

WESTERN RECORDER

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FOR THE RECORD

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Kentucky's children gaining ground in key statistics

kids count	Kentucky	
	Rank: 38	Percent Change 1985-1994
	WORSE	BETTER
Percent low birth-weight babies	10	
Infant mortality rate DEATHS PER 1,000 LIVE BIRTHS		30
Child death rate DEATHS PER 100,000 CHILDREN AGES 1-14		7
Rate of teen deaths by accident, homicide, and suicide DEATHS PER 100,000 TEENS AGES 15-19		1
Teen birth rate BIRTHS PER 1,000 FEMALES AGES 15-17		0
Juvenile violent crime arrest rate ARRESTS PER 100,000 YOUTHS AGES 10-17	317	
Percent of teens who are high school dropouts AGES 16-19		8
Percent of teens not attending school and not working AGES 16-19		20
Percent of children in poverty		8
Percent of families with children headed by a single parent	26	

By Mark Wingfield
Editor

Poverty still stalks too many Kentucky children, but the state is beefing up its record on several other key indicators of child well-being, according to an annual report by the Annie E. Casey Foundation.

Children are more likely to live in poverty in only four states other than Kentucky, according to information compiled in the 1997 Kids Count Data Book. Those states are West Virginia, New Mexico, Mississippi and Louisiana. Children in the District of Columbia also fare worse than children in Kentucky.

The number of Kentucky children living in poverty grew from 24 percent in 1985 to 26 percent in 1994. The national average is 21 percent.

However, while the teen birth rate has climbed nationwide over the last nine years, it has held steady in Kentucky. Kentucky ranks 33rd among all states in teen pregnancy rates. Nationally, teen pregnancies have increased 23 percent since 1985.

Likewise, Kentucky has bucked the national trend on infant mortality. Infant mortality rates in Kentucky have declined 30 percent since 1985, compared to a 25 percent decline nationwide. Kentucky ranks 20th among all states in this category, its most positive ranking on any single indicator.

Kentucky also has made positive

gains in its child death rate; in the rate of teen deaths by accident, homicide and suicide; in the percentage of teens who are high school dropouts; and in the percentage of teens not attending school and not working.

"For a child advocate who often is accused of only talking about the bad things that happen to kids—especially poor kids—and predicting further doom and gloom, this book provides powerful reinforcement that Kentucky is doing some things right," said Debra Miller, deputy director of Kentucky Youth Advocates and Kids Count coordinator for Kentucky.

Kentucky gains a mention in this year's Kids Count book for the success of the Kentucky Education Reform Act. The analysis by a panel of national child advocates cites achievement gains among Kentucky fourth graders in reading, writing, math, science and social studies.

Education is the focus of this year's Kids Count book. Because of KERA, Kentucky is "way ahead" on implementing a key recommendation of this year's report, Miller said. "The 4-year-old preschool program instituted under KERA, combined with Headstart programs for 4-year-olds, serves about 80 percent of low-income 4-year-olds this school year."

The state's annual investment of \$36 million in preschool programs for

See Kentucky's kids ..., page 9



Christian mosque shares faith in local context

By Mark Kelly
SBC Foreign Mission Board

COTONOU, Benin (BP)—Muslims who accept Jesus as Savior often face intense pressure from the Muslim community.

Families disown them. Friends shun them. Employers fire them. Militants abuse them. And traditional Christian churches are slow to accept them.



MOSQUE WORSHIP Cupping their hands in traditional Muslim style and chanting the Psalms in Arabic, two new Christians from Muslim backgrounds worship during the first service of a new congregation in Cotonou, Benin. (BP Photo by Roy Burroughs)

Often they abandon their commitment to Christ and return to the mosque.

Generations of missionaries have struggled with the challenge of helping new believers survive the pressure long enough to train them in the Christian life.

Can new Christians keep their ties to the Muslim community intact in order to share this new faith with friends and family? Southern Baptist missionaries Alejandro and Bertha Ortiz believe they have a solution.

The Mexican couple serve in Benin, a small West African country next to Nigeria on the Gulf of Guinea. The handful of Muslims they led to Christ in Cotonou, the capital city, represents a major breakthrough into that country's small Muslim community.

And the mosque they started for these Muslim believers might answer the questions others have struggled with for years.

When several Muslims accepted Christ, the couple began praying, asking how to help new Christians develop their faith and share it with friends and families.

"I was looking out the window one day and saw the roof of a mosque, and the Lord just spoke to me," Mrs. Ortiz said. "If Muslims can face Mecca and pray five times a day, why can't these new Christians pray five times a day, but facing Jerusalem and remem-

bering Jesus Christ?"

The couple talked to several new Christians. Together they fleshed out the idea of a mosque where they could worship God, but in the familiar patterns of Muslim worship.

Their first worship service was held in early February on the second floor of a nondescript concrete building. Seven men, a woman and a child left their shoes at the door and sat on reed mats in the center of the room. One stood to read from the French-language Bible, then the whole group knelt and bowed low to the ground. In a sing-song chant, they prayed passages from the Psalms in Arabic. Ortiz closed with a prayer in the name of Isa, the Arabic name for Jesus.

The worshipers were visibly moved by the experience.

"Islam is more a way of life than a religion," said one of the new Christians. "Our traditions are like a snail shell. If you find a snail outside its shell, it's dead. This is a way to change people without changing the tradition."

Indeed, Muslim culture, with its respect for family and community and right living, doesn't separate religion from the rest of life, said Lewis Myers, the Southern Baptist Foreign Mission Board vice president who helps design strategies to reach "Last Frontier" ethnic groups with little or

See Muslim Christians ..., page 12

Lotz: Seniors shouldn't retire from Christianity

By Linda Lawson
SBC Sunday School Board

NASHVILLE (BP)—"It's not how you begin your life that counts. It's how you end your life," Anne Graham Lotz told more than 11,000 senior adults attending the third national Senior Adult Convention April 28-30.

"When someone younger looks at your life, allow them to see someone who is excited about Jesus, committed to him and totally surrendered and available for his service," said Lotz, an internationally known speaker, founder of AnGeL Ministries and second daughter of evangelist Billy Graham.

"What are the plans for the last years of your life?" Lotz asked. "Do you plan on just playing golf or playing bridge and going to the outlet malls? Have you retired, not only from your job, but from service to the Lord?"

"Stay excited about Jesus," she urged. She cited the example of Peter who, she said, "stayed

See Seniors ..., page 13

BAPTISTS

What happened at Golden Gate? Perspectives differ

By Bob Allen
Associated Baptist Press

MILL VALLEY, Calif. (ABP)—Officials at Golden Gate Baptist Theological Seminary exaggerated a financial crunch in the seminary's music school in order to pressure two tenured faculty members to resign, claims one of the two.

The seminary's president, William Crews, meanwhile, insists the decision was based on a legitimate financial "emergency" in the school of church music but acknowledges there has been a long-running philosophical dispute between faculty and administration.

Presented with numbers showing a "financial emergency" facing the Dixon School of Church Music, trustees of the seminary in Mill Valley, Calif., voted April 8 to shut down the program.

In a second vote by telephone poll April 19, however, trustees voted to reverse their earlier action after learning two long-time faculty members, Craig and Beth Singleton, had offered to resign. The trustees unanimously adopted a substitute motion calling for the school to be restructured to "make it financially viable."

In an interview, Craig Singleton, a member of the music school faculty since 1980, disputed that there is a financial emergency at Golden Gate. He suggested the budget picture presented to trustees was intended to force current faculty members, who could not be fired due to tenure, to either resign or see the music program shut down.

Singleton has differed in the past with Crews, who became president in 1986, over the philosophy of music education. Crews has pressed for the music school to embrace more contemporary worship trends such as the use of so-called "praise choruses." Longtime faculty members appointed under Crews' predecessors have resisted straying too far from traditional church-music styles.

"Generally our whole music faculty has said we believe the basis of the curriculum should be a traditional approach with some contemporary emphasis there," Singleton said. "That is at odds, in my judgment, with what the administration would like."

That difference was behind the decision in 1995 to replace Singleton as director of the music program with fellow faculty member Gary McCoy, said Barry Stricker, the Singletons'

pastor.

Crews said McCoy took over the music program because Singleton, who had served in annual appointments since 1983, was taking a sabbatical. Because some program goals required longer than a year, McCoy was given a two-year appointment, he said.

Stricker, pastor of Tiburon Baptist Church, said the Singletons "represent a different model" of church music than the one the administration would prefer. "And it is not a popular model these days."

The Singletons "believe people ought to be classically trained in music and those people can do any kind of music," Stricker said, adding that success of the program's alumni demonstrate the wisdom of that approach.

Crews acknowledged philosophical differences and "some personality issues" were elements of the trustee decision to close the music school but said "the basis of the decision was the financial emergency in the music school itself."

Crews said declining enrollment in the music school suggests that churches are not interested in the type of training Golden Gate has offered.

Crews said the traditional style

pushed in Golden Gate's music school remains popular only in a few churches, while others are rejecting traditional styles for more contemporary forms. "It's a philosophical debate: Do we keep trying to do what we think is right or do we do what the churches want? We struggle with that."

Most trustees were not privy to discussions over style between faculty and administration, Singleton said, but reacted solely to financial information that portrayed a financial emergency in the school of church music.

Those figures "put the music school in the worst possible light," Singleton said.

Officials project the music program's deficit to run just under \$71,000 this year, roughly 1 percent of the seminary's \$5.5 million budget.

Singleton does not deny the music program is financially strapped, but he claimed the term "emergency" overstates the problem. "My own belief is it was a financial problem, not a financial emergency," Singleton said.

Were the numbers presented in a different fashion, Singleton insisted, most Southern Baptists would be persuaded the expenditure is valid because of the school's unique missionary potential.



SBC leaders hold closed 'prayer meeting'

ATLANTA (ABP)—A group of 60 to 65 men—most leaders of the conservative movement in the Southern Baptist Convention—met May 5 at an Atlanta hotel for a by-invitation-only prayer meeting called by SBC President Tom Elliff.

"The basic theme running through the meeting," Elliff said, "was a desire to see God move when we meet in Dallas" for the June Southern Baptist Convention.

Although similar pre-convention gatherings in the past have tapped nominees for the SBC presidency, Elliff said this year's meeting was for prayer only. "The focus for the meeting was prayer for revival."

Elliff, pastor of First Southern Baptist Church in Del City, Okla., is expected to be elected without opposition to a customary second term as SBC president June 17. However, already there is talk among conservatives about who will succeed him in

1998.

But Elliff, who issued the invitations for the five-hour meeting, reportedly told participants at the outset that prayer and not politics would be the only agenda. Al Mohler, president of Southern Baptist Theological Seminary, said afterward that Elliff's stipulation "was absolutely adhered to."

Paige Patterson, often mentioned as Elliff's likely successor, said the meeting was "notable for its non-political nature."

"Not everybody has an ulterior motive for everything they do," added Elliff. "Some people just like to pray."

Participants said they prayed for the spiritual condition of the SBC and its churches. The men also shared "concerns for the theological recovery of our denomination at every level and our concern for the full recovery of biblical truth and theological reformation in our churches," said

Mohler.

Several former SBC presidents attended, including Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., Jimmy Draper, president of the Southern Baptist Sunday School Board, and Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla.

At least one recent president was not invited—Jim Henry, pastor of First Baptist Church of Orlando, Fla., whose election in 1994 broke the string of hand-picked conservative presidents and signaled a departure from the tightly controlled election process that has prevailed since 1979.

Some insiders say a rift remains between the inner circle of conservatives, who have played a pivotal role in selecting presidential candidates, and conservatives who supported Henry, who would like to see the presidential election process loosened up. Others say the rift is being healed.

Kentucky and SBC mark gains in annual statistical profile

KBC and SBC statistics for 1996

Category	KBC 1996	KBC 1995	SBC 1996	SBC 1995
Church membership	772,545	768,250	15,694,050	15,668,050
Sunday school enrollment	354,374	353,018	8,242,128	8,207,860
Discipleship training participation	88,960	77,737	2,347,695	2,171,993
Music participation	87,684	84,550	1,915,288	1,881,754
WMU enrollment	51,548	51,540	1,071,240	1,061,279
Brotherhood participation	31,384	32,195	769,248	749,310
Undesignated receipts	\$181 million	\$177.5 million	\$5 billion	\$4.5 billion
Baptisms	15,359	15,126	379,344	393,811

Source: 1996 Annual Church Profile

Both the Kentucky Baptist Convention and Southern Baptist Convention registered gains in key areas of statistical evaluation last year.

Recently released data from the Annual Church Profile show the KBC advanced in nearly every major category in 1996. The Annual Church Profile is a standardized report form every Southern Baptist church is asked to complete. Data is sent to state Baptist conventions and then to the SBC Sunday School Board.

Discipleship training participation marked the largest gain in Kentucky, adding 11,223 new participants, a 14 percent increase over 1995. A total of 88,960 people participated in discipleship training events in Kentucky Baptist churches in 1996.

Church music programs also reported increased participation, up 3.7 percent to 87,684.

Other areas recording slight gains in Kentucky were Sunday school enrollment, Woman's Missionary Union enrollment and total church membership. Brotherhood participation as reported by churches slipped 2.5 percent to 31,384.

Kentucky also registered a 1.5 percent increase in baptisms, with 15,359. That runs counter to national statistics. Baptisms across the SBC fell 3.67 percent in 1996.

Within the SBC, all church program areas registered increases for 1996. As with the KBC, the largest gains in the SBC were reported in discipleship training participation.

KENTUCKY

'Signs of the times': Policies on weapons, sexual abuse

By Mark Wingfield
Editor

CEDARMORE—The Kentucky Baptist Convention's Executive Board took steps May 5-6 to guard against sexual abuse in KBC-sponsored programs and to keep deadly weapons off KBC-owned property.

In what several leaders lamented as "signs of the times," the Executive Board adopted a lengthy policy on sexual abuse and another policy prohibiting deadly weapons on KBC property.

The sexual abuse policy creates a screening process for anyone applying for a paid or volunteer position with the KBC.

The policy particularly focuses on anyone who will have direct supervision of children or youth. That could include permanent staff members as well as student summer missionaries and summer camp staff.

"The KBC will automatically disqualify an individual with criminal convictions for incest, molesting a child, rape, sodomy, pornography, murder, kidnapping, physical abuse of a minor or a spouse, or battery," the policy states.

The policy notes that the KBC "will respond expeditiously to any allegations of sexual abuse" by employees or volunteers. It outlines a process by which reports of abuse should be made, reported to law enforcement officials and investigated.

The policy was adopted without opposition.

The deadly weapons policy was developed in response to House Bill 40, which was adopted last year by the Kentucky General Assembly. That law permits licensed individu-

als to carry concealed deadly weapons, but it also permits employers and religious institutions to restrict the carrying of concealed weapons on certain property.

The KBC policy states: "Beginning immediately, all employees of the Kentucky Baptist Convention and any other person coming onto

its premises are prohibited from carrying any dangerous weapon of any sort, including concealed deadly weapons. Further, an employee who has obtained a license to carry a concealed weapon,

including a deadly weapon of any sort, is not permitted to carry the weapon in a motor vehicle owned by the Kentucky Baptist Convention."

This policy applies to any property owned by the KBC, including both Baptist Buildings in Louisville, Baptist Student Union buildings, Cedarmore Baptist Assembly and Jonathan Creek Baptist Assembly.

The deadly weapons policy was adopted with one dissenting vote.

Executive Board members also heard reports from the chairwoman of the executive secretary-treasurer search committee and the chairman of the newly constituted board of Kentucky Baptist Assemblies Inc.

Peggy Hicks, chair of the search committee, gave a brief report, noting, "there's not a great deal we can share."

She said the committee is "proceeding prayerfully."

Although there has been some speculation about who the search committee will recommend, any such talk is unfounded, Hicks reported. "The committee is not that far along."

Hicks gave no indication of whether the search committee would

call for a special Executive Board meeting to present a candidate. The full board is not scheduled to meet again until November.

She urged Executive Board members not to speculate about the committee's work. "We will tell you as soon as we know," she promised.

Willis Henson, pastor of Lone Oak First Baptist Church in Paducah and chairman of the Kentucky Baptist Assemblies board, reported his board will be ready to assume ownership and management of Cedarmore and Jonathan Creek assemblies Sept. 1. That was the date earlier stipulated, although the new board had been given an option of delaying the transfer if necessary.

Henson asked the Executive Board to affirm the decision to transfer ownership of the camps to Kentucky Baptist Assemblies Sept. 1, provided preliminary environmental impact studies find no serious environmental clean-ups required.

Henson admonished the Executive Board not to vote in favor of the motion if they weren't ready for change at Jonathan Creek and Cedarmore. "If you want our camps and assemblies run the way they have been in the past, vote our motion down," he said.

Also, he said, "If you think we can have this kind of ministry without any future investment by the Kentucky Baptist Convention, vote our motion down."

Executive Board members unanimously approved the motion.

"We do believe some exciting days are ahead," Henson said, after explaining his initial reluctance to take on the task the new board faces.

"We are committed to make our facilities the best they can be with the resources we have," he pledged. "And we are committed to making

the assemblies people-friendly."

Henson said early projections show Jonathan Creek, located in West Kentucky, could become self-supporting in perhaps three years. Making Cedarmore, located in north central Kentucky, self-supporting will take longer, he said, because much more work is required to bring facilities to marketable standards.

Both camps will continue to need capital investment by Kentucky Baptists, he predicted.

The board of Kentucky Baptist Assemblies currently is searching for a chief executive officer. Henson said he hopes to have someone hired by Sept. 1. Initially, that person also will serve as manager of Cedarmore.

In other action, the board:

■ Authorized KBC President Floyd Price to appoint four additional members to a committee negotiating future relations between the KBC and Baptist Healthcare System.

■ Authorized expenditure of up to \$25,000 in legal fees for the work of the committee negotiating with Baptist Healthcare System.

■ Adopted a new spending policy for the State Mission Reserve Fund, to be implemented with the current fiscal year. According to this policy, 5 percent of the average market value of the fund during the previous five years will be distributed each year.

■ Approved several changes related to the KBC's Church Building Loan Fund, including raising the maximum loan amount to \$50,000 from \$20,000 and creating special terms for emergency church loans in cases of natural disasters.

■ Allocated an additional \$15,000 for the Jimmy Carter Habitat for Humanity project in Appalachia this summer.

BLUEGRASS BURGEOO

■ **Todd Robertson** has been named consultant for multi-housing ministry and church starting with the Kentucky Baptist Convention. In this part-time position, Robertson will work with metropolitan missions director Tony Hough to assist churches in starting new congregations.

Robertson currently is a Southern Baptist Home Mission Board-endorsed hospice chaplain in Pensacola, Fla.

■ **Campbellsville University's** broadcast facility has been named in honor of George and Nancy Owen.

■ **Corbin-native Donny Mathis** recently received the American Bible Society's 1997 Scholarly Achievement Award at Southern Baptist Theological Seminary.

■ **Shirley Winters**, wife of Campbellsville University President Kenneth Winters, is featured in the June issue of "Good Housekeeping." An article on "The Lure of Collecting" features four other women and Mrs. Winters, who collects items with strawberry designs.

Executive Board adopts \$20.6 million budget for 1997-98

CEDARMORE—Details of a \$20.6 million budget for the Kentucky Baptist Convention's 1997-98 fiscal year were approved by the KBC Executive Board May 5.

Although based on a projected 2.5 percent increase in Cooperative Program funding, the operating budget shows a slight decrease due to transfer of Jonathan Creek and Cedarmore assemblies from KBC ownership.

About \$755,000 in non-Cooperative Program income has been removed from the 1997-98 budget. That is income generated by the two assemblies to help cover their operating expenses. Effective Sept. 1, ownership and management of the two assemblies will be transferred to a new KBC agency called Kentucky Baptist Assemblies Inc.

The KBC has committed to provide \$325,000 per year in funding for Kentucky Baptist Assemblies for the next three years. That is roughly the equivalent of what the Executive Board had been giving the two camps each year to sustain them.

The budget projects \$6.7 million in Cooperative Program gifts will be forwarded from the KBC to the Southern Baptist Convention. Cooperative Program contributions are divided, with 65 percent funding Kentucky causes and 35 percent forwarded to the Southern Baptist Convention for national and international causes.

In 1997-98, a projected \$12.5 million in Cooperative

Program gifts will fund Kentucky causes. Other sources of income for the KBC budget include \$340,000 in "Kentucky-only" contributions and \$1.05 million in income from other sources, such as the Southern Baptist Home Mission Board, Sunday School Board, Kentucky Baptist Foundation and Eliza Broadus State Missions Offering.

Combined, this creates a KBC operating budget of \$13.88 million.

From that total, \$5.63 million will be divided among the KBC's agencies, institutions and one auxiliary. The largest portion, \$4.1 million, will go to the KBC's five schools.

Another \$8.25 million will fund Executive Board ministries, such as salaries for state-supported missionaries and KBC staff, Baptist Student Union ministries, evangelism efforts and a variety of services to KBC churches. The largest portion of this money, \$3.54 million, goes to the missions and evangelism division.

KBC Business Manager Lowell Ashby explained that although new money is available in the 1997-98 budget, most program areas have not been given additional funding yet. A decision was made prior to the retirement of Executive Secretary-Treasurer Bill Marshall to allow the new executive secretary to play a major role in allocating new funds, he said.

KBC budget: Where the money goes

SBC Cooperative Program	\$6,726,903
KBC Agencies/Institutions	\$5,629,772
Baptist Healthcare System	\$5,140
Homes for Children	\$231,318
Christian Education*	\$4,094,346
Western Recorder	\$307,896
Kentucky Baptist Foundation	\$225,001
Kentucky Baptist Assemblies	\$325,000
Kentucky Historical Commission	\$32,950
Kentucky WMU	\$408,221
Executive Board ministries	\$8,249,393
Missions/Evangelism	\$3,536,488
Church Growth/Administration	\$1,041,764
Minister/Church Support	\$388,116
Business	\$827,371
Executive Office/Communications	\$662,540
General Expenses/Contingency	\$1,793,114

* The Christian Education allocation is divided according to a prescribed formula among Clear Creek Baptist Bible College, Oneida Baptist Institute, Campbellsville University, Cumberland College and Georgetown College. Since this formula is based in part on enrollment, specific allocations to each school cannot yet be stated.

OPINION

WESTERN RECORDER

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

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Support states

I am writing out of grave concern about the positions at the recent Southern Baptist Theological Seminary trustee meeting as reported in the Western Recorder April 29. Rick White, former chair of the trustees, was quoted as encouraging fellow Baptists to push for more money to leave the state by changing fund divisions between the Southern Baptist Convention and state conventions or bypassing state conventions altogether. The same sentiment seemed to be held by the current chair, Jerry Johnson, whose church sends money directly to the Executive Board of the SBC.

Certainly, Baptist churches are free to send money in support of any cause they choose; however, sending money according to the suggestions of White and Johnson is not cooperative. I find it appalling that our own Baptist leaders appointed through our convention are advocating abandonment of the Cooperative Program.

One other statement by White is equally disturbing. "They (apparently most laypeople) don't think so much in terms of state conventions as national agencies and boards." This may be the general attitude of laypeople at White's church in Tennessee, but according to most members of my church and Baptist laity I know, most think in terms of, deeply appreciate and openly support all the work of state conventions.

When churches bypass the state convention, they are also bypassing the state missions organizations, Kentucky Baptist Homes for Children, support for Christian higher education and state camps—just to name a few. In my opinion, bypassing our state convention in giving is the equivalent of ignoring "unto Jerusalem" in Jesus' Great Commission.

It is my hope and prayer that Kentucky Baptists ignore this spirit of independence that is sweeping our convention and commit their resources to the KBC.

Bruce Gentry
Payneville

Bible reading

Regarding Mark Snowden's letter (April 22, page 4) promoting Campus Crusade's "Jesus" film, we must be extremely vigilant. If Terry Lindvall is correct in stating that film has overtaken Scripture as the major influence upon America's understanding of Christ, then our evangelistic efforts are sadly wanting. Further, Snowden's reference to Kentucky's low literacy rate should give Baptists grave concern.

I agree with Snowden that "the Bible cannot communicate when it cannot be comprehended." What we cannot do, however, is take the implied path toward surrendering to illiteracy. Do not allow the prosperous present to cause us to forget the persecution of the past. In that previous era, a "universal church" pro-

tected its franchise by mandating biblical illiteracy.

I am not suggesting Snowden (or anyone at the FMB) harbors such motivation. What I do suggest is that we need to understand our history and focus the resources God has placed in our stewardship in the direction of elevating the minds of men to the standard of Scripture rather than accepting the "dumbing down" that is currently prevalent.

Consider the consequences of this "intellectual surrender": an ignorant laity and an elite pastorate having sole ability (authority) to gleam truth from the inspired word of God.

This condition will not improve by merely handing out a prerecorded videotape. To the contrary, I call on all fellow "people of the Book" to make a stand and commit to spreading the word by aiding in literacy efforts where necessary and not just one para-church organization's interpretation of it. After all, how can we be a priesthood of all believers if we cannot read the word for ourselves?

Jonathan G. McGuire
Lexington

Editorial was right

Thank you very much for the editorial regarding Muhammad Ali's recent publication (April 1, page 5). Ali's appeal for tolerance is intolerant.

You are absolutely correct to say that pluralism is today's American heresy. The only thing not tolerated is the certainty and certitude of Christian faith and belief.

The cross is unique. It is the only means of salvation. While other religions cannot agree even on what the problem is, Christianity makes it very clear that because we have transgressed against a holy God, that God, loving as he is, has provided a solution—the cross of Christ.

Philip Roberts
Home Mission Board
Interfaith Witness Department
Alpharetta, Ga.

God does know

"My God is so big, so strong and so mighty there's nothing my God cannot do."

This children's song communicates truths that seem foreign to many who claim to know the God of the Bible. Some writers have said God doesn't know from day to day what will happen next. This idea is wrong. God knows what will occur in every instance, and because of his character all things will work together for good to those who love God.

Popular theology states that God wants to help us in our times of need, but he is powerless to do so because he is either ignorant or impotent. This kinder and weaker deity is not the God found in Scripture. In the Bible, God is always intimately involved in his creation, and he promises never to forsake his children.

God is not caught off guard by

circumstances. God allows us to interact with him through circumstances. When we appeal to God during trials we are not trying to force God to do what we want, rather we are aligning our will with his will. God's sovereign love assures us that he will take every trial and turn it out for his glory and our eternal best.

Where is God when bad things happen? We are told in the Bible that God walks with us through our trials.

Sin has marred our world, and we will experience its consequences. In this fallen world we have hope because we are told that we are not abandoned. Jesus, the Great Shepherd, is with us.

God is so big, so strong and mighty that he can do anything. He does not cause disaster, sin does. God does carry us through disaster, because he is able.

Brent R. Kelly
Louisville

What is worship?

As a missionary seminary professor who teaches a class on worship, I wanted to respond to the article "Worship seminar question: Whose needs should be met?" (April 15, page 8).

In my opinion, the question itself is the wrong one when we talk about worship. From the content of the article, it is obvious that what the leaders of the workshop in question are talking about is an evangelistic service, but not necessarily worship.

While it is true that worship in and of itself can be evangelistic because it points people to God, recounts God's greatness and marvelous works throughout history and in our own lives, the focus of true worship is not those who participate, but God.

Worship is directed toward God, by God and for God. It is a dialogue between God and the worshiper who responds to God's initiative in adoration, praise, confession and surrender of life.

Although the worshiper obviously receives something from this encounter, the focus is not what the worshiper receives, but what is offered to God.

My concern is that Christians in our tradition, because of our strong revivalistic roots, have forgotten what worship really means and who it is for. The real question seems to be about the forms we use to express and inspire that worship. Both contemporary and traditional music, Scripture readings (newer translations), prayer language and sermon styles can be used effectively to that end.

In our rush to be "seeker sensitive" we often have forgotten that the church is to help all people express their worship to God. That includes the older Christian as well as the younger, new Christian or seeker. Worship is the foundation upon which the rest of the church's functions rest. It is primary. Out of it grows our desire to evangelize and the enabling to do so effectively. Let's not get things confused.

Janelle Ganey
Missionary to Brazil

TEENS

Money for grades

By Wade Rowatt

Q. Am I being unfair to my 14-year-old son to pay him and his sister \$5 for each A on their grade reports? His sister makes almost all A's without much study. He works very hard to make B's.

A. A few people feel awarding a prize for excellent grades is bribing teens to do what they should already be doing. Internal self-motivation is the



ideal. However, when youth are not directed, a reward system can help.

In our society, most jobs are based on achievement. The better one does, the more likely she or he will be rewarded.

When an adolescent does a marvelous job, some acknowledgement of the fact will motivate continued performance.

However, in your family you may be rewarding the wrong youth. Your daughter may not be any more motivated than your son. She may not be putting forth her best effort. Your son seems to be working up to his maximum ability.

Each person has unique gifts and varied levels of ability. Paul explains this in I Corinthians 12. One person is not to look down on another because of different gifts, talents or aptitudes.

I can understand why your son is upset. Also I can imagine your daughter would be frustrated if she received nothing.

Perhaps you should talk to each of them privately and see how they would suggest changing the system. Talk to their school counselors and see what is within their abilities.

It is more realistic to reward reaching potential than obtaining a certain level. If you reward effort, perhaps your son deserves as much or more than his sister.

In all likelihood, the praise and just noticing their accomplishments in the education process is its own reward. Youth want to know that their work is important to the parents. Whatever you decide to do about the money, be clear in your affirmation of their efforts to learn and to acquire knowledge and understanding of how that information is to be used in the world. Be their best cheerleader. Celebrate the victories and rejoice in their success.

Reprinted from WR, May 16, 1995.

Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.

HE SAID/SHE SAID

Parenting makes you do what you said you never would do

HESAIID



Mark Wingfield

Our friend Ron sat at the table for the Wednesday night meal at church and stared at the almost-full glass of tea before him.

"You ought to write about how as a parent you always end up doing things you said you never would do," he said, turning his gaze toward me. "Like reaching across to grab food off your kid's plate and asking, 'You going to eat that?'"

Then he turned to look again at the glass of tea, which his young child had just taken a sip of, clearly contributing more liquid in return than he had consumed.

"Oh, well," Ron said, raising the glass to his own mouth. "After a while, you just don't mind anymore. Down the hatch."

Of course, he was right. Even the most well-intentioned parent eventually breaks the code of adult dignity they swore to uphold when first handed a screaming infant. All it takes is one explosive diaper splattering your best suit. After that, everything's easy.

At some moment of exasperation, every parent resorts to the famous one-liners they swore they never would use on their own children: "Because I told you so"; "I'll give you something to cry about"; "I don't care what your grandfather let you do."

And all those visions of presenting your child in public as a well-dressed, well-mannered darling get thrown out the window too. A parent can only endure the torture of dressing a picky child for so long without either going insane or giving in.

We recently watched the movie version of the "Sound of Music." I noticed the stern Captain Von Trapp is humiliated to see his children romping across Salzburg in play clothes made of old curtains.

Wouldn't bother me a bit now, so long as my kids would put on the curtains without complaining and wear them for more than an hour without wanting to change.

SHESAIID



Alison Wingfield

A parent's best intentions often crumble in the midst of children's pleas.

For instance, I had not planned on Happy Meals—or whatever the fast food restaurant du jour calls its kids' meals—becoming a weekly staple in our family. McDonald's french fries are not helping my figure one bit either.

But when we're heading home from preschool and I'm thinking of what we're going to do the rest of the afternoon, and with the mournful

pleading of children ... a stop at a fast food restaurant doesn't sound too bad. What was supposed to be a treat every once in awhile has turned into a weekly ritual.

Which leads to another parenting myth: You shouldn't bribe your children to eat their food. That went out the window so long ago, I can't even remember trying. And the best bribe? Dessert.

And then there is the issue of no guns or violent toys in general. We successfully maintained that rule until last Christmas.

Pirates and knights (which came with the adventure sets they got for Christmas) come equipped with weapons. What was I thinking?

We still have a rule in our house: no guns. But it is funny how the sprayer for the hose becomes a gun, the play golf clubs become swords and axes and even the cardboard paper towel tubes are lasers. Yes, we definitely have two boys.

Maybe God gives us children to make us humble.

Gambling income bad bet for education

Sometimes how we teach our children carries more weight than what we teach them.

That's a message Kentucky Baptists and other concerned citizens ought to keep before the governor and members of the General Assembly this week as the governor convenes a special session on higher education.

For weeks we have heard the daily dithering between Gov. Paul Patton and University of Kentucky President Charles Wethington over what changes should or should not be made. And as of the Recorder's press time, it still was not clear exactly what plan Patton would present to legislators.

What we've heard much less about, and what ultimately could be even more confusing, is how our state government will pay for the proposed changes. The governor has talked about pumping an additional \$100 million into higher education, but little evidence has been presented publicly about where that money will come from.

One source of funding floated publicly several months ago and still being spoken of privately in Frankfort is gambling revenues. The governor has stated his support for legalizing video lottery terminals at the state's horse tracks, with the proceeds earmarked for higher education.

This idea is being promoted strongly by Sen. Tim Shaughnessy, D-Jeffersontown, and Churchill Downs. Churchill Downs, incidentally, already has drawn up plans for a multi-million-dollar expansion it will undertake once this legislation passes. The operators of Kentucky's most famous race track seem to think this is a sure bet.

At the same time, Churchill Downs also is advertising itself with a new family-friendly image. Like many casinos across the nation, Churchill Downs has begun offering special incentives for parents to bring their children to the track—special events for children, entertainment while mom and dad gamble away the money that might have bought their children food, clothing or medicine.

What's worse, this bring-the-family appeal creates

yet another means of indoctrinating Kentucky's children that gambling is a respectable pastime. It's like the local bar opening a playroom with kid-sized bottles of Jack Daniels.

Yet, politically speaking, the governor and other supporters of legalizing casino-style gambling realize the only hope of getting their wish is to link their unwholesome legislation to a wholesome cause.

A statewide poll reported last month by the Louisville Courier-Journal found a majority of Kentuckians opposing video slot machines in general. But when asked about legalizing video slot machines if the proceeds went to higher education, the numbers flip-flopped. A majority said they would approve under that circumstance.

Kentucky voters were sold the state lottery with this same argument, yet there is no strong evidence that education has benefited from lottery proceeds that go into the state's general fund.

And even if the lottery money or video lottery proceeds were to create a windfall for education, it is too high a price to pay. The last thing Kentucky needs is an expansion of its gambling outlets.

Government-sponsored gambling is a regressive form of taxation that torments the poor and causes a plethora of social ills for people of all economic levels.

This quick-fix mentality is wrongheaded and dangerous. Higher education may legitimately need more money, but adding casino gambling to the list of our state's social woes is not the way to get it.

If we accept this easy out, we will teach our children that they should expect to get something for nothing, that greed is good and that it is moral for government to make losers out of millions in order to make winners of a select few.

This is not higher education, but the lowest form of education imaginable.

—Mark Wingfield

To express an opinion on this or any matter to members of the General Assembly, call the General Assembly's message center at (800) 372-7181.

Cancel finals?

By Carey Newman

My friend confessed: "I became a Christian out of fear. I was afraid of what might happen to me if I didn't. I remember well how the evangelist painted the final judgment as a horrific and fearful thing. I really believed God was going to get me if I didn't accept Jesus into my heart."

He looked at me and asked: "How do I reconcile this with a more mature understanding of God as love?"

There are two popular understandings of God's judgment. The first presents God as perpetually angry, taking vengeance (almost gleefully) upon any and all. A second perspective transforms God into an overly permissive parent, who, in the name of love, never disciplines or corrects. Both perspectives are to be rejected for wrongly pitting judgment against love and love against judgment.

While the Bible unflinchingly depicts God as judge (the Old Testament is full of examples of how God judged

Israel, and the New Testament describes fully the judgment that is going to befall the whole world), the judgment God executes should be understood as an act of his grace. That is, God's grace does not cancel nor

temper his judgment; severe judgment is a certainty for all—Christian and non-Christian alike.

The difference is that for the Christian God's grace works in and through his judgment, causing something good to come out of something painful.

With three weeks to go in the term, my students not only look tired; they are tired. Their weariness is compounded by the fact that for many of them this is their last course. My final exam is thus the last thing standing between them and graduation.

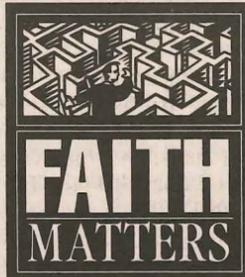
Needless to say, the exam becomes something to be feared, dreaded and even despised. Were it left up to them, they would gladly bypass it. Indeed, I am regularly asked, in the name of grace, to cancel the test (fat chance!).

I do have sympathy for them, having experienced the same emotional and existential contortions they are going through. However, now that I give exams rather than take them—confirming the fact it is far more blessed to give than receive—I view them in a completely different light.

The exam is not a calculated effort to trip them up, to punish them or keep them from graduating (despite what they may firmly believe). Quite the contrary. The exam is designed as an opportunity for them to grow, gain confidence and actually become something they weren't before they took the exam.

Instead of simply allowing the images of a stern, distant and dispassionate judge to color our perspectives of judgment or, in the name of a pseudo-enlightened view of God, denying that he could ever judge us, we should see that when God judges, his grace also is at work, causing us to become something we never could be otherwise.

I told my friend to sleep well but live prudently, for God's judgment is part of his redemptive purposes. *The final judgment, while severe, is the believer's final act of spiritual transformation.*



Children & guns

Should children be allowed to use guns or play with toy guns?

"Use guns as a way to introduce (children) to the outdoors. Use them as a way to teach them the disciplines of marksmanship and hunting. Use them as a means to spend time with them."

YES

By Russ Dilday

I keep a memory in the back of my gun cabinet: A Winchester Model 67 single-shot rifle in .22 long rifle caliber.

As a gun, it's not much. It fires a small bullet at an anemic velocity. The finish of its wood and metal parts is worn from 50 years of service. It is slow to load, and you have to hold low and to the left of center to hit your target. A recent gun value book estimated the old gun's worth at a mere \$70.

But it is priceless to me. My father cleaned dog pens as a boy to earn the then-princely sum of \$12 for the rifle. It was his first gun, and he passed it on to his younger brother, Jim. Jim passed it down to me (it replaced my Roy Rogers toy gun set) and I passed it to my younger brother, Doug. It became the training rifle for all of the Dilday boys.

In addition to its heritage, it represents a discipline. I began firing the rifle under my father's tutelage at age 7, and the lessons I learned under his care are still with me today: Rest the barrel on a steady object; breathe deeply, exhale slowly; keep your eye on the front sight; squeeze the trigger gently; unload before climbing over a fence; never point it at anything you don't want

to shoot; and the Dilday family hunting motto, "One shot, one kill."

The rifle represents responsibility. Before I was allowed to touch the gun, Dad, a Texas pastor, touched upon me the dangers and consequences of its use. If I were to shoot the old rifle, I would be responsible for using it carefully. It was not a toy and was to be handled with caution.

Through later years, as I "graduated" from the use of the little single-shot to more powerful hunting arms, Dad continued to give me support and instruction in marksmanship and safety. He also advised me of another of hunting's responsibilities: "If you kill it for food, eat it. If you kill it for warmint control, bury it." There was always a healthy concern for the consequences of killing.

The rifle in the back of my gun cabinet also represents a lot of fun. I recall Saturdays when Dad and I packed a snack and spent the afternoon "plinking" soda cans, punching holes in targets and pitting our skills as marksmen against one another. Even later, in my teens and well into my college years, it was still fun to grab a box of inexpensive .22s and head out with Dad for a day at the range.

But, while we were having fun during all

of those plinking sessions or hunting deer, squirrel or dove, other things were taking place: A son was learning and a father was spending time with his son and each was making memories of the other.

He's been gone more than four years now, the victim of a heart attack. Often when I think of my favorite memories of Dad, it's not in his capacity at church as a pastor or at home as a father, but in the field as a companion.

I remember huddling next to him in a Texas Hill Country deer stand in wind so cold my rifle's firing pin froze on two tries before the third bagged me my first whitetail deer at age 10. I recall walking through fields of tall grass next to him while dove hunting as a high school junior. And I still remember, even 20 years later, his look of pride when I took a crow off a cornfield fence after a friend called it an impossible shot.

Should children be allowed to use guns? Sure. Use guns as a way to introduce them to the outdoors. Use them as a way to teach them the disciplines of marksmanship and hunting. Use them as a means to spend time with them.

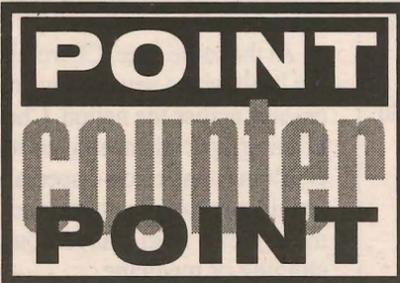
Should children be allowed to play with toy guns? Sure. They're toys.

My 1-year-old son, John Hawk, has a toy truck that he enjoys pushing over his other cars. It's a real demolition derby. Does that mean he's going to drive like that when he receives his driver's license? No. He's playing. My job as a parent will be to help him separate reality from make-believe as he matures.

If you are a parent and are worried about your child picking up violent tendencies from toy guns, don't buy them, but be consistent in all your choices. I believe a child can pick up more violent tendencies through parents' poor selections of television programming, martial arts training outlets and electronic video games than they can from a Roy Rogers toy gun set.

If you are a parent worried about your child growing up among real guns, don't keep them in your house and don't promote infringements upon my right to keep them in my house. In return, I promise to teach John Hawk to handle firearms responsibly, like I was, starting with his granddaddy's old Winchester 67.

Russ Dilday is associate editor of the Arkansas Baptist Newsmagazine. He is an avid hunter, a member of the National Rifle Association and active competitor in Arkansas Cowboy Action Shooting Association-sponsored events.



"Christian parents are right to question the ethics being taught with violent toys. Now, more than ever, Christian parents need to teach their children a more excellent way."

NO

By Jeffery Scott

America has a love affair with guns. Every 20 seconds in this country, a new gun is produced. It should come as no surprise that our nation has the highest murder rate in the world.

To put things in perspective, in 1990 handguns were used to murder 87 people in Japan, 68 people in Canada and 22 people in Great Britain. In the United States, 10,567 people were murdered with handguns. When it comes to guns, we are by far the most violent nation on the face of the earth.

Gun violence is a national health epidemic. The Centers for Disease Control and Prevention predicts the number of gun deaths will surpass the number of motor vehicle deaths by the year 2003. More male teens die from gunfire than from all diseases combined.

Tragically, children are increasingly victimized by gunfire. Every three hours, a child is murdered with a handgun. Each day, 16 children die from gunfire (murders, accidental shootings and suicides). This translates to nearly 6,000 children a year.

It is ironic that when 3,152 children were killed by polio in 1952, a global effort to eradicate the disease began. We lose nearly twice that many children a year to gunfire today, and people hardly blink an eye.

It is dangerous to be a child. Between 1979 and 1991, nearly 50,000 children were lost to gunfire. This is equal to the number of American casualties in the entire Vietnam War. In 1991, for instance, we lost twice as many children under age 10 to gunfire as American soldiers were killed in the Persian Gulf and Somalia conflicts combined.

The economic cost of gunfire is significant. Gun violence costs our health care system more than \$4 billion a year, 86 percent of this being paid by government sources. The National Association for Children's Hospitals and Related Institutions reported that the average hospital bill for a wounded child in 1991 was approximately the same as the cost of a year's tuition, room and board at a private college. One can only wonder about our national priorities.

Are guns really necessary in the home? Children's Defense Fund estimates that a gun is 43 times more likely to be used against a family member than an intruder. Merely having a gun in the home is enough to put your child at risk.

It is quite clear that kids and guns do not mix. So what is a parent to do? If you don't have one, don't get one. If you have one, give it up. If you must keep it, be sure it has a trigger lock and is in a locked cabinet

away from the ammunition.

Parents would do well to contact groups such as the Center to Prevent Handgun Violence (1225 I St. N.W., Suite 1100, Washington, D.C. 20005) for fact sheets and other helpful information on this issue. In addition, the Children's Defense Fund (25 E. St. N.W., Washington, D.C. 20001) has an array of helpful materials on the subject of violence and handguns as it relates to children.

What about toy guns? To be sure, toy guns lack the lethality of the real thing, although several children have been killed by police officers who have mistaken the toy in the child's hand for the real thing.

The problem with toy guns is the impact upon the minds of children. Arnold Goldstein, director of the Center for Research and Aggression at Syracuse University, argues that playing with guns legitimizes and makes violent behavior acceptable. His research has demonstrated that playing with toy guns desensitizes children to the danger and harm of violent behavior. In addition, as children take pleasure from aggression, their ability to learn empathy, negotiation and cooperation decreases.

Other experts share similar find-

ings about violent toys. Noted psychiatrist Thomas Radecki, former chair of the National Coalition on Television Violence, summarized the studies of violent toys by saying that these toys cause greater aggression in children. Children who play with violent toys are more likely to resort to hitting, choking, pushing and other acts of aggression. They also have been found to have increased levels of selfishness, anxiety and the hurting of animals. Some studies have shown sharing skills and school performance to be diminished when children have a steady play diet of violent toys.

Parents must make no mistake. Violence sells in the toy store. Sales for toy guns and related "war toys" top a billion dollars annually.

The latest craze sweeping the land is the proliferation of the laser tag game. Children can strap on sensors and take their laser guns and compete in a maze where the object is to "kill" your opponent. Given our violent society, Christian parents are right to question the ethics being taught with violent toys.

Now, more than ever, Christian parents need to teach their children a more excellent way.

Jeffery Scott is pastor of University Baptist Church in Carbondale, Ill., and author of the new book "Does Your Child's World Scare You?" published by Smyth & Helwys.

Bible Society: Reports of unisex NIV Bible are 'lies'

By Mark Wingfield
Editor

COLORADO SPRINGS, Colo.—Reports that the New International Version translation of the Bible will be available in the United States only with "gender-neutral" language are "out-and-out lies and untruth," according to a spokesman for the International Bible Society.

The Bible society, based in Colorado Springs, owns the rights to the NIV translation and has a contractual relationship with the Committee on Bible Translation, the translators and guardians of the text.

On March 29, World magazine published a story claiming the Committee on Bible Translation had voted to produce a "unisex" version of the NIV in the United States. Further, the magazine reported, this new version would become the only version of the NIV text available in the United States.

The magazine followed up with an April 19 story on reaction from Zondervan Publishing House and the International Bible Society, claiming no factual errors had been found in the earlier story but admitting the content of the story had been challenged.

The original World story was the basis for a front-page piece by Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., in the May issue of Jerry Falwell's National Liberty Journal. Falwell's newspaper is mailed free to thousands of pastors and religious leaders every month.

Patterson charged the NIV translators have been taken captive by a "feminist" agenda and are "monkeying with the word of the Lord."

Steve Johnson, director of communications for the International Bible Society, said his agency has been swamped with calls ever since. "We have found ourselves in damage control," he explained.

The Bible society has produced an eight-page package of information to refute the World magazine article.

"There is information being propagated that is out and out lies and untruth," Johnson said. "It has no basis in fact."

The World magazine article "is filled with innuendo and sensationalism, containing unconscionable slander," said Eugene Rubingh, vice president for translations with the Bible society. "The very first paragraph states that if the Committee on Bible Translation has its way, people 'will not be able to buy a new copy of the version they trust.' The Committee on Bible Translation has made no such decision."

Both World magazine articles were written by Susan Olasky, who said the magazine is "confident of its stories."

"World doesn't see itself in conflict with the International Bible Society or Zondervan, but just thinks this is an issue that needs full airing," Olasky said.

World magazine is a conservative publication based in Asheville, N.C. Its editor, Marvin Olasky, advocates a style of journalism he calls "directed reporting" or "biblical objectivity." According to this philosophy, the reporter should determine what the Bible says about an issue and then write about that issue with a slant toward that biblical view.

Rubingh claims the World article on the NIV "tries to paint a conspira-

cy of (NIV translators) and radical feminism."

Bible society spokesman Johnson said the guardians of the NIV text have committed themselves to "vigorously resist the feminist agenda." All members of the Committee on Bible Translation are conservative, evangelical biblical scholars who have signed a statement of faith acknowledging the Bible "in its entirety is the word of God written, and is therefore inerrant in the autographs."

What apparently sparked the World magazine article and other reports of a forthcoming "unisex" NIV translation is a 1992 decision by the Committee on Bible Translation and the International Bible Society to review the NIV text "with gender-accuracy in mind," Johnson said.

"Gender-accurate" is a more appropriate term than "unisex," Rubingh explained, because the intent is not to remove all male pronouns but rather to translate more accurately words that in the biblical languages apply to both males and females.

Johnson added that gender references create more of a problem when translating the Bible into English than most other languages.

"The issue becomes particularly complex in English, as there is no singular term including men and women," he said. "Hence English sometimes employs the terms 'man' and 'him' when both genders are meant. ... In most languages, this problem does not even arise, since there are inclusive terms for both men and women—as the Hebrew and Greek intends."

Rubingh cited this example: In translating 1 Corinthians 11:28, the NIV currently reads, "A man ought to

examine himself before he eats of the bread and drinks of the cup."

"A generation ago, we might have said, 'Obviously, Paul meant men and women,' but today we need to be more accurate and precise in order to convey that Paul meant all of us and not just men," Rubingh said. "So the new rendition would put it more clearly, 'We ought to examine ourselves before we eat.'"

The NIV translators have no intention of changing references that the biblical languages clearly convey in gender terms, Rubingh continued. "Where the masculine or feminine was intended, no change will occur."

So "Son of God" will never become "Child of God" and "fatherless" will not become "parentless," Rubingh said. God will still be a "he."

This is the basis of a "gender-accurate" NIV translation currently available in Britain, published by Hodder and Stoughton in 1996. The International Bible Society has not yet exercised its right to publish this translation in the United States.

However, Zondervan already is publishing in the U.S. an NIV translation for children and readers with limited English skills called the New International Reader's Version that was translated "gender-accurate right from the beginning," Johnson said.

But no plans have been made to publish the full NIV text in the United States in a "gender-accurate" translation, Johnson said. "There has been a lot of discussion on these issues, but as late as February 1997, Zondervan and International Bible Society decided that neither organization was ready to go ahead with a North American publication of a gender-accurate NIV edition."

"There is information being propagated that is out and out lies and untruth."

Steve Johnson, director of communications for the International Bible Society

Hawaii to vote next year on same-sex marriage

HONOLULU (RNS)—The Hawaii state legislature voted to grant gay couples rights and benefits that married couples receive but stopped short of legalizing same-sex marriage, calling for a statewide referendum next year on the issue.

Gay rights groups called the compromise bills a sellout, reversing the Hawaii Supreme Court's 1993 decision that said a ban on same-sex marriages was unconstitutional.

Under the new bills, homosexual couples would be eligible for spousal

benefits for insurance and state pensions, inheritance rights, the right to sue for wrongful death and other benefits, Associated Press reported. Residency is not required.

If the bills are signed by Gov. Ben Cayetano, who said he supports the measures, the laws would take effect July 1.

Hawaiian voters are expected to reject a constitutional amendment legalizing same-sex marriages in next year's elections.

Polls show that more than 70 per-

cent of the state's voters oppose legalizing the marriages.

The case in Hawaii has prompted action in other states and by the federal government.

Congress passed last year the Defense of Marriage Act denying federal recognition of gay marriages and allowing states to pass pre-emptive measures prohibiting the recognition of same-sex unions in other states.

To date, 22 states have passed laws saying they will not recognize same-sex marriages.

Study: One-room schools increasingly religious

ROCK HILL, S.C. (RNS)—One-room schools are still in operation in the United States and they are increasingly religious and private rather than public institutions.

About 1,636 one-room schools are in session, reported USA Today. Research by Mark Dewalt, associate professor of education at Winthrop University in Rock Hill, S.C., rejected the notion that such schools no longer exist.

Dewalt found that private one-room schools, often sponsored by religious organizations, are on the rise. Old Order Mennonite or Amish groups now have 708 such schools, compared to 467 in 1985.

Other private one-room schools increased from 91 in 1986 to 481 in 1996.

According to Dewalt's study, religious organizations often permitted their children to attend public schools that were nearby, but moved them to one room-schools when districts began busing students and consolidating elementary, middle or high schools.

Dewalt noted the number of these schools rose dramatically after the U.S. Supreme Court ruled in 1972 that the Amish had the right to organize their own schools for children in the first through eighth grades.

Other religious groups likely to sponsor schools are Lutherans, Sev-

enth-day Adventists, Episcopalians and Hutterites, members of an Anabaptist sect that began in Moravia.

The education level of teachers in the schools ranges from Amish teachers who have eighth-grade training to Hutterites and Adventists who are college graduates.

Schools range in size from five pupils to about 36.

Dewalt said an Old Order Mennonite school operating in central Pennsylvania has instruction and structure similar to many one room-schools of the early 1900s. Such institutions will continue as educational options "well into the next century," his report stated.

Moment of silence in Georgia schools ruled constitutional

ATLANTA (RNS)—A federal appeals court has ruled that a law allowing Georgia schools to open with a moment of silence is constitutional, rejecting claims by a teacher it was an illegal effort to return prayer to the public school classroom.

The 11th U.S. Circuit Court of Appeals ruled unanimously May 6 that the 1994 measure meets a three-pronged standard set by the U.S. Supreme Court in 1971.

The high court said laws concerning religion in public schools are constitutional if they have a secular purpose, do not promote or advance religion and do not excessively entangle government with religion.

Harlan Loeb of the Anti-Defamation League said the law is the first of its type to withstand the constitutional review of a federal appeals court.

The measure was challenged by attorneys for a former teacher who was fired for refusing to hold a moment of silence in his suburban Atlanta classroom.

Brian Bown, now of Illinois, objected, saying he believed he would have to police religious actions or words by students during the time of reflection.

Steven Leibel, Bown's lawyer, argued that the law is unconstitutional because it entangles teachers, as government workers, with religious issues.

Leibel said he will appeal the decision to the U.S. Supreme Court.

The law does not mention prayer, but says that students will begin the day with one minute of "silent reflection on the anticipated activities of the day."

NATIONAL NOTES

■ Ex-Heaven's Gate members attempt suicide; one dies.



One former Heaven's Gate member was dead and another was hospitalized May 7 after a double suicide attempt at a hotel four miles from the site of the March suicides of 39 group members. Sheriff's deputies in Encinitas, Calif., said they found messages saying Wayne Cooke, 54, and Chuck Humphrey, 56, hoped to join their dead colleagues aboard a spaceship trailing the Hale-Bopp comet, Associated Press reported. Cooke, of Las Vegas, died. "I'd rather gamble on missing the bus this time than staying on this planet and risk losing my soul," Cooke said on a video sent to CNN.

■ **Cleanup begins in North Dakota.** Kentucky Baptists are among the first crews going into Grand Forks, N.D., to help cleanup after recent flooding. Seven members of a Kentucky Baptist Brotherhood disaster relief team left May 9 to work in mud-out efforts. The team is led by Terry Shinkle, a member of Bellevue Baptist Church in Burlington.

■ **Religious groups urge protection for legal immigrants.** Religious groups have mounted an intense lobbying effort on Capitol Hill to ease a provision of last year's welfare bill that would force many elderly legal immigrants from welfare rolls. Legislation has been introduced that would meet the religious groups' concerns, but there has been no congressional movement on the issue.

■ **Charges dropped against Malcolm X's daughter.** Charges against Malcolm X's daughter—who was indicted for plotting to hire a hit man to kill Nation of Islam leader Louis Farrakhan—have been dismissed in accordance with an agreement she reached two years ago with prosecutors. The government agreed to drop the charges against Qubilah Shabazz, 36, in exchange for her undergoing chemical dependency treatment and committing no crimes for two years, Associated Press reported.

■ **Books on Jehovah's Witnesses mutilated at seminaries.** At least three seminaries in Indiana have been hit by a wave of mutilations of books dealing with Jehovah's Witnesses, according to librarians at the schools. They said they have no suspects in the mutilations and could only speculate about who might vandalize their books.

■ **Men convicted under new church arson law.** Two white men have become the first defendants in Texas to be convicted under a new federal law designed to combat the burning of black churches. They each face a mandatory minimum prison sentence of five years and maximum sentences of between 30 and 40 years for the burning of Macedonia Baptist Church in Ferris. Both men are from Ferris, which is about 20 miles south of Dallas.

■ **Congress observes Day of Prayer.** A Capitol Hill chamber normally imbued with the aura of making political deals took on the spirit of a tent revival meeting May 1 as policy makers kicked off the 46th annual National Day of Prayer. While a choir from Texas sang, a congressman from Oklahoma sermonized and a Puerto Rican Catholic bishop prayed, more than 1,000 people filed in and out of the Caucus Room at the Cannon House Office Building as part of the day-long event in the nation's capitol.

■ **Clinton reaffirms support for homosexual jobs bill.** President Clinton has reaffirmed his support for legislation granting civil rights status in the work place to homosexuals, according to Baptist Press. The Employment Non-discrimination Act would establish homosexuality under the category "sexual orientation," as a classification deserving protection from discrimination in the work place, in the same way race, gender, religion, national origin, age and disability are now.

Court strikes down Ohio voucher program

CLEVELAND (RNS)—An Ohio appeals court has struck down the nation's only active program that allows students to use tax-funded vouchers to attend religious schools.

Reversing a lower-court ruling, Ohio's 10th District Court of Appeals said Cleveland's school voucher program illegally infringes on the constitutional separation of church and state by allowing children to attend private religious school at public expense.

The court noted that about 80 percent of the 53 schools receiving public funds under the voucher plan are religious. The plan gives parents vouchers for up to \$2,250 per year that can then be used to pay all or part of the tuition at a private school of their choice.

The ruling will not affect students using the vouchers this year and will

be appealed to the Ohio Supreme Court.

"This is an intermediate court ruling," said Thomas Needles, an aide to Ohio Gov. George Voinovich. "We maintain the program meets constitutional requirements, and we want it to continue."

But Carole Shields, president of People for the American Way, a church-state separation advocacy group, said she was not surprised by the ruling.

"Once again we are reminded that public money is never to be used for religious instruction," she said.

The state maintains the program is not intended to aid religious education but to give poor children the same educational opportunities as more affluent children. Children attending Cleveland's troubled public school

system were selected to participate in the program by lottery after 6,000 applied.

The ruling is the second judicial setback this year for voucher programs. In January, a Wisconsin circuit court judge halted on church-state grounds the inclusion of religious schools in Milwaukee's voucher program.

The Southern Baptist Christian Life Commission joined in a brief supporting the inclusion of religious schools in Milwaukee's program when other private schools are participants. The brief claimed exclusion of religious schools, when other private schools are included, constitutes discrimination against religion.

With information from Religion News Service, Baptist Press and Associated Baptist Press

Cities challenge private programs for poor

By Jorge Aquino
Religion News Service

SACRAMENTO, Calif. (RNS)—For 14 years, Loaves & Fishes seemed to exemplify George Bush's idea that community groups should form "a thousand points of light" to combat societal ills, especially poverty and homelessness.

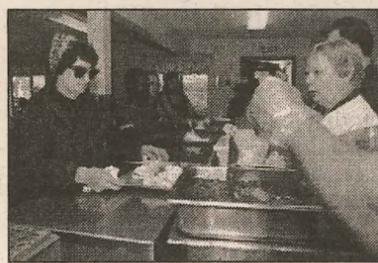
Launched in 1983 as a modest soup kitchen, Loaves & Fishes today is an interfaith anti-poverty agency serving up to 1,000 meals daily on its sprawling three-acre campus on the edge of downtown Sacramento.

With volunteer help from 55 area churches and synagogues, Loaves & Fishes also runs a shelter for women and children, a center for the mentally ill, a health clinic for the homeless and low-income rental cottages.

In the age of welfare reform, when neither federal nor state governments seem excited about running anti-poverty programs, an outfit like Loaves & Fishes might seem like a godsend.

But to the city of Sacramento, the growth of Loaves & Fishes has become a plague, threatening to torpedo the city's ambitious redevelopment efforts.

Now, a lawsuit by the city to curb the agency's operations—operations the city has dubbed a "public nuisance"—could test how much the Religious Freedom Restoration Act protects religiously motivated poverty relief efforts.



LOAVES & FISHES The Sacramento ministry's situation is representative of tension between many local governments and private social service agencies. (RNS photo)

Loaves & Fishes executive director LeRoy Chatfield says his fight with the city is nothing less than a defense of the right of the poor to survive.

But Sacramento deputy city manager Jack Crist says his office is trying simply to mediate a festering row between Loaves & Fishes and its neighbors.

"The real issue here is the size and scope of the Loaves & Fishes' operations and its impact on the surrounding neighborhood and businesses," Crist says.

The battle between Sacramento and Loaves & Fishes fits into a growing national pattern of tension between local governments and private anti-poverty agencies.

"A lot of cities are taking steps to revise their zoning codes to make it more difficult for service agencies to operate in downtown areas," says Catherine Bendor, a staff attorney

with the National Law Center on Homelessness and Poverty in Washington D.C.

In a 1995 report, Bendor's firm found 31 instances in which local governments had taken steps to block the expansion of privately run anti-poverty programs—including many sponsored by religious organizations.

The most drastic example of the trend occurred in Hartford, Conn. Last August, Bendor says, that city's council imposed a moratorium forbidding more permits for new anti-poverty facilities. City officials there drew a correlation between a plunge in Hartford's population and the explosive growth of non-profit anti-poverty service providers.

Religious poverty-relief organizations may possess legal protections—based on the First Amendment and RFRA—that secular groups don't enjoy.

In 1994, a federal judge in Washington, D.C., reversed a decision by the city's Board of Zoning Adjustment that prevented a Presbyterian church from moving its longstanding meal service to its new location.

Like Loaves & Fishes' countersuit against Sacramento, Western Presbyterian Church sued under RFRA and won an injunction against the city.

With a challenge to the constitutionality of RFRA pending in the U.S. Supreme Court, however, it remains unclear whether the Loaves & Fishes case will have the same outcome.

Book recalled after complaints from Muslims

NEW YORK (RNS)—Publisher Simon & Schuster has recalled more than 4,000 copies of a children's book on religion following complaints from Muslims that the text was inaccurate and insulted the prophet Muhammad.

The book, "Great Lives: World Religions" published by the firm's Atheneum Books imprint, is aimed at 10- to 12-year-olds and includes biographies of religious and spiritual leaders.

In what the New York Times called "a rare concession," Simon & Schuster agreed to recall outstanding copies of the book at a cost of \$15,000. The publisher also conced-

ed the chapter contained inaccuracies and was inflammatory.

The book described Muhammad as "a man who loved beautiful women, fine perfume and tasty food. He took pleasure in seeing the heads of his enemies torn from their bodies by the swords of his soldiers. He hated Christians and Jews, poets and painters, and anyone who criticized him."

"Once he had a Jewish prisoner tortured in order to learn the location of the man's hidden treasure. Then, having uncovered the secret, he had his victim murdered and added the dead man's wife to the collection of women in his harem."

The book also depicted a warrior-like Muhammad wielding a sword.

This prompted the Council on American-Islamic Relations, a Washington-based Muslim defense agency, to complain.

"Young people should have accurate and objective information about all the world's great religions," executive director Nihad Awad said in a statement. "Muslims do not advocate censorship; just common decency, objectivity and respect for factual information."

Simon & Schuster agreed to work with the Muslim community on revising the chapter on Muhammad.

FAMILY

Kentucky's kids: Fewer teen pregnancies, more arrests

Continued from page 1

4-year-olds is among the largest of any state, Miller explained.

The single indicator recording the most negative change in Kentucky over the last nine years is the arrest rate for juvenile crime. The number of arrests for juvenile crime has quadrupled since 1985.

And although Kentucky traditionally has ranked well among all states on percentage of children living with two parents, this measure is slipping faster than the national trend. While the measure of children living in single-parent homes increased 18 percent nationwide, it increased 26 percent in Kentucky.

The report also projects significant change in the ethnic backgrounds of Kentucky's children in the years ahead. Between 1995 and 2005, the number of white children living in Kentucky will decrease by 3 percent, the report predicts. However, whites still will constitute about 90 percent of the child population in 2005.

Population growth will come through non-white children, the report projects. The number of black chil-

dren will increase 3 percent, the number of Hispanic children 23 percent, the number of Asian children 27 percent and the number of Native American children 15 percent.

In its introduction, the annual Kids Count report emphasizes the long-term impact of child poverty. The 7.1 million American children growing up in poor communities face greater risks of being sick and having inadequate health care, of becoming parents before they complete school, of being users of easily available drugs, of being exposed to violence and of being jailed before they are old enough to vote.

"Improving the odds for children in low-income communities will require many things, including greater access to supports that all families need to raise kids successfully—employment opportunities for parents, quality health care, formal and informal networks of adults who can assist in times of crisis, vibrant religious institutions, organized recreation and safe streets," explained Douglas Nelson, president of the Annie E. Casey Foundation.



kids count	WORSE	Percent Change 1985-1994	Trend Data		
			1985	1994	Number of States which are:
		BETTER	Better	The Same	Worse
Percent low birth-weight babies	7		6.8	7.3	0 3 48
Infant mortality rate DEATHS PER 1,000 LIVE BIRTHS		25	10.6	8.0	51 0 0
Child death rate DEATHS PER 100,000 CHILDREN AGES 1-14		15	34	29	43 1 7
Rate of teen deaths by accident, homicide, and suicide DEATHS PER 100,000 TEENS AGES 15-19	10		63	69	20 0 31
Teen birth rate BIRTHS PER 1,000 FEMALES AGES 15-17	23		31	38	8 2 41
Juvenile violent crime arrest rate ARRESTS PER 100,000 YOUTHS AGES 10-17	70		305	517	2 0 49
Percent of teens who are high school dropouts AGES 16-19		18	11	9	35 8 8
Percent of teens not attending school and not working AGES 16-19		18	11	9	45 5 1
Percent of children in poverty		0	21	21	28 4 19
Percent of families with children headed by a single parent	18		22	26	1 0 50

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KENTUCKY

KBC's Brotherhood won't become separate agency

By David Winfrey
News Director

CEDARMORE—Brotherhood will remain a department of the Kentucky Baptist Convention Executive Board rather than becoming an affiliate to the convention.

Brotherhood leaders had suggested the department become a separate agency as a remedy for issues related to disaster relief work and other responsibilities.

But those challenges would be better addressed if Brotherhood remains a KBC department, according to a special committee that has studied the issue.

That recommendation overwhelmingly was accepted by the KBC Executive Board last week.

"There are certain administrative problems that Brotherhood has, particularly when it comes to responding to emergency situations," said Jim Holladay, chairman of the study committee.

"But it was the perspective of the committee that none of those problems were so big that they could not be worked out within the structure of the Kentucky Baptist Convention," said Holladay, chairman of the Executive Board's missions and evangelism committee and pastor of Clifton Baptist Church in Louisville.

The KBC Executive Board overwhelmingly

accepted the study committee's four-point recommendation to:

- affirm the work of Brotherhood
- not pursue affiliate status
- review policies related to problem areas
- write a program statement defining

Brotherhood's responsibilities and relationships to other departments and the Kentucky Woman's Missionary Union.

With the national Southern Baptist Brotherhood Commission being combined into the new North American Mission Board, the state Brotherhood needs a better definition of its work, Holladay said.

Brotherhood currently is responsible for a variety of ministries and activities, including disaster relief, Campers on Mission, equestrian ministries, lay renewal workshops, Kentucky Changers, Baptist building teams and Experiencing God workshops in prisons.

Brotherhood President Dick Easterling said he was pleased that the process had recognized challenges to Brotherhood's work that will be addressed.

"We felt we were limited in our ability in a department status to do the work that Brotherhood is so diversified in," said Easterling, pastor of First Baptist Church of Liberty.

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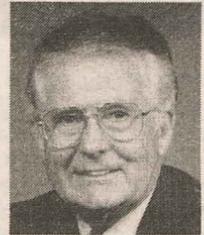
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SEEKING: Buck Creek Baptist Church in search of full-time pastor. Send inquiries to: R. Thomasson, 892 Browns Valley Road, Utica, KY 42376, or RThoma316@aol.com.

SEEKING: Part-time minister of music and activities. Send resumé to: Search Committee, Maple Grove Baptist Church, 5911 E. Manslick Road, Louisville, KY 40219. (502) 964-7314.

SEEKING: Full-time minister of education and youth for First Baptist Church, Pineville, Ky. Seminary training or college graduate preferred. Full-time benefit package offered. Send resumé to: Minister of Youth/Education Search Committee, c/o First Baptist Church, P.O. Box 710, Pineville, KY 40977.

SEEKING: Bardstown Baptist Church is currently accepting resúmes for a full-time minister. Resúmes will be accepted until June 1, 1997. Send resumé with a cover letter claiming your statement of faith to the Pastor Search Committee, Bardstown Baptist Church, 101 West Brashear, Bardstown, KY 40004.

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

SEEKING: Full-time minister to children. Please send resumé to: De-Haven Memorial Baptist Church, 307 West Jefferson St., La Grange, KY 40031, Attn: Scott Riggs, administrator.

SEEKING: Associate pastor/youth. Ridgewood Baptist Church, Louisville (CBF-affiliated), is seeking a part-time minister of youth. Send resumé to: Ridgewood Baptist Church, 6209 Greenwood Road, Louisville, KY 40258.

SEEKING: First Baptist Church of Taylorsville is seeking a full-time associate pastor with emphasis on youth and young adults. Experience in youth ministry necessary. Send resumé to: Associate Pastor Search Committee, First Baptist Church, P.O. Box 446, Taylorsville, KY 40071.

SEEKING: Part-time secretary, Monday-Friday. Computer skills helpful. Starting date: June 2 (available for training prior to June 2 helpful). Send resumé to: Ballardsville Baptist Church, 4901 South Highway 53, Crestwood, KY 40014.

SEEKING: First Baptist Church, Lebanon Junction, Ky., is accepting resúmes for full-time pastor. Previous pastoral experience desired. Send resumé and cover letter to: Pastor Search Committee, First Baptist Church, P.O. Box 577, Lebanon Junction, KY 40150. Resúmes received through May 31, 1997.

SEEKING: In need of a pastor: Lucas Grove Baptist Church, Upton, Ky. Send resumé to: Roger Dennis, P.O. Box 406, Upton, KY 42784.

SEEKING: First Baptist Church of Troy, Mo., is seeking a full-time minister of music with other ministry possibilities. Please send resumé to: Music Search Committee, c/o FBC Troy, 800 Cap-Au-Gris, Troy, MO 63379.

SEEKING: Concord Baptist Church is in process of searching for a full-time minister of youth. If interested, please send resumé to: Concord Baptist Church, 1945 Concord Lane, Hopkinsville, KY 42240, Attn: Search Committee.

FOR SALE: Baby grand piano, \$3,500. Call Greg Harry at Cecilia Baptist Church, (502) 862-4228.

WANTED: Part-time minister of music, responsible for adult, children and handbell choirs. Contact Lewis Lane Baptist Church, 2600 Lewis Lane, Owensboro, KY 42301. (502) 684-4266.

SEEKING: Salvisa Baptist Church is presently searching for a part-time minister of youth. Please send resumé to: Personnel Committee, Salvisa Baptist Church, P.O. Box 75, Salvisa, KY 40372.

WANTED: Pre-kindergarten teacher; two classes of two and one-half hours each per day, four days a week. Prefer experience. Send resumé immediately to: Sharon Zachery, Shively Baptist Church, 1599 Sadie Lane, Louisville, KY 40216.

SEEKING: Daviess-McLean Baptist Association is accepting resúmes for the position of director of missions. The association consists of 58 churches in Daviess and McLean counties in western Kentucky. Please mail resumé to: Daviess-McLean Baptist Association, c/o Chairperson Dr. Marilyn Sanders, 1003 Scherm Road, Owensboro, KY 42301. Deadline for resúmes is June 6, 1997.

SEEKING: Part-time minister of youth and children. Send resumé by May 19, 1997, to: Fern Creek Baptist Church, P.O. Box 91146, Louisville, KY 40291, Attn: Search Committee.

SEEKING: Full-time associate pastor, minister of students. Worship attendance approximately 350. Seminary training and experience preferred. Send resumé to: Pastor, Lewisport Baptist Church, P.O. Box 384, Lewisport, KY 42351.

NEEDED: Pianist for east-end church. Two Sunday services and Wednesday evening choir rehearsal. Pay is very competitive. Call Gary Vidito, West Broadway Baptist Church, (502) 491-1920.

WANTED: Full-time director/minister of youth and education. Send resumé to: Search Committee, Oak Ridge Baptist Church, 6056 Taylor Mill Road, Covington, KY 41015. Resumé should include applicant's experience and/or education for the position.

SEEKING: Church secretary. Office hours are 8:30 a.m. - 4 p.m. Monday through Friday. Knowledge of Microsoft Word in Windows 95 preferred. Approximate salary: \$20,000. Send resumé to the attention of Jacky Newton, Beechmont Baptist Church, 4574 South Third St., Louisville, KY 40214, or fax same to: (502) 368-5807.

SEEKING: A full-time associate pastor with a strong music emphasis. The position will require the ability to provide strong leadership, direction and training for our music and education programs, plus assist the pastor with the overall ministries of the church. Send resumé to: Morganfield First Baptist Church, 200 North Morgan St., Morganfield, KY 42437, Attn: Search Committee.

MUSIC

Band members hope to make a difference

By Tim Ellsworth
Illinois Baptist

NASHVILLE (BP)—They often get quizzical looks from curious observers at restaurants. After all, they're not the normal-looking Christian rock band.

Max Hsu is of Chinese origin. Jerome Cunningham is African-American. Matt Miller's background is Korean. Paul Shamoun is a native of Beirut, Lebanon. Dave Ghazarian, an Armenian, was born and raised in Canada. Jason Gregory is a Caucasian.

But despite their different cultural backgrounds, the guys from Church of Rhythm get along just fine. Most of the time anyway. Before a recent interview, Gregory kiddingly accused

Miller of being a Buddhist. "I'm Asian, and that's why you think I'm Buddhist. You're a racist," Miller poked back.

As friends, they can laugh about their cultural diversity from time to time, but they all say racism is no joke.

Hsu, who writes most of the group's songs, said Christians must see through the eyes of Christ if racial barriers are to be broken.

Shamoun said the church should play a more active role in dealing with racial issues. "If churches would just reach out to their communities, ... it would make a huge difference," he said.

Making a difference is what Church of Rhythm hopes to accomplish. All six members have connections to Chicago and Willow Creek Community Church there. Their newest album, "not perfect," was nominated for a Dove Award as rock album of the year.

Even the group's look offers members opportunities to minister. They said they hope to be witnesses in all they do—and in the way they treat



CHURCH OF RHYTHM The band's album, "not perfect," was nominated for a Dove Award as rock album of the year.

each other.

"What's cool about this group is just the daily life," Gregory said. "When we're walking down the street or if we're in a restaurant, there is a witness there that's unspoken because we're just hanging out together, having fun together."

"People look at that. I think that's a witness in itself, more than we even realize."



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MISSIONS



PRAYER Christians use Muslim styles in Christian worship. (BP Photo by Roy Burroughs)

Muslim Christians use mosque trying to reach friends & family

Continued from page 1

no access to the gospel.

"All of life is one seamless garment in Islam," Myers said. "Pouring Christian content into Muslim prayer and worship patterns is like the early Christians, who took a pagan festival and poured the Easter content into it."

The Ortizes said they hope this mosque will buy time for new believers to grow as Christians without losing relationships in the Muslim community. They also pray members will be able to bring their friends and families to the mosque, where they can hear the gospel in a familiar, non-threatening setting.

In the weeks after their first meeting, some successes were seen.

The new believers remained enthusiastic about their faith. The new Christians were sharing their faith with other Muslims. And one more person accepted Christ.

"God is moving in a powerful way in Benin," Ortiz said. "Doors are open and people are responsive. We believe we must take advantage of those opportunities now, because we don't know how long they will be here."

Hong Kong center localizes Christianity

By Kim Lawton
Religion News Service

HONG KONG (RNS)—On a lofty mountaintop overlooking Hong Kong's modernized Shatin Valley, a round white temple with vivid red columns and pagoda-shaped roofs dominates the Tao Fong Shan compound.

At first glance, the temple appears similar to many of the ornate Buddhist temples that dot Hong Kong's congested city streets and lush rural areas.

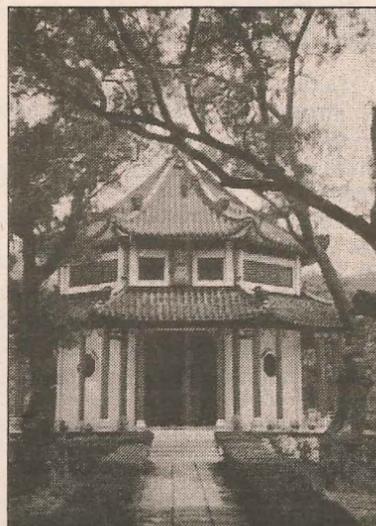
But this is the "Christ Temple," dedicated to Jesus and not to Buddha.

It is part of the Tao Fong Shan Christian Center, an unusual Hong Kong ministry seeking to "remove the Western trappings of Christianity" so the faith can be interpreted in a Chinese context.

Although Christianity may have first appeared in China as early as the seventh and eighth centuries, the religion did not take hold widely until the modern colonial era.

Today, tens of millions of people in mainland China are Christians, as are nearly 10 percent of Hong Kong's 6.3 million citizens. Yet many on the mainland and in Hong Kong still consider Christianity a "yangjiao," a foreign religion connected with foreign subjugation.

Hong Kong's British colonizers are set to leave by July 1, when the territory reverts to the People's Republic of China. The implications of the changeover remain uncertain for



CHINESE CHAPEL The "Christ Temple" chapel at the Tao Fong Shan Christian Center was built in the style of a Chinese pagoda to symbolize the center's aim of removing "Western trappings" from Christianity. (RNS/Reuters photo)

Hong Kong's churches.

But at the Tao Fong Shan Christian Center, ministry leaders are working to "contextualize the gospel" to prove Christianity can relate well in a Hong Kong no longer ruled by the British.

"We try to show that Christianity is as much for the Chinese as for the Westerner," said Rolv Olsen, the Norwegian pastor who serves as Tao Fong Shan's president. "Only by contextualization, by being rooted in the life and culture of the people, may the

church survive and grow in China, or for that matter, anywhere."

Olsen describes the ministry as "Lutheran-based, but ecumenical in spirit." The center's staff consists of both Westerners and ethnic Chinese.

While its work has taken on new significance with the imminent return of Hong Kong to China, the ministry's roots actually reach back to the early 1900s, when Karl Ludvig Reichelt, a Lutheran from Norway, went to China's Hunan province to work with the Norwegian Missionary Society. While there, Reichelt began studying Chinese Buddhism and engaging Buddhist monks in theological discussions.

As his work progressed, Reichelt increasingly felt the need to share his faith in a context the Buddhist monks could better understand.

In 1919, Reichelt established the Religious Studies Institute in Nanjing, China. But as civil strife began spreading in the late 1920s, Reichelt moved his work to Hong Kong, and in 1930, the Tao Fong Shan Christian Center was officially established at its present site in the New Territories district near the Chinese border.

From its earliest days, Tao Fong Shan has been criticized by those who feared the ministry was promoting "syncretism," or the blending of Christianity with Buddhism. Olsen denies this, asserting the ministry has always been "genuinely Christian."

According to Olsen, Tao Fong Shan can be translated as "the mountain where the Christ wind blows."

Honoring our own

By Robert Dunston

On Saturday, May 3, the Cumberland College faculty, staff and administration assembled for an evening of food and fellowship at our annual Faculty/Staff Appreciation Banquet. This time helps us to realize how many people are working together at Cumberland College

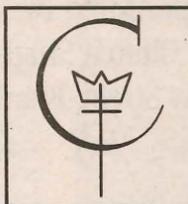
to provide a quality Christian learning experience and atmosphere for our students. The evening also provides us with the opportunity to honor those who have demonstrated special commitment and skills.

Jim Key, associate professor of movement and leisure studies, was selected to receive the William T. Miles Memorial Community Service Award for outstanding service in the Williamsburg area. Jim has been a volunteer coach for the Williamsburg City School cross-country and track teams and has served as a celebrity reader for the school system. An active member of Shiner Church of Christ, Jim has devoted many hours to ministry and missions projects in his community and beyond.

Suanne Early, assistant to the vice president for business affairs, received the Service Award presented to a member of the Cumber-

land College staff who has demonstrated outstanding service to all parts of the college community. In addition to her many and varied duties on campus, Suanne has been involved in our freshmen orientation program and the Southeast Kentucky Fine Arts Series. She also is an active member of First Baptist Church of Williamsburg.

CUMBERLAND COLLEGE



Jim Manning, professor of physics, received the 1997 Award for Excellence in Teaching. Jim has used his teaching skills to make the concepts of physics accessible to students of all backgrounds and interests. His knowledge of physics combined with his innovative approaches to teaching have made

him a favorite among students and an example to his colleagues. Jim is chairman of our assessment committee, which helps us evaluate and improve the work we are doing at Cumberland. Jim also is an active member of Central Baptist Church in Corbin.

People like Jim, Suanne and Jim make us what we are. We thank them for inspiring and challenging all of us to excellence.

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

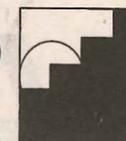
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SENIORS

Seniors encouraged: 'Remember the future'

By Terri Lackey & Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—Those attending the National Southern Baptist Senior Adult Convention were urged to celebrate the remainder of their lives, believe in the possibility of a "triumphant long life" and use their wisdom for guiding younger generations.

About 11,000 people heard messages revolving around the conference theme, "Remember the Future."

Joni Eareckson Tada told the senior adults, "Your days are numbered."

Rather than being something to fret about, however, the popular Christian author and speaker called that fact something to celebrate.

"Friends, life is short. Time is a treasure. Our days are priceless. ... Please, let's not waste our precious days," said Tada, who has spent more than 30 years in a wheelchair since a diving accident left her a quadriplegic at age 17.



Tada

She reminded seniors valuable lessons can be learned from suffering.

"Nothing better prepares us to meet the Lord Jesus in heaven than our own afflictions down here on earth," she said.

If she could, Tada said, she'd take her wheelchair with her to heaven and tell Jesus: "The weaker I was in this thing, the more I leaned on you. And the more I leaned on you, the stronger I became."

"Yes, life is hard," Tada said. "Yes, suffering and discomfort are with us. But it's worth hanging on. Don't wind down; don't plateau out. God has given you another moment, another hour, another day. Do something with it."

Southern Baptist Sunday School Board President Jimmy Draper told the senior adults the Bible "promises the possibility of a triumphant long life, one that glows with the glory of God."

Three things the Bible teaches about a triumphant old age, he said,

are "it reflects on past faithfulness; it projects the present goodness and sustaining power of God; and it reflects upon future blessedness."

T.W. Hunt, a prayer consultant who has retired from the Baptist Sunday School Board and from Southwestern Baptist Theological Seminary in Fort Worth, Texas, outlined advice from the Bible to older adults.

"According to the Bible, our senior days can be the best time of life or the worst time of life," Hunt said. "The Bible tells us we can fail in our old age or it can be the greatest time of service to the Lord."

Noting the Bible has 39 passages telling people how to grow old, Hunt listed five pieces of advice:

■ Since God lives beyond time, he is not impressed with age or accomplishments.

■ Old people still need patience.

■ At any age, people should never forget life is short.

■ Righteousness in youth will become righteousness in old age.

■ At every age, people must remain dependent on God.

The conference was sponsored by the Sunday School Board's discipleship and family development division.

Anne Graham Lotz: Christians shouldn't retire from their faith

Continued from page 1

excited until he saw Jesus face to face."

Never stop learning about Christ, Lotz added, encouraging seniors to use their unique opportunities of old age to influence others.

"When you correct and rebuke and encourage, people listen," she said, noting the audiences for her father's



Lotz

crusades include thousands of young people. "God has given you this platform for this stage in your life. Are you using it?"

She acknowledged senior years often include physical pain, suffering and loneliness like the Apostle John. A people person, she noted, John was isolated on the island of Patmos and approaching 90, but God gave him the mission of sharing a

fresh vision in the form of the New Testament book of Revelation.

"Stop arguing and complaining about what God is allowing to come into your life," Lotz said. "At the end of your life as a senior citizen, you may be suffering in solitude. Would you ask him to put his hand on you to use you for his service?"

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PEOPLE

PRAYER PARTNERS

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

- **Kentuckians Jim and Ruth Heizer** as they work in Russia with International Service Corps/Journeymen missionaries who teach English as a Second Language.
- **Mission volunteer David Cook** in Gatchina, Russia, as he has extended a two-year commitment for another year.
- **A team of college students** from California who are ministering in Gatchina, Russia, this week.
- **Vera Woods**, Mission Service Corps volunteer working with Metropolitan Baptist Church in Cambridge, Mass.
- **New Colony Baptist Church** in Billerica, Mass., as volunteers begin construction on a new worship facility.

Mountains to the Mississippi

Compiled by Ann Tatum

- **CENTERTOWN**—West Point Church celebrated its 140th anniversary April 13-14. Also, **Rick Carter** was ordained a deacon May 11. **Robert Fox** resigned as pastor to become pastor at First Church of South Boston, Va.
- **CRESTWOOD**—Ballardsville Church called **Bradley Rumer** as minister of youth and children. Also **David Gregory** was called as interim minister of music. **Mike Buckland** was ordained May 4 to the deacon ministry.
- **DANVILLE**—**Ernest Martin** recently celebrated 30 years as pastor at Calvary Church.
- **ELIZABETHTOWN**—Severns Valley Church will present Day-Spring, an annual event for women of all faiths, June 7. For information, call Sylvia Daugherty at (502) 765-2453 or Kay Bell, (502) 769-3765. To register, call the church, (502) 765-7822.
- **FORDSVILLE**—**George Winchester**, pastor at East Fork Church, recently celebrated 30 years in the ministry.
- **HENDERSON**—Cash Creek Church dedicated its new facility April 27. The old structure was totally destroyed by arson April 10, 1996. **Chris Platt** is pastor.
- **HODGENVILLE**—First Church called **Bill Thomas** as minister of music. He previously was minister of music at First Church of Shepherdsville. He will begin his new ministry June 8.

- **KEVIL**—First Church called **Tom Hughes** as pastor. He began his new ministry May 4.
- **LEXINGTON**—Springdale Church will hold revival services May 25-28 at 7 p.m. **Bill Saye** of Zebulon, Ga., will be guest speaker. **David Ransdell** is pastor.
- **LONDON**—**Dallas Riggs** recently resigned as pastor of Hart Church.
- **LOUISVILLE**—**Mark Railey** resigned as minister of music at Valley Station Church effective May 18.

St. Matthews Church will sponsor a fitness festival May 16-18, led by **Dick Couey**, professor of health, human performance and recreation at Baylor University in Waco, Texas. For more information, call David Garrard at (502) 896-8882.

Ormsby Heights Church will present **Greg Buchanan** May 20 at 7 p.m. Buchanan is a world-class harpist who is the first in the world to own and play an electronic grand harp. Call (502) 447-6867 for more information.

- **REYNOLDS STATION**—Deane-field Church recently called **Dale Quaife** as pastor.
- **SOMERSET**—Mount Zion Church called **Bill Meece** as pastor. He began his new ministry April 6.
- **WHITESVILLE**—New Panther Creek Church recently called **Charles Diggers** as pastor.
- **WINGO**—Baltimore Church recently called **Mark Burnett** as pastor. He was ordained to the gospel ministry at Viola Church in Hickory.

Kentucky couples appointed by FMB to serve in Southeast Asia & Columbia

RICHMOND, VA.—Two families with ties to the Bluegrass State recently were appointed by the Southern Baptist Foreign Mission Board to be missionaries.

Wilbur and Sheila Stone will serve in Southeast Asia. Southern Baptist representatives there work closely with new churches and help strengthen established ones. Stone will start and develop churches, and Mrs. Stone will work in a variety of outreach ministries.

Members of Walnut Street Baptist Church in Louisville, Stone was a visiting professor of missions at Southern Baptist Theological Seminary.

Kevin and Ellen Gill will serve in Colombia, where Baptists have a goal of 120,000 people in 600 churches by the end of the century.

Gill will promote and train leaders in church planting and develop-



Stones

Gills

ing congregations. Mrs. Gill will serve in a variety of outreach ministries.

Members of Highview Baptist Church in Louisville, Gill was attending Southern Baptist Theological Seminary. His father, Ray Gill, lives in London, Ky.

Both families will go to an eight-week orientation training in Rockville, Va. before leaving for their assignments.

The Foreign Mission Board has nearly 4,200 workers in 127 countries among 336 ethnic groups.



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'To my dear sons who are graduating' (Part 2)

This week I share more of the letter written by a former dean, Judy Lawson, to some of our senior boys:

"I have been reminiscing. ... There were times that my heart ached for you as you shared a bad experience or family problem. ... I too had a bad early childhood; an alcoholic, abusive father. ... There were other heartaches in my life, and they all enabled me to minister to you. ... I'm telling you this because those things that you have experienced in your life are areas in which you can help someone else.

"Another thing I want to tell you is how you ministered to me. ... You held doors for me and treated me with respect. ... Every Mother's Day you gave me homemade Mother's Day cards. I still have them. And I remember one Valentine's Day in particular. ... The week before, I had taken countless orders for Valentine carnations and sold chocolate hearts for guys to give away to their girlfriends. ... As I thought about who all I had sold them to, I began to feel sorry for myself (being single and

not having a sweetheart to buy me one ...) When I arrived at Baker Hall I was deluged with little Valentines with sweet messages on the back and the Lord used you to let me know I was loved.

"Weren't we blessed to have been at Oneida while (former President) Barkley Moore was alive? ... Often he would visit the dorms in the evening and almost always would ask about how different ones were doing. If you weren't doing well or had gotten in some kind of trouble, he would squinch up his face and shake his head as if to say 'Don't tell me that.' He was in the office around 10:30 p.m. once with some visitors when a little fellow came down to the office with a tooth

that he had just pulled. He asked me if he put it under his pillow would the tooth fairy come, and before I could answer, Dr. Moore jumped up and said, 'Oh, I think he surely will, don't you, Mrs. Lawson?' and gave me that look that made me know I had better not forget. Before he left, Dr. Moore gave me two quarters to put under the little guy's pillow.

"Dr. Moore has passed on, as have many others who began the work and carried on the work at Oneida. ... It was very difficult when Dr. Moore died ... Our foundation was shaken and our futures a little uncertain as we all wondered who could ever take his place; such big shoes to fill. ... Don't you imagine that our predecessors probably felt the same thing when James Anderson Burns passed away? ... It seemed that he had a special vision for Oneida. Who else would ever have the same vision for Oneida as Mr. Burns? We forget sometimes that the vision was the Lord's. He sent Mr. Burns to begin the work, and others to carry on that work. He raised up Dr. Moore, and

now Dr. Underwood to carry on that vision. And when we are all gone, God will have someone else to open their arms and nurture and teach and instruct young people. ...

"One last thing: the Lord Jesus is real! ... More than anything I want you all to become Christians and experience the peace that can only be found in Jesus. ... I am proud of all of you and sincerely extend congratulations for your graduation. ... Thank you for being such an important part of my life. I will always thank God for you. I love you."

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

THIS IS ONEIDA



W.F. Underwood

Your Church Can Also Help Clear Creek



"Prestonsburg First Baptist has pledged \$5,000 to be given in three years in honor of former pastor Bill Jagers. On a recent Clear Creek emphasis day an additional \$2,837 'love offering' was collected. We hope to give an additional love offering each year. We are thankful to be a part of this wonderful program. The church is very pleased to honor a faithful pastor and committed evangelism leader by helping students who will receive financial aid from the Bill Jagers Scholarship."

Thomas Valentine, Ph.D., Pastor

"Beginning October 1, 1996 our church (Calvary, London) voted to support Clear Creek with 2% of our budget as a scholarship for current student Brian George. The other 2% is to be used for student workshops in your Beyond 2001 Campaign. The support of my home church and others like it helped support me and my family as we prepared to do God's will. Our Clear Creek experience will always be treasured."

Harlan J. Avera, Jr., Pastor



The Beyond 2001 Campaign seeks \$610,000 from Kentucky Baptist churches for student scholarship endowment. A college representative is available to share this opportunity with your congregation. You can contact us at (606) 337-3196; Fax (606) 337-2372; e-mail, clearcreek@tcnet.net.

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

PEOPLE

Seder mixes Christianity, Jewish heritage

By Holly Lebowitz
Religion News Service

SILVER SPRING, Md.—The tables were carefully set with fancy dishes, baskets of matzoh, water for hand-washing, leafy greens and salt water for dipping the greens.

A Passover Seder book, or Haggadah, sat at each place. An ornate Seder plate, decorated with Hebrew lettering and traditional Passover symbols, adorned the head table.

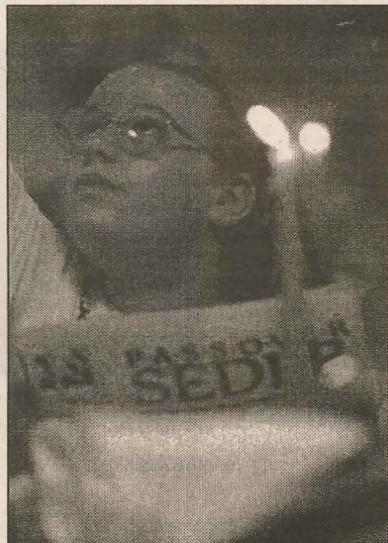
But there was one unusual thing about this traditional Passover meal—all the 88 attendees were Christians.

Jennifer and Amy Farrar came with their parents to the Seder at St. Luke Lutheran Church in Silver Spring, Md., to learn more about the Jewish roots of their Christian faith.

"It's like, this has something to do with me," said 13-year-old Amy.

Passover is one of the pivotal celebrations of the Jewish calendar. The holiday commemorates the mass Exodus of the Jews from slavery under Egyptian Pharaoh Ramses II and is celebrated by sharing a ritual meal—"seder" is the Hebrew word for order—replete with symbolic foods, songs and prayers.

But for Christians, Passover can take on another special meaning. According to all four Gospels, Jesus made the customary holiday pilgrimage to Jerusalem and ate a Passover meal for his Last Supper, after which he was arrested, tried, crucified and



SEDER All 88 attending the Seder at St. Luke Lutheran Church in Silver Spring, Md., were Christian. (RNS photo)

resurrected on Easter Sunday.

Because of this, Christians from virtually every denomination have held Passover events during the past 50 years, with the number rising after the interfaith fervor of the 1960s. Often Christian celebrations of the Passover meal are combined with the Last Supper liturgy.

A growing number of churches across the country have launched efforts to enrich their Christian faith by experiencing an authentic Jewish Passover celebration. Rewards from

such endeavors range from simple education to interfaith dialogue and racial reconciliation. Members of St. Luke Lutheran Church have enjoyed the experience for five years.

Although the Seder was led by Minister Waldron Rosheim, the Haggadah was written by Barbara Balzac Thompson, a convert to Lutheranism who was raised in a Conservative Jewish home.

After the meal, the congregation moved to their worship hall to hear the Last Supper liturgy, which Rosheim called "a continuation of God's revelation to us."

Interfaith dialogue is one of the products of Christians observing an authentic Passover Seder. Also, African-American Christians increasingly are getting involved, viewing Passover as a time to focus on a shared heritage of liberation and redemption from slavery.

Some scholars applaud the efforts by Christians to learn more about the Jewish Passover ritual.

John Dominic Crossan, a professor of religious studies at DePaul University in Chicago and an expert in the events of Jesus' last days, said, "These are Jewish texts. We have to face that."

"The two rituals (Easter and Passover) meet together as a challenge for the same God," said Crossan, noting the God of Judaism and Christianity is "a very special type of God, one who prefers doomed slaves to imperial masters."

Professor's latest writings urge integrating spiritual & secular

"As I see it, when Jesus says 'Follow Me' you either do or you don't. If you don't, you are a fool. If you do, well, then you become part of two worlds: the world at hand and the one on the way."—a quote from the apostle Peter as written by Christian author Calvin Miller.

NASHVILLE (BP)—Calvin Miller is a storyteller whose creative, descriptive and often humorous style of communication has captivated readers and audiences alike around the country.

In his latest project for the Southern Baptist Sunday School Board, Miller combines biblical scholarship with his imagination to communicate how to follow the example Christ set for his believers.

In *Follow Christ's Example*, a new Sunday school leadership series produced by the Southern Baptist Sunday School Board, Miller brings to life five episodes from Christ's life and ministry as the apostle Peter might have experienced them.

While writing the materials, Miller said much of the content "struck me as something I needed to work on in my own spiritual life."

"I don't like myself very much when I get so busy writing and teaching and speaking that I forget to live out my faith."

A focus on self-sacrifice might be a good thing for Christians in today's self-obsessed society, he said.

"It seems to me that many Christians are pretty double-minded. We keep our faith in one box and our 'secular' life in another box. ... We don't let our beliefs interact with our everyday lives."

For himself, Miller said physical and mental fatigue are often his worst enemies in maintaining and developing his spiritual life.

Women shun stadium rally's comparison to Promise Keepers

By Timothy Ruthstiver
Religion News Service

PASADENA, Calif.—Yes, thousands of women will be in the Rose Bowl for a stadium rally. And, yes, there will be nationally-known speakers and an emotional tribute to Ruth Graham, wife of evangelist Billy Graham. And, yes, there will be lots of merchandise aimed at deepening the spiritual life.

But don't call the Chosen Women event, expected to draw more than 50,000 evangelical women May 16-17, the female version of Promise Keepers. Organizers say the two groups have little in common.

Susan Kimes, Chosen Women's executive director, said the group is an outgrowth of her Network of Evangelical Women in Ministry, an organization that emerged from her work on the staff of Calvary Church of Santa Ana, Calif.

She said she first thought of holding a large women's gathering almost seven years ago, but the idea began picking up steam in July 1995.

While Chosen Women says the event is open to all women, communications director Joanne Herdrich said the target is women already in the church and "our statement of faith is definitely evangelical."

Indeed, the group's "Statement of Faith" is as orthodox as can be: belief in the entire Bible and the Trinity; Jesus' pre-existence, virgin birth, resurrection and eventual per-

sonal return; salvation by grace alone; and resurrection of the body and eternity in heaven or hell.

Unlike Promise Keepers, which emphasizes men's traditional role as head of the household, Chosen Women is not advocating any particular role for women.

"We're gifted and equipped in many ways," Kimes said. "We can be single and serve the Lord, married, have children and serve the Lord and our families—there is no place where having a stronger relationship (with God) cannot benefit."

Anne Graham Lotz, daughter of Ruth and Billy Graham and the keynote speaker at the May event, also stressed that the agenda of the rally is not about defining a woman's role in the family and church.

"God did not mean to keep us subservient," Lotz said. "He created men and women equal, he gave them dominion over the earth. In the New Testament, there is no man or woman."

On the other hand, she added, the secular women's movement offered a "false liberation ... a counterfeit to the right solution."

The result has been that "more born-again couples are divorcing than those in the secular world" as they are "apparently facing the pressure to be somebody, to make a name for themselves, to have an identity apart from husband and family. When they're told they need a career plus a family, they're frustrated, not fulfilled. They're frustrated and angry inside."

The church, too, needs to change, said writer Jill Briscoe, who will be a featured speaker at the rally. "I think there is male domination in leadership, and that men are making the decisions about what women can or cannot do."

Briscoe, author of more than 40 devotional books, said "many (women) are coming into their own as head of companies, but in their own church are being asked only to pour Kool-Aid. (A woman) is able to go to seminary, Bible college, missionary training school—but the church isn't willing to welcome her to put her to work. I think there's some frustration among women today who want to serve in the church."

For those who point out the Apostle Paul's view, expressed in the New Testament book of 1 Corinthians, that women should keep silent in church, Briscoe said: "I don't think Paul was talking about 20th-century American cultural Christianity."

"Paul put women beside him in ministry, and trusted them with things they'd never been trusted with before. Of course, he didn't have Ph.D. biblically-literate women—and we do. I like to think what he would have done with some of our godly gifted women today."

Unlike Promise Keepers, which holds rallies continuously, there are no plans for Chosen Women beyond the Rose Bowl event.

While Kimes dislikes comparing the two, she admits she sought

Promise Keeper's help in her planning.

"We really went to them to see how to put together a large event," Kimes said. "I was able to get a clear picture of the enormity of what I was about to do. They were very helpful in letting us know the issues ... that's the only thing we have in common. We're very grateful for their help, but it's for a very different purpose."

While the attendance estimate originally given to Rose Bowl officials was 35,000, Chosen Women's latest publicity forecasts 100,000 attendees, a figure that spokeswoman Herdrich admits is optimistic.

"We've booked rooms in 40 hotels in the Pasadena area, and they're full," Herdrich said. "We know of groups that have chartered planes from Tennessee, Georgia, Chicago—a lot of people are coming in from Oregon, Arizona, Hawaii, Australia, Russia and Indonesia."

With 50,000 attendees, the event would pump \$5 million or more into the local economy, according to the Pasadena Convention Center and Visitor's Bureau.

Chosen Women has bought out the Rose Bowl's contracted vendors for sale of all concessions, according to Charles Thompson of the Rose Bowl.

Rose Bowl events generally must be booked one year in advance, with a base cost of \$50,000 per event, Thompson said. Although he hadn't heard of Chosen Women's latest figures, he said, "if there are 100,000, we'll be ready."

"Paul put women beside him in ministry, and trusted them with things they'd never been trusted with before. Of course, he didn't have Ph.D. biblically-literate women—and we do. I like to think what he would have done with some of our godly gifted women today."
Author Jill Briscoe

Scholars Developing Scholars

Georgetown College lifts students and alumni to higher ground.

Nine Georgetown College graduates are finishing their medical degrees at the University of Louisville this spring. They are **Travis Hawkins '93**, **David Kabithe '93**, **Scott Robertson '93**, **Chris Stewart '93**, **Kerry Stout '93**, **Jacob Vincent '92**, **Bobby Wasson '93**, **Tim Wilson '93** and **Spencer Witcher '93**. In addition, **Josh Clark '93** will graduate from the University of Kentucky School of Medicine, and **Don Farley '93** will graduate from medical school at Ohio State University.

Shannon Boggs will attend the University of Kentucky College of Law.

Cliff Branham, a junior, has been elected director of communications for the Kentucky Private Colleges Student Government Association.

Shelley Bundy, a chemistry and biology major, will attend the University of Kentucky School of Medicine this fall. She was named to the 1997 GTE Academic Fall/Winter Women's At-Large All-District IV Second Team.

Two Georgetown College alumni who were fraternity brothers in the President's House Association are the first recipients of the Partners in Family Medicine for Rural Kentucky Grant. **Josh Clark '93** and **Jacob Vincent '92** received grants from the newly established program developed by the Anthem Foundation and the Kentucky Academy of Family Physicians Foundation. The program rewards young doctors who agree to practice family medicine in a rural Kentucky community. The award, \$20,000 per year for four years, is intended to help curb the shortage of family physicians in rural areas of the state. Clark is a 1997 graduate of the University of Kentucky School of Medicine, and Vincent is a 1997 graduate of the University of Louisville School of Medicine.

Tom Compton will attend the University of Kentucky College of Dentistry this fall.

Amy Cabbage '94 is ranked first in the University of Kentucky College of Law Class of 1997.

Dean Davenport '96 has been admitted to the Ph.D. program in church and state at Baylor University.

Jonathan Dickinson has been admitted to the University of Kentucky Ph.D. program in physics.

Shannon Dodson, senior, will attend Southern Baptist Theological Seminary this fall.

Sarah Eckert '96 has been awarded a Dean's Academic Merit Scholarship to the University of Louisville School of Medicine, where she will attend this fall.

Matt Fain will attend the University of Kentucky School of Medicine this fall.

Brian Frederick '96 will attend the University of Kentucky School of Medicine this fall.

Jennifer Goodin will attend graduate school at Eastern Kentucky University in speech therapy.

Robin Gregory and **Donna Siler** will attend Western Kentucky University's graduate program in psychology this fall. Gregory will work toward a master's degree in clinical psychology while Siler pursues a degree in experimental psychology. Gregory and Siler also presented a paper at the Kentucky Psychological Association meeting in November. The paper, titled "Gender Differences in Laterality, Socialization and Educational Attainment in Fourth Grade Students," has been accepted for inclusion in the ERIC system international database.

Cheryl Guffy will be teaching English in Japan next year as part of the Japan Exchange and Teaching program.

Mary Ellen Hostettler will enter the Ph.D. program in neuroscience at the University of Kentucky Medical Center.

T.C. Lackey will attend the West Virginia School of Osteopathic Medicine this fall.

Brian Lewis, a junior, has been elected treasurer of the Kentucky Private Colleges Student Government Association.

Natasha Manley and **Amy Wheeler**, both seniors, presented a poster session at the annual meeting of the International Reading Association in Atlanta in May. The title of the session was "Learning to Teach Literacy: A Hands-On Approach."

Sue Miller has been accepted to the graduate program in history at Middle Tennessee State University.

Leigh Ann Rice will work toward a master's degree in clinical psychology at Middle Tennessee State University.

Brent Sams, a senior, won first- and second-place awards for sculpture in the Georgetown College Annual Art Competition with an 11-foot-high stainless steel sculpture and another stainless steel work. The college purchased the larger work and will display it outside the Anne Wright Wilson Fine Arts Building.

Two Fulbright Scholarships awarded

Senior **Rhyan Conyers**, an American Studies and history major, is Georgetown College's seventh Fulbright Scholar in nine years. He will travel to South Korea where he will spend one year teaching English language and culture to high school students. Conyers is also the recipient of the Dean's Honor Award for his academic achievements.



Rebecca Gander and Rhyan Conyers accept their Dean's Honor Awards from Dr. Charles Boehms, vice president/provost.

Karen Griffith Rich '93 has received a Fulbright Scholarship for three weeks of study in Japan through the Fulbright Memorial Fund Teacher Program. She will make her trip in June. Rich teaches grades one and two primary at Parkway Elementary School in Hardin County. She is Georgetown's eighth Fulbright Scholar in nine years.

Gander to teach in Vietnam

Senior **Rebecca Gander**, a mathematics/computer science major and recipient of the Dean's Honor Award, will spend the upcoming year in Vietnam, where she will teach English. Gander's trip is made possible through the English Language Institute China, which sends Christian English teachers into China, Mongolia, Laos and Vietnam.

Student Leader Award Winners



Spanish and communication arts major **Traci Thornton** (right) and political science major **Jennifer Waite** (left), both seniors, were named Outstanding Student Leaders at the annual student life awards convocation in April.

Julie Shahroudi will teach English in Korea next year as part of the Korea Exchange and Teaching program. She placed second in the Undergraduate Research Competition at the annual convention of the Kentucky Psychological Association in November. Her research project was titled "Attitudes Toward the Human Genome Project."

Mark Thomas '89 has been hired as an assistant professor of philosophy at the University of Oklahoma. He will receive his Ph.D. in philosophy from Rice University this spring.

Joshua Underwood, a senior, served as an intern at the *Lexington Herald-Leader* during the Fall 1996 semester and as a part-time news assistant during the Spring 1997 semester. He is the first GC student ever awarded an internship with the *Herald-Leader*.

Barb Washburn will be a national chapter consultant for Phi Mu Fraternity during 1997-98.

Alex Williams '95 has accepted a one-year fellowship in pathology at the University of Kentucky School of Medicine.

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