



# WESTERN RECORDER

September 17, 1996  
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KENTUCKY  
BAPTIST  
FOUNDATION

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## FOR THE RECORD

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## Barna's polls find reasons to rejoice & worry

By David Winfrey  
News Director

OXNARD, Calif.—Among the facts and figures George Barna uncovers about religious opinions, evangelicals' favorite pollster finds reasons both to rejoice and worry about the future of America's churches.

On the positive side, seven out of 10 adults say religious faith is very important in their lives today.

"The caution that has to come with that is ... they have not assumed Christianity is the starting point for their (spiritual) search," Barna said in a recent interview.

One of the most discouraging discoveries, he said, has been the extensive biblical illiteracy found among Americans in general and "born-again" Christians specifically.

In one poll, one-third of "born-again" respondents said Jesus committed sins while on earth.

"An unbelievably small proportion of believers have what you might call a biblical world view," he said. Christians' biblical illiteracy is damaging their impact on society, he added.

"Because they don't think like a Christian, they can't act like a Christian. And because they don't act like a Christian, they can't have much impact on the world in which they live."

Barna said his studies consistently show little difference in lifestyles, values and attitudes between Christians and non-Christians. "Non-believers are looking at the church and saying, 'What's

□ See *Christian pollster ...*, page 8

■ Church attendance lowest in two decades: page 8



**WHEEL POWER** Thirty members of the Christian bicycling group "Wheel Power" spent nine days in Kentucky this summer during their 4,000-mile trip from California to Virginia. On their ride through Jackson, they were hosted by First Baptist Church. See story on page 12. (Photo courtesy of the Jackson Times)

## Kentucky volunteers could number 200

By David Winfrey  
News Director

JACKSONVILLE, N.C.—As many as 200 Kentucky volunteers may serve in feeding and on clean-up crews before workers leave relief efforts for Hurricane Fran, according to Bob Simpkins, Kentucky Baptist disaster relief coordinator.

By the end of last week, 81 workers already had traveled to Jacksonville, near the coastal U.S. Marine base Camp Lejeune, Simpkins said.

"The coastline around here is just torn to pieces," he said. Chain saw and clean-up crews were at work removing trees from homes and access ways.

Clean-up could take another two weeks, Simpkins said, adding that he hopes to coordinate a large group of Kentucky volunteers for the weekend of Sept. 20-22.

Complicating the work were reports of alligators and water moccasin snakes near some damaged homes, he said. "We've tried not to be too friendly with them."

The Kentucky team had served 24,448 meals and completed 72 clean-up projects by Friday, Sept. 13, said Mike Klein, on-site coordinator for the Kentucky crew.

Two injuries had been reported by Friday. Dick Wolf of Louisville had a minor stroke while traveling through North Carolina, and Tony Benefield of Benton was struck by a branch while working at a house clean-up project, Klein said.

The feeding kitchen could be shut down by early this week, freeing more people for clean-up crews, Klein said.

More than 1,900 Kentucky Baptists are trained for disaster relief volunteer work, said John Lott, Kentucky

Brotherhood associate.

This project is Kentucky Baptists' second out-of-state effort this year. Volunteers helped in West Virginia in January and February after flooding.

Those interested in volunteering can call the Kentucky Baptist Convention Brotherhood office, (502) 245-4101. Untrained volunteers are welcome, as long as they follow instructions of trained workers, Lott said.

The ministry is leading to a number of opportunities to tell residents about Jesus, Klein said. "A number of people ask us why we're here, and we tell them we're trying to follow Jesus' example of love."

Last Thursday, one of the crews led a man to make a profession of faith in Jesus as Savior while working at the man's house, Klein said. "The man said, When you come back, bring a Bible."

## Near-death encounters: Fascinating, but are they real?

By Ken Walker  
State Correspondent

LOUISVILLE—When Stella Jarboe checked into Baptist Hospital East last fall with severe pneumonia, she felt so bad she wanted to die.

Her doctors believed she would soon get her wish. Wires sprouted from her body. A yellowish substance clogged her lungs. Her two daughters maintained a 24-hour bedside vigil.

The 82-year-old Louisville woman remembers little of the first two days of her three-week hospital stay except the vision that remains so vivid she tells others about it constantly.

Jarboe said she was standing in a big open space. Then, as if a movie were flashing in front of her, she saw a line with people standing on it. Most of the faces belonged to members of

her family, including her five sisters and two brothers.

Suddenly a sister who had died in 1981 and a late brother, who would have been 100, appeared beside her. Each took an arm in their hands.

"Oh, is this the way Jesus does things?" Jarboe asked. "He sends loved ones that have died and gone to heaven back after the other ones?"

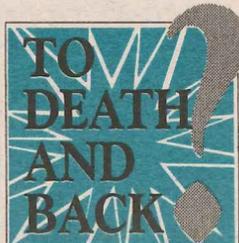
"Yes," her sister replied.

"I'm not afraid. Let's go. I'm ready."

As she raised her foot to cross the line, a sweet, yet commanding man's voice sounded from behind, "No, not yet. You've got some extended time."

Believing the voice must be

Christ's, Jarboe turned to look. Nobody was there. When she turned around, her brother and sister had vanished. The next thing she recalls is lying in her hospital bed.



At first, the retired nurses' aide didn't talk much about it. She feared others would think she was nuts, although she is a "born-again" Christian who taught Sunday school for 38 years.

Today, her reticence is gone.

"I've had dreams before, and this wasn't a dream," said Jarboe, a member of Clifton Baptist Church in Louisville. "I know this was the Lord speaking to me, because he and I are good friends."

Twenty-five years ago, Jarboe

might have drawn strange glances for her account. But that was before near-death experiences became a popular phenomenon.

A 1990 Gallup Poll found 12 percent of respondents said they had survived a near-death experience. If representative of all U.S. adults, 22 million Americans claim to have encountered such incidents.

Raymond Moody's 1975 book, "Life After Life," detailed 50 near-death experiences and sold more than 12 million copies. Although it has been criticized as anti-Christian, Moody's writings are credited with launching widespread interest in the topic.

The wave of interest also spurred the creation of the International Association for Near-Death Experiences.

□ See *Near-death ...*, page 6

Moving? See page 4 (0917)

# BAPTISTS

## BAPTIST BITS

■ **Henry to chair campaign.** Former Southern Baptist Convention President Jim Henry will chair a national capital campaign for facilities improvement at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist conference centers. Henry, pastor of First Baptist Church in Orlando, Fla., said the campaign will be targeted to about 500 people with the capability to make large gifts.

■ **SBC housing forms due.** Forms to request housing for the 1997 Southern Baptist Convention annual meeting in Dallas are now available and should be submitted to the convention housing bureau beginning Oct. 1. Housing forms are included in the September issue of SBC Life. After Oct. 1, reservations also may be made by calling the Dallas Housing Bureau at (800) 792-1029.

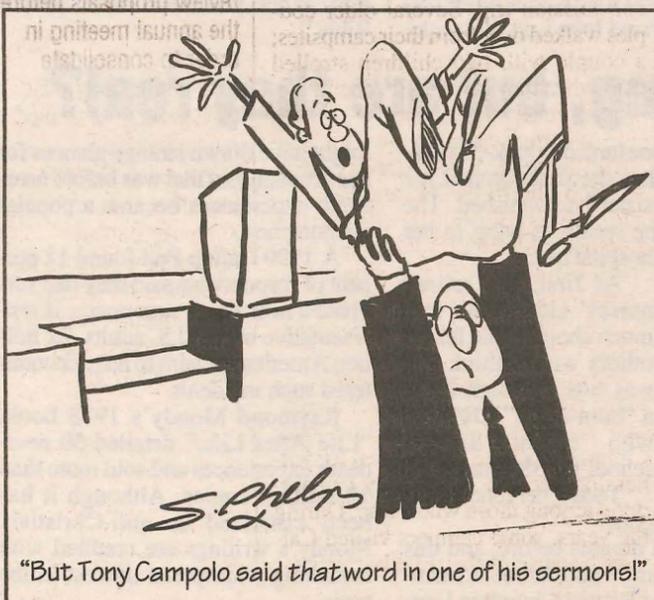
■ **O'Brien to Fellowship.** Veteran Baptist journalist Robert O'Brien has accepted an assignment as a global missions correspondent for the Cooperative Baptist Fellowship. O'Brien, 57, recently took early retirement as senior overseas correspondent with the Southern Baptist Foreign Mission Board.

■ **Seminary damaged.** Southeastern Baptist Theological Seminary in Wake Forest, N.C., sustained an estimated \$1 million in damage to property and buildings as Hurricane Fran passed by Sept. 5. No personal injuries were reported on Southeastern's campus as a result of the storm.

■ **Centrifuge offering goes to missions.** Youth participating in summer CentriFuge camps contributed \$227,902 to a special offering for foreign missions. The money was collected from 41,518 campers and counselors during 1996 Centrifuge and Mission-Fuge camps, sponsored by the Southern Baptist Sunday School Board.

■ **Education Commission to close.** The Southern Baptist Convention's Education Commission, created in 1915, will shut down Dec. 31, the seven-member staff in Nashville has been told. The commission was scheduled to be dissolved at the end of June 1997 as part of denominational restructuring. The Education Commission voted in late June to leave the final details of when the commission would dissolve up to its administrative committee. An aim of the Dec. 31 closure, legally a merger with the SBC Executive Committee, is to allow funds to be channeled to the Association of Southern Baptist Colleges and Schools, which has agreed to assume some of the functions of the Education Commission.

■ **Speakers to be warned.** The Baptist General Convention of Texas executive board adopted a resolution Sept. 10 asking its agencies and institutions to instruct invited guest speakers to refrain from promoting or defaming any political candidate or party, questioning a political figure's salvation or "engaging in partisan politics which hinders the ability of the BGCT to reach people for Christ." The resolution was proposed in reaction to statements made by Richard Owen Roberts of Wheaton, Ill., at a Labor Day weekend retreat sponsored by Texas Baptist Men. Roberts said he believed President Bill Clinton "is not a Christian."



"But Tony Campolo said that word in one of his sermons!"

## Lewis stepping down as HMB president

ALPHARETTA, Ga.—Home Mission Board President Larry Lewis announced Sept. 11 he will resign his post, saying a restructured Southern Baptist missions effort in the 21st century needs a new leader.

Lewis, 61, will resign Jan. 1, 1997, to work with Mission America, a network of about 100 denominational and para-church evangelical groups, as national facilitator for Celebrate Jesus 2000, an initiative for prayer, evangelism and discipleship.

He will continue to be paid by the HMB and loaned by Southern Baptists to Mission America. Greg Martin, chairman of HMB trustees, said the agreement approved between the HMB and Mission America will pay Lewis "significantly less" than he currently receives as HMB president.

The HMB is in transition as a result of a massive reorganization of the Southern Baptist Convention begun in 1995. The agency and two others are being rolled into a new North American Mission Board next year. A search committee already is seeking a president for the new agency.

"I felt a very definite leadership when I became your president in 1987, but my vision is for the 20th century, not the 21st," Lewis told trustees and

staff in making his surprise announcement. "I believe the new agency needs a new president with a new vision for a new century."

Lewis said in an interview that he had been considering the move for about six months.

"I've enjoyed serving the Home Mission Board for over nine years and had looked forward to continuing as president of the Home Mission Board probably through 2000, when I'd have normal retirement," he said.

When the plan slating the Home Mission Board for dissolution was adopted, however, it gave Lewis an opportunity to think about his own future, he said.

"I feel privileged with the opportunity and I tend to think, whether there had been a restructuring or not, I would still have felt led of God to accept this new role," he said.

Lewis came to the board from the presidency of Hannibal-LaGrange College in Hannibal, Mo., in 1986. He was one of the first conservatives elected to lead a Southern Baptist agency after conservatives gained majorities on the trustees boards of the HMB and other

agencies in the 1980s. Although endorsed by conservative leaders at his election, he occasionally drew their criticism for decisions that contradicted the party line.

Lewis is credited with focusing the HMB's energies during his tenure on three priority areas: church starting, evangelism and ministry.

In a related development, Jack Johnson, president of the SBC Radio & Television Commission, announced Sept. 9 that he too will not be a candidate



Lewis

for the presidency of the new North American Mission Board. Johnson told his trustees he asked the search committee not to consider him, noting "there are others more suited for the task."

The HMB, RTVC and Brotherhood Commission are the agencies to be rolled into the new North American Mission Board. Jim Williams, president of the Brotherhood Commission, has not announced his intentions for the future.

Compiled from Associated Baptist Press and Baptist Press reports

## Reighard leaves First Baptist of Atlanta

ATLANTA (ABP)—Ike Reighard, selected in January as heir apparent to pastor Charles Stanley at the embattled First Baptist Church in Atlanta, abruptly resigned his position as senior associate pastor Sept. 8.

Stanley read Reighard's resignation letter to a stunned congregation at First Baptist Church North, where Reighard usually preaches, a satellite location of the 13,000-member church. Stanley said Reighard left because he expected to be named co-pastor of the church, a position Stanley said the church never had promised him.

Reighard, 45, told the Atlanta Journal-Constitution he was not promised the co-pastor position but that he had been told the church would vote within six months on whether to grant him the title.

After discussing the issue with Stanley and two advisers, Reighard said he was told to meet privately with the church's oversight committee or he

would be fired. "Rather than risk going to the meeting alone under duress, I submitted my resignation Sept. 8 to save the embarrassment for my family," Reighard said.

Reighard's election in January cheered church members, who hoped it might signal an end to three years of turmoil brought about by Stanley's troubled marriage with his wife of 40 years, Anna.

Reighard told the Atlanta newspaper he was "devastated" at the turn of events and it will be weeks or months before he will seriously consider taking another position. "I felt God called me there," he said. "I still feel God called me there. These last six months have taught me, once again, to trust in the sovereignty of the Lord."

Reighard did not attend the morning worship service. He said he was told by a church official that Stanley would read the resignation letter.

Reighard left a 20-year pastorate at

New Hope Baptist Church in Fayetteville, Ga., one of the fastest-growing churches in the Southern Baptist Convention, to come to First Baptist. While he was not promised he would succeed Stanley, there was much speculation that Reighard would take over as senior pastor when Stanley, 62, retires.

Reighard is one of a dozen senior staff members to have resigned over the last three years.

The most recent is administrator Boyd Wages, who has resigned effective Sept. 20. Wages told the Atlanta paper he resigned because of "a reorganization within the church."

Those departures apparently leave two people on the church's five-man executive staff—Charles Stanley and Gerald Spicer, a minister of education brought on in August.

With additional reporting by Baptist Press

## Godsey's book draws state convention ire

MACON, Ga. (ABP)—Georgia Baptist Convention leaders have censured Mercer University President Kirby Godsey over a new book that is dividing conservatives and moderates in the state.

The book, titled "When We Talk about God ... Let's Be Honest," was released this summer by Smyth & Helwys Publishing.

The book is renewing old charges by conservatives that Godsey is too liberal and is raising questions about how much his views reflect what is taught at the Georgia Baptist university.

Even many of Godsey's moderate defenders are said to be distancing themselves from the book, and some are angry with him for inciting a controversy just as Mercer's new theolo-

gy school is seeking to compete for prospective students with conservative seminaries owned by the Southern Baptist Convention. Others say the conflict will hinder moderates in a key race that is developing for the presidency of the state convention this fall.

Among areas of concern cited in the book is Godsey's rejection of the view that the Bible is infallible. Equating "Bible-believing" with being a Christian "is largely a foolish error, an effort to force upon the Bible a role that the Bible never claims for itself," Godsey wrote.

Other sections in Godsey's book apparently reject original sin and question the importance of the virgin birth. Other teachings are being interpreted as embracing universalism and reject-

ing the divinity of Jesus.

The Georgia Baptist executive committee overwhelmingly passed a resolution Sept. 10 urging Godsey to recant of views expressed in the book and asking Mercer trustees to respond to the committee's concerns.

The resolution said Godsey's book is misleading to unbelievers, is alienating large segments of the state convention, is heightening resentment among Georgia Baptists and "places the university's relationship with this convention in jeopardy."

Godsey did not return a phone call to Associated Baptist Press, but a Macon newspaper quoted a university official as saying the president has no intention of recanting or resigning from his position.

## Elliff urges Southern Baptists to get 'back to the cross'

By Mark Wingfield  
Editor

LOUISVILLE—With a call to get "back to the cross," Southern Baptist Convention President Tom Elliff brought his nationwide series of revival and repentance meetings to Kentucky Sept. 10.

Soon after his election as SBC president in June, Elliff called Southern Baptists to participate in the meetings, which are being held at the SBC's six seminaries. A similar event also was held at the SBC Home Mission Board in Atlanta.

An estimated 1,000 people attended the meeting at Southern Baptist Theological Seminary in Louisville. Participants included seminary students, faculty and staff, as well as pastors and church members from Ken-

tucky and surrounding states.

Elliff, pastor of First Southern Baptist Church in Del City, Okla., said the doctrine of the cross is one of Christianity's most misunderstood doctrines.

Nothing about the cross is appealing, but going to the cross is a prerequisite for going forward, he declared.

Elliff explained in graphic detail the pain and humiliation Jesus suffered on the cross. He described the cross as lonely, gory, painful and a place of questions.

A former foreign missionary and frequent participant in overseas missions crusades, Elliff used an illustration from his travels to explain what he hoped those in attendance would do during the three-hour service. He told about security at overseas airports, where guards often will open

suitcases and inquire of passengers, "What do you do with this?" or "Why do you need this?" or "Where did you get this?"

"Open up the suitcase of your life ... and listen to God as he asks, 'Why do have this? What are you going to do with this? Why do you need this?'" Elliff suggested.

The cross "eliminates the possibility of any of us having it our way and God's way," Elliff also said.

Although the way of the cross is difficult, it is the best way of life, he added. "In the light of eternity, it will be worth it if you die to self."

Elliff compared modern Christians to the watchmen on the wall described in Old Testament passages. However, he noted that these watchmen, when they abdicated their duties and hid from invading forces, received the

worst treatment of all. "They were despised even to the enemy."

It would have been better for these watchmen to have died sounding the alarm than to have cowered and hid in fear, he said.

Then he drew an application of this illustration to modern preachers: "There are pastors standing in pulpits across the country who are more worried about whether they might say something that would cause them to lose their tax-exempt status than whether they will speak out against sin."

Elliff called participants to a 15-minute period of private prayer after his message. A similar pattern was followed after two other speakers, Henry Blackaby of the Home Mission Board and Avery Willis of the SBC Foreign Mission Board.

### BLUEGRASS BURGEO

■ **Family financial seminar sponsored.** A family estate protection seminar will be held Sunday, Sept. 22, at Broadway Baptist Church in Louisville. Speakers from Kentucky Baptist Homes for Children and Georgetown College will address such topics as estate planning, estate taxes and charitable giving. For a reservation call (502) 895-2459.

■ **Ted Sisk, former pastor of Immanuel Baptist Church in Lexington, has been named as the 15th member of the Kentucky Baptist Convention's executive secretary-treasurer search committee.** Sisk had not had time to respond to the invitation of KBC President Bill Tichenor at the time names of other committee members were released. The search committee has again issued an appeal for anyone desiring to nominate a candidate to send information promptly to Peggy Hicks, 9820 Longwood Circle, Louisville, Ky. 40223.

■ **KBC resolutions needed.** Resolutions to be considered by messengers to the Kentucky Baptist Convention annual meeting in November should be submitted in advance if possible, according to Scott Kilgore, resolutions committee chairman. The committee will review proposals before the annual meeting in order to consolidate resolutions on similar topics. Send proposed resolutions to Resolutions Committee, Executive Office, Kentucky Baptist Convention, Box 43433, Louisville, KY 40243-0433. Include your name, address and church affiliation.

## Church offers worship service at campground

By Suzanne Darland  
State Correspondent

GLASGOW—The sanctuary isn't much to look at: a few rough, wooden slab benches and a non-descript partition announcing Sunday services. But with trees lining both sides and a grassy meadow behind, the view is terrific.

At the open air amphitheater of Barren River State Resort Park, members of Calvary Baptist Church have led worship services every Sunday morning for the past four summers.

"Wherever there are people, there are probably people who are normally churchgoers," said Calvary member and Sunday school teacher Tracy Matthews.

It was his turn one Sunday recently to lead the service at the campground. His Adult II class met there at 8:30 a.m. and had their regular Sunday school lesson. They had time afterwards to go home and change clothes before worship at Calvary.

About 35 people gathered for the service, singing choruses led by a women's group from Immanuel Baptist Church in Elizabethtown. They had come to Barren River for a weekend mission trip. Several older couples walked over from their campsites; a couple with two children strolled over when they saw the Elizabethtown women rehearsing a skit.

Sometimes as many as 50 people attend the services, said Calvary member Bob Shortridge. He and his wife, Kim, are coordinating the services this summer. Shortridge said he hopes to reach campers like his parents, who typically don't go to a traditional service but will attend similar campground services.

Camping families are often open to the gospel message away from regular routines and habits, he said. Campgrounds are good places for witnessing because of the easy camaraderie among those who camp. During the years, some campers visited Calvary because of the weekly ministry, he added.



**WOODWORK CLASS** Young men in the wilderness camping treatment program load a trailer with newly cut firewood. The program of the Kentucky Baptist Home for Children allows the men to experience the outdoors and consider their futures.

## Boys get lessons from wilderness experience

SOMERSET—A new program of Kentucky Baptist Homes For Children in Somerset is helping troubled students learn some lessons in the wild.

The wilderness camping treatment program places young men in teams of eight for 98 days of hiking, camping, canoeing and learning to put broken lives back together.

Program coordinator Dale Branscum said the idea is to get the young men outside so they can focus on the issues that brought them into care.

"Most come from broken homes, have a criminal history and have experimented with drugs and alcohol," Branscum said.

He said that by redirecting the boys' energies to learning the skills needed to enjoy God's natural world, they can gain some perspective on their past and change their attitudes about the future.

"I love the concept of working with kids in the wilderness," Branscum said. "It takes away all the distract-

tions."

The program is very structured, he said. In addition to camping, swimming and hiking, the students learn ropes course skills, rock climbing, rappelling and are introduced to scuba diving.

Branscum said the teenagers respond well to the discipline and structure.

"They've never really had discipline," he explained. These kids have basically been let go to survive on their own. They want to be assured that the adults are in charge. If you are sure of yourself and doing what is in their best interests, they'll listen to you."

Nick, a program participant, agreed.

"I've been in places where they try to scare you so you won't get into trouble again," he said. "Here, you deal more with your problems, and you want to talk."

Said Michael: "It's not like camping out in the back yard. You need a

lot of discipline. It's rough and it's hard, but if I'm doing something I like, it changes the way I see things."

The young men are approaching adulthood, and this could be their last shot to get their lives straight before getting into deeper trouble, Nick said. "It's time to straighten up, or I'll end up doing a lot more time."

Showing the boys different ways to have fun is an important step in their treatment, Branscum said.

"We want to show the boys they can get exhilaration and a thrill from doing something in nature," he said.

"If you do something a little dangerous and a little on the edge, it's healthy fun."

The program, which opened in temporary space in Somerset earlier this year, will eventually grow to include three groups of eight boys.

The Kentucky Baptist Homes for Children's "Build a Brighter Future" capital campaign is raising funds to construct a lodge for the program on a 100-acre site near Lake Cumberland.

## 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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## How to keep your kids from using drugs

By Charles Colson

The threat of unleashing the military in our war against drugs may or may not do wonders for Bob Dole's sagging poll numbers, but even if the United States were to mobilize the Army, Air Force, Navy, Marines and build Star Wars to boot, the onslaught would do very little—if anything—to counter soaring drug use among the nation's youth.

The reason, put in the economic terms that have otherwise transfixed this campaign, is simple: Drug abuse is not a supply-side problem. The problem is unquenchable demand, a demand whose dimensions may shock us, but which shouldn't surprise us one bit.

I understand that well-meaning Americans, including Bob Dole, continue to believe it is possible to win the war on drugs by somehow sealing our incredibly porous borders. They also continue to believe that if we ratchet up the drug penalties just a bit more, we'll scare the problem into submission. Thus the double-barreled rhetoric.

But it's time to get serious. The fact of the matter is that sealing borders is impossible, and our drug laws are already stringent.

Allow me to offer two illustrations.

When I was in prison, there was never a night that the aroma of burning marijuana did not waft through the dormitory. Since my release I've been in 600 prisons and I've yet to meet a prison official who will tell me that drugs can be kept out of prison.

Let's remember that these penal facilities are surrounded by fences and barbed wire. There are guard towers. There are guards. There are searches of visitors. In short, these are highly regulated environments. Yet in many of them drugs flow freely.

If we can't keep drugs out of a

prison, how in the world are we going to keep them out of a country with thousands upon thousands of miles of open borders? There aren't enough soldiers on earth to do the job.

Similarly, the plea for even tougher drug penalties overlooks the fact that our penalties, by any reasonable standard, are very tough indeed. In one case recently in the headlines, a man who was paid \$500 to drive an

acquaintance to a drug deal was sentenced to 10 years in prison.

How much tougher can we get? Are we supposed to start shooting people?

The increase in drug use by our young people dismays me as much as anyone. Yet who can seriously believe that current drug policies are having much effect, or that tougher rhetoric by presidents and other political leaders will turn the tide? Major national figures can set a moral tone, or lack of it, which can have some influence on how some people behave. But I wonder how many kids actually swear off drugs when they're told to "just say no."

This is not the same as saying that young people are impervious to outside influences. Quite the contrary. They are heavily influenced by popular culture, especially TV shows that seem to share at least one primary characteristic: dedication to the perfection of hedonism. The same hot buttons are pushed by the makers of many commercials. Ours is the country where it is apparently impossible to sell so much as a laxative without help from a purring model in a bikini.

It is therefore asking a great deal to expect young people so thoroughly primed for pleasure to turn up their noses at substances which, according to the lore with which they are bombarded, will double their pleasure at the very least, and perhaps increase it a hundredfold. Put another way, it's

hard to keep these children down on the farm when chemical Nirvana—or the promise of such—can be purchased on the street for \$5 or less. In a world of personal autonomy, to suggest restraint is to invite ridicule.

What is the solution? President Clinton came close to it during his acceptance speech at the Democratic National Convention. Families must teach kids right and wrong, he said. Education is crucial. We have to make a society in which children do not consider the pleasure principle as the alpha and omega of life. We have to make a nation where children do not want to take drugs.

But let's be clear. Education by itself won't solve this problem. We already have plenty of "drug education" programs in schools, and many of them are quite draconian in both their anti-drug warnings and the sanctions they prescribe for drug use.

What's missing from those programs is the moral component. And that is the heart of the matter. You can preach at children (and adults) all day and night about the wrongness of committing this or that deed, to which many will respond: Says who? Which is, in our morally sanitized environment, a reasonable response.

For without a set of objective moral truths, and the belief in a life that has meaning and purpose—dare we say it, a belief in God—there is no satisfying answer to give, save that taking drugs may be unhealthy and that it is against the law.

The latter is the pragmatic, enlightened and amoral response so valued by our elites. And as we see, it is working so wonderfully that serious people are talking about mobilizing the army. (RNS)

*Colson, former special counsel to Richard Nixon, served a prison term for his role in the Watergate scandal. He now heads Prison Fellowship International, an evangelical Christian ministry to the imprisoned and their families.*

## COMMENTARY

## The bird

I presume most Kentuckians have noticed an early dropping of leaves this season, a not-so-subtle reminder that the Artist is about to unveil a glorious new autumn.

Not all at once, mind you, as though having completed the canvas, it is suddenly unveiled in its colorful fullness. Rather, it will be more like looking over an artist's shoulder while he adds a touch here, then there, each day's work progressing toward the climactic moment of fullness, of completion.

Like a spectator, I have observed the unfolding seasons through the wall-to-wall windows of my office. It is this that early drew me to the smaller of the two rooms which were available to me. Though smaller, I have never regretted the choice.

Some weeks ago our windows were cleaned as they regularly are. Shortly afterward, a bird took its own life against this window, an assump-

tion I made from the remnants still on the window, though I saw no carcass, perhaps the pleasure of some night creature or one of the large crows which sometime gather outside.

The view through the window has been diminished by the bird's fateful flight. It interferes; it reduces the pleasure of the panorama. In fact, it is the first thing which strikes me when I look out now.

For several weeks, I have considered walking outside the building with paper towels and Windex to clean it off. Call me lazy, forgetful, whatever, but the bottom line is probably that it is not important or urgent enough for me to go on and do it at the time.

In this I have become introspective. For I have, in the process, begun asking myself, once again, are there some realities in my life which shadow the brighter picture? Is there "stuff" I carry or nurture that needs to be "cleaned off"—stuff that I could leave behind and make the journey lighter.

## ON MISSION TOGETHER



William W. Marshall

I think I must answer the question, if I am honest, in the affirmative. Yes, there is some "stuff" that needs to be removed lest I become preoccupied with it and miss the quality of life for which I have the capacity as both a human and a Christian.

And that's where, it seems to me, God comes in. Not as some professional window washer who cleans the windows of our lives at regular intervals. But as the Great Artist who stands behind us as we paint the canvas of our lives, instilling within us the vision of what life can be; helping us identify the beauty of life in Christ, as well as the impediments which blur or tarnish our vision.

I think I may leave the window as it is, reminding me of another kind of "cleaning" which I need from time to time. No window which faces the weather can remain clean for long.

It may seem strange that the end of life for a bird could result in a more joyful life of one human being. Seems to me I've heard before how the death of One meant life for others.

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



## FAMILY FORUM

### A godly lifestyle

By Harry Rowland

**Q.** I am a new Christian. In my singles' group, there are many lifestyles. What is the proper single lifestyle?

**A.** Ultimately, lifestyle is a choice. But several pressures seek to dictate that choice for singles. With more than 40 percent of the population single, singles are today's trend-setters. The temptation is to seek safety in numbers and to go with the crowd.

Materialism is also a strong temptation in shaping a lifestyle. Singles account for \$500 billion in disposable income. An abundance of competing interests promise enjoyment and meaning in return for these funds.

Thirdly, singles are mobile. Often they find themselves living many hours away from their families. Who is there to help shape their lives?

To develop a Christian single lifestyle, one faces these challenges by:

■ Rejecting our materialistic culture. You are more than what you own, drive and possess.

■ Defining yourself by other than a vocation. You are not what you do. Your vocation is to serve Christ while your livelihood is how you support yourself.

■ Treating others with dignity. There is a tendency in singles' groups to consider oneself slightly superior to others in the group. The attitudes of racism, ageism, elitism and sexism die slowly among singles.

■ Learning to be a good steward of your talents and resources. God has expectations on how you are to use his blessings in kingdom-building.

■ Developing a cheering section. Singles are not called to be alone. Find singles as well as married friends who will motivate you for good.

Your lifestyle should be a choice and not just what happens. Paul encourages us to seek guidance in building, maintaining and evaluating our lifestyle: "Make it your ambition to lead a quiet life, to mind your own business, and to work with your hands, just as we told you, so that your daily life—or lifestyle—may win the respect of outsiders" (1 Thessalonians 4:11-12).

*Reprinted from WR, Oct. 26, 1993*

*Harry Rowland is pastor of Beaufort (S.C.) Baptist Church.*

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

## HE SAID/SHE SAID

### 'Don't worry; be happy?' What if worrying makes you happy?

#### HESAIID



Mark Wingfield

I am a natural-born worrier. But that's one thing I'm not worried about because I know I come by it honestly: It's hereditary.

I come from a long line of worriers—a worrisome thought if you worry about genetics. Not me. I worry about the simple things in life.

For example, every time a stiff breeze blows, I'm convinced that big tree in our neighbor's yard is going to fall on our house and drop right into the boys' bedroom.

And then I read a story in the paper the other day about lightning striking a house and zipping through some duct work all the way to a teenager's bed. The night after I read that, we experienced a big thunderstorm in the middle of the night, which scared the bejabbers out of me because we have a skylight directly above our bed. If lightning can travel through duct work to a bed, surely it could see through a skylight, I reasoned in my sleep-deprived stupor.

Alison got up to go the bathroom, and when she returned found me drifting back to sleep on the comforter spread out on the floor. The sight was so odd, she laughed out loud and scared me all the more.

Of course, she has no room to criticize me for fearing lightning. Every time a drop of rain falls, she scurries through the house unplugging every electronic device we own. It's a good thing we don't live in Seattle; we'd never get to use the home computer or watch TV.

#### SHESAIID



Alison Wingfield

Oh, baloney! I have a healthy fear of thunderstorms, not rainstorms. And one of these days, when lightning strikes an appliance I haven't unplugged, he'll acknowledge that I'm right and he's wrong.

Although I get uptight about a few things, I can't compete in the big leagues of worry-warts. I leave that to Mark's family.

When it comes to worrying, my mother-in-law is the queen of anxiety. She is not happy unless she has something to worry about. So we have jokingly told her that we parcel out small doses of information about what's going on with this situation or that person, or which child sneezed today, so she can always have something to chew on and decide what to worry over.

And then there is Mark. He could become a hypochondriac if I let him. Every little rash or sore throat could be the precursor of some dreaded disease. We all like to self-diagnose our symptoms, but Mark bought a whole software set of medical self-help guides. ("They were on sale, sweetie!") I'm not a nice nurturing sort of wife when he blows illnesses out of proportion. Although properly sympathetic to the symptoms, I usually laugh at his outlandish speculations.

Motherhood does bring on its share of worries. Worrying about your children is as natural as breathing, and a common trait among parents, no matter what their children's ages. That good old umbilical tie can tug pretty hard when it comes to a child's safety and health.

God did give us some instincts to help us cope in this big, bad world and protect us from potential harm. But when we let our worries overshadow every aspect of our lives, we've forgotten whose hands hold those lives, undergirding us with grace and strength to face a new day.

## Congress asks right question on marriage

Are you homophobic if you oppose same-sex marriages?

According to the most strident voices from the nation's gay community, you are. Ditto for the opinion of the left wing of American Christianity.

In the wake of last week's passage of the Defense of Marriage Act in Congress, accusations repeatedly have been hurled that this is merely election-year posturing fostered by the Religious Right.

Only religious zealots want to squash the rights of homosexual couples to make legally binding commitments of their relationships, the accusers say. This is discrimination, they quickly add.

Such claims are both inaccurate and unfortunate. However, they symbolize the severe polarization that exists in our society over issues related to homosexuality.

This chasm has been dug deeper by the most strident voices on both sides—homosexual activists on the left and ultra-conservative Christian activists on the right—who approach life with an all-or-nothing mentality. They're so far apart they're almost alike: Either you're 100 percent with them or you're the enemy.

Discussion of the Defense of Marriage Act often has focused on inappropriate and irrelevant questions.

The far right has at times framed the question as being "What constitutes a family?" While there are obvious societal benefits to encourage two-parent families, claims that the "traditional" American family of a husband, a wife and 2.3 kids finds its basis in the Bible are made by people who apparently haven't comprehended much of the Bible.

The Apostle Paul certainly didn't advocate this "traditional" family. He advised Christians to remain single. Both the Old Testament and New Testament are filled with examples of "non-traditional" families created by unique circumstances such as death, divorce and remarriage.

The far left has at times framed the question as a

debate on what causes a person to become a homosexual. Despite some interesting scientific research, we simply do not have a solid answer to that question. The verdict remains out on what causes a person to become a homosexual.

But even if 100 percent positive proof existed that homosexuality is caused solely by genetics, that would be no sufficient argument that government should sanction same-sex marriages.

Neither the question of the far right nor the far left is the question addressed by the Defense of Marriage Act. This legislation focuses on the question "What is a marriage?"

That is a question on which most Americans have found consensus: A marriage, by its very nature, is a binding relationship between a man and a woman.

This is a definition rooted both in the history of Western civilization and in the Bible.

Other kinds of relationships exist, whether you like them or not: men and women live together without benefit of marriage; men live with men in homosexual relationships; women live with women in lesbian relationships. These are not marriages.

Some are attempting to interpret the freedoms afforded in the U.S. Constitution as meaning anything goes, that anyone should be able to do that and demand that the state sanction it. But that is not true now and never has been.

Government has every right to define what constitutes a marriage. To do so is not discriminatory; it does not prevent non-marital relationships from occurring.

When an overwhelming majority of the nation's citizens rightly believe that marriage should be upheld as a sacred union between a man and a woman, government is right to take steps to protect the institution of marriage.

Everyone still has the choice to form whatever relationships they want. But if you want to get married, you still need one man and one woman.

— Mark Wingfield



### A model principal

Charles Miller, son of a Baptist minister, is principal at Pleasure Ridge Park High School in Louisville. As a new pastor in his area, I wanted to meet him and see if we could better serve our community together. I became impressed with his commitment to his community.

He led his school, through assistance by the Jefferson County School Board, to establish a senior citizens program on campus. The seniors help cross the generational boundaries for the teens, and many teens receive a positive role model. The seniors have helped comfort students during various crisis moments.

This program was the first in the state of Kentucky and one of only a handful in the country when it began. Miller's program is now serving as a model for four others in Jefferson County.

Miller has been a principal at Pleasure Ridge Park for 19 years and was an assistant principal at Doss High School for nine years. When he speaks about developing young people, he carries a solid history of service to the table.

Here is a sample of some of the things he shared with me:

"Youth are looking for guidance."

"They know (in spite of their up-front denials) when they are wrong."

"They really don't mind discipline."

"Before I deal with a problem or problem youth I ask, 'If that were my child what would I do?'"

"Parents need to take more responsibility."

As Christians, we would do well to use Miller's time-tested methods in our homes, schools and churches. It is my prayer God would raise up more principals who know how to find ways to

put into practice principles of life (which happen to reflect biblical concepts) in a world which does not allow those concepts to be spoken in school systems.

Thomas Dail  
Louisville

### Thanks for event

I want to express a word of appreciation to the Sunday School Board and to the people behind the scene for the labor that produced the single adult Labor Day conference.

The music was great, and there were different styles to appeal to all people. The seminars were a real blessing, while very useful. The preaching of John West was encouraging.

The Baptist singles have a place of encouragement and understanding at this type of conference. May many more churches and others realize the potential for good in this type of ministry. Go if you are single and be blessed.

David Fletcher  
Mayfield

## Near-death experiences: Heartfelt, but are they real?

**A 1990 Gallup Poll found 12 percent of respondents said they had survived a near-death experience. If representative of all U.S. adults, 22 million Americans claim to have encountered such incidents.**

*Continued from page 1*

The group, also criticized by some Christian researchers, reportedly has several thousand members in the United States and branches in a dozen foreign nations.

The fascinating accounts make it easy to understand why near-death experiences attract such attention.

In his book, "Caught Up Into Paradise," evangelical Christian Richard Eby wrote of falling off a balcony and splitting his head open. He wrote that before doctors resuscitated him, he saw heaven awash with beautiful sights and sounds and communicated with God on a mind-to-mind level.

Others have told of bright lights, pleasurable sensations and out-of-body visions. Among them is Phyllis Tickle, editor-at-large for Publishers Weekly. For many years, she served as religion editor of the New York-based trade publication.

About 40 years ago, she received the wrong drug to prevent a miscarriage and stopped breathing. Though revived in the ambulance, she relapsed in the hospital. She recalled watching doctors operate on her amidst bright lights, with music in the background. She said she wanted to depart this world but decided to return when she realized she couldn't leave her husband of 18 months.

"It's like a conversion experience," said Tickle. "It forms every thought thereafter. It's not something you can



**NEAR DEATH EXPERIENCE** When Stella Jarboe was in the hospital with severe pneumonia, she had an experience in which she saw dead family members and heard a voice she believes was Jesus'. "I've had dreams before and this wasn't a dream," she said. "I know this was the Lord speaking to me, because he and I are good friends."

hide or fake. But I couldn't find anyone who wanted to talk about it back then. As the spiritual movement has grown, it has become more acceptable to talk about subjective experience."

While Jarboe's pastor doesn't discount the validity of her experience, Jim Holliday cautions that Christians must test any experience against the truth of Scripture and Jesus as he is revealed in the Bible.

The crucial element of Jarboe's

near-death experience is the positive impact it made on her life, Holladay said. "I wouldn't deny that God tries to communicate hope to us in a variety of ways when we're inclined to give up," Holladay said. "Whatever happened was so spiritually powerful that she has a reason for being here. It has motivated her to be of service to ministry and the church."

Jarboe said she's not certain why she survived the sickness, but one rea-

son has been suggested by the sick and shut-ins she calls regularly. They tell her she encourages them tremendously, and Jarboe said that is her purpose for living.

She added that no matter how long she remains on earth she will not fear death. "When I pray at night, I say, 'Lord, if you come and get me tonight, I know I'll be with you forever.' If I die tonight I've had a wonderful life, even with its ups and downs."

### Author: Near-death books often oppose Christianity

By Ken Walker  
State Correspondent

Interest in near-death experiences waned after sales of Raymond Moody's "Life After Life" slowed. But it revived in recent years with the publication of "Embraced By The Light," Betty Eadie's near-death experience account that has sold more than 4 million copies.

That disturbs veteran cult-watcher Richard Abanes, who says neither Moody's nor Eadie's account is Christian. Abanes is the author of a new book, "Journey Into the Light: Exploring Near Death Experiences."

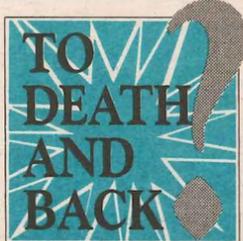
Abanes said he wrote "Journey" because much of the near-death genre has an anti-Christian flavor.

The 10 best-selling near-death experience books take an anti-Christian, New Age or occultic view of the afterlife, he said.

"I wanted to bring out information the public rarely saw in these popular books," said Abanes, of Southern California. "I was also troubled by the way Christians were accepting these things from anyone who calls themselves a Christian, whether they were or not."

Two years ago he wrote "Embraced By The Light and the Bible," highlighting Eadie's Mormon beliefs and what Abanes considers an anti-biblical tone in her best-seller.

Eadie has made questionable statements in other venues. Last year in Ladies Home Journal, she wrote of her near-death experience, "I knew, for the first time in my life, that I could be whoever I wanted to be and judge myself by my own standards"—contradicting a belief in God's judgment.



That the work of a Mormon author sold well in Christian book stores highlights another disturbing aspect of near-death experiences, Abanes said. Christians often overlook the movement's occult and New Age influences because the accounts sound so uplifting.

Wayne Oates, former professor at Southern Baptist Theological Seminary and the University of Louisville, agreed with Abanes about the New Age influence behind near-death experiences' popularity.

The idea of communicating with the dead sounds like channeling and other New Age practices that have generated volumes of books but little documented evidence, he said.

"To what extent do these people attribute these experiences to the living Christ or the Holy Spirit?" he asked. "I've read a lot in the press about out-of-body experiences but very little that relates to Judeo-Christian experiences."

From an empirical point of view, he said, there are psychiatric explanations for near-death experiences. He termed them "hynogagic"—a half-waking, half-sleeping state that many have experienced outside of near death situations.

He said a friend recently claimed to have heard his late wife calling him by name and saying, "Come here." Since he was day dreaming and had heard this hundreds of times, the man's mind naturally could have reproduced that image, Oates said.

"I know the average person who has had such an experience wouldn't accept that," he said. "They feel it was total reality. Surgical patients have had these experiences, because they're not as thoroughly asleep as the anesthesiologist thinks they are."

### Professors cite some benefits from dear-death experiences

By Ken Walker  
State Correspondent

LOUISVILLE—Two former seminary professors said near-death experiences can greatly benefit those who have them.

Frank Tupper said such experiences must be examined on the basis of the person's life, but added they can prepare Christians for death.

"My inclination is to say that there are moments when God gives us a sense of confidence," said Tupper, a former professor of Christian theology at Southern Baptist Theological Seminary. "More than losing the fear of death, it's an embrace of the possibilities on the other side of death."

Near-death experiences can provide believers a sense of well-being and shouldn't be repudiated, he said, adding that not every experience reported should be considered authentic.

Skeptics may ask if a near-death experience was an encounter with God or merely an indication of a psychological need, but Tupper said near-death experiences dramatically affect the way one looks at life and death.

"If people I know are comfortable with telling about (this kind of experience) and it's absolutely pivotal in describing their life experience, I tend to accept it," he said. "I think there are exceptional moments when God speaks to us."

Near-death experiences have become a popular topic in the past two decades, but Ed Thornton said they have been recorded throughout histo-

ry. Many 19th century books chronicle people's dying words, containing accounts of near-death experiences, he said. "It's not a new phenomenon at all; it's just better documented."

In the past, when Thornton served as a retreat leader, people often approached him individually to describe out-of-body or near-death experiences they were afraid to share with their pastor or other Christians, he said.

"Judging by the numbers who will talk about them convinces me there must be quite a few," said Thornton, former professor of the psychology of religion at Southern.

Those who go through near-death experiences often feel compelled to change vocations or undertake new missions, he said. They also have a new view about the presence of God in the world, he said.

Thornton and Tupper said the key to such experiences is the after-affects. When people seek Thornton's advice about the significance of an event, he advises measuring it by Jesus' command to love God and others.

"If it's consistent with a deeper devotion to God and loving their neighbor, it needs to be affirmed and supported as a word from the Holy Spirit," he said. "If it leads away from that, a pastor needs to question it."

Nor should near-death thrills be treated as a badge of superiority, Tupper said. Christians should not view those who survive near-death experiences without visions as not blessed, he said. "It doesn't mean they have any less of a relationship with God."

## Defense of Marriage Act passed, gay rights bill defeated

WASHINGTON (RNS)—The Senate last week overwhelmingly passed and sent to President Clinton the Defense of Marriage Act, a federal law that defines marriage as "the union of one man and one woman" and allows states to refuse to recognize same-sex marriages performed in another state.

Just hours later, in its first-ever vote on extending civil rights protections for homosexuals, the Senate rejected by a one-vote margin, 50-49, legislation that would have barred employment discrimination against gays and lesbians.

President Clinton has said he would sign the marriage bill, which passed the Senate 85-14, but he also had urged Congress to pass the anti-bias act.

The Defense of Marriage Act was introduced in Congress last May after conservative groups became fearful that the courts in Hawaii might legalize same-sex marriages. A trial challenging Hawaii's ban on same-sex marriage began Sept. 10.

Senate Majority Leader Trent Lott, R-Miss., called the same-sex marriage bill a "pre-emptive measure to make sure that a handful of judges, in a single state, cannot impose an agenda upon the entire nation."

Conservative advocacy groups welcomed passage of the Defense of Marriage Act and the defeat of the Employment Non-Discrimination Act.

"Now that Congress has done its job and passed this wise and needed legislation, we are saying to the president, 'Eat your spinach and sign (the bill) as you promised,'" said Gary Bauer, president of the Family Research Council, a Washington-based conservative group.

Ralph Reed, executive director of the Christian Coalition, called the two votes "a huge string of victories for the pro-family movement."

The Senate action was sharply criticized by supporters of gays rights, and some groups saw a silver lining in the

close vote on the anti-bias employment bill.

"I am saddened that gays and lesbians have again been singled out as the last American minority against which people can legally discriminate and express their hatred," said Troy Perry, moderator and founder of the Universal Fellowship of Metropolitan Community Churches, the 42,000-member gay-oriented Christian denomination.

Perry said the denomination would observe a day of prayer and fasting Sept. 22 in an effort to move Clinton to veto the marriage bill.

Rabbi David Saperstein, speaking on behalf of the Union of American Hebrew Congregations and the Central Conference of American Rabbis—Reform Judaism's two major national bodies—called the Senate votes "a dark day for civil rights in America."

He said the marriage legislation "is likely unconstitutional and legally un-

necessary and called it a "brazen election season political maneuver which will radically alter the fundamental relationship between the states and the federal government."

Thom Fassett, general secretary of the Board of Church and Society of the United Methodist Church, expressed "deep disappointment" at the defeat of the anti-bias bill.

"With the legislation's defeat by only one vote so close to a national election, Congress lost the courage to enact legislation which would relieve countless Americans from workplace discrimination," Fassett said.

The defeated Employment Non-Discrimination Act could have ended in a tie, requiring a vote by Vice President Al Gore.

Sen. David Pryor, D-Ark., would have voted for the bill, according to a spokeswoman, but Pryor was absent to be with his son, who was undergoing cancer surgery.

## Promise Keepers dominates men's movement

PORTLAND, Ore. (RNS)—A shadow has fallen over the secular men's movement, and it looks a lot like a cross.

At the end of July, Robert Bly, grandfather of the drum-beating, get-in-touch with your "wild man" branch of the men's movement, spoke in Portland at a national conference on Men and Masculinity.

Three hundred people attended. Little more than a week later, nearly 40,000 Christian men gathered at Autzen Stadium in Eugene, Ore., to pledge themselves to God, family and personal responsibility.

Promise Keepers, with their rapid growth and religious traditionalism, has secular activists dazed and bemused.

"Are we jealous of their numbers? A little bit," says Michael Kimmel, a New York sociologist and speaker at the Portland men's conference.

The Eugene event was the 18th of 22 men-only Promise Keepers conferences this year.

In six years, nearly 2 million have attended similar gatherings, where they sing "Amazing Grace" with no sopranos and hear talks on biblical brotherhood.

Bill McCartney, former football coach at the University of Colorado, came up with the Promise Keepers concept in 1990, just before Bly's best-selling book, "Iron John," sent men off into the woods to find their "warrior spirit."

While Bly told fairy tales, McCart-

ney quoted Scripture.

"Until we are reconciled to God, we can never be reconciled to our families and brothers," McCartney says.

Men rallying around their God is nothing new.

From the time of the apostles, Christianity and masculinity went hand in hand. Well into the 20th century, the "Christian gentleman"—pious, dutiful, protective and strong—was held up as a model of manliness in popular literature throughout the English-speaking world.

But the women's movement of the 1960s and '70s challenged male dominance, and the secular men's movement tended to look for inspiration elsewhere—in the psychoanalytic theories of Carl Jung, in male archetypes dredged from pre-Christian folklore and myth and in equal-rights language borrowed from feminists.

It spawned not one secular men's movement, but several: mythopoetics such as Bly, the pro-feminists such as Kimmel and the fathers' rights activists who argue the system discriminates against men in divorce cases.

Today, these three branches of the secular men's movement total fewer than 200,000 serious followers, about one-tenth the attendance at Promise Keepers conferences through six years.

"They have struck a chord that we have not," Kimmel says. "They ask a question that is legitimate: Why are men's lives so empty and devoid of meaning?"

"It was stupid of the left to allow the right to grab the family values concept," Bly adds.

Critics from the secular men's movement accuse Promise Keepers of being simplistic, sexist, homophobic and patriarchal.

Bly says: "We can't go back to a patriarchal society. Forget it. Our culture is shipwrecked. If a ship is sunk, you can't climb back on it."

Mark DeMoss, a Promise Keepers spokesman, has heard it all before.

"What drowns out most of these critics is these events themselves," he says. "Fifty, sixty, seventy thousand people in a stadium saying one thing has a way of overshadowing one or two professors on the outside saying this will ruin America."

The irony, DeMoss says, is that both sides of the divide preach similar messages.

"A secular men's movement stands up and says: 'Men need to take more responsibility. We need to crack down on deadbeat dads. We need to take care of our children.' Society applauds them. Then a Christian movement says essentially the same thing and you have parts of society crying foul," DeMoss says.

Others also see common ground.

"It's the understanding that men have to be back into the family, that men need to connect more effectively with children," says writer Warren Farrell, a spokesman for men's and fathers' rights.

## Opponent calls for gambling expansion to halt

DALLAS (BP)—Lawmakers should declare a moratorium on expansion of legalized gambling until the results of a national study on gambling's impact are in, according to a spokesman for Texans Against Gambling.

Richard Blankenship, consultant with the anti-gambling coalition, called for the moratorium while on a speaking tour of a half-dozen Texas cities with Tom Grey, field coordinator for the National Coalition Against Legalized Gambling.

In August, President Clinton signed into law a bill establishing a panel to study the effects of gambling on American society.

The National Gambling Impact Study Commission Act provides for a commission to examine the social and economic effects of gambling.

"Now is the time to ask for a moratorium on any further expansion of gambling in Texas until the study is completed and the findings reported," Blankenship said.

Grey, a United Methodist minister

and Vietnam combat veteran, was nicknamed "Riverboat Rambo" for his role in fighting riverboat casino gambling in his native Illinois. He compared anti-gambling activists to "Gideon's army" in the Old Testament.

Although out-numbered and under-financed, they can defeat gambling special interests because gambling opponents have an effective weapon—"the truth," Grey said.

"We're not prohibitionists," he said. "We simply are for just economics, good government and quality of life."

### NATIONAL NOTES

■ **English goes secular.** Former gospel musician Michael English has released a secular album, "Freedom." Winner of six Dove Awards in 1994, English later that year admitted to adultery with a Christian music singer.

■ **Millard Fuller, Rosa Parks among medal awardees.** Habitat for Humanity founder Millard Fuller, civil rights activist Rosa Parks and Roman Catholic Cardinal Joseph Bernardin are among those President Clinton honored with the Presidential Medal of Freedom, the nation's highest civilian honor. Clinton bestowed the medals at a White House ceremony Sept. 9.

■ **Religion reporters honored.** Laurie Goodstein, national religion reporter for the Washington Post, won the top two religion writing awards for the second straight year in an annual contest sponsored by the Religion Newswriters Association. Gustav Niebuhr of the New York Times, who won second place in the RNA competition, was named this year's recipient of the Religious Freedom Award by Associated Baptist Press.

■ **Methodist agency hails anti-smoking efforts.** Thom Fassett, general secretary of the United Methodist Church's Board of Church and Society, has hailed efforts by the U.S. government aimed at restricting tobacco companies from marketing their products to children. Noting the church's call for abstinence from all tobacco products, he urged even tougher government action.

■ **Muslims question airline anti-terrorism plan.** A Muslim group has expressed concerns about proposed airline anti-terrorism plans. Nihad Awad, executive director for the Council on American-Islamic Relations, said it feared Arabs and other Muslims could be discriminated against because of their looks. "Airline safety plans are vital. However, these plans should not use race, religion, national origin or political opinions as a basis to determine who will be subjected to heightened security measures," he said.

■ **Catholic offer stirs controversy.** An offer by the New York Roman Catholic archdiocese to educate—for a fee—as many as 1,000 New York public school pupils in Catholic schools has stirred a new church-state controversy. "It is a clear violation of church-state separation," said Howard Teich, president of the American Jewish Congress' Metropolitan New York region.

■ **Public school censorship declined.** People For the American Way says 300 attempts at censorship in the nation's public schools were reported during the past academic year. That figure is 38 less than the previous year. In 41 percent of the incidents, those seeking to censor a book prevailed, down from 50 percent the previous year.

## Christian pollster helps churches do their homework

**"I want churches—Christian churches—to have the greatest positive impact on our culture that they can possibly have, all for the glory of Christ."**

*George Barna*

*Continued from page 1*  
the impact?" he said.

"The only real conclusion they can draw is Christianity must not make any difference."

Barna, who will bring his findings to Louisville and Cincinnati for one-day seminars Oct. 3 and 4, said the goal of his religious research is to equip churches so they can be more effective.

"I want churches—Christian churches—to have the greatest positive impact on our culture that they can possibly have, all for the glory of Christ," he said.

"I really believe that in order to have that impact you have to do your homework, which means you have to understand your culture and you have to understand your audience."

Barna began helping churches understand that audience in 1984 when he co-wrote "Vital Signs," a book about religious trends in America.

Barna said he emerged from graduate school intending always to work in marketing research. As the only Christian at his firm in California, he was assigned an account with a com-

pany representing televangelists.

"That's what opened my eyes to being able to use marketing research for the benefit of ministries," he said.

After working two and a half years with a Christian media management group, he founded the Barna Research Group in 1984. The company performs custom research for churches and ministries, produces books, newsletters and tapes for reporting their findings and conducts seminars for church leaders.



*Barna*

Barna, 42, identifies with no denomination. Having recently moved, a lot of what he knows about churches is affecting his search for a new place of worship, he said.

His previous church was Presbyterian, but he said he has no commitment to finding another. Before that, he was teaching pastor of a non-denominational church, although he has no seminary training. "It's weird," he said. "I never in a lot of seminars, but I've never actually sat through an entire course in one."

Some have termed Barna a pessimist of American Christianity. But he said he considers himself a realist, ob-

jectively reporting the data in hopes that church leaders will find better ways to convince non-Christians they need a personal relationship with Jesus Christ.

Barna said the biggest misconception about his work is that he favors mega-churches or has a contemporary worship styles.

"Really, I have nothing against the more traditional churches," he said. "If we were just to have churches in the country that were contemporary in their format and very informal in terms of their style, we would lose a lot of the people that are now looking for something spiritually but don't resonate with that kind of approach."

Rarely a week goes by that he doesn't have to defend his motives, he said.

"As long as the people are being challenged, their ministry assumptions are being challenged and they're emerging with a better understanding of the culture they're called to reach, that makes me happy."

Barna said the greatest need in churches today is leaders who understand society's changing culture and can chart a course for their congregations to remain relevant.

Too many churches, he added, are lead by teaching who are good at teaching biblical issues but are not leading their congregations to reach people.

"We've got to build bridges from the past to the present and from the present to the future," he said. "It really is an entirely different landscape than my grandparents would have recognized."

Barna's message resonates with many Southern Baptists, who often comprise the biggest group attending his conferences and reading his books. But Barna said Southern Baptists are like other churches when it comes to addressing the challenges he identifies.

"They have some churches and some leaders who are right on target and they have a majority that are trying to find out where the target is," he said.

"They're trying to do the best they can at having the kind of influence they believe they're called to have, but it's a struggle because it calls for a whole different leadership than it called for 20, 30, 40 years ago," he said. "We're talking about the kind of leadership that calls for bringing the church through constant change."

## Church attendance lowest in 2 decades

OXNARD, Calif. (RNS)—Church attendance has suffered a five-year decline and sunk to its lowest level in two decades, according to research by the Barna Research Group.

The agency reported 37 percent of Americans now report going to church on a given Sunday. Attendance peaked in 1991 at 49 percent and dropped to 47 percent in 1992, 45 percent in 1993 and 42 percent in 1994 and 1995, according to the poll, based on telephone surveys of 1,004 U.S. adults 18 and over.

"Increasingly, we are seeing Christian churches lose entire segments of the population: men, singles, empty nesters ... and people who were raised in mainline Protestant churches," wrote pollster George Barna.

Said Samford University researcher Penny Long Marler: "If his poll data is right, it's even worse than what we think we have found." Marler has taken part in studies showing that actual

church attendance is only about half of that indicated by telephone polls.

Many churches have been lulled into a false sense of security for years by Gallup Poll figures that appeared to show church attendance remaining constant, said Bruce Hose, director of Sunday school programs for the Alabama Baptist Convention.

Gallup polls have remained steady for three decades in reporting that about 43 percent of people say in telephone surveys that they attended church the previous week, Marler said.

But with the increasing population, a steady 43 percent church attendance should have resulted in a massive influx of people for the nation's churches. "That's clearly not been the case," Marler said. "Clearly something has been fishy about the polling."

Mainline Protestant churches have lost millions of members over the past three decades.

## Pastor says 3 generations tearing church apart

KELLER, Texas (ABP)—Three generations of Americans are in a cultural tug-of-war that is tearing at the fabric of the nation's churches, says ministry strategist Doug Murren.

"Our churches are not reaching America," said Murren, founding pastor of the 5,000-member Eastside Foursquare Church in Seattle.

He discussed generational differences within churches during a recent church-planting conference in Keller, Texas.

"During the last five years, population grew by 6 percent, and our churches grew 5 percent. You may say, 'That's not bad.' But I'm telling you, that's a whopping lot of people—2.3 million people."

Generational tensions weaken

churches' ability to reach people with the gospel, he said. Murren focused on three American generations: The Truman generation, which came of age around the time of World War II; Baby boomers, born between 1946 and 1964; Baby busters, who are in their late teens and 20s.

"Last year, for the first time in U.S. history, ... nearly all churches dropped in attendance," he noted.

One cause of that decline is losses in attendance, he added.

"Seven years ago, boomers started returning to church in serious numbers, and five years later, they were leaving faster than they had come. The main reason was church is irrelevant to their lives," he said.

Similarly, huge numbers of boom-

Growth at evangelical Protestant churches has not been nearly large enough to offset those losses, Marler said.

Many baby boomers who returned to church while rearing their children have stopped attending since their children have grown up and left home, said Barna Research Group spokesman Dave Kinnaman.

The United States may be following many other secular nations by becoming a society without rigorous systems of religious education in which churches, temples and mosques serve as moral training grounds.

"It's a valuable tool for moral and ethical training," Marler said.

A relativistic youth culture, without a core ethical tradition, could make for a troublesome society, she said.

"I'm not sure what kind of person it would form," Marler said. "We've never tried it."

and younger adults are migrating from church to church, he added. "Transfer 'growth' is killing us," he said. "It's symptomatic of the fact we don't know how to disciple the generations distinctively."

In another generational issue, many churches are in conflict by attempts to offer contemporary worship, "the worship of the baby boomers," he said. Murren called for the groups to stop fighting and go their separate ways. He offered advice for younger pastors who feel God calling them to lead churches for boomers and busters: "Quit griping and whining (about change-resistant older members). Go become a bivocational pastor and start your own church and stop damaging these churches that God loves."

## Military actions a dilemma for some churches

WASHINGTON (RNS)—The United States' military strikes against Iraq present a dilemma for American Christian leaders who have misgivings about the attacks.

Some groups said they view the attacks as only adding to the suffering of innocent Iraqi civilians. They question, however, whether they should remain silent and risk appearing to have abandoned their role as moral messengers or speak out and appear to give support to Saddam Hussein.

"With a complicated situation such as Iraq, sometimes it's better to make no comment and be criticized for that than to say something that comes out sounding wrong," said Dale Bishop, Middle East area executive for both the United Church of Christ and the Christian Church.

Bishop said U.S. actions have done little to loosen Hussein's grip on power.

Instead, they only seem to have added to the suffering of ordinary Iraqis made hungry by six years of economic sanctions imposed on Baghdad, he said.

"These are not easy issues to wrestle with theologically, and are certainly not easy to explain in brief media statements," he said.

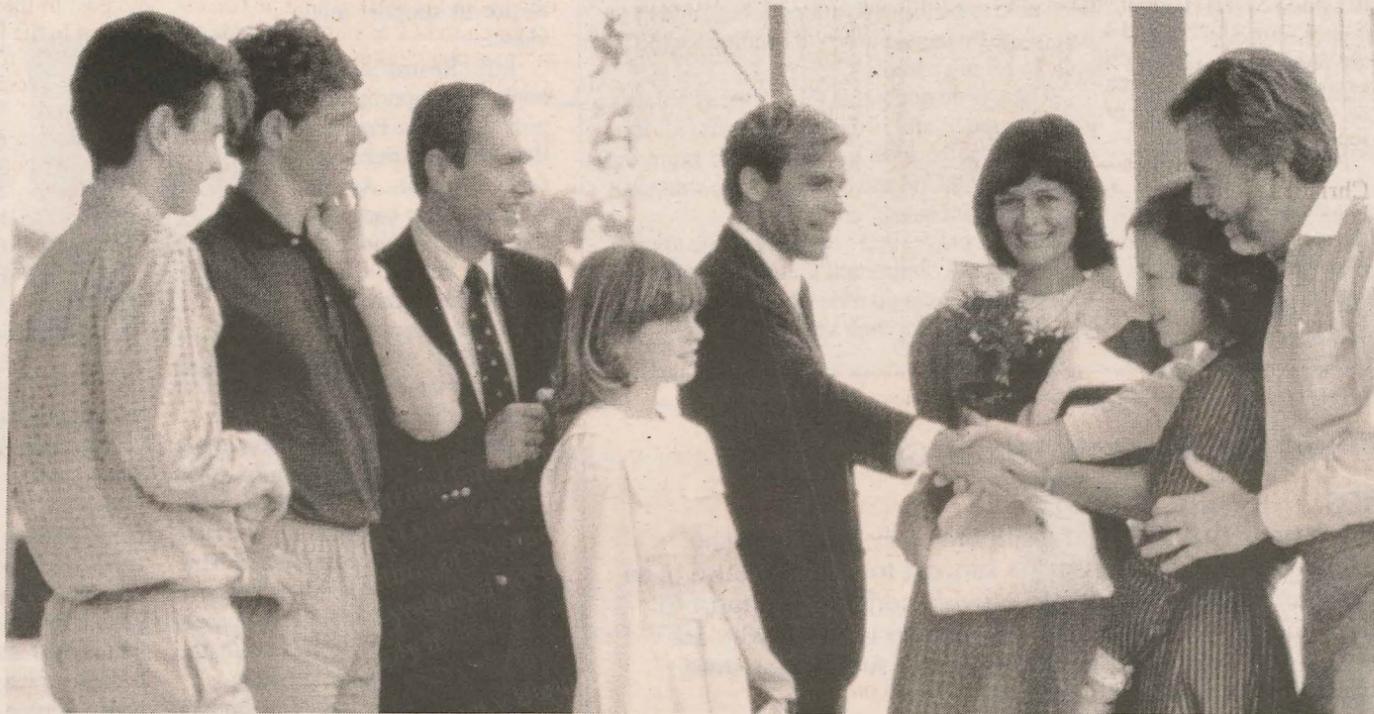
"It all gets lost in a sound bite, and we come out appearing to be sympathetic to Saddam Hussein, a man we all despise."

# KENTUCKY BAPTIST FOUNDATION

## Inside

- Kentucky Baptists who are changing lives with investments through the Foundation.
- Investment opportunities that can serve your financial needs and assist others.
- Financial management services that help Baptist entities build for the future.

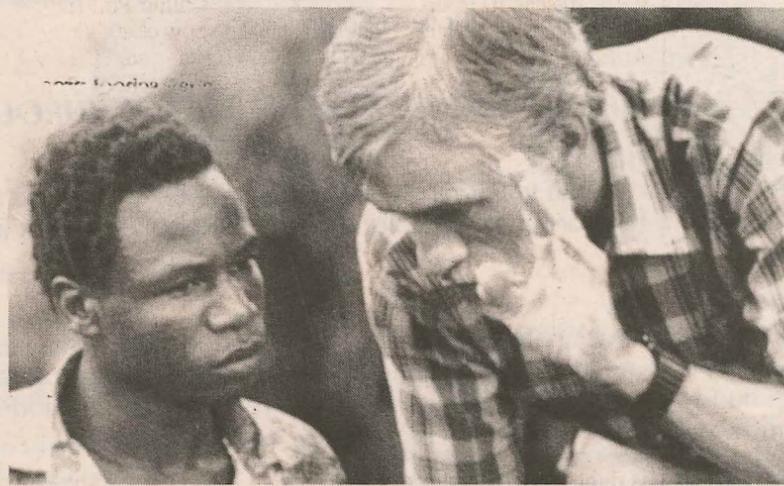
A Supplement to the Western Recorder ■ September 17, 1996



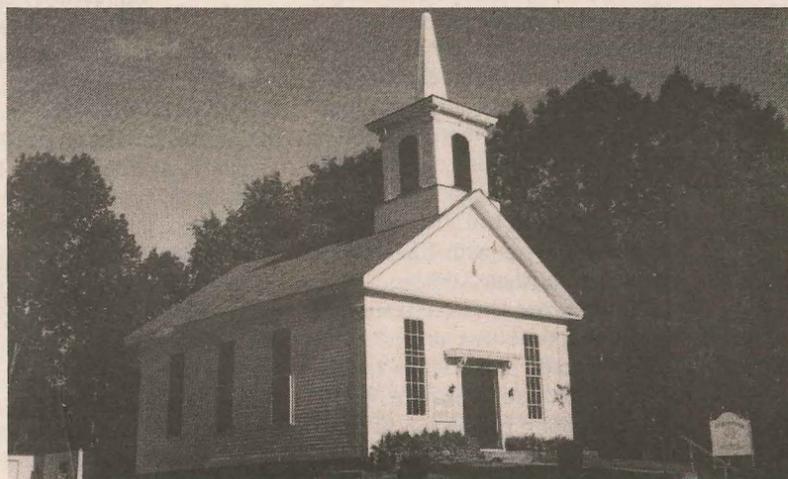
*Helping You Make A Difference through ...*



Christian Education



Missions



Churches



Benevolence

## Educational gifts bear fruit in lives of students

Almost one-third of the annual support distributed by the Kentucky Baptist Foundation to Baptist causes goes for Christian education. Collectively, only missions—state, home and foreign—receives a larger share.

A large part of the Christian education support is in the form of scholarship endowment funds for students attending one of the Baptist educational institutions in Kentucky. These funds were established by people who wished to provide support for students who want to learn in a Christian atmosphere or for students who have committed themselves to full-time Christian service.

Many of the scholarship recipients write expressing their thanks for these funds. Their expressions of gratitude make it clear how vital this ministry is to their lives and ministries. Here are some of their comments:

"Your generosity and this scholarship fund helped many students fulfill their calling and obtain the necessary seminary education to go on and serve our Lord in the advancement of his kingdom. By assisting the students, you too, are doing your part in the kingdom's advancement."

"Through receiving this scholarship, I have been able to continue to attend school and ease part of the financial burden of sending a child to college for my parents."

"There is no doubt that this financial aid was greatly needed and is deeply appreciated. It is wonderful to be able to concentrate more on learning about God and his Word than worrying about financial woes."

"It is my prayer that you will be able to continue this vitally important ministry to students, who otherwise would have an extremely difficult time paying for their seminary education."

### MAKE A LASTING DIFFERENCE NOW THROUGH ...

#### ENDOWMENT FUNDS

An Endowment Fund is a perpetual fund that distributes only income to the causes you select. Endowment Funds can provide support to a single cause or to multiple causes. Endowment Funds allow you to provide additional support to your church, scholarship funds for Christian Education, help to those who are meeting the needs of hurting children and their families, or support for state, home or foreign missions, until Christ comes again.

#### DONOR ADVISED FUNDS

A Donor Advised Fund is established through a permanent gift to the Foundation under which you reserve the right to exercise the privilege of making recommendations to the Foundation's Board suggesting which causes should benefit from your gift. This provides flexibility in your giving since you do not have to decide at the outset exactly which causes to benefit. The Foundation's Board must review and approve your recommendations.

### MAKING A LASTING DIFFERENCE FOR THE FUTURE THROUGH ...

#### BEQUEST IN WILL OR TRUST

You can include a bequest in your will or revocable living trust to add to an existing endowment fund or for the establishment of a new endowment fund at your death.

#### LIFE INSURANCE

You can name the Kentucky Baptist Foundation as the beneficiary of a life insurance policy on your life or transfer the ownership of the policy to the Foundation during your lifetime. At your death, the proceeds can be added to an existing Endowment Fund or used to create a new Endowment Fund.

#### RETIREMENT PLAN

You can designate the Foundation as the beneficiary of all or a portion of the survivor benefits under your pension or profit-sharing plan or IRA. At death, the benefits will be used by the Foundation to create a new Endowment Fund or be added to an existing Fund, as you direct.

#### CHARITABLE GIFT ANNUITY

This type of gift provides you with a fixed amount of income each year for life in return for your gift establishing a fund for one or more Baptist causes. You can begin to receive income immediately or can defer income until your retirement. The annuity payment rate depends on your age at the time you make the gift.

#### CHARITABLE REMAINDER TRUST

This is an irrevocable trust which provides income to you and/or someone you love for life or a term of years, with the remainder passing to or for the benefit of the causes you have designated at the end of the term. Income to you can be a fixed amount (Charitable Remainder Annuity Trust) or can be variable (Charitable Remainder Unitrust).

**All of these gifts include income, gift, estate or capital gains tax advantages.**

## Daughter uses inheritance to continue parents' witness

By establishing a gift annuity through the Kentucky Baptist Foundation, Hazel Avery Beams has perpetuated the Christian witness of her late parents and honored her mother's desire to support missions.

Mrs. Beams learned about the opportunities provided by the Foundation from her friend and former pastor, Archie Allison. After consultation with Foundation staff, she began the fund in 1987 which pays tribute to her parents, Henry and Effie Avery, and grants her a monthly income for the rest of her life.

Mrs. Beams used her share of her mother's estate to fund the gift which, upon her death, will provide perpetual support for foreign, home and state missions. This accomplished Mrs. Avery's desire that her daughter have the use of the inheritance, while assuring that, at Mrs. Beam's death, the remainder will support missions.

Mrs. Beams, a native of Sonora and active member of First Baptist

Church of Sonora, believes Baptist causes benefit from the gifts Kentucky Baptists place with their Foundation for management.

Because those gifts become part of a larger pool, management costs are reduced and the savings maximize the dollars available for the causes supported through the Foundation. Donors are helped by the Foundation's steadfast adherence to its mission—to manage the funds so that what took a lifetime to bring together will be preserved to perpetuate the giver's Christian witness.

Her contribution has provided Mrs. Beams peace of mind, she said. She knows her mother's wishes will be accomplished in a way that is beneficial to both Mrs. Beams and the causes she and her mother wanted to assist. In generations to come, many lives will be touched and gospel seeds planted because of what Mrs. Beams has done with a portion of that which God has blessed her.



Hazel Beams

## Ministry of Robert Whitt perpetuated by family, friends

The Robert E. Whitt Memorial Fund was established by his parents, Calvin and Dora Whitt, and his brother, Marc Whitt, in memory of Robert, who died of cancer April 27, 1987, at the young age of 25.

The Whitt family desired to perpetuate Bob's Christian witness and ministry through the creation of an endowment fund that would touch lives around the world as well as provide his family and friends with a means of financially participating in the perpetuation of his witness.

Bob grew up as part of a Christian family, all of whom were active in First Baptist Church of Paintsville. Bob was very involved in the music ministry of the church. During his college years at Eastern Kentucky University, where he earned bachelor's and master's degrees, Bob was active in the music ministry at First Baptist Church of Richmond. He was also involved with ECU's Fellowship of Christian Athletes.

Bob accepted God's salvation at the age of 20. He was so excited to finally be ready to surrender totally to God's direction for his life that he made his public profession of faith and was baptized on the same day. Even before he determined God was

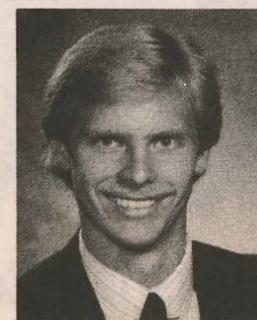
calling him to full-time Christian service shortly before his death, Bob knew whatever he did with his life he would "serve God."

The Whitts selected the income beneficiaries of the Robert E. Whitt Christian Memorial Fund as a means of honoring Bob's ministry in the areas of music, missions, children's work and alcoholism prevention.

The Fund provides income to the Southern Baptist Foreign Mission Board for Scripture and media distribution; the Southern Baptist Home Mission Board for Scripture distribution and Christian social ministries; First Baptist Church, of Paintsville

for musical instruments, scores and music-related equipment; the Kentucky Baptist Homes for Children and the Temperance League of Kentucky.

Knowing the Robert E. Whitt Christian Memorial Fund is part of a larger family of permanent endowment funds collectively providing millions of dollars of financial support to Kentucky and Southern Baptist causes has blessed and inspired the family, Dora Whitt said. Their commitment to provide resources to meet important needs, in perpetuity, makes it an honor for the Foundation to be of service to them.



Robert Whitt

# Managing Money for Kentucky Baptist Churches and Ministries

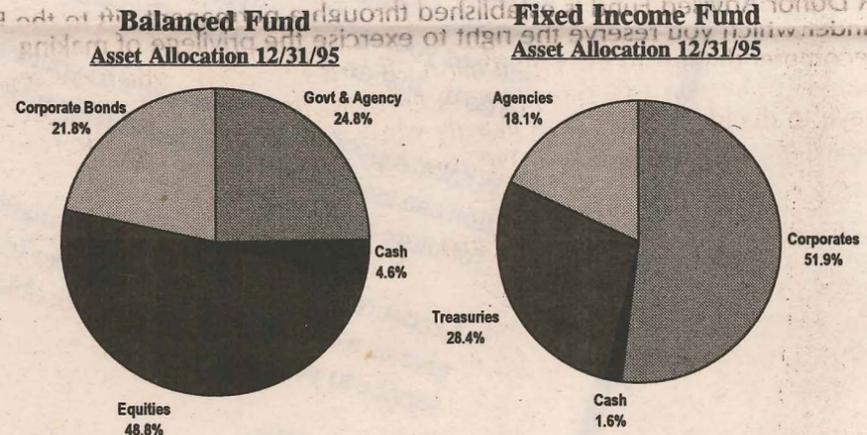
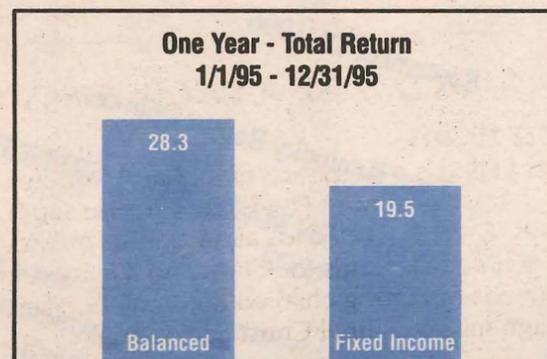
## Types of Funds Managed

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- Investment diversity  
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- Services of a leading investment management firm
- Economies of scale
- Regular performance reports
- Complete revocability of agreement at any time with any or all of your fund returned upon request
- A quality of excellence in service and added value from a sister Baptist agency, not available elsewhere

Total Return* (Income & Growth)	1 year 12/94-95	2 years 12/93-95	3 years 12/92-95
Balanced Fund	28.3	12.5	11.4
Fixed Income Fund	19.5	7.8	8.4



\* Investment performance is historical—past performance does not guarantee future results.

## Baptist entities rely on Foundation for fund management

Genesis 41 relates the account of Joseph's interpretation of Pharaoh's dream. In this familiar passage, Pharaoh was encouraged to prepare for seven years of famine during the seven years of plenty. This Old Testament lesson applies to all of us in the stewardship of current resources for the future.

Many Kentucky Baptist churches, associations, agencies and institutions receive gifts and bequests that can help these entities achieve a measure of long-term financial strength. These resources can allow them to more effectively perform their ministries for many years to come.

These organizations are realizing that to be good stewards of what they have received and to accomplish the giver's desire to provide long-term stability, they must preserve not just the actual value of these gifts but also their "buying power." They have discovered the day-to-day investment management research, analysis, deci-

sion-making, transacting and reporting can be accomplished more effectively by utilizing the investment management services of the Kentucky Baptist Foundation.

Testimonies from three Kentucky Baptist-related entities, which are investment management clients of the Foundation, illustrate the importance of this aspect of the Foundation's services.

William Mulloy, chairman of the board of the Walnut Street Baptist Church Foundation, and Robert Long, pastor of the Louisville congregation, said the Kentucky Baptist Foundation's investment restrictions, which prohibit investments in companies that promote activities or sell products contrary to Christian values, was a key factor in its selection of the Foundation to manage its funds. They noted the church was also confident that the Foundation, as a member of the Kentucky Baptist family, would have a clear understanding of its mis-

sions and ministries.

Russell Bennett, executive director of the Long Run Baptist Association, said the Foundation's superior investment returns record was an important factor in the association's decision to transfer the remainder of its endowment and quasi-endowment funds to the Foundation for investment management. He said the Foundation board and staff's knowledge of associational work was another major component in the association's selection of the Foundation. In addition, the management fee savings realized by Long Run will help the association be a good steward of its resources.

Calvary Baptist Church in Danville began working with the Kentucky Baptist Foundation last spring. The church had decided to create an endowment fund to assure those who made permanent gifts to the church that their gifts would keep on giving until Christ comes again.

The Foundation staff provided guidance to the church's wills/trusts/memorial committee as it developed a written investment and administration policy to present to the church. Pastor Ernest Martin said the Foundation staff provided detailed investment options that allowed the committee and church to make a well-informed decision.

He believes the decision to use the Foundation was a wise one, because it placed the investment responsibility with the Foundation, whose primary purpose is to manage funds. That burden, he said, has been removed from the church, allowing the church to be about the business it does best.

The committee's sense that the Foundation would do what was best for another member of the Kentucky Baptist family was also an important factor in the church's selection of the Foundation. Jerry Milburn, chairman of Calvary's wills/trusts/memorials committee, said.

The purpose of this publication, prepared by the Kentucky Baptist Foundation, is to provide helpful information of a general nature. It is not intended as a source of specific legal or tax advice.

**KENTUCKY  
BAPTIST  
FOUNDATION**

HELPING YOU MAKE A LASTING DIFFERENCE

September 17, 1996

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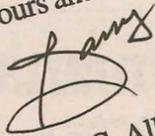
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I encourage you to review the information and testimonials contained in this insert and then give us a call. Laurie Valentine, our trust attorney, and I will consider it a privilege to be of service to you. There is no cost or obligation.

Yours and His,



Barry G. Allen  
President

BGA:jmm

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Barry G. Allen  
President

## Bid to rewrite First Amendment getting mixed reviews

By Bruce Nolan  
Religion News Service

WASHINGTON (RNS)—Given the stakes, it might seem a cause for impassioned national debate. In truth, it's hardly on the public's radar.

The House of Representatives may—before it adjourns for the campaign—vote on a constitutional amendment rewriting the First Amendment's historic guarantee of religious liberty.

If a vote is taken before representatives hit the campaign trail at the end of September, the measure probably won't get the two-thirds majority it needs to get out of the House, observers say. The Senate hasn't even begun thinking about the issue.

But the issue remains a high priority for the Christian Coalition, which last year made passage of a "religious

equality" amendment the first item in its proposed "Contract with the American Family."

Moreover, if the vote comes, it will be in time for each representative's position to be listed in the 45 million voter guides the coalition says it will distribute among church-goers before the November elections.

If passed, the amendment would become the 28th to the Constitution, not replacing, but supplementing the text of the First Amendment, which now says, in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The proposed amendment is intended to guarantee greater freedom of religious expression in public life—whether in classrooms, soup kitchens or the workplace.

Proponents, such as Forest Mont-

gomery of the National Association of Evangelicals, say the measure is the beginning of a long campaign to familiarize Americans with the amendment.

Many Americans—particularly conservatives—are angry over what Montgomery called decades of Supreme Court "paranoia" toward religious expression.

After 50 years of litigation before the Supreme Court, conservatives have a mountain of grievances: math teachers denied state salary supplements because they teach in religious schools; federally aided nursing homes forbidden to show residents religious movies; school principals editing valedictorians' speeches for religious content.

"What I sense from my constituents is a broad, general disagreement with the whole direction of the court in terms of restricting religious expression," said Rep. Billy Tauzin, R-La., who supports the amendment.

But Americans also have a profound respect for the First Amendment.

"This is not just any old amendment we're fooling with," said Buzz Thomas, a Baptist minister and constitutional scholar who opposes the effort. "We're talking about amending the bedrock liberty of the Constitution, which is freedom of conscience."

Opponents fear the amendment's authors fall far short of First Amendment author James Madison's genius and are about to spark endless legal mischief that will ultimately backfire and diminish, not enhance, religious liberty.

"This is the 'Full Employment for Lawyers Act,'" Thomas said. "If we do this, we'll be 30 years figuring out what we've done."

Religious groups are split over the proposed amendment. Many Protes-

tant evangelical organizations, including the Southern Baptist Convention Christian Life Commission, support it.

The National Council of Churches, composed of 33 moderate and liberal Protestant and Orthodox denominations, opposes it, as does the American Jewish Committee.

Roman Catholic bishops have not taken a position, primarily because they do not think the issue is ripe, said a spokesman for the National Conference of Catholic Bishops.

Actually, three versions of the proposed amendment are in play; two are nearly identical. They all come from almost two years of brainstorming and text-swapping among conservative groups who are divided over which to support.

By most accounts, the most conservative version is the one by Rep. Ernest Istook, R-Okla., which has about 100 co-sponsors.

Among other things, it explicitly authorizes organized, non-coercive classroom prayer.

But that version troubles many conservatives, not to mention liberals, for what they regard as its dangerously broad scope.

Its anti-discrimination language may well allow local, state or federal governments to be dominated by whatever religious majority could carry the day, critics say.

"It's so broad it would permit the majority to celebrate their religious tradition without limit," said Montgomery, a critic of the Istook version and whose association says it represents 27 million evangelical Christians.

"In that sense it's majoritarian, and any amendment must protect the rights of a religious minority. That's what a Bill of Rights is for."

### Proposed amendments

WASHINGTON (RNS)—Here are the texts of the two proposed amendments to the Constitution being offered by House Majority Leader Dick Armey, R-Texas, and Rep. Ernest Istook, R-Okla.

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

■ **Istook proposal:**  
"To secure the people's right to acknowledge God according to the dictates of conscience: Nothing in this Constitution shall prohibit acknowledgments of the religious heritage, beliefs or traditions of the people, or prohibit student-sponsored prayer in public schools. Neither the United States nor any state shall compose any official prayer or compel joining in prayer, or discriminate against religious expression or belief."



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# MEDIA

## Religion getting lots of air time this fall on public TV

### God & virtue on PBS

Here's a summary of the Public Broadcasting Service's upcoming TV programs that deal with religion and values:

■ **"Adventures from the Book of Virtues."** This animated series is adapted from "The Book of Virtues," the best-selling anthology of moral tales edited by former Secretary of Education William Bennett. This is PBS' first prime-time animated series, geared primarily to children with the hope that parents will tune in too.

Episodes feature 11-year-old Zach and 10-year-old Annie alongside animal characters such as Plato, the wise buffalo, and Aurora, the red-tailed hawk. The cartoon kids learn about such themes as honesty, work, responsibility, compassion, courage and self-discipline from Plato's collection of stories, which include "George Washington and the Cherry Tree" and "The Good Samaritan."

■ **"With God on Our Side: The Rise of the Religious Right in America."** This six-hour documentary series provides an in-depth look at the origins and development of the conservative Christian political movement.

The first hour-long episode, "The Early Crusades, 1950-1968," focuses on large revival meetings led by evangelist Billy Graham. It explores how many of those committed to spiritual renewal became involved in conservative causes.

Other episodes explore the alliance between Graham and President Richard Nixon, "born-again" President Jimmy Carter, the rise of the Moral Majority and the evolution of the Christian Coalition from the grassroots of Pat Robertson's failed 1988 presidential campaign.

■ **"Genesis: A Living Conversation."** This 10-part series on the book of Genesis features dramatic readings of Bible stories by actors Mandy Patinkin and Alfre Woodard. After each reading, commentator Bill Moyers moderates philosophical discussions with people from a variety of religious perspectives.

Topics include Adam and Eve, the concept of free will, Noah's Ark, divine calling and Abraham's willingness to sacrifice his son, Isaac.

By Adelle Banks  
Religion News Service

WASHINGTON (RNS)—Children's cartoons about virtue. A 10-part series on the Book of Genesis. A documentary on the historic roots of the Religious Right.

These three series, scheduled to air in Public Broadcasting Service markets this fall, continue a trend that began earlier this year with two major PBS series on the world's religions and the search for spirituality in America.

PBS has got religion, bigtime. "We looked at this whole area of religious beliefs and individual values as something that was especially important at this particular point in time," said Kathy Quattrone, PBS' executive vice president of programming services. "It's certainly a subject up front and center in a whole range of debate and dialogue. It is something that we ... wanted to have as an important part of our schedule."

PBS, an umbrella organization of 345 independent public television stations, has had a long history of presenting programs focused on questions of "human existence and moral definition," Quattrone said. As examples, she cited the 1993 series "Mine Eyes Have Seen the Glory," which focused on American evangelicalism, and the 1995 "Martin's Lament: Religion and Race in America," which dealt with Martin Luther King's challenge to the church to lead a racial integration movement.

But the five series on religion and values PBS is launching in 1996 indicate a special emphasis on the subject.

"Adventures from the Book of Virtues" is a cartoon series for families adapted from the best-selling anthology edited by William Bennett, former drug czar and secretary of education in

the Reagan administration.

PBS' first prime-time animated series features morality lessons taken from classic literature, such as European fairy tales, Native American legends and African fables.

"With God on Our Side: The Rise of the Religious Right in America" is a six-hour documentary series looking at the origins and development of the conservative Christian political movement.

The first episode, "The Early Crusades, 1950-1968," features a young Billy Graham preaching his hope that Christians would bring their faith to bear on the world.

The episode goes on to show how many of those committed to spiritual revival became politically active in conservative causes; protested the early 1960s Supreme Court decisions banning organized prayer in public schools; and launched a national drive against sex education classes.

The third series is "Genesis: A Living Conversation," Bill Moyers' modern-day inquiry into the first book of the Bible, designed to appeal to people of all faiths.

Each episode features dramatic readings of Bible stories by actors Mandy Patinkin and Alfre Woodard, followed by philosophical discussions moderated by Moyers with scholars, artists and scientists spanning a variety of religious and professional perspectives.

In "The First Murder," an examination of Cain's killing of his brother Abel, a rabbi and six novelists sit in a circle and discuss the modern-day challenges of controlling jealousy, envy and other human emotions depicted in the fourth chapter of Genesis.

WNET, the New York public TV station presenting the Genesis series, is working with national religious and secular organizations to plan discussion

groups about the series. In addition, Doubleday is publishing a companion volume to the series that will be available in October.

While advocates of quality television welcome the rising visibility of religion, Tim Graham, associate editor of MediaWatch, a publication of the Media Research Center, questioned the motives behind PBS' new emphasis on religion and moral issues.

"I believe that airing programs on religion is a clever move to create for public broadcasting an image of conservatism or at least of moderation."

Dorothy Swanson, president and founder of Viewers for Quality Television said she is enthusiastic about the "Adventures from the Book of Virtues" cartoon series.

"It's wonderful that they're doing this, and I hope it's scheduled at a time when kids don't have to choose between 'Power Rangers' and 'The Book of Virtues,'" Swanson said.

To Moyers, PBS' emphasis on religion and spirituality all boils down to one reality: People find it fascinating.

Moyers cited polls showing widespread interest in religion, the growing religious diversity in America and the 1,000 letters religion scholar Huston Smith received from readers as a result of Moyers' profiles of him in the "Wisdom of Faith" series.

"All these trends back up the importance of covering what can no longer be ignored as a vital and dynamic, sometimes dark and often illuminating side of American life," Moyers said.

Eastern Baptist  
Religious Education  
Association  
1996 Gathering

*The Shape of  
Christian  
Education*

October 28-30  
Erlanger Baptist Church  
Erlanger, Ky.

Keynote address by  
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Professor of Christian  
Education, Baptist  
Theological Seminary,  
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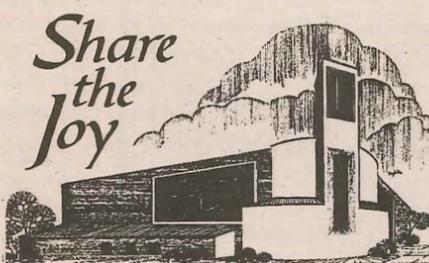
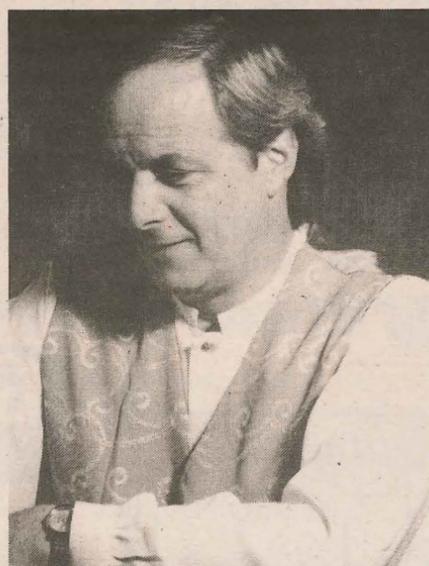
**in concert**

**Sunday,  
September 22,  
7:00 p.m.**

**St. Matthews Baptist Church**

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*Concert is free. Childcare provided.*



# MEDIA

## CLASSIFIED ADS

**SEEKING:** Full-time secretary/data specialist. Desktop publishing essential; good computer skills a must. Excellent benefits. Send resumé to: Resumé: Kay Trisler, Executive Director/Treasurer, Kentucky Woman's Missionary Union, P.O. Box 436569, Louisville, KY 40253-6569.

**NEEDED:** Severns Valley Baptist church needs child care providers part-time mornings and afternoons. Experience requested. Call Belinda, (502) 765-7822 for information.

**FREE:** Church telephone system. A Christian businessman is willing to donate a telephone system to a Kentucky Baptist church in need of multiple telephone lines. This system was traded for telephone upgrades; it includes: 6 lines and 10 telephones; some expansion is available; parts are available; church is responsible for installation; would cost \$5,000 to \$6,000 if purchased new. For more information, contact: Ed Mahanes, Compatible Communications, Louisville, Ky., (502) 897-5323.

**FOR SALE:** 1988 Ford 25-passenger bus. \$15,000. Call: (502) 483-9570.

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

**CONSTRUCTION:** Church and general construction. Concrete work a specialty. Steel buildings cheap. Free design and engineering. Also residential division. 30-years experience. Mountain Bear Construction. Mr. Allen: (502) 368-7951.

**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 Road, Louisville, KY 40207.

**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 Road, Bowling Green, KY 42103, Attn: Music Committee.

**LOVELY GIFTS:** Beautifully hand-framed Scripture pictures. Original designs. Personalizing available. Very nice! From \$15. Free color brochure. Call: (800) 886-4611. The Crown Prints Gallery.

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**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 Road, Louisville, KY 40207.

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

## American Medical Association says violence & media linked

WASHINGTON (RNS)—The American Medical Association said last week that more and more parents are walking out of movies or turning off their television sets because of overly violent content.

"Our children spend more time learning about life through the media than in any other manner," said AMA trustee John Nelson. "The link between media violence and real life violence has been proven by science time and again."

Nelson made his comments as the medical association made public the results of a survey showing people are increasingly impatient with media violence. The association also released a set of guidelines for use by doctors in counseling parents about media violence.

According to the survey, 75 percent of Americans either walked out of a movie or turned off their TV sets because of depictions of violence. In addition, 68 percent said they wanted a stronger movie rating system, and 81 percent said they wanted a rating system applied to TV shows and computer games. Seventy-two percent expressed a desire for a music rating system.

The guidelines, which will be distributed to 60,000 doctors, primarily pediatricians, urge parents to know what their children are watching and to limit the amount of television their kids watch. For movies, the guidelines said, parents should learn about or even screen the films before their children do. "We are not calling for censorship," Nelson said. "We're just asking for some personal restraint on the part of viewers, and we hope that might lead to some restraint on the part of the industry."

## Doing the Work of Ministry

1996 Kentucky Baptist Fellowship Fall Gathering  
Calvary Baptist Church, 150 East High Street, Lexington  
October 11-12, 1996

With Dr. Truman Brown, Jr.

Partner in Church Growth Ministries Network

### FEATURING CHURCH STAFF WORKSHOP with TRUMAN BROWN BUILDING A BLUEPRINT FOR LAY MOBILIZATION

October 11, 3:00-5:30 p.m. Free to first 100 to register. Dinner included at 5:30.  
Church staff from all Kentucky Baptist Churches invited. Register using form below.

### LAY LED WORSHIP AND FELLOWSHIP FOR EVERYONE

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DR. BROWN, PREACHING

### HOT BUFFET BREAKFAST, BREAKOUT SESSIONS AND WORSHIP

October 12, beginning at 8:00 a.m., adjourning at noon.

#### Registration and Breakfast Reservation Form

Name \_\_\_\_\_ Phone \_\_\_\_\_ Church \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_

Number who will attend Church Staff Workshop \_\_\_\_\_ Please give names and staff positions.

# \_\_\_\_\_ breakfast reservations at \$6.00 = \_\_\_\_\_. Enclose check and names for all reservations by October 8. Mail to KBF P. O. Box 11160 Lexington, KY 40574-1160. Questions? Call 502-535-5377. Childcare needed for # \_\_\_\_\_ children; ages \_\_\_\_\_; Friday p.m. \_\_\_\_\_ Saturday a.m. \_\_\_\_\_.

Need motel reservations? Call Motel 6 at 606-293-1431 (42.12/room for two people) or Microtel at 606-299-9600 (42.24/room with one queen bed). Both hotels are at I-75 and Winchester Road (Exit 110). Ask for the Ky Baptist Fellowship block of rooms.

## Witnessing cyclists roll through Kentucky this summer

**Drawing a crowd is easy when 30 cyclists pedal into town, Bowman said. It's also easy to steer the conversation to spiritual matters.**

By Joyce Sweeney Martin  
Staff Writer

LYNCHBURG, Va.—Judy Bowman pedals cross-country with a purpose.

As founder and president of Wheel Power Christian Cyclists of Lynchburg, Va., each summer Bowman leads a team of Christian bicyclists on a 4,000-mile mission trip across the United States.

Their goal is "to share the gospel of Jesus Christ with people we meet on the journey as well as with the local folks in the towns where we stop and stay," Bowman said.

This summer, the cyclists spent nine days in Kentucky as they rode from San Francisco to Yorktown Beach, Va., June 10-Aug. 17. Next summer's group will take a northern route, beginning in Seattle and ending in Yorktown Beach.

Drawing a crowd is easy when 30 cyclists pedal into town, Bowman said. It's also easy to steer the conversation to spiritual matters, she said.

"Who are you?" and "Where are you going?" are the most oft-asked questions the cyclists hear, Bowman said.

Their response: "We are children of God on the road to heaven."

This year, the cyclists reported 1,250 one-on-one witnessing opportunities in children's homes, youth camps, senior-adult centers, churches and on-the-road encounters. Seventy-seven people made professions of faith.

The group travelled six days a week. On Sundays, they rested, worshipped and made necessary bike repairs.

Each morning, they were up by 5

a.m. and on the road by 7 a.m. They rode in groups of six or seven riders in order not to hold up traffic. Two utility vehicles carried equipment and supplies.

After cycling between five hours and eight hours for 65-70 miles, they stopped for hot showers, a meal and a place to sleep provided by a host church. Each evening, they presented programs in the church open to the community. A total of 4,800 people attended.

In the services, the cyclists played guitars and sang. They told stories of their travels. They talked about the hills and mountains in their lives and how God had helped them overcome obstacles, Bowman said.

In Kentucky this year, Baptist churches in Calvert City, Sebree, Leitchfield, Hodgenville, Eubank and Jackson as well as Faith Fellowship

Church in Danville hosted the group. They also spent one night at a camp in Prestonsburg.

At Eubank Baptist Church, the cyclists talked about their Christian faith in the community and led a Saturday night and two Sunday services at the church, said Pastor Noel Dodson.

Three young men Bowman witnessed to at the local post office professed faith in Jesus as Savior, Dodson added.

The ministry of Wheel Power cyclists "encouraged the church very much toward sharing their witness and supporting missions," Dodson said.

Wheel Power is a non-denominational, faith-based ministry based in Lynchburg, Va., governed by a board of directors.

The cyclists will ride through Kentucky again in 1998. For more information, call (804) 385-7213.

## Minister learns a lesson from the church he goes to help

By Joyce Sweeney Martin  
Staff Writer

LEXINGTON—Some mission trips don't turn out as planned. Just ask Raleigh Kinkaid.

Kinkaid, minister of music and youth at Central Baptist Church in Lexington, traveled with 17 members on a Kentucky-New England partnership mission trip to Hartford, Conn., in August.

"I buzzed into Hartford expecting to take part in doling out blessings to a bunch of folks who couldn't function without me," wrote Kinkaid, 40, in his church's newsletter.

Instead, he said, the 150 members of the Hispanic First Baptist Church in Hartford had lessons for him. "I didn't know that I had lost my vision. I didn't know I had become complacent about ministry."

Four days in Hartford changed

that. "I saw people being swept up in the activity of God," he wrote.

Kinkaid met pastor Greg Torres, who has guided his people to minister to Hispanics in downtown Hartford.

Undaunted by limited financial resources, in 1992 Torres led the 18-year-old congregation to purchase a former government building. They have been renovating it a bit at a time. Central Baptist's mission

group helped with the remodeling.

After watching a pastor and members work with limited resources but an unlimited vision, Kinkaid said he is now sure God can use him in unexpected ways.

"The activity of God was very tangible in that place," he said. "I caught a fresh glimpse of God and a renewed understanding of what God requires of me," he said. "I am more positive about ministry."

### Cumberland online

By Robert Dunston

The "World Wide Web" and the "Information Superhighway" are quickly becoming not just phrases we have heard but tools which we use. The Internet provides information in the form of text, photographs, sound and even video. If you want to research a subject, it is probably out there. Cumberland College is out there too.

Thanks to Professor Donnie Grimes of the computer information systems department of Cumberland and to other faculty, students, staff and administrators, Cumberland College has its own Web page. You can reach us at <http://www.cumber.edu>.

What might you find there? Just about everything having to do with Cumberland College.

Are you looking for a college? Come visit us on the Web. Read our mission statement and history and see through beautiful, color photographs who we are and what we are doing. Check into academic programs, financial aid, athletics and clubs and read a newsletter prepared by our students that tells you from their perspective what the Cumberland experience is like. Then request further information from our

admissions office.

Alumni can read the "Cumberland Today" alumni newspaper online, keep up with fellow alumni and send us messages with their latest news. Individual departments are expanding their presence on our site. Come see what faculty are teaching and what faculty and students are doing as we work together serving Christ.

**CUMBERLAND COLLEGE**



During this academic year the library catalogue will be put online. We also plan to have specific times for faculty to be online to talk with prospective students, alumni and others. Stay connected for more information on these and other exciting Cumberland Web

events. If you have any questions or comments, you can e-mail me at [bdunston@cc.cumber.edu](mailto:bdunston@cc.cumber.edu). I look forward to hearing from you.

After having visited us on the Web, come visit us in person. Pictures and words can only tell you so much about us. You need to meet us in person, shake our hands, see our smiles and experience our warmth. We would love to have you.

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

### Metro Louisville region update

It has been a full and exciting year for the Kentucky Baptist Homes for Children programs in the Metro Louisville region.

Our family services division, under the direction of Larry Owens, offers adoption, pregnancy counseling, foster care and independent living services.

Fifteen children were placed in adoptive homes this past year. In the near future, we will be working to recruit adoptive homes for special needs children. Strategic advertising has resulted in an increase in the number of birth parents seeking counseling.

Foster care has experienced steady growth. At any given time, we have been averaging 23-27 children in foster care in the Metro region. Pam Ratcliff and the staff she supervises are meeting the challenges of a growing program. We need more and more families to serve older children in foster care.

Our independent living program, directed by Jeannette Stratton, has served more young people than ever before, greatly in response to the continued growth of all KBHC programs statewide. Jeannette and her staff help young

people make the transition of leaving KBHC care to college, jobs, trade schools or returning home. They help prepare young people for this transition through counseling, independent living skills classes and transitional apartment living.

Spring Meadows Children's Home has undergone a transformation this last year, with changes in staffing and programming that enable us to care for children with a broad spectrum of behavioral and emotional problems. God has blessed us with a committed staff who work hard to meet the demands of caring for up to 55 young people.

What a privilege it is to serve with KBHC, where a continuum of care can meet so many pressing needs. We covet your continued prayers and support as we partner together to make a difference in the lives of God's children.

**HOMES FOR CHILDREN**



Stan Brown

Stan Brown is the Metro Louisville regional administrator for Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address is: <http://www.iglou.com/kbhc/>

## Author tries to reconcile science & faith

HOLLAND, Mich. (RNS)—There is something of the prodigal son in Christopher Kaiser. He has come home.

Kaiser has arrived in familiar, charted territory—a place where science and faith are not at odds with each other but parts of a greater truth.

"It's like finding my spiritual roots," he said.

Kaiser, author of "Creation and the History of Science" this year was awarded one of 11 prizes for outstanding books in theology and the natural sciences by the John Templeton Foundation and the Center for Theology and the Natural Sciences.

His work, eight years in the making, provides a historical review of the relationship between religion and science. It traces the history of what he calls the "creationist" tradition, which holds that God is creator of the universe and works through the processes of nature.

It opposes modern Western notions that natural processes are separate and independent from divine actions.

Kaiser said the creationist tradition can be found in ancient writings, going back to Jewish Hellenistic thought of the second century before Christ.

For Kaiser, the project was personally healing. In a sense, he was able to

reach back across the centuries and contact his intellectual kin—people who neither compromised their science nor abandoned their faith in God.

Kaiser is professor of historical and systemic theology at Western Theological Seminary in Holland, Mich.

He encountered a long, challenging intellectual odyssey into the history of the warfare between science and religion. That warfare is actually a relatively recent development, he said.

"Faith was instrumental in inspiring early scientists," Kaiser said. "Major scientists right up through the 18th century were Christian believers. They believed that God was the creator. Scientists like Copernicus, Kepler, Boyle and Newton were motivated by that faith to make breakthroughs."

But in the modern age, there has developed a "mechanical philosophy," Kaiser said, that "tends to separate mechanics and spirit."

On the one hand, he said, "many churches and Christians have become suspicious of science." On the other hand, many scientists developed a conviction that "we can do science independent of spirit," he said.

"What was once a common tradition is now in pieces. What God has put together, we have put asunder."

Kaiser poured nearly a decade of his

life into 400 pages of history and thought. The project grew out of a personal struggle—the encounter between the scientist and the theologian inside Kaiser.

"I started from the science side—not as a believer but as a believer in science. Then I had an evangelical awakening and came to a faith in Christ," he said.

Did Kaiser's conversion demand that he discard his commitment to science? No, said Kaiser, there was no paradox between science and faith.

"The key issue is truth," he said. "If Christians can believe God is a God of truth, then there shouldn't be anything to fear from good science."

The reconciliation continues. A growing number of scientists say there are "grounds for belief in God," Kaiser said. "There is a recognition that some kind of faith is necessary to make sense of science."

Kaiser said he found his work on the book "positive and healing. But then I said, 'Now, wait a minute. Why did I have to go through that in the first place? Why did I have to figure that out?'"

"In the Amazon forest, they don't have to be taught this—that there's spirit in the middle of everyday life. They know already."

## 'Timothy principle' required to reach communities, pastor says

KELLER, Texas (ABP)—Churches that intend to reach their communities for Christ must follow the "Timothy principle" of involving laypeople in ministry, veteran church starter Gary Wilkerson told participants in a recent church-planting conference in Texas.

"The pastor can't do it all," said Wilkerson, pastor of Denver Community Church, who also started churches and ministries in Washington, Detroit, New York and London. "God doesn't intend only the clergy to witness and to minister."

Churches need a "multiplication anointing," with their laypeople trained, motivated and ready to do God's business, he said.

The key is the "Timothy principle," Wilkerson added, referring to how the Apostle Paul trained his young protege Timothy to minister to people Paul never would reach.

"It's multiplication," he said. Christians are to accept the gospel "and pass it on to other faithful women and men, who will pass it on to others."

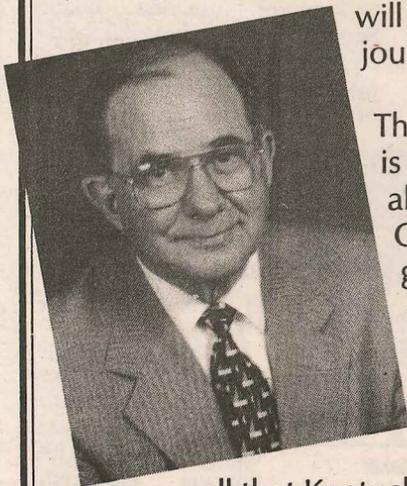
A church doesn't need large numbers of people to initiate the multiplication process, he added. "Train 10 people to reach 10 people each. Soon, you'll have 100 people trained and ready to reach 1,000 people."

The goal is not adding more people to one church, but developing a Christ-centered church that loves its community, he said.

"The church is the tool God uses to plant Christ in a community," he added. "What's missing in our communities is not the church but Christ."

## A personal word about Eliza Broadus

The Eliza Broadus Offering is important because the Scripture commands us to begin our mission journey at home. If we lose our own state, there will be no foreign mission journey.



The Eliza Broadus Offering is important because it allows the Kentucky Baptist Convention to fund many great causes that otherwise would be greatly weakened or liquidated.

I personally appreciate all that Kentucky Woman's Missionary Union does to promote missions, and the state missions offering is one that I, as a pastor, am happy to support. —James Jones, pastor, Campbellsville Baptist Church



**Boldly Go! Support the Eliza Broadus State Missions Offering**  
1996 Goal: \$800,000

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## PRAYER PARTNERS

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

- **Larry Lindsey**, Moscow coordinator, in the death of his mother.
- The 26 Russians who accepted Christ as savior through the recent efforts of a Kentucky deaf team.

- Russian churches attempting to complete construction projects before the long Russian winter sets in.

- Metropolitan Baptist Church in Cambridge, Mass., dealing with lay leadership turnover in a highly mobile area.
- Kentucky partnership leaders Calvin Wilkins and Ken Murphy who will travel to New England next week to prepare for the partnership.

- Ten Kentuckians going to Moscow Sept. 17 to do evangelism work.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **ASHLAND**—Greenup Association elected **Dan Russell** as director of missions effective Sept. 9. He previously was pastor at Liberty Church in Ashland.

- **DIXON**—**Bob Bridges** resigned as pastor of First Church Sept. 1. Bridges is available for a supply or interim pastor position. He can be reached at (502) 639-7926.

- **ELIZABETHTOWN**—Valley Creek Church will host revival services Sept. 22-25 at 7 p.m. Each service will feature guest speakers, music and fellowship. Call (502) 737-9282 from 8 a.m. to noon.

- **FRANKFORT**—North Benson Church called **Tyre Denney** as interim pastor. He began Sept. 11.

- **GLENDALE**—Gilead Church will celebrate its homecoming Sept. 22.

- **HENDERSON**—Calvary Missionary Church called Interim Pastor **Ferd Elfreich** as pastor.

- **KINGS MOUNTAIN**—Pond Church called **Barin Bolin**, native of Owensboro, as pastor. He is a student at Clear Creek Baptist Bible College.

- **LA CENTER**—**Mildred Guffy**, a member of First Church, died Sept. 9. Mrs. Guffy was the mother of **Larry Lindsey**, field coordinator in Moscow for the Kentucky/Russia partnership. A funeral service was held Sept. 13 in La Center.

- **LEITCHFIELD**—First Church called **Dwight Clay** as minister of education and activities. Clay previously was minister of youth and education at

Boones Creek Church in Lexington. He will begin Oct. 1.

- **LOUISVILLE**—Davis Memorial Church will celebrate its 35th anniversary Sept. 27-29. **Eldred Taylor** will be the guest speaker that Sunday. Call (502) 491-6083 for information.

- Lyndon Church called **Brian Shoemaker** as pastor. Shoemaker previously was pastor at Cherry Hill Church in Beavercreek, Ohio. He will begin his new ministry Oct. 13.

- Cloverleaf Church will hold revival services Oct. 6 at 10:45 a.m. and 7 p.m., Oct. 7-9 at 7 p.m. Evangelist **Homer Martinez** of Dallas will be guest speaker.

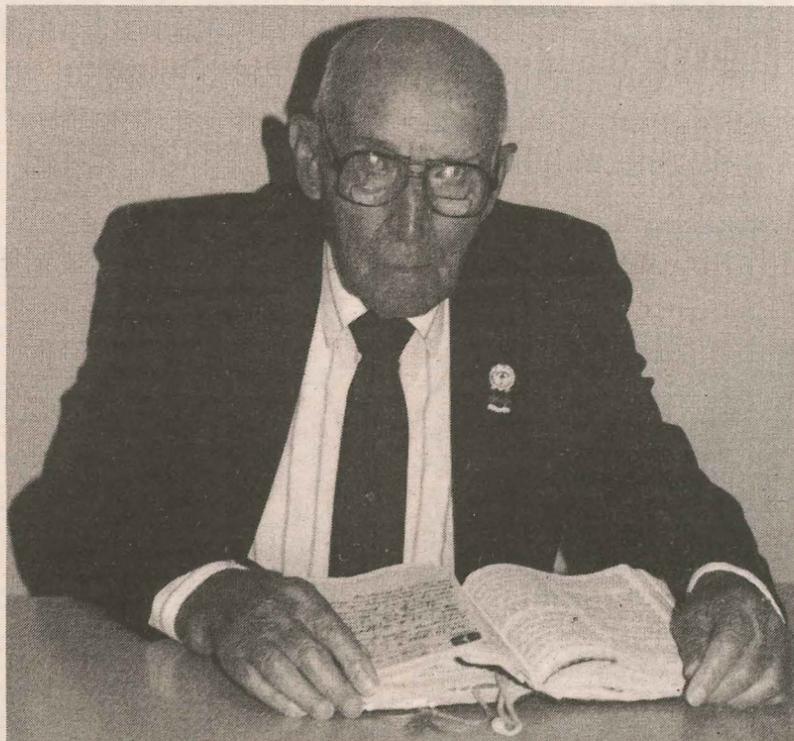
- Ashby Lane Church will celebrate its 38th homecoming Sept. 22. Revival services will be held Sept. 22-25. **Jim McKinley** will be the evangelist. Call (502) 933-3087 for information.

### MISSIONARY UPDATE

- **Dale and Ann Beighle**, missionaries to Southern Africa, are on the field. Mailing address is: Box 132, Buhrmannsdorf 2867, Republic of South Africa. They are natives of Kentucky. He is from Pendleton County, and she is from Pike County and Elkhorn City.

- **Richard and Cindy Bowers**, missionaries to Brazil, are on the field. Mailing address is: Caixa Postal 5534, 90411-970, Porto Alegre, RD, Brazil. He was born in Louisville.

- **Steven and Mary Jo Cooke**, missionaries to Chile, are on the field. Mailing address is: Casilla 3388, San-



**100 YEARS** Ed Shinkle, who celebrated his 100th birthday Aug. 20, taught Sunday school at Glencoe Baptist Church until four years ago and has served as a deacon since 1935. He now lives in a Warsaw nursing home. While his eyesight and hearing have failed, his mind remains alert, said his son, Walter Shinkle. "He hasn't forgotten his Lord."

tiago, Chile. She was born in Louisville.

- **Kenneth and Tammy Cummins**, missionaries to Honduras, are in the States. Mailing address is: 208 So. Donivan St., Princeton, Ky. 42445. Both are natives of Kentucky.

- **Jim and Wanda Dobbins**, missionaries to Chile, are on the field. Mailing address is: Casilla 3388, Santiago, Chile.

She was born in Logan County, Ky., and also lived in Bowling Green.

- **Steve and Sharon Ford**, missionaries to Portugal, are in the States. Mailing address is: 4559 S. Third St., Louisville, Ky. 40214.

- **Bryan and Karen Galloway**, missionaries to Malaysia, are in the States. Mailing address is: 201 Hutchins Dr., Wilmore, Ky. 40390.

## It has been a very good week!

Most of our new students are settled in now and have, for the most part, gotten over their homesickness. Most of our losses the first month or so are due to homesickness. We have lost fewer students in the first three weeks of school this year than at any time in the past 15 years.

A first for Oneida has been an orientation class for new students. Every new high school student can take the orientation class or get involved in a cocurricular activity. Most students who get involved with the many activities on our campus do not get as homesick as those who do not get involved.

There are about 40 students in the class, and I think they have had a good time. Hopefully this class has been influential in reducing the number of homesick children.

Another wonderful event happened this week. The girls' soccer team, now in their second season, won its first game! It was an exciting time. After two losses, the girls and their coach needed the win. I am very proud of our girls' soccer program and believe it will do much better as it develops.

Another great victory came to our girls' volleyball team. They were 0 and 2 for the season. Our volleyball program is not new, but has had its share of good and not so good years. The girls do practice hard, and we all know how important it is to have some victories. The volleyball team was in a tournament this past weekend and won its first game. They also won first place in their "pool," but lost to the other "pool."

We had a wonderful Wednesday evening of student-led prayer and Bible study. Students are not required to attend the Wednesday night meetings, but come on their own. It was a blessing to

join the 30 young people and eight or so staff on the front porch of the new Campus Ministry Center. We had praise and worship, prayer requests and prayer. With hurricane Fran off the coast at that time, one student was concerned about loved ones. Other students were concerned about unsaved relatives and friends. One student requested prayer for a staff member who had emergency surgery.

Our Friday night Baptist Student Union was also great. More than 125 students and 20 staff gathered on the porch of the CMC. After several songs, one of our staff gave her testimony. Since most of our students do not come from Christian backgrounds, they have no idea that adults struggle with the same problems, temptations and difficulties as young people. We are always hopeful that students will not only hear what we say about Jesus, but also will see him in our lives.

Several students had been to a BSU small group leaders' retreat last week. Our chaplain said it was the best we have ever had. The students who went

are serious about their spiritual commitment and their ministry to unsaved students. Our fall revival starts next week. Many of us believe God is going to bless during that time. Typically about 125-150 students accept Christ during the year.

Sunday morning was a great time of worship. Even though I was gone on a speaking engagement, several staff told me the students were very attentive to the message in song and word. When was the last time you were in a service with several hundred young people and had a good time of worship?

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

### THIS IS ONEIDA



W.F. Underwood

## The class of 2000

The arrival of new students is like a transfusion of new life into the campus. We exist to help train those whom God has called and whom the churches recommend. We are very grateful that the new class is larger than those of the last several years. Most of them were referred to Clear Creek by an alumnus.

We had a busy orientation week, during which the new students took entrance exams, heard about campus life and programs, met with advisers and registered for classes. Plenty of fellowship came with four dinners hosted by the campus and area churches.

Students have come from nine states and Russia. Geographic representation includes Kentucky 15, Tennessee 9, Ohio 4, Indiana and West Virginia 2, and one student each from Alaska, Georgia, Missouri and Virginia.

Christal Dixon returned to the campus where she lived as a preschooler. Her father was a student and now is pastor of Beattyville Baptist Church.

The average age of the new class is 30.5; with 59 percent of them in their 20s. Six of the group are in their 30s, while four are in their 40s. One member of the class is age 50. Twen-

ty-two are married; 15 are single.

Seventeen of the couples have 32 children, with 23 of those age 10 or younger. Three girls are named Hannah.

Pray for these new students. Some are unaccustomed to the discipline of study. Children must adjust to new schools and the absence of grandparents. These families

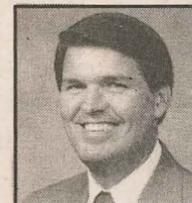
seek new churches and new friendships. Most will need a job. Donald and Gwyn Bentley moved from Alaska, and she is already employed as a nurse in Barbourville.

Probably the biggest adjustment will be made by Larissa Alexandrovna of Russia. She was an interpreter for our 1995 mission partnership team. Emmanuel Baptist Church near Harrodsburg will sponsor her education and provide tuition, room and board. During one of the welcome dinners, Larissa said she had a question "about a practical matter."

She wanted to know if a Sam's store was nearby; she had heard it was a good place to buy a small refrigerator at a reasonable price. It doesn't take long to get adjusted.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Former free spender working to redefine 'cheapskate'

By Linda Lawson  
SBC Sunday School Board

NASHVILLE (BP)—After running up more than \$100,000 in unsecured debt in the first 12 years of her marriage, Mary Hunt knew drastic action was needed to get her life back in order.

She and her husband, Harold, were on the brink of losing their home. Creditors demanded payment. In desperation, they had started a "get-rich-quick" business with borrowed money and lost that and more.

Mary's credit card spending was out of control.

"It was at that point (in 1982) that the Lord got my attention," said Hunt, editor of "Cheapskate Monthly," a newsletter distributed nationwide to about 20,000 subscribers. Hunt also has written the book "The Financially Confident Woman."

How did Hunt get in the mess it would take her more than a decade to get out of?

"I grew up in a wonderful Christian home," she recalled. But she also remembers feeling poor, as though she never quite belonged.

When she entered college, she got her first checkbook and "learned to do some terrible things with it." She became a master at writing checks without funds in the bank to cover them.

When she married in 1970, Hunt got her first gasoline credit card.

"I really felt entitled to gas," she said laughing. She loved driving into a station, choosing the full-service bay, sitting in the car while the gas was pumped and whipping out her trusty credit card.

"I became in love with the idea of purchasing now and paying later," Hunt said.

A bank employee, Harold Hunt acquired a MasterCard, and the world of shopping opened.

"Now I was entitled to everything," she said. Buying filled a void that she traced back to her childhood.

When their world crashed down around them, the Hunts did not seek financial counseling. They believed they were the only people to experience such problems. They also were scared and repentant.

"I saw what I had done and begged God to forgive me," Hunt said. "I promised him I'd do anything to pay

the debt back."

She previously had worked only sporadically and part-time, but Hunt got a job in commercial real estate. After 10 years of grueling work, the Hunts paid back all but \$12,000 of their debt. They also had started their own commercial real estate firm, which Harold Hunt now heads.

Feeling exhausted by the years of work and longing to get completely out of debt, Hunt decided to start a subscription newsletter. "I wanted to raise money and also see if what we had been through could help anyone else," she said.

"Cheapskate Monthly" was born, and she sent it to everyone she knew. An article about the newsletter in the Los Angeles Times "got the ball rolling," Hunt said.

She chose "cheapskate" for the title to grab people's attention to subscribe, but she is seeking to redefine the word from its miserly, skinflint reputation.

Hunt said a cheapskate is one who "gives generously, saves consistently and never spends more money than she or he has."

She said she uses Christian principles in her writing, but the newsletter is not overtly Christian in its content.

But Hunt is finding many opportunities to talk about her faith.

She now regularly receives letters from people asking how she filled the void she formerly satisfied by credit card shopping. "I'm able to share the Lord with them."

Unsecured debt threatens men and women alike; Christians and non-Christians, Hunt said. Pre-approved credit cards are being issued to younger and younger people, she warned.

"Kids are going into marriage with each having \$3,000-4,000 in unsecured debts plus their college loans to repay," she said.

"I'm worried about the families of this country. It's no longer the norm to pay off your credit card debt every month," Hunt said.

Hunt urges women to learn and practice money management principles.

"The greatest number of women will at some point be responsible for managing their finances," she said.

No one is immune from the plague of unsecured debt, Hunt warned. "It crosses all lines. It's socially acceptable."



**CHEAPSKATE** Mary Hunt records the audio tape of her book "The Financially Confident Woman." Her "Cheapskate Monthly" newsletter has about 20,000 subscribers.

### Try Hunt's responsibility test

NASHVILLE (BP)—Ever wondered if you have tendencies toward financial irresponsibility?

Here's a simple test created by Mary Hunt, editor of "Cheapskate Newsletter," from her book "The Financially Confident Woman."

Answer yes or no to these 14 statements:

■ I have nothing close to a reasonable knowledge of my income, fixed expenses, irregular expenses and net worth.

■ I don't have the discipline to be good with money.

■ I am near, at or over the limit on my credit cards.

■ I've bounced more than three checks in the past year.

■ I often use this month's income to cover last month's bills.

■ I can't imagine living without credit.

■ I've never been concerned about money because I have a spouse who takes care of it.

■ I worry about money quite a bit.

■ I hide the mail.

■ I don't have a formal savings program.

■ If I just had more money, I'd be just fine.

■ I have lied to my spouse or creditors about making payments.

■ I know I should give money to God, but there's just not enough right now.

■ I've taken a cash advance on one credit card to make the payment on another card.

Scoring: Answering "no" to every question indicates financial responsibility, according to Hunt. One or two "yes" answers indicates a tendency to be responsible, but "yes" answers should be red flags. Three to five "yes" answers indicate a path to financial trouble. Six or more "yes" answers, Hunt writes, indicates "we need each other."

## Dodger's faith unwavering during cancer bout, pastor says

LOS ANGELES (BP)—After two cancer surgeries and 32 radiation treatments, Los Angeles Dodgers center fielder Brett Butler returned to baseball Sept. 6 and scored the winning run against the Pittsburgh Pirates.

Butler, a member of Hebron Baptist Church in the Atlanta suburb of Dacula, was diagnosed with throat cancer after being placed on the disabled list May 2 for a tonsillectomy.

Butler's pastor said Butler's commitment to Christ never wavered during his battle with cancer. "His faith throughout all this was contagious," said Larry Wynn.

In early June, Butler was part of a church-sponsored baseball camp started three years ago for youth in the

community.

Butler had given a batting demonstration each year, but this year organizers told him they weren't asking him to come because of his cancer treatments, Wynn said.

"He just refused not to come," Wynn said. On a day when the temperature reached the high 90s Butler gave his batting demonstration and Christian testimony and stayed around to sign autographs.

"If anybody had a reason not to be there, or sit in the shade and just watch, it was Brett," Wynn said. "But he refused to do that."

Also part of Hebron Baptist Church are Butler's wife, Eveline, and their three young daughters and son.

The Butlers have hosted a Bible study for ballplayers led by Tim Cash, who leads evangelistic baseball clinics throughout the United States and overseas.

Butler's dramatic return to baseball is "nothing short of a miracle," he said before his first game back.

In his locker were a water bottle, a pamphlet titled "What God Has Joined Together" and a color photo of his 8-year-old son, Blake, a reminder of the family that kept him going during the months when he wasn't sure he would live.

"Basically, I've been through hell and back," Butler admitted.

The only special help he needed was permission to stash a water bottle

in his pants pocket when he roams center field. He faces six more months of radiation.

Five days into his professional return, however, he broke his hand during an at-bat and may miss the rest of the season.

At the time of his diagnosis, Butler issued a statement, noting, "We have many friends in and out of baseball and this will come as a shock. It is impossible to speak to all of them personally. My wife and I would ask for your prayers for us and our children at this difficult time."

Said Terry Pendleton, then third baseman for the Florida Marlins: "With God on his side, he's in a win-win situation."

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