

WESTERN RECORDER

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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FOR THE RECORD

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**Freeda Harris Center shares God's love in the mountains**

By Mark Wingfield  
Editor

MARROWBONE—In the rural southeastern Kentucky community of John's Creek, a young miner began suffering debilitating headaches due to a mining accident.

He went to visit his brother, who lived in Pike County near Marrowbone. Once there, the headaches became so intense the miner didn't sleep for three days. Sensing his pain and wanting to help, the man's niece suggested the only thing she could think of: "Let's go get the missionary."

The missionary was Greg Whitetree, director of the Freeda Harris Baptist Center in Marrowbone. The young girl had met Whitetree through the center, where she attended an after-school Big A Club and learned about God's love for all people.

Desperate, the man agreed: "Go get the missionary." Whitetree said he was no faith healer but agreed to visit the man. "Would you mind praying for me?" the man asked as Whitetree entered the house.

The missionary prayed a simple but heartfelt prayer, asking that the man's pain be eased if that was God's will.

As Whitetree prayed, the expression on the man's face changed. Later, he told the missionary, "About halfway through your prayer, I felt a snap in my head, and it doesn't hurt anymore."

Looking back on that incident recently after several years of reflection, Whitetree summarized it as a description of his unusual ministry. "Things happen around here" *See Church founded ..., page 6*

**Will Kentucky gamble on video lottery?**

By David Winfrey  
News Director

Legalizing video lottery games at Kentucky horse tracks would move the state one step closer to accepting gambling casinos, according to an opponent trying to enlist Baptists to speak out against such activity.

Nancy Jo Kemper, executive director of the Kentucky Council of Churches, told the Kentucky Baptist Convention's public affairs committee she expects either the Kentucky General Assembly or the Kentucky Lottery Corp. to attempt before the end of winter to allow video lottery games at horse tracks.

"It will not involve any kind of pub-

lic referendum because (supporters) believe there is sufficient room within existing legislation to make it legal," Kemper said.

If approved by the legislature, horse tracks would have a state monopoly on video lottery terminals, or video slot machines. The machines operate the same as casino video gambling with the profits divided between the lottery and the site where the game is played.

Kemper contends video lottery gambling would eventually spread to other sites.

"Most experts predict that tracks would not be able to maintain a monopoly for a very long period of time," she said. "Other lottery vendors who sell lottery tickets would try to get access to

have machines at their places of business too."

Rick Redman, spokesman for the Kentucky Lottery Corp., said lottery officials have talked with track leaders, but video lottery games would have to be approved by the state legislature.

During the 1995-96 fiscal year, \$542.8 million was spent on the Kentucky Lottery, Redman said.

She said an Episcopal Church-sponsored conference in Las Vegas taught her that casino proponents are moving more slowly.

In 1994, casino backers were unable to find a Kentucky legislator to sponsor a casino bill, but video lotteries would move lawmakers and voters one step

*See Church leaders to ..., page 3*



**GAZA MARKET** Southern Baptist representatives Scott Terry (center) and his wife, Shirin, buy fruit on the street in Gaza. Food is plentiful but expensive because the sealed border with Israel has stressed the economy. Dona Fitzgerald, a Southern Baptist representative who ministers through Gaza Baptist Church in Gaza City, said there are hopeful signs. "I think there's a good deal more pride in the surroundings now that people feel they have possession of their land, more or less." *See story on page 11. (BP photo by Mike Creswell)*

**Church-state panel clashes on vouchers, unites on zoning**

By Mark Wingfield  
Editor

WASHINGTON—Four prominent church-state attorneys voiced disagreement about school vouchers but found a surprising consensus on zoning threats to churches during a panel discussion with religious broadcasters.

Churches and social-service ministries increasingly face unconstitutional threats from city and county zoning boards, the attorneys agreed during the National Religious Broadcasters public policy conference Sept. 4-5.

The urgent nature of the situation was confirmed by spontaneous testimonies of conference participants.

By the end of the hour-and-a-half panel discussion on church-state issues,

Barry Lynn, Jay Sekulow, Matthew Staver and Steven Shapiro agreed they will work together to produce a position paper on zoning controversies related to churches.

Lynn is executive director of Americans United for Separation of Church and State in Washington; Sekulow is chief counsel for Pat Robertson's American Center for Law and Justice in Virginia Beach, Va.; Staver is president of Liberty Counsel in Orlando, Fla.; and Shapiro is legal director of the American Civil Liberties Union in New York City.

"Zoning is one of the most important issues in religious liberty today," said Staver, a graduate of the University

of Kentucky law school.

One illustration of the problem was cited by a conference participant who told of recent decisions by both the city and county of San Diego, Calif., that require churches and social-service agencies to get zoning variances to build facilities anywhere in the city or county.

The zoning problem first was posed hypothetically by the panel's moderator, but all the panelists cited real-life instances where churches have faced zoning battles.

Lynn said the problem impacts not only churches but, in some cases, home churches and Bible studies as well.

Sekulow called the unanimous

agreement of the four panelists on this issue "miraculous."

"Unfortunately, I'm not sure the Supreme Court would agree with any of us," Staver replied, citing the court's Smith vs. Employment Division case. That case seriously undercut the burden on government to prove a compelling interest before restricting religious expression. Congress effectively overruled the court's decision by passing the Religious Freedom Restoration Act, but that legislation is being challenged in several lower courts.

Although enjoying the banter with each other, the four panelists did not find common ground on many other issues during the discussion. They predictably split into camps advocating strict separation

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Church & State

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# BAPTISTS

## Vestal nominated to become Fellowship coordinator



Daniel Vestal

By Greg Warner & Bob Allen  
Associated Baptist Press

ATLANTA (ABP)—Texas pastor Daniel Vestal will be nominated as coordinator of the Cooperative Baptist Fellowship, a moderate organization based in Atlanta which he helped found.

Vestal, 51, is pastor of Tallowood Baptist Church in Houston. His nomination, coming from an 11-member search committee, will be voted on by the Fellowship's 84-member Coordinating Council when the group meets Sept. 26-28.

Carolyn Crumpler, chair of the search committee, confirmed Sept. 5 that Vestal is the choice. She said he was the only candidate to receive the unanimous support of the committee.

If elected, Vestal, will become the second chief executive of the 5-year-old Fellowship. He would succeed Cecil Sherman, who retired in July.

Vestal confirmed he will accept the job if elected.

"I am responding to the invitation of the search committee with a real compelling sense of inward call from the Lord," he said. "Obviously I await the decision process of the Coordinating Council, but pending their affirmation I anticipate and look forward to the privilege of being the coordinator."

Members of the Coordinating Council were notified of the committee's

choice by mail Sept. 6, the same day the Fellowship's Atlanta staff was told. Vestal was scheduled to inform his church of the nomination Sept. 8.

If elected, Vestal will move to Atlanta, where he was pastor of Dunwoody Baptist Church before moving to Houston in 1991. A native Texan, he also was pastor of First Baptist Church in Midland, Texas.

Vestal turned down the Fellowship job when it was offered to him in February but asked to be reconsidered at the Fellowship's general assembly at the end of June, Crumpler said.

"Toward the end of the week, Daniel came to me and asked if the committee was willing to meet with him again," she said. "He said, 'I'm not playing with you. If the committee offers it to me again, I will take it.'"

The committee agreed to talk to Vestal again but first followed through with interviews of several other candidates. When the group returned to Vestal, they were once again unanimous.

Vestal explained his change of heart: "I don't think any one thing changed my mind. It was a process that just took some time for me. ... The will of God has always been an unfolding experience for me."

Leaving pastoral ministry after 27 years was part of the struggle, he said. "The pastorate is not just a position; it is a way of life. Yet I'm facing this task

with a great deal of joy that God is leading me in a new direction."

A graduate of Baylor University and Southwestern Baptist Theological Seminary, both in Texas, Vestal and his wife, Earlene, have three children.

Though he relinquished his leadership role in the Fellowship in 1991, Vestal was a key figure in the organization's founding.

In the mid-1980s, he was a member of the Southern Baptist Convention Peace Committee, describing himself as a theological conservative who sought reconciliation between moderates and conservatives in the convention.

That experience convinced him, he said later, that only one side in the struggle wanted peace, and he ran as the moderate candidate for SBC president in 1989 and 1990.

After his second loss, Vestal convened a gathering of 3,000 "concerned Baptists" in Atlanta in 1990. That group formed the nucleus for what a year later organized officially as the Cooperative Baptist Fellowship. Vestal was first chair of the Fellowship's interim steering committee and served on the search committee that hired Sherman in 1992.

Vestal said he is not willing to talk about his vision for the Fellowship until the Coordinating Council has a chance to hear it. But he acknowledged one key to the Fellowship's future will be attracting and mobilizing a younger genera-

tion of Baptists.

There is "no question," he said, that the Fellowship must energize younger Baptists. Many of them care little about denominational identity or involvement. But the Fellowship already is making progress on that front, he said.

Vestal's election would end a year-long search. At least 42 candidates were recommended. Seven were interviewed, Crumpler said, and five declined to be interviewed. The committee pursued two female candidates but both declined to be interviewed, she said.

In addition to Crumpler, retired executive of Southern Baptist Woman's Missionary Union, the search committee included Colleen Burroughs of Louisville, co-founder of Passport youth camps; Lenthon Clark, a university administrator from Fayetteville, Ark.; David Currie of San Angelo, Texas, coordinator of Texas Baptists Committed; James Denison, pastor of Second Ponce de Leon Baptist Church in Atlanta; Deniese Dillon, who operates an adoption agency in Tulsa, Okla.; Maurice Johnston of San Antonio, Texas, a WMU leader and wife of a retired pastor; Walter Shurden, chair of the Christianity department at Mercer University in Macon, Ga.; Leon Smith, pastor of First Baptist Church in Gastonia, N.C.; and Bill Wilson, pastor of First Baptist Church of Waynesboro, Va.

## Tennessee pastors dislike moderates' influence

LOUISVILLE, Tenn. (ABP)—Alleging a "conspiracy" to stack leadership of the Tennessee Baptist Convention with moderates, a group of ministers has formed an organization to bolster the influence of conservatives in the 1.1 million-member state convention.

Ministers in Chilhowee Baptist Association in East Tennessee recently formed a "Conservative Baptist Alliance" and circulated a letter in July encouraging others to join their cause.

The letter, signed by Charles Bailey, the group's president, and Guy Milam, vice president, alleged "overwhelming dominance" of the state convention's boards and agencies by moderates, and particularly by people associated with the Cooperative Baptist Fellowship.

Bailey, pastor of Laurel Bank Baptist Church in Louisville, Tenn., and Milam, pastor of Springview Baptist Church in Maryville, Tenn., analyzed membership on governing boards of the state convention and its agencies between 1984 and 1994.

Of the 94 churches that provided the largest number of leaders during that period, 41 support the Fellowship, either directly or by allowing individual members an option of designating their offerings to the moderate organization, they said.

Only 67 of the almost 3,000 Tennessee Baptist churches support the Fellowship, Bailey and Milam said. The Fellowship is an organization formed in 1991 by moderates after conservatives drove them from power in the 16 million-member Southern Baptist Convention.

A spokesperson for the Atlanta-based Fellowship said 64 churches in Tennessee gave to the Fellowship in 1995. So far this year, 59 Tennessee Baptist churches have contributed, the

spokesperson said.

The ministers said their goal is to change a bylaw that would allow the state convention president greater appointive powers. Currently, nomination to leadership posts is handled through a committee process.

"The president of the Southern Baptist Convention has appointive powers, and for the past several years we attended the Southern Baptist Convention because we knew that our votes would make a difference," they said. "The same thing can happen in our state convention."

If the effort fails, they said, conservatives could choose to "do nothing," to "divert funds" from the state convention or to "form another convention," the letter said.

In a letter to the editor submitted to the Baptist and Reflector, the Tennessee Baptist state paper, a Fellowship official said Bailey and Milam overstated the influence of moderates in the convention.

Howard Olive, a retired pastor in the association who now works part-time as a field representative for the Fellowship, said according to his research, more than 20 percent of Chilhowee Association's churches were represented on state convention boards during the 11-year period, and not 10 percent, as the conservative pastors alleged.

"By the way, the brethren who signed the letter each served two terms for Tennessee Baptists during the same period—just as I did," Olive added.

"I agree with the paragraph that suggests churches have the right to support what they choose," Olive wrote. "However, the rest of the letter does not suggest seeking representation. It speaks of control and exclusion—words once abhorrent to Baptists and I hope still abhorrent to the majority of Tennessee Baptists."

## BAPTIST BITS

■ **Hatfield to Southern.** Dan Hatfield, a Southern Baptist foreign missionary to Panama, has been named vice president for student services and dean of students at Southern Baptist Theological Seminary in Louisville. Hatfield is a former Kentucky pastor. He and his wife have served in Panama since 1988. At Southern, he succeeds Doug Walker, who now is vice president for institutional advancement.

■ **Baptist schools listed.** Two Baptist schools are among this year's Money magazine list of the top 100 colleges in the United States, based on quality of education and price charged. Samford University in Birmingham, Ala., ranked 26th. William Jewell College in Liberty, Mo., ranked 52nd.

■ **Association ousts church.** Missouri's Charleston Baptist Association has ousted First Baptist Church of Sikeston because the church ordained a woman to the gospel ministry. The church was ousted Aug. 19 by vote of the association's executive board, upon recommendation of the credentials committee. The vote was 40-8. The church ordained Billie Fair to the ministry March 31 after a four-year study of biblical requirements for ordination.

■ **Melick to Golden Gate.** Richard Melick Jr., who resigned as president of Criswell College in Dallas due to a theological disagreement with W.A. Criswell, has been named guest professor of New Testament studies at Golden Gate Baptist Theo-

logical Seminary in Mill Valley, Calif. The appointment will last one academic year.

■ **Missionaries leave Iraq.** A Cooperative Baptist Fellowship missionary couple were forced to leave northern Iraq amid a military confrontation between the United States and Iraq. Robert and Roni Anderson relayed a message through a state-side relative to the Fellowship's global missions office Sept. 4 saying they reluctantly but safely left Iraq and were traveling by car through Turkey. The Andersons left behind a small group of Christian workers to carry on a multi-faceted ministry among the Kurdish people in northern Iraq.

■ **Arson fund tops \$470,000.** Ohio became the 15th state Baptist convention to receive funds from the Southern Baptist Convention's "Arson Fund" with the distribution of an additional \$177,198 Sept. 5, bringing the total to nearly \$471,000. The arson fund assists African-American churches victimized by arsonists.

■ **Wiley nominated in Illinois.** Bob Wiley, director of the Southern Baptist Home Mission Board associational missions division, has been nominated to become the next executive director of the Illinois Baptist State Association. The nomination of Wiley, 55, was to be considered by the state convention's executive board Sept. 10. The previous executive director, Gene Wilson, was disabled Aug. 30, 1995, by a massive brain hemorrhage.

## Georgetown 4-way stadium deal faces court challenge

By David Winfrey  
News Director

GEORGETOWN—A Scott County resident has filed a lawsuit challenging the construction of a new community football stadium by Georgetown College and three local governments.

Charles Adams' suit contends the arrangement violates the Kentucky Constitution's separation of church and state clause.

"I have nothing against the college," said Adams, a fourth-generation resident of Scott County.

"I just feel like they got a little too ambitious with taxpayers' dollars in this

situation," he said.

The project calls for cooperative funding by Scott County schools, Scott County government, the city of Georgetown and Georgetown College—a Baptist school. The four groups formed a corporation to oversee the project.

The stadium is slated to be used by the college, the local high school and the Cincinnati Bengals professional football team for their pre-season training camp.

Leaders of the stadium corporation issued a statement saying they expected the court to affirm the project.

"We welcome this legal test as an opportunity to prove the constitutional-

ty of our collaboration," read the statement by Bill Crouch, president of Georgetown College, and others.

Georgetown College issued another statement saying Bengals' management was aware of the lawsuit and is still supporting the partnership.

"The college's arrangement with the Bengals entails a number of factors," the statement read. "We hope that the joint stadium effort will move forward as planned. The lawsuit only jeopardizes the ability of the four partners to jointly build a stadium."

Adams questioned the school district's priorities.

"The tail is trying to wag the dog in

this situation," said Adams, 59.

"I wouldn't jump in and do this if I didn't think this was very important for myself, and for my community and for my children."

He added that nearly 100 percent of his callers support the lawsuit, but noted, "Maybe the college's (calls) are running 100 percent the other way."

Leaders of the stadium corporation have agreed not to spend public money until the matter is resolved in court, said Leigh Anne Hiatt, spokesperson for the college.

A court date has not been set, but Adams said depositions are scheduled to be taken later this month.

**Leaders of the stadium corporation have agreed not to spend public money until the matter is resolved in court.**

## Kentuckians among Fran relief workers

At least 29 Kentucky Baptists are among those serving in North Carolina with disaster relief volunteers after Hurricane Fran.

Less than an hour after Fran made landfall Sept. 5, 13 Kentuckians were en route to New River Baptist Association in Jacksonville, N.C. The crew has three disaster relief trailers and two trucks, according to Kentucky Brotherhood associate John Lott.

Jacksonville is located near the U.S. Marine base Camp Lejeune.

By Saturday, Sept. 7, another 16 Kentucky volunteers were on their way to North Carolina, Lott said.

Kentucky workers have set up feeding operations and are providing free chain saw service, he said.

They are one of nine groups from seven states serving along the stricken North Carolina coast.

Mickey Caison, on-site disaster relief coordinator for the Southern Baptist Brotherhood Commission, reported early indications suggest Hurricane Fran may have caused more damage than Hurricane Hugo, which struck the South Carolina coast in 1989.

Fran is the second major storm this year to hit the Southeast coast. In July, Hurricane Bertha struck North and South Carolina, killing nine people and causing \$100 million in damage. Southern Baptist feeding units from both states served more than 70,000 meals in the aftermath.

Southern Baptist response to Hurricane Andrew in August 1992 is the largest in the ministry's 26-year history. Feeding and child care units from 15 states were called into service, with 10,000 volunteers providing 2.6 million meals in south Florida and Louisiana.

Trained Kentucky disaster relief volunteers will be needed for at least two weeks. To volunteer, call the Kentucky Baptist Brotherhood office at (502) 245-4101.

Monetary donations, marked "disaster relief," should be mailed to Kentucky Brotherhood at P.O. Box 43433, Louisville, Ky. 40253-0433.

## Hospice volunteers minister to terminally ill

By Melanie Childers  
Staff Writer

RUSSELL SPRINGS—Baptists in Russell County have taken a spirited lead as life-affirming volunteers helping terminally ill patients face death with dignity.

During the last four years, about 20 members of First Baptist Church in Russell Springs have volunteered their ministry skills with hospice of Lake Cumberland. The church provides the overwhelming majority of volunteers from Russell County, one of five counties served by the regional organization.

Volunteers are the cornerstone of hospice, a program devoted to enhancing the quality of life for terminally ill patients and their families, explained Greg Ryan, director of pastoral care and volunteerism at Hospice of Lake Cumberland.

First Baptist expressed interest in hospice in 1992 when then-Pastor Jeff Eaton was impacted by the death of a close friend who had a brain tumor. "Because of that and a few people who really picked up the ball, the church decided to make hospice care an extension of its ministry," Ryan said.

Doris Brown served as a catalyst for the ministry, he added.

"We've had great success here in Russell County with our volunteers," said Brown, 70. Until recently, she coordinated hospice volunteers for the county.

"We started out with three volunteers; at the present time, we have grown to 25."

Brown had been enjoying retirement, but she also wanted to devote herself to helping others, she said. When her church emphasized hospice minis-

try, she knew she could help.

"For me, this is a calling," she explained.

Hospice volunteers and chaplains offer numerous services to terminally ill patients with six months or less to live. Most patients are referred to the organization by their doctors.

"Sometimes, even churches let bereaved people down after the loved one is gone," Brown said. "This is the time you really need someone to talk to."

For that reason, hospice care extends to the families of patients, both before and sometimes as much as 18 months after a patient has died.

During the first visits, hospice patients often are skeptical or curious about why the volunteer is visiting. Usually, however, tremendous bonds of friendship develop, she said.

Brown said sometimes on her first visit with a new patient, she will take flowers and introduce herself. She often finds herself sitting and reading to a patient, washing dishes, doing laundry and listening.

"You have to have big ears" to listen attentively to patients and their families without being judgmental or forcing an agenda on them, Brown said she has learned.

"Remember this person is an individual, and special in God's eyes," she said.

John and Mabel Treber, also members of First Baptist Church and retired, often visit hospice patients as a team. He takes care of the lawn and runs errands with family members while she assists with housework, answers the telephone or sits with patients. The couple even enjoyed singing with one patient who wanted to hear old hymns.

Volunteering with hospice "has

caused me to have a new direction in life," said Brown, who has served as the primary volunteer for 12 patients since beginning her work in 1992. "It has enlightened me about living...I've gotten more out of it than I've put into it."

When a hospice patient dies, "it's just like losing one of the members of your family," added John Treber. "You get close to those folks."

"We realize we all have to die," he noted. "It's the same as birth; we have to accept it. We try to help console the family as much as we can."

His wife agreed. "If they want to cry, we cry with them, and if they laugh, we laugh with them."

Such work may sound depressing, but the Trebers insisted it really isn't.

"Some of our time with patients has been very joyful," Mrs. Treber said. "Two of our patients have been cheerful right up to the end. They nurture you more than you do them."

"I can't say enough about these people," Ryan said of the church volunteers. "Some of the things they do are above and beyond the call of duty."

An additional benefit is that volunteers have become a close-knit group, Ryan said. "They've had their own losses, and they've really pulled together and supported one another."

Ryan, a former pastor with the Church of the Nazarene, said First Baptist's unique emphasis on hospice could be emulated by other churches.

"I would just like to recommend that other Southern Baptist churches consider these accomplishments and be challenged to do the same," Ryan wrote in a letter this spring. "The Russell County hospice volunteers have literally turned their county, community and church around."

**"If they want to cry, we cry with them, and if they laugh, we laugh with them."**  
Mabel Treber, hospice volunteer

## Church leaders to lobby against video lottery

Continued from page 1

closer to being comfortable with such gambling halls, she said. "You achieve your eventual goal by going at it incrementally."

She also cited a study from thoroughbred horse racing interests that found voters were almost evenly split concerning expanding gambling.

Asked whether they would favor more gambling in the state, 48 percent said no, 44 percent said yes and 8 percent said they didn't know, she said.

Video lottery's tie to the state budget could gain it support if voters believe it

will prevent a tax increase, Kemper said. "People, sadly, will let their moral principles go if they think they will have to pay less taxes."

Terry Freeman, chairman of the KBC public affairs committee, said he intends to recommend in November that the KBC Executive Board allocate up to \$5,000 to oppose pro-gambling efforts. That would double the money in an anti-gambling fund established during last year's convention.

Freeman also said he would attend a meeting later this year with Kemper, other religious representatives and Ken-

tucky Senate President John "Eck" Rose.

Kemper said churches must persuade legislators that video lottery gambling does not benefit the state or their own political futures.

"Our recourse is to persuade the legislature that they will suffer at the polls if they agree to that," she said.

While noting that race track leaders have considerable resources to promote casino gambling, Kemper said churches can make a difference.

"I think that we have a lot of work to do."

# OPINION

## WESTERN RECORDER

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

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## BAPTIST FORUM

### Pay equity

Something is morally and spiritually wrong with American capitalism when the average corporate CEO takes home more than 100 times what his workers earn (Aug. 20, page 5).

Disney's Michael Eisner is not an average corporate CEO, but he paid himself \$203 million in salary and bonuses in 1993 while denying a 25-cent-an-hour raise to low-wage employees. Had Eisner accepted \$10 million that year, he could have offered all 33,000 employees of Disney World a \$5,800 raise.

Our society idolizes the lifestyles of the rich and famous.

Ralph Waldo Emerson once said, "The greatest man in history was the

poorest." It boggles the mind to think that Creator Jesus stepped down from a divine throne to live on earth in human form as a servant. Christ was born in a barnyard, lived in poverty and died on a cross so that all humankind could one day enjoy heaven's eternal riches. Jesus stooped to our level to show his amazing grace and love. To walk in his steps would be to act in response to the question "What would Jesus do?"

To whom much is given, much is required. All our wealth and possessions really belong to our Creator. Good stewards, blessed with God's gifts, are willing to share out of their abundance. The CEOs who create jobs need workers just as much as workers need jobs. In the spirit of compassionate community, we need each other.

America's CEOs have a wonderful opportunity to be role models of what God requires of all of us. Sharing the wealth is one way of doing justice, loving kindness and walking humbly with our God.

*Paul Whiteley Sr.  
Louisville*

### More on pastors' pay

Before we lament the underpayment of the pastors in your survey (Aug. 27, page 1), take some other factors into consideration:

1) What was the average number of attending members of the churches they pastored?

2) What percent of the active members make as much as the pastor?

3) What percent of the active members are on retirement and/or Social Security?

4) What percent of their pay falls within the non-taxable category?

5) What percent of the total budget (not counting building projects) goes for staff?

6) Could the church actually afford to pay more?

7) Last, but not least, did the pastors believe they would earn what their education would qualify them for (in the public) when they entered the ministry?

*Anna Quire  
Frankfort*



## FAMILY FORUM

### Marriage: An act of courage or foolishness?

By Diana Garland

Think of it: Marriage is perhaps the most courageous—or foolish—action of our lives. We promise to share virtually every aspect of ourselves with each other and be family for one another for the rest of our lives, regardless of what may come. We make this pledge when all we can be sure of is that we will both change, and that there will be hard times, illness and finally a death that will leave one of us alone. Is this courage or foolishness?

Fools act without realizing the consequences. People of courage act knowing what may happen but believing their actions are worth whatever it costs. Fools believe the hot romance of early courtship can continue for a lifetime. People of courage realize conflict and day-in and day-out living together will create a different climate for relating to one another.

Fools feel betrayed—or even "foolish"—when the partner changes or hard times come. This is not what they bargained for. People of courage realize they committed themselves to their partners, and they keep on acting courageously. Courage is expressed in the hard work of listening, of being vulnerable by sharing one's self with the partner, of believing that the marriage is worth the work, the struggle and the fatigue.

Most of us will admit that, though there may have been some courage around the edges, our marriages began with the foolish notion that the right now would last forever. It didn't, and we learned the courage of commitment along the way. We learned from one another, and we learned from fellow pilgrims. We wrestled with the demons of anger, mean-spiritedness and despair, and we carry their marks, even though we have may have overcome them, at least until the next round.

It is God's grace which turns our foolishness into courage. In a society like ours people cannot hope to make marriage last a lifetime on their own steam.

It is only through the Spirit of God working through us, strengthening and healing and using us in ministry one with the other, that we celebrate anniversary after anniversary. Lasting marriages are testimony to a covenant-making God who empowers us to make and live lifetime covenants.

*Diana Garland is a Baptist family ministry specialist currently doing research for Louisville Presbyterian Theological Seminary and the Lilly Endowment Inc.*

### Suffering for Jesus

More Christians have died for their faith in this century than in all the others that have gone before.

In addition to this, numbers of others have had to suffer very hard and difficult persecutions because of their faith in the Lord Jesus Christ.

Can we American Christians of the 1990s who have life easy, as compared to the rest of the world, understand and accept the reality of Christians being persecuted?

How would we handle or respond to persecution from our fellow man in our communities?

How would you respond if the au-

thorities decided to close the church down?

How would you respond if fellow workers on the job ostracized you because you are a Christian? Would you still share your faith if you would likely be arrested for doing so?

The first century Christians expected that they would suffer persecution in the violent society of that time. They were admonished by the Lord himself that to follow him would be the hard way.

Jesus said: "God blesses those people who are treated badly for doing right. They belong to the Kingdom of Heaven. God will bless you when people insult you, mistreat you

and tell all kinds of evil lies about you because of me" (Matthew 5:10-11 CEV).

Peter says: "Dear friends, don't be surprised or shocked that you are going through testing that is like walking through fire. Be glad for the chance to suffer as Christ suffered. It will prepare you for even greater happiness when he makes his glorious return" (I Peter 4:12-13).

Have you endured any suffering because you are committed to Jesus? Think of those numbers of Christians who have been willing to suffer for Jesus, some who have even been willing to die for Jesus' sake.

*Gates Bowman, pastor  
First Baptist Church  
Eddyville*

## MINISTERIALLY SPEAKING

### A joyful journey

By the time most of you read this column, I will have begun an eight-day journey to Baptist church/mission points in the states of Utah and Idaho.

It might be called "a sentimental journey" except for the fact that the emotions related will be more of joy and gratitude for what the Lord has done these past five years through Kentucky's partnership with the Baptists of the Utah-Idaho convention.

So quickly passing have been the seven years since several of us took our first journey to negotiate and establish the partnership. As I recall, our group included Benton Williams, Bob Simpkins, Bob Jones, Calvin Wilkins, Dee Gilliland, Mark Keith, Phil Majors and me.

I would return twice more for follow-up and renegotiations. Now I'm going back, this time with Alice, to journey with Partnership Coordinator Lavoid Robertson to a number of places where our partnership has made a difference.

The partnership began with a new friendship which developed between Darwin Welch and me in 1987 during his years as executive secretary of Utah-

Idaho. His first official letter to me (November 1987) was brief: "Thank you for any consideration given for your state to become partners with us. As I have stated to you, growth is slow in this Mormon area. The needs are many as everywhere."

A subsequent letter to me by pastor Mark Keith of Hebron, Ky., encouraged

me to consider it. He and several other Kentucky Baptist pastors were going there for simultaneous revivals. I later asked Mark to join our first exploratory team; Mark's uncle was a director of missions in the Boise area.

By the fall of 1989 we were ready to lay specific plans. Welch retired and Clyde Billingsley took his post as executive secretary. In later meetings with Clyde,

he listed several values of our partnership from his perspective:

■ Added encouragement to and fellowship for the Baptist family in Utah-Idaho.

■ Helped churches feel the reality of their belonging to a larger family while they are such a minority in that area.

■ Added new resources for them in prayer, program, personnel and finances.

■ Inspiration and sharing of ideas

## ON MISSION TOGETHER



William W. Marshall

## HE SAID/SHE SAID

### No place like home, unless you're home alone with the kids

#### SHES SAID



Alison Wingfield

Murphy's Law: If something can go wrong, it will. Wingfield's Law: If something weird happens, you can bet that Mark is out-of-town and Alison is home alone with the kids.

Last week was a case in point. Mark was gone, and unusual things happened.

The second night he was gone I got a phone call at 1 in the morning. Wrong number. After jumping at every unusual sound for an hour, I was able to get back to sleep.

The weirdness progressed the next day. First, our gas stopped working, along with half the neighborhood's. The strange people tromping back and forth around my backyard (by this time it was getting dark), the repair trucks and flashing lights didn't phase me much.

And then, just as I was wiping the boys off with a washcloth—since a cold bath probably would not have gone over well—a severe thunderstorm struck without any warning. We were lucky; the lights blinked, but we never lost electricity, and the downed tree limbs didn't hit anything but pavement or grass.

I finally got to bed about midnight, only to be awakened at 3 a.m. by a child who needed to go to the bathroom. When I got up to help him, I heard a strange buzzing noise. My heart started pounding as my mind made the connections: gas repair, smoke alarm—but it didn't sound like a smoke alarm.

Then it finally clicked. The doorbell. We have an old doorbell that buzzes instead of chiming. It hasn't worked in eons, but that's what it sounded like. So I trooped down the stairs, opened the front door, and sure enough, the doorbell was stuck. No one there. One push unstuck it.

Sleep was impossible after that, so after turning all the lights on, I lay in bed thinking up ways to get even with my husband for being out of town.

#### HES SAID



Mark Wingfield

OK, it's time for someone to speak a word in defense of all the husbands or wives, fathers or mothers whose jobs take them out of town. It's not like we're spending our days lounging in the park, enjoying leisurely picnics with Leona Helmsley, you know. It's a jungle out there.

Sure, there are times we're glad to escape the screaming children and household chores. But often it takes less than a day until we'd gladly trade our travel adventures for home.

First, business travel often is lonely. It doesn't matter how nice the hotel room is (and most aren't) or how good the food may be, it still gets awfully lonely.

Second, when traveling alone you do stupid things you normally wouldn't do if your family were there to talk some sense into you. For example, I stupidly trekked off to Washington, D.C.—where you have to walk lots to get anywhere, even to the next subway station—with a brand-new pair of dress shoes. Never worn. Never broken in. Only pair I took. Huge blisters developed before noon the first day.

Third, getting there and getting back is no cake walk. Especially when you get caught in the aftermath of a hurricane that closes down a major airport and leaves you lugging your luggage from terminal to terminal, desperately seeking a flight anywhere. It happened to me last Friday, thanks to Hurricane Fran. After 13 hours, a bus shuttle from one airport to another, hour-long waits in two different ticket counter lines (while listening to the shrill whine of a fire alarm in one) and a close encounter with a luggage locker that nearly stole my bag, I finally made it home.

As I limped home on blistered feet, I desperately sought a moral to this mess. Then I remembered the opening line of Scott Peck's classic book, *The Road Less Traveled*. "Life is difficult, he says, and once we accept that, life no longer is difficult."

That's a truth he had to have discovered on an ill-fated business trip—or while his wife was away on business and he was home alone with the kids.

## Look around and start something new

Last week while covering a conference in Washington, D.C., I had opportunity to stroll through several of the city's residential neighborhoods and business districts. Not the blighted neighborhoods we hear about on the news, but the working-class, middle-class and upper-class neighborhoods where you might live or work if the District of Columbia were your home.

At some point late on the second day, I started looking beyond the historic buildings and flood of faceless people passing on the sidewalks. I started paying attention to the people, their patterns, their lifestyles, their environment.

And then I wondered about their religious lives. Do they believe in God? Do they know Jesus as personal Savior? Do they go to anybody's church? Would they go to any existing church if they were invited?

Research and personal observation indicate the answer to all these questions is no. While they might claim to believe in God, most of the people I brushed up against and the unseen people who live in the thousands of row houses I passed don't know Jesus as Savior, don't go to any church and wouldn't be caught dead in most existing churches.

It's not that there aren't plenty of good churches in the nation's capital. There are. But their cultural traditions make them largely irrelevant to people outside the church.

This situation can be seen more clearly in Washington or New York or Los Angeles or Atlanta because of the larger scale of these mega cities. But the same challenge faces Baptists in Lexington, Louisville, Northern Kentucky, Bowling Green, Paducah and every county seat town of our commonwealth.

Whether in Washington, Kentucky or elsewhere in America, it's time for the church to start something new.

#### EDITORIALS

That's a theme being promoted by the Southern Baptist Home Mission Board this year, but it's got to be more than a program to make any difference. The urgent need to start new types of outreach must become a heartfelt understanding of church leaders everywhere.

What most of our churches are doing is good and right, and it reaches some people for Christ. But the reality of our world is that millions of people never will be reached by traditional churches—regardless of how many revivals we hold, how many direct-mail pieces we send out or how many musicals we sing.

Neither the Southern Baptist Convention nor the Kentucky Baptist Convention has the resources or connections to address this problem alone. Ultimately, reaching the unchurched people of our communities requires us to take up the challenge.

It requires something new. Not a new message, but a new means of presenting the message.

To start something new doesn't always mean you have to throw away the traditional church context you find meaningful. A growing number of growing churches are discovering it takes more than one hook in the water to be modern fishers of men.

Could you sponsor an apartment ministry, a home Bible study, a discussion group on religious issues? Could your church start an alternative worship service, a counseling center, an after-school tutoring ministry?

Take a walk around your community sometime this week. Stop to look at the neighborhoods, the lifestyles, the people. Pick out the people who never will be reached by your church.

Then think of some new way to take the church to them.

—Mark Wingfield

## Welfare reform gives churches carrot & stick

A funny thing happened on the way to welfare reform in America: The church got caught in the middle.

Although largely unnoticed by the secular press, the welfare reform legislation passed by the Republican Congress and signed by the Democratic president sets a landmark precedent on church-state relations.

Under provisions of this legislation, the government may now contract with religious organizations to provide social services. Or as Barry Lynn, executive director of Americans United for the Separation of Church and State, put it during a conference in Washington last week: "For the first time in the history of this country, you might have to go into a church to get federal assistance."

It's not that there's anything wrong with someone going to church. But for churches to become middlemen in the federal dole is a revolutionary concept.

An even greater problem arises from the contradictory nature of the welfare reform legislation's provisions. The law allows faith-based groups to retain control over the "definition, development, practice and expression of religious belief" in their facilities. But it also states that "no funds provided directly to institutions or organizations to provide services ... shall be expended for sectarian worship, instruction or proselytization."

Most faith-based groups will find these to be conflicting demands. You can maintain control of religious expression while you help the needy with federal funds,

so long as you don't engage in sectarian worship or proselytization. Who's going to define "sectarian" and "proselytization"?

USA Today recently published an opinion piece by Stephen Burger, executive director of the International Union of Gospel Missions, in which he said until these conflicting requirements are resolved, his organization "will not line up to help the government overhaul the welfare state for fear of being dragged into court."

Burger said he would like to take the federal money, because he believes his organization's 245 faith-based rescue missions do a better job of helping needy people than secular organizations.

As appealing as these federal subsidies may appear to Burger and other directors of religious charities, they would do well to shun them always—even if the conflicting language of this legislation gets cleaned up.

The church of Jesus Christ has no business becoming an agent of the state for any cause, and particularly for causes we otherwise would consider ministry. Inherent dangers lurk behind this scheme for both the church and the state.

The church should perform ministries of social service in our communities. That's what Jesus would do. But when we do those services to obtain government funding, we are rendering our services unto Caesar, not unto the Lord.

—Mark Wingfield

# MISSIONS

## Offering supports Kentucky missionaries & ministries

**"If statistics are even close to accurate and one-third of the state's population claims no religious affiliation, Kentucky Baptists still have a major missions task right here at home."**

*Bill Marshall, executive secretary-treasurer of the Kentucky Baptist Convention*

By Mark Wingfield  
Editor

What provides an annual retreat for the children of foreign missionaries, helps pay salaries and benefits for dozens of state missionaries and helps meet the physical and spiritual needs of thousands of desperate people?

It's not the Cooperative Program, or the Annie Armstrong Offering or the Lottie Moon Offering.

Instead, it's Kentucky's own Eliza Broadus State Missions Offering that goes beyond where these better-known offerings reach.

Kentucky Baptists' annual missions offering and its namesake may not be as well-known as the annual offerings that benefit Southern Baptist home and foreign missions, but the offering is considered essential to doing missions in the state.

"The ministries, projects and activities of the Kentucky Baptist Convention and Kentucky Woman's Missionary Union are dependent upon this offering," said Kentucky WMU President Peggy Hicks.

Bill Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, agreed.

"With Cooperative Program growth slowing for more than 10 years now, the Eliza Broadus Offering for state missions is the only other potential source of increased financial help for missions in Kentucky," he noted.

"If statistics are even close to accurate and one-third of the state's population claims no religious affiliation, Kentucky Baptists still have a major missions task right here at home.

"This may be a strategic time to re-commit ourselves to the mission efforts of associational and state missions if we expect a strong and even broader base of mission support for global and national missions," Marshall added. "Kentucky Baptists could easily exceed a \$1 million goal if we put our hearts into it."

The actual goal for this year's offering is \$800,000. Of that total, the largest

single chunk—\$216,887—provides salaries and benefits for state missionaries. Most of these missionaries receive some support from the Southern Baptist Home Mission Board, but they actually receive a majority of their support from the KBC.

Other major beneficiaries of the Eliza Broadus Offering include student summer missions (\$17,500), language missions (\$55,000), Christian social ministries (\$80,000), rural-urban ministries (\$30,000) and summer camps for girls at Cedar Crest and Jonathan Creek (\$60,696).

Although the KBC receives the most financial benefit from the Eliza Broadus Offering, the annual collection and corresponding week of prayer for state missions are promoted and coordinated by Kentucky Woman's Missionary Union.

"Keeping our state aware of all that is being done for missions, urging prayer and financial support remains a

top priority," said Hicks. "As Baptists across our state become aware of the many missions causes that are dependent upon the Eliza Broadus Offering, it is our prayer the giving will increase."

The offering also provides a major part of Kentucky WMU's annual budget, providing for a variety of missions promotion and support programs.

This week is the week of prayer for state missions. Many churches across the state will engage in special awareness studies and periods of prayer. They also will begin collecting the Eliza Broadus Offering, although the offering will be received throughout the year.

Only half of KBC churches give to the offering, noted Kay Trisler, state WMU executive director. "Imagine if every church gave, what we could do in our state," she said.

"Giving to the Eliza Broadus State Missions Offering allows Kentucky Baptists to do missions all over our state," she said. "As Baptists, missions is at the heart of what we believe, and as we give to this offering we are supporting hundreds of causes that we may not even be aware exist."



### Allocations from Eliza Broadus State Missions Offering

#### Allocations to Kentucky Baptist Convention: \$457,987

- **Missionaries:** Salaries and benefits for state missionaries, \$216,887; student summer missionaries, \$17,500.
- **Cooperative ministries:** Fellowship Center workers, \$18,000; language missions, \$55,000.
- **Special ministries:** Christian social ministries, \$80,000; rural-urban ministries, \$30,000; interfaith witness, \$2,000.
- **Student work:** International student ministry, \$16,000; Reach Out campus revivals, \$6,000; student mission action projects, \$9,600.
- **Special projects:** Ministers' wives retreat, \$2,000; disaster relief, \$5,000.

#### Allocations to WMU special ministries budget: \$61,506

- **Missionaries and family nurture:** Western Recorder to foreign missionaries, \$1,275; foreign missionaries gifts, \$500; furloughing missionaries dinner, \$680; Kentucky ministers' wives meeting, \$425; missionary kids retreat, \$1,500.
- **Scholarships:** Ethnic, language and cultural, \$1,360; Love in Action, \$527; seminary field education, \$1,000; Simmons Bible College, \$1,275.
- **Interracial work:** Field workers, \$1,275; Simmons missions department, \$425; Friendship International ministries in Louisville, Lexington and Paducah, \$3,820; young black leaders retreat, \$213; Louisville Vietnamese ministry, \$850.
- **Ministries and projects:** Clear Creek Baptist Bible College nursery, \$2,125; Oneida Baptist Institute, \$2,975; van for Freeda Harris Center, \$5,500; Freeda Harris Center building, \$4,275; Luther Lucket Correctional Complex ministry, \$4,250; Louisville race track ministry, \$4,250; Land Between the Lakes resort ministry, \$340; Infant Resource Project, \$4,250; Lexington multi-housing ministry, \$425; deaf ministries in Eastern Kentucky, \$4,981; migrant ministries, \$2,380; Simon House extension program, \$1,275; Jefferson Street Baptist Chapel, \$5,950; Baptist Fellowship Center, \$3,400.

#### Allocations to Kentucky WMU budget: \$180,507

## Center founded on local Christian's witness

Continued from page 1  
that are miraculous."

The Freeda Harris Baptist Center isn't a typical Kentucky Baptist ministry point, and Whitetree isn't a typical Baptist missionary. But that seems to work out fine, because the hollows of rural Pike County aren't a typical mission field either.

For the last 13 years, Whitetree and his wife, Alice, have followed in the footsteps of the woman who is arguably Kentucky's most unusual missionary of all time, Freeda Harris.

A beautician and native of the Kentucky mountains, Harris never knew about the love of God until she was 30 years old. When she finally heard the gospel from a friend, she became a Christian and a natural missionary.

She vowed that no child, teenager or adult would leave her presence without having an opportunity to accept Christ as Savior. She soon became a mountain legend, beloved for her compassionate outreach.

Harris focused her attention primarily on the children of the mountains. The predominant religion in the area, the Old Regular Baptists, offers no programs for children because of a belief that one must be an adult to understand the gospel and become a Christian.

"As a result of this influence, one of the hardest things there is in this area is to get children and teenagers to come to church," Whitetree explained.

Harris first tried starting a Sunday school for children, but that didn't work because their parents wouldn't let them attend. Then she hit upon the idea of inviting the children to her home after school for Bible stories and activities. That idea worked.

Now, 45 years after Freeda Harris first heard the gospel, her plan for telling mountain children about Jesus carries on through the Baptist center bearing her name.

Today, Whitetree drives the center's 15-passenger van up and down the mountain hollows picking up children



**MINISTRY CENTER** Kentucky missionary Greg Whitetree says many Old Regular Baptists in the region believe one must be an adult to become a Christian. "One of the hardest things there is in this area is to get children and teenagers to come to church."

after school and taking them home after the Big A clubs. By Christmas, 200 elementary-age children will be enrolled in the Big A clubs, which are taught by a host of volunteers from area churches. Most of these children will have a respect for the church but little knowledge about Jesus when they enter the clubs.

Older youth will participate in the center's Teen Club, where they will learn leadership and Christian values.

In addition, the center offers GED classes, literacy classes, a women's program, food and clothing closets and other activities for children and families. In the summers, student missionaries help lead vacation Bible schools and dozens of backyard Bible clubs.

This array of continuous activity takes a constant toll on the Freeda Harris Center's modest facilities and limited equipment. Through the Eliza Broadus State Missions Offering, Kentucky Woman's Missionary Union has a long-standing investment in the Freeda Harris center.

Each year, the offering allocates \$5,000 toward replacing the Freeda Harris Center van, meaning the center

gets a new van every three years. Given the wear-and-tear of daily traversing mountain roads, each new van comes none too soon.

Kentucky WMU and the Eliza Broadus Offering also are helping Whitetree build a new facility for the Freeda Harris Center. Construction is projected to begin sometime this fall. The new facility will include a gym, kitchen, meeting rooms and storage.

The Freeda Harris Center benefits from the Eliza Broadus Offering in another way: Because Whitetree is a missionary jointly appointed by the KBC and the Southern Baptist Home Mission Board, part of his salary and benefits are paid through Eliza Broadus gifts.

This support helps the Whitetrees and the volunteers who work with them stay in the miracle business, remaining true to the passion of Freeda Harris.

"That's what we're about here, leading people to Christ and helping them lead others to Christ," Whitetree said. "We don't want to see 10- and 11-year-old Freedas around here who don't know they can have a relationship with Jesus Christ."

## Groups join teen in school religious liberty court case

SALT LAKE CITY (RNS)—Several religious organizations have filed a "friend of the court" brief in the case of Rachel Bauchman of Salt Lake City, who is appealing the dismissal of a suit that claims her constitutional rights were violated because of religious activities at her public high school.

Bauchman, 16, filed a lawsuit in 1995 against West High School, its school district and choir director Richard Torgerson, claiming that by having the students sing Christian songs, Torgerson's teaching promoted religion. Af-

ter a district court dismissed her case in May, Bauchman took her case to the U.S. Court of Appeals for the 10th Circuit.

The Presbyterian Church (U.S.A.), the United Church of Christ, the American Jewish Committee, the General Conference of Seventh-day Adventists, the Anti-Defamation League and the Union of American Hebrew Congregations filed a brief in August supporting Bauchman.

The groups argue that the court erred when it did not recognize that certain

activities of the school violated the First Amendment.

They cite Bauchman's contention that she was coerced into participating in area religious worship services as a member of the school's choral class.

The groups also said in their brief that Bauchman had to "overcome extraordinary hurdles" to be heard in court, setting "an unwarranted and dangerous precedent that clearly signals to those who would seek to preserve their religious liberties that they will receive an unwelcome reception in the courts."

Lisa Thureau, executive director of the National Committee for Public Education and Religious Liberty, which helped Bauchman find a lawyer for her suit, welcomed the ecumenical support.

"It proves that this is an issue that affects all of us, and that we must all be vigilant about any effort to undermine religious liberty," she said.

Debra Moore, an assistant attorney general in Utah, declined to comment because she had not seen the brief.

The case is expected to be heard in the appeals court in late November.

## Religious left feeling betrayed after welfare reform bill

WASHINGTON (RNS)—For Hillary Clinton, it takes a village to raise a child. But for some religious advocates of the poor, it takes a president to protect the most vulnerable among them—and Bill Clinton has failed the test.

Much of the liberal religious community, which lobbied Clinton hard on the welfare bill, is still seething with anger and a sense of betrayal over the president's decision to sign the Republican-crafted measure.

And amid the grumblings, there are rumblings that some of the disaffected

might sit out the November election between Clinton and his Republican challenger, Bob Dole.

"By sacrificing hundreds of thousands of poor children to his bid for reelection, Bill Clinton failed the most serious test of his presidency," says Jim Wallis, editor of Sojourners magazine and a leader of the Call to Renewal movement of socially progressive Christians.

Some are more blunt.

"I don't intend to vote for Bill Clinton again in 1996," William Shore, a

longtime Democratic activist and founder of the anti-hunger Share Our Strength wrote in the New York Times.

"His decision to play politics with the lives of children and sign legislation not reforming welfare, but repealing it, crossed the line from political pragmatism to exploitation."

In many ways, welfare reform is to Bill Clinton and the Democrats what the abortion issue is to Bob Dole and the GOP—a litmus test between principle and politics.

Sister Donna Quinn, a Roman

Catholic nun in Chicago who works in a shelter for the homeless, said many of the activists with whom she works now find themselves dismayed and discouraged.

"For most people working with the poor, Clinton has been pretty good except for a few blips," said Quinn, a member of the advocacy group Chicago Catholic Women.

"This (decision to sign the welfare bill) is a big step out of line. But most people don't see that there is any other place to go. It's a real bind."

## Arabs & Assemblies of God rebuke Disney

SPRINGFIELD, Mo. (ABP)—Add two more groups to those voicing displeasure with the Walt Disney Co.: the Assemblies of God and the American-Arab Anti-Discrimination Committee.

The governing body for the 2.5 million-member Assemblies of God announced in August its vote to boycott Disney.

"In recent years we have watched with dismay the productions of the Disney Corp. abandoning the commitment to strong moral values, and have noted this moral shift in a number of Disney-sponsored films and events," according to the group's general presbytery.

The resolution is not binding on the 11,800 independent Assemblies of God congregations, a spokesperson said.

A Disney spokesman declined to comment on the boycott.

The announcement followed by two months a Southern Baptist Convention resolution calling for church members to boycott Disney products and theme parks unless the company becomes more family oriented.

Others who have joined the call to boycott Disney include the 250,000-member National Association of Free Will Baptists, which adopted a resolu-

tion in July, and the American Family Association, a conservative para-church organization.

Despite such objections, many observers are skeptical that the protests will have much financial impact on the entertainment giant.

An Orlando Sentinel poll conducted this summer found one in five Floridians saying they would support a Southern Baptist boycott of Disney. But pollster Robert Joffe of Mason-Dixon research told the paper it is unlikely that "most, or even many" of those registering support would actually take part in a boycott.

Meanwhile, Arab-American leaders recently protested outside Walt Disney Pictures in Burbank, Calif., accusing the company of stereotyping Arabs in two films and breaking a 1993 promise to consult with them about the portrayal of Arabs in their movies.

The protesters stopped short of calling for a U.S. boycott of Disney, the Los Angeles Times reported.

However, Don Bustany, spokesman for the American-Arab Anti-Discrimination Committee, said some Muslim groups have asked other countries with large Muslim populations to boycott

Disney products.

The group objects to an assortment of villainous, Arab-like characters in this summer's film "Kazaam," starring Shaquille O'Neal, and to a nasty character named Habib in last year's "Father of the Bride, Part II."

But the committee was particularly offended by what it said was a breach by Disney executives of an oral promise made in June 1993 to consult with them about any projects involving portrayal of Arabs, Bustany said. That agreement came after Arab-American leaders successfully pressured Disney into changing some lyrics in the animated musical "Aladdin."

"I don't think there is a deliberate attempt to harm Arab-Americans," said Bustany.

"But I believe there are people who harbor less than positive feelings about Arabs in general, and if they get a chance to slam Arabs, they will do that—just as it happened for decades against black Americans, Asian Americans and American Indians."

With additional reporting by Religion News Service

## Regent law school gains ABA accreditation

VIRGINIA BEACH, Va. (RNS)—After a 10-year wait, Regent University School of Law has received full accreditation from the American Bar Association.

The House of Delegates of the American Bar Association voted at its recent annual meeting to give the Virginia Beach, Va., school the new status.

"The fact that they acknowledge our overtly evangelical mission statement, to me, is a major breakthrough," religious broadcaster Pat Robertson, founder and chancellor of the school,

said in an interview with Religion News Service.

Nelson Happy, the law school dean, expressed hope that the religious orientation of the school will influence the field of law.

"The legal profession needs more practitioners with not only a commitment to excellence, but also a commitment to the highest ethical standards," Happy said in a statement.

The accreditation comes after years of turmoil at the school on issues concerning tenure policies and academic freedom.

Happy's predecessor, Herbert Titus, was fired in 1993. Supporters of Titus, who was considered a biblical conservative, said he was dismissed by Regent officials to help them persuade the ABA that the law school was a mainstream institution.

Titus' critics contend he was an autocrat who restricted discussion in and out of the classroom.

Regent University School of Law expects 150 new students this fall, the largest incoming class in its history. Law school officials anticipate a total enrollment of 370 students.

### NATIONAL NOTES

■ **Treasurer begins prison term.** The former national treasurer convicted of embezzling more than \$2 million from the Episcopal Church in the United States began serving a five-year federal prison term Aug. 26. Ellen Cooke pleaded guilty to tax evasion and transporting stolen money across state lines. A federal judge gave a stiffer sentence than recommended in guidelines, citing Cooke's "flagrant" abuse of trust.

■ **Former Krishna leader gets maximum term.** Former Hare Krishna leader Swami Bhaktipada was sentenced Aug. 28 to the maximum penalty of 20 years in prison for racketeering. He pleaded guilty to a charge of collecting millions of dollars in fund-raising scams and conspiring to murder two followers in the 1980s after they threatened to spread rumors that he was a homosexual and a child molester.

■ **TV execs donate money to churches.** As the television police drama "New York Undercover" premiered its new season Aug. 27 with the first of a two-part series on fictional church burnings, executives and writers from Fox and Universal Television donated \$13,000 to the National Council of Churches' Burned Churches Fund.

■ **Farrakhan to appeal denial.** An attorney for Nation of Islam leader Louis Farrakhan said he will go to court after the U.S. Treasury Department denied Farrakhan permission to receive more than \$1 billion from Libya. Libya has essentially been barred from economic transactions with U.S. citizens because of allegations that Libya has ties to terrorism. "It is an action taken in callous disregard of the needs and hopes of black people," said lawyer Rufus Cook.

■ **'Magic Rock' teacher wins lawsuit.** The dismissal of a school teacher who gave her students "magic rocks" to boost their morale was a violation of her rights, a jury in Springfield, Mo., ruled Aug. 26. A U.S. District Court jury ordered the Strafford public school system to pay the teacher \$18,000 for lost salary when the school board refused to rehire her for the 1993-94 school year.

■ **Medicare funds nixed for Christian Science.** A federal district judge has struck down exemptions in federal law that permit Medicare and Medicaid payments to Christian Science nursing facilities. Judge Richard Kyle in St. Paul, Minn., said 15 provisions of the Medicare and Medicaid programs challenged in a lawsuit violated the First Amendment's requirement of church-state separation.

## Meeting tries to broaden religious broadcasters' clout

By Mark Wingfield  
Editor

**While critical words flowed most freely toward Clinton, Dole did not escape unscathed. Many religious broadcasters are at odds with Dole over his less-than-wholehearted embrace of the anti-abortion cause.**

WASHINGTON—Although already considered a potent force in American politics, the nation's religious broadcasters held their first-ever public policy conference three blocks from the White House Sept. 4-5.

A procession of Republicans, sprinkled with a few Democrats, paraded before about 100 members of the National Religious Broadcasters gathered at the prestigious Capital Hilton, but neither party's presidential candidate accepted the invitation to address the group.

However, the absence of Bill Clinton and Bob Dole didn't dampen the enthusiasm of those attending the conference, nor of those who organized it.

The conference featured addresses by former Bush administration drug czar William Bennett; political commentator Cal Thomas; Rep. Ernest Istook, R-Okla., author of one of the proposed Religious Liberty Amendments currently under consideration in Congress; and Alan Keyes, former U.S. ambassador to the United Nations.

Although participation was small in comparison to the NRB's annual convention, which draws thousands, organizers predicted the impact will be great.

"For a first-time effort, the numbers are very good," said Mike Glenn, NRB vice president. "We're pleased with the quality of people here. And we're seeing people participate who don't come to our national conference."

Religious broadcasters have been widely credited with giving a major boost to the Republican sweep of Congress in 1994 and a string of other conservative advances since Ronald Reagan's election as president in 1980.

The public policy conference "enhanced" that influence and took it one step further, Glenn suggested.

It provided education both for the broadcasters and the congressmen with whom they mixed and mingled, he said.

Some of the congressmen now realize the influence religious broadcasters have, he explained, and the broadcasters learned how to contact elected officials directly.

"We will do this again," Glenn said. "It's just a matter of how often."

Although neither Clinton nor Dole was present, their names often were near the surface of conversation. And while critical words flowed most freely toward Clinton, Dole did not escape unscathed. Many religious broadcasters, while identifying with Republicans, are at odds with Dole over his less-than-wholehearted embrace of the anti-abortion cause.

Istook, a highly conservative Republican, stood in for Dole and gave the conference's opening address. In calling for a "turnaround" in the White House, he hammered home themes related to presidential character, the tax burden on families, school prayer and the nation's drug problem.

"We've got to decide in this country whether our focus is going to be on the family or on the government, whether it's going to be on the family or on the village," Istook said.

The federal tax burden on the "typical" American family of two parents and two children has grown from 2.5 percent of income in 1950 to 25 percent today, Istook said. When other taxes are added, "the typical American has a burden of over 40 percent of income going to taxes," he continued.

"The tax burden in this country is the biggest factor in pressing families to have both parents working, whether they want to or not," Istook declared.

Gary Bauer, a Georgetown College graduate who is president of James Dobson's Family Research Council, echoed Istook's theme.

"The typical family with children has suffered the greatest increase in tax burden since World War II of any group," he said.

"When you have two people working in a family today, one person is working for the family and the other is working for the government," Bauer said. "Reducing the tax burden is a pro-family issue."

Sen. Dan Coats, R-Ind., took that theme one step further in an address on family values. While decrying the leadership of President Clinton, Coats declared the nation's top elected official cannot bear the full brunt of criticism for the nation's moral condition.

"What America needs most is not a new political leader," he said. "What America needs most is fathers and mothers who will recommit to their families."

The federal government must realize that strengthening families is essential to maintaining civilization, Coats asserted. "Families are the

seedbeds of our skills."

There was a time in the past when most Americans understood that what strengthens the family strengthens the country, but that time is no more, he lamented.

Coats, like many other Republican and conservative Democratic speakers at the conference, advocated diversions of tax funds to religious organizations as one way to reduce the overall tax burden and more effectively strengthen families.

"The ultimate role of government is to take the side of families and of private organizations that strengthen families," he said.

Sen. Joseph Lieberman, D-Conn., picked up that theme for more religious influence on public life.

America's past problems "have come not from too much religion in our public life but from too little religion in public life," he said. "The First Amendment was designed to protect religion from the power of the state, not the other way around."

Lieberman strongly espoused a view held by other speakers at the event—but which is routinely criticized by other religious and civil liberties groups—that government should accommodate or even encourage religious exercise for the public good.

"The First Amendment does not prevent government from encouraging religion," Lieberman said.

"If a church is running a (government-funded) drug treatment program, and part of what it's doing introduces a faith-based element, do we have more to fear from that than from the drug addict going back out on the streets unreformed?"



## Bauer blasts both parties on abortion issue

By Mark Wingfield  
Editor

WASHINGTON—Both major political parties have failed the nation by inadequately addressing the abortion issue, Gary Bauer told religious broadcasters Sept. 4.

"You're not going to get a revival of family values in America until you deal with the issue of abortion," declared Bauer, a Georgetown College graduate who is president of the Family Research Council, the public policy arm of James Dobson's Focus on the Family ministry.

He compared the Supreme Court's Roe vs. Wade decision, which legalized abortion in America, with the court's Dred Scott decision, which at one time allowed slavery to continue in America.

Despite pundits saying the Dred Scott decision settled the slavery issue, that decision eventually was proved to be wrong, as must be Roe vs. Wade, Bauer said.

"Like slavery, (abortion) sticks in our throats," he said. "As much as pundits declare this issue over, it will never be over."

Both political parties "ought to be ashamed on this issue," Bauer declared.

"The Democratic Party, the party of the little guy, ... has abandoned the littlest guy of all," he said.

However, Bauer reserved his harshest criticism for the Republican Party, which he described as "the pro-life party" which he and other religious conservatives joined for that very reason.

"There is something rotten in my party," he said.

At the Republican National Convention in San Diego this summer, Republican leaders "fell silent" on the abortion issue, Bauer said. "They could not find the courage, speaking to a national television audience, to defend the right to life."

Bauer, a former Education Department official in the Reagan administration and former chairman of Reagan's special working group on the family, said religious conservatives have been waiting 16 years for Republican leaders to fulfill their pledges of opposition to abortion. He recalled how early in the Reagan administration abortion and other social issues were put on hold in order to deal with economic issues.

After 16 years, the wait has been too long, and Republican leaders must be held accountable, Bauer suggested. "It's time for them to put up or shut

up." Earlier in the same speech, Bauer warned: "If we continue to play footsie with one party without demanding that it get serious about our issues, we're going to continue on a treadmill forever. We must never sell ourselves cheaply."

The image of the Republican Party has taken a beating when it has focused single-mindedly on economic issues and thereby appeared to be unconcerned with the common citizen, Bauer said.

"If the Republican Party wants to be a lasting majority party, they're not going to do it by having these slumpy conventions" like the recent one in San Diego, which carefully avoided any hint of controversial issues like abortion, he said.

Bauer asserted that the more controversial Republican convention held in Houston in 1992, in which religious conservatives played a more public role, resulted in a larger and more lasting "bump" in the polls than this year's sanitized convention.

The Republican Party needs the heart and passion of religious conservatives, Bauer said. "We're the ones who can make them stop sounding like accountants and start sounding like caring people."

## Kids comprise about half of United States' chronic poor

WASHINGTON (ABP)—About half of the nation's "chronically poor" are children, according to a Census Bureau report.

The report defines chronic poverty as a situation where a family's income remains below poverty level every month for two years. The poverty threshold for the study was \$14,763 for a family of four.

Children made up 48 percent of the chronically poor, the study said, while the elderly accounted for 11 percent. Eight percent of all U.S. children and 5 percent of U.S. elderly were chronically poor during the study, compared to 3 percent of non-elderly adults.

Overall, about 12 million people—5 percent of the nation's population—were chronically poor, the study found.

About 22 percent of people who were poor in 1992 went off poverty rolls in 1993. About half the poverty spells—two or more months below the poverty line—lasted five months or longer.

The study examined data from the Survey of Income and Program Participation, a continuing monthly survey of 20,000 households.

## Church-state panel debates vouchers & welfare reform

Continued from page 1

ration of government and religion or government accommodation of religion.

"People should not be made to feel like outsiders in their own community because of their religious beliefs," said Shapiro of the ACLU. "We ought not to be drawing lines along religious grounds. We have enough evidence in the world today of what happens when lines are drawn."

That position, held also by Lynn of Americans United, often fell at odds with Staver and Sekulow. "People of faith ought to be accommodated with regard to their faith," Staver explained.

The sharpest disagreement came concerning whether or not the federal government should provide tax-funded vouchers which parents could use to send their children to parochial schools.

"To give money—whether indirectly or directly—for a religious mission clearly is unconstitutional," said Lynn, who explained he once taught in a Catholic high school and knows first-hand that the mission of parochial schools is primarily religious.

Besides the constitutional problem of giving tax money to religious schools, Lynn cited an undue burden on the religious schools. "Along with vouchers come string after string which ultimately will strangle religious expression," he said.

Shapiro of the ACLU agreed. "This is not a debate about the value of parochial education, but about how it should be funded," he explained.

And plans to give the vouchers to parents rather than directly to schools only constitute a "subterfuge" that doesn't solve the constitutional problem, Shapiro said.

Sekulow of the American Center for Law and Justice strongly disagreed.

"Look, government money is our money," he said to a round of spontaneous applause from the audience. "They're giving us back our money."

It is the "worst form of discrimination" for government to give parents money to send their children to schools that specialize in math or science but not to schools that teach religious values, he asserted. If parents want to choose religious schools for their children, government ought to let them use their tax money to pay for it, he suggested.

Shapiro jumped in out of turn at this point to say, "But part of what you're getting is my money."

Sekulow responded that he did not perceive any problem with that since parents would be free to send their children to any private school, whether religious or secular.

Staver, who agreed with Sekulow's position, compared school vouchers to the Veteran's Administration giving members of the military money to attend college through the GI Bill.

In an interview after the panel discussion, Lynn said there is no comparison between the GI Bill and school vouchers. The GI Bill offers a form of

payment for services rendered and is genuinely the individual's money, unlike school vouchers, he said.

Also, while money from the GI Bill has ultimately been used to pay for education at church-based colleges, the bill has not primarily benefited religious institutions, Lynn said. In contrast, "90 percent of the money from school vouchers would end up in the coffers of religious schools," he added.

The panelists found some agreement on a question about prayer at the beginning of high school football games. Although disagreeing on what could be defended constitutionally, the four agreed that it is not wise for students to use the school's public address system for pre-game prayer.

Sekulow suggested there are many creative ways to have a pre-game prayer without using the public address system or wrongly involving a school official.

For example, he said those who want to pray could gather in a certain part of the stadium before the game, or the team members who want to pray could do so.

All the panelists agreed that potential problems arise any time school officials facilitate or sanction prayers at football games.

Panelists also disagreed about the potential dangers of welfare reform legislation recently passed by Congress and signed by President Clinton. That legislation would allow religious organizations that provide social services to re-

ceive federal funding.

Shapiro said flatly that religious organizations should not take government money to fund their faith-based social ministries. "If a religious organization wants to provide a social service, it has to separate that from its religious indoctrination," he said.

Lynn also spoke against government funding of church ministries and cited the largely unnoticed historic precedent set in the welfare reform legislation signed by a Democratic president. "For the first time in the history of the country, you might have to go into a church to get federal assistance."

Churches considering taking this federal money should think twice, Lynn warned. Unless the church creates a separate accounting process for the government money, the government could demand to audit the church's entire financial records, he said. Also, the bill contains a provision prohibiting discrimination in hiring practices for agencies that receive federal money, he said.

Sekulow disagreed with Lynn and Shapiro.

Drug addicts, for example, are looking to get off drugs regardless of whether a government agency or church agency helps them, he said. They are interested in which program is going to work, he added, citing the success of faith-based programs over government programs.

"I'd rather have those people off drugs and off the streets," Sekulow said. "If they get a little religion along the way, there is no harm."



**"To give money—whether indirectly or directly—for a religious mission clearly is unconstitutional."**

*Barry Lynn, executive director of Americans United for Separation of Church and State*

**"Look, government money is our money. They're giving us back our money."**

*Jay Sekulow, chief counsel for the American Center for Law and Justice*

## Both sides appeal religious freedoms case

WASHINGTON (ABP)—In an unusual twist, both sides in a Roman Catholic parish zoning dispute want the U.S. Supreme Court to resolve the constitutionality of a 1993 law Congress passed to enhance religious liberty.

As expected, city officials in Boerne, Texas, asked the high court to reverse a federal appeals court panel's unanimous decision that Congress acted within its authority when it passed the Religious Freedom Restoration Act.

Citing the act, the judges said city officials were wrong to deny a building permit to expand St. Peter Church, which lies in a historic district created by the city.

But in an unusual step, lawyers for San Antonio Archbishop P.F. Flores, owner of the property of St. Peter Church, also asked the court to accept the case to settle unanswered questions about the constitutionality of RFRA.

Only a decision by the Supreme Court, lawyers for Flores stated, "can resolve the uncertainty and clear the way to compliance with (RFRA) either generally or in this case."

Propelled through Congress with unprecedented support from U.S. religious bodies, RFRA restored a long-standing legal test that required government to show a "compelling" reason to restrict religious practice.

Under RFRA, if religious practice is substantially burdened, government must show it used the least restrictive approach available to advance a compelling purpose, such as health and safety.

The Coalition for the Free Exercise of Religion, a coalition of more than 60 religious and civil-liberties groups formed initially to support passage of RFRA also has asked the Supreme Court to use the Texas case to resolve

the issue in favor of RFRA's constitutionality.

The Texas dispute is among hundreds of cases awaiting action by the high court when it returns to the bench Oct. 7 for its 1996-97 term.

In recent years, the court has granted review to fewer than 100 cases on its docket.

But the zoning dispute presents the high court an "ideal case" to decide the constitutionality of RFRA, according to a Baptist church-state lawyer.

"It presents the issue squarely and clearly without potentially confusing side issues," said Brent Walker, general counsel at the Baptist Joint Committee.

"The factual circumstances here are clean, involving an attempt by the Catholic church to make room for more people to attend church while seeking to preserve most of the historic features of the building."

## Pastor censored for beliefs about salvation

SPRING LAKE, Mich. (ABP)—A Michigan pastor's view that faith in Jesus is not the only way to salvation is creating a storm of controversy in the 200,000-member Reformed Church in America.

Pastor Richard Rhem's views brought a censure from his "classis," the regional church authority, in July. Now his congregation, the 1,000-member Christ Community Church in Spring Lake, Mich., has voted to secede from the denomination.

Rhem, 61, told the New York Times he considers himself a committed Chris-

tian who extols Jesus' virtues to his church.

But, he added, "I believe the scope of God's grace extends beyond the Christian community," meaning that people of other faiths might also be saved.

Wesley Granberg-Michaelson, the denomination's general secretary, said Rhem's views place him "outside the mainstream of Reformed Church thinking."

Rhem's views became public after a newspaper reported that his congregation had allowed a small group of ho-

mosexuals to worship in its chapel. Called to a classis meeting last fall, Rhem was asked if he shared the view that homosexuality was sinful.

The classis began an inquiry into his views and asked him to recant. The church considered defrocking him, but stopped short of that action with the censure in July.

Granberg-Michaelson, who has tried to mediate the dispute, told Ecumenical News International that Rhem is "one of our most liberal pastors" who serves in "one of our most conservative classes."

## Poll reports vouchers opposed

WASHINGTON (RNS)—Most Americans oppose spending public money on tuition vouchers for religious schools, according to a survey released by the educational society Phi Delta Kappa.

By a 61 percent to 36 percent margin, respondents opposed "allowing students and parents to choose a private school to attend at public expense."

The poll, conducted by the Gallup Organization, surveyed 1,329 adults and has a margin of error of plus or minus 3 percentage points.

Phi Delta Kappa noted support for vouchers has grown. In 1993, 24 percent favored vouchers; in 1996, 36 percent supported the idea.

A study released last month reported a Milwaukee voucher program did a better job than public schools at educating low-income students. But a Samford University math professor claimed the study was seriously flawed.

Jay Greene of the University of Houston and Paul Peterson of Harvard University reported students in Milwaukee's pilot voucher program showed significant improvement in math and reading scores.

But Janice Case of Samford, a Baptist university in Birmingham, Ala., questioned their methods.

"When you've got that much data, you can work with the numbers long enough to get the results you want. The authors appear to draw conclusions that are not substantiated by their statistics," Case said.

The Milwaukee program allowed low-income families, selected at random, to use publicly funded vouchers to send children to non-sectarian private schools of their choice.

Case said Greene and Peterson used a far lower standard of determining statistical significance than is usual in such studies.

Greene agreed some tables were statistically questionable, but insisted he had confidence in the main analysis, which showed that voucher students performed 5 percentage points higher in reading and 12 points higher in math after four years in the program.

*With reporting by Associated Baptist Press.*

## 'Experiencing God' to be aired in Arabic & carried on Internet

LARNACA, Cyprus (BP)—An Arabic-language version of the discipleship program "Experiencing God" is scheduled to be broadcast throughout the Middle East beginning in late October.

The signal will originate from a powerful AM radio station in Cyprus, an island in the Mediterranean Sea. It will be broadcast five days a week in 15-minute segments.

The first radio broadcast version of the Southern Baptist program was aired in Russia in April. Broadcast versions are being developed in 10 languages.

A publication of the Southern Baptist Convention's Sunday School Board, "Experiencing God" was written by Henry Blackaby and Claude King. The original workbook offers Christians a 13-week Bible study to find God's will for their lives.

The broadcast version was adapted for radio in a project coordinated by the Southern Baptist Foreign Mission Board.

Meanwhile, a Michigan resident has received more than 200 responses from people wanting to participate in an "Experiencing God" Bible study via computer.

Thomas Kennedy said the idea resulted from his dissatisfaction with other on-line Bible studies.

"It seemed like many of the people on them were just trying to throw Bible verses back and forth like they knew more about theology than the other person," he said.

Kennedy said the Internet study will be launched three times annually, in January, May and September, until people quit subscribing.

## FMB rushes to get missionaries in Bosnia

WIESBADEN, Germany (BP)—Southern Baptists are responding to long-sought peace in Bosnia by rushing foreign missionaries to help new Christians there.

The Southern Baptist Foreign Mission Board planned to have four missionary couples in Bosnia for a temporary assignment by early this month. Two more couples should be there by November in a response plan dubbed "Project Harvest Bosnia."

Three couples will transfer to Bosnia from western Europe. Such a move is considered unusual. It will occur because of the high response among Bosnians and because a year-old request from missionaries in the region for career missionaries in Bosnia has gone unfulfilled.

"The window of opportunity is presently open, but we do not know how long the cessation of war will last," said Larry Cox, field associate area director for Europe. "Everything is moving at warp speed, but this is God's timing."

Cox, based in Wiesbaden, Germany, oversees Southern Baptist ministry throughout central Europe, including the former Yugoslavia region.

During the past four years of conflict, Southern Baptists have sent more than \$1.5 million in humanitarian aid

through several Baptist-related relief agencies based in Croatia and Serbia. Many Bosnians who met Baptists in refugee camps and became Christians have moved back to Bosnia.

"These contacts and others made by our Baptist brothers and sisters involved in relief work have provided us with a network of people all over Bosnia ready and waiting for someone to come and teach them about the Lord Jesus. Our objective is to start home Bible studies with some of them resulting in church starts," Cox said.

Evangelistic campaigns by Croatian Baptists in Tuzla earlier this year have produced about 100 new believers who have nobody to lead them, Cox said.

Charles and Roberta Miller were

expected to be in Sarajevo, Bosnia, Sept. 2. The Millers served from 1960 to 1994 in the Philippines.

Though retired, the Millers responded almost immediately that they were willing to serve as International Service Corps volunteers.

"When the need is presented, the old missionary heart kicks into gear," Miller said.

Missionaries will serve six-month terms, with an option to stay longer. Administrators hope career workers can get to the region during that time, Cox said.

Each couple will work with a national ministry partner who will serve as their interpreter. The missionaries will work with Bosnian Croats, Bosnian Muslims and Bosnian Serbs, Cox said.

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## Catholics & Pentecostals dialogue about points of friction

By Adelle Banks  
Religion News Service

BRESSANONE, Italy (RNS)—What does it mean to spread the faith? What are appropriate ways for missionaries to seek converts?

What is more important: proclaiming the gospel or pursuing social justice? Pentecostal and Roman Catholic leaders grappled with these questions and more during a recent meeting in northern Italy.

This summer's weeklong Roman Catholic-Pentecostal Dialogue drew 18 participants from the United States, Canada, South Africa, the Netherlands, Germany, Italy, France and England. The Pentecostals represented such denominations as the Assemblies of God, the International Church of the Four-

square Gospel and the Church of God of Prophecy.

It is part of a little-known but continuing conversation that has unfolded for more than 20 years to build trust between two very different branches of Christianity.

There are about 400 million Pentecostals and about 900 million Catholics worldwide. Pentecostal Christianity, whose practices include speaking in tongues and lively worship services, is among the fastest-growing branches of Christianity.

In recent years, the emerging Pentecostal movement has attracted significant numbers of Roman Catholics to its churches, creating tensions between Catholic bishops and local Pentecostal congregations.

At this particular session, theological

discussions focused on acceptable ways to seek converts.

"I think it's safe to say that both sides agree that the use of force and coercion is inappropriate to the spread of the gospel ... but we have a long way to go as far as how one defines force and coercion," said Cecil Robeck, an Assemblies of God minister who is co-chairman of the dialogue.

Robeck cited Latin America as an example of the clash of perceptions about conversion methods.

Pentecostals, he said, argue that many in the Latin American Catholic Church are Catholic in name only and are therefore appropriate targets for Pentecostal evangelization efforts.

But Roman Catholic officials consider these Catholics members of the church "in good standing," Robeck

said.

Said Robeck, "From our standpoint, the question is, 'If they haven't shown up at the church since they were baptized ... how can you say to us don't touch them?'"

Catholics counter by asking Pentecostals to "imagine what it would be like if you had a church for 500 years (and) all of a sudden you had this upstart group that starts taking your people away," Robeck said.

Robeck said the group had hoped to complete a final report on evangelization at this meeting, but it will take another year to finish it.

And while no clear solutions to the evangelization issue emerged, a joint statement issued at the meeting's conclusion indicated the search for common ground would go on.

**"From our standpoint, the question is, 'If they haven't shown up at the church since they were baptized ... how can you say to us don't touch them?'"**

*Cecil Robeck, an Assemblies of God minister and co-chairman of the dialogue*

## Southern Baptists say violence down but prices up in Gaza

GAZA, Palestine (BP)—Peace? To Dean Fitzgerald it means operating on sick gall bladders instead of gunshot wounds.

The Southern Baptist physician and surgeon still goes to work each day at Ahli Arab Hospital and still has a heavy caseload.

But the adrenaline-pumping shootings so predominant during the Intifada—the Palestinian uprising against Israeli occupation—have vanished.

As Gaza struggles to lift itself to self-government, conditions approaching normal are returning to this

narrow strip of rocky land tucked between Israel, Egypt and the Mediterranean. "Normal," though, is hard to define.

On the surface, things look better. The nightmarish slogans of death once painted over most storefronts during the Intifada have been whitewashed. Burning tires have long gone, and perennially poor roads are getting patched.

"I think there's a good deal more pride in the surroundings now that people feel they have possession of the land, more or less," said Dona Fitzgerald, a Southern Baptist who

ministers through Gaza Baptist Church in Gaza City.

Stores and shops are filled with goods, indicating more prosperity than actually exists. Asked if business is good, several shopkeepers in Gaza City just shook their heads sadly. "Business?" asked one. "There isn't any. Nobody has any money."

Israel has kept its borders with Gaza closed since a series of terrorist bombings occurred in February.

Although lines of heavily laden trucks come and go at border crossings, relatively few Palestinians cross into Israel. That's where the jobs are.

Earlier this year, Gaza donkeys feasted on carnations because flower growers could not move their short-lived plants across the border.

Ironically, local markets have had better-quality fruits and vegetables for sale because farmers were unable to transport them to Israel. Products that do cross into Israel are greatly delayed by fastidious inspectors searching for bombs.

"Food is plentiful in the markets—but expensive," said Dona Fitzgerald. "A lot of people here are living on \$200 a month—that's too little for healthy living."

## Onward and upward

By Robert Dunston

Cumberland College first opened its doors on Monday, Jan. 7, 1889. The doors that opened bright and early that morning were those of Roburn Hall. As so often happens when "opening day" approaches, the flurry of last-minute work was needed to prepare the facility to welcome the new students.

R.C. Medaris, who was pastor of First Baptist Church in Williamsburg at the time, witnessed the opening day of the school and wrote his account as follows:

"On Saturday before the school was to open the next Monday, we worked till midnight, and then we arose at midnight Sunday night and went to the school building and began getting everything ready for the opening. About seven o'clock the good ladies brought us our breakfast and we ate heartily of it. When the 200 happy boys and girls were coming in at the front door, we were sweeping the rubbish out at the back. We were dirty and tired but we stayed on the grounds until about noon." (Quoted from a "Bright and Shining City Set On a Hill.")

Last minute activities seem inevitable but the group working to prepare Roburn Hall had their priorities straight. When Sunday arrived, work

ceased. Sunday was for them a day of worship, not a day of painting, nailing and cleaning. Only when Sunday had passed did the workers return to the site to continue preparations. Those individuals laid a spiritual foundation for Cumberland as well as the physical foundation.

Roburn Hall still stands, serving now as a women's dormitory rather than a classroom and administrative building. In 1993, the facility was remodeled and a beautiful, free-standing spiral staircase was installed. The staircase gracefully curves up from the first floor to a landing on the second floor and then to its final destination, the third floor. It is an architectural work of art but it

is also symbolic of the pursuits of all who come to Cumberland.

Those who come to Cumberland now are like those who came that first day. Eager to learn and prepare themselves for careers and service in tomorrow's world. They still climb toward their goals in the classrooms of Cumberland College. But they also climb to a higher goal—being recreated in the image of Jesus Christ. And that goal is the greatest.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

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**POMP AND CELEBRATION**  
A wooden obelisk noting key events in the history of Hungarian Baptists towers over a map in the grass below. Yellow tags indicate towns where Hungarian Baptists meet in Hungary, Romania, Serbia and Croatia. Through the years, Hungarians haven't moved, but their borders have. About 5,000 people gathered in August for the 150th anniversary celebration of the Baptist work in Hungary and the 1,100th anniversary of the founding of Hungary. (BP photo by Bill Bangham.)

## Failed relief project in Zaire costs Robertson millions

### Sect leader loses civil suit

TOKYO (RNS)—Shoko Asahara, the leader of the Aum Shinri Kyo sect in Japan who is currently on trial for murder charges stemming from the March 1995 poison gas attack on the Tokyo subway system, has lost another legal battle. A Japanese court ordered Asahara and another member of the sect Aug. 7 to pay more than \$1.5 million to the family of a man whose murder had been blamed on the group, the Associated Press reported.

By John Fleming  
Religion News Service

KINSHASA, Zaire (RNS)—Experienced foreign missionaries and businessmen in this city of 4 million people have much advice for the uninitiated eager to save souls or make a buck in this nation where anarchy reigns supreme.

They will tell you nothing is easy here; infrastructure is virtually non-existent; corruption is a way of life; everything can be risky and dangerous.

But above all, they warn, a promise—no matter who utters it—means nothing.

When religious broadcaster Pat Robertson began asking in the early 1990s about how to run both humanitarian and commercial operations in Zaire, he heard such warnings from a number of old-timers experienced in the ways of this central African nation.

The old timers say their advice was not followed. The result was the failure of Robertson's 173,000-acre farm meant to provide low-cost food to the city of Kinshasa and the loss of millions of dollars in Robertson's private business ventures, which were intended to create funds that could be plowed back into humanitarian relief projects.

"There were a lot of people in Zaire

who warned (Robertson) what he was getting into," said Wayne Turner, an Assemblies of God minister who has lived in Zaire for years. "But he didn't seem to pay any attention to them. He was seriously taken advantage of here."

Robertson's dealings in Zaire have their origins in the end of the Cold War.

Zaire's leader, Mobutu Sese Seko, had been propped up by the West for years in response to Soviet influence in the region. When the Soviet threat ended, Mobutu found himself increasingly shunned by the West.

Following riots in 1991 and a worsening economic situation, he became an unpopular leader among his own people. Mobutu sought out Robertson in the apparent belief that an association with him would bolster his sagging regime.

Zairian officials raised the issue of an agricultural project and private commercial ventures.

Jon Cassel, a trained agronomist who previously had worked in Zaire, was asked to run Robertson's farm project. One of the first things Cassel did was submit soil samples for analysis.

"After we got the samples back it was obvious the soil was bad," said Cas-

sel. "I told Virginia Beach this would not work, but they wanted to go ahead anyway. ... Pretty soon, the project started swallowing huge amounts of cash."

At the end of 1995, the project shut down. Now Cassel is trying to sell more than \$1 million in agricultural equipment sitting idle.

Robertson's farm project was part of Operation Blessing International Relief and Development Corp., which he founded in 1978. Operation Blessing is a not-for-profit organization affiliated with CBN, which broadcasts programs throughout the world.

The farm project was run separately from the other operations known as the African Development Corp., which were funded by Robertson's own money.

Spokesman Gene Kapp described ADC as a private company funded and operated by Robertson. It was established, Kapp said, with the idea that profits from these private ventures would "finance humanitarian projects through economic development investments in mining, lumber and power generation projects in Africa."

ADC, which ceased operations in mid-1995, fared no better than Robertson's farm.

Robertson relied heavily on William Lovick, an Assemblies of God minister

who had been defrocked because of ethics charges involving his handling of church funds.

"Pat Robertson lost \$5 million to \$7 million here," said Fred Keller, an American businessman who has lived in Zaire for some 25 years. "He made some bad decisions and he let Lovick facilitate things for him here. That was a mistake."

Kapp declined to say much about ADC's financial situation. "Since the company itself is privately held by Robertson, neither his investments nor his profits and/or losses from ADC are available." But he insisted ADC produced enough revenue to provide an estimated \$1.2 million in medical aid during the Ebola virus epidemic of May 1995.

Although most feel Robertson was well-intentioned in Zaire, many are incensed by his association with Mobutu, a man human rights groups have criticized for years.

In response, Kapp said Robertson operates in more than 70 nations and "our position has always been to not get involved in the internal politics of any of the nations we work in. We work with the government in power to accomplish the humanitarian work we attempt to do, and our humanitarian work speaks for itself."

## It's Food Round-Up Time!



All donated food items for Kentucky Baptist Homes for Children's Food Round-Up must be delivered to pick-up points no later than October 1. Thanks from all of the children for your help this year!

### Western Region

Henderson - Green Valley Assn. office  
Central City - First Baptist Church  
Madisonville - Little Bethel Assn. office  
Owensboro - Daviess-McLean Assn. office  
Hartford - Ohio County Assn. office  
Sturgis - Ohio Valley Assn. office  
Hawesville - Hawesville Baptist Church  
Lewisport - Lewisport Baptist Church

### North Central Region

Erlanger - Erlanger Baptist Church  
Lexington - Porter Memorial Baptist Church  
Morehead - First Baptist Church

### Southwestern Region

Paducah - West Union Assn. office  
Mayfield - First Baptist Church  
Princeton - Caldwell/Lyon Assn. office  
Hopkinsville - Christian County Assn. office  
Murray - First Baptist Church  
Cadiz - Little River Assn. office

### Central Region

Glen Dale Children's Home  
Spring Meadows Children's Home

### South Central Region

Somerset - First Baptist Church  
Danville - First Baptist Church  
Campbellsville - Green River Memorial BC  
Richmond - First Baptist Church  
Berea - Bates Creek Assn. office  
Columbia - Columbia Baptist Church

### Southern Region

Russellville - Bethel/Logan Assn. office  
Bowling Green - Eastwood Baptist Church  
Glasgow - Calvary Baptist Church  
Burkesville - Burkesville Baptist Church  
Morgantown - Gasper River Assn. office

### Southeastern Region

Hazard - First Baptist Church  
London - Laurel River Assn. office  
Pineville - First Baptist Church  
Manchester - Island Creek Baptist Church  
Williamsburg - Main Street Baptist Church

### Northeastern Region

Ashland - Unity Baptist Church  
Prestonsburg - First Baptist Church  
Pikeville - Pike Assn. office  
Campton - Campton Baptist Church

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## Alabama bingo measure leads to casinos, opponent says

BIRMINGHAM, Ala. (ABP)—A proposed constitutional amendment to remove a cap on bingo prizes in an Alabama county could open the door to more sophisticated gambling efforts statewide, warns an opponent to the measure.

The proposal, which will appear on the ballot in a Nov. 5 referendum, would do away with the monetary prize limits offered on bingo games in Jefferson County, the state's most populous county, which includes Birmingham.

Proponents of the change say it would help non-profit groups keep up with inflation by allowing communities to set limits for prize money at bingo games.

Currently, the state constitution permits charitable bingo in Jefferson County, but limits prizes awarded to \$2,400 per week in cash or gifts.

Opponents, however, argue the change could have more far-reaching effects.

"Apparently, some legislators want us to believe the proposed amendment is harmless," said Daniel Farnell, a research pathologist in Hoover, Ala., who has done extensive research on the gambling effort.

Farnell claims the amendment would have the effect of repealing the state's ban on lotteries and casino gambling in Alabama.

Bingo is a form of lottery that is limited to relatively small prizes, he said. "Large prizes convert bingo to a full-fledged lottery."

"The real issue is this: By adopting the proposed amendment, the people of Alabama would be giving up our constitutional protection against high-stakes bingo games."

Larry Raby, a legislative analyst for Alabama, said the proposed amendment would have no effect on the statewide gambling ban because it amends only the portion of the state's constitution which legalizes bingo in Jefferson County.

Despite the "local law" provision in the proposal, the legislature still would have the power to strike down excessive gambling caps proposed by local communities, he added.

Farnell said he understands the proposed amendment will not formally repeal Section 65 of the state's Constitution, but he still predicts a bleak future if it is passed.

Paul Jones, executive director of the Mississippi Christian Action Commission, warned against the Alabama measure. "I've never seen a gambling law that didn't have a flaw in it."

Legalized gambling in Mississippi began with charitable bingo, Jones said. Today the state has mega-bingo parlors, a state lottery, 30 floating casinos in operation and as many as 50 new ones on the way, he said.

Mississippi legalized charitable bingo in 1987 "because it was for a legitimate cause," Jones noted.

"But it wasn't long before most, if not all, of the money was going to the gaming industry instead of the charity."

## Americans ante \$26.6 billion for state lotteries

WASHINGTON (ABP)—Americans spent \$26.6 billion on state-run lotteries in 1994, according to a Census Bureau report.

According to the report, states reported \$9.7 billion in profits from lotteries. State lotteries took in \$26.6 billion and paid out \$15.3 billion in prizes. Administrative costs totalled \$1.5 billion.

In comparison, Americans spent more on lotteries than they gave to churches. According to the 1995 Yearbook of American and Canadian Churches, total contributions to congregations was \$19.6 billion. Giving to benevolences, which includes missions, accounted for \$3.8 billion of the total.

All but 14 states have lotteries, according to the Census Bureau report. The largest is the Texas state lottery, which reported nearly \$2.5 billion in ticket sales and paid out \$1.5 billion in prizes.

## Minimum wage law impacts adoption & pastors' pensions

WASHINGTON (ABP)—A highly publicized bill recently signed into law does more than raise the nation's minimum wage.

Tucked into the 183-page measure on small business reform were several provisions simplifying church-pension laws, as well as new tax incentives to encourage the adoption of children.

Church pension boards have long sought changes contained in the Small Business Job Protection Act of 1996.

The law clarifies that retirement benefits from church pension plans are not subject to self-employment tax, the 15.3 percent tax collected from ministers and other self-employed individuals for Social Security purposes.

The clarification applies retroactively to the start of 1995.

In changes that take effect Jan. 1, 1997, the new law also:

- States that chaplains and self-employed ministers can participate in church pension plans.

- Exempts church pension plans from anti-discrimination rules.

- Allows direct pension contributions on behalf of foreign missionaries.

To receive the greatest tax benefit under the current law, employers must send pension funds to missionaries who in turn contribute to a pension account.

The law also expands options for non-profit organizations offering tax-deferred retirement plans. It allows non-profit groups, including churches, to offer 401 (k) plans. It also relaxes rules that have limited participants in 403 (b) tax-sheltered annuities offered by non-profit groups to one annual adjustment in the amount of salary deferred for retirement.

To facilitate adoption, the new law creates a tax credit of up to \$5,000 for legal fees, court costs and other expenses associated with adoption of a child. The limit is \$6,000 in the case of a child with special needs. The law also allows the same amounts in employer-provided adoption assistance to be excluded from income. Both the tax credit and exclusion begin phasing out when a family's adjusted gross income exceeds \$75,000 and are fully phased out at \$115,000.

The law also bars states from denying or delaying adoption on the basis of race, color or national origin.

**The new law creates a tax credit of up to \$5,000 for legal fees, court costs and other expenses associated with adoption of a child.**

## CLASSIFIED ADS

**SEEKING:** Broadway Baptist Church, Louisville, Ky., is seeking a full-time minister to children to develop and implement a comprehensive program of Christian education, age-appropriate pastoral care and outreach for children from birth through fifth grade. Qualifications include a seminary degree or equivalent with some experience preferred. Send resumé to: Pastor and Chairman of Deacons, Broadway Baptist Church, 4000 Brownsboro Rd., Louisville, KY 40207.

**SEEKING:** Kentucky Baptist Homes for Children, headquartered in Louisville, Ky., is seeking a president/ chief executive officer for immediate placement. Kentucky Baptist Homes for Children has a broad spectrum of programs and services with numerous facilities throughout the state, and is the oldest and largest private child/family care organization in the state. Applicant must be active Baptist, have advanced degree (master's and above), experience in child/family care or related field, be knowledgeable in pertinent issues, be a capable spokesperson and advocate, possess demonstrated management/leadership skills and a vision for the future in this field of service. Competitive package, negotiable with demonstrated ability. Send application/resumé to: H.R. Booth, 6296 Saddle Ridge, Burlington, KY 41005-9602.

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**SEEKING:** Part-time music director. Salaried position. Send resumé to: Kento-Boo Baptist Church, 634 Kento-Boo Ave., Florence, KY 41042; Attn: Larry Simpson.

**SEEKING:** Burton Memorial Baptist Church, Bowling Green, is seeking a part-time minister of music. If interested, send resumé to: Burton Memorial Baptist Church, 4377 Cemetery Rd., Bowling Green, KY 42103, Attn: Music Committee.

**SEEKING:** Part-time youth pastor for Spring Bayou Baptist Church, Kevil, Ky. (in Western Kentucky). If interested, please send resumé to the church at 11205 Woodville Rd., Kevil, KY 42053. Phone: (502) 462-3014 or 462-3790.

**SEEKING:** Naperville Baptist Church, a growing SBC church in a western suburb of Chicago, is seeking to fill two full-time ministerial positions. The church offers traditional and contemporary worship and high quality ministry to children, youth, and their parents. Minister of worship and singles—to lead a multi-faceted music and worship ministry and a growing singles ministry. Minister of youth and education—to lead a strong and vibrant youth ministry to junior and senior high students and their families. If interested, please send resumé to: Rick Ezell, Naperville Baptist Church, 29W771 79th St., Naperville, IL 60564, or fax (630) 420-7296.

**SEEKING:** Oneida Baptist Church is seeking a full-time pastor. Wonderful opportunity for ministry to church family and OBI students. Seeking a special person to serve in a special place. Send resumé to: Pastor Search Committee, Oneida Baptist Church, P.O. Box 67, Oneida, KY 40972.

**SEEKING:** Full-time minister of music and outreach for growing church. Send resumé to: Search Committee, First Baptist Church of Troy, 800 Cap-au-Gris, Troy, MO 63379. Phone: (314) 528-4407.

**SEEKING:** Broadway Baptist Church, Louisville, Ky., is seeking a full-time minister to youth to develop and implement a comprehensive program of Christian education, age-appropriate pastoral care, outreach and community involvement for young people in middle school and high school. Qualifications include a seminary degree with a specialty in youth ministry, social work, counseling or a related field preferred. Strong interpersonal and leadership skills are required. Previous working relationships with youth desired. Send resumé to: Pastor and Chairman of Deacons, Broadway Baptist Church, 4000 Brownsboro Rd., Louisville, KY 40207.

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**SEEKING:** Minister of music. Summit Missionary Baptist Church, 5839 Bybee Rd., Ashland, KY 41102, has an opening for a part-time minister of music. Call Dr. Oscar Rose at (606) 928-4953 or send a resumé.

**SEEKING:** Part-time youth minister. Send resumé to: Youth Search Committee, First Baptist Church, 200 North Morgan St., Morganfield, KY 42437.

**SEEKING:** Full-time church secretary. Send resumé to: Church Personnel Committee, Farmdale Baptist Church, 1238 Durrett Lane, Louisville, KY 40213.

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# PEOPLE

## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia and Boston:

- Larry and Joy Lindsey, partnership coordinators in Moscow.
- Bob and Nancy Walden, volunteers in Moscow.
- More Kentuckians to volunteer to minister in Russia.
- Funds needed for Metropolitan Baptist Church in Cambridge, Mass., to continue the meals program for the homeless in their community.
- Boston churches preparing for fall ministries and programs.
- Baptist campus ministers as they reach out to the more than 250,000 students returning to Boston college and university campuses this month.

## Mountains to the Mississippi

Compiled by Ann Tatum

- BAGDAD—Indian Fork Church called **Mark Cloys** as pastor. He is a student at Southern Seminary.
- BEDFORD—Union Grove Church called **Phillip Bruce** as pastor.
- EAST BERNSTADT—Laurel Chapel called **Phillip Collett** as pastor.
- **Don Farmer** resigned as pastor at Mount Zion Church Sept. 1.
- EASTWOOD—First Church called **Keith McKinley** as pastor.
- HAWESVILLE—**Paul Adams** recently resigned as music and senior adult minister at Hawesville Church to accept a position at Memorial Church in Murray.
- IRVINE—First Church ordained **Gary Mullins** and **Tom Webster** to the deacon ministry July 28.
- LAGRANGE—DeHaven Memorial Church called **Scott Riggs**, native of Tennessee, as minister of church admin-

istration and education.

- LONDON—Pilgrim Rest Church will celebrate its 100th anniversary Sept. 15.

Robinson Creek Church celebrated its homecoming Sept. 8.

- LOUISVILLE—Cloverleaf Church will host a gospel music concert featuring **Ed Crawford** of Fairview, Tenn., Sept. 15 at 6 p.m. Call (502) 367-0218 for information.

Lakewood Church will celebrate its 8th anniversary Sept. 22. The event will begin with worship at 10:45 a.m., dinner on the grounds and a concert by the Royalaires of Circleville, Ohio, at 2 p.m. **Lee Warf** is pastor. Also, **Christopher Hale** resigned as minister of music to become minister of music and youth at First Church of Anderson Hills in the Cincinnati area.

**Gary Hines** resigned as pastor at

Lees Lane Church.

Bethel Flock Church called **Ron Southwick** as pastor.

Green Acres Church ordained **Mark Diddle** to the gospel ministry.

- PENDLETON—Sligo Church called Youth Minister **Robert Franklin** as pastor.

- PARK CITY—Park City Church called **Sam Huff** as pastor. He previously was pastor at Central Church in Cumberland.

- PROVIDENCE—First Church called **Scott Harris** as youth/children minister Sept. 1.

- RADCLIFF—Stithon Church called **Walter Davis** as pastor. He previously was pastor at Parkway Church in Knoxville, Tenn. He began Aug. 18.

- RAVENNA—Williams Memorial Church called **James Ashcraft** as pastor. He began his new ministry Sept. 1.

- ROBARDS—**James Allen Jones** resigned as pastor of Robards Church.

- SIMPSONVILLE—**Mary Anne Poe** resigned as minister to family and children at Simpsonville Church July

31.

- SPRINGFIELD, Ill.—**Helen Sinclair**, 78, died Aug. 3. She was born in Owensboro and was a graduate of Georgetown College. Early in her career, she was a mountain field worker for the Kentucky Woman's Missionary Union. Later she was director of Illinois Baptist State Association's WMU. She retired in 1984. Survivors include a sister; two brothers; and several nieces and nephews.

- TAYLORSVILLE—**Richard Edmonds** resigned as pastor at Little Mount Church to become pastor of First Church in Gurley, Ala.

Kings Church called **Jeff Bowman** as minister of youth and education.

- WILLIAMSBURG—Cumberland College named **Wes Roy** assistant to the president for church relations. Roy previously was minister of education and administration at DeHaven Memorial Church in LaGrange. He replaces **Wayne Moore**, who is semi-retired, and will work part-time from his home in Georgetown.

## Missed invitation turns into ministry opportunity for church

PICO RIVERA, Calif (BP)—A missed invitation turned into a ministry opportunity for one Southern Baptist pastor.

Roger Bowers was slated to give the invocation at a city council meeting, but his office clock was wrong.

The pastor of First Bilingual Baptist Church of Pico Rivera was five minutes late, and a council member already had spoken a prayer.

"But since you're here, is there any-

thing you'd like to say to the council?" asked the mayor.

"That never happens," Bowers said later. "The minister is supposed to go there, say a prayer and be gone. But I wasn't about to let the opportunity pass me by."

He told the council First Bilingual wanted to be useful to the city. "Tell us what we can do for you."

Later that week, Bowers got a telephone call from the city's community

development director.

"Did you mean what you said?"

Bowers said yes, and the city staffer explained there were homes in the city that were to be condemned.

Many belonged to elderly or poor residents who couldn't afford to make needed repairs. Would First Bilingual be interested in helping?

Bowers again offered the assistance of his members, and a letter went out stating the church would help people

correct code violations.

Calling themselves "Helping Hands," the members scraped, sanded and painted the exterior of the first home they were assigned. Helping Hands will renovate homes as often as possible, Bowers said.

"I'm absolutely convinced this is what we're supposed to do," he said. "The Bible says Jesus went about doing good and the church needs to do Jesus' work in the community."

## No time to get bored

The 1996-97 school year is well under way. It is exciting to see our students involved in the various activities that are available.

We have several fall sports for our students to choose from. This is the second year for our girls' soccer program. Some of our girls came back a week early to attend soccer camp. We know it will take a little time to build a strong girls' program, but it will happen. Boys' soccer is one of our stronger sports programs. There are not too many teams who do not consider us a formidable foe.

Cross country is another sport in which many of our students excel. Our cross country program is available to both boys and girls. Cross country is not for the faint hearted. It takes a lot of grit and determination to finish the race.

Girls' volleyball is also a popular sport. Girls who may not enjoy the rigors of cross country or soccer have a lot of fun with volleyball.

Athletics are not the only activities available for our students. We are looking forward to a good year with our marching band program. Open to both boys and girls, the band will spend many hours on the marching field.

Some students initially find it amusing that we have a marching band but no football program. They often will ask why we have a marching band. After those students are here for awhile, they will discover we do a lot of things differently than other schools. Everything we do is geared to involve as many students as possible in various activities.

We have a large choir program this year. The choir and I will be in many churches across the state beginning in October. Normally, the choir and I are gone three out of four Sundays until the end of April. Other activities prevent the choir from performing on Sundays we don't travel.

Three very popular places on our campus are the pool, computer lab and the recreation center. It is not all work and no play at Oneida. Students may spend part of their free time in the recreation center where they can play basketball or volleyball, lift weights and play other recreational games.

"Free time" is also the best time to see girlfriends or boyfriends. Boys and girls cannot be together on our campus unless adults are present. Many come to free time just to sit, walk and talk to that special friend.

The pool is also a very popular place this time of the year. Boys and girls may go to the pool during the evening to have fun and cool off. Lifeguards and adults make sure everyone follows the rules and plays safely.

The computer lab is open evenings and on weekends. Boys especially enjoy spending a lot of their time in the computer lab. They are not only enjoying some free time, but are also learning helpful skills.

Other very active spots on our campus are the J.D. Embry Grill and Carnahan Store. Oneida nearly always has had

some type of store for our students to buy a candy bar or pop.

The Carnahan Store provides school supplies, snacks and personal hygiene items. Spending money is kept in the Carnahan Bank and is usually given to students at a rate of \$1.50 to \$2 per day. The Embry Grill is a great place to purchase a hamburger and pop for that special friend.

Meals are provided for our students in the dining room, but they enjoy the grill as a place to just sit and talk.

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

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## Baptists offer motor coach chapel service

BRANSON, Mo. (BP)—Every Sunday morning Jean and Lee Grady board a motor coach in Branson, Mo., to tell visitors about Jesus.

Motor Coach Ministry is an outreach provided by Baptists in southwest Missouri.

About 12,000 motor coaches roll into Branson each year. Of the thousands of people riding them, 95 percent are senior adults. Their destination is a seemingly endless string of country music shows, malls and attractions that have made the Ozark city a popular vacation spot.

With all of the activities available, however, some tour line operators found something was missing. Dick Berry of Heartland Tours learned many visitors wanted to attend a church Sunday mornings. But traffic problems common in Branson and the diversity of church preferences complicated the issue.

Not dismissing the idea, he was directed to Dick Wakefield, director of missions for the local Baptist association. They developed the idea of a 25-minute devotion time aboard the tour bus. Wakefield and his wife, Mary, began leading the non-denominational services. Interested tour members boarded the coach 25 minutes before departure.

Wakefield soon saw the possibility of expanding the ministry, but he needed someone else to lead it. Meanwhile, Grady retired, and he and his wife moved to Missouri. Grady had contacted Wakefield earlier to make himself available for some ministry supply or interim preaching. Wakefield approached the Gradys with the ministry idea, and they accepted the challenge.

The Gradys serve as Mission Service Corps volunteers, assigned by the Southern Baptist Home Mission Board.

A year and a half later, the Gradys have trained 45 women and men to serve in motor coach ministry. The Gradys also are contacting numerous coach lines, motels and resorts in Branson to develop interest in the ministry.

Plans call for the ministry to operate during April and May of each year, and then from September through December—peak months for motor coach tours, Wakefield explained. "Our goal is to be on 2,000 coaches. If that goal is reached, the ministry will be able to touch about 50,000 lives."

Grady said the ministry is dedicated to spreading the gospel through seed planting rather than evangelism because of the many differing denominations.

He said he depends on the promise of Isaiah 55:11, that God's word will never return void.

## Olympic results continue to be reported

By Sarah Zimmerman  
SBC Home Mission Board

ALPHARETTA, Ga. (BP)—The Olympic and Paralympic flames have been extinguished in Atlanta, but the Southern Baptist Home Mission Board continues to receive responses from people reached through volunteer ministries.

Of 2,723 response cards mailed to the HMB by the end of August, 1,613 people reported making professions of faith in Christ and 1,110 people requested more information, said Jack Smith, HMB associate director of personal evangelism.

The response cards were mailed from pocket guides listing athletic record holders as well as explaining Christianity. People could indicate they had made a profession of faith, request Bible study materials or ask to be contacted by Christians in their area. They also could report they are not

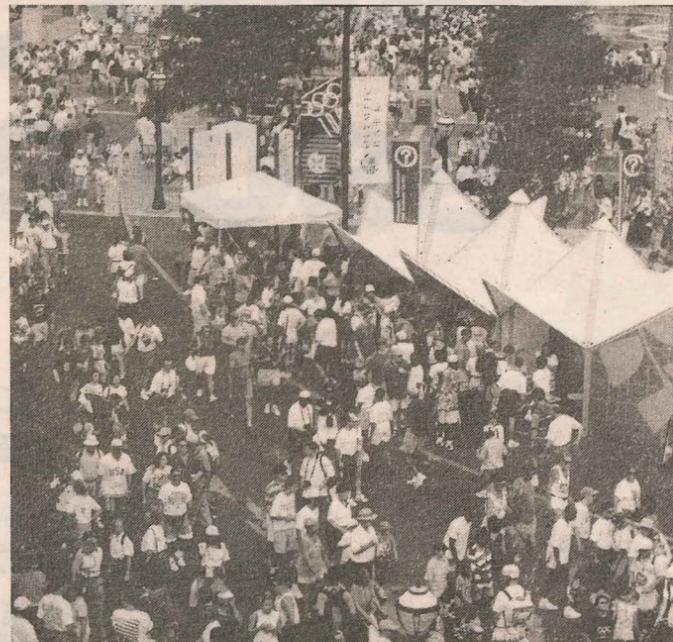
ready to make a profession of faith but would like more free information.

Response cards from people in other countries are sent to the Southern Baptist Foreign Mission Board for follow-up, Smith said. Response cards from U.S. residents are sent to state evangelism directors who forward information to local churches.

Those who request more information receive four investigative Bible studies.

Each mailing includes another response card. Recipients can indicate if they are still not certain of their salvation, if they have not been contacted by a local church or if they would like additional information. Other follow-up material includes books from the Billy Graham Evangelistic Association and an HMB correspondence Bible study.

Smith said he expects to continue receiving response cards through the end of the year.



**OLYMPIC PARK** The park was one of many areas where Southern Baptists shared their beliefs with visitors to Atlanta.

## Merger unites 2 congregations and 2 races

HOFFMAN ESTATES, Ill. (BP)—Destiny Church co-pastors Allen Eaton and Keith Lee believe they're on the same page. Never mind that Eaton is white and Lee is black.

They credit that unity, as well as the providence of God, for the success of a recent merger of First Baptist Church of Hoffman Estates, Ill., and Destiny Church into what has become a multicultural congregation.

Destiny is not just multicultural in regard to members. Eaton, who was First Baptist's pastor, said many churches claim to be multicultural but have a completely white staff.

"What makes Destiny special is that we are intentionally saying that this is a multicultural church," Eaton said.

The pastoral relationship is the key to making the church work, both said.

"It's been really a very good working relationship. It seems like there's areas that I'm weakest in (that) he's strongest in, and areas where's he's weak and I'm strong."

The merger process started in 1995, when First Baptist launched the Destiny mission and called Lee to be its pas-

tor.

"The Lord started really laying on my heart this vision that we needed an African-American church that was strong and viable in our community," Eaton said.

Destiny started with 17 members and attendance grew to around 100 within weeks.

As the two churches worked together, Eaton and Lee developed a strong relationship.

"We found out that we had complementing visions and that they would probably work together," Lee said.

The idea of merging came from members of both churches—not the pastors, Lee said.

"Even when we would have our meetings, First Baptist people, who were predominantly white, would come and say, 'Wow. Wouldn't it be neat if we could just worship together?'" Lee said.

The two groups started seeking God's will, he said. Members met four times a month to pray and ask God's direction.

"Those prayer sessions were very

illuminating in so many ways. It really called us to be honest with ourselves and ... our racial feelings. We dealt with all of the issues that we had to work out," Lee said.

Eaton and Lee were called as co-pastors, and last spring the congregations united.

The merger wasn't without difficult moments. Some members from each church left. But the core groups stuck together, and the church now is one growing congregation. "They see him as pastor—all sides," Eaton said. "All sides see me as pastor."

Worship services have different styles every week—some African-American, some Anglo, some a combination. Eaton and Lee take turns preaching and leading in worship.

"People who are coming really like the experience of blacks and whites coming together to worship," Lee said.

Allen's wife, Vicki, added that the congregation reflects what heaven will be like. "There's not going to be any separation. We're all brothers and sisters, so why not begin to practice it here on earth?"

## Harley-riding seminarian starts biker church

WAKE FOREST, N.C. (BP)—Roaring, sparkling-chromed motorcycles, black leather jackets and frayed faded blue jeans aren't the usual images associated with Southern Baptist seminary students.

But Charley Morgan doesn't mind. "This is me," Morgan said matter-of-factly as he leaned back in a chair during a break between classes at Southeastern Baptist Theological Seminary.

Long wavy brown hair hangs in a pony tail down Morgan's neck. Black T-shirts and matching boots are common attire for the 6-foot, 4-inch, 225-pound bearded New Yorker.

"I've been refused entrance into bar rooms that most people wouldn't stop at," he said. But don't rush to the wrong conclusion, he added.

"God sees as man doesn't," said Morgan, 45. "God sees the inward

parts."

And that's the message Morgan shares with other bikers.

Last November, Morgan started holding worship services on Sunday mornings in his home in Middlesex, N.C. About a dozen motorcycle buddies make up the new congregation, called The Damascus Road Baptist Fellowship.

In December, Morgan was appointed to be a Mission Service Corps volunteer church starter for the Southern Baptist Home Mission Board.

Morgan said bikers deal with death more often than most people because of the risky mode of transportation they choose.

That's why it's critical that bikers hear God's message, he said. "There is a God," he said. "Sin is serious and you will pay for it. You don't ride free in 'Harley Heaven' forever."

Morgan is proud of his purple Harley. "Jesus is Lord" is painted on the gas tank in magenta pink.

"It's a rolling tract," Morgan said. "The bike is the door that opens to the altar."

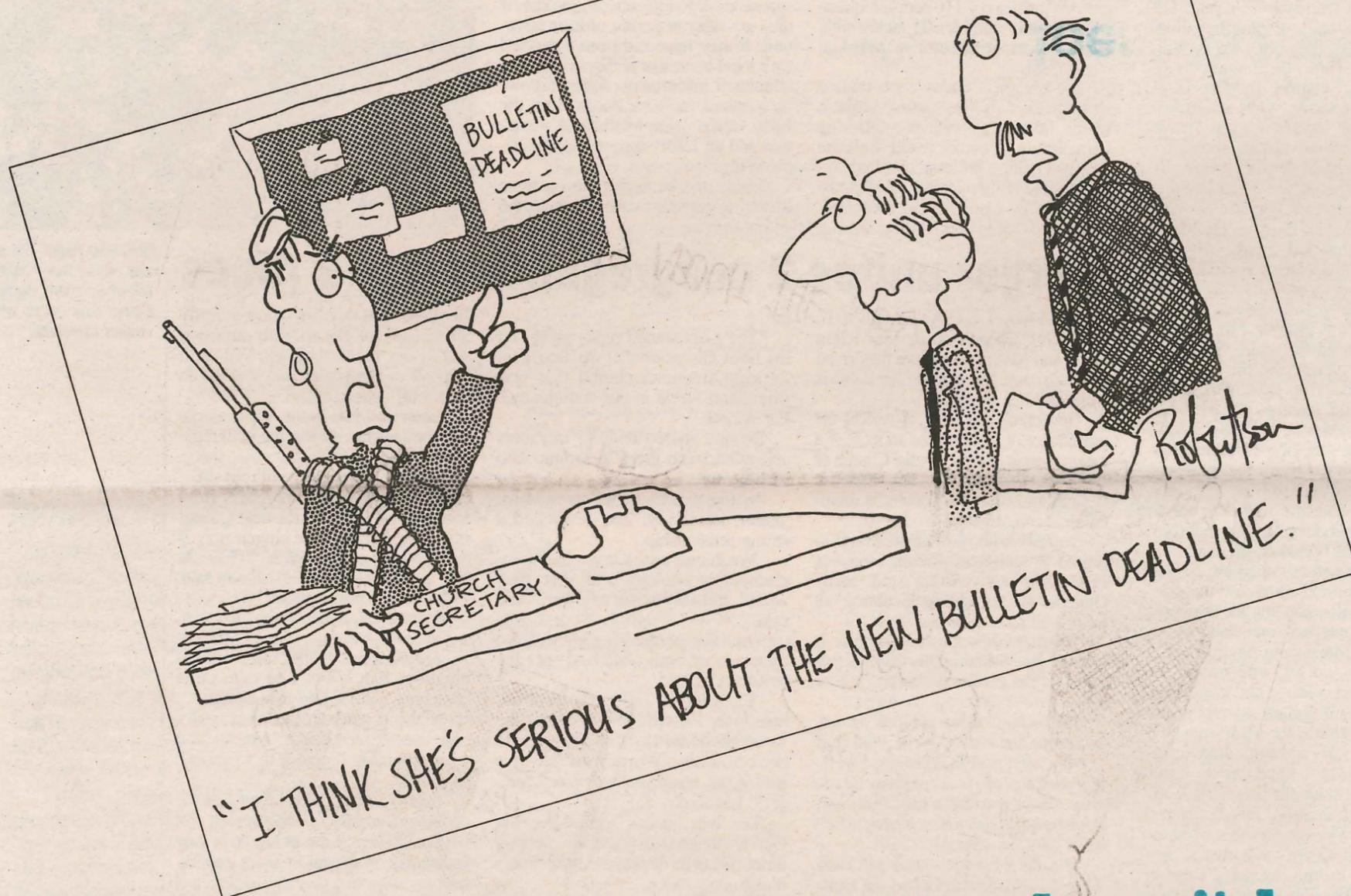
The key to his biker ministry is being real, he said.

"If you're going to witness to a biker, you better possess what you're going to profess," Morgan said. "If you don't, you're phony as a \$4 bill. You can tell me about Jesus, but I think I better see some of him in you."

Morgan said Christians need to remember that most bikers aren't losers, they're just lost.

"Christianity needs to come out of the church on Sunday into the rest of the week," he said. "Christianity is not something to be done on Sunday for two hours. Next time you see a Harley rider, don't be scared. Be a Christian."

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