

PRactical RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

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See insert

FOR THE RECORD

Russia

Russian Baptists are grateful for their partnership with Kentucky Baptists and hope to accomplish even more in their last year of work together. *Pages 1 & 7-12.*

Missions

Accusations cloud the future of Southern Baptist work in China. *Page 2.*

Youth ministry

A former gang member tries to keep teens from following in his footsteps. *Page 3.*

Editorial

Look at your community through the eyes of a missionary. *Page 5.*

KBHC

The goal is \$1 million for Kentucky Baptist Homes for Children's Thanksgiving offering. *Page 13.*

Nation

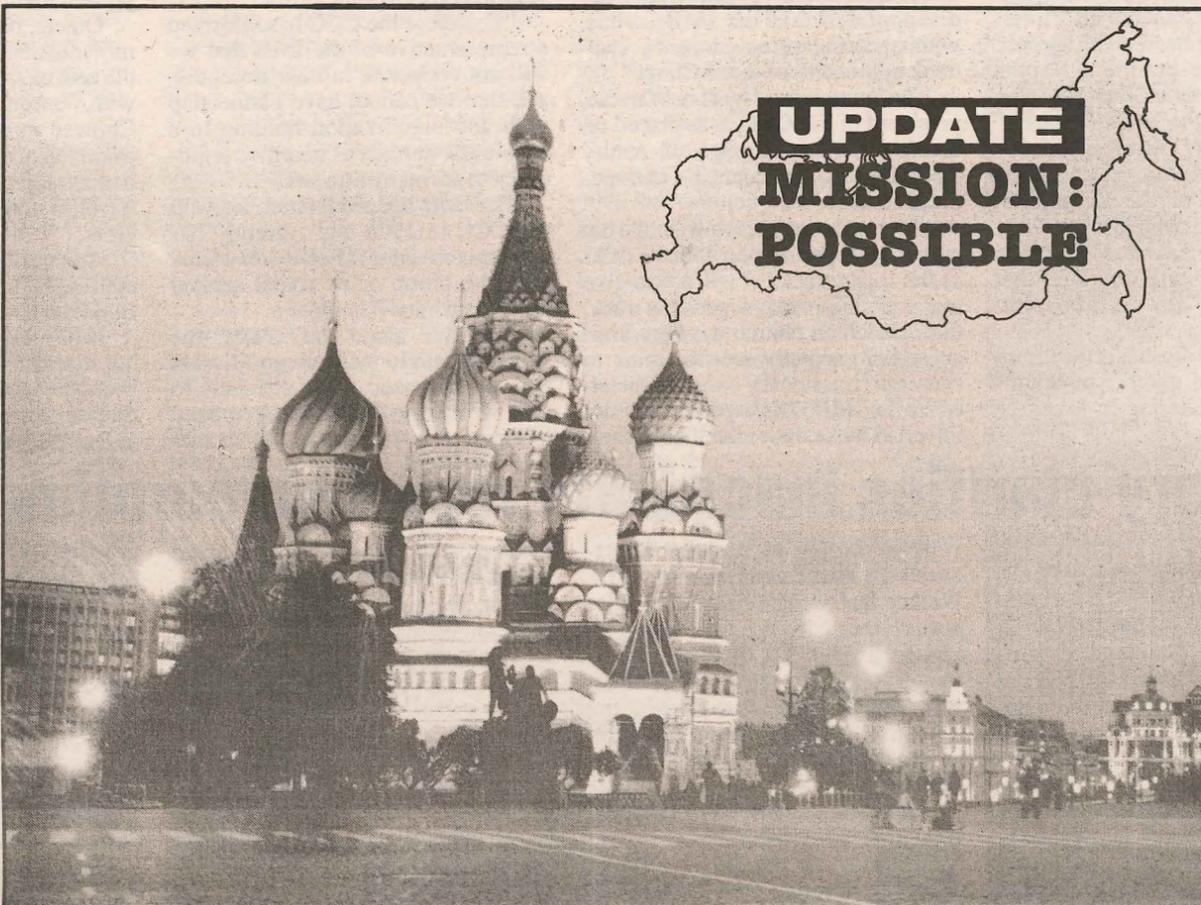
The Istook Amendment clears a subcommittee hurdle. *Page 14.*

Ecumenism

The North American Mission Board adopts a statement on working with other groups. *Page 19.*

Books

Two releases from the Drucker foundation can help church leadership. *Page 21.*



MISSION FIELD Kentucky Baptists' partnership with Russian Baptists is being praised by volunteers, coordinators and recipient churches. About 1,300 Kentucky Baptists have already traveled to the formerly closed country, carrying with them more than \$1.75 million for Russian Baptist churches and ministries. *Stories on pages 7-12. (Photos by David Winfrey)*

Kentucky Baptists called 'God's hands'

By David Winfrey
News Director

MOSCOW—In four years of partnership, Kentucky Baptists have helped their Russian counterparts start churches, build sanctuaries, train leadership, provide medical missions and share Christianity in a country where none of this would have been possible 10 years ago.

"We are accepting it like God's blessing and an answer to our prayers," said Peter Konovalchek, president of the Russian Baptist Union in Moscow. "Surely it was made by God's providence, and it was exactly in time."

The partnership between Russian and Kentucky Baptists is receiving praise from volunteers, coordinators and recipient churches. But one more year of ambitious work remains for a joint venture that Russian Baptist leaders already call the most substantive help they've received in their 130-year history.

"We consider that this is God's

hands: your work and your construction teams," said Nicolai Romenyenko, superintendent for Baptist work in the Briansk region, southwest of Moscow.

"The success of the last 10 years (since Perestroika) was so great, that it is incomparable with the previous 120 years," he added. But Kentucky Baptists are the "only organization that sent builders and helped us in a material way."

Pastor Yevgeni Voronin of the Baptist Church in Klinty agreed. "These two or three years of partnership were more successful than 100 years before."

About 1,300 Kentucky Baptists have traveled to Russia, carrying with them more than \$1.75 million to invest in Russian Baptist churches and ministries, said Calvin Wilkins, direc-

tor of the Kentucky Baptist Convention's partnership missions office.

Wilkins said God is using Kentucky Baptists at a critical juncture in Russia's history.

"It was just the providence of God that we came at the time we did," he said.

Wilkins said he hopes Kentucky Baptists will continue to pray, give and go to Russia mission trips in order to end the partnership on a positive note in fall 1998.

More than 225 people are needed for the 20 trips scheduled between May and September of next year, according to the part-

nership office.

Many needs remain in a country where:

- Construction costs and bureaucracy increase monthly for building
- See *Kentucky & Russian ...*, page 7



Konovalchek

Senator's legal counsel values influence of summer missions

By Mark Wingfield
Editor

WASHINGTON—Hunter Bates graduated top of his class at Harvard Law School, sharing the commencement podium with Supreme Court Justice Harry Blackmun and Vice President Al Gore. He now serves as legal counsel to Sen. Mitch McConnell.

But the most important thing the 30-year-old believes he's ever done in his adult life is to be part of a Kentucky Baptist Student Union summer missions team.

Bates, a Williamsburg native and 1989 graduate of Eastern Kentucky University, served on the 1986 Son Share team and 1987 Son Life team. Both are student missionary groups sponsored by the Kentucky Baptist

Convention.

"If I had to pick only one experience from college until now—including working at the White House and what I'm doing now—I'd pick that summer as a Son Share player," he said.

"The most important experiences shaping my life were in BSU, especially with summer missions," he said. "Learning the personal fulfillment that

Elkhorn helps city celebrate flood relief

By Ken Walker
State Correspondent

FALMOUTH—Some Falmouth residents still are rebuilding after last March's devastating flood, but many people recently celebrated the Northern Kentucky town's recovery with a "We Overcame the Flood" party.

The Oct. 18 gathering was sponsored by Elkhorn Baptist Association, which supplied about \$20,000 and more than 100 volunteers for the clean-up.

"It was a fun thing to see people celebrating and know they came through it," said Sandra Williams, the association's church and community ministries director. "It's tremendous when people can come together and laugh about what they went through."

"This brought out the best in people early on," said Dan Reynolds, pastor of Falmouth Baptist Church. "The biggest blessing was meeting the cream of the crop of Christians, coming in and ministering in Christ's name."

The celebration at the Griffin Centre amphitheater in downtown Falmouth featured a dinner of hot dogs, beans, chips, popcorn and baked goods. Elkhorn Association also awarded 54 door prizes, providing some residents with household necessities such as skillets, dishes, towels, blankets and food.

The youth group from First Baptist Church of Winchester offered free face painting. They also took pictures so families could begin replenishing photo albums.

Reynolds was one of several pastors who formed the Pendleton County Area Recovery Effort.

He said 168 property owners requested assistance from the group; 130 of those cases have been closed. In addition to those awaiting repairs, about 75 homeowners are waiting for federal property buyouts.

"When the buyout goes through and tears out those homes and we finish the 38 (repairs), there won't be a lot of evidence the flood came through," Reynolds said. "That's a miracle."

Volunteers from around the nation have donated the equivalent of 17,000 hours of labor, Reynolds added. The support encouraged many homeowners.

□ See *Elkhorn helps ...*, page 13

Moving? See page 4 (1111)

"We would not consider other things we are doing as secretive, deceptive or clandestine simply because it is not channeled through the China Christian Council."

IMB President Jerry Rankin

Accusations cloud future of SBC workers in China

By Robert Dilday
Virginia Religious Herald

RICHMOND, Va. (ABP)—China's government-sanctioned Protestant organization has ended its partnership with the Southern Baptist Convention's International Mission Board, charging the board "secretly" sent missionaries into the country without its approval.

But officials of the Richmond, Va.-based board, which has quietly sent mission workers into China for a decade, say they will continue that practice "through any open opportunity to do so."

At stake in the dispute is the future of an undisclosed number of Southern Baptists ministering in a variety of ways in China.

A Nov. 3 "open letter" from the China Christian Council, which claims to represent 10 million Protestants in the country, said, "We ... are disappointed that the IMB ... has, without consulting us, adopted a 'two-track approach' vis-a-vis China."

The letter, signed by Han Wanzao, president of the CCC, was placed on the Internet home page of Amity News Service, the council's communication arm.

"In this (two-track) view, while not giving up its partnership with the CCC as the 'open track,' it will try to give major attention to a clandestine track, through which church workers from abroad are secretly sent to China to carry out 'missionary' work as dictated by the IMB. These persons do not intend to make their identities or their

relationship to the IMB known, either to the CCC or to the Chinese government. We cannot see how this can be justified on Christian terms.

"Therefore the CCC has informed a representative of the IMB that we will not cooperate in their deception and that we cannot have partnership with any organization holding to a 'two-track approach' and give legitimacy to secret infiltration."

The IMB opened formal ties with the CCC in 1996 and currently has eight missionaries officially registered with the group or its social service arm, the Amity Foundation.

But ever since the 1980s, the IMB—formerly the Foreign Mission Board—has used other channels to send workers to China. Most respond to Chinese invitations to fill secular

positions in the country's universities, hospitals and businesses, and share their Christian faith as opportunities present themselves.

Others, however, are appointed as missionaries and specifically assigned the task of sharing their faith in China with "unreached people groups"—Chinese minorities that never have heard the gospel. These IMB workers live in adjacent countries and often travel in and out of China on tourist visas.

Apparently this is the two-track approach criticized by the China Christian Council.

IMB president Jerry Rankin would not disclose how many workers the board deploys in China. An IMB press release estimated at least 25,000
□ See *Accusations cloud ...*, page 20

Seminary clarifies inaccurate report on enrollment gains

By Mark Wingfield
Editor

LOUISVILLE—Enrollment at Southern Baptist Theological Seminary has not increased 20 percent each semester for the past three semesters as a seminary official's Nov. 1 letter to the Louisville Courier-Journal stated.

While acknowledging that error after being asked for documentation by the Western Recorder, seminary officials nevertheless report that total enrollment has increased this fall for the first time since 1985.

"We hope we have reached the bottom and now are on the upturn," said Doug Walker, vice president for institutional advancement. "The numbers have been declining. We're not trying to hide any of that."

Between the first week of August and the first week of November, the Western Recorder made at least 10 requests for 1996-97 enrollment figures from the seminary. The seminary's academic year ended July 31.

After failing to provide the requested statistics for three months, Walker last week released a major portion, but not all, of the information requested. That came only after the Recorder questioned a statement made by David Porter, the seminary's public relations director, in a letter he wrote to the Courier-Journal.

Porter's letter, written as a rebuttal to a Courier-Journal editorial strongly criticizing the seminary's firing of reference librarian Paul Debusman, was published on Saturday, Nov. 1.

The Courier-Journal editorial called the firing of Debusman 10 months shy of retirement after 35 years of service a "cruel purge" by "petty, thin-skinned bigots."

In his letter, Porter accused the Courier-Journal of having a "hostile agenda toward the seminary" and refusing to report on "the plethora of newsworthy developments."

As unreported stories he cited new buildings and renovations, the hiring of "one of the finest (faculties) at any

theological institution" and enrollment increases. Porter referred to "a 20 percent increase in enrollment for the third semester in a row."

On Nov. 3, the Recorder again asked Porter for enrollment figures and for statistics to document his statement about the 20 percent increase.

Porter responded in a Nov. 5 letter that the statistic he cited in the Courier-Journal should have referred to a 20 percent increase in new students on campus in each of the last three semesters. "My letter to the editor ... did not clarify that point," he said.

Walker explained Nov. 6 that Porter "was not trying to mislead anyone" by including the inaccurate statement in his letter to the editor. In contrast, he said, President Al Mohler has been "very precise" in what he has said about seminary enrollment.

The Courier-Journal published a brief correction of Porter's statement about enrollment Nov. 7.

At the Recorder's request, Walker and Porter provided statistics on new student on-campus enrollment. They said new student enrollment on campus increased from 283 to 344 in fall 1996 (21.6 percent), from 161 to 192 in spring 1997 (19 percent) and from 344 to 517 this fall (50 percent).

Walker said increasing new student enrollment has been a key strategy of the administration's efforts to rebuild a total student population that in Mohler's first three years as president declined 34 percent.

The new student on-campus enrollment figures include every seminary program that meets on the Louisville campus, including master's and doctoral degree programs and Boyce Bible School classes, Walker said.

Walker acknowledged that the seminary's total enrollment has not shown the same level of increase as the new student enrollment figures. He cited two reasons: large graduating classes in recent semesters and a "retention issue."

However, he said the next couple of semesters will be "critical" to making the gains in new student enrollment translate into increases in total enrollment. As evidence that this trend is positive, he cited a 14 percent increase (from 1,131 to 1,292) in total on-campus enrollment this fall. Figures provided by Porter showed this

to be the first increase in fall enrollment on campus in this decade.

That "says a lot" about the progress the seminary is making, Porter said.

Although the seminary did not provide a comparative breakdown by degree program of the new student enrollment, a picture of where the seminary is growing emerges from annual data reported to the Association of Theological Schools, the seminary's primary accrediting agency.

Each accrediting agency, and even the SBC Executive Committee, calculates enrollment figures differently. Walker and Porter said the comparative annual figures provided to the SBC for the 1996-97 academic year will not be prepared until February and therefore were not available.

According to figures reported to ATS, total seminary enrollment actually began increasing last fall for the first time since Mohler became president in 1993. From 1992 to 1995, total enrollment reported to ATS dropped 34 percent, from 2,269 to 1,497.

However, the same measure gained 4 percent in fall 1996 and another 7 percent this fall, bringing total 1997 fall enrollment both on campus and at 33 off-campus centers to 1,668. Despite the increase, that still is 601 fewer students (26 percent less) than the fall semester prior to the new administration's arrival.

The decline during that period, according to ATS figures, affected all academic areas and degree programs. As of this fall, according to figures reported to ATS, only two categories account for the recent gains in total enrollment: a 7.5 percent increase in master of divinity students and an 18 percent increase in an "other" category that includes Boyce Bible School's certificate and diploma programs and students with special classifications not admitted to degree programs.

Enrollment in master's degree programs other than the master of divinity have declined every year since 1992, from 320 to 173, a 46 percent drop. Declines also have been registered in doctoral programs.

While enrollment in the master of divinity degree, the seminary's basic degree, has increased this fall, the number of students in that program remains 21 percent less than in 1992.

Elliff claims 'misinformation' on firing

DEL CITY, Okla.—Southern Baptist Convention President Tom Elliff says he has been "overwhelmed by the massive amount of misinformation being disseminated" about the firing of Southern Baptist Theological Seminary reference librarian Paul Debusman.

What that misinformation is, however, he has not explained.

Debusman, a 35-year employee of the seminary who was 10 months away from retirement, was fired Sept. 26 apparently for writing a personal letter to Elliff that questioned the historical accuracy of statements Elliff made in a seminary chapel address.

Although Baptist Press, the news service of the SBC Executive Committee, never ran a story about the firing, it did run a Nov. 6 article citing Elliff's dismay over other news reports about the firing.

The original story about the firing, which first appeared in the Western Recorder, was picked up by Associated Baptist Press, Associated Press, Religion News Service and many daily and weekly newspapers across the nation.

In the Nov. 6 Baptist Press release, Elliff

reiterated his earlier statement that as a matter of presidential protocol, and unless otherwise requested, copies of all correspondence he receives are forwarded to the boards, institutions or agencies to which they relate.

"Dr. Debusman's letter, sent on Southern Seminary letterhead, contained no such request and was routinely sent, without comment, to that institution," Elliff said in the Baptist Press statement.

"I have steadfastly refused to register any criticism, complaint or offense regarding Dr. Debusman, to any entity, either publicly or privately, in verbal or written form.

"It is unfortunate that some have been left to extensive journalistic speculation regarding this situation," Elliff said. "I have discovered evolutionary theorists are not alone in producing prodigious speculation from scant and falsely interpreted facts. Be that as it may, I have consistently refused to publicly add fuel to this issue by making repeated statements regarding it. I hold no malice or grievance toward anyone in this matter, but am aware that only God can show others the sincerity of my heart."

Ex-gang member marked by God's love

By Ken Walker
State Correspondent

FLORENCE—The tattoos covering Gil Esparza's arms and feet provide graphic evidence of his gang involvement as a young man in San Antonio, Texas.

Today the member of Florence Baptist Church has a new mission—rescuing others from the path he once walked.

"I see so many kids now who are just like (I was), who want to be like that," said Esparza, who ministers in jails and the Jacob Price housing project in nearby Covington.

"They look at me and go, 'Wow.' But I tell (delinquents), 'You keep on track, because you're headed in the right direction if you want to go to prison.'"

Sensing a need to help children, Esparza began visiting the juvenile wing of the Kenton County jail six years ago. In 1994 he joined this outreach with Florence Baptist Church's Hope Ministries, organized by Minister of Missions Stuart Perkins.

A student at Northern Kentucky University, Esparza is a part-time intern with Boone County's juvenile justice program. His job brings him in contact with some of the same people he visits on Thursday nights and Sunday afternoons.

"Gil has a real ministering heart," Perkins said, noting that he supplements individual counseling with efforts to meet physical needs and other needs.

The volunteer chaplain has the ability to stick with people and help them through tough phases of their lives, Perkins said.

For example, he has helped one youth for three years when most others gave up on him. Recently a homeless couple he befriended found jobs and a place to live.

"I'm more of an encourager," Esparza said, questioning those who give

up on troubled teens before they even reach 18. "I tell kids they can make it."

A gang recruiter who went to jail constantly, Esparza was facing a five-year prison term. But a judge offered him a chance to join the military if he completed his high school education.

After several years he deserted and spent a year back in San Antonio before being arrested. Instead of kicking him out of the Navy, a military judge sentenced him to three years in the brig.

Later, Esparza was serving on a destroyer in the Persian Gulf when he met a supply clerk who invited him to Bible study.

Though at first he scoffed at the idea, that night he couldn't sleep. At that study he became so excited he attended sessions every day for a week and then accepted Christ as his Savior.

The change in his life was notice-

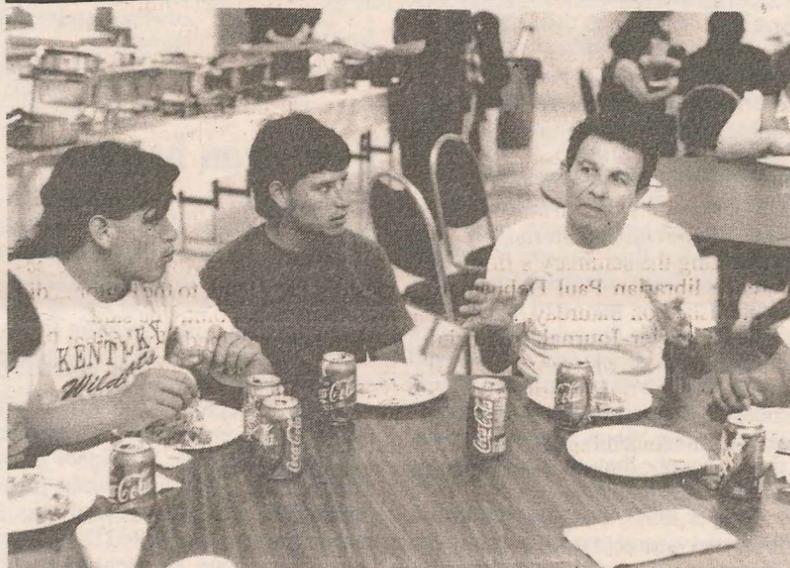
able, he said.

"The guys (on the ship) were saying, 'We don't know what happened to you, but we like it.' I actually cared about people. I had a drinking problem but I've been sober for 11 years. I'm by no means a saint but God's at the center of my heart."

For church members who are scared of visiting housing projects, or think they wouldn't know what to do, Esparza said many would be surprised at the good they can accomplish just by listening.

By meeting and talking with residents and helping meet their needs, he has earned their respect and the nickname "Preacher Gil."

"Our presence lets them know they can ask me if they need help," he said. "And I let them know the only reason I'm where I'm at today is because of Christ. Life has had its ups and downs, but when I think of where I came from, I say, 'Lord, thank you.'"



PREACHER GIL Ministering in the Jacob Price housing project in Covington and at the Boone County juvenile Justice Program, Gil Esparza tries to show concern for kids. "I tell kids they can make it." (Photo by Gibbs Frazier)

State unveils teen sex abstinence campaign

LOUISVILLE—Gov. Paul Patton has unveiled a statewide media campaign to encourage teenagers to abstain from sex.

The campaign, called "Get a Life First," was designed by the Cabinet for Health Services, Cabinet for Families and Children and a private advertising agency.

"We know that underage parenthood too often perpetuates a cycle of poverty, abuse and dependency on social services of the commonwealth," Patton said. "This campaign is a big step forward in the fight to

reduce teen pregnancy parenthood by getting the message to kids directly."

The campaign includes four television commercials, six radio commercials and three posters, all featuring Kentucky teens who have done extraordinary things with their lives and have determined to abstain from sex as teenagers.

The commercials will air on cable television channel such as MTV, USA and ESPN. Posters will be sent to every public school in the state.

Kentucky has the 16th highest teen pregnancy rate among all 50 states. In

1995, 17.2 percent of all babies born in Kentucky were born to teenagers, compared to a national average of 13.29 percent.

Further, one-fourth of those teens who gave birth in 1995 had prior pregnancies.

A 1993 survey by the Kentucky Department of Education found 62 percent of all high school freshmen through seniors in Kentucky have had sexual intercourse, including 49 percent of freshmen, 50 percent of sophomores, 66.5 percent of juniors and 76 percent of seniors.

Kentucky's abortion rate continues to decline

FRANKFORT—Seven thousand abortions were performed in Kentucky last year, continuing a five-year drop in the state's abortion rate, according to statistics produced by state government and reported by the Associated Press.

The number of abortions performed in Kentucky has been declining since 1991, when 9,590 were performed in a single year.

Other abortion statistics reported for 1996 include:

- All but 10 of the 7,000 abortions performed in Kentucky were done in Louisville or Lexington.

- 40 percent of the women receiving abortions lived in Fayette or Jefferson counties, while 60 percent lived elsewhere.

- 15 percent (1,032) of abortions in Kentucky were done during or af-

ter the 13th week of pregnancy.

- 3 percent (199) of abortions performed in Kentucky were done after the 20th week of pregnancy.

- 21 percent were performed on teenagers, including 59 girls under age 15 and 1,126 girls between 15 and 19.

- Women between 20 and 24 accounted for 34 percent of Kentucky's abortions, while women between 25 and 29 accounted for 22 percent.

BLUEGRASS BURGEOO

- **Lyndon goes on air.** Lyndon Baptist Church in Louisville has launched a weekly radio talk show called "Lyndon Online." The program airs Mondays from 7-8 p.m. on AM 680 in the Louisville market.

- **Providence in a can.** Providence Baptist Church in Franklin recently donated 3,400 pounds of canned goods to Kentucky Baptist Homes for Children's annual food roundup. That is a record for the church and one of the largest food roundup donations ever from a single church. The church averages 215 in Sunday morning attendance.

- **Blanton to Northern Kentucky.** Teri Blanton has been named administrator of Kentucky Baptist Homes for Children's services in Northern Kentucky. The agency has opened a new regional office serving Boone, Kenton and Campbell counties. Since 1996, Blanton has directed the agency's pregnancy counseling and adoption program and western region foster care program.

- **Sawyer art on exhibit.** Original watercolors and oil paintings by Kentucky artist Paul Sawyer currently are on exhibit at Georgetown College. The exhibition also includes work by Will Hunleigh of Georgetown. Exhibit hours are 12:30-4:30 p.m. Mondays, Wednesdays and Fridays, from noon to 4 p.m. on Saturdays and 1-4 p.m. on Sundays in the Anne Wright Wilson Fine Arts Building.

- **More to Bosnia.** Ninth & O Baptist Church in Louisville has sent its fifth shipment of relief supplies to Bosnia. This shipment of medical supplies and equipment was sent to hospitals in Sarajevo and Tulza.

- **College students sought.** College students from across the state are invited to an "Experiencing God Weekend" at Living Hope Baptist Church in Bowling Green Jan. 23-25. This is the third year for the event, which began out of the Baptist Student Union at Murray State University. For information, contact Living Hope or Keith Inman, campus minister at Murray State, (502) 753-5771.

- **Crouch to head NAIA group.** Bill Crouch, president of Georgetown College, has been named chair of the Council of Presidents of the National Association of Intercollegiate Athletics. The Council of Presidents is the NAIA's governing body.

- **Campbellsville grows again.** Fall enrollment at Campbellsville University is 1,583, a 3.5 percent increase over the previous year. The gain is part of an upward trend that has increased enrollment 140 percent since 1988.

- **Lottie Moon tours available.** The Women's Auxiliary of Southern Baptist Theological Seminary is offering special tours of the Lottie Moon Heritage Room on the seminary campus during the annual week of prayer for international missions. The Heritage Room, located in the Honeycutt Campus Center, houses several items that belonged to the renowned missionary to China, as well as a portrait. Guided tours are available between Nov. 29 and Dec. 7 for Royal Ambassador, Girls in Action, Women on Mission groups or other interested parties. Call (502) 897-4142 for reservations.

- **KBHC honors three.** Kentucky Baptist Homes for Children honored three individuals and a television station Oct. 27 during its annual President's Dinner. Myrtle Blakley of Somerset received the V.V. Cooke Award for exceptional interest and support of the agency's programs. Donnie and Barbara Jett of Paducah received the first Spirit Award for volunteerism and devotion to children and families in need. Louisville television station WAVE-3 received the Spotlight on Children Award for its work promoting foster parenting.

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

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Thanks from Russia

The Union of Evangelical Christians-Baptists of the Bryansk Region would like to send this letter of thanks to the Kentucky Baptist Convention.

Your project to create partnerships between the churches in Russia and Kentucky has been the most effective in our region. This includes projects that have occurred inside and outside Russia for the past 10 years.

The workers of your mission and their director, Calvin Wilkins, brought together Baptist churches in the Bryansk region with Baptist churches in Kentucky through shared love and the joint serving of God. You sent our churches construction and medical teams. Through them you not only helped us build the first church building in the 130-year history of the Baptist church in Russia, but through your evangelizing you brought to Christ many non-Christians and presented to us brotherly fellowship in Christ.

We thank you for Calvin Wilkins, whom you trusted to lead this project. We give him the very highest marks possible and thank you for your Christian care and concern for the Russian people. We pray that God will continue your work in our region and that he will bless you.

Nikolai Romanenko, president, and Evgeni Vrononin, vice president, Union of Evangelical Christians-Baptists of Russia

Doing good deeds

When I was ordained a deacon 41 years ago, I was taught two things: that deacons were "invented" in Acts 6 and that I had all the spiritual gifts and would be expected to function in them.

Both teachings were inaccurate. I am glad to hear of the recent change in thinking in Baptist churches. They are finally getting back to the original function of the "doer of good deeds" as deacons were called in Old Testament times.

Yes, deacon heritage goes back before the New Testament by many years. Back to about 600 B.C. when the synagogue was first formed. Each synagogue seemed to attract men that were naturally included to assist in the community. They were called a name that meant merely "doers of good deeds."

Odd thing about that is the word has a feminine ending. Maybe we are missing something by describing our deacons by a Greek word—a language the first century church in Jerusalem would not have approved of.

I have always considered myself a deacon as measured by the Jewish meaning of the word.

One thing I like about them is that they could be good without getting prior approval from the deacon board. They didn't even have to be on a certain committee. They acted independently and spontaneously. Can you imagine how history would have been changed if Phillip had been required to get permission to baptize?

Also, it seems they did not have to leave their wives and children to attend the many meetings that last well

into the night. Their hours were not spent sitting and planning, but going and doing.

It looks to me as if we are finally getting back to God's plan on the office of deacon. May the revival continue.

*Gene Iglehart
Bowling Green*

Bible as defense

I am writing in response to a letter printed in your Oct. 28 edition. The reader commented at the close of his letter than "if prayerfully using Scripture and Scripture alone as my basis and these (negative) things are said of me, then so be it." He was speaking in reference to another reader's accusation that those who do not support the ordination of women deacons (in our modern use of the term) are tyrannical and bigoted.

Scripture, whether we like it or not, is a tool. It has been used throughout the centuries to simultaneously defend abolition and perpetuation of slavery. It was implemented to excuse the massacre of innocent people in the name of the Crusades, and to warn against using atomic weaponry during World War II. Proclaimers of God's word have always used it to defend what they believe is right—what they feel God tells them is right.

God's word was used in the mid-1800s to justify the subjugation of an entire race of people and, some would argue, is still being used in the church today to subjugate an entire gender. Whether one agrees with this accusation or not, the rhetoric is clearly quite similar in both cases.

Prayer leads many people in different ways, and thank God for it. It's diversity of opinion and protected freedom of speech that make the community of believers so vibrant. I do support the appointment of women deacons and have chosen to voice my protest of their exclusion by refusing to vote at deacon appointment time.

In the meantime, we are all free to speak our minds and press for the reform we feel is according to God's will. And I say, "So be it."

*Amy Krutzman
Boston, Mass.*

Gospel innovations

Unfortunately, I did not attend the Church Health Summit. Pastors and other leaders of churches are fortunate to have access to such superb help. Neither did I hear Reggie McNeal from South Carolina. The Western Recorder reported many of the strong points of his appearance which were right on target.

Thus, with reluctance I attempt to counter a sophistry to which New Testament churches have been vulnerable; namely, that to be "culturally relevant" is a big deal.

I assume that "cultural relevance" means only tactical revision or innovation, and as McNeal said, "does not (necessarily) mean watering down the gospel."

It is not to quibble to contend that usually the tactical "bargaining"

thought to be necessary to "update" churches usually precedes cognitive "bargaining" or "surrender."

In a pluralistic culture, to keep a church "relevant" is to afflict it with a permanent state of nervousness. Cultural change is not only rapid, but it even varies from locale to locale. It has been said that "he who marries up with the spirit of the age is soon to be a widower."

What about the "irrelevancy" of the gospel? By all means fix the potholes in the parking lot, and build ramps for the handicapped, but don't try to soften the stark irrelevancy of the gospel.

It is reasonable to surmise that whatever the Corinthian heresies might have been, they came about by those parties who sought to reduce the offense of the crucified Christ; to make it less a "folly." To such Paul was unbending: He determined to know nothing else but.

If the churches surrender their irrelevancy to culture, they give up themselves and the reason for their being. The gospel is always counterposed to culture.

"If we build" on that irrelevant gospel, "they will come!"

*John C. Huffman
Louisville*

Debusman helpful

I graduated from Southern Seminary in December 1995. I am writing to express my deep regret over the action taken against Paul Debusman. He was one of the most thoughtful, kind and Christ-like mentors in my seminary experience. He went above and beyond in his work.

I was researching William Carey's famous missions sermon in which he admonished people to expect great things from God and attempt great things for God. I was searching for a text of that sermon. I asked Debusman if he knew of one. He spent time with me searching for a text. In the process he pointed me to several excellent sources on William Carey. We did not, however, find the sermon text.

I assured Debusman he had given me more than sufficient material. However, a couple of weeks later I received a note from him with an enclosed copy of a letter. He had written Timothy George of Samford University to ask his help in locating a text of Carey's sermon. George assured him that to his knowledge one does not exist.

This is an example of the care and attention I always found Debusman to give to his work. I am appalled that the seminary would release him after the record he has. This is an example of political maneuvering.

*Lindsey Inman
Spartanburg, S.C.*

Two Bible schools

The announcement by Southern Seminary officials, as reported in the Western Recorder (Oct. 21, page 2), that Boyce Bible School will become a four-year Bible school begs the question: Why do Southern Baptists need two narrowly defined Bible schools on the same piece of real estate?

*Edward Clark
Danville*

TEENS

Driving rights

By Wade Rowatt

Q. We are having a bit of a disagreement at our home. My 15-year-old will be 16 in March and wants her own car. My wife says "no," but I don't see any harm in getting her a used car.

A. "Any harm" is an important phrase. The potential harm could be major. Auto-related deaths heads the list of causes of teen deaths. Add to that the youth seriously injured or crippled for life. Potential harm needs to be taken seriously.

Other concerns need to be considered. The cost of insurance, gas, maintenance and repairs exceeds most adolescents' budgets. If they get a job, that could take away from study time.

The new freedom of having a car overwhelms some teens. They are tempted by their peer groups to go places they might not otherwise. They may be pressured to take risky chances.

Furthermore, teens may expect to control all their decisions about when, where and how long they can go out. The family will want clear car guidelines.

On the other hand, many youth drive their own autos and do very well. If your daughter does get a car, see that she completes a good driver's education course.

In general, if students have good grades, they are good drivers. Does your daughter demonstrate sound judgment? Can she make solid decisions about other parts of her life? If so, she most likely will carry those skills into her driving.

Do you have a good working relationship with your daughter? Is she even-tempered and reliable? If you have confidence in her, then this may be a good decision. In general, does she live up to Ephesians 6:1: "Children, obey your parents in the Lord, for this is right?"

If you see her as a faithful teen, then continue to trust her and bring her into the adult world with a blessing and perhaps a car.

If you do get a car, have clear rules for its use. Write out a type of contract and all sign it. Have a time of prayer of thanksgiving and of asking for God's guidance in this new chapter of your family's life.

Reprinted from WR, June 21, 1994

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

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



HE SAID/SHE SAID

Just when a guy gets it right, his wife makes up another rule

HESAIID



Mark Wingfield

Sometimes a husband just can't win for losing.

Yes, we're slow to learn. But about the time we get something learned, we're told there are additional rules that weren't explained to us before.

For example, this summer I started making our boys ice cream sundaes for dessert occasionally. Not having real sundae dishes, I served my chocolate syrup-and-sprinkles-covered creations in the short but wide pieces of our everyday glassware. These glasses were just the right size, and my ice cream confections displayed beautifully in them.

Everyone was impressed—everyone except Alison, that is. Finally she headed me off on the way to the freezer one night with a cold stare of her own. Ice cream mess doesn't clean up easily from those hexagonal-sided glasses, she informed me, with a firm invitation to rethink my strategy.

Fearing I would have to wash the dishes by hand every night if I didn't change—but at the same time determined to keep the fun in my ice cream specialty—I found other glasses: The two child-size Mickey Mouse glasses Alison had picked up on a sale table months ago.

Impressed with my flexibility, I headed for the table once more. That's when I learned about Alison's Rule No. 2 of ice cream sundaes. The Mickey Mouse glasses were too cheap and fragile for the boys to be banging spoons around in, she belatedly informed me. Why didn't I just use the plastic cups we had gotten with an outdoor serving set years ago, she asked, the ones I used to use for ice cream?

Indignant, I declared those scratched-up plastic cups weren't good enough for my sundaes. About that time we both heard a loud "clink" from the end of the table.

Garrett had whacked his spoon against the side of his Mickey Mouse glass, fracturing Donald Duck's skull and certifying Alison a true prophet of doom. If only I'd understood the rules earlier.

SHESAID



Alison Wingfield

Notice that Mark didn't know how hard it was to clean those hexagonal-shaped glasses. I simply requested that he use something else for his concoctions so that the primary dishwasher in this household (yours truly) wouldn't have to soak the silly things before scrubbing and putting them into the dishwasher.

It's not that I try to "make up the rules." Most of my household decrees are born out of frustration for Mark's lack of common sense on the homefront.

Sometimes I think men play dumb on purpose. If you ignore a filled trash can, or put the dishes up in the wrong places enough times, then maybe your spouse will become so frustrated she'll do it herself.

Of course, I use that trick myself. Part of our kitchen counter has become a catchall place for mail, the boys' school papers and all sorts of miscellaneous objects which don't have a home of their own. I let it build up until he can't stand it anymore and will sort and tuck everything away in its appropriate place. (Half of it goes in the trash.)

I know beggars can't be choosers. But why is it that during one of these sorting sprees, he always throws away something I need? Store receipts are the prime candidates. The minute he throws one away, I need it to return something or to receive a discount for something that has gone on sale after I bought it.

I guess I'll have to come up with a "Don't throw away any receipts unless they are more than 10 months old" rule.

On second thought, when it comes down to the little things, I guess the best rule is still the golden one.

Look through the eyes of a missionary

You don't have to be around a Baptist church long to learn the truth of this maxim: Beware of missionaries bearing slide projectors.

Perhaps that's painting with too broad a brush, because most missionary speakers I hear these days are well-prepared and mindful of time. But most church members at some time in the past have suffered through an interminable slide show put on by a well-meaning missionary wearing a Panama shirt and speaking all-too slowly.

Whether a missionary comes to your church bearing a slide projector or just a mind full of amazing stories, there's an important lesson to be learned from watching him. The missionary's famous slides represent a key part of what it means to be a missionary.

Think about it. Those slides illustrate the culture in which the missionary works, the people the missionary is working to reach, the needs of the mission field.

Have you ever looked at your community through the eyes of a missionary? If you would, what are the snapshots you would see?

The advantage a missionary has going into a new culture is her need to be observant, to survey the surroundings, to get the lay of the land, to find the needs of the people she is sent to serve.

The disadvantage most American church members have is that we think we already know the lay of our land. We've seen it every day for years on end.

But the truth is we've probably seen it so much and for so long that we really don't see at all.

And if we're honest, we have to admit that we've seen only selected portions of it. Unless your job requires you to travel throughout your community, there most likely are entire sections of your city or county you don't even know exist, sections you might be shocked to learn do exist.

What kind of new people are moving into your

community? What languages do they speak?

How many children live in your community? What do they do before and after school? What do they do on weekends?

How many young couples live in your community? Where do they gather? Where do they shop?

How many elderly adults live in your community? Do they all have someone to check on them?

How many people live in poverty in your community? Where do they get assistance?

How many people live in apartments or trailer parks in your community? Do they go to anyone's church?

If you were a missionary coming into your community for the first time, what would you take photographs of? Where would you look for needs to be met? What opportunities would you find?

This isn't just an abstract exercise, really, because in truth all Christians are called to be missionaries. We are God's emissaries to the places where we live and work and play.

In recent years, some churches have found local missions tours to be helpful tools for renewing awareness of the needs around them. Others have hit the streets on community surveys aimed at diagnosing current local needs.

These are excellent (and eye-opening) tools for any church. But you don't have to wait for your church to take action to step out and start looking at your community through the eyes of a missionary.

The Christian author and speaker Richard Foster reminds us that at the burning bush God had to tell Moses to take off his shoes; Moses did not know he was on holy ground.

So it is with us. Where we are standing, where God has placed us, is God's holy ground. What do you see?

— Mark Wingfield

EDITORIAL

A Jewish heresy?

By Carey Newman

I had just raked the final bit of leaves into a pile when my friend drove up. We went inside for a cup of coffee.

He opened the conversation by saying, "I finally broke down and joined one of my colleagues at his synagogue. He had been after me for a while to come along with him." I asked him what he thought about the experience. He said, "For the very first time it dawned upon me that, from the perspective of Judaism, we Christians are heretics."

Judaism begins and ends with monotheism. The belief that there is only one God was essential to Jewish identity and way of life. Even though Judaism tolerated the presence of very powerful agent figures (like angels or personified attributes of God), figures who could sometimes speak and act for God, Judaism never sanctioned the worship of these figures. In fact, Jews were very careful to guard God's unique status. They protected the ven-

eration of God by stating clearly that the worship of any other being, no matter how powerful or virtuous, was strictly forbidden.

It is not surprising to find that Jesus is consistently pictured as a Jewish divine agent. He spoke in ways which

echoed the words of the great patriarchs and prophets. He performed miraculous deeds which reminded all of the ways angelic beings give their help. And he was a powerful figure who was thought to embody the attributes of God in a special way. But Christianity goes further—

much further.

Christianity explicitly substitutes Jesus for Yahweh in several Old Testament quotations, thus signaling its belief that Jesus is divine.

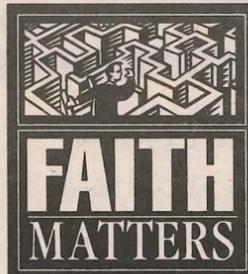
Christianity engaged official, public, corporate religious acts "in the (divine) name of Jesus." These acts included public repentance, conversion and baptism, religious healings and exorcisms, preaching and teaching, being appointed an official representative of the community and suffering

religious persecution. But most provocatively, religious devotion—the true test of monotheism—is directly offered to the risen Jesus. The divine title "Lord," the Old Testament quotations, the use of the name of Jesus and religious devotion offered to Jesus all work to identify Jesus as participating in Yahweh's divinity.

The question then comes: Why worship Jesus (and thus break with Judaism)? The answer is simple: The resurrection. The resurrection is the place where Jesus is most clearly marked off as divine. Resurrection, according to the New Testament, is Jesus' public investiture. Although Jesus had always been divine, it was in and through the resurrection that it became clear and irrefutable.

The implications of worshipping Jesus as divine are enormous. It means the formation of a brand new community, the church, and a brand new way of life. Just as monotheism configured Judaism, so too Christianity was shaped by the worship of Jesus.

I told my friend that Christianity was and is indeed a brand new phenomenon. *While indebted to Judaism in countless ways, proclaiming and worshipping Jesus as divine moves Christianity beyond the pale of Judaism.*



1997 Report of the KBC Committee on Nominations

MAY REPORT

BOARDS OF AGENCIES & INSTITUTIONS:

Clear Creek Baptist Bible College (trustees): 1999 unexpired in-state term - Jack Fox (Louisville); 1999 out-of-state term - Don Mathis (Nashville, TN)

Georgetown College (trustees): 1998 unexpired out-of-state term - Marion Bradford (Knoxville, TN); 2000 in-state terms (2) - Jackie Gabbard (Lexington) and Michael Scanlon (Lexington)

Kentucky Baptist Historical Commission (commissioners): 1999 unexpired terms (4) - *At-Large (Central)* - Andrew Rawls (Louisville); *At-Large (State)* - George L. Johnson (Frankfort); *Central Region* - Helen Wilson (Louisville) and *South Western Region* - Jim Croft (Ledbetter)

Kentucky Baptist Homes For Children: 1997 unexpired term - Ray Henderson (Paducah)

KBC EXECUTIVE BOARD:

East Lynn: 1999 unexpired term - R. Shane McNary (Campbellsville)

Henry County: 1999 unexpired term - Michael R. Duncan (Eminence)

Irvine: 1999 unexpired term - James R. Morgan (Annville)

Long Run: 1998 unexpired term - Myra Alwes (Louisville)

Nelson: 1997 unexpired term - Charles Beighle (Cox's Creek)

Pike: 1999 unexpired term - Bob Norman (Pikeville)

Warren: 1999 unexpired term - Joe Causey (Bowling Green)

FALL REPORT

BOARDS OF AGENCIES & INSTITUTIONS:

Campbellsville University (trustees): 1998 unexpired term (in-state) - Nancy Cox Kenny (Lexington); 2001 terms (in-state) [9] - Jerry Bennett (Campbellsville), Roger Davis (Horse Cave), Hunter Durham (Columbia), Larry D. Noe (Campbellsville), J. Chester Porter (Mt. Washington), Michael Watts (Hopkinsville), Thomas W. Smith (Danville), Hayward E. Spinks (Hartford) and Carroll Knicely (Glasgow); 2001 terms (out-of-state) [2] - Kerry L. Skinner (Forest Park, GA), nominees weren't submitted for the second position

Clear Creek Baptist Bible College (trustees): 1998 unexpired term (in-state) - Louie Mack (Lexington); 1998 unexpired term (out-of-state) - Doug Surber (Dayton, OH); and 2001 terms (in-state) [6] - Bobby Barnes (Crittenden), David Gambrell (Pineville), James H. (Jimmy) Jackson (Middlesboro), Larry Mills (Barbourville), Joan L. Parr (Nicholasville) and Thomas L. Westfall (Ivel)

Cumberland College (trustees): 2000 unexpired term (in-state) - Sam Ballou; 2001 terms (in-state) [5] - Jim Oaks (Nicholasville), Dave Huff (Corbin), Bill Messer (Ashland), Paul M. Welch (Bowling Green) and P. Norris Shockley, Jr. (Louisville); 2001 terms (out-of-state) [2] - Joseph Charles Smiddy (Wise, VA) and Roy Dobyns (Talbot, TN)

Georgetown College (trustees): 2001 terms (in-state) [9] - Granetta Blevins (Mt. Sterling), Reba Cobb (Louisville), James E. Hargrove (Lexington), Jeffrey Moore (Paducah), Josephine Shoop (Lexington), Mike Sloane (Mallie), Terence B. Ellis (Murray), Terry Lester (London) and David T. Thompson (Georgetown); 2001 terms (out-of-state) [2] - Janice Shelton (Johnson City, TN), nominees weren't submitted for the second position

Kentucky Baptist Assemblies, Inc. (trustees): 2001 terms [2]: Stephen L. Ayers (Bowling Green) and A. Harold Pike (Covington)

Kentucky Baptist Foundation (directors): 1998 unexpired term: Dan Bouchillon (Louisville); 2001 terms [4] - Dorothy Crace (Ashland), Glenn D. Armstrong (Beaver Dam), Mary Pat Price (Paducah) and John Davis Trisler (Louisville)

Kentucky Baptist Historical Commission (commissioners): 2000 terms [5] - *At-Large (Central)* - Joe Priest Williams (Louisville), *At-Large (Western)* - Alma Blair (Clinton), *North Eastern* - Mike Blankenship (Olive Hill), *South Central* - Fred Engle (Richmond) and *Southern* - Stephen Lile (Bowling Green)

Kentucky Baptist Homes for Children (directors): 2001 terms [5] - Mary Lou Priddle (Somerset), Raynarldo (Ray) Henderson (Paducah), Alice Lynn Kerr (Lexington), J. Paul Long, Jr. (Stanford) and Arnold Turner (Prestonsburg)

Oneida Baptist Institute (trustees): 2000 unexpired term (in-state) - Jerry M. Bevil; 2001 terms (in-state) [6] - O. W. Conrad, Jr. (Falmouth), Oscar Davidson (Somerset), Reva Milby (Middletown), Pat Key (Central City), Charles McWhorter (Manchester) and Mike Williams (Paducah)

Temperance League (trustees): 2000 terms [5] - Orion H. Bell, III (Louisville), Ty Anthony Clenney (Greensburg), Harvey M. Pensol (Mt. Vernon), Robert (Bob) Litton (Frankfort) and Roy Faulkner (London)

Western Recorder (directors): 2000 unexpired term - William W. Marshall (Louisville); 2001 terms [3] - Mark Boes (Cecilia), Kenneth Wells (Somerset) and Barry Howard (Corbin)

KBC EXECUTIVE BOARD

(All are 2000 terms, except as noted.)
At-Large Northeast: Bill Messer (Ashland)
At-Large Southwestern: Eva L. Combs (Hopkinsville)

Bell (SE): 1999 unexpired term - Michael (Mike) Alexander (Middlesboro); 2000 term - nominees weren't submitted

Bethel (SO): Michael Stacey (Olmstead)

Blood River (SW): 1999 unexpired term - Don Hedden (Gilbertsville); 2000 term - Don T. Wilson (Benton)

Booneville (SE): Scottie Sumner (Manchester)

Breckinridge (CE): Donald J. (Don) Bleak (Hardinsburg)

Caldwell-Lyon (SW): Gene Stafford (Eddyville)

Casey Co. (SC): Larry Thompson (Liberty)

Christian Co. (SW): Jim Grable (Hopkinsville)

Daviess-McLean (WE): [3] - Ralph L. Rascoe (Owensboro), Charles (Charlie) Douglas (Owensboro) and Hugh V. Smith (Livermore)

East Union (SE): 1998 unexpired term - nominees weren't submitted

Elkhorn (NC): 1998 unexpired terms [2] - Joseph T. (J. T.) Rafferty (Paris) and Richard T. (Dick) Wilkins (Lexington); 1999 unexpired term - Carolyn Scott (Wilmore); 2000 terms [3] - Doyle Baker (Lexington), Kenneth (Ken) Holden (Georgetown) and Robert (Bob) Baker (Lexington)

Graves Co. (SW): 1998 unexpired term - Bob Swift (Mayfield); 1999 unexpired term - Robert N. (Bob) Johnson (Mayfield); 2000 term - Curtis Rice (Farmington)

Green Valley (WE): Mark K. Galloway (Morganfield)

Greenup (NE): 1998 unexpired term - Joed Rice (Ashland); 2000 term - Stan Williams (Ashland)

Liberty (SO): Kevin Denton (Horse Cave)

Little Bethel (WE): 1998 unexpired term - H. Ralph Gill (Madisonville); 1999 unexpired term - Cody Crowell (Providence)

Little River (SW): Phillip Salmon (Cadiz)

Logan (SO): Reed Buntin (Lewisburg)

Long Run (CE): 1999 unexpired term - Robert (Bob) Long (Louisville); 2000 terms [6] - Shirley B. Taliaferro (Louisville), Chris Sanders (Louisville), Kathy Lewis Springs (Louisville), Gregory (Greg) Burton (Louisville), Ina Coffee Morris (Louisville) and Tim Hargrove (Louisville)

Lynn (SO): John E. Smith (Upton)

Mercer (SC): Joseph Vest (Burgin)

Monroe (SO): 1998 unexpired term - Douglas E. (Doug) Cain (Glasgow)

Mt. Zion (SE): Ronnie L. Brashear, R. (Corbin)

Muhlenberg Co. (WE): 1998 unexpired term - Scott C. Hughes (Dunmor); 2000 terms [2] - Todd Gaddis (Bremen) and James D. Hunt (Greenville)

Nelson (CE): 1999 unexpired term - Douglas E. (Doug) Sturgeon (Louisville); 2000 term - Charles Beighle (Cox's Creek)

Northern Kentucky (NC): 1998 unexpired term - Jeffrey L. (Jeff) Perkins (Ft. Thomas); 2000 terms [2] - J. Terry Wilder (Burlington) and James Abernathy (Crescent Springs)

Ohio River (SW): Darrell Clarke (Marion)

Ohio Valley (WE): Matt W. Sugg (Morganfield)

Pike (NE): Tim McClanahan (Dana)

Pulaski (SC): 1998 unexpired term - Mitch Bradshaw (Nancy); 1999 unexpired term - Christopher (Chris) Platt (Somerset)

Red River (NE): Vaughn H. Rasor (Jackson)

Rockcastle (SC): Harvey Pensol (Mt. Vernon)

Russell Co. (SC): Stan Milby (Russell Springs)

Russell Creek (SC): Bill Small (Greensburg)

Salem (CE): Gary McAbee (Brandenburg)

Shelby (CE): Edward (Ed) Erwin (Shelbyville) and William (Bill) George (Shelbyville)

Simpson (SO): John Searcy (Franklin)

South District (SC): 1999 unexpired term - Bob Rush (Lancaster); 2000 term - Everett Thomas Priddy (Lancaster)

South Union (SE): Eugene Hamilton (Corbin)

Sulphur Fork (CE): John M. Mitchen, Jr. (Crestwood)

Tates Creek (SC): 1999 unexpired term - only one nominee was submitted; 2000 term - Randy J. McPherson (Berea)

Ten Mile (NC): George L. Naylor (Verona)

Union (NC): Dan Reynolds (Falmouth)

Warren (SO): Carroll P. Moseley (Alvaton)

Wayne Co. (SC): John McPherson (Monticello)

West Union (SW): 1999 unexpired terms [2] - Thomas C. Williams (Paducah) and Rodney Cude (Kevil); 2000 terms [2] - Elbert (Lee) James (Paducah) and Marty R. Brown (LaCenter)

Whites Run (CE): Stanley E. (Stan) Reedy, Jr. (Carrollton)

Preacher of 1998 Annual Sermon: Kevin Cosby (Louisville); **Alternate:** Raynarldo Henderson (Paducah)

Recommended by Committee on Nominations:

Committee Members: Charles Midkiff (Chairperson), Billy Marcum, Tim Waits, Dewey Keys, Gene Crowder, Bill Crosby, Jim McGee, Steve Rice, Bill Messer, June Rice, James Jones, Kathleen Hall, Bob Browning, Terry Lester, Dean Buchanan, Curtis Duvall, Mike Dunn, George "Buddy" Crabtree, Willis Henson, Ruth McConnell, Dennis Norvell and Jerry Tooley; **Ex Officio Members:** Interim Executive Secretary-Treasurer — James A. Hawkins and Convention President — Floyd Price

1997 Report of the KBC Committee on Committees

■ **Committee on Arrangements — 2000 terms:** Bea Henson (Paducah) and Estelle Gray (Murray)

■ **Committee on Constitution & Bylaws — 2000 terms:** L. T. Grant (Lexington), David Nelson (Owensboro) and Barry Birdwhistell (Elizabethtown)

■ **Committee on Credentials — 1999 terms:** John Dunaway (Henderson), Steve Hadden (Crestwood) and T. A. Prickett (Owensboro)

■ **Committee on Nominations — 1999 terms:**
Central Region: Gary McAbee (Brandenburg)

North Central Region: Tom Mahanes (Lexington) and Truett Cocanougher (Maysville)

North Eastern Region: M. Lynn Parrish (Pikeville)

South Central Region: Sandra (Gayle) Horn (Harrodsburg) and Joan Stansbury (Lebanon)

South Eastern Region: 1998 unexpired term - Jerry Lowrie (Williamsburg); 1999 term - M. Andy Reese (Barbourville)

Southern Region: Richard B. (Rick) Parrent (Bowling Green) and Ronnie Forrest ()

South Western Region: Geraldine Montgomery (Paducah) and C. Michael (Mike) Watts (Hopkinsville)

Western Region: Eric Allen (Henderson)

■ **Committee on Order of Business — 1999 unexpired term:** George Tichenor (Falls of Rough); 2000 terms: Julie Eaton (Lawrenceburg) and Mary Louise Jenkins (Brandenburg)

■ **Committee on Public Affairs — 1999 terms:** Malcolm Lunceford (Frankfort) and Thomas (Tom) Troth (Frankfort)

■ **Committee on Resolutions — 1999 terms:** and A. B. Colvin (Long Run) and Bob Kruschwitz (Georgetown)

■ **Persons to Report — 1998:**
Cooperative Program: Severns Valley Baptist Church and Paducah First Baptist Church

International Mission Board: Sam Ballou (Corbin); **Alternate:** Frances R. Pendley (Lexington)

North American Mission Board: Rick Howerton (Bowling Green); **Alternate:** Shelly Johns (KBC Staff)

Obituaries: Franklin Owen (Lexington); **Alternate:** J. Chester Badgett (Campbellsville)

Recommended by Committee on Committees:

Committee Members: Brad Johnson (chairperson), Delores Spears, Andy Reese, Gayle Toole, Ginny Sisk, James (Rusty) Ellison, Glenn Armstrong, Al Hardy, and Drew Martin; **Ex Officio Members:** Interim Executive Secretary-Treasurer — James A. Hawkins and Convention President — Floyd Price



FACES OF SELTZO ■ Above: Seltzo is a former military factory town closed to outsiders, so residents are not accustomed to American visitors like the those who come to work with the local Baptist church through the Kentucky and Russian Baptist partnership. ■ Far left: Children sit during a worship service in the basement of the Seltzo Baptist Church. ■ Left: Geoffrey Lacefield, pastor of Cloverleaf Baptist Church in Louisville, prays during a child dedication service at the church. Southern Baptists working in Russia estimate fewer than 5 percent of Russians are involved in any religious activity. (Photos by David Winfrey)

Kentucky & Russian Baptists hoping for big final year

Continued from page 1 sanctuaries.

■ Future religious freedoms are questionable because of a new law seeking to elevate the Orthodox Church to the level of a state religion.

■ Southern Baptist missionaries say they haven't scratched the surface.

"The needs are still so great," said Ed Tarleton, a former Louisville pastor who teaches as an International Mission Board missionary at the seminary of the Russian Baptist Union.

Tarleton said he gets faulty feedback from America claiming that Russia is flooded with missionaries.

"I don't know what the number is, but I know there are dozens of cities that have nobody," he said. "If we could get 100 career missionaries assigned here, we have places we could place them."

Russians have both physical and spiritual needs, say church leaders there.

"We need ministers," said Konov-

alchek. Of approximately 1,200 Russian Baptist churches, one third have no ordained pastor, he said. "If we don't have ministers, we cannot start new churches. Without ministers, existing churches cannot grow."

Peter Cypko, vice president of the Russian Baptist Union, said the first goal is to send Baptist missionaries to regions that have no Baptist churches.

Another challenge is thawing the religious attitudes of people who were taught for 70 years to be atheists.

Many Russians are still skeptical about religion, Cypko added. Some people claim to be Orthodox Church members simply because they are Russian, but further discussion proves they do not believe in God.

"It takes time for people to find out what is the truth," Cypko said. "I think

that it takes time—maybe one or two generations—for the average Russian to change his attitude toward religion.

"For the present time, I think the most important way to reach people will be through personal evangelism," he said.

At the same time, however, some cities have been overwhelmed by a flood of religious choices, he added. "We have had too much religious freedom for the past several years."

Not only have evangelical and other Christian groups been in Moscow, but also such groups as Mormons and Jehovah's Witnesses. "Now some people are tired from all

this information and pressure," Cypko said. "It's too much information for the average person."

Baptists from both countries said it is impossible to gauge the broad

impact this partnership will have by the time it is completed next fall.

Tarleton praised Kentucky Baptists for helping strengthen Russian Baptists' opinion of Baptists in America. "Kentucky has opened up doors for us all across Russia that we couldn't have had opened any other way," he said. The partnership "showed a pattern of evangelism that Southern Baptists are committed to."

Konovalechek said the work will last long after the partnership has ended. "This partnership will stay in our history of developing Russian churches and maybe it will stay in your history of Kentucky churches," he said. "Later, you'll come at any time and you'll see after five or 10 or 30 years what was done by Kentucky Baptists."

"I feel very sorry that this partnership is closing," said Konovalechek. "But we still have one year for thinking, for prayers to change this decision," he added, only half kidding.



Romenyenko

Russian Baptists building churches while they can

By David Winfrey
News Director

"We are breaking the understanding of most Orthodox people who say God lives in the temple and Baptists don't have a temple, so they are not a church."
Yevgeni Voronin, pastor of the Baptist congregation in Klintzy

ORYOL, Russia—Why would a congregation risk immeasurable debt to build a large church building it can't yet fill?

Uncertainty about the future, local government demands and the desire for a physical witness drive many of the large construction projects currently under way by Russian Baptist churches.

Although many congregations have meeting houses, until recently a church with steeple and sanctuary was virtually unknown for Russian Baptists.

After the fall of communism, many congregations made plans to construct church buildings. Kentucky Baptists have worked on and/or given money to 40 church construction projects, according to Calvin Wilkins, director of the Kentucky Baptist convention's partnership missions department.

"Really, we haven't done all that much physical work as we have given them money to get it done," Wilkins said.

The costs are substantial given the location and rising inflation.

Like other buildings, churches are built to withstand brutal Russian winters. Outer brick walls are sometimes three feet thick, and windows are double-paned.

But local authorities sometimes have placed other requirements on buildings. In Viborg, "in order for them to build that building, they also had to agree to build a separate building for an orphanage," Wilkins said.

In Seltzo, authorities are requiring the Baptist church to make costly changes in its building plans, including installation of a more expensive heater.

Deacon Nikolai Lisitin estimates it will cost more than \$50,000 to make the changes and hire contractors for work the congregation cannot do itself.

Meanwhile, the cost of building materials continues to rise. Members of the church at Klintzy drive 70 miles across the Russian border with Belarus to purchase bricks, said Yevgeni Voronin, pastor of the Baptist congregation in Klintzy. Five years ago, \$1,000 bought 100,000 bricks, he said, but today it will only buy 10,000 bricks.

To maximize their usefulness, several of the new large churches include meeting space for theological education.



UNDER CONSTRUCTION Kentucky Baptists have contributed labor and money for about 40 church building projects in Russia. Baptists there are eager to finish their construction projects before inflation gets worse or new laws restrict their activity. ■ Above: Baptists in Seltzo performed much of the work themselves on the new church building, but about \$50,000 is needed for specialized work and for changes required by local officials. ■ Below: A mason builds a wall at Resurrection Baptist Church in Bryansk. To withstand Russian winters, outside walls are three feet thick. (Photos by David Winfrey)

Churches in Klintzy and Oryol and Central Baptist Church of Bryansk have included classrooms and housing for planned Bible institutes.

The churches will offer 10 weeks of Christian education for leaders of house churches and Bible studies.

The uncertainty of religious freedom in Russia also has spurred congregations to build while they can.

"The danger is that we will never have missionaries again," said Tovi Pitsurnko, senior pastor of Dyotkova's Crystal Baptist Church.

"This is why we want to build during Yeltsin's rule," he said. "This is why we try to use this time to work."

Pastor Gennadi Soloviov of the Baptist congregation in Oryol said Sunday worship currently draws about 150 people. The modern-looking sanctuary under construction is twice that size, and it might easily be filled when completed.

"People say, 'When you finish the building, we will visit your church,'" said Soloviov, who started the congregation in 1992 and has personally baptized more than half the church's members.

The project already has benefited from work crews and gifts totaling \$17,000 from Kentucky Baptists. Another team is scheduled to work there next summer.

"Maybe some people thought Americans only could work with computers," Soloviov said. "But now we are sure they can do work with their hands."

But not all Russian Baptists are building new structures.

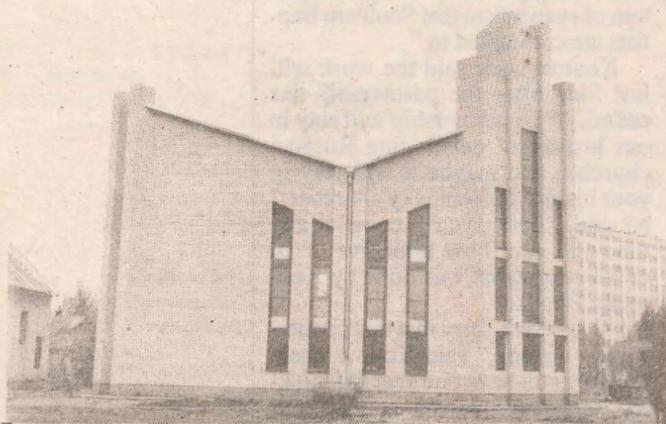
"We don't think that it's necessary to build the churches all big buildings," Voronin said. "But we need in our region five or so big churches as a visible witness that this is a real church."



The large churches, comparable in size to some of the Russian Orthodox church's temples, are important to boosting the reputation of Baptists in Russia and to dispelling the lies being told about Baptists, Voronin said. "We are breaking the understand-

ing of most Orthodox people who say God lives in the temple and Baptists don't have a temple, so they are not a church," he said. "Also, we are breaking down the propaganda of communists who said Baptists practice human sacrifices and such."

ORYOL CHURCH Although Sunday services currently attract 150 people, the Baptist church at Oryol could fill its new 350-seat sanctuary when finished. "People say, 'When you finish the building, we will visit your church,'" said Pastor Gennadi Soloviov.



**UPDATE
MISSION:
POSSIBLE**

Pastor wants to build congregation, not just building

KLINTSY, Russia—The Baptist church in Klintsey almost has its new building finished, but pastor Yevgeni Voronin is more concerned about building the spiritual strength of the congregation.

"We need many workers on the spiritual field," said Voronin, 39.

The church, about 45 miles from Russia's border with Belarus, began construction of its new 360-seat building in 1994. Two construction teams of Kentucky Baptists have helped, and the church has forged a partnership with Immanuel Baptist Church of Paducah.

"We pray and hope we will finish the work by spring," said Voronin, who came to the congregation in 1988.

But Voronin currently is more concerned with other things.

"Now I'm thinking more about the future program, how to reach people after the building is finished," he said.

The city of Klintsey has about 100,000 residents, and "everybody knows about our construction," he said.

"I'm sure that when we open the new church we'll have many intelligent people—doctors, professionals (visiting). My purpose is that their first visit won't become their last visit."

But the congregation has only two other members with any advanced Christian education.

Voronin said he wants to enroll more members in a 10-week Bible institute so he'll have more leadership trained in Christian education.

"Now we are approaching a new level of spiritual work," he said.

Pastor Voronin called the partnership with Kentucky Baptists the most effective project for the church in the past 10 years since Perestroika. "It was very important to have fellowship with Christian brothers. Now we have a lot of friends."

Among those friends is Jamie Broome, pastor at Immanuel Baptist Church in Paducah. Both construction teams were comprised entirely of Immanuel members.

"In 1996, when our folks came back, an initiative evolved out of our deacon body to go ahead and establish a partnership that would last three years," he said.

Immanuel has committed to sending \$6,000 annually to the church to

underwrite pastor Voronin's salary and ministries of the church.

Also, "we hope to bring some of the believers to Paducah one of the years of the partnership," he added. "We feel at one with them."

The partnership has changed the perspective of Immanuel's members who have gone to Russia, Broome said. "It's just really affected us in lots of ways but primarily to see ourselves at work with God in the world."

Last November, Broome learned from Voronin that the church needed \$4,600 to run a natural gas line into the church.

Broome only told one other church member, and both agreed to pray for the church. The next day, the other church member received a bonus of

\$4,669, which he gave for the partnership.

Voronin received the money as the construction supervisor was knocking on the door, telling Voronin that the workers refused to work until they were paid.

Workers were able to install the gas line because for the first time in memory the ground did not freeze in November and December, Broome said. "They turned the gas on on our Christmas day," he said.

"Those kinds of events make us more aware that God is at work in his world and we are partners with him."

Immanuel also helped Pastor Voronin become the first person in the city to have e-mail. That helped Voronin coordinate the summer trips of 80

children to Ireland, where they can temporarily leave a city still affected by the Chernobyl nuclear disaster.

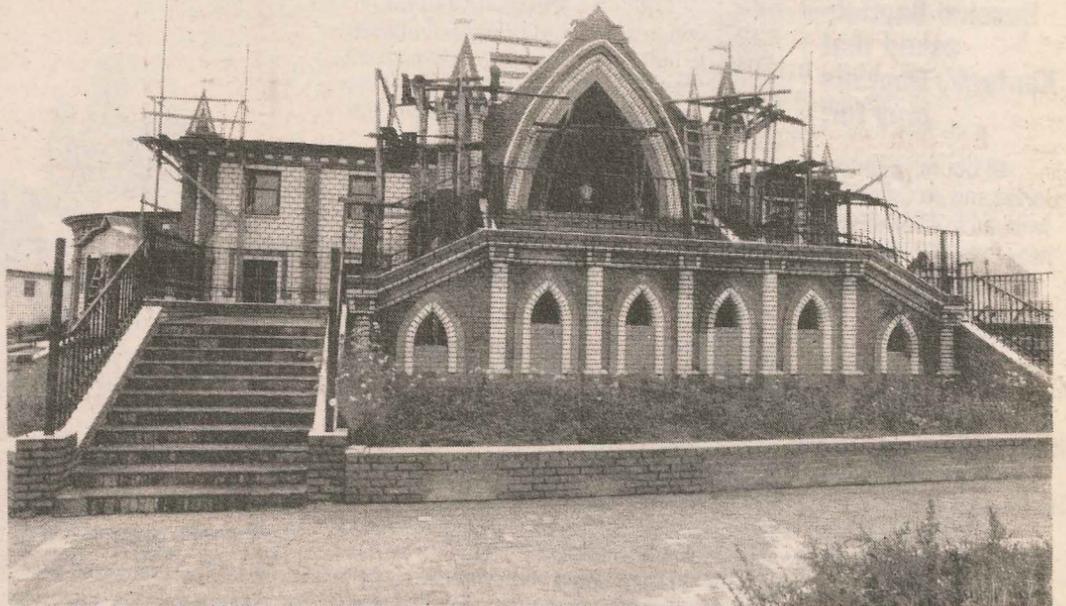
Broome's own son will travel to Klintsey later this year to spend nine months working with the church's youth program.

Broome said he doesn't think Kentucky Baptists will ever fully understand the impact of their partnership with Russian Baptists. "Even now we don't understand all the implications of our partnership with Klintsey."

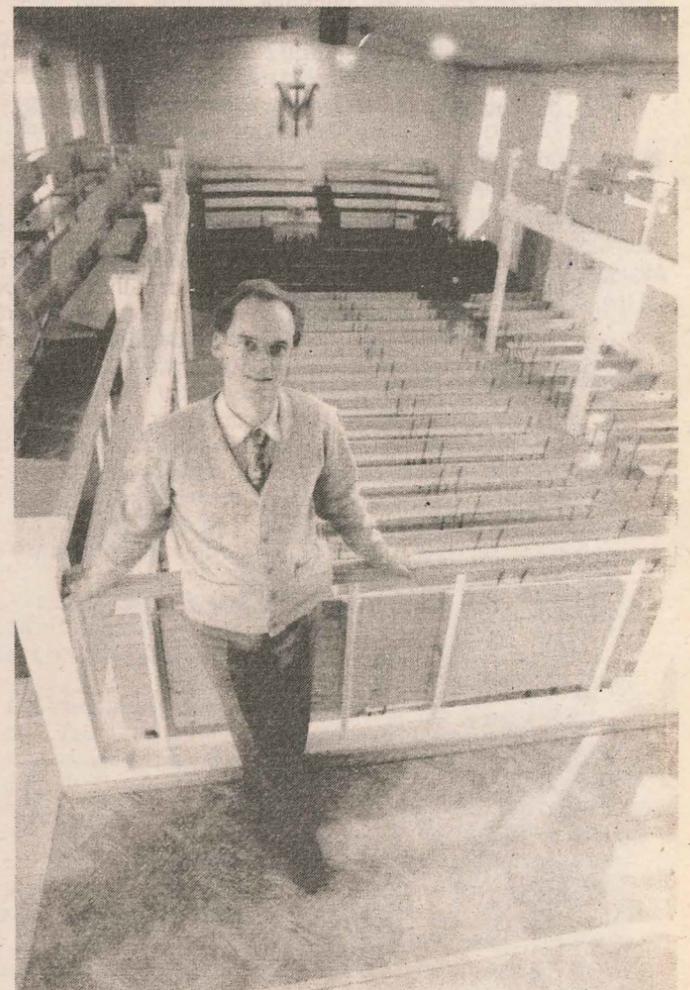
He said Voronin has told him: "You have been our Joseph. You have the resources to help us to survive."

Added Broome: "Our presence has been a tremendous encouragement to them that has given them a lot of courage at this time."

KLINTSY CHURCH
In addition to sending two construction teams, Immanuel Baptist Church in Paducah has forged a three-year partnership with Pastor Yevgeni Voronin's church.



Voronin



BRICK BY BRICK ■ Above left: Transfiguration Baptist Church in Bryansk, which is scheduled to have a Kentucky Baptist construction team next July. ■ Bottom left: Three colors of bricks were used to build Ascension Baptist Church in Bryansk. ■ Above middle: Calvin Wilkins (right) of the Kentucky Baptist Convention partnership missions office, delivers tools to Peter Kravchuk, pastor at Transfiguration Baptist Church in Bryansk. ■ Right: Nikolay Maslyakov, pastor of Mitishi Baptist Church, stands in the balcony of the church's sanctuary. This church was built with the permission of local authorities, but now the church, like some others, is having trouble gaining written proof of ownership. Russia's new law regarding religious freedom has some church leaders concerned that without written proof of ownership they may be barred from their own sanctuaries. "We have this building, but we don't have papers from the government that we have freedom to use this building," said Maslyakov. "Until now, even the mayor could not help me. So I just pray." (Photos by David Winfrey)

UPDATE MISSION: POSSIBLE

Missionaries and Russian Baptists asked that Kentucky Baptists pray for:

■ Church planters Gerald and Jo Cornelius who are in Cheliabinsk, near Siberia. "That God would give us wisdom so that we would know how best to serve him there."

■ "A revival in this area for many people to come to the church." Sergai Hohlov, pastor of Revival Baptist Church in Bryansk.

■ The physical health of Christians in Klinty, 100 miles downwind from the Chernobyl nuclear disaster. "We just want you to continue to pray for God's power. May God touch those who are non-believers," said pastor Yevgeni Voronin.

■ "So God may prolong the time of freedom for preaching the gospel and also the need for ministers to start new churches," said Peter Konovalchek, president of the Russian Baptist Union. "We want them (Kentucky Baptists) to continue to pray for our country, and don't forget our country."

■ "That people will see God and repent before God and, second, to complete this church." Aflatoon Abasov, pastor of the Baptist church in Seltzo.

■ Russian pastors and Russian home missionaries. "They have very few supplies to do ministry," said partnership coordinator Larry Lindsey. "It's very easy for them to get discouraged from time to time."

■ Irena Caznina, secretary of the partnership office in Moscow, who recently got her passport and is working to get her visa to attend college at Union University in Jackson, Tenn.

■ The children of Seltzo's orphanage.



PRAYER CIRCLE Mission trips are having a profound impact on volunteers, said Ken Murphy, associate director of the Kentucky Baptist Convention's partnership missions office. "Several have experienced a calling to vocational ministry, with some committing to career mission work." ■ Above: Kentucky Baptists pray in Red Square for their mission work in Russia. ■ Below: Mitch Bradshaw (right), pastor of Okalona Missionary Baptist Church, stands with children and "Vesnuska," or Freckles, his ventriloquism dummy. (Photos courtesy of Mitch Bradshaw)

Volunteers describe rewards of serving

By David Winfrey
News Director

BARLOW—Twelve years ago when Marty Logsdon was in the Army, he was stationed in Germany working with nuclear missiles pointed at Russia.

Today he is planning to make his fourth trip taking Christian love into a country he formerly was taught to hate.

"I was taught the Russians were our enemies, but after going over there, I learned otherwise," said Logsdon, 32. "I found that Russia is just like any country."

Logsdon, a member of First Baptist Church of Barlow, is one of about 1,300 missions volunteers who've traveled to Russia as part of Kentucky Baptists' partnership with Russian Baptists.

The partnership has had a profound impact on volunteers, according to Ken Murphy, associate director of the Kentucky Baptist Convention's partnership missions office.

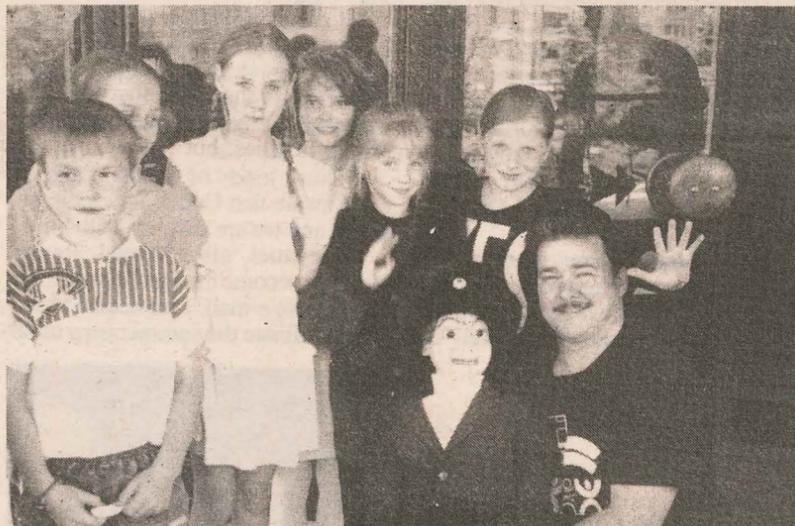
"Volunteers tell of learning that they really can share their faith, away and at home, and of blessings in ministry that will last a lifetime," Murphy said. "Several have experienced a calling to vocational ministry, with some committing to career mission work."

Mitch Bradshaw, pastor of Okalona Missionary Baptist Church, said he was excited and amazed by his trip to Russia.

"We prayed for years that God would open the doors to Russia," he noted. "It's one thing to pray that the door would be open, but to be the one to walk through the door, that's exciting."

He helped train church members in Dzerzhinski to witness to children, and saw five youth make professions of faith in Christ as Savior.

"That was unique for them because child evangelism is just something that is not done," he said.



Bradshaw said his trip provided insights about the world missions activities that he's promoted as a pastor.

"It's fired me up for missions efforts, and I can't wait for more opportunities to go."

Logsdon said he was hooked after he led a person to a profession of faith in Christ during his first trip.

"I learned that if you just use your own personal testimony, they can't argue with that."

"The trips are "most definitely the greatest experience I've ever had, and it's helped me grow spiritually by learning to trust and put more faith in God," he said.

Russian Baptists are a true model for faith despite adversity, he said.

"I learned from them what faith was about. They used to hide out in houses and study the Bible. ... All they had to depend on was God," he said. "I don't worry as much as I used to in situations. I'm able to put things in God's hands and trust in him. ... I've learned that from them."

Geoffrey Lacefield, pastor of Cloverleaf Baptist Church in Louisville, said his first trip this fall has made him want to go on more mission trips.

"It makes me more aware of the

need for volunteers. It makes me appreciate our career missionaries so much more," he said.

Talking about the trip to his congregation has gotten others excited about missions, he added. "I think it's gotten some of our own people wanting to volunteer for mission projects somewhere. Maybe not overseas but somewhere."

Logsdon often is asked about his trips and he encourages others to consider whether God would want them to go, regardless of whether they feel qualified or financially able. "I'm a true believer that if God's in it, put your faith in him and he will provide. He has for me all three times that I've gone."

Some have questioned why he goes to Russia when there are needs in Kentucky, he noted. "I feel like my gift is to be able to go overseas. It does take an adjustment to go into a different culture."

Besides, he asked, if everyone was only concentrating on their own neighborhoods, who would take Christianity to countries that haven't heard? "If we wait for somebody else to pick up the responsibility, it's not going to happen."

Coordinators try to keep trips running smoothly

LaCENTER—Larry Lindsey modifies the Beatitudes to include counsel for volunteers to Russia: "Blessed are the flexible for they shall not get bent out of shape."

Serving as a combination travel guide and babysitter, Lindsey and other coordinators for the Kentucky-Russia partnership have helped scores of mission teams get where they're going and accomplish their tasks.

"The volunteers may not realize it, but we have our hand on them from the time they arrive in Russia until they leave," he said.

Coordinators meet with Russian Baptists, schedule the mission projects, handle paperwork with the Southern Baptist International Mission Board, make requests for volunteers' visas and arrange local travel and lodging.

"We have totally depended on the Lord to show us how to do things and to provide the strength, wisdom and knowledge to do it," he said.

Lindsey and his wife, Joy, arrived in Moscow in February 1994 at the start of the partnership. Bob and Nancy Walden joined them last year. After traveling to Russia on a two-week mission trip, they both felt called to return. "We could hear ourselves talking about the need, and we were home but our hearts were still in Russia," Mrs. Walden said.

In St. Petersburg, Southern Baptist missionaries Joe and Gloria DeLeon handle some of the coordinating duties. Lee and Sarah Bivins were coordinators in Moscow until earlier this year.

Lindsey recently returned to Kentucky for an operation to repair a collapsed lung. Now recovering, he said doctors tell him he may be able to return as early as January.

He said the partnership has provided a front-row seat to observe how God is using Kentucky Baptists. Through our volunteers the Russian believers have been greatly encouraged in their faith."

The job has required adjustments and sacrifice. Lindsey moved from Spencer County to a city of 10 million people. "Just the weather itself was something new for us to try to cope with," he said. Winter temperatures reach -30 degrees Celsius.

Nancy Walden said Moscow's high cost of living and poor living conditions remind her of her childhood. "We're seeing some of the younger missionaries struggling because they have no comparison."

She said she stopped trying to learn Russian after she found there were 25 pronunciations and meanings for the word "eta."

"They tell us it's a heavenly language—it takes an eternity to learn."

'The persecutions are not something new for us'

MOSCOW—A new law designed to make the Russian Orthodox Church equivalent to a state religion could severely restrict the future work of Russian Baptist churches.

Several Russian Baptist leaders, however, refuse to be overly concerned at the prospect of oppression they already know too well from communism.

"The persecutions are not something new for us," said Nicolai Romenyenko, regional director for Baptists in Bryansk. "I don't worry because I'm Christian."

Other Russian Baptist leaders gave similar assessments after Russian President Boris Yeltsin signed the Law on Freedom of Conscience and Religious Organizations.

The law gives special status to the Russian Orthodox Church and, to a lesser degree, Buddhism, Islam and Judaism, as "traditional" Russian religions.

It is widely viewed as seeking to protect the Orthodox Church in particular from losing members to western Protestant, Roman Catholic and other religious groups. The bill requires such groups to prove they have operated officially for at least 15 years in Russia to enjoy full legal rights.

Russian Baptists recently celebrated their 130th anniversary, but Southern Baptist missionary Russell Kyzar said laws in Russia never have been interpreted to protect rights, but only to restrict activity.

Calvin Wilkins, director of the Kentucky Baptist partnership office, added that officials have not been



SUNDAY SERVICE Women listen to the message at the Baptist Church in Seltzo. Russian Baptists have been lied about both by communists, who claimed they sacrificed children, and the Orthodox Church leadership, who call Baptists a western non-Christian sect.

clear as to whether the 15-year clause will be applied to the entire denomination or to individual congregations—many of which are younger.

Lauren Homer, president of the Law and Liberty Trust, which monitors religious freedom in the former Soviet Union, said "hundreds of recently established churches" across Russia have received orders to close.

Romenyenko said the previous upheaval in Russia's political and economic structure has been bad for the country but good for Russian Baptists because there hasn't been anyone to tell them they can't build churches or invite missionaries to help them.

"When everything will be good, Russian Orthodox Church will be in

center of the structure, and they will never allow such missionaries like you to come," he said through an interpreter. "We've been already taught by our life, and we can see what is approaching, and now we think the freedom is coming to an end."

Still, several Russian Baptist leaders refused to be discouraged.

"I know that beyond all of the laws is God. That is why I don't worry," said Yevgeni Voronin, a Baptist pastor in Klinty. "We are already used to many difficulties, but I still hope God will allow only those laws that will allow us to continue work."

Russian Baptist "believers," as they are called, have been lied about by both communist and the Orthodox

leadership.

Communists claimed Baptists sacrificed children, and Orthodox leaders say Baptists are a western sect and not a legitimate church because they've had no large churches.

"If a man was called Baptist, for him it was guaranteed that he would never go into institute" or college, said Tovi Pitsurnko, senior pastor of Dyotkova's Crystal Baptist Church.

Although he was a specialized worker, Pitsurnko said he was assigned the lowest-paying jobs in the auto factory because he was a pastor.

During the 1960s, police often dispersed religious gatherings, and Pitsurnko said he eventually was fired from his job because he had children at his church meetings.

"For a long time, we have been persecuted. Now we have freedom but we are not strong yet," he said. "The history of Russia already has proven that Orthodox Church has persecuted anyone who was not Orthodox."

Romenyenko said that despite hardships churches must continue to evangelize and use U.S. help to construct their church buildings. The large sanctuaries, often equal in size to the local Orthodox Church, are seen as a visible witness to the community that will remain even if Russian Baptist activities are restricted.

Romenyenko said Russian Baptists already know how to endure religious persecution if it should return. "We suffered for the Lord, and we took it with great joy because we knew that God's love could not be trampled."

With additional reporting by Religion News Service

New law already having impact

BRYANSK, Russia (RNS)—Authorities in Bryansk have held up a Jewish congregation's registration permit, citing Russia's new law regulating religious expression.

Critics said the situation validated their concerns that the law would be applied according to local whim.

The law restricts the activities of religious groups that have not been officially active in Russia for at least 15 years.

But the law lists Judaism, along with Buddhism, Islam and "Christianity" as traditional Russian faiths.

Micah Naftalin, national director of the Union of Council for Soviet Jews, based in Washington, said the "Western media was duped" into believing that Judaism would be exempted from the law's stringent requirements.

Kravchuk: 'God's words are true'

Editor's Note: Peter Kravchuk, pastor of Transfiguration Baptist Church in Bryansk, is no stranger to persecution. In 1978, he was sentenced to prison for his leadership in a Baptist church in Bryansk, about 200 miles southwest of Moscow. Through an interpreter, he gave his testimony, which chronicles both government oppression and an enduring faithfulness.

I was born in 1942 in the Ukraine, the third of six children. All my childhood, I grew up in poverty because my father was in prison for 10 years for refusing to cooperate with authorities.

In that time, it was prohibited for children to go to prayer or worship meeting, but we went all the time.

At age 10, I became a Christian, but the law prohibited baptism until age 25. I was secretly baptized at age 21.

During the 1960s and '70s, active brothers were persecuted. There were few children in the church so I decided to start a brass orchestra. That attracted teenagers, and because of that I was despised by the government and fired several times.

In September of 1977, the church had a new meeting place. Local authorities came at night and locked the door. But about 60 people came and continued to work inside. First the police tried to pull people out, but

a human chain stopped them. The area was crowded all day and night.

Leaders on the outside were identified by neckties. When they tried to arrest us, we remembered it would be harder for them if we went limp. But they picked us up by our legs and ties. Afterward, I couldn't untie the tie and had to cut it off. From that time, I decided not to wear a tie.

Two days later police with dogs and lights pulled everyone out of the building.

Two days later they came with military machines and bulldozers and tore down the building. That very night the communist leader of the Bryansk oblast (region) and the director of the company with the demolition machines died.

The property stayed vacant until four years ago, when we built Revival Baptist Church on that site.

In 1978, we needed to baptize some new Christians. But a law required that a new convert must ask permission from the government to be baptized. We decided, "Let us give to Caesar what is Caesar's and to God what is God's."

One time, as we were walking to the river, I was taken to the police department, but the others kept walking to the river.

As they approached the railway, atop a hill, the police stood in a chain, preventing the Christians from crossing. Police kicked

Christians down the hill. A train was coming, and the engineer saw the crowd and stopped the train for 20 minutes.

It wasn't the believers, it was the policemen on the railway, but I and nine others were held in jail 15 days. At my trial, a "witness" said, "I saw how this man gave the command to believers to lay on the tracks." I asked, "How could I give this demand when I was in the police department?" But I was sentenced to two years in prison. I didn't even get to say goodbye to my children.

From the first days in prison, I decided to pray in the morning and evening regardless of wherever I was. I just knelt and prayed without looking at others.

For a long time my cellmate, Vasilli, tried to stop me. When I prayed, he shouted profanity, but God helped me.

Finally, I said, "Vasilli, you know you are not fighting against me, but God. God can confine you to bed."

That night Vasilli asked for the doctor because he had a pain he could not describe. Nobody slept that night for his shouting.

I brought milk to him after breakfast, but Vasilli said, "No. I'm dying, but before I die, I'll kill you." He stayed in bed all day long, and that evening he again began to

shout from the pain. Again nobody slept.

The next morning I brought him milk. This time he drank and laid back down. That night everybody slept. Afterward, when I prayed, there was silence in the room, and everyone listened to me pray. Prisoners said, "We know for sure there is a God." And some became believers.

Vasilli left prison before me. He visited my family with gifts and now he is a believer and serving God in the Navlia region. That is what God does.

When I was arrested, I had a Bible, but I wasn't allowed to take it to prison with me. In prison, the KGB offered to let me have a Bible if I cooperated with them, but I said, "No, it's too expensive."

A nurse secretly got a Bible to me, which I hid in the sheets as I worked in the laundry. One night the guards came and took the Bible.

About five years ago, after freedom came to Russia, I visited the prison and preached the gospel. The guard who took my Bible asked, "Can you give me a Bible?" He became a believer. Now he is a lawyer in Klinty and he has a library of Christian literature.

I can testify that Christ's words are true when he left his disciples and said, "I am with you until the end of the earth." We are his disciples and he is always with us.



Kravchuk



Interested in volunteering? Here's more information

Kentucky Baptist Convention partnership missions Director Calvin Wilkins and Associate Director Ken Murphy recently answered some of the most commonly asked questions about the Russia partnership.

Q: Who can go to Russia?

A: Almost anyone. Special skills such as construction, medical and preaching are always needed, but most volunteers have no special abilities beyond the desire to work for God in Russia.

Q: Are there any restrictions?

A: Volunteers must be a member of a cooperating Southern Baptist church and have his or her pastor's recommendation. Volunteers cannot use alcohol or tobacco in any form at any time during the trip. Visiting Russia requires strenuous activity.

Q: Are there age restrictions?

A: The Southern Baptist International Mission Board imposes a minimum age of 17. The Russian government recently stated that starting January 1998 they will no longer issue visas to people over age 70.

Q: What does it cost?

A: Costs in Russia continue to escalate rapidly. Interpreters are one example: In order to have good ones the partnership must pay competitive rates, which are being driven up by an influx of foreign business. The all-inclusive cost in 1998 will be \$2,295, not much more than the cost of \$1,995 during the first three years.

Q: How will the new Russian law regulating religious expression affect the partnership's work?

A: Mission trips are being planned as if the new law will not affect the work at all. The law primarily targets religious organizations new to Russia, and Baptists have been there for 130

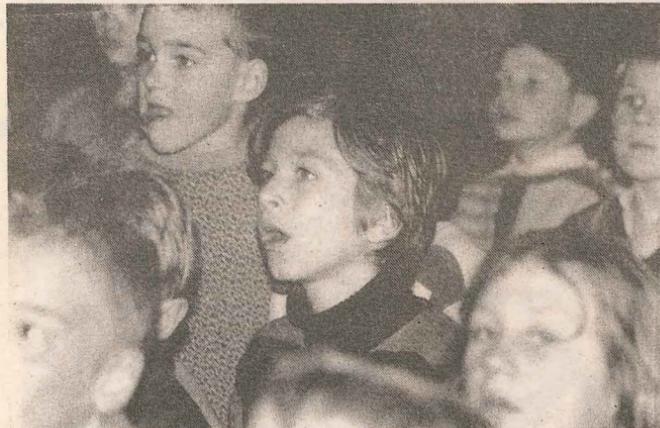
1998 Kentucky Baptist mission projects with Russian Baptists

Date	Project	Volunteers needed	Location
May 13-26	Construction, evangelism & medical	10-12	Dmitrov
June 10-23	Construction, evangelism & vacation Bible school	10-12	Dzerzhinski
June 10-23	Construction & evangelism	10	Gatchina
June 10-23	Construction & evangelism	10	Kolpino
June 17-30	Construction, evangelism & children's camps	10-12	Bryansk
June 17-30	Construction, evangelism & vacation Bible school	10-12	Selzo
June 24-July 7	Construction & evangelism	10-12	Dyatkovo
June 24-July 7	Evangelism	10-12	Klintsy
June 24-July 7	Construction & evangelism	10	Kolpino
June 24-July 7	Construction & evangelism	10	Gatchina
July 1-14	Construction & evangelism	10-12	Bryansk
July 1-14	Construction & evangelism	10-12	Oryol
July 8-21	Construction & evangelism	10-12	Orekhovo-Zuevo
July 8-21	Evangelism	6-8	Kimri
July 15-28	Construction & evangelism	10	Tikhvin
July 22-Aug. 4	Church planting & evangelism	10-12	Moscow
July 29-Aug. 11	Construction & evangelism	10	Tikhvin
Aug. 5-18	Church planting & evangelism	10-12	Moscow
Aug. 19-Sept. 1	Church planting & evangelism	10-12	Moscow
Aug. 19-Sept. 1	Medical & evangelism	10-12	Selzo

CURIOSITY & SKEPTICISM

About 150 children live at the orphanage in Selzo, which has been abandoned by the government for lack of funds. A member of the local Baptist church visits the children weekly to teach Bible stories. ■ **Below:** Children listen to a Bible story from an evangelistic team of Kentucky Baptists.

■ **Bottom:** Orphanage director Larisa Golskay says that the combination of growing up under communism and seeing 35 years of suffering at the orphanage make it difficult for her to believe God exists. "I believe a little," she says.



years. Kentucky Baptists' work in Russia does not attempt to start a new religious body, but rather to strengthen Russian Baptist churches and enhance their effectiveness, which does not conflict with the law.

Q: What changes have occurred in Russia since the partnership started?

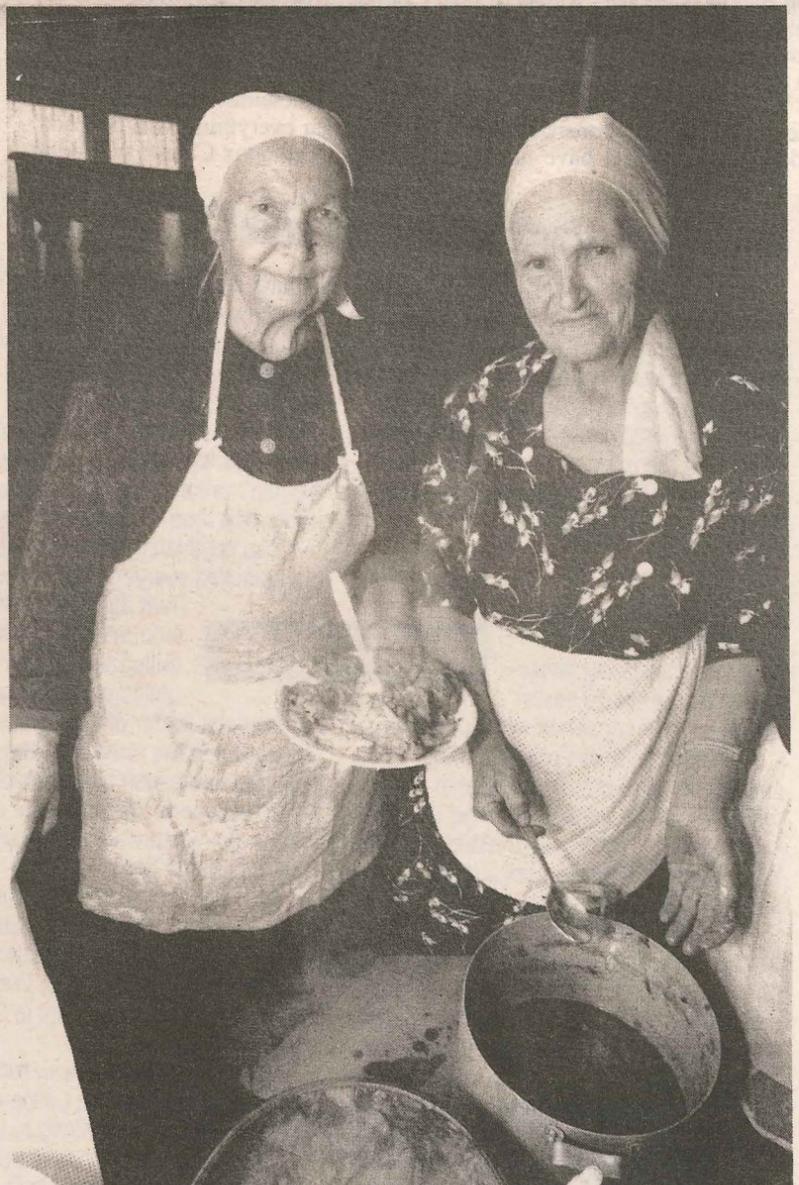
A: There are many new believers in Christ. Volunteers have reported conversions that now number in the thousands. Many churches new and old have a renewed vision thanks to Kentucky Baptist volunteers. But there are other differences. There is a growing sense of optimism and hope in the future that was not there at the beginning of the project.

Q: Compared to other partnerships, has this one been more difficult?

A: Other partnerships had the benefit of seasoned career missionaries with years in the partnership location available to help. That was not the case in Russia. Very few missionaries were in place, and they were just beginning to learn the language. Add to that the vastness of the land, limited transportation, the severe climate and the ever-increasing difficulties with Russian bureaucracy, and this partnership has been a difficult one.

Q: Has it been worth it?

A: Absolutely! Kentucky Baptists accepted a task that would have been impossible without God's help. We have helped Russian Baptists do something that they could not have done without us. God has greatly blessed Kentucky Baptists and those with whom they've worked. That should be the test of any partnership.



RUSSIAN HOSPITALITY Two members of Transfiguration Baptist Church in Bryansk prepare food for a team of Kentucky Baptists. (Photos by David Winfrey)

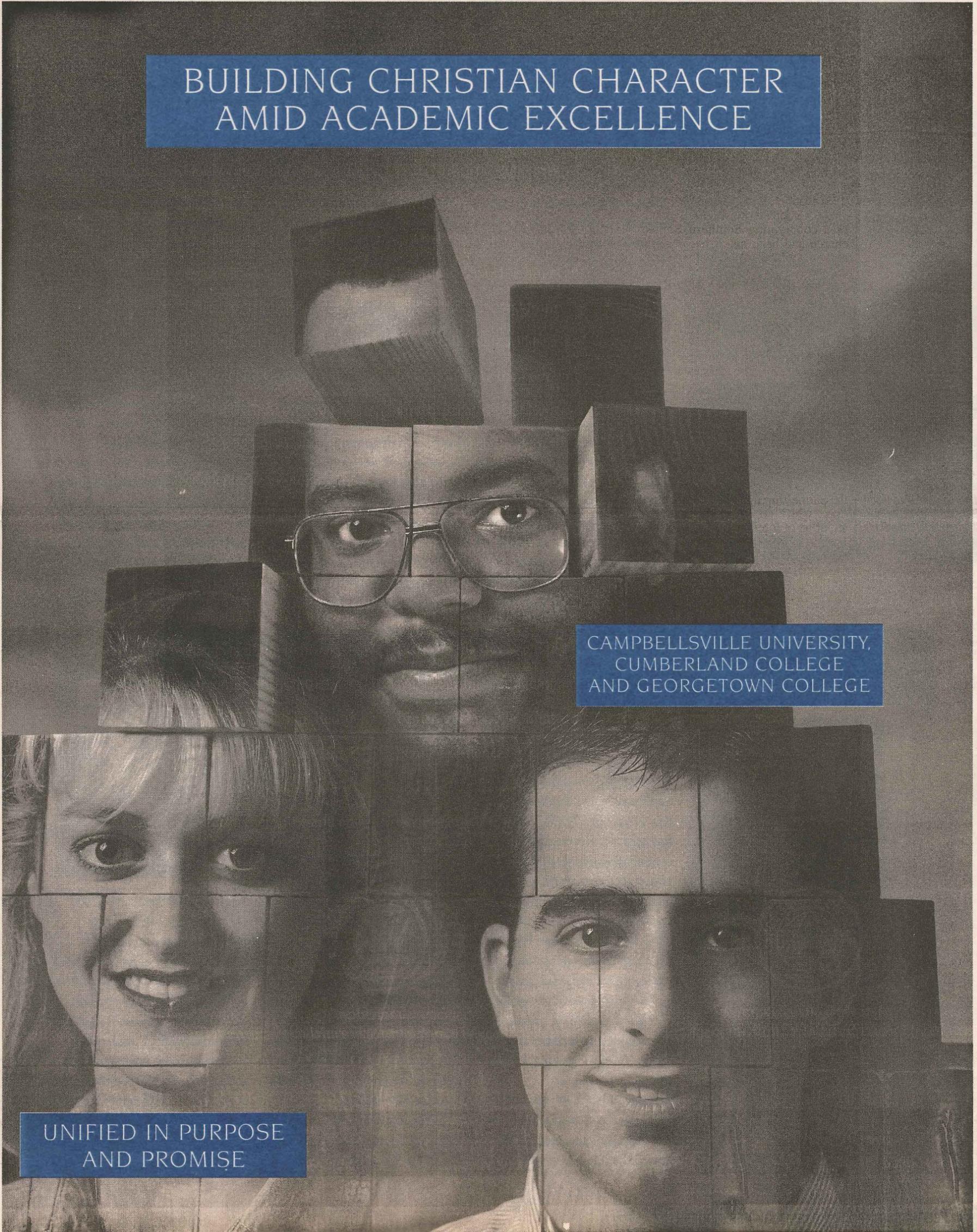
PARTNERSHIP 2000

A Supplement to the Western Recorder

BUILDING CHRISTIAN CHARACTER
AMID ACADEMIC EXCELLENCE

CAMPBELLVILLE UNIVERSITY,
CUMBERLAND COLLEGE
AND GEORGETOWN COLLEGE

UNIFIED IN PURPOSE
AND PROMISE



PARTNERSHIP 2000

OUR MISSION

Kentucky Baptists' three liberal arts colleges weave together academic excellence and character formation into a seamless garment of superb Christian Higher Education. The faculties and academic programs of Campbellsville, Cumberland and Georgetown have received honor upon honor, and our graduates have been successful in nearly every type of career imaginable.

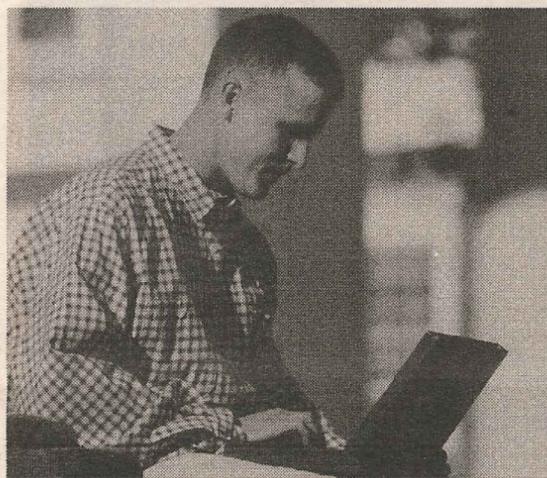
At the same time, our accomplishments are underscored by a strong moral framework grounded in the truth of the Christian faith.

In an age of rapid technological and sociological change, we lead students to grapple with tough issues from a faith-based perspective. We believe our firm Christian convictions and our broad academic offerings help

prepare our students to be mature decision makers and able leaders.

Each of the three Kentucky Baptist schools emphasizes the importance of students as individuals. We measure our success one student at a time, empowering each one to reach his or her fullest potential. We believe that means more than simply teaching the content of courses. It

means providing an education that develops students intellectually, spiritually, physically and emotionally. It means molding people of integrity, who cling to Christian principles in every aspect of their lives. Our values-based philosophy of education draws thousands of students to our campuses every year, and that approach to learning will guide our future.



OUR HERITAGE

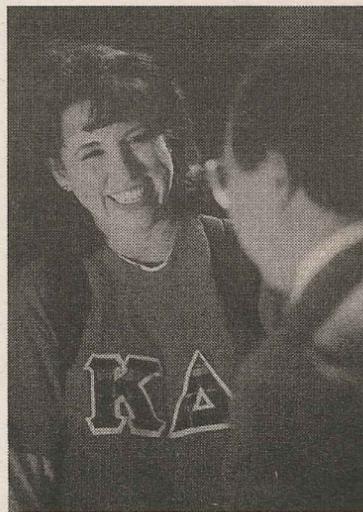
While Campbellsville, Cumberland and Georgetown have distinct histories and unique personalities, they share a common bond with the Kentucky Baptist Convention. Kentucky Baptists began Georgetown 168 years ago to provide young people of the commonwealth quality Christian education. In later years, that tradition was continued with the

founding of Campbellsville and Cumberland. Out of a sense of our joint heritage and purpose, we have decided to embark upon a combined effort called PARTNERSHIP 2000 to help secure the future of Baptist Christian Higher Education in Kentucky.

Our Baptist influence stretches beyond an official denominational connection into

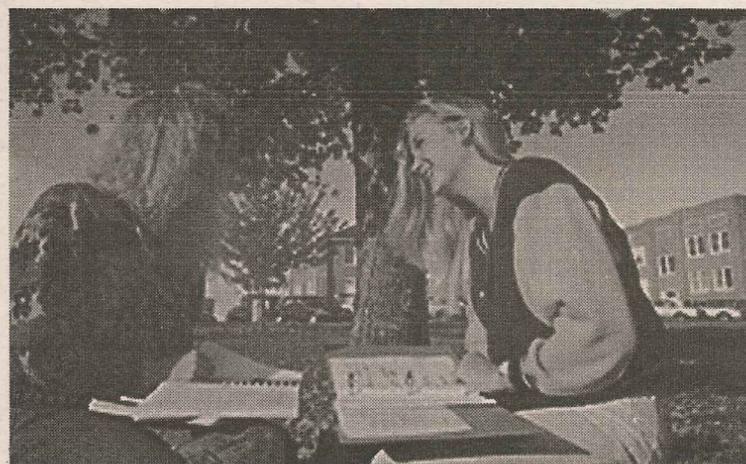
every aspect of campus life. Our campus ministries, student mission teams, biblical and theological courses and chapel services are vibrant examples of our Baptist tradition. Meanwhile, our students encounter professors who are people of devout faith. They ably teach students through both their academic knowledge and their lifestyles.

OUR CHALLENGE



We believe every qualified student should be able to experience the educational programs and Christian environment we offer at Campbellsville, Cumberland and Georgetown. That's why we devote significant resources to financial aid. More than 90 percent of the students at each school receive financial aid, most of which is underwritten by the respective schools. Most of the funds acquired through PARTNERSHIP 2000 will be devoted to endowing scholarships, grants and other types of financial aid.

We also realize we must educate students in facilities that create a positive learning environment. Therefore, PARTNERSHIP 2000 will address capital needs at each school. These projects include an addition to the fine arts center at



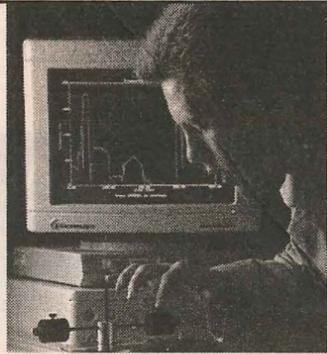
Campbellsville, renovation of the chapel at Georgetown and construction of a new residence hall/chapel at Cumberland.

Our long range intention is to build a PARTNERSHIP 2000 endowment of \$40 million for Christian Higher Education. The first phase of PARTNERSHIP 2000 will begin immediately with a goal of \$20 million.

While our objectives are ambitious, we do not believe they are daunting. We determined the

course of PARTNERSHIP 2000 after meeting with Baptists across the state, conducting research and devoting much time to prayer. We are confident of the rightness of this effort and convinced that its success is crucial if Campbellsville, Cumberland and Georgetown are to continue and enlarge their collective legacy of excellence in Christian Higher Education.

PARTNERSHIP 2000



OUR CONTRIBUTIONS

More than 35,000 people hold degrees from Campbellsville, Cumberland and Georgetown. Most of them live and work in Kentucky, providing the commonwealth important leadership in business, government, civic organizations and churches.

While the value of Campbellsville, Cumberland and Georgetown can be seen in the success of our graduates, the three Kentucky Baptist schools contribute directly to the social, economic and spiritual well-being of our respective communities and the entire state.

At Campbellsville, with its surrounding community reeling from the recent closure of one of

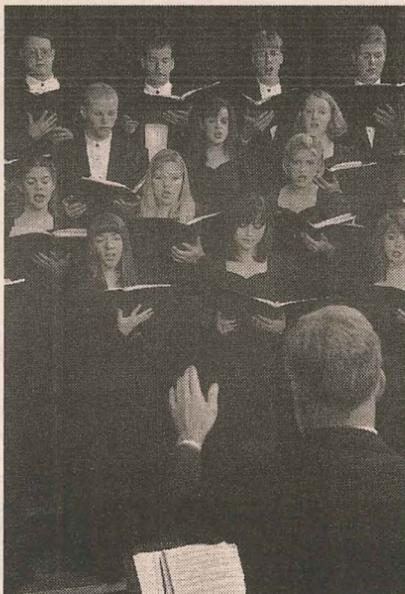
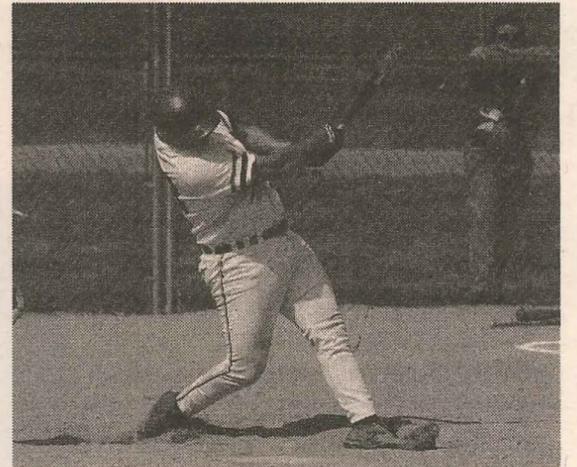
the state's largest manufacturing plants, the school has offered two years of tuition-free education to displaced workers. Campbellsville also has aided Kentucky public education by pioneering a graduate degree in education specifically designed to prepare teachers to meet the demands of the Kentucky Education Reform Act.

Over the last 15 years, Cumberland students have built 82 houses for needy Appalachian families through the college's Mountain Outreach Program. In addition, the school operates Cumberland Lodge, a choice retreat location for corporations and churches.

Georgetown has helped one of

the state's largest employers, Toyota, by providing workers with educational opportunities tailored to fit their needs. The college also has boosted the region's economic base and sports offerings by building a football complex that serves as the training camp for the Cincinnati Bengals.

All three schools contribute to the state's spiritual life by strengthening Kentucky's churches. We host training conferences not just for corporations and educational organizations but also for clergy and lay church leaders. In addition, faculty and administrators frequently speak in churches across the commonwealth.



OUR SERVICE

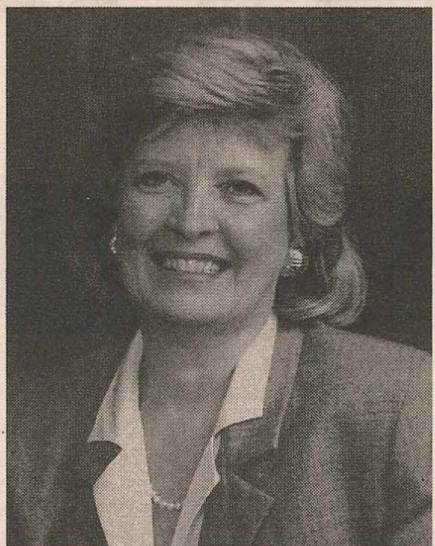
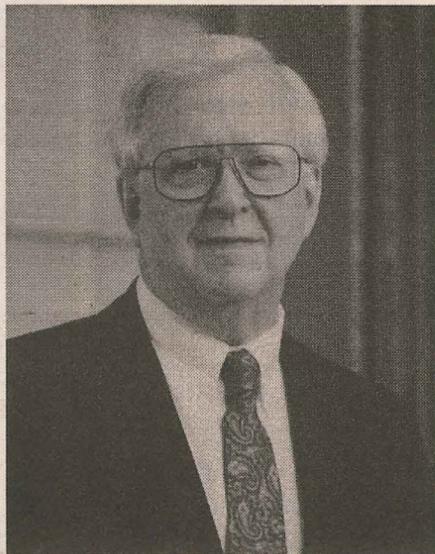
PARTNERSHIP 2000 has spawned a new cooperative ministry among the three Kentucky Baptist liberal arts colleges. Called the Christian Youth Corps of PARTNERSHIP 2000, this ministry will affect positively the lives of people across the commonwealth through community and church-related projects. The

ministry will construct homes for the needy and improve facilities at Kentucky Baptist camps. In addition, Christian Youth Corps participants will serve as reading tutors, computer instructors and job skill trainers and conduct backyard Bible clubs, youth revivals and community evangelistic efforts.

PARTNERSHIP 2000

OUR INVITATION

Former Kentucky Governor
Martha Layne Collins and
retired Southern Baptist The-
ological Seminary President



Roy Lee Honeycutt are co-
chairing PARTNERSHIP 2000.
Both Governor Collins and Dr.
Honeycutt bring to our effort
a wealth of experience in high-
er education and a solid
commitment to the future of
Christian Higher Education
through Campbellsville, Cum-
berland and Georgetown.

PARTNERSHIP 2000 was
conceived out of a spirit of
cooperation among the three
schools, and it promises to be
another stellar example of
cooperation among Kentucky
Baptists. Already, three other
agencies of the Kentucky Bap-
tist family, the Kentucky
Baptist Foundation, Kentucky
Woman's Missionary Union
and Western Recorder, are
devoting their time and ener-

gy to this effort. Numerous
alumni and friends of the
three schools have endorsed
PARTNERSHIP 2000 with
enthusiasm.

Over the coming months,
Kentucky Baptists from every
part of the state and from
every walk in life will be asked
to demonstrate their support
for Christian Higher Educa-
tion by contributing to
PARTNERSHIP 2000. We ask
that you pray for Camp-
bellsville, Cumberland and
Georgetown and consider
what role you will play in
assisting the three schools
with their mission of building
Christian character amid aca-
demic excellence.



Campbellsville University
Kenneth W. Winters, President



Cumberland College
James H. Taylor, President



Georgetown College
William H. Crouch Jr., President



2000 Embassy Square Boulevard, Suite 2050
Louisville, KY 40299
(502) 491-2012

Elkhorn helps Falmouth celebrate flood rebuilding

Continued from page 1

ers to rebuild when community sentiment initially ran against it, he said.

Falmouth Baptist Church benefited greatly from the assistance. Despite estimated damage of \$145,000, its cost of repairs is expected to total only \$50,000.

The church has yet to paint its sanctuary, lay carpet, rewire two buildings and put up a ceiling and lights. Members aim to complete that work in time for a Nov. 30 dedication service.

Thanks to food and other assistance donated by various groups, the church could serve between 100 and 250 meals daily to volunteer workers for several months, Reynolds said.

"It was quite an ecumenical effort," he said. "If it hadn't been for the Christian community coming in, we could have seen this community dry up.

"Ninety to 95 percent of the people who came were from Christian schools or colleges or had some connection with a church. When push

came to shove, it was a powerful statement to see who the salt and light were."

Nearby, about 150 members and guests of Trinity Southern Baptist Church in Falmouth also celebrated Oct. 18 with a pig roast and dedication ceremony for its renovated building. Pastor Dale Bobb said that by the time he learned of the community event, they had sent out too many invitations to change the date.

Trinity members celebrated their completion of \$110,000 worth of work without incurring any new debt. He said the church received donations totaling \$83,000 plus gifts of a piano, organ and other equipment.

"There has been a big blessing in everyone's commitment to the Lord, and because of that, their commitment to their brothers and sisters in Christ," said Bobb, who was a deacon during the flood and now is the pastor.

Both pastors noted that while response to the flood has been positive, the impact of the flood on churches



has been negative in another way. With 47 families affected by the flood, Trinity's average Sunday school attendance has dropped more than 25 percent, Bobb said.

Falmouth Baptist has lost several key staff and members who moved because of the flood, Reynolds added.

"It changed everything," he said. "It changed a community that hadn't seen change in 100 years. If anyone was contemplating a change in life, the flood spurred them to make it."



SMILING FACES Where flood waters ravaged the town of Falmouth last March, children and their families played and celebrated Oct. 18 with help from Elkhorn Baptist Association.

Children's home sets \$1 million goal for offering

"Home is More than a Place" is the theme for this year's Thanksgiving Offering for Kentucky Baptist Homes for Children.

Churches across the state will collect the offering this month, with a statewide goal of \$1 million. The offering provides a portion of the Baptist social service agency's annual budget, in addition to gifts from the Kentucky Cooperative Program, direct donations from individuals and state funding.

"Last year our goal was \$950,000, and Kentucky Baptists rose to meet that challenge," said Brenda Gray, vice president for development and communications.

"I'm often asked why residential care is so expensive," noted President William Smithwick. "Part of that question is answered when people consider the investment they make in their own homes to give their children the opportunities they need to become healthy adults. We want to offer our kids no less than that.

"The other aspect of care we have to consider is to our most damaged children, the ones who have suffered severe physical and sexual abuse," he added. "We need to be able to hire staff with the education and expertise to address those deep emotional scars and show these kids hope."

Kentucky Baptist Homes for Children assists more than 3,300 children and adults each year through residential programs, pregnancy counseling and adoption services, family preservation programs and a statewide family counseling network.

Summer missions shaped attorney's life

Continued from page 1

youth minister, Ed Pavay, was a strong influence on his life. Pavay now directs the BSU at Campbellsville University.

Bates said he specifically chose EKV because of its strong BSU program.

He not only got involved in BSU, he became president of Eastern's BSU and then served as state BSU president in 1988-89.

BSU is important on Kentucky's campuses because of the spiritual support and sense of community it provides, Bates said.

"I found it was almost impossible to be a Christian, to be the kind of godly person God has called us to be, without the BSU," he said. "On campus you're bombarded every day with a myriad of things that do not matter and take you away from God. The BSU serves as a counter to that."

This lesson has implications not only for college life but for the rest of life as well, Bates said.

"Commitment to God requires that you surround yourself with people with a similar commitment. You've got to be on a team that's committed to winning in the same way you are to have any chance at victory."

Bates said he found his journey at Harvard much more difficult because he didn't have the same kind of Christian support group he had known at Eastern Kentucky University.

"Law school was a tougher spiritual walk for me because I was not involved heavily with a Christian group," he explained. "You could measure the difference in my fulfillment level."

Nevertheless, the faith and values that had shaped his life in Kentucky served him well at Harvard, and he imparted that message to his classmates in his commencement address as class marshal.

"Though law school affected our views and values, the bulk of our fundamental truths was given to us long before" arriving at Harvard, he told



KENTUCKY GOES TO WASHINGTON Hunter Bates (left) and his wife, Jennifer, an Owensboro native, pose for a photo with Sen. Mitch McConnell and Jennifer's mother, Hazel Chapman, and sister, Amanda Chapman Worth. Bates grew up in First Baptist Church of Williamsburg. Mrs. Bates grew up in Bethabara Baptist Church near Owensboro. They currently attend First Baptist Church of Alexandria, Va.

the class. "We realized our most fundamental truths by way of important, often difficult experiences and through wise and loving people—grandparents who never went to law school, parents who never watched 'LA Law' and friends."

He explained to the Harvard audience that his experiences growing up in Kentucky still guided his life.

"My dad died when I was 10 years old," he said. "But in 10 brief years I was able to watch and admire and love a man who traveled the journey of life on his path of truth."

"If someone had asked my father, 'Who are you?' and 'Why are you here?' he would have responded, 'I am here to make a difference in people's lives.'"

"Looking back, I see my father as one of the greatest men I'll ever know. Not because he was a skillful pharmacist and a successful businessman, but because he spent his life embracing the things he held most true."

Bates took the same message to this year's Kentucky BSU leadership training conference, where he was a

guest speaker as a new group of BSU missionaries were commissioned.

"My summer missions experiences were great for one reason—because I became a servant," he told Kentucky's current college students. "For 70 days of a hot, sweaty summer I served God with all my heart and all my life. That, my friends, is true greatness."

Today, as he meets with senators and constituents in his Washington office, Bates says the lessons taught by his father and his Kentucky BSU family still give him direction.

Those who know Bates well are convinced he has a bright future in politics, perhaps as an elected official himself. He shrugs off the question, deferring to what he calls the greater concern of how a person lives his life rather than what a person does in life.

"I know I want to do something that makes a difference in people's lives," he said. "Maybe that means working a job and being the best husband and father I can be; maybe it means running for office; maybe it means being a minister."

NATIONAL NOTES

■ **The Mormon Church** should have hit the 10 million-member mark last week, according to statisticians of the Church of Jesus Christ of Latter-day Saints. The church originated in western New York state in 1830 with six members. From 1947 to 1994, the church grew from 1 million to 9 million.

■ **Germantown** Mennonite Church of Philadelphia, the oldest continuous Mennonite church in the country, has been thrown out of its regional conference for its policy of accepting non-celibate homosexuals.

■ **Federal Judge** Ira DeMent barred Alabama public schools Oct. 30 from allowing vocal prayers or Bible devotions on school property. The ruling extended previous orders he had issued striking down Alabama's 1993 school prayer law and rejecting Gov. Fob James' claim that the states can set their own laws on religious conduct in public places.

■ **The South Carolina** state Supreme Court has ruled that a viable fetus is a "person" covered by the state's child abuse law.

The court upheld the conviction of a woman who in 1992 pleaded guilty to child neglect after her baby was born with traces of cocaine in its system.

■ **The Episcopal Church** apologized Nov. 1 in a reconciliation ceremony for the atrocities English colonists committed against American Indians. Presiding Bishop Edmond Browning asked American Indians to forgive the English colonists who referred to natives as "infidels and savages" who lived in "darkness and miserable ignorance of the true knowledge and worship of God."

Istook amendment clears one hurdle in subcommittee

By Kenny Byrd
Baptist Joint Committee

WASHINGTON (ABP)—The House Judiciary Committee's Subcommittee on the Constitution approved Oct. 28 a revised version of the Religious Freedom Amendment on a party-line 8-4 vote with Republicans in favor and Democrats against.

The proposal offered by Reps. Ernest Istook, R-Okla., and Sanford Bishop, D-Ga., would insert for the first time a reference to "God" in the Constitution and would allow for some forms of government-endorsed religious speech and school-sponsored prayer.

It also would open the door for vouchers and other government money to religious groups that would otherwise be barred by the First Amendment's establishment clause.

"We wish it did not require a constitutional amendment, but un-

elected judges have changed it for us, distorting our First Amendment religious liberties," Istook said.

The Istook proposal passed after a substitute proposal offered by Rep. Asa Hutchinson, R-Ark., passed. Among changes in the substitute, Hutchinson's proposal would bar government from establishing an "official religion."

As amended, the Istook text now reads:

"To secure the people's right to acknowledge God according to the dictates of conscience: Neither the United States nor any state shall establish an official religion, but the people's right to pray and to recognize their religious beliefs, heritage, or traditions on public property, including schools, shall not be infringed. Neither the United States nor any state shall require any person to join in prayer or other religious activity, prescribe school prayers, discriminate against religion, or deny equal access to a ben-

efit on account of religion."

Baptists groups advocating for religious liberty in the nation's capital disagreed over the effects of the text changes.

Brent Walker, general counsel of the Baptist Joint Committee, said the addition of "official religion" to the Istook amendment makes the proposal worse. The BJC opposes the Istook measure.

Walker said the new language "gives the false impression that as long as no official religion is established, there is no problem," he said. "There's a slew of things government can do short of official recognition that will destroy the rights of conscience."

Will Dodson, governmental affairs director of the Southern Baptist Ethics & Religious Liberty Commission, which supports the Istook proposal, said the new wording makes it more clear that the intent of the measure does not revoke the establishment clause.

Dodson said a public school could allow students to voluntarily pray over the intercom if it applied a policy in a fair manner. For example, he said, if Protestants made up 50 percent of the student body and 20 percent of the students were Jewish, a school could allot a proportional amount of time to students who want to pray.

Rep. Melvin Watt, D-N.C., said proponents of the amendment were criticizing the Supreme Court for misinterpreting the Constitution on the one hand while counting on the court to properly interpret the Istook amendment on the other.

"The more words we give the Supreme Court to interpret, the more they're going to have to interpret," he said.

Watt asked Hyde, "What is it that makes you think the Supreme Court is not going to interpret the new language in a way that you don't like?"

Hyde responded, "Just hope."

'Progressive' evangelicals debate vouchers, welfare reform

WASHINGTON (ABP)—Speakers at a recent gathering of progressive evangelicals voiced support for an experiment with education vouchers and urged churches to take advantage of the charitable-choice provision in the new welfare law.

Call to Renewal, which met for the second year, was formed in 1996 to counter the Christian right but avoids the "Christian left" label. The group stemmed from a 1995 statement signed by more than 100 Christian leaders, voicing discontent with political labels and the solutions to social problems offered by the political right and left.

Some Call to Renewal leaders are now promoting one of the top legislative agendas of the Christian Coalition and other Religious Right advocates—vouchers for parents to pay tuition at private and parochial schools.

Ron Sider, president of Evangelicals for Social Action, said he does not

favor a universal voucher system but is ready to test a voucher program.

He also said any experiment should assess how it affects the poor and racial minorities. "If it failed on those two counts, I would lead the fight against vouchers."

Sider listed the pros of vouchers, including giving parents fundamental control of education, bringing values back into education and giving the poor a real choice for the first time.

Citing the cons, Sider said vouchers could threaten the separation of church and state and could fail students with consistent discipline problems, forcing them back into the public system. He also said vouchers could lead to a further polarization in the public schools and possibly hurt the public school system.

Another Call to Renewal leader disagrees. Tony Campolo, professor of sociology at Eastern College in St. Davids, Pa., said vouchers do not resolve the issue of how public schools

are kept from becoming the dumping ground of kids who are not wanted by private schools.

Campolo also said under proposed voucher plans, "there would be nothing to keep extremist groups from starting their own schools and nurturing extremist values in children while the taxpayers foot the bill."

"I worry about Christian children never having to interact with Jewish, Muslim and agnostic children," Campolo added. "Living in a pluralistic society—learning to get along is crucial and the separatism that would be encouraged by vouchers would hinder children from learning to accommodate to those of other backgrounds," he said.

Campolo said he is troubled that the weight seems to be shifting in favor of vouchers. African-American pastors are beginning to favor vouchers, he said, because they are frustrated by the lack of improvement in public education, and there is a growing

desire to start their own church-based schools.

In another session, Call to Renewal members were urged to take advantage of a new welfare provision called charitable choice, which allows churches to use government money through contracts and vouchers.

Stanley Carlson-Thies, a senior fellow at the Center for Public Justice, outlined the differences in the new welfare provision between government vouchers and government grants. When states contract with a faith-based provider, none of the funds may be used for sectarian worship, instruction or proselytization, he said. "Helping someone get saved is not the public purpose of this money."

There is no such restriction, however, when the money comes to the faith-based group in the form of a voucher, he added. Carlson-Thies said under vouchers welfare recipients are allowed to "get a full-blooded religious experience."

Movie makers are giving the devil his due in several releases

LOS ANGELES (RNS)—While some might argue he never left, the devil is definitely back in Hollywood.

After a brief hiatus, Satan has re-emerged on the screen to embody evil and claim human souls.

With this month's release of "The Devil's Advocate," Satan returns in the guise of John Milton (Al Pacino), a slick, high-powered attorney who heads up a New York law firm and who proffers Manhattan-style temptations that test a young Florida couple's marriage. Critics have praised the film for its verbal wit and "devilish purgatory-minded decor" and found Pacino a "merry" Satan.

But it's been almost a decade since the devil's last memorable appearance in the movies. In "Angel Heart," he was a cunning, well-dressed businessman by the name of Louis Cypher (Robert DeNiro).

The Prince of Darkness is one of the movies' most popular icons. The

devil's long-standing box office appeal—"The Exorcist" earned \$165 million in the United States alone—is one reason studios are planning more diabolical-themed movies.

Already in the works is a remake of "Bedazzled," the British comedy in which a man is granted seven wishes in return for his soul. Another forthcoming in the Faustian tradition, "Shadow of the Death," is about a struggling New York actor who strikes a deal with the devil.

But "Fallen," starring Denzel Washington and Donald Sutherland, will take a more serious tone: a serial killer may be a victim of demonic possession.

What makes Satan so attractive—if that's the right word—depends upon who's looking at him. For some, the devil is alluring, forbidden and exotic; for others, he's repulsive.

"Satan is a potent symbol that has many facets for many different peo-

ple," said Elaine Pagels, professor of religion at Princeton University and author of "The Origin of Satan."

According to Pagels, Satan personifies our worst enemies and yet represents our deepest desires. He can evoke a whole cluster of images, ranging from the two-horned, pitch-forked demon to a Mephistophelian fellow sporting a tuxedo and black goatee.

"Satan can touch on many different aspects of experience and fantasy," Pagels said. "But those who take Satan seriously are not just thinking of some kind of supernatural figure or cosmic force, but of people who embody such evil forces."

Pagels said she believes Satan has become a powerful interpretation for evil in other people.

"The world is divided between people on God's side and people on Satan's side," she said.

William Peter Blatty, Oscar-winning screenwriter and author of "The

Exorcist," agreed. He said movies about the devil can make a powerful statement about Christian faith.



HE'S BACK Al Pacino plays the devil in the first of several new films featuring satanic themes. (RNS photo)

Bishops withhold support of covenant marriage law

NEW ORLEANS (RNS)—Louisiana's Roman Catholic bishops have decided to withhold their support from the state's widely touted covenant marriage law, dealing the conservative effort to strengthen civil matrimony and discourage divorce a possibly fatal blow.

The state's nine bishops, who voiced support for the law as it was working its way through the legislature in June, praised the "commendable concern" for families embodied in "covenant marriage," a new, voluntary marriage contract unique to Louisiana making divorce more difficult.

The law requires pre-marital counseling for a civil wedding license and further counseling before a divorce can be granted and more rigorous, time-consuming and expensive procedures for dissolving a covenant marriage than in the state's basic no-fault dissolution.

But after studying the bill's fine print, the bishops found themselves in opposition to a small but all-important detail: It requires counselors preparing couples for covenant marriage to explain its higher standards for di-

vorce, a subject matter the bishops said their employees will not explore in Catholic marriage preparation programs.

To do so "would confuse or obscure the integrity" of church teaching on the permanence of marriage, they said.

Although the bishops' position is nominally neutral—they said they neither supported nor opposed the new law—as a practical matter it places covenant marriage at a distinct disadvantage.

Catholic couples seeking a covenant marriage would first go through their faith's mandatory pre-marital counseling. Then they would have to seek out another counselor to attest they had been briefed on the required information about divorce their Catholic counselor could not provide.

In the short term, the decision deals a severe blow to the widespread adoption of covenant marriage.

In the month after the law took effect Aug. 15, Louisiana officials statewide issued only 26 of the optional covenant marriage licenses out of about 3,000, the Associated Press reported.

Groups debate sexual orientation discrimination bill

WASHINGTON (ABP)—Religious groups recently voiced disagreements in a Senate committee about a bill intended to protect homosexuals from employment discrimination.

Members of the Senate Labor and Human Resources Committee heard conflicting sides on the Employment Non-discrimination Act.

A measure similar to the act, which would prohibit hiring, firing, promotion or compensation on the basis of sexual orientation, fell one vote short of passage in the Senate last year.

The bill would not apply to businesses and organizations with fewer than 15 employees. Religious organizations would be exempt from ENDA's provisions. But religious entities involved in for-profit operations would have to comply.

Sen. James Jeffords, R-Vt., the bill's sponsor, said a recent poll showed 68 percent of Americans support such legislation.

The bill's opponents include the Christian Coalition, Family Research Council and the Southern Baptist Ethics & Religious Liberty Commission. They have said the law would grant gays and lesbians special rights and force many employers and coworkers to accept what they see as a sinful lifestyle.

Arne Owens, a spokesman for the Christian Coalition, said he had not read the legislation but claimed the bill would be a "trial lawyer's dream" and give "government sanction to a sexual

preference most Americans believe is immoral."

Representatives from some mainline Christian organizations, on the other hand, supported the act, calling it an act of justice.

"As a child of God, every person is endowed with worth and dignity that human judgment cannot set aside," said Oliver Thomas, special counsel for the National Council of Churches.

"Furthermore, we understand that as Christians we are called to love our neighbors as ourselves without exception. These principles guide us to believe that every person is entitled to equal treatment under the law."

James Cox of the Rutherford Institute said a problem with the bill would be its application to religious businesses and organizations, such as a Christian publishing house, for example.

He claimed the bill would amount to the government saying "you have to hire homosexuals."

Another religious liberty specialist, however, said the law's guidelines would provide the appropriate amount of protection.

"The exception for religious organizations is critical to protect religious freedom," said Brent Walker, general counsel for the Baptist Joint Committee. "But those with religious objections to hiring homosexuals should not be able to discriminate when they engage exclusively in for-profit enterprises."

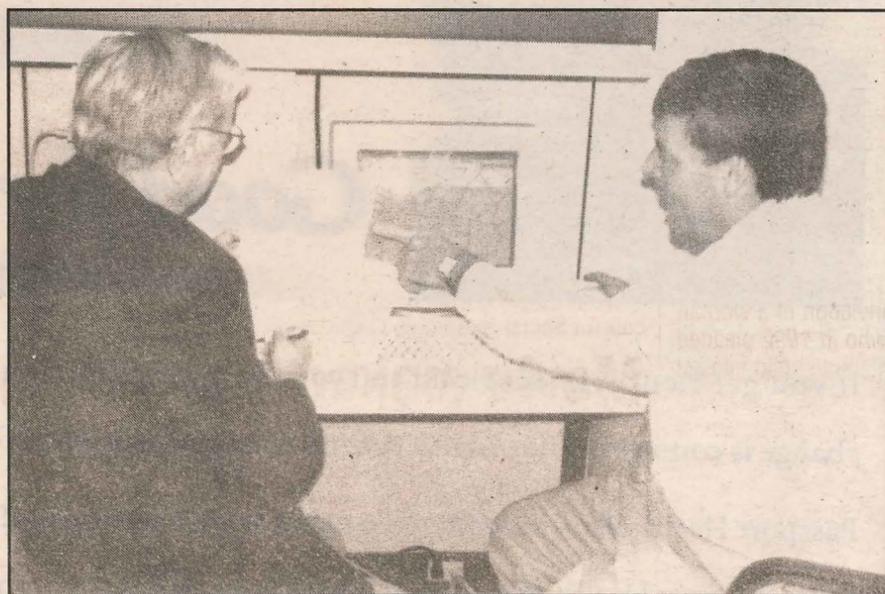
Who are you trying to reach?

The Kentucky Baptist Convention's Computer Services Department provides Executive Board staff with demographic research which helps local churches identify ways they can reach more people for Christ in their community. For example, this research includes dominant ages groups, education and economic levels within a five mile radius of your church.

To find out more on how your congregation could use this information, call (502) 245-4101 and ask for either the Church Growth and Administration Division or the Communications/Media Department.

Thanks, Kentucky Baptists,
for your faithful support!

*Your CP
dollars at work*



Rick Pryor and Douglas Hays, of the KBC's Computer Services Department, work together to gain local church demographic research through Scan USA.



McCartney confirms adultery more than 2 decades ago

Court upholds decision on gay rights

CINCINNATI (RNS)—A federal appeals court last month upheld its previous decision supporting a Cincinnati voter initiative barring mention of sexual orientation in the city's human rights ordinance. The high court had ordered the 6th U.S. Circuit Court of Appeals in Cincinnati to review its May 1995 ruling. The same panel of judges opted to sustain their initial ruling. "It's a big win for us," said Karl Kadon III, a Cincinnati assistant city solicitor. "The whole case is about the right of people to decide what their government can do."

COLORADO SPRINGS, Colo. (RNS)—Promise Keepers founder Bill McCartney committed adultery more than two decades ago, a spokesman for the ministry confirmed recently.

Mark DeMoss, a spokesman for Promise Keepers, said McCartney's actions took place about 25 years ago and the former University of Colorado football coach confessed them to his wife, Lyndi, in 1993.

McCartney's forthcoming second autobiography, "Sold Out: Becoming Man Enough to Make a Difference,"

fails to mention the adultery.

Rather, it was revealed in a New York Times story primarily about Mrs. McCartney and the couple's relationship published Oct. 29. In the story, James Ryle, McCartney's pastor at Boulder Valley Vineyard Christian Fellowship, divulged that McCartney had admitted the tryst to his wife Jan. 1, 1993, before the Fiesta Bowl football game.

When asked why the indiscretion was not included in the book, DeMoss said the McCartneys "considered it a private matter and one they had dealt

with."

McCartney said Oct. 30 that he considered his actions to be adultery and not an affair, "which I would think you have to take to mean it ... did not involve any prolonged period of time," DeMoss explained.

Although this is the first time adultery has been mentioned publicly, McCartney has long discussed his personal struggles.

"The very reason he resigned his coaching position at the University of Colorado was he ... realized he had been pursuing his own goals and am-

bitions at the expense of his wife," DeMoss said. McCartney left his \$350,000-a-year coaching job in 1994.

DeMoss said he didn't expect the latest revelation about McCartney to have a detrimental effect on the Promise Keepers ministry, which has gained greater national prominence since its "Stand in the Gap" rally Oct. 4.

"McCartney's life is really a testimony to the very kind of changed lives that Promise Keepers is talking about," DeMoss said.

Moon rededication ceremony could attract 30,000 couples

WASHINGTON (RNS)—Sun Myung Moon's Unification Church will sponsor an eight-day cultural and sports festival in Washington, D.C., that will be capped by his blessing of a hoped-for 30,000 couples who will rededicate themselves to fidelity in marriage.

"World Culture and Sports Festival III"—scheduled for Nov. 23-30—will feature performances by singer Whitney Houston and the band Spyro Gyra, conferences on the roles that science, media, women and religion can play in achieving world peace,

and competitions in soccer, basketball, swimming, track and field and other sports.

But the centerpiece of the festival—being held in the United States for the first time after twice previously being staged in South Korea—is "Blessing '97"—set for Nov. 29 at Washington's Robert F. Kennedy Stadium.

At a news conference last month, church officials said they hope as many as 30,000 couples—who are being asked to pay \$70 each for the blessing—will rededicate themselves

at the event to remaining husband and wife "eternally," and to raise their children and grandchildren to abstain from sex outside marriage and not to divorce.

Marriage and family play a central role in Unification Church theology, which teaches that Jesus failed in his mission on earth because he did not establish the "perfect marriage." The church—which is said to have no more than 10,000 members in the United States—also teaches that a sinless world can only result from a "sinless family."

Unlike mass Unification wedding ceremonies of the past, participants in "Blessing '97" will not be required to first join the church in order to receive Moon's blessing.

"This is not an attempt to bring new people into the Unification Church," said Phillip Shanker, director of the Moon-funded Family Federation for Peace.

"Certainly it comes out of Rev. Moon's theology, but this is absolutely not an effort to recruit. Our purpose is only to support the family," Shanker said.



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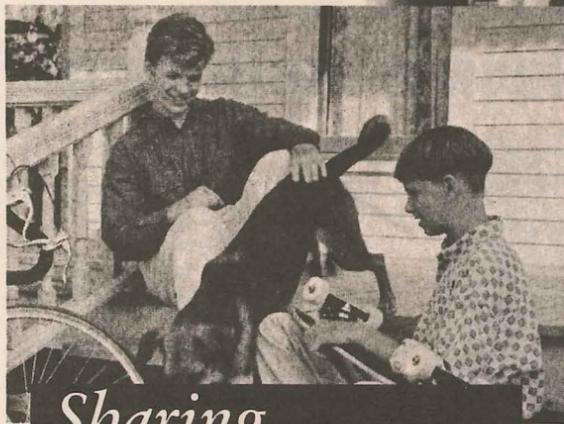
"For my mother and my father have forsaken me, but the Lord will take me up." Psalm 27:10



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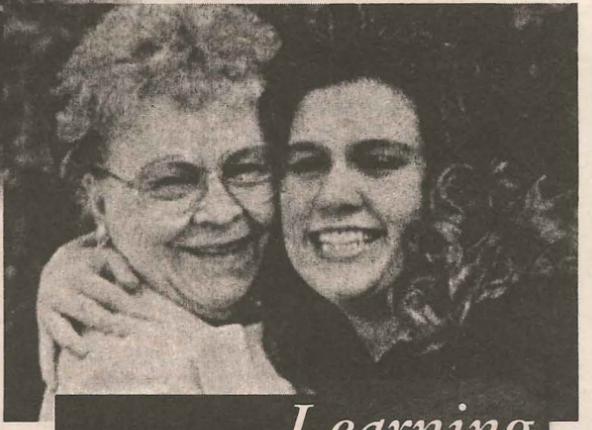


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Jiang encounters protests & hard questions during visit

Criticism of the Beijing government has focused increasingly in recent years on its persecution of Christians and other religious adherents.

By Tom Strode
SBC Ethics & Religious Liberty
Commission

WASHINGTON (BP)—Protests and pointed questions greeted Chinese President Jiang Zemin during his state visit to the United States, but the leader of the communist giant consistently defended his government's actions on human rights.

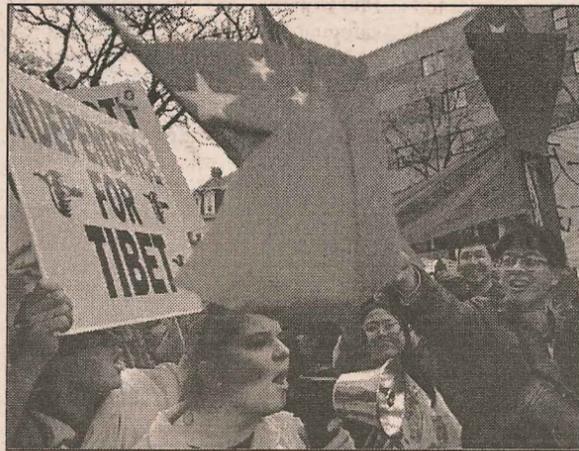
Jiang, the first Chinese leader to visit this country since the Beijing government's 1989 massacre of dissenters at Tiananmen Square, made gains for his regime in its relationship with the United States but failed to satisfy the concerns of critics during his recent visit to Washington.

After their summit meeting Oct. 29, President Clinton announced he would allow American companies to export equipment to Chinese nuclear power plants. In return, China agreed to limit arms exports to and nuclear cooperation with Iran. Clinton also said he would visit China next year.

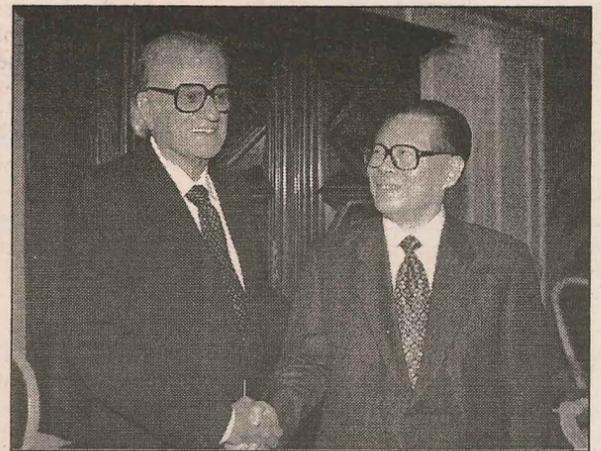
The two presidents, however, disagreed in the same news conference over the Tiananmen Square crackdown, and Clinton raised human rights concerns in private. At a meeting with congressional leaders, Jiang denied his government was guilty of human rights abuses.

Meanwhile, for four days in Washington, protesters from a variety of political and religious perspectives demonstrated against Jiang and against the Clinton administration's handling of the Chinese government.

Criticism of the Beijing govern-



WELCOME TO AMERICA A variety of groups protested Chinese President Jiang Zemin's recent visit to America. ■ Left: A Jiang supporter tries to block a sign with the Chinese flag. ■ Right: Evangelist Billy Graham offers a kinder greeting during their meeting. (Reuters photos)



ment has focused increasingly in recent years on its persecution of Christians and other religious adherents. This, as well as the totalitarian state's imprisonment of dissidents in labor camps, its one-child policy resulting in forced abortions and its repression in Tibet, brought questions from lawmakers and protests from citizens.

At a closed-door meeting with the leadership and other members of Congress Oct. 30, Jiang said, "The Chinese people have enjoyed a much better life, and (China) has intensified efforts to improve democracy and the legal system," the Washington Times reported.

Under sometimes tough questioning, Jiang reportedly gave no ground and provided no satisfaction.

"He denied there was religious per-

secution, he denied that there was a denial of political (rights) and rights of speech, he denied there was forced abortion, he denied there was international sale of organs from executed prisoners, all of which were raised," said Rep. Richard Gephardt, D.-Mo., House of Representatives minority leader, the Washington Post reported.

Rep. Chris Smith, R.-N.J., told the Times, "He told whoppers today. He told big, big lies today."

Protests against Jiang, which took place even when he visited Williamsburg, Va., Boston and Philadelphia, culminated in an Oct. 29 demonstration across the street from the White House. While the focus often was on China's treatment of Tibet, more than 1,000 people in Lafayette Park heard from a variety of speakers, from lib-

eral members of Congress like Sen. Paul Wellstone, D.-Minn., and Rep. Nancy Pelosi, D.-Calif., to labor leader John Sweeney, head of the AFL-CIO, to human rights activists such as actor Richard Gere and Bianca Jagger to Chinese dissidents such as Harry Wu to conservatives Gary Bauer and Rep. Frank Wolf, R.-Va.

Sen. Russell Feingold, D.-Wis., said at the rally a state visit by Jiang to the White House is "an honor his government has not earned. No, it's not wrong to talk with China's leaders, but we should only extend a full welcome after they have rejected oppression and tolerance as tools of statecraft and after they have accepted the basic rights of every man and woman to life and liberty and the pursuit of happiness."

Inscription could be oldest to cite King Solomon's temple

WASHINGTON (RNS)—Scholars have reported that an ancient inscription on a piece of pottery owned by a private London collector is the oldest mention of King Solomon's Temple outside the Bible.

The finding of the item, which appears to be a receipt for a donation of three silver shekels to the temple, was reported in the November/December issue of Biblical Archaeology Review. It "recently surfaced on the antiquities market," the magazine reported.

The inscription, which is written in Old Hebrew, or paleo-Hebrew, reads: "Pursuant to the order to you of Ashyahu the king to give by the hand of Zecharyahu silver of Tarshish to the House (or Temple) of Yahweh. Three shekels."

The piece of pottery—called an ostrakon because it carries an inscription—is about 4 inches wide by 3.5 inches tall. Scholars believe it dates to as early as the 9th century B.C.

The article said the only other mention of the temple outside the Bible may be more than a century older than the item that appears to be a temple receipt. That item is a faded ostrakon believed to be the head of a priest's scepter from the temple, which was destroyed by the Babylonians in 586 B.C.

Hershel Shanks, the magazine's editor, wrote that he saw the ostrakon in 1996 when he visited the collector, Shlomo Moussaieff of London. But at that time there were various scholarly opinions about the authenticity of the inscription. Since then, several laboratories have tested the pottery.

"Now, it seems, everyone is satisfied the inscriptions are authentic," Shanks wrote.

Shanks told The Washington Post that the temple receipt is "an extremely exciting find" and "the rarest of the rare."

Baptists help distribute food in North Korea

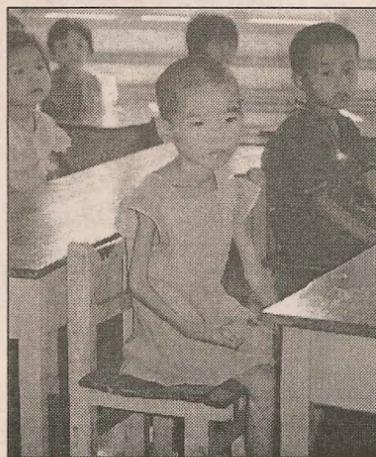
DALLAS (ABP)—Three Korean-American Baptist ministers from Texas have traveled to North Korea this month to oversee distribution of 130 tons of food donated to the famine-ravaged country.

Yoo Jong Yoon, pastor of Glory Korean Baptist Church in Dallas; Bong Hee Han, pastor of a Korean mission at Green Acres Baptist Church in Tyler; and Benjamin Kim, Asian church consultant for Dallas Baptist Association, entered North Korea Nov. 4.

Korean Baptist churches in Texas recently donated about \$20,000 for famine relief in North Korea. Together with \$10,000 provided by the Baptist General Convention of Texas, the funds will buy 40 tons of flour, 35 tons of rice and 55 tons of corn.

Yoon, past president of the Korean Baptist Fellowship of Texas, also serves on the Coordinating Council of the Cooperative Baptist Fellowship. He was instrumental in getting the Fellowship to establish an offering for famine relief for North Korea at the group's general assembly in June. The offering suggests that Baptists skip a meal a week for a month and send the equivalent cost for famine relief.

Experts say several million people in North Korea could face starvation in the next few months. Pervasive drought in Korea's mountainous north has destroyed 70 percent of the nation's corn and up to 30 percent of the rice crop. Tidal waves followed the



HELP NEEDED An emaciated child in North Korea sits in school. Korean Baptist churches in Texas recently donated about \$20,000 to famine relief. (Reuters photo)

drought, causing further destruction. The 1997 crop provided 46 percent of basic human requirements, according to a United Nations estimate. Observers say next year's food deficit could be even worse.

A survey in September by World Vision, a non-denominational Christian aid organization, reported death tolls of 15 percent in numerous towns and villages from the year-long famine. The survey reported that in regions where food was distributed, residents ate an average of 1.4 meals per day, while in other communities people lived on roots, tree bark and seaweed.

Baptist World Aid, a relief arm of the Baptist World Alliance, announced Oct. 24 it was supporting an effort by Canadian Baptists to feed people in North Korea.

North Korea's closed political system has complicated international relief efforts, noted a BWA official. A Newsweek magazine report in September said the North Korean government's isolationist policies and refusal to blame the nation's problems on its socialist system hindered international response.

"BWAid did not make an earlier appeal for funds for North Korea until it was convinced that it had the right avenue of providing support to those in need," said Paul Montacute, director of BWAid. "We now believe that we have that avenue, and God calls us to care for all our sisters and brothers, wherever they are and whatever their political dogma."

The Southern Baptist Convention has distributed about \$1.2 million in hunger funds to North Korea since 1995, according to a news release in May. A partnership of Southern Baptists, American farmers and an international food bank provided a shipment of 1.8 million meals in April.

A Texas Baptist official, John LaNoue, has been in North Korea since August to observe distribution of food contributed by non-governmental organizations. LaNoue was expected to return to the United States Nov. 7.

BAPTISTS

NAMB approves v.p., statement on ecumenical efforts

ALPHARETTA, Ga. (ABP)—Trustees of the Southern Baptist Convention's North American Mission Board elected a Virginia lawyer to a key administrative post and adopted guidelines on cooperation with other faith groups at a meeting Nov. 5 in Alpharetta, Ga.

The night before, trustees gathered with other Southern Baptist leaders and guests to inaugurate Robert Reccord as the agency's first president. NAMB was established this summer in a merger of three agencies in a massive restructuring of the SBC.

Roughly two months after the new agency's leadership team took office, trustees elected Randy Singer, an attorney from Chesapeake, Va., as executive vice president. Singer will assist NAMB's president and trustees "in developing, coordinating, executing and evaluating a strategy to impact North America for Jesus Christ," according to a position description.

Singer, 41, is a partner and head of the trial section at Willcox and Savage, a Norfolk, Va., law firm, and an adjunct professor at Regent University Law School, founded by evangelist Pat Robertson. He is a member of First Baptist Church in Norfolk, where Reccord was pastor until his election as NAMB president.

In other business, trustees adopted guidelines for interdenominational cooperation. The guidelines limit NAMB's cooperation in "evangelism and missions" to groups that describe themselves as "evangelical" and hold views that people must be "born again" to be saved, that the Bible is the sole authority for faith and that salvation comes through faith alone.

"It is acknowledged by the North American Mission Board that genuine biblical unity is built solely upon the affirmation and advocacy of biblical truth," the guidelines say.

In cooperation with entities which use "a non-baptistic form of church government" or practice "an indiscriminate use of 'spiritual gifts,'" the guidelines say NAMB will be "sensitive and alert to espouse SBC positions in all its relationships and operations."

Before the merger creating NAMB, the Southern Baptist Home Mission Board was criticized for ecumenical involvement when its president signed a document pledging cooperation with Catholics and when agency staff took part in planning this summer's Reconciliation '97 meeting in England.

Reccord, who drafted the guidelines with interfaith-witness expert

Phil Roberts, said they are intended to safeguard doctrinal integrity but not handcuff the agency from working with like-minded groups.

"One thing we cannot do is (assume) that everything in the Kingdom of God rides in isolation on the shoulders of Southern Baptists," he said.

The guidelines are for use by administrators but are not a formal policy. Trustees rejected an effort by Bill Streich to amend the guidelines to elevate their status to policy.

"When any particular person begins to apply those criteria ... to any certain group or any denomination, there is always going to be a lot of subjectivity," Streich argued. His motion was defeated by a large majority.

On a related note, NAMB trustee chairman Charles Fuller informed the board he had conducted an investigation of charges published in a Western Recorder editorial that Streich had pressured Home Mission Board and NAMB employees not to attend Reconciliation '97.

More than a dozen NAMB employees had helped plan the conference and were scheduled to attend until Streich led the HMB's administrative committee to prohibit the use of HMB funds to attend. At the first meeting of NAMB trustees in June,

he also attempted to pass a motion that any NAMB employee who attended even at his or her own expense would be fired, but his effort was supplanted by a substitute motion.

Responding to the Recorder editorial, Fuller told trustees: "There is no evidence Bill approached anyone in an attempt to circumvent the action of this board. He has strong convictions and was opposed to HMB or NAMB support of the conference, and he has a right to express that. But the implication that he had attempted to pressure employees questions his integrity. There was no effort to apply pressure to any employees."

Also during last week's meeting, trustees received an informational document describing appropriate roles for trustees and staff. Among suggestions were that trustees seek to resolve "tough or inflammatory" issues privately with Reccord or other leaders before discussing them openly in a meeting.

"An excellent maxim for both the leadership team and board to always practice without exception is: I will never talk about you until I talk to you, and then never against you but only for you," the document says.

With additional reporting by Baptist Press

Excerpts from NAMB guidelines on interdenominational cooperation

■ Noting that Scripture encourages Christians to "share together in the work of the gospel," the document says NAMB will do so "only with groups who are self-described as evangelical: that is they adhere to a conversionist theology that all people must be born again by faith in Christ alone in order to enter the Kingdom of God; and that they uphold the Bible alone as the source of God's truth, and that salvation is by faith alone due to God's grace alone having Christ alone as its object."

■ "It is acknowledged by the North American Mission Board that genuine biblical unity is built solely upon the affirmation and advocacy of biblical truth. Even temporary, non-binding cooperation must be exercised only where truth is confessed and held in sincerity."

■ In cases where groups practice a "non-baptistic" form of church government or "where an indiscriminate use of 'spiritual gifts' is practiced" the board will be "particularly sensitive and alert to espouse SBC positions in all its relationships and operations."

■ Cooperation "will not be engaged for the mere sake of popular ecumenism. ... At the same time, while holding to our evangelical/biblical theology of salvation, we will not attempt to be 'spiritual isolationists.'"

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BAPTISTS

Accusations cloud future of SBC workers in China

A quick history: Southern Baptists and China

China holds a strong place in Southern Baptist hearts. It was to China that they appointed their first missionary in 1845.

At one time more Southern Baptist missionaries served in China than any country in the world. The SBC's annual offering for international missions is named for Lottie Moon, a revered missionary who spent most of her life in China.

Though the Southern Baptist Convention pulled out all its missionaries after the communist revolution in 1949, many Christians in China today trace their roots back to Southern Baptist mission efforts.

Today Chinese Christians view their society as post-denominational, and many traditionally Baptist churches are affiliated with the China Christian Council.

The council coordinates the work of Protestant churches in China through its "three-self" policy: self-government, self-support and self-propagation of churches. While the China Christian Council claims 10 million members, some Chinese government statistics report as many as 65 million Protestants in the country, many of whom meet in secret house churches.

Continued from page 2

Southern Baptists visited China in 1994 and many of them "share(d) their faith as a natural part of their lifestyles." It is unclear what will happen to the eight IMB missionaries that relate to the China Christian Council.

"Southern Baptists love the people of China, and the board wants to facilitate Christians responding to requests for teachers, consultants and other personnel through any open opportunity to do so," Rankin said.

"There has been no change or recent development in what we are doing," Rankin said. "While we do not work exclusively with the CCC, we have been grateful for the opportunity to provide personnel and resources for ministries and projects through the Amity Foundation.

"We would not consider other things we are doing as secretive, deceptive or clandestine simply because it is not channeled through the China Christian Council."

Rankin's predecessor, Keith Parks, agreed the board's China policy is rooted in decisions made during his tenure as president, from 1979 to 1992.

"Through the years we struggled with this (two-track approach) with the CCC," said Parks, now global missions coordinator for the Cooperative Baptist Fellowship. "I tried to make concessions, but we were never able to (work it out)."

In every discussion with the CCC in the 1980s, Parks and other board officials pressed their interest in work-

ing with Chinese minorities, he said. But the CCC was unprepared to support that kind of ministry at the time and "we never came to a mutually agreeable solution," although he said recent conversations indicate a greater willingness to work with minorities.

Parks said the FMB subsequently developed its own plans independent of the CCC, though within the parameters of Chinese legal restrictions.

"They (the CCC) never fully liked it," he said. "We didn't go into detail (about the board's strategy), but they were aware of what we were doing."

It is unclear why the China Christian Council acted when it did.

Not all IMB staffers have supported the "two-track" approach and some have pushed unsuccessfully for the board to restrict its work to the China Christian Council.

The council's Nov. 3 letter expressed "respect for Southern Baptist colleagues who have given up their jobs in protest, rather than be a party to IMB deception."

Rankin acknowledged two missionaries have resigned in disagreement over the policy—Judith Richards and another unnamed missionary who quit shortly after being employed and never traveled to the field.

Others mission workers have retired but may have been motivated in part by opposition to the policy, Rankin said.

Parks said the CCC's decision is not likely to affect other organizations working in China. While the CBF, for instance, is sending mission

workers to China, "everything we're doing is above board," he said. Asked if the CBF is following a two-track approach, he responded, "Not in China."

An IMB spokesperson said it's not yet been decided if IMB workers registered with the CCC will return to the United States or remain in China in a different capacity. Parks said he'd received reports that some IMB workers "are so committed to staying in China that they are trying to find ways to get funding from other sources, like the CBF."

Concern for religious believers in China is rising in the United States and was reflected in widespread protests that greeted Chinese president Jiang Zemin on his U.S. visit last month. The SBC's Ethics & Religious Liberty Commission has been a vocal proponent of congressional legislation dealing with alleged religious persecution abroad.

There is some evidence of growing discomfort among Chinese officials at the way their treatment of believers is viewed in this country. In August, Bishop K.H. Ting, retired president of the China Christian Council, criticized a report by the U.S. State Department detailing Christian persecution around the world. The report says China has cracked down on the activities of unregistered Catholic and Protestant churches the last three years. President Jiang has invited three prominent American religious leaders to visit China at the end of the year to investigate religious-freedom con-

cerns.

But Rankin dismissed the possibility that the China Christian Council broke ties with the IMB over protests by American Christians or, specifically, Southern Baptists.

"We have been very circumspect in our comments on that issue (religious persecution)," Rankin said. "The decision is directed only at the IMB, and not at evangelicals in general or Southern Baptists in particular."

Bill O'Brien, director of the global center at Samford University's Beeson Divinity School in Birmingham, Ala., also doubted international politics played a role in the decision.

"I don't think that has anything to do with it," said O'Brien, a former Foreign Mission Board vice president. "That's on a different page."

Parks said he doesn't know what motivated the council's decision. But he suggested it may have been triggered both by new leaders of the China Christian Council who have become frustrated at the IMB's refusal to work exclusively with the council and by the recent appointment of new IMB personnel to oversee the board's ministries in China, who may be uncomfortable with the council's ties to China's communist government.

However, Rankin said the board is willing to continue working with the China Christian Council. "We're uncomfortable with their claims to have complete control, but we're appreciative of their work and haven't closed the door."

Matt Norton

By Robert Dunston

This past summer Matt Norton, the son of Becky Berry of Vine Grove and Larry Norton of Stephensport, was one of five members of the Son Bound team in Kentucky. The specific mission of the team was to minister through sports. Team members taught basketball, volleyball, soccer and aerobics to young people from 4 to 13 years old through sports clinics and sports camps. Although the team spent most of its time in Kentucky, their summer included a week of ministry in Massachusetts.

The Son Bound team did far more than just teach sports skills. They also worked in vacation Bible schools and spent two weeks in Camp Cedarmore as the camp staff. The time at Cedarmore was especially meaningful for Matt. Cedarmore was where Matt first responded to God's calling to ministry. To him it was an honor to follow in the footsteps of those who had helped him become sensitive to God's leadership.

The team also led sports-oriented worship services. Matt was impressed by how receptive churches were to having a different worship experience. Worship services inte-

grated sports skills, activities and the good news of Jesus Christ to praise God and challenge those present to invest themselves fully in serving Christ.

Since Matt is planning to enter Christian ministry, the summer was a particular blessing to him. He feels that the greatest thing a minister can do is to "be real with people." All Christians need to recognize their humanity and dependence upon God. None of us has all of the answers but we can help guide each other to finding strength and direction through Christ.

This year Matt is serving as the Kentucky Baptist Student Union president and is enjoying that opportunity for ministry.

Matt has served as a leader in many ministries on the Cumberland College campus and is recognized and respected by all. His commitment to missions and ministry have taken him to places throughout our country and to Russia.

We rejoice in what God has done through Matt Norton and believe that God still has much to do through the life and witness of this young man.

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

CUMBERLAND COLLEGE



Home is more than a place

When I think of my childhood home, I think of being loved, encouraged, accepted and safe.

I have memories of special outings and vacations and of everyday events like talking around the supper table. I remember times when I needed to be disciplined and times when my parents cheered my successes. In many different ways, my parents let me know that I was loved. For me, home was much more than a place.

The children who come to us each day at Kentucky Baptist Homes for Children deserve to experience that same kind of love, encouragement, acceptance and security. They deserve to have someone there to cheer for them, cook their favorite food for their birthday dinner, discipline them in love when they make mistakes and give them stability.

In Psalm 27:10 we read, "Though my father and mother forsake me, the Lord will receive me." There are thousands of children and families across Kentucky feeling alone and forsaken. They are desperate for a place to call home. I know in my heart that Jesus grieves for each of these and

I believe sincerely that He calls out to us who are Christians to reach out with His compassion.

You are reaching out as KBHC shares the love, hope and acceptance of our Lord. Because of your prayers and your gifts, you are demonstrating every day what "home" really means.

KBHC's goal for this year's Thanksgiving Offering is \$1 million. We did not set this goal lightly and have given much thought and prayer to the amount needed to continue this ministry. Please prayerfully consider what part you will take in providing a home for the hurting children and families of Kentucky.

The most important truths my parents taught me were of God's love and of the heavenly home He has for me. I ask you to give so that we can offer those in need a loving home here on earth even as we share with them the hope of the eternal home with God.

HOMES FOR CHILDREN



Brenda Gray

Brenda Gray is vice president for development and communications for 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/>

RESOURCES

CHURCH

Does our church need an audit?

By Doug Strader

■ *What is an audit?* A church audit is an independent examination and verification of the church's financial records.

■ *Who should do the audit?* The best way is for the church to contract with a CPA to do an independent audit.

However, if that is not possible, the church can elect an audit committee to do a self audit. Individuals serving on this committee should not be involved in counting church money or dispersing church money. A self audit is a relatively easy job; however, if the committee discovers any significant problems, they should engage a professional auditor to do the job.

■ *What are the benefits of an audit?* The church is responsible to God for the management of its resources, and an audit insures integrity. An audit can prevent charges of impropriety against those charged with handling the church's money. An audit also examines such things as who has the authority to sign checks, who can legally bind the church in a contract and whether the church has written financial procedures for such things as vacation time, sick days, job descriptions and work hours. If the audit committee did nothing more than inventory the church's assets, that would be a worthwhile service to the church.

■ *What does the audit committee need to begin the audit?* The committee needs to be properly elected by the church and authorized to secure all records necessary to do the task assigned, such as: (1) a copy of the budget for the audit period; (2) the church's checkbook; (3) bank account statements, deposit tickets, all canceled checks and any voided checks; (4) records of all accounts the church has, including savings accounts; (5) counting committee records of all deposits in designated and undesignated receipts; (6) the treasurer's monthly financial statements detailing disbursement transactions; (7) paid bills with documentation or authorization for all disbursements; (8) the treasurer's ledger; (9) payroll records; (10) copies of church-approved policies for finances.

■ *Does our church need an audit?* Yes, a church that has assets, receives money and disburses money needs a yearly audit.

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



The 1998 Minister's Manual. Edited by James Cox. Jossey-Bass Publishers, 1997. 358 pages. \$19.95. ♦♦♦♦ (out of five)

James Cox continues his tradition of offering excellent aids for the minister/preacher. The manual is an invaluable resource for the preacher who is coming close to Sunday morning with no idea of where to go with a sermon, or those who simply enjoy reading sermons in order to find new insights.

The manual begins with a section of general aids and resources which includes church and civic calendars, quotations, historical, cultural and religious anniversaries, 40-year Easter calendar, questions of life and religion to "prime the homiletical pump," and biblical benedictions and blessings.

Cox and his contributors, which number more than 250, offer the following each week: complete sermons, multiple sermon outlines, a lectionary message with hymn suggestions to match the readings, openings and prayers, and illustrations. The manual continues with sections of messages for Christmas, Easter, funerals, Communion, and evangelism and world missions. Children's sermons are included for each week of the year. Helpful indices also are included.

Special sections are offered by Kentucky Baptists Tom Smothers on "Preaching from Great Old Testament

Texts" and by Wayne Oates on "Health-Giving and Health-Destroying Preaching." Oates' contribution is particularly insightful as the preacher is encouraged to offer sermons that focus on the total well-being of people and to avoid "abstractly peddled partisan doctrines, which are likely to precipitate severe self-condemnation or emotional illness." Wayne Hager

Getting Past the Pain: Making Sense of Life's Darkness. William Powell Tuck. Peake Road, 1997. 134 pages. \$11.95. ♦♦♦♦

Tuck writes to address people in the midst of life's dark struggles. As he states in the foreword, he does not avoid the questions that come with the dark, but seeks to answer them as honestly as possible. He charts a path through the darkness that stimulates the intellect and satisfies the spirit.

Tuck brings vast experience as a minister (pastor, professor, speaker) to address issues such as AIDS, suicide, aging and death. He also tackles the theologically thorny issues of sin, burdens and suffering. The passion and clarity of his thought and the numerous illustrations indicate he writes from personal experience, both in his life and in the lives of those to whom he ministers.

The opening and closing chapters deal honestly with the presence of darkness in our lives and the hope that we claim in Jesus Christ. In a clear and engaging manner, Tuck addresses the thorny issues of God's power and presence and our hope for the dark times.

I recommend this book for those who are in the middle of the darkness and to those who, like Tuck, are committed to helping people get through the darkness into the light. Wayne Hager

The Leader of the Future. Edited by Francis Hesselbein, Marshall Goldsmith and Richard Beckhard. Jossey-Bass Publishers, 1996. 319 pages. \$25.00, and **The Organization of the Future.** Edited by Francis Hesselbein, Marshall Goldsmith and Richard Beckhard. Jossey-Bass Publishers, 1997. \$25.00 ♦♦♦♦

Peter Drucker is a name virtually synonymous with management and organizational theory and practice. For decades he has pointed people to new ways of thinking about and practicing leadership within organizations

in the business and non-profit sectors. In recent years he has helped establish the Drucker Foundation, which is dedicated to fostering creative, forward-thinking leaders who have the skills and insight necessary to lead all types of organizations through a rapidly changing landscape.

The two books listed above are part of the Drucker Foundation Series. They are designed to bring together in two volumes "the latest and most innovative thinking on the future of leadership, organization, community and change." Each book follows a similar format: an introductory essay by Peter Drucker outlining the basic theme, followed by 30-plus chapters written by different people who highlight certain aspects of the overall theme.

Despite the wide variety of authorship, each book reflects an amazing consistency of theme development. And even though the overall picture presented in each book is harmonious, the editors do not eliminate the differences of opinion that sometimes show up in the particulars.

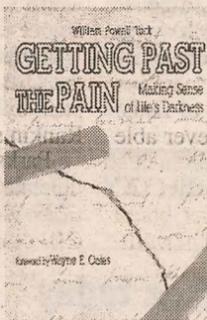
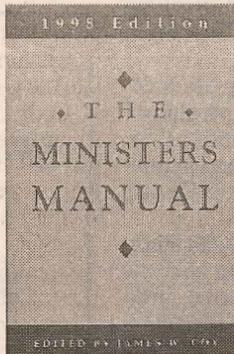
In the introductory essay to "The Leader of the Future" Drucker asserts that "leadership personality," "leadership style," and "leadership traits" do not exist.

"Leadership," he argues, "must be learned and can be learned." His outline of the six common leadership behaviors provides an excellent standard for those of us in leadership to lay beside our own conduct.

William Pollard's essay on "The Leader Who Serves" will challenge not only business leaders, but many of us in churches to reconsider the way we seek to lead. "A servant leader's results will be measured ... in the changed lives of others," he writes. "There is no scarcity of feet to wash. The towels and water are available. The limitation ... is our ability to get on our hands and knees."

"The Organization of the Future" challenges its reader to rethink the role and structure of organizations. In his lead article, Drucker argues that old-line organizations are defined by how different work is being done, with the purpose being to get the work done. He contends that a new approach is emerging, with a purpose of getting results outside, "in the market." In the church, this reminds us that we should spend less time and energy on "church work" and more on being the church in the world.

Both books together provide a powerful resource for improving the organizational life of churches and training leaders for the future. Jim Holladay



Herodias

A Grand Opera by Jules Massenet



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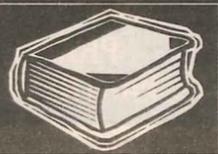
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FAITHFUL
READER

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:

- Financial support for the building program of Gatchina Baptist Church near St. Petersburg.

- The 150 children who live in an orphanage in Seltzo, Russia. Pray that many of the children will read the Bibles they were given recently and will make professions of faith in Jesus.

- Missionaries Gerald and Jo Cornelius as they move from Moscow to work in the Ural Mountains.

- Metropolitan Baptist Church in Cambridge, Mass., in its search for a pastor.

- The many Mission Service Corps volunteers who raise their own financial support in order to serve in New England.

CLASSIFIED ADS

SEEKING: Growing church in Northern Kentucky seeks full-time minister to students. Send resumé to: Rev. Todd Toole, Hickory Grove Baptist Church, 11969 Taylor Mill Road, Independence, KY 41051.

SEEKING: Kentucky Woman's Missionary Union Executive Director-Treasurer Search Committee is accepting resumé for this position from Nov. 1 to December 15, 1997. Minimum qualifications: Master's degree, five years related experience, working knowledge of WMU's organization and function. Forward resumé to: Jo Pelham, chairwoman, 109 Winona Court, Hopkinsville, KY 42240-5256.

FOR SALE: GMC 4905, 42-passenger, air-conditioned, restroom, refreshment center, video system, less than 30,000 miles on 8V-71 Detroit Diesel engine. Extremely well maintained. Coach is in beautiful condition inside and out. Completely updated and refurbished less than four years ago. Must see to appreciate. Asking \$49,000. Call (606) 277-7391, ask for David.

SEEKING: Valley View Baptist Church in Vine Grove, Ky. (within the Radcliff/Fort Knox area), is seeking a full-time pastor. Send resumé to: Search Committee, Valley View Baptist Church, 501 Valley View Drive, Vine Grove, KY 40175.

SEEKING: Minister of music (half-time). Please submit resumé to: Pleasant Grove Baptist Church, 5285 Hwy. East, Shepherdsville, KY 40165.

SEEKING: Part-time Minister of Music. Send resumé to: Search Committee, Grace Baptist Church, 811 Bryan Ave., Lexington, KY 40505.

SEEKING: Baptist church in Lexington seeks to fill a full-time ministry position with an emphasis in youth and church-wide education. Send resumé to P.O. Box 22113, Lexington, KY 40502-2113.

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.

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

TOUR: 12 days Israel and Egypt including Mt. Sinai, March 28-Apr. 8. Only \$2,289 from your area. Call for brochure: (502) 247-8331. Jack R. Studie. Experience you can trust.

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

NEEDED: Organist, part-time (Wednesday evenings, Sunday mornings and evenings). If interested, call: Parkway Baptist Church, Lexington, Ky., (606) 299-8445.

SEEKING: High Point Baptist Church, located in Mayfield, Ky., is accepting resumé for the position of full-time associate pastor/minister of music. Please forward resumé to: Gary Sanderson, 1510 Waverly Drive, Mayfield, KY 42066.

SEEKING: Part-time minister of music. Send resumé to: Search Committee, New Bethel Baptist Church, P.O. Box 100, Verona, KY 41092.

WANTED: Used handbells. Please contact Bagdad Baptist Church at (502) 747-8933. If no answer, please leave a message.

SEEKING: Youth minister at Fairlane Baptist Church in Grants Lick, Ky. Please contact Jim Macht at (606) 635-1973 after 6 p.m.

Mind of Christ

T.W. Hunt is returning to Kentucky!

Nov. 21-22, 1997

Friday, 7:00-9:00 p.m.

Saturday, 8:30 a.m.-3:30 p.m.

Highview Baptist Church
7711 Fegenbush Lane
Louisville

Cost of \$7 includes listening guide and lunch

To preregister, contact:
Discipleship Training Department
Kentucky Baptist Convention

P.O. Box 43433
Louisville, KY 40253-0433
(502) 245-4101



'You will be heard in two counties today'

As the choir and I got off the bus last Sunday morning, the pastor of New Hope Baptist Church greeted us with "You will be heard in two counties today." This was our second trip to west central Kentucky in two weeks.

Two weeks ago, the choir and I traveled three and one-half hours to Greenwood Baptist church in Bowling Green. That was our first long trip this school year. We left our campus at 7:30 a.m. to make our way west. All of us enjoyed the beautiful fall colors as we traveled across the parkway.

We arrived at Greenwood about 30 minutes before the service. The choir shared several songs, and then presented a skit depicting some of the many reasons why various students have chosen to attend Oneida. This was the first time the students had presented this skit during a church service. They had done it earlier this year in Shelbyville, but not during a worship service.

After the skit, I shared a little about Oneida and the many things that were happening on our campus. We were served a wonderful lunch and then boarded our bus for the trip back to Oneida.

Before we left Bowling Green, we stopped to sing for a dear friend of Oneida who had recently lost her husband. Just down the road from Bowling Green we stopped to sing for another friend who lives in Smiths Grove. After one final restroom stop, we headed home. We were not able to make it back to our campus for supper, so we stopped to get some "all you can eat" pizza.

Last Sunday we were going a little further west, so we had to leave our campus at 7 a.m. We decided to eat breakfast "on the road." We took some oranges, apples, sweet rolls and juice to supple-

ment our stop for an "Egg McMuffin" or sausage sandwich. We stopped just long enough to pick up our order and allow the students to use the restrooms, then it was back on the road. After the choir had eaten their fill, they settled back for an extra hour of sleep. We made a quick stop at the Bowling Green rest stop to use the restrooms, tuck in shirts, comb hair and put on neckties. There is no easy way to ride in a school bus for four hours and not get a little disheveled.

We were on our way to a small country church that morning. The last 15 or 20 minutes were spent on winding county roads. We went from a two-lane road with lines marking the center of the road to a much smaller two-lane road with no lines, to a single-lane road. Finally, over the horizon I could see a church steeple. We pulled into the parking lot of a beautiful stately old country church. I could not count a dozen homes in sight of this church, but the parking lot was nearly full.

As I got off the bus, the pastor greeted us and told me that we would be "heard in two counties today." I smiled and thought he was meaning that we would be on the radio this morning and would be heard in two counties. However, the pastor went on to explain his statement. It seems the county line runs through the church building. This meant part of the church was in one county, while the other part was in another county! The best they could tell, the county line was very near where the pulpit was. So he was right; we were literally heard in two counties.

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

THIS IS ONEIDA



W.F. Underwood

In prison and you visited me

As one of nine siblings raised by his divorced and working mother, Ralph Reagan had plenty of unsupervised time.

Truancy, theft and breaking-and-entering took him to reform school three times by age 13. He married in 1978 and operated a county-line bar. A fight in which two people were shot brought him arrest and prison. After a three-day escape, authorities lodged him in the maximum security cell of the Crossville, Tenn., jail, awaiting transfer to Nashville.

Reagan's mother told him he had brought the family nothing but trouble. His wife informed him their children were afraid of him and she didn't want to see him again. Sunday morning a group of Gideons visited the jail to distribute Bibles. "I told them I didn't want one. An older man left his own personal Bible." That evening Reagan couldn't sleep and was drawn to that Bible. "I started reading it and God convicted me of all my wrongs. I asked his forgiveness and promised to serve him from that day on."

The next morning Reagan prepared to leave for Nashville. A guard let him take the Bible with a sarcastic remark: "He'll be where

he's going a long time and will need that Bible." After 30 days in closed maximum security, he received a yard job and an access card to anywhere in the prison. "I had access to the chapel and went there everyday seeking God's will."

Nearly a year elapsed and one night God revealed to Reagan he would be released soon. "Everyone

thought I was crazy. I still had 10 years on my sentence. I packed my bag and set it by the door; three days later they called my number to leave. Some of them laughed and predicted I'd be back to serve five more years for the felony escape charge. I said the next time I came back it would be to preach in chapel."

Reagan received five years probation and was reconciled to his wife and family. For five years he spoke frequently at Gideon rallies. He became involved in his church's jail ministry and, as part of the Tennessee Prison Ministry, he preached in the chapel where he received his Bible. Next week you'll read "the rest of the story" about his coming to Clear Creek.

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

CLEAR CREEK CHRONICLE

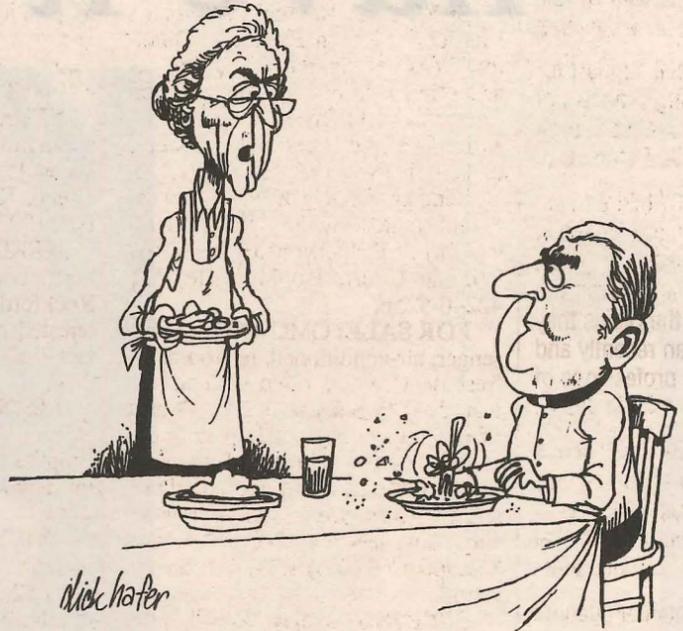


Bill Whittaker

Family life



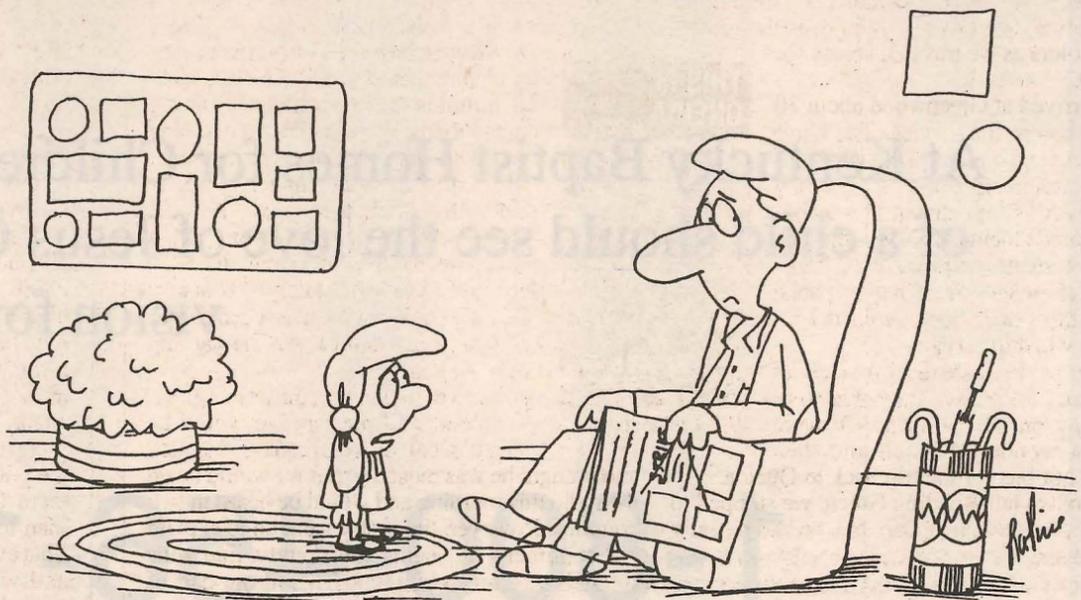
"Welcome home, Dad. To make things a little less stressful on you, the family has decided to wear name tags while you are home."



"I bet Billy Graham ate his broccoli for his mother!"

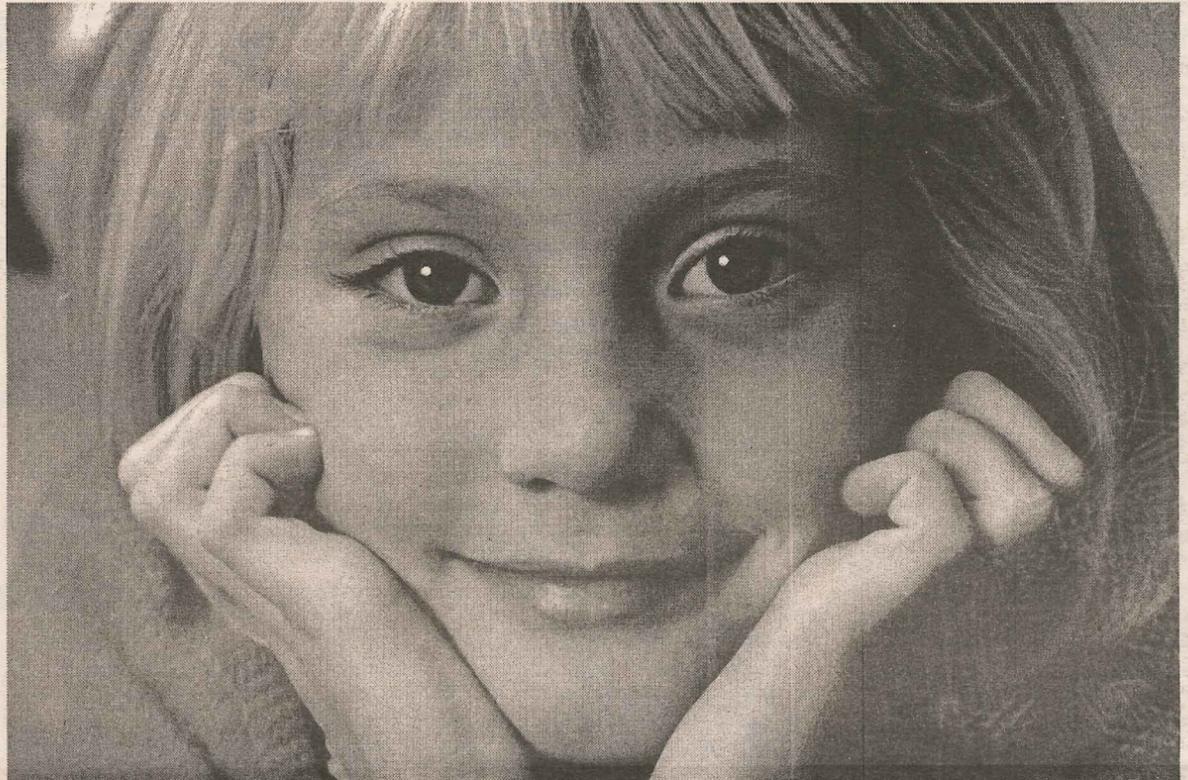


Since Promise Keepers, Phil made an effort



"Mom says that in order for me to get a new bike we'd have to cash in on your life insurance policy. Tell me how that works."

the eyes
have it



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