



WESTERN RECORDER

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FOR THE RECORD

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Bivinses: Russia still needs help from Kentucky partnership

By Ken Walker
State Correspondent

LONDON—As Kentucky Baptists finish the fourth year of their partnership with Russian Baptists, a couple who spent three years in St. Petersburg say the needs there will outlast the five-year project.

Life is hard, even for the well-to-do, said Lee Bivins, who with his wife, Sarah, coordinated partnership efforts in St. Petersburg until last February.

With an eroding economy and skyrocketing inflation, the nation compares to any Third World country, Bivins said.

"The partnership ends in 1998 but the needs will continue," he said. "I'd like to see some other state take over to continue it and strengthen the churches."

Expressing appreciation for hundreds of volunteers and more than \$1 million in financial support from Kentucky Baptists, Mrs. Bivins encouraged churches to maintain their enthusiasm for supporting their Russian counterparts.

"We should finish the work we've started," she said. "Now is the time to work and build those buildings. We need to work before night comes. Not just building churches, but with Bible distribution, evangelism and medical works."

Her word "night" refers to legislation passed by the Russian parliament that would restrict the work of evangelical Christians. Although vetoed recently by president Boris Yeltsin, news reports indicate it will resurface.

"People need to continue to pray that everything will be left intact so we can continue to grow

□ See Partnership ..., page 3



ON MISSION Lee and Sarah spent three years in St. Petersburg helping with Kentucky Baptists' partnership work.



CAMPFIRES BURNING A campfire shoots high in the night air at Cedarmore Baptist Assembly during one of seven weeks of summer youth camps held there. The Kentucky Baptist Convention's student ministries department sponsored nine weeks of youth camps this summer—seven at Cedarmore in North Central Kentucky and two at Jonathan Creek in West Kentucky. The camps offered worship and Bible study, along with recreational games and activities, workshops, seminars and even old-fashioned campfires. This week's Recorder features a photo essay by Kevin Boswell illustrating a day's activities at Cedarmore. See pages 8 & 9.

Bible clubs open many doors for missions

By Ken Walker
State Correspondent

FLORENCE—After conducting 25 backyard Bible clubs across Northern Kentucky this summer, Florence Baptist Church has more requests to conduct additional activities than it can handle.

"We have apartment managers calling us and wanting us to come out on a weekly basis because of what we do," said Minister of Missions Stuart Perkins. "This always opens a lot of doors."

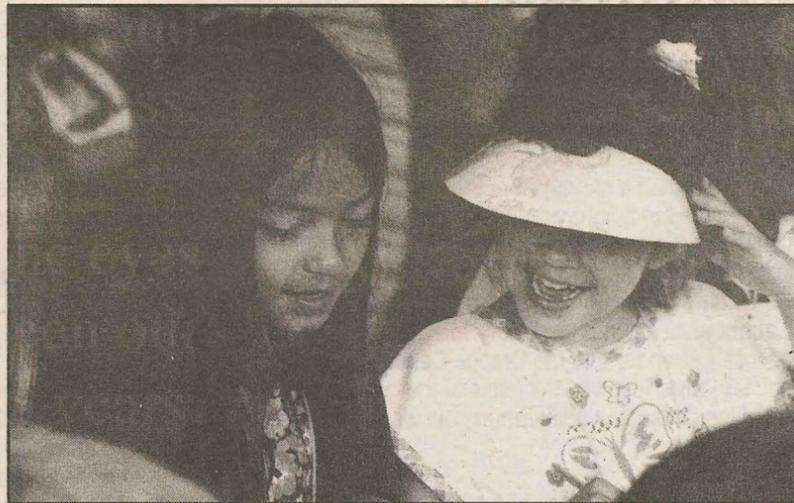
This was the third consecutive year for Florence Baptist Church to make a major push with its "Kids Club" attraction. It also was the largest, using 80 volunteers and enrolling more than 1,150 children, most ages 6 to 13.

This summer 28 youth made professions of faith in Jesus Christ.

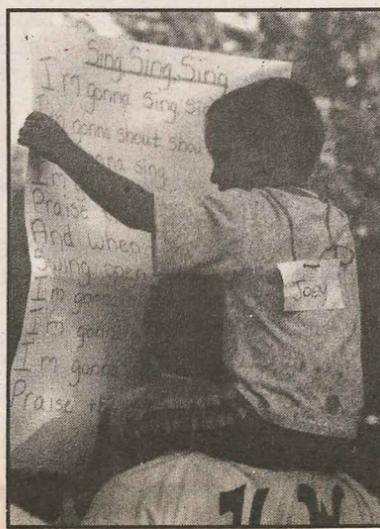
The clubs were conducted in mid-June in low-income housing areas, mostly apartment buildings or mobile home parks. There were morning, afternoon and evening sessions.

Most volunteers were high school and college students. Some worked multiple sessions throughout the day. Team leaders directed activities at each site, with an all-day training session two weeks beforehand.

"Since we're in our third year, enlistment isn't difficult," Perkins said. "We have families in the church asking in the spring about it. They want to plan their vacation and don't want to miss it."



FUN TIME More than 1,150 children attended Florence Baptist Church's backyard Bible clubs. ■ Above: Two girls make sun visors during crafts time. ■ Right: A boy holds a song sheet during music time. (Photos by Stuart Perkins)



The numbers of clubs have nearly doubled since 1995, and much of the growth is due to word-of-mouth referrals by property managers.

Florence Baptist Church designed its own curriculum this year. Perkins' wife, Donna, and member Jan Martin wrote educational material titled "Know The Light and Have no Fear" based on Psalm 27:1.

The format followed a conventional backyard Bible club, including □ See Backyard Bible ..., page 3

Moving? See page 4 (0812)

BAPTISTS

SBC leaders question Pastors' Conference speaker

"All these people who tell you they are having a hundred thousand a night saved, I know that's a bunch of baloney."
Harvey Kneisel, former missionary to India and critic of independent evangelist K.A. Paul

By Bob Allen
Associated Baptist Press

HOUSTON (ABP)—A speaker at this summer's Southern Baptist Pastors' Conference has drawn a rare rebuke from denominational officials worried that churches might be influenced to support his independent ministry over official missions programs of the Southern Baptist Convention.

Both a state newspaper and trustees of Southern Baptists' International Mission Board have gone on record criticizing K.A. Paul, who described his evangelistic exploits in India June 15 at the Pastors' Conference, an unofficial gathering that precedes the SBC annual meeting.

In his sermon, the 33-year-old Paul described the challenge of reaching people in the "10/40 Window," the latitudes in the northern hemisphere outlining the world's least-evangelized nations.

In the weeks following, however, several SBC leaders exchanged a flurry of letters and phone calls questioning Paul's background and criticizing his selection for the Pastors' Conference program.

Worried that Paul's Pastors' Conference appearance would be taken by Southern Baptists as an endorsement, International Mission Board trustees passed a resolution July 31 saying that "based on the information available at this time" they "do not have confidence" in Paul's ministry.

Officials said Paul's Houston-based Gospel to the Unreached Millions organization differs with the IMB on strategy and lacks the checks and balances of the 152-year-old agency based in Richmond, Va.

IMB Chairman Bill Blanchard said the trustee resolution was intended to

"alert our constituency" to "reservations" about Paul's ministry.

SBC leaders apparently are divided over Paul. Some embrace him as the "Billy Graham of India." Others say he has deceived prominent pastors with exaggerated ministry claims.

In a front-page article in the Aug. 5 *Indiana Baptist*, editor John Yeats reported "several conservative leaders" had raised questions about the accuracy of ministry statistics used by Paul and the financial accountability of his organization.

Paul "seems to overstate or exaggerate the extent of his work in India," reported Yeats, who also is an SBC officer.

But Steve Marcum, a Southern Baptist from Indiana who recently went to work for Paul's evangelistic organization, accused denominational leaders of "a vicious attempt to discredit us."

"It's disheartening to see the denomination you've been a part of all your life lash out and attack an organization that is trying to reach out and do the same thing—preach the gospel and see people saved," said Marcum, international director for Gospel to the Unreached Millions. Marcum is former pastor of Graceland Baptist Church in New Albany, Ind., and past president of the Indiana Baptist State Convention.

Paul's fund-raising apparently is not monitored by any independent ministry group, but Marcum said the group is seeking such certification.

Conservative SBC leaders also raised questions about Paul's "theological framework," the *Indiana Baptist* report said.

While Paul is a member of Second Baptist Church in Houston, his independent ministry works with non-

Baptist groups. Some conservatives are troubled by his ties to charismatic and Pentecostal groups which hold views on speaking in tongues and other practices that many Baptists view as heretical.

SBC leaders also were chagrined at reports that Paul unsuccessfully sought support from the Cooperative Baptist Fellowship, a moderate group which SBC leaders say undermines loyalty to the denomination. Southern Baptist agencies are not allowed to accept gifts from the Atlanta-based Fellowship.

Other concerns centered on Paul's apparent opposition to the use of American missionaries in India, which contradicts the IMB's basic missions philosophy.

In his Pastors' Conference sermon, Paul said native missionaries already know the language, culture and traditions of the Indian people and can be supported for 1 percent of the cost of American missionaries.

The IMB resolution reiterated the board's "basic strategy" of an "incarnational witness" achieved by sending and supporting missionaries.

Paul also at the Pastors' Conference issued a thinly veiled appeal for funds for his organization, a violation of protocol.

While many critics said they had not heard of Paul before the Pastors' Conference, some reported earlier complaints of aggressive promotion and manipulative fund raising.

Harvey Kneisel, a former missionary in India, said he first met Paul four years ago, when Kneisel was minister of missions at First Baptist Church in Houston.

After Kneisel and his pastor refused to go to India with Paul or raise funds for his ministry, the evangelist

went directly to key givers in the church and asked them for money, said Kneisel, now director of missions for Corpus Christi (Texas) Baptist Association.

Kneisel said Paul described himself as "the Billy Graham of India." But when Kneisel asked Baptist contacts in India about him, none had heard of him.

"I couldn't understand—the Billy Graham of India—they not knowing anything about him," Kneisel said.

Kneisel said he also asked for but never received an audit of Paul's finances.

Paul did not respond to letters written by SBC leaders with questions about his ministry and support.

Marcum said he believes the charges of exaggerated statistics come from the incredible response to Paul's India crusades. "When you say 500,000 people got saved, the first thing that comes to your mind is 'No way,'" Marcum said.

Marcum said he personally saw more than 52,000 people respond to an evangelistic invitation on his first trip to India with Paul in March 1995. "It's one of the reasons I'm sitting here in Houston now instead of Indiana," he said.

But Kneisel said he is unswayed by such reports.

"All these people who tell you they are having a hundred thousand a night saved, I know that's a bunch of baloney," Kneisel said.

India's predominant religion, held by 80 percent of Indians, is Hinduism, which Kneisel said recognizes millions of gods.

"For them to plug into one more god is not a big deal," Kneisel said. "Until they renounce their 330 million other gods, they are not a convert."

BAPTIST BITS

■ **Jurors hear Drake.** Four of the 12 jurors who convicted Southern Baptist pastor Wiley Drake of criminal misdemeanor charges attended morning worship at Drake's church Aug. 3. Drake has been engaged in a fight with city officials in Buena Park, Calif., over his church's ministry to the homeless. At the service, less than a week after Drake's conviction, he spoke from Matthew 23 about justice and mercy. Jury foreman Rebecca Ostrander told the Orange County Register jurors followed the letter of the law in convicting Drake, but she admires his work with the homeless.

■ **Annuity Board earnings good.** Retirement funds held on behalf of Southern Baptist ministers by the Annuity Board of the Southern Baptist Convention posted record earnings in the second quarter, President Paul Powell said Aug. 4. Further, July, the first month of the third quarter, marked an all-time high for a single month's earnings, at \$250 million, Powell said.

■ **Two named by IMB.** The final two of 14 new regional leaders with the International Mission Board of the Southern Baptist Convention have been named. Phil Templin will lead Southern Baptist work in Middle America. Larry Gay will lead work in western South America. Both have been field missionaries.

■ **IMB dumps Coca-Cola.** The International Mission Board of the Southern Baptist Convention has sold all its stock in Coca-Cola after a Wall Street Journal article reported Coke owns 10 percent of a brewery in Brazil. The sale of stock totaled about \$6.5 million. IMB policy prohibits investments in companies involved in tobacco, alcohol, gambling, pornography or abortion.

■ **Alabama school may be cut.** The executive committee of the Alabama Baptist State Board of Missions has recommended that the University of Mobile be excluded from the state convention's 1998 Cooperative Program budget. The Baptist-affiliated university "has not given adequate response" to earlier requests of the executive committee regarding the school's finances and operation of a campus in Nicaragua, officials said. The school gets about \$2 million a year from the state convention.

■ **Hunger gifts increase.** Gifts to Southern Baptist Convention hunger funds increased 26 percent in the first six months of 1997 compared to the previous year, according to a report by the SBC's Ethics and Religious Liberty Commission. Contributions for hunger relief are given and processed apart from the Cooperative Program unified budget.



KENTUCKY

Russia volunteer expects to pick up where she left off

By Joyce Sweeney Martin
Staff Writer

ROSTOV-ON-DON, Russia—When Kentuckian Tina McFarland returns to Rostov-on-Don this month, she expects to find Anya sitting on a park bench.

"Every Saturday and Sunday in August I will sit on this bench and wait for you," the 58-year-old deaf Russian woman told McFarland before she came back to the States in May.

McFarland met Anya through her work with CoMission, an umbrella group of 80 western evangelical groups invited by the Russian government to teach Christian morals and ethics in the public schools. McFarland went to Rostov in July 1996 to work with the deaf.

At least 10 percent of Russians are deaf compared to 4 percent of Americans, McFarland said.

Anya lost her hearing at age 5 as a

result of the noise produced by bombs in her native France during World War II.

She has spent her life working menial jobs. She and several deaf Russians were working in a sewing factory in Rostov, where McFarland and her partner Kim Ebright had been invited to teach.

Once a week, McFarland and Ebright went to the factory at the end of the work shift. For 30 minutes, they discussed Christian ethics with the deaf workers and showed them segments of the "Jesus" film interpreted in Russian sign language.

The factory was forced to close after its work contracts were completed, and McFarland lost touch with the deaf workers.

But four days before she returned to the States, McFarland met Anya on the bench in Plevin Park.

Anya asked McFarland why she hadn't come back to the factory even

though it had been closed. Anya had made the hour and a half one-way trip from her home to the factory each day during the three months just in case there would be work.

That Tuesday in the park McFarland took pictures of Anya and arranged to meet her the next afternoon at four o'clock to give her the finished products.

That afternoon, on the park bench, Anya asked lots of questions about the Bible. She wanted to know how the "Jesus" film ended since the factory had closed before McFarland could show the end of the film. She wanted to know about Jesus' resurrection.

McFarland offered to bring her a Bible the next morning, and Anya eagerly agreed.

"When I gave her the Bible, she opened it and kept saying, 'I understand,'" McFarland said. The Bible was in basic Russian.

She also gave Anya a video copy

of the "Jesus" film.

When McFarland told her she was leaving that Saturday but would be back in August, Anya wanted to know the exact date.

"When I told her I wasn't sure, she asked how she could find me," McFarland said.

McFarland offered to take Anya's address and write her, but Anya said no. Most Russians do not give out their home addresses—a holdover from communist days.

And since McFarland didn't know where she would be living when she returned to Rostov, she had no address to give Anya.

That's when Anya said she would sit on the park bench every Saturday and Sunday in August and wait.

If McFarland had any doubts about returning to Russia for another five-month assignment, they were doused that day, she said. "That was God's confirmation to me."

Ford new Campbellsville coach

CAMPBELLSVILLE—Travis Ford, former University of Kentucky standout, has been named men's head basketball coach at Campbellsville University.

Ford, a product of former UK coach Rick Pitino, was the "logical choice" to replace Lou Cunningham, who died unexpectedly last spring, said school President Kenneth Winters.

"Travis will take our men's basketball program to the next level of excellence," Winters said. "We could not have brought on a better person to do this than Travis Ford."

A member of First Baptist Church of Madisonville, Ford noted his Christian development by his family.

"Our Christian faith is the foundation for our lives and provides us with the strength we need," he said. "I will always strive to set good examples and demand the same from those around me."

Partnership workers say Russia Baptists still need help

Continued from page 1

churches there," Bivins said.

The Bivinses served as agricultural missionaries to Israel from 1961-76. They returned to overseas missions in Russia in 1994.

Bivins said they initially were frightened by the stories about dangers there. They were especially concerned about crime.

Some of their fears proved to be founded. They were mugged twice by gypsies. Once a drunken policeman tried to seize their car as they drove a volunteer to the airport. Bad weather proved treacherous for walking and driving.

Yet, after reading in the Bible about the prophet Ezra returning to Jerusalem with God's help, they prayed daily for God's protection.

"We had some close calls, but the Lord was with us the whole time," he said.

Bivins said the partnership's most significant accomplishment is encouraging Russian Christians. He often heard the remark, "I can't believe people came all the way from America to share the gospel with me."

The partnership has completed only six church buildings in St. Petersburg. But he said that is notable, since they are constructed of three-brick thickness to withstand the cold.

In addition, 200 pastors have been trained at the city's pastors' school, with many Kentuckians coming to teach theology and other courses.

Bible distribution is another vital program, he added, because the Bibles remain after missionaries leave. In addition, Bible studies such as "Experiencing God," "Master Life" and the "Survival Kit for New Christians" have been translated into Russian.

Recalling how she led her language teacher to Christ using a South-

ern Baptist Home Mission Board tract, Mrs. Bivins marveled, "Imagine going to Russia 10 years ago, when they considered us their enemies, and now this is happening."

Another significant step was introducing vacation Bible school. In addition to the new Christians, Russians learned a new method for religious instruction. Russian Baptists previously thought youth activities had to be conducted at a camp by trained staff. Using volunteers for Bible-based instruction in church was a new concept, Bivins said.

Despite their poverty, the Russian people are not poor in spirit, the Bivinses said. They described church services running five times a week (six when they hold Communion) for two and a half hours a session.

"It's hard to explain the presence of the Lord in worship services," Bivins said. "The Russian Christians

have paid a high price. There's almost a palpable presence of the Lord when they get together."

Although they enjoyed serving, the Bivinses' health forced them to return to southern Kentucky, where they have a home at the Cleft Rock Retreat Center and attend First Baptist Church of London. Bivins has experienced problems with his shoulder and neck, and Mrs. Bivins has a degenerating hip.

These limitations mean they aren't likely to return to Russia. But they speak about needs there whenever possible, such as at a recent commissioning service at a Danville church for a group going to Russia.

Their excitement is obvious whenever they discuss the great things God is doing in a faraway place.

"It was a tremendous experience of experiencing God in every way," Bivins said.

Backyard Bible clubs open doors for missions

Continued from page 1

recreation, Bible memory verses, crafts, songs, Bible stories and personal application.

No property managers—in private or government-operated properties—objected to the Christian emphasis, Perkins said.

Managers are happy when anyone shows an interest in their residents because many children often are left alone with little to do, he said.

One club in a low-income, high-crime area of Covington received positive television coverage and attracted many parents. They came to observe activities and listen to Bible stories, which Perkins said helped in building community contacts.

"That's our goal, to establish a relationship with the whole family. Eventually, we want to establish a church in their midst."

Besides helping the housing projects, the week-long event has benefited the church, he added.

"This has been a tremendously positive experience. The gospel is being preached to an unreached people



HAND-IN-HAND Kelly Arnold and Jeff Howard play with children at one of 25 backyard Bible clubs sponsored by Florence Baptist Church.

group. The boost to our church is to be together and in partnership to the community. It has impact all through the year."

Perkins oversees ongoing work in 10 housing communities and he has contacts with more than 25. But he adds that churches don't need a full-time staff member to sponsor such events.

"With the right approach to managers and showing they want to do something for the people, those doors will open," he said.

"They'll have an ongoing work. The members will get out and see the needs of the community. They'll feel called to get out and meet the people on an ongoing basis, not just one week a summer."

KBC CP could reach \$19 million

With a little additional help from Kentucky Baptist churches, the Kentucky Baptist Convention could cross a new threshold in Cooperative Program giving for the year, according to Jim Hawkins, interim executive secretary-treasurer.

The key will be how churches handle the fifth Sunday of August, which happens to be the last day of the month and the last day of the KBC's fiscal year.

Only contributions postmarked Aug. 31 or earlier may be counted in this fiscal year's budget for the KBC. Yet with the last day of the month being a Sunday, many churches may not mail their August contributions until the first week of September, Hawkins noted.

"If churches can get their August Cooperative Program checks postmarked no later than Aug. 31, the receipts for this fifth Sunday could easily push the year's total to \$19 million for the first time in Kentucky Baptist history," he explained.

Giving to the Kentucky Cooperative Program has been on an upward trend most of the year.

As of the end of July, the KBC had received \$17.33 million in Cooperative Program gifts, up 3.1 percent from the same period last year and nearly 1 percent ahead of budget.

Healthy giving in August, combined with efforts to make sure the fifth Sunday contributions get credited in this fiscal year, could create a new record for the year, Hawkins said.

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

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Why do parents look away from teen danger?

By Dale Hanson Bourke

When my children were infants, I carefully placed them in safety seats whenever I took them in the car. By the time they could crawl, we child-proofed the house. And before they went to school, I warned them about crossing streets and talking to strangers.

I did all these things because I love my children and I believe one of the basic jobs of parents is to keep their children safe.

Few parents would disagree, yet an alarming number seem to believe that by the time a child reaches the adolescent years, safety is no longer a major concern.

Dalliances with cigarettes, alcohol and drugs during the teenage years are expected and even passively condoned. The guiding principle in many families is "Don't ask, don't tell."

That is why the current outrage over teenage smoking and rising drug use seems a bit hypocritical. Why should we ask the government to fix problems that many parents are unwilling to face in their own households?

Talking to parents who take a laissez-faire attitude toward their teenagers' behavior, I consistently hear two

things. First, they seem to think smoking is a relatively harmless attempt by a teenager to rebel. And second, many admit that they, themselves, tried all of these things as teenagers so they don't feel right about restricting their own children.

My perspective on these behaviors has changed as I have become more educated about them. And from what I now know, I don't want my children

to dabble with cigarettes, because I know how dangerous they can be.

We may have flirted with danger as teenagers, but those of us who survived to adulthood should consider ourselves fortunate, not precedent-setting. And those of us who are now parents should realize that a typical characteristic of teenagers is a sense of immortality.

Smoking, for example, is a proven killer of adults. We know that there are direct links between smoking and lung cancer, one of the more deadly forms of that disease.

No loving parent would willingly condone behavior that leads to suffering and even death. But when a teenager smokes as few as three cigarettes a day, his or her future may be set.

According to the Centers for Disease Control, 42 percent of teenagers who smoke as few as three cigarettes

COMMENTARY



Dale Hanson Bourke

Hollywood's anti-Christian bias

By Rabbi Yechiel Eckstein

Parental concerns over the levels of sex, violence and profanity on television have led the entertainment industry to introduce a controversial new TV rating system. Unfortunately, the public debate over program content has not extended to another troubling aspect of our popular entertainment: Hollywood's increasing antipathy toward religious faith in general and to Christianity in particular.

Is Hollywood hostile to institutional religion? To faith? To Christianity?

If so, why? These questions demand careful analysis, for Hollywood's impact on our popular culture is profound and undeniable. A brief review of films with religious characters reveals that this impact is largely negative.

Hollywood's defenders point to recent films such as "The Preacher's Wife" and "Dead Man Walking" in their efforts to deny this hostility. But these are merely the exceptions that prove the rule. More often than not, filmmakers seem to go out of their way to depict people of faith in the worst possible light. And while Jews and Judaism are, by and large, portrayed favorably and reverentially, Christians, particularly evangelical Protestants and devout Catholics, do not fare so well.

One is left with the distinct impression that Hollywood has a real and pervasive anti-Christian bias. Critics of the film industry often cite the highly controversial movie "The Last Temptation of Christ," a 1986 release that took cinematic irreverence and iconoclasm to new heights. But Hol-

lywood's portrayals of religious figures have worsened during the last decade.

How else do we explain the fact that Christian clergy—when they are portrayed at all—are usually shown engaging in morally reprehensible behavior? Or the fact that Christian symbols are associated with characters who prey upon society? Or that the crimes of various antagonists are shown to be religiously motivated?

In "Primal Fear," for example, the local archbishop is murdered by one of the waifs he exploited in his self-made porn films. The lead character in "Priest" is shown in a homosexual tryst with a stranger. The sadistic nurse in "Mystery" wears a cross; the rapist in "Eye For An Eye" sports one as well. A killer played by Harry Connick Jr. in "Copycat" repeatedly invokes the name of Jesus.

In the remake of "Cape Fear," the psychotic killer has a crucifix tattooed on his back and frequently quotes the Bible. In "Seven," the crazed-killer has a neon cross above the bed; his room filled with religious items, including Bibles and empty Holy Water containers. In "Johnny Mnemonic," the main assassin is a Jesus look-alike named Street Preacher. He carries a huge crucifix that's actually a dagger, and kills his victims crucifixion-style.

Sadly, such anti-Christian films represent the norm among films being released by Hollywood today. Perhaps what is most disturbing is that there is no balance coming out of Hollywood on this sensitive issue. The near total absence of films with posi-

a day go on to become regular smokers. Seventy-three percent of adolescent daily smokers surveyed who believed they would not continue still were smoking five years later. And 70 percent of teenagers who smoke regret they ever started.

With odds like these, it would be irresponsible for me to look the other way while my child smoked even a few cigarettes.

Some parents have told me I am too idealistic. Others have called me naive. But I have told my son that if he wants to try one cigarette, I will let him do so in our house. After that, I do not want him to smoke at all until he is 18 years old.

If he chooses to start smoking then, I will be sad, but I will respect that he is old enough to make a choice. But as long as I am still responsible for his safety, I see cigarettes as a threat to his well being.

I applaud the government's attempt to keep cigarette ads away from my children. I am happy to see cigarette machines restricted. But I do not believe that any of these proposed acts lessen my responsibility as a parent.

My son may look less vulnerable than he did as an infant, but that only means my job is more difficult. I am still responsible for his safety, even when the threats are less obvious and the interventions more difficult. (RNS)

Dale Hanson Bourke is the author of "Turn Toward the Wind" and publisher of Religion News Service.

itive Christian characters provides clear evidence of anti-Christian bias on the part of many filmmakers.

Clergy are portrayed as hypocrites—or worse. The cherished symbols of their faith are put to blasphemous uses. Indeed, if there is a Christian character in a film, he is usually depicted as a fool, a liar, a diabolical murderer or a crazy person.

The manifestation of such prejudice on screen is relatively recent phenomenon. During the golden era of Hollywood when, incidentally, the "Jewish influence" on the industry was much stronger than it is today, moviegoers were more likely to encounter religious characters who were heroes.

One can't help but wonder if this shift could have been averted if Christian groups were as well-organized as the Jewish community. Could Hollywood producers ridicule and malign Christians with impunity if the Christian community organized its own equivalent of the Anti-Defamation League?

We must hold Hollywood accountable for the "product." Just as tobacco companies are expected to make money without enticing the young, and chemical plants are expected to turn a profit without polluting the environment, so filmmakers must assume responsibility for that which they produce. They must recognize that their harmful and egregious depictions of religion and faithful Christians are as damaging to our popular culture as drugs are to the body and pollutants are to the environment.

Hollywood can and should do better. We should demand it.

Rabbi Yechiel Eckstein is president of the Center for Jewish and Christian Values in Washington, D.C.

SINGLES

How inclusive should a church singles group be?

By James Stillwell

Q. Single adult ministries seem to ignore all convention and include just about everybody in their fellowship. Is this biblical?

A. The missionary purpose of God is evident throughout the Bible, but comes in sharpest focus in the ministry of Jesus. Jesus (a single adult minister if there ever was one) sat down and talked with a woman who had been previously married five times, and was then living with another man. By being known as a friend of tax collectors and sinners, he stayed in constant trouble with the religious establishment of his day.

The very beginning of Jesus' ministry shows a powerful, transforming grace in his initial meeting with Simon (soon to be called) Peter. Simon, previously known in terms of his past (son of John) now would be defined by his potential (Peter, the "rock man.") Such powerful grace tends to bring out in others the most radical discipleship. Peter was driven to leave the investments of his family business in order to follow Christ.

Paul's epistles often are called upon when making an argument for exclusive ministry to the morally respectable of society. That his letters contain passages where open and blatant sinful behavior among believers is not tolerated is not to be missed. Yet they do not conflict with Jesus' teachings and example of grace. He came not to call the righteous, but sinners to repentance. It is not the well who need a physician, but those who are not yet whole. "Whosoever will may come," are some of Jesus' final words in Scripture. As we keep open wide the doors of grace, the unhindered gospel of God is realized.

Of course, "judge not" does not mean we are not to be discerning disciplers of those whom God has given to our care. It does, however, mean we must not erect barriers to faith. As the master carpenter reminds us, the "two by fours" of judgmentalism in the eyes of the righteous dare not keep out of the kingdom those whose eyes contain the sawdust of the world.

James Stillwell is minister with single adults at Immanuel Baptist Church in Lexington

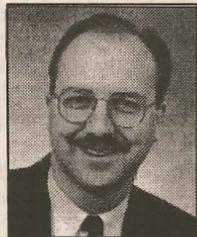
■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.



HE SAID/SHE SAID

It's a train! It's a plane! It's bad! No, it's just a worried parent

HE SAID



Mark Wingfield

I was raised to be a worrier. But becoming a parent has made my worry genes work overtime.

I was sitting at my office desk the other day and realized a sliding paper tray on my printer stand was sticking out. "Sharp edges," I instinctively thought to myself as I shoved the tray back into its retracted position and averted the potential head injury to anyone 40 inches tall or less.

Not that small children often pass through my office. I was thinking of protecting our two active boys, even though they were nowhere around. At that moment, I realized I've become obsessed with creating a safe environment for our children—even in places where they're not present.

Surely a psychiatrist could have a field day with my parental state of mind.

As a natural-born worrier, I instinctively imagine the worst thing that possibly could happen and then work to prevent it, whether the threat is real or not.

Maybe being the parent of two boys does this to you. Girls don't seem to create so much worry, I've noticed.

One of our boys made his first trip to the emergency room at eight months of age. He was pulling himself up on the open dishwasher door and cut a gash in his forehead. He's 5 now, and I still wince every time he comes near the dishwasher.

The other thing I've noticed, though, is that Alison and I each focus on our own select group of fears and sometimes miss the most obvious threats. I guess it all depends on where you focus.

SHESAI



Alison Wingfield

My imagination is my worst enemy. While many parental fears are real and we need to watch out for our children's safety, I sometimes go overboard.

I can create a wild scenario in my mind and become paranoid over seemingly innocent things. One day I saw a strange van in the neighborhood and began wondering if it was childnappers. Before I knew it, I imagined my children kidnapped and me running down the street screaming. It's

a wonder I let them outside to play.

Maybe I've read one too many mystery and action thrillers. But it's not just parents who worry.

Our boys' imaginations especially lead to fears at bedtime. Even when they are so exhausted you'd think they would collapse when their heads hit the pillow, we still hear pitiful cries of "Mommy" wafting down the stairs. And then comes the question of the evening: "Do pants ever walk by themselves?" or "Are ghosts for real?"

For my own part, as the boys get older I'm relaxing more. Just when I probably shouldn't. They've turned our swingset into a "George of the Jungle" gym, unhooking one side of the swings and leaping from one end to the other without touching the ground. I've stopped fretting about that.

And the basement is a fire station, complete with pole to slide down after jumping off the top of the couch. I look the other way.

After so many bumps, bruises and scraped knees, I've decided it's easier to accept the fact that I'm raising boys rather than lose what little sanity I have left by trying to prevent everything bad that could happen.

Yes, we need to protect and prepare our children as best we can. But I don't want to leave them a legacy of fear. By focusing on the joys of life we can point them to the One who calms our fears.

Lessons from getting lost at a funeral

Last week I committed a funeral faux pas. Not a mortal sin, but a cross-cultural blunder that left me feeling paler than the guy in the casket.

Our 84-year-old neighbor died after struggling most of the summer with stomach cancer. He and his wife lived in the same house their entire married life, and they were wonderful neighbors to the parade of people who passed by next door through 56 years—including us.

They are devout German Catholics; sometimes we would wave at each other on Sunday mornings as they left for mass and we left for Sunday school.

Having been a lifelong Southern Baptist—and having spent most of my childhood in Oklahoma, where I knew of only one Catholic in my school—I had not been to a Catholic funeral before. So despite the sorrow of this occasion, I was interested to experience another faith tradition's way of worship.

To make a long story short, I arrived at the Church of the Holy Spirit precisely at 11 a.m., the time the funeral was to begin. Although the parking lot was at the back of the church, I could not tell where I should enter. So I walked toward the big double doors at the front.

The sidewalk was filling up with other people, who blocked my access to the doors. Soon I realized the pallbearers were about to move the casket from the hearse into the church. I stood back to wait, wondering to myself why the hearse had arrived so late.

As the casket was moved into the church through the big double doors, the crowd ahead of me began to move in behind it. I followed.

But before I knew what was happening, I found myself in the middle of a processional of mourners headed down the middle aisle of a large sanctuary with the casket and the immediate family of the deceased leading the way and the organ accompanying us.

The casket stopped midway down the aisle, and two priests came from the altar area to do some things I couldn't see and say some words I barely could hear. Then the procession began moving again, and I saw no other choice but to move with it. Again, before I knew what was happening, an usher was seating us in rows at the front of the church.

Suddenly it dawned on me that I was sitting amid the rather large extended family of the deceased. Peo-

ple on either side were looking me over silently, probably struggling to remember the name of some distant cousin they thought I was.

Only several days after the service did I fully understand what had happened. My friend Father Frank Ruff, a liaison between the U.S. Conference of Catholic Bishops and Southern Baptists, graciously explained to me the lay of the land at a Catholic funeral. I had many questions about what had been said and done (and about where I had found myself sitting), and he answered them all.

He explained that in the Catholic tradition, the family of the deceased forms a group of mourners to follow the casket in and out of the service. Others attending the service normally sit behind the family, and already are seated before the service begins.

What I had done was "irregular," he reported. But as long as I was seated somewhere behind the first cousins, I probably hadn't committed an unpardonable sin, he said in an effort to console me.

In later reflection on my misguided wandering into the funeral service—and on the nearly hour-long liturgy which everyone around me seemed to know by heart but was absolutely foreign to me—I realized what I had experienced was a parable for seeing the church through the eyes of the unchurched.

The way I felt at my neighbor's funeral is exactly the way many people feel when they visit your church on Sunday mornings. They do not know which door to use. They do not know where to sit. They do not know when to stand up or sit down. They do not know the hymns. They do not know the meanings of the gestures and rituals used.

The fact that everyone around them seems to know the routine by heart only makes matters worse and intensifies the feeling that all eyes are upon them.

Take some time this week to put yourself in the shoes of a visitor who is not familiar with Baptist practices or even the Christian tradition. Remember that many baby boomers and busters and those younger have no background with a church. Then look for ways to make your church more open, accessible and understandable to those who most need to hear the gospel there.

Tell the old, old story, but make sure it can be understood.

—Mark Wingfield

EDITORIAL

New wine, old wine skins

By Carey Newman

My friend looked troubled. "I have just had a most disturbing conversation. As you know, I attend an inter-faith prayer breakfast that meets once every quarter. After this morning's meeting I found myself talking with a Jewish friend. Our relationship is strong enough that he felt comfortable in saying this to me: 'Something that has always bothered me about you Christians is that you refer to my Bible as the Old Testament. That is insulting, for you are demeaning what I consider to be God's words to his people.'"

My friend then said to me: "I've never given it much thought, but just what is the relationship between the two halves of the Christian Bible?"

There are three basic options in attempting to relate the Old and New Testament. First, some would argue

that there never was, nor should be now, any relationship whatsoever. It was an unfortunate accident of history that brought the two collections together. This is not very attractive.

A second option sees the New Testament as morally and theologically superior to the Old Testament. The Old Testament presents a religion of works and legalism, while the New Testament presents one of mercy and love. Although the (often unconscious) position of many Christians, such a view is just flat wrong.

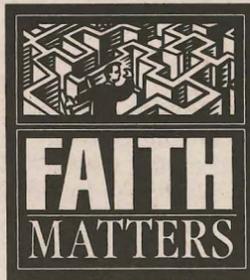
The Old Testament never depicts the law as the way to earn God's favor; it always presents it as a faithful response to God's grace and mercy. Holding to this position means the Old Testament is outmoded and irrelevant. This position is also, most regrettably, a correlate of anti-Semitism.

A third option celebrates the continuity between the two halves. The

Old and New Testaments speak about the same people, the same land. Many of the same important words and images are shared. Both the Old and New Testament possess many of the same theological commitments—blessing and rescue, worship and salvation, creation and transformation. Ultimately, however, both testaments narrate a continuous story about the same God: The God who created the world and called Abraham is the same God who raised Jesus from the dead and finally will put all things right.

Despite the temptation to privilege one part of the Bible over another (no matter how noble those reasons may be), the Bible should be read as a single testament (or covenant) with more ancient and recent accountings.

I told my friend to be both bold and respectful—bold in telling the rest of the story to those who never have heard it clearly, but respectful because both Jews and Christians profess to be worshipping the same God. *Despite the number and variety of documents, the Christian Bible possesses a powerful unifying feature—it narrates a single story about the one true God.*



Beware: Lewd e-mail can pop up without warning

Tips for parents

- Remove yourself from profile lists.
- Encourage children never to give out personal information like their real name or address.
- Remove the instant message service for full protection.
- Block adult chat rooms.
- Report offensive e-mail to your Internet service provider's customer support unit. Most have investigators who work to track down and shut down obscene e-mail.

FAIRFAX, Va. (BP)—Shyla Welch was expecting news from her mother when a notice popped onto her computer screen.

"Care for an obedient male?" the sender asked.

What was meant, Welch explained, was "a submissive sexual male."

As Welch sees it, "I should be able to get on my on-line service without being subjected to this."

Welch works for Enough is Enough, an organization that fights against pornography. At home, she uses America Online—a service with Internet access in which "instant messages" can jump onto a user's screen.

"I received two approaches from married men who asked if I was interested in having an affair," Welch said. "I was not in a chat room ... and yet I'm found."

America Online's instant message service enables members to speedily communicate with selected others without entering the added computer commands involved in electronic mail. The receiver's screen name is all that's needed.

While American Online currently is the only major Internet provider with instant messages, it recently de-

veloped a version that will work with other on-line providers. It can be downloaded free.

The danger with such features comes from pedophiles who use the Internet to find children. They get their contacts from user profiles, which subscribers supply when signing on with America Online.

"I highly recommend that parents eliminate profiles," Welch said.

That can be easy with America Online. Click the "find" button at the top of the computer screen tool bar, then type in "user profile." A screen will show your profile information, which can be removed by pushing the "delete" button at the bottom.

The user profile material is not used for billing, but any subscriber can search the profile list for information about other subscribers.

"America Online does have parental controls," Welch said. "Unfortunately, a lot of parents don't know what they are."

"Private message is the No. 1 tool of child predators," said Colin Gabriel Hatcher of Cyber Angels, an Internet safety organization. "All chat services have this."

But when children innocently get involved in private conversations with

other computer users on the Internet, they easily can get in over their heads. And they may not know who they're really talking to.

"A child who's 12 years old thinks she's talking to a peer—and he's a 46-year-old male," said Rubin Rodriguez with the National Center for Missing and Exploited Children. "You don't know who is at the other end."

The FBI got involved back in May 1993 with a missing child report connected to the Internet. George Burdyski was 10 years old when he disappeared from Brentwood, Md. Investigators never solved the case, but the agency did find men using children for sexual pictures.

The FBI sent agents on-line to trap child predators in an operation called "Innocent Images." They since have made 250 searches and convicted 112 people.

"It's a mammoth problem," said Paul Cardin with Oklahomans for Life, a pro-family organization. Chat rooms and instant messages, he added, are "like telling your kids to go out in Central Park at night and find some new friends."

The Supreme Court struck down the Communications Decency Act in June that many pro-family organiza-

tions supported as means of creating legal protection against on-line pornography. Now the problem has worsened as a result of the court ruling, these family advocates say.

Pat Callahan, an attorney in Washington, publishes a small newsletter for property owners and has an account with America Online. She opened her e-mail recently and found eight advertisements for pornographic sites on the Internet's World Wide Web.

"I don't go into chat rooms," she said. "This stuff is coming into my mail box unsolicited."

David Tackett also witnessed the problem for himself. In research for a seminar about the Internet, he went on-line identifying himself as a 14-year-old girl. Tackett is a member of Henderson Hills Baptist Church in Oklahoma City.

His new screen name was "Missy," and he just sat in an America Online chat room.

"Within five minutes I probably had eight people trying to instant message me," he said. "It was quite scary."

One man asked "Missy" what she had on under her pants.

"Gross!" Tackett responded. "Get over it," the sender typed.

NATIONAL NOTES

■ Dictionary of Jesus' language coming.

A federal agency is spending \$1.3 million on a 20-year project to put together the largest dictionary ever published of the language of Jesus: Aramaic. Publication of the five-volume "Comprehensive Aramaic Lexicon" should begin by 2003, the Associated Press reported. The grants for the dictionary have come from the National Endowment for the Humanities, which has spent \$167,000 on the project so far this year.

■ Clinton cool toward slavery apology.

President Clinton does not consider an apology for slavery a top priority for the nation to work on racial reconciliation. "The president has really, in a way, put that issue aside and said that's not going to be the focus of his race initiative," said White House press secretary Michael McCurry. "Nor is it the place he believes we should really start the kind of discussion he is looking for." Rep. Tony Hall, D-Ohio, introduced a House resolution June 12 that called on Congress to apologize to African-Americans for the slavery of their ancestors.

■ **Lyons to sever business ties.** The president of the National Baptist Convention USA, who recently faced questions about his marital fidelity and finances, has decided to sever business ties with the woman he hired as the denomination's public relations director of corporate affairs. In addition to breaking ties with Bernice Edwards, a convicted embezzler, Henry Lyons announced Aug. 3—in his church's bulletin—he plans to "take a moment of rest and reflection during the month of August."

■ ABA skirts assisted-suicide debate.

The American Bar Association has voted to stay out of the debate over physician-assisted suicide, saying the issue is best decided by individual state legislatures. At its annual meeting in San Francisco Aug. 6, the ABA's policy-making House of Delegates first defeated a motion endorsing physician-assisted suicide. By a voice vote, it then backed a resolution leaving the issue to the states.

■ Judge rules against commandments.

South Carolina Circuit Court Judge Markley Dennis Jr. has ruled that the posting of the Ten Commandments by the Charleston County Council violates the U.S. Constitution and must come down. "Government may not affiliate itself with religious symbols or doctrines in a manner that suggests an endorsement of a particular religious faith," Dennis said in a written opinion released Aug. 4. "Though religion may be acknowledged and accommodated by the state, it may not be promoted."

■ Court says teens can decide.

The California Supreme Court Aug. 6 struck down a never-enforced law that would have required minors seeking abortions to get parental approval or the consent of a judge. The court, in a 4-3 ruling, said the law violated a minor's right to privacy under the California constitution. Court challenges had kept the law from taking effect ever since 1988.

■ New York recreates Hasidic district.

The New York State Legislature—defying the courts yet again—has approved a bill establishing a new school district for

disabled Hasidic Jewish school children in Kiryas Joel. The legislative action, taken Aug. 5, followed two previous court rejections of the special district. Critics say the legislature is only pandering to a politically powerful minority whose bloc voting habits can decide close elections.

■ Pastor to Reagan back in pulpit.

Donn Moomaw is back in the pulpit after a two-year suspension for "sexual misconduct." Best known as former President Ronald Reagan's minister and pastor of Bel Air Presbyterian Church in California, Moomaw has been allowed to accept an interim pastor position at the 800-member Village Community Presbyterian Church in Rancho Santa Fe, Calif. Moomaw resigned in 1993 after 29 years at Bel Air Presbyterian Church and was suspended and ordered to undergo therapy in 1995 for "sexual misconduct" with five women in the congregation.

■ Judge overturns abortion ban.

Opponents of the controversial late-term abortion procedure they call "partial-birth" abortion have lost a round in the ongoing judicial battle over the method, this time in Alaska. A judge ruled July 31 that a ban on such abortions—adopted by the Alaska legislature in May over the governor's veto—would prevent doctors from providing appropriate care to their patients.

■ Workplace bill introduced.

Legislation designed to strengthen existing federal law guaranteeing religious freedom in the workplace has been introduced in the Senate. The Workplace Religious Freedom Act of 1997—co-sponsored by Sens. John

Kerry, D-Mass., and Dan Coats, R-Ind.—was introduced Thursday July 31. In a statement, the senators called the measure "an important step toward restoring the original intent" of 1972 legislation requiring employers to accommodate their employees' religious practices, unless doing so caused them "undue" financial hardship or difficulties. Kerry and Coats said the 1972 legislation has been eroded by court decisions that have broadly interpreted the undue hardship clause.

■ Michigan abortion law struck down.

A federal judge in Michigan has struck down the state's law banning certain late-term abortions as too vague to meet constitutional requirements. But in the 88-page opinion handed down July 31, U.S. District Judge Gerald Rosen outlined a way the legislature could write a ban curbing "partial birth" abortions that would withstand a court challenge. Rosen said the Michigan law was unconstitutional on two points: Its definition of the banned procedure was too broad and it contained no exception for the health of the mother.

■ Alabama governor chastised.

A federal judge in Alabama has turned down a request by Gov. Fob James to throw out a challenge to a school-prayer law and warned the governor his views on the Bill of Rights pose a threat to democracy. U.S. District Court Judge Ira DeMent issued an order July 31 denying James' request to dismiss the lawsuit challenging Alabama's 1993 school prayer law. James had challenged the authority of U.S. Supreme Court rulings on school prayer issues, saying the high court should leave matters of speech and religion to the individual state governments.

Mormon theology & influence getting closer scrutiny

By James Dotson
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—Southern Baptists aren't the only ones taking a closer look at Mormon theology lately.

Mormons—members of the Church of Jesus Christ of Latter-day Saints—made the cover of Time magazine Aug. 4. The Mormon church also has received extensive media coverage of summer events related to the 150th anniversary of their forefathers' arrival in Salt Lake City, celebrated with a reenactment of the historic trek west.

Many Southern Baptists have taken a renewed interest in understanding Mormons. Next year's Southern Baptist Convention annual meeting is to be held in Salt Lake City, headquarters for the Mormon church.

The Time magazine cover story takes an in-depth look at the Church of Jesus Christ of Latter-day Saints. It notes the church's business and financial strength, immense stockpiles of food for an anticipated period of tribulation before a coming millennial reign of Christ on earth, and dedicated lay leadership with the real-world business experience that has made the church financially successful.

The church's reliance on an allay clergy leads to a discussion of the group's beliefs. "Religious observers point out that this creates a vacuum of theological talent in a church with a lot of unusual theology to explain," the Time article states.

Mormons believe that shortly after his resurrection, Jesus Christ came to America to evangelize indigenous Americans, who actually once were Jewish. The Native American branch of Judaism is said

to have fallen into paganism, however.

Mormon theology teaches that in 1820 God began to restore his church through this branch by revealing new scriptures to Joseph Smith through an angel, Moroni. Those scriptures, revealed on golden plates, supposedly were translated by Smith and published as the Book of Mormon in 1830.

The Time article noted the mainline Presbyterian Church (USA) has issued guidelines stating Mormons are not "within the historic apostolic tradition of the Christian Church," echoing long-standing views of Southern Baptists and other evangelical Christians. The Presbyterian denomination's Utah sub-unit went further, concluding the Mormons "must be regarded as heretical," the article said.

In recent years, the article reported, the church has been downplaying its differences with traditional Christianity—to the point of enlarging the words "Jesus Christ" in the church's name on official letterhead and talking more of Christ and less of Joseph Smith during official tours of Salt Lake City's Temple Square.

The church's president and chief prophet, Gordon Hinkley, also emphasized the church as "Christ-centered" while downplaying the Mormon doctrine that God once was a man and men can become like God.

On that last point, the article said, Hinkley sounded uncertain. "I don't know that we teach it. I don't know that we emphasize it ... I understand the philosophical background behind it, but I don't know a lot about it, and I don't think others know a lot about it."

Phil Roberts, director of interfaith witness evangelism with the SBC's North American Mission Board, said he has written a letter to

the editor of Time applauding what he called an objective, comprehensive treatment of the Mormon church.

"My concern is that people in the United States in general look at Mormonism as a sociological or religious phenomenon without really looking at its theological roots and asking the question, 'Are they what they say they are and are they genuinely Christian?'" Roberts said. "At least Time took the effort to do that."

Roberts noted Time addressed key issues in Mormon theology: the nature of God, the nature of Christ and the Mormon teaching that membership in their church is required for salvation.

"The thing about Mormons is they say ... they are fully Mormon, but they also want to be fully Christian," Roberts said.

Many Mormons, as Hinkley indicated, are not fully aware of the theology of their own church, Roberts noted. "They are going to have a crisis of faith eventually among some of their members who are going to ask the question, 'What are we?' The president of the church in Time magazine has to be put on the hot seat to say what they believe."

Roberts said church leadership has tended to dismiss specific questions about theology with comments about casting "pearls before swine," but he said the tactic cannot work indefinitely.

"They like to use spiritual reasons, but part of the problem is what they believe is offensive to Christianity, and a lot of their members don't even understand ... that it is offensive to Christianity."

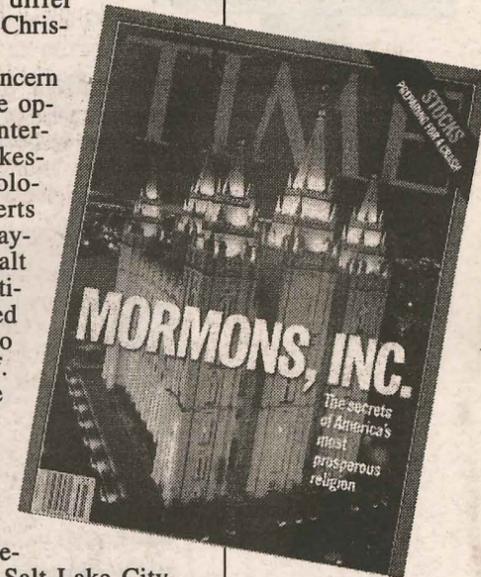
In coverage more directly related to Southern Baptists, the Salt Lake Tribune recently published two articles about Southern Baptists' arrival in their city next June.

One article examined the recent NAMB video "The Mormon Puzzle," designed to introduce Southern Baptists to Mormon history and beliefs. Unlike some videos about Mormonism, the writer noted, an attempt was made to let Mormons explain their beliefs in their own words while allowing Southern Baptists to explain how those beliefs differ from historical Christianity.

"Our first concern was to have the opportunity to interview their spokesmen and theologians," Roberts was quoted as saying in the Salt Lake Tribune article. "We wanted the church to speak for itself. Whenever we produce materials, we want to be accurate as possible."

Another article went into detail to prepare Salt Lake City residents for Southern Baptist evangelization efforts through Crossover Salt Lake City, a blitz to be held before the SBC annual meeting.

The writer allowed Mike Gray, pastor of Salt Lake City's Southeast Baptist Church, to explain the difference in proselytization efforts aimed at recruiting members and evangelism efforts aimed at introducing people to personal faith in Jesus Christ. "Our objective is not to take people from one church and into another, but to share Jesus and urge people to enter into a personal relationship with Jesus Christ," Gray said.



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Conservative Episcopalians form church within church

PHILADELPHIA (RNS)—Like a spurned and angry spouse, the conservative wing of the Episcopal Church is sleeping these days in a separate bedroom and contemplating setting up its own household.

Leaders of the Episcopal Synod of America, an independent organization of conservatives within the denomination, meeting in the wake of the church's General Convention and frustrated by the church's generally liberal stands on gender and sexuality issues, have agreed to become a "church within a church"—remaining Anglican while maintaining a kind of internal exile within the Episcopal Church.

However, some leaders of the synod, which claims an estimated 250,000 followers, also suggest it could become a separate province in the worldwide Anglican Communion, rivaling the 2.4-million member Episcopal Church, the recognized Anglican body in the United States.

The synod, composed of traditionalist bishops, priests and laypeople, has voiced dissatisfaction in its

eight-year history with what it calls radical shifts in the Episcopal Church, including the decision to ordain women as priests and the recognition of gays and lesbians as full-fledged members.

That frustration bubbled to the surface during the Episcopal Synod of America meeting, held July 27-29 in the Philadelphia suburb of Rosemont. The meeting was held on the heels of the Episcopal Church's triennial General Convention.

The conservative synod approved overwhelmingly a "Good Shepherd Declaration," calling on Episcopalians to respect the consciences of bishops who will not ordain women. It also urged dissident conservative parishes in dioceses that ordain women to apply for "episcopal oversight" from bishops who share their opposition to women priests. Individual dissidents, the declaration said, should leave parishes and join more conservative congregations.

"We are not leaving anything or going anywhere," the declaration said of the effort to be seen as a sep-

arate but still Anglican organization. "We will continue to be who we are. We have waited patiently for the right moment, and now is the acceptable time."

The "acceptable time" was prompted in part by the decision of the General Convention, the church's top policy-making body, to force dioceses that do not ordain or accept transfers of women priests to accept them. The four dioceses that currently do not accept women priests were given a three-year deadline to come into compliance.

In the church's 21-year history of ordaining women, 1,500 have become priests.

Also angering conservatives were church actions that extended benefits to gay and lesbian partners of church employees, and a refusal to adopt a church law that would stop some bishops from ordaining non-celibate gays and lesbians to the priesthood. A church trial concluded earlier this year that there is no church law barring non-celibate gays and lesbians from the priesthood.

KEN & LOIS HOLLAND

In concert

Sunday, August 24

6:30 P.M.

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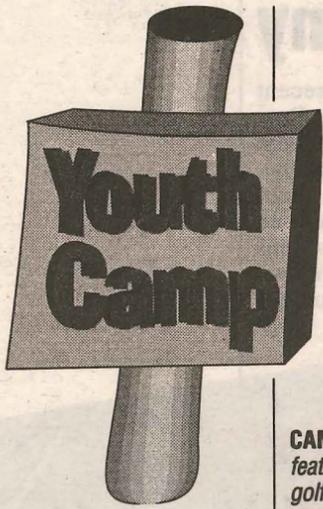
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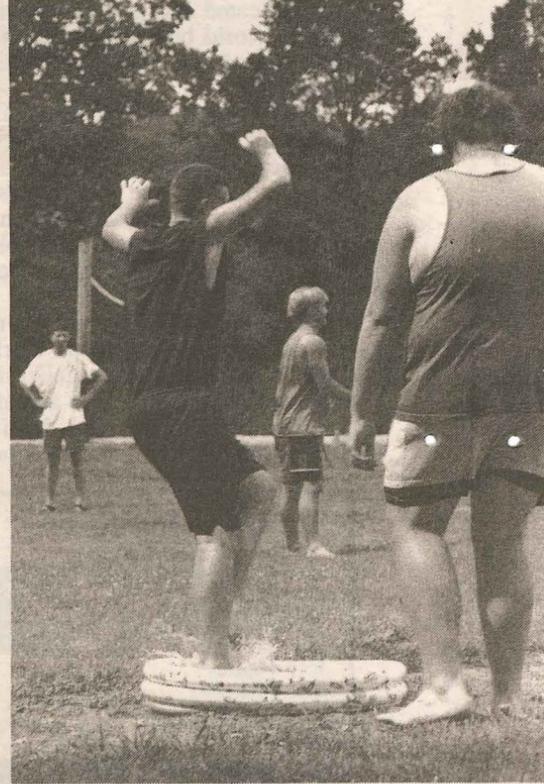
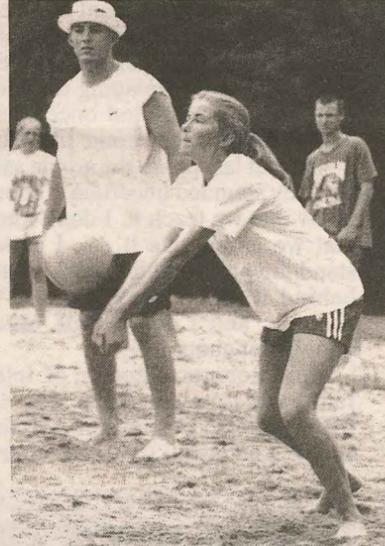
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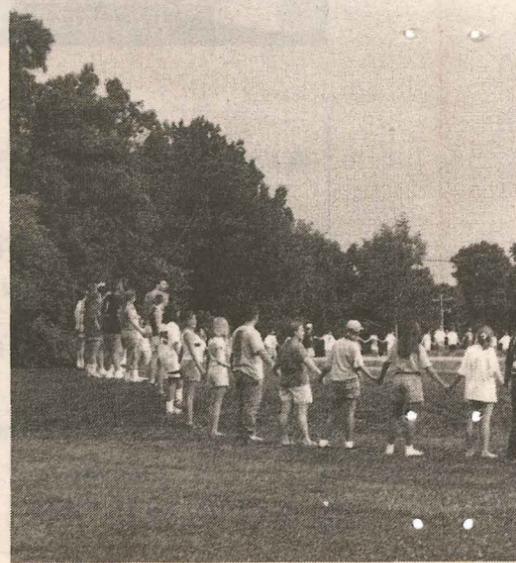
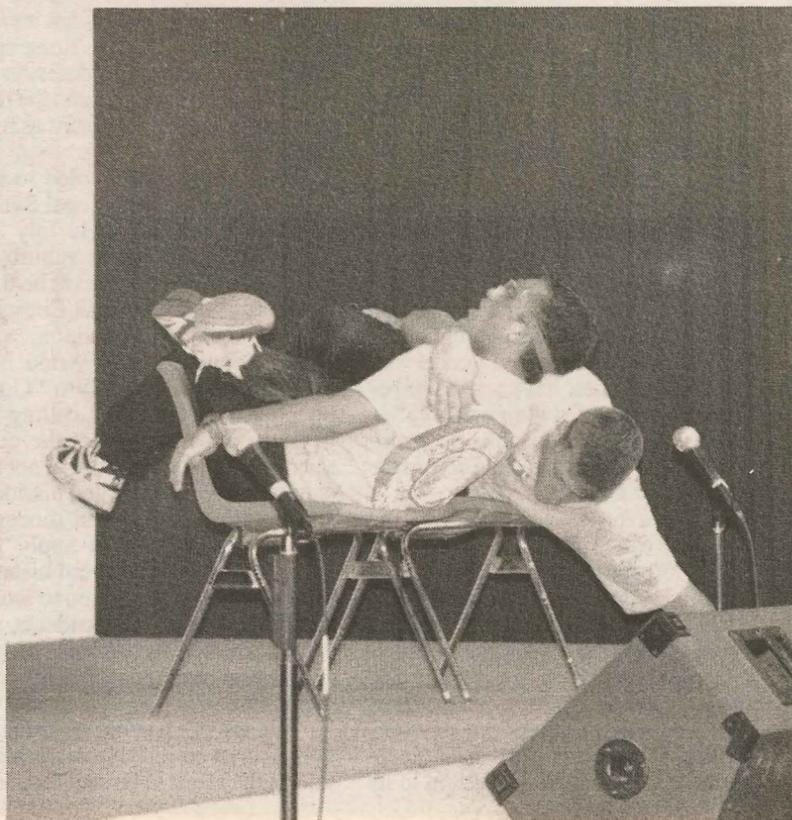
YOUTH



CAMP GAMES Summer youth camp featured traditional recreation like frisbee golf (right) and volleyball as well as zany games like "relay rapids" (far right) and "kiddie pool kickball" (center).



FAITHFUL CAMPERS Alongside the games, campers found many opportunities to strengthen their faith as well. Worship times included silly skits with serious messages (right and outer left) and music (above). Even the games sometimes ended on a spiritual note, as with this prayer circle formed on the playing field (bottom center). Son team members from Kentucky's Baptist Student Unions always were on hand to give instructions and guidance (bottom right).



YOUTH



More than 2,000 Kentucky teenagers attended youth camps this summer at Jonathan Creek and Cedarmore Baptist assemblies.

The annual camps are produced by the Kentucky Baptist Convention's student ministries department, with staff member Tom Smoot serving as camp coordinator.

The KBC offered nine weeks of camp this summer—seven at Cedarmore in North Central Kentucky and two at Jonathan Creek in West Kentucky. 137 Kentucky Baptist churches participated in the camps.

Throughout the summer, 74 campers made professions of faith in Jesus Christ, 138 registered recommitments of faith and 119 made other decisions.

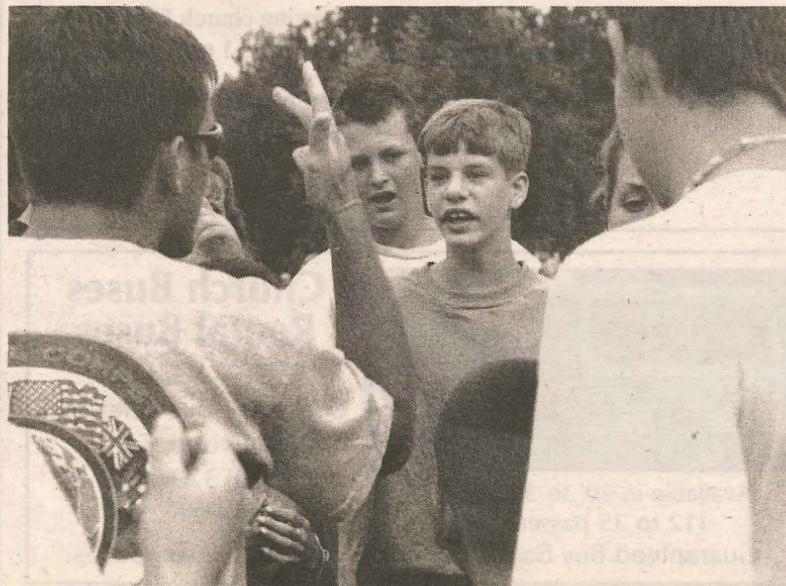
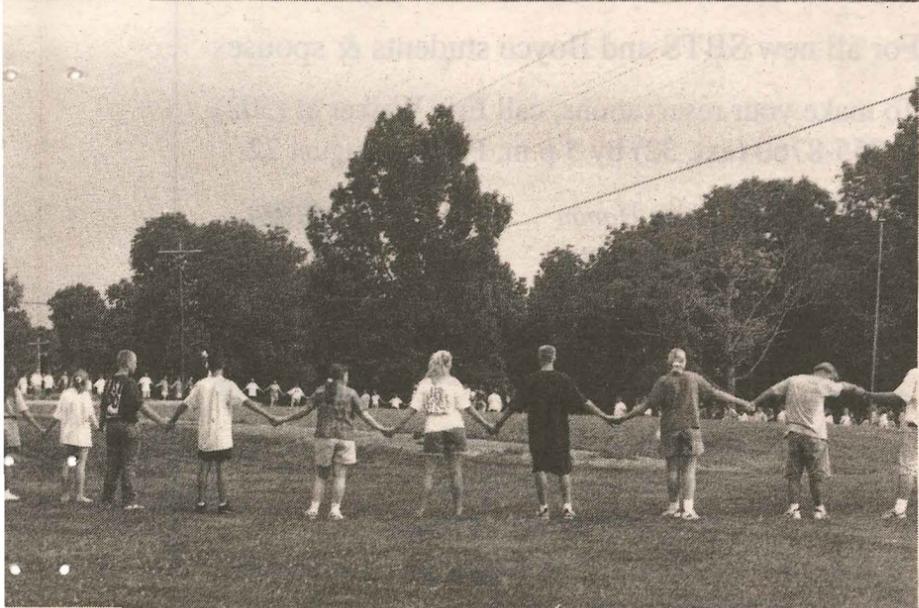
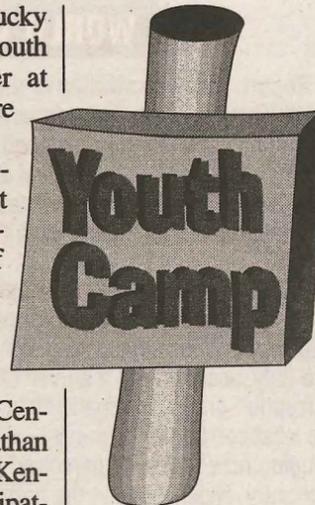
This year's camp director was Laura Carr. She was assisted by Brian Combs, worship and music leader, and David Buckner, recreation director. College students serving on KBC-sponsored Son teams also worked at the camps.

The theme for this year's camps was "Wave Runner," based on the passage from Matthew 14 where Jesus walks on water and Peter attempts to follow him.

Upon arrival at Jonathan Creek or Cedarmore, campers were assigned to color groups with names such as "Jet Skis," "Pontoons" or "Schooners." Throughout the week the color groups competed to accumulate points through various activities and games.

Highlights of the week's activities included campfire, daily Bible study and worship, a talent show, recreation, a variety of workshops and seminars.

The photos on these pages were taken at Cedarmore during the week of July 28-Aug. 1 by Kevin Boswell, a veteran youth camp participant who recently graduated from Ballard High School in Louisville and is a member of St. Matthews Baptist Church.



WORLD VIEW

■ **Report: Children starting to die in North Korea famine.** North Korea's famine has worsened and people in the communist country are now openly talking about children dying of starvation, international aid agencies said. "The situation is very serious," said Kathi Zellweger, director of international development with a Catholic aid group.

■ **U.S. 16th among least-corrupt nations.** The United States ranks 16th among least-corrupt nations, behind Canada, Germany and the United Kingdom but ahead of France, Japan and Italy, according to a survey released by a German anti-corruption group. Denmark, Finland and Sweden were ranked the least corrupt in the survey, which was based on surveys gauging how residents perceived the degree of corruption in a country. Nigeria was at the bottom of the list of 52 nations who provided the agency with enough information to make the evaluations.

■ **Chinese Christian leader to U.S.: Butt out.** The honorary president of the state-sanctioned China Christian Council says U.S. criticism of China's policies toward Christians threatens relations between the Beijing government and China's official church groups. The State Department report said China severely limits the religious rights of Christians and, in some instances, actively persecutes members of Roman Catholic and Protestant congregations.

■ **Tibetan monks and nuns fleeing to avoid Chinese.** Tibetan Buddhist monks and nuns are abandoning their monasteries rather than submit to Chinese demands that they attend political re-education classes, according to a pro-Tibet monitoring organization. Tibet Information Network, based in London, said the classes are an attempt by Chinese authorities to erode support for the Dalai Lama, Tibet's exiled religious and political leader, and Tibetan autonomy.

■ **World Vision staff evacuated from Sudan.** Five World Vision staff members working in the southern Sudan town of Yambio have been evacuated from the strife-torn African nation following a midnight attack on the relief group's compound July 31. The attack—a three-hour robbery by an estimated 10-15 bandits—left the aid workers, all from Kenya, shaken.

■ **Bishop urges Rwanda Anglicans to seek forgiveness.** Bishop Emmanuel Kolini, the new Anglican bishop of Kigali, has called on the Anglican Church in Rwanda to seek forgiveness for its silence during the 1994 genocide that claimed 500,000 lives. "You can be silent or you can raise your voice," Kolini said in an interview with the Associated Press. "But when you don't stop, when you don't help the person, the victim, then to me it's the same as being a party to the killing."

Yeltsin to help pen Russia's religions law

MOSCOW (RNS)—Russian President Boris Yeltsin and Russian Orthodox Church leader Patriarch Alexii II have set Sept. 1 for the first meeting of a commission that will seek new language for a controversial bill that limits religious freedom in Russia.

Formation of the commission was ordered by Yeltsin, who earlier had vetoed a bill designed to protect the Russian Orthodox Church from "non-traditional" faiths—including Roman Catholicism and Protestant groups—that have gained increased numbers of

converts in Russia since the collapse of the Soviet Union.

The law would have made it virtually impossible for the non-traditional faiths to operate in Russia, while granting special status to four traditional faiths: Russian Orthodoxy, Islam, Judaism and Buddhism.

Yeltsin's veto prompted a rift with the Russian Orthodox Church, which supported the bill. On Aug. 6, Yeltsin and Alexii appeared together at a Moscow religious service and publicly ended their dispute, agreeing to

work together to create a new bill more acceptable to Yeltsin.

"No obstacle shall separate us, because we know the role and the importance of the restoration in Russia of Orthodox Christianity and the Orthodox Church," said Yeltsin.

"I am satisfied that the president has moved to meet the aspirations of tens of millions of our church's faithful," said Alexii.

The Russian Orthodox Church claims about 80 million followers, more than half of Russia's population.

Lifted travel ban means new day for missions

By Marty Croll
SBC International Mission Board

BEIRUT, Lebanon (BP)—Workers for the Southern Baptist International Mission Board say the lifting of a 10-year travel ban in Lebanon will add fuel to their efforts in what they call one of the most open and responsive nations of the Middle East.

The U.S. State Department announced July 30 its ban on Americans in Lebanon would expire. That effectively legalizes the presence of thousands of Americans who have been visiting and living in Lebanon anyway after a bitter civil war trailed off in the early 1990s.

It also makes it possible for IMB workers to invite Southern Baptist colleagues to help bring the gospel to various people groups in Lebanon.

The United States imposed the travel ban in 1987 as murders, kidnappings, bombings and plane hijackings became common methods of terrorist warfare there. Formerly a popular tourist spot considered the Paris of the Middle East, Beirut had become a dangerous, war-racked city pockmarked by mortar blasts and beset by terrorism.

In recent years, as peace has settled in, workers such as Arab-born IMB field representative Raouf Ghattas and his wife, Carol, have worked to rebuild the country, both physically and spiritually.

Still, they have been stymied by their inability to bring in more workers as their efforts have taken root.

"We're ecstatic. It's a new day in Lebanon," said Ghattas upon hearing the State Department announcement.

"Now Southern Baptists can openly join in the work that has already been taking place in Lebanon for about the past four years, since the end of the Lebanese civil war."

The Ghattases and other evangelical workers from outside Lebanon have witnessed a great openness in southern Lebanon.

One small Baptist church in southern Lebanon has given out thousands of copies of the Bible and New Testament to Lebanese living near them. "Hearts are open as never before," Ghattas said.

While much work in the country is new, Baptist work in Lebanon is more than 100 years old. Workers

from the board's predecessor Foreign Mission Board came in 1948 and began many of the ministries and churches that continue today. Lebanese Baptists were forced to continue the work alone after U.S. missions workers were banned with other Americans in 1987.

The Arab Baptist Theological Seminary, now led by Lebanese Baptists, continues to train future leaders from all over the Middle East and North Africa. It's the only Baptist seminary in the Arab world of more than 300 million people.

Twenty-three churches belong to the Lebanese Baptist Convention. They are working to strengthen already effective outreach programs—especially among people who consider themselves Christian but who practice their faith only nominally.

One outreach tool Lebanese Baptists use is Beirut Baptist School. The war turned the area around the school into a predominantly Muslim neighborhood. Still, all 1,200 students are required to take Bible classes and attend Christian chapel services.



Ghattas

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KENTUCKY

Wanted: Info on new students to New England

NORTHBOROUGH, Mass. —The Baptist Convention of New England is seeking information about Baptist college students moving to New England.

While Baptists have ministries on several New England campuses, most schools don't distribute information about students' religious denomination preference, said John Ramirez, director of campus ministry.

As a result, the ministries have no way of knowing when Baptist students have enrolled in schools where New England Baptists have ministries, he said.

"We are eager to provide assistance and ministry to those who come to any of the great institutions on in our area," he said. "We would be happy to meet them at airports or train stations, and help them in any way."

Contact the convention at (508) 393-6013.

"Remember to pray for collegiate ministries in this area," Ramirez said.

750 voices record standard Baptist hymns

By Mark Wingfield
Editor

LOUISVILLE—A new musical recording of interest to Kentucky Baptists has rolled off the presses, but it's not available in most book stores. In fact, most Kentuckians probably don't even know it exists.

"The First Community Hymn Sing at the Southern Baptist Theological Seminary" is a seminary-produced recording taped live in Alumni Chapel Feb. 27. It features a volunteer congregation of 750 people from Louisville-area churches singing eight standard hymns of the Christian faith.

Although the hymns featured are sung every Sunday in Baptist churches across the nation, few churches can match the sound produced by such a mass choir accompanied by the seminary choir, chapel organ, seminary orchestra and brass.

The mass choir had no coaching and no practice session before the recording, said Lloyd Mims, dean of Southern's School of Church Music and Worship. But the result was astounding, he said.

"We were deeply moved by the way the Holy Spirit touched our voices, our hearts and our lives on that wonderful evening," Mims wrote in

the recording's liner notes. "I am tempted to say, 'You just had to be there,' but that isn't true. You have probably had the privilege of being part of such singing before. We Baptists have been doing it forever. The delightful part is that we captured the sounds of the evening on tape."

In an interview, Mims explained that invitations to the hymn sing were sent out to the choirs of Louisville-area churches. "A large part of the congregation were persons who are used to singing in a choir. That made them very responsive."

Mims and John Dickson, associate professor of conducting, led the congregational singing.

Hymns featured are "All Hail the Power of Jesus' Name," "Breathe on Me," "Soldiers of Christ, in Truth Arrayed," "More Love to Thee, O Christ," "I Stand Amazed in the Presence," "When We All Get to Heaven," "How Firm a Foundation" and "When I Survey the Wondrous Cross."

Mims said he chose these hymns because they are "middle-of-the-road hymns that are sung in practically any Baptist church."

In addition to the congregational singing, the recording features soprano soloist Marilyn Mims singing

"Near the Cross," the seminary choir singing "Jesus, Thy Boundless Love to Me" and an organ postlude. The postlude, arranged and performed by seminary doctoral student John Hollins, combines the hymn tune Lancashire ("Lead On, O King Eternal") with Vidor's "Toccata" from the fifth organ symphony.

The album was recorded and produced by Wes Ramsay of Nashville.

It was a dinnertime conversation between Lloyd and Marilyn Mims and Ramsay and his wife, harpist Carol McClure, that led to the idea for the community hymn sing. Ramsay describes the dinner conversation as a round of "Wouldn't it be great if ..."

The idea of a community hymn sing surfaced as something that never had been done at Southern and that would generate great enthusiasm, Ramsay said. Mims put the wheels in motion to make it happen.

Mims said the community hymn sing was so well-received that it will become an annual event at the seminary. The 1998 community hymn sing has been scheduled for Feb. 10.

Recordings of the 1997 community hymn sing are available only at the campus Baptist Book Store. Cassette tapes are \$10.98, and CDs are \$14.98. To order, call (502) 897-4506.

Mims said the community hymn sing was so well-received that it will become an annual event at the seminary.

1997 KBC Annual Meeting ACCOMMODATIONS

November 11-12 • Porter Memorial Baptist Church • Lexington

Messengers are responsible for making their own reservations. You must identify yourself as a Kentucky Baptist Convention attendee in order to receive established blocked room rates.

Also note:

- Room rates are for 1-4 persons per night
- Add 11.3% sales tax to each shown rate
- Non-smoking rooms are available at each facility
- Pay close attention to reservation deadline dates and confirmation numbers

Porter Memorial Baptist Church is located at 4300 Nicholasville Road, just south of Man-O-War Boulevard.

For additional information, call Denise H. Withers, KBC communications specialist, at 502/245-4101, extension 212.

(p=person b=bed dbl=double)

NICHOLASVILLE ROAD AREA (at New Circle Road)

- Red Roof Inn South
2651 Wilhite Drive 606/277-9400
Reservation Deadline: November 1
1p, 1 king b \$44.99
2p, 2 dbl. b \$49.99
4p, 2 dbl. b \$54.99
Free coffee in mornings

HARRODSBURG ROAD AREA

- The Campbell House Inn, Suites & Golf Club
1375 Harrodsburg Road 606/255-4281
(Use reservation # 4646)
Reservation Deadline: November 2
Flat rate (1-4 p, 2 b) \$60
Room service, dining room, indoor pool, golf

- Fairfield Inn
3050 Lakecrest Circle 606/224-3338
Reservation Deadline: November 1
2 p, 2 queen b \$65.95
Free continental breakfast, indoor pool, hot tub

- Hampton Inn South
3060 Lakecrest Circle 606/223-0088
Reservation Deadline: October 10
1-4 p, 2 b - flat rate \$65.95
Free continental breakfast, indoor pool, hot tub

- The Kentucky Inn
525 Waller Avenue 606/254-1177
Reservation Deadline: November 1
1-2 p, 2 dbl b \$45 (3-4 p, more cost)
Free continental breakfast, dining room

- The Springs Inn
2020 Harrodsburg Road 606/277-5751
Reservation Deadline: October 13
1-4 p, 2 b - flat rate \$50
Room service, dining room

RICHMOND ROAD AREA

- Doubletree Guest Suites
2601 Richmond Road 606/268-0060
Reservation Deadline: October 20 (#G238)
1-2 p, king b \$92
2-4 p, 2 dbl b \$102
Children 18 and under - free
2-4 free breakfast coupons per suite;
other nice amenities

- Shoney's Inn - Lexington
2753 Richmond Road 606/269-4999
Reservation Deadline: October 26 (#22864)
Flat rate 1-4 p, 2 dbl b \$50

WINCHESTER ROAD/I-75 AREA

- Best Western Regency
2241 Elkhorn Road 606/293-2202
Reservation Deadline: October 10
Flat rate, singles and doubles \$49
Free continental breakfast, whirlpool

- Comfort Inn
2381 Buena Vista Drive 606/299-0302
Reservation Deadline: October 10
2p, 1 b \$50
2 p, 2 b \$59
Free continental breakfast, indoor pool

- Hampton Inn, I-75
2251 Elkhorn Road 606/299-2613
Reservation Deadline: October 20
2 p, 2 dbl b \$77
Free continental breakfast, indoor pool, exercise room

- Holiday Inn Express
2221 Elkhorn Road 606/293-0047
Reservation Deadline: October 27 (#63685907)
1-2 p, king b \$54
2-4 p, 2 dbl b \$54
Free continental breakfast, indoor pool

- Wilson Inn
2400 Buena Vista 606/293-6113
Reservation Deadline: October 30
1-4 p, either king b or 2 dbl b \$50
Free continental breakfast

RESOURCES

Counselors to ministers cite need for family communication

DALLAS (ABP)—Ministers' marriages suffer when spouses don't communicate. Families feel neglected when ministers spend all their time and energy on church-related duties. And ministers feel pulled apart by conflicting demands.

Those are conclusions drawn from a quarter century of counseling Texas Baptist ministers and their families, say the two men who have coordinated a ministry counseling service for the Baptist General Convention of Texas.

"Probably 75 percent of my counseling sessions are spent trying to help ministers have more fulfilling and intimate relationships with their own families," said Glenn Booth, coordinator of the service since 1988.

James Cooper, his predecessor who took the job in 1972, said at least half his time was spent dealing with problems related to families.

"Usually, the basic problem was a lack of communication," he said. "That's what most counselors would find anywhere."

Closely related to marital problems are the job-related pressures of ministry that come from "being pulled in so many different directions and having to wear so many hats," Cooper said.

Too often, ministers place extremely unrealistic expectations upon themselves, Booth said. "Sometimes, I feel their expectations even exceed what God himself would demand of a man in the ministry."

Booth said he counsels ministers to "buy back" slots of time to be used for personal, marital and family enrichment. "If a minister provides both quantity and quality time for his family, it enhances the effectiveness of his ministry."

CLASSIFIED ADS

SEEKING: Full-time minister of education/outreach, First Baptist Church, Mayfield. Send resumé to: Pastor Bob Swift, 118 West South St., Mayfield, KY 42066.

FOR SALE: Baby grand piano, \$3,000. Call Greg Harry at Cecilia Baptist Church, (502) 862-4228.

SEEKING: Audubon Baptist Church is currently seeking a part-time minister of youth. The church seeks a mature Christian who is committed to youth ministry. Anyone interested should send a resumé to: Audubon Baptist Church, 1046 Hess Lane, Louisville, KY 40217, or call the church office at (502) 635-6750.

SEEKING: Louisville church seeks full-time children/preschool minister. Experience required; generous salary and benefits. Send resume to: P.O. Box 1066, Louisville, KY 40222-1066.

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.

SEEKING: Preschool teachers. Fern Creek Baptist Child Development Center is currently looking for preschool and parents day out teachers for the 1997-98 school year. Hours are MWF, 8:30 a.m.-12:30 p.m. for preschool and TT, 8:30 a.m.-2:30 p.m. for parents day out. We offer competitive wages, a friendly environment and other benefits. Please contact Debbie Gorbandt or Linda Barnes at (502) 239-0316.

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

SEEKING: Growing church seeks full-time music worship leader. Forest Park Baptist Church, Bowling Green, KY 42101. (502) 843-3419; Fax: (502) 843-3434.

NEEDED: Mothers day out director for two-days-per-week program at Rockford Lane Baptist Church. If interested, or for more information, contact Ron Abrams, pastor, at (502) 447-2591.

FOR SALE: 20 adult choir robes, royal blue, good condition. Call (502) 695-4608 or 695-3771.

SEEKING: First Baptist Church of Mt. Sterling, Ky., is seeking a full-time minister of youth/music. Applicants should send resumé to: Search Committee, First Baptist Church, P.O. Box 324, Mt. Sterling, KY 40353.

SEEKING: Full-time minister of education/discipleship, First Baptist Church, Richmond, Ky. Send resumé to: Search Committee, P.O. Box 697, Richmond, KY 40476-0697.

SEEKING: Organist (pipe organ), First Baptist Church, Mayfield. Contact: David Whaley, First Baptist, 118 West South St., Mayfield, KY 42066, or (502) 247-2992.

RETREAT: KBC Keyboard Ministers Retreat for church pianists/organists, Sept. 19-20, FBC Bowling Green. Call church music department, (502) 245-4101, by Sept. 1 for information.

SEEKING: First Baptist Church of LaCenter, Ky., is currently accepting resumés for a full-time minister of music, C/Y. Send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

SEEKING: Baptist church in Bowling Green looking for a part-time minister of youth to minister to approximately 40 enrolled youth plus scores of others not enrolled. Must be born-again, faithful to local church and morally upright. Send inquiry or resumé to: Greenwood Baptist Church, 5165 Scottsville Road, Bowling Green, KY 42104. Telephone: (502) 781-2378.

MEDICAL: Diabetics with Medicare or insurance, get your diabetic supplies mailed to your home. Insulin-dependent only call: (800) 337-4144.

FOR SALE: 1970 MCI Challenger 39-passenger bus. Milage 182,995. If interested, please call Nancy Myrick, (502) 368-0239, or Rev. Jacky Newton, (502) 368-5806.

SEEKING: Prison Fellowship Ministries is seeking a full-time administrative secretary for its Louisville office. Requirements: two or three years strong administrative experience; good organizational and office management skills; excellent communication skills; and PC proficiency (MS Word, Excel). Database experience preferred. Send resumé to: Prison Fellowship Ministries, P.O. Box 17500, Washington, D.C. 20041-0500, Attn: Human Resources.

Champion coaches

By Robert Dunston

In the past six months three of Cumberland's coaches have received honors in their respective fields. While they have been recognized by their peers, I wanted to bring their excellence to your attention too.

Coach Randy Vernon came to Cumberland College 18 years ago as men's basketball coach. Since that time he has won more than 470 games, and several conference tournaments and this past year brought Cumberland's team to the NAIA Final Four. During the NAIA tournament in Tulsa, Okla., in March of this year, Randy was inducted into the NAIA Hall of Fame. His induction stands as a tribute to his dedication and ability.

Coach Terry Stigall recently celebrated his 20th year as an employee of Cumberland College. For most of those years he has coached Cumberland's baseball team. This past spring he reached his 400th career win as a coach. His teams have won five conference championships and have been runners-up three times. Terry's record indicates his success in recruiting, coaching and inspiring his players.

Coach Bill Sergent, of our sports information office, was honored last month with a Kentucky Senate Citation for his accomplishments in golf. As coach of our men's golf team for the past 19 years, Bill has led his teams nine times to the NAIA national tournament while winning 16 District 32 titles and 13 Kentucky conference titles. This summer Bill won the State Amateur title for the second time. He has been able to pass his own winning ways on to his students.

The recognition these three individuals have received is far surpassed by the respect their students and colleagues have for them. All three have made a difference in the lives of many of Cumberland's students teaching students about life, discipline and faith while coaching them to excellence in athletics. While expecting the best from their students in competition, they also make sure their students are giving their best in classes too.

We feel fortunate to have these three men on our staff along with our other fine coaches in all sports.

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

CUMBERLAND COLLEGE



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RESOURCES

CHARITABLE

Who will manage your affairs if you're not able?

By Laurie Valentine

What would happen to the management of your affairs if:

■ You were in a coma as a result of injuries suffered in an automobile accident?

■ You had a stroke and were unable to speak or move?

■ You suddenly became temporarily or permanently incapacitated from some other cause?

If you have not done any prior planning, a guardianship may be the only way someone can be empowered to manage your finances and make decisions regarding your personal affairs. Guardianships are expensive, time-consuming and potentially unpleasant experiences.

A much less expensive and more pleasant alternative is to have a durable power of attorney prepared long before you suffer any type of incapacity.

A durable power of attorney is a document by which you empower someone of your choosing, known as your "attorney-in-fact" or "agent" to manage your affairs if you are incapacitated. The power of attorney must include a statement that "this power of attorney shall not be affected by the disability of the principal," or "this power of attorney shall become effective upon the disability of the principal," or other similar words for your attorney-in-fact to use it after you become incapacitated.

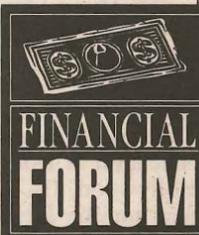
You can choose anyone as your attorney-in-fact. You are not limited to relatives, nor does your attorney-in-fact have to be a Kentucky resident. You do need to name someone you trust completely because they will begin using the power of attorney at a time when you won't be able to monitor their actions.

The powers you grant can be as broad or as narrow as you choose.

Financial management powers such as signing checks, managing investments and real estate, buying and selling assets, executing contracts and signing income tax returns should be authorized. If you want to grant authority to make gifts or take other tax planning steps, you must state that specifically.

Authority to make decisions regarding your health care, where you would live and who would care for you can also be included.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.



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Attendance competition good for souls

SALEM, Mo. (BP)—A little competition can be good for the soul.

At least that's what two Missouri churches report after engaging in a friendly competition to boost Sunday school attendance.

John Smith, pastor of Oak Grove Baptist Church in Salem, Mo., approached First Baptist pastor Mike O'Guin with the idea last November.

The plan was simple: Invite people to Sunday school. The church with the higher Sunday school attendance at the end of a three-month period would be treated to a homemade dinner by the other church.

Throughout the contest, many people who were invited to Sunday school also stayed for worship services, and some became Christians.

Pam Catlet was one. Her sister invited her to First Baptist. "She got me to come, and God kept me coming," Catlet said. She made a profession of faith, and her husband, Donald, joined the church.

Oak Grove was averaging 234 in Sunday school before the contest. During the contest, attendance jumped to 371. The same growth was noted at First Baptist, where the average grew from 220 to 406.

"We've seen people saved, and we've had about 75 baptisms in March, April and May (contest months). I'd say they were as a direct result of this contest and you can't beat that," Gott said.

After both churches topped out at more than 500 each in Sunday school in March, attendance has stayed up for both churches, even during the traditionally low summer months.

"Both churches won. There were no losers. People got saved."

First Baptist Church member JoAnn Absher

Church Health Summit '97

Cultivating Church Growth
Training and Educating
Church Leaders
Celebrating a Healthy Church

October 10-11, 1997
First Baptist Church,
Bowling Green

"This church is an absolutely pleasurable place to be."

Yellow Creek Baptist Church - a healthy growing church is reflected in the attitudes of its members

For a conference brochure and registration information, contact the Church Growth Division at P.O. 43433, Louisville, Kentucky or 502-245-4101

PEOPLE

PRAYER PARTNERS

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

- Missionary kids in Russia.
- Continued growth for the Baptist church in Penza, Russia.
- Youth of Sosnovi Bor, Russia, as they deal with difficult social situations.

■ First Polish Baptist Church of New Britain, Conn.

■ Thom Thornton, campus minister at the United States Coast Guard Academy in New London, Conn.

Mountains to the Mississippi

Compiled by Ann Tatum

- **CORBIN**—Central Church called **Joe Leonard** as pastor. Leonard previously was pastor at First Church in Brevard, N.C.
- **ELIZABETHTOWN**—**Tim Clark** resigned as minister of education at Severns Valley Church to become minister of education at Central Church of Bearden in Knoxville, Tenn. Clark also served as a special worker for the Kentucky discipleship training department. He began his new ministry Aug. 4.
- **HARTFORD**—Hartford Church called **Randy Bratcher** as minister of

- music and senior adults. Bratcher began his new ministry July 27.
- **LA GRANGE**—LaGrange Heights Church called **Chris Young** as pastor. Young began his new ministry Aug. 10.
- **LOUISVILLE**—Cloverleaf Church will host a gospel music concert featuring the "Merediths" of Swansea, S.C., Aug. 17. Call (502) 367-0128 for more information.
- Eastern Parkway Church called **John Lott** as pastor.
- Debbie Lochridge** resigned July 28 as minister to preschool/children at

Hurstbourne Church to become children's minister at Middletown United Methodist Church.

- **MARION**—Baker Church recently called **Jim Cowan** as pastor.
- **MIDDLESBORO**—First Church called part-time minister to youth **Jack McClelland** as associate minister. He will continue to work with youth and will supervise the children and activities ministries. **Todd Spangler** was called as minister of music. **Suzanne Lee** was called as music assistant.
- **PIKEVILLE**—First Church called **Steve Ross** as pastor. Ross previously was pastor at Northside Church in Tifton, Ga. He began his new ministry July 27.
- **SOMERSET**—**Don Jones** recent-

ly celebrated his sixth anniversary as pastor at Immanuel Church.

Camp Ground Church called **Claude Hoffman** as youth and education director/associate pastor.

Bethany Church called **Joe Allen** as minister of youth. Allen is a student at Southern Seminary. **Alan Dodson** is pastor.

■ **UTICA**—Brushy Fork Church called **Harry Wainscott** as interim pastor. He previously was pastor at First Church of Jasmine Lakes in Port Richey, Fla.

■ **WADDY**—Hempridge Church called **Steve Cowart** as pastor. He previously was minister of Christian education at Hollywood Church in Hollywood, Ga. Cowart began his new ministry July 27.

Kentucky Changers give missions experience high marks

When asked to evaluate his experience with this year's Kentucky Changers missions project, one participant summed it up in six words: "It was a life-changing event."

That typifies many of the positive evaluations generated by 396 participants in Kentucky Changers. The hands-on missions experience administered by Kentucky Brotherhood placed youth volunteers in Pike County and Franklin County doing a variety of construction projects in late July.

Eight construction projects were completed in Franklin County; and 18 were done in Pike County. A total of 35 churches took part in Kentucky Changers this year, many as an alternative or supplement to traditional

youth camps. Kentucky Changers, modeled after the national Brotherhood program World Changers, offers a mixture of hands-on ministry opportunities and devotional and learning time.

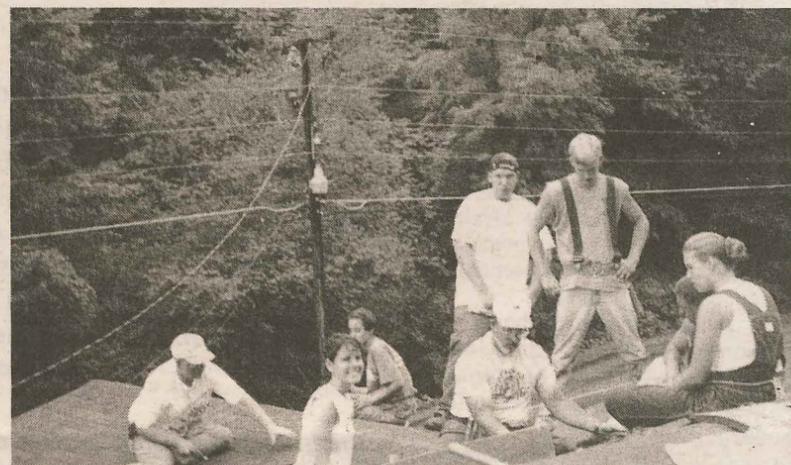
On almost every point, evaluation formed completed this year by participants at both locations rated the experience highly.

"Please don't let this program die," one participant urged.

Another wrote: "I wish it could last one more week."

"It was one of the greatest things I've ever been a part of," added another.

Many said they intend to return to help with next years' Kentucky Changers projects.



Kentucky Changers Nearly 400 youth worked on houses in Pike and Franklin Counties this summer. (Photo by Ray Acree)

They encourage us

One of the most encouraging events at Oneida is getting a letter from a current or former student. I was blessed this past week to get two letters, one from a young lady who will be a senior this year. The second letter was from a young man who just graduated.

"Hello, how are you? Me? I'm doing fine. I just wanted to say that so many things have been done to make Oneida a happier place. From being in the choir this past year, and going to chapel every day. I thought that I didn't want to be a Christian. ... But this summer I've found something I've never had before. I'm reading the Bible that Mr. Spencer gave me every night But most of all I just wanted to say thank you so much for being there for me."

This student came to Oneida at the beginning of the seventh grade. Her mother was concerned about her grades, saying they were "low." At Oneida, she has never been in trouble, and she has been on the "B" or "A" average honor roll since the seventh grade.

Then this letter came from a young man who enrolled at Oneida in the sixth grade and graduated this past May. He came from a broken home and needed the discipline Oneida provided. We were told that he made grades to "get by," but could do much better. There was a lot of "boy" in this young man, and he did test our patience from time to time.

On the other hand, his grades improved and he was very active in our band. Though he did not accomplish all we would have liked for him to have, we believe Oneida was a good choice for him. Here is part of what he wrote:

"Hey, how are things there at Oneida? Good I hope. Well, I have news for you

"I am in Minnesota for starters, and out in the 'real world' as most people call it. It's not bad, you must work to receive, as most people forget to mention.

"I never knew how much that school was useful until I actually applied what I knew to make a living, and to say the least, those at Oneida are doing a fine job.

THIS IS ONEIDA



W.F. Underwood

"Well, to give you an idea of what I am doing with my time. I have two jobs. The first one is carpentry. I am part of a team of 15 or 16 men who construct frames and interior structures for houses. I make about \$16 an hour. Thank God for Mr. Nichols' algebra and geometry. This job builds form and muscle too.

"My second job deals with electronics, and I construct computer chips and panels.

"If you could see me, know this, you would be proud of the Christian young man Oneida helped form. Even though your paddlings weren't on my favoring list.

"I could always talk to you guys, even at two in the morning when I didn't want other younger kids to know that they weren't the only ones with weak points."

We were privileged to watch both of these young people grow physically, spiritually, and academically. We never know the type of "soil" we are working with, so we simply do what Jesus said: "Be ye sowers of the seed."

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

A successful Alumni Conference

The first training sessions at Clear Creek occurred under a tent during the first week in August 1926. For decades graduates have celebrated our beginnings by returning to campus the first Monday and Tuesday of August for the alumni conference.

This year they traveled from Maine, Florida, Kentucky, Ohio, Indiana, Virginia, Tennessee, Michigan, Georgia, North Carolina, Kansas, New York, South Carolina, Missouri and Louisiana. Missionaries from South Korea and Namibia, Africa, also attended. Members of 38 classes responded to the roll call. The 1981 and 1983 classes tied for the most representatives in attendance. LeRoy Peterson, a 1948 graduate, took honors for the earliest class represented.

President Emeritus D.M. Aldridge and his wife, Kay, swapped stories with colleagues from their years of service, including former administrators Beth and Robert Wyatt, nurse Evelyn Mottram, Academic Dean Kenneth Clendaniel, Registrar Irene Peterson, and former professors Dudley Pomeroy and LeRoy Peterson. English teacher and Kelly Hall supervisor Irene Starkey influenced students for 20

years. After retiring from Clear Creek she returned to Kingman, Kan., to care for her mother. Starkey is a literacy volunteer and a school tutor.

The theme of "Church Planting" received expert input in an afternoon session sponsored by the North American Mission Board and led by former Michigan church planter Gerald Colbert.

Ohio Southern Baptist Executive Secretary-Treasurer Jack Kwok preached two messages on the need to "press toward the mark" and plant churches. "The Sound of Silence," a message from new professor Chuck Quarles, will continue to be used to convict us of our responsibility for personal evangelism. A 1977 alumnus, Jerry Browning, forcefully

stated the difference one person can make to help change our country. Missionary-in-residence Jim Ditty, a 1981 graduate on furlough from South Korea, provided excellent conference music.

Alumni also had a kick-off of their Beyond 2001 Campaign. With a goal of \$100,000, the first alumni commitments totaled \$101,759.

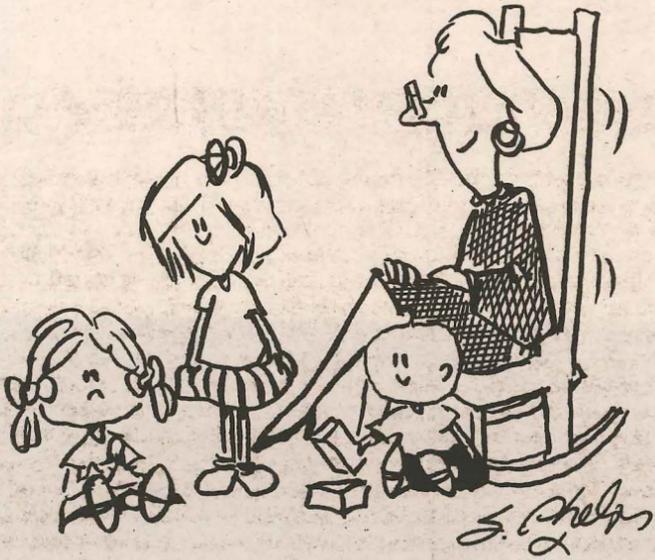
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE

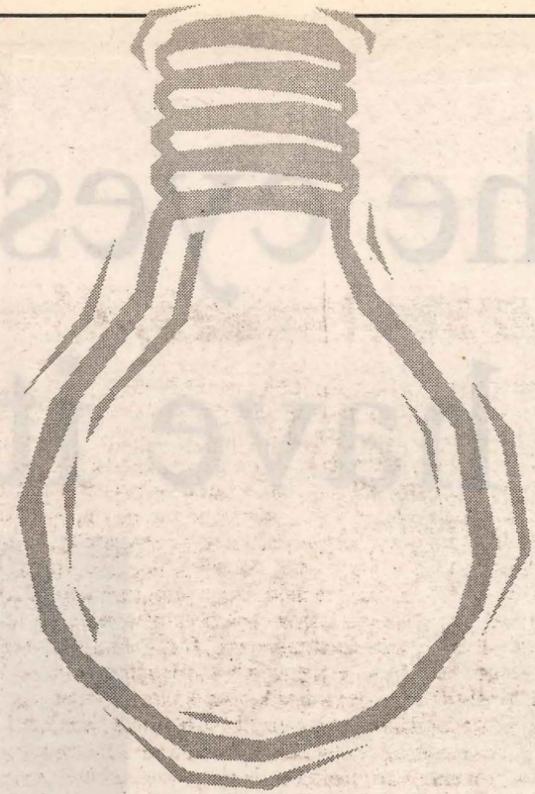


Bill Whittaker

1 How many nursery workers does it take to change a light bulb?



They don't change anything. They wait until the parents come by after church.



2 How many singers does it take to change a light bulb?

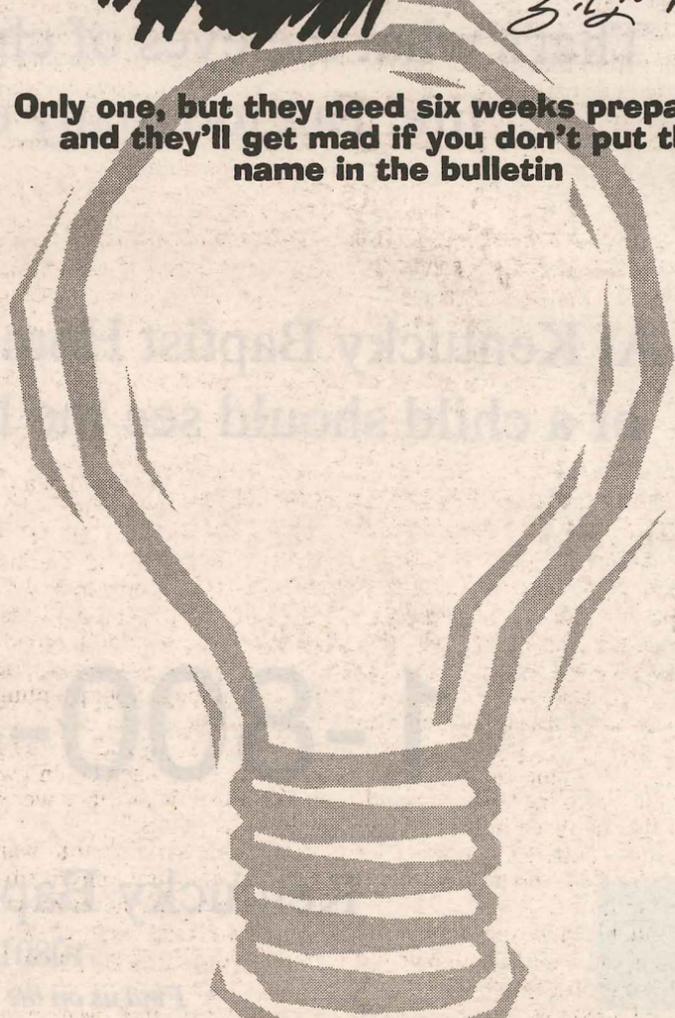


Only one, but they need six weeks preparation and they'll get mad if you don't put their name in the bulletin

3 How many church members does it take to change a light bulb?



Change? What do you mean change? My grandmother gave the church that light bulb!



the eyes have it



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