



WESTERN RECORDER

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FOR THE RECORD

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Football & food ministries get combined for Souper Bowl 8

COLUMBIA, S.C.—How about New England clam chowder; or Green Bay, Wis., cheese soup?

Whichever your preference, the eighth annual Souper Bowl organizers want more churches to raise money for food pantries through church collections Jan. 26.

The idea was launched on Souper Bowl Sunday in 1990 in Columbia, S.C., when the youth fellowship at Spring Valley Presbyterian Church recruited 22 churches to raise money with the Souper Bowl theme.

Last year, 4,600 churches from 49 states supported the effort, raising \$1.3 million.

"We hope to see that figure grow to over \$2 million for 1997, and we'd like to get more congregations involved," said Brad Smith, pastor of Spring Valley Baptist Church.

At least 50 Kentucky churches of various faiths have participated in Souper Bowl collections.

Organizers recommend asking every member for \$1 after the Jan. 26 service. Youth groups can collect the money in soup bowls or pots as members leave.

Each church selects where contributions go. The Columbia church asks participants call (800) 358-SOUP on game day before 5 p.m. EST to report how much was collected.

For more information, call the toll-free number or write Souper Bowl, 125 Sparkleberry Lane, Columbia, S.C. 29229.

Bluegrass minister offers info on Xers

By Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—When it comes to building relationships, Generation X is a paradox, Rick Howerton believes.

"They fear close relationships, yet that's the kind of intimacy they desire most," said Howerton, an associate pastor of Living Hope Baptist Church in Bowling Green and a 10-year veteran of student ministry.

Howerton addressed state student workers during the National Student

Ministry's annual planning meetings in December in Nashville.

Currently between 13 and 31 years of age, the often-maligned Generation Xers sometimes are called "slackers" or "busters." They may have trouble building intimate relationships, and they are turned off by superficiality, Howerton said.

"They want something with authenticity and depth. They aren't going to play the game.

"You can be brutally blunt and open with them because their comfort zone is unending. ... They just have

to perceive from you that, 'We're in this together.'"

Xers are looking for "interdependent" relationships, Howerton said.

"A dependent person says, 'Feed me. Feed me.' An independent person says, 'I can feed myself.' But an interdependent person says, 'You feed me and I'll feed you.' That describes Xers perfectly. They want involvement from both sides."

The good news for student ministers, Howerton said, is that what Xers want most—intimacy, authenticity

□ See Bluegrass minister ..., page 13



FISHER OF FISHERMEN Michael Weirich a Southern Baptist missionary to Portugal, talks with fishermen on the Azores, a series of nine islands, which are a two-hour flight from the Portuguese mainland. (BP photo by Michael Creswell)

Louisville Baptist center sees increase in new Christians

By Ken Walker
State Correspondent

LOUISVILLE—When the professionally-dressed woman drove up in a late-model car, Randall Harvey assumed she had come to help serve Thanksgiving dinner at Jefferson Street Baptist Center.

With the line of those waiting to eat spilling onto the sidewalk, the center director said she didn't need to wait and directed her to the kitchen.

"I'm here to eat," she replied. Seeing the shock on his face, she asked, "You don't have to be poor to eat here, do you?"

Harvey told her she didn't have to be poor, but he explained his misunderstanding. As they talked she shared her story:

A professional in her late 40s, the woman began experiencing visible shaking fits. After several rounds of tests, doctors diagnosed Parkinson's Disease.

Because of its rapid progression, they advised she would be unable to hold a job. She qualified for unem-

ployment, but those payments had ended. Her application for disability payments had been held up.

With no income, she was forced to drop her medical insurance, and she told Harvey she expected the bank to repossess her car soon. If something didn't happen, she said, she would wind up on the street.

Sighing, she noted how sad it was to have lived solely for her home and job, and now it looked like she would lose both.

"Why do you do this?" she suddenly asked. "Why do you feed people?"

After Harvey explained it was part of the center's ministry, the woman said: "I knew this was some kind of Christian organization but I don't know much about Christianity. I always wondered why people were willing to go to church every week to worship a man who died 2,000 years ago."

Harvey later recounted: "I told her about Christ coming to earth, but told her he didn't stay dead. I told her how he rose again on the third day and everyone who believes in him can have

eternal life."

The woman replied, "This is a step I need to make." On the crowded downtown sidewalk, both the woman and her teenage son—Harvey didn't realize he had been listening—prayed to accept Jesus as personal Savior.

They are two of more than 40 new Christians registered last year at the center, which offers social services to homeless and inner-city residents.

Rolfe Dorsey, church development director for Long Run Baptist Association, said if the center were a church it would rank among the association's leaders in conversions.

He credited Harvey for the number of new Christians, which in 1996 were quadruple the number reported there in 1994.

"Randall has led his people into leading others to seek Jesus," said Dorsey, who also chairs the association's evangelism committee. "He's released them to acknowledge Christ and witness to other people."

Two days after Thanksgiving, half a dozen clients who live at the center attended a chili dinner and benefit

concert at Meadow Hills Baptist Church.

The next week a resident approached Harvey to relate how the Journeymen Quartet convinced him he needed to become a Christian. Though he attended church growing up, the man became angry when God didn't heal him of mental illness.

"Their music made me think about the gospel," he said. "I realized how shallow my view of God was."

A week later, the man told Harvey he had read through the Bible. Soon after, he attended church with a relative for the first time in years.

Harvey saw many other touching stories during 1996, like the street person who had vanished. He reappeared last year, wearing a one-year sobriety medal from Alcoholics Anonymous. He credited the center with steering him to Christ, which enabled him to shed his addiction.

Another man learned to read after Harvey directed him to a literacy program. He then found a job at a convenience store and later earned a promotion to assistant manager.

BAPTISTS

BAPTIST BITS

■ **Richard Carnes** has resigned as president of the Woman's Missionary Union Foundation in Birmingham, Ala., to return to Kentucky as investment portfolio manager with PNC Bank's charitable and endowment group. Carnes was president of the Kentucky Baptist Foundation before moving to the WMU post in September 1995.

■ **David Porter** has been named director of public relations at Southern Baptist Theological Seminary in Louisville. Porter, 32, has been associate director of marketing with the Southern Baptist Home Mission Board in Atlanta since 1992. The Baylor University graduate previously worked for Health South, TCBY Systems and CNN.

■ **New Orleans Baptist Theological Seminary** is the first recipient of a \$1 million grant from Baptist Community Ministries, a private foundation endowed with proceeds from the sale of New Orleans Mercy Baptist Medical Center in 1995. The seminary grant will endow a chair of pastoral care and counseling in honor of former seminary president Landrum Leavell.

■ **An appeals court** has upheld a judge's refusal to dismiss a defamation suit filed by four Louisiana College professors. The suit alleges that Leon Hyatt and the Louisiana Baptist Conservative Resurgency group he leads defamed professors at the Baptist school in derogatory letters published in a 1995 pamphlet.

■ **John Revell**, pastor of First Baptist Church of Coconut Creek, Fla., has been named associate editor of SBC Life, the monthly journal published by the Southern Baptist Convention Executive Committee.

Baptist hospital in Memphis opens service in casino

MEMPHIS, Tenn. (BP)—Should the Baptist mission to provide health-care services extend as far as employees of an organization most Baptists believe to be immoral?

That's a question Southern Baptists in Mississippi are asking since a health-care system they own one-third of recently signed a contract to provide services for a casino.

Baptist Memorial Health Care System Inc. in Memphis has contracted through a branch hospital to provide health care services for employees of Grand Casino in Tunica County, Miss.

Baptist Memorial is one-third owned by the Mississippi Baptist Convention, which has condemned the legalization and rapid spread of casinos in the state. The other two owners of the health-care system are

Arkansas and Tennessee Baptists.

John Robbins, executive vice president of the health-care system, confirmed the contract Dec. 3 and issued the following statement: "Baptist Memorial Health Care provides industrial health nurse services such as wellness and preventative medicine for many corporations in the Mid-South. It is the mission of Baptist Memorial Health Care to serve the health needs of all people within our geographic area and literally around the world. We provide compassionate care in the name of Christ to all people regardless of race, religion, vocation or lifestyle. At the same time, we are most sensitive to the moral concerns of those of the Baptist faith and seek to uphold basic Christian principles in representing this institution to others."

Robbins stressed the hospital is opposed to gambling but at the same time feels a ministry commitment to care for individuals in situations where a Christian witness is needed.

Robbins said Baptist Memorial will remain sensitive to the concerns of the three state Baptist conventions affiliated with the health care system by taking such measures as turning down invitations to provide exhibits at health fairs and convention meetings at casinos.

Mississippi is the only state of the three that allows casino gambling.

Arkansas voters recently turned down a proposal to open that state to casino gambling, and Tennesseans also have kept casino gambling out of their state.

Robbins also pointed out the Grand

Casino contract applies only to casino employees at an on-site clinic, with emphases on prevention and wellness, and does not involve services to casino patrons.

Paul Jones, executive director of the Mississippi Baptist Convention's Christian Action Commission, is among those questioning the propriety of the casino contract.

"We strongly disagree with a policy that places employees of Baptist Memorial Health Care System inside a facility whose product or service is in direct contradiction to historic Baptist positions on moral and ethical issues," Jones said. "We find it hard to understand how a contract with Grand Casino is being sensitive to the moral concerns of Baptists, or (how the contract) upholds Christian principles."

Interfaith group asks SBC to retract resolution on Jews

WASHINGTON (ABP)—An interfaith conference has called on the Southern Baptist Convention to retract last summer's resolution calling for evangelization of Jews.

The Interfaith Conference of Metropolitan Washington recently adopted a statement imploring the SBC to retract its "Resolution on Jewish Evangelism" adopted by the convention in June and rescind its implementation.

The SBC resolution called on Southern Baptists to "direct our energies and resources" toward evangelization of Jews. Major Jewish organizations decried the resolution, along with the unrelated appointment of a home missionary to Jewish people, as anti-Semitic. Officials of the Southern Baptist Home Mission Board said the

resolution merely stated what most Baptists believe—that all people must profess faith in Jesus to be saved.

Directors of the 18-year-old interfaith group called the SBC resolution "contrary to the spirit of inter-religious respect and understanding."

Singling out one faith community as particularly needing conversion "impugns the integrity and legitimacy of that faith," the interfaith group stated. Singling out Jews for conversion has "horrific historical precedents," the statement continued, including "many centuries of persecution and stigmatization by Christians."

The statement also criticized the convention's recognition of about 30 congregations of "Messianic Jews." Such churches, which hold Christian beliefs but use Hebrew phrases, Jew-

ish rituals and other religious practices intended to appeal to Jews, "are among the most deceptive of proselytizers targeting the Jewish community," the interfaith group said.

Jim Sibley, a Southern Baptist home missionary named last summer to develop evangelistic ministries among Jews and start churches in predominantly Jewish communities, said the interfaith group's resolution "fails to understand the advisory nature" of an SBC resolution. It would be impossible for the SBC to rescind a resolution adopted by a previous convention, he said.

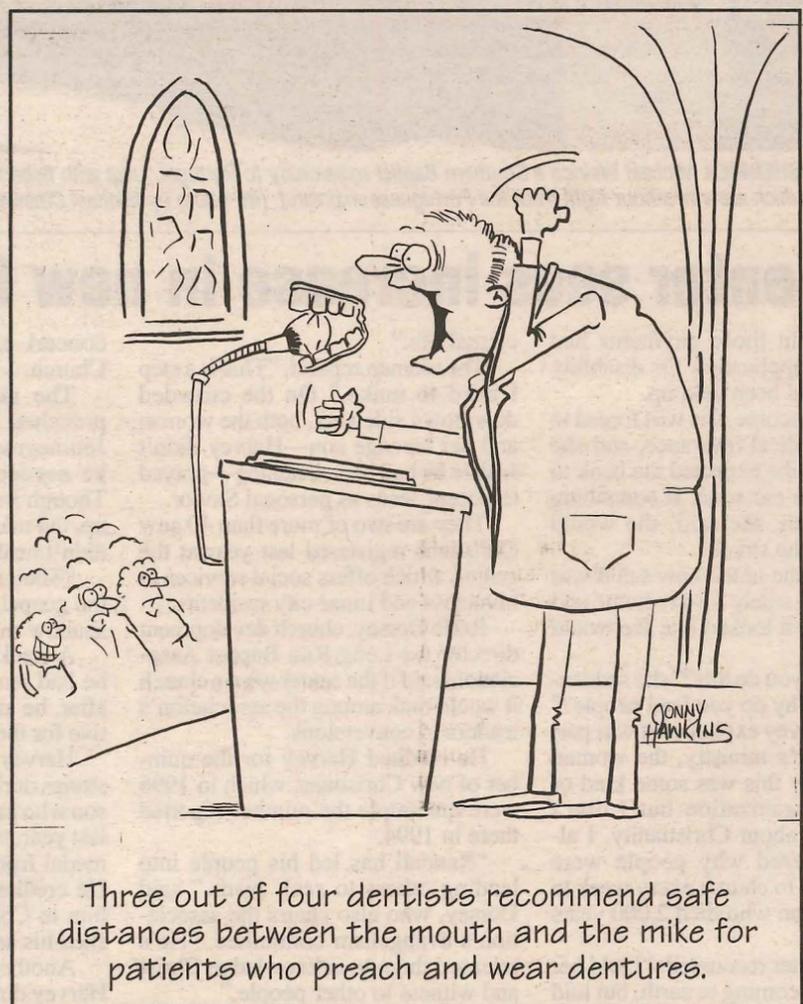
Sibley, a former Southern Baptist representative to Israel who proposed the SBC resolution, denied it "targeted" Jews for evangelism. The reason Jewish people were specified, he said,

was because others had raised questions about whether Jews need the gospel.

Sibley also denied that Messianic congregations are deceptive. The rabbinic community and Messianic believers simply define who is a Jew in different ways, he said. "We refuse to accept a definition of Jewishness that excludes faith in Jesus," Sibley said.

"Were the Apostle Paul to apply for membership in their group, he would be refused," Sibley said.

The interfaith conference's statement was supported by representatives from the Hindu, Islamic, Jewish, Protestant, Roman Catholic and Sikh communities. One member of the interfaith conference, The Church of Jesus Christ of Latter Day Saints, disassociated itself from the statement.



CLC asks 200 percent increase

NASHVILLE (BP)—The Southern Baptist Convention's Christian Life Commission made a public pitch for greater funding to the SBC Executive Committee Jan. 6—although members of the Executive Committee were not in town when the presentation was made.

Calling for a larger piece of the convention's financial pie, CLC trustee officers released a resolution during an afternoon news conference. The resolution called on Executive Committee members to loose the CLC, an agency which deals with ethical, public policy and religious liberty issues, from its "current fiscal restraints."

The Executive Committee prepares the SBC Cooperative Program allocation budget each year, and sets distribution percentages for each SBC entity, during its regular mid-February meeting.

Budget and percentages then must be approved by messengers to the SBC annual meeting the following June.

The fact that after the SBC annual meeting this June in Dallas there will be 12 SBC agencies instead of the current 19, with possible savings from the restructuring, has led a number of the remaining agencies to ask the Executive Committee for larger allocations. The SBC's six seminaries already

have made an appeal, as has the Foreign Mission Board.

Requests for significant increases in funding are nothing new for the CLC's recent history. The public affairs agency routinely has submitted to the Executive Committee requests for the largest percentage increases in Cooperative Program funding. Most of those requests have not been fully met.

Expressing concern about the financial future of the Christian Life Commission, the agency's executive committee criticized in the resolution a "status quo mentality of throwing a few financial bones" to the CLC.

In the 1996-97 Cooperative Program budget, the CLC will receive 0.99 percent or \$1.44 million of the SBC's total \$145 million budget. The CLC has requested that its allocation be increased to at least 3 percent of the Cooperative Program budget.

Morris Chapman, president and chief executive officer of the SBC Executive Committee, noted it is "highly unusual to hold a press conference to announce a position about an issue decided within the Southern Baptist family." However, he said the Executive Committee will prayerfully and deliberately study the Cooperative Program allocations for 1997-98 before making a recommendation to the SBC.

KENTUCKY

KBC offers new fund-raising plan for smaller churches

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Churches considering a capital fund-raising campaign, but stymied by the cost of hiring professional fund raisers, might opt for a new service offered by the Kentucky Baptist Convention, according to the director of the KBC's stewardship department.

Challenge to Build will provide an affordable means for capital fund raising for small Kentucky Baptist churches that cannot afford more costly secular or denomination-based programs, Doug Strader said.

Savings to a church can be substantial, he added. A national secular firm wanted \$40,000 in consulting fees to raise the same amount of money the KBC program could raise for less than

\$10,000, Strader said.

Challenge to Build has been offered for many years in other Baptist state conventions, but this is a new venture for Kentucky Baptists, Strader said.

The basic structure of the service will be the same in each situation, but each church can customize such items as logo and theme. Churches may use the fund-raising service for new buildings, debt retirement or renovation projects, Strader said.

Basics are:

■ A trained KBC consultant works with the church for the three-month campaign, which includes eight weeks of preparation and four weeks of intensive fund-raising. The consultant visits the church five times to train a steering committee and to direct the program. The consultant is available

by phone during the campaign.

■ Cost to the church is \$3.50 per resident member or no less than \$750, plus the consultant's travel expenses. (Resident members are people who have joined the church and live in the community, regardless of whether they regularly attend.)

■ The consultant receives 70 percent of the fee. The other 30 percent goes into the Challenge to Build project of the KBC stewardship department to pay for other campaign expenses, materials, training for consultants and costs for churches that need the services but cannot afford the fee.

■ An emphasis on the spiritual, not just the financial. "While the bottom line is to raise money, it is not to be a cold, hard emphasis, but rather one that promotes spiritual growth," in-

cluding a strong emphasis on prayer, Strader said.

Two directors of missions have been trained as consultants: Truett Cocanougher of Bracken Baptist Association, and Rick Robbins of Northern Kentucky Baptist Association.

Both consultants have had hands-on experience in small churches, Strader added. "They know how small churches work and how to work with them."

The program will start small, as the two consultants will take only two campaigns a year. Strader said he hopes to train other consultants as interest grows.

While the program was developed for smaller churches, any size church is eligible, Strader said. For more information, contact Strader at (502) 245-4101.

Walker to chair Baptist Healthcare System

LOUISVILLE—Donald Walker, president of Apex Engineering in Calvert City, has been named chairman of the board of directors for Baptist Healthcare System.

Walker, a deacon at Immanuel Baptist Church in Paducah, is a former Baptist Healthcare System trustee who began a new term on the board in 1995.

Lindsey Ingram Jr., an attorney and member of Calvary Baptist Church in Lexington, was elected the board's vice chairman.

Three new members named to the system's board of directors are Clyde Ensor Sr., president and chairman of the board of HESCO Parts Inc. and a member of Walnut Street Baptist Church in Louisville; Don VanCleve, sales manager of WPSD-TV and member of Immanuel Baptist Church in Paducah; and Jeffrey Roberts, financial consultant with J.J.B. Hilliard W.L. Lyons in Louisville.

Foundation funds grow a record 22%

LOUISVILLE—The Kentucky Baptist Foundation recorded its largest growth ever for a single quarter, President Barry Allen announced Dec. 12.

During the quarter ending Nov. 30, 1996, assets under management by the foundation grew from \$59.6 million to \$72.6 million, a 22 percent increase. Allen announced the growth to the foundation's board of directors.

Also, annual returns on funds held by the foundation as of Nov. 30 were reported as 16.6 percent for the balanced fund and 6 percent for the fixed fund.

Bill Owen, vice president and executive director of the Lexington Center Corp. in Lexington, was elected chairman of the foundation board. Owen is a member of Immanuel Baptist Church in Lexington.

Other officers are Vice Chairman Carl Kelley, a retired CPA and member of First Baptist Church of Bowling Green; Secretary Leigh Jones, vice president for business and finance at Berea College and a member of Berea Baptist Church; Assistant Secretary Lauri Valentine, the foundation's trust counsel; and Allen as treasurer.

In other action, the foundation board approved a plan for Charles Barnes, former board chairman, to serve as a consultant to the president in research and development of new services and client contacts. The board also recognized Bill Marshall, who is retiring as executive secretary-treasurer of the Kentucky Baptist Convention, adopted a revised investment policy statement and approved a formal marketing plan.



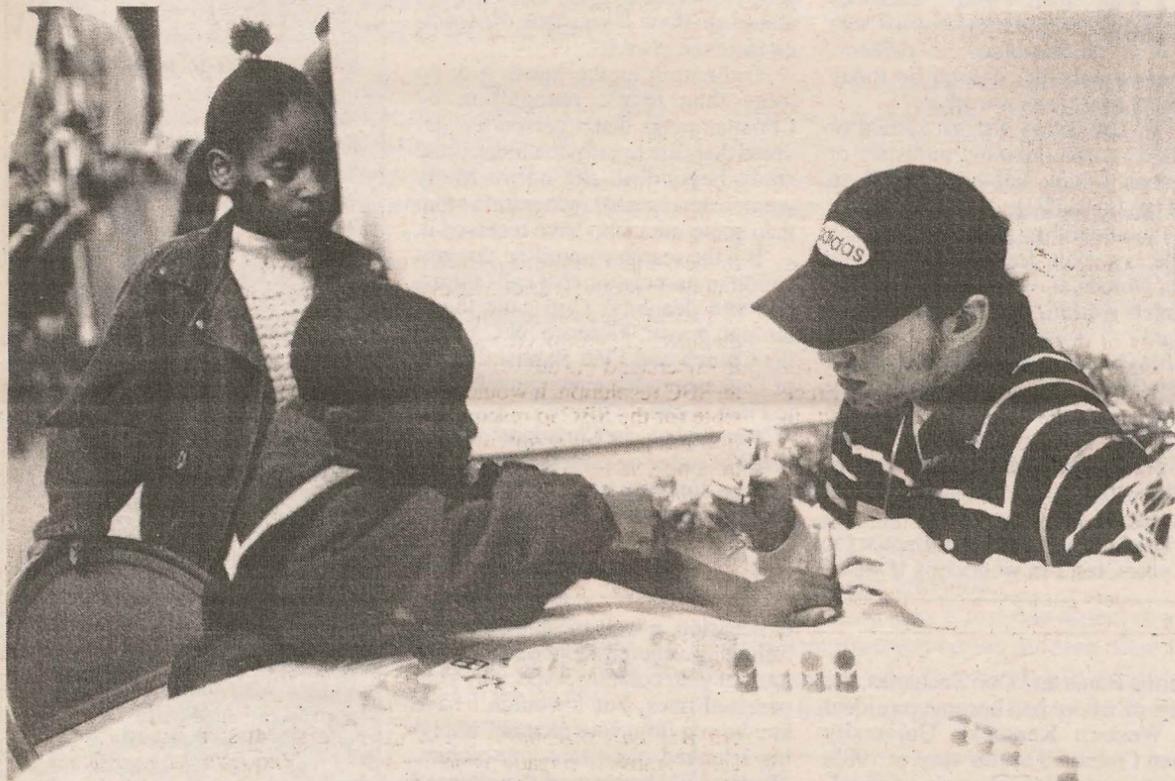
Bill Owen



Carl Kelley



Leigh Jones



CHILDREN'S PARTY Members of Walnut Street Baptist Church hosted the church's annual neighborhood Christmas store party in December. More than 125 children attended and took part in face painting and decorating gingerbread men. Parents also selected gifts to give their children Christmas Day.

BLUEGRASS BURGEO

Georgetown names new coach.

Bill Cronin was named head coach of Georgetown College's football team in December. Cronin, who was an assistant coach at Georgetown from 1982 to 1993, was head coach at Madison Central High School in Richmond from 1993 to 1996.

Central Baptist Hospital to build.

Central Baptist Hospital in Lexington has announced plans for constructing a new \$22 million to \$30 million heart institute that could make it one of the nation's 10 largest open-heart surgery centers.

Olympics authority to speak.

John Lucas, a leading authority on the Olympic Games, will speak Tuesday, Jan. 21 at 11 a.m. at Georgetown College. The speech, which will be delivered in John Hill Chapel, is free and open to the public.

Gambling bill likely.

Senate Majority Floor Leader David Karem, D-Louisville, told the Louisville Courier-Journal Jan. 6 he intends to introduce a bill in the Kentucky General Assembly to legalize video lottery terminals at the state's horse tracks. Churchill Downs and Turfway Park, along with other gambling interests, have been pushing for the proposed expansion for several years.

Money planning conferences offered.

The Kentucky Baptist Convention's annuity department will sponsor six regional conferences for minister and church staff financial planning. Topics will include pre-retirement planning and ministers' tax regulations. The meetings will be: Feb. 10 at Rosemont Baptist Church in Lexington; Feb. 11 at First Baptist Church of London; Feb. 13

at Bethlehem Baptist Church of Louisville; Feb. 17 at Beaver Dam Baptist Church in Beaver Dam; Feb. 18 at Northside Baptist Church in Mayfield; and Feb. 20 at Erlanger Baptist Church in Erlanger.

Children's home recognizes many.

Glen Dale Children's Home staff and supporters were recognized during the home's annual Christmas banquet. Arlin and Janice Downey and Beth Loving were named Good Shepherds to the young people of Glen Dale. The Downeys have donated lumber for several building projects on the Hardin County campus. Loving conducts many classes with students to prepare them for independence and to boost self-esteem. Staff members Candace Moon and B.J. Martin received the Guardian Award for sharing their gifts and talents with the children.

OPINION

WESTERN RECORDER

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

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What about Lottie?

It is ironic that during a month that featured missionary Lottie Moon, Baptists again made the news over the ordination of women (Dec. 24, page 3). That comes in spite of the fact that Baptists have been ordaining women for years.

Every time a woman missionary is sent out, she is commissioned. What is the difference between ordaining and commissioning? One is that the words are spelled differently. A second difference is this: in commissioning, every Baptist church has a hand in setting this person apart.

When a woman is commissioned as a missionary, she is set apart by our denomination, supported by our money and prayers and officially recognized as set apart by God. That's what ordination is about: fellow human beings recognizing the gifts and call of God, and fellow human beings ratifying what we believe God has done in a person's life. Whenever a woman is commissioned as a missionary, she is ordained to Christian service. And, whenever missionaries are commissioned, all Southern Baptists lay a hand of blessing on this person (female or male) who is set apart.

I close with two questions and observations. Do critics of women's ordination wish to recall all women missionaries, for they have been commissioned (ordained)? When will we see what the Holy Spirit is doing, from Pentecost until today (Acts 2:17-18)?

I'm thankful God calls men and women to places of service around the

world. One day we will even acknowledge he does that for our churches and ministries at home.

*Robert DeFoor
Harrodsburg*

Am I a Baptist?

I write in regard to the Dec. 24 article "Ordination disturbs two associations."

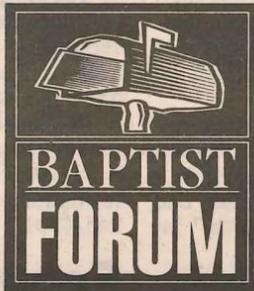
James Shutt seems afraid it will "open the door for other problems, like the ordination of women as deacons" or other jobs in the church. This is the most ridiculous garbage I have ever read as a reason to split up an organization of Christian people whose first priority should be leading the lost to the saving grace of Jesus Christ. This sounds like a lot of nit-picking about some men who consider women inferior or second-class citizens.

Where would the church be today without any women workers?

I'm not saying women should or should not be ordained ministers or deacons. I think that's between them and the Lord. If they feel called, then they should follow the call of God, the same as a man. Jesus came to set us free, women as well as men. He had women working for him as well as men.

Maybe the associations need guidelines to go by, but when they become outdated, it's time to change them. We're all called to spread the gospel and should be able to do it without being discriminated against because of gender.

I have been a Southern Baptist for 60 years, but I'm wondering if we're



**BAPTIST
FORUM**

Countdown: Number four

Well, my column "countdown" has begun and I find myself faced with only four more, including this one. Hard for me to believe that I have already written 696!

The fact that I am even measuring my remaining time in "columns" probably reveals their value to me. Like sermons, I have wanted very much for them to mean something to somebody.

Enough of my readers have been affirming along the way to make the effort worthwhile. A note here, a call there, a personal word at a meeting or church service have, in their time and place, brightened my years of ministry here.

For the freedom to write openly and honestly, not only about convention

matters but more personally, I shall ever be grateful. Because of the nature of my responsibility, I have generally refrained from pronouncements on many issues. Some have been more comfortable with that than others.

I first began writing in college as an English major, encouraged by professors Coleman Arnold, Albert Johnston, Dorothy Melzer, and Ralph Curry. My first "columns" were written as editor of the college newspaper, the Georgetonian, supported by classmates and editorial colleagues

Martha Banta and Don Zacharias, the latter of whom had become president of Western Kentucky University when I returned to this state in 1983. Don became a key player in our finally getting desirable property for our new student center there.

It was in college, because of the influence of such professors, I acquired an appreciation for good literature which has lingered with me all these years, though sometimes hampered by self-inflicted, unrealistic schedules. Like many, I have a stack of good books awaiting the crackle of the first opening, a sound I am eager soon to hear more of.

On a few occasions of "confessional" columns, a respondent has written to share of a recommitment made in his or her own life. One very senior correspondent, now gone to her reward, reminded me that living to be very old, while having some compensations, was certainly not as enjoyable as some "younger writers" were making it out to be.

Once, after an associational WMU speaking engagement, a woman whom I did not know said, "My husband doesn't care too much for your articles but I read it first thing." Talk about ambiguity of feeling! On another

occasion, a well-meaning woman, following a church service said, "I like most of your columns, especially your personal ones, but I wouldn't have known you from your picture," implying I looked older than my picture. "Perhaps it's because of the glasses I now wear," I meekly responded.

Some have reminded me that they feel they have come to know me and my family even though we had never met. For that I am especially grateful to the Western Recorder for providing the space and opportunity to "make friends" with hundreds of Kentucky Baptists whom I may never meet.

The majority of my columns have been written from either my KBC office or our kitchen table, as is this one. Both provide wide vistas of natural beauty, seasonally manicured by a God who surely must have intended that Kentucky be one of the most beautiful places in which the created could dwell. Let there be no doubters about my Kentucky roots and my love of this state!

It may seem strange to some that among the aspects of this job I think I will miss most, writing this column will be one of them. It may take months for me to awaken on Thursdays and realize finally that it is no longer the "deadline-day" for my weekly column!

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

Remember, as Christians our job is not to judge or save face but to get off the soapbox and on our knees, leading others to Christ.

*Robert Wells
Littleton, Colo.*

AGING

The happiest and saddest time of year

By John Lepper

We've just moved through what one song calls "The Happiest Time of Year." The song fails to mention that it also can be the saddest time of year.

By now you've taken down the decorations, put away the ornaments and made necessary gift exchanges.

Before you pack away your remembrances of Christmas 1996, let's take a few moments to reflect on this happy/sad season.

Christmas has become the ultimate family holiday. Family members travel great distances to be with those they love. Warm wishes are extended through spoken words, gifts and Christmas cards. It's a celebration unparalleled in our culture.

Christmas American-style means great fantasy. Children aren't the only ones caught up in the wonder of the season. Adults likewise imagine an ideal time of "peace on earth and good will to all." We wish for world peace as well as family harmony.

When these ideals are reached, it's a happy, wondrous, joyous time. The fact remains that, more often than not, we fall short of the ideal. When our desire for joy and peace comes face-to-face with the reality of pain, sorrow and "bad will," we are left with feelings of sadness.

The older we get, the more family occasions we remember. Perhaps Christmas for some people is more sad than happy because of the memories attached to previous Christmases we've experienced. If we've lost a loved one on or near Christmas, this memory may cloud our positive experience. Certainly their absence is felt during this special time of family gathering.

Perhaps you found the season straining instead of strengthening your ties with family members. Perhaps you were not able to celebrate the day and the season with loved ones because of broken relationships.

Now that we've put away the ornaments and decorations, maybe it's time to discover ways of allowing the Prince of Peace to invade our lives and relationships all year long.

John Lepper is director of the Kentucky Baptist Convention's family ministry department.

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



**FAMILY
FORUM**

HE SAID/SHE SAID

Everything you ever wanted to know you'll find on the Weather Channel

HESAIID



Mark Wingfield

After months of careful observation, I've determined Alison is addicted to the Weather Channel. I realize she is not alone in this condition; apparently millions of Americans are glued to the repetitive drone of all-weather information, helplessly waiting for an updated local forecast six times each hour.

I once heard a fascinating radio story about how the Weather Channel has changed American life. They interviewed people—young and old, from all walks of life—who keep their TVs tuned to the Weather Channel virtually all day, so that it provides a permanent background noise. If bad reception were to make the Weather Channel turn snowy, their world would melt. Those weather guys are their companions.

Most of the time, Alison doesn't keep the TV tuned to the Weather Channel. She's a different sort of addict. Give her the remote control and she will repeatedly check in with her weather buddies every few minutes. Modern technology has given her something only royalty once had: personal weather forecasters on call.

In contrast to Alison's prevailing mindset, it takes a real storm for me to get tuned in to the Weather Channel. And even then, once I've seen the forecast, I'm ready to move on to programs about the real storms of life.

But Alison's reliance on the cable guys for instant weather facts already has registered with our two boys. One Saturday evening last spring, when they were only 3, we sat at the dinner table discussing our plans for the next day. They determined they would like us to take them to the zoo. Alison explained that it might rain. Unmoved, Luke quickly responded: "Mommy, let's check our local forecast."

SHESAID



Alison Wingfield

We all have our own little obsessions. Watching the Weather Channel just happens to be one of mine.

Keeping abreast of the weather, whether it be local or elsewhere, can be a very useful communication tool. It is a natural opening conversational gambit, because weather affects everybody. And talking about the weather is much safer than politics, religion and sports (particularly in Kentucky, where you never know if someone is red or blue).

The worse the weather is, the more you have to talk about.

I know I'm not the only one who pays attention to the weather forecasts, because when the forecasters predicted a major snowfall last week, the grocery store parking lots were packed out two days in advance of the storm. When only a few inches fell, I couldn't help but wonder if the forecasters get a kick-back from the grocery stores.

Weather watching runs in my family. My grandmother not only keeps track of her many children, grandchildren and great-children, she also knows what the weather is like wherever they live or happen to be visiting. Whenever I talk with her, our conversation always begins with what the weather is like where I am, and then what it is doing in Albuquerque (where she lives), and then usually somewhere else during the phone call I find out what is happening where one of my cousins or aunts and uncles lives. We have a great time discussing the weather.

Maybe everybody is so fascinated with the weather simply because we can't control it. By knowing as much about it as we can, we can prepare ourselves for whatever comes. Likewise, it's true that the more time we spend with God, getting to know all about him, the better prepared we will be to weather all the storms life brings us.

What message is your church sending?

How well does your church communicate with its members and its surrounding community? Believe it or not, you are communicating something, whether you intend to or not.

Silence, or lack of a clearly stated message, speaks loudly or often leaves a void for other messages to be imposed.

Can passersby even determine the name of your church? In Louisville, there is a large church of another denomination I passed on a major highway for several years and never could determine what it was. It looked like a church, but there was no sign indicating it was. Had I wanted to attend, I wouldn't have known what I was attending, what time to attend or what to expect when I got there.

If you have a sign, what message does it give? Does it communicate in secret code with church members or other Southern Baptists only? Or does it draw in the interest of the unchurched who drive by?

Many churches today have marquee-type signs where unique messages can be displayed and changed regularly. Yet few churches make wise use of this community message board.

Most often, such a sign lists the topic and text of next Sunday's sermon. Here's a news flash for pastors: People driving by your church aren't interested in the topic and text of your next sermon. It may be an excellent sermon, and you may be an outstanding preacher, but I've yet to meet a person who came to church because the sermon title drew him in.

Why not take advantage of your sign as an outreach tool? After all, more people read the sign outside your church every week than will ever hear one sermon preached inside the church. So make a point. Take a stand. Quote Scripture. Give food for thought. Advertise. Get attention.

The church sign is just one aspect of a broad range of communication issues modern churches must become aware of to be effective in ministry. It's essential to have clear signage inside the church as well as

outside, so visitors and infrequent attenders will know where to go.

It's also important to spell out things many old-timers might take for granted. For example, does your Sunday order of worship make sense to a newcomer? Could anyone walk in off the street and follow it? Does it give the full names of the pastor and other worship leaders? Does it include the church's phone number, in case a guest wants to make contact later?

Perhaps the most frequently overlooked area of church communications is what goes on week-to-week among the faithful. Too often, church leaders assume that because they understand something, everyone else in the congregation understands it too.

Seldom does everyone understand anything. It takes repeated reporting and explaining and promoting. That's why the church newsletter can be such a powerful tool. Talking about something on Sunday mornings or including an announcement in the Sunday bulletin doesn't get the message out to every member, because on any Sunday only 50 percent to 60 percent of a congregation is present.

Of course, the best and cheapest way for most Kentucky Baptist churches to produce a newsletter is through the Western Recorder's church newspaper plan. And with the Recorder's newspaper, communication takes on a much wider perspective due to the inclusion of our many practical resources for Christian living, features about Christian people and news about the world of religion.

Good communication isn't a luxury for churches; it's essential for healthy churches. If you're a church leader, take time to assess your congregation's overall communications success and identify areas that need improvement.

And whether you use the Recorder's church newspaper or not, call on our staff of communications professionals for general consultation. We're here to help every Kentucky Baptist church.

— Mark Wingfield

Savior and Lord

By Carey Newman

My friend was deep in thought. A colleague at work, a well-respected leader at another church in town, had rededicated his life and requested a second baptism. His colleague reported that, for many years, he had known Jesus only as the "Savior" of his life. He now wished to acknowledge Jesus as both "Savior" and "Lord." This turn of events sent my friend into a tailspin, causing him to reconsider his own experience—even to question it. He looked at me and asked the question I had hoped he wouldn't: "Can we accept Jesus as 'Savior' without accepting him as 'Lord'?"

In the New Testament, the title "Savior" is a way of talking about the deeds of Jesus. "Savior" points to Jesus' healings of the sick, his willful inclusion of the outcasts and the poor within his ministry and the miraculous exorcisms he performed on those possessed by the powers of evil. Most

important, however, "Savior" denotes the saving work executed on the cross. Jesus' obedience to the purposes of God led him to die, and Jesus' death mediates God's forgiveness, grace and mercy to us.

Calling Jesus "Lord" is a way of talking about who he is. Because Jesus is the full human embodiment of God (Jesus is God) he also is the rightful king of the world. Whereas "Savior" points to Jesus' obedient death on the cross, the title "Lord" correlates with Jesus' resurrection. Although it always had been true, Jesus' "Lordship" of the world became fully evident to his followers in and through the resurrection.

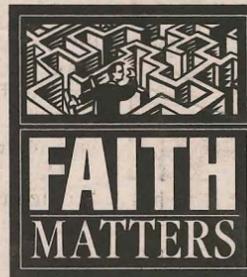
The attempt to separate Jesus' work as "Savior" from his identity as "Lord" is as difficult as it is to separate the role of child-rearing (what one does) from the identity as a parent (who one is).

Parents not only do parental acts, they are parents. In fact, if you do certain parental acts over time, like tak-

ing a child home, feeding and caring for the needs of the child, and even paying for the child's toys, you imply a certain relationship between you and the child. The converse also is true: because you are a child's parent, you will take a child home, feed and care for her needs, and even buy her toys. It is the uniqueness of our identity as a child's parents that demands the performance of parental duties, and it is performance of parental duties that makes our identity known.

The same is true of Jesus. His unique identity (Lord) permitted his saving deeds (Savior), and his saving deeds (Savior) makes known his true identity (Lord). When we acknowledge Jesus as "Lord" or "Savior," we are welcoming his saving power and his sovereign rule into our lives. The fact that we do not always live in obedience to him in no way imperils his work on the cross, his position as king of the world or his identity as God.

I told my friend to sleep well, because to accept Jesus as "Savior" is to accept him as "Lord" and to accept him as "Lord" is to accept him as "Savior." *Jesus as "Savior" and Jesus as "Lord" are as separable as the cross is from the resurrection—no more, no less.*



Has Baptist higher education made a difference?

By Ken Winters



"Never before have a state Baptist convention's colleges ever joined forces in such a joint campaign."

Ken Winters

With a shrinking pool of need-based financial assistance at the federal and state levels, and decreasing percentages of our budgets at Campbellsville University and Cumberland and Georgetown colleges coming from Cooperative Program allocations, the Kentucky Baptist Convention-affiliated higher education institutions are finding it more and more difficult to meet the financial needs of our students as well as our own operating budgets.

The three of us find ourselves at a crossroads, in some respects, as to the type of quality education Kentucky Baptists need and deserve from their two colleges and one university.

Jesus has commanded us to give of our best in all things. And at your Baptist higher education institutions, this can only be accomplished through your help.

We must seek wisdom from our beloved KBC as well as financial support to maintain and exceed your expectations of us so that we can deliver some of the nation's finest experiences in Christian higher education.

To provide some relief to this situation and to promote a greater feeling of partnership with the churches of the KBC, Campbellsville, Cumberland and Georgetown are joining forces—together—to bring about this support.

This cooperative effort among the three schools is unique not only to the KBC but to the Southern Baptist Convention as a whole. Never before have a state Baptist convention's colleges ever joined forces in such a joint campaign.

A wise decision? From a secular business world's perspective, we're crazy.

Can you imagine McDonald's, Wendy's and Burger King ever joining forces to feed the world? But in some ways, that's what Campbellsville, Cumberland and Georgetown are doing in a Christian educational sense. We are wanting to feed the world God's word through a faith in discipline approach.

One of the things that has made our KBC and the entire SBC so blessed by God has been our willingness to cooperate. Our strength over the years as a denomination has been our ability to pray together, work together, sacrifice together, sow together and reap together the harvest God has so richly provided us over the many years of our denomination's existence.

We will fail as a denomination only when we either forget to cooperate or to place God at the very center of our efforts.

Allow me to ask you a very bold and personal question: Has Baptist higher education in Kentucky made a difference?

To elaborate the point: Have students' lives been turned around as a result of living, learning and worshipping on our campuses? Have those who have enrolled at Campbellsville, Cumberland or Georgetown had their faith in Christ strengthened as a result of their experience? Have students who have sought a formal education on one of our campuses been able to walk across the graduation stage knowing in their hearts they are well-prepared to meet the demands of today's world?

If any of us stumble a bit with an answer to any of these questions, then I believe we must re-examine our effectiveness as Christian institutions. But I believe you will agree with me that your Baptist institutions in Campbellsville, Georgetown and Williamsburg are exceeding our wildest imaginations.

Our campuses are thriving like never before with record-breaking enrollments, missions opportunities, well-trained and Christian-committed faculties, and new construction projects that will meet current and future student demands. All of us are completing wiring our campuses for the Internet, thus enabling us to communicate our message of Christian education across the world.

We are becoming more aware of our roles to be greater resources for further church training and development. And we are providing education and athletic opportunities once only available at one of Kentucky's public institutions.

If these schools are making a significant difference in the life of Kentucky and Kentucky Baptists, then we must have your prayers and financial support today. And I believe you will agree with me that we are making an impact on our state, region, nation and world for Jesus Christ.

Just ask your church's congregation one Sunday morning how many of them have had contact with one or more of your KBC schools either as alumni or parents of current students. It might overwhelm you to see how many members of your congregation are graduates of Kentucky Baptist schools.

So what's my point to all this? It's simple, yet it must have your cooperation.

In order to provide some relief to our ever-growing financial assistance demands and to our operating budget constraints, Campbellsville University, Cumberland College and Georgetown College are conducting a joint campaign from which funds received will be divided equally among the three institutions.

All funds, except for one capital project on each campus, will go to endowments to support students, many of whom are the young people of our Baptist churches. These endowment funds will be received, held and administered on behalf of each institution by the Kentucky Baptist Foundation.

The actual solicitation for the church campaign phase will begin during spring 1988 and will continue for approximately one year.

It is our collective belief that such a demonstration of solidarity between the three institutions will promote not only a good response to the campaign goals but stronger partnerships by Kentucky Baptists in our efforts to strengthen our ministry of Christian higher education.

As always, we covet your continued prayers and support. Without you, we would no longer exist.

Cooperation—it's Kentucky Baptists' way of reaching lives for Christ.

Ken Winters is president of Campbellsville University. This opinion piece was written on behalf of himself; Bill Crouch, president of Georgetown College; and James Taylor, president of Cumberland College.

Moral authority to govern overlooked

By Charles Colson

Does Newt Gingrich deserve to remain as Speaker of the House? If you are guided by current ethical standards, which are so low they could pass beneath a snake while wearing a top hat, then Gingrich is guilty of mere nickel-and-dime offenses, all quite forgivable.

For a full airing of that perspective, look no further than the speaker's partisans, who point out that teaching an "ideological" course at an American college is as unremarkable as teaching swimming lessons at the YMCA.

We are wise to discount the cavils of partisans, which are based not on principle but on expediency. Gingrich's defenders protest that the rules he had admitted to breaking are arcane, but there is absolutely no doubt their view would be considerably different were the miscreant a Democrat.

Democrats, meanwhile, would hardly be up in arms were Gingrich not the Republican speaker, or if he were not the man who deposed former Democratic House Speaker Jim Wright for ethics violations.

It's not unreasonable to assume many Republicans secretly yearn for Gingrich's departure to establish a

precedent that would make it impossible for President Clinton, because of his ethical lapses (or leaps, as some have it), to hang on to the presidency.

We would be much wiser to apply a higher standard than that supplied by the political class. If you believe those who hold jobs of public trust should not only be above indictment but indeed above suspicion, you will come to a sad, but necessary, conclusion. Gingrich—who does, after all, hold the second most powerful position by an elected official—should stand down.

Why? Not because he might be convicted of wrongdoing. He should stand down for the same reason Richard Nixon left office. Nixon did not resign because his lawyers believed he would lose a legal showdown. They believed quite the opposite. He left because he had lost the moral authority to govern. He had to go.

In an earlier age, no one would even question what an office holder would do under these circumstances. Take, for example, Sherman Adams, chief of staff in the Eisenhower administration. Adams accepted, improperly, the gift of a vicuna coat. When this came to light,

he was gone in 24 hours. That was the standard. Once the public trust is broken, a public official must forfeit his job.

The Gingrich controversy teaches us some lessons about what has happened to the ethical standards in American life.

Lesson one is that today many public officials assume a right to their jobs right up until the time they are dragged away in chains.

Lesson two involves the operational morality of the political class. In this case, as in so many other Washington scandals, the defense of

Gingrich is based on an appeal to moral relativism, which has become the creed of the enlightened elite. Look, his defenders say, it wasn't as if he killed somebody or stole the dome off the capitol. And Gingrich is a lot cleaner than, say, President Clinton.

The third lesson, and the most important one, is that the public no longer seems to care. This is deeply troubling because accepting corruption in government reflects a deepening corruption of the people the government represents.

One shudders to think about how the public would react should it encounter a case like that of Sherman Adams. The ensuing uproar would be one of laughter. "What's the big

deal?" would be the general response. We are too sophisticated for such moral absolutism. We have become so sophisticated that we can now vote for a president even after we tell pollsters we do not consider him to be an honest man.

Where does this sophistication take us? It allows us to swallow news of the Clinton administration's improper acquisition of 900 FBI files with hardly a belch. We blink blithely at the acceptance by the Democratic National Committee of millions of dollars in foreign campaign contributions meant to alter U.S. foreign policy. Congressmen who prey on underage pages are re-elected. A senator with a long list of ethical problems spearheads the inquisition against the president.

Until we demand that public officials be above suspicion and above reproach, we can expect more scandals, not less. As those scandals pile up, we can expect more public alienation, not less. And let's be clear: A corrupt elite governing an alienated populace is not a prescription for a strong or lasting civilization. (RNS)

Charles 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

Researcher writes book explaining religious customs

NEW YORK (RNS)—Charles Panati can tell you why Muslims are teetotalers, Jews don't eat pork and some Christians experience a run of meatless Fridays.

"Food taboos—of the kind that abound in Leviticus, chapter 11, and Deuteronomy, chapter 14—are the means by which ancient societies maintained their separateness from others, their cohesiveness as a clan and the exclusivity of their religious beliefs," Panati says.

"God knew what he was doing; strict dietary laws kept Jews from easily socializing with people of other faiths. Less socializing meant less intermarriage."

Likewise, the Koran forbids all intoxicating drink, which sharply distinguishes Muslims from the wine and beer enthusiasts in other faiths.

As for the now largely abandoned practice by Catholics and some other Christians of abstaining from meat on Friday, its origins were purely economic, Panati says.

Four hundred years ago, King Edward VI of England faced a meat shortage combined with a struggling fish industry. Parliament, with the backing of the church, ordered fish be

substituted for meat on Fridays. The custom flourished until eating meat, especially on Good Friday, was considered a grave sin.

Panati adores digging up little-known stories like this. He reads himself quasi-blind each time he researches one of the scholarly browsing books on which he built his reputation. His tomes have sold more than 5 million copies in 12 languages, with "Extraordinary Origins of Everyday Things" tallying a half-million copies in print.

His latest effort is "Sacred Origins of Profound Things." He sifted through the major world religions for grist on evil, heaven, hell, limbo and purgatory, with stops to ponder virginity, stigmata and papal infallibility. He borrowed liberally from mythologist Joseph Campbell.

The author brings a scientist's skepticism to his work.

He writes that Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, was "a hot-blooded teenager, a self-styled ladies' man," who wound up preaching polygamy as the answer to the evils of adultery and prostitution.

"Polygamy is a chapter in Mormon

history that the religion's devout followers would like to close and forget—much the way the Roman Catholic Church feels about the era in which indulgences were sold for cash, cattle and crops," Panati says.

He cocks an eyebrow over the phenomena of stigmata, raising the possibility that wounds in the hands and feet that emulate Jesus' might be self-inflicted chicanery. He notes that the physics of crucifixion require nails be driven through the wrists (to support the victim's weight), but that almost all people with stigmata report bleeding through their palms—the common way Jesus' injuries are depicted in religious art.

Panati admits his book will do little to soothe the pious. He takes a wry tone reporting that Catholics have patron saints of hairdressers and coin collectors.

David Letterman is apt to like it—having already invited Panati on his show eight times. Oprah Winfrey has featured the author on three programs. But Panati says he dislikes the marketing end of his gig. "I don't want to offend anybody with this book," he says.

"I've been as factual as I can be,

I've used the major encyclopedias of the world's religions and I can give a reference for everything I've put in," he says. "Nothing is made up. Where I found factual conflicts, I tried to trace them to their sources and turned to interviewing scholars in the more specialized fields."

Panati, 53, says he wrote this book partly because he felt he had never learned the best stories about religion, despite being steeped in a Roman Catholic education and graduating from Villanova University in Pennsylvania.

"Religion and science are two entirely different things," says Panati, who worked as Newsweek's science editor for five years. "The existence of God simply cannot be proved. This was driven home to me as a physics major at Villanova. My physics professors were exhorting us to use our God-given thought processes to think, deduce and infer. Then I'd go to a class on the theology of Aquinas and be told to treat it as revelation. Theological arguments are not proofs, just a slightly suggestive line of reasoning."

"If you want to believe, you do believe," he says. "I definitely have a foot in both camps."

"Polygamy is a chapter in Mormon history that the religion's devout followers would like to close and forget—much the way the Roman Catholic Church feels about the era in which indulgences were sold for cash, cattle and crops."

Author and researcher Charles Panati

Anti-violence campaign for teens launched

RIDGECREST, N.C.(BP)—Christians' response to violence should be more than just "thou shalt not hit," according to the coordinator of a national campaign against teen violence.

"There is so much more to it," said David Bennett, a youth specialist with the Southern Baptist Sunday School Board.

"God calls us to be peacemakers, and there are a lot of ways we can fulfill that call."

The "Positive Impact" teen violence intervention campaign is designed to equip churches to positively respond to the violence in their community, Bennett said.

A 1992 survey of teenagers by the board found:

- 27 percent reported having been involved in a physical attack on another person.

- 16 percent said media violence affected their behavior.

- 52 percent said gangs exist in their local schools

- 70 percent reported seeing youth at their schools with guns, knives or other weapons.

- 40 percent indicated they had learned how to overcome hostile feelings from their church.

"As with any social issue or moral crisis, the birth of positive change starts in the heart," Bennett said. "Positive Impact is calling youth to become peacemakers, first, through their church youth groups, then to their homes, schools and communities."

For more information, call the board in Nashville, (615) 251-2855.

More consumers looking to make ethical buys

By Bruce Nolan
Religion News Service

WASHINGTON (RNS)—Ben Gordon, a respiratory therapist and consumer from New Orleans, always asks three questions before buying: "Where does it come from? Who made it? What kind of values are behind it?"

It's old hat for a man long accustomed to applying ethical values to the purchase of food and clothes.

Now, after years of prodding American companies to pay more attention to workplace conditions overseas, churches and other socially conscious investors are finding more Americans willing to raise such questions for the first time themselves.

Bluntly put: Could sweatshops have produced their children's Christmas toys?

"None of these issues are new for us," said Vidette Mixon, who monitors social justice issues in companies the United Methodist Church favors with \$8 billion in investments from its pension fund.

"But these concerns are getting greater visibility now. Consumers are beginning to speak up more, and information is getting out."

In Third World countries from the Caribbean to India, families sometimes labor 12 or more hours a day at breakneck speed, earning pennies an hour to provide soccer balls, sweat suits and blouses to American retailers, Mixon and other human rights activists say.

Today 60 percent of clothing purchased in the United States comes from overseas.

So do more than half the toys. Most of those come from Asia, especially China, where American-style working conditions are impossible to enforce.

Consumers are being jolted by specific disclosures such as those last

summer associating sweat-shop labor with Kathie Lee Gifford's line of clothing.

Relying on local laws as a benchmark is often little help, human rights activists say. Employers paying "competitive" labor rates or minimum wage in many Third World countries still might be paying too little for a family to survive, much less flourish.

As a result, many groups push employers to rise above the legal minimum to pay what's called a "sustainable wage," a level computed locally and defined as one that meets basic needs and provides some discretionary income, with enough left over to support local businesses.

American companies and retailers usually contract with overseas manufacturers for toys and clothing assembled with American labels. Those often are subcontracted to smaller operators to share the work or the assembly of certain sub-units.

"The whole industry is based on price and speed to get the product to store on time," said David Schilling of the Interfaith Center on Corporate Responsibility, which represents 275 Catholic, Protestant and Jewish institutional investors.

"In that process, when push comes to shove and a well-meaning company in the U.S. contracts with a vendor in Indonesia, that vendor may sub the work out to an unmonitored setting where 12-year-olds working long hours are involved."

Stung by criticism of working conditions, some companies have begun formulating codes of conduct specifying safe and sanitary workplaces where their products are assembled.

But limitations are apparent. Monitoring can be spotty or non-existent, experts say. Frequently, overseas workers have no idea that an American company is at least nominally pledged to their welfare, the federal

Informed shopping

Concerned your child's toys or that fashionable sweater might be made in a sweatshop? Here are some tips from the experts on how to be ethically aware as you shop:

- **Reward the leaders.** Observers agree the pioneers include Levi Strauss and Co., which became the first American company to demand high employment standards from all its suppliers. The Gap is the first retailer to arrange for independent monitoring of its contractors' overseas factories. Reebok will label its soccer balls this year assuring they were made in overseas factories policed for safety, health and child labor concerns.

- **Know the territory.** The U.S. Department of Labor (www.dol.gov) and the nonprofit research group Council on Economic Priorities (www.accesspt.com/cep/) both have Web sites with useful information. The government site's "No Sweat" section lists shopping tips, companies recently found to be in violation of the labor code and a partial list of companies making some effort to monitor workplace quality. The nonprofit group also publishes company ratings in its book, "Shopping for a Better World."

- **Look at labels.** Not always much help, but some. No label of origin, even "Made in the U.S.A.," provides a guarantee of workplace quality. On the flip side, many human rights advocates urge consumers to shun products made in Burma, "the South Africa of the 90s," said Simon Billenness of Franklin Research and Development, a Boston firm specializing in ethical investments for churches and other sensitive groups.

study found.

Many human rights activists prefer not to call for boycotts, for fear of throwing impoverished workers off what little income is available. Schilling said they prefer to use their leverage as investors to keep the factories open under improving conditions.

"We try to get companies to state forthrightly what their moral values are and get them to move on that in a way that makes sense to them as business people," he said.

Restoration for traditional site of Jesus' tomb unveiled

Jerome Murphy-O'Connor, a biblical scholar in Jerusalem, said the arguing denominations were 'scared' into cooperating. Otherwise, he said, 'The place would have fallen down.'

JERUSALEM (RNS)—The newly restored 115-foot dome of the Church of the Holy Sepulchre, the traditional site of Jesus' tomb, was unveiled Jan. 2 in Jerusalem.

The dome had been blocked for decades by scaffolding as restoration was held up by arguments over control among the various Christian denominations laying claim to portions of the church in Jerusalem's Old City.

Bells rang and an invited audience burst into applause as canvas curtains were pulled to reveal the interior of the dome's new motif of golden white against a backdrop of pearly white dotted with sparkling gold stars.

With curtains and scaffolding removed, sunlight could pour through a skylight, illuminating the dark, dank interior of the 900-year-old church.

A Roman Catholic couple from Rye, N.Y.—George and Marie Doty—donated the \$5 million needed for the restoration project.

Ara Normart, an artist from Fresno, Calif., designed the interior motif, which he called an "explosion of light" representing "the glory of God enveloping the risen Christ."

Getting the project done required the three main denominations that control parts of the Holy Sepulchre—the Roman Catholic, Greek Orthodox and Armenian Orthodox churches—

to agree to work together after centuries of animosity and jealousy.

In the 1850s, the Ottoman Turks gave those three denominations—as well as the Ethiopian, Egyptian Coptic and Syrian churches—the right to oversee parts of the vast Holy Sepulchre. Each group fiercely guarded its part of the church.

Normart said gaining cooperation from the three denominations was the most significant aspect of the project for him.

Jerome Murphy-O'Connor, a biblical scholar in Jerusalem, said the arguing denominations were "scared" into cooperating. Otherwise, he said, "The place would have fallen down."

The first church of the Holy Sepulchre was constructed in 336 by the Emperor Constantine. In 1009, the church was razed and a new one was constructed by the Crusaders over the next 100 years.

George Doty called the unveiling "a day of great joy for us."

"We're all children of God, hoping for the same future. It is gratifying to see how much can be accomplished when men of goodwill go forward courageously together," said Doty, a retired investment banker.

Added Marie Doty: "We saw the need. It's the birthplace of Christianity. It's more fitting that it not be under scaffolding."

WORLD VIEW

■ **Egyptian court overturns court-ordered divorce.** An Egyptian appeals court suspended indefinitely a ruling by a lower, Islamist-dominated court that a professor, accused of insulting Islam, must divorce his wife. The legal battle between conservative Muslim lawyers and the more secular scholar and his wife has been watched around the world as a barometer of Muslim activists intent on installing Islamic law in Egypt.

■ **Explosion kills five at Buddhist shrine.** A bomb exploded near a Buddhist shrine outside Rangoon, Burma, Dec. 26 while investigators were examining damage from a similar explosion two hours earlier. Five people were killed in the second blast. The explosions occurred at the Maha Pasana cave, a man-made shrine next to the Kaba Aye pagoda, which has attracted thousands of pilgrims to view the Sacred Tooth Relic, believed to be one of two teeth from Buddha remaining since his death 2,500 years ago.

■ **Indonesian leader calls for tolerance after church burnings.** Indonesian President Suharto appealed Dec. 27 for religious restraint and tolerance in the wake of riots in a West Java town, where two people were killed and 13 Christian churches were torched. About 80 percent of Indonesia's nearly 200 million people are Muslim, but the state recognizes other major religions. "Religious people should be mature and practice self-restraint, avoiding activities that can create resentment among other people," he said.

■ **Mandela signs South Africa abortion law.** President Nelson Mandela signed South Africa's new abortion bill into law in December. Under the old law, abortion was allowed only in early pregnancies resulting from rape or incest and those that posed immediate danger to the life of the mother. Under the new law, women and girls are entitled to state-funded abortion on demand during the first 12 weeks of pregnancy and, subject to certain conditions, for eight weeks thereafter.

■ **Canadian Anglicans urge 'snowbirds' to boycott U.S.** The Anglican Church of Canada is calling on Canadian "snowbirds" to boycott U.S. travel destinations this winter and instead vacation in Cuba to protest the U.S. economic embargo of the Fidel Castro regime. "Many Canadian Christians ... feel the U.S. assault on Cuba has been extremely damaging to ordinary Cubans who have nothing to do with political issues," said Vancouver Anglican Bishop Michael Ingham.

■ **Italian judge: Blasphemy of Virgin Mary not a crime.** An Italian judge has ruled that blasphemy against the Virgin Mary is no longer a crime—although it is still illegal to curse God. Judge Francesco Centofanti made his ruling in a case against a young motorist who uttered curses against Mary and several saints when he was stopped by police. Blasphemy has long been a crime in Italy's penal code. However, the Constitutional Court recently issued a judgment saying that the provision only applies to God.

Condemnation urged for modern slavery

By Kim Lawton
Religion News Service

WASHINGTON (RNS)—A coalition of modern-day abolitionists and church leaders has called on the U.S. government to help end the buying and selling of Africans in a thriving chattel slavery market.

On Dec. 17, members of the Abolitionist Leadership Council urged President Clinton and Secretary of State-Designate Madeleine Albright to make the freeing of slaves in Sudan and Mauritania a top foreign policy priority in the coming year.

"America must be a place of moral leadership. If we turn from this task, if we continue to abandon those who are torn from their families and forced into slavery, we betray a most worthy element of our common history," said Charles Jacobs, research director of the American Anti-Slavery Group and a board member of the Abolitionist Leadership Council, an umbrella group of 11 organizations working to end the enslavement of blacks by Arabs in North Africa.

The council, established in late October, called on U.S. officials to "condemn in the most forceful terms the enslavement of blacks in Sudan and Mauritania."

Jacobson was joined by African-American church leaders and human rights activists who raised concerns that the U.S. government, the religious community and average Americans have shown little interest in the plight of millions of women and children in Sudan and Mauritania who are sold into slavery, branded, raped, tortured and forcibly converted to their masters' religion.

The United Nations Human Rights Commission and numerous independent human rights investigators have reported that millions of ethnic and religious minorities in Sudan and Mauritania are sold as slaves and concubines to wealthy masters.

According to Gaspar Biro, U.N. special rapporteur on Sudan, the situation is particularly grave in Sudan, where slavery is used as a weapon in the civil war between the predominantly Arab National Islamic Front

government and the largely black Christian and animist populations of the south. During military raids, southern women and children are abducted and sold into slavery, some for as little as the equivalent of \$15.

Government officials in Sudan and Mauritania deny that the practice of slavery is condoned, although both nations have refused to cooperate with international investigations.

John Eibner, spokesman for Christian Solidarity International CSI, a human rights group based in Zurich, Switzerland, showed reporters videotape from a recent trip to Sudan where he purchased 28 slaves to return to their families.

Several activists criticized the church community for failing to fight the international slave trade.

"American churches do not bestir themselves, though a main target of slave raids in Sudan is the beleaguered Christian community, and though Christian slaves are forcibly converted to Islam," said Jacobs.

Russian Orthodox Church leader calls for revival

MOSCOW (RNS)—Patriarch Alexy II, leader of the Russian Orthodox Church, marked the Russian Orthodox Christmas by calling on church members to help foster spiritual revival in the nation.

"It's high time to muster the spiritual forces of the nation," said Alexy, who officiated at a lengthy Christmas Eve service Jan. 6 in Bogoyavlinsky Cathedral in Moscow. "May wisdom, love, faith, truth and concord help Russia achieve spiritual renovation."

Unlike the Greek Orthodox Church and most other Christian

bodies, the Russian Orthodox Church, which follows the Julian calendar, celebrates Christmas on Jan. 7.

Until recently, Orthodox Christmas celebrations were banned under Soviet rule. Christmas had been banned as a holiday by the Bolsheviks after the 1917 revolution. In 1991, the holiday was restored to its former status during a time of religious revival in Russia that followed decades of officially atheist Communist rule.

Government leaders now attend church services during major religious holidays. Moscow Mayor Yuri Luzh-

kov and other top officials sat at the front of the ornate Moscow cathedral as Alexy spoke Christmas Eve.

The Russian Orthodox Church, which was severely oppressed in the 1920s and 1930s, is now a key part of the new Russian establishment, often mediating sensitive political situations.

"The revival of all the aspects of church life continues more actively than ever," Alexy told the ITAR-Tass news agency. "It is not without reason that this beneficial process is often described as the second baptism of Russia."

Great Britain grants Scientology religion status

LONDON (RNS)—The controversial Church of Scientology has been officially recognized as a religion by Great Britain's Home Office, paving the way for church ministers to enter the country as missionaries.

The Home Office, which regulates immigration into Great Britain, previously had classified Scientology as a "socially harmful" cult, and members

were prohibited from entering the country to minister or study.

Scientology officials hailed the ruling as a victory for religious freedom and pluralism, in contrast to Germany's recent crackdown on Scientology as largely a money-making scheme that threatens democracy and the nation's youth. Three Scientologists recently were expelled from German Chancellor Helmut Kohl's ruling

Christian Democratic Union.

Anti-cult activists criticized the Home Office's decision, expressing concern that Great Britain's Charity Commission also will overturn its earlier rulings and grant Scientology legal status as a religious charity.

Scientology claims more than 8 million followers in 113 nations. The church says it has 100,000 members in Great Britain.

Clinton seeks religious leaders' help for reconciliation

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—President Clinton, in a preview of what is expected to be a major theme of his second term, urged a group of Christian, Jewish and Muslim religious leaders Jan. 6 to work toward reconciliation in a country filled with racial, ethnic and religious groups.

"How can we prove in America that we can all get along, not without giving up our basic beliefs, but in finding a ground of mutual respect?" Clinton asked at an Epiphany Day interfaith breakfast at the White House.

About 100 religious leaders joined top administration officials for the breakfast, which touched on immigration, welfare reform and reconciliation.

Christian leaders in attendance included several pastors of burned Southern churches, Franklin Graham, (son of evangelist Billy Graham), and leaders of religious organizations such as the National Council of Churches and the National Association of Evangelicals.

The breakfast is an annual event, usually occurring shortly after Labor Day. It was delayed in 1996 because of White House concerns it would appear Clinton was seeking to exploit religious leaders in his re-election bid.

Several religious leaders welcomed Clinton's remarks as an example of appropriate church-state relations.

The president made a point of mentioning that Monday's breakfast was held on Epiphany, the 12th day of Christmas, traditionally commemorated as the day when three wise men came bearing gifts to the baby Jesus.

"I asked you to come here to share with me your thoughts and to share with you some of ours in the hope that we might all become wiser," Clinton said.

Clinton brought up the issue of welfare reform, which has divided the religious community and pitted many of the nation's top religious leaders against the administration.

"Some of you think I made a mistake when I signed the welfare reform bill, and I don't," the president said.

"My objective here is, once and for all, to take the politics out of poverty and to treat all able-bodied people the same at the community level."

Clinton said churches and church members can help people on welfare move into the work force by becoming their employers. "If every church in America just hired one family, the welfare problem would go way down."

But Vinton Anderson, leader of the Washington, D.C.-based Second Episcopal District of the African Methodist Episcopal Church, said many black churches are concerned that they do not have the infrastructure to deal with welfare reform.

"Many congregations are not able to even perceive of" employing current welfare recipients, Anderson said. Nevertheless, he said he appreciated Clinton's detailing specific responses that some houses of worship could make to the new law.

Hugh Tobias, pastor at Trinity Baptist Church in Madison, Ala., said he liked much of what he heard, but suggested the President's idea to let

states provide checks for churches to hire people off welfare "needs to be thought through some more."

Will Dodson, director of government relations for the Southern Baptist Convention Christian Life Commission, welcomed Clinton's encouragement for religious leaders' work among the poor. "However, we can never agree to focus only upon those issues on which most people agree but ignore other critical issues (such as sexual immorality) simply because they are divisive."

Gerald Mann, pastor of Riverbend Baptist Church in Austin, Texas, noted that Clinton "absolutely refused to comment on the (House of Representatives) speaker's problems." Speaker Newt Gingrich, R-Ga., one of Clinton's most vocal critics in Congress, has admitted to ethical violations that, at the time, threaten his speakership.

Clinton "chooses not to hit back because he says one of the priorities in his administration is to bring people together," Mann said.

With additional reporting by Baptist Press and Associated Baptist Press.

Reed named 'Outstanding Young American'

WASHINGTON (RNS)—Christian Coalition leader Ralph Reed has been named one of the Ten Outstanding Young Americans for 1997 by the U.S. Junior Chamber of Commerce.

Reed, 35, is executive director of the politically conservative organization founded by religious broadcaster Pat Robertson.

Past honorees have included John F. Kennedy, Richard Nixon, Bill Clinton, Elvis Presley and Christopher Reeve.

State loses case to force inmates into AA

WASHINGTON (RNS)—The U.S. Supreme Court rejected Jan. 6 an attempt by New York State prison officials to force inmates seeking special privileges to attend Alcoholics Anonymous meetings, where participants are urged to trust a "higher power."

Acting without comment, the high court rejected the argument of prison officials that forcing participants to take A.A. classes did not constitute an illegal endorsement of religion. The court's action supported an earlier ruling by the New York Court of Appeals.

The case stems from an attempt by

prison officials to force inmate David Griffin, an atheist who has a history of drug abuse, to attend A.A. programs at Shawangunk Correctional Facility in Ulster County, N.Y., in return for expanded family visitation rights.

Griffin objected, saying that forcing him to attend A.A. violated constitutional guidelines on the separation of church and state because A.A.'s 12-step program includes belief in a "higher power" and calls for trust in a "power greater than ourselves."

The New York Court ruled in June that even though the "higher power" may be thought of as a force other than

God, the A.A. program had an "overwhelmingly religious tone." Consequently, the New York court said, an inmate could not be deprived of extended family visitation privileges for not wanting to attend a program that amounted to government endorsement of religion.

"A fair reading of the fundamental A.A. doctrinal writings discloses that their dominant theme is unequivocally religious," the New York court said. "Adherence to the A.A. fellowship entails engagement in religious activity and religious proselytization."

A.A. has declined to comment on the case.

Jewish groups won't meet with Nation of Islam

WASHINGTON (RNS)—Two Jewish groups have dropped out of a "Day of Dialogue" sponsored by Mayor Marion Barry of Washington, D.C., because a Nation of Islam representative is on the event's organizing committee.

Regional officials of the Anti-Defamation League and the American Jewish Congress said Jan. 6 they would not participate in the event, which is set for Jan. 15 and is intended as a day of racial reconciliation.

David Friedman, regional Anti-Defamation League director, charged

that including a Nation of Islam representative on the committee undermines the event's credibility because the Nation of Islam "is part of the problem, not part of the solution." Friedman said the Nation of Islam, led by Minister Louis Farrakhan, is "one of the organizations that has been most closely associated with fanning the flames of intolerance."

Barry, speaking through a spokeswoman, said he hoped the Jewish groups would reconsider their actions.

The Nation of Islam and Jewish groups have long been at odds. Jews

have accused Farrakhan of being anti-Semitic, while Farrakhan has accused Jews of having played a large role in the African slave trade.

Farrakhan, meanwhile, has made a third trip to Libya, the North African nation considered a pariah state by U.S. officials.

Farrakhan has called for an end to U.S. sanctions against Libya. The sanctions were imposed after Libya declined to turn over two suspects the United States believes are responsible for the terrorist bombing of Pan Am 103 in 1988 over Lockerbie, Scotland.

Grand Ole Opry parent company buys Word Records

NASHVILLE (RNS)—The parent company for the Grand Ole Opry recently completed its purchase of one of the largest contemporary Christian music companies in the world.

Gaylord Entertainment Company paid about \$120 million for Word Records and Music, which previously was owned by Thomas Nelson.

Initially, the purchase price was \$110 million, including working capital and other assets, but it has increased due to an unexpected increase in the business' working capital, Gay-

lord announced Jan. 7.

With annual sales of about \$100 million, Word Records and Music includes nine record labels representing artists such as Sandi Patty, Point of Grace, Shirley Caesar, Petra, Amy Grant, Jaci Velasquez, Crystal Lewis and Anointed. Word also has a music publishing division that contains more than 40,000 songs.

Word Records will become a new operating division of the Nashville-based Gaylord Entertainment Company, an entertainment and communica-

tions firm that owns cable TV networks, including The Nashville Network, Country Music Television, and Z Music Television, a 24-hour network devoted to Christian music. It also owns entertainment properties such as the Grand Ole Opry and the Opryland theme park, and broadcasting outlets that include three radio stations and two TV stations.

Thomas Nelson, also based in Nashville, is a publisher and book distributor whose products emphasize Christian and inspirational themes.

Christian son seeks control of missing atheist O'Hair's estate

AUSTIN, Texas (RNS)—No one has heard from atheist and activist Madalyn Murray O'Hair for more than a year, so her estranged Christian son has decided to seek control of her estate.

In a court petition filed Jan. 3, Bill Murray asked to be named guardian of the estates of his mother; his brother Jon Murray; and his daughter, Robin, who was adopted by O'Hair. The three mysteriously disappeared in 1995 after leaving for a "working vacation."

A Dec. 22 report by the New York Times news service outlined three common theories on what may have happened to the missing trio: (1) O'Hair went somewhere to die, where no Christians would be able to pray over her body; (2) The three have gone into hiding in Tahiti or New Zealand; (3) One, two or three of the group has been murdered for money.

Bill Murray has been estranged from the three family members since his conversion to Christianity in 1980. Since then, he has established a Christian organization that advocates a constitutional amendment to allow more religious expression in public schools.

O'Hair is most famous for filing the lawsuit—with her then 14-year-old son Bill as the plaintiff—that led to the 1963 Supreme Court decision striking down state-sponsored prayer in public schools.

O'Hair and her family members vanished in August 1995 amid allegations they used contributions made to their atheist organization for personal expenses, including the purchase of a home, a Mercedes-Benz and a Porsche.

More than \$600,000 is reported missing from bank accounts of American Atheists, the group O'Hair founded in the 1960s. A former staff member of American Atheists has suggested Jon Murray directed an additional \$900,000 to a Swiss bank account in his name.

Murray's petition estimated the value of his brother and daughter's estates at \$100,000, but assigned no worth to O'Hair's.

"I suspect foul play was involved to some extent," Murray said of his missing family members. "At the very least, I think she's dead."

Said Orin "Spike" Tyson, national director of O'Hair's Austin, Texas-based atheist organization, "If they are alive and read this (petition), there will be holes in the wall because Madalyn will be mad."

A hearing on Murray's petition could come as early as this week.

MLK III carries on dad's legacy of equality & non-violence

By Tricia Patterson
Associated Baptist Press

ATLANTA (ABP)—At 39, Martin Luther King III is the same age his father was when assassinated.

A popular motivational speaker who dreams of being Georgia's first black U.S. Senator, Martin III is also being looked to by many to succeed his father as standard bearer for America's civil-rights movement.

January 20 marks the celebration of Martin Luther King Jr.'s birthday. About two weeks later, many Southern Baptists will ponder the legacy of King and others again when Race Relations Sunday is observed Feb. 9.

Martin Luther King III was 10 when his father was shot April 4, 1968, in Memphis, Tenn. Because of that experience, the younger King has a palpable sense of urgency to carry on the many tasks inherent in his father's legacy.

"We should live every day as if it were our last day," said King who is spreading his own message of equality and non-violence in speeches and training sessions across the country.

"My father's objective was to create a world that was free of hatred, free of violence, free of racial strife," King said. "He wanted to create an environment where freedom, justice and equality would become real for all humankind."

King admits he is disappointed with the lack of progress made in integrating churches. "My father said that the worship hour on Sunday morning was the most segregated hour in America. That has changed a little. We have made some strides. But there is still segregation in the worship hour," he said.

King remembers his father as warm and fun-loving. "I remember sometimes Daddy seemed dead tired, but he'd see us and get a renewed sense of energy."

King said his mother and grandfather had a tremendous influence on how he dealt with his father's death. "I thank God for the example my mother and grandfather set. They helped me develop a foundation so that I would not end up adopting hatred. It would have been very easy to hate. Instead, the spirit I try to emanate is that of love."

King said he never hated the man who killed his father. He was angry that he didn't have a father, but that anger never developed into a hatred of James Earl Ray.

He recalled a poignant scene when he was 16, after his paternal grandmother was shot dead while playing the organ at Ebenezer Baptist Church, where his grandfather was pastor.

"Once again, Granddaddy stood up and said, 'I'm not going to let anyone reduce me to hatred.'"

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Report: Abortion rate lowest in 20 years

ATLANTA (ABP)—The nation's abortion rate in 1994 dropped to its lowest level in nearly 20 years, the Centers for Disease Control and Prevention reported Jan. 3.

About 1.2 million abortions were performed in 1994, down nearly 5 percent from 1993 and the fourth straight annual decline.

The nation's abortion rate—the ratio of abortions to the number of women of child-bearing age—also dropped for the third straight year. The ratio—21 abortions for every 1,000 women ages 15 to 44—is the lowest level since 1976.

Jan. 19 is Sanctity of Human Life Sunday among Southern Baptists.

The Atlanta-based CDC speculated that possible causes for the decline could be reduced access to

abortion clinics, changes in attitude about abortion and the possibility that the number of unintended pregnancies had decreased.

Another possible factor suggested in the CDC study is that large numbers of women are aging beyond normal child-bearing years.

While the number of women of reproductive age has increased by 12 percent since 1980, the age distribution has shifted toward the later, less-fertile years, the study reported.

In 1980, 58 percent of women in their child-bearing years were under 30. In 1994, that percentage dropped to 46 percent, according to the Cen-

sus Bureau.

Women 35-44 accounted for 25 percent of reproductive-aged women in 1980 and 35 percent in 1994.

About 88 percent of abortions were performed during the first 12 weeks of pregnancy, the CDC reported, and about 1.3 percent were performed after week 20. Eighty percent of women receiving abortions were unmarried.

Eighty percent of women having an abortion were age 20 or older. With regards to race, 60 percent were white and 35 percent black. In terms of ethnic heritage, 15 percent were Hispanic and 85 percent non-Hispanic.

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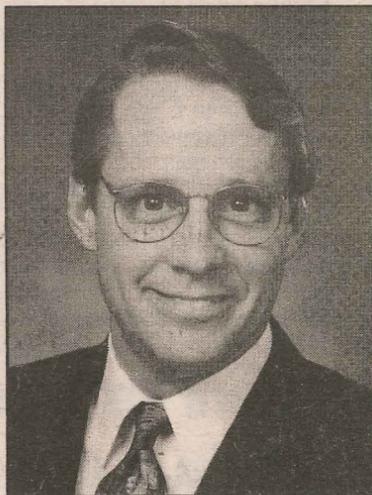
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Supreme Court hears arguments on assisted suicide

By David Anderson
Religion News Service

WASHINGTON (RNS)—The U.S. Supreme Court heard arguments Jan. 8 on whether laws barring doctor-assisted suicide are legal, setting the stage for a possible landmark ruling involving the most profound issues of life and death.

For two hours, the nine justices heard arguments and grilled lawyers on whether the Constitution includes a right to doctor-assisted suicide for terminally ill patients. A decision is expected before the end of the term in June or early July.

Those who advocate a right to physician-assisted suicide say people who are terminally ill should not have to suffer through a painful death.

Harvard law professor Lawrence Tribe, representing doctors who challenged the New York Law banning physician-assisted suicide, said the terminally ill have a right to "decide this amount of agony is enough and to have a voice in their own suffering."

Opponents say states have an overriding interest in protecting life and say a suffering person might be manipulated by doctors or greedy relatives to make an irreversible decision.

William Williams, Washington state's senior assistant attorney general, said the state also has a key interest in "maintaining a clear line between physicians as instruments of death of their patients."

Religious groups largely support maintaining a ban on doctor-assisted suicide and have made their case to the Court through written briefs.

The immediate issue before the Supreme Court is whether two lower courts in Washington and New York states acted properly in striking down bans on doctor-assisted suicide.

In the Washington case, the 9th U.S. Circuit Court of Appeals said the state's ban on doctor-assisted suicide violated due process rights. New York's law was declared unconstitutional by the 2nd U.S. Circuit Court of Appeals, which found the ban discriminatory because it allowed dying patients to refuse medical treatment but refused to let terminally ill patients not on life support end their lives with medication.

Many religious groups, including the National Association of Evangelicals and the Christian Life Commission of the Southern Baptist Convention, have urged the Court to retain the ban.

"At issue is whether a centuries-old tradition and prohibition—we will not take the life of another even if asked—should be abandoned," several groups told the Court in their joint brief.

Others, however, argue state laws forbidding doctor-assisted suicide "burden core liberty interests" protected by the Constitution.

A brief filed by the Unitarian Universalist Association, the Congress of Secular Jewish Organizations, the

How will the Court decide?

WASHINGTON—Don't expect the justices to agree on whether the Constitution guarantees terminally-ill patients the right to commit suicide.

Most watchers say the Supreme Court rarely recognizes "new" constitutional rights, and the majority is more apt to let states decide the issue.

In their questions to the lawyers, justices asked why only the terminally ill should have such a right and how legislatures and other courts would work out the breadth of a right to suicide. They predicted legislative turmoil similar to the abortion issue.

"You're going to have those factions fighting it out in every session of the [state] legislature," Chief Justice William Rehnquist said.

Other justices hinted the issue should be settled in state legislatures and not the courts.

"Surely legislators have much more flexibility and a much greater capacity to absorb those kinds of arguments and make those decisions than we do," said Justice Kennedy.

Justice Antonin Scalia, the court's strongest opponent to doctor-assisted suicide, asked Kathryn Tucker, the lawyer for doctors who challenged the Washington law, why she limited her constitutional claim to people with terminal illnesses and did not include those with painful illnesses that are incurable but not life-threatening. Tucker replied the dying patient "does not have a choice between living and dying."

"The dying process has begun," she said. "I have to tell you, the dying process of all of us has begun," Scalia replied.

Episcopal Diocese of New York, the American Humanist Association and Americans for Religious Liberty, noted that "religious organizations and religious leaders have taken a wide array of positions on the morality of physician-assisted suicide."

Religion-related advocacy groups virtually are unanimous in their opposition to doctor-assisted suicide.

"Legalizing physician-assisted suicide would mean that patients could never truly trust their doctors again," said David Stevens, executive director of the Christian Medical and Den-

tal Society.

Steven McFarland, director of the Christian Legal Society's Center for Law and Religious Freedom, said legalizing the practice would create pressure on some of the most vulnerable members of society to end their lives. "They have the least access to the antidote for suicide—quality medical care that can ameliorate their pain or clinical depression. So on trial today is society's duty to protect the lives of our most vulnerable citizens."

With reporting by Associated Baptist Press.

Both the Clinton administration and the American Medical Association have urged the Supreme Court to uphold the ban on physician-assisted suicide.

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BOOKS

Best-selling hardback nonfiction Christian books for January:

- 1 "In the Grip of Grace" by Max Lucado
 - 2 "My Utmost for His Highest" by Oswald Chambers
 - 3 "Making Love Last Forever" by Gary Smalley
 - 4 "God's Inspirational Promises" by Max Lucado
 - 5 "Moments Together for Couples" by Denis and Barbara Rainey
 - 6 "My Utmost for His Highest" updated edition Oswald Chambers
 - 7 "God's Little Devotional Book for Women" by Honor Books
 - 8 "Hope Again" by Charles Swindoll
 - 9 "I Was Wrong" by Jim Bakker
 - 10 "Out of Control" by Mark Lowry
- Source: Evangelical Christian Publishers Association

■ **Living Faith.** Jimmy Carter. *Times Books, 1996. 256 pages. \$23. ♦♦♦♦♦ (out of five)*

Some politicians write autobiographies extolling the successes and virtues of their lives. Others write apologizing for mistakes made. When Jimmy Carter burst onto the national, and then the international stage, the media was intrigued by his profession of being a "born-again Christian" (always in quotation marks). Now after two decades of being in the spotlight, Carter has written his testimony of faith.

Aspects of Carter's faith always have appeared in his previous 10 books. But in "Living Faith" he, with compassion and conviction, relates his faith to the way he has chosen to live his life. Faith is living because it animates our life. The faith that stands behind his commitment to Habitat for Humanity and peacemaking efforts through the Carter Center comes into full expression in this well-written account.

Carter's teaching a Sunday school class in a Baptist church in Plains, Ga., is well known. His class often has 200 or more in attendance, with only a small percentage actually members of his church. Originally, he intended to turn 52 of his more interesting Sunday school lessons into a book. But as he worked on the project, he decided to describe

how his life had been shaped by the Bible passages he teaches.

Carter's story is not one of mountain-top experiences alone. He has had times of profound doubt and questioning. Through each struggle, he demonstrates how prayer, the community of the church and study have sustained him. Of particular interest is his changing view of partnership in marriage. It is hard to believe his decision to quit the Navy and return home to Plains was made without any discussion with Rosalynn.

As a Southern Baptist, Carter cannot deal with his life of faith without touching on the division within his own denomination. The division is a point of sorrow and disappointment to him, but has not squelched his commitment to ministry through his local church nor his desire to fellowship with all fellow Baptists.

One reads with interest his confession of struggles with personal witnessing, but he is committed to the task because Jesus commands us to do it. How would you like to have the former President of the United States show up at your house when you move into the neighborhood, asking you to come to church or asking whether or not you are a Christian?

Carter's book demonstrates how simple, and yet profound, is the life of faith. For Carter, a Christian "is a person con-

fessing Jesus Christ as a personal Savior and striving to have the qualities demonstrated in Jesus. ... The personal relationship with Christ is the only core around which religious life can exist." When one finishes reading Carter's book, there is no question Carter is the person he is because of faith in Jesus Christ. In presenting his story of faith, Carter encourages and challenges the reader to accept Christ and to start living faith.

This is much more than the story of an ex-president's life. It is the story of one Christian's commitment to make every moment and encounter count in his service for Christ. — *Wayne Hager and Jim Holladay*

■ **The Carpenter's Apprentice: The Spiritual Biography of Jimmy Carter.** Dan Arial and Cheryl Heckler-Feltz. Zondervan Publishing House, 1996. 176 pages. \$15.99. ♦♦♦♦♦

Sunday school teacher. International peace negotiator. Deacon. Human rights advocate. Politician. Philanthropist. Husband and father. Hands-on humanitarian. All these titles describe the same man, Jimmy Carter.

What motivates him to build houses for poor families through Habitat for Humanity? To establish an international center to work on human rights, conflict resolution, health and environmental concerns and world-wide child immunization? To teach a Sunday school class? To serve as a deacon in a small church in rural Georgia?

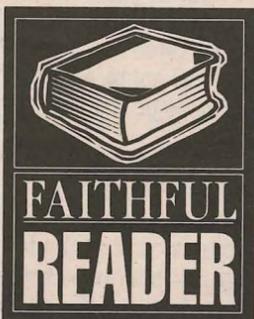
Is Jimmy Carter simply a former president of the United States trying to stay in the public spotlight? Is he a workaholic who only finds meaning in life through ceaseless work? According to Dan Arial, Carter's pastor, and Cheryl Heckler-Feltz, syndicated writer for the New York Times, Carter is motivated by his deep and ever-growing faith and his commitment to Jesus Christ.

When asked by a reporter in 1976 how he wanted to be remembered, Carter responded: "I would like to have my frequent prayer answered ... 'Lord, let my action not be wasted. Let it be of benefit to your kingdom and to my fellow human beings.' If I had that prayer answered, I think I would be very grateful."

Reading this book has been both an exercise in humility and challenge. Out of his commitment to Jesus Christ, Carter has been involved in and initiated an unbelievable number of projects to help people. No effort has been too small or too large. I was humbled in reflecting on the amount of time I waste and challenged to examine whether or not I am doing all God wanted to do through me.

Arial and Heckler-Feltz have done more than give us a book of praise for their friend. They have helped us see what can happen when one Christian realizes "I have one life to live. I feel God wants me to do the best I can with it." — *Jim Holladay*

Wayne Hager is pastor of Midlane Park Baptist Church in Louisville. Jim Holladay is pastor of Clifton Baptist Church in Louisville.



PLEASE JOIN US FOR THE INAUGURATION OF THE MARSHALL CENTER

The Western Recorder and Georgetown College are pleased to sponsor the inauguration of the Marshall Center as it begins its unique approach to promoting Christianity in the 21st century.



MARSHALL CENTER FOR CHRISTIAN MINISTRY

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Matthew 28:19

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A three-day kickoff of the Marshall Center is scheduled for Jan. 21-23 with events in three cities:

Tuesday, Jan. 21, 7:30 p.m.
Georgetown
Georgetown College

Wednesday, Jan. 22, 7 p.m.
Louisville
Broadway Baptist Church

Thursday, Jan. 23, 7 p.m.
Paducah
First Baptist Church

Highlights Include:

Dr. William H. Crouch Jr.
The Marshall Center Vision

Bill and Alice Marshall
Our Challenging New Ministry

Temuco Baptist Academy
Faculty Choir

Georgetown College Chorale

A NEW ERA IN CHRISTIAN DISCERNMENT

Georgetown College has long been a place where Christian calls are experienced, where commitments to missions are made, where the Christian heritage is lived and preserved.

As we enter the 21st century, the needs of the world's people are changing dramatically, and so must our methods of reaching out to others. It was with this goal in mind that Georgetown College founded the William and Alice Marshall Center for Christian Ministry. The Marshall Center is committed to helping people understand our mission as Christ's disciples and translate that understanding into tangible Christian ministry.

Dr. William and Alice Marshall, 1957 Georgetown College alumni, will focus their energies as co-directors of the center after Dr. Marshall retires as secretary-treasurer of the KBC. Alice is a former president of the Southern Baptist Ministers' Wives group and is currently a partner in a retail wallpaper corporation.



Bill and Alice Marshall

LEADERSHIP

Church has no-nonsense missions approach

LOS ANGELES (BP)—The Church on Brady takes a no-nonsense approach to missions. Basically, if you're a Christian, you're involved in world evangelization.

"The people God wants to use are in every church. Equipping and training the people God has given you is critical to the mission of the church," said Carol Davis, director of ministries.

Holding and communicating a vision like that is one reason Church on Brady ranks among Southern Baptist's top churches for sending members to the mission field.

Twenty-four adult members currently are in full-time missions service. Three more families and two singles are likely to be appointed this year.

Teaching pastor Tom Wolf came to Brady 28 years ago and set the course for the church to be a regular sender of missionaries.

"I had a personal conviction to mobilize the church to fulfill the radical command of God to take the gospel to the ends of the earth," he said.

"All the resources needed to see (God's) purpose done are in the local church," he continued. "If all the resources are present, then the people should fulfill what God has called them to do."

Wolf and his wife, Linda, were headed to the mission field themselves when their training process put a burden on their hearts for the local church.

"We felt called to Brady," he said. "We stayed in the U.S. because God

Prepare well for mission trips, author says

BIRMINGHAM, Ala. (BP)—Foreign missions volunteers who are not well-prepared run the risk of being embarrassed, incompetent or accidentally rude, according to Martha VanCise.

VanCise, author of "Successful Mission Teams: A Guide for Volunteers," discovered as a missionary to Haiti that volunteers often had no orientation. "Sometimes, they had a brochure, a list of maybe 10 do's and don'ts."

In her book, VanCise recalls an American pastor who visited a poverty-stricken mission field to preach.

"He chose as a subject the 'Soap Opera Lives of Joseph,'" she writes. "The bilingual pastor struggled with translation, then finally began preaching his own message on Joseph."

said that through us he would thrust more to the ends of the earth than if we ourselves went."

Giving isn't foreign to Brady either, said Davis. "This church was an extremely poor church when I came 23 years ago," she said. "But it was a very generous church. It still isn't a wealthy church, but it is very loving, committed and always generous."

Community ministry is another area where Brady excels. The church staffs a Center for Community Counseling; facilitates Brady JobNet, a jobs

network and training program for the difficult to employ; periodically has tutoring and English as a second language; offers support groups for addicts through Freedom ministries; has assignees for probation supervision; and responds to needs through its food distribution and Share the Blessing program at holiday time.

After the service, VanCise's husband, Dave, explained people in cultures without electricity are unlikely to know what a soap opera is.

VanCise emphasizes complete information and careful planning as critical to an effective missions trip. Volunteers should also be aware of the scruples and customs of other cultures, she advises, citing tipping as a potentially touchy example.

The book addresses a variety of topics, including etiquette, traveling abroad, proper attire, teamwork, sanitation and items to take or leave at home.

Despite mistakes, volunteers still can have successful missions experiences, VanCise notes. Volunteers, she writes, "are the links that unite the home church and the mission field."

"We have a coordinated vision," Davis said. "Reproduction of ministry is doing it in such a way that you train the next generation of leaders in the context of everyday church life."

Bluegrass minister offers info on how to reach Generation X

Continued from page 1

and interaction—are exactly what they can get through a personal relationship with Jesus Christ.

The challenge for ministers is sharing that "good news" in a language and format Xers can appreciate and understand.

That's no easy task, Howerton acknowledged. As a first step, he suggested learning more about the characteristics of Xers. Among them:

■ **Media-saturated.** They are desensitized to illicit sex and violence.

■ **Broken families.** A high percentage come from broken homes and live in blended families. Fifty percent will see their parents divorce.

■ **Cynical.** Xers view the world as tainted and ugly. They don't expect to do better than their parents financially.

■ **Relativistic.** Most Xers don't believe in absolute truth.

In ministering to Xers, Howerton encouraged student workers to:

■ Create an environment in which Xers will feel connected and empowered to serve.

■ Develop mentoring relationships with Xers.

■ Realize the importance of small groups for developing intimacy.

■ Remember that Xers like interactive and experiential worship.

■ Model authentic leadership.

"Process evangelism" is usually the most effective way to reach Xers, he said, explaining it likely will take time to win them to Christ.

"This generation needs to know that people care about them. It may take years to develop a relationship with them so that they'll really listen to you."

Reaching Xers represents a difficult challenge, but Howerton said they are "more prepared to change the world for Christ than any generation that has been around in a long, long time."

One man

By Robert Dunston

One of Cumberland College's founders and greatest supporters was Ancil Gatliff (1850-1918). Gatliff was born and raised on a farm on the Cumberland River. He attended the county school and then went on to Louisville for his medical training. He returned to Williamsburg, began his medical practice and became interested in coal.

When people began to talk of building a school in Williamsburg, Gatliff was very interested. Gen. Green Clay Smith visited Williamsburg in December 1887 in an effort to help Pastor R.C. Medaris raise the funds necessary to

establish the school. He approached Gatliff, asking him to make a \$1,000 pledge to initiate the project. Gatliff doubted that he could make such a generous gift, but that night, when the Mount Zion Association met, he made the pledge and helped raise the initial \$4,500.

Gatliff's wife, Florida Moss Gatliff, was horrified when she learned of his pledge. Neither she nor her husband knew where they might get the astronomical sum of \$1,000. Yet somehow they believed God would provide a way for the pledge to be kept.

One night, not long after Gatliff had made his pledge, he sat with Jim Mahan, a neighbor, watching a lump of coal burn in a grate. "If that turns out all right, we can build that college, can't we?" said Gatliff. The coal burned well, the coal mine was prosperous and Gatliff was able to keep that pledge and many more.

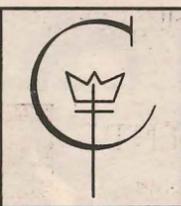
Gatliff gave much to Williamsburg and much to Baptists in Kentucky. In 1915 and 1916, he served as president of the Kentucky Baptist Convention. His service and faith made a dramatic difference still felt today.

His memory is still present with us. Cumberland College's administration building bears his name, as does the beautiful chapel, which is the centerpiece of that building. Other buildings bear the names of his descendants who shared his commitment to Cumberland College.

Every school and church has people like Gatliff in its past and present. We celebrate God's gifts of people who challenge us to do more than we imagine possible.

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

CUMBERLAND COLLEGE



Where there's a Will... there's a way!



January is Make-Your-Will Month. Maybe you've thought about a Will. Maybe you haven't. But your careful preparation today can mean less hassle for your family tomorrow. And it can mean a bridge to a new beginning for children who need hope.

Plan today to make a lasting difference for tomorrow's children!

For more information about how you can help children through planned gifts, call us at the number below for free and confidential information.

Kentucky Baptist Homes for Children
1-800-456-1386 * <http://www.iglou.com/kbhc/>



PEOPLE

PRAYER PARTNERS

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

■ Northern Kentucky Baptist Association's partnership with Greater Boston Baptist Association.

■ Pastor Tony Kebreau and Haitian Baptist Church of the New Jerusalem in Dorchester, Mass., as they contemplate building construction.

■ Russian Bibles needed.

■ Safe travel for Southern Seminary student Vladimir Kharlamov as he visits his home in Moscow.

■ Vladimir Baluyev and his new, exciting work in Moscow.

■ New Russian visa procedures to go smoothly.

Mountains to the Mississippi

Compiled by Ann Tatum

■ DANVILLE—W.O. Willham, director of missions of South District and Mercer associations, was presented the "Director of Missions of the Year" award by the Kentucky Director of Missions Fellowship.

■ EAST BERNSTADT—Mount Zion Church called **Fredrick Sizemore** as pastor.

■ ERMINE—Craft Colley Church called **Floyd Blake Sr.** as interim pastor.

■ LONDON—Laurel River Association recently finished its first semester of seminary extension with eight students completing the course in Ephesians and Philippians. Sessions were held at Slate Hill Church.

CLASSIFIED ADS

NEEDED: Full-time secretary. Computer experience required. Salary and benefits. Send resumé to: Personnel Committee, Beechmont Baptist Church, 4574 South Third St., Louisville, KY 40214.

SEEKING: Severns Valley Baptist Church, Elizabethtown, Ky., is receiving applications for the position of church administrator. The church seeks a person with experience in financial operations, computer knowledge, strong organizational and leadership skills. The position will require the ability to assist the pastor in a variety of administrative responsibilities including supervision of support staff and administrative support for all program ministries. Applicants should possess excellent interpersonal skills, self-motivation qualities and a team player attitude. Seminary and experience preferred. Send complete resumé to: Severns Valley Baptist Church, P.O. Box 130, Elizabethtown, KY 42702-0130, Attn: Linda Polley.

NEEDED: Bruner's Chapel Baptist Church is in need of a minister of music, youth and children. If you are interested, please contact or send your resumé to: Bruner's Chapel Baptist Church, 829 Mackville Road, Harrodsburg, KY 40330. (606) 734-3546.

WANTED: Youth to audition for 1997 Kentucky Baptist All-State Youth Choir and Orchestra. Must be in grades 9-12, active in music ministry of a Kentucky Baptist church. Information, call Church Music Department (502) 245-4101.

SEEKING: A multiple-staff, seeker-sensitive, purpose-driven church is looking for a full-time youth and children's minister to provide vision, direction, training and leadership to a team of volunteers. Individual must be gifted in teaching and must have management skills, a high energy level, fresh ideas and the ability to function in a team approach to ministry. Interest-

ed? Experienced? Challenged? Send resumé to: Search Committee, Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069. Phone: (606) 336-3544.

FOR SALE: 1987 Ford 40-passenger bus. 379 gas engine, PS/PB/AC, excellent condition. \$8,500. Central Baptist Church, Corbin. (606) 528-6650.

SEEKING: Central Baptist Church of Eureka, Mo., is prayerfully accepting resúmes (until March 15, 1997) for a dynamic, full-time youth/music minister to serve in a rapidly growing community. Send resumé to: Central Baptist Church, P.O. Box 66, Eureka, MO 63025, Attn: Search Committee.

SEEKING: Meta Baptist Church is presently in the process of searching for a full-time minister of youth and music. Send resumé to: Search Committee, Meta Baptist Church, 8807 Meta Hwy., Pikeville, KY 41501.

homecoming June 8.

■ SHELBYVILLE—Sam Smith resigned as director of missions of Shelby County Association.

■ SHEPHERDSVILLE—Little Flock Church will dedicate its new family life center Jan. 12. It includes a gymnasium, theater, adult classrooms and academy facilities.

■ WAYNESBURG—Double Springs Church called **Monty Carney** as pastor. He previously was pastor at Annville Church. Carney began his new ministry Dec. 22.



INDOOR GROUNDBREAKING Ralph Hopkins (left), the first full-time campus minister at Northern Kentucky University and now associate in the Kentucky Baptist Convention student department, and Shirl Lang, longtime BSU secretary, symbolically break ground for a new Baptist Student Union building at the school. Don Blaylock, state student department director, looks on. Construction of the new BSU facility has been on the drawing board for several years but was delayed due to negotiations with the university for a site.

A happy, sad time

There is no single event here on our campus quite like Christmas homegoing. For weeks our students, faculty and staff had been counting the days—indeed the hours—until it was time to leave for the break.

There are three times during the school year when students must leave our campus. The students think we have these required homegoings for them. It is fine with us they think so, but the truth of the matter is we do it as much for our faculty and staff as we do for the students.

Students who live too far from our campus to make the trip home any other time know they will be able to go during these three breaks. But neither of the other two homegoings bring the anticipation and excitement of Christmas. Before the students go home, there are Sunday school class parties, classroom parties and parties for each of the dorms. Long letters are written home with lists of desperately needed items...and reminders to families of the progress they have made. Strong hints are given to loved ones about how to reward students for their improvements.

The only things that seem to dampen the spirits of our students are semester final exams. Christmas break is the end of the first semester. Many students have worked very hard to improve their grades. Nearly half of our students come to Oneida making low or failing grades. One of our biggest challenges is to help restore confidence in a student who has made poor grades. By Christmas, many are completing their first semester here, and eagerly are waiting to see the academic progress they have made.

Two years ago, we started asking each student

during the private admissions interview how Oneida could help him the most. No parents are in the room, so each student is free to express himself. You may be as surprised as we have been to discover that about 90 percent of our students say the two most important issues are "to make better grades" and "to have a better attitude." It is so reassuring to hear students know their shortcomings and be willing to put forth extra effort in order to improve.

THIS IS ONEIDA



W.F. Underwood

When students who have been here since August go home for Christmas, many family members and friends can quickly see the improvements in attitudes. We mailed report cards the day after the students left. Hopefully, when those report cards arrived home, everyone could see dramatic improvements in grades as well.

The day before our students left, we had our Christmas chapel program. Faculty and staff children in grades K-5 sang several songs, to the delight and humor of all. The choir sang six selections which blessed us all.

Yes, it was a happy time. Moms and dads, grandparents, aunts and uncles who had collectively traveled many thousands of miles gathered on our campus waiting for the final bell to ring. In less than two hours, most students were on their way home. Most faculty and staff also had packed to travel for the holidays.

But it was a sad time, too. Our campus is just not the same without the students. It's O.K. for them to be gone a few days, but I always want them back soon.

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

Begin the year with a will

A new year is an ideal time to make a Christian will. It is a natural time to take inventory and look at what we have left undone. Seven out of 10 adults have not made a will.

Why do we need wills? This legal document states clearly how you want your possessions distributed. If you don't decide, the state will. Does the government know your wishes? A will names your personal representative and prevents disinterested persons from handling your affairs. You can provide for your loved ones as you desire. As a Christian steward you can support the work of Christ by what you leave behind, sometimes more than you were able to do alive.

Financial planners suggest these steps in preparing a will. Prepare a list of all your possessions—cash, stocks, bonds, real estate, everything of value. List the names and addresses of all beneficiaries you wish to include. Carefully select your personal representative and choose an alternate in case the first one is unable to serve. Name a guardian for minor children.

Throughout our 70 years, Clear Creek's ministry has received strong support from faithful believ-

ers who died with Christian wills. In recent months friends have established other estate arrangements that complement a will. Charitable life annuities provide income now, with the principal going to the college after the death of you and your spouse. Retired KBC leader Bill Rogers and his wife, Martha, established this annuity with the Kentucky Baptist Foundation. The principal will be placed in a student scholarship fund previously set up to honor the excellent ministry of this couple. Retired professor Dudley Pomeroy and his wife, Jean, already have transferred their home to Clear Creek with lifetime residence rights. At their deaths, the real estate will not be part of the estate settlement.

Recently, we have seen an increase in legal action by family members to overturn wills. Often this results from a failure to update a will or a failure to let the college know you have us in your will. Make your decisions while you are able. It is so easy for someone to say what they thought you meant after you become ill or are gone.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Singers find interfaith recording strikes sour note

WASHINGTON (RNS)—When two top artists in contemporary Christian music decided to do an album and concert tour together, they thought they were simply celebrating their shared faith and an admiration for each others' music.

But Michael Card is an evangelical Protestant and John Michael Talbot is a Roman Catholic. It was inevitable that they would be viewed as making an ecumenical statement.

And while many Christian pop music fans found that appealing in this ecumenical era, Talbot and Card were in for some rude jolts. A Protestant church in Arizona canceled their scheduled concert in September.

Then Moody Magazine, an evangelical publication that has long prominently covered Card's music, declined to advertise the joint album "Brother to Brother." In October, a Protestant church in Toronto canceled a solo concert scheduled by Talbot.

"I was surprised by the furor of the anti-Catholicism which we encountered," said Talbot, who has recorded about 35 albums and written about a dozen books on spirituality.

While the joint project was warmly received by most, he said, the backlash that did occur "was a wakeup call to me."

Card was equally surprised by the reaction. But while some listeners wanted nothing to do with the project, other evangelicals, he said, wrote reasoned letters asking what he was doing—or if he was becoming a Catholic.

"There are some beliefs within orthodox Catholicism that I cannot agree to," Card said in a written statement.

But he said Protestants can agree

on core doctrines with Catholics and learn from their emphasis on "mystery and prayer."

"This is not to say that theology does not matter," Card added. "However, it does say that there are considerations that can come before it."

Talbot said the controversies reflect a fearful, excluding fundamentalism that he sees growing in every religion.

"We Catholics have to be honest and 'fess up that there is a neo-fundamentalism in Catholicism as well," he said. "We just didn't encounter it" with this project.

Talbot, a former country-rock musician, became an evangelical Christian before converting to Catholicism. He went on to become a lay Franciscan and founder of a religious community in Eureka Springs, Ark., comprised of monks, nuns and married people like himself.

For more than a decade, he has been one of the most popular contemporary Christian musicians in an industry comprised largely of evangelical performers playing to evangelical audiences.

The two musicians have much in common, including a nimble guitar style and a remarkable physical resemblance in their penetrating gazes and their gentle smiles framed by thick beards.

The idea of playing with an evangelical "brother" is nothing new for Talbot, who often performs with his real-life brother, Terry, a fellow Christian recording artist and a Protestant.

Talbot said he delights in seeing Protestants who never would have darkened the doorstep of a Catholic church come to one of his concerts "and all of a sudden they say, 'Hey,

I feel very much at home here. That doesn't mean necessarily I want to be a Roman Catholic, but I feel very much at home worshiping God with other people who are not that different from me.'"

Leaders of the churches that canceled the Talbot concerts did not specify the reasons, although observers note Talbot may have faced opposition not only for his Catholicism but also for his divorce and remarriage, which is frowned upon by both Catholics and evangelicals.

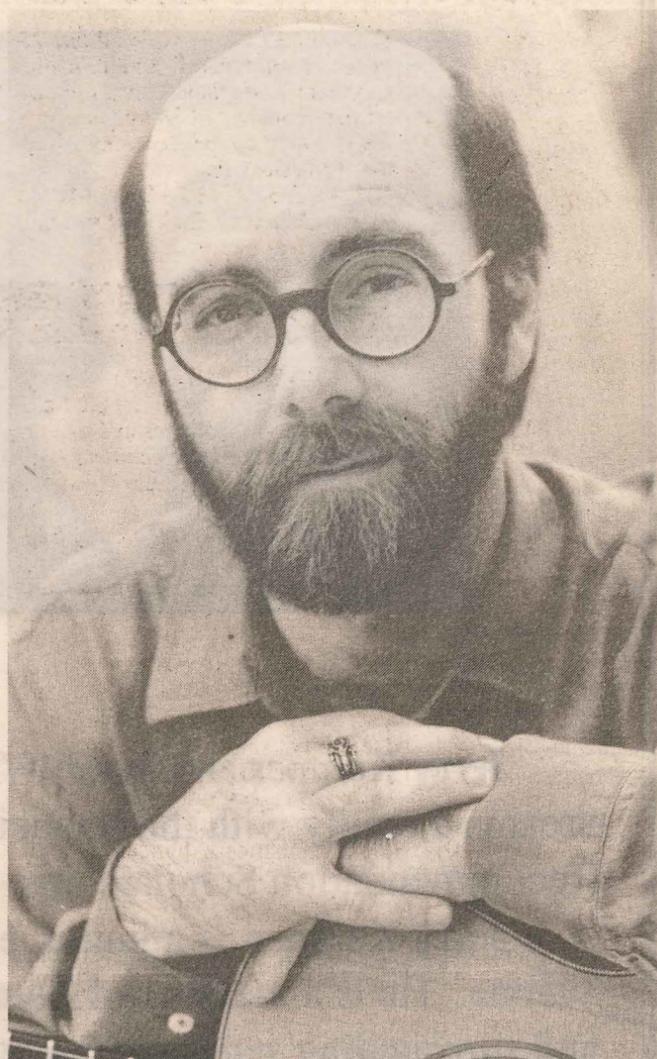
Senior Pastor Nelson Annan of Bayview Glen Church in Toronto declined to say why his church canceled a Talbot solo concert in October, saying only that the action resulted from discussions among church leaders. But he said he personally supports Talbot's music and views him as a "Christian brother and a man who has had a good influence."

Bruce Anderson, general manager and executive editor of Moody Magazine, said he was unaware that an ad had been offered for the "Brother to Brother" album, but he said the magazine would have difficulty accepting advertising for Talbot's products in any case.

"Moody Bible Institute, of which we are a part, is distinctly and purposefully Protestant in its roots and support and traditions, and I think having heard John Michael Talbot, there would be a degree of discomfort with the message," Anderson said.

Talbot's director of marketing, P.J. Littleton, said he had arranged to run an ad for the "Brother to Brother" album in Moody Magazine, which has strongly supported Card's music in the past, and was told only later that it was canceled.

But such obstacles hardly repre-



Michael Card

sent evangelicals' views as a whole, he said, citing surveys that show 60 percent of Talbot's buyers are non-Catholic.

"Obviously, there's an awful lot of folks in the evangelical world buying John's music even though they know he's a Catholic."

Etiquette teacher prefers manners over mind

By Russell Dilday
Arkansas Baptist Newsmagazine

LITTLE ROCK, Ark. (BP)—Author June Moore distinguishes etiquette as a set of rules that's in one's head and manners as something in one's heart.

"Together they are a shield against embarrassment," said Moore, who wrote the recently-released "You Can Raise a Well-Mannered Child."

"If you know the rules, you won't embarrass yourself, and if you have manners in your heart, you won't embarrass someone else," she said.

The book serves as a map for almost any social situation, from table manners to correspondence, or, as Moore notes in chapter 14, "from basketball to ballet."

She has had plenty of opportunities to research her subject. The former schoolteacher has owned and operated Moore Than Manners Consulting, a social and business etiquette training service, since 1987.

Her etiquette classes have drawn more than 500 children and teens over the years, but Moore said she wrote the book to answer the needs

of their parents. "I had fifth- and sixth-graders in my classes, but the drawback was that I didn't have these children all day like their parents do. The parents began telling me that they needed a guide to reinforce what I was teaching and to give them more information."

Although Moore makes a living teaching adults and children social skills, she said etiquette training must begin at home early.

"For it to really start, it must begin with young children. For parents, as soon as the child is born, you can start saying 'please' and 'thank you' and make positive comments to the child."

She explained etiquette "is a family value to pass on to children."

She cautioned, however, that "you never do the proper thing just for the sake of doing it. You do it for a reason. There is a reason for every rule of etiquette."

Many of those reasons, such as shaking hands, came from common practices.

"We shake hands in America because this country was settled by men carrying guns. They extended their open hand without a gun in it

to show that they were friend and not foe."

Other common social practices grew out of religious practices. "When someone sneezes, we say, 'Bless you.' That goes back a long way to the time when a person's life was considered to be in their breath. When a person sneezed, to keep them from dying, someone else would say, 'Bless you.'"

While many of her classes have dealt with common social practices, she admits having to improvise when it comes to dealing with regional needs.

Once, while teaching male students the correct way to seat a date in a car, one of her students became concerned about how to seat his date in his tall four-wheel-drive truck.

"To tell you the truth, I'd never read anything about that," Moore said. "So we went out to his truck and I was standing there contemplating how, with a straight skirt on, I could get into that truck. He was a big football player and he finally picked me up and put me in it."

Her courteous response to his solution? "I think that will do just fine."

Former Clinton co-worker now studying for the pastorate

LOUISVILLE (BP)—Whenever God has control of Christians' lives, he often demands far more than a change in lifestyle. Such is the case with former Rose Law Firm attorney Sam Strange.

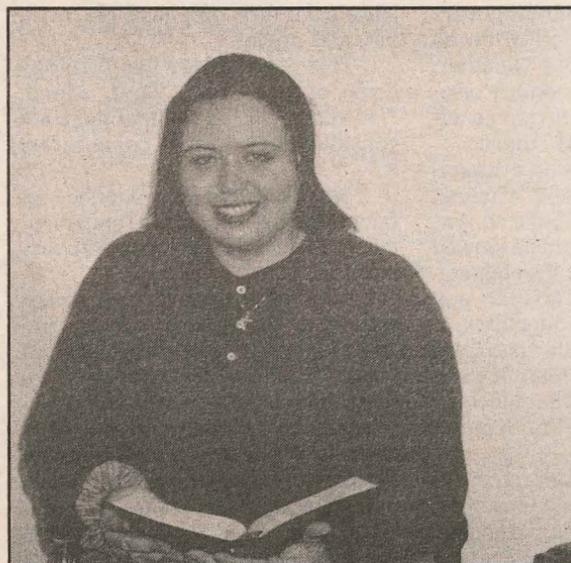
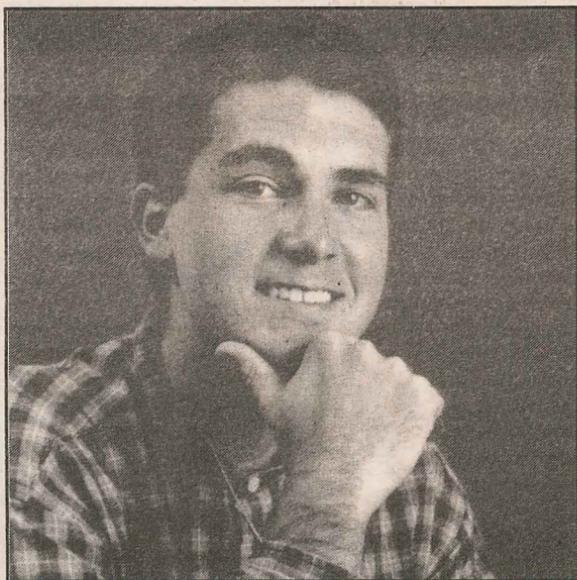
Five years ago Strange was working as an attorney alongside Hillary Clinton at the Rose law firm in Little Rock, Ark. Now he is learning how to preach as a master of divinity student at Southern Baptist Theological Seminary.

The 33-year-old bachelor prefers to downplay the fact that he walked away from a successful law practice last year. "What have I given up compared to what Christ has done for me?"

Strange voiced respect for the first family. "Hillary Clinton is an incredibly intelligent person, who is tough and very perceptive."

Despite the woes of some former Rose attorneys, Strange said the firm, with clients like Tyson Foods and Wal-Mart, remains one of the best in the nation. "It is a fine law firm and I still have a lot of friends there. I've turned down interviews with publications like the Wall Street Journal, the New York Times and the New Yorker because I care deeply about the people who work at Rose. I do not want to do anything that would close that door and prevent me from having the opportunity of sharing the gospel with someone there."

PASTOR RECOMMENDATION SCHOLARSHIPS MAKE DREAMS A REALITY FOR CUMBERLAND COLLEGE STUDENTS



Jerry Kemper and Sarah Wix are two Kentucky Baptist students making their college dreams a reality with the financial assistance they are receiving from the college's Pastor Recommendation Scholarships.

Jerry Kemper is a junior, elementary education major from New Bethel Baptist Church, Verona. He is a member of *Abundance*, a group of students who travel throughout Kentucky and surrounding states representing Cumberland College by providing a ministry through music. He is director of the Baptist Student Union (BSU) Praise Band, is a member of the BSU Council, the BSU Revival Teams, Creative Ministries and Chorale. Jerry's parents are Don and Charlotte Kemper, Verona.

Sarah Wix is a freshman, elementary education major from Rich Pond Baptist Church, Bowling Green. She has been busy during her first semester as freshman council representative for the BSU and as a member of the BSU's Celebration Committee. Additionally, she is active in Creative Ministries and the Senior Adult Ministries. Sarah is the daughter of Travis and Mary Wix, Bowling Green.

Pastor Recommendation Scholarships are awarded to entering students who have been admitted to Cumberland College, possess a strong Christian commitment and demonstrate active churchmanship. The scholarships cover up to the full cost of tuition and are renewable for up to four years.



For additional information and an application contact:

**Cumberland College
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