

PRactical RESOURCES FOR CHRISTIAN LIVING

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FOR THE RECORD

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Conference touts peace beyond all understanding

COVENTRY, England—Fostering the memory of past conflicts often fuels current conflicts, Nobel Peace Prize co-winner F.W. De Klerk told participants in Reconciliation '97 Sept. 2.

De Klerk, former president of South Africa, told conference participants and others about the principles of forgiveness and the miracle of reconciliation in his own country.

He listed age-old battles around the world—in Bosnia-Herzegovina among Turks, Orthodox Serbs and Catholic Croations; in Cyprus between Greeks and Turks; in the Middle East between Palestinians and Israelis.

"Very often the fuel that keeps these conflicts smoldering, or ablaze,

is the memory of past atrocities all carefully nurtured and remembered," he said.

"Forgiveness builds the road to reconciliation," De Klerk said. "The deepest meaning of reconciliation is embedded in our relationship with God. If he forgave us, we should be able to forgive others."

Reconciliation requires a strict and careful balance of the collective accounts of past relationships, the acceptance of some compromise on both sides and a leap of faith as each side begins to trust those once regarded as

enemies, he said.

Finally, De Klerk said, "Christians should forgive one another because this is the command of the Lord and the precondition that he sets for our own forgiveness."

"Ultimately, however, in our relationship with God, our sins can be forgiven only through the sacrifice and intercession of his Son, Jesus Christ.

This, in its deepest sense, is the meaning of forgiveness and reconciliation, and it leads not necessarily to peace in this world but to the peace that passes all understanding."



De Klerk was not scheduled to speak at the interfaith meeting of about 400 people gathered at Coventry Cathedral Church of St. Michael. However, when organizers of the meeting learned he was speaking at Coventry University for an unrelated event during the same time as the Reconciliation conference, they arranged for conference participants to hear him.

The Reconciliation '97 conference began with Christians from six continents carrying banners through the ruins of the medieval Coventry Cathedral, bombed out by Nazi war planes during World War II. Participants marched from the burned-out cathedral into the new Coventry Cathedral. See Conference touts ..., page 8



RUSSIAN PAIR Russian President Boris Yeltsin and Russian Orthodox Patriarch Alexii II have submitted a "compromise" bill to regulate religious expression in Russia, but an observer says it is no improvement to an earlier bill that would significantly restrict foreign religious organizations in the country. *Story on page 12. (Reuters photo.)*

Christian diversity not affected by demographics

By Mark Wingfield
Editor

THOUSAND OAKS, Calif.—Profound differences in religious beliefs—not differences in socio-economic categories—explain the divergent viewpoints of America's Christian Right and Christian Left, according to a recently published study.

"Both groups take their religious faith seriously; both are highly committed and allow their faith to strongly influence their politics," reports Charles Hall of California Lutheran University. "But their religious convictions lead them in different ideological directions due in part to their differences on how they read the Bi-

ble, the nature of salvation, the role of the church and differences in denominational background."

The bottom line, according to Hall: "In order to understand how Christian activists end up with different social and political ideologies, one should pay close attention to differences in their religious orientations."

Hall's research, extracted from a doctoral dissertation, is published in the September issue of the *Review of Religious Research*, the journal of the Religious Research Association. The article's title is "The Christian Left: Who Are They and How Are They Different from the Christian Right?"

To get at this question, Hall surveyed participants in eight activist

groups, four aligned with the Christian Right and four with the Christian Left. The groups studied included Sojourners, Bread for the World, Justice and Evangelicals for Social Action on the left, and Prison Fellowship, Focus on the Family, Americans for the Republic and Concerned Women for America on the right.

From 460 to 796 adherents of each group responded to Hall's survey, with no one group accounting for more than 17 percent of the total.

Demographically speaking, activists with the Christian Right and Christian Left appear strikingly similar, Hall reports. They have similar average incomes (about \$35,000), are See Study looks at why ..., page 10

Archaeologists may have found Paul's jail site

JERUSALEM (RNS)—Archaeologists in Israel have uncovered a Roman governmental complex where they believe the Apostle Paul was held in detention nearly 2,000 years ago.

The 161,000-square-foot site is in the Mediterranean coastal village of Caesarea. It includes a large palace, office, a bathhouse and courtyards.

"The ... complex served as the seat of Roman government in the province of Judea, later renamed Palestine, from the start of the first century A.D. until the middle of the third century," Yosef Porath, an Israel Antiquities Authority official, told Reuters.

He said the archaeologists had unearthed a mosaic bearing a Latin inscription suggesting one office served as a government agency in charge of internal security matters.

"This inscription helps solve the problem of where the hearings of St. Paul before the Roman governor described in the New Testament took place," Porath said. "It has tremendous importance for Christian pilgrims and tourism to the site."

The Apostle Paul, born Saul of Tarsus, was imprisoned, according to the New Testament book of Acts, by Herod from 58 to 60 A.D. until, as a Roman citizen, he appealed to the Roman governor and was taken to Rome for trial. It is believed he was killed during Emperor Nero's persecution of Christians.



LATIN MOSAIC "... I came to this office—I shall be secure." (Reuters photo)

Moving? See page 4 (0916)

BAPTISTS

O.S. Hawkins named Annuity Board president



O.S. Hawkins

By Toby Druin
Texas Baptist Standard

DALLAS (ABP)—Saying he wants to be a "pastor to pastors," O. S. Hawkins announced Sept. 12 he will leave the pastorate of First Baptist Church of Dallas to become the next president of the Southern Baptist Convention Annuity Board.

Hawkins, 50, has been pastor of the well-known Dallas church for four years. He was elected to the Annuity Board post in a special meeting of Annuity Board trustees. He will assume his new responsibilities Oct. 1, succeeding Paul Powell, who has been president since 1990.

Powell, who turns 65 in December 1998, and Chief Operating Officer Gordon Hobgood, who turned 65 in August, asked trustees last year to begin the search for their successors.

In a prepared statement, Powell lauded the election of Hawkins. "Dr. O.S. Hawkins brings to the office a solid track record of leadership and pastoral ministry," Powell said. "I am excited for him, and I am excited for the Annuity Board."

Search committee chairman Ray Taylor of Fort Worth said Hawkins fit a 12-point profile the board had approved at the outset of the search.

Taylor said they wanted someone with a high profile in the SBC and that Hawkins was the only person they ever seriously interviewed.

Though it was described as "low to mid-range," in a set salary range, Head declined to reveal Hawkins' salary, and Hawkins declined to answer when asked if he had gotten a raise or taken a pay cut.

The Annuity Board presidency traditionally has been one of the high-

est-paid offices in the Southern Baptist Convention. In 1994, the last year for which figures are available, the president earned \$195,900.

Unlike most Southern Baptist agencies, the Annuity Board does not receive operating funds from the SBC's unified budget, called the Cooperative Program. The Annuity Board does receive a small Cooperative Program allocation for its ministry to under-funded annuitants.

With 400 employees and assets in excess of \$6 billion, the Annuity Board manages retirement accounts for more than 80,000 Southern Baptist ministers and other employees of churches, agencies and institutions. Currently, it pays retirement benefits to about 27,000 annuitants totaling \$200 million a year.

Hawkins said the Annuity Board presidency was not more attractive

than his pastorate, but he viewed it as an expansion of his ministry.

Hawkins praised the Annuity Board's success and said he had no questions about its current investment policies.

Hawkins said he hopes to move "retired" pastors to a "retooling" mode where they can be involved in new areas of ministry. One of his dreams is to have 1,000 retirees serving one- to two-year terms with the SBC's International and North American mission boards.

He also will continue a yearly book publishing regimen followed by Powell to provide preaching resources for pastors.

Hawkins said he hoped through those activities to be a "pastor to pastors" as well as to undergird the focus of the Annuity Board to be a good steward of the funds entrusted to it.

Godsey labeled heretic; new relationship sought with Mercer

ATLANTA—A special committee of the Georgia Baptist Convention has labeled Mercer University President Kirby Godsey's views heretical, leading the state convention's executive committee to amend its relationship with the university.

Last November, the Georgia Baptist Convention passed a resolution charging Godsey has "departed significantly from Baptist doctrine" with his 1996 book, "When We Talk About God ... Let's Be Honest."

Critics were upset with Godsey's rejection of the inerrancy of Scripture as well as questions the book raised regarding the divinity of Jesus, the atonement and the reality of hell.

In December, leaders of the state convention named two committees to study issues raised by Godsey's book.

One committee, chaired by Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., was to identify passages in the book that trouble conservatives, discuss those passages with Godsey and ask him to

explain them in writing.

The committee's report and Godsey's written responses were published in the Christian Index, the Georgia Baptist newspaper.

In addition, the report included an assessment by the committee that Godsey's book and written answers "deviate from orthodoxy" and are "punctuated with heresy."

The committee wrote: "It is the committee's opinion that Dr. Godsey has failed his spiritual fiduciary responsibility as leader of Georgia Baptists' largest institution."

The other committee, chaired by Frank Cox, an Atlanta pastor and the state convention's current president, studied the relationship between the Georgia Baptist Convention and Mercer University.

That report included recommendations which would give the state convention more input in selection of Mercer trustees and future presidents.

Cox said the report was intended as a first step toward restoring trust

between the state convention and the university. "We didn't get in this position overnight and the road to healing will be long," he said.

That road turned bumpy in the executive committee meeting when Mike Everson, pastor of Second Baptist Church in Warner Robins, proposed an amendment to the Cox report ordering all convention funds to the university to cease unless Godsey resigns by Dec. 31.

The state convention gives Mercer \$2.5 million annually. In return, the university provides scholarships for Georgia Baptist students and tuition discounts for children of ministers.

Everson's motion originally passed 53-42. But after an hour of emotional debate and a motion to reconsider, the second vote on the amendment failed 43-57.

Meeting later Sept. 9, Mercer's trustee executive committee unanimously affirmed confidence in Godsey and voted 5-4 to accept the proposed changes in the way the univer-

sity relates to the state convention. To take effect, the recommendations must be ratified by the full board of trustees in December.

Among provisions of the proposal:

■ Agreement by present Mercer trustees to have three conservative ministers and two conservative laypersons nominated as trustees by the 1997 convention nominating committee.

■ Creation of a joint liaison committee consisting of Mercer and convention officials annually to nominate six trustees—three of whom would be ministers—for the Mercer board, beginning in 1998.

■ An invitation for the executive director of the convention to attend and participate in Mercer trustee meetings, assist in the orientation of new Mercer trustees and take part in any future searches for a university president.

Compiled from Associated Baptist Press and Baptist Press reports

BAPTIST BITS

■ WMU adopts Water-Pure Love project.

Woman's Missionary Union has assumed responsibility for Pure Water-Pure Love, a ministry launched by the Brotherhood Commission in 1995 to provide water purification units to International Mission Board personnel living abroad. The move of the project to WMU came at the request of Brotherhood Commission officials earlier this summer as the agency's work was transferred to the North American Mission Board.

■ Campbell named Freedom Award winner.

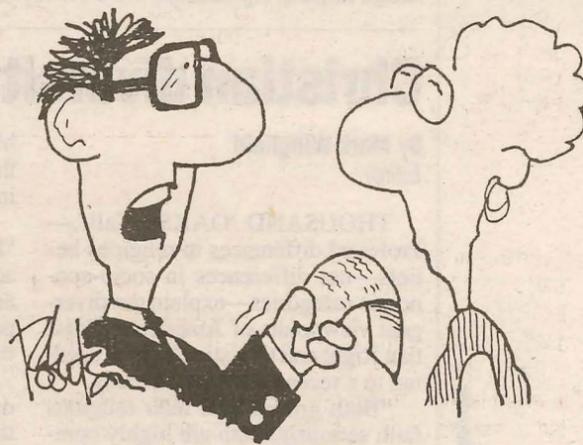
Farmer, philosopher and preacher-at-large Will Campbell has been chosen to receive the 1997 Religious Freedom Award presented by Associated Baptist Press. Campbell, the inspiration behind the comic character Will B. Dunn, is noted for his role in the civil rights movement and his continued advocacy for human rights. A self-described "steeple dropout," he became known as an at-large preacher for his biting critique of traditional churches.

■ Consensus candidate in Louisiana. Hoping to end bitter infighting that has divided moderate and conservative Baptists in Louisiana, leaders of both factions are supporting a compromise candidate for the state convention's presidency. The nominee is Bob Anderson, pastor emeritus of Parkview Baptist Church in Baton Rouge.

■ Yeats named Oklahoma editor. John Yeats, editor of the Indiana Baptist and newly elected recording secretary of the Southern Baptist Convention, has been named editor of the Oklahoma Baptist Messenger. Before moving to Indiana in January 1996, Yeats was a Texas pastor and editor of the Plumline, a newsletter for Texas Baptist conservatives. The Oklahoma Baptist Messenger (circulation 94,000) is the fifth-largest state Baptist newspaper.

■ BJC has web site. The Baptist Joint Committee has launched a web site to provide background, context and a Baptist perspective on church-state separation and religious liberty. The address is www.erols.com/bjcpa/index.html.

PASTOR BOB BREAKS THE BAD NEWS TO HIS WIFE AFTER EXAMINING ANNUAL STATISTICS...



"HONEY... I SHRUNK THE CHURCH!"

KENTUCKY

Cooperative Program totals record \$18.77 million

By Mark Wingfield
Editor

For only the second time in 10 years, gifts to the Kentucky Baptist Convention's Cooperative Program exceeded budget in the fiscal year ended Aug. 31.

At year-end, Cooperative Program contributions from churches across the state totaled \$18.77 million, slightly above the budget goal of \$18.75 million.

That marks a \$178,738 increase (1 percent) over the previous year's Cooperative Program receipts of \$18.59 million.

While Cooperative Program giving set a new record, the largest percentage increase in contributions to the KBC in the past year was in the category called "Restricted Kentucky Only." Contributions in this category come to the KBC to be distributed only to Kentucky causes.

Cooperative Program gifts are divided, with 37 percent forwarded to the Southern Baptist Convention and 63 percent kept for use by the KBC. "Restricted Kentucky Only" contributions are given by churches that desire to fully support the KBC's ministries but do not want a portion of their gifts forwarded to the SBC.

These Kentucky-only gifts totaled \$397,248 for the recent fiscal year, a 16.8 percent (\$57,018) increase over the previous year and 7.4 percent ahead of the amount budgeted.

However, the Kentucky-only gifts represented only 3.3 percent of the overall funding for Kentucky ministries in the fiscal year, with the bulk still coming from Kentucky's portion of Cooperative Program contributions.

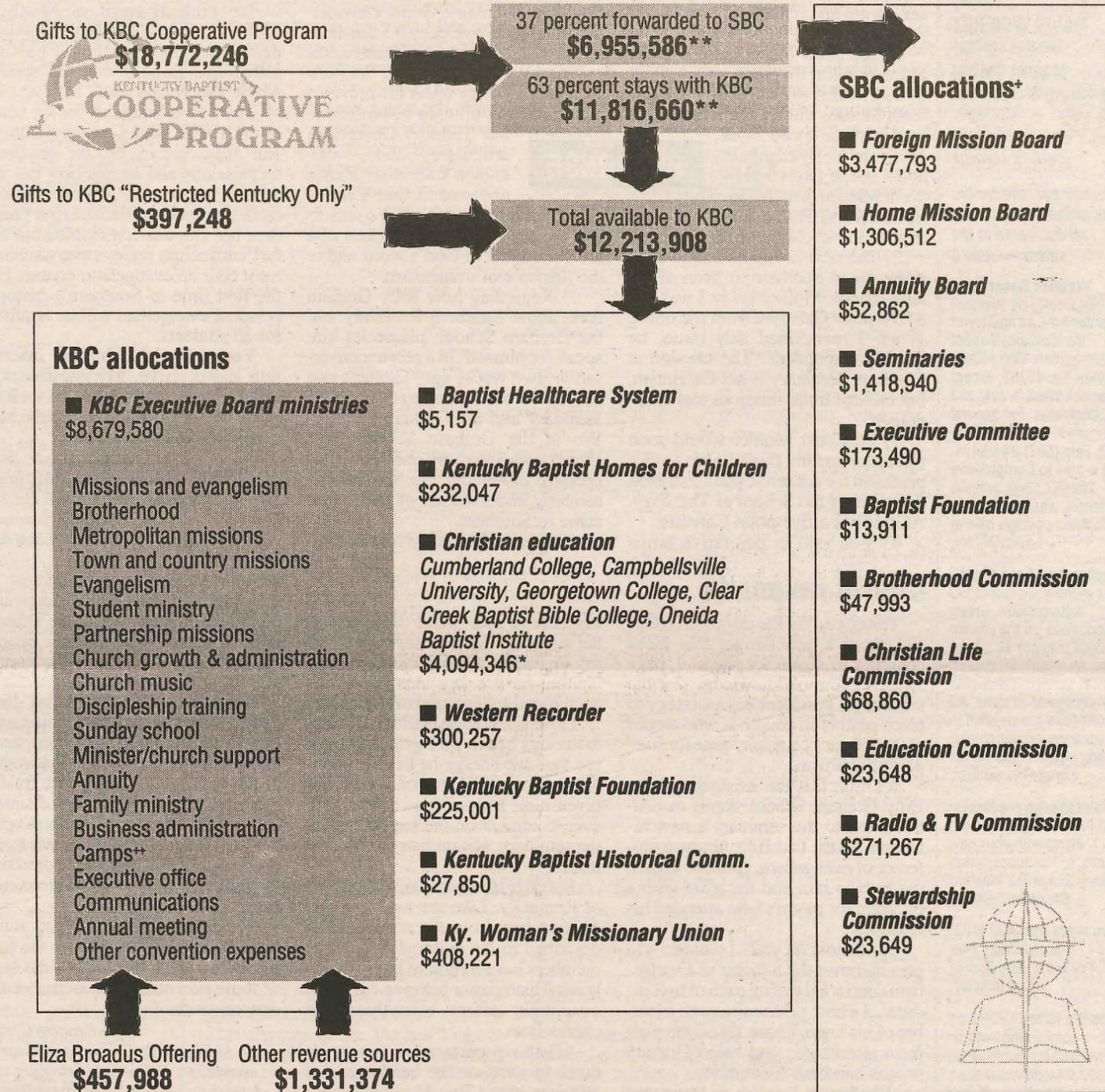
The Cooperative Program contributions set a new record for giving in a single year.

"Kentucky Baptists have shown again their faithful support for ministry and missions in our state and across the world," said Jim Hawkins, KBC interim executive secretary-treasurer.

Hawkins noted that in addition to the year-end record, five months in the fiscal year set new monthly records for giving.

"Pastors tell us that the involvement of Kentucky Baptists in partnerships, mission projects, Habitat for Humanity, home rehabilitation, disaster relief, outreach Bible clubs and a host of other hands-on ministries have shown our people what God can accomplish when we give ourselves and our resources to what God is already doing," he said.

1996-97 KBC budget: Where the money went



NOTES:

* KBC distributions to KBC schools are made according to a formula that considers a rolling average of enrollment
 **The figures used here represent the basic budget allocation of 37 percent to SBC and 63 percent to KBC, plus the amount each received of this year's budget overage
 + This is an estimate. In reality, the SBC's budget was altered July 1 to accommodate denominational restructuring. The figures given here are

derived from applying the percentage split used by the SBC for the first nine months of the year as though it were effective the whole year. Also note, this SBC structure and allocation will appear much different for the 1997-98 fiscal year due to the restructuring.
 ** During the 1996-97 fiscal year, the Executive Board still managed Cedarmore and Jonathan Creek camps. At the beginning of the 1997-98 fiscal year, they were transferred to a new agency called Kentucky Baptist Assemblies Inc.

BLUEGRASS BURGEOO

■ **Lamb and Garrard to perform.** An evening of music and magic featuring recording artist Brent Lamb and magician David Garrard will be held Sept. 21 at 7 p.m. at St. Matthews Baptist Church in Louisville. The event is free, but an offering will be collected to benefit Christmas Connection, a project to provide toys, clothing and food to families in the Portland area of the city.

■ **Sample hunger-walk food.** Louisville United Against Hunger will hold its annual "Hunger Walk" Sunday, Oct. 19, at 2:30. During the registration period, from 1:30-2:30 p.m. in Louisville's Central Park, various shelters for the homeless will offer samples of the cuisine from their kitchens. The food sampling has been dubbed "Homeless A-Fare."

■ **Baptist heritage talk slated.** Drakesboro First Baptist Church, the congregation that has drawn the ire of Muhlenberg County Baptist Association for having an ordained woman in its membership, will host a three-part series of lectures on Baptist Heritage Oct. 3-5. The speaker will be Lloyd Allen, former church history professor at Southern Baptist Theological Seminary who now teaches at Mercer University's divinity

school in Atlanta.

■ **Sehested to speak.** Ken Sehested, executive director of the Baptist Peace Fellowship of North America, will give a Bible study and lecture followed by a brief dialogue about the work of the Peace Fellowship Sept. 26 at Highland Baptist Church in Louisville. The session will begin at 7 p.m.

OPINION

WESTERN RECORDER

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MARK WINGFIELD
Editor

DAVID WINFREY
News Director

MAURI SMITH
Marketing & Business
Manager

C.R. DALEY
Editor Emeritus

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

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Rainer responds

Your recent editorial "Will Kentucky churches buy Calvinism?" (Sept. 9, page 5) has engendered a response from me for the first time since I came to Southern Seminary as dean. I simply cannot let your inaccuracies and innuendoes pass without comment.

Please allow me to address several issues point by point:

1) The first official action of President Mohler was to establish the Billy Graham School of Missions, Evangelism and Church Growth. His commitment was to put missions and evangelism at the forefront of the teachings at our seminary.

2) The next action he took was to bring me to Southern as dean of the new school. Mohler knew I was not a five-point Calvinist from the onset. When I mentioned this issue, he quickly responded: "The mission at Southern Seminary is not Calvinism, but biblical truth, missions and evangelism."

3) President Mohler would soon thereafter appoint Daniel Akin as vice president for academic administration and dean of the School of Theology. Akin is not a five-point Calvinist.

4) You said in pejorative terms

that "Calvinist doctrine is penetrating classrooms at Southern and ... even is creeping into the Billy Graham School of Missions, Evangelism and Church Growth." Calvinism is not our agenda at the Graham School or Southern Seminary. Some Calvinistic professors have come to Southern in the past few years, but that is nothing new. Where was the Western Recorder's outcry when the previous administration brought in professors

RESPONSE

like Timothy George, an articulate and well-known Calvinist? Please understand that Calvinism is not our litmus test. We seek to find the best evangelical scholars who are committed to God's word and to the mandate of evangelism.

5) Regarding how Billy Graham feels about Southern Seminary and the Graham School, please let him speak for himself. In a recent conversation (two weeks ago) Graham said he "could not be happier about the seminary and the Graham School." We in the Graham School have shared with him every one of our prospective professors. He has enthusiastically endorsed all of them who came to Southern.

6) Your editorial gives second-

hand (or worse) information about a seminary-student pastor who was fired for Calvinism. You talk about "reports from students and faculty alike" who gave you other information. Why must the "facts" hide behind anonymity? And why did you not contact me, the dean of the school, in the biblical spirit of Matthew 18:15-17? It would seem that I would be the person who should be first asked questions about the school which I serve and lead.

7) I was at Southern for six years in the 1980s. And I can say without fear of inaccuracy that the emphasis on missions and evangelism has increased exponentially since Mohler came as president. Indeed, the president has emphasized that for our future curriculum review, every student must take an evangelism course. For the first time in Southern's history, personal evangelism will be required for all students.

Your editorial is hurtful, inaccurate and divisive. My comments, I realize, are strong. But I, as well as many of our students, have been hurt deeply by your innuendoes.

*Thom S. Rainer, dean
Billy Graham School of Missions,
Evangelism and Church Growth
Southern Seminary
Louisville*

Chafin responds

Thank you for the insightful editorial about a new danger that faces churches in Kentucky (Sept. 9, page 5). It is common knowledge that the seminary's president has a strategy to place pastors in churches who would make Kentucky a trophy state for five-point Calvinism.

It's true that the existence of the Billy Graham School stands in contradiction to the seminary's new direction. As the first Billy Graham professor of evangelism, Graham invited me to help him and the team with a program for pastors who attended his crusades.

For almost 20 years I planned and presided over the Schools of Evangelism conducted during each of his crusades. I know personally each member of his team. I have sat on the platform at crusades and heard Graham preach hundreds of sermons.

Whether in English or translated into German, Korean, Portuguese,

Japanese or Spanish the message was the same and the "whosoever will" of the invitation was uncompromising. Neither he nor any member of his team espouse this brand of Calvinism.

I love and admire Graham. He faces serious health problems and must use the little energy he has to continue the wonderful ministry God has given him. But he does not need to even comment on the happenings at the seminary. His ministry speaks for itself.

But that is not true of the pastors of Kentucky. Like the wise and discerning people in the congregation described in the editorial, all church members have a right to know exactly what their pastor believes, for it will eventually affect everything the church does.

All those pastors who were so quick to jump on the bandwagon of criticism about Roy Honeycutt's interpretation of the Old Testament and

who have been so open and lavish in their praise of the new president and the direction he is taking the school, need to answer both to their people and the larger Baptist family concerning where they stand.

If they are "closet Calvinists" they need to come out and face their members. If they are not, to be consistent, they need to confront the leadership at the seminary. A letter to a trustee might help. Better yet, a long distance call to one of the power brokers who, despite all the protestation, still make the decisions that control the direction of Southern Baptist institutions and programs.

This is not a conservative vs. moderate issue but a struggle for the soul of Southern Baptists within the rank of those now totally in control of the denomination.

*Kenneth Chafin
First Billy Graham professor of
evangelism at Southern Seminary and
former pastor of Walnut Street Baptist
Church in Louisville*

Let children partake

Your editorial "Why Baptist babies don't take communion" (Sept. 2, page 5) strikes me as both theologically and cognitively flawed.

While I greatly respect him, neither is Herschel Hobbs the final authority on baptism and/or communion. You quoted Hobbs that consensus would have baptism preceding communion.

As a Baptist pastor, and more importantly as a father, I found the prerequisite of baptism prior to participation in communion exclusive and manipulative. If in practice we contend children should not participate in communion before they are baptized, to be consistent we should check the

credentials of all participants.

Second, what is the purpose of exclusion from communion if not to suggest that one is not fully a part, not qualified to participate, and in essence outside the family? Baptists have vociferously contended for the age of accountability as a virtual semi-doctrine, to dispel concerns about the eternal destiny of their young child should some tragedy occur (a Baptist response to infant baptism).

When a child is not permitted to partake of communion, we send two signals:

First, that you "must" or "should" be baptized before you can "partake" fully. Less than subtle is the pressure to "get saved." So much for the gentle moving and persuasion of God's

spirit upon a young heart.

Second, that "outsiders" cannot find full acceptance, inclusion, in the body of Christ. I find that perspective completely out of kilter with New Testament Christianity.

If I err, I err on the side of inclusion rather than exclusion. Remember too that the Lord's Supper grew out of the Agape Feast. The next time you "partake" at a church picnic or potluck dinner, imagine excluding some young child because they have not been baptized. Of all communion represents, it symbolizes oneness, community, family and table fellowship.

God forbid that through these most precious ordinances we should inadvertently teach our children about barriers which separate and divide. They will learn about that soon enough.

*Dan G. Lane
Louisville*

■ More Baptist Forum on page 6

SINGLES

Singles can set pace for missions

By James Stillwell

Q: When will the married adults in the church "get it?" Our church recently asked for couples to volunteer for a mission opportunity. Do they not realize not all adults are married, and that single adults can take as active a role in churches as married couples? Such insensitivity leaves singles feeling left out in the cold.



A: The Apostle Paul taught that singleness was the preferred state of doing ministry (1 Corinthians 7:32-34). Christian singles are free to pursue ministry without the encumbrances of married life.

Single adults often are the only "people group" in the church that has not been "domesticated" to do things the way they've always been done. They have the opportunity to be the renewing force for the entire church. One group of single adults brainstormed that they could feed the poor in a particular park in their community. It wasn't long before the entire church caught their vision and came out to help.

As single adults take the initiative in short-term mission projects, mission vacation Bible schools, community human needs ministries (the list is endless), married adults will have to take notice and will even want to find out how they can be involved.

Married adults desperately need what single adults have to offer. The authenticity and growth many single adults experience through programs such as divorce recovery is transferable to enrich and even save marriages. Share what you have learned along the single adult journey through giving your personal testimony in worship or teaching an adult Bible study class. Perhaps a "single adult day" can be structured for the entire church to celebrate the contribution Christian singles make every week to the life and health of your church.

Sit down and talk with your pastor and lay leadership and help sensitize them to what single adults have to offer. Keep centered on what you can do to serve the Lord.

Churches that do not call, empower and utilize the gifts and talents of nearly half the adult population will soon find themselves asking, "Where did all the singles go?"

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

HE SAID/SHE SAID

With kiddie crowd, 'Let's do lunch' takes a strong stomach

SHE SAID



Alison Wingfield

I've run the gauntlet, I've braved the masses, I've taken my life into my hands. Twice. I went to eat lunch with Luke and Garrett in a public school cafeteria.

The first time, I made the mistake of getting in the cafeteria line. I was behind about 15 kindergartners and spent almost all of Garrett's lunch time (a whopping 20 minutes) in line. How those poor kids have time to eat once they do get through the line is beyond me.

I learned to take my lunch (both for taste and time) the next time.

Garrett and Luke take their lunches. Garrett, the king of picky, is my peanut butter cracker guy. He likes to eat his crackers Oreo style, taking them apart and eating the peanut butter and then each cracker separately.

The biggest trauma for him on the first day of school was lunch time. As soon as he got in the car that afternoon, he told me in a pitiful voice, "Mommy, I didn't get to eat all my lunch."

So we had to revise the game plan and get him to eat his crackers like sandwiches. When I picked him up on the second day, he proudly announced, "I ate all my lunch."

Lucky for me there is no time limit for grown-ups. I was able to eat half my lunch with Garrett and the other half with Luke, whose class comes in about 15 minutes after Garrett's.

Picture classes of 24 to 30 kids each coming and going in the cafeteria at 10-minute intervals and you can imagine the ensuing chaos, albeit organized chaos. Garrett barely said goodbye to me so he could line up with his class to leave.

And Luke isn't sure if he wants to acknowledge my presence in front of his peers or not. When he passed the table I was sitting at with Garrett, I got the tongue hanging out with the head rolled sideways look, as if to say, "Oh, no, it's my Mom."

HE SAID



Mark Wingfield

I haven't been brave enough to tackle the school lunch visit yet. But it's just as well that Alison has gone first anyway, because I've already learned that despite all our talk about gender-equality, moms still come out better on school visits than dads.

Maybe the teachers are intuitive enough to know that moms are going to catch on to this stuff faster than dads, so they concentrate their attention on the moms. Or maybe the mothering instinct just kicks into overdrive when a woman hits the school yard.

We went to open house at Luke and Garrett's school last week. Normally, I'm the extrovert in our family and Alison is the introvert. Not so at school. Alison chatted it up with every kindergarten mother she met. She didn't have to be introduced to anybody; she just jumped right in to any conversation she could—about the lunch lines, about the library, about homework, about newly budding friendships between classmates.

I was the parental wallflower, hanging in the background, trying neither to be seen nor heard. I noticed other dads doing the same thing. I didn't talk to them, however, because it seemed that would break the fatherly code of the open house. I may be dumb but I'm not stupid.

I've tried to figure out what the difference is between the way moms and dads acted at this first open house. The only thing I can figure is it's the food. Once you survive the cafeteria, you've been initiated.

Answers to frequent questions on giving

Often when I'm out speaking or preaching across the state, people ask questions. One of the more frequent questions I hear is this: "Could you please help me understand all the options our church has in missions giving?"

I always try to give as straightforward and neutral an answer as possible. Since it's budget time in many churches, this is a natural question. So in an abbreviated format, here are some answers to the questions behind the main question:

Q: What is the Cooperative Program?

A: The Cooperative Program is a national and state plan for unified missions giving.

The Kentucky Cooperative Program supports a wide range of state ministries, like state missionaries, Executive Board ministries, five KBC schools, Kentucky Baptist Homes for Children, the Western Recorder, Kentucky Woman's Missionary Union and more. The Southern Baptist Convention Cooperative Program supports additional ministries, like the International Mission Board, North American Mission Board, Ethics & Religious Liberty Commission and six seminaries.

Here's an illustration of how it works: Assume your church gives 10 percent of its budget offerings to the Cooperative Program. Then for every \$10 you place in the offering plate, \$9 is kept by your church and \$1 goes to state and national causes.

Once that dollar gets to the Kentucky Baptist Convention, 35 cents is forwarded to the SBC and 65 cents is used by the KBC. Of the 35 cents sent to the SBC, 17.5 cents goes to international missions and about 8 cents goes to North American missions; the remainder funds all other SBC causes.

Of the 65 cents that stays in Kentucky, about 32 cents funds state missionaries and all the Executive Board ministries such as student work, Brotherhood, Sunday school, evangelism and much more. Another 21 cents funds Christian education. The remainder includes from 1 to 2 cents each to Kentucky Baptist Homes for Children, Kentucky Baptist Foundation, Western Recorder, Kentucky WMU and other Kentucky causes.

Q: Is it possible for a church to support the Kentucky Cooperative Program and not the SBC?

A: Yes, but it's not called Cooperative Program. The KBC receives contributions classified as "Restricted Kentucky Only" that are used to fund the same state ministries

as the Kentucky Cooperative Program, but with no portion sent to the SBC. In most cases, these churches also give a smaller amount through the Cooperative Program.

Q: Why would a church want to cooperate?

A: Some churches and individuals who strongly object to the direction the SBC has taken under its new conservative leadership simply do not want to fund those ministries anymore. Some direct their national and international missions money through other channels, while still giving at the same level as before, or higher, to the KBC.

Q: Do any churches bypass the KBC and give directly to the SBC?

A: Yes. Some conservative churches, for example, give directly to international missions or North American missions or to the SBC Cooperative Program.

Q: How many Kentucky churches give through some alternative means?

A: That's hard to measure exactly. However, here are two ways of gaining some understanding. About 80 churches give "Restricted Kentucky Only" funds to the KBC. Also, about 100 Kentucky churches contribute in some way to the Cooperative Baptist Fellowship.

Q: What percentage of KBC churches is that?

A: With about 2,300 churches in the KBC, the 100 churches that give to CBF account for about 5 percent of all churches. However, it must be noted that most of these 100 churches are among Kentucky's most well-established, prominent and influential. Also note that the \$397,248 given "Restricted Kentucky Only" last year is more than the annual funding of the KBC's Sunday school department or evangelism office. But the fact remains that many equally well-established, prominent and influential churches—including Kentucky's perennial top givers—give only to the Cooperative Program. About 95 percent of KBC churches still give the same way they always have.

Q: Overall, is giving to the KBC healthy?

A: Yes, as the report on page 3 of this week's Recorder illustrates, giving for the year just ended reached an all-time high. And when Cooperative Program giving is combined with Kentucky-only giving, the picture is even brighter. Whatever differences Kentucky Baptists may have about national issues, there appears to be widespread affirmation of our shared ministries within Kentucky.

— Mark Wingfield

EDITORIAL

Should a woman be pastor of a church?

By Carey Newman

Second in a two-part series

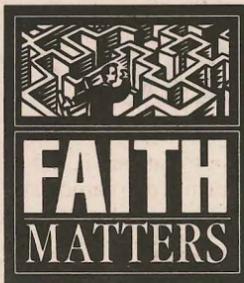
The question treated last week—Can a woman be the pastor a church?—and the one addressed this week must be kept separate. While the first looks to the Bible for answers, the second looks to the community of faith. While the first turns on textual logic and interpretive reason, the second is decided by love and self-denial.

As we saw last week, the Bible neither explicitly endorses nor prohibits women pastors. Involves weighing what biblical evidence there is. Since both sides can muster a credible argument, it is high time that all involved stop hurling accusations. Arguing against women pastors no more makes one a misogynist than arguing for women pastors makes one a theological liberal.

Sometimes it is implied that affirming women in ministry (in general) and women pastors (in specific) is the first step down the road toward liberalism, pro-homosexual positions and the de-thronement of the Bible as the supreme source of authority. Nothing could be further from the truth.

Biblical authority, women in ministry and homosexuality are separate issues decided by different texts. In fact,

one could favor women pastors and still be an inerrantist. Or, one could understand the Bible as prohibiting homosexual behavior while also advancing an argument for women in ministry. To imply a connection among homosexuality, biblical authority and women in ministry is rhetorically incendiary, disingenuous and does not prize love over all.



Those who favor women pastors are not without sin either. They often picture those who disagree with them as something just lower than a Neanderthal. Based upon honest reflection, to see the text as limiting a woman's participation in ministry is not the same thing as depicting women as second-class citizens. Moreover, to make women in ministry Christianity's end-all, be-all issue is to commit a serious theological error. In point of fact, the most crucial theological doctrine is the Resurrection of Jesus. If you miss the Resurrection, you miss Christianity altogether. The same cannot be said for women in ministry.

How, then, is the issue to be decided? At the level of individual congregations, of course. No association of Baptist churches, no state convention, no self-absorbed denominational leader and no seminary should bully individual churches or Christians. Good-heart-

ed Baptists in local churches are fully capable of sorting out the issue.

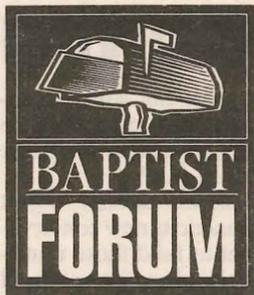
It is here that the model of decision-making Paul recommended to the churches of Corinth and Rome comes into play. When those who thought it a sin to eat meat sacrificed to idols (identified as the "weak" in faith) and those who thought it permissible to eat such meat (identified as the "strong") disagreed, Paul told the strong to bear the failings of the weak. Peace, love and self-denial were to prevail.

If the words of Paul are to be followed today, both sides must bear the perceived weaknesses of the other. Those who oppose women pastors must stop insisting it is more important to be right than to love. Those who endorse women pastors must stop saying freedom is more important than love. In the hierarchy of values within the Christian community nothing is more important than love—not even theological accuracy or Christian freedom.

Our congregations are composed of those who strongly support women pastors and those who strongly oppose them, as well as many who feel less strongly about the issue. All concerned should deny self and bear the (perceived) failings of the others. This means swallowing hard and doing something you may disagree with. Doing so does not mean you have sacrificed your integrity. It simply means you are following Jesus.

Now abide these three: being right, championing freedom and love—but the greatest of these is love.

OPINION



Inconsistent minds

The Western Recorder continues to report debate about ordaining women in Kentucky and the North American Mission Board's refusal to allow its employees to attend a conference that had Catholics and others participating. All of that is so interesting in the light of the real world that Baptist missionaries deal with every day.

In that real world on the mission field, Southern Baptists are represented by women missionaries. They have been commissioned to serve there by Baptists. To be commissioned and to be ordained means the same thing. It recognizes gifts, calling and service. These women are ordained but they just can't call it that in America.

Additionally, as our Baptist men and women serve with Baptists in other countries, they serve with churches within groups of Baptists who have both women deacons and women pastors. Of course, they can't associate with them while they are in America, but in some places, that is an everyday reality around the world.

I wonder when current Baptist leadership will rise up in shock that some of our missionaries may be tainted by practices of Baptists overseas which seem a lot like some of those Cooperative Baptist Fellowship people in America. And to think that some

of our missionaries may even be friends with Anglicans, Pentecostals or Methodists. What a dilemma for inconsistent Fundamentalist minds.

W. Robert DeFoor
Harrodsburg

Muhlenberg blues

As I read Mark Wingfield's article "Association votes to ban churches with ordained women," (Sept. 2, page 3) I was sure I had traveled back in time to the Salem, Mass., witch trials.

The next thing I did was say a grateful prayer, thanking God I don't live in Muhlenberg County. But, if for some unforeseen reason I had to move to Mulhenberg County, I would not walk but run to join First Baptist Church of Drakesboro.

If Angie Flack's name is stricken from the Book of Reports for Muhlenberg County Association, will that make the problem disappear? I don't think so. As a matter of fact Muhlenberg Association is doing a great service for all who believe in the ordination of women. They are keeping things "stirred up," which makes us more determined than ever to change the "old way of thinking."

Since when does the "word of the Lord" stand for discrimination and bigotry?

Heaven forbid that we should

"tolerate" a church with an ordained woman. We might have to associate with homosexuals or divorced pastors. I'm sure God's plan for these and other sinners is to ostracize them or remove their names from the church rolls and pretend they don't exist. And of course that will solve all problems.

Which church will be the next one to be banned by the association? The church that would dare ask a woman to pray during a Sunday morning service, read the Bible in front of the congregation, serve as an usher or become the chairperson of the finance committee?

Please, please fellow Baptists, wake up to what's being done in our churches in the Lord's name!

Connie Pruitt
Louisville

Don't belittle women

I read with disgust "Association votes to ban churches with ordained women" (Sept. 2, page 3). There are as many God-fearing, Christ-loving women as men. If their qualifications are based on faith, being true born-again Christians and ample study and education, why not ordained? I have read the Bible four times, cover to cover, and I don't see Christ belittling women as some others.

For Kubasch to refer to Angie Flack in the same sentence as a nasty, filthy gay is blasphemy. I hope she brings a civil suit that cleans his plow of all he has. Christian lady Flack will dwell in the divine light of God.

Bryce Vanlandingham Jr.
Erlanger

Streich no bully

As Bill Streich's pastor, I can assure you he is no "bully" (Aug. 19, page 5). Although Bill and I have not always agreed on every issue, I have found him to be a compassionate and Christ-like servant who has a genuine interest of furthering the kingdom of God. In the five years I have served as pastor of First Baptist Church of Wichita Falls, Texas, Bill has never been a source of any conflict within our fellowship.

Instead of condemning Streich, we ought to applaud him for having the courage to expose the hypocrisy of some of our Southern Baptist leaders who seem intent on jumping in bed with the Roman Catholic Church, whose doctrines are totally incompatible with evangelical Christianity.

I thank God for men like Bill Streich and wish we had more leaders who possessed his courage.

Robert Jeffress
Wichita Falls, Texas

*merci thank you gracias asante СПАСИСО danke schoen
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It's the same in any language.

Thank you, Kentucky Baptists, for exceeding the Cooperative Program goal for the second time in ten years!

1996-97 Budget: \$18,750,948
Actual Receipts: \$18,772,246



KENTUCKY

KBC search committee 'in process with a candidate'

By Mark Wingfield
Editor

The search committee for a new executive secretary for the Kentucky Baptist Convention is "in process with a candidate," according to Chairwoman Peggy Hicks.

She responded to a request for information from the Western Record-

er Sept. 11, as rumors intensified around the state that the committee has narrowed its focus to a single candidate.

Hicks said the 14-member committee is following the process spelled out in the KBC's constitution and by-laws, as well as the process followed in previous executive secretary-treasurer searches.

According to the KBC's committee guidelines, the executive secretary search committee "shall confer with the administrative committee (of the Executive Board) to work out details connected with calling a new executive secretary-treasurer and bring their nomination to the full Executive Board." The Executive Board has authority to elect the executive secretary-treasurer.

Hicks said once the search committee is ready to proceed—which she said it was not yet in a position to do as of Sept. 11—a special meeting of the Executive Board's administrative committee will be called to consider issues such as proposed compensation. Once those issues are worked out with the administrative committee, the president of the convention will call a meeting of the full Executive Board to hear the recommendation of the search committee.

Hicks said if the committee's work continues on its present course she anticipates a special Executive Board meeting would be called, rather than waiting until the next scheduled meeting of the board Nov. 10.

She declined to respond specifically to questions that have been circulating around the state.

"We are not in a position to give a name at this time," she said. "We are still in process."

However, she acknowledged she has fielded numerous calls from individuals who are concerned about the possible nomination.

"Our hope is that people will give us a chance" to make a presentation and give a full explanation when the time is right, Hicks said, noting she is enthusiastic about the work.

Several months ago the committee developed a profile of the person it would seek for the job, but that profile has not been released outside the committee. Hicks said given the political realities of modern Baptist life, the committee is "looking for someone who can work with everyone."

In addition to Hicks, members of the search committee are Willis Henson of Paducah, Billy Compton of Elizabethtown, Ted Sisk of Lexington, Bill Messer of Ashland, Paul Welch of Bowling Green, Terry Lester of London, James Jones of Campbellsville, Wallace Kent of Frankfort, David Nelson of Owensboro, Delores Spears of Paducah, Maribeth Hambrick of Georgetown, James Taylor of Williamsburg and Charles Barnes of Louisville.

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1997 Kentucky Brotherhood Convention

October 3-4 • Second Baptist Church, Hopkinsville

Second Baptist is located at 720 West 7th Street.

The Brotherhood Convention begins at 7:00 Friday evening.

Phase II Disaster Relief training is offered on Saturday morning.

Cost: \$10 for materials

(Pre-requisite: Phase I Disaster Relief training)

For more information:

Brotherhood Department

Kentucky Baptist Convention

P. O. Box 43433 Louisville, KY 40253-0433

Telephone: (502) 245-4101

Fax: (502) 244-6469

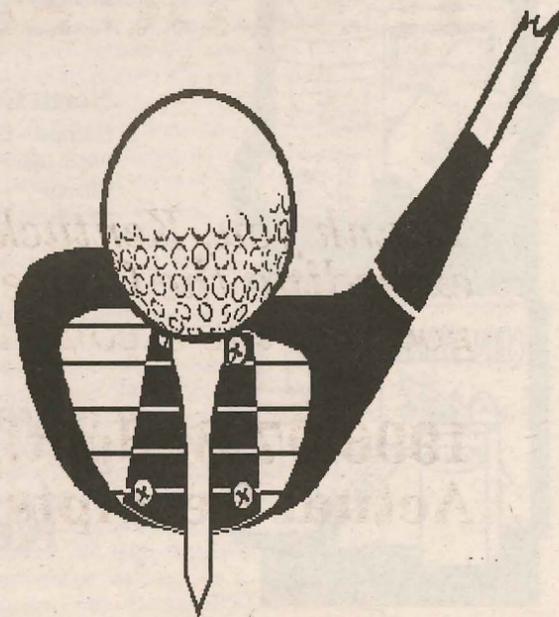
E-mail: 70423,3405@compuserve.com

A Golf Tournament precedes the Brotherhood Convention

Friday, October 3 • 10:00 a.m.

Western Hills Municipal Golf Course

Pre-registration is required



ISSUES

Conference touts peace beyond all understanding

Next conference in Kentucky

LOUISVILLE—A follow-up to this year's Reconciliation '97 conference in Coventry, England, will be held in Louisville next year. Plans for "Reconciliation NOW" already are underway, according to Larry Martin, director of the Kentucky Baptist Convention's missions and evangelism division and a key leader in this year's Reconciliation conference. St. Matthews Baptist Church in Louisville voted Sept. 10 to host the conference, which is scheduled for Nov. 5-7, 1998. For more information, contact Martin at the KBC, (502) 245-4101.

Continued from page 1
built nearby.

Leaders reported from the troubled streets of Northern Ireland, from the Australian outback and war-ravaged Central Europe, from Africa, French Canada, the inner cities of the United States and the villages of South America.

"Over the week we have been coming back and back and back to the truth that reconciliation is terribly, terribly difficult. We can't do it ourselves. We have to receive from God a different spirit," noted Bishop

Stephen Verney, author of "Fire in Coventry," the parable of reconciliation he wrote as he and members began to rebuild the host church from the ashes of World War II.

Reconciliation, Verney said, requires the compassion and truth of Christ.

"As Jesus Christ hands over his Spirit, he gives us a new way of seeing each other as we really are," he explained. "Reconciliation requires this light which pierces into the hu-

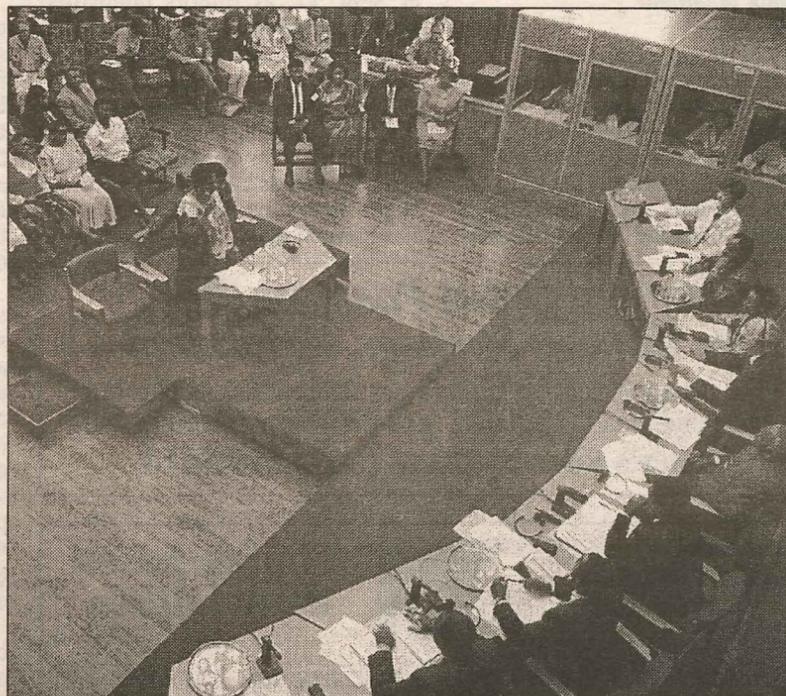
man condition. God's glory is fully of grace and truth."

Reconciliation '97 was billed as an international coalition of Christians gathered to remind the world that Jesus Christ provides the means of reconciliation for all. Major impetus for the conference came from the lay renewal office of the Southern Baptist Home Mission Board, which now is the North American Mission Board.

Ironically, objections from a NAMB trustee about NAMB employees participating in a conference with Anglicans and Catholics prevented any current NAMB employees from attending.

Larry Martin, a former HMB vice president who now leads the Kentucky Baptist Convention's missions and evangelism division, also was instrumental in planning the event. He and six other Kentucky Baptists attended.

A second Reconciliation meeting planned for next year will be held in Louisville.



BLESSED ARE THE PEACEMAKERS A witness stands before South Africa's Truth and Reconciliation council last year. Speaking before participants at the Reconciliation '97 meeting, former South African President F.W. DeKlerk said forgiveness is the key to resolving many of the world's conflicts. "Very often the fuel that keeps these conflicts smoldering, or ablaze, is the memory of past atrocities all carefully nurtured and remembered," he said. (Reuters photo)

It's Round-Up Time!

All donated food items for Kentucky Baptist Homes for Children's Food Round-Up must be delivered to pick-up points no later than October 1. Thanks from all of the children for your help this year!

Western Region

Henderson - Green Valley Assn. office
Central City - First Baptist Church
Madisonville - Little Bethel Assn. office
Owensboro - Daviess-McLean Assn. office
Hartford - Ohio County Assn. office
Sturgis - Ohio Valley Assn. office
Hawesville - Hawesville Baptist Church
Lewisport - Lewisport Baptist Church

North Central Region

Erlanger - Erlanger Baptist Church
Lexington - Porter Memorial Baptist Church
Morehead - First Baptist Church

Southwestern Region

Paducah - West Union Assn. office
Mayfield - First Baptist Church
Princeton - Caldwell/Lyon Assn. office
Hopkinsville - Christian County Assn. office
Murray - First Baptist Church
Cadiz - Little River Assn. office

Central Region

Glen Dale Children's Home
Spring Meadows Children's Home

South Central Region

Somerset - Beacon Hill Baptist Church
Danville - First Baptist Church
Campbellsville - Green River Memorial BC
Richmond - First Baptist Church
Berea - Bates Creek Assn. office
Columbia - Columbia Baptist Church

Southern Region

Russellville - Bethel/Logan Assn. office
Bowling Green - Eastwood Baptist Church
Glasgow - Calvary Baptist Church
Albany - Cave Springs Baptist Church
Morgantown - Gasper River Assn. office

Southeastern Region

Hazard - First Baptist Church
London - Laurel River Assn. office
Pineville - First Baptist Church
Manchester - Island Creek Baptist Church
Williamsburg - Main Street Baptist Church

Northeastern Region

Ashland - Unity Baptist Church
Prestonsburg - First Baptist Church
Pikeville - Pike Assn. office
Campton - Campton Baptist Church



For more information call: **1-800-456-1386**

Kentucky Baptist Homes for Children

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ISSUES

RECONCILIATION STORIES

Name: Antoine Rutayisire. Race: Black. Organization: African Evangelist Enterprise. Background: Counselor to victims of black-on-black massacres and author of "Faith Under Fire." Survivor of seven massacres in Rwanda, including the 1994 genocide.

"I survived bombs and machetes. I have survived institutions of injustice. But I did not escape anger and hate. ...

"The killers (Hutus in the 1994 massacre) went from street to street with guns and machetes. They came near my home. I sat there waiting and feeling kind of human. I wanted to fight. I asked God to give me the grace to pray for these people.

"By the time my family and I managed to escape, we were running through corpses. We saw the bodies of six friends lying with their wives and children.

"This is hard to express, but we have come out of that furnace with a new sense of the business of God. Reconciliation is not a very popular thing in Rwanda. Please pray for healing and forgiveness among the people who have been wounded."

Name: Michael Cassidy. Race: White. Organization: Evangelist and founder of African Enterprise in Cascades, South Africa. Background: Author of "A Witness Forever." Was part of forming an inter-racial prayer chain for two years prior to the first open elections in South Africa.

"There was no place that was a lost cause like South Africa. International leaders believed negotiations had collapsed. Just days before the elections, 30,000 people attended a prayer meeting.

In 36 hours after that prayer meeting came a breakthrough.

"We have seen the mercy of God at work. We were amazed at the response of God to the prayers of his people.

"What we have seen in South Africa can be done again and again and again, but it requires that God's people are on their knees, obedient to him."

Name: Johnson Phillip Mlambo. Race: Black. Organization: Political leader with South Africa's Pan Africanist Congress. Background: After 20 years in prison, Mlambo emerged a leader who eventually became active in behind-the-scenes meetings for reconciliation prior to national elections in South Africa.

"Some things done in my country have been done in the name of religion. Often religion, or Christianity, has been used to cover other motives.

"In prison, I suffered indignities and injury. I lost an eye. As a young man, I had been for non-violent change. I was prepared to die for the cause of freedom, but I was not prepared to kill.

"People were suspicious (of the reconciliation movement). But as we talked and prayed, we were able to hear and understand each other for the first time. Relationships were established. We came with no agenda. What happened was the Lord's agenda. Pray for our nation. We have a great task before us."

Name: Mal Garvin. Race: White. Organization: National coordinator for AD2000 Australia. Background: Working to bring reconciliation between indigenous European Australians.

"When the Europeans first came to Australia, we were dying of thirst and the aboriginal people showed us where the water holes were. These aborigines are the oldest race on the earth. It is time to open our hearts to them and to the indigenous people of the world.

"We can no longer sweep the past under the carpet. We have to face it. We also have to get over an inappropriate belief that nothing can be done to change this. God is the God of

miracles. He is reconciling the world to himself. Now he is giving that precious task to us."

Name: David Porter. Race: White. Organization: Department officer with the evangelical group ECONI in Belfast, Northern Ireland. Background: As a Protestant, he was caught up in his nation's sectarianism until one day he met Catholics at a youth center who gave personal testimony to their faith.

"I grew up in Belfast, in a working class family. We believed that Northern Ireland was the last bastion of evangelicalism in the whole world. We believed that we were

the people who were holding the faith.

"When they (the Catholic youth he met) talked about Jesus Christ coming into their heart ... it was hard to dismiss. I believe each generation has to engage with God and engage with the Scripture. That is what the Christian faith is about. The concept of repentance is about me, standing before God, being accountable for my sins and repenting."

Name: Rudy Pohl. Race: White. Background: Lives in Ontario, Canada.

"We are heading into an undeniable confrontation between French-speaking and English-speaking Canadians. If Quebec secedes, two-thirds of the area will return to Canada. But Quebec says those boundaries are sacred.

"Each side has decided to confront. This problem has all the earmarks of a future Northern Ireland. ... We can't change our history. But through the love of Christ, we can rob it of its power to poison."

Name: Raleigh Washington. Race: Black. Organization: Vice president for reconciliation with Promise Keepers.

"All of us who are born again are free. But we have not all joined hands. ... Relationship. Relationship. Relationship. Committed relationship is the key.

"If you have a relationship, you have a basis with which to deal with the tough issues. You have to be bold and up-front. If you let anything roll under the table, later it will jump up and bite you."



CLASSIFIED ADS

SEEKING: Minister-to-children intern. 20 hours per week under supervision of minister to children; responsibilities will include preschool and nursery ministries. Contact Pastor Bruce Hardy, Buechel Park Baptist Church, Louisville, (502) 452-9541.

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.

SEEKING: Louisville church seeks full-time children/preschool minister. Experience required; generous salary and benefits. Send resumé to: P.O. Box 221066, Louisville, KY 40222-1066.

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

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. Mileage 182,995. If interested, please call Nancy Myrick, (502) 368-0239, or Rev. Jacky Newton, (502) 368-5806.

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

SEEKING: Preschool director for Rainbow Nursery School of West Broadway Baptist Church. Competitive pay with flexible hours. For more information contact the church office:

(502) 491-1920, or send resumé to 8420 Six Mile Lane, Louisville, KY 40220.

SEEKING: Wonderful opportunity for minister of music and youth at a well-established Southern Baptist church with a large family life center. Qualified persons with experience please send resumé to: P.O. Box 3705, Highway 266, Corydon, KY 42406.

SEEKING: Terrill Road Baptist Church of Scotch Plains, N.J., is seeking a minister of education and students. The church ministers in a suburban town of 25,000, 25 miles west of New York City. Having recently celebrated our 30th anniversary, the church is looking forward to future ministry and growth in partnership with the person the Lord has for us. Masters of Religious Education preferred. Interested persons may submit a summary of their experience and training by Nov. 1 to: Search Committee Chairman, Terrill Road Baptist Church, 1340 Terrill Road, Scotch Plains, NJ 07076. All submissions will be confidential.

SEEKING: First Baptist, Winchester, is seeking a full-time minister of education and youth. Send resumé to: Personnel Committee, First

Baptist Church, P.O. Box 113, Winchester, KY 40392.

WANTED: Good set of used handbells (2 or 3 octave set) needed for growing music ministry. Call Eric Allen at (502) 827-8222.

SEEKING: Growing church in western Shelby County seeks full-time minister of music and worship. Reply to: Personnel Committee, Simpsonville Baptist Church, P.O. Box 56, Simpsonville, KY 40067.

SEEKING: Part-time minister to youth. Submit resumé to: Personnel Committee, Lyndon Baptist Church, 8025 New LaGrange Road, Louisville, KY 40222. No phone calls please.

FOR SALE: Single-faced church sign, originally purchased from Campbellsville Industries (church has purchased new double-faced sign). Message space: 34" x 36", two complete sets of letters (white letters, black background). Space at top for church name: 34" x 9". Signboard has lockable Lexan cover for weather and security protection. Encased in red brick casing 48" wide x 80" high. Signboard in excellent shape; selling "as is, where is" (you move). Asking \$250. Call (502) 843-1556 or (502) 842-2770.

Study looks at why Christians attracted to right or left

The Christian Right finds its identity predominantly among evangelicals (81 percent), Hall found. The Christian Left comes primarily from mainline Protestant churches (40 percent), but also draws from Roman Catholics (29 percent) and evangelicals (27 percent).

Continued from page 1

of similar average ages (42), are fairly evenly divided among men and women, mostly are college graduates with many holding advanced degrees. The two groups appear similar even in a breakdown of college majors, with the largest single group coming from the humanities, but with significant groups from the social sciences and applied sciences.

Nearly half the participants on each side of religious activism hold jobs in what social researchers have dubbed the "new class," occupations that produce or use knowledge, such as teachers, professors, scientists, journalists, social workers and clergy.

Adherents to the Christian Right and Christian Left also share general opposition to abortion, Hall reports. Only 7 percent of the Christian Left and 9 percent of the Christian Right believe abortions always should be allowed for any reason. The vast majority of both groups believe abortion should be allowed only in rare circumstances such as rape and to save the life of the mother.

But that's where the commonalities end.

The two sides define themselves, Hall suggests, by opposing viewpoints on issues such as women's ordination, equal rights for women, condom distribution in schools, openness to gay rights and support for environmental protection.

On the question of whether women should be allowed to be ordained, 78 percent of the Christian Left said yes while only 21 percent of the Christian Right said yes. Likewise, on the question of whether they support equal rights for women, 61 percent of the Christian Left said yes and 11 percent of the Christian Right said yes.

Members of the Christian Left also are more likely to favor condom distribution in public schools and are more open to homosexual rights, the study found.

Further, a fundamental distinction appears in how members of the two groups view the root causes of society's problems, Hall explains. "The Christian Left is much more likely to blame social and political factors for poverty rather than blaming the individual, and strongly favors the role of government in helping the needy. The Christian Right is more likely to fault the poor for their poverty than to blame structural factors and does not believe government should provide help for the needy."

This explains, Hall says, why the Christian Right is known for activism on individual responsibility issues such as pornography, drinking, abortion and school prayer, while the Christian Left is more associated with system-driven issues such as civil rights movements, anti-war movements, disarmament, the environment and women's rights.

On a related note, Hall's research also found that activists with the Christian Left are overwhelmingly Democrats (61 percent), while activists with the Christian Right are strongly Republicans (81 percent).

What drives these differences in religious activism in the political arena ultimately, though, is theology

more than politics or demographics, Hall asserts.

For example, a majority of adherents of both the Christian Right and Christian Left view the Bible as authoritative. But adherents of the Christian Right are far more likely than the Christian Left to say they read the Bible literally, word for word (54 percent vs. 4 percent).

Also, 98 percent of the Christian Right adherents interviewed by Hall said salvation is found only through Jesus, while 64 percent of respondents from the Christian Left said the same.

Eighty-eight percent of the Chris-

tian Right classified themselves as theological conservatives, while 66 percent of the Christian Left labeled themselves theological liberals.

The Christian Right finds its identity predominantly among evangelicals (81 percent), Hall found. The Christian Left comes primarily from mainline Protestant churches (40 percent), but also draws from Roman Catholics (29 percent) and evangelicals (27 percent).

This highlights one other interesting difference between the two groups, Hall notes. "While the Christian Left is distinctively different from the Christian Right in their religious

orientation, there is much more variation on religious beliefs within the Christian Left than there is within the Christian Right.

"The Christian Left has a significantly large minority of evangelicals (27 percent)," he continues.

"It is possible that this constituency of evangelicals on the left may not see eye-to-eye on all issues with their fellow mainline Protestant and Catholic Left. The greater variation of religious orientation, beliefs and backgrounds suggest that the Christian Left will have a much tougher time than the Christian Right in forming an effective cohesive coalition."

NATIONAL NOTES

■ **Notre Dame "inclusive."** The University of Notre Dame has adopted a "statement of inclusion" that affirms the Roman Catholic school's regard for all people, specifically mentioning gays and lesbians. However, officers of the Indiana school declined to change the university's legal non-discrimination clause to include sexual orientation. An ad hoc committee on gay and lesbian student needs made 12 recommendations to the school in 1996, including forming a university group for gays and lesbians and creating a standing committee on homosexual student needs. Notre Dame accepted and implemented all recommendations except the change in the nondiscrimination clause.

■ **Gospel musician signs TV deal.** Gospel music celebrity Kirk Franklin has signed a deal with Universal Television to produce and star

in a comedy series. Franklin's recent album "God's Property From Kirk Franklin's Nu Nation," is in the Top 10 on Billboard magazine's pop music charts. Franklin will co-produce the series and act as its music supervisor.

■ **Branch Davidians sentenced.** A federal judge reimposed the same sentences on five Branch Davidians after being ordered by an appeals court to re-examine his 1994 decision. The reconsideration focused on whether the defendants merely had access to machine guns or actually carried them during a 1993 firefight with federal agents as they tried to arrest Branch Davidian leader David Koresh. Six Branch Davidians and four federal agents were killed in the clash.

■ **Regent president named.** Retired Army Lt. Gen. Paul G. Cerjan will assume the presidency of Regent

University, the Virginia graduate school Pat Robertson founded. During his military career, Cerjan, a member of the university's board of trustees since April 1996, served as president of both the National Defense University and the Army War College. Regent University has 1,800 students and offers graduate degrees in business, counseling, communication, education, divinity, law, government and organizational leadership.

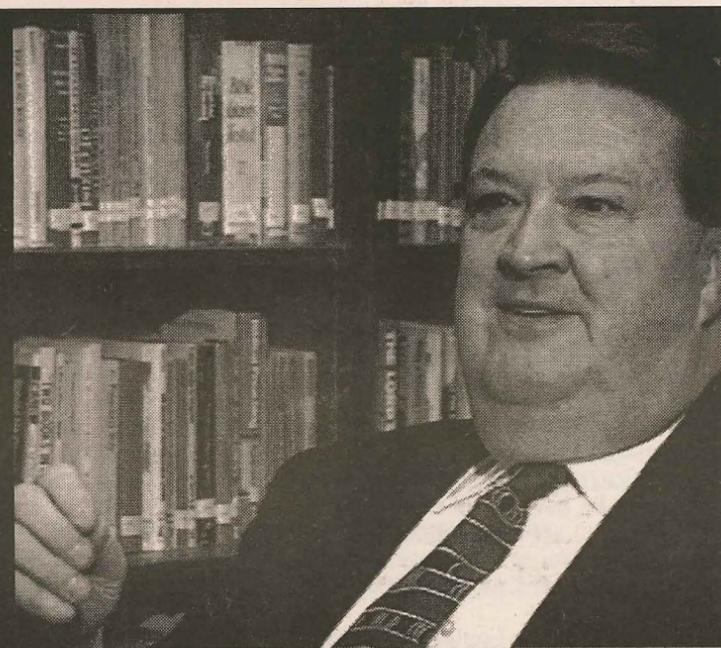
■ **New head for abortion group.** Carlton Veazey, a member of the National Baptist Convention USA, and pastor of Fellowship Baptist Church in Washington, D.C., has been named the new executive director of the Religious Coalition for Reproductive Choice. Veazey succeeds Ann Thompson Cook, who left the coalition of Protestant, Jewish and Roman Catholic groups that support legal abortion.



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Kings Island to host official gay-pride day

CINCINNATI—After several years of unofficial gay-pride days at Paramount's Kings Island, the theme park is planning to host its first official event this Friday.

The Gay and Lesbian Community Center of Greater Cincinnati will have exclusive access to the park from 5 p.m. to 11 p.m. Sept. 19.

"Kings Island approached the community center and offered us the opportunity to do this," Eric Hunter, spokesman for the center, told the Associated Press.

Hunter said the event was promoted in gay publications throughout the Midwest and attendance should range between 3,000-5,000 people.

Hunter said the official event could replace their unofficial June gay-pride day at the park.

Kings Island spokeswoman Lauren Green-Caldwell said the day is in accordance with the park's no-discrimination policy.

Congress' fall features several religious measures

WASHINGTON (ABP)—Funding for religious schools and a bill to curb global religious persecution are among the matters to be addressed this fall by the U.S. Congress.

"We should see a new focus on domestic social issues, and conservatives are going to insist that it include religious-freedom issues," predicted Steve McFarland, director of the Christian Legal Society's Center for Law and Religious Freedom.

Among those issues:

■ Debate will resurface over proposals to provide vouchers to low-income parents for tuition at private and parochial schools. Some lawmakers are seeking to attach a voucher plan to the 1998 District of Columbia appropriations bill. The proposal, offered by Rep. Dick Armey, R-Texas, would give 2,000 students a scholarship of up to \$3,200 for tuition at private schools in the D.C. area.

Several religious-liberty advocates oppose such proposals and say they violate the separation of church and state. Others contend a plan is needed to give students a chance to leave troubled public schools.

■ Another proposal to boost the availability of funds for private and parochial schools would allow parents to place money in a savings account, earning tax-free interest, for primary and secondary school tuition.

■ Republican leadership is pushing the American Community Renewal Act. The far-reaching proposal would provide tax benefits to low-income communities and funds for sectarian social services. It also would require participating "renewal" communities to enact voucher programs.

■ Lawmakers also are expected to move forward with the Workplace Religious Freedom Act, which would require employers to provide greater accommodation for the religious practices of workers in the private sector.

■ House members hope to introduce a bill by the end of the first session to respond to the Supreme Court's ruling that struck down the Religious Freedom Restoration Act, a 1993 law that bolstered protection for religious activity.

■ No further hearings have been scheduled for the constitutional amendment by Rep. Ernest Istook, R-Okla., that would allow some forms of school-sponsored prayer and government-endorsed religious speech. McFarland said the Istook measure "is not moving anywhere."

■ The Freedom From Religious Persecution Act, however, is expected to move swiftly through committees. (See story on this page.)

White House objects to linking trade sanctions to persecution

WASHINGTON (RNS)—The Clinton administration has signaled its opposition to proposed legislation that would trigger automatic sanctions against nations found to be persecuting Christians and others on the basis of religion.

During the first of two days of hearings on the proposed bill, Assistant Secretary of State for Human Rights John Shattuck said the measure could "seriously harm the very people it seeks to help" by prompting reprisals.

Shattuck, speaking last week before the House International Relations Committee, said the proposed "Freedom from Religious Persecution Act of 1997" could also hinder dialogue with nations deemed to be religious persecutors and harm relations with key allies who might also fall into that category.

The bill—which supporters reportedly are trying to rush through the House and Senate by the end of the current congressional session in November—would establish a White House office to monitor religious persecution abroad. Nations found engaging in religious persecution could lose all U.S. economic aid and trade privileges.

The measure—introduced in the House by Rep. Frank Wolf, R-Va., and the Senate by Sen. Arlen Specter, R-Pa.—also would ease the way for asylum seekers claiming religious persecution.

Prior to Shattuck's comments, Wolf told the hearing he hoped the proposed law would lead to a "fundamental departure from 'business-as-usual' human rights policy."

The bill has wide support within the religious community, particularly among conservative Christian groups who say Christians living as minorities abroad are the most persecuted religious believers in the world. They cite China and fundamentalist Muslim nations such as Sudan and U.S.-ally Saudi Arabia as among the chief offenders.



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Rev. Billy Compton, Pastor

Your church and the foundation

If the answer is "yes" to any one of the following questions, then your church would benefit from one or more of the stewardship services of the Kentucky Baptist Foundation.

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■ Would you and your fellow church members like to be introduced to creative and non-traditional ways of giving for the benefit of your church?

■ Would you and your fellow church members be interested in discovering ways to reduce death taxes?

■ Would any of your members be interested in making a gift that would assure them of a life income, result in significant tax savings and give them the pleasure of knowing the good work their gifts will do for the cause of Christ?

■ Has your church been the beneficiary of a gift for which the donor permanently prohibited the use of the principal and permitted the use of the income only?

■ Would you like for your

church to be the beneficiary of a gift for which the principal must be preserved but the income may be spent as directed by the donor in perpetuity?

■ Does your church have a scholarship fund?

■ Does your church have one or more purposes for which it is accumulating designated funds for some future uses?

■ Are all of your church's designated funds invested in short-term interest bearing accounts and certificates of deposit?

■ Would any of your church members benefit from a seminar on financial planning from a Christian perspective?

Please call Laurie Valentine, our trust counsel, or me (502) 244-6466 to discover how the Kentucky Baptist Foundation can assist your church in these aspects of its stewardship education and in the stewardship management of the financial resources entrusted to it by its members.

**KENTUCKY
 BAPTIST
 FOUNDATION**



Barry Allen

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

New Russian religion bill reportedly no improvement

MOSCOW (RNS)—A so-called "compromise" bill to regulate religious expression in Russia is no better than an earlier version of the controversial legislation, which was denounced widely by U.S. Christians, according to the Keston Institute's Moscow representative.

The new bill sent by President Boris Yeltsin to the Russian Duma, or parliament, Sept. 4 "includes only slight changes" from the original legislation, some of which represent a "hardening" of earlier positions, said Lawrence Uzzell, Moscow representative of the British institute that monitors religious freedom in communist and former-communist nations.

Uzzell said the new bill includes proposed restrictions on foreign religious bodies operating in Russia that "would virtually wipe out the complex of western churches' missionary and charitable activities."

Yeltsin vetoed an earlier version of the bill in July, saying it unconstitutionally restricted religious freedoms. But he also said he saw the need for a law to protect the Russian Orthodox Church and other "traditional" Russian faiths from the host of western churches and other religious groups that have gained ground in Russia after the Soviet Union's collapse ended decades of restrictions on religious expression.

Uzzell said in a report distributed Sept. 5 by the Keston Institute that the new bill retains the vetoed legislation's tiered system of extending official recognition and rights to religious groups. Under the plan, the Russian Orthodox Church would stand above all others, with Judaism, Islam and Buddhism also receiving official sanction.

All other faiths—including Roman Catholic and Protestant churches—would be classified as "groups" that would have to re-register annually with the government for 15 years before they would be eligible for full official recognition.

Calvin Wilkins, director of the Kentucky Baptist Convention partnership missions department, said it is still uncertain what impact the bill will have on Kentucky Baptists' partnership with Russian Baptists.

Unknown, he said, is whether Russian Baptists, who have operated in that country more than 100 years, can gain instant recognition from the government.

Also unclear is whether the law will recognize the denomination as a whole or require registration by individual churches, Wilkins said.

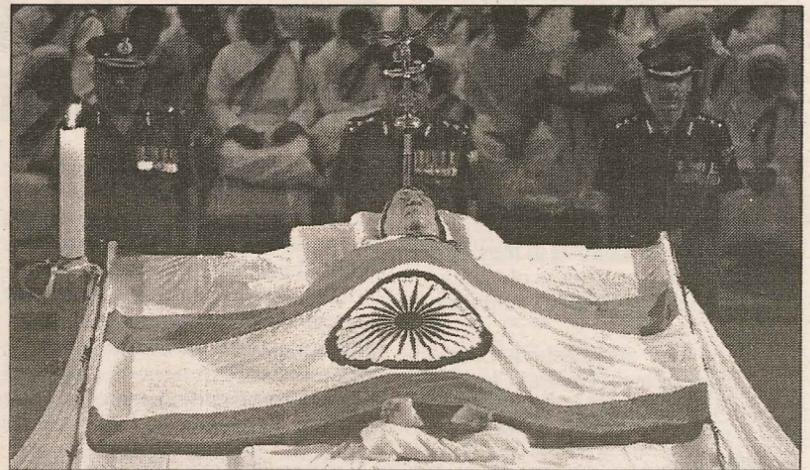
The Russian parliament was expected to take up the new bill late last week, according to Uzzell.

Yeltsin vetoed the earlier bill following widespread protests by U.S. Christians and political leaders, including President Clinton.

Ecumenical News International, the Geneva-based religious news agency, reported that Russian Orthodox Patriarch Alexii II backed the "compromise" bill.

Representatives of some other Russian Christian organizations—including the Roman Catholic Church—may end their opposition to the bill, ENI also reported.

The churches are still not happy with the bill, but they reportedly fear local Russian laws regulating religious expression will be even more restrictive. About 20 regional religious expression laws would be superseded by the federal legislation now before the Duma.



MOTHER TERESA BURIED Indian military personnel stand guard over the body of Mother Teresa, covered with an Indian flag, prior to her funeral Sept. 13. The Nobel Prize-winning nun, who died Sept. 5 at age 87, was buried inside her Missionaries of Charity headquarters in Calcutta, India, to protect her grave from vandals. "All types of vandalisms are witnessed in our Christian cemeteries," Calcutta Archbishop Henry D'Souza told media representatives when asked why Mother Teresa was not being buried at Calcutta's St. John's Cemetery, where other Missionaries of Charity nuns have been buried. "To that extent, I am relieved we don't have to worry about the grave of Mother Teresa." (Reuters photo)

WORLD VIEW

Body-building contests banned.

There's one thing to be said for the new Muslim law in Malaysia that bans women from entering beauty contests: It's no longer discriminatory. Islamic religious leaders there have issued a decree prohibiting men from entering body-building competitions, the Associated Press reported. Muslims convicted of disobeying the law face a \$1,000 fine and two years in prison.

Catechism on death penalty.

The Vatican has made official Pope John Paul II's tough views opposing the death penalty in a new, revised edition of the church's catechism—the compilation of church teaching. Church teaching has held that capital punishment should be imposed only if necessary to protect society. In his 1995 encyclical "Evangelium Vitae," John Paul said such cases are "practically nonexistent."

A good start

By Robert Dunston

On Monday, Sept. 1, the Cumberland College family gathered for the opening chapel service of our 1997-1998 academic year.

Students, faculty and staff filled the Cralle Chapel in the O. Wayne Rollins Center. What a joy it was to see so many new faces among the many familiar ones of faculty, staff and returning students.

Our president, Jim Taylor, led us in a time of becoming acquainted with the new people in our family. We took a few minutes to find people we did not know and introduce ourselves to them. Then Taylor introduced our new faculty and staff to the congregation so we could formally welcome them.

The Cumberland College musical ensemble Abundance provided special music for the service. This talented group of four women and three men travels to churches around Kentucky and the nation representing Christ and Cumberland College. The ensemble's performance of "Power of Praise" and "Ask, Seek, Knock" lifted our hearts in worship.

Floyd Price, pastor of Scottsville Baptist Church and president of the Kentucky Baptist Convention,

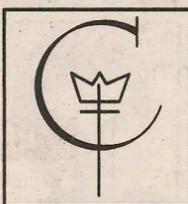
preached an outstanding message. Price graduated from Cumberland College in 1967 and was ordained to the ministry at First Baptist Church here in Williamsburg. While at Cumberland, Price was involved in Baptist Student Union, the College Ministerial Association, student government and the debate team. His achievements and dedication to Christ provided inspiration for all of us.

The title of Price's sermon was "Be Good." He encouraged us to take responsibility for our lives and to be and do good as a way of serving Christ and ministering to people. Price reminded us that even in a world in which terrible events occur, God is still good and calls us to be good too.

As we begin a new year of educating young people, Price's challenge was exactly what we needed to hear. As Christian educators, we at Cumberland College know we are educating the soul as well as the mind. With God's help we hope to teach and live what true goodness is through following Christ's example and message.

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

CUMBERLAND COLLEGE



The stress of change

My two younger children began their first days of school in Kentucky recently. As you can imagine, they were somewhat apprehensive about going to a new school where they literally knew no one. They had moved from a school that was very familiar to one completely out of their comfort zone.

Initially there were a few tears and comments about not going back, but after a couple of days all was well.

Can you remember your first day at a new school? Do you remember the confusion, the fear of the unknown? For most people, such times are quite stressful.

Now think with me about the children we serve through Kentucky Baptist Homes for Children. When school started a few weeks ago, many of them had to adjust to a new school at a time when they were also adjusting to an entirely new place to live.

It's tough for them, even when they understand that coming into our care means they will be in a much healthier and happier environment.

Often we share with you statistics about the number of children who are in KBHC care because of abuse and neglect. We're glad that

we have residential and foster care homes to help them find hope and healing.

But, let's not forget that each number represents a child removed from the ideal model God intended for him. Each number represents a child not living at home with her own mom and dad to help her get through the first day at school and to share her fears, triumphs, successes and dreams.

Since these kids can't live in the model God gave us, we try to provide the next best thing for them: caring foster parents, giving residential workers, empathetic counselors, safe places to grow and develop and an opportunity to know God.

Pray for our kids this year as they go to school and live with us. Pray for KBHC staff and foster parents as they strive to model the love of God, the forgiveness found through Jesus and the hope that life will get better for every child in care.

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

HOMES FOR CHILDREN



Bill Smithwick

RESOURCES

FAMILY

Tips for buying big-ticket items

By Doug Strader

How does a person or family buy a big-ticket item that they want or need to make their life more comfortable?

Many Americans live from one payday to the next, without very much discretionary money. So buying big-ticket items can be a problem.

Before our family began a budget and money management program, an unexpected trip to the doctor, having to buy a car battery or replacing the car tires caused a minor hardship. The thought of having to buy a new kitchen range or refrigerator was so unpleasant that we dared not to think about the prospect of such a need.

Planning is one way to help alleviate some of the fears associated with needing to purchase big-ticket items. Most financial planners encourage families to save for emergency situations.

If you are living from one payday to the next, it may not be too easy to save. But one of the secrets is to save some each payday and before long it will have become a habit. It is also amazing how fast you can accumulate a few hundred dollars in your emergency fund.

If you have need of, or think you have need of some big items for which you do not have the money, check your options.

Do you really need the item?

Could you buy a used model until you can save the money necessary to buy a new one?

Can you get by without the deluxe model?

One big ticket item that usually requires planning is college. Unfortunately for us, we failed to prepare for our children's college expenses until we were near the time when they would begin their college career. At one time, all three of our children were in college at the same time.

With family sacrifice, grants and student loans, we survived. It would have been much easier had we planned for the college expenses.

The key to buying big ticket items is early planning. Timing is very important, now is the time to begin saving. Waiting until tomorrow can be disastrous. You will be ahead of the game by putting your plan into action today.

Reprinted from WR, Feb. 6, 1996

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



Rich Christians in an Age of Hunger: Moving from Affluence to Generosity (20th Anniversary Revision). Ronald Sider. Word Publishing, 1997. 333 pages. \$15.99. **and For They Shall Be Fed: Scripture Readings and Prayers for a Just World.** Edited by Ronald Sider. Word Publishing, 1997. 221 pages. \$10.99. ♦♦♦♦♦ (out of five)

Twenty years ago, Ron Sider wrote the first edition of "Rich Christians" and called for some soul searching awareness of our actions and then for some radical changes. Twenty years later, Sider has revised the book but still addresses the same concerns and, regrettably, the same societal attitudes.

Hundreds of thousands of people have read Sider's impassioned plea to respond to the poor and hungry. No book I have read has had a greater overall impact on attitudes about the poor. Sider accomplishes this through stimulating biblical interpretation followed by sociological analysis.

Through this combination, the reader is forced to contemplate his or her own contribution to the plight of the poor. Sider's main focus is on the effect of societal decisions which contribute to the situation. Some of Sider's analysis addresses our own lack of efforts to address the situation with our life

choices. Sider's writing is always clear and crisp and heavily accented with illustrations.

If Sider ended with his analysis, it would be a hard book with little hope. Thankfully,

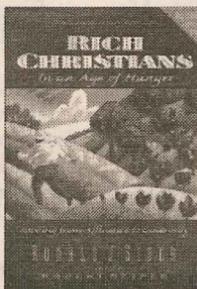
Sider goes on to offer some hope for the situation as he examines possibilities for adopting simpler lifestyles. After 20 years, Sider still maintains the hope that individuals acting in their own lives can make a difference.

If you have read the first edition, Sider's updated statistics and analysis will make the same impact on you as the first reading did. If you have nev-

er read Sider, your understanding of a Christian's response to the poor and hungry will be enriched, and challenged.

After reading "Rich Christians," you will want to incorporate "For They Shall Be Fed" into your devotion time and/or your worship planning. Also a revised edition of an earlier work by Sider (Cry Justice), "For They Shall Be Fed" is primarily Scripture which has been organized thematically. Each section is introduced by an original or borrowed prayer. The purpose of this collection comes from Sider's conviction that Scripture still speaks today.

Sider's collection is witness to the fact that even the best thought-out and written book on poverty and the poor takes a back seat to the power of the Spirit working through Scripture. The book concludes with a series of questions on each section of Scripture, which will stimulate further thought for individual or group study. Wayne Hager



Survey: Bible readers experience more joy

CHICAGO (ABP)—People who read the Bible regularly experience more joy, contentment and peace than those who seldom or never read the Scriptures, according to a recent survey by Tyndale House Publishers.

According to the study, 64 per-

cent of frequent Bible readers described themselves as feeling full of joy. More than 81 percent said they feel content, 87 percent said they are at peace and 92 percent agreed their life has a clear purpose and meaning.

Among those who seldom or never read the Bible, 35 percent said they are joyful, 67 percent feel con-

tent, 58 percent are at peace and 69 percent sense a clear purpose and meaning in life.

Eighty-five percent of those who read the Bible more than once a week said they were "extremely satisfied" with their spiritual life. Meanwhile, 41 percent of those who read the Bible less than once a month or never said they are extremely satisfied.

Those who read the Bible often also expressed more satisfaction with life in general and were more optimistic they could make a difference in life. They also worry less about being accepted and were half as likely to worry about death as those who read Scripture less than once a month, the poll found.

The survey of 1,000 adults was conducted by Market Facts for Tyndale House Publishers to celebrate the first anniversary of the release of the New Living Translation of the Bible.

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REGIONAL DIRECTORS

Kentucky Baptist Homes for Children is seeking Regional Directors for its Development Departments in the eastern/southeastern and western/southwestern regions of the state. These positions are responsible for the planning and implementation of development (fund raising) activities for the regions. The successful candidates will have a minimum of four years of experience in grant development and/or fund raising with excellent verbal and presentation skills. A bachelor's degree is preferred but not necessary. These positions require travel throughout the respective region. We offer a competitive salary with excellent benefits. Send resume to:

Kentucky Baptist Homes For Children
Attn: Karen Hamilton
10801 Shelbyville Road
Louisville, KY 40243
EO/AA Employer M/F



FAITHFUL READER

By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@juno.com

PEOPLE

PRAYER PARTNERS

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

■ Larry Lindsay, partnership coordinator, is back in a Moscow hospital for the third time this month. His lung collapsed Sept. 12 for the fourth time. Now, he and his wife, Joy, must consider whether he is physically able to be transported to Germany or Finland for further medical treatment.

■ A Sept. 22 student rally in Moscow and LaRaine Dail as she leads it.

■ A Bible study and prayer meeting recently begun by Iosif Zenchenko for Russians living in Worcester, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—South Campbellsville Church called **Gregory Qualls** as pastor. He previously was pastor at New Bethel Church in Hardinsburg. He began his new ministry Aug. 31. His wife, Paula, is teaching Old Testament at Campbellsville University.

■ **CORBIN**—Buffalo Church called **Vernon Jones** as pastor. He previously was pastor at New Mount Zion Church.

■ **GHENT**—Ghent Church called **Tom Collier** as pastor. He began his new ministry Aug. 24.

■ **HOPKINSVILLE**—Casky Church will celebrate its homecoming Sept. 14. **Tom Lewis** will speak at the morning service. Other events include dinner on the grounds and special music.

Concord Church called **Shane Suiter** as minister of youth. He previously was minister of youth at Blue Valley Church in Kansas City, Mo. He began his new ministry Aug. 31. Also, **Mark Gary** was ordained as deacon Aug. 31.

■ **IRVINE**—First Church will celebrate its 97th anniversary Sept. 21. An all-day event is planned.

Beech Grove Church will celebrate its 50th anniversary Sept. 21. An all-day event is planned.

■ **LA GRANGE**—Rolling Hills Church called **Brad Burge** as pastor. He began his new ministry Sept. 7.

■ **LONDON**—Hart Church called **Jeff Jackson** as pastor. He began his new ministry Aug. 10.

David Jones recently resigned as pastor at Liberty Church.

Event showcases Scripture in all languages, shapes & sizes

TALLADEGA, Ala. (BP)—The wheels on the hand truck squeaked as the Bible was unloaded, volume by volume, until all 17 books of the set had been laid on the table.

Written in Braille, it was brought to the church by Berna Specht, a member of First Baptist Church of Talladega.

"Everyone was so amazed at the space it took up," Specht said of her prize-winning entry into "Spotlight on the Bible," an event the church held to create a greater interest in Scripture.

Members were asked to bring any Bible they wanted to share with their church family—the more unusual the better.

While the recognition of these possessions was nice, pastor Curtis Kelley said he wanted to make sure the event's focus remained on the message within the various covers.

"Our whole purpose for this was to instill in people a greater love for the word of God, which creates a greater love for God and a deeper commitment to study the word,"

■ **LOUISVILLE**—Thixton Lane Church celebrated its 40th anniversary Sept. 7.

Wayne Wilson resigned as pastor at Southside Church, effective Sept. 7 to become director of pastoral counseling and consultation at South Yadkin Association in Statesville, N.C.

Ridgewood Church called Interim Pastor **Louis Twyman** as pastor Aug. 18.

St. Matthews Church will sponsor a fall women's retreat Sept. 19-20, featuring Louisville WLKY-TV anchor **Liz Everman**. Cost is \$20. For more information, call the church, (502) 896-8882.

Bill Johnson recently celebrated 15 years as minister of education at Crescent Hill Church.

Highland Church ordained **Martha Stephenson, Phillip Boaz** and **Joy Groves** as deacons Sept. 14.

■ **LOVELACEVILLE**—Love-laceville Church called **David McCall** of Jerald, Mo., as pastor. He began his

new ministry Aug. 31.

■ **MAYFIELD**—Millers Chapel called **Mark Dowdy** as pastor. He recently was ordained to the gospel ministry at Hickory Church.

■ **PADUCAH**—Twelfth Street Church celebrated its 90th anniversary Aug. 23-24. **Tim Percy** is pastor.

■ **SOMERSET**—Buena Vista Church recently called **Kevin Hampton** as associate pastor/youth. **Clyde Strunk** is pastor.

■ **TAYLORSVILLE**—Elk Creek Church recently called **Devin Hudson** as pastor.

■ **WACO**—Panola Church will celebrate its 185th anniversary Sept. 28.

■ **WILLIAMSBURG**—Watsons Chapel called **Jabe Smith** as pastor.

■ **WILLIAMSTOWN**—**Rita Daugherty**, 74, died Sept. 1. Survivors include her husband, Pastor Emeritus Raymond Daugherty of Williamstown Church, one daughter, one son, eight grandchildren and six great grandchildren.

Kelley said.

Compared with Specht's Bible, Ashley Hopewell's Chinese New Testament, measuring about two inches by three inches, looked like a matchbook. The diminutive book was an heirloom of a missionary aunt.

The oldest Bible belonged to the Guy Kaylor family and was printed in 1817.

Not much younger was a Bible displayed by Walter Rogers, minister of music and adult education at the church. His delicate text, which he

keeps in a plastic bag to protect it from the elements, dates back to the 1820s and was confiscated by a Union soldier from a Confederate soldier during the Civil War.

Amidst the tragedy of the war this Bible—which is only missing its back cover—emerged practically unscathed to be passed down to future generations.

"The books which hold God's words may get old and decay," Rogers said, "but the actual message of Christ will last forever."

The risk of failure

Few people can accept failure with grace. Yet we are commissioned by Jesus to "sow seed" in all types of soil. As I have shared before, we have not been asked to be "soil inspectors." I have interviewed thousands of students during the past 14 years, but I cannot tell the good soil from the other types of soil Jesus talks about.

I have read and re-read the story of the sower in Luke 8:4-15. I understand we cannot expect every young person to be good soil. While I appreciate what Jesus is telling us, I do not easily deal with the reality of this lesson.

A student comes to mind. "Billy" (not his real name) has been here since sixth grade. When he came, we knew that academically he was a disaster. When Billy entered our sixth grade, he was about three years behind. He made remarkable progress that first year, but the next year, his grades fell. The same thing happened in eighth grade.

Often when a student enters high school, grades improve, but not so with Billy. He is due to graduate in May, but he is certainly not doing his best.

Billy came to us from a broken home and had some behavior problems. Many young people have great difficulty following a structured routine when they don't have the balance of a mother and father in the home. I would like to say Billy has made great strides in following rules and getting along with others, but he has not made much improvement at all.

One of the key indicators of a student's success at Oneida is whether or not he gets involved in a co-curricular activity or finds some special niche in the work program. Billy has done neither. He is not interested in sports, band, drama, etc., and he has not applied his talents and abilities in the work program.

THIS IS ONEIDA



W.F. Underwood

We have come full circle now. We started with this young man seven years ago. He appeared to have great potential. But, like the soil Jesus told us about, so far there has been no evidence of any life-changing experiences.

Since we work with so many young people, one of the risks we take is the risk of failure.

We have honestly done our best with this young man. He has been in a chapel service nearly every school day for the past seven years. He has been to church on Sunday mornings and evenings for seven years. In so many Sunday school classes has he heard the gospel, yet there is no evidence Jesus lives in him.

He has not learned to follow rules. We have suspended him on more than a few occasions. His attitude is not good when he must be corrected. Normally, each of our students has at least one adult whom he or she will get along with and respect, but not so with Billy.

Jesus tells us to forgive "70 times seven." Billy has been forgiven "70 times seven" and more. The pain we suffer is not from his foul attitude or his lack of appreciation. The pain comes from knowing that he is just a few months away from graduation, and all indications are that we have failed. Knowing we have done all we could for this young man does not ease the pain.

I sometimes wonder if I would be willing to make this type of investment in a young person if I knew in advance what the outcome would be. Jesus knew that many would reject his gift of love. How painful that must be for him.

Please keep "Billy" in your prayers. There is still time for him to turn failure into success.

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

From Gambia to Clear Creek

"Many people ask why we came from Africa to study at Clear Creek," John Enos said. "It continues to be an interesting journey as the Lord works to fulfill the promise of Psalm 126:5-6."

Those words of sowing and reaping, bearing precious seed and rejoicing in the harvest are foundation assurances for Enos and his wife, Deborah.

Enos taught high school industrial arts for 12 years. He waited six years for a 1990 appointment through the Southern Baptist Convention International Mission Board. After nine months of language study in France, the school in Burkina Faso, where they expected to work, closed.

Reassigned to Gambia, West Africa, Enos directed Baptist Community Center near the capital of Banjul. The facility conducted classes in cooking, sewing, literacy and Bible Way correspondence. Youth recreation, soccer and a reading room were also available. A church growth study recommended closing the center and directing the resources to start churches.

Gambia now requires a work permit for missionaries to enter, and these normally go only to individuals with a focus on social ministry. With a 98 percent Muslim pop-

ulation, the response to the gospel is very slow in Gambia. "N'day Secka worked at the center for nine years before she professed faith in Christ. The seed was planted through staff, Bible studies and the influence of missionaries and (IMB) Journeymen." Enos said.

Enos is an Eastern Kentucky University graduate. He and Mrs. Enos both completed a master's degree at Northern Kentucky University. She is secretary to the director of library services as part of the Clear Creek's workshop program. Their children, Ruth, 14, and April, 12, faced a major adjustment attending public schools for the first time. They are doing well, and Ruth enjoys the First Priority Club at Bell County High School.

During their second term, Enos was co-pastor of a church. "With my background, I felt inadequate and wanted additional preparation. God sent me to Clear Creek for the practical emphasis. I'm impressed with the faculty and staff. Everyone wants you to succeed, and they work hard to find resources so we can stay. I feel the spirit of God at work here."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

58 new missionaries commissioned

By Louis Moore
SBC International Mission Board

DALLAS (BP)—Their testimonies reflecting a passion for taking the gospel to those who have never heard, Southern Baptists' 58 newest international missionaries were commissioned last week in Dallas.

International Mission Board President Jerry Rankin challenged those witnessing the new missionaries' appointment to "quit waiting for that burning bush, and hear that still small voice" that calls them to missions service.

Like many other new missionaries, the 58 appointed Sept. 7 at First Baptist Church in Dallas reflected trends in missions service.

About half of them had participated in some sort of mission service overseas before appointment. Four were children of missionaries. Fourteen previously served with the IMB as missionaries in the career, International Service Corps or journeymen programs. Others had served as summer missionaries and short-term volunteers.

The new missionaries will be missionary teachers, agriculture specialists, nurses and hospital administrators, as well as evangelists and church planters.

And many are going to places where few, if any, have ever heard about Christianity and where traditional missionary approaches are unwelcome.

The service included words of welcome and an invocation from O.S. Hawkins, pastor of First Baptist Church, as well as a Scripture reading and offertory prayer by W.A. Criswell, pastor emeritus of the congregation. SBC President Tom Elliff delivered the prayer of dedication for the new missionaries.

"The call to serve Jesus is the call to follow him (wherever he leads)," Rankin reminded the new appointees. "God calls us not so much to a place as to himself."

He said missionaries are called to faithful allegiance to Jesus, not a country or a cause. That commitment sustains missionaries who have difficulty obtaining visas or find they must leave a country they prefer because of turmoil or other problems there, he said.

"Southern Baptists are proud of their missionaries," Rankin said. "But I hope you are not looking for honor."

He reminded the missionaries their greatest reward will be the greeting someday, "Well done, thou good and faithful servant."

Then addressing the packed First Baptist auditorium, Rankin said, "The fields are truly white unto harvest, but where are the laborers?"

Rankin picked up on the testimony of Peggy Tucker Johnson, a North Carolina native preparing for missionary service in Honduras, who earlier told the assembly, "When I stopped looking for a burning bush and began



WILLING TO GO Sheryl Montgomery, a "missionary kid" from Ecuador and the Caribbean, and her husband, Malcolm, a New Mexico native, were among the Southern Baptists appointed for work during a Sept. 7 service at First Baptist Church in Dallas. The Montgomerys will serve in Yemen, where he will help administer the work of Jibla Baptist Hospital. (BP photo by Bill Bangham)

listening with my heart, God clearly showed me he needed ordinary Christians willing to be led in extraordinary ways."

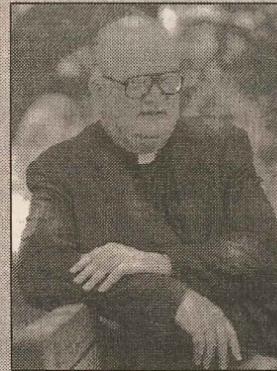
Said Rankin, "It's time for some to quit waiting for that burning bush and to hear that still small voice" (calling them to missionary service)."

Teamsters' ethics is no joking matter for this Catholic priest

NEW ORLEANS (RNS)—For nearly 30 years, Roman Catholic priest David Boileau has been a union ethicist and taught ethics to Teamsters.

Oh, the jokes, the rolled eyes. Teaching ethics to Teamsters. An oxymoron, like "media ethics."

But Boileau contends that in a Southern, '90s culture that prizes private property, individualism and social class, he is teaching people to use their collective power to bring about justice.



Boileau

"I tell them, if you're going to be agents of justice, you have to be more just than the just," said Boileau. "I tell them not so much what they can't do, but what sort of person do you have to be to do this thing correctly."

After a three-year stint working with the Teamsters at the national level, Boileau now spends a good deal of time working with members of New Orleans' Local 270, prepping

some of those with poor reading skills to pass the state commercial drivers' license exam. And he still talks to Teamster officials on the ethics of labor relations.

Nearly a decade of federally supervised cleanup has purged the union of almost 350 corrupt officials, by one estimate.

Boileau said the organization now has an opportunity to straighten itself out. "We've got to address ourselves to the problems: Say these are the mistakes we made, this is why, this is how we don't make them in the future," he said. "I mean, this is a golden opportunity."

From Latin to dialectic period, new schools offer alternatives

By Suzanne Cassidy
Religion News Service

HARRISBURG, Pa. (RNS)—From elementary students learning Latin to lessons based on Greco-Roman tradition, many new Christian schools bring a variety of choices to parents seeking alternatives to public education.

In many communities, the only alternative religious education has been Roman Catholic parochial schools. But now a growing variety of Protestant schools are also available.

In Pennsylvania, the state department of education said about 74,000 students there attended non-Catholic, Christian schools last year.

Those who choose these schools, and those who run them, believe their virtue is in their viewpoint: Generally, they teach that the Bible is the inerrant word of God; that homosexuality is forbidden by Scripture; that humankind was created as the Bible—not the theories of Charles Darwin—describes.

Betsy Adams recalls her battles with public school teachers over evolution. At Harrisburg Christian School, one of the older Christian schools in Pennsylvania, her children learn about evolution, "but they learn what's wrong with evolution," she said.

New to the roster is Covenant Christian Academy, a Reformed Christian school, which opened its doors for the first time this fall. It's bringing yet another new twist to the

Christian school option.

Housed in Trinity Presbyterian Church in America in Harrisburg, Pa., Covenant Christian Academy is part of a relatively new movement in Christian schooling drawing on teaching methods rooted in ancient Greco-Roman tradition.

It employs what is known as the "Trivium" model in which a student's career is divided into three parts: the grammar, dialectic and rhetoric periods. In the grammar period, which includes kindergarten through fifth grade, children are taught the rudiments of education through recitation, memorization and repetition.

In the dialectic period, grades six through eight, students are taught formal logic and analysis. During rhetoric, grades nine through 12, the emphasis is on developing eloquence of thought and argument, what Covenant headmaster Christopher Perrin describes as "arguing with beauty."

Like many other Christian schools, Covenant Christian Academy—whose credo is "Bringing every thought captive to the obedience of Christ," a verse from 2 Corinthians—will focus on what it considers to be basic subjects: language arts, literature, math, fine arts, history and Bible study. It also will require students to study Latin, from the third grade on.

Perrin said Covenant is unique as a Christian school in other ways, as well. It will seek to show its students the Christian perspective speaks to every discipline, and that there need be no dividing line between the spiri-

tual and secular.

While Perrin said some Christian schools are "escapist" in nature, retreating from the wider culture and reacting against it, "We want the kids to be engaged in the culture and transform it."

Covenant Christian Academy is modeled after the Logos School, a Moscow, Idaho, school founded by Douglas Wilson, a leader in the classical Christian education movement.

Perrin, an adjunct professor of theology at nearby Messiah College, said about two dozen students are enrolled. Initially, the school is offering grades K-5. For families with one child enrolled, tuition costs \$2,800.

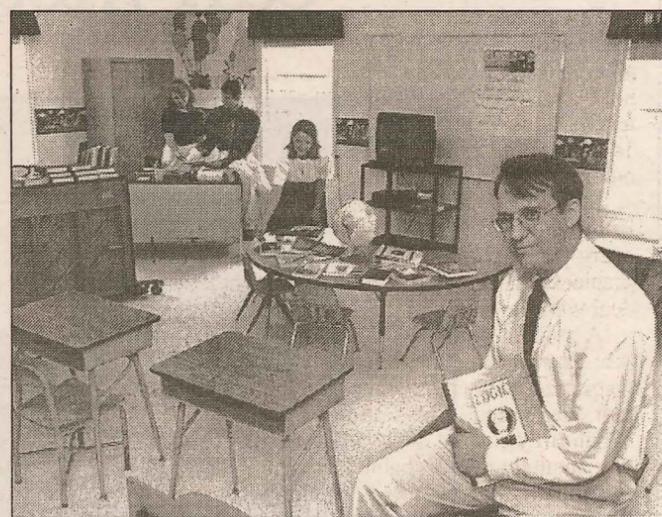
Diane Coleman, one of the school's three teachers and one of its founders, is sending her youngest child to the school. A speech and language therapist by training, Coleman will teach fourth and fifth grades.

"Philosophically, it's my personal belief that no subject can be studied adequately apart from the word of God," she said.

At a third Protestant school in Harrisburg, Bible Baptist, some parents are less concerned about academics than the school's values, according to George Wiedman, the school's administrator.

"We unashamedly believe that God created the universe. ... We didn't evolve, we're not products of time plus chance," said Wiedman.

Teachers there must be active members of an evangelical Christian church. Unmarried teachers cannot



live out of wedlock with their boyfriends or girlfriends. Homosexuality is held to be a sin.

The school is affiliated with Bible Baptist Church, but most of its students attend other churches. This year, roughly 600 students are enrolled.

Heather Goodyear, now a senior at the school, is considering attending Messiah College, another Christian institution.

"There are times when I wish I had more friendships with people who are unsaved—there's that ministry that (Christian) kids have in public schools," she said.

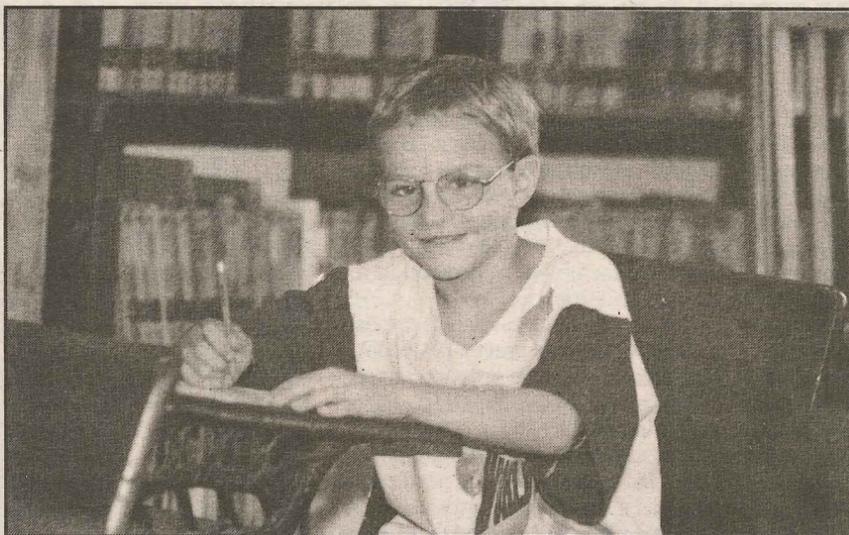
But Heather said she isn't sorry her beliefs were not put to the test in a public school. "I think when I get out in the real world, I feel like my beliefs will probably be challenged enough."

BACK TO BASICS Teachers (from left) Colleen Inns, David Kemper and Diane Coleman, with headmaster Chris Perrin (foreground), prepare for the first day of school at Covenant Christian Academy. With teaching methods rooted in ancient Greco-Roman tradition, the academy is among a new breed of Christian schools offering more options for parents seeking religion-based education. (RNS photo)

Remember when "Back to school" meant a new pack of pencils?

While we don't enroll boarding students younger than sixth grade, we do provide education for our faculty and staff children.

Infants, toddlers, and preschoolers enjoy our daycare facilities. Children in kindergarten through fifth grade learn in a one-room school atmosphere.

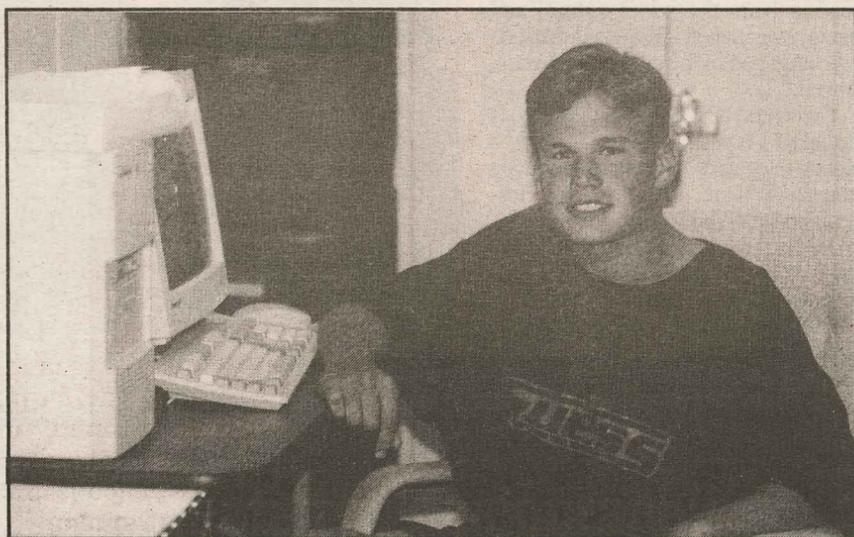


Jesse Godbold is one of our third-graders. He attends Double Creek, an authentic one-room school on the Oneida campus. Seeing Jesse in this setting reminds one of the days when, "Back to school meant a new pack of pencils." Jesse is the son of Mr. and Mrs. Blake Godbold and has three older brothers, all OBI students.

The Godbold family has been at Oneida for 10 years. Mr. Godbold is one of our assistant farm managers while Mrs. Joy Godbold teaches eighth-grade science and accompanies our high school choir.

Jesse's favorite subject is Bible. In his free-time, Jesse says he likes to play with friends. His favorite animal is the frog, and Jesse has a pet hamster named "Fluffy."

At Oneida Baptist Institute, "Back to school" can mean a new beginning.



Mark is a senior who enrolled at OBI in the middle of his seventh-grade year. He and his brother, Mike, initially joined us as day students.

From a military family, the boys were preparing to relocate to Indiana when their father received a one-month leave. They went to stay with their grandmother, who lived 10 miles from Oneida. The brothers decided to try OBI, and later moved into the dorm.

Before coming to Oneida, Mark had made D's in school. He earned a grade point average of 3.75 his first quarter at OBI. Continuing his academic success, Mark currently maintains a B average. Our mandatory evening study has improved his study habits, and he found it easier to concentrate on schoolwork. Mark has been very active in our sports program over the years; swimming, wrestling, tennis, and soccer. He has also been involved in Student Council, Baptist Student Union, French Club and choir.

Mark is just one of many students who has found a new beginning at Oneida.

Oneida Baptist Institute is a boarding school for students in grades six through twelve.

Some of our young people come to us struggling with academic setbacks. Others may have been hurt by family problems. Still others seek a Christian education and environment.

Whatever the reason for coming to our school, Oneida can be a new beginning.



Oneida Baptist Institute

P.O. Box 67 Oneida, KY 40972

(606) 847-4111

Education for time and eternity