

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

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FOR THE RECORD

Flood '97

At least 15 Kentucky Baptist churches were damaged by last week's floods. *Stories and photos, pages 8-10.*

Likely candidate

Bob Reccord is expected to be nominated to lead the Southern Baptist North American Mission Board. *Page 2.*

'Top Teens'

Three Kentucky young women were selected for national honors by Woman's Missionary Union. *Page 3.*

Parting ways

Two churches have taken action regarding the Muhlenberg County Baptist Association after some members tried to expel another church. *Page 3.*

Editorial

Who will comfort the childless couple? *Page 5.*

Persecution

American Christians know shockingly little about the persecution of other Christians worldwide, says an authority on the subject. *Page 6.*

Abortion

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Leadership

Reasonableness is a key factor in defending against lawsuits resulting from church recreation events. *Page 13.*

Moving? See page 4 (0311)

Ministries pour in for flooded Bluegrass residents

By David Winfrey
News Director

Linda Scholl stood in the middle of a damp concrete basement helping clear debris from the home of someone she had just met.

"This is what they call mud-out, huh?" asked Scholl, a Kentucky disaster relief volunteer and member of Latonia Baptist Church in Covington. "Yeah," replied co-volunteer Betty Tudor, of Richmond. "Next time you do this, they'll call you a mole."

Grateful homeowners were calling Kentucky Baptist volunteers a god-send last week as relief workers met the needs of others after the worst flooding in 30 years.

More than 1,000 Baptist disaster relief workers from Kentucky and other states have volunteered thus far, said Bob Simpkins, Kentucky Brotherhood director.

Workers are feeding families displaced by the flood and helping clean residents' homes and basements—the process Scholl called "mud out."

It is as nasty as it sounds.

Workers first use generators to pump hundreds of gallons of water from basements. They must be careful not to work too quickly, said volunteer George Shanks.

"The outside ground is so saturated that if you pump out too fast the outside pressure can collapse the walls," he said.

Volunteers then remove everything damaged by the flood. Buckling book shelves, disintegrating cardboard boxes and brown, muddy carpet all are extracted and placed by the street to be hauled off.

"It's just a lot of hard, back-breaking work. You can get a lot of water in a mattress," said Jerry Butcher, a veteran volunteer from Calvary Baptist Church in Franklin.



LONG COMMUTE ■ Above A Bullitt County family crosses flooded fields and roads last week. Officials say the flooding is Kentucky's worst in 30 years. ■ Right Kentucky Baptists Wanda Klein and Dick Wolfe find the address of a woman who needs help getting water out of her house. (Photos by David Winfrey)

Homeowners often must be convinced not to risk trying to salvage such items as couches, Butcher added. "The mold will get airborne, and it can get in your lungs and it can be fatal."

High-pressure water hoses clear mud from the walls and floor, while shovels and brooms are used to remove the last of the mud.

A diluted bleach solution is sprayed to disinfect walls and floors. Finally, fans help rooms dry faster.

Before workers leave a home, they ask the resident if they may pray with them. They'll also offer a New Testament and a pamphlet explaining Christianity to the often-grateful homeowner.

"If you give a little hope, people are very willing to listen," said Shanks, who lives in Campbell County.

"We feel like it's one of the easiest missions we've got," he added. "God has sent us to help our neighbor and spread the gospel. It's two missions in one, really."

Brian Malcolm, pastor of Kirksville Baptist Church, said disaster re- □ See *Mud-out is dirty ...*, page 10



Youth adviser lists barriers to discipling teens

By Charles Willis
SBC Sunday School Board

GLORIETA, N.M. (BP)—Cars, job, school athletics and peers can make church youth programs a low priority for today's teenagers.

Youth ministry should focus on discipling youth as well as getting people who influence youth to disciple them, said Sean Keith, a consultant for the Baptist Sunday School Board's Bible teaching-reaching division.

Youth ministers should plan in advance how they intend to reach teenagers, Keith said. The □ See *Keith: Help youth ...*, page 13

Speaker: Bad Christianity fostered Miss. casinos

By Mark Wingfield
Editor

LOUISVILLE—The failure of Christians to be authentic disciples of Jesus Christ opened the door for Mississippi to become the nation's third-largest gambling state, according to the leader of a Baptist moral concerns agency there.

That Mississippi now is home to 31 casinos is God's "judgment on the churches," said Paul Jones, executive director of the Mississippi Baptist Convention's Christian Action Commission.

Jones spoke during the 50th anniversary seminar of the Southern Baptist Christian Life Commission March 4. The seminar was held on the campus of Southern Baptist Theological Seminary in Louisville, where the CLC's work was formally organized in 1947.

Jones, who has been active in anti-gambling efforts for many years and is considered one of Southern Baptists' foremost authorities on the subject, told of a 1984 meeting in Jackson, Miss., with an unnamed leader of a major gambling cartel.

At that time, the gambling executive confidently told Jones that Mississippi had been targeted by the gambling industry for three reasons, Jones said:

■ Because Mississippi was the poorest state in the nation, it would be easy to make a case for gambling as an economic stimulant. Jones said the executive told him gambling promoters knew "the Christian church had purposely disassociated itself from the poor and hungry of the state."

■ Because Mississippi was the most racially divided state in the nation. Any attempt by churches to speak out against gambling would be seen as "the haves attempting to keep the have-nots from getting ahead," Jones said.

■ Because "most of the religious community was committed to cultural Christianity, not a vibrant faith," the executive told Jones. "If you espoused the historic Christian faith, we could not defeat you."

Eight years later, the gambling executive's prediction had come true, Jones said. "Gambling arose when the Christian community refused to act as the body of Christ."

Last year, Mississippi's casinos □ See *Jones: Casinos God's ...*, page 6



BAPTISTS

BAPTIST BITS

■ **Baptists Today associate resigns.** Steve Wright, associate editor of the moderate-oriented newspaper *Baptists Today*, has resigned abruptly after questioning the management of Editor Jack Harwell. Harwell had no comment other than to say an independent auditor had reviewed Wright's charges and found no evidence of wrongdoing. Larry Smith, chairman of the independent newspaper's board of directors, declined to discuss the issue. Wright came to *Baptists Today* in 1994, after three part-time staff members resigned citing philosophical differences with Harwell.

■ **BJC budget revised.** Responding to a mid-year budget cut by the Cooperative Baptist Fellowship, the Baptist Joint Committee has revised its 1997 budget downward 4 percent. The religious liberty agency will receive \$240,000 this year from the Fellowship rather than the \$288,000 originally projected.

■ **Meredith board changes course.** Trustees of Meredith College in Raleigh, N.C., have voted to make their board self-perpetuating beginning in 1998. Currently, the 36-member board is elected entirely by the Baptist State Convention of North Carolina. Under the new plan, the board will name 25 percent of new board members each year until the change is complete. The Baptist State Convention of North Carolina currently gives the women's college about \$1 million annually. The state convention has not responded to the school's action.

■ **Jack Gulledge dies.** Jack Gulledge, retired editor of "Mature Living," the Southern Baptist Sunday School Board's magazine for senior adults, died Feb. 19 in Chandler, Ariz. He was 73. Known for his dry humor, Gulledge worked on the monthly senior adult magazine from April 1980 until his retirement from the Sunday School Board in April 1989.

■ **HMB holds last commissioning.** An Arizona couple serving a resort church in Grand Canyon National Park became the last Southern Baptist Convention missionaries to be appointed by the Southern Baptist Home Mission Board Feb. 26. Paul and Norma Kinnison were among the last 64 missionaries commissioned by the HMB before it is dissolved to create the SBC's new North American Mission Board.

■ **Correction:** An editing error caused a misstatement in an article in last week's Recorder about the chapel message of Tim McCoy at Southern Baptist Theological Seminary. The article said McCoy called "predestination" a "Baptist word" and a "Bible word." Actually, McCoy said "predestination" is a Bible word rather than a Baptist word.

Reccord likely nominee to head NAMB

NORFOLK, Va. (ABP)—Virginia pastor Bob Reccord, who for 18 months has led the effort to reorganize the Southern Baptist Convention, has resigned that post and is expected to be nominated as the first president of the North American Mission Board.

Reccord, 45, senior pastor of First Baptist Church of Norfolk, Va., has chaired the 10-member task force appointed in September 1995 to implement the "Covenant for a New Century" restructuring plan adopted at SBC annual meetings in 1995 and 1996.

Reorganization reduces the number of SBC agencies from 19 to 12. The North American Mission Board will replace three agencies: the Home Mission Board, Brotherhood Commission and Radio & Television Commission.

Under Reccord's leadership, the implementation task force has met entirely in closed sessions and has released occasional information through Baptist Press, the SBC Executive Committee's news service. For the past two years, the Association of State Baptist Papers has passed resolutions to no avail urging the task force to open its meetings to the public.

In a written statement, Reccord told Baptist Press he was stepping down as chair of the implementation task force because the group seeking NAMB's president had asked him to "move forward to another stage of the selection process."

He was not available for interview. Reccord told Baptist Press he was one of several men interviewed for the position last year but, since the discussions "were merely introductory" he felt no need to resign earlier.

"I now feel, however, that it is appropriate for me to do so since the (search committee members) have asked me to move forward to another stage of the selection process. Though no prior requirement or agreement exists regarding such a step, I believe

it to be the high road of integrity to ensure procedural propriety," Reccord said.

Bill Hogue, chairman of the 13-member search committee, emphasized no final decision has been made. He told Baptist Press any candidate has to pass a three-step screening process: psychological testing, management assessment and physical testing.



Reccord

Sources close to the search process told Associated Baptist Press that Reccord has yet to complete the physical examination. He underwent back surgery March 3.

Reccord has been the leading candidate for NAMB president since December, when California pastor Rick Warren withdrew from consideration. Warren, pastor of Saddleback Community Church in Lake Forest, Calif., the SBC's fastest-growing church, was interviewed twice and was reported to be the unanimous first choice of the committee.

Hogue told state convention executives in February that Warren withdrew prior to the last stage of the selection process.

Once a nominee is selected, the candidate will be presented to NAMB's 86-member trustee board for election. That process is expected to be completed at the board's organizational meeting at the end of the 1997 SBC annual meeting in June.

The new mission board, which also comes on line in June, will be based north of Atlanta in Alpharetta, Ga., in current Home Mission Board headquarters.

Reccord, pastor of the Norfolk congregation since 1992, was ordained to the ministry in 1973 at Calvary Baptist Church in Evansville, Ind. He is a 1972 graduate of Indiana University and earned the master of divinity and doctor of ministry degrees from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Earlier in his career, he was pastor of Bell Shoals Baptist Church in Bran-

don, Fla., and co-pastor at Carmel Baptist Church in Charlotte, N.C.

Earlier, as a bivocational pastor in Warren, Mich., Reccord was vice president of sales and marketing for Chemecto, Inc.

He worked for Evangelism Explosion International as director of leadership training for the United States. He worked as director of witness training for the HMB in the 1970s.

A member of the SBC Executive Committee since 1994, Reccord has been a speaker at the SBC Pastors' Conference and served on the SBC committee on committees in 1994.

He married Cheryl Ann Burger in 1972. They have three children: Christy Joy, 20; Bryan Christopher, 17; and Ashley Nicole, 13.

Reccord, whose doctoral thesis was on metropolitan church growth, has hinted at priorities he might bring to the North American Mission Board.

In an interview last August, Reccord told a Baptist Press writer the new mission board should target resources at major metropolitan areas.

"This doesn't mean neglecting the small towns and rural areas, but when you can penetrate major cities in a systematic way, you impact the nation," he said.

"I would like to see the North American Mission Board target regions of America, then pour our resources into those areas in an all-out campaign to win people to Christ. In a sense it would be like an invasion. We could soften the target area by use of media prior to the actual campaign. And, obviously, we would use media extensively throughout the campaign. ...," he said.

"There would be a massive prayer effort and, at the proper time, preaching by several of our greatest preachers simultaneously throughout the targeted region. But use of media would definitely pave the way for all of this," he said.

John Yarbrough, senior pastor of First Baptist Church of Perry, Ga., has been named the new chairman of the implementation task force.

Williams signs deal until 1999

MEMPHIS, Tenn. (ABP)—Trustees of the Southern Baptist Brotherhood Commission have approved an agreement allowing President James Williams to continue employment after the agency closes in June.

The "contract of agreement" between Williams and the Brotherhood Commission must be approved by trustees of the commission's successor, North American Mission Board.

The agreement permits Williams, 62, to continue employment as both a consultant with NAMB and to assume the duties of executive director of the Baptist Medical-Dental Fellowship "until his planned normal retirement date, Nov. 1, 1999."

The Feb. 28-March 1 meeting at the Brotherhood Commission's headquarters in Memphis, Tenn., was the final meeting of the 90-year-old commission's full board of trustees.

The commission will be dissolved June 19 when it is merged with the Southern Baptist Home Mission Board and Radio & Television Com-

mission to form the North American Mission Board.

Following an executive session of the board, Williams read a statement by the commission's executive committee that trustee chairman Donley Brown of Missouri said was unanimously approved "with tears of joy."

Williams will succeed current Medical-Dental Fellowship executive Henry Love, who has served 18 years as the leader of the 1,700-member, Memphis-based group that provides volunteer services for Southern Baptist missions-sending agencies.

During a financial report, Jack Childs, vice president for business services, told trustees the Brotherhood Commission will carry an indebtedness of \$200,000 to \$250,000 into the merger. Childs explained later that the commission owes money both to a printing company and local bank.

The indebtedness, he noted, will be offset by the sale of the 40,000-square-foot physical plant, with an asking price of \$1.4 million.

Pastor Carl tells of the big one that got away



"One more verse of 'Just As I Am' and I think I could've landed that multi-millionaire."

Russia missions alumni celebrate 1996 ministries

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Career and short-term missionaries to Russia joined more than 275 Kentuckians in a celebration banquet Feb. 28 honoring Kentucky volunteers who served in Russia during 1996.

The annual banquet, sponsored by the Kentucky Baptist Convention partnership missions office, was hosted by Highview Baptist Church in Louisville.

In 1996, 264 Kentuckians served on 30 Kentucky-Russia partnership mission teams.

"It's like homecoming," Calvin Wilkins, KBC partnership missions director, said. "It's a family reunion."

This year, two couples who have worked as on-site coordinators for the partnership and two Russian Baptists attending school in Kentucky were present personally to thank Kentucky Baptists for their support.

Lee and Sarah Bivins recently

completed their three-year term as partnership coordinators in St. Petersburg.

"We've done a lot together," Lee Bivins said. Because of the work of Kentucky Baptists, "many heard about Jesus," he said.

Larry and Joy Lindsey, coordinators in Moscow, will return to Moscow this month. They have served in Russia three years.

"When you come to Moscow, you bring sunshine to our lives," Joy Lindsey said.

Career missionaries Norman and Martha Lytle, who recently moved back to Kentucky after four years in Russia, also attended the appreciation dinner. The Lytles will retire at the end of 1997 after 33 years as Southern Baptist missionaries in Israel and Russia. They laid the groundwork in Russia for the Kentucky-Russia partnership, Wilkins said.

Students Vladimir Kharlamov and Irene Davydova, who had served as interpreters for volunteers in Russia, also thanked Kentucky

Baptists.

"I am glad God opened your eyes to missions," Kharlamov, a student at Southern Baptist Theological Seminary, said.

"You opened your heart and went to Russia. You were God's co-workers," Davydova, a second-year student at Cumberland College, said.

In total, from 1992 to 1996, 1,100 Kentucky volunteers participated in partnership projects in Russia, Wilkins said. To date, Kentucky Baptists have given more than \$1.08 million for Baptist work in Russia, he said.

James Hawkins, KBC interim executive director, praised the volunteers for being involved in "real, live missions."

"When I was growing up, we studied missions," he said. "Today, we are doing missions."

He called the experiences of the volunteers "treasure which moth and rust cannot corrupt."

As "alumni of the mission field," Hawkins said, volunteers can let the "joy of having been where God sent



MEMORIES Joy and Larry Lindsey (middle, right) Moscow field coordinators for the Kentucky-Russia partnership, relive 1996 mission experiences with Regina Walker of New Prospect Baptist Church in Muhlenberg County.

you" spill over into their congregations so fellow church members can "catch the sense that God can use them too."

In 1997, 300 Kentucky volunteers are needed to fill slots on evangelism, medical, teaching and construction teams, Wilkins said.

"We like two kinds of people: 'come-backers' and 'first-timers,'" Larry Lindsey said.

3 Kentuckians earn 'Top Teen' honors from national WMU

By Joyce Sweeney Martin
Staff Writer

Three Kentuckians are among 20 girls selected by Southern Baptist Woman's Missionary Union as Acteens Top Teens.

Jennifer Atherton of Paducah, Crystal Rose of Benton and Kelley Travis of Murray were chosen from nearly 100 Acteens applicants.

Acteens is the missions organization sponsored by Woman's Missionary Union for girls in grades seven through 12.

National WMU staff in Birmingham, Ala., selected the girls based on scholastic achievement, school and church activities and accomplishments in StudiAct, the individual achievement plan for Acteens.

Atherton, a member of Lone Oak First Baptist Church in Paducah, participates in her church's youth group and Sunday school. She has been a leader in children's choir for three years.

"I cannot imagine my life without the presence of Christ," she said. "He is my friend. He is my strength. He is my savior."



Atherton



Rose



Travis

At Lone Oak High School, the 12th-grader is active in band, choir, BETA club and the student council.

She has been a member of Acteens for six years and has completed the Queen Regent in Service level of StudiAct.

Rose, a member of Bethel Missionary Baptist Church in Benton, participates in Sunday school, puppet ministry and choir. She works with Team Kid, children's church and vacation Bible school.

At Marshall County High School, the 12th-grader is active in several clubs, including BETA, math, Spanish, science and Future Homemakers of America. She is on the track and cross country teams. She has been a member of Act-

eens five years and has completed the Service Aide level in StudiAct.

"Acteens is one of the most special parts of my life," she said. "It is my inlet of information

and my outlet for ideas. In Acteens, I not only learn about the Bible and missions, but I learn about myself as well," she said.

Travis, a member of First Baptist Church in Murray, participates in Sunday school, youth group, youth choir and the puppet ministry. She also works in vacation Bible school.

At Calloway County High School, the 11th-grader is a cheerleader. She is a member of the varsity tennis team, the foreign language club and Beta Club.

She has been a member of Acteens for five years and has completed the Service Aide level of StudiAct.

"My favorite area of Acteens

work is mission action and personal witnessing," she said."

The three Acteens, along with the other Top Teens from across the United States, will be featured in the May 1997 issue of Accent, the magazine for Acteens.

Each year, Kentucky WMU appoints a six-member state Acteens Advisory Panel. Both Atherton and Rose are members of the 1996-97 panel. Kelley and Rose were members of the 1995-96 panel. Other 1996-97 panel members are Nicole Ray of First Baptist Church in Lawrenceburg, Megan Holbrook of First Baptist Church in Mount Vernon, Chrissy Bryd of Harrodsburg Baptist Church and Autumn Alcott of First Baptist Church in Murray.

The state panelists will assist with the state Acteen conference to be held at First Baptist Church in Murray April 4-5, said Julie Keith, Kentucky Baptist Acteens Associate. During this event, panelists lead worship sessions and also conduct seminars. The panelists also will serve as pages during the Kentucky WMU annual meeting April 18-19 at St. Matthews Baptist Church in Louisville.



NEW COMMUNITY Jim Lewis, president of Baptist Homes for the Elderly Inc., cuts the ribbon at Cornell Trace, a retirement community in eastern Jefferson County. Baptist Homes celebrated Feb. 28 the completion of the first two units of the 58-unit development.

Muhlenberg County churches respond to expulsion attempt

CENTRAL CITY—A dispute over the presence of an ordained woman in a Muhlenberg County church and the response of Muhlenberg County Baptist Association have caused two churches to alter their relationships with the association.

In January, an attempt to expel First Baptist Church of Drakesboro from the association received a majority vote but failed to get the two-thirds vote necessary for expulsion. Critics of the Drakesboro church were concerned that the pastor's wife, An-

gie Flack, is an ordained pastoral counselor.

Since the January meeting, churches on both sides of the issue have reacted.

Second Baptist Church of Greenville has withdrawn from the association, citing the association's treatment of Angie Flack and its refusal to allow women as members of the executive board or as messengers to annual meetings.

Calvary Baptist Church of Central City has voted to withhold financial support for the association because of concern that the asso-

ciation did not expel the Drakesboro church. Calvary's pastor, James Shutt, made the motion at the associational meeting to expel the Drakesboro church.

First Baptist Church of Greenville dealt with a motion to withdraw from the association on the same basis of concern as expressed at Second Baptist. However, the motion to withdraw failed at First Baptist.

Meanwhile, the Drakesboro church has taken no action regarding its relationship with the association.

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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Signs of the death of a church

Editor's note: The Western Recorder rarely publishes unsigned opinion pieces. However, under exceptional circumstances, it is allowed. The article below was written by a member of a Kentucky Baptist church who has an important message. In order to prevent any further harm from befalling an already difficult situation, the writer's name and the name of the church are withheld.

How do you trace the death of a church? It happens so slowly, few are even aware of it.

At the beginning of the death, there will be a few people in the congregation who don't like a minister or develop a personal grudge about something. That personal feeling somehow becomes all encompassing to them. It controls their rational thinking and makes them mean and vindictive.

Soon this hate becomes too great for them to stand alone, so they spread their negative feelings to others. Soon the others spread these feelings, plus some of their own. The phone lines are kept busy with rumors, innuendoes and outright lies.

It is about this time that Satan really moves in. He slowly, insidiously takes all the love out of their hearts. He replaces it with revenge, hatred and emptiness.

No longer do they come to church to worship. They come to find fault

and to point fingers. They still attend church and probably Sunday school too. But they only come to be seen and to watch for something else that displeases them. They have forgotten by this time how to worship and praise God.

A dying church will still have many Christians who are faithful with their Bible study, tithing and attendance. But after a while, not only do they feel weary from fighting the negativism, they feel somehow as if they must defend their actions.

Any new programs or innovative ideas are squelched and often die from lack of support. The nay-sayers always question change. They seem afraid to move into the present generation. Young families are not drawn to a dying church because the future is not there, the past is.

After a few years of crippling along in this dying mode, Satan will take a back seat for a while. His work is done. The unrest and hate are firmly planted right in the middle of the church. While he sits back and relishes in the demise of this church, the anger and bitterness grow.

These people now are focused on something far away from worship. They want to get their way. No prayer is involved at this point, only personal choices. Members will begin leaving, perhaps ministers too. There will be fewer and fewer programs support-

ed. The financial situation may reach a crisis point.

How sad it is to watch a church in the dying process. The wonderful facility sits empty except on Sunday and Wednesday night. People come and go on Sundays with frowns on their faces, hurrying to get the best seat at a restaurant. The children's department dwindles; the nursery is empty. Often, evening services are cancelled. There are no longer fellowships after church.

Can a church be saved when it reaches this point? Only God can save a church. But he must be allowed to be present there.

God must be the focus of all things, then there is hope. God told us that wherever people are gathered in his name, he will be there. Welcome him back into your hearts and into your services. Focus once again on the only reason for true worship, God's salvation through his Son for each of us.

Satan love victories. The best victory for him would be to win over a whole congregation, driving God out of their midst.

Don't allow your church to die. Lift up your fellow members in prayer. Do not be a part of the rumor mill. Pray about your personal differences with someone, keeping them to yourself. When you hear an ugly rumor, put a stop to it, don't encourage it. Come to terms with new ideas. Be faithful, not only in your presence, but in your loving spirit, your tithe and your compassion. And always, in all things, put God first.

FIRST PERSON

What happens when religious hospitals are sold?

By Jimmy Carter

Health care continues to be one of the most critical and volatile issues around. A little-recognized aspect of the current health care "revolution," however, is the selling of religious hospitals—transactions that could, within the next decade, provide faith groups with between \$15 billion and \$30 billion.

This trend, which the June issue of "Hospitals and Health Networks" calls "the largest redeployment of charitable assets the country has ever seen," has already begun impacting communities across the country.

Although some religious hospitals can compete with for-profit corporations, many are opting to sell their facilities because reduced profit margins make it more difficult to serve those who cannot pay.

When religious hospitals are purchased by for-profit companies, however, proceeds are often used to create new, sizable foundations that are required to continue the mission of the religious hospitals: to improve the health of those who are most vulnerable in our society.

To accomplish this mission, these new foundations have begun to work together to implement a new approach to health—one that focuses more on communities and the prevention of illness.

This month, the Carter Center and InterHealth of St. Paul, an interfaith health care alliance, will bring together representatives of religious hospi-

tals and foundations from across the nation. Our overall goal is to explore the role foundations can play in building healthy communities by a public health approach that stresses prevention and looks at whole populations, not just individual patients.

The need to emphasize prevention is a direct result of the health community having learned in recent years that negative lifestyle choices—such as smoking, eating poorly and excessive drinking—cause most premature deaths (before age 65) in the United States.

Foundations, meanwhile, have learned that addressing communities is necessary because lifestyle choices are often greatly influenced by the marketing ploys of major profit-driven companies that target the masses. More and more, new religious health organizations are recognizing the power of such forces and designing ways to counter them.

Creating, implementing and maintaining a public health approach to building health is a challenge for most foundations for two reasons.

First, most leaders of these organizations come from a traditional hospital administration background—one that seeks to manage illness rather than prevent it. Many, therefore, must develop new analytical tools to approach health from a prevention-based perspective.

Second, the health of any community is strongly linked to choices made not only by individual residents, but also neighboring companies, civic groups and other local organizations.

Recognizing this, foundations are beginning to strengthen collaborations with leaders from a wide variety of backgrounds, including business, education, social services, theology and medicine.

For at least 100 years, religious health care institutions have been partners with government. At the turn of the century, Catholics, Protestants and Jews expressed their faith by constructing and operating hospitals to serve those who had nowhere else to go. In fact, many of the hospitals and health care institutions that have been most valuable to the poor, the elderly and the vulnerable were built as a result of close collaboration between faith groups and government policy-makers.

The new foundations can—and hopefully will—take the lead in maintaining this positive relationship between government and medicine.

In light of their deeply rooted and meaningful history, the new foundations have much to offer surrounding communities by incorporating the religious principles upon which they were founded into their missions and practices. Together with partners in government and the private sector, they can start exploring ways of ensuring that the faith values that helped inspire and create this country's health care system remain an integral part of it.

Although our March meeting will not provide all the answers, it will give foundation decision-makers and hospital administrators, clergy and community leaders an opportunity to develop a collaborative framework through which they can begin to make their goals a reality.

MARRIAGE

Logs, specks and mirrors

By Diana Garland

"Do not judge, so you may not be judged," Jesus said (Matthew 7:1).

Many of us pride ourselves in not being judgmental. Yet we forget one place where we could take state fair prizes for our ability to assess another—marriage.

I can sum up my partner's faults and tell him all about

them in a nanosecond. Jesus warned us about thinking we can see specks of sawdust in the eye of someone else, while in fact, we have logs in our own eyes.

In marriage, this "speck removal" business refers to picking at all our partner's faults. We attempt to point out, often disguised in "just trying to help," how every blunder and conflict is the partner's fault.

Sometimes I act like I have Superman's X-ray vision in my attempts to help my husband not only deal with eye specks but also with the stuff inside that can't even be seen with the normal eye.

Jesus says to me, "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye" (Matthew 7:5). That's easy enough to say, Jesus, but logging one's own self takes a different kind of vision, requires a different kind of focus.

Our eyes are focused outward, not on ourselves. The only way to look at one's own eye is with a mirror. If we want to do what Jesus tells us, we must hold a mirror up to ourselves whenever we think about judging another.

If I find myself about to make one of my "helpful" remarks about my husband's faults, I had best grab a mirror. In what ways is my behavior contributing to the irritation I am feeling? Is anything I am doing or thinking or feeling contributing to the problem? What would he perceive to be helpful?

All of us know how miserable eye irritation is. With every blink—every few seconds—it scratches and burns. I will feel a lot better if I take care of the logs in my own eye first. I might not even feel irritation anymore.

If you are like me and judgment of your partner is a constant temptation, buy a hand mirror and write in indelible marker on the back "Logging Equipment." Keep it in your marriage fix-it kit for times of temptation.

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



HE SAID/SHE SAID

Talking via e-mail still doesn't prevent slips of the tongue

SHESAI



Alison Wingfield

As more of my relatives have gone on-line, we are rediscovering the joys of correspondence. E-mail is a wonderful way to keep up with each other.

Of course, my grandmother's tried and true letters are still the best method. We're not that great at corresponding with each other, even with the convenience of e-mail. And since we are on different "carriers," we have experienced some difficulty

getting the mail to pass through the mysterious Web and get to the other side intact.

One of my cousins recently supplied us with more information than he intended. He accidentally copied an e-mail intended only for his mother and sent it to everybody in the family who is on-line.

Once I began reading it, I realized there had been a mistake. This produced a moral dilemma. Do you continue to read something that is obviously not intended for you? I confess, I skimmed a little before deleting the message.

And I found out something about another cousin that I don't think the extended family was supposed to know yet. My cousin had written: "That's great about Bev and Dave. Were they planning to have another baby?"

Apparently I wasn't the only one who "skimmed" through the e-mail. Bev, my cousin's sister, got calls of congratulations from all over the world.

Eavesdropping on e-mail may not be the best way to find out about important family news. I think next time I'll just call my grandmother. She doesn't need a computer to know what's going on in the family.

HESAI



Mark Wingfield

The computer age has created a more equal field for women and men, but it has stretched the generation gap to the limit. The younger you are, the more you're likely to know about computers.

That's why 6-year-olds are designing software and 60-year-olds haven't quite figured out what software is.

My 67-year-old father recently caught the computer bug in his retirement years. Several friends had computers, and he determined he needed one as well.

So on a recent visit home, he and I took an afternoon to go computer shopping. Being the younger generation in our shopping duo, I was suddenly considered the expert.

The experience was strangely twisted. In a normal world, fathers take sons shopping for gadgets and gizmos. Only in a techno-world do sons take fathers shopping for hardware and software. This was a kind of role reversal Ward and Beaver Cleaver never would have known.

Our journey made me reminisce about earlier, more Norman Rockwell-inspired father-son shopping trips. Like the times we went to the Sears catalogue store to order a B-B gun or a bicycle.

Life sure was simpler then.

But life's a trade-off. Now we have the advantage of enhanced communication via e-mail.

Some things never change, though. The first two e-mails my parents sent were not to their son, but to their grandchildren. Maybe they thought our 4-year-olds were the only ones able to receive computer mail.

I'm glad we don't have to communicate with God via e-mail. I sure would hate accidentally to copy my confessions to everyone else in my e-mail address book. Some things are best done the old-fashioned way.

Who will comfort the childless couple?

While searching through the Recorder's photo files recently, I stumbled onto a photograph that sent my mind and heart reeling back to my own past.

The photo was of a Marine chaplain stationed at a training base in South Carolina. It had accompanied a Baptist Press story I wrote in 1990 as part of my work with the Southern Baptist Home Mission Board.

The story of the chaplain's work was interesting, but it was the story behind the story that flashed through my mind instantly. Alison had been with me on that trip, and she and I had spent the morning with the chaplain, learning all about his work.

On the way from the base to the hotel, she began feeling discomfort. She knew something wasn't right, so we returned to the hotel as quickly as possible. Later that afternoon, our fears became reality: She was having a miscarriage.

We hadn't known she was pregnant, but we did know the signs of miscarriage all too well. We had walked that path for the first time just the year before.

That time we had known of the pregnancy—and so had everyone else around us because we were so happy and excited we couldn't keep it to ourselves. We had already received our first baby present, a present that never was to be used.

Both our miscarriages happened in the first trimester. Medically speaking, that's the best and most common time to have a miscarriage. But it's also one of the most confusing times to have a miscarriage. And, in reality, there's no good time to miscarry.

Miscarriage is confusing because in the Christian community we hear mixed messages. Most evangelical Christians say they oppose abortion at any stage but usually have little constructive to say about miscarriage. It is an unspoken problem, quickly forgotten by everyone but the couple who experience the loss.

And what thoughts are expressed usually do more damage than good. Both times, we listened to well-meaning people attempt to console us with thoughts such as "It's OK; this happens all the time" or "Don't worry; you'll have children someday" or "God knew that baby probably would be deformed."

No wonder people who experience miscarriage

don't talk much about it with others. It seems as though no one understands.

Miscarriage brings out so many questions for which there are no easy answers and so many questions which hardly anybody wants to hear.

What is really lost in a miscarriage? Is it a child or merely a future child? Is it tissue or is it God's creation of life? Is the loss somehow supposed to be lessened because the pregnancy ended through "natural" means?

If evangelical Christians truly believe life begins at conception, why do we make so light of the loss of life through miscarriage?

Why doesn't the church do more to help families grieve their loss? If we believe abortion is murder, why don't we recognize miscarriage as a death?

Why are so few resources available to help couples understand miscarriage and cope with the powerful emotions it creates?

Our case has a happy ending, in that Alison eventually carried nearly to full term twin boys who were born healthy. But the unresolved grief of other children lost remains a deeply buried soft spot.

And not all couples who experience miscarriage have happy endings later. For many, miscarriage after miscarriage leads to the end of the line, the loss of hope for bearing children.

Couples who live with infertility problems often feel a double-whammy: the emotional pain of miscarriage combined with the emotional pain and cultural stigma of not being able to have children.

If anyone can find a way to address constructively the issues of miscarriage and infertility, it ought to be the church. Yet such a conversation barely has made it to our agenda, except among some hospital chaplains.

Every church and every community would benefit from having even one person who developed a genuine burden and compassion for couples experiencing miscarriage and infertility. It's time to put this need on the table and let the healing begin.

— Mark Wingfield

EDITORIAL

A ransom for many

Editor's note: This article begins a three-part series on the death of Jesus, which will be followed after Easter by three more on his resurrection.

By Carey Newman

My friend was quizzical. Several of his colleagues at work spoke openly about their faith's special emphasis upon Bible study and prayer during Lent (the six weeks before Easter). When he asked why, they responded that it was a time to remember the death of Jesus. Neither my friend's denomination nor his local church followed the church year closely, and so his question to me was quite natural: "How are these spiritual disciplines connected to the death of Jesus?"

There can be little doubt that the death of Jesus forms one of the two main hinges upon which all of Christianity swings. Any perspective which does not allow the cross and resurrection to govern Christian belief and

practice is doomed from the start. However, to acknowledge the importance of Jesus' death only begs another question: What does Jesus' death mean?

The first word which jumps to mind must surely be "sacrifice." Jesus' death is in some way a sacrifice. That is, Jesus willingly offered his life. He gave up privilege, prerogative and safety; he underwent suffering, ridicule and a horrific and excruciating death. And he did this that we all might enjoy the benefits of renewal, well-being and genuine joy.

But Jesus' death is a particular form of sacrifice—a substitutionary sacrifice. Jesus not only died "for" us (for our benefit), he did it "in our place" (what happened to him is what should have happened to us all). In his death, Jesus embodied our guilt and punishment. One can only hazard a guess at the kind of love that was at work.

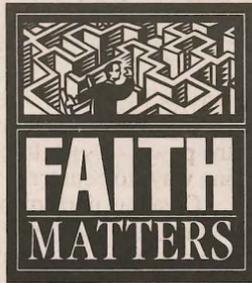
Making sacrifices for someone

else—especially your marriage partner—is always easier said than done. Since I have made a fine art of making promises I know (or at least strongly suspect) Leanne won't take me up on, I was surprised and dismayed when she took me up on my most recent offer.

Her doctoral comprehensives were staring her square in the face, and, to be helpful, I volunteered to keep watch over our daughter and to put the house in order each Monday. So, for the past few weeks, instead of going in to work, I have spent some quality time with Mr. Clean—one of the first males to make wearing an earring a fashion statement. I did these heroic deeds both "for" her (to give her some more study time on Mondays) and "in her place" (since they are duties Leanne normally assumes).

Jesus' substitutionary sacrifice should inspire both gratitude and humility inside of us today. Gratitude because of the forgiveness it brings, and humility because we could never have done it for ourselves.

I told my friend to join the many others who pray and fast this Lenten season. *In his death, Jesus not only suffered and died "for our benefit" but also "in our place."*



"It's shocking that so few Americans know about this worldwide persecution of Christians."

Nina Shea, director of the Puebla Program of Freedom House

Shea details global Christian persecution

By Mark Wingfield
Editor

LOUISVILLE—The discrimination many Christians feel they face in America today "pales in comparison" to the persecution Christians face around the world, a human rights authority told Southern Baptists March 3.

Nina Shea, director of the Puebla Program of Freedom House, addressed the 50th anniversary seminar of the Southern Baptist Christian Life Commission. Freedom House is a foundation dedicated to documenting human rights violations around the world.

"Christians today are the most persecuted religious group in the world," Shea reported. "More Christians have died this century simply for being Christians than in the first 19 centuries after the birth of Christ."

The data behind these statements are documented in a new book written by Shea and recently published by Broadman & Holman.

In that book, titled "In the Lion's Den," Shea highlights cases of Christian persecution and martyrdom in Sudan, Pakistan, Saudi Arabia, Egypt, Nigeria, Uzbekistan, China, North Korea, Vietnam, Cuba and Laos.

She drew a sharp distinction between the persecution she has documented and the lesser offenses of discrimination and bigotry. Persecution, she said, is much more serious and

includes torture, rape, kidnapping, slavery and murder.

Shea said Christians are persecuted most in areas of the world governed by one of two ideologies: communism or militant Islam.

While many Americans think communism is a thing of the past because of Russia's transformation, it is not, she explained. One-fifth of the world's population still lives under communist rule, primarily in China, she said.

The death of Chinese leader Deng Xiaoping will not make life better for Christians, Shea predicted. "It's going to get worse. . . . China sees Christianity as the biggest threat to communist government."

In her speech, Shea highlighted some of the cases of persecution documented in her book.

For example, she told of 1.5 million people, mostly Christians, who have been murdered in Sudan as the result of an Islamic holy war. She told of children of Christians who have been stolen and forced into slavery.

In Saudi Arabia, she said, an Islamic-controlled government has placed severe restrictions on religious practices of the American troops who saved Saudi Arabia from invasion by Iraq's Saddam Hussein. In addition, "hundreds of Christians" have been imprisoned there simply because they are Christians, she said.

"It's shocking that so few Americans know about this worldwide per-

secution of Christians," Shea declared.

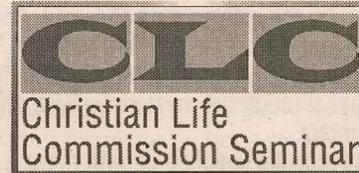
Americans knew more about persecution of Christians during the Cold War years but since the fall of communism in Eastern Europe have "turned inward" and ignored the rest of the world, she said.

Additionally, "our government has not made this an issue," Shea said.

Although she has been appointed to a special presidential commission on religious persecution, Shea said it will take major change for the United States government to even understand the scope of religious persecution, much less attempt to do something about it.

For example, she described a meeting with U.S. Ambassador Jim Sasser before he left for his post in China. He had been briefed by the State Department about human rights abuses against Tibetan Buddhists, student democracy activists and other groups, but no one had told him about the millions of Christians who worship in illegal house churches in China.

American Christians must demand that their government do more to address the worldwide persecution of Christians, and they must get involved personally in speaking out against persecution, Shea said. Her book contains numerous suggestions of ways to get involved.



McDowell says 'truth shift' has occurred in U.S.

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Not so long ago, the verse of Scripture most quoted by Christian young people was John 3:16. But today, the verse most quoted is "Judge not that ye be not judged," according to Christian apologist Josh McDowell.

A "truth shift" has occurred, McDowell told participants in the 50th anniversary seminar of

the Southern Baptist Christian Life Commission March 3. The seminar was held at Southern Baptist Theological Seminary.

The concept of objective truth has been replaced by the belief that "all truth is relative," McDowell said. For example, to say that Jesus is the only way to God is now considered a value judgment, not a statement of fact, he said.

As a traveling representative for Campus Crusade for Christ for 33 years, McDowell has spoken to more than 7 million young people on 700 college and university campuses in 84 countries.

Citing that experience, he said he has seen a dramatic change over the last four to seven years.

In a word, tolerance has replaced truth as the "No. 1 virtue in America," McDowell said.

Further, tolerance has been redefined, he said.

No longer is tolerance defined as "to recognize and respect others' beliefs and practices without sharing them," he said. And no longer does tolerance mean a person listens and learns from all people without having to agree with them, he added.

"Love the sinner, hate the sin" is one of the most bigoted statements you can make today," he said. Now, tolerance means "every single individual's values, beliefs, lifestyles and claims to truth are equal," he said.

For example, a Christian may say he or she believes Jesus Christ is the Son of God, while someone else may say Ronald McDonald is the Son of God, McDowell said.

"Under the constitution, we have equal rights to hold those beliefs," he explained. "Under toleration, those beliefs are equal."

The new definition of tolerance says "all opinions are equal. There is no intellectual way to discern between them," he said.

But, McDowell said, "Christian love and tolerance cannot co-exist. Tolerance says, 'confronting behavior is bigotry'; Christian love says, 'I must speak and act the truth in love.'"

ETHICAL ISSUE Richard Land, president of the Christian Life Commission, told those attending the annual seminar that churches must face the issue of racial reconciliation. "Government and law have probably done all government and law can do to rid us of the plague of racism," he said. "It is now a moral and ethical problem. It is a sin problem."

Jones: Casinos God's 'judgment' on churches

Continued from page 1

took in \$29.4 billion in revenue, Jones reported. He compared that figure to the holdings of all Mississippi banks combined: \$27.6 billion.

Jones cited several negative impacts of the growth of gambling in Mississippi. He said gambling has:

■ **Compromised the state's political structure.** Since 10 percent of state revenue now comes from gambling, the state has an interest in protecting gambling enterprises, he said. "No decision is made without asking how

it will impact gambling."

■ **Destroyed families.** He cited tactics of new "family-friendly casinos" that provide care and activities for children that indoctrinate them toward gambling while their parents gamble.

Jones listed a number of ills that afflict families of gamblers, such as stealing, divorce and bankruptcy.

But another surprising result is the number of people who have embezzled money from their churches to pay gambling debts, he said. "Our churches are discovering that some of their

best people are getting into leadership positions in order to get access to church funds."

When that happens, the "easiest money to embezzle in the church" is missions money that should go to the Cooperative Program, Jones said. "The one piece of money not tracked is money that goes out of the city."

Jones said he knows 15 Baptist churches in Mississippi that have faced problems with embezzlement.

■ **Destroyed legitimate businesses.** Pawn shops have sprung up everywhere casinos have been built, he said, and even the nature of what is considered recreation has changed.

Jones said Mississippians, including Christians, have bought into the gambling industry's promotion of the term "gaming" as a softer word for "gambling."

In conclusion, Jones listed three questions he said all citizens ought to ask before agreeing to let their states legalize gambling:

First, "Is it ever a legitimate function of government to make losers of its citizens?"

Every other function of government is intended to help people, he said, but gambling by definition makes losers out of many in order to make winners of a few.

Second, "Is it ever a legitimate function of government to compete with legitimate businesses?"

In days past, such a notion was known as socialism, Jones said.

Third, "Is it ever the legitimate function of government to advocate that which is known to deceive people?"



Casey outlines anti-abortion strategy

By David Winfrey
News Director

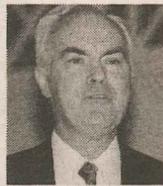
LOUISVILLE—Americans who oppose abortion must help the country return to the Declaration of Independence's principle that life comes from the Creator, former Pennsylvania Gov. Bob Casey told the annual Christian Life Commission seminar March 4.

"In America, every child deserves a chance to be born," said Casey, a Democrat who has denounced his party's support for abortion rights.

"Abortion has destroyed the heart and soul of the Democratic party. We're going the way of the Whigs," Casey said. "Democrats say, 'We protect the powerless.' It's not true anymore."

Quoting the Declaration, Casey said opponents must remind America that life is an inalienable right, endowed by the Creator, which no one should be able to take away.

"Since when does America abandon in despair an entire class, the most



Casey

defenseless, vulnerable?" he asked. "We've got to talk about the child every day, all day, over and over again."

Casey said the issue of life "defines not just how comfortably we live, but how we will live with our conscience."

Casey added that the value of life should influence international relations as well as domestic policies. He said China should not receive "most favored nation" trade status as long as it violates religious freedoms and makes laws regarding family size that encourage abortion.

Noting that trade is important, Casey countered, "Our value system, and life, and what we stand for as Americans, and what we hope for our future is more important."

Casey outlined five actions abortion opponents can take:

■ **Communicate.** Casey advocated using television to help spread facts about specific abortion issues.

■ **Work for passage of the Partial-birth Abortion Ban Act.** This issue can be a major educational tool, he said. "Most people don't understand that

Rowe vs. Wade provides for abortion on demand for the whole nine months of the pregnancy."

■ **Recognize the limitations of a "partial-birth" abortion ban.** Casey said lawmakers cannot think that a ban on "partial-birth" abortions is the end of the abortion issue. "If you let them stop there, you let them off the hook."

■ **Work for change in laws to protect the unborn.** Casey suggested public hearings by Congress to define when life begins. "Rowe vs. Wade is not only morally wrong, it's scientifically obsolete," he said.

■ **Help those in crisis pregnancies.** "Society's failed them. We've got to extend the hand of compassion," he said, advocating a better federal policy to encourage adoption.

Quoting from a letter to him from an adopted child, Casey told the audience to be diligent in the protection of life. "We must continue together to fight for unborn children even when it is a hard thing to do."



Huckabee: Committed people, convictions are country's hope

LOUISVILLE (BP)—Conservatives and liberals both mistakenly look to government as the answer for America's problems, Arkansas Gov. Mike Huckabee said at the 50th anniversary seminar of the Southern Baptist Christian Life Commission.

The conservative Republican told the conference that people with solid convictions and a sold-out commitment to Jesus are America's hope.

"Liberals believe that government is really like God. If we just had more of it, we'd be so much better off," he said.

Conservatives too often focus on legislation or on "who's in the White House or who's in the statehouse, and we forget that what really matters is who's God in our own house."

The country's hope cannot be in politics, he said in the March 3 session. "Let me also say that real hope for our country is not found in a denomination. Real hope is not in what some would say is the values of a village. I quite frankly, in all due respect, don't believe that it takes a village to raise a child after all, but it takes the character found in mothers and fathers who pass that character on to the children nurtured by the community values, by a church where values are undergirded rather than uprooted."

Huckabee's "village" comment referred to the book, "It Takes a Village," by first lady Hillary Clinton, whose husband served 12 years as governor of Arkansas.

Huckabee, an ordained Southern Baptist pastor and a former president of the Arkansas Baptist State Convention, said America needs courageous leaders.

"Far too many leaders today, both in government and the church, are really thermometers when we are in desperate need of thermostats," he said. A thermometer, he said, reflects the temperature in a room, while a thermostat primarily adjusts the temperature to what it should be.

Huckabee and his wife, Janet, traveled to Louisville at the end of a day of surveying parts of Arkansas devastated by tornadoes.

Mitchell: Genetic discoveries point to God but raise concerns

LOUISVILLE (BP)—Scientific knowledge and remarkable discoveries in genetics point to the awesome creative power of God, Ben Mitchell said during the annual seminar of the Southern Baptist Christian Life Commission.

At the same time, serious ethical issues are raised by the complex debates on the "new genetics," said Mitchell, assistant professor of Christian ethics at Southern Baptist Theological Seminary.

Christians have an obligation to be engaged seriously in the discussions and develop materials from a biblical perspective "in order to inform a generation that will have to deal with these issues as no generation before them."

Mitchell urged three responses:

■ **Celebration.** "We can and should support the therapeutic use of genetic technology within acceptable ethical parameters," he said.

■ **Caution.** "As with every technology, genetic technology holds both promise and risk," Mitchell noted.

"Uninformed by appropriate ethical standards and virtues, technology carries its own imperative. Watch it in the cloning debate. If it can be done, it will be done," Mitchell warned. "If we can clone human beings, somebody is going to do it."

■ **Resistance.** "There are some aspects of the new genetics we must simply reject," Mitchell stated.



Southwest Baptist University

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The history department at Southwest Baptist University invites applications for a tenure track assistant professorship in U.S. history beginning August 1997. Candidates should possess outstanding teaching ability, demonstrate scholarly potential and commitment to undergraduate, church-related education. They should be prepared to teach surveys and advanced courses. Ph.D. required at the time of appointment. Send application letter, resume, statement of Christian educational philosophy, and three letters of recommendation by March 21, 1997, to Dr. Harlie Gallatin, Department of History & Political Science, Southwest Baptist University, 1600 University Ave., Bolivar, MO 65613. EOE. For further information contact Dr. Gallatin by email at hgallati@sbuniv.edu or by fax at (417) 326-1719.

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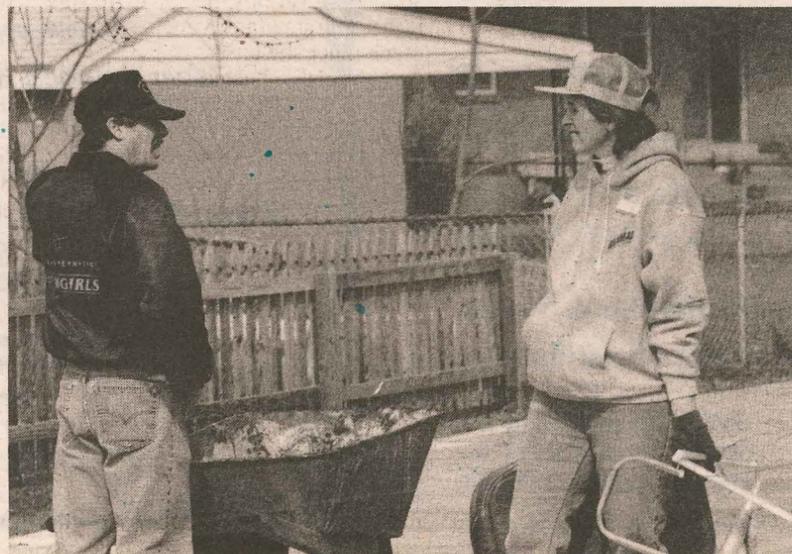
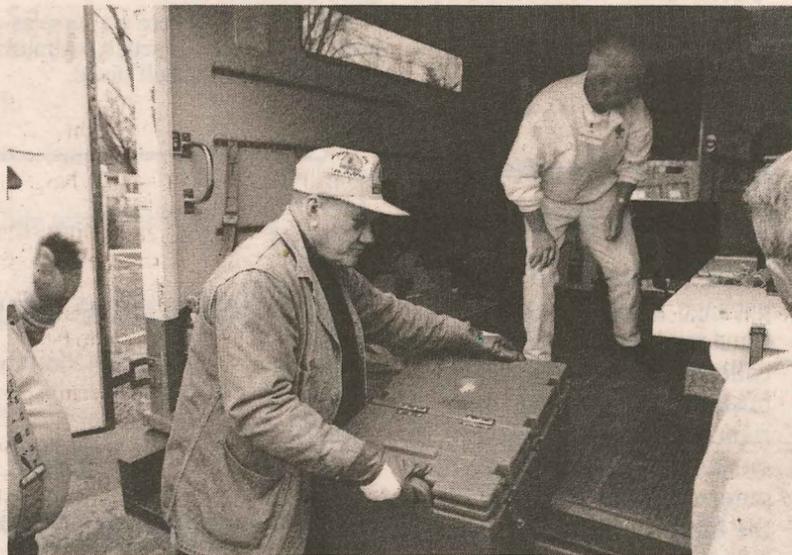
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FLOOD '97

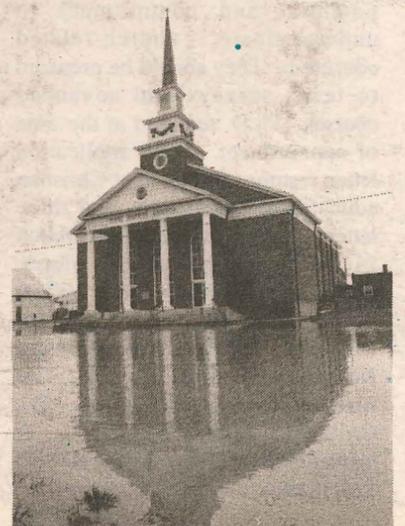
Flooding brings images of despair, offers of hope



WHEN THE RAINS STOPPED

■ Above Two men look inside a Shepherdsville house. ■ Far Left Bill Stowers, a member of Shively Baptist Church in Louisville, pours spaghetti sauce into a pot for disaster relief meals. ■ Left Lon Venters of Ashland carries a Red Cross food container.

■ Bottom Middle Linda Scholl of Latonia Baptist Church in Covington talks with Joe Gonterman Jr. while cleaning out his father's basement in southern Louisville. ■ Below First Baptist Church of Shepherdsville stands in front of a flooded street. (Photos by David Winfrey)



FLOOD '97

At least 15 Baptist churches damaged by flood waters

By Mark Wingfield
Editor

The pews at Dawson Memorial Baptist Church near Maceo have survived three floods before, but last week's water may have done them in, Pastor Steve Boyd said.

"Those old pews are the originals," he said. "They went through the 1937 flood, when they were found out in a field afterward, the 1945 flood and the 1964 flood. But I don't think they'll make it through this one."

As Boyd spoke by telephone March 5, he did not yet know for sure how high the water had climbed inside the church building. "I don't know how much is there because I can't get to it," he explained.

However, he knew the auditorium had 4 feet of water the day before, "so it probably has about 6 feet today" due to the river's continuing rise, he said.

Members of the small country church held services as usual Sunday, March 2, and the water "wasn't anywhere close," Boyd said. But later that day, the water began to rise rapidly, prompting church members to move the pews and other furniture into the highest room in the building.

But that wasn't enough to avoid this year's flood waters, Boyd said.

"It's going to ruin a great deal," the pastor said. "In the last three years, we've put up paneling and carpeting

and new siding. We have some flood insurance, but it won't be enough."

Sanders Baptist Church in Carroll County faced a similar plight.

Flood waters rose nearly 4 feet high in the church's small building, said Ladette Kerr, wife of Pastor Morgan Kerr. "All our hymnals are gone, the piano, the organ, the seats, the carpet," she said.

An inmate work crew sent out by the state helped church members remove the damaged carpet and furniture March 4, but it will be weeks or months before the Sanders church gets its meeting place restored, she said.

"The church can't afford a lot of the things we're having to do. And a lot of the members of the congregation are having to rebuild their homes as well."

Floodwaters rolled over churches large and small, with century-old buildings and brand-new buildings.

More than 4 feet of water surged into the 2-year-old \$2 million sanctuary and educational facility of Buck Run Baptist Church near Frankfort. Ken Foreman, director of missions for Franklin Baptist Association, said he joined church members March 5 in cleaning pews and carpets.

The church, which sits in a picturesque location at the forks of the Elkhorn River, has no flood insurance, Foreman said.

At least 15 Kentucky Baptist

church facilities were known to have been damaged last week.

In addition to Dawson Memorial, Sanders and Buck Run, here's a rundown of other damaged church facilities confirmed as of the Recorder's press deadline Monday, March 10:

■ Falmouth Baptist Church in Falmouth.

■ Trinity Baptist Church in Falmouth.

■ De Mossville Baptist Church in Covington.

■ Beech Grove Baptist Church in Shepherdsville.

■ Bardstown Junction Baptist Church in Fisherville.

■ Lebanon Junction Baptist Church in Lebanon Junction.

■ First Baptist Church of Shepherdsville.

■ Calvary Baptist Church in Frankfort.

■ Immanuel Baptist Church in Frankfort.

■ First Baptist Church of Frankfort.

■ Lockport Baptist Church in Owenton.

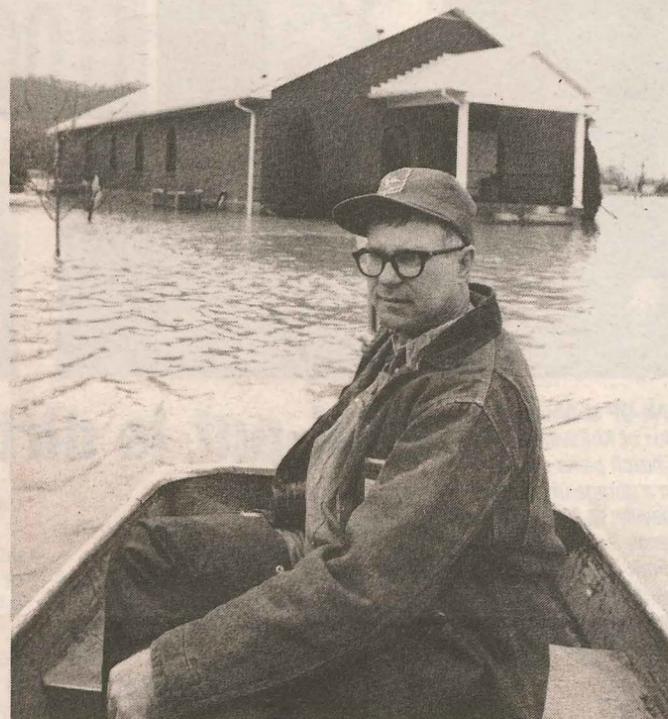
■ Gilead Baptist Church in Glendale.

■ White Mills Baptist Church in Elizabethtown.

■ Colesburg Baptist Church in Elizabethtown.

■ Panther Creek Baptist Church in Owensboro.

As of the weekend, several West Kentucky church buildings stood in danger of being damaged by the rising waters of the Ohio River and the Mississippi River.



FERRYMAN David Oerther floats away from Bardstown Junction Baptist Church in Bullitt County. Oerther helped transport families from their homes last week after the flood. (Photo by David Winfrey)

'No one really knows what to do,' Falmouth pastor says

By Mark Wingfield
Editor

FALMOUTH—"You just feel so helpless," Pastor Norman Workman said March 5 as he drove along a watery highway from an emergency shelter where he had been comforting people evicted from their homes by one of Kentucky's worst-ever floods.

Workman, pastor of Turner Ridge Baptist Church in Falmouth, talked with the Western Recorder via cellular phone. All other phone service into the Falmouth area had been cut off since flood waters swamped the community of 2,400 people Saturday

night, March 1. Outside access to the Northern Kentucky community had been impossible because of flooded roads.

"This is the first time I've been in anything like this," Workman said. "I've felt awfully helpless. ... The people are so helpless right now. There's not much you can do but be there with them."

Workman and other Falmouth-area pastors had been doing just that for several days—making regular rounds at three emergency shelters run by local churches and the Red Cross. Workman worked extensively at a shelter set up at Southside Christian

Church.

"Physically, they are all right," Workman said of the flood victims. "Emotionally, they're just drained. No one really knows what to do."

As Workman talked, authorities were getting their first chance to begin searching the flooded town for bodies. One death already had been confirmed, and four others were to be reported later that day.

At the shelters, a list of missing people contained about 60 names, Workman said, but most of those people were believed to be alive and merely separated from family members. For the first three days after the flood, there had been no way for those stranded at various shelters to find out if their missing family members were at the other shelters.

Falmouth, situated at the juncture of the Licking River and the south fork of the Licking River, was one of the state's hardest-hit areas. Water surged above the highest point on the town's flood markers, which stop at 52 feet.

The facilities of two Baptist churches in the community, Falmouth Baptist and Trinity Baptist, were severely damaged by the flood.

Although Workman's church and own home were not damaged, many of his church members lost nearly everything they owned. Some lost their businesses as well.

Workman said the most traumatic thing he had encountered so far was the story of a church member who stayed in his higher-ground house as

the flood waters rose March 1.

"He said on Saturday night during the night you could hear people screaming. He said he had never heard anything like it. People were hollering, 'Help! Help!' as the water trapped them in their houses."

Like other pastors in flooded areas, Workman worked as long as possible Saturday night helping residents evacuate and gather as many belongings as possible. But by 11 p.m., he drove through several feet of water to get to safety himself.

"The one thing I've been trying to share with people is right now it doesn't seem like there's any hope, but we know there is hope," Workman said. "God will take care of us."

Last week, Rusty Watson, pastor of Beech Grove Baptist Church in Bullitt County, left his home during the rain, fearing the worst.

When he returned home, he found his house had been spared, but several of his neighbors and church members weren't so lucky. Six families in his church were facing near total loss.

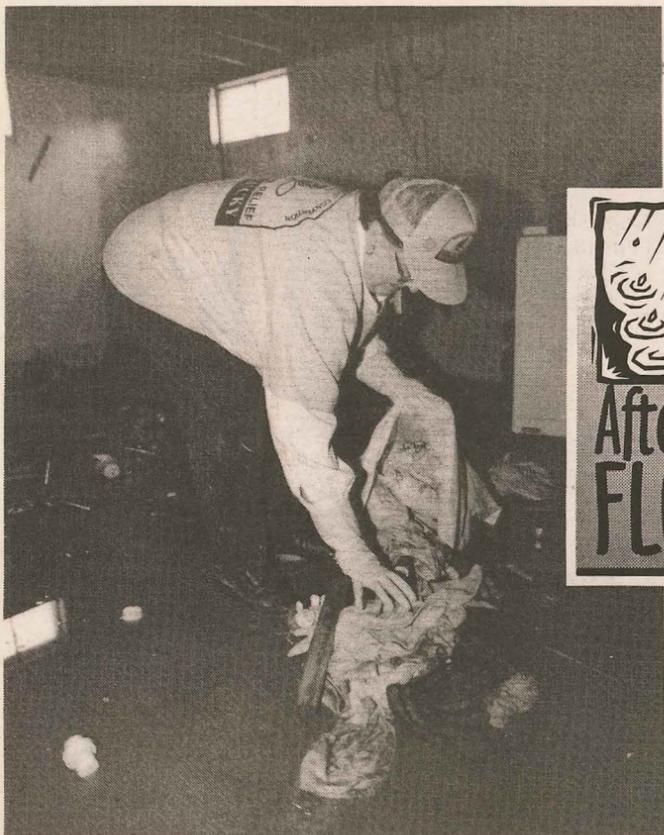
"You almost feel unworthy that it got in theirs and it didn't in mine," he said. "I had one guy tell me this (the man's home) was not God's house. It was his house, and God had no right to do this."

As chaplain of a Bullitt County Fire Department, Watson was preparing for a house to house search, "hoping against hope that we don't find any bodies."



TRASHED Homeowners and volunteers worked together to clear debris from homes and basements in southern Louisville.

FLOOD '97



CLEAN-UP ■ Above Betty Tudor of Kirksville Baptist Church picks up debris from a garage in southern Louisville. ■ Above Right James Parker of Owsley Fork Baptist Church in Berea dumps another load of debris beside the street in southern Louisville.

Mud-out is dirty business for disaster relief volunteers

Continued from page 1

lief ministry gives members of that church a proper perspective.

"It keeps our focus on missions and lets us know that our main work is outside the church walls," said Malcolm, who drove the church van with six other volunteers to Louisville.

"These are just hurting people that have a need, and we just want to be available," he said.

Volunteers' offers to help quickly were accepted.

Joe Gonterman Sr. said last Tuesday he originally expected it would take the rest of the week to clean his basement.

"These folks have really been great. I don't know what I would have done without them," he said. "I was going to allow at least two or three days of work, and I believe that they'll be done before the day's over now."

Kentucky volunteer teams for feeding and clean-up are based in southern Louisville and Vanceburg, said Brotherhood's Simpkins.

In the parking lot of Parkland Baptist Church in southern Louisville, more than 21,000 meals already have been prepared, said site coordinator Mike Klein.

Missouri Baptist volunteers are cooking meals at First Baptist Church of Falmouth, and Kentucky volunteers also are providing clean-up from

there, Simpkins said.

Tennessee Baptist workers are preparing meals at First Baptist Church of Madisonville, with food also being taken to Henderson, Simpkins said.

Clean-up teams from Georgia and South Carolina were scheduled to be in Northern Kentucky and Monterey by this past weekend, he added. North Carolina volunteers are on standby "as we see need."

Volunteers will be needed through the end of the month, he predicted.

"Between Arkansas (where tornadoes hit) and us, it's been a major call up," he said.



Butcher

Kentucky volunteers have been involved in disasters at many other states and now are benefiting from other volunteers coming to help, Simpkins said. "It's kind of neat to have that kind of brotherhood across the country."

In Lexington, churches in Elkhorn Baptist Association have collected \$15,000 to buy supplies, said Sandra Williams, church and community ministries director for the association.

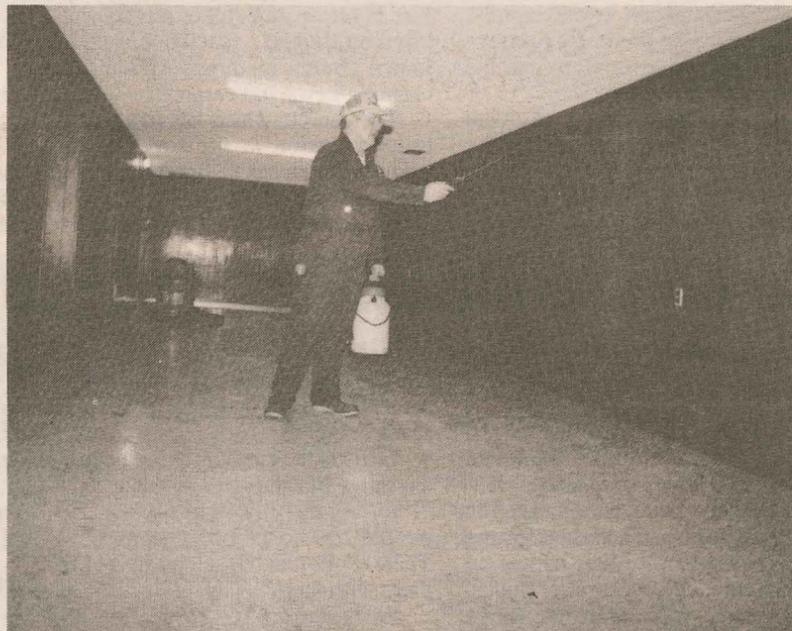
Anyone interested in donating furniture, supplies or money to that collection can call the Elkhorn association office at (606) 254-7747.

Simpkins said his department's greatest need is for finances to replace pumps and to buy other equipment. "This takes a toll when you have to spread your stuff so far around," he said.

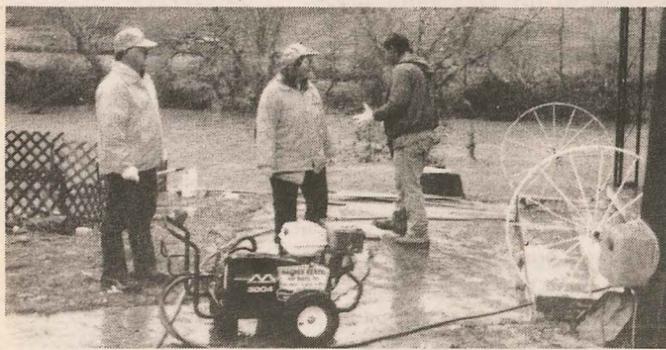
Simpkins added that after a training session for disaster relief volunteers Sunday, March 2, every worker trained has been called up to help.

Two training sessions for potential disaster relief volunteers will be held March 15 in Shively and Scottsville.

For more information about helping with current disaster relief work or to learn about volunteer training, call Kentucky Brotherhood at (502) 244-6489.



PUMPING Mitch Dugan (left) and Maxine Goodwin (middle) pump water from a Vanceburg home. (Photo by Truett Cocanougher)



POST CLEAN-UP ■ Top Jerry Butcher of Calvary Baptist Church in Franklin sprays bleach to prevent mildew in a southern Louisville basement. ■ Above Lowell Lively and Howard Steward haul firewood to dry out a Vanceburg house. (Above photo by Truett Cocanougher)

NATIONAL NOTES

'Partial-birth' abortion ban reintroduced

WASHINGTON (RNS)—The bitter battle over late-term abortions is returning to Capitol Hill. Congressional Republicans introduced new legislation March 5 to ban the late-term procedure called "partial-birth" abortion by its opponents.

The new legislation comes in the wake of a confession by prominent abortion rights supporter Ron Fitzsimmons that he lied during last year's debate when he said the procedure was rare and only done to save the life of the mother or when a fetus was severely malformed. In fact, he said in recent interviews, the procedure is done "for the most part" on healthy fetuses and healthy mothers.

"Now the truth is out, and the American people are angry that they were told lies about this heinous procedure," said Rep. Charles Canady, R-Fla., who reintroduced the Partial-Birth Abortion Ban Act in the House of Representatives.

Last year, the ban passed both houses of Congress but was vetoed by President Clinton, who said he believed the procedure was necessary sometimes to save a woman's life or to preserve her ability to bear children.

On NBC's "Meet the Press," Democratic Sen. Patrick Moynihan of New York suggested Clinton would sign the bill if it clears Congress. However, White House spokeswoman Mary Glynn said she was unaware of any change in the president's position.

Both opponents and advocates of abortion have promised massive grassroots mobilization. House Majority Leader Dick Armey, R-Texas, said the House will act before Easter.

■ **'Ellen' to embrace homosexuality.** "Ellen" will make TV history April 30 when the show's title character declares her homosexuality. According to media reports of the script, the show's star, comedian Ellen DeGeneres, who plays bookstore owner Ellen Morgan, will voice her homosexuality to a therapist played by Oprah Winfrey. The event would make Ellen Morgan television's first openly homosexual lead character.

■ **Clinton bars federal funded cloning of humans.** Declaring "human creation is not simply a matter of scientific inquiry," President Clinton issued a directive March 4 barring the use of federal funds for human cloning. Clinton said recent breakthroughs in cloning technology "could yield enormous benefits" in agricultural and medical advancements. "But like the splitting of the atom, this is a discovery that carries burdens as well as benefits," he said.

■ **House backs Ten Commandments in courtrooms.** The House of Representatives, in a 295-125 vote, passed a non-binding resolution stating the public display of the Ten Commandments should be permitted. It specifically cites the case of an Alabama judge who opens his court with prayer and has posted a hand-carved replica of the Ten Commandments behind his bench.

■ **11 employees leave Operation Blessing.** Eleven employees have left Operation Blessing International, founded by religious broadcaster Pat Robertson, after disagreeing with management about the medical mission's focus on the use of its wide-body jet. Paul Williams, chief medical officer, "and his staff had a love and a desire to focus on medical missions that involved more remote, more isolated areas of the world where the L-1011 flying hospital could not function," said Gene Kapp, Robertson's spokesman.

■ **Oregon assisted-suicide law wins court victory.** Oregon's law permitting assisted suicide for the terminally ill won a victory in federal appeals court Feb. 27. The 1994 measure allows the terminally ill to obtain lethal doses of medication if a doctor determines the patient has less than six months to live. A lower court had ruled the law did not protect patients from involuntary suicide, but the 9th Circuit Court of Appeals in San Francisco reversed that ruling, saying challengers could not demonstrate they faced imminent harm.

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EDUCATION DEPARTMENT
FACULTY POSITION

The education department at Southwest Baptist University invites applications for a tenure track assistant professorship in education. Candidates should possess outstanding teaching ability, demonstrate scholarly potential and be prepared to teach undergraduate and graduate courses in teacher education. Public school teaching experience is required. An earned doctorate is required at the time appointment. Send application letter, resume, statement of Christian philosophy and three letters of recommendation by March 21, 1997, to Mr. Chuck Lentz, department of education, Southwest Baptist University, 1600 University Ave., Bolivar, MO 65613. EOE.

BOOKS

Best-selling Christian children's books

- 1 **The Crippled Lamb**, Max Lucado
- 2 **Just in Case You Ever Wonder**, Max Lucado
- 3 **The One Year Book of Devotions for Kids**
- 4 **Love You Forever**, Robert Munsch
- 5 **God's Little Instruction Book for Kids**
- 6 **The One Year Book of Devotions for Kids, Vol. 2**
- 7 **Alabaster's Song**, Max Lucado
- 8 **One Wintry Night**, Ruth Bell Graham
- 9 **I'd Choose You!** John Trent
- 10 **The Tale of Three Trees**, Angela Elwell Hunt

Source: Evangelical Christian Publishers Association

The Power Book: Spiritual Insights for Achieving Excellence. Stephen Arterburn. Thomas Nelson Publishers, 1996. No price given. ♦♦♦ (out of five)

I was predisposed not to like this book. From the title and some of the endorsements on the back cover, it looked like another power-of-positive-thinking, health-and-wealth spirituality book. After reading through *The Power Book*, I was reminded a book truly cannot be judged by its cover.

Stephen Arterburn has compiled a daily devotional book for leaders and business people who struggle with difficult ethical and spiritual decisions on a daily basis. Fifty-two weekly themes provide insight into how God's power guides us through the maze of life. Each day's devotional contains a Scripture lesson, a life-story from an individual which highlights the theme, a "power point" and several "points to ponder." The life-stories come from people of every walk of life, some successful by the world's standards, others not so successful. Any reader will find plenty of people with whom to identify.

Arterburn easily could have fallen into the trap of suggesting that a faithful Christian will experience financial, social and even political power. Generally he avoids this, while remaining faithful to the biblical witness that God's power helps us thrive, even when life is less than ideal. Throughout the book, he reminds us that excellence in living is attained by being faithful to God's leadership.

While written primarily for corporate leaders and business people, church leaders of all kinds and from all walks of life will draw inspiration from Arterburn's devotional book. *Jim Holladay*

No Other Name I Know: Sermons on Prayer and Spirituality. Edited by Alfred Smith Sr. Judson Press, 1996. 100 pages. \$12. ♦♦♦♦

Alfred Smith Sr., pastor of Allen Baptist Temple in Oakland, Calif., is one of the outstanding preachers in America, but regrettably he offers no sermon in the book. Rather, he turns to 11 preachers he greatly respects, such as Kevin Cosby of St. Stephen Baptist in Louisville, Suzan Johnson Cook of the Bronx Christian Fellowship in New York City, Frederick Haynes III of Friendship Baptist in Dallas and Jeremiah Wright Jr. of Trinity United Church of Christ in Chicago. After reading the sermons in this collection, there is little doubt why Smith picked these and other preachers for the book.

The preachers of this collection span the country, generations and theological spectrum. Yet, one common thread unites them all: the importance of prayer and spirituality in the life of those who have limited resources for help other than God.

Besides covering the most asked questions about prayer, two sermons address the spiritual legacy of Martin Luther King Jr. and women. Reading the sermons made me wish the book was accompanied by an audio tape because, after all, preaching is an oral event.

These well-crafted sermons speak to the head and the spirit. The sermons can

easily be used as a springboard for a personal study of prayer or as inspiration for giving yourself unreservedly to communion with God. *Wayne Hager*

You Can Raise a Well-Mannered Child. June Hines Moore. Broadman and Holman Publishers, 1996. 198 pages. \$10.99. ♦♦♦

Most parents probably have uttered these words to a child at some point, "I hope you don't do that when you are out in public." One of the most frustrating parental responsibilities is teaching children the elements of well-mannered social interaction. The frustration exists in the seeming "nagging" nature of the process. June Hines Moore offers parents and grandparents a guide to the process of teaching manners, not just a book of manners.

After encouraging adults to consider the personality type of the child and age appropriate rules, Moore launches into chapters that cover skills from the phone to the table and from parties to church. Moore's unique contribution comes from her frequent reminder that a child's temperament must be considered in teaching the rules. The rules are the same for every child, but parents must adjust teaching style to be effective with different children.

Admittedly, some of the manners discussed may be considered, even by well-mannered adults, skills of a bygone age. Moore contends, however,

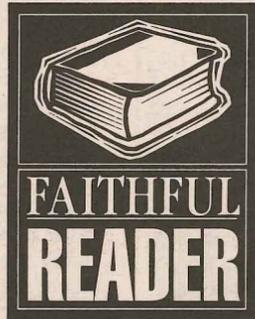
that even when such manners are not practiced by parents they can, and must, be taught to the next generation. *Wayne Hager*

How to Help Your Friends. Joe Richardson Jr. Convention Press, 1990. 96 pages. No price given. ♦♦♦♦

Youth talk to youth. As any parent or youth worker knows, teenagers are more apt to turn to peers for advice and counsel before turning to an adult. Those of us who work with or have teenagers spend more than a little time wondering what kind of help teenagers give each other.

Joe Richardson has put together an interactive book designed to help youth know how to help each other. He covers such topics as: being a good listener, recognizing distress signals, helping others take responsibility for their own actions, learning how to say no and helping each other rely on God for guidance. I found his presentation of the "three-part no" a particularly useful and unique tool for helping youth deal with the tension between knowing what is right and desiring to be accepted.

As an interactive guide, "How to Help" is short on theory. I would not recommend handing it to teenagers and assuming it will provide all they need to know to provide sound advice to their friends. (In the area of pastoral care, a little knowledge can be a dangerous thing.) Richardson's guide is best used in guided discussions, either one-on-one or in small groups. Used in those ways, his guidebook will help youth be better friends, guides and witnesses to their peers. *Jim Holladay*



By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville.

Striving for the best

By Robert Dunston

The second part of Cumberland College's mission statement is "the college strives for excellence in all of its endeavors and expects from students a similar dedication to this pursuit."

We recognize the strengths and gifts our students bring when they come, and we work to help them develop their bodies, minds and spirits while here.

As we develop their bodies, we think of athletics. Our wrestling team is completing its first year of competition. They are the national champions of the National Christian College Athletic Association and will travel to the National Association of Intercollegiate Athletics meet in North Dakota. Our swim team is sending 13 members to compete in the national meet in Seattle, Wash. Gareth Wilford, a junior and member of our track team, placed fifth in the mile and second in the 1,000 meter run recently at the indoor nationals in Lincoln, Neb. Thus far in his college career, Gareth has earned eight All-American honors. Our men's basketball team finished the regular season tied with Georgetown College as champions of the Mid-South Con-

ference. Clearly we have students who are developing their athletic prowess here.

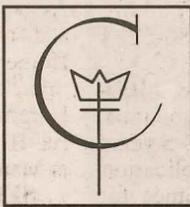
Our forensics team ably demonstrates how well our students are challenged and assisted in developing their minds. In recent weeks, Cumberland's team has placed second at a tournament held at the University of North Carolina at Charlotte and first at a tournament held at Clemson University. Our students beat teams from the University of Florida, Clemson, Appalachian State University, Southeast Louisiana State University and the University of South Carolina. The record of the students on our team indicate their ability to prepare well,

present effectively and think on their feet.

Spiritual development can be found across the campus as well. From worship services like Monday night "celebration" to such projects as ministry to children, home building, summer missionary service and working as church staff members, Cumberland College students are growing in their faith and demonstrating that growth through service.

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

CUMBERLAND COLLEGE



Building a brighter future

"They realized that the work had been done with the help of our God" (Nehemiah 6:16).

It hasn't been so long ago that I stood in a Somerset shelter called Operation Hope for abused and neglected young people. The building was cramped, in disrepair and poorly designed for residential childcare. Finances were so tight that the local leadership was struggling to keep the doors open. But young people were in need and those leaders did not want to close the shelter.

Our board agreed to take over the shelter and trust the Lord to provide the resources needed to replace the facility and develop other needed programs for the region. What a lesson in faith. Our Lord has responded beyond our wildest dreams. Not only is a brand new shelter building about to open, but numerous new programs provide services to children and families right now.

The resources for the new facilities have come through the Building A Brighter Future capital campaign, which now is winding down. Without fail our local leadership—all volunteers who have donated money and hours for this cause—have said they

have been blessed by the experience. Comments such as, "This will outlive me," "We're putting feet to our faith," and "I never knew how many kids were in trouble" have been repeated often.

The work of these volunteers will mean, among other things, that the wilderness camping treatment program will get a lodge.

Family foster care will expand to other counties. Cornerstone Counseling will receive an endowment to keep serving individuals and families in crisis, and the family preservation and reunification programs will grow.

And the Southern Region Shelter, which started it all, soon will move to its new location. When I step across the threshold of that bright, roomy building surrounded by God's beauty near Lake Cumberland, I'll be reminded of the wonderful power and love of our Lord.

HOMES FOR CHILDREN



Brenda Gray

Brenda Gray is vice president for development and communications for the Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address is: <http://www.iglou.com/kbhci/>

LEADERSHIP

Keith: Help youth become more than just attenders

Continued from page 1

strategy should be to make teens disciples instead of church attenders, he added.

"Youth ministry is taking the vision God has given you and inspiring and leading parents, teachers and leaders, as well as youth," Keith said at Rec Lab '97, last month at Glorieta (N.M.) Baptist Conference Center.

"Our world has changed, but people have not. Their basic needs are still the same." Keith said youth tend to drop out of church at about age 16 because a newfound lifestyle built around cars, work, sports and school makes participation in church activities "a choice."

Boredom and peer pressure also lead some to choose something other than church, he added.

Helping volunteer leaders to disciple youth, regardless of the church program they lead, is the key to building an appealing youth program, he said.

"What objectives do you have for your youth from the time they enter the program until the time they leave?" he asked youth ministers.

Many youth ask, only to themselves, "Does Christianity work?" Keith said. Teens know they are supposed to read the Bible, pray and be

faithful in church attendance, but they want to know why, he continued.

"Look at what works in your church," he advised. "Think through why you have the church programs you offer today."

Almost all Southern Baptist churches—96 percent—have youth Sunday school classes. Approximately 70 percent have youth discipleship training. While missions education for youth has declined for the past two decades, youth involvement in mission projects continues to grow. Youth choir programs are strong in churches with the resources to offer them.

Keith asked youth ministers to consider what they would offer youth if they had only four hours a week, including worship services.

Make a concerted effort to focus also on the needs of parents of youth, he said. Communicate what is going on in the youth program, and communicate your passion for that, he emphasized. Visiting youth in their homes and meeting some parents who may not be involved in church is a way to give youth attention and carry out the work of the church, he said.

Rec Lab '97 was sponsored by the Baptist Sunday School Board's church recreation program.

'Reasonableness' the key factor for sports liability

By Charles Willis
SBC Sunday School Board

GLORIETA, N.M. (BP)—If the possibility of injury were to stop a church recreation activity, no recreation programs would exist, Deane Hartzell told church recreation leaders during Rec Lab '97 last month.

Hartzell, coordinator for the Baptist Sunday School Board's Crosspoint recreation events, said that in civil law, the key to liability often lies in reasonableness related to people and situations.

Church recreation ministers or organizers should seek training and resources on the legal issues related to activities they offer, he suggested. Leaders also should have first aid and emergency medical procedures in place, he added.

Negligence comes if there is a "foreseeable action." Such actions, he said, can range from defects in equipment, facilities and programming to standards of care, staffing, training and policies and procedures.

Recreation matters that should be evaluated include:

■ Did the activity have a legitimate educational or athletic purpose? An unsupervised free-for-all in the church gymnasium probably will not bring a favorable answer.

■ Were participants appropriately grouped? Consideration should be given to matching participants by weight, skill, age or other

appropriate factors.

■ Was the injured participant appropriately warned how to avoid injury? A critique of the participant's technique can sometimes prevent injury.

■ Did the teacher or coach provide proper instruction?

■ Were all necessary physical skills instructed prior to the student's participation in the activity?

■ Were all necessary progressions provided so the participant could attain the more difficult skill level?

■ Were safety rules developed, communicated and consistently enforced? Posting rules that are not enforced generally provides little protection for the church.

■ Did the teacher or coach adequately anticipate the hazards involved and take necessary steps to prepare adequately?

■ Was the participant being properly supervised at the time of the injury?

■ Did the equipment play a role in the injury?

■ Did the recreation facility contribute to the injury through improper design or condition?

■ Did the potential likelihood or potential severity of the injury outweigh the benefit of the activity?

■ Was the participant pressured, coerced or forced to participate against his or her will?

"A reasonable person is one who does the right thing at all times," Hartzell said, "and reasonableness is the court's standard."

CLASSIFIED ADS

SEEKING: Minister of education—emphasis on young adults and church growth. Ocean View Baptist Church is a dynamic, progressive Southern Baptist Church located at 9513 Wells Parkway, Norfolk, VA 23503. (757) 583-1808. Fax: (757) 583-5706.

NEEDED: Full-time bookkeeper, experienced with Peachtree software, general ledger account through monthly financial statements and payroll; also coordinate admissions and marketing inquires for personal care home for elderly ladies. The successful candidate will possess superior organizational and communications skills, relate well to elderly clients, staff and as a member of the management team. Three years minimum bookkeeping required. Salary commensurate with experience. Resumé may be sent to: Administrator, Parr's Rest, Inc., 969 Cherokee Road, Louisville, KY 40204, or fax to (502) 459-5455.

WANTED: God-sent person to serve as associate pastor. Primary responsibility is worship leader with emphasis on music plus other church ministry according to spiritual gifts. Tremendous opportunity to serve in a fast-growing church family open to innovative ministry styles. Send no resumé yet—write for information: First Baptist Church, P.O. Box 576, Mt. Carmel, IL 62863.

SEEKING: Pleasant Hill Baptist Church of Campbellsville is currently receiving resúmes for part-time minister of youth. Send to: Minister of Youth Search Committee, Pleasant Hill Baptist Church, 6380 Old Lebanon Road, Campbellsville, KY 42718. No phone inquires please.

WANTED: String players to audition for 1997 Kentucky Baptist All-State Youth Orchestra. Must be in grades 9-12, active in music ministry of a Kentucky Baptist church. Meet June 22-29. Information, call Church Music Department (502) 245-4101.

SEEKING: Hebron Baptist Church seeks part-time minister of music. For information please call the church at (606) 689-7282 or Robert Byrns at (606) 525-7045, or send resumé to: Hebron Baptist Church, P.O. Box 92, Hebron, KY 41048.

SEEKING: FBC Junction City is seeking a part-time youth minister to work with a growing and dynamic youth group; experience preferred. Send resumé to: Youth Search Committee, P.O. Box 246, Junction City, KY 40440. (606) 854-3253.

SEEKING: Pleasant Hill Baptist Church of Somerset, Ky., is prayerfully accepting resúmes (until March 15) for a full-time music/youth minister. Resúmes to: Personnel Committee, Pleasant Hill Baptist Church, 1815 Clifty Road, Somerset, KY 42501.

CONVENTION: Dallas convention arrangements—affordable hotel packages, some walking distance. Discount airfares. Sunday afternoon-Thursday non-stop flights from Louisville: \$206. Alamo rentals start \$23/day. Christian Travellers, (800) 972-8952.

SEEKING: Part-time minister of youth (possibility of combination position). Send resumé to: Fern Creek Baptist Church, P.O. Box 91146, Louisville, KY 40291, Attn: Youth and Personnel committees. For more information, please contact Linda Barnes at (502) 239-0316.

SEEKING: Full-time church pastor for Central Baptist Church, Corbin, Ky. Requirements: M.Div. degree from an accredited Baptist seminary; full-time pastor experience. Call: (606) 528-6650 or fax (606) 528-3407 or send resumé by March 31, 1997, to: Pastor Search Committee, c/o Central Baptist Church, 201 4th St., Corbin, KY 40701.

SEEKING: Growing church in south central Kentucky seeks part-time minister of youth to coordinate, administer and evaluate all youth ministries. Must be able to relate to youth and work with youth ministry team. 10-12 hours weekly is minimum expectation. Send biographical information to: YM Search Committee, P.O. Box 393 Franklin, KY 42135, or call (502) 586-6211 for more information.

SEEKING: Progressive 1100-member church seeks full-time minister to youth and students. 3-5 years experience preferred. Application deadline: March 31. Resúmes to: Youth Minister Search, Crescent Hill Baptist Church, 2800 Frankfort Ave., Louisville, KY 40206.

SEEKING: Cynthia Baptist Church is seeking applicants for a full-time minister of youth. Resúmes may be sent to Cynthia Baptist Church, P.O. Box 355, Cynthia, KY 41031, Attn: Personnel Committee Chairman, or contact the church office at (606) 234-1575.

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 Highway., Pikeville, KY 41501.

WANTED: Minister of education and youth. Lancaster Baptist Church in Lancaster, Ky., has an immediate opening for a minister of education and youth. Seminary training is required. All interested applicants should forward their resúmes to: Personnel Committee, Lancaster Baptist Church, 201 Richmond St., Lancaster, KY 40444.

NEEDED: Nursery worker able to work during all services. Apply: Chevy Chase Baptist Church, Lexington, Ky., (606) 266-2601.

SEEKING: Minister of music/youth. Salary negotiable. Send resumé to: New Bethel Baptist Church, P.O. Box 100, Verona, KY 41092.

SEEKING: Metro Peoria Baptist Association in Peoria, Ill., is seeking a director of missions who meets Home Mission Board guidelines. If interested, send resumé to: Charles Hargrave, 907 N. Maplewood, Peoria, IL 61606. Deadline for resúmes is March 1, 1997.

SEEKING: Full-time bookkeeper for the Kentucky Baptist Convention. Position requires 3-5 years of computer, spreadsheet and word processing experience. College with accounting background preferred. Attractive benefit package. Send resumé and references to: Director of Accounting Services Department, P.O. Box 43433, Louisville, KY 40253-0433. No phone calls please.

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PEOPLE

PRAYER PARTNERS

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

■ Visas needed for volunteers who will work with Joe Deleon in beginning an international English church in St. Petersburg, Russia.

■ That Cooperative Services International work in Russia will rely heavily on prayer. Coordinators Bob and Nancy Walden ask prayer that the mission can trust God for the outcome in the midst of discouraging circumstances.

■ Adrian and Neva Burk, Mission Service Corps volunteers in Northboro, Mass.

■ Pastor Walter Lee and his wife, Jennifer, as they lead Korean Baptist Church in Northboro, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

■ CRESTWOOD—Donna Thomas resigned as minister of music at Ballardsville Church, effective March 30. She is moving to North Carolina.

Crestwood Church recently began Saturday night contemporary worship services as an outreach to unchurched people in the community.

■ ERLANGER—Erlanger Church ordained Phillip Nicholas, Rogers Redding, Jim Young and Darrell Lewis as deacons March 2.

■ GEORGETOWN—Great Crossing Church called Art Hardin as pastor. He will begin his new ministry March 16. Hardin previously was pastor of Kirkwood Church in Salvisa.

■ LA GRANGE—Rolling Hills

Church called Tom Baughman as interim pastor.

■ LEBANON—Lebanon Church called Bill Proctor as minister of youth. Proctor previously was minister of youth and education at Indian Creek Church in Mineral Wells, Texas. He began his new ministry Feb. 1. Wesley Noss is pastor.

■ LEXINGTON—Grace Church will recognize Minister of Music Terry Keith on his fifth anniversary March 16.

■ LOUISVILLE—Hurstbourne Church recently voted to build an addition to their present facility. The addition will include educational space for a senior adult center, preschool center, youth center, fellowship hall, additional children's Sunday

Black Jesus sparks death threats, cancellations

NEWARK, N.J. (RNS)—A black actor who was hired to play the role of Jesus in a Passion Play has received death threats and cancellations from people who want to see a white man play the role.

Desi Arnaz Giles acted the part of Jesus in the play March 2 in the Park Theater Performing Arts Center.

The play tells the story of Jesus' final days.

According to Associated Press, word spread quickly that a black actor was playing Jesus, a part Giles shared with a white actor.

"The first call that I got, the woman asked me, 'When is the white actor playing because I don't want to see the black thing,'" said Eric Hafen, artistic director for the performance.

Giles called the part "the most important role of my life. ... I will never do anything more important than this." He said he will continue to play the role despite receiving death threats.

"I have led a very complete life," Giles said March 4. "Should somebody clip me during a performance, don't cry for me, just rejoice be-

cause I'm ready to go home."

At least two groups canceled tickets for a performance featuring Giles, and another group rescheduled for a day when the white actor is scheduled to perform.

Hafen said he expected that casting a black man as Jesus would get a few telephone calls, but he said he was surprised to see such "blatant racism."

Last weekend, Giles was scheduled to take the part of the devil in a musical in Plainfield, N.J. "We'll see how many people object to a black man playing him."

Rockford Lane Church will ordain Associate Minister Philip Hedgecoth to the gospel ministry March 23.

Beechwood Church called Wade Smith as minister of music. He began his new ministry March 2.

Eighteenth Street Church will hold revival services beginning March 16 at 10:45 a.m. and 5 p.m., March 17-19 at 7 p.m. Rolfe Dorsy will be guest speaker. Randy Constant Sr. is pastor.

Buechel Park Church will present a living portrayal of Leonardo Da Vinci's Last Supper March 26-27 at 7 p.m. Call (502) 452-9541 for more information.

■ WHITLEY CITY—First Church ordained James Strunk and Eddie Ball as deacons Feb. 23.

Mother Teresa, Clintons top list of most admired

PRINCETON, N.J. (ABP)—Mother Teresa and Bill Clinton are the people Americans admire most, according to the Gallup Poll. Evangelist Billy Graham made his 39th appearance on the most-admired survey.

Gallup surveyed U.S. adults nationwide in late 1996, asking: "What man and woman that you have heard or read about, living today in any part of the world, do you admire most?" Researchers prepared a list for both women and men, based on respondents' first two choices in each category.

Most admired women were:

1. Mother Teresa.
2. First Lady Hillary Clinton.
3. Former First Lady Barbara Bush.
4. Television personality Oprah Winfrey and Elizabeth Dole, president of the American Red Cross (tie).

Most admired men were:

1. Bill Clinton.
2. Pope John Paul II.
3. Retired U.S. Army Gen. Colin Powell and Billy Graham (tie).
5. Former President Jimmy Carter; Sen. Bob Dole, former candidate for U.S. president; former President Ronald Reagan (tie).

Our thoughts and prayers are with our friends and others who have been affected by the recent storms, tornados and flooding. May God sustain you during this time.

— The faculty and staff of Oneida Baptist Institute
P.O. Box 67, Oneida, KY 40972
Dr. W.F. "Bud" Underwood, president

Campus GAs

The laughter and talk of a group of girls filtered from the courtyard gazebo as I made my way to the campus post office. It was a spring-time gathering unusual for the third week in February. In five days I departed for Russia and needed to prepare three articles before I left. This was a story that needed to be told.

I slipped into the gazebo and listened; I was scarcely noticed as the girls offered suggestions for a camping trip. The 12 girls, ages 7-10, were from the campus Girls in Action mission group. Second year Maryland student Siobhoan Waschler said, "The greatest part of GAs is the girls themselves. Their hearts and minds

are eager and open for information. Our goal this semester is to encourage them to support missions through prayer and action." The girls will invite school friends to the camping trip and have an opportunity to share Jesus. The girls formed committees to plan the event. "These girls are future missionaries, and I rejoice in the opportunity to guide and learn from them. They are the energy and encouragement I really need," Siobhoan said.

First-year Kentucky students

Christal Dixon and Melody Middleton assist with the group. Christal acknowledged, "The focus on prayer for our missionaries has personally grown me and convicted me of personal slothfulness in making intercession for missionaries. Within this past month one of our older GAs accepted Christ, and it was

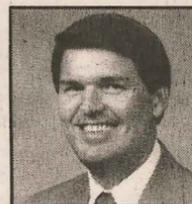
wonderful to hear her tell the entire group about her experience." Melody remembers her GA experience as a child, "I looked up to my teachers, just as these girls look up to me. Through my words and actions, these young girls will learn more about Jesus."

What would the girls say to a girl their age whose family was com-

ing to Clear Creek? Justy Barnett, age 10, said, "I would invite their kids to my house and tell them about the life center and all the other things on campus." Amber Bailey, age 9, believes, "they can learn a lot and make friends. It is fun to go swimming in the creek." Nine-year-old Julia Webster wants you to know Clear Creek is "a fun place to learn more about Jesus."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Missionary gaining an audience by coaching football

NANCY, France (BP)—It's a dark little bar off the main square in downtown Nancy, France.

Inside, a group talks sports in the earnest, low-pitched way men talk sports around the world.

Smack in the middle of the scene—surprise—is Southern Baptist missionary Rod Boatwright.

Folks are listening to him because the sport they're enthusing about is American football. And Boatwright, after all, is an American, and a football coach.

Of course, Southern Baptists didn't send Boatwright and his wife, Donna, to Nancy to play football, but to share Christianity and start churches. Football, however, has opened doors for them to discuss their faith.

Coaching the local team has given Boatwright respectability, recognition and acceptance years quicker than a

missions worker normally would get it, he said.

Between games, practices and general talk sessions, Boatwright has unique opportunities to share the gospel with the young men. After several months, the Boatwrights began to see response, one and two and three at a time.

"We're standing in awe of what we're seeing," said Mrs. Boatwright, who works closely with her husband in the church-planting ministry.

They also have gotten to know neighbors and spend many hours each week visiting in homes for contacts or Bible studies.

Thirty-one people attended their first service in September 1995, and attendance has averaged 20 to 30 since then.

"Almost without exception, everyone is either a new Christian or a seek-

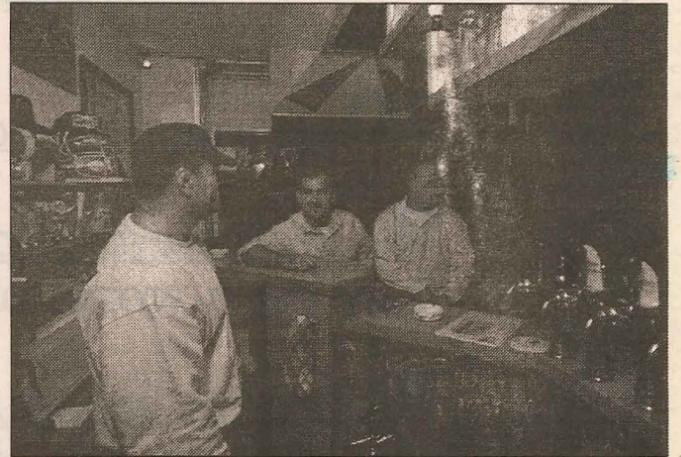
er," Mrs. Boatwright said. "We are seeing the people grow. But they really have no religious background and it's taking time for them to mature. During the first 16 months of beginning the church, we had 10 baptisms. Three were football players."

Fewer than 6 percent of France's 55 million people identify themselves as "practicing Christians." Muslims outnumber active Catholics and evangelical Christians combined. A new mosque opens every two weeks in France and Germany.

Boatwright spends much of his time discussing the difference between the views of Roman Catholics and Baptists.

One man asked him, for example, about saints. "I said, 'It's nice to be one.'" Boatwright recalled with a laugh. "He looked at me funny.

"Then I explained the difference.



Catholics see saints as miracle workers. But we Protestants believe every believer is a saint.

"He said, 'Wow, that's interesting.'"

COACH Missionary Rod Boatwright has found his status as coach of the local American football team in Nancy, France, gives him access to settings where the gospel rarely is shared. Enthusiasm for American football has given him and his wife, Donna, opportunities to share their faith in a country where Baptists often are viewed with suspicion. (BP PHOTO by Warren Johnson)

Ministry director recounts how he found God behind bars

HOUSTON (BP)—As an ex-con, Frank Constantino must be used to skeptics.

"People say chain-gang religion is no good, that jailhouse religion doesn't work," said Constantino, president and founder of C.O.P.E., Coalition of Prison Evangelists. "Well, it worked for me, and I'm gonna ride that horse all the way to heaven."

Constantino recounted his life story to more than 700 people at the fourth annual Criminal Justice Conference last month, sponsored by Texas Baptist Men and INFORMS—In-mate Family Organization Relationship Management—a criminal justice ministry information source.

Constantino, whose organization encompasses 300 prison ministries across the nation, told the confer-

ence how he admired criminals as a boy.

He became a professional criminal, spending 11 years in burglaries, robberies and thefts totaling \$11 million. Then he was arrested, convicted and sentenced to 22 1/2 years in prison.

"I thought I was cool, but how you gonna be cool with a 22-year prison sentence?" Constantino asked.

He defined "cool" by noting he had a reputation and some notoriety in prison. He could have lesser inmates bring his meals.

The "worst part of doing time is the people I had to do time with," he recalled. "I hated them.

"These were people who took what they wanted when they wanted it because they wanted it. That was a pretty accurate description of

me," he said.

Constantino said God used a "hardened criminal, a pagan, a heathen who was later shot to death in a drug deal after he was released to break my heart."

God "told me I was just like them. He said there was no difference in me and these people I hated so badly," Constantino said.

Constantino started reading the writings of great philosophers. He said he found they were at their greatest when they said, "I know that I don't know."

It was a prison chaplain who presented the gospel to Constantino and prayed the hardened criminal would come to know the reality of Jesus Christ.

"He told me that deep inside every human is a desire for the truth," he said. "He told me the truth is not

abstract; the truth is a person named Jesus.

"People often act like they gave up something of value when they gave their lives to Jesus. Well, there I was, doing 22 years in prison, doing time with animals I hated. I hated them because I hated me. I didn't give him anything of value when I gave him my life."

In addition to founding the prison evangelists' coalition, Constantino founded Christian Prison Ministries in 1973 after his release from prison.

In 1976, he published his first book, "Holes in Time," and in 1978, he opened the Bridge, a facility that houses work release, aftercare, drug and alcohol abusers and men on alternative sentencing. Today, five Bridge facilities operate in the United States.

Chavis moves from United Church of Christ to Nation of Islam

CHICAGO (RNS)—Benjamin Chavis—ordained a minister in the United Church of Christ and a former leader of the denomination's Commission for Racial Justice—says he has joined the Nation of Islam, led by Louis Farrakhan.

"I am affirming that the God who called me into the Christian church is the same God who is calling me into the Nation of Islam," Chavis said.

Since leaving his position as executive director of the NAACP under a cloud of controversy in August 1994, Chavis has been a key Farrakhan aide, helping organize the 1995 Million Man March in Washington.

Chavis, 49, made his announcement Feb. 23 at the Nation of Islam's annual Saviours' Day gathering, which attracted 6,000 people to the University of Illinois at Chicago.

To join the Nation, Chavis would have had to sign a proclamation of faith that holds that Allah, or God, appeared on earth as W. Fard Muhammad, who founded the Nation in Detroit during the Depression. W. Fard Muhammad mysteriously disappeared in 1934, at which point Elijah Muhammad took over the group.

Lawrence Mamiya, a long-time

observer of the Nation of Islam, said Chavis' apparent conversion could complicate Farrakhan's effort to align himself with African-American Christians.

Mamiya, an associate professor of religion and African studies at Vassar College in Poughkeepsie, N.Y., noted the difficult relationship the Nation has with many black church groups, whom it has historically criticized as extensions of a white religion.

As a United Church of Christ minister, Chavis "had credibility that allowed people who belong to the church also to support Farrakhan," said Mamiya, who was present when Chavis made his declaration.

Mamiya said Farrakhan "seemed to appreciate this dilemma" by noting at Chavis' announcement that calling oneself a Christian, Muslim or Jew is not as important as having faith in God.

Chavis could not be reached for comment.

Chavis built his reputation through his work in civil-rights organizations and served in a number of positions with the UCC's racial justice unit from 1968 to 1993. He was ordained to the UCC ministry by the church's East-

ern North Carolina Association in 1980. The denomination is headquartered in Cleveland.

As executive director of the UCC Commission for Racial Justice, Chavis worked with churches, communities and interfaith groups to fight racism and seek justice for African-Americans and other racial and ethnic groups.

Chavis was arrested and convicted in 1971 as the head of the "Wilmington 10," a group of activists who were accused of firebombing a white-owned grocery store in Wilmington, N.C. In 1980, a year after his release from prison, a federal appeals court overturned the convictions.

Prior to becoming a UCC minister, Chavis was a minister in the Black Christian Nationalist Church, a sect that conceived of Jesus as a black revolutionary messiah whose message was corrupted by white Christian leaders.

Chavis currently serves as the top executive at the Farrakhan-aligned National African-American Leadership Summit.

Chavis became executive director of the NAACP in 1993, and soon after began reaching out to Farrakhan

What Nation of Islam teaches

Key beliefs of the Nation of Islam include:

■ W. Fard Muhammad, the mysterious founder of the sect, whose origins remain unclear and who disappeared in 1934, was God incarnate, and Elijah Muhammad, his successor, was God's messenger, or prophet.

■ White people were created some 6,500 years ago by a black scientist named Yakub who did so in rebellion against Allah. This is the basis for the Nation's belief in black supremacy and white inferiority.

Although both profess faith in Allah, or God, the Nation's beliefs differ significantly from those of mainstream, or orthodox, Islam.

Mainstream Muslims consider Muhammad, born in Mecca in 570 A.D., as Allah's final prophet and reject the notion that God took human form—either as W. Fard Muhammad or Jesus Christ.

and others outside the civil rights mainstream. The move prompted controversy, all of which came to a head the next year when Chavis was fired amid allegations of financial irregularities and sexual harassment.

Chavis denied the allegations, but agreed to a financial settlement with a former aide who accused him of sexual harassment.

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