

PRactical RESOURCES FOR CHRISTIAN LIVING

# WESTERN RECORDER

June 17, 1997  
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## FOR THE RECORD

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## Parents advised to measure kid's spiritual interest

By Ken Camp  
Bapt. General Conv. of Texas

FORT WORTH, Texas (BP)—Children should come to Jesus just like grown-ups—freely, say a youth minister and an author on the subject.

Parents should neither push children into premature professions of faith nor neglect their spiritual nurture, said Karen Cavin, minister of childhood education at Mimosa Lane Baptist Church of Mesquite, Texas, and Wayne Shuffield Jr., pastor of Royal Haven Baptist Church in Dallas.

"Teach parents that they have a responsibility to God in the stewardship of their children's spiritual development," Cavin said.

The gospel plan of salvation can be explained in terms an older child—a fourth-, fifth- or sixth-grader—can easily understand. □ See Parents advised ..., page 13

## Kentucky muck-busters help N.D. dig out

By Constance Casey  
Religion News Service

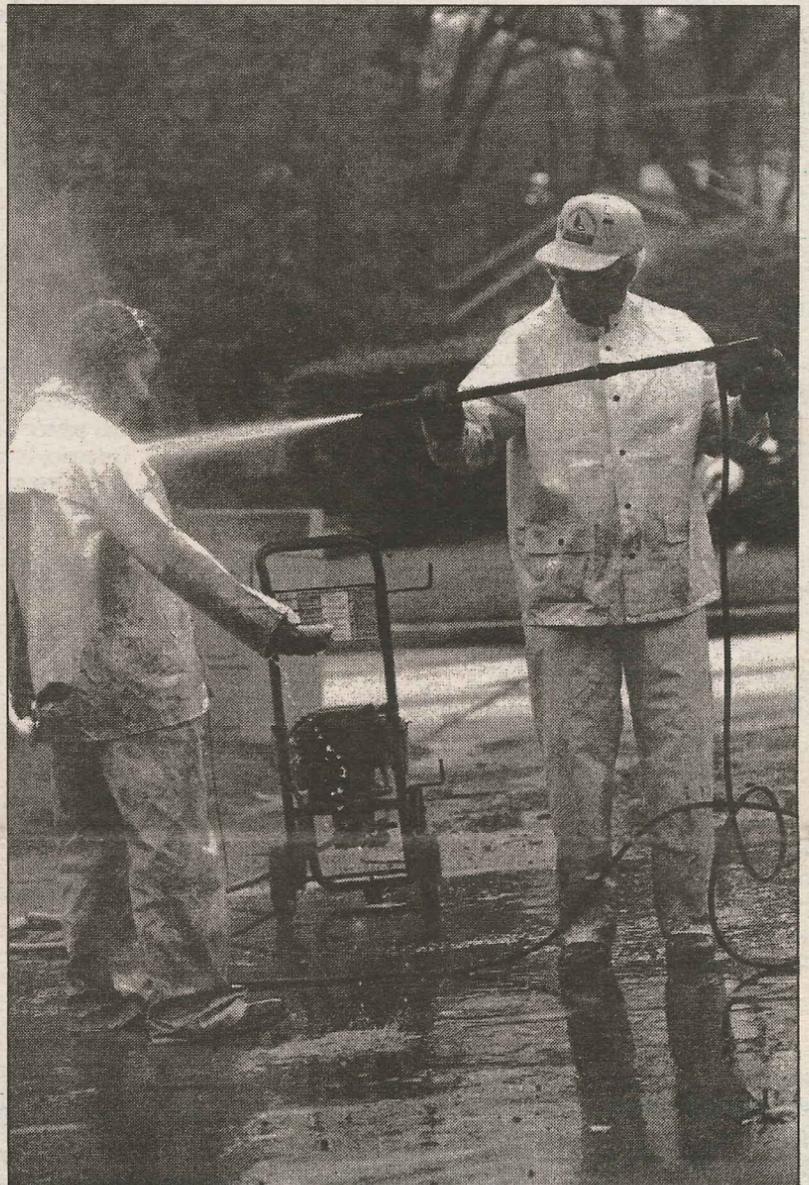
GRAND FORKS, N.D. (RNS)—White-haired, one month shy of 71, Kentucky Baptist Bill Hinton chose to spend part of his spring clearing mud out of a stranger's basement, in a house 1,100 miles from his home in Hopkinsville.

As soon as the Red River began to shrink back within its banks, Hinton and 20-some other members of Kentucky Brotherhood disaster relief team were on the road to Grand Forks, N.D., where at least two-thirds of the buildings had been damaged in the flood.

Like the others, Hinton drove northwest at his own expense; Kentucky churches and the Southern Baptist Convention pay for telephones and food while the team is on the job. They sleep on cots in a church hall (there are many snorers) and share portable showers. Back home, Kentucky Brotherhood members regularly repair church roofs and rehab houses in poor neighborhoods, and they take chainsaws to fallen trees after hurricanes and tornadoes. But when there's a flood, mud is their specialty.

There are about 1,800 Southern Baptists in this Kentucky team, mostly men, mostly over 60, who are trained to do flood clean-up. Other states have smaller mud-out teams but these Kentucky folks are considered the experts. Given the whims of the Ohio River on their northern border, they've had plenty of experience.

This past March, Hinton and others on the team were cleaning houses in Falmouth. Many of them worked the floods in the Midwest in 1993 and in Georgia in 1994. In fact, they were relieved to get to Grand Forks and see that caskets in the graveyard hadn't floated up out of the ground as they □ See Kentucky muck-busters ..., page 7



IT'S A BLAST Kentucky Brotherhood volunteer Bill Hinton hoses down another worker after mud-out work in Grand Forks, N.D. Muck left behind by the flood is so dangerously vile that clean-up workers must take care to clean themselves. (RNS photo)

## POINT counter POINT

ethicists present opposing viewpoints on capital punishment. Both Ben Mitchell and David Gushee classify themselves as conservative evangelical Christians. They are personal friends, and both hold strong "pro-life" convictions in the abortion debate. But from their "pro-life" perspectives, they view the death penalty differently. *See page 6.*

Is support for capital punishment consistent with a "pro-life" ethic? As Americans react to the verdict in the Oklahoma City bombing trial and as Kentucky prepares to renew use of the electric chair this summer, two Christian

## Habitat's founder expecting big results locally & world wide

By David Winfrey  
News Director

AMERICUS, Ga.—This weekend after Jimmy Carter, the media and legions of construction volunteers have left Appalachia, the region's poverty rate will still be more than 50 percent.

But even if 150 new houses are little more than a blip on the screen of need, this week is significant for what it represents both to Kentuckians and to Christian churches worldwide, according to Habitat for Humanity International's founder Millard Fuller.

"I believe Habitat for Humanity is in the vanguard of birthing a new social and religious movement, not unlike the civil rights movement or the movement to end slavery," says Fuller.

For Kentucky, if previous blitz-builds are any indication, that means more Habitat houses, more Habitat

volunteers and a greater focus on the housing needs of the poor throughout the state.

Consider Atlanta, site of the Jimmy Carter work project in 1988. That year, volunteers built 20 houses in one week.

"Atlanta Habitat wasn't building 20 houses a year," Fuller says. Now, it's building 80 houses a year.

This week, Carter project volunteers are building 50 homes in Kentucky and Tennessee. Other Habitat affiliates are building another 40 houses in Tennessee and Kentucky this week, and the Federation of Appalachian Housing Enterprises is sponsoring an additional 60 houses this summer in Kentucky, Tennessee, Virginia and West Virginia.

An estimated 3,000 volunteers will be working on houses, including such high-profile hammerers as Newt Ginn □ See Expect Habitat to grow ..., page 8



INNOVATIVE WORSHIP Habitat founder Millard Fuller (left) equates the Carter project with ministry and worship. "I literally see these blitz builds as a new and creative way to have revival." (Photo by Robert Baker)

Moving? See page 4 (0617)

# BAPTISTS

## SBC expected to adopt limited Disney boycott

### Arson fund aids 98 congregations

NASHVILLE (BP)—The Southern Baptist Convention's "arson fund" has helped 98 African-American congregations in 17 states rebuild after arson attacks, according to SBC President Tom Elliff.

Messengers to this week's SBC annual meeting will be asked to affirm a recommendation that about \$5,400 in unspent donations to the arson fund be used for theological training of African-American pastors.

The proposal, Elliff said, "means that the gifts of Southern Baptists will not only be used to restore building destroyed by arson but to strengthen African-American pastors and build deeper ties between us."

Southern Baptists have contributed \$724,000 to the arson fund since it was initiated at the 1996 annual meeting in New Orleans by then-SBC President Jim Henry. In addition to the \$5,400 remaining in the fund at the SBC Executive Committee, some states still have balances after making allocations to meet rebuilding needs in their state.

ORLANDO, Fla. (ABP)—The Southern Baptist Convention is expected to call a "targeted" boycott against the Walt Disney Co. this week, according to a report in the Orlando Sentinel.

"I'll probably recommend to the resolutions committee that they do a targeted boycott, probably the theme parks and the Disney stores," Richard Land, executive director of the Southern Executive Christian Life Commission, told the paper. He spoke one week prior to the SBC annual meeting in Dallas, June 17-19.

The chairman of the resolutions committee, Florida Baptist executive John Sullivan, told the Fort Worth Star-Telegram that three resolutions criticizing Disney had been submitted in advance. The resolutions committee may offer resolutions drafted in committee or may draw from resolutions submitted by messengers.

Last year in New Orleans SBC

messengers voted overwhelmingly to condemn Disney for what they considered a departure from the company's long-standing reputation for family entertainment.

A resolution, which called on Southern Baptists to "give serious and prayerful consideration" before buying Disney products, was widely reported as a boycott call. Convention officials, however, said they interpreted it only as a warning.

The resolution directed Land to monitor Disney for the year following and to report his findings regarding a boycott at this year's meeting.

Land acknowledged that Disney's holdings are so extensive that "a general boycott is neither workable nor measurable."

Jim Henry, former SBC president and pastor of First Baptist Church of Orlando, located in the same town as Walt Disney World, voiced qualified support for the resolution.

Henry is undecided on how he will vote on the measure but said the proposed wording was "helpful in the sense that it targets one area" of the company.

Current SBC President Tom Elliff, pastor of First Southern Baptist Church in Del City, Okla., predicted a resolution will pass. "I would not think it at all unlikely for Southern Baptists to exercise their right to withhold their patronage from a company which has policies running counter to the biblical approach to human sexuality and family life," he said.

Disney officials have not responded to the Baptists' complaints.

Disney spokesman John Dreyer said he was under the impression Southern Baptists already had called for a boycott.

"They've been boycotting us for a year, and all our businesses have done quite well," he said. The company has enjoyed record profits this year.

The 1996 resolution denounced Disney's "anti-Christian and anti-family trend."

Complaints against Disney include the company's policy of granting health benefits to the partners of homosexual employees; its release of controversial films and books; and allowing "Gay Days" at Walt Disney World.

Focusing on the Disney theme parks and merchandise outlets is logical for several reasons, Land said. In the past, because of their concentration in the Southeast and their affinity for family entertainment, Southern Baptists have patronized Disney in larger proportions than other denominations, Land said.

Land said it does not matter that a targeted boycott by Baptists may not have much of an economic impact.

"God never commanded us to be successful," he said. "He commanded us to be faithful."

## Humphreys: Calvinism gaining influence, not numbers

DOTHAN, Ala.—Although prominent Southern Baptists support the tenets of Calvinism, one scholar sees a non-Calvinistic future for the denomination.

Fisher Humphreys, professor of divinity at Beeson Divinity School in Birmingham, Ala., said the purpose of the Southern Baptist Convention—missions and evangelism—is in direct opposition to the Calvinist doctrine of unconditional predestination. Therefore, the majority of Southern Baptists will continue to adopt a non-Calvinist theology, Humphreys said.

Southern Baptist Calvinists dispute that notion, asserting that their brand of modified Calvinism requires great zeal for missions and evangelism and should not be labeled anti-missions or hyper-Calvinism.

Humphreys recently spoke to about 20 clergy on Southern Baptists and Calvinism at the second annual Southeast Ministers Conference at

First Baptist Church of Dothan, Ala.

The interest of some Southern Baptists in Calvinist theology has been heightened by the presidents of two Southern Baptist seminaries who are supporters of Calvinism, Humphreys said. Both Al Mohler of Southern Baptist Theological Seminary in Louisville and Mark Coppenger of Midwestern Baptist Theological Seminary in Kansas City, Mo., are committed to the so-called "doctrines of grace."

However, Humphreys estimated less than 5 percent of Southern Baptists are Calvinists.

"We (Southern Baptists) are so locked into the non-Calvinist view of the seriousness of missions that it would be difficult to get us away from it, even though the two presidents encourage Calvinism," Humphreys said.

When Calvinism is followed in its truest sense, missions is not necessary, he said.

Under the beliefs of Calvinism, God unconditionally predestined some for salvation and others for damnation, Humphreys pointed out.

In contrast with the Calvinist view that God has predestined some people for damnation, most Southern Baptists believe God willed all people to be saved, Jesus Christ died for all and all people are able to trust in him and be saved, Humphreys said.

According to this mainstream Southern Baptist view, God's grace and love are offered to all people, Humphreys added. His love is accepted by some and rejected by others.

Also, most Southern Baptists do not believe God gives "irresistible grace" to some people and not to others, Humphreys said. They understand God's love to be for all people. Calvinism teaches that those God has predestined to salvation are drawn to salvation through God's "irresistible grace."

The disagreement between Calvinists and non-Calvinists is strongest on the issue of God's sovereignty, Humphreys believes. Calvinists say God is sovereign in the sense that he foreordained everything that happens.

Non-Calvinists believe God would not have damned some people if he loved everyone, Humphreys said. If God willed the final destiny of each person, salvation or damnation, humans could not be said to have free will.

Humphreys said these three issues are difficult for non-Calvinists to understand because they seem contradictory to Southern Baptists' beliefs.

"Our faith teaches a very different approach to God's sovereignty. If you subscribe to the non-Calvinist view, these three difficulties are avoided," he said.

Even so, Humphreys addressed the importance of Calvin's beliefs. "Whether we like it or not, his impact upon us is real," Humphreys said.

## Interdenominational event troubles NAMB trustee

WICHITA FALLS, Texas (ABP)—A trustee of the North American Mission Board wants to forbid employees of the new Southern Baptist agency from attending an interdenominational gathering this fall.

William Streich, who in 1994 was a leading critic of Baptist involvement in a dialogue between evangelicals and Catholics, now is leading a charge to disassociate NAMB from Reconciliation '97, a Sept. 1-7 meeting in Coventry, England. He also wants to establish a policy limiting the new agency's ecumenical involvement from the start.

Streich, a layman from Wichita Falls, Texas, is a trustee of the Home Mission Board, which is being replaced—along with two other Southern Baptist agencies—by NAMB. Streich is being nominated at this week's SBC annual meeting as a NAMB trustee.

He says he will ask the new trustees to pull out of the Coventry conference at the board's inaugural meeting, June 19 in Dallas.

In a letter sent to 13 prospective trustees, Streich said 13 employees of the new agency are involved in leadership of the Coventry gathering, which he said is being planned in conjunction with the Church of England. By the end of the conference, which has been two years in planning, costs of involvement by HMB/NAMB staff will exceed \$100,000, he added.

Reached by telephone June 12, Streich called the Coventry meeting "an extreme ecumenical involvement" which he wants NAMB trustees "to deal with as a board."

A planner of the meeting, however, said the event has no denominational sponsors and is not an ecumenical gathering.

Conference organizer Reid Hardin, an HMB employee, described the event as a grass-roots gathering of individuals interested in reconciliation among Christians. While participants come from various faith backgrounds, he said, the event has no official denominational sponsors.

"It's not an ecumenical meeting in

the sense of trying to form a one world organization or church," Hardin said. "It is just a relational, spiritual, functional gathering for the encouragement of reconciliation, as Jesus calls for in John 17:20-23."

Streich, an opponent of ecumenical dialogue, charges that Southern Baptist participation in the conference would give credence to Anglican and Catholic teachings that many Baptists view as heretical and could compromise or undermine efforts by Baptists to evangelize members of other faiths.

Hardin, coordinator for renewal and reconciliation in the HMB's personal evangelism department, disputed Streich's contention that meeting with other Christians necessarily involves compromise.

Scheduled conference speakers include Promise Keepers founder Bill McCartney and Paul Cedar of the Missions 2000 church-starting movement. Woman's Missionary Union executive Dellanna O'Brien plans to attend the conference, along with other SBC leaders.



## Vols needed in New England

Two New England churches may have to scrap summer mission projects after late cancellations by mission teams from Kentucky churches, according to the Kentucky Baptist Convention partnership missions office.

The cancellations have created "a desperate situation for these churches," said Carla Purvis, secretary in the KBC partnership office. Teams are needed for:

■ July 7-11, children's sports camp at Community Baptist Church in Weymouth, Mass.

■ July 21-25, day camp at Central Baptist Church in Waterbury, Vt.

Call the KBC partnership missions office at (502) 245-4101, Ext. 236.

## Cooperative Program up in third quarter

By Mark Wingfield  
Editor

Giving through the Kentucky Baptist Convention's Cooperative Program continues at record levels, with gifts through the fiscal year's third quarter exceeding budget for the first time in a decade.

As of May 31, the Kentucky Cooperative Program had received \$14.06 million, an increase of 3 percent over the previous year and \$51,555 above budget.

The first nine months of the fiscal year have included four records for one-month totals: \$1.7 million in October, \$2.1 million in January, \$1.8 million in April and \$1.7 million in May. Meeting the current year's budget requires average receipts of \$1.56 million per month.

Cooperative Program gifts are divided, with 63 percent supporting

Kentucky causes and 37 percent forwarded to the national Cooperative Program budget of the Southern Baptist Convention. Based on this distribution, at the close of the third quarter \$8.89 million had gone toward Kentucky causes and \$5.2 million toward SBC causes.

Some Kentucky churches make contributions to the KBC budget with a request that their gifts not be split with the SBC. These "Kentucky only" contributions also were running ahead of budget at the close of the third quarter, with \$299,113 given. That's up 15 percent over the previous year and is 7.8 percent, or \$21,613, ahead of budget.

Combined giving to the KBC causes through the Cooperative Program and "Kentucky only" contributions totaled \$9.19 million at the end of the third quarter. That's \$54,093 ahead of budget.

If the current giving trend continues through the fourth quarter, the KBC could set all-time records at year end, said KBC business manager Lowell Ashby.

He commended Kentucky Baptists for this year's giving record, noting that "Kentucky Baptists are showing an unparalleled cooperative effort in shared giving."

"If our first three quarters' success doesn't change our pattern of always having a higher fourth quarter, we could possibly exceed \$19 million in Cooperative Program receipts for the first time ever and possibly have the first \$5 million quarter in history," Ashby said.

Even if that doesn't happen, the year should close with more than \$19 million in Cooperative Program receipts if the fourth quarter equals last year's fourth quarter, Ashby explained.

## BLUEGRASS BURGEO

■ This spring 520 students graduated from Kentucky Baptist Colleges. Campbellsville College had 202 graduates May 10. John Chowning, pastor of Saloma Baptist Church in Taylor County, was the speaker. Clear Creek Bible College had 16 graduates May 9. Retired professor Earl Clark was the speaker. Cumberland College had 134 graduates May 17. Eastern Kentucky businessman Vernon Cooper was the speaker. Georgetown College had 168 graduates May 10. Paul Fiddes, chairman of the board of faculty of theology at Regents Park College of Oxford University in England, was the speaker.

■ John Hack, father of Anna Mary Birdwell, an associate with Kentucky Woman's Missionary Union, died June 7. He was a member of First Baptist Church of Leitchfield. In lieu of flowers, expressions of sympathy may be given to the Kentucky WMU Heritage Fund or Kentucky Baptist Home for Children.

## Shelbyville Church has uplifting experience with Power Team

By Ken Walker  
State Correspondent

SHELBYVILLE—After baptizing more than a dozen converts the past two Sundays, Ed Erwin's excitement is increasing one month after a Power Team crusade that he said revitalized his church.

"You hear how great it is, and you can't believe it," said the pastor of First Baptist Church of Shelbyville. "It was not only of great benefit to us, but to other churches. It gave us exposure to the community we never had before and built a lot of bridges."

First Baptist registered 467 decisions during the five-day crusade, 260 of them people who accepted Christ as their personal Savior.

Held in an unusual venue—a red and white striped tent on the church's

back lawn—the event drew people from more than 60 churches. Most nights, at least 50 percent of the crowd was unchurched, Erwin said.

Since then, the church has hosted classes explaining baptism to new Christians. It also is following up on a list of 40 inactive members and 160 non-members who responded to the crusade.

"A lot of these people have never been to church before," the pastor said. "We have to keep following up and working with them."

Founded by power lifter John Jacobs, the Dallas-based Power Team travels nationwide performing feats of strength as a warm-up to an evangelistic message. One featured Erwin lying on a bed of nails as team members smashed a 300-pound block of ice on his chest.

Power Team members also visited nine public schools to present anti-drug assemblies. That drew letters of appreciation from state and local officials. Other community involvement included financial support from 30 businesses and an endorsement from the county Drug Advisory Council.

The event's lasting impact has been the interest it stimulated in the church youth group, said Youth Minister John Mitchell.

"We have a lot more enthusiasm and excitement," he said. "I compare it to taking a mission trip and not leaving town. It allowed us to involve a lot more people."

"We didn't want this to be a recreational thing for First Baptist, but getting people back to Christ."

One of the more positive aspects wasn't what happened on stage, he

said, but how team members developed relationships with the youth.

Forty teenagers were among the more than 100 volunteers who helped stage the event. Those becoming Christians included an unlikely prospect, a 20-year-old man who grew up in the church.

"He had been through the youth group but never made a decision," said Mitchell. "I think the Power Team helped him see his need. They spoke of their past and where they've been. Hearing their testimonies, I think many saw their need for Christ."

Erwin said he's thrilled by the results from the crusade.

"Most traditional revivals don't reach the unchurched and the unsaved," he said. "This was unique, but you have to use changing methods for changing times."

## Retiring missionaries from Kentucky total 248 years of service

RICHMOND, Va.—Eight Kentuckians were honored at a June 1 recognition service for retiring Southern Baptist foreign missionaries.

Together the eight Kentuckians devoted 248 years of service through the Southern Baptist Foreign Mission Board.

Grundy and Jean Janes retired June 1. Both are Louisville natives and graduates of Georgetown College. He also is a graduate of Southern Baptist Theological Seminary. She is a graduate of the University of Kentucky.

Appointed by the FMB in 1966, they served their entire career at the Baptist Academy in Temuco, Chile, where he was assistant director and then director and she was head of the English department.

The Janeses currently reside in

Georgetown.

Wendell and Betty Smith will retire in October. Both are graduates of Campbellsville University and Georgetown College. He also is a graduate of Southern Seminary.

Both are Rineyville natives. Before appointment as a missionary, he was pastor of Riverview Baptist Church in Berry.

Appointed by the FMB in 1967, the Smiths served 20 years in Lampung, Indonesia, and then transferred to the Philippines. In both countries they did general evangelism work. They started the first Baptist churches in Lampung.

The Smiths currently reside in Rineyville.

Stanley and Patricia Crabb retired May 1. He is a Louisville native; she

is from Hopkinsville.

Both are graduates of the University of Louisville. He also is a graduate of Southern Seminary, and she is a graduate of Bethel College.

Prior to missionary appointment, he was pastor of White Plains Missionary Baptist Church in White Plains.

Appointed by the FMB in 1958, the Crabbs served 27 years in media evangelism in Italy. In 1986, he became director of European Baptist Press Service, which was based in Ruschlikon, Switzerland, and Hamburg, Germany.

The Crabbs currently reside in Hopkinsville.

Bill and Ruth Thomas retired Feb. 1. He is a Cadiz native; she is from Lone Oak.

Both are graduates of Murray State University, and he also is a graduate of Southern Seminary.

Prior to missionary service, he was pastor of Woodburn Baptist Church in Woodburn.

After appointment by the FMB in 1963, the Thomases served through 1977 in Malaysia, where they both taught in a seminary and he served as seminary president. They served two years in Munich, Germany, where he was pastor of an English-language church. Later they moved to Bangkok, Thailand, where they both taught at Thailand Baptist Theological Seminary. Since 1984 they have served in France, where he was pastor of an English-speaking church.

The Thomases currently live in Cadiz.



Grundy and Jean Janes



Wendell and Betty Smith



Stanley and Patricia Crabb



Bill and Ruth Thomas



# 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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## Liberal thinking

Your editorial "Let's boycott chauvinism, not the Bible" (May 27, page 5) was another disappointment. Your criticism of seminary presidents Al Mohler, Paige Patterson and Mark Coppenger was unwarranted. You refer to the suggested changes in the Bible as a "gender-accurate" NIV translation. Why couldn't you be honest and call it what it really is, an effort to feminize the Holy Bible?

You state that Falwell, Patterson, Mohler and Coppenger are leading the effort to scare Zondervan away from printing the NIV feminist version. You can add my name to that list and many other Southern Baptists I know. If you would take time and get out of the Louisville area that has been propagandized for years by the Western Recorder under the biased liberal thinking of C.R. Daley, Marv Knox and Mark Wingfield you'd know that the majority of Baptists in Kentucky don't subscribe to the feminizing of Holy Scripture, and neither do God-fearing Southern Baptists across the United States.

You and your liberal crowd like to toss out the name of Jerry Falwell to entice readers to go along with your theories. Falwell isn't the devil your crowd thinks he is; rather, Jerry is a highly respected minister of the gospel, a leader in the conservative movement and a friend of Southern Baptists everywhere who believe in the infallible word of God handed down by our fathers who at times paid with their lives to ensure the purity of the word.

I have no doubt that God's hand is on Mohler, Patterson and Coppenger and others who are standing on the ramparts in defense of the Bible. I'll stand with them on God's side.

I realize you'll not print anything that goes against your stripe, but I wanted you to know how disgusted I was to read your editorial. I realize that this letter may be a wee bit mean-spirited, but the Lord wasn't too sweet when he chased the wicked men from the temple.

Lawrence H. Langford  
Cincinnati

## Money contrast

I found it interesting, to say the

## Sin: The silent killer

The downside of being in my profession is that you see a lot of people acting in ways completely contrary to their best interests. With regularity they can walk the path of self-destruction and hardly bat an eye. It still disappoints me to see it, but I sadly have to say I am no longer surprised.

Dealing with the problem is tricky. No one likes to be told they are in the wrong. Consequently, no true prophet ever won awards for winning friends and influencing people.

But the most difficult part of the problem to root out almost always has nothing to do with the physical ex-

least, that the article regarding the North American Mission Board trustees, executive salaries, etc. and the news article stating that lack of volunteers threatens to derail four Russian mission trips were facing each other in the May 27 issue of the Western Recorder.

Does the cost of \$2,175 per person hinder volunteers in a denomination that can afford executive annual salaries ranging from \$75,000 to \$210,000? Yes, I know there are many factors to be considered, but it does make some folk wonder how we spend our mission money.

Does such information even impact the delicate question of Cooperative Program allocation percentages?

Bill R. Tichenor  
Princeton

## Summer plans

For most pupils, school is out. All the feverish preparation for graduation, assemblies, final confirmed reports of ready-or-not promotion to the next level are concluded. Most parents have a quandary: what to do with the kids.

This freedom from regimentation of the classroom seems, at first, a joy and anticipation for our children to at last do as they please for two or more months. However, when they return in the fall, they will have forgotten most of what they learned in the spring. A teacher has to re-teach a great deal of what was presented during the former semester.

Parents, as a former classroom teacher, I plead with you: Do not allow your youngsters to throw away their vacation. If you haven't already, initiate opportunities for your children's well-being. Take them to vacation Bible school. Read them stories from the Bible. Send them to a Christian camp. Take them to the library and encourage them to read a specified number of books during the summer.

Give them wholesome, meaningful tasks suited to their age. Chores around the house will give them responsibility and confidence in their own capability, even if they should protest. See that they go to church, or better, take them with you. Build on their Christian values. Youth need guidance from you. Assert your parent-power. Take a vacation that will

help them grow and have reverence for God's magnificent majesties outdoors. It is up to you to avoid their frittering away their summer.

Edith Oldham  
Louisville

## Flanders Field

In 1919, in the town of Waregem, school children ages 6-12 began a tradition in Flanders Field, an American military cemetery in Belgium, that has lived on. Each year, a memorial service is held on the U.S. Memorial Day, and the children gather to sing the American National Anthem.

This year, under a beautiful blue sky with bright sunshine, 1,000 persons gathered in Flanders Field to remember and pay tribute to the 368 U.S. soldiers who died in World War I.

On this day our thoughts were drawn to what can happen when one group of people decides they are superior to another. The ravages of war bring human tragedy after human tragedy. When one group of people decides others should not be free, the cost of tyranny and oppression is almost beyond description.

As the poem "In Flanders Field" was read, we were mindful of the new democracies in Europe and the moral obligation we have to see that they succeed.

We were mindful, too, that 50 years ago this year, the U.S. initiated the Marshall Plan which would rebuild and restore Europe. Among the many reasons for such a plan was the realization that it is much cheaper to prevent war than to kill people.

We are reminded of how the world becomes smaller each day. Our lives are intertwined as never before with people whose traditions, culture and defining stories are different from our own.

As we think of doing missions in the 21st century, we must have the determination to understand missions in terms of relationship.

After 20 years of living outside the U.S., we have come to understand that the mission of the church is primarily to be in relationship with others, to give and receive from those whom God places before us, to reach out and join hands across all frontiers, and to be partners in creating a world based upon the inviting and welcoming spirit we glimpse in Jesus Christ.

Lonnie and Fran Turner  
Brussels, Belgium

must be beware of. We may all avoid the gross and obvious sins. We may sit supremely self-justified, thanking God that we are not like other men. Yet if the heart is impure, if we are clouded by avarice, arrogance, backbiting, etc., then we are still far from the kingdom.

Sin remains the most dangerous silent killer of all. So perform a heart check-up this week. Ask God to help you see the areas of your life that still need redemption and forgiveness. Let the light of God's Spirit reveal the attitudes and resentments that keep you from being all God wants you to be. Repent and live.

Terry Ellis, pastor  
First Baptist Church  
Murray

## SINGLES

### What should I tell my daughter?

By Wade Rowatt

**Q.** What should I tell my 15-year-old daughter about her father? Last fall, her father moved in with her music teacher and divorced me. I think they plan to marry, but now they are just living together. He pressures our daughter to accept that woman as her new step-mother and to be excited that he has found personal happiness. My daughter feels this is wrong and so do I! I'm tempted to tell her she can't visit over there. What do you think?

**A.** Any divorce is difficult for teens to accept. However, the unique circumstances involving your daughter's teacher makes matters worse.

You and your teenager are most likely still in grief over this split up. Although the shock probably has passed, the intense feelings of depression, anger, loneliness and abandonment have not had time to be resolved.

In the final analysis, you will have to decide what to say and how to act about all this. Your ex-husband's actions should not be seen as a negative reflection on your teen. She is caught in the middle of a terrible situation.

Encourage her to discuss her feelings with you, her friends and when she is ready, with her father. Watch that your feelings do not get dumped onto your daughter and that you do not ask her to carry messages to her dad.

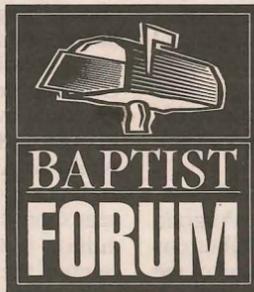
Before you offer her any advice about what to say, ask her what she wants to say. Listen to her feelings.

You indicate that she thinks this is wrong. Have her read several passages in Scripture about divorce. God did recognize divorce, because of the hardness of our hearts. However, divorce is forgivable. Perhaps someday she will be ready to forgive. Do not rush this or expect it soon.

Ask her what she has learned from all this and how it will affect her future decisions. Consider what some of my divorced friends have suggested:

- "Your father divorced me; he is still your father."
- "Tell him that you disapprove and share your feelings."
- "Be prepared to forgive him if he ever asks."
- "You do not ever have to approve, but you can still relate to them."
- "Focus on the future and get on with your life."

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



## MINISTERIALLY SPEAKING

pression of the sin. We can recognize sin in its most obvious examples: murder, adultery, drunkenness, etc. Those kinds of sins shout obscenely and draw attention readily. But the problem behind the sin is always more severe.

That is the point of Jesus' teaching in the Sermon on the Mount. He condemned murder, of course, but he also warned of the more subtle dangers of hatred. No one could possibly justify adultery, but Jesus taught us to beware of lust. He always took us to the heart of the matter.

So here is the special danger we

## HE SAID/SHE SAID

### Trouble? We've got trouble & it really does come in threes

#### SHESAI



Alison Wingfield

It's true: Trouble comes in threes. I know because we experienced a trio of household repairs over three days last week.

First, the clothes dryer stopped drying Saturday evening. Considering the fact that it has run non-stop since the boys were born five years ago, this was not surprising. Mark bought the repair manual a long time ago and has rebuilt both the washer and dryer several times over.

We couldn't buy the needed part on Sunday, so that put us into Monday evening.

I spent part of Sunday afternoon at a Laundromat drying clothes. I actually got to sit down and read uninterrupted for close to an hour. Thank you, Sears Parts Center, for being closed on Sundays.

Trouble No. 2 struck Monday morning, as I was getting the boys ready to go to swimming lessons. Our upstairs carbon monoxide detector began blasting an intense sound every 5-10 minutes. Swimming lessons wouldn't wait, so we left the house anyway, hoping it would still be there when we got back.

Upon our return, I finally found the manual (after searching high and low and everywhere in between) and discovered the sounds piercing our ears were "early warnings." I also discovered you shouldn't place the detector close to a bathroom, exactly where ours was. But just to be on the safe side, I scheduled a technician for the next day. And opened all the doors and windows. And spent most of the day outside.

While checking the furnace in the basement for a gas leak, however, I stepped in trouble No. 3: A leaky pipe running from the hot water heater.

So, I called the plumber. The furnace technician already was scheduled for Tuesday, so the plumber had to wait another day. One repairman a day is enough.

#### HESAI



Mark Wingfield

In our marriage, Alison and I share responsibility for trouble: She discovers it and I have to fix it.

Her track record probably is better than mine, though. Except for the washer and dryer; I've learned how to repair them out of necessity. I want to keep the Maytag repairman lonely.

The only person you wait on more than a repairman is a doctor. Unfortunately, I got a dose of that on Monday afternoon before going home to play repairman. After sitting one hour and 15 minutes in the doctor's waiting room to get a prescription for a sinus infection, I decided I would have been better off calling the repairman and doctoring myself.

Nevertheless, as a faithful husband and wannabe toolman, I took up the challenge of troubles No. 1 and No. 2 with as much enthusiasm as I could muster. Fortunately for me, the plumbing problem turned out to be more serious than I could handle without learning how to use a blowtorch. I had neither the time nor the insurance coverage to risk that.

So I was left with the dryer that wouldn't dry. It was a simple matter, really. The heating element had stopped heating. All the rest of the parts worked fine: the drum spun, the knobs turned, the air blew. But the clothes stayed wet.

It reminded me how our lives sometimes operate as we go through the motions of spinning and blowing and turning without any source of heat. Like the broken dryer, we don't really do any good, even though we appear to be working hard.

That problem is easy to fix too: We simply must reconnect to God, our source of energy, and let the warmth of his Spirit blow through us.

## Who will embrace homeless Baptists?

Over the next two weeks, Southern Baptists will gather at two major national meetings for inspiration, business and fellowship.

The annual meeting of the Southern Baptist Convention in Dallas and the general assembly of the Cooperative Baptist Fellowship in Louisville for the most part will draw mutually exclusive crowds; because of the political differences between the two groups, few people will attend both meetings.

But many more people purposely will stay away from both meetings, even though they might have the resources and time to attend either or both. Call these people "homeless Southern Baptists."

Eighteen years after the fight for control of the SBC began in earnest, Southern Baptists have divided into two clear camps, with the so-called "conservatives" basking in the glow of a redirected SBC and the so-called "moderates" building new enterprises to replace the ones they feel they have lost. Both these groups are easily identifiable—and perhaps too easily labeled.

But there's a third group, the homeless Southern Baptists, that has no annual meeting and no organization and isn't so easily identified. You don't join this group by an action, but by default.

The problem is that both the SBC and the Fellowship have defined themselves in contrast to each other, so that neither group reaches beyond itself to effectively encompass the vast middle ground. Both groups perceive themselves as mainstream and on middle ground, but in reality a number of Baptists don't see it that way.

Almost overlooked in the promotion of both the SBC and the Fellowship are those pastors, church leaders and average church members who feel no strong identity with either group. Sure, they still give their money one way or the other, but they have no passion for denominational causes.

These are people who, like it or not, find the changes in the SBC distasteful but who find the Fellowship equally distasteful.

These Baptists perceive SBC leaders as too closed-minded and exclusive and Fellowship leaders as too open-minded and inclusive. They perceive themselves as falling somewhere in between these two extremes—in territory no formal Southern Baptist organization currently claims.

Denominationally speaking, these Baptists don't feel at home anywhere.

Some of these homeless Baptists are pastors and church staff members who feel torn between their personal convictions and the positions they think necessary to safeguard their careers. Others are gifted academics who can't meet the litmus test to teach in SBC seminaries today yet are equally spurned by the new Fellowship-supported seminaries.

Some are talented laypeople who once would have become trustees of national agencies but realize they're not politically motivated enough to be nominated for service on SBC or Fellowship-related boards. Others are laypeople who believe they have better things to do and are asking the Rodney King question: "Can't we all just get along?"

Maybe it's a naive question. Or maybe these homeless Baptists are the first casualties of a post-denominational age. Or perhaps these unaligned Baptists symbolize the loss of our denominational innocence.

It's not likely to happen either in Dallas or Louisville, but leaders of the SBC and the Fellowship alike ought to spend some time searching out answers to these questions—asking who will make a home for the homeless.

Who will be able to involve these uninvolved Baptists? Who will be able to call the homeless home, not just in words but in deeds?

—Mark Wingfield

#### EDITORIAL

### The unforgivable sin

By Carey Newman

My friend caught my eye and motioned for me to come over. "You know my daughter recently made public her commitment to Christ," he began.

"Her hunger to understand has been insatiable. She is constantly asking questions about salvation, God and what it means to be a Christian. Last Sunday morning's New Testament Bible reading mentioned the sin that could not be forgiven. On the way home from church she began to ask me questions about that. I did the two-step, simply because I was not sure myself what the verse meant. But I could tell by the tone of her voice and the fear in her eyes that she was scared, scared she might commit such a sin. Just what is the unforgivable sin?"

The New Testament in different

places actually mentions four unforgivable sins. But all four sins hold one thing in common.

■ The Sermon on the Mount of Matthew's Gospel indicates that if we do not forgive others, then we will not

be forgiven. This should not be understood in a way that implies we earn our salvation; rather, Jesus is saying we should forgive others because we have been forgiven and that our refusal to forgive is a sign that we have rejected forgiveness.

■ Denial of the reality of the incarnation is an unforgivable sin for 1 John. When we deny that God was in Christ (that Christ was God in the flesh) we are denying that God's love and forgiveness have been made known and extended to us.

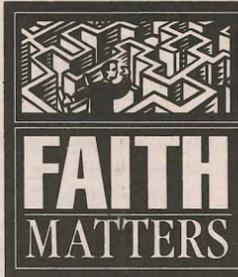
■ Mark's Gospel records Jesus as saying blasphemy against the Holy Spirit is unforgivable. Blasphemy here means to attribute the acts of

God to the Evil One. Again, it is an outright denial of the power at work in Jesus.

■ Finally, Jesus in Luke's Gospel repeatedly pronounces judgment upon those who refuse to listen and respond to the urgency of his message. Jesus is God's final word and should not be ignored.

What do these four sins—to be unforgiving of others, to deny the incarnation, to blaspheme against the Holy Spirit and to refuse to listen to the gospel—have in common? Just this: they all reflect a conscious decision to reject God and Jesus and the grace offered through Jesus. To commit the unpardonable sin is simply to make up your mind, once and for all, to walk away from God.

I told my friend to sleep well, because his daughter's hunger to know about what it means to be a Christian and the tenderness of her heart indicates she is right where she needs to be—in the loving hands of God. *The unpardonable sin is the conscious decision to put oneself out of God's reach and to refuse every offer of his forgiveness.*



## Is death penalty consistent with 'pro-life' ethic?

**So odious to God is murder that he commands the ultimate penalty (death) for those who unjustly shed the blood of another human being.**

*Ben Mitchell*

**YES**

By Ben Mitchell

The doctrine of the sanctity of human life is affirmed so convincingly in both biblical revelation and American jurisprudence that pragmatic reasons alone could not possibly justify capital punishment.

That is, even if it can be shown that the death penalty is a deterrent or is less expensive than life imprisonment, those reasons by themselves are insufficient to vindicate its use. In light of the sacredness of human life, the only justifiable warrant for capital punishment is the will of God.

What does the Bible say about the death penalty? A quick perusal of the Old Testament demonstrates that capital punishment was practiced in Israel by divine command. The death penalty was required for murder (Exodus 21:12-14), offering human sacrifice (Leviticus 20:2), witchcraft (Exodus 22:18) and at least 15 other crimes.

Some argue, however, that the command to execute such criminals was given only to Israel, for a limited time, in a particular context. Yet the fact that God ordained the use of capital punishment shows that it is not intrinsically abhorrent to God. In fact, to disregard God's command to execute those guilty of capital crimes was itself detestable to God.

Even before Israel existed, prior to the giving of the Ten Commandments and establishment of the Holiness

Code in Israel God ordained for all times the practice of capital punishment. Following the great flood, the holy God re-established his covenant with humanity through Noah.

In Genesis 9:5-6, we have a clear affirmation of capital punishment: "And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."

What is most striking here is that the sacredness of human life as created in the image of God not only does not prohibit the death penalty, but is its *raison d'être*.

Note that in the preceding verses God told Noah and his descendants they have permission to kill animals for food. But the killing of another human being is strictly forbidden because human life, unlike animal life, images God. So odious to God is murder that he commands the ultimate penalty (death) for those who unjustly shed the blood of another human being.

In Romans 13:1-7, we are told who has rightful authority to carry out capital punishment under the New Covenant. Romans 12:19 clearly forbids private vengeance: "It is

mine to avenge; I will repay, says the Lord." At the same time, in Romans 13, God gives permission to the civil authority to execute the death penalty. We are told that the government is to be a "terror" to those who do wrong (v. 3). Moreover, the text says the civil ruler is "God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (v. 4).

The "sword" is not necessarily only an instrument of execution, but it is at least an instrument of execution (see also Romans 8:35; Acts 12:2, and Revelation 13:10 where the word "sword" refers to lethal force). And the punishment of evildoers is to be a deterrent to others, making them "afraid" to do evil themselves.

As the writer of Ecclesiastes put it: "When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong."

The biblical witness indicates, therefore, that (1) murder is the unjust taking of human life; (2) God mandated the death penalty for murder; (3) the sanctity of human life demands capital punishment for those who murder; and (4) civil government is the only institution authorized to execute murderers.

Even though the overwhelm-

ing majority of Americans (including most evangelical Christians) favor capital punishment, majoritarianism does not justify its practice. Only divine command can vindicate its use.

Furthermore, there are evident injustices in the American court system. In a relatively few cases, innocent people are on death row. Discrimination exists in the system, so that it is more likely that poor minorities will be receive a capital judgment than wealthier Caucasians. Extraordinarily lengthy and expensive appeals processes follow sentences to capital punishment.

These realities do not mitigate against capital punishment per se. Rather, they argue strongly for court reform and prison reform. Justice and equity are demanded by God.

Those who favor capital punishment must do so, in my view, with the qualification that court and prison reform be high on the agenda. While we may be on good exegetical grounds in favoring the death penalty, we must be equally forthright in calling for systemic reforms. Perhaps even more importantly, we have a moral obligation to bring the gospel to those who are facing the death penalty.

*Ben Mitchell teaches Christian ethics at Southern Baptist Theological Seminary in Louisville and is a consultant on bio-medical ethics with the Southern Baptist Christian Life Commission*

**When I focus closely on Jesus, meditating on his teachings, ministry and deeds, his incarnation, death and resurrection, I find it difficult to see a compatibility between my Savior and the death penalty.**

*David Gushee*

**NO**

By David Gushee

I readily concede that the pro-capital punishment position is the majority voice in Christian tradition, at least since the 4th century. It continues to be favored by most evangelical Christians, by the American public and by any politician who wants to be elected.

Thus in arguing against the death penalty I am taking the minority position. My argument will be a success if it causes even one Christian to take a fresh look at the issue.

I will ground my pro-life/anti-death penalty position in two main arguments.

■ **God says "You shall not kill" (Exodus 20:13).**

A Christian is "pro-life" not because that phrase makes a nice political slogan but on the basis of Scripture. The biblical text that fundamentally grounds a pro-life position is the sixth commandment.

It is true that the Hebrew word here, "rasah," is normally translated "murder" rather than "kill." Thus, many say, the command prohibits private murder rather than God-approved forms of killing, like capital punishment. However, biblical scholars are not at all convinced the matter is that clear, noting development in the meaning of the term over time. At least once "rasah" is used for capital punishment (Numbers 35:30). Brevard Childs' important commentary on Exodus is one that translates the phrase as I have.

A theological/moral reading of this text is as important as an exegetical

re-reading. Pro-life Christians argue strenuously for a recovery of the sacredness of human life, made in the image of God. We note the unprecedented rate of slaughter of human beings in our century through war, genocide, forced starvation, "ethnic cleansing," state-sponsored purges, world hunger and so on. In our own country we recoil at mass abortion, gang killings, random murders (20,000 a year), domestic violence, child abuse, infanticide and the casual depictions of murder and mayhem in our media.

Pope John Paul II was correct in labeling ours "a culture of death." In the midst of a culture of death, Christians must work to create a renewed zeal for the sacredness of every human life. On this, pro-life Christians are passionately agreed.

It is hard for some of us to believe the creation of a culture of life is fostered by advocacy of the death penalty. For when Christians assent to the death penalty—the state-sponsored gassing, hanging, electrocuting or poisoning of another human being—we assent to death rather than to life.

■ **Jesus Christ and the death penalty are incompatible.**

Everyone agrees that Jesus Christ is the heart of the Christian faith. Pro-life Christians believe their convictions are grounded in Jesus Christ; from my perspective, they are.

Yet it is not as if one can find a text in which Jesus says "Abortion is wrong" or "My followers should be



pro-life." The "Jesus-grounding" of the pro-life position is broader and deeper than that. It has to do with the overall meaning of the person and work of Jesus Christ.

It is at this level that Jesus-based opposition to capital punishment is grounded. When I focus closely on Jesus, meditating on his teachings, ministry and deeds, his incarnation, death and resurrection, I find it difficult to see a compatibility between my Savior and the death penalty.

Jesus ministered to those hated and devalued by everyone else. He saved the adulterous woman from being stoned to death even though that was the required penalty. He commanded ministry to the imprisoned. He preached that God desires that every sinner should return to him. He emphasized peacemaking, the vicious cycles we get in that keep us from making peace and the need to take initiatives to forgive and be reconciled. He demanded and incarnated mercy. He announced the inauguration in his person of the Kingdom of God, in which Satan's power would be broken and God's effective reign restored, on earth as it is in heaven.

By his incarnation he demonstrated the value of human life as a whole and of each individual human life. He died as an innocent victim of capital punishment misapplied, and by that death he atoned for the sins of every human being. In his resurrection God demonstrated the ultimate victory of God's kingdom of life over the king-

dom of death that we human beings have created. God's Son is about life, holistically understood (John 10:10).

I am among those pro-life Christians who find capital punishment incompatible with this Jesus. In doing so we are attempting to recover not only Jesus but also the ethic of the earliest followers of Jesus, before the link between Christianity and political power was made in the 4th century A.D., at which time the early church's revulsion against killing was lost, with tragic consequences.

The pro-life movement in the United States is driven by a relatively new coalition that includes Roman Catholics, evangelical Protestants, Eastern Orthodox, conservative Jews, morally concerned secularists and others. These groups disagree on many things but function as a coalition on many moral concerns.

When it comes to capital punishment, this group divides. The position I am articulating does represent the viewpoint of a minority of evangelical Protestants, the official Roman Catholic church and some others, and has attracted growing support in recent years.

The issue of capital punishment may be "settled" from a political perspective; but many serious Christians continue to debate it. This is among the reasons why Baptists need to revisit it.

*David Gushee teaches religion and Christian ethics at Union University in Jackson, Tenn., and is an authority on the Holocaust.*

# MINISTRY

## Kentucky muck-busters called to help N.D. dig out

Continued from page 1  
had in Georgia.

For Shirley Cosley, North Dakota-born-and-bred, whose two-story brown shingle house on Walnut Street had water filling the basement and lapping at the first floor, the mud-out team was a godsend—unexpected and much needed.

When she returned home after the flood, she found her basement had at least six inches of mud topped with worms.

Understandably, Cosley, 48 and a mother of three, felt overwhelmed when she started the clean-up. Other homeowners on the street hired professional cleaners at \$10-\$12 an hour per person. Cosley, who ran a daycare center in her house, had lost her source of income.

The Baptists try to concentrate their efforts on the neediest—single parents, the elderly, the poor. Hinton and other Kentuckians, with reinforcements from Baptist churches in Minnesota, showed up dressed in rubber boots, rubber gloves, yellow overalls, face masks and yellow caps. They were armed with hoses, brooms, squeegees, shovels, pumps and high-pressure sprayers.

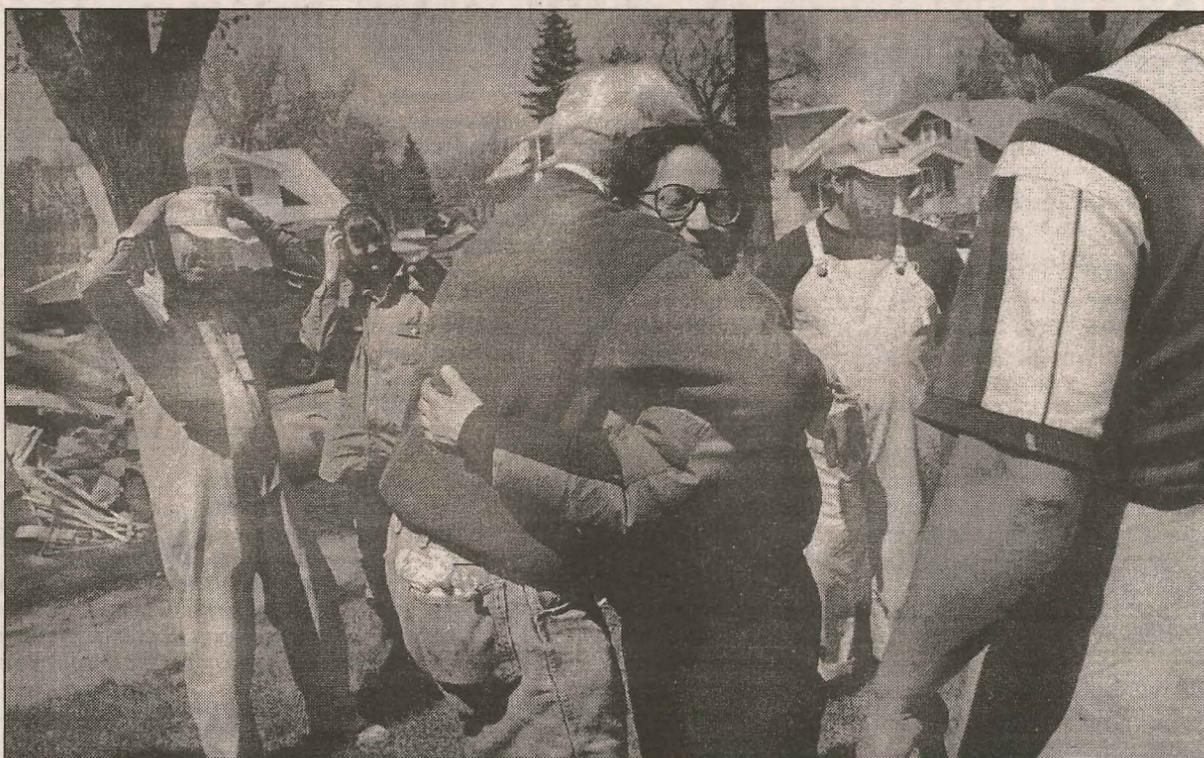
Their services are free.

Noticing how unfazed Hinton seemed to be, Cosley said, "He knows what he's walking into. I don't have to tell him. It's a big relief, that they're so capable. This has changed me, I can see the light."

What makes the job overwhelming, even with help, is that it isn't mud, exactly, that's on the floor. A more accurate word is "muck," but that's still erring on the polite side. What's coating Grand Forks looks just like the black earth that makes the eastern quarter of North Dakota such a good place for growing wheat and sugar beets and potatoes. But mixed in with that rich soil you find decaying food, leaked heating oil, spilled household cleaners, pesticide and fertilizer run-off from farmland, sewage overflow and the remains of cattle that didn't make it to high ground.

When the mud-out workers take off their gloves to eat, they wash their hands in a bleach and water solution. At the end of the day they take a hot soapy shower, finished off with a rinse with the same bleach solution.

Mud-out isn't the Baptists' only



**THANKS** Shirley Cosley hugs Bill Hinton after he and other Kentucky Brotherhood volunteers cleaned her basement. About 20 Kentucky Baptists traveled to Grand Forks, N.D., to help with mud-out projects. (RNS photos)

work. They've supplied three huge trucks for feeding people, a service they've provided since Hurricane Beulah in 1967, and their newest service—childcare so parents can get back to work.

The flood work at Cosley's house, however mucky, was a piece of cake compared to what Hinton and the team and 17 college-age Americorps kids had faced the week before, seven days of smell-hell that quickly became a part of mud-out lore. Seven days is a long time for the mud-out team to spend in one place. Most of their jobs take one or two days; in the two weeks before tackling Cosley's house, the team had finished cleaning 41 basements.

The job that consumed seven days was cleaning a downtown mission that had housed 60 homeless men, a quarter mile from the river. The team first had to turn a fire hose on a foot of particularly thick mud, then stir it up with brooms to thin it enough for the pump to suck up. They lugged out waterlogged dry-wall, along with insulation and the ceiling they'd torn down.

Unfortunately, that was the easy part. Hinton and his team, supplemented by the college kids from Americorps, were appalled when someone opened the door of what turned out to be a walk-in freezer, about 8-by-10 feet.

The power in the mission had been off since April 18, the freezer door had been closed until May 21. In the freezer they found 1,000 pounds of spoiled butter, giant hunks of cheese, and extremely miscellaneous lunch meats. The mud-out team brought in eight quarts of Pine-Sol to mask the smell, in vain.

A few hours later they found a second walk-in freezer, with 100 once-frozen turkeys. They filled two large and six small Dumpsters with bad food. A week later the smell was still sickening.

Mike Klein, 60, from Lexington, the chief who trains and deploys the mud-out team, described the odor clinging to the mission: "It was like something dead for a spell and then dug up."

Klein has worked a lot of disasters. He and his wife, Wanda, now 68, met in 1992 at Hurricane Andrew, when both were recently widowed. It was a year later in flooded Quincy, Ill., that they fell in love.

A flood, Mike Klein observed, is a disaster that hangs around a while. "I would rather go through a fire and rebuild," he said. "Knowing what we know, about the hidden contamination, the mold behind the wood."

Cosley's basement drain was clogged with debris and didn't yield to the snake, the kind of tedious hang-up the team is used to. They squeegeed the water over to the pump. Once the walls were washed with bleach, the place was almost wholesome.

After they hosed down all the tools and themselves (in their yellow slickers), the workers asked Cosley to join them in a brief prayer. Hinton gave thanks to God for giving them the

opportunity to help her and asked him "to give Shirley the grace to put her life together. Perhaps she will look back and say, 'Lord, this was a blessing.'"

Klein asked Cosley to come to Sunday Baptist services. But Hinton later said firmly, "We don't proselytize. We encourage them to go to church, but the church of their choice."

Though they are the largest Protestant denomination in the United States, the Southern Baptists are foreigners here. A day that the North Dakotans find unusually mild seems cold and windy to them, and they can't stop wondering at the flatness. Most people up here are Lutheran or Catholic; Cosley is a Methodist. There are scarcely 1,000 Baptists out of a population of 50,000.

Back at the national Brotherhood Commission office in Memphis, Jim Burton, director of volunteer mobilization, said sharing Christianity is part of the work. "It is not uncommon for us to meet someone who is a seeker. Then we will have the opportunity to lead someone to Christ."

Domestic mud-out is not Hinton's favorite mission. "You couldn't pay me to do this work," he said. It's the smell; "I never get used to it; it always bothers me."

Hinton began his disaster work in Hurricane Andrew. He has been on six overseas missions including three months in Zambia managing a 6,000 acre farm, a stay in northern Iraq distributing seed and agricultural advice to the Kurds, and a spell in Haiti building a hospital.

So coming 1,100 miles didn't seem like a big deal to him, and he has a ready answer to why he made the trip, an answer that echoes the dictionary's first definition of charity—"the love of God for man or of man for his fellow men."

Hinton said he came to Grand Forks "to show others the Lord loves us, and to pass the love on to others."

What makes the job overwhelming, even with help, is that it isn't mud, exactly, that's on the floor. A more accurate word is "muck," but that's still erring on the polite side. What's coating Grand Forks looks just like the black earth that makes the eastern quarter of North Dakota such a good place for growing wheat and sugar beets and potatoes. But mixed in with that rich soil you find decaying food, leaked heating oil, spilled household cleaners, pesticide and fertilizer run-off from farmland, sewage overflow and the remains of cattle that didn't make it to high ground.



**STINKY WORK** Nelson Rumore, director of the Grand Forks Mission, stands in front of the building where workers found a disgusting site: two walk-in freezers full of rotted food.

# MINISTRY

## Expect Habitat to grow after blitz-build, Fuller says

### An overview of Habitat

From humble beginnings in Alabama, Millard Fuller's business expertise and entrepreneurial drive made him a millionaire at age 29. But as the business prospered, his health, integrity and marriage suffered.

These crises prompted Fuller to re-evaluate his values and direction. His "soul-searching" led to reconciliation with his wife and a renewal of his Christian commitment.

The Fullers then took a drastic step: they decided to sell all their possessions, give the money to the poor and begin searching for a new focus for their lives.

This search led them to Koinonia Farm, a Christian community located near Americus, Ga., where people were looking for practical ways to apply Christ's teachings.

With Koinonia founder Clarence Jordan and a few others, the Fullers initiated several partnership enterprises, including a ministry in housing. They built modest houses on a no-profit, no-interest basis, thus making homes affordable to families with low incomes.

Founded in 1976, Habitat for Humanity International has built more than 50,000 "simple, decent and affordable," houses around the world, providing more than a quarter of a million people with shelter.

Through volunteer labor and tax-deductible donations of money and materials, Habitat builds and rehabilitates houses with the help of the homeowner (partner) families. The homeowners' monthly mortgage payments are recycled into a revolving fund that is used to build more houses.

A three-bedroom Habitat house in the United States costs the homeowner an average of \$38,000.

Habitat houses are affordable for low-income families because there is no profit included in the sale price and no interest charged on the mortgage. The average length of a Habitat mortgage in the United States is 20 years.

Homeowners invest hundreds of hours of their own labor—"sweat equity"—into building their Habitat house and the houses of others. Sweat equity reduces the monetary cost of the house, increases the personal stake of the family members in their house and fosters the development of partnerships with other people in the community. The amount and type of sweat equity required of each partner family vary from affiliate to affiliate—300 to 500 hours per family is common.

Continued from page 1

grich, Hillary Clinton and Judy Paton.

Fuller says the project will focus attention on the needs in Appalachia, where the median value of housing is one-third the national average and as many as 16 percent of households have no plumbing facilities.

"When you focus attention on a problem, that's the first step toward solving the problem," Fuller says.

For 21 years, he and Habitat have focused attention on the problem of substandard housing.

If Habitat affiliates grow in Kentucky, they will find themselves part of a movement that's growing at the rate of one new affiliate every two days.

Fuller credits Habitat's growth in part to what he calls the "theology of the hammer."

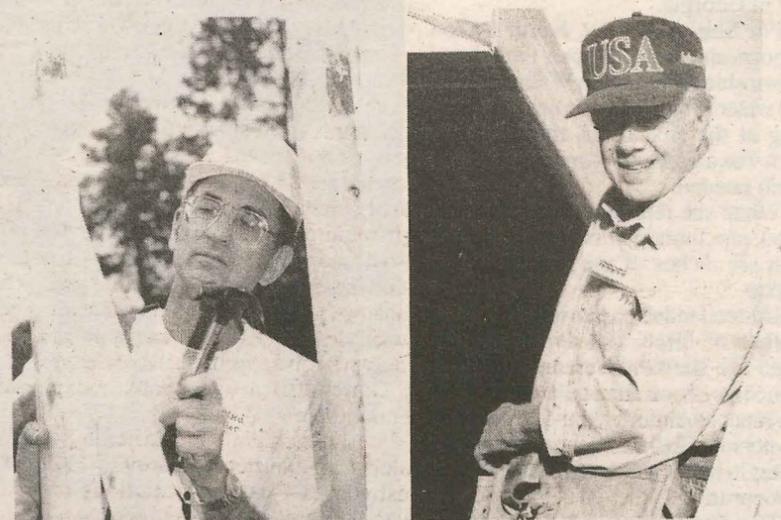
"The 'theology of the hammer' means that while Christians may differ on doctrine we can agree on the imperative to give and serve in Christ's name," he says. "True religion has to be more than just singing and talking. It has to be action."

Fuller contends Habitat has redefined ministry as something churches can do other than preaching, and door-to-door evangelism.

"Those are authentic and those are valid means of witnessing, but those are not the only forms of ministry," he says.

"I literally see these blitz builds as a new and creative way to have revival," he adds. "I've said from the beginning that Habitat for Humanity is a new frontier in Christian missions. It's a new and effective and creative way to share the gospel of Jesus Christ as we build and renovate houses for needy people."

During Carter work projects, workers hold morning devotions, sing



**THE FOUNDER AND THE AMBASSADOR** Habitat for Humanity International's founder Millard Fuller (left) says he really doesn't mind that some people think Jimmy Carter started the organization. "Someone said it's amazing what can happen if you don't care who gets the credit." (Photos by Robert Baker and Julia Dean)

hymns while they work and pray before meals. On Saturday, every home will be dedicated with prayers and a new Bible for the family moving in.

"Habitat is open and unashamed of its Christian basis," Fuller said. But that hasn't stopped some people from trying to secularize the group into a civic organization, devoid of Christian witness.

"That's what will probably happen in Kentucky," he says. Just as they have done in the past, Fuller says he expects some secular media this week will cover the smiles and sweat while skipping the spiritual motivation behind Habitat.

"The stuff they'll show on the tube will not be the presentation of the Bible. It will not be the singing about the blood of Jesus," Fuller says.

Their news reports aren't wrong, he says, just incomplete. "But what we've got to do as an organization is

we need to be as dedicated about putting it (Christianity) back in as the secular press is in taking it out."

Habitat's rapid growth has left it struggling to keep up in two important areas: leadership and materials.

"What I want is to make sure that we keep the strong Christian presence in the ministry and keep men and women of God in the forefront of leading this work," he said.

Generally, Habitat has an easier time recruiting volunteers than raising capital or materials for its houses, he said. "If we had more material donated and more money donated we could build a lot more houses."

That need has led to the Building Our Communities Campaign, an effort started 18 months ago to raise \$200 million for materials by the year 2000. Thus far, the campaign has commitments of \$60 million.

Fuller said he'd love to clear up misconceptions that the organization just builds houses for minorities or that it gives houses away. "The only thing we give away is a chance."



### CLASSIFIED ADS

**SEEKING:** Gracey West Union Baptist Church is presently searching for a part-time minister of youth and music. If interested, please send resumé to: Youth and Music Search Committee, GWUBC, P.O. Box 143, Gracey, KY 42232-0143.

**TOUR:** 11 days Israel and Egypt from your area only \$2,089. Nov. 1-11, including air, 1st class hotels, meals and all the sites plus experience you can trust. Call Judy Studie (502) 247-8331 for a color brochure.

**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:** High Point Baptist Church in Mayfield, Ky., is seeking a full-time associate pastor with primary responsibilities in youth and children's ministry. Send resumé to: Search Committee, High Point Baptist Church, 220 Farthing St., Mayfield, KY 42066.

**FOR RENT:** Sanibel Island, Florida: 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$595. Call Pat Owen, (502) 895-8752 (home) or (502) 897-5079 (office).

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**SEEKING:** Part-time minister of music. Send resumé: Personnel Committee, Gethsemane Baptist Church, 10400 Blue Lick Road, Louisville, KY 40229.

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**SEEKING:** Full-time youth/music minister, Pleasant Hill Baptist Church, Somerset, Ky. Send resumé to: Personnel Committee, D. Wheelton, sec., Pleasant Hill Baptist Church, 1815 Clifty Road, Somerset, KY 42503.

**SEEKING:** Bivocational minister of music and/or youth. Send resumé to: Personnel Committee, Trinity Baptist Church, 3900 Lafayette Road, Hopkinsville, KY 42240.

**SEEKING:** Nicholasville Baptist Church is searching for a full-time minister of youth. Send resumé to: Search Committee, Nicholasville Baptist Church, 131 South Main St., Nicholasville, KY 40356.

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**FREE:** 150 Broadman Hymnals (1977). Contact Trinity Baptist Church, 3900 Lafayette Road, Hopkinsville, KY 42240, (502) 885-6348.

**SEEKING:** Bethlehem Baptist Church in Nancy, Ky., is seeking a full-time pastor. Please send resumé to: Pastor Search Committee, 2671 Highway 1664, Nancy, KY 42544.

**SEEKING:** Youth and activities minister to serve in a dynamic and growing church in a small town. This person should be in his/her late twenties to late thirties, have at least a college education (seminary is preferred), be able to love and lead young people, and work well with staff. If interested, please send resumé to First Baptist Church, P.O. Box 1140, Fulton, KY 42041.

**SEEKING:** Executive director, Infant Resource Project. 25-30 hours per week, social work degree plus two years experience. Salary negotiable. Respond to: Elmo Martin, 1302 N. Pope Lick Road, Louisville, KY 40299.

## Presbyterians will debate sexuality, ecumenical ties

SYRACUSE, N.Y. (RNS)—Southern Baptists aren't the only major religious body holding a national meeting this week.

Sexuality issues, especially the role of gays and lesbians in the church, are likely to continue to play their dominant and divisive role when the Presbyterian Church (USA) meets for its annual general assembly in Syracuse, N.Y., June 14-21.

"I expect this (sexuality) to be the most discussed and controversial aspect of the assembly," said Jerry Van Marter, director of Presbyterian News Service, the denomination's official news agency. "Although there certainly are other issues vital to the church," he added.

Among those other "vital" issues are two major ecumenical concerns. The first, a relatively new issue, involves developing closer ties with Lutherans. The second, involving the

denomination's continued participation in the Consultation on Church Union, has been debated for four decades.

The current controversy over sexuality stems from a simple three-sentence statement widely known as "Amendment B" or "the fidelity and chastity amendment."

It requires ordained church leaders—deacons, elders and clergy—to maintain sexual fidelity if married and celibacy if single. While directed at all church leaders, Amendment B is widely perceived as a means of denying church office to sexually active homosexuals.

The amendment was ratified by a majority of the denomination's 172 presbyteries—local jurisdictions of several congregations—and is expected to be given final approval, Van Marter said.

Issues of sexuality are controver-

sial across denominational lines, and the Presbyterians are no exception. The matter could well come up at other denominational meetings throughout the summer.

Numerous overtures, or amendments, to modify Amendment B are expected to be floated at the Presbyterian assembly, Van Marter said.

More seriously, "covenants of dissent," in which presbyteries indicate they will defy the new rule if adopted, have been circulated. At least two dozen churches and the Milwaukee, Wis., presbytery have indicated they will defy the rule.

The Presbyterians will be one of four denominations—along with the Reformed Church in America, the United Church of Christ and the Evangelical Lutheran Church in America—voting this summer on a proposed plan for "full communion" among the four churches. It calls for

the mutual recognition of one another's faith, ministries and sacraments.

If adopted, the churches will pledge "to live together under the gospel, affirm and mutually admonish one another."

The 40-year issue that may become a footnote in Presbyterian church history is the Consultation on Church Union, the effort by nine Protestant denominations to create a "covenant communion" of the participating churches.

The denomination's presbyteries, voting at the same time as on the "fidelity and chastity" amendment, voted 61 percent to 39 percent to reject a mechanism that would have allowed the church to continue to participate in COCU's envisioned structure of a united Christian church in the United States. The Presbyterians withdrew from COCU once before, but later returned.

**"I expect (sexuality) to be the most discussed and controversial aspect of the assembly."**

*Jerry Van Marter, director of Presbyterian News Service*

## Supreme Court will hear case of same-sex harassment

WASHINGTON (ABP)—The Supreme Court agreed June 9 to review a ruling that denied an oil worker's sexual-harassment claim because it involved allegations against someone of the same sex.

Joseph Oncale, an offshore oil worker, claims he was sexually harassed, assaulted, battered, touched and threatened with homosexual rape. He sued his employer, Sundowner Offshore Services, along with his supervisor and two co-workers.

Lower courts have denied Oncale's claims under a federal law that

prohibits sexual discrimination and harassment in the workplace, saying the law does not apply to same-sex claims.

The 5th U.S. Circuit Court of Appeals said male-on-male harassment with sexual overtones is not sexual harassment unless the victim can show an employer treated him differently because of his sex.

Oncale, however, backed by the Equal Employment Opportunity Commission, argues that Title VII of the Civil Rights Act of 1964 uses "gender-neutral" terms and should

apply to all sexual harassment against women or men.

A ruling in *Oncale vs. Sundowner Offshore Service* is expected sometime next year.

In a separate case, the high court turned away, without comment, a constitutional challenge to the 1994 Freedom of Access to Clinic Entrances Act.

The law prohibits the use or threat of force or physical obstruction against a person seeking to obtain or provide reproductive services, including abortions. Anti-abortion activists

from New York, Virginia, Ohio and the District of Columbia filed a suit challenging the statute.

The U.S. Court of Appeals for the District of Columbia rejected arguments that the statute abridged free-speech rights under the First Amendment and that its passage violated interstate-commerce regulations.

The law "prohibits conduct, not speech, and its prohibition is narrowly tailored to further the government's legitimate interest in providing safe access to reproductive health services," the court ruled.

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Lunch will follow the service.

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## Christian Coalition names two to replace Reed & Robertson

WASHINGTON—The Christian Coalition entered a new phase June 11 with the naming of a management team with strong conservative Republican credentials to replace outgoing president and founder Pat Robertson and Executive Director Ralph Reed.

Donald Hodel, 62, former Reagan administration interior and energy secretary, was named to succeed Robertson as president. Robertson, a Christian broadcaster, will become the chairman of the organization's four-person board of directors. He started the coalition eight years ago after his unsuccessful run for the Republican presidential nomination.

Randy Tate, 31, a former one-term Republican congressman from Washington state, will replace Reed as executive director. Reed's organizational skills are largely credited with turning the coalition into the Religious Right's most effective and visible organization, with a nearly \$30 million annual budget. Reed resigned to become an independent political consultant.

Robertson said Hodel will be responsible for the "day-to-day management and strategic direction" of the coalition and Tate will assist Hodel and concentrate on grassroots organizing. Both Hodel and Tate would speak for the coalition "as one voice," splitting the high-profile public relations

role that Reed handled so effectively.

Hodel and Tate both indicated there would be no immediate changes in Christian Coalition tactics or policies, which have included backing school vouchers, tax relief, anti-abortion measures, balancing the federal budget and downsizing the federal government.

Hodel said the coalition would continue to reach out to African-Americans and Latinos, Roman Catholics and Jews to grow beyond its core constituency of conservative, evangelical Protestant Christians.

At the news conference, Hodel noted that he first came to Washington as part of the Republican "Reagan Revolution." He said leading the Christian Coalition would allow him to keep alive "the flame that is Ronald Reagan's legacy."

Barry Lynn, executive director of American United for Separation of Church and State and a longtime liberal critic of the coalition, said Hodel's comment about the Reagan legacy "constituted the clearest statement yet that the Christian Coalition is just a Republican front group."

Robertson dismissed the notion. "We're absolutely not a Republican organization," he said. "We're here for the nation. We have in our constituency people of all walks of life."

## NATIONAL NOTES

■ **Lawyer to lead Presbyterians.** Samuel Duncan, a Mississippi lawyer who led the opposition in the American Bar Association against its support of abortion rights, was elected June 10 as moderator of the Presbyterian Church in America at its 25th General Assembly in Colorado Springs, Colo. He ran unopposed.

■ **Family Channel sold.** Christian broadcaster Pat Robertson has sold the Family Channel's parent company to a firm half-owned by media mogul Rupert Murdoch, whose Fox Network is known for the risqué sitcom "Married With Children" and the violent children's program "Mighty Morphin Power Rangers." Fox Kids Worldwide Inc. will pay about \$1.9 billion for Robertson's International Family Entertainment Inc. Under the deal, Robertson will continue to host "The 700 Club" on the network for at least five years and will become co-chairman of IFE. The deal will put \$136.1 million into the hands of Robertson's Regent University.

■ **World Vision leader resigns.** Robert Seiple, who for 10 years has headed the U.S. branch of the evangelical relief agency World Vision, has

announced he is leaving the post. But Seiple, 54, gave the group's board a year's notice.

■ **Religious Freedom Amendment endorsed.** The Salvation Army has endorsed the proposed Religious Freedom Amendment, which supporters say is necessary to protect religious expression in public places. In a letter to Rep. Ernest Istook, R-Okla., one of the sponsors of the proposed amendment, Salvation Army National Commander Robert Watson wrote that his organization "strongly believes in the right of the individual to pray and to recognize their religious beliefs, heritage and traditions. We encourage Congress to enact this legislation."

■ **No cloning of humans.** President Clinton, responding to a report by scientists and ethicists, proposed legislation June 9 to ban human cloning but allow the continuation of research with potential medical benefits. "What the legislation will do is to reaffirm our most cherished beliefs about the miracle of human life and the God-given individuality each person possesses," Clinton said at a White House ceremony at which he accepted the report of the National Bioethics Commission.

## Court strikes down city hall nativity & menorah display

WASHINGTON (ABP)—A New Jersey city's 30-year practice of displaying a Christian Nativity scene and a Jewish menorah in front of city hall violates the Constitution's ban on establishment of religion, the U.S. Supreme Court agreed June 9.

The high court refused to review a ruling by the 3rd U.S. Circuit Court of Appeals that official holiday displays in Jersey City, N.J., "cannot be viewed as anything but a constitutionally impermissible dual endorsement of Christianity and Judaism."

The American Civil Liberties Union and four city residents sued to halt the Christmas and Hanukkah displays in 1994. City officials ignored a federal judge's order barring the displays in 1995 but added plastic figures of Santa Claus, Frosty the Snowman and a wooden sled.

But the addition of secular symbols failed to remedy the endorsement of two religions, the appeals court said, reversing a lower-court ruling.

The display of a creche at the seat of city government "impermissibly conveyed a message of government endorsement of religion," the appeals court said. "And, in our view, the

city's addition of Santa, Frosty and a red sled did little to secularize that message."

The court also rejected an argument by the city that a Nativity scene is a secular symbol.

"A creche represents the Christian belief that Jesus was born to the Virgin Mary to lead humankind on a path toward salvation and redemption," the appeals court said. "Yet Jersey City would have us believe that the symbol of the creche has achieved such a level of secular status that is religiously benign. We are not so persuaded."

The appeals court analyzed Jersey City's displays in light of two previous Supreme Court rulings.

In 1984, the Supreme Court allowed a winter holiday display in Pawtucket, R.I. The exhibit, owned by the city but situated in a private park, included a Nativity scene along with several secular symbols.

In 1989, however, the court struck down a creche displayed at the county courthouse in Allegheny County, Pa., saying the display at the seat of county government amounted to an unconstitutional endorsement of religion.

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Male High School, 4409 Preston Highway

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Pastor of Greater St. Stephens Baptist Church in Fort Worth, Texas



**Singer**  
**Alma Randolph**  
Gospel singer from  
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**Coordinator**  
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Church



**Coordinator**  
**Steve Hadden**  
Crestwood Baptist  
Church



## DIRECTOR Cornerstone Counseling

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## The 'audacity' of the Annuity Board

Since 1918, the Annuity Board has assisted Southern Baptists in providing financial support to God's servants. The Annuity Board was founded by Nashville pastor William Lunsford because of his conviction it was immoral for Southern Baptists to allow their ministers, after a lifetime of selfless service, to finish their days in abject poverty. Lunsford, the Annuity Board's first president (1918-1927), made this "promise" to those who serve the churches and church-related organizations: "Give yourself wholeheartedly to the work. ... We will stand back of you. If you fall in the work, we will care for you. If you die, we will not permit your family to suffer. If you grow old in it, we will comfort your declining years."

What an audacious "promise" Lunsford made given our Baptist polity and the absence of any denominational authority to require participation in the Annuity Board's retirement and insurance plans. But what a compassionate ministry the Annuity Board provides in seeking to fulfill this promise.

And what about the Annuity Board's endowment program to help ministers and their families

who retire with inadequate benefits? This may be the most audacious effort of all, given the challenges all Baptist organizations face in seeking endowment gifts. Regardless of the challenge, regardless of who was/is responsible for the inadequate provisions, it is appropriate to demonstrate benevolence toward those who have fallen through the cracks over the years, and I am proud to be a part of such a ministry personally and denominationally. And I thank God for the audacity of the Annuity Board in days gone by and as we face the future.

### KENTUCKY BAPTIST FOUNDATION



Barry Allen

Let me suggest you use Annuity Board Sunday, June 22, to consider how you can make a difference in the lives of these faithful servants who are in need. The Kentucky Baptist Foundation manages an endowment fund, the income of which is currently sent to the Annuity Board to be used for needy retired Kentucky Baptist ministers and/or their spouses in the Adopt-an-Annuitant Program. Call me at (502) 244-6466 to learn how you can become involved.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

## Report: Religious persecution up in China

By Tom Strode  
*SBC Christian Life Commission*

WASHINGTON (BP)—The Chinese government has intensified its repression of the underground church, a human rights organization recently reported on the same day Congress received bills aimed at removing favorable trade status with the country for just such activities.

A fact-finding mission to China in late May reported the government not only is stepping up efforts to close churches it does not sanction but, in a new strategy, is aggressively pursuing and arresting house church leaders, according to Washington-based Freedom House's Puebla Program on Religious Freedom.

Ninety percent of the underground, Protestant church members inter-

viewed during the two-week trip said repression is at its worst since the early 1980s, the three-member team reported.

"Some provinces are more repressive than others, but repression has intensified in all the provinces from where we received reports," Paul Marshall, who led the team, said in a written statement.

Underground church members reported new incidents of torture by beatings and by the use of cattle prods and electric drills, as well as other brutal treatment by Public Security Bureau police.

The renewed repression is "absolutely tied to the collapse of the Soviet empire," said Nina Shea, director of Puebla Program.

China's communist leaders "are terrified of Christian beliefs," Shea said. "They are terrified of the notion of individual liberty and a transcendent God."

"They observed the role of the churches" in the fall of communism in Eastern Europe, she said. "They see the churches in their own borders as a threat. If China were to become Christian, the history of the 21st century would be totally different than if it remained atheistic."

On June 3, bills were introduced in both the Senate and House of Representatives to end China's most favored nation trade status.

President Clinton asked May 29 for Congress to extend China's trade status. Congress has 90 days from the president's request to block MFN. It has been unable to do so in the past.

While many American business interests and economic conservatives favor MFN status for China, the AFL-CIO and many social conservatives oppose it. Among the organizations seeking revocation of MFN are the Southern Baptist Christian Life Commission, U.S. Catholic Conference, Focus on the Family and Family Research Council.

"Ending the most-favored-nation status we grant to China not only would send a powerful message, it also would end our own official indifference to tyranny," wrote Christian Life Commission President Richard Land in a recent Dallas Morning News guest column. "Let's end this charade in our relationship with China. Everything we have learned since the Tiananmen Square massacre tells us that China's leadership will be ruthless with its citizens as long as it won't suffer the consequences."

### WORLD VIEW

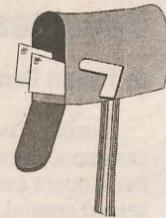
■ **A Russian court case** has been resolved in a landmark decision that an "anti-sect" brochure did not libel new religious groups in the nation. The case centered on a brochure produced by Alexander Dvorkin of the Russian Orthodox Church's education department that warns against the dangers of such "totalitarian sects" as the Church of Scientology, the Unification Church (Moonies), Jehovah's Witnesses and the Hare Krishna organization.

■ **Mother Teresa**, the 86-year-old Roman Catholic nun who has dedicated her life to serving the world's poor and dying, was praised this month by Capitol Hill lawmakers, who honored her with a Congressional Gold Medal. In accepting the award, Mother Teresa spoke in a weak voice about the "unwanted, unloved, uncared for people" served by her order, the Missionaries of Charity.

■ **The Salvation Army** in South Africa was preparing last week to tell the nation's Truth and Reconciliation Commission that it kept quiet about human rights abuses during the apartheid era and now regrets its silence. "With people of all kinds of political persuasion in our ranks, we chose to remain silent, a sin of omission which we deeply regret," the group's statement said. "Professing an apolitical stance, we used this to avoid the kind of protest for which the early Salvation Army was known."

■ **German scholar** Stefan Stiegler has been nominated as president of the International Baptist Theological Seminary in Prague, Czech Republic. Stiegler was professor of Old Testament and Hebrew at the Baptist Theological Seminary in Hamburg, Germany.

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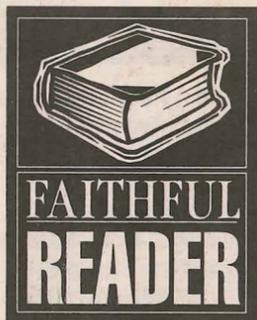


## The 1997 Super Saturday Promotional Brochure

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# BOOKS



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

**Heroes and Saints: More Stories of People Who Made A Difference.** Max Christensen. Westminster John Knox Press, 1997. \$12.00. 121 pages. ♦♦♦♦ (out of five)

For years Max Christensen wrote a newspaper column focusing on the lives of people throughout history who in some way contributed to our present lives. That same idea is carried out in "Heroes and Saints."

The brief biographical sketches (most less than two pages) of this book cover the lives of people from before Christ (King Akhenaton of Egypt) to the mid-20th century ("Babe" Didrickson Zaharias). The book is especially heavy on the lives of early Christian saints and Reformation era heroes (28 out of 51 sketches). The sketches do not get bogged down in dates but focus on a principle that made a person influential in the turn of history.

Christensen has a splendid eye as he looks at the stories of his selected people. The length of the sketches makes them ideal for devotional reading, perhaps jump-starting your own thoughts about the guiding principle demonstrated in the life of the hero or saint.

The only regret is Christensen did not include more current heroes and saints. Hopefully, their stories will be told in Christensen's next collection. We need him to turn his eye to more recent days to show that saints and heroes can and do still exist. *Wayne Hager*

**Making Gospel Sense to a Troubled Church.** James McClendon, Jr. The Pilgrim Press, 1995. 202 pages. ♦♦♦♦♦

As a seminary professor, James McClendon and his wife were members of a

community church near the school. Started in the 1950s by immigrants from Ohio, Indiana and Pennsylvania, the congregation had prospered before entering a period of decline. Storm clouds of dissatisfaction and conflict had come and gone, until finally the trouble broke out. During a three or four week period, the congregation came unglued. The pastor and key leaders left, trust was broken and hope was all but crushed.

The congregation turned to McClendon and asked him to become the interim pastor while they sorted out their future.

Reluctantly he agreed. During the next 12 months he sought to preach to this congregation in trouble. His preaching was a constant struggle between addressing the brokenness and its causes, while insuring that each sermon not only contained a gospel message, but was good news to the congregation.

The 26 sermons included in the book are grouped under three headings: "Grief and Forgiveness," "The Recovery of Hope" and "Looking Forward Again." At the beginning of every sermon, McClendon summarizes where the congregation was in the recovery process, the aim of the sermon and a brief critique of the sermon's effectiveness.

As a pastor, I found this collection of sermons inspiring and encouraging, as well as full of spiritual and practical guidance. McClendon's ability to speak to a troubled church transcends his own congregation and reaches out to many of us who serve churches who have seen better days and are struggling with the future. *Jim Holladay*

**The Original Jesus: The Life and Vision of a Revolutionary.** Tom Wright. Wm B. Eerdmans Publishers, 1996. \$20. 159 pages. ♦♦♦♦♦

The first half of this book is a fuller version of a television series on BBC. The second half is intended to help the reader understand more about how to read the Gospels "with both eyes open." All the text reads with the simplicity and quick movement of the electronic media. The bright, eye-catching color pictures of the Holy Land and works of Christian art give you the feel of reading a television show—and it is a pretty good show.

Tom Wright easily could have written an academic work on the life of Jesus, considering his education and past teaching experience. Instead, as a pastor, he has presented a non-technical book on Jesus which does not shy away from issues which academia address. He presents academic findings in a well-written narrative that shows all the evidence of sound historical theological research.

This is a good book to get into the hands of those who have shied away from Bible study because it is "boring." Wright has focused his "life of Jesus" on the key stages of Jesus' life. Wright presents Jesus' teachings against the background of the politics and expectations of Jesus' day. When he turns to the discussion of the Gospels, he accomplishes in just a few pages what a textbook sometimes takes chapters to present.

The expense of the book may prevent a wide distribution, but every church library should consider investing in this book and then encouraging wide circulation. *Wayne Hager*

**All God's Children: A Biblical Critique of Racism.** Steven McKenzie. Westminster/John Knox Press, 1997. 140 pages ♦♦♦♦

W.E.B. Dubois, a leading black writer

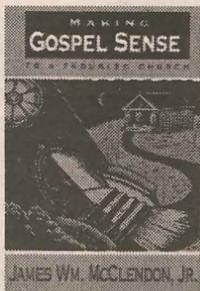
and civil rights advocate, contended race was the major issue at the beginning of the 20th century, and that race would be the major issue at the end of the 20th century. Though the context has changed and the battle lines have shifted, Dubois' prophecy has become a reality. Despite the apparent legal gains of the '60s and '70s, black and white Americans still have trouble relating to one another. This is true even in the church.

McKenzie contends that for much of the history of this nation, the Bible was used to maintain the institution of slavery. Even after the emancipation of the slaves, Scripture has been used to buttress the contention of whites that blacks are cursed, inferior, and that mixing of the races is contrary to God's will.

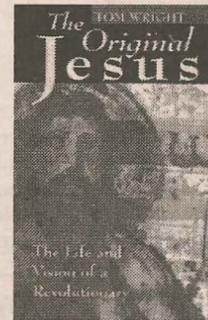
Against this backdrop, McKenzie undertakes the challenging task of showing that, not only does the Bible not say those things, but its essential message is "a call for unity among all people." His background as associate professor of Hebrew Bible/Old Testament at Rhodes College in Memphis, Tenn., uniquely equips him, in terms of education and place of service to address the issues.

The brief, often hurried survey of the biblical witness does an excellent job of making the case that human divisions are the consequence of sin, and that God's purpose in redemption is to heal those divisions. At times, I thought McKenzie was reaching a bit to argue that a specific biblical text was not an example of ethnocentrism. Though an Old Testament professor, his New Testament material was the best—perhaps because the New Testament addresses the issues more clearly.

While not the best book I have read on the subject, it is a solid, though sometimes stodgy, resource. *Jim Holladay*



JAMES WM. MCCLENDON, JR.



TOM WRIGHT

## Two special students

By Robert Dunston

During Cumberland College's commencement exercises May 17, our student awards committee presented special awards to two graduating seniors. The Berger Awards are presented to the outstanding female and male graduating seniors who have demonstrated not only sound academics, but also leadership in and service to the college community and the larger community. Students, staff and faculty may nominate individuals. The student awards committee then interviews nominees and selects the recipients.

Jennifer Wake was the female recipient of the outstanding senior award. She is the daughter of Eric and Sue Wake of Williamsburg. She graduated with a major in biology and with minors in athletic training and public health. While a student at Cumberland, Wake worked more than 2,900 hours in Cumberland's training room. She was a peer teacher for the Student Trained and Ready freshmen orientation program and as a recruiter with our admissions office. She designed the literature for our football program for the 1996-1997 season and created the athletic training web page

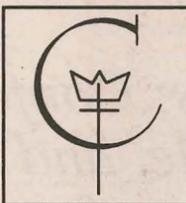
for Cumberland's Internet site. Wake, a member of Main Street Baptist Church in Williamsburg, will attend West Virginia University in the fall to work on a master's degree in athletic training.

Ryan Tucker was the male recipient of the outstanding senior award. He is the son of Gilbert and Ellen Tucker of Lexington. Tucker graduated with a major in movement and leisure studies and a minor in religion. Ryan also was a peer teacher for the Student Trained and Ready freshmen orientation program and as a resident assistant during the summer. On the football team, Tucker was a defensive lineman and led many chapel services for his teammates. At First Baptist Church in Williamsburg Tucker taught youth Sunday school and worked with children's church. Currently Tucker serves as minister to youth at Rosemont Baptist Church in Lexington.

Selecting the recipients of the Berger Awards is always difficult. Wake and Tucker's selection indicate how widely respected they are on campus.

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

CUMBERLAND COLLEGE



## Grow where you are planted

Home is where your heart is. I have found that to be true since moving to Louisville and beginning my new ministry with Kentucky Baptist Homes for Children. My transition has been so smooth that I already feel Kentucky is home when I make those occasional visits to Virginia to visit my family. This is in no small part due to the warm hospitality of our staff, board members and the many Kentucky Baptists I have had the pleasure to meet.

My family remains in Virginia until July 1, when we plan to move into our "new Kentucky home." This time away from them has been difficult, tempered only by the busy schedule placed before me at work. As much as I miss them and want this separation to be

I have a wonderful wife and three beautiful children. Dawn is my friend, wife and helper in life. We met at Virginia Baptist Children's Home when she joined the staff as a child care worker and I was chaplain. Her good looks caught my eye, and her person won my heart. My oldest son, Brannan,

(which is my mother's maiden name) will be 18 this month. Holly, my only daughter, is 10 and the apple of her dad's eye. Bryce is 6 years old and my guarantee of staying young. Having him join our family when I was 40 gives me another chance to appreciate the gift of young children—to enjoy their innocence and marvel at their development.

Grow where you are planted. My family and I believe our desire to serve God has led us here. I was reminded not long ago by a new pastor friend to remember that when things don't go well. He is right. I will recall the warmth and freshness of my Kentucky experience when the sun doesn't shine and the challenges of life and ministry loom like Goliath before us. My family is looking forward to making new friends, joining a new church and experiencing the beauty and rich heritage of Kentucky.

HOMES FOR CHILDREN



Bill Smithwick

*Bill Smithwick president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>*

# LEADERSHIP

## CHURCH

### Is your giving worshipful?

By Doug Strader

The word "worship" comes from the Anglo-Saxon "weoth" (worthy) and "scipe" (quality or state of), which became worship and then worship. To worship God, then, is to ascribe to him supreme worth. The psalmist said, "Give unto the Lord the glory due unto his name." (Psalms 29:2)

The writers of the Bible use such phrases as "to glorify," "to ascribe worth," "to bow down," and "to prostrate oneself" to describe worship. Are these phrases descriptive of worship in the 20th century? But how do we relate worship and giving? Can you give without worshipping? Can you worship without giving? Are you giving in such a way that you ascribe "worthship" to him? Is there a sense of joy in your worship/giving?

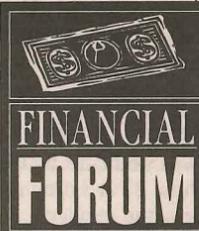
In the Old Testament, God's people were instructed to make offerings (sacrifices) to God as a part of their worship. They were to offer their firstfruits and their best animals (without spot or blemish) to God.

After the death of Jesus, as the sacrificial Lamb of God, the church no longer practiced grain and animal sacrifices. Jesus was offered as the perfect sacrifice, never to be repeated. Instead, the church was instructed to give offerings to God of their material possessions as an act of sacrifice and worship. The Apostle Paul writes about our offerings being a sweet smelling aroma to God. A sign that our offerings are acceptable to God.

Does your offering have a pleasing aroma to God? Each Sunday as we bring our offering to God, we should ask ourselves that question. The offering time during worship is not just the time when the ushers "collect the money." Rather, it is to be a time when we offer our gifts to God. If we were true to the early church, we all would bring our gifts (offerings) to the altar and present them to God. However, in an attitude of worship we have the ushers act on our behalf as they take our gifts to the altar and together we dedicate them to God.

Next Sunday when you give your offerings to God, prepare yourself to make that a time of worship. "Oh, God, here is my offering, may it be a sweet smelling aroma to you, I pray."

Doug Strader is director of the Kentucky Baptist Convention's stewardship department.



## Youth ministers advised to keep up with teen trends

By Chip Alford  
SBC Sunday School Board

GLORIETA, N.M. (BP)—So, you want to know "whassup" with today's teenagers?

For starters, bellbottoms, baggies and beepers are in; piercing isn't just for the ears anymore; and the Newsboys are no longer the kids who deliver your paper.

These are just a few of the things youth workers should know if they want to effectively reach the youth who will ring in the new millennium.

"Effective youth workers stay abreast of trends and traditions that define the life of a teenager," said Chuck Gartman, lead youth consultant for the Baptist Sunday School Board's Bible teaching-reaching division, quoting from a book by researcher George Barna. "Sometimes we need to take what they know and relate it to what they need to know."

Leading a conference on youth work at Glorieta (N.M.) Baptist Conference Center, Gartman added that staying abreast doesn't require going to every movie, listening to every song or reading every magazine. "You just need to keep up with what's going on, what is popular with teenagers. You can do that by simply reading the newspaper and talking with your youth."

Sharing from Barna's book, "Generation Next," Gartman said effective youth workers also:

- Develop a pre-determined philosophy of life and ministry.
- Pray very specifically for teenagers.
- Are accessible and transparent with their youth.

■ Have spiritual growth as their ultimate goal.

■ Emphasize interactive learning.

■ Leverage the limited resources available to them. "You can't totally compete with the world; you probably don't have the budget," Gartman told youth workers. "But you can make whatever you do 'quality.' You can have excellence in your attitude and approach to ministry."

Gartman said it's also vital that youth workers model the lessons they teach. "A young person can see right through you if you aren't being real," he said.

In addition, Gartman encouraged youth workers to live through crises with their teens.

"If you walk through the 'minor' crises with them, such as breaking up with a girlfriend or boyfriend or making a bad grade on a test, then they'll turn to you when major crises happen in their lives." Today's youth desperately need spiritual role models to whom they can turn, Gartman said.

Today's teens are crying out for meaningful relationships more than ever, he said. "I had one youth tell me that he had never met his best friend face to face. He had met him on the Internet."

Gartman urged youth workers to help educate churches about where teenagers are and what they're dealing with. Effective youth ministry takes time and patience, Gartman added, especially since what's "cool" today will likely be "tired" tomorrow.

"The key is we have to model (our faith) in our everyday lives," he said. "There is hope in a relationship with Jesus Christ and we can help teenagers find that."

## Parents advised to measure children's spiritual readiness

Continued from page 1

they noted. Children think in literal terms, so avoid figurative language, they suggested.

Shuffield and Cavin advise parents and church leaders to look for signs of readiness in children such as:

■ **Questions.** Listen carefully to a child's questions about spiritual matters, they suggested. Also, explore the level of interest and understanding by asking probing, open-ended questions, not queries that could be answered "yes" or "no."

■ **Focus.** Watch for a child who suddenly becomes focused on religious instruction. Unusual attentiveness in Sunday school or during worship could be a signal a child is ready to make a faith commitment.

■ **Behavioral changes.** Anything from a sudden interest in Bible-reading to expressions of guilt over wrongdoing at home could mean God is working in a child's heart.

While some young children genuinely are converted, that is the exception, not the rule, Shuffield said. Pastors, teachers and parents can help young children by distinguishing between the natural desire of a child to express love for Jesus and the life-changing decision of receiving him as Lord and Savior, he said.

Children's worship should include a combination of small-group sessions, self-guided activities and large-group time, said life development pastor Charlie McAllister and children's worship leader Karen Lewis from the Houston-area Fellowship of The Woodlands.

The duo said they incorporate lively music with a lot of hand motions, drama and secular videos with spiritual applications into their "Adventure Zone" children's church service. "We make it fun for the kids," Lewis said. "Kids tell their parents, 'I want to go back to that church where they sing, dance and have donut holes.'"

About 400 children, kindergarten through fourth grade, attend children's worship services each week at Woodlands High School.

Services begin with self-guided activities, such as coloring pages and puzzles, followed by worship and a 12-minute large group Bible lesson. "We involve the kids in worship. Our goal is to raise up a generation of worshipers," McAllister said. "Kids learn by doing."

ABSBC

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# PEOPLE

## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships:

■ The 81 Kentucky volunteers in Russia during June and those to whom they will minister.

■ The volunteers working this week in Appalachia with the Jimmy Carter blitz build for Habitat for Humanity.

■ A Kentucky volunteer team needed to lead a sports camp at Community Baptist Church in Weymouth, Mass., July 21-25. The Kentucky team scheduled to lead the effort has canceled.

■ A Kentucky volunteer team needed to lead a day camp at Central Baptist Church in Waterbury, Vt., July 7-11. The Kentucky team scheduled to lead the effort has canceled.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **ALEXANDRIA**—Calvin Perry recently announced his retirement as pastor of Main Street Church, effective Dec. 31. He will reside in Alexandria and will be available for preaching opportunities.

■ **CAMPBELLSVILLE**—Antioch Church will hold dedication and note burning services June 22 at 1:30 p.m. Billy Joe Foster will be guest speaker. John Batcher is pastor.

■ **DANVILLE**—Retired minister Austin Roberts Sr., 80, died June 4. He was pastor at Lexington Avenue Church for 18 years before his retirement. Survivors include his wife, Eloise; three sons; six grandchildren and two step-grandchildren.

■ **FRANKLIN**—First Church commissioned Jerry and Etta Butcher as Southern Baptist Mission Service

Corps volunteers June 1. They will work with KBC disaster relief efforts. Mrs. Butcher also will serve as Kentucky Mission Service Corps coordinator.

■ **HAZARD**—Petrey Memorial Church will celebrate its 75th anniversary Aug. 24. Call (606) 436-3842 or write 141 Alto St., Hazard, Ky. 41701 for more information.

■ **LOUISVILLE**—Deer Park Church will celebrate its 91st anniversary June 29 at 10:45 a.m. Lunch will follow the service. Call (502) 451-7220 for reservations.

Beechwood Church ordained Alan Daigle to the gospel ministry May 25. Robert Blackburn is pastor.

Ashby Lane Church will hold Saturday contemporary worship services, beginning June 14 at 5 p.m.

## Literacy volunteer didn't have to travel to do world missions

**TUSCALOOSA, Ala. (BP)**—Wyoma Jackson always had dreamed of being a foreign missionary. But God had other plans.

Stepping down after 28 years as director of the Friendship International literacy program at Calvary Baptist Church in Tuscaloosa, Ala., Jackson said she realizes now why God never wanted her overseas. "He sent them all to me."

Jackson, 70, has been volunteer director of the associational literacy program for internationals practical-

ly since the day she got involved with the program in Tuscaloosa, home of the University of Alabama.

Charles Barnes, director of Baptist campus ministries at the time, started the conversational English classes at the Baptist student center.

"I told Charlie I didn't have a degree in English but maybe I could help by providing refreshments and using my nice station wagon to help pick up and take people to the class," Jackson recalled.

"The first day I walked in, it

Ormsby Heights Church will host the Martins in concert July 1 at 7:30 p.m. Call (502) 447-6867 for more information.

Robert Long recently celebrated his fifth anniversary as pastor of Walnut Street Church.

St. Matthews Church recreates the Jerusalem Marketplace during its vacation Bible school, June 16-20, 8:30 a.m.-noon. Call David Garrard at (502) 896-8882 for more information.

Edward Oliver, 72, emeritus Southern Baptist foreign missionary to Japan, died June 6. Oliver and his wife, the former Susan Pyles, were missionaries from 1950 to 1990. Oliver also served as a staff member of Jefferson Street Mission and as associate pastor of First Church of Shelbyville. He is survived by his wife, his mother, two sons, three daughters, a sister and 11 grandchildren.

Lynn Acres Church recently called Mike Barnes as assistant pastor.

■ **OWINGSVILLE**—Owingsville

Church will celebrate its 50th anniversary June 20-22. The event will include several guest speakers and special music. Call Pastor Bruce Truman at (606) 674-2055 for more information.

■ **RUSSELLVILLE**—Mike Huggins resigned as minister of youth at Second Church to become minister of music and youth at Hillcrest Church in Clarksville, Tenn.

■ **SOUTHFIELD, Mich.**—Wallace Miller, former associate in the Kentucky Baptist Convention Sunday school department, retired April 21 as director of discipleship and family ministry for the Baptist State Convention of Michigan.

■ **STANFORD**—Stanford Church will dedicate its Christian life center June 22 at 3 p.m. A reception will follow the service.

■ **WILLIAMSBURG**—Robert White resigned as minister of education and single adults at Main Street Church, effective June 30.

learning English in a Christian setting.

Jackson has always had a love for internationals. Today, some of her best friends are those she has helped speak more fluent English.

During the 28 years of Friendship International, students have come from 63 countries. Just this year, 16 countries were represented, including Hong Kong, Taiwan, Thailand, Mexico, Germany and China.

"It has been wonderful all the way," Jackson said of literacy missions. "We're like a family here."

## 'The most positive event in my life'

Two weeks ago, I shared part of an essay written by a senior who had just graduated. The students had no idea I might share them with anyone else. The essays were titled, "My Oneida Experience." I would like to share part of another essay written by a young man who just graduated:

"Oneida is a very original, and to some, a wonderful place. This year makes my second year at Oneida, and life before Oneida seems just an awkward memory of a time when I was very confused and lost. At first, like many people I've known, I was very reluctant and unwilling to give it a fair try. I mean, coming here for most is a very shrewd change of pace. That, however, is what makes this place so special.

"I went to Oneida for various reasons. My father was no longer willing to put up with the very reckless life-style I was leading. I hadn't enough brains to realize what I was doing to myself, not to mention what I was doing to the ones who loved me most. At this point, I really didn't care. My father responded to my behavior by leaving me little choice in the matter, and so, two years

later, here I am. Yet throughout all of this I have to admit the choice that my father made for me has been the most positive event to happen in my life thus far.

"At Oneida I found that these people aren't just teachers. They are friends as well. ... At Oneida you are always around the same people every day, and in such a small community, you find yourself having more of a personal relationship with the teachers here. In my opinion, it is a lot easier achieving your academic goals if you are under the guidance of not only a teacher, but a friend. Personally, I have had no better than a D average

since the third grade until I was willing to give up on being so stubborn and give Oneida a try. I'm not saying that I wasn't capable before I came here, just lazy. This habit was broken through time and the positive influences ... at Oneida.

"Oneida is a Christian institution where students are required to attend church on a regular basis. For a lot of people who come here, this is where the real change takes place. A once-troublesome child, such as I was, was taken from negative influences and put into Christian surroundings, which can have a major impact. I will admit that this part of Oneida can make the most dramatic change in a student's life.

"The one thing here that has made the biggest impression on my life would have to be living in the dorms. Once you settle in, you find yourself surrounded by a great many peers from all over the world. ... There are other advantages to living on campus ... One was that it took me away from bad influences.

"Oneida is based on Christianity, and for those who come who are lost and without religion, Oneida offers a perfect place to think about the road that they were on. But more importantly, they have the chance to discover the road they need to be on.

"Oneida has literally changed my entire outlook on life. It's funny how I look back and remember how furious I was with my father for sending me here. ... When I finally took advantage of what was offered at Oneida I gained not only the best grades that I have ever made, but I also gained the Lord's guidance in my life, which leaves me forever to be thankful."

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

### THIS IS ONEIDA



W.F. Underwood

## Fishing in Clear Creek

"Clear Creek is a neat place for our children."

I've heard similar comments many times during my nine years as president. A rare sunny day during recent rains provided some proof. Jacob Buck and Brad Adams enjoyed fishing from the bridge near Kelly Hall.

These 9-year-old boys like life at Clear Creek. Brad enjoys riding his bike and getting out on the walking trails.

They participate in campus Royal Ambassadors. The group visited a nursing home and sponsored a hunger walk. Students are their R.A. leaders.

Jacob fishes about three times a week. His experience includes hooking a 30-pound halibut when his family lived in Alaska.

"You know how to do it? You put the weight away from the hook so nothing shiny will scare the fish away, and completely cover the hook with the worm," Jacob explained. He soon added a third fish to the bucket.

He also told me, "The bigger fish often have the worst meat or not much meat at all. Except for salmon—it's always good meat. I like salmon cooked on the grill.

You first put spices on it and put it in the fridge for a while." Jacob misses Alaska and looks forward to a trip back there next summer.

As I talked with the boys, our attention turned to a nest of 15 goose eggs at the edge of the creek. Apparently the goose had placed a fish in the nest and a snake was trying to steal it.

Brad had a story about a copperhead snake. Although our 700 acres include nice places for snakes, only one person (a faculty member) has been bitten these past nine years.

Summer activities for Jacob and Brad include a visit to grandparents. Brad's grandmother has a camper. Jacob exercises more caution fishing at his

grandmother's house in Louisiana. "You might catch one big enough to eat you—an alligator."

While their dads get an education for ministry, Jacob and Brad enjoy America's unique campus. That's one reason families keep coming to Clear Creek.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Church responds after girls' disappearance, deaths

By Robert Dilday  
Religious Herald

SPOTSYLVANIA, Va. (BP)—For Cliff Reynolds, the body of Christ is no longer a sterile theological term. It's a living reality.

Reynolds, pastor of Goshen Baptist Church in Spotsylvania, Va., said that reality was seen in the rush of support from Christians in the community following the abduction and apparent murder of two sisters there. Both Kati and Kristin Lisk were committed members of Goshen, as are their parents, Ron and Patti.

"Somehow, God moves even in the horrors of this situation through the body of Christ," Reynolds said.

The two girls—12 and 15 years old—disappeared from their home in Spotsylvania May 1. Their bodies were found May 6 about 40 miles away in Hanover County near Richmond.

Popular at the Spotsylvania middle and high schools they attended, the Lisk girls also were involved at their church. Both were active in Girls in Action. Kristin was planning to help

with vacation Bible school.

The incident shocked the rural community, still recovering from the abduction and murder last September of a 16-year-old girl, who, like Kristin Lisk, attended Spotsylvania High School.

But in the midst of its grief and fear, the town mobilized its resources. For days after the girls were reported missing, 600 volunteers—many of them from local churches—combed the woods, briars and streams in a two-mile swath around the Lisks' home seeking a clue to their disappearance. Law enforcement officials called it one of the largest ground searches in recent Virginia history.

The turnout allowed the search of 12 square miles to conclude in three days, instead of the normal week or two, reported the Richmond Times Dispatch.

"Officials were staggered at the response from a community of our size," Reynolds said. "They had so much donated food coming to the fire station to feed the volunteers they had to start turning some of it away."

Prayer undergirded all the efforts,

he added. "The first thing I did the day the girls were reported missing was to call a member of the church who I knew could mobilize the church for prayer," he said.

Stopping by the church later that evening, Reynolds found about 30 people praying in the sanctuary.

After the search was called off May 4, the following days of waiting were hard, Reynolds said. "A lot of people who had managed to handle their emotions by doing something (such as helping the search) no longer had that to do. That became difficult."

When the bodies were found May 6 beneath a bridge 40 miles from the Lisks' home, grief replaced frustration.

The Virginia Baptist Mission Board sent a team of eight counselors to help the church deal with the powerful emotions let loose by the deaths.

At Goshen, they joined other local counselors to work with about 75 adults in the church's sanctuary and 100 young people in the fellowship hall.

"The question that kept arising was, 'Why? How could God allow

this to happen?'" said Ken Glass, a Virginia Baptist team member. "But there was a readiness on the part of the congregation to deal with these issues. Seeing people deal with it and still come out strong in their faith was an inspiration to the team."

On Saturday, May 10, the community gathered once more—this time to hear thanks for their outpouring of support.

Following a private burial that morning—the eve of Mother's Day—more than 1,000 gathered in Spotswood Baptist Church in Fredericksburg for a memorial service.

"You did so much to strengthen me and my family, and in a real way you provided a safety net," Ron Lisk, the girls' father, told the congregation. "The prayers we felt from people I don't even know were truly, truly a safety net."

Said Reynolds: "After the service, a reporter told me it was amazing that the girls' father could speak to the people as he did. I said, 'Yes, we serve an amazing God.' The testimony in our hearts is that life is not fair, but God is good."

**"Officials were staggered at the response from a community of our size. They had so much donated food coming to the fire station to feed the volunteers they had to start turning some of it away."**

*Cliff Reynolds, pastor of Goshen Baptist Church in Spotsylvania, Va.*

## Army paid bills so man could start churches

PLANTATION, Fla. (BP)—In 1957, Bill Hinds was struggling to decide between military service and earning a seminary degree.

It was during a talk with Courts Redford, former head of the Southern Baptist Home Mission Board, that he found an answer to reconcile his calling with his vocation.

"Bill," Redford asked, "Have you ever thought of staying in the military, letting the government pay your salary and starting churches?"

Forty years later, Hinds is a retired Army lieutenant colonel who has been involved in church starts from Indianapolis to New York City and from Paris to Frankfurt, Germany.

Today, he's in Broward County, Fla., where he's served 10 years with Gulf Stream Baptist Association. The South Florida area has 1.6 million people from 189 countries.

Sixty percent of residents live in apartments or other multi-family housing.

During his five years as director of missions, the association has started more than 60 congregations. In 1996 he was named Director of Missions of the Year by the Southern Baptist Home Mission Board.

Hinds said the association is involved in niche marketing, customizing church starts according to language, culture and economic groups. "We ask ourselves, 'What's going to work best there?' and then we set out to do it."

## Quadraplegic designs line of Christian jewelry

By Yvonne White  
Religion News Service

HUNTSVILLE, Ala. (RNS)—Tracy Traylor dreamed of becoming an interior designer. But in 1988, while on spring break in her hometown of Laurel, Miss., an automobile accident left the Baylor University freshman a quadriplegic and in a coma.

It was five months before she finally came out of the coma, only to discover she was paralyzed from the neck down and had limited speech ability.

Nine years later, the 28-year-old woman still is unable to walk, hold a conversation or even feed herself. But that hasn't changed her desire to design. It only affects the how and what she designs.

Traylor now has her own line of Christian jewelry—Prims by Tracy—sold in 26 stores in six states.

The necklaces use a Scripture verse as a base and incorporate a cross, dove or other biblical symbol. Traylor designs the jewelry, her mother puts them together.

"I'm so glad I was a Christian before the accident," said Ginny Traylor, Tracy's mother. Her daughter smiled as she watched from her wheelchair. "It was quite a spiritual journey Wayne (her husband) and I went through. Each night after I put Tracy to bed while we were in New Orleans, I had about three hours to study the Bible as I had never studied it before, and to pray to God. He had my undivided attention."

While she could have become bitter about her daughter's plight, Mrs. Traylor said she "knew better than to blame God. Five years before (the accident) I would have asked, 'Why would a good God allow pain and suffering in the world?' But God made a perfect world, and his perfect creation was ruined by man, and the conse-

quence is pain and suffering. I tried to find in the Bible where Christians are exempt from this, but we aren't."

Traylor's accident happened the day before Easter. It didn't dawn on her mother until she saw the sunrise the next day that it was Easter Sunday.

"I had never felt such anguish and agony in my whole life," Mrs. Traylor said. "Then I looked at the sun coming up and realized it was Easter and that's how God felt when he saw his son dying on the cross. I finally decided I had a choice. I could either choose to trust God, or I could choose not to trust him. So I went back to the basic things I already knew about God."

Once home, Mrs. Traylor said, "it was like having a 19-year-old newborn baby." The main problem, she added, was filling the time. One day while wearing a new belt, her daughter told her the beads on it were perfect for making earrings. Mrs. Traylor immediately cut the belt apart.

"Tracy told me what to do, and they really turned out cute, which surprised me," she said.

Soon they had hundreds of pairs of earrings in their house. Tracy Traylor wanted to take some to the workers at Roberts, a high-fashion dress boutique in Laurel, whose workers had sent her a weekly card for 15 months after the accident.

"The people at the dress shop had been so sweet to Tracy, but I was so embarrassed to take them the earrings," Mrs. Traylor said. "We did, and they were so gracious to Tracy, but I thought they were just being nice. The owner later called and asked me if they could put Tracy's jewelry in the store. I could not believe it and thought they were kidding."

Soon the demand for Tracy Traylor's earrings grew into an entire line of jewelry.

The necklaces are each designed



using Scripture verses as a base. Tracy points to the color of bead or design—such as a cross, a dove, or other biblical symbol—while her mother strings them on leather strands.

They use different types of clays to make each symbol, which Mrs. Traylor paints according to Tracy's instructions. No two necklaces are alike. They range in price from \$6 for a simple cross, to \$95 for one of the more detailed necklaces.

The Grace necklace is Tracy's favorite.

"God said, 'My grace is sufficient. For my power is made perfect in weakness,'" Mrs. Traylor said. "The only reason for our existence is to bring maximum glory to God. God's grace really is sufficient for us."

**SHOWING OFF** Ginny Traylor, (left) her daughter, Tracy, and Tracy's father admire one of the Prim necklaces. (RNS photo)

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*Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.*

1 Timothy 6:17-19

The only way to get our treasures into heaven is to put them into something that is going to heaven. Real estate, stocks, bonds, oil, coal and the like are not going to heaven---men, women, boys and girls are.

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