christian virtue." Moral clarity does not exclude gracious, faithful witness. We would do well to recall that the Lord Jesus reserved his highest compliment for that faithful witness who was beheaded for confronting the recreational immorality of his day.

News of our action was widely disseminated, if not particularly accurate. One inaccuracy was that the SBC action was wholly a protest of policies for homosexual employees. In fact, the resolution did reference that as but one of five illustrations which indicate the company "has given the appearance

that the promotion of homosexuality is more important than its historic commitment to traditional family values."

Incidentally, these five illustrations could have been easily expanded to 15 or 25. Disney has clearly changed. Whether one personally approves or disapproves of the changes, it is impossible to argue that Disney is the company it once was.

It boggles the mind as to the depth of change in Disney. From including phallic jacket art on one of its children's videos to inserting a working 800 number for a telephone sex service in one of its "family" movies, it is plain that someone at Disney clearly has an agenda—and not the agenda of the traditional family.

Its newest G-rated offering, "The Hunchback of Notre Dame," supposedly aimed at the childhood market, corrupts the original story line to include what Time magazine has called "lechery and lust." Alan Menken, composer of the Hunchback musical score, told USA Today, "In one song we have Frodo sing the church liturgy but also sing of twisted sexual fantasies." This is to say nothing of its anti-Christian film, "Priest," or its guide for adolescent homosexuals, "Growing Up Gay," or its twisted teen sex movie, "Kids," or its choice of a convicted child molester to direct the movie "Powder."

Such changes are of great consequence. We do not approve the direc-

tion and have had the candor to say so plainly. Traditional family values are neither a "tangent," nor are those who support them "extreme" as the Disney Co. CEO asserted. We believe millions of people share those values and have grown tired of the persistent efforts to undermine them.

Disney has plainly taken the low road in its new corporate direction—a road that some close observers have said company founder Walt Disney would heartily disapprove.

The Disney Co. has been the trusted friend of families for decades. But that well-earned trust and its carefully nurtured image as a trustworthy provider of family entertainment is at risk. It has lost the confidence of many families, and is squandering its hard-earned heritage as foremost entertainer to the American family.

The convention has not called for a boycott as of now. The resolutions committee's submittal was amended during discussion to include the possibility of boycott, "if (Disney) continue(s) this anti-Christian and anti-family trend." Disney has shown no evidence it intends to change.

The decision to boycott, if taken, does not presume that all Baptists will march in lock-step—each individual will do as his conscience instructs. But for those who agree that a boycott is a workable tool for positively affecting corporate direction, it will be done in the hope that the low road will be abandoned by our once reliable friend.

Bill Merrell

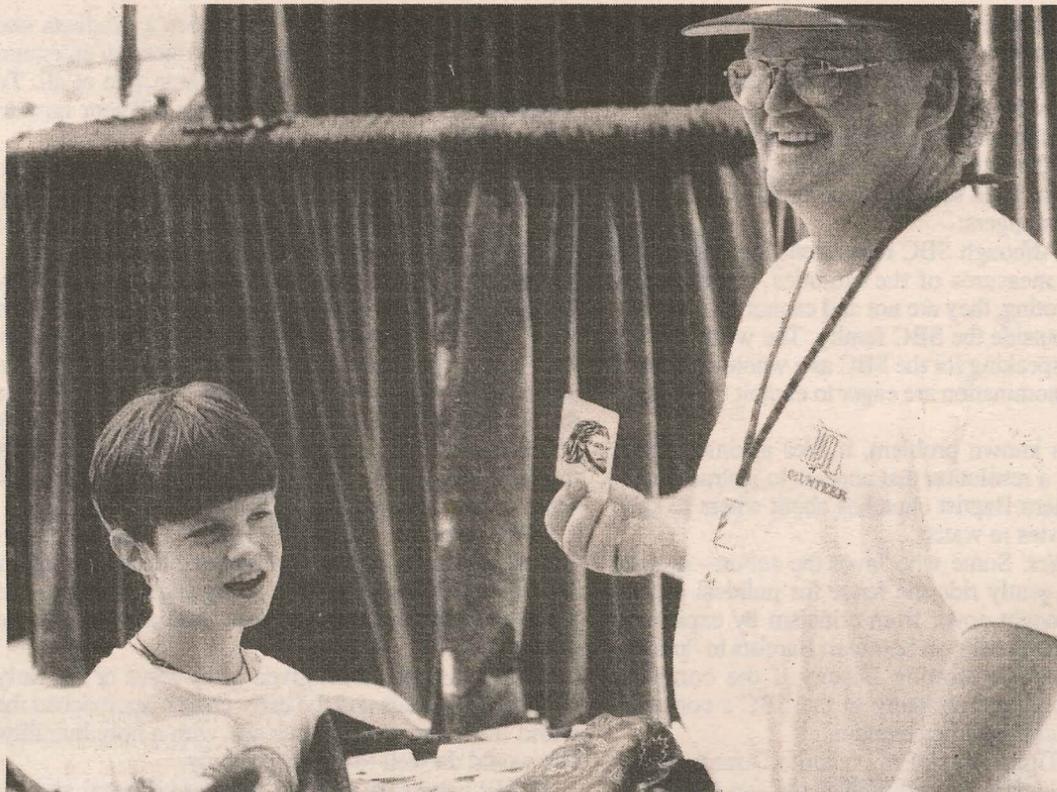
Vice president for convention relations
SBC Executive Committee

EDITORIAL

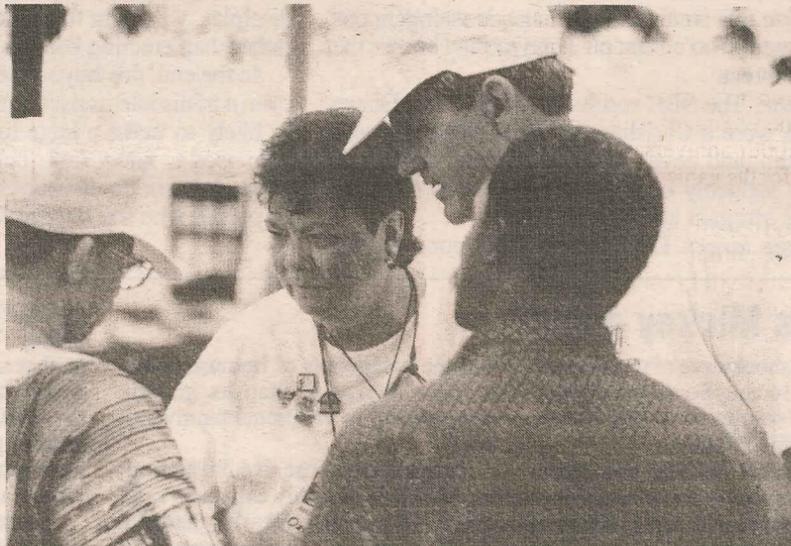
ANOTHER VIEW

MINISTRY

Kentucky volunteers cross paths during Atlanta ministry



KING OF HEARTS
 ■ Above: Richmond Pastor Rick Brown performs a card trick last week while working at a ministry site in Atlanta during the Olympics. Through this trick, Brown demonstrates that Jesus is the King of hearts.
 ■ Right: Charles and Ozella Nelson of Louisville talk with members of a Ghanaian dance team while working in Atlanta. Volunteers from more than 30 Kentucky churches and ministry teams are in Atlanta this summer for missions work during the Olympics and Paralympics.



Continued from page 1

mention her interest to her Sunday school class.

"I said, 'OK, Lord, if that's what I'm supposed to do, you'll make it work.'"

The class and her church gave enough money to send her for a week of volunteering.

In Atlanta, she handed out lemonade and witnessing materials with Olympic themes. She also used what she called her gift for organization at the ministry site—the Baptist Student Union at Georgia State University.



Gamblin

"I have found that there's a place for everybody's gift," she said. "Each of us won't ever see the results of this—the big picture. But the Lord will use it to his benefit."

Gamblin said she realized anyone could work in a ministry if they feel God wants them to be involved. "I heard it a long time ago: God does not call the qualified, but he qualifies the called."

Richmond Pastor Rick Brown has been performing magic for six years, but never like this. Brown performed magic on the sidewalk, trying to attract passers-by and give a Christian message with the act.

"This is the first time I've ever done anything like this," said Brown, of Union City Baptist Church. "It's a lot harder than doing a show, but it's a lot more exciting because you never know what's going to happen."

This street performance is much different than his role at church, he added. "As a pastor, I build a relationship. Here, it's planting a seed."

Brown said his time in Atlanta allowed him to observe other creative arts that his church could use in Richmond.

"Our community is pretty small, but we have certain times of the year when we have a festival or something like that when we can use it."

By volunteering in Atlanta, Brown said, he hopes to set an example for other church members to get involved in outreach.

"I preach always that we can't win the world sitting in the church," he said. "If I'm not willing to do it, why should the people?"

Rick and Ozella Nelson of Louisville were three-time veterans at volunteer missions before coming to Atlanta.

"Every year, we try to have one week of our vacation doing mission work," said Mrs. Nelson. "Being a travel agent helps."

The members of Highview Baptist Church worked last week with street entertainers like Brown, handing out Christian witnessing materials.

In addition to trading pins that have a Christian message, volunteers have distributed Olympic guides, which include information about previous Olympics and an explanation of Christianity. Mrs. Nelson said she found that when she gave a pin or guide to one person, many others approached, asking for one.

"That gives you the right, once they ask you for something, to ask them something," she said.

Her husband said the experience will help him in sharing his beliefs back in Kentucky. "This is probably training me to be more direct in what's important."

Mrs. Nelson said there's no secret to volunteering for missions, other than a willingness to look for needs and go meet them.

"I just think that people have to be willing to try it and do things they wouldn't be willing to do at home," she said.

"A lot of the retired friends our age are out doing mission work," she added. "They're just so much more interesting than the folks who are sitting around the church doing nothing."

Atlanta International Ministries '96 meeting a variety of needs

ATLANTA—Here's a list of Olympics-related activities offered by volunteers of Atlanta International Ministries '96:

■ **Hospitality.** At the downtown ministry center and other locations, volunteers are giving water, care bags and Christian materials to visitors.

■ **Rallies.** Olympic athletes will talk about their faith during five "More than Gold" rallies in Atlanta.

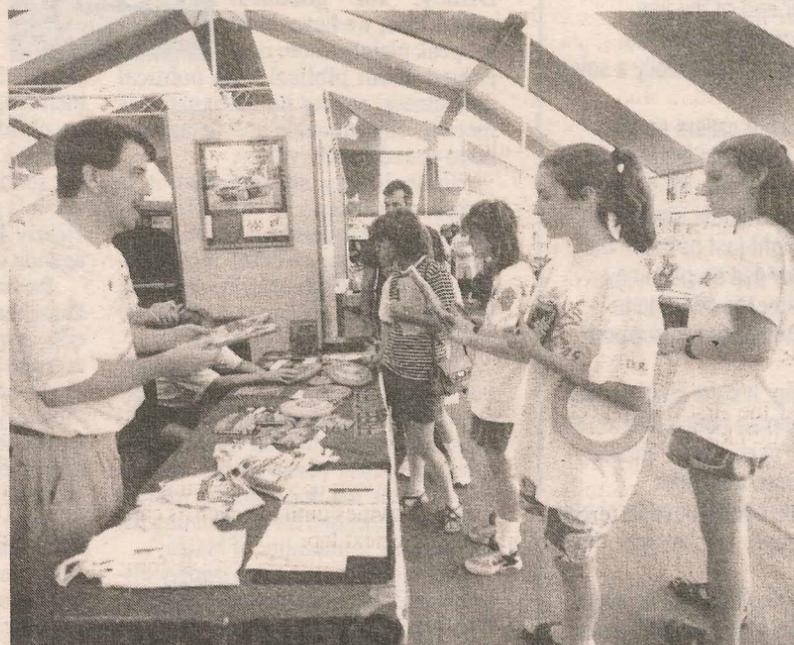
■ **Creative arts.** Actors, magicians, clowns, puppeteers, singers and others perform for fans and give a witness as well.

■ **Sports clinics.** Volunteers use the sports training for children as an opportunity to relate lessons about sports to lessons about Christianity.

■ **Housing.** Atlanta Christians are hosting international visitors to the games.

■ **Pin trading.** A special pin with the More Than Gold theme helps Christians talk about their beliefs.

■ **Games guide.** A pocket guide to the games lists previous winners, records and an explanation of Christianity.



SHOW AND TELL Volunteers with Atlanta International Ministries '96 are involved in many types of ministries to local residents and visitors from around the world. ■ Right: Acteen Monica Burton face paints a little boy in downtown Atlanta. Burton, of High Street Baptist Church in Somerset, spent a week working with three Acteens from her church. ■ Left: Other volunteers staffed 11 visitor information centers along highways on Georgia state borders. (BP photo by Mark Sandlin)

State performers drawing crowds for ministry in Atlanta

By David Winfrey
News Director

ATLANTA—Kentucky Baptist performance teams are entertaining Olympic visitors throughout the city and gaining a chance to talk about their faith in the process.

The six members of Atlanta Expressions have been singing Broadway show tunes at a variety of settings since mid-June.

Five "Son" teams also are performing one week each in Atlanta during the Summer Olympics.

All are working with Atlanta International Ministries '96, the coordinating body for missions work during the Olympics and Paralympics.

Many shows are in parks or other public settings. Most of the entertainment is secular.

Sites often prohibit an overly-Christian performance or message, but team members are allowed to talk about their ministry if asked by the audience members afterwards.

"We're trying to appeal to the unchurched and bridge the gap between the Christian and the secular," said Phillip Brunner of Atlanta Expressions. "By telling them who we are, they begin to delve into, 'Who is AIM (Atlanta International Ministries)? Where are you from? Why are you doing this?'"

The short encounters are often compared to sowing seed. Performers say they are planting the message of Christianity in the minds of people who may never enter a church but are willing to take Christian material from

someone who entertains them.

Jessica Strimple, of Son Share, said that after a performance at Stone Mountain Park a couple told her they had guessed the group was Christian by the way members acted.

"They could tell who we were and who we were doing it for," said Strimple, a student at Eastern Kentucky University.

Kentucky Baptist college students first formed performance teams in 1976, said Ralph Hopkins, associate director of student work for the state convention.

The state now has five teams:

- Son Bound for sports-based ministries
- Son Burst, the creative arts team.
- Son Share, the drama team.
- Son Celebration, the music team.
- Son Praise, the youth revival team.

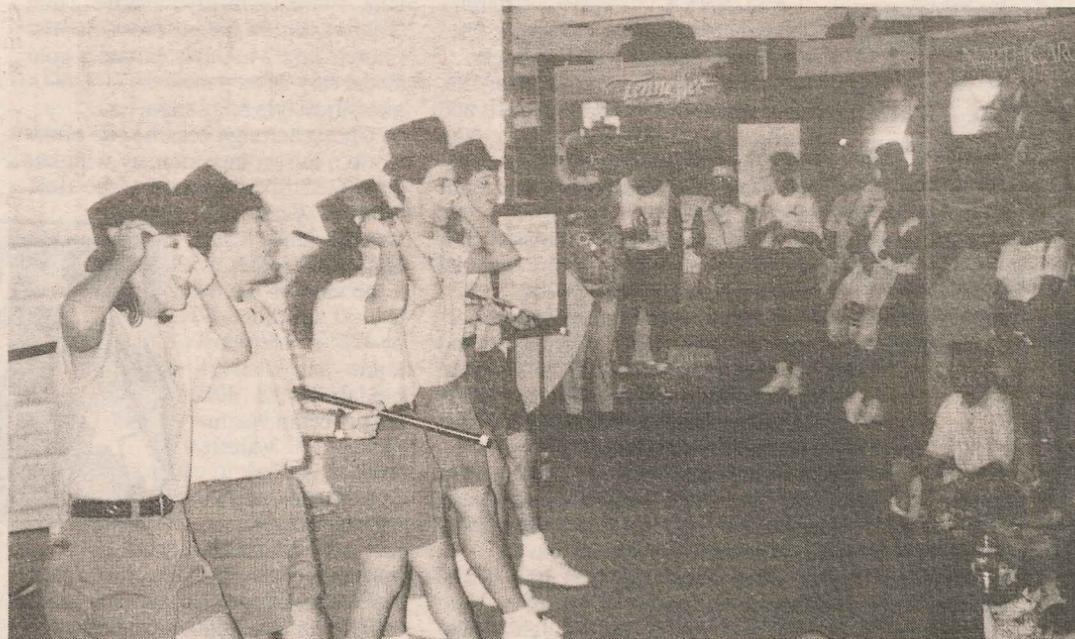
Kentucky student involvement in Olympic ministries dates back to the first Baptist ministry in Lake Placid, N.Y., Hopkins added.

Son teams organizer Tom Smoot said students are getting a taste of the real world in Atlanta. "Not just nationalities, but other religions," he said.

"The opportunities to witness are just overwhelming," he said. "I think they're going to learn to be more outgoing, and they're going to become more aware of the people around them."

Mike Richard of Atlanta Expressions said that's already happened to him.

"With this style of ministry, you're on the street and you have to relate to their level, their way of thinking, and



that's been a challenge," he said.

"It's taught me how to learn to share the gospel in many different ways, especially in a secular environment."

David Buckner of Son Share agreed.

"We're learning a lot about how to talk to people and finding ways to relate," he said.

Brunner credited God with bringing the Olympics to Atlanta because the 100th anniversary was a logical time for the games to return to Athens, Greece.

God has given Christians a tremendous opportunity to fulfill the Great Commission, Brunner said.

"He's not just saying, 'Go.' He's saying, 'OK, I'm bringing them to you,'" Brunner said. "I think it was a gift, in a way, and a responsibility to do our part."



ATLANTA EXPRESSIONS

■ ABOVE: The team of six Kentucky college students have performed in Atlanta this summer. They and the five Son teams of the Kentucky Baptist Convention are part of the 557 performance teams recruited from 33 states and Canada for ministry during the Olympics and Paralympics. ■ LEFT: Phillip Brunner (left) gives a balloon sculpture to a child during the Olympic women's road cycling race. (BP photo by Sarah Zimmerman)



Church on cycling route discovers outreach opportunities

By Sarah Zimmerman
SBC Home Mission Board

ATLANTA (BP)—The church had two choices: cancel services and tell members to stay home or welcome the world and ask members to come minister.

Second-Ponce de Leon Baptist Church's property faces the course—marked by a blue stripe in a six-lane road—for three cycling and two marathon races in the Atlanta Olympics. The church's family life center has been converted into a news room, and parking lots are now a broadcast compound and makeshift locker rooms for athletes.

"We sensed a tremendous chance for ministry, although many people sensed a tremendous chance for traffic," said Dan Hayes, director of the church-based Atlanta Community Ministries. "The world is coming to us. Deciding to do something was almost a no-brainer."

The church decided to seize what Pastor Jim Denison called an "unprecedented mission opportunity." Church schedules were altered to accommodate the Olympic agenda, and members were encouraged to ride a shuttle since two parking lots were off-limits.

The first event to pass by the church was women's road cycling Sunday, July 21. Although the race did not start until 11 a.m., streets closed before 8 a.m., and spectators lined the sidewalks by 9 to claim a shady spot. At the time church members typically gather for Bible study and worship, they were mingling with race fans, offering cups of water and providing first aid. Similar activities will take place during races July 31 and Aug. 3.

"We want to show people that the God of the nations is the God who loves, the God who saves, the God who heals. We want to do that by meeting the very real needs of people," said Clay Ramsey, layman and organizer of the ministry activities.

At the first race, spectators' children quickly tired of sitting on the sidewalk and waiting for the race to start. Parents seemed relieved when church members offered free face painting, balloon sculptures, bean-bag tosses and basketball throws.

Cyclists had to complete eight laps to finish the course. The pattern church members adopted during the race was mingling and entertaining the crowds, listening for the helicopters hovering over the race which signaled the cyclists' approach, moving with the



crowds to the sidewalk to watch the bikers go by and returning to ministry activities until the cyclists came by on the next lap.

A hospitality tent in front of the church served as a water station for spectators and distribution point for Olympic pocket guides that include the plan of salvation.

With nearly 200 people ministering on the church campus, Denison called it a "marvelous day." One church

member who has been a missions volunteer in other countries said the Olympic ministry was the greatest day of her life.

When the race was over, the church gathered for worship. Members were tired from being in the heat and wet from being caught in a rainstorm. Yet layman Denton Harris said, "I've been coming to this church a long time, and I've never seen it look this beautiful. Let's do it again sometime."

OLYMPIC EFFORT

Olympic cyclists race by fans in front of Second-Ponce Baptist Church in Atlanta. Before and during the race, members of the church offered fans a variety of services, including first aid, water and a barber shop quartet. (BP photo by Sarah Zimmerman)

Eight freshmen became Christians after joining Tennessee State's track team. Cheeseborough's goal in Atlanta is to find other runners in need of hearing about Christ.

Track medalist finds new purpose in life

ATLANTA (BP)—Chandra Cheeseborough knows Olympic gold is not synonymous with happiness.

Six months after the Jacksonville, Fla., sprinter won two gold medals and a silver in the 1984 Olympics, she found herself in the grip of depression and a cocaine habit costing her thousands of dollars.

"I was totally lost," she said simply. "I lost my house, all my material goods and almost lost my life."

Twelve years later, Cheeseborough's smile, sense of purpose and hope has returned. Now she's back at the Olympics with a different goal in mind: to help others find Jesus Christ and the abundant life he promises.

"God has given me a purpose in life," the 37-year-old Cheeseborough said. "He's given me an opportunity to serve him in a special way."

Cheeseborough was one of 15 former and current Olympians who gave their testimonies the night of July 21 at a "More Than Gold" rally at New Hope Baptist Church in Fayetteville, Ga.

The rally, organized by the Southern Baptist Home Mission Board and Lay Witnesses For Christ interdenominational ministry, was the first of five "More Than Gold" rallies scheduled in conjunction with the 1996 Olympics in Atlanta.

Sprinter Gus Envela, a four-time Olympian from Equatorial Guinea, 200-meter Olympic record holder Joe DeLoach, four-time Olympian Madeline Manning Mims and Olympic long jumper and sprinter Clyde Duncan were among the speakers at New Hope.

Cheeseborough and the same lineup of star athletes joined 1996 Olympic gold medalist Josh Davis of the

U.S. swim team at a "More Than Gold" rally at Greenforest Baptist Church July 24. Davis earned a gold medal July 21 as part of the U.S. 800-meter freestyle relay team.

Cheeseborough became one of the world's top women runners with her three-medal performance at the 1984 Summer Games in Los Angeles, winning gold medals as a member of the 4-by-100 meter and 4-by-400 meter relay teams and a silver medal in the 400 meters behind teammate Valerie Briscoe-Hooks.

But the medals and the acclaim she received didn't fill the void in her life, she recounted. Nothing did, especially her drug habit.

The cocaine might have destroyed her life beyond repair, but Cheeseborough's mother would not concede her daughter's life to illegal drugs, she said.

"I think that's a point everybody who has a family member on drugs needs to understand," Cheeseborough said. "Don't give up on them. Love them. Stand by them. They need you."

The power of Christ and a mother's love created a miracle in Cheeseborough's life, she said. Her life turned as quickly as she sped around the track in Los Angeles.

In 1993, the mother of three children became the women's track coach at Tennessee State University in Nashville. She got the job with the help of another gold medalist, Olympic legend Wilma Rudolph.

"Wilma and I met in 1975 and she

played an important role in my life," Cheeseborough said. "She was always there for me. She encouraged me and was in my corner when I applied for the Tennessee State job. There were 40 applicants, and she called me right away and said I would be one of the top three. She helped make it happen."

Cheeseborough returned the favor in 1994. As Rudolph lay dying in her Nashville home, Cheeseborough visited her daily, giving her encouragement and a dose of God's love.

Now, Cheeseborough's job is cultivating the next generation of Olympians at Tennessee State. She faces a major rebuilding job with the Tiger Belles track team if she is to get them back to NCAA championship caliber. But while she's improving their speed, she's also attempting to protect them from the problems she faced in her life.

"I've got a huge responsibility with the lives of those young women in my hands," Cheeseborough said. "I try to live out my faith every day. That's what's important. You can say anything. Living like Jesus is what really speaks to them."

Eight freshmen became Christians after joining Tennessee State's track team. Her goal in Atlanta is to find other runners in need of hearing about Christ.

"God gave me those medals, and with that, he's given me a platform," Cheeseborough said. "I want to use that platform to bring honor to God."



Canadian performs for 'audience of one'

By John Pierce
Christian Index

ATLANTA (ABP)—Late each evening Camille Martens drops by the Baptist Center at Georgia Tech, which serves as headquarters for Olympic Village religious activities.

Today, she drops softly onto one of the comfortable sofas in the center's large lobby. It has been a typical day of anxiety and exhaustion for Canada's top-ranked rhythmic gymnast.

"You're hungry, over-worked and tired of people yelling at you," the bright young athlete says with a smile breaking across her weary face.

The day began with a glass of cranberry juice—about all the nourishment her coach will allow at this late date for a performer whose physique contributes to point totals.

Two intense training sessions take up most of the day, followed by a painful round of acupuncture for an injured hip. So much for the glamour of Olympic life.

But Martens is positive and focused. She fully understands the cost of being counted among the best in the world in her sport. That is not to say it has been easy.

At age 8, Martens made the decision that some day she would be an Olympian.

She describes the experience as demeaning and difficult.

Yet, she never revealed to her family the pressure she felt from single-focused training, correspondence education, a very restrictive diet and a coaching style that motivates through intimidation.

Now at age 20, Martens—who has held Canada's top-ranking for her event the past four years—is participating in her first Olympics.

While in the Olympic Village in Atlanta, Martens says she has found the religious activities center to be a good place to separate herself from the pressure of the games and to simply relax.

"If you need prayer support or someone to talk to, it's a safe place to do so," she explains.

There are far more glamorous and exciting places to visit within the lively village created to house and serve the thousands of Olympic athletes.

Yet Martens and other Olympians will make their way to the ministry center near Bobby Dodd Stadium where they find encouragement and support from a diverse group of well-trained chaplains and a broad schedule of worship, prayer and Bible study opportunities.

One senses that the chaplains on duty—some of them Baptists—look

forward to Martens' visits. She is mature in her faith well beyond her years.

A defining time in Martens' spiritual growth, she says, came last year when an injury forced her to take a break from gymnastics for four months.

"I needed to gain perspective, ... to see God's hugeness," she recalls. It was the first time she had gotten far enough away from the sport to see the bigger picture.

She made some important decisions. First, she decided to make some changes in her training which resulted in a new coach, a new city and a new perspective.

Most importantly, she decided to focus more attention on her spiritual commitments. She began using her tremendous talents as a means of expressing her love for, and dependency upon, God.

Though Martens has spent half her young life in training to achieve her dream of competing in the Olympics—she seems at peace about her pending performance.

Before the big event she will write out an invitation to God because "it's tangible for me." Then she will give it her best shot. For her, perspective is everything.

"I'm dancing before the world, but for an audience of one."

Torch sparks opportunities for ministry

By Sarah Zimmerman
Home Mission Board

JONESBORO, Ga. (BP)—The first time Jonesboro, Ga., was torched, residents fled for safety. This time they celebrated on Main Street.

Jonesboro was in Gen. William Sherman's path as he marched through Georgia in 1864, burning entire communities to gain victory for the Union Army in the Civil War.

The town, now a thriving Atlanta suburb, was on the route for the Olympic flame relay July 17. Rather than leaving a path of destruction, this year's torch created evangelistic opportunities for First Baptist Church.

The Jonesboro Torch Relay Festival had the atmosphere of a county fair with water slides, pony rides and civic groups selling desserts to raise money.

Four booths staffed by members of First Baptist Church were among the most popular spots because they offered free frozen orange juice and apple juice. Volunteers gave away 15,200 ounces of juice.

Other groups charged \$1 for face painting, but First Baptist volunteers painted Olympic rings and torches on faces for free. They also distributed 6,400 "More Than Gold" Olympic guides that include the plan of salvation, 2,500 copies of the church's summer schedule and 1,000 New Testaments with inserts of Christian athletes' testimonies.

In addition to the booths, teams from First Baptist and out-of-town volunteers working with Atlanta International Ministries '96 mingled with the crowd, giving away pins with the "More Than Gold" logo and talking about their faith.

"It's a great time for us to provide hospitality, and we hope that some will respond to the gospel," said Jim Millirons, minister of evangelism and missions. At least four people made professions of faith in Jesus Christ during the torch festival, and church members said they hope more people will respond as they read the free literature.

The church's participation also helped establish a community presence for the church and proved that the church cares for people, Millirons said.

The torch was scheduled to pass through Jonesboro around 5 p.m., but it didn't arrive until after 6 p.m.. The festival started before 3 p.m., and several church members took the day off work to assist in the booths.

"We find that laypeople are ready to serve," Millirons said. "We have to invite them and train them to do ministry. They're waiting to be asked."



"Everything that happens to us in an opportunity for our spiritual growth."
Canadian rhythmic gymnast Camille Martens

Bible Society examines why urban youth aren't reached

NEW YORK (ABP)—Out-of-touch churches, bad environments and inadequate materials hinder efforts to reach urban youth with the gospel message, according to research by the American Bible Society.

In a 16-month study, the society looked at rapidly increasing populations of Hispanic and African-American youth that are underrepresented in Bible Society programs.

Youth expressed 10 dominant concerns. Many revolved around feelings of loneliness brought about by parents' divorcing, death of friends and abuse.

Meaningful relationships, identity crisis, family conflict and coping with stress and abuse leading to violence and death also were among the concerns.

Support was another concern expressed by youth, who said they were dealing with dysfunctional homes and searching for role models who care long-term.

Other needs listed included coping power over drugs, alcohol, permissive sex and peer pressure.

"The gang is always going to back you up, or that's what they say," a participant from El Paso, Texas, said.

When asked about the church's impact, the most common description was a safe haven and a teacher of positive values. However, subjects said they were concerned by behavior contrary to Christian ethics by church members and ministers. Some also said church programs do not reach them.

Participants said the established church was out of touch with urban youth. The church allowed tradition, rituals and material trappings to supersede substantive ministry, youth said.

Churches' hierarchical nature alienates young people who are not anti-God or anti-religious, but anti-church, the study said.

"I really don't think about the Bible when I make decisions, but I see the consequences of what wrong decisions are and I agree that there ought to be consequences," a participant from Lexington said.

Those who said they were familiar with the Bible considered it the basis for establishing morals and principles for living. Those youth also said the Bible's presentation of the consequences of sin caused them to try to uphold its moral standards.

Urban youth must hear biblical stories, translated into their everyday language, that offer hope and speak to their specific challenges, the study said. They also need churches to be relational, redemptive and loving.

Gallup: U.S. youth growing up scared

By Joyce Sweeney Martin
Staff Writer

America's young people are growing up scared—and that's not just hearsay or a gut feeling; it's what young people themselves are saying, according to researcher George Gallup.

Using research gathered from three samplings of teens, Gallup provides what he calls "a reality check" to separate facts from impressions and get at how teens really experience the world. Those "realities" are published in the book "Growing Up Scared in America and What the Experts Say Parents Can Do About It."

Gallup organized his findings around four "at-risk" behaviors which make for a frightening world: violence, sex, health issues, and drug and alcohol addiction.

Additionally, at the end of each chapter, he includes advice gleaned from interviews with leading authorities about how to deal with each of the at-risk behaviors.

Among his findings:

■ *In cities and suburbs alike, American's teens are meeting violence not only on the streets but also in their schools and homes.*

"Among the most alarming reports, 28 percent of teens say they are aware of peers who have carried or regularly carry guns and knives when they are in school," Gallup reports. "One teen in four says there was at least one time in the past 12 months when they feared for their physical safety while in school classrooms or hallways, on playgrounds, or walking to and from school."

And on the homefront, 26 percent of teens say they have been hit or

physically harmed by a parent or by another adult in the household in the past year.

■ *Unwanted teen pregnancies and AIDS make teen sexuality more complicated—and more dangerous—than ever.*

Fifty-three percent of high school students have engaged in sexual intercourse, Gallup reports. One in 11 abortions performed in the United States is performed on a woman age 18 or under, he adds.

■ *Bad eating habits, not enough sleep or exercise and too much fatty food combine to put America's teens on a dangerous path.*

While nearly two out of three teens are aware of the value of good nutrition and exercise, obesity among adolescents is on the rise. So much so, Gallup reports, that the Centers for Disease Control has a primary goal for the year 2000 of no more than 15 percent of 12- to 19-year-olds being obese.

Teens push themselves to the point that 52 percent say they can't concentrate on homework because they are too tired, according to Gallup.

"There is growing awareness that young people, strained by fatigue, are more likely to engage in risky behavior, whether this is skipping classes to catch up on sleep or to avoid tests for which they are not prepared, or more physically harmful behavior such as alcohol abuse or drug experimentation," Gallup reports.

■ *Rampant drug and alcohol abuse among teens is linked not only to higher rates of juvenile crime but also to rising rates of teen suicide.*

The suicide death rate among 15- to 19-year-olds has risen from 2.7 cases per 100,000 in 1950 to 11.1 cases

per 100,000 in 1990.

The five biggest factors leading to suicide are drug abuse, not getting along with parents, peer stresses, problems of growing up and alcohol abuse, Gallup reports.

Fifty-nine percent of teens say they know someone who has attempted suicide, and 26 percent know someone who has succeeded. Thirty-seven percent say they have considered taking their own lives.

While the percentage of teens who say they drink regularly has dropped from 41 percent in 1982 to 21 percent in 1995, nearly half (46 percent) of American teens feel drinking is a problem among their peers. However, nearly 80 percent say they have "very easy" or "fairly easy" access to alcohol. Twenty-one percent say they have been in a car at least once with someone their age who was under the influence of alcohol.

Fourteen percent of teens smoke tobacco, Gallup reports.

Virtually all teens (99 percent) view crack and cocaine (98 percent) as very dangerous, and 83 percent view marijuana as very dangerous. Just 11 percent say they have smoked marijuana, and the numbers are even lower for crack and LSD.

■ *Too many teens lack "the one weapon with which to confront all the risks they face—solid values," Gallup says.*

"As every expert we consulted insists, nothing is as essential in fighting the risks faced by our youth than a solid, early grounding in right and wrong, often rooted in religious faith. In combating drug abuse, crime, suicide, irresponsible sex, poor health, nothing works like good character," Gallup concludes.

Tips for parents

Here are some of the suggestions from experts George Gallup cites for combating modern teen problems:

■ Know your child's friends and their parents. Ask for phone numbers and addresses.

■ Turn media violence into an opportunity for discussion.

■ Help teens answer such questions as, "How do I say no?" and "When will I be ready for sex?"

■ Teens need to understand that abstinence remains the only foolproof guarantee for safe sex.

■ "Don't let fatigue push your teen into trouble. Exhaustion can be a dangerous trigger."

■ "Recreate rather than spectate; go hiking together instead of watching a football game together."

■ Take teen depression seriously.

■ Keep guns locked up or out of the house. Store guns and ammunition separately.

■ Encourage your children to put God first in their lives.

53 percent of teens sexually active; same as five years ago

ATLANTA (ABP)—Despite the high profile of programs that stress sexual abstinence for teenagers, teens are just as likely to have sex as they were five years ago, according to a recent national survey.

The National Youth Risk Behavior Survey found about 53 percent of teens reported having sex in 1995, the same percentage as 1990, according to researcher Janet Collins.

However, proponents of abstinence programs like Southern Baptists' "True Love Waits" campaign say teen sex was on the rise prior to 1990 and claim some credit in the leveling off of youth sexual activity.

Jimmy Hester, coordinator for the Baptist Sunday School Board's "True Love Waits" team, said the results were consistent with surveys he had seen during the last few years.

"It may be an indicator of the sexual abstinence movement and the spread of sexually transmitted disease making young people think more seriously about being sexually active."

The Centers for Disease Control and Prevention conducted the survey and presented the findings at the 11th International Conference on AIDS in Vancouver. The survey of 12,000 students gauged a variety of behaviors and attitudes.

And while the number of teenagers choosing abstinence remained stable, the study said, another message—"use condoms"—is getting through. The study showed that condom use among teens having sex grew from 46 percent to 53 percent.

Hester said the abstinence message is most effective with teenagers who are undecided about becoming sexually active. "Now they know they have another option."



Progressive evangelicals gaining influential posts

While it's true that conservatives dominate the evangelical scene, "evangelical" and "conservative" are not necessarily synonymous.

By Julia Lieblich
Religion News Service

WASHINGTON (RNS) When the progressive civil liberties group People For the American Way was considering civic activist and philanthropist Carole Shields for its presidency, board members liked the idea of a religious Christian at the helm.

"Somebody said, 'Wouldn't it be nice to have a Baptist preacher's kid as president of the American Way?'" said Shields, who was named to the post in April. "It would make it a little more difficult for the Religious Right to claim we're a bunch of heathens."

While progressive evangelicals in religious organizations have become increasingly vocal, less visible are leaders like Shields, who are making headway in the secular arena, in government agencies and in universities and public policy groups from the State Department to the Children's Defense Fund.

Like many of their more conservative peers, they believe the Bible is the inspired word of God—albeit recorded by imperfect scribes—and they are committed to promoting what they see as biblically based values, from equal rights for minorities to environmental stewardship.

Some speak openly about their religious beliefs at work, urging colleagues to hear the "good news." More tend to be "shy evangelists," like evangelical Quaker Michael Crook, who talk about their faith only when asked.

"You don't rise (in secular organizations) by being an in-your-face evangelist," said Crook, senior director of policy communications for the National Wildlife Federation.

Many who support liberal or moderate causes, he noted, avoid descriptives like "evangelical" or "born-again" because they're afraid of being labeled "Ralph Reed groupies," a reference to the director of the Christian Coalition.

While it's true that conservatives dominate the evangelical scene, "evangelical" and "conservative" are not necessarily synonymous. According to a newly released study by the Pew Center for the People & the Press, 56 percent of whites who self-identify as evangelicals describe themselves as conservative—but 32 percent call themselves moderate and 10 percent identify as liberal. Only 37 percent of black evangelicals described themselves as conservative, compared to 39 percent as moderate and 19 percent as liberal.

Many progressive evangelicals choose to work in secular circles to avoid preaching to the converted.

"It would probably be a mistake to huddle in our own institutions," said Massachusetts Institute of Technology nuclear engineering professor Ian Hutchinson, who leads a team of 100 people researching controlled fusion energy—"a cleaner ... more benign form of nuclear energy." Evangelicals, he said, "should be out in the world being 'salt and light' in secular institutions."

Even in the secular arena, evangel-

icals often speak of their work with missionary fervor.

"I never look at anything I do as a job," said Susan Drake, former head of the State Department's Secretariat for the International Coral Reef Initiative and a lead U.S. negotiator at the United Nations for the Earth Summit. "I believe in vocations. Everything I do is to glorify God."

Gasby Greely also said she is "doing the Lord's work" as vice president of communications for the National Urban League, a social service and civil rights organization. "We're helping the disenfranchised get an equal shot at what America has to offer," she said.

Like many of her progressive peers, Greely regrets that more conservative evangelicals have failed to make racial equality a priority.

Progressives are even tougher on conservatives who they believe fail to take seriously the biblical mandate to help the poor, while supporting harsh welfare reform measures.

Some welfare reform advocates are trying "to take away from those who have least and give it to those who have the most," said Rep. Glenn Poshard, D-Ill., a Southern Baptist who told the House last year that he objected to the Coalition's tacit suggestion that "Democrats are less Christian" than Republicans.

"Our faith teaches personal responsibility," said Poshard, "but in every instance Christ teaches us to care for the poor. We can't look at poor people and make the assumption that they can change their circumstances. Some can and some can't. And children are not responsible for what their parents have or have not done."

Falwell planning campaign for revival

By Mark Wingfield
Editor

LYNCHBURG, Va.—Jerry Falwell has announced plans to embark on a 52-week "God Save America" national tour to call America to repentance, prayer and fasting.

"I strongly believe that America is perilously close to experiencing the judgment of God," Falwell said in the July issue of his monthly newspaper, the National Liberty Journal. "I do not believe the Republicans or the Democrats have the solution to America's moral and spiritual dilemma. Only a pervasive and national spiritual awakening can prevent us from entering the post-Christian era as we go into the 21st century."

Falwell's tour will begin in September and will visit 52 local churches across the nation, where he and musical teams from the Old Time Gospel Hour and Liberty University will appear. Falwell's broadcasting company will record each event to be aired on the Old Time Gospel Hour on a two-week delay.

Falwell undertook a similar nationwide tour in 1976 called "America, Back to God." That was a precursor to the founding of the Moral Majority, considered a major force in electing Ronald Reagan to the White House in 1980.

In 1980, Falwell's "I Love America" campaign took him to the steps of every state capitol for rallies.

"As I criss-cross America during the next year, I will be calling

upon the saints to give God reason to save America," Falwell recently told his congregation at Thomas Road Baptist Church in Lynchburg, Va.

Although painting a bleak picture of the nation's moral and spiritual condition, Falwell cited three reasons he believes nationwide spiritual renewal could be on the horizon: reports of revival on many Christian college campuses; impact of the Promise Keepers movement; and the "recent unprecedented spiritual renaissance" in the Southern Baptist Convention, a reference to conservatives capturing control of denominational leadership.

In his personal column in the July issue of National Liberty Journal, Falwell says only evangelical Christians have any hope of saving America from destruction.

Unless spiritual revival comes, the United States soon will surrender its sovereignty to international control and lose its position of world economic leadership to a unified Europe, he predicts.

His prescription for renewal is two-fold: calling evangelical Christians to prayer and activating "an anointed, courageous and collective voice of 200,000 evangelical pastors crying out in unison against the national darkness."

Falwell is co-chairman of an organization called the National Committee for the Restoration of the Judeo-Christian Ethic. This committee is calling for all pastors of evangelical churches to plan two "apolitical" Sunday emphases on voter registration prior to the Nov. 5 national elections.

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NATIONAL NOTES

■ **Robertson warns Dole.** Religious broadcaster Pat Robertson has said Bob Dole will lose to President Clinton in November unless the likely Republican standard bearer selects an anti-abortion social conservative as his vice presidential running mate. Not only will Dole be defeated, but Republicans also will lose control in the House of Representatives and the Senate in the November election, said Robertson, founder of both the Christian Broadcasting Network and the Christian Coalition.

■ **Gambling commission bill passed.** The House of Representatives has approved Senate changes to a bill that will establish a commission to study the effects of gambling on crime, families and the economy. The Senate approved the measure July 17, followed by the House July 22. The bill will now be sent to President Clinton, who is expected to sign the legislation.

■ **Abortion pill headed for approval.** A panel has voted 6-0 to advise the Food and Drug Administration to approve the use of the controversial abortion drug RU-486. Along with the July 19 recommendation, however, the panel offered several warnings for usage. The drug can cause pain and bleeding, and three separate doctor exams are required for women who use the pill. The FDA does not have to follow the findings of an advisory

panel but usually does, according to Associated Press.

■ **Family Channel plans GOP broadcast.** Pat Robertson's Family Channel will broadcast 11 hours of prime-time coverage of the Republican Party's presidential nominating convention beginning Aug. 12. Republican National Committee Chairman Haley Barbour said the GOP convention committee and the San Diego Convention and Visitors Bureau would cover the \$1.3 million cost of the Family Channel air time.

■ **Menorah ruled out of bounds.** A federal appeals court has ruled that the City of Beverly Hills, Calif., violated the United States Constitution by allowing a Hasidic Jewish group to erect a Hanukkah display in a public park while also preventing two other groups from setting up their religious displays. The ruling could force local governments to enact formal guidelines for religious displays, rather than dealing with them on an ad hoc basis, as is generally the case now.

■ **Case against Bakker dismissed.** A jury in Bryson City, N.C., dismissed July 22 a multimillion dollar lawsuit filed by former followers of PTL founder Jim Bakker seeking refunds for "partnerships" in the ministry sold by the televangelist. Bakker's law-

yer successfully argued that federal securities law did not apply because membership cards and videotaped sales pitches made clear that the partnerships could not be transferred or inherited.

■ **Burned churches get money.** The National Council of Churches will distribute nearly \$1 million of the \$8.3 million it has collected so far to nine congregations in its first round of grants to help predominantly African-American congregations damaged by fires.

■ **Dole proposed school choice.** Republican presidential candidate Bob Dole has proposed a \$2.5 billion "Opportunity Scholarship" program that would help parents send children to the public, private or religious schools of their choice. The program's cost reportedly would be offset by unspecified cuts in the Department of Education's budget and by scrapping President Clinton's Goals 2000 program. Dole unveiled the proposal July 18 in Milwaukee.

■ **Amish win case in Wisconsin.** The Wisconsin Supreme Court ruled a state law requiring Amish horse-drawn buggies to display a red and orange triangle violated the sect's religious rights. Enforcing the law violated state constitutional safeguards on religious freedom, which in this instance are

even stricter than those in the federal Constitution, the court ruled. Eight Amish men challenged the state requirement, objecting to the triangle because of its bright colors and because they said it was a "worldly symbol" that elevated human law above God's law.

■ **Abortion issue not known.** National Right to Life Committee officials say they face an uphill educational battle in seeking to reverse President Clinton's recent veto of a bill banning a controversial late-term abortion procedure. According to a poll announced at the group's annual meeting, more than 70 percent of U.S. residents surveyed did not know Congress had passed the Partial-Birth Abortion Ban Act or that Clinton had vetoed the measure.

■ **Gamblers donate to campaigns.** Gambling interests contributed more than \$250,000 to the presidential campaigns of Bob Dole and Bill Clinton during 1995 and the first four months of 1996, a recent study reported. Dole was the bigger beneficiary, gaining \$200,125 in contributions from casino operators, gaming equipment manufacturers and others. President Clinton received \$62,150. The contributions were "at least eight times the total that gambling interests gave during the entire 1992 campaign," said the report, issued by the Center for Public Integrity.

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"You're better off not having a ministry than having one with bad leadership."

George Barna

Barna: 'Bad assumptions' hinder churches

Continued from page 1

about investing in people's lives, which mandates genuine demonstrations of concern."

■ "Churches make progress by planning their activities."

Actually, 97 percent of churches "lack clear vision, so the plans are merely a distraction," he insists.

Without a vision—a "God-inspired strategic understanding of a different future"—plans only lead churches to maintain their programs, not to victorious ministry in their communities, he says.

■ "It is permissible for a church to minister independent of other churches, as long as it is biblically based."

On the contrary, Barna stresses, "the failure to cooperate with other ministries is indefensible."

Research reveals less than 5 percent of Protestant churches cooperate to do ministry with like-minded churches in their geographic settings, he says. The results are wasted resources and an "unjustified territorial

mentality" that thwarts Christian impact.

■ "The ways we communicate the gospel should not change simply because our culture keeps changing."

Such thinking can "strangle" churches' outreach efforts, Barna contends.

"Baby busters ... are post-modernist thinkers," he explains. "Many traditional assumptions of Christian evangelists—that people accept the Bible as true, that eternity is a matter of interest and concern to people—are invalid in a post-modernist culture."

"Forms of communication need to change, and the strategies for leading people to own the truths of Christianity must vary, never compromising the content of the Bible, but contextualizing it for our changing age."

■ "In the absence of strong leaders, choose those who are willing to lead."

Not so, Barna counters. "You're better off not having a ministry than having one with bad leadership."

Identifying and developing strong leaders is worth the effort, Barna says. "Settling for what's available is no excuse for anticipating leadership needs and strategically developing people gifted and capable of meeting those needs. Do it right, or don't do it at all."

Editor's note: Information for this article was compiled from the Barna Report, copyright 1996 by Word Ministry Resources. For subscription information, call (800) 933-9673, ext. 2037.

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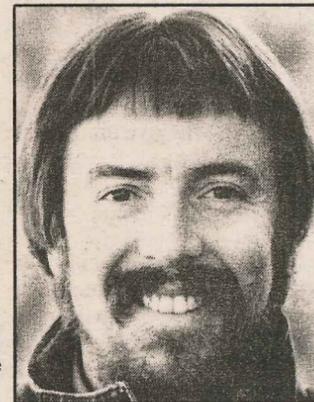
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FINANCIAL FORUM

Endowment funds allow ongoing giving

By Laurie Valentine

You don't have to be a millionaire to provide financial resources that will change peoples' lives in Christ's name.

Whether you wish to support your church, state missions, home missions, foreign missions, ministries to hurting children and their families or education for students attending Kentucky Baptist institutions, you can establish funding that will give until Christ comes again through the creation of your own endowment fund or with gifts to an existing endowment fund.

An endowment fund is a perpetual fund that is managed either by the cause that will benefit from your gift or another entity, such as the Kentucky Baptist Foundation. The income from the endowment property is distributed for use by the charity for the purposes you designate.

A large gift is not required to establish an endowment fund with the Kentucky Baptist Foundation. An endowment can be started with any amount. You can add to it from time to time during your life. This permits even those of modest means to do much more than they ever dreamed possible. As your fund grows, more lives will be touched and blessed through the support provided.

Endowment fund giving, like all charitable giving, does not have to be an all or nothing proposition. You may make a gift now that provides income to you for life, with the endowment fund established at your death. Making the gift now can provide income tax benefits—a charitable income tax deduction and avoidance of capital gains if appreciated property is used to make the gift—and possibly a higher level of income. You also are provided with the peace of mind of knowing that at your death the causes that you have chosen to support with that gift will receive ongoing funding.

All that we are blessed with, whether great in amount or modest, comes from God. Whether done through a single large gift or a lifetime of more modest giving, establishing an endowment fund permits you to demonstrate your gratitude for God's blessings and your desire to be involved in touching lives in Christ's name.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

'Religious Freedom Amendment' debated

WASHINGTON (ABP)—The wall of separation between church and state has become a "wall of shame," proponents of a "Religious Freedom Amendment" said at a congressional hearing July 23.

Opponents of the amendment, meanwhile, said the proposal pending before the House Constitution Subcommittee would upset the delicate balance of church and state and would allow, if not require, government funding of religious activities.

The hearing on the proposed constitutional amendment featured testimony from religious leaders, lawyers, school representatives and a mother of six who testified that her children were unfairly treated because of religion.

The amendment offered by Rep. Dick Arney, R-Texas, is designed to give religious groups equal access to government benefits and bar discrimination against religious expression. It seeks to bring together two earlier proposals by Reps. Henry Hyde, R-Ill., and Ernest Istook, R-Okla.

Istook said at the hearing that he will seek to amend the Arney proposal to ensure there is a "clear, explicit and unmistakable provision" that allows student-sponsored prayer in public schools. The Arney version is primarily a modification of Hyde's proposal, which was directed largely at extending government "benefits" to religious groups.

However, Rep. Charles Canady, R-Fla., who chairs the subcommittee, said the guidelines have not accomplished their objectives.

Richard Land, executive director of the Southern Baptist Christian Life Commission, said he agreed the guidelines were an accurate assessment of the current state of the law, but added that there is no enforcement mechanism.

Land, who spoke in support of the amendment, said the "most and best government should do is to guarantee a level playing field and then stay off the field."

The courts have had "over 30 years to get this issue right and they have persisted in not doing so," Land said. Oliver Thomas, special counsel for religious and civil liberties at the National Council of Churches of Christ, disagreed with Land and others who said the guidelines were ineffective.

Thomas, a Baptist minister, said that out of 80,000 public schools, to have fewer than 400 claims of inappropriate action concerning religious liberty is a respectable number.

Thomas added that the measure could undo protections for religious practice included in the 1993 Religious Freedom Restoration Act and might "undermine that which supporters seek to protect."

After its preamble, the Arney amendment reads, "In order to secure the right of the people to acknowledge and serve God according to the dictates of conscience, neither the United States nor any State shall deny any person equal access to a benefit, or otherwise discriminate against any person, on account of religious belief, expression or exercise. This amendment does not authorize government to coerce or inhibit religious belief, expression or exercise."

Frank said an amendment would be useless. "Are we going to pass a law that says you have to obey the law?"

Guidelines released last year by the Department of Education have helped educators and parents understand the existing law concerning religious expression in the public sector, opponents to the amendment argued.

Rep. Barney Frank, D-Mass., however, the ranking minority member of the subcommittee, said existing law already protects truly voluntary student prayer and other acts of religious expression by an individual. "I think the problem is not the law here but the tendency of adults who run a school to shut kids up when they shouldn't for a variety of reasons," he said.

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Religious people less fearful of death

ROCKVILLE, Md.—People with religious involvement have less fear about death than those with no religious faith at all, according to a research summary from the National Institute for Healthcare Research.

The summary cited a study by the California School of Professional Psychology in Fresno, Calif.

Researchers surveyed 200 people from various religious groups about their faith and their feelings about death.

"Strong religious convictions and the belief in an afterlife are associated with significantly less anxiety and depression regarding the idea of dying," said David Larson, president of the institute.

The non-profit organization is dedicated to conducting and distributing research on the significance of spirituality to health and well-being.

Unexpectedly, the report stated, those who said the most important aspect of religion was the possibility of achieving life after death had higher death depression and anxiety than individuals who did not believe this was the most important aspect of their religion.

"In other words," said Larson, "a person's death anxiety is only lowered by a personal commitment and investment in religion, not by paying lip service to a certain religion just in case there really is an afterlife."

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PRAYER PARTNERS

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- Funds needed for Russian churches to complete 1996 construction projects and for the Kentucky teams involved.

- The three Kentucky medical teams scheduled to go to Russia in the next weeks.

- That many Russians will profess Christ as Savior as a result of the Kentucky evangelism team going to Tula in September.

- Russian interpreters needed to work with Kentucky volunteers.

- Nancy Borghese, who coordinates English as Second Language classes for the language mission congregations sponsored by First Baptist Church in Sudbury, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

- **BEREA**—Berea Church will recognize **Rochelle Williams**, who has completed 30 years as pianist, with a reception in her honor after the evening service Aug. 4.

- **CAMPTON**—Campton Church will celebrate its 148th anniversary Aug. 11. Former pastor **James Pinkley** will be guest speaker at the 11 a.m. service. A potluck dinner, and a 2 p.m. service with guest speaker **J. Edward Cunningham** will follow. Current and former members are invited.

- **COLUMBUS**—**Eugene Smith**, 68, pastor of Columbus Church, died July 15. Smith had served as pastor of several churches in Kentucky and Illinois. He was a graduate of Mid-Continent Baptist Bible College. Survivors include his wife, Lindell, and one son.

- **GOSHEN**—Liberty Church ordained **Jeff Snyder** to the deacon ministry July 7.

- **HARRODSBURG**—Deep Creek Church celebrated its 200th anniversary July 14 with special services. The church was founded July 11, 1796.

- **LOUISVILLE**—Fern Creek Church called **Debbie Gorbandt** as minister of music and education. Gorbandt is presently minister of music at Harrods Creek Church in Crestwood. She will begin her new ministry Aug. 18.

- **MURRAY**—Grace Church celebrated its 30th anniversary July 7.

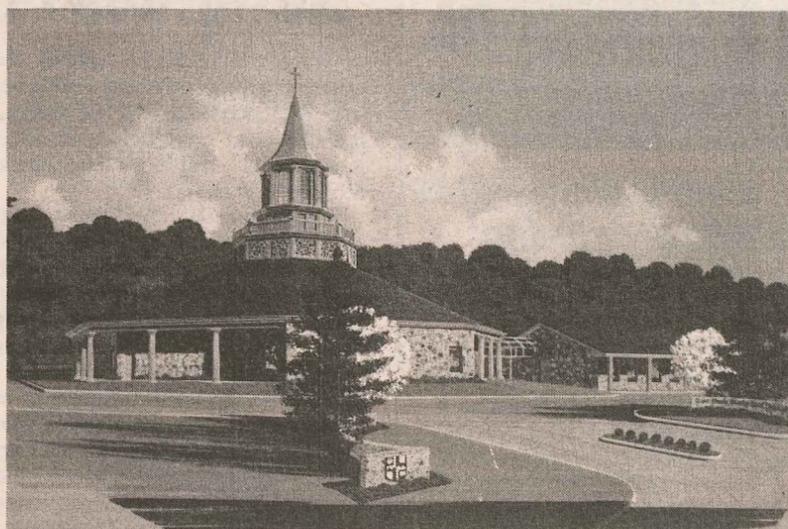
- **OAKLAND**—Oakland Church called **Thomas Stokes** as pastor. Stokes previously was interim pastor at Lothair Church in Hazard. He began his new ministry May 5. Also, **Jeremy Tucker** of Bowling Green was called as minister of youth, and **Shannon Stockstill** of Smiths Grove was called as minister of music.

- **UPTON**—Lucas Grove Church will celebrate its 100th anniversary Aug. 11, with services beginning at 11 a.m. **Dexter Jones**, pastor of West Point Church, will be guest speaker. Dinner and an afternoon of music and memories will follow. **John Routh** is pastor.

- **WARSAW**—First Church called Interim Pastor **D. Timothy Estes** as pastor July 14. He previously was pastor at Salt River Church in Danville.

- **WHITESBURG**—**Gordon Christian** resigned as director of youth and education ministries at First Church July 26, to accept a position with Baptist Book Stores Inc. owned by the Baptist Sunday School Board in Nashville.

- **WILLIAMSBURG**—Main Street Church hosted a surprise reception July 25 for **Janus Jones** celebrating his 25th anniversary as director of missions for Mount Zion and South Union associations.



NEW CLASSROOM BUILDING An artists' rendering shows what a new classroom building will look like on the campus of Clear Creek Baptist Bible College. The drawing also incorporates a new entranceway into the main campus.

Clear Creek \$1 million toward goal

PINEVILLE—More than \$1 million has been raised toward the \$3.5 million goal in Clear Creek Baptist Bible College's "Beyond 2001" campaign, President Bill Whittaker announced July 18.

Fundraising for the campaign began in January.

The \$3.5 million base goal will fund campus work scholarships, endowed scholarships, construction of a new classroom building, construction of additional student housing, endowment for missions outreach and gener-

al academic support.

The new classroom building will be the school's first-ever construction of a facility specifically for classroom use, Whittaker said. In addition to accommodating more students, the classroom expansion will free existing space for an expansion of the school's library, he added.

Whittaker said construction already is underway on a new entranceway into the campus, which is located in the southeastern Kentucky town of Pineville.

Gray skies, but happy hearts

The sun cannot shine every morning, and last Saturday morning was one of those days it did not shine much, at least not at Oneida. This has been a most enjoyable summer so far. After a cool, wet spring we, like most of you, are enjoying a very pleasant summer.

The call went out early Saturday morning for the boys who work on the yard crew to take the morning off. With overcast skies and the prediction of rain Mr. Nichols, supervisor of the boys who work outside, gave the command for the yard crew boys to sleep in a few extra hours.

I am completely sure there were no complaints. The yard crew boys often have to work in bad weather. There are times when, despite heat, cold, rain, sleet, or snow they have to do their jobs. But when we can give them a little extra time off, it is well deserved.

We have had four groups of volunteers working this week. The last group left Saturday morning. There has been a lot of work done the past few weeks remodeling our oldest school building, Sparks Hall. There is simply no way we could have done all of this work if it had not been for the hundreds of volunteers who have helped this summer. There has also been a lot of remodeling and preventive maintenance done on our staff housing. We are doing all we can to reduce the heating, air conditioning and maintenance costs on our staff housing. Most of you know we provide housing for most of our faculty and staff.

After years of wishing, we now have a new handicap ramp going into our chapel. For years it has been difficult for those in wheelchairs, and others who could not easily walk up steps to get into our chapel. Our wonderful friend Morman Kersey, who passed away this past January, had requested the ramp be built. I promised him last fall

that it would be one of our summer volunteer projects. He knew we had plans to build the ramp, but went to be with the Lord before it could be built.

Early Saturday morning, many of our staff and their children left for a trip to western Kentucky. This was the second outing of the summer for our staff families. It took a bus and a van to transport parents, children and food. The ages of the youngsters ranged from one to 16. They enjoyed a picnic at noon at Mammoth Cave National Park—sack lunches courtesy of our dietary staff. After traveling four hours, ham and roast beef sandwiches, chips, snack cakes and iced drinks tasted mighty good.

After families had eaten, children had stretched their legs by running through the trees, and diapers had been changed, the group drove to the nearby "Miss Green River," a boat ride down the Green River and back. They reported seeing wood ducks in the water, a turtle sleeping on a log and even a doe munching leaves on the bank.

The biggest event of the day was an afternoon at Kentucky Down Under. It took two guides to handle our group of 62. Even the parents of the youngest children abandoned their strollers to take the little ones into Kentucky Caverns. Afterward, the children enjoyed an up-close look at a young calf, a tiny fawn, two black goats, emus, wallabies, lorakeets and more. All agreed the funniest moment was watching two of the parents wrestle a couple of sheep into shearing position.

We may not have had much sunshine on our campus Saturday, but it was still "The day which the Lord has made; we will rejoice and be glad in it."

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

An interview with Jarrod

It was the end of a day and the deadline for this article was upon me. Campus student electrician Joel Balthus was in the office to run wire for a computer hookup. We agreed to meet after supper for an interview.

The family lives in an apartment that adjoins the child development center. Joel wasn't home when I arrived. I borrowed a chair and sat under the center canopy and decided to interview 7-year-old Jarrod Balthus. "In two months I will be eight," he stressed.

Without a shirt to keep cool, he tossed a baseball and never stood still. The day before, he played the last T-ball game of the season. "I like to bat. I also ran a double play. I caught a fly ball and tagged a runner out on second."

Jarrold attends Gateway Christian Academy, a ministry of Binghamtown Baptist Church in Middleboro. Mom says he loves school. He informed me he liked recess best, and then spelling. "I'm not very good at phonics; it's the hardest."

The previous week, Jarrold and 5-year-old sister Emily stayed a week with grandparents in Bristol, Va. "They took us lots of places. I made a fort in the trees with my friends. They used to live next to us. I miss them every day."

Clear Creek has brought a lot of new friends. He likes to ride his bike around the paved road that encircles their home. After the preschoolers are gone he enjoys the playground. He and dad walk the trail through the woods from their house to the Hemlock Heights housing area.

His favorite activity is the family life center. "I swim, play in the gym and get snacks. The second best thing is to play baseball on the field with my dad."

Campus Royal Ambassadors brought new experiences during the last school year. "We camped out one night at the Family Life Center. Dr. Castlen showed us things about the Philippines."

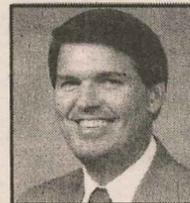
Jarrold, what would you tell a boy your age whose parents are going to move to Clear Creek?

"He can move here. We have lots of fun. I have a road we go sledding on during the winter."

Joel arrived home after completing an off-campus job for a professor. Jarrold quickly informed him, "Dad, you weren't here, so President Whittaker interviewed me." He also was ready to play ball. I pitched, Dad caught and Jarrold kept us both on the run.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

In 30-year career, Rutledge showed us the world

By Martha Skelton
SBC Foreign Mission Board

RICHMOND, Va. (BP)—As a youth, Don Rutledge was warned his dream of using photography to tell about missions was impossible.

On Aug. 1, Rutledge will retire from the Southern Baptist Foreign Mission Board after 30 years of doing the impossible.

"I wanted to be a bridge between the subject and viewers, to introduce nationals and missionaries as somebody I'd like to know about and you need to know about," Rutledge said. "But my pastor said God didn't call a person into that kind of service, only to be a pastor, evangelist or missionary. I was young and thought I had misunderstood my calling."

Rutledge, 65, spent 10 years honing his craft as an assignment photographer for Black Star, a prestigious photographic service in New York City. Then talks with communicators at the Southern Baptist Home Mission Board gave him an opportunity to start fulfilling his dream. He served as a missions photographer and director of photojournalism services for the HMB from 1966-80.

From mission trips during his stu-

dent days through his work with Black Star, the HMB and FMB, Rutledge's sensitive eye has focused on the world's peoples. He learned to work unobtrusively in all kinds of cultures.

"He has found how to capture the peaks of action that bind people together, those instants when two souls are really communing. People are drawn to his pictures because they're like he's thrown open a window shade on a soul," said Mike Creswell, longtime Rutledge colleague and an overseas correspondent for the FMB, where Rutledge came to work in 1980.

Rutledge's professional reputation is recognized beyond denominational communications. Thomas Kennedy, senior assistant editor of photography at National Geographic magazine, praises Rutledge's significant work, his ability to establish intimacy and trust with his subjects, his generosity to colleagues.

"I have great admiration for him as a human being and as one of the genuinely good people in our business," Kennedy said. In his humility and putting his subject first, Rutledge is "an incredible example of how we should behave."

Numerous photographers have turned to Rutledge for encouragement

and critique. By his openness to look at their work, he has influenced a generation of photojournalists.

"I can't say enough about what Don has meant to me and my work," said Joanna Pinneo of St. Petersburg, Fla. A former FMB overseas photographer, Pinneo has gone on to do award-winning work for National Geographic, U.S. News & World Report and now the St. Petersburg Times.

Early in her career, Rutledge helped Pinneo identify and focus on what communicated in her photography. He showed her and others "his deep spiritual connection with people, and using photography to explore that," she said. "I think of (his advice) every time I go on an assignment."

During his 16 years at the FMB, Rutledge's photography has appeared most extensively in the mission board's Commission magazine.

"Don challenged us to make Christian printed work the best of any printed work anywhere," said Dan Beatty, longtime design editor of the magazine. When photography, written stories and design came together, "people identified with the stories and responded."

Part of Rutledge's legacy at the FMB is that response—people who

have given material resources, time and their very lives to serve, at least partly because God spoke to them through his visual storytelling.

Rutledge has worked in 142 countries. He has won more than 300 awards for his work in both the secular and religious photojournalism fields.

He also has won numerous awards from Christian communications organizations and was one of the founding members of a Southern Baptist photojournalist fellowship.

Rutledge's photography has been used in several books, including the recently released "A Journey of Faith and Sacrifice: Retracing the Steps of Lottie Moon," written by Foreign Mission Board President Jerry Rankin; a 1950s work, "Black Like Me"; and five home missions books.

He is an ordained minister and was pastor of several churches before concentrating on photography. He and his wife, Lucy, have two grown sons, Mark and Craig. Mark Rutledge and his wife, Peggy, are FMB missionaries in Haiti.

After retirement, Rutledge will stay active in photography and anticipates filling some freelance assignments for the FMB.



"I wanted to be a bridge between the subject and viewers, to introduce nationals and missionaries as somebody I'd like to know about and you need to know about."
Photographer Don Rutledge



RUTLEDGE PHOTOS ■ **Left:** In 1968, Rutledge captured on film this scene of a Navajo lay pastor, Nile Foster (left) and home missionary James Nelson going over a Scripture passage, with Mrs. Foster in the background. ■ **Above:** Rutledge's photos of the Bailey King family in Mississippi were used in Home Mission Board publications and stirred many Baptists to a deeper understanding of poverty and hunger. King, pictured in bed while his wife, Luvenia, sets the table for breakfast. He was an uneducated sharecropper who with his wife was trying to feed 13 children. ■ **Bottom left:** Survivors Plutarco Arias (center) and his wife, Fanny (second from right), show Colombian Baptist home missionaries what once was Armero, Colombia. On Nov. 13, 1985, a mud slide caused by an erupting volcano buried the town alive. Rutledge took this photo in 1991. ■ **Bottom Right:** Rutledge captured the spirit of Pang Ho Sun, a Korean woman who founded that nation's welfare system and its Woman's Missionary Union. She is shown here in the day nursery at her River of Grace Foundation in Seoul, South Korea.



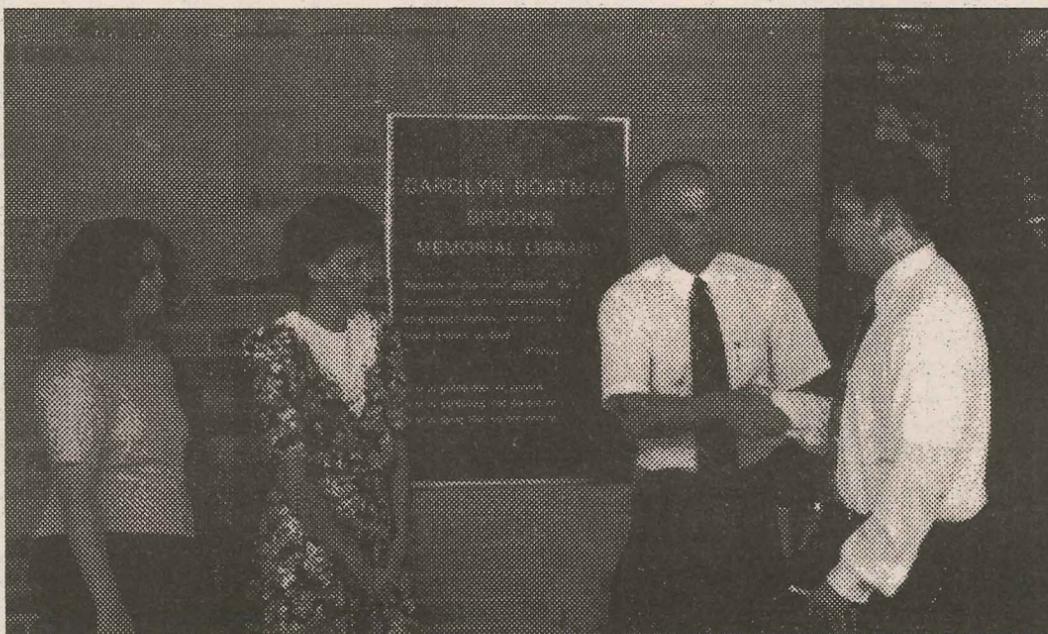
CLEAR CREEK ANNOUNCES BEYOND 2001 CAMPAIGN

The Beyond 2001 Campaign is an institutional advancement program to provide increased capital resources for Clear Creek Baptist Bible College. The campaign seeks a minimum of \$3,540,000 to fund endowment and building needs.

HOW WILL THESE FUNDS BE USED?

Endowed Scholarships \$800,000

A larger scholarship endowment is needed to provide greater financial aid to students because of reduced income and family needs. Scholarships are critical to the recruitment and retention of students.



Necoe Bandy, Dawn Mullens, Russ Wallace, Alan Bandy, students at Clear Creek.

Academic Support \$140,000

The funds would provide expanded computer services for faculty/staff, microfiche equipment for the library, some library expansion, a new copy machine, and the first-year salary for a new faculty member.

Classroom Building \$800,000

New classroom facilities are needed to provide the best possible learning atmosphere, to accommodate expected enrollment increases, and to replace classrooms now in the library, thereby allowing for library expansion.

Campus Workship \$1,400,000

Campus Workships make it possible for students and their spouses to work on campus. The availability of on-campus work for student families is a saving both for the family and for the College. Campus workships enable the College to contract much of its work to its students. These funds underwrite the salaries of our student workers.

Missions/Evangelism \$200,00

The income from this endowment will enable the College to expand their outreach ministry and to underwrite a more extensive year-round gospel ministry through-out Eastern Kentucky and provide for student mission projects both in the United States and abroad.

Student Housing \$200,00

Clear Creek wants to provide better housing for its students, most of whom have families. Many of the older cottages are in need of major refurbishing in order to accommodate the current student families. One apartment complex must be replaced with new housing units.



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