



WESTERN RECORDER

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FOR THE RECORD

Touched by angel?

A Baptist missionary wounded while waiting to evacuate Albania received help from a stranger who vanished after giving aid. *Page 2.*

Coffee house

Students at Western Kentucky University turn the Baptist Student Union building into a coffee house on Friday nights in an effort to stir interest in the gospel. *Page 3.*

CP split

Kentucky Baptist churches have increased the percentage of their offerings shared with the Cooperative Program, which means the percentage of Cooperative Program funds sent from the Kentucky Baptist Convention to the Southern Baptist Convention will increase in 1998. *Page 3.*

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Abortion bill

The U.S. House of Representatives has passed the Partial-birth Abortion Ban Act once again. *Page 7.*

'Celluloid Savior'

Americans' ideas about Jesus' life on earth and crucifixion may be influenced more by film than by the Bible. *Page 10.*

Good ads aside, Mormons still a cult, interfaith teacher says

By Joyce Sweeney Martin
Staff Writer

CAMPBELLSVILLE—Despite a masterful media blitz to position the church as a Christian denomination, Mormonism is still a cult, a Baptist expert on the group said.

"Mormons want their religion to look parallel to other Christian denominations, but it's all a facade," Patience Fort said.

That facade, coupled with the warmth and love Mormons show people who visit their local meeting houses or "wards," often lures unsuspecting people into their church, the Church of Jesus Christ of Latter-day Saints, she said.

Fort is trained and certified by the Southern Baptist Home Mission Board to teach others about Mormonism. She led a workshop last week on the subject during conferences on cults sponsored by the Kentucky Baptist Convention. Campbellsville Baptist Church and Berea Baptist Church hosted the events.

Christians must look behind the facade to see that Mormonism bears the trademarks of a cult, she said.

These trademarks are:

■ *A single charismatic leader or authority figure who is the sole source of revelation from God.* Salvation comes by following the teachings of that leader.

In the Mormon church, a person cannot attain salvation—or "godhood"—unless he accepts the church's founder Joseph Smith as a prophet.

Each president—called a "living prophet"—is believed to receive from God new revelations, which Mormons follow without question.

■ *Belief in supplemental revelation.* New revelations, which supersede and contradict previous revelations, come through the leader and are presented as new teachings from God.

In Mormonism, revelations to the living prophets have included the abolition of polygamy when Utah applied for statehood and the inclusion of black men as priests during the civil rights era, she said.

■ *Acceptance of new written authority.* The cult accepts new scriptures, which are said to supersede the Bible or "help interpret the Bible correctly."

The Book of Mormon, not the Bible, is considered "the most correct of any book on earth" and "the fullness of the gospel," Fort said.

□ See *Good ads aside ...*, page 13

Two tales of churches: Insured and not

By Joyce Sweeney Martin
Staff Writer

MACEO—Dawson Memorial Baptist Church is better off than most Kentucky Baptist churches damaged by recent flooding.

Not only is the Daviess County church located in a county that has adopted floodplain management practices, but the church carried flood insurance.

The \$15,000 policy won't begin to cover the church's estimated \$40,000 to \$60,000 losses, but it will help the

church start over, Pastor Steve Boyd said.

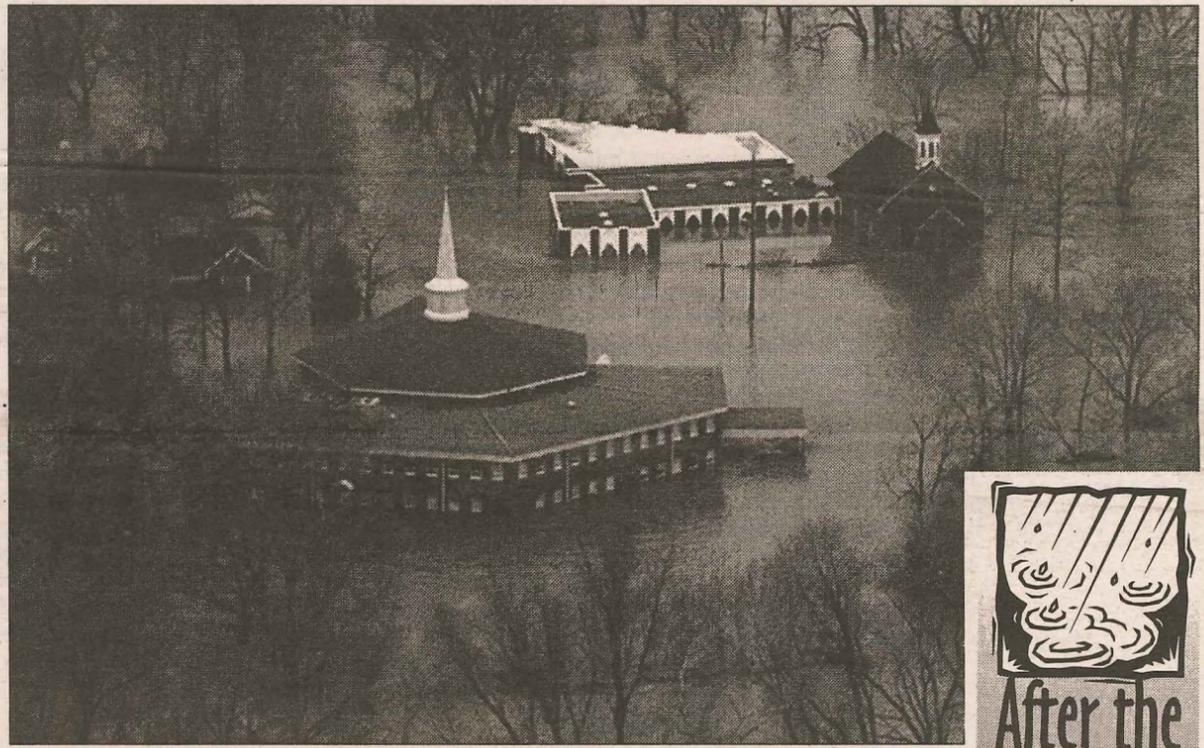
Other churches aren't as well off. Some never experienced flooding before. Others are located in communities where they can't get flood insurance.

Flood insurance is available only in communities that adopt and enforce floodplain management practices, according to Joy McIlwain, public affairs officer at the Federal Emergency Management Agency field office in Lexington. A floodplain is defined as an area near a waterway that is like-

ly to flood once in 100 years.

Of the 63 Kentucky counties designated disaster areas as a result of this year's flooding, 47 participate in the federal government-backed National Flood Insurance Program, according to FEMA. Flood insurance was available in 204 of the 316 flooded communities, FEMA said.

Daviess County was among those without such insurance until recently. As a result, Dawson Memorial Baptist Church had no assistance after the 1937 flood, when members found
□ See *Many Kentucky ...*, page 9



SURROUNDED This photo, taken by Patti George of the Frankfort State Journal before the floodwaters receded, shows Buck Run Baptist Church near Frankfort. The structure in the lower left corner is the church's new sanctuary and education building. The structures in the upper right corner are the century-old sanctuary now used as educational space and the fellowship hall, which on drier days offers a picturesque view of the Elkhorn Creek through floor-to-ceiling windows. (Photo used by permission.)



Author gives tips on training kids to pray

By Mark Wingfield
Editor

NASHVILLE—It's never too early to start teaching your children to pray, according to the author of a new book on the subject.

Betty Cloyd, a lay minister in the United Methodist church and wife of a retired Methodist minister, is author of "Children and Prayer: A Shared Pilgrimage." She talked about the book during the Baptist Center for Ethics "Family Summit" March 17.

"What age should you begin teaching children to pray? Before the child is born," she said. "You should begin praying outloud for the child in the womb."

Even after birth, parents should pray with their children before the children are able to pray for themselves, Cloyd said. "Begin praying with them so that prayer becomes a

second language for the child, a natural language."

Teaching children to pray is one way to overcome the "spiritual poverty" of American children, Cloyd said. Unlike economic poverty, spiritual poverty crosses all classes of children, she said.

American parents must reclaim their place as the primary source of spiritual nurture for their children, Cloyd said. In recent decades, this role has been wrongly abdicated to the "professionals" at churches, she explained.

Cloyd said she began work on her book after hearing from many parents who wanted to teach their children to pray but didn't know how.

Cloyd tells children prayer is "using your own words to speak with and listen to God at any time, at any place, about anything."

She offered these additional suggestions for parents:

■ "Remember to call out your child's name in prayer." It's important for children to hear their parents pray for them specifically, by name, she said.

■ Establish a pattern of prayer at specific times every day, such as at meal times or bedtime.

■ Remember that children learn by imitation. "They learn best by seeing our lives of prayer. Children learn far more from what they see us do than from what we say."

■ Teach children to pray in their own words.

■ Encourage older children to find their own special places of prayer at home.

■ Teach children to pray the "great prayers of our faith," such as the Lord's Prayer.

■ Help children understand that God answers prayer, sometimes with a yes, sometimes with a no and other times with a "wait a while."

■ Demonstrate to children that prayer leads to action.

■ More stories on page 6



BAPTISTS

Vanishing stranger aided wounded missionary

The Mennonite man turned to thank the stranger for his kindness—but he was gone. "They were standing together in an open area," Bert Ayers said. "There was no where he could have gone."

DURRES, Albania (ABP)—Debbie Ayers had her Bible in her hand when a blow like an "iron skillet hitting a dinner bell" knocked her to the ground.

"I may have momentarily lost consciousness," the 45-year-old Cooperative Baptist Fellowship missionary recalled later. "I didn't know if I'd been mugged or what, but I knew my name, and I knew I was down and needed help."

Twenty yards away, missionary Bert Ayers saw his wife fall and ran to her amid chaos and gunfire in the Albanian port city of Durres March 13.

Nine CBF mission personnel and seven children had made perilous trips to Durres to seek evacuation. Missionaries affiliated with the Southern Bap-

tist Foreign Mission Board and other sending agencies also were fleeing Albania at the same time.

Ayers cradled his wife and tried in vain to stop the blood gushing from the back of her head. Then, with the help of a Mennonite missionary, he loaded her into a car to drive to a hospital.

Suddenly, an Albanian man stepped calmly out of the every-man-for-himself melee surrounding them and offered to show them the way.

The Mennonite missionary drove. Ayers held his wife and tried to suppress the blood flow.

The Albanian stranger, who remains a mystery to the missionaries, navigated what they recall as "a very strange path." He guided them quickly and daringly through a se-

ries of turns and shortcuts that they say "didn't look like places we could go." But they made it each time, trimming many minutes and a lot of bumpy road off the high-speed dash to a hospital. Medical personnel stopped the bleeding before too much blood was lost.

An Albanian doctor said a bullet entered the back of Debbie Ayers' head, burrowed under her scalp for about an inch, and then exited with only a glancing blow to the skull.

"You're hard-headed," he commented. "Yes," she replied with a grin. "Just like Albanians. I guess that makes me a sister." The doctor laughed, maybe for the first time that day as he fought desperate conditions at a besieged hospital with no electricity.

Debbie Ayers' sense of humor has remained intact, although she, her husband and three children still recoil at the thought of the horror leading up to their eventual evacuation to Italy.

And she does not laugh at mention of the stranger—who has not been seen since. As suddenly as he had appeared, he disappeared after accompanying the Mennonite missionary back to the port to retrieve the Ayers' passports.

The Mennonite man turned to thank the stranger for his kindness—but he was gone. "They were standing together in an open area," Bert Ayers said. "There was no where he could have gone; nothing he could have ducked behind."

"We're all convinced he was an angel."

Falwell: Southeastern now replacing previous 'duds'

WAKE FOREST, N.C.—A new wave of conservative-minded ministers being produced by Southeastern Baptist Theological Seminary will replace the "duds" the seminary previously graduated, Jerry Falwell said in a seminary chapel address March 18.

"I thank God that one day, Virginia, the most liberal of all Baptist states in the nation, and North Carolina, who has the dubious distinction of being No. 2 worst, will have the best because of Southeastern producing the pastors, the mentors, the leaders who will replace the duds with good Bible teaching and Bible preaching pulpits," Falwell said.

"You'll have to get used to me," he told the seminary audience. "I say exactly what I think and what I be-

lieve."

In the 1980s, Southeastern was the first of the Southern Baptist Convention's six seminaries to come under control of a trustee board dominated by ultra-conservatives. The school since has made a dramatic shift to the right in its public posture and theological positions.

Falwell is pastor of Thomas Road Baptist Church in Lynchburg, Va., and chancellor of Liberty Baptist University, which now has become a primary feeder school for Southeastern students.

Falwell, who has technically affiliated his church with the SBC by making a financial contribution to a new convention of Virginia conservatives, predicted the SBC's brightest days are

ahead.

Falwell was introduced by Southeastern President Paige Patterson as his "mentor of worldwide rabble-rousing."

In his Southeastern speech, Falwell talked about his disdain for President Bill Clinton, a subject routinely addressed in his speeches and monthly newspaper.

The previous week, Falwell had appeared on ABC News' "Nightline." When asked his opinion about television evangelist Robert Schuller affirming President Clinton with the Isaiah 58:12 passage, "Thou shalt be called a repairer of the breach," Falwell said he responded by saying: "I think the president is the breach, the most pro-abortion president in our his-

tory who has surrounded himself with gays and lesbians in high places.

"I think that a man who is president needs to take a stand for the sanctity of human life from conception to eternity," Falwell told the audience. "I believe that a man who is in political leadership must be a mentor in his own lifestyle and must believe that family begins when a man and a woman legally marry and all sexual activity outside of a marriage between a man and a woman is immorality, whether premarital, extramarital, heterosexual, homosexual. It is all sin."

Preaching from 2 Timothy 2:1-5, Falwell exhorted Southeasterners to remain "tough" and "well-conditioned" in their faith.

Based on a Baptist Press report

BAPTIST BITS

■ **Volunteers needed for Crossover.** Volunteers for "Crossover Dallas," the evangelistic event to precede June's Southern Baptist Convention annual meeting, should sign up by May 1. "Crossover Dallas" will include block parties, door-to-door witnessing and street evangelism. To register, call Dallas Baptist Association at (214) 324-2803 or write to Jana Young, 8001 East RL Thornton, Dallas, Texas 75228.

■ **Alliance talks with UCC.** The Alliance of Baptists, a Baptist group formed 10 years ago in disagreement with Southern Baptist conservatives, has opened discussions with the United Church of Christ about possible ways the two groups might work together.

■ **Women's ministry certificate offered.** New Orleans Baptist Theological Seminary has begun a certificate program in women's ministry. It is open to women either with or without college degrees and is designed to provide training in the relatively new field of women's ministries which are being created in many churches.

■ **Humphreys to lead campaign.** Kirk Humphreys, president of Century Investments in Oklahoma City and former trustee chairman of the Southern Baptist Sunday School Board, will lead the major gifts phase of a national capital campaign for Glorieta and Ridgecrest Baptist conference centers.

■ **Biddle to Richmond.** Mark Biddle has been named associate professor of Old Testament at Baptist Theological Seminary at Richmond. Biddle has been associate professor of Old Testament at Carson-Newman College in Jefferson City, Tenn.

■ **Southeastern adopts master plan.** Trustees of Southeastern Baptist Theological Seminary in Wake Forest, N.C., adopted a campus master plan March 10-12 based on projected growth in student enrollment to 4,000 within the next 10 years. The school currently has 1,534 students, representing significant growth over the early 1990s when enrollment had plummeted as the school underwent a major directional change.

■ **Foley named at New Orleans.** Mark Foley has been named executive vice president of New Orleans Baptist Theological Seminary, filling a position that has been vacant six years. Foley has held various academic and administrative posts with the seminary since 1987, most recently serving as interim dean of the graduate faculty and vice president for student development and institutional research and planning.

■ **Tennessee BSU memories sought.** Charles Nored is writing a history of Baptist Student Union work in Tennessee and would like to hear from anyone with interesting stories or photographs. Contact him at 619 N. Tennessee Blvd., Murfreesboro, Tenn. 37130.



"I see you have experience leading a small group."

Increased CP giving means more goes to SBC in 1998-99

By Mark Wingfield
Editor

The percentage of undesignated offerings Kentucky Baptist churches gave to the Cooperative Program unified budget increased slightly last year for the first time in seven years.

That means the percentage of Cooperative Program money forwarded from the Kentucky Baptist Convention to the Southern Baptist Convention will increase in the 1998-99 budget year.

A new policy adopted by messengers to the KBC annual meeting last year ties the percentage split between SBC and KBC causes to changes in church giving patterns. That action reset the distribution of Cooperative Program gifts at 35 percent to the SBC and 65 percent to the KBC, a two-point shift in favor of the KBC. It also stipulated that if churches increased the percentage of their undesignated offerings shared with the Cooperative Program, the KBC would increase the percentage it shares with the SBC.

For the 1997-98 fiscal year, which will begin Sept. 1, Cooperative Program receipts will be split at the new base level—65 percent for the KBC and 35 percent for the SBC.

However, due to the 0.244 percent increase in percentage giving by Kentucky churches in 1995-96, the split in Cooperative Program receipts for the 1998-99 fiscal year will be 64.756 percent to the KBC and 35.244 percent to the SBC, a gain of 0.244 percent for the SBC.

Data used to make these adjustments is gathered on a document called the Annual Church Profile, which every church affiliated with the SBC is requested to complete annually.

Based on information from all Kentucky Baptist churches that completed an Annual Church Profile for the 1995-96 fiscal year, the average percentage of undesignated offerings shared with the Cooperative Program rose to 10.031 percent, up from 9.787 percent. Kentucky Baptist churches gave \$18.15 million to the Cooperative Program out of \$180.96 million in reported undesignated offerings.

These totals and the adjustment of Cooperative Program percentages do not take into account special offerings, such as the Lottie Moon Christmas Offering for foreign missions or the Annie Armstrong Easter Offering for home missions.

BSU offers coffee stop to share faith

By Ken Walker
State Correspondent

BOWLING GREEN—A Friday night coffee house at Western Kentucky University has been more successful than organizers expected when they opened the doors.

Jeff Rogers, a sophomore from Louisville, and junior Vicki Logdon of Versailles set up "Grounded" in the Baptist Student Union lounge last fall.

They borrowed the idea from a similar outreach begun last summer at Rogers' home church, Southeast Christian in Louisville. He credits prayer with the success of the WKU operation, which has drawn as many as 200 students on a Friday night.

"This has taught me not to put my faith in myself," said Rogers, who attends Hillvue Heights Baptist Church in Bowling Green. "I don't run it and Vicki doesn't run it. God does."

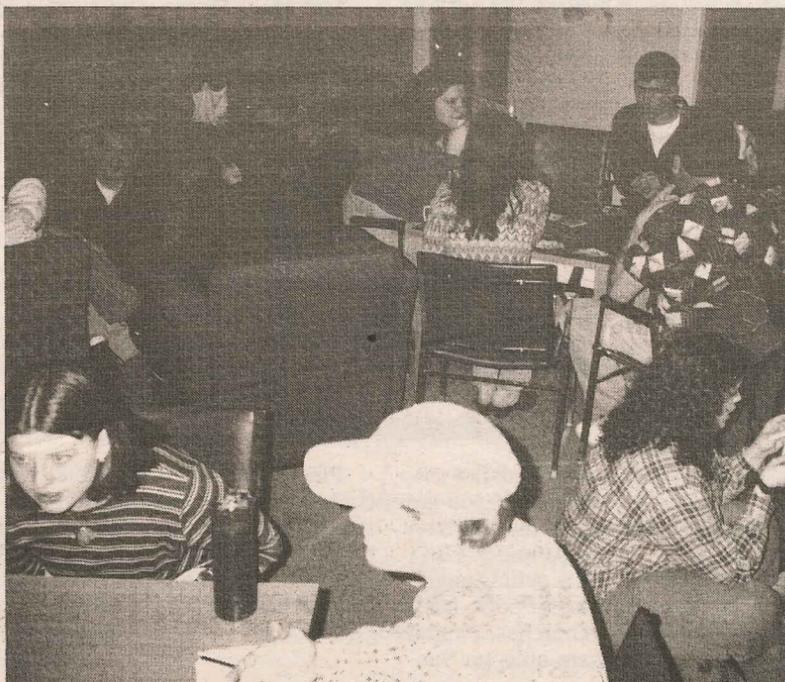
Workers have seen people become Christians as a result of the ministry, "although I couldn't put a number on it," added Logdon, who also attends Hillvue. "A lot of seeds have been planted too. A lot of people were searching and got grounded in Christ. There's a whole new circle of fellowship coming from the atmosphere."

Turnout averages more than 100 students, they said. Students come to sip free coffee, iced tea and hot chocolate while enjoying board games and casual conversation.

An "open mike" allows guests to sing, play guitars or read poetry. Once a month a band plays, attracting larger crowds, said Logdon.

Rogers described reaction as very positive. Some staff members have overheard students at a local cafeteria telling friends, "Christians are really cool. I guess they're not all uptight and so cold."

The outreach has attracted a diverse group of people, including those who claim to have had a bad experience in church and some who think Christians are hypocrites.



COFFEE ANYONE? Students at Western Kentucky University convert the Baptist Student Union into a coffee house each Friday.

The coffee house benefits members of Baptist Student Union as well. It allows them to build relationships with non-Christians, leading to opportunities to witness, Logdon said.

"It has definitely made the students more mission-minded," said BSU director Bryant Rudolph. "It's gotten them aware of the lost people around them and sharing their faith."

About 10 volunteers operate "Grounded," relying on donations from churches, friends and family members of the organizers. Rich Pond Baptist Church of Bowling Green made a one-time donation, and continuing contributions have come from Hillvue Heights and some of Southeast Christian's Sunday school classes.

Some senior citizens at Southeast Christian also donated boxes of candles, while other donors provided such

furnishings as coffee makers, cups and artwork.

A donation box is set out for visitors who want to contribute, but none of that money buys supplies. Logdon said they donate offerings to such causes as a rape crisis center and a children's home.

"It's incredible to see how we haven't had to do anything," she said. "We made a few phone calls and wrote a few letters. But God took it and grew it past anything I could imagine."

Rogers, a religious studies and philosophy major, said the outreach has caused his faith to grow and demonstrated how God can call someone into his will.

"He can take you and say, 'Here's a place for you.'" Rogers said. "I intend to spend my life in ministry and I feel good knowing he has it under control."

About 1 million Kentuckians have low literacy skills

By Joyce Sweeney Martin
Staff Writer

FRANKFORT—A state government survey of Kentucky residents found approximately 14 percent of adults ages 16-64 have virtually no literacy skills.

The results mean approximately 340,000 Kentuckians lack the minimal skills needed to function in the marketplace, the workplace, the home and the community.

Another 656,000, on average, have low levels of skills that will impede their ability to compete in the marketplace, according to the study. The survey was commissioned by the state's department for adult education and literacy of the Cabinet for Workforce Development.

Survey results show the literacy level of the state's working-age population is competitive with literacy proficiency in the Southeast and the United States. Kentucky, however, still faces significant challenges, department leaders said.

Scored on a scale of zero to 500, Kentucky adults ages 16-64 surveyed in late 1995 averaged 286 in prose literacy proficiency, which involves using information written in sentences. Nationally, the average in prose proficiency for adults ages 16-64 is 280.

Kentuckians scored 284 in document literacy proficiency, which is the ability to find and use information in documents such as job applications. Nationally, the average score is 276.

Kentuckians scored 280 in quantitative literacy proficiency, which involves finding numbers in printed material and using math to perform such tasks as balancing a check book. Nationally, the average score is 279.

The survey also found parents' influence affects literacy. People who were read to by their parents as children, who had parental help with homework and whose parents were involved with their school activities had higher proficiency scores.

More than 300 Kentucky Baptists are trained to lead literacy efforts, but

only about one-fourth of those currently are involved, said Elaine Ozment, literacy missions consultant for the Kentucky Baptist Convention.

Southern Baptists' first work in literacy ministry began at Clear Creek Baptist Bible College about 40 years ago when it was a preacher's school.

After several years without a focus on literacy among Kentucky Baptists, Ozment became literacy missions consultant in March 1994. She is working to rebuild a network of trained literacy workers throughout the state.

Currently, the KBC has four certified regional coordinators: Becky Carnell in Elkton; Pat Howard in Bowling Green, Sandy Tilton in Ashland and Carol Brown in Whitesburg.

Today, most KBC literacy mission work is for immigrants learning English as a second language. But the need exists for work with adult non-readers and tutoring children and youth as well.

More information about literacy missions is available from Ozment at (502) 244-6461.

BLUEGRASS BURGEO

■ Southern Baptist Theological Seminary's spring choir tour includes three stops in Kentucky. The schedule calls for performances at First Baptist Church of Lone Oak in Paducah March 30 at 7 p.m.; Murray State University in Murray March 31 at 2:30 p.m.; and on the seminary campus in Louisville April 8 at 8 p.m.

■ Georgetown College's theater troupe will present "Joseph and the Amazing Technicolor Dream Coat" April 3-6. Tickets are \$5. Call George McGee at (502) 863-8162.

■ Christian contemporary vocalist Larnelle Harris will perform April 3 at 8 p.m. at Campbellsville University. Tickets are \$10 in advance, \$12.50 at the door. Call the school at (502) 789-5000.

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

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Read the Bible

I wonder why people don't realize where we are in history. We are living in the last days. Can't we see what God our Father is trying to tell us? That our nation has gone the way of Satan, and turned our back on him, his holy Bible, which is history not religion. It's about our beginning, and how everything was made by him and for him.

I know the people who thought they knew everything took prayer, the Ten Commandments off the wall, and Scripture reading out of our public schools, and they put in sex education instead, not telling our children it is a sin if you are not married. Also unwed mothers having abortions, which is murder. Can't we see our Lord God is getting angry, why all those tornadoes, floods, landslides, burning of churches, church closings, all stores are open on Sun-

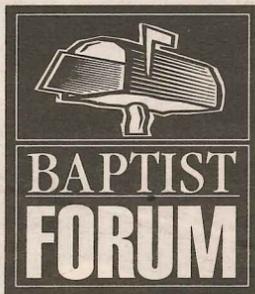
day (the Lord's day). Now there are men marrying men and women marrying women.

Our Holy Father is just about to give up on us. He is a loving and patient Father, but he is about to give up on us. When are we going to realize the precious Holy Bible is not religion, it is history. History of our beginning.

Let's all get back to our Holy Father, his laws of how we should live and get ready to face our Lord God. We all have a special way to worship God, that is religion. Not the precious Holy Bible; it is history and should be taught in school.

Please read the Holy Bible from cover to cover, then you will understand what I'm saying. We'll all hear the trumpet when Christ returns to take his own home. But those who don't believe will not be taken.

*Edna May Buehler
Louisville*



Prayer needed

For two and a half years my wife and I have served at the Haiti Baptist Mission. We came to Haiti without doing any church visiting or fund-raising. With our home church, one other church, my family and a few friends helping, we were able to come to Haiti with my retirement as our major source of funding. We do not need any additional funding; all our expenses have been taken care of.

However, coming as we did has its handicaps. The major one is that we do not have the prayer support base most missionaries have. Haiti is a mission field with much spiritual warfare due to Voodoo and Satan worship. For those who would like to pray for us on a continuing basis, we would like to hear from you. We can keep you informed by e-mail or other mail and together we can see greater things for God accomplished here.

E-mail address: BHM-4C@oaf.org. Put "Joe Lanham" in the subject line.

*Joe Lanham
Haiti*

Tribute to Page Kelley

On March 13, 1997, Southern Baptists lost one of their most learned teaching ministers. Page Kelley passed away too quickly for those who knew him to say goodbye as they would have wished.

Kelley epitomized a Christian commitment to family as loving husband, father of three daughters, grandfather of five and the eldest of seven siblings.

An erudite and gentle man of compassion, he trained an entire generation of Baptist ministers from around the world to read the Old Testament in English and in Hebrew. As a scholar, he was fascinated by the intricacies of the Hebrew language, and his passion was contagious, as evidenced by the large number of his students who now

teach in colleges, seminaries and on the mission field.

As a teacher, Kelley opened the eyes of many students to the powerful message of the prophets with his insights into the justice of Amos, the suffering servant in Isaiah or the courage of Jeremiah.

As a missionary at heart, he always looked beyond the boundaries of his own back yard. He saw the gospel as good news for all the world. Many of his students found themselves following their teacher to the mission field. As a communicator, he loved to tell stories of people he had known, places he had been or fish he almost caught. His laughter, like the twinkle in his eye when he finally got to the punch line, was infectious.

*Jim Nogalski
Louisville*

What's really important?

The following quote from a 13-year-old is taken from the book "Wit and Wisdom from the Peanut Butter Gang": "I can remember what flavor of ice cream cone my grandmother and I shared at Disney World, but most of the time I can't remember what day it is. I guess it depends on what you think is important."

Sometimes our lives become so complicated that we forget the significance of the "simple" things. Taking time to say "I love you," taking time to listen, taking time to say "thank you" and taking time to smell the roses can make a big difference in our lives and in the lives of others.

But perhaps the most overlooked "simple" thing is our devotional time. Spending time with God each day reading his word is perhaps the most meaningful, life-changing thing we can do. Sadly, our devotional time often gets overlooked or postponed.

As we seek to take time for the "simple" things which are really very important, let's not forget to spend time with God each day. As we seek the face of the Lord, he will make himself known to us.

What will others remember about the time they spend with you? What will God remember about the time you spend with him? Let's make some memories with God each day.

*Sanford Hill, pastor
Jeffersontown Church
Louisville*

Who's a person?

When is a person a person? What kind of question is that, anyway? Sometimes I get to thinking about what we stress and how we let hypothetical things become more important than real things.

People who are politically active in the area of pro-choice and anti-abortion try to define when a baby becomes a life. They try to give a hypothetical case of that unborn being a person. Now, I for one recognize that the unborn is alive, needs protection and certainly should not be terminated and discarded. But for a moment, I beg your indulgence as we think about something else along the lines of life. While we argue for the unborn to be considered a person, what about the ones who are already born but are not allowed to be people?

As a minister, Kelley lived the compassion he taught. He was known to hire seminary students to cut his grass, but pay them twice the going rate, or to pay them to help him in the garden, and then do most of the work himself. He encouraged students in their pursuits and challenged them to harness their gifts in order to reach their potential. His presence among us will be missed, but his legacy will endure for years to come in his writings, his teaching and the students whom he helped to equip.

Page Kelley was many things to many people, but rarely will one find the extraordinary combination of intellectual acumen, gentle piety and genuine commitment to individuals so vividly manifest in one person.

For example, that person driving in front of me who does not go fast enough. I simmer and squirm and fuss about their place on the road. Those inanimates are in my way. I don't allow them to be people, just objects impeding my progress.

Then there are those African refugees who have lost their homes. They are something way away from us and just objects on the horizon of history. They don't become people until some missionary we know personally introduces one of them to us. Until then, they are non-persons.

How about all those poor people? All those people on welfare? Really they are not people, but numbers on a page. We have campaigns to encourage doctors and lawyers and politicians to let the unborn live. What about all those who are walking around breathing but are confined to the womb by being non-persons?

We can let them live by getting involved in their lives, recognizing them as people and knowing them and their needs. I guess a person becomes a person when someone cares enough to love them. That kind of love gives them birth.

*Floyd Price, pastor
Scottsville Baptist Church
Scottsville*

AGING

Learning to dream dreams at all ages

By John Lepper

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams."

These words from Acts 2:17

remind us the Spirit is available to all people. God can use people of all ages.

An adult leader stood in his church recently to

offer encouragement to younger people. He said: "The youth are the future of the church." A teen who heard these words wanted to say: "Yes, we are the future of the church but we're also the present."

Senior adults may find themselves on the other end of this description. They may feel their day has passed and it's now time for others to take charge. They may feel the programs and decisions in the church are focused on and made by younger people.

The fact is, all are part of the Kingdom. All should be part of church programming and decision making. Senior adults need not feel they are on the shelf. Youth need not feel as though they must wait to be part of some future church.

Peter stood to proclaim the presence of the Spirit in young and old alike. A primary characteristic of youth is a sense of idealism, a quest for new ways of doing things. Peter reminds us the Spirit is poured out on older people, enabling them also to have a vision, a dream, about the future.

The early church had an inter-generational quality about it that needs to be replicated in today's churches. When we focus on this or that group to the exclusion of others, we cut ourselves off from a rich diversity not otherwise known.

Sharing visions and dreams with those of a different age is not always easy. It may require change. For example, it may require us to participate in certain forms of worship and include musical styles for which we have little appreciation. It may also move us from being "at ease in Zion" to a vital and vibrant expression of our faith which reaches out to people of all ages, not just those our own age.

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

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



HE SAID/SHE SAID

If I could keep time in a bottle, I'd spill it in the wrong places

HESAIID



Mark Wingfield

It already had been a frustrating Friday. I was way behind where I needed to be to meet Monday's big deadline. Then several interruptions crashed into the already pressed schedule. Then a major part of what already had been done suddenly appeared to be unraveling. To top it all off, it was a beautiful spring day outside—where I wasn't.

Meanwhile, Alison wanted to know what time I would be home for dinner.

The pressure of home and the pressure of work began to collide in my stomach. So, as I'm prone to do, I estimated optimistically. I assured her I could be home by 5:30 to grill out for dinner.

When I left the office at 5:30, I felt the pressure of the self-imposed deadline that I already had failed to meet. I could visualize Alison expecting me to walk through the door any minute, yet I knew I was nowhere near the door to our house.

Of course, it's at times like that every slow-poke driver in town gets in front of you or you have to wait on a really long train. After sitting through four green lights waiting on my chance to make a left turn at an intersection without a left-turn light, I was a wreck.

Getting home had become more work than a day at work.

What was even more frustrating was the realization in some recess of my brain that I had created the pressure I felt. I actually appreciated the four-light wait at that intersection because it gave me a valid reason to cite as the cause of my late arrival. (A really bad day is when you're running late and nothing happens along the way to create a plausible excuse.)

Yet the truth was my predicament was mainly my own fault. That's the hardest part of time management to manage.

SHESAIID



Alison Wingfield

I've learned to add 30 minutes to whatever time Mark tells me he's going to be home. That's the best secret of time management I know.

Time management never has been my forte. It is a good thing I now work out of our home, because if I had to get up and get myself ready for work and the boys ready for school every day, nobody in my household would be a happy camper.

Children have no sense of time. Mark and I spend half our time getting the boys ready and out the door, whether for school, church or just a quick trip to the grocery store.

I give the usual 10-minute warning, and then we have to find shoes, put them on, go to the bathroom, pick out a toy, find jackets and put them on. Then Garrett's newest trick is that he has to make a basketball goal (which we pass on our way to the car) before getting into the car. By the time I have them buckled up, I'm exhausted.

Sometimes I want to rebel against the time constraints we put on ourselves. It's amazing how freeing it is to hop in the car and go to the park or the zoo, and just take our time.

Daytimers and time management seminars seem to be essential in today's society, but I never seem to find the time to take the courses or use the materials. You can lead a time-impaired person to a daytimer, but you can't make her use it!

At the same time, I waste countless hours playing computer games or watching TV.

Jesus had his time priorities in line. He seized the moments of his ministry, knowing his time here was limited. He also knew when to fall back and take time for renewal and reflection.

This week I'm reminded how Jesus used his time knowing the end of his earthly ministry was near. Even if I had that kind of knowledge, would I use my time as wisely?

Religious fervor isn't always saintly

John Bennett Jr. might as well stand before the judge and declare, "The devil made me do it."

Bennett, mastermind behind the now-defunct Foundation for New Era Philanthropy, a pyramid scheme that defrauded religious organizations of hundreds of millions of dollars, intends to argue that "religious fervor" drove his actions.

His attorney, Gregory Miller, recently told the New York Times that Bennett is not a con man but rather a zealot who believed so strongly in his missionary purpose that he thought creating imaginary benefactors in an intricate shell game was an essential part of his "mission from God to change the world."

"He was not motivated by greed, but by an unchecked religious fervor," the attorney said.

Even if that defense is true (this same religious fervor allegedly led Bennett to spend more than \$1 million on luxury items for himself), it shouldn't hold up in a court of law.

But it should serve as a potent reminder to the Christian community that religious fervor can go bad.

During this Holy Week, Christians should be reminded that religious fervor nailed Jesus to a cross. The Pharisees and other religious leaders who plotted Jesus' death were motivated by a strong religious fervor. Unfortunately for them, it was a misguided religious fervor.

Religious fervor also fueled the bloody Crusades of the 12th and 13th centuries and John Calvin's persecution of dissenters in the 15th century. Religious fervor set the stage for the horrors of the Spanish Inquisition.

More recently, in the United States, religious fervor has been used to campaign for all sorts of evil, including slavery and the oppression of women.

It's not that religious fervor has to be a bad thing. In fact, Romans 12:11 admonishes believers to "nev-

er be lacking in zeal, but keep your spiritual fervor, serving the Lord."

But this admonition is set down right in the middle of several other verses that help set the proper context for religious fervor: "Love must be sincere. ... Be devoted to one another in brotherly love. ... Honor one another above yourselves. ... Bless those who persecute you. ... Do not be conceited. ... Do not repay anyone for evil. ... Be careful to do what is right in the eyes of everybody."

Religious fervor runs amok when we lose a biblical perspective. If anything goes against what the Bible teaches, even the most fervent execution of it is headed for disaster. Hell must be full of people who fervently believed the wrong thing.

Religious fervor also runs amok when we lose balance. That's perhaps one reason Jesus chose 12 disciples rather than just one or two. And it's no doubt why when those disciples chose seven others to perform acts of ministry they sought men who were "full of the Spirit and wisdom."

Religious fervor also runs amok when we lose accountability. God has called us to be a community of faith for a reason. We learn from others and we enjoy the fellowship of believers, but by working together we also ensure that God's work gets done properly and without giving the church a black eye.

Lone Ranger Christians and Lone Ranger ministries are more prone to make mistakes—even innocent mistakes—that reflect poorly upon the body of Christ than are Christians who make themselves accountable to a local church or to a group of local churches.

Religious fervor can be fueled either by the Holy Spirit or by Satan's forces. If it's hard for others to find God in our religious fervor, then perhaps we're fanning the wrong flames.

—Mark Wingfield

Let this mind be in you

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

By Carey Newman

I was consumed with anger. All I could think about was exacting revenge. To think that this person could call himself a Christian and yet hurt others, me included, was beyond comprehension. By the time I put the following question to my friend I knew that, left unchecked, the emotions raging in my soul were dangerous and must be dealt with—honestly. I looked at my friend and asked: "What do I do with these powerful feelings in light of Jesus' invitation to 'take up my cross and follow him?'"

No doubt the death of Jesus should be understood as a sacrificial act—he died for us. The death of Jesus also was substitutionary—he died in our place. If understanding Jesus' death as a sacrifice and us (being completely innocent he did something for us that we could never do ourselves), then see-

ing his death as an inclusive and incorporative event (that, miraculously, through our faith, we become present with him at Calvary) shows the closeness of Jesus' death and our experience.

There is yet another important side to Jesus' death. What Jesus willingly did possesses enormous implications for how we ought to live our lives. In his death Jesus becomes a living example to and for us. That is, Jesus' death, as the ultimate act of obedience, reveals what being truly human looks like. Discipleship

is thus nothing more than the considered decision to imitate Jesus—fully.

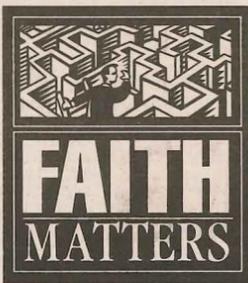
On a recent trip to Texas we were trying to make it from Round Rock (just north of Austin) to a little town in the Hill Country called Fredericksburg. Because we got off late, we tried to take the proverbial short cut. The proposed course required moving from an Interstate highway to a Texas state highway and finally to a series of small country roads. We successfully navigated to within 30 miles of our destination, but the road which the map showed as delivering us to our

intended goal unexpectedly dead-ended at a large gated field. The cows staring back at us were just as perplexed as we were.

Convinced the map was incorrect (of course, the only plausible explanation), we began to retrace our steps, obsessively paying attention to every sign on the road. Sure enough, 20 miles back we discovered a little jog that once again put us on the right track. A careful examination of the map confirmed that it, in fact, correctly portrayed the jog. Our only recourse was to moralize: "You can have the best map in the world, but misreading it leaves you just as lost as if you had no map at all."

The death of Jesus maps how we should live. We are to retrace, with extreme care, the contours of his example. While his death speaks in general to the need for a sacrificial character and life, the fact that he did not retaliate, he did not seek revenge, he did not return the cursing heaped upon him with blame, recrimination and judgment speaks specifically about how we are to respond to others.

My friend told me to watch and pray, for taking up my cross and following Jesus obligates me to the narrow path of peace rather than the highway of violence. *In his death, Jesus provides the model and the example for us to follow.*



FAMILY

Christians called to halt societal bankruptcy

By Mark Wingfield
Editor

The lack of investment in social capital will derail growth in economic capital, predicted Don Eberly, director of the Civil Society Project. "We are living on borrowed capital."

NASHVILLE—American families are living on borrowed "social capital" that will lead to societal bankruptcy if left unchecked, speakers said during a "Family Summit" March 17-18.

The faith community will be called upon more than any other group to help America rebuild its social structure, said Don Eberly, director of the Civil Society Project and author of the book "Restoring the Good Society."

Eberly was one of three keynote speakers addressing the Family Summit, sponsored by the Baptist Center for Ethics. The conference was held at Immanuel Baptist Church in Nashville.

Speakers called on the Christian community to help end America's "divorce culture," help fathers reconnect with their families, help families redefine the relationship between work and family time and teach families a biblical understanding of money.

The social capital of American society is more important than traditional economic forms of capital, such as money and machinery, Eberly said. "Public well-being flows from the well of private virtue."

America's democratic form of government "is not just about politics and parties," Eberly said. "It's about the forms into which we pour our character and virtues."

An "unbreakable link" exists between the functioning of the family unit and the functioning of democratic government, said Eberly, whose writings have been cited by politicians as diverse as President Bill Clinton and Speaker of the House Newt Gingrich.

While much evidence may be cited to indicate the future of the American family is bleak, Eberly said he is encouraged because more influential people are realizing something must be changed.

The challenge is that "people now have a far clearer idea of what they want in America than how to get there," he said.

Divorce culture. One key starting place in creating change is to address America's "divorce culture," said Barbara Dafoe Whitehead, a social science researcher who has written a new book on the impact of divorce in America.

The problem is not just that so many marriages now end in divorce but that divorce has become "a normal and accepted event of family life," she said.

This "culture of divorce" causes Americans to burn much of their social capital on the fallout of divorce—social capital that otherwise could be spent on helping the elderly and the young, she said.

Whitehead, who has been married 30 years herself but has experienced the divorces of four siblings and one child, said she does not want to out-

law divorce. But she does want to make divorce an option of last resort, she said.

Despite popular culture's portrayal of divorce as a positive and liberating experience, few people who actually get a divorce describe it that way, she noted. "Many say it is the most devastating experience of their lives."

Whitehead cited a number of negative effects on society brought about by a culture of divorce, including the impact on children. The divorce culture, she said, is like the welfare culture America has developed in which patterns of behavior are passed on from one generation to the next.

She cited the experience of one adult child of divorced parents who recently wrote to her: "The ghosts of divorce never die. It is a stone thrown into the water of a child's

life that creates ripples for years." Working for "better" divorce is not the answer to America's problem, Whitehead said. Rather, the answer is to help create more healthy marriages.

In the church, this might include placing a greater emphasis on traditional wedding vows, she suggested. Wedding vows are important because they signify the contract being made, she said.

Whitehead said she is troubled by the trend in recent decades of couples writing their own marriage vows that may not always lay a good foundation for a healthy marriage. For example, she said, some couples have exchanged the traditional line "as long as we both shall live" for "as long as we both shall love."

Fatherhood. Eberly followed Whitehead's presentation on divorce with an appeal for restoring value to the role of fatherhood. "Fatherhood has to be reinforced as a cultural value," he said.

"Not only are fathers important to children; children are important to fathers," he said, citing research that shows men who are involved fathers behave better and become better citizens.

Although the role of fathers has been "devalued" in American society, the presence of a father in the home carries enormous impact on a child, Eberly said. "The chief predictor of crime in a community is not income or class... but the presence or absence of a father in the homes in that community."

Eberly called on churches to create rituals by which boys are taught how to become men, good husbands and fathers.

Workplace. An increasing number of American companies are discovering that investing in the social capital of families pays off in business capital, said Marguerite Sallee, president of Corporate Family Solutions, a company that helps businesses create family-friendly environments.

"The workplace in many ways is becoming the new American neighborhood," she said.

While the American family has undergone radical change in recent years, so has the American workplace, Sallee explained. Demands are placed on workers to do more with less, and advances in technology make it increasingly harder to get away from one's job, she added.

"There is no such thing as going home from work anymore," Sallee said, explaining that many working mothers and fathers go home from work to do more work via electronic connections or laptop computers.

Family-friendly businesses are discovering new ways to help families stay together, Sallee said.

This, in turn, creates happier and more productive workers, she said. "Employers are discovering that investing in families in the workplace is good business."

She cited one client that now offers back-up child care on days when schools are closed. Another company offers a summer camp for children of employees, including lunch-time picnics for parents and children. Another company provides six weeks of on-site infant care for newborns.

"It would be wonderful if we could return to the image of the traditional family, but that is not realistic economically," Sallee said. The next-best alternative, she suggested, is to create better work environments in which families are able to spend more time together.

Money. The economics of family life create yet another strain on the social capital of America, said David Crocker, pastor of Snyder Memorial Baptist Church in Fayetteville, N.C. Crocker delivered the opening theme interpretation for the conference.

"Show me the money," a line made famous by the current movie "Jerry Maguire," has become the symbolic watchword for many Americans' perspective on life, Crocker said.

In a culture dominated by materialism, families struggle with knowing where to draw the line on acquiring things, he said. Few people connect their spending habits with their faith, he added.

Crocker cited the research of Robert Wuthnow, who found that "people of faith often do not make any connection between faith and money."

In fact, Crocker said, many people of faith refuse even to discuss money. They are more likely to talk about their sex lives than to feel freedom to talk about their finances, he said.

"Breaking through the barrier against talking about money must be the first step," he said.

A second step would be to understand what greed is, he added. "Almost everyone agrees greed is a bad thing, but few can agree on what it is."

Drawing on Crocker's statements, Eberly noted the irony that the American economy is growing stronger and more robust while social indicators continue to decline. These two aspects of life have become like unhooked freight trains speeding in opposite directions, he said.

Yet, ultimately the lack of investment in social capital will derail the growth in economic capital, Eberly predicted. "We are living on borrowed capital."



Divorce culture

NASHVILLE—America has created a "culture of divorce" that is eating away at the nation's social capital, social researcher Barbara Dafoe Whitehead said during the March 17-18 Family Summit.

She offered 10 distinctions of the divorce culture:

■ Divorce has become a normal and accepted event in family life.

■ Divorce is associated with much more positive ideas than in the past; it is portrayed as a liberating experience.

■ Divorce actually is defended by some groups as an individual right that should be void of social, legal or religious sanctions.

■ Divorce has become good for business.

■ Divorce has become a pervasive and popular theme in entertainment.

■ Divorce has become the most common loss and bereavement experience for children.

■ The idea that divorce should be avoided because it is harmful to children has been repealed.

■ Commitments have become weaker, more contingent, more fragile.

■ Divorce is passed on to the next generation, with the children of divorce being more likely to experience divorce themselves.

■ Marriage is devalued.

Baptist Center for Ethics plans resources unit

NASHVILLE—Baptist Center for Ethics has announced formation of a new division called Acacia Resources which will promote family initiatives.

Robert Parham, executive director of the independent Baptist ethics agency, announced the new unit during a BCE-sponsored "Family Summit" in Nashville March 18.

The first project of Acacia Resources will be publication of an undated Sunday school curriculum on topics related to the family. The 19 lessons in the "Families in 3D" series could be adapted for use in a variety of settings, Parham said.

The series, to be available this fall, will cover topics such as time, money, sex, parenting, stress and health.

Parham said while a curriculum series is the first offering of Acacia Resources, BCE does not intend to become a full-service curriculum provider.

The name Acacia is taken from a type of wood described in the Old Testament. Acacia wood was used to build the ark of the covenant, the tabernacle and the tabernacle altar.

House passes Partial-birth Abortion Ban Act again

WASHINGTON (RNS)—The House of Representatives voted March 20 by a more than two-thirds margin to ban a controversial abortion procedure called "partial-birth" abortion by its opponents.

The Partial-Birth Abortion Ban Act received 295 votes in favor and 136 against, with two members not voting.

Identical legislation was vetoed last April by President Clinton, who said he believed the procedure was sometimes medically necessary to save a woman's life, protect her health or

preserve her ability to bear children. The House bill would only allow the procedure in cases to save the life of the woman.

A two-thirds vote in both the House and the Senate would be needed to override another presidential veto. The Senate has yet to schedule a vote on the bill.

A lengthy debate between supporters and opponents of the legislation preceded the House vote.

"Something is rotten in the United States when this barbarity is not only legally sanctioned but declared a fun-

damental constitutional right," said Rep. Henry Hyde, R-Ill., chairman of the House Judiciary Committee.

Rep. Diana DeGette, D-Colo., said the ban is "frightening and dangerous" for women.

"In the 24 years since Roe vs. Wade, American women have never been in more danger of losing their right to choose their own health decisions than they are today," she said.

Support for the ban was fueled by the recent confession of Ron Fitzsimons, executive director of the National Coalition of Abortion Provid-

ers, that he lied during last year's debate when he said the procedure is performed rarely and only to save the life of the mother or when a fetus is severely malformed. In February, he said the procedure is done often on healthy mothers carrying healthy fetuses.

The procedure, medically known as an "intact dilation and evacuation," involves partially extracting a fetus, feet first, and collapsing the skull in the birth canal by suctioning out the brain. It has been used in second- and third-trimester pregnancies.

Evangelical churches called to increase aid to poor

By Adelle Banks
Religion News Service

ORLANDO, Fla. (RNS)—The National Association of Evangelicals is calling on its denominations, congregations and individual members to respond to the nation's new welfare-reform laws with increased aid programs for the poor.

"The short-term impact of reductions in government programs of food, health care and income assistance will likely be an increase in hunger and hopelessness in many of our communities," said a resolution adopted March 4 by the evangelical umbrella organization.

"We challenge the Christian community to commit itself to model the

sacrificial love of Christ by increasing its financial giving and personal involvement with the poor," the resolution said.

The resolution, one of a number ranging from abortion to the truthfulness of the Bible adopted by the group during its annual meeting here March 4-6, comes at a time when many of the changes included in the welfare bill passed last year are beginning to be felt.

On March 1, new regulations restricting food stamp benefits went into effect. Restrictions on aid to immigrants and children with disabilities will take effect later.

But the resolution voiced general support for reducing the role of the federal government in aiding the poor.

"We have long maintained that many government programs, while meeting immediate needs, actually weaken families, destroy initiative and trap people in poverty," it said.

Some advocates of the poor, however, have argued the reform bill could plunge an additional 2 million people into poverty, especially in the short-term between the end of benefits and the hoped-for beginning of employment. Others, however, dispute that contention.

At the suggestion of Bishop B.E. Underwood of the International Pentecostal Holiness Church, the resolution's wording was strengthened by citing examples of what churches "should" do, instead of what they "could" do, such as encouraging fam-

ilies to stay together and promoting individual responsibility.

Echoing a plea repeatedly made by President Clinton, the resolution calls on churches to help "at least one family or individual struggling with long-term unemployment to obtain productive, stable work."

The evangelicals also said they were encouraged by a provision of the reform legislation called "charitable choice," which they said "correctly provides that faith-based programs ... will be able to compete for government funding on an equal footing with programs which propose secular approaches."

Delegates to the annual meeting also passed a resolution condemning "partial-birth abortion."

NATIONAL NOTES

■ **Liberty University on probation.** Jerry Falwell's Liberty University has been placed on probation by the Southern Association of Colleges and Schools, its primary accrediting agency. The trouble: Liberty's debt of about \$40 million, mostly in the form of bonds on which payment is running two years late. "The financial situation has impinged on the education program," Jack Allen, associate executive director of the SACS Commission on Colleges told Christianity Today magazine. Liberty officials said they hope to reduce the debt to \$20 million soon.

■ **Court won't remove Muhammad.** Supreme Court Chief Justice William Rehnquist has rejected a request from American Muslims to remove an image of the prophet Muhammad from a marble frieze in the court's chamber. The Muslims said the image was offensive because it violated Islamic injunctions against idolatry.

■ **Protesters sponsor soup line.** Several religious groups sponsored a soup line on the lawn of the U.S. Capitol this month to protest changes in food-stamps benefits as a result of last year's welfare reform legislation. The event was sponsored by Call to Renewal, a political action group founded as an alternative to the Religious Right, Bread for the World, a Christian anti-hunger advocacy organization, Shiloh Baptist Church in Washington and Sojourners, whose magazine editor is a leader in Call to Renewal.

■ **School prayer law unconstitutional.** A federal judge struck down Alabama's 1993 school prayer law March 13, saying it wrongly coerced students to participate in religious activities. U.S. District Judge Ira DeMent's ruling is the latest in a series of court decisions knocking down efforts in the state to put a school prayer law into effect. The 1993 law said "non-sectarian, non-proselytizing, student-initiated, voluntary prayer" must be permitted during any school-related event. DeMent said the law is unconstitutional because it creates "excessive entanglement" between religion and the state by forcing school officials to monitor the content of prayer.

■ **Minister wins racial reconciliation award.** Louis Rawls Sr., a Chicago pastor who was a pioneer in the delivery of social services to the poor and a longtime advocate of racial justice, has won the first Racial Reconciliation Award of the National Association of Evangelicals.

■ **Defense: Fund-raiser driven by religious fervor.** Defense attorneys for John Bennett Jr., founder of the now-defunct Foundation for New Era Philanthropy, plan to argue he was filled with religious fervor and was sure God and phantom voices had blessed his work. Bennett is charged with defrauding religious institutions and others in an investment scheme. Bennett collected more than \$354 million from universities, museums, evangelical ministries, charities and other groups.

■ **Klan members sentenced.** Two former members of the Ku Klux Klan were sentenced to prison Feb. 20 for burning two black churches in rural South Carolina. The men, Gary Christopher Cox, 23, and Timothy Adron Welch, 24, apologized for their civil rights violations prior to their sentencing. Cox was sentenced to 19 years and Welch was sentenced to 18 years. Both previously pleaded guilty to setting the fires in June 1995.

■ **Moyers wins humanities award.** Journalist Bill Moyers has been honored by the National Endowment for the Humanities for his contribution to intellectual life in the United States. Moyers, an ordained Southern Baptist minister, was one of five recipients of the Charles Frankle Prize.

■ **Presbyterians won't ordain gays.** The Presbyterian Church (USA) has voted to amend its official rule book to bar gays from holding office and requiring heterosexuals to "live either in fidelity within the covenant of marriage ... or chastity in singleness." The amendment was added to the denomination's Book of Order after it gained a simple majority of 87 affirmative votes from the denomination's regional bodies.

■ **Group appoints staffer for gay issues.** The United Church of Christ has appointed its first national staff minister for lesbian and gay concerns. William Johnson is believed to be one of the first national staff

members of any major mainline Protestant denomination to be specifically in charge of ministry to homosexuals.

■ **'Lost gospel' cited.** A University of Kansas professor says he and a colleague have identified an ancient document that contains portions of conversations between Jesus and his disciples. The manuscript, written in Coptic, an ancient Egyptian language that uses Greek letters, probably was produced in the first or second century, said Paul Mirecki, an associate professor of religious studies. He has been translating the document with Charles Hedrick, a professor of religious studies at Southwest Missouri State University in Springfield, Mo.

■ **Homeschoolers to meet.** Glorieta Baptist Conference Center in New Mexico plans its first family vacation and conference for homeschoolers Aug. 17-20. Keynote speaker will be Mary Pride, author of 17 books on homeschooling and family life. For registration information call (800) 797-4222.

■ **Inmates sue to worship Satan.** Two Louisiana inmates have sued seeking the right to worship Satan while in jail. The two are serving life sentences at Louisiana State Penitentiary at Angola. They allege prison officials are preventing them from practicing their religion by denying them use of the prison's interfaith chapel, according to the Baptist Message, the state Baptist paper in Louisiana.

FLOOD '97

KBC will give grants to churches seriously damaged

By Mark Wingfield
Editor

Emergency grants of \$2,000 will be made available by the Kentucky Baptist Convention to Kentucky Baptist churches with buildings severely damaged by floodwaters.

The business and finance committee of the KBC Executive Board spent

nearly an hour March 21 discussing how to provide some immediate form of assistance for flood-damaged churches.

As a first line of response, the committee voted unanimously to advance \$58,000 out of next year's church building grant allocation fund to add to money remaining in this year's fund. That will allow the KBC to give

\$2,000 grants to up to 32 of the most seriously damaged Baptist churches in the state.

Bob Owsley, a Cecilia layman who chairs the business and finance com-

mittee, was authorized to appoint a special committee to recommend additional steps that could be taken to assist flood-damaged churches financially. That committee will look, for example, at the KBC's church loan fund and whether it is possible to create a special financing package to help flood-damaged churches rebuild.

By approving the advance in church grants, the business and finance committee went to the limit of its authority. Under current policy, the committee by itself does not have authority to lower church loan interest rates or create special financing packages. Such decisions require action by the full Executive Board, which does not meet until the first week of May.

The \$2,000 grants will be awarded on a first-come, first-served basis to seriously damaged churches. For information, call Randy Jones at (502) 244-6460.

Meanwhile, disaster relief crews organized by Kentucky Brotherhood continue their ministry across the state, reported Larry Martin, director of the KBC's ministry and evangelism division.

As of last week, Kentucky Baptist volunteers had prepared 141,137 meals for flood victims and had cleaned 580 flooded homes. The cleaning operation, called "mud-out," and the feeding are done

purely as ministries; no one is charged for the services.

KBC disaster relief ministries so far have involved 571 Brotherhood-trained volunteers and 650 untrained volunteers. More volunteers are needed to continue the work in the coming weeks.



How to help Kentucky's flood victims

■ If you want to volunteer to help with immediate clean-up efforts organized by Kentucky's disaster relief ministry, call (502) 465-7163 or (502) 465-3106. Volunteers are still needed.

■ The biggest need for contributions right now is for money to buy equipment and supplies. Donations of certain cleaning supplies are being accepted at the Red Cross warehouse in Louisville (5803 Fern Valley Rd.) and at some individual churches. Financial contributions should be directed through your church to the Kentucky Baptist Convention and marked "Kentucky Disaster Relief." Contributions also may be mailed directly to the KBC at Box 43433, Louisville, Ky. 40253-0433.

■ Consider bringing your church into a one-on-one partnership with a flood-damaged church or a flood-damaged community where you can help meet specific needs. The KBC will attempt to connect willing churches with partners who have needs. Call the KBC partnership missions office at (502) 244-6462.

■ Keep alive the desire to help and plan to pitch in over the next few weeks as more specific needs are announced.

KBC CHURCHES SERIOUSLY DAMAGED

NOTE: This list contains information available to the Western Recorder as of press time March 24. If any information printed here is incorrect or if you know of a seriously damaged church that is not listed, please call the Recorder office at (502) 244-6470 or the KBC partnership missions office at (502) 244-6462. This list will be updated each week and published for the next several weeks. **Please do not send any items to flood-damaged churches without first verifying the need and the church's ability to receive donations.** Many damaged churches have no means of storing donated items at this time and have much structural work to be done before items such as pianos, organs or refrigerators can be used.

CHURCH	ASSOCIATION	PASTOR	INSURANCE?	DAMAGE/LOSS/NEEDS
Rock Front Cadiz	Little River		No	10 inches of water in building; carpet ruined, floors buckled, furnaces ruined; foundation dropped, causing education building to pull away from auditorium; church considering relocation
Mount Olivet Springfield	Central	James Fox (606) 262-5018		Building a total loss; church will relocate
Falmouth Falmouth	Union	Dan Reynolds (606) 654-5517	No	Basement flooded; damaged chairs and tables; paint damage; everything in kitchen lost
Trinity Southern Falmouth	Crittenden	Bill Barnard (606) 654-2681	No	Pews destroyed; walls damaged 6 feet from ground; education facilities also damaged; lost piano, organ, computer equipment
Beech Grove Lebanon Junction	Nelson	Rusty Watson (502) 543-8231		Damage not fully assessed
Bardstown Junction Shepherdsville	Nelson	Ray Hayes (502) 543-3747	No	Basements flooded with 7 feet of water; furnishings, 2 furnaces and air ducts ruined; damages total \$30,000
Lebanon Junction Lebanon Junction	Nelson	Thomas Hughes (502) 833-4954	No	Basement flooded up to sanctuary; doors damaged; carpets damaged
Calvary Frankfort	Franklin	Gerald Roe (502) 695-4608	No	5 feet of water in basement; lost stove, lots of sheet music, hymnals and church library
First Frankfort	Franklin	Mark Hopper (502) 227-4528	Yes	Basement flooded with 6 feet of water; damage to educational building, kitchen and fellowship hall
Lockport Lockport	Daviess-McLean	Wayne Kelly (502) 484-2007	Some	Ruined drywall and kitchen cabinets
Gilead Glendale	Severns Valley	Ken Jewell (502) 369-8104	No	6 feet of water in basement; ruined three pianos; kitchen ruined
White Mills Elizabethtown	Severns Valley	Craig Perkins (502) 769-5443	No	Basement and one room damaged
Colesburg Elizabethtown	Severns Valley	Mark Judd (502) 737-4517		Sunday school rooms damaged
Panther Creek Owensboro	Daviess-McLean	Tim Bell (502) 684-2155	Some	Basement flooded with 8 feet of water; refrigerator, stove, ice machine damaged
Dawson Memorial Maceo	Blackford	Steve Boyd (502) 756-6386	Some	8 feet of water in building; extensive damage
Sanders Sanders	Whites Run	Morgan Kerr (502) 463-2877	No	Hymnals, organ, seats, carpet ruined
Buck Run Frankfort	Franklin	Bob Jackson (502) 695-4050	No	4 feet of water in new sanctuary/educational building; damaged pews, carpets, walls, office furniture; greater damage in old sanctuary and fellowship hall
Calvary Elizabethtown	Severns Valley	Charles Fannin (502) 767-4209		Knee-deep water in building; septic system ruined; damage to entire building
Athertonville Hodgenville	Severns Valley	Charles Gellhus (502) 549-8359		30 inches of water in parsonage; many items ruined
Eureka Paducah	West Union	Tommy Gleeson (502) 554-9515		Building nearly destroyed

FLOOD '97

Many Kentucky churches don't have flood insurance

Continued from page 1

their pews hanging from tree limbs, or again in the 1964 flood.

About 10 years ago, the county voted to enter the federal floodplain program, opening the way for Dawson Memorial and others to purchase flood insurance, Boyd said.

All flood insurance—whether for private property or property such as church buildings—is issued through the National Flood Insurance Program, and is sold by any state-licensed property insurance agent or NFIP, McIlwain said. No flood insurance is available except through NFIP, she said.

A church can purchase coverage up to \$500,000 for its building and \$500,000 for its contents, according to FEMA. Premiums vary according to the degree of flood risk.

First Baptist Church in Frankfort had enough experience with flooding to be prepared.

Located on the Kentucky River, water has entered the downtown Frankfort building several times, Pastor Mark Hopper said.

"We would be foolish not to carry flood insurance," he explained.

While the river rarely rises high enough to flood the sanctuary, it does reach levels sufficient to soak the fellowship hall and educational building, he said.

A 1989 flood inflicted \$108,000 in damage, which was covered by insurance, he said.

This time, 5 feet of water covered the fellowship hall floor. The \$100,000 in damage was covered totally by insurance, Hopper said.

Though its building was seriously damaged, the Frankfort church was among the most fortunate church victims of the 1997 flood.

For some churches hit by this

year's flood, high water had never been a problem, so buying flood insurance just wasn't considered.

Even though two forks of Elkhorn Creek wrap around Buck Run Baptist Church near Frankfort, the church building had not flooded since the Civil War, the church's business manager said.

"Water had never crossed the highway before," Evelyn Gardner said. "When it's never happened before, you think you don't need" flood insurance.

Buck Run learned its lesson. Water rose 4 feet into the church's new sanctuary/educational building. Flooding also damaged the century-old sanctuary and newer fellowship hall.

Now a church committee already is checking into insurance, Gardner said. "You can bet we are going to have it now."

Major flooding never had been a problem for Springfield's Mt. Olivet Baptist Church either, even though its building sits close enough to the Chaplin River "to almost throw a fishing line in it," said Jane Fox, wife of Pastor James Fox.

Water soaked the carpet a few times in the last 30 years and rose to 40 inches in the 1964 flood, but this time around, more than 8 feet filled the Washington County sanctuary, she said.

The building is damaged beyond repair. Washington County is covered by the National Flood Insurance Program, but Mt. Olivet Baptist Church did not think it needed insurance, Mrs. Fox said.

Flooding never was an issue for Falmouth Baptist Church, either.

The church escaped the 1937 flood without a scratch, Pastor Dan Reynolds said. In 1964, "water came to

the edge of the road and stopped," he said. "We thought we were on high ground."

This time, the 48-year-old sanctuary sustained an estimated \$25,000 damage, Reynolds said. Because the church is not located in a floodplain, flood insurance was not available, he said. The City of Falmouth participates in NFIP, but Pendleton County does not, according to FEMA spokesperson McIlwain.

The damage to the building was a hard blow for the 125 people who attend Falmouth Baptist Church, Reynolds said. At least 22 church families either totally or partially lost their homes in the flood and at least 11 members lost businesses as well.

Two Kentucky Baptist churches have bitter-sweet outcomes from this year's devastating flood.

For several years, members of Mt.

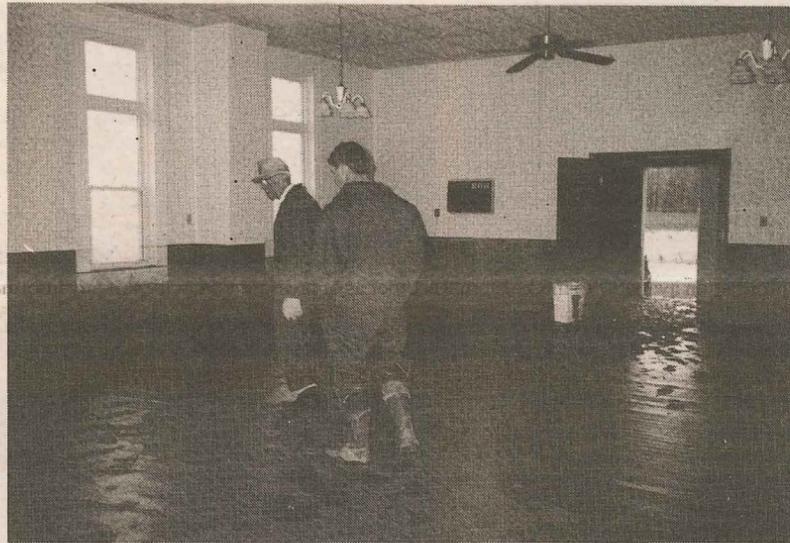
Olivet church had talked about remodeling their nearly 100-year-old building or constructing a new structure on another site, Mrs. Fox said.

Pastor Fox had encouraged them to build on "higher ground," she said. But the 65 members were having difficulty reaching a decision.

The flood of '97 made the decision for them, she said, and a building committee began working immediately after the flood. "After all, you can't change the river," she explained.

And at First Baptist in Frankfort, insurance money will more than pay for a remodeling job the church already had voted to do, the pastor said.

"If there is a silver lining, it is that we are in the midst of a \$250,000 remodeling, and the next phase was to go where it flooded," Pastor Hopper said.



NEW BROWN CARPET Moreland Duncan and Ricky Duncan walk through a layer of mud left on the floor of Dawson Memorial Baptist Church's sanctuary in Maceo after floodwaters receded. The line across the window at left shows how high the water rose in the building.



■ To learn if your church is located in a community that participates in the National Flood Insurance Program, call the NFIP hotline toll-free at (800) 638-6620.

■ Federal assistance may be available for some flood-damaged Kentucky churches. If the church is located in a community that has been declared eligible for public assistance, then the portion of the church that is used for activities that benefit the community may be eligible. While the portion of a church building used for worship is not eligible, space used for such things as day care or elder care may qualify. Information on federal disaster assistance programs is available by calling the FEMA toll-free line at (800) 462-9029.

CLASSIFIED ADS

FOR SALE: 1994 Chevy C1500, red, 4x4, extended cab, Silverado package, tow package, extended warranty, loaded, 27,500 miles. Call Bob, (502) 361-8646.

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.

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.

SEEKING: Versailles Baptist Church seeks part-time minister of music. Send resumé to: Versailles Baptist Church, 125 East Green St., Versailles, KY 40383.

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: 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 resumé is March 1, 1997.

TOUR: Biblical Greece and Turkey. 8-day tour departing Sept. 8, Athens, the Parthenon, Mars Hill, Corinth, plus a 3-night Aegean cruise to Mykonos, Rhodes, Ephesus and Patmos. Only \$1,798. Call Pastor Studie for brochure (502) 247-8331.

FOR SALE: 13' and 9' church pews, upholstered seat and back. Also for sale: three pulpit chairs, communion table and pulpit. For information, call (606) 623-1771.

SEEKING: Centerfield Baptist Church, a contemporary church located in Oldham County, is currently accepting resúmes for a part-time minister to children. If interested, call (502) 243-1982 for more information, or mail resumé to: Centerfield Baptist Church, P.O. Box 1026, Crestwood, KY 40014.

SEEKING: Full-time minister of music and education for First Baptist Church, Barbourville, Ky. Seminary training and experience is preferred. Full benefits package offer. Send resumé to: Minister of Music and Education Search Committee, P.O. Box 1569, Barbourville, KY 40906.

SEEKING: A multiple-staff, seeker-sensitive, purpose-driven church is looking for a full-time youth and children's minister to provide vision, direction, training and leadership to a team of volunteers. Individual must be gifted in teaching and must have management skills, a high energy level, fresh ideas and the ability to function in a team approach to ministry. Interested? Experienced? Challenged? Send resumé to: Search Committee, Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069. Phone: (606) 336-3544.

WANTED: Organist. Sunday and Wednesday, large Reuter organ, Harrodsburg Baptist Church, Harrodsburg, 40330. Send resumé or call (606) 734-2339.

WANTED: Church secretary, full-time, computer skills required. Apply or send resumé to: Chairman, Personnel Committee, Chevy Chase Baptist Church, 200 Colony Blvd., Lexington, KY 40502. (606) 266-2601.

WANTED: Youth pastor. Calhoun Baptist Church. Resumé to: K. Ellsworth, 477 Higgs Lane, Rumsey, KY 42371.

FOR SALE: New cassette copier—still in the box, with a supply of new tapes and cases: \$400. Call: (502) 465-3462 or 465-3276 (Campbellsville, Ky.)

SEEKING: Full-time minister of music with responsibility for Christian education within the church. Contact: Search Committee, Immanuel Baptist Church, 800 Rhodes Dr., Elizabethtown, KY 42701 by April 4, 1997.

WANTED: Organist. Sunday morning, Wednesday evening choir practice. Kenwood Baptist Church. Contact Suzann Reynolds, (502) 367-1197.

EASTER

'Celluloid Saviors' define views of Jesus, teacher says

CLINTON N.Y. (RNS)—As soon as the grass begins to green, TV and cable networks nationwide roll away the stones that seal their movie archives to rerun an array of films that depict the life, death and resurrection of Jesus.

More than at any other time of the year, the pre-Easter season is when Christians gather before their televisions to worship at the shrine of the "celluloid savior."

"The image of Jesus and his story will not let go of our culture nor will our culture get rid of it," said Stephenson Humphries-Brooks, a professor of religious studies at Hamilton College in Clinton, N.Y.

For the past three years, he has

taught a course called "The Celluloid Savior," which explores the history, trends and cultural significance of films about Jesus. He contends a majority of his students—as well as most other Americans—get their ideas about Jesus from Hollywood rather than from the Bible.

"Students come to my class with a preset interpretation of Jesus ... much of which does not appear to be from the church but from the media, especially film," he said.

Some film scholars believe four films—"Jesus of Nazareth," "The Gospel According to St. Matthew," "Jesus Christ, Superstar" and "The Last Temptation of Christ"—have played key roles in developing America's perceptions about Jesus.

"Jesus of Nazareth," the 1977 NBC mini-series by Italian director Franco Zeffirelli, "is the current cultural definer of who Jesus is," said Humphries-Brooks. "Read against the

Gospels and popular mainstream piety, this is a canonical film."

Terry Lindvall, who taught film courses at Regent University in Virginia Beach, Va., for 15 years before becoming the school's president, agrees film has overtaken Scripture as the major force shaping America's ideas about Jesus and the Bible.

"We have become people of the image rather than people of the word," he said.

In stark contrast to Zeffirelli's reverent, smooth portrayal of Jesus, stands the gritty "The Gospel According to St. Matthew," directed by another Italian, Pier Paolo Pasolini, in 1966. Pasolini produced a low-budget film using a nonprofessional cast to capture the ruggedness of life in first-century Palestine.

"There's not a camouflaging in Pasolini's film," said Lindvall, who claims "The Gospel According to St. Matthew" as his favorite Jesus film. Jesus is more of an angry, young revolutionist who supports the poor and the oppressed."

A subversive Jesus is also found in "Jesus Christ, Superstar," the 1973 rock opera that was a huge success on the stage and screen.

Lindvall said he isn't offended by "Jesus Christ, Superstar," only by its un-super Jesus, Ted Neely, who Lindvall said has an "irritating and limp

screen presence. ... Who would want to follow him?"

Not so with the hip Jesus of "Godspell," another 1973 film based on a Broadway smash that presented Jesus neither as reverent nor revolutionary, but as a modern-day New York City clown, whose parables reveal the secrets of life.

"Godspell" had a fresh effect on me," said Lindvall. "It was a celebration of the gospel. ... It portrayed a hippie Christ you wanted to be around to see what he was going to do next."

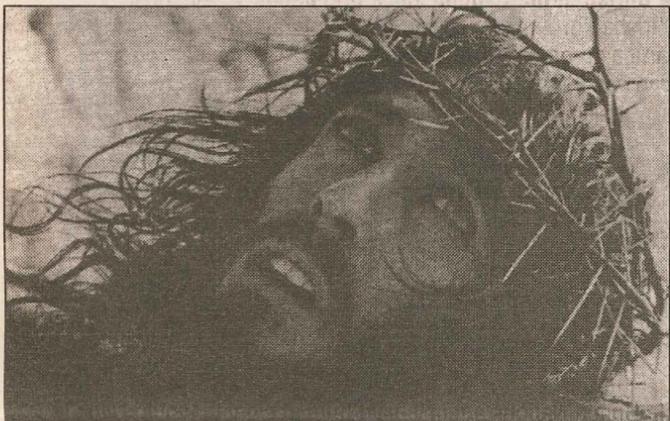
And what sort of impressions do viewers come away with after seeing Martin Scorsese's "The Last Temptation of Christ," arguably the most controversial film about Jesus?

"In a certain sense, it is exceptionally orthodox," Humphries-Brooks said of the 1988 film that caused a furor among religious conservatives. Many of them called the film blasphemous because it depicts Jesus in sexual situations.

"One of the major (orthodox) theological problems is how can Jesus be totally human and at the same time totally divine."

Lindvall said that because each biblical film embodies the director's personal faith, viewers who rely solely on movies to learn about the life of Jesus miss the benefits that come from reading the Gospels directly.

JESUS FLICKS Stephenson Humphries-Brooks says movies define America's view of Jesus more than the Bible. ■ Below Robert Powell in the 1977 NBC mini-series "Jesus of Nazareth." ■ Right Victor Garber in "Godspell."



Toys teach kids abstract Easter messages

MOUNT DORA, Fla. (RNS)—When Richie Kluesener was about to become a new dad, he wanted to find a way to help children understand Christian beliefs about Easter.

When his search came up empty, he and his wife, Shelley, created something themselves. In 1996, they developed the "Resurrection Nativity," a seasonal spin-off of the traditional Christmas manger scene, complete with movable parts that tell the story of Jesus' crucifixion and resurrection.

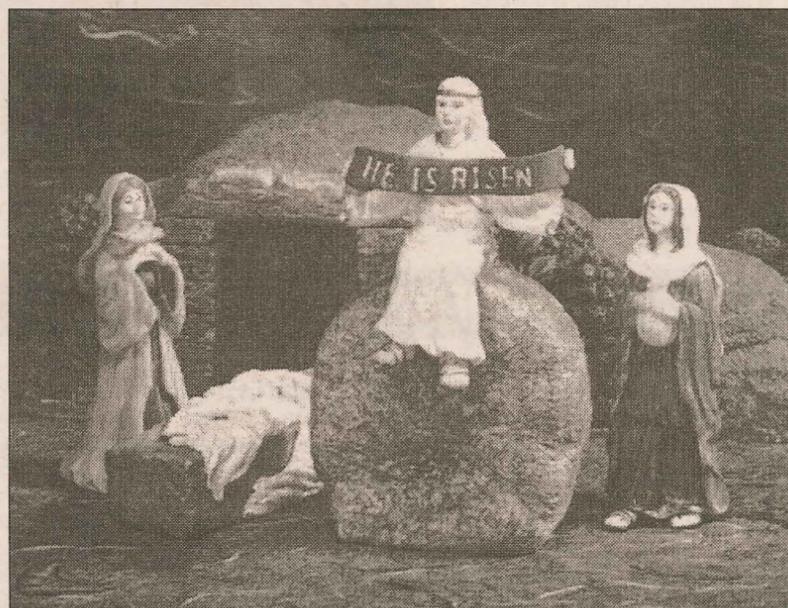
The "Resurrection Nativity" is a nine-piece set that includes a tomb and 4- to 5-inch figures of the crucified Jesus, an angel, two sentries, Mary Magdalene and Mary, his mother.

The plastic figures can be arranged at first to depict the crucifixion. On Good Friday, the crucifix and the women can be removed and the sentries placed beside the closed tomb. On Easter morning, the tomb can be opened to reveal an empty stone slab, on which Jesus' body would have been laid. An angel, holding a purple banner that reads "He is Risen," can be placed on the rolled-away stone.

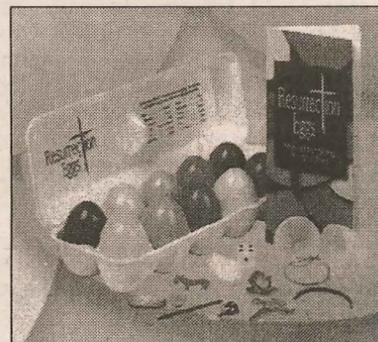
It is one of several teaching tools and toys to help children use physical props to learn about the spiritual message of Easter.

FamilyLife, a Little Rock, Ark.-based ministry of Campus Crusade for Christ, has created "Resurrection Eggs."

With this interactive teaching tool, children open a dozen colored plastic eggs. Inside each are miniature symbols of the Easter story, including a donkey, three nails and a crown of



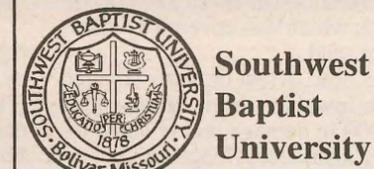
EASTER TOYS ■ Above *The Resurrection Nativity* features interchangeable pieces to tell the Easter story from crucifixion to resurrection. ■ Right *Resurrection Eggs* contain miniature symbols of Easter events. (RNS photos)



thorns.

In 1995, the first year the product was offered, FamilyLife sold more than 10,000 dozen eggs. Last year, the ministry distributed 28,000 dozen.

Hands-on materials also may help in the worship setting, said Cheryl Kleven Doely, assistant to the Northwest Iowa bishop of the Evangelical Lutheran Church in America. Children's sermons often need "something you can touch, something you can see, so it's not just in your head but it's in your hands."



Southwest Baptist University

DIRECTOR OF GRADUATE STUDIES IN EDUCATION

The education department at Southwest Baptist University invites applications for the position of Director of Graduate Studies in Education. Candidates should possess an earned doctorate, academic teaching experience at the graduate level and academic administration and supervision ability. Experience in supervising masters projects, reports, theses and/or dissertations in teacher education is required. Candidates should be a Southern Baptist with a deep commitment to quality Christian graduate education, and have a desire and ability to provide leadership in off-campus distance graduate course delivery. Send application letter, resume, statement of Christian educational philosophy and three letters of recommendation by April 21, 1997, to Dr. Eric Moore, Southwest Baptist University, 1600 University Ave., Bolivar, MO 65613. EOE.

Youth Minister

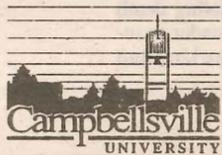
Our growing church is looking for a Spirit-led, growth-oriented minister for youth, seniors and college students. The successful candidate will be a seminary graduate and have previous experience in a church youth program. Excellent benefits package. Salary commensurate with experience. Please send resumé and references to: Youth Minister Search Committee, Buck Run Baptist Church, 3894 Georgetown Road, Frankfort, KY 40601

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Israeli bill stirs concern

TEL AVIV, Israel (BP)—Christian witnessing in Israel could become a crime punishable by a year in jail if a bill now being considered by the Israeli government becomes law.

Christians in Israel are alarmed by the law's vague wording, which they say could even be used to ban Bibles. And they say it could stifle the growth of Messianic Jews, those who have accepted Jesus Christ as the Messiah.

The bill, S757-1996, would alter Israel's penal code to prohibit "inducement for religious conversion" and sets a one-year jail term for "whoever possesses contrary to the law or prints or imports tracts or publishes things in which there is an inducement for religious conversion."

Further, the law would authorize the government to confiscate "any tract or advertisement in which there is inducement to religious conversion." An explanation accompanying the law states, "The state of Israel, in the framework of the existing laws, is opposed to any missionary seduction to convert religion, and is even more severe regarding the seduction of minors to convert religion."

"Missionary" means any individual who tries to persuade others to change their religious viewpoint, a translator said. The bill expands an "anti-bribery law" already on the books which makes it illegal to offer material gain to induce a person to change religions.

Messianic Jewish leaders in Israel believe the bill has come in response to mass mailings of evangelistic booklets called "The Peace" to a million households in Israel by U.S. television evangelist Morris Cerullo late in 1996.

WORLD VIEW

■ **Pakistan says its OK to marry for love.** Pakistan's high court, in what some call a landmark ruling, has said the weddings of couples who marry for love rather than having their marriage arranged by their parents are valid and permissible under Islamic law. "I feel as if I am reborn," said Saima Waheed, the principal in the case who flaunted tradition and in February 1996 wed the man she wanted to marry. She has been living in a women's shelter while her parents have sought to have her marriage declared invalid.

■ **Scientology program resisted in English village.** The Church of Scientology lost a bid to set up a drug rehabilitation program in the village of Burton Leonard in Yorkshire, England. Villagers raised \$285,000 in three days to outbid the Scientologists for the property. "We're all sympathetic to people with drug problems," said resident Gerlinde Godber. "But this scheme, right in the middle of our village and across the road from the school, isn't the place."

■ **Christian imprisoned since mid-January.** American Christian groups are calling for an international lobbying campaign on behalf of a Swiss-American Christian worker who has been imprisoned in Iran without charge since Jan. 12. Daniel Baumann, 33, and his South African colleague, Stuart Timm, 27, were first detained Jan. 10. Timm was released Feb. 17 after intervention by the South African government. The Colorado-based Iranian Christians International said members fear Baumann could be charged and tried under a new espionage law.

■ **Human cloning ban suggested.** The World Health Organization, an agency related to the United Nations, says attempts to clone human beings are ethically unacceptable and should be banned. Hiroshi Nakajima, director-general of the United Nations agency, said human cloning would "violate some of the basic principles which govern medically assisted procreation," including respect for human dignity and the responsibility to protect human genetic material.

■ **Abortion debate rekindled in Ireland.** The debate on abortion has been rekindled in Ireland after the Irish Times reported that a woman received an illegal abortion at a Dublin family planning clinic. The woman later went to police and charged the clinic with a crime after she developed medical complications. The report has renewed demands that Ireland toughen its already strict abortion laws. Abortion is legal in Ireland only in cases where a woman's life is in danger because of her pregnancy but not in cases of rape, incest or for health concerns.

■ **Solidarity chief proposes religious constitution.** Poland's Solidarity union chief proposed that his country's new constitution should be based on Christian values and rejected the left-dominated parliament's suggestions for the charter. In an address to parliament, Solidarity's Marian Krzaklewski urged that his union's constitutional proposal be placed in a referendum before voters with the secular draft approved by the four parliamentary parties of the center and left.

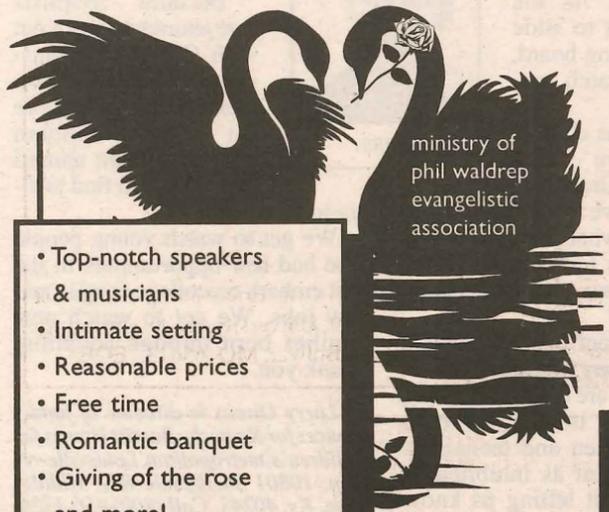
■ **'Prayer breaks' proposed in Turkey.** Turkey's leading Islamic political party has proposed a daily afternoon "prayer break" for government workers. Turkey is officially a secular state. However, the role of religion has become a matter of increasing controversy with the growing political influence of conservative Islamic parties. Some Turks fear the Islamic Welfare Party may soon attempt to declare Friday—the Muslim equivalent to a Sabbath—a weekly holiday.

■ **Brazilians pray to host Olympics.** In an effort to swing the decision of the International Olympic Committee on a site for the 2004 Olympic Games in their direction, about 1 million Brazilians prayed March 2 that the committee would select Rio De Janeiro. "We are showing the world our strength," said Ronaldo Cezar Coelho, president of the Rio 2004 Committee.

■ **Adventists join Albania exodus.** The Seventh-day Adventist Church said it has evacuated its international personnel from Albania, where civil unrest recently has grown worse. Baptist workers already have fled the country, where a rebellion has spread throughout the country.

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- 5 **Forever Love**, Gary Smalley
- 6 **When God Whispers Your Name**, Max Lucado
- 7 **A Gentle Thunder**, Max Lucado
- 8 **How to Listen to God**, Charles Stanley
- 9 **My Utmost for His Highest**, updated edition, Oswald Chambers
- 10 **The Applause of Heaven**, Max Lucado

Source: Evangelical Christian Publishers Association

SpineChillers Series. Ken Katz. Thomas Nelson Publishers. Approximately 135 pages each. \$5.99 each. ♦♦♦♦ (out of five)

At last Ken Katz is eight books into a series (with titles like "Birthday Cake and I Scream") which are a Christian version of the extremely popular scare series for children. "SpineChillers" are written for middle readers in the same style as the secular series and employ some of the same story devices. My first reaction to the idea was to be skeptical of a series of Christian "scare books." But my 9-year-old son, Matthew, has changed my mind about the value of Christian literature that takes a popular idea and baptizes it.

Matthew, a connoisseur of the secular series, makes these comparative comments about the "SpineChillers" series:

■ "SpineChillers" have more "background information" or story development.

■ They have longer chapters (a positive in his eyes).

■ They have more believable scary moments.

■ "SpineChillers" have less boring parts.

■ Not everyone has read "SpineChillers" (also a positive point).
As a parent, it is good to see your child reading a book that affirms love and respect of God, parents and siblings and treats church involvement as a natural activity. In addition, characters pray at times other than just bedtime and meals and actually make decisions based upon what Jesus would have them do. Thankfully, also, the books are non-sectarian.

I strongly encourage parents to expose their children to Christian fiction series that have a positive witness to faith and practice. A trip to your local Christian book store will show you many possible options from a number of publishers. Do not keep your children from reading the

secular series because I seldom find them objectionable. But do suggest that if they like the secular books, perhaps they also will like the Christian alternatives. Wayne Hager

Helping Children of Divorce: What to Expect; How to Help. Archibald Hart. Word Books, 1996. 207 pages. \$12.99. ♦♦♦♦

This revised and updated edition of Hart's 1989 book, "Children and Divorce," incorporates recent insights into divorce and its effects on children. One of Hart's purposes is to help parents realize divorce effects not just the spouses but also the family. He wishes to ensure the negative effects of divorce on the children not only are recognized but minimized. He is convinced divorce does not have to destroy children. The key is the parents.

Hart encourages parents to do the things they must in order to prevent damage to their children. In the course of the book, Hart discusses common mistakes made by parents and the issues of anxiety, depression, anger and self-esteem. Hart also provides helpful advice on single-parenting and blended families.

Throughout the book Hart is honest about the possible consequences of divorce, but he also holds out the hope that children of divorce can live rich and meaningful lives. This book is for families that have been touched by divorce and those who love them and/or minister to them. Wayne Hager

Adding Cross to Crown: The Political Significance of Christ's Passion. Mark Noll. Baker, 1996. 95 pages. \$9.95. ♦♦♦♦

American Christians stand in a unique relationship to political power. At no other time in history, nor at any other place in the world, have all persons, regardless of sex, class, educational level, race, religion, etc. been granted the right to participate in the political process.

The Christian's relationship to and participation in this political order has been the source of much debate within the church. Noll argues that we must find our own way, because "none of the great mentors of classical Christian theology did their work in a political situation like ours."

Writing in response to what he sees as an abuse of power by Christians in the political order, Noll observed, "In those situations where Christians have exercised power or have had a history of exercising power, the implication for a politics of the cross are often set aside in favor of a vision of a restored creation ruled over by Christ and the saints. ... Theocracy, in other words, is usually not an option where no opportunity exists to exercise power. The importance of the cross, by contrast, may be greatest precisely in those times and places where believers have had the most chance to exercise power."

Noll wants us to remember that even though Christ triumphed over the forces of evil, he did so by a humiliating death on the cross. He calls on the reader to remember that even though we are kingdom

people, we are still sinners saved by grace.

A helpful feature of the book is a collection of responses to Noll's argument by three theologians. Taken together with Noll's essays, they challenge the often unreflective participation of Christians in politics, regardless of one's political philosophy. Jim Holladay

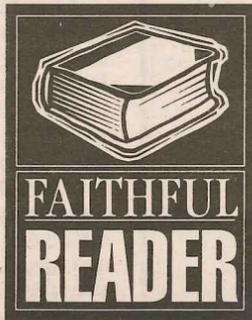
International Children's Bible Handbook: Answering Questions Children Ask—Genesis to Revelation. Lawrence Richards. Word, 1989. 224 pages. \$14.95. ♦♦♦♦♦

As parents and church leaders, we want children to learn to love the Bible. More importantly perhaps, we want children to understand the Bible. Too often we have relied on Bible story books that at best simply retold the story, and at worst retold the story while adding a simplistic moral.

Based on their conviction that the Bible is more than just a book of stories and object lessons, but a "history of what God has done in our world ... a message from God about his Son, ... [and] a book about God's love for people," Lawrence Richards and his team have put together a lively, interactive, informative and useful guide to help children understand the Bible. Written on a third grade reading level, the book also contains pictures, maps and "think and do" activities.

Richard hopes this book will be used not only by children, but parents, Sunday school teachers and others who must answer questions children ask about the Bible.

I found this book simple without being simplistic; stimulating without being simply another activity book. It would be a welcome addition to any home or church library. Jim Holladay



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

Our Risen Lord

By Robert Dunston

"He is not here, for he is risen, as he said. Come, see the place where the Lord lay," (Matthew 28:6).

These words changed the world. These words change our lives.

Somewhere and sometime in the past, someone made these words real to us.

Perhaps a Sunday school teacher who faithfully prepared for each Sunday morning and faithfully lived the Christian life each day helped us realize that these words had the power to give life.

Perhaps a preacher seemed to speak right to us one morning as we sought an answer to life's problems.

A youth minister might have introduced us to the truth of those words as he encouraged us to let God help us deal with the problems of growing to adulthood.

Or perhaps it was a neighbor, friend or complete stranger who sensed our need and told us about a God who loved us enough to die for us but who had power even to triumph over death.

We each have our story to tell. Although those stories are different,

there is one similarity. At some point in our lives we felt we were at the foot of the cross looking up into the face of Christ as he died for us. But in the same instant we also could picture ourselves at the empty tomb, standing in awe as an angel told us the good news. "He is not here, for he is risen."

At that moment the old, old story became our story. The words in the Bible ceased to be just a report handed down through the centuries. The words became a report of our own experience.

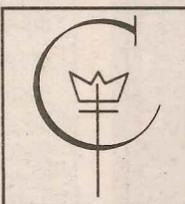
From that moment on, we would never be the same.

The words of the angel empower everything we as Kentucky Baptists do. We minister to people of all ages and all circumstances through creative ministries because we serve a Lord who has overcome sin and death and that news is too wonderful to keep to ourselves.

At Cumberland College we pass the angel's words along in class, in chapel, in ministry organizations and in conversations with students. We want our students to know that "he is not here, for he is risen."

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

CUMBERLAND COLLEGE



Look at me

A 5-year-old child is playing in the park. As the child's caregiver relaxes on the park bench, the child runs off to play on the swings, sliding board and other playground equipment.

While the adult may read the newspaper or talk with other adults at the park, the caretaker always is aware of the child's whereabouts.

Now a question: What are caretakers most likely to hear while in a park with children?

The words repeated over and over again are, "Watch me." As the child is about to slide down the sliding board, we hear, "Watch me, Mommy."

Or when the child is swinging, we hear, "Look at me, Grandpa."

Children love for adults to watch them, to see what they are doing. Children love to "show off" for adults, as if to say "see what a good person I am."

Children want their caretaker's approval and they want adults to notice when they are doing something positive. This is true for both younger children and teenagers. Children are not as inhibited as teenagers about letting us know what they want.

Likewise, we all know if a

child—especially a teenager—is unable to get our attention through positive actions, he or she will resort to negative actions to get us to watch.

My hope is that all of us will not let pass an opportunity to "watch" children and let them know we see them and are proud of them.

Watching children may seem like a simple task, but it can reap tremendous rewards.

Kentucky Baptists "watch" children every day through this special ministry.

Because Baptists care enough to reach out with Christ's compassion to children and families who are hurting, we get to watch children who have been abused and neglected find heal-

ing in foster care. We get to watch young people who had few opportunities in the past embark on college careers and new jobs. We get to watch new families born through adoption. Thank you.

Larry Owens is director of family services for Kentucky Baptist Homes for Children's metropolitan Louisville region, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address is: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Larry Owens

LEADERSHIP



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Proceeds to benefit the Gosser Fine Arts Center Project

Thursday, April 3 at 8 p.m.

Powell Athletic Center

Campbellsville University



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\$8.50—groups of 5 or more
\$12.50—door

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Good ads aside, Mormons still a cult, teacher says

Continued from page 1

While the Mormon church recognizes the King James version of the Bible as its official version, the church accepts it as the word of God only "as far as it is correctly translated," she said. In fact, the founder of Mormonism, Joseph Smith, made more than 600 substantive "corrections" to the King James text, Fort said.

Three other documents take precedence over the Bible: Another Testament of Jesus Christ; The Doctrine and Covenants; and The Pearl of Great Price, she said.

■ *Belief that the group is the one true church.* A cult claims to be God's one true organization and rejects historic Christianity.

Salvation, known as "exaltation," is impossible apart from the Mormon church. All other churches are said to teach falsehood.

■ *Changed theology.* Cults advance a new theology through supplemental revelations or interpretations by the leader. Often this includes redefining traditional Christian terms relating to the person and work of Jesus or the authority of the Bible.

For example, in Mormon theology:

■ "Sin" means specific acts, not basic human nature.

■ *Redemption is from mortal death only, not sinful rebellion or spiritual death.*

■ The "gospel" is the Mormon church system and doctrines.

■ "Heaven" is divided into three kingdoms, with an individual's place there determined by works.

■ "Hell" is a temporary place from which one can escape, not a place of eternal punishment.

Teacher offers witnessing tips

By Joyce Sweeney Martin
Staff Writer

CAMPBELLSVILLE—Sharing one's Christian faith with a Mormon is a lot like farming. It takes lots of patience and lots of time to reap a harvest, according to Patience Fort, who specializes in Mormonism.

Because Mormonism is such a close-knit system, members often find it very difficult to leave the church, Fort said.

That should not discourage Christians in their witness to Mormons, however. Instead, Christians should be "sunshine and water" and trust God for the results, she said.

Fort, who is trained and certified by the Southern Baptist Home Mission Board to teach others about Mormonism, offered these suggestions for witnessing to Mormons:

■ *Know why you are a Christian.* "What you believe and why you believe it are very important," Fort said.

Have a clear understanding of your faith and of the Bible, especially the doctrine of Christ. Make a list of Scriptures that refute Mormon claims.

Use the King James version of the Bible when witnessing to a Mormon. The KJV is the official version of the church.

■ *Know why Mormonism is not Christian, but a cult.*

■ *Become familiar with general Mormon tenets and "pet" arguments.* These include proxy baptism and the belief that God is the literal parent of the spirits of all people.

Mormons believe God the Father has a wife or wives and is the literal father of every person in the spirit world. He had a physical body and lived on a planet as a mortal man before attaining godhood.

Men are potential gods; women may become wives of gods. Since no one can reach godhead without baptism into the Church, it is a great privilege to be baptized for the dead who had no knowledge of the Mormon gospel and no hope of attaining godhead.

■ *Have a sincere heart for Mormons.* Many are "very loving and wonderful people," Fort said. "It doesn't help for me to be condescending and derogatory." Instead, develop a foundation of trust.

■ *Pray.* Remember that witnessing to a Mormon is never easy. Trust the Holy Spirit to lead you.

RECOGNITION OF DECEASED KENTUCKY BAPTIST LEADERS

The 1997 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptist in a noteworthy manner. We are including persons who died during the convention year, September 1, 1996 through August 31, 1997.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefitted our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 2 to:

Executive Office
Kentucky Baptist Convention
PO Box 43433
Louisville KY 40253-0433
ATTN: Obituary Report

These obituary entries will be reported to the 1997 KBC annual meeting in Lexington. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

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Interested? Send your resumé to: Systems Engineer Search, Baptist Sunday School Board, Human Resources Department, MSN 121, 127 Ninth Avenue, North, Nashville, TN 37234. FAX: (615) 251-5017

PEOPLE

PRAYER PARTNERS

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

■ **Missionary Connie Robbins** in Khabarovsk, Russia. She asks prayer that her Russian will be understandable to those with whom she ministers.

■ **Jane Meredith**, International Service Corps volunteer in Penza, Russia, as she begins an English Club and English Language Library at the school where she teaches.

■ The annual meeting of **Woman's Missionary Union of New England**, April 25-26 in Northboro, Mass.

■ **Dale Peterson**, Baptist campus minister at Yale University in New Haven, Conn.

■ The soup kitchen operated by **Calvary Baptist Church** in Caribou, Maine.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEECHMONT**—Beechmont Church recently ordained **Earl Newman**, **James Bowers** and **James Milam** as deacons.

■ **ELIZABETHTOWN**—Northside Church called **Ronny Raines** as pastor. He previously was associate pastor at Calvary Church in Glasgow.

Isaac McDonald resigned as interim pastor at Northside Church. He is available for pulpit supply and interim work. He may be contacted at P.O. Box 2072, Elizabethtown, Ky. 42702 or (502) 737-7731.

■ **FORT MITCHELL**—Fort Mitchell Church will present a musical drama, "Joy Comes in the Morning," March 27-29 at 7:30 p.m. Call (606) 331-2160 for more information.

■ **GRAHAM**—Graham Church called **Tommy Drury** as pastor. He recently was ordained to the gospel ministry at Oak Grove Church.

■ **LOUISVILLE**—**William Martin**, pastor at South Watterson Trail Church, will celebrate his 23rd anniversary April 1. He previously was pastor at Cedar Creek Church for 27 years.

South Jefferson Church will present "At the Cross" March 28-29 at 7 p.m. The drama was written and directed by Pastor **Greg Burton**. Call (502) 937-2404 for more information.

Hillsdale Church will present "Living Scenes of Easter" March 28-29 at 7 p.m. Call (502) 935-4533 for more information.

Davis Memorial Church will

present the musical "He Lives" March 23 at 10:45 a.m. and March 27 at 7 p.m. Call (502) 491-6083 for more information.

Ormsby Heights Church will hold revival services April 13-16 at 7 p.m. **Jon Moore** of Flower Mound, Texas, will be the evangelist. Call (502) 447-6867 for more information.

Clifton Church dedicated its recently renovated children and youth areas March 23. **Jim Holladay** is pastor.

Buechel Park Church will have two Easter morning services at 8:30 and 11:00 a.m. with Sunday school at 9:45 a.m. Also, all afternoon activities and the evening service are canceled. **Bruce Hardy** is pastor.

■ **RUSSELL SPRINGS**—Clear Springs Church dedicated its new auditorium March 9.

■ **SHEPHERDSVILLE**—First Church will present the Easter musical drama "The Choice" March 27-29 at 7 p.m. Call (502) 955-7372 for more information.

■ **SIMPSONVILLE**—Simpsonville Church called **David Atcher** as minister of music and worship. He previously was minister of music at Forks of Elkhorn Church in Midway. Atcher began his new ministry Feb. 3.

■ **UTICA**—Mount Carmel Church called **Thurmon Harris** as pastor. He will begin his new ministry March 30.

■ **WINCHESTER**—Central Church ordained **James Stevens** to the gospel ministry Jan. 26.

Kentucky couples appointed to Foreign Mission Board service

RICHMOND, Va.—Four couples with ties to Kentucky recently were appointed to service with the Southern Baptist Foreign Mission Board.

Lexington native **Bill Gray** and his wife, **Shirley**, were named Cooperative Services International representatives. They will work on assistance projects in developing nations.

Gray is the former pastor of First Baptist Church of West Liberty.

Kentucky pastor **Carl Gallion Jr.** and his wife, **Cassie**, were appointed missionaries to the Ukraine, where he will serve as pastor of the International Baptist Church in Kiev and they will work in outreach ministries.

Gallion, a native of Jenkins, considers First Baptist church of Jenkins his home church.

Since 1992, he has been pastor of First Baptist Church of Jenkins. He also is the former pastor of Riverside Baptist Church in Fourmile, and he was an evangelist in Ashland.

Campbellsville native **Kenneth Boyd** and his wife, **Donna**, were appointed to service in Indonesia, where he will be a church planting strategist and they will work in outreach ministries.

Boyd had served since 1993 as associate minister of youth and visitation at Elk Creek Baptist Church in Taylorsville.

Kentuckians **Wayne** and **Gayle Gullion** will serve as missionaries to the Niger Republic, where he will start churches and they will work in outreach ministries.

Born in Covington, Gullion has served since last year as interim pastor at First Baptist Church of Salyersville. He previously was pastor of Ten Mile Baptist Church in Glencoe. Mrs. Gullion considers Glencoe her hometown and Big Bone Baptist church in Union to be her home church.

The Foreign Mission Board has nearly 4,200 workers in 126 countries among 336 ethnic people groups.



Grays



Gallions



Boyd



Gullions

Hayley, Thomas, Douglas, Adam, Andy, Daniel, Cody, John Wesley, Samuel and Taylor

Have you ever bought a new car or home? Have you experienced some other really exciting event? If so, you will understand how excited we were recently to open our new day care.

Three years in the planning and nearly two years to complete, we are finally in our new facility. Day care is provided to our faculty and staff's pre-school children while their parents help meet the many needs of our students.

Our daycare staff worked hard for weeks getting ready for the move. The director and others worked until late Tuesday night making final preparations.

I was there bright and early Wednesday morning along with balloons and other decorations, when the children came in for the first time. I was just as excited as they were. Hayley was the first to arrive. This is Hayley's first year at Oneida. She is 2 years old, and her father is one of our high school math teachers. Her mother works with students in our special help program.

Thomas and Douglas were next to arrive. Their father attended Oneida and returned with his wife in December 1992. Both teach middle school. Thomas, 3-and-a-half, and 2-year-old Douglas have been in our day care since they were babies.

Next to arrive was Adam. Adam is my 3-year-old grandson. His father teaches English and works with our seniors. Adam's mother, my daughter, teaches in the high school and works with our elementary children. She is a 1986 Oneida graduate. Adam's parents have taught here the past six years. Like my wife and me, Adam's parents met at Oneida Baptist Institute.

THIS IS ONEIDA



W.F. Underwood

Andy arrived shortly after Adam. Andy wasted no time checking things out. His mother teaches in our middle school and is a 1979 Oneida graduate. Andy's mother and siblings came to Oneida in the summer of 1993.

Daniel arrived at 7:30 a.m. His mother has worked in the day care for the past 10 years. She is a 1983 Oneida graduate.

Cody and John Wesley were next to arrive. Cody is a foster child, and John Wesley is my 1-year-old grandson. John Wesley's mother works in the main office and is a 1988 Oneida graduate. His father, my son, is the dean of boys and is in charge of the boys' work program. John Wesley's father is in his 11th year of Oneida service, while his mother has worked for the past four years. They also met here and were married in 1989.

Samuel came later in the morning. His mother is the assistant high school principal, and his father is our high school principal. They have worked here eight years. His father graduated from Oneida in 1982. Taylor was the last to arrive. She is 1 year old. Her parents came to Oneida two years ago. Her father is the band and choir director, and her mother works in the publications department.

It was a really exciting day. The children went from table to table and from toy to toy to check every thing out. They were only slightly tired by the end of the day, but the workers were exhausted. A special thanks to the many volunteers and others who have helped us with this project.

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

CLEAR CREEK BAPTIST BIBLE COLLEGE

WE BELIEVE that God has established the sanctity and companionship of marriage in scripture.

WE BELIEVE that God intends the marriage bond of husband and wife to last a lifetime.

WE BELIEVE that what God has joined together, let the congregation hold together!

In agreement with these principles Clear Creek Baptist Bible College has invited Dr. Michael McManus, President and Founder of Marriage Savers Institute to lead our annual Lacey-Lykins Lectures series.

LECTURE SCHEDULE

April 8

10:00 AM	Chapel
11:00 AM	General Session
12:00 PM	General Session
6:30 PM	Community Pastors Meeting

April 9

8:00 AM	General Session
9:00 AM	General Session
10:00 AM	Chapel

300 Clear Creek Rd. Pineville, KY 40977 Phone: 606/337-3196
Fax: 606/337-2372 E-mail: ccbbc@tcnet.net Web-site: www.ccbbc.edu

Missionary's Christian witness wins over terrorist

LOS ANGELES (BP)—At the age of 18, "John" joined the Palestinian Liberation Organization. In 1978, he went to jail for bombing a passport services office in the Gaza Strip.

After serving a jail sentence he came to America—not as a Muslim, but as a Christian.

While in prison, a missionary visiting cells offered a Bible to John, who asked that his real name not be used. He said threats have been made against his life since he became a Christian.

"By the time the missionary got to my cell, I was so angry with him for what he was saying. I punched him in the face and threw his New Testament through the bars onto the floor."

The missionary's response was far from expected, John said. "He looked at me with love, although at the time I didn't recognize that's what it was. He said, 'I love you. I'll pray for you.'"

The next day, the missionary revisited John's jail cell. "I thought, 'This guy must be crazy.'"

John took the New Testament and put it under his mattress, intending to discard it when the missionary left. That night, he said, he dreamed about the Bible, and the next morning he started reading it.

"I just opened the book," John said. "The first verse I saw was Matthew 5:44: '... love your enemy and pray for those who persecute you.' That verse really got hold of my heart.

What I read in the Bible I had seen demonstrated two days before by the missionary."

Christianity was a foreign concept to an 18-year-old Muslim terrorist.

"Islam teaches heaven as food and pleasure; Christianity teaches heaven as love, joy and peace. That's heavenly language, not earthly," John said. "Islam teaches no relationship with God, no conversation. Basically you just recite, kneel and bow. I was shocked at having a relationship with God."

John kept reading the Bible and began developing a Christian relationship with God.

"One day I knelt on my cell floor," he said. "I knelt as a Muslim kneels,

with my face on the floor, and I started talking to God. I didn't know what to say. There was no one to teach me. But the name Jesus Christ kept running through my mind. So in my heart I said, 'Jesus Christ, I put my trust in you.' I was having a conversation with God. Immediately, there was amazing peace."

Now married and living in California, John shares his Christian beliefs with Muslims, primarily international students at universities.

"Muslims are really special people. They have been stereotyped as a bad, violent people. Some of their culture and traditions may be violent, but Muslims aren't all bombers and terrorists."



OUTREACH Missionary Fred Loper assists a client at the Good Shepherd Building of First Baptist Church of Oklahoma City. He and his wife, Lavada, conduct workshops across the country promoting medical missions. (Photo by Don Rutledge)

Missionary doc promotes medical ministries

OKLAHOMA CITY—He came to Sunday school as always, but today he had a deep cut on his arm from a barroom brawl the night before. He hadn't gone to an emergency room; the bartender had stitched the wound closed with a sewing needle and plain cotton thread.

Seeing how the injury had been treated, the pastor suggested that medical students at the church could do a better job than the bartender.

Fred Loper, one of those students, took that challenge and today is a missionary and physician encouraging Southern Baptists to include medical ministries in their community outreach.

Southern Baptists are affiliated with about 120 sites offering health care, Loper said. Medical missions can be as simple as blood pressure screenings or as complicated as a mobile dental clinic.

Loper's first experience in medical missions was 20 years ago in the bar where the bartender stitched the wound. He and other volunteers from First Baptist Church of Oklahoma City hung sheets to make private treatment rooms, and their supplies were limited to Band-Aids and cotton balls.

"We saw about a dozen guys that first night. We didn't do one bit of

helpful medical care, but we did a whole bunch of spiritual care," Loper recalls. The ministry they began continues as the Good Shepherd Medical Clinic, though it has moved to another building.

"In medical school I wanted to be in ministry in a full-time way," Loper says. Other than foreign missions, however, he didn't know of opportunities to combine his medical skills and missions interest. The experience at Good Shepherd Medical Clinic taught him he could be a doctor and a missionary.

Good Shepherd is also where he met his wife, Lavada. A college student in Oklahoma City, she was a volunteer at the health clinic.

Though Mrs. Loper is not a doctor or nurse, the couple is definitely a ministry team. As they lead workshops for churches interested in medical missions, she helps laymen see how they can help keep records straight and provide medical supplies.

"Health care provides an avenue for lots of people to be involved," Mrs. Loper says. "You don't have to be a health care provider."

Because his life course was set while he was a student, Loper makes working with medical students a pri-

ority. He wants them to experience medical missions while they are in school and while they are determining their priorities. Who better to serve in bivocational ministries, Loper asks, than health care professionals who could work part-time and earn enough money to support their families?

If the Lopers could ask Southern Baptists to start something new, it would be for more ministry among people with HIV and AIDS. The Lopers have led conferences and been featured in books challenging "Christians to behave like Christ would in that particular area of ministry. If we can go there and minister, we can go anywhere and minister," Loper said.

The Lopers have also befriended people with AIDS and their families. Dealing with such life and death issues can be draining, Mrs. Loper admits. But seeing Christians get excited about the ministry possibilities is rewarding, she adds.

Loper says, "We who get called to do ministry always get more than the people we minister with. When you're doing your part in the body of Christ you're happy, fulfilled, stretched. I always wonder who's getting the best benefit out of this."

Chaplain helps bring peace to patients & families in turmoil

By Joe Westbury
SBC Home Mission Board

DALLAS (BP)—Melissa Walker-Luckett has seen it all. As a career health-care chaplain, she has been called to emergency rooms to minister after gang shootings, drownings and automobile accidents.

She has been a constant witness to the trauma and drama that accompany life-and-death situations. Yet, in the midst of it all, she continues to bring a presence of peace and calm.

"I've walked with a dad to the hospital morgue to help him identify the body of his son. I've been with a mom as she had to identify the body of her son following a Saturday morning accident when he drove to a doughnut shop and didn't return," she said.

"To be with that dad or mother in a life-changing moment is very sacred. I see myself as a physical reminder of God's presence with them. As a seminary professor said, it is an opportunity to be a 'face of grace.' Many times we describe ourselves as God's feet and hands, but there are times when we are called on to be his face as well."

For the past six years she has lived out her calling in settings ranging from a hospital to a hospice. Today she commutes 35 miles from her home in Ferris, Texas, to the Baylor University Medical Center in Dallas. As chaplain at Baylor Institute for Rehabilitation, she brings hope and encouragement to individuals learning to deal with catastrophic loss.

"I primarily deal with the grief that families encounter after a traumatic brain or spinal cord injury. I'm frequently with families who struggle with realizing their son or daughter will never return to college or to a new job," she said.

"Part of what I do is help them reframe the picture of who they were and who they are going to be. Our pictures of ourselves are changing all the time, and we need to update them, put them in new frames. My responsibility is to help these families and individuals realize there is still great promise in their lives. God's presence is still there, and his love is still there for them.

"Paul tells us we are to laugh with those who laugh and weep with those who weep. That's a reflection of what God did for us through Jesus. He became incarnate and dwelt among us. As we do those things to become salt and light, we embody Christ's spirit," she said.

The daughter of a pastor in Little Rock, Ark., she made a profession of faith at age 7 in a revival meeting. During summer camp at age 10, she felt a call to missions.

"At that time it was scary because I didn't know God did anything with women other than send them to China," she recounted. "It wasn't until my days at Southwestern (Baptist Theological Seminary) that I learned about Southern Baptist chaplaincy. The decision to enter the health-care field fit my calling well," she said.



Larnelle Harris Benefit Concert

Proceeds to benefit the Gosser Fine Arts Center Project

*Thursday, April 3 at 8 p.m.
Powell Athletic Center
Campbellsville University*



Tickets: \$10—advance;
\$8.50—groups of 5 or more
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Call: (502) 789-5000