

# WESTERN RECORDER

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## FOR THE RECORD

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## Voices growing for less Santa, more Savior at Christmas

By Ken Walker  
State Correspondent

LEXINGTON—While America's Christmas retail sales were hitting \$450 billion last year, Roderick Cyr headed in the opposite direction.

In cards to family and friends he announced a halt to gift-giving so he could increase offerings to missions causes, including Southern Baptists' Lottie Moon Christmas offering for international missions.

This Dec. 25 will again be a day of quiet contemplation for Cyr, part of what he sees as God's call for him to redirect his holiday observances.

Cyr, a member of Chevy Chase Baptist Church in Lexington, said he

thinks Christians have become so wrapped up in seasonal consumerism that they fail to recognize what their actions say about their faith.

"What message are we sending to the non-Christian community about our true priorities?" he asked.

"Moreover, what lessons are we teaching our children when love is measured by the gifts given?"

Cyr's questions represent a movement that appears to be gathering steam. In the past year, several writers and columnists have advocated a simpler Christmas.

Supporters report tangible progress, too. Bill McKibben wrote "Unplugging Christmas," the cover story for last December's issue of Christianity Today magazine. Soon

after, columnist Cal Thomas wrote a column decrying the nation's over-emphasis on Christmas materialism.

McKibben's article suggested limiting overall Christmas spending to \$100, as well as turning off the television to participate in more Christ-centered and family activities.

Some readers were suspicious of his advocacy of reducing purchases to help save the environment, he said, but many readers have reported adopting his tips on a church- or community-wide basis.

"Every church (simplifies) in different ways," said McKibben, a resident of Johnsbury, a tiny commu-

nity in New York's Adirondack Mountains.

"Last year ours said we'll take the money we're not going to spend on Christmas and spend it on missions. We raised \$5,000 for the

Heifer Project, which sends livestock and other animals to developing countries.

"I think it's fair to say we were pretty proud of ourselves," he said, noting the Methodist congregation averages between 45 and 50

on a Sunday. Despite its size, the congregation influenced the multi-state Methodist conference in its area to adopt a resolution favoring  
□ See *Voices growing ...*, page 8

## Christmas Unplugged

## Body piercing: What's parents' best response?

By Sarah Zimmerman  
Baptist Press

NASHVILLE (BP)—Parents and youth ministers who would rather their teenagers not yield to the body piercing fad could be best armed with one question: Why?

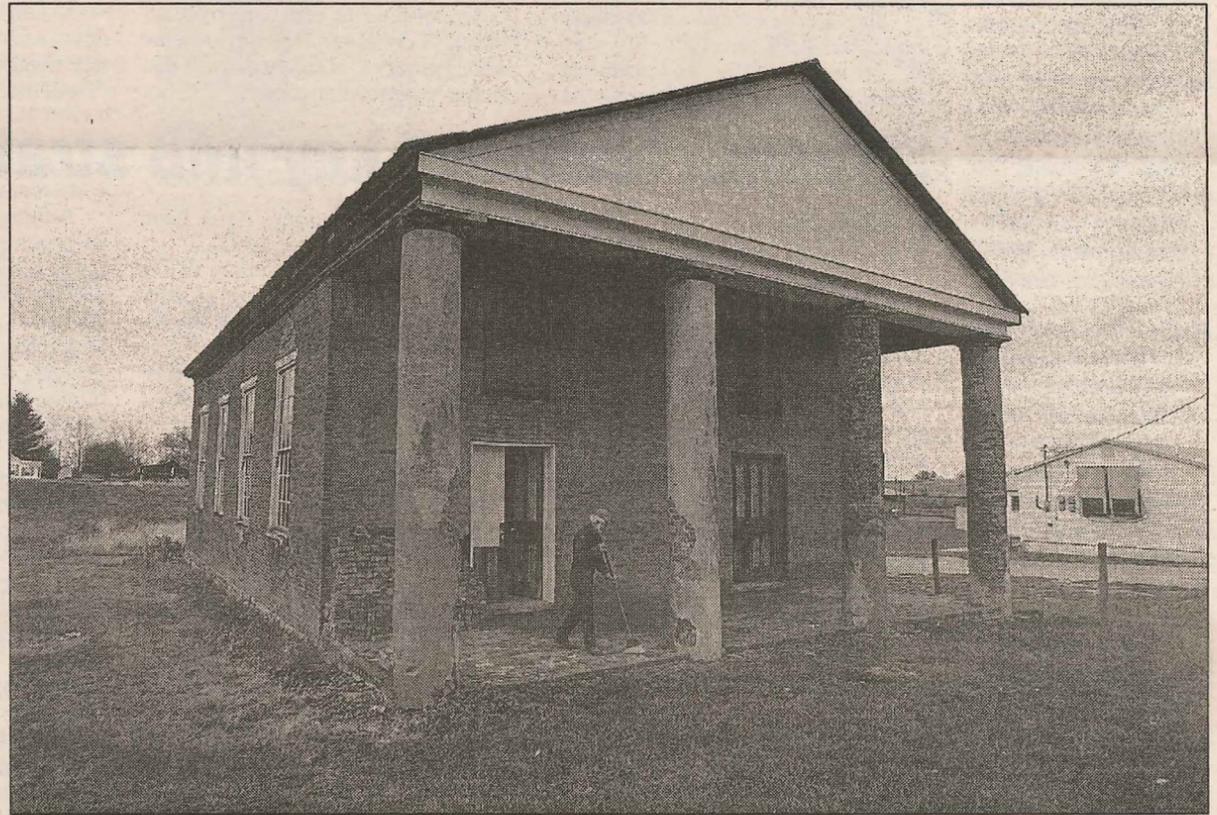
"My oldest son wanted an earring, and I said, 'Why?'" recalled Ken Freeman, San Antonio, Texas-based youth evangelist. "I said, 'When you can give me a good reason, we'll talk about it.'"

Freeman, 45, has a cross shaved in the hair on the back of his head, which he does as a means of witness. His ministry includes speaking in public schools of cities where he is leading evangelistic rallies. He isn't permitted to talk about Jesus Christ in the schools, but students "invariably ask me, 'What's with the cross on the back of your head?' I invite them to come tonight (to an evangelistic meeting) and hear the rest of my story and more about the cross."

Freeman noted that young people who undergo body piercing must live with the message it sends. "My cross symbolizes what I live for," Freeman said. "What does an earring stand for?"

Tony Rankin, a former youth minister for 13 years, said the issue of body piercing is raised about once a week in his practice as a clinical therapist in Nashville.

Rankin agreed with the importance of parents understanding why a child wants to pierce an eyebrow or navel. "Ask,  
□ See *What's a parent ...*, page 7



**CHURCH RESTORATION** "The Friends of Minerva" want to restore the historic Bracken Baptist Church in Mason County. Harry Collins is doing a lot of the repair work on the old church. (Lexington Herald-Leader photograph by Charles Bertram)

## Group works to save Kentucky Baptist church

By Frank Lockwood  
Lexington Herald-Leader

MINERVA—Two hundred years after Baptists arrived here, the faith is flourishing. But the house of worship is falling apart.

Bracken Baptist Church, which is listed on the National Register of Historic Places, "needs a lot of tender loving care quick," says Dan Kidd of the Kentucky Department of Travel.

A local group, "Friends of Minerva," owns the landmark and is slowly restoring it. But plenty of work lies ahead for the 50-member group.

There's a hole in the floor of the old slave balcony. Vandals have taken BB guns to some of the stained-

glass windows. A wall is cracked. The roof has holes. The floor is spotted by pigeon droppings.

Historians say the building dates to the 1840s. But Minerva residents insist the church was constructed in the 1790s by the father of the Kentucky Baptist movement, Lewis Craig.

Either way, it's one of the oldest Baptist churches in Northeast Kentucky, if not the whole state.

And Minerva is a special town for Kentucky Baptists. The Bracken Association of Baptists, a regional subset of the Kentucky Baptist Convention, was organized here in 1799. Today, the association claims 33 churches and 6,300 members in Northeast Kentucky.

But the Minerva congregation has struggled at times. It survived splits over slavery (1805) and the importance of baptism in attaining salvation (1829). But it folded in the late 1800s because of dwindling membership.

The building hasn't housed a congregation for a century and was sold to a farmer for \$280 during the Great Depression. For nearly half a century, it was used as a tobacco barn.

Then Baptist minister Ken Forman, who at the time was missions director for the association, saw the structure and decided to re-claim it for Christ.

"It was what I felt to be the leadership of the Lord in my heart to get this  
□ See *Group wants to save ...*, page 3

# BAPTISTS

## BAPTIST BITS

■ **The predominantly white District of Columbia Baptist Convention** has voted to align with the Progressive National Baptist Convention, a national group of 2,000 predominantly African-American congregations. The D.C. convention, which has been dually aligned with both Northern and Southern Baptists since its founding in 1877, becomes the first state group in either the Southern Baptist Convention or American Baptist Churches U.S.A. to be triply aligned.

■ **Campus Crusade for Christ and the Southern Baptist Convention's International Mission Board** have signed an agreement to work together in church-planting overseas. Graduates of foreign colleges who have been involved with Campus Crusade, a para-church ministry, during their schooling will be integrated into church-starting efforts by IMB missionaries overseas.

■ **The State Convention of Baptists in Indiana** has adopted a bylaw change that will require at least three people from "a racial and/or language minority" be included on the convention's Executive Board. This is thought to be the first such mandate for racial inclusiveness on any state Baptist convention board.

■ **Lynn Holmes** has resigned as president of Brewton-Parker College, a Baptist school in Mount Vernon, Ga. Although the news release announcing his resignation made no mention of it, the college has been accused by a former employee of awarding grants to unqualified students and other financial aid irregularities. The federal government now contends the college owes up to \$25.2 million in reimbursements and penalties.

## SBC charges against Disney are 'nuts,' Eisner says

NEW YORK (ABP)—Accusations that the Walt Disney Co. bashes Christians or is pushing a pro-homosexual agenda are "nuts," Disney Chairman Michael Eisner said in a "60 Minutes" report aired Nov. 23.

In his first public comments on a boycott of Disney by the Southern Baptist Convention and other religious groups, Eisner said the protest has had no financial effect on the giant entertainment company.

The report also included an interview with Richard Land, president of Southern Baptists' Ethics & Religious Liberty Commission, who charged Disney with "pushing a Christian-bashing, family bashing, pro-homosexual agenda."

"That's ridiculous. We're not pushing any agenda," Eisner told correspondent Lesley Stahl in response to Land's charges.

"When somebody says Pocahontas is anti-Christian or anti-black or anti-Native American, I say inside deep down, 'They're nuts,'" Eisner said.

Eisner also responded to a statement by Land that the Pocahontas character should have been portrayed as a Christian.

"She didn't become a Christian in the legend until after our story ended," he said, adding that Pocahontas "is one of the most pro-social movies

made in the 75 years of the history of the Disney Co."

Other objections lodged against Disney include the decision to continue airing the "Ellen" sitcom on the Disney-owned ABC Television Network after its star, Ellen DeGeneres, declared she was gay and that her character on the program would be gay as well.

"That was (DeGeneres') choice and ABC's choice and I think it's been very well done," Eisner said. Eisner added that he wasn't offended by last season's controversial same-sex kiss on "Ellen" but recognized it probably made some people uncomfortable. The decision to put a parental advisory on the episode was not in response to the Baptist boycott, he said.

Eisner said the boycott last June prompted him to finally respond to Disney critics on national television. "It hasn't had a financial effect," however, he added.

"I think (Disney is) the wrong group to go after," Eisner said. "But the one thing that's great about this country is they have the right to do it (protest) and they're doing it the right way."

"I love that. I respect that," he said. Responding to criticism over allowing "Gay Day" at Disney theme parks, Eisner said Disney doesn't discriminate against anybody. "The ho-

## Not all boycotting Disney

LOUISVILLE (ABP)—Not all Baptists are boycotting the Walt Disney Co. this summer.

Passport, a national youth camping organization affiliated with the Cooperative Baptist Fellowship, is sponsoring two sessions of a pilot program called "Passport to Disney" at Walt Disney World in Orlando, Fla.

The camps, scheduled June 18-22 and June 23-27, will be in addition to regular Passport "Youth Camping with a Mission" programs at locations in Florida, North Carolina, Missouri and California, said David Burroughs, president of Passport Inc., which is based in Louisville.

The Disney program will be a departure from the missions-action emphasis of regular Passport, Burroughs said. At a normal Passport

camp, three hours of each day are spent in performing some sort of hands-on community-service project. Passport to Disney will focus more on education and less on action, Burroughs said, with teaching emphases on missions, Baptist principles and the environment.

Passport's regular camps already include a dance and use both males and females as camp pastors. Those practices tend to alienate more conservative Southern Baptists, and organizers did not expect much additional backlash from the more moderate groups likely to attend Passport in the first place, Burroughs said.

In addition, "We wanted to make the statement that there are some church groups who believe God's love is for everyone," he said.

mosexual organizations arranged that day themselves," Eisner said. "And I think it would be a travesty in this country for us to exclude anybody."

Asked by Stahl if he would sit down with Southern Baptist leaders to talk about the issues, Eisner replied, "I will meet with anybody at any time

when it is presented in a rational and non-media-hyped way."

Also interviewed for the piece were Jim Henry, former SBC president and pastor of First Baptist Church in Orlando, Fla., and a Southern Baptist family in Kissimmee, Fla., which is observing the boycott.

## Stroope, leader of key IMB strategy, starts new agency

By Robert Dilday  
*Virginia Religious Herald*

ARLINGTON, Texas (ABP)—Michael Stroope, a key leader in the Southern Baptist International Mission Board's effort to share the Christian gospel with "unreached people groups," has resigned to start an independent ministry helping local congregations send missionaries abroad.

Joining Stroope and his wife, Kay, in the new organization—called All Peoples—will be missionaries David and Mary Carpenter, who are resigning their positions as field workers in the IMB's Central and Southern Asia

region. The Carpenters have been IMB missionaries since 1992.

Stroope, a 20-year veteran of the IMB, administered the board's Cooperative Services International—a program to share the gospel with people in countries where a traditional missionary presence is not possible—from 1992 until a staff reorganization in June decentralized the effort.

Unlike the IMB, All Peoples is not a missionary-sending agency, Stroope said. Instead, the organization will assist churches to send their own long-term missionary teams by offering support services in the United States and abroad.

Although All Peoples won't limit its geographic scope, Stroope said its focus will be "World A," where people have little or no access to the Christian gospel and the region on which he concentrated during his two decades with the IMB. The area includes nations in North Africa, the Middle East and Asia.

"We'll help build awareness, consult with churches, train their missionaries, have people on the field to help those the church deploys, and provide services so that church-based teams can fulfill their mission," he said.

Stroope said the organization could eventually employ up to 20 people. For now, he will continue to live in Arlington, Texas, but it is uncertain where the agency will be permanently based, he said.

Funding for missionary teams will come from the supporting congregations. Staff members of All Peoples also will raise their own support from churches, although Stroope said some secretarial staff will likely draw salaries. Other funding will come from fees charged for training and instructional materials.

"What we've learned in the past 10 years is that the whole thing (sharing the Christian gospel) won't be done by 4,000 or 6,000 missionaries," said Stroope, 46. "We must mobilize the whole church. The money is there, the personnel are there, but this commission is no longer owned by the church. It's been given to a centralized board. The church must take back its commission."

David Carpenter, who said he and his wife will leave their base in London to join Stroope in mid-January, said the trend among younger Chris-

tians is for "hands-on" involvement in missions. "Baby boomers and Gen-Xers want direct connections. They don't want to send money; they want to send themselves. They want to be involved. ... That's what excites me about seeing churches being part of the work."

Stroope said All Peoples' approach would differ from partnership mission programs operated by many Baptist state conventions.

"For one thing, in All Peoples the local church is the one initiating the process and doing the sending," he said. "State partnerships are mainly state initiated and, often, International Mission Board initiated."

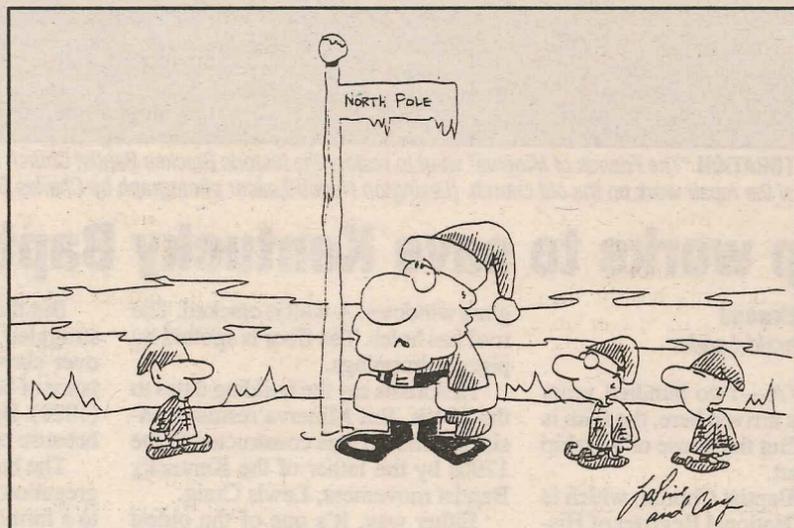
"Also, state partnership programs send out primarily short-term volunteers. By and large, they aren't long term."

Stroope was a key leader in crafting the IMB's non-residential missionary approach, a concept which preceded the formation of Cooperative Services International. In 1988—when the concept was still new and untested—he was one of the first missionaries appointed to utilize the non-residential approach, ministering to Kurds in Turkey and Iraq from a base outside those countries. He held that assignment until 1992 when he became area director for CSI.

Both Stroope and Carpenter said their motivation is not to protest changes at the IMB.

"What the IMB is doing needs to be done," Stroope said. "But there needs to be more done. Today there need to be multiple ways of getting the job done."

Officials at the Richmond, Va.,-based IMB declined comment.



"I'm concerned about our numbers. This is about the worst turnout for 'See You at the Pole' I have ever seen!"

## Hyattsville Baptist Men offer help to burnout victims

By Ken Walker  
State Correspondent

HYATTSVILLE—After nearly 20 years of investigating fires, Bob Hammons still can't fully grasp the devastation felt by victims, who range from the impoverished to multi-millionaires.

But he and other Baptist Men at Hyattsville Baptist Church try to ease the stings. For the past several years they have provided personal and household items to help burned-out families get back on their feet.

"I've seen people go through all kinds of feelings who have lost everything," said Hammons, a former arson investigator for the Kentucky State Police and president of Hammons Fire Information Service.

"This isn't an overwhelming ministry that is going to solve all the world's problems. It just takes some of the pressure off at a very emotional time," he said.

The unusual outreach began after a former Brotherhood director at Hyattsville Baptist lost his home in a fire. The next morning he realized he didn't even have a pan to heat water for instant coffee, said Hammons, the current Brotherhood director.

After supplying him with some essentials, the group decided to stock up on items for future fire victims—things like toiletries, flatware, pillows, sheets, bed clothes, dishes and glasses.

While a church, the Red Cross or other agency may provide victims temporary living quarters, at some

point they will be out on their own, Hammons added.

"If you have some bacon, but nothing to fry it up in, it's not of much use," he said. "This takes a financial burden as well as an emotional burden off them."

The group buys certain items in bulk to keep enough on hand to assemble several kits in case of emergencies. Church members and others donate items; once the Christian Appalachian Project gave them a pickup truck load of toothbrushes.

The inventory can be used for other ministries, as well. For example, some toothbrushes went to Kentucky Baptist Homes for Children and others were given to residents of Hope Center, a shelter for homeless men in Lexington.

Although the Hyattsville church has distributed a pair of kits this year, the director said they haven't kept track of the total number of families helped in the past.

Rather than advertising, Hammons said they work through local fire, police, Red Cross and community organizations. They either deliver kits to victims or allow them to come by the church and select what they need.

He said the ministry is constantly evolving, with adjustments made in the kinds of supplies offered, based on their experience and feedback from individuals.

Several other churches in the area an hour south of Lexington have started similar outreaches, and Hammons hopes others across Kentucky will see its value.

### BLUEGRASS BURGEO

■ **The Kentucky Baptist** Convention executive board staff was recently among 187 companies recognized in Louisville for family friendly policies. The Business/Family Partnership is sponsored by Jefferson County Government, the Louisville Area Chamber of Commerce, Business First newspaper and the Louisville Society for Human Resource Management.

■ **An endowed** scholarship fund worth \$650,000 for Georgetown College recently was established by the estate of George and Hildreth Daniel. Also, Vicky and Earl Goode recently established an endowment fund of \$500,000 for a faculty development program at the school.

■ **The Kentucky Baptist** Music Conference presented honorary lifetime membership awards to Ron Wilburn, minister of music at Gano Avenue Baptist Church of Georgetown, and to Bill Williams, former minister of music at Immanuel Baptist Church of Lexington.

■ **Two children** of Hispanic minister Roberto Gonzales were killed Saturday, Nov. 15, when his car slid out of control, according to Kentucky State Police. Gonzales, 31, is a student of the seminary extension program led by Kentucky Baptist missionary Gus Reyes. Gonzales was struck by two cars on Highway 153 after his car hit a patch of ice, said Kim Dunn of the Kentucky State Police. Hadabeyda Gonzalez, 6, and Roberto Gonzalez Jr., 3, were pronounced dead at the scene. Gonzales' wife, was in a hospital with broken bones and internal injuries. Gonzales was expected to have been released from a hospital by the end of last week. Their other two children were treated and released, said Reyes.

## Ninth & O planning relocation

LOUISVILLE—One of Kentucky Baptists' historic and better-known congregations has approved a plan to relocate from south central Louisville to the city's east end.

Ninth & O Baptist Church, founded in 1916, will sell its property near Churchill Downs to the City of Louisville and relocate to property near the intersection of Bardstown Road and Breckinridge Lane.

Louisville Mayor Jerry Abramson announced the purchase Nov. 18, after the congregation voted to approve the sale Nov. 16. The city plans to convert the facility to house the Louisville Police Department's 3rd Dis-

trict headquarters, police and fire dispatchers, Emergency Medical Services, 911 and local government radio. Abramson said the city also may develop a community center and youth recreation program on the property.

Abramson said the city plans to pay \$1.6 million for the 87,000-square-foot facility which includes 300 parking spaces.

The city plans to take possession next July, meaning the Ninth & O congregation will meet in temporary facilities for a brief period. Pastor Rodney Burnette said the church's new building should be ready to occupy sometime next fall.



**HISTORIC BUILDING** Members of "The Friends of Minerva" inside the building are (from left) Gene Smoot, Harry Collins, Martha Moford, David Weaver and Billy Gillespie. The church is believed to have been built in 1793-1794. (Lexington Herald-Leader photograph by Charles Bertram)

## Group wants to save historic Baptist building in Minerva

Continued from page 1  
church back in Baptist hands," he said.

Forman's enthusiasm was contagious.

In 1981, Bracken Association of Baptists purchased the decaying structure for \$18,000 from a local landowner and planned to reopen its doors.

Then church officials got renovation estimates.

Restoration could cost up to \$250,000, one expert predicted—substantially more than the association's annual budget.

With volunteer labor, the cost would drop. But raising the resources would take time.

So Minerva Baptists purchased a modular building with electricity and indoor plumbing and moved it next door to the historic site. They've been meeting there ever since.

For nearly a decade, Baptists struggled to raise funds for their historic site. In 1989, Forman was transferred to Louisville and the project floundered.

Three years ago, the association nearly demolished its decaying tabernacle.

Baptists were ready to "put it out of its misery," said current missions director Truett Cocanougher.

But "Friends of Minerva" formed in 1994 and agreed to assume responsibility for the building. They also

negotiated a land swap so the Baptists would have room for a new building.

Since then, the floor has been repaired and the pediment has been patched. Volunteers are struggling to restore it.

"Most of us love it because it's always been here," said Martha Moford, the town's postmistress and the group's chairwoman. "It's a part of our heritage."

Others also are rooting for the historic church.

"It means everything to me," said Gene Smoot, an organist at Minerva's United Methodist Church, across the street from Bracken Baptist. Her great-grandmother, Mary Alice Thomas Boyd, was organist at Bracken Baptist.

Funding for the project is scarce. And volunteer labor isn't plentiful—Minerva has only about 250 residents from hill to hill. Friends of Minerva is selling prints of the church by a local painter for \$40, but sales have been slow.

The Baptist minister who championed the project 16 years ago believes the historic church will be saved. "There are some things that deserve preserving," said Forman. "I'm trusting that we will not drop the ball."

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## Eastern Kentucky gets Christian radio

PIPPA PASSES—A new radio station with a contemporary Christian format has been launched in Eastern Kentucky, sponsored by Alice Lloyd College.

WWJD 91.7 FM was officially dedicated Oct. 25 in a ceremony attended by Brandt Gustavson, president of the National Religious Broadcasters organization.

Alice Lloyd College President Timothy Siebert, a Kentucky Baptist layman, said he hopes the new station will offer a Christian outreach to central Appalachia.

"We can fill an important niche

in an eight-county area," he said. "To our knowledge, we are the only station in this area with a Christian contemporary format."

The station's call letters, WWJD, stand for "What Would Jesus Do?" the question first posed by author Charles Sheldon that now adorns wristbands popular with many Christian youth.

In addition to contemporary Christian music, the station will air talk shows with personalities such as Charles Colson and James Dobson, said station manager Tom Cody.



**SON SHARE IN WYOMING** The Son Share Players, a summer missions team sponsored by the Kentucky Baptist Convention's student ministries department, recently led the annual convention of Baptist Student Unions in Wyoming. Tom Smoot, associate in the KBC student department, was the convention's keynote speaker. Team members Sara Hamrick, Crystal Meyer, Shala Curtis, Aaron Austin and Mark Powell provided drama and music and led workshops.

## WESTERN RECORDER

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

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## Looking for Advent II

It is that wonderful time of year again when our churches prepare to celebrate Christ's birth.

We have celebrated Advent for years and do it well. Each new Christmas season brings the renewed expectation and anticipation that that year's celebration will be the best ever. The four Sundays leading up to Christmas Day are always filled with meaningful, memorable happenings. Before we know it, Christmas has come and gone. Then, it is just eleven months till we do Advent all over again.

Perhaps we could fill the void between December's Advents by beginning to stress the importance of preparing for Jesus' return, Advent II. The prospect of Christ coming again should raise our expectation and anticipation to unmatched heights.

Preparing for Advent II involves our doing everything we can to help bring God's kingdom to earth. For God's children, that is and has always been our primary mission.

Ever since Jesus taught his disciples how to pray, almost 2,000 years ago, the church universal hasn't needed to seek a vision. Jesus provided the vision with these words from his model prayer: "Your kingdom come. Your will be done, on earth as it is in heaven."

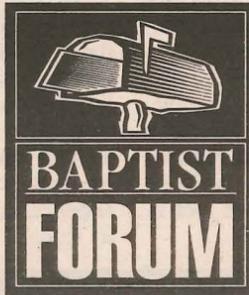
The growth and promotion of this kingdom, the Lord has entrusted into our care. We can and must reaffirm our allegiance to the spiritual kingdom of Christ in every phase and aspect of

our lives: economic, social, political.

If we, as God's children, can turn away from our selfish ways, the kingdom of God ideal can be realized. It is a corporate, or community, endeavor where kingdom citizens seek the highest good and promote the highest welfare of all. This best shows our love of God and neighbor.

Hope for 1998 and beyond rests in our implementing kingdom values on earth. That is what God desires. With God all things are possible.

Paul L. Whiteley Sr.  
Louisville



## What model?

I am sickened by the shabby treatment of Paul Debusman at the hands of Southern Baptist Convention leaders. With crocodile tears Tom Elliff says he is perplexed that such a small amount of information has generated so much negative publicity. Positioning himself and not Debusman as the true victim, Elliff says he bears no malice to those who reported the story.

It's hard for laypersons like myself to see what Scriptural model or standard of decency is being followed. I can almost hear SBC spin-meisters saying:

1) Debusman was not really fired—his position was eliminated. Now that Academic Parity with Jerry Falwell's Liberty Institute, a reference librarian is about as useful as a scholarly journal.

2) Catching the administration in an error impugns the sovereignty of

God. Of course Elliff's chapel comments were absurd, but they implied deeper truths: All past administrations were bad, and current enrollments are at all-time highs.

3) Debusman fell victim to the prevailing heresy of expierential religion. Scriptures like Matthew 18 apply only to the general public. They are not to be taken literally as applying to the inerrant SBC leadership.

4) Debusman's firing is righteous retribution for all those faculty and staff (you remember their names) summarily dismissed during cruel purges of the past.

Our denomination has been under siege for a generation now. Are we happy with the results? I say it's time for moderation.

Gary L. Millsap  
Louisville

## Parable trouble

Several years ago while traveling the Jericho Road through the Judean hills near Jerusalem, the guide showed us a fairly-well organized pile of stones. He said it was the inn to which the Good Samaritan brought the wounded man after he had picked him up and ministered to his wounds.

As I looked at a slide of this "inn," somehow the phrases "Civil Rights" and "jury nullification" came to mind.

Today the Good Samaritan would probably look down at the wounded man, near death, and walk on toward "Jerusalem, mumbling something like "I've got to find the person who did this; he needs help!"

Could this possibly be referred to as "parable nullification"?

Oscar Davidson  
Somerset

## Cutting back is hard to do

By Dale Hanson Bourke

A friend of mine is more than a little annoyed. To protect his identity, I'll call him Mike. But after you hear his story you may think you know him.

Mike, you see, is like a lot of other guys. A baby boomer who was a real hot-shot in his 20s, he's now a late-40s, burned-out middle manager who knows his career has stalled.

With two kids about to enter college, he's beginning to panic. He owns a modest house and two cars, and he has no savings.

"When did everyone save all this money?" he asked me during a casual conversation. "Did I miss something?"

Mike has come to realize that all this talk about a strong economy means very little to someone like him who has no money to invest.

Having known my friend for more than 20 years, I remember a little about where the money went. During his post-college years, he snagged a couple of high-paying jobs which he rode for awhile, then quit and traveled for a year. By the time he settled down and got married at 30, he owned a battered sports car but not much else.

The kids arrived one after the other, and Mike was proud that he was able to buy a house. But his wife stayed home to raise the kids and he

soon realized that his paycheck barely covered the essentials.

Mike and his family wanted what all their neighbors had: vacations, a minivan, a big-screen television. Nothing extravagant. Just the average expectations of life. But those little extras put them over the top. So when the kids entered school, his wife went to work just to keep ahead of their credit card debt.

Thoughts of college tuition and retirement causes them to panic. Where will the money come from?

In fact, Mike's story is frighteningly common. For all the talk about the strong economy, Americans saved just 4.3 percent of their disposable last year, or about half as much as our parents saved in 1967.

And according to statistics from the Department of Commerce, savings rates have been dropping since the mid-1970s. That means many of today's baby boomers will be tomorrow's broke retirees.

Economists are perplexed by the problem. With rising incomes, low unemployment and even better tax rates, savings should be rising. Especially during such a remarkably strong period of growth, economic theory suggests that savings rates should be soaring.

But David Laibson, an economist

at Harvard, believes he has found a very non-economic answer to the problem: lack of self-control.

Laibson, according to the Economist magazine, views our desire to save like our desire to lose weight. We'll get around to it tomorrow. As a result, we're getting fatter and poorer.

So Mike is not alone, but that is small comfort as he faces the sobering facts of his life. He enjoyed himself and treated his family to the things he thought were due them. Now cutting back seems unfair and harsh.

Mike is angry. He feels cheated and duped. Every time he hears about the strong economy on the evening news he wants to throw something at his big-screen TV.

It is strange, in a way, that our economic concerns come to this. We think of the economy as a massive, non-personal system. But, in fact, it is simply a combination of individuals making personal—ultimately moral—choices.

Lack of self-control seems more like a spiritual problem than an economic one. But when an entire nation has come to worship consumption, walls are bound to fall down.

"Like a city whose walls are broken down is a man who lacks self-control," says Proverbs 25:28.

Mike is like many who grew up listening to TV ads that told him he deserved to live a little. Now he finds the truth is in the proverb, not the advertising. (RNS)

Dale Hanson Bourke is publisher of Religion News Service.

## SINGLES

### Sexually single

By James Stillwell

**Q.** Why would God create us with sexual drives and desires and then give us no way (other than marriage) to fulfill them? Scripture says, "It is better to marry than to burn," but I struggle with such a system where immorality and marriage are the only options.

**A.** Thankfully, these are not the only biblical options. The Bible gives us many models of sexually healthy single adults, not the least of which is Jesus Christ.

Part of your struggle comes from living in the midst of a sexually explicit culture, assaulted many times each day with the over-stimulation of sexual imagery. When the response to such pressures is to marry out of lust, the marriage tends to last only until the inevitable loss of passion in the relationship.

Jesus experienced your struggle when he lived as a young adult male. Never sexually fallen, he faced every temptation and struggle we face. We draw our strength from the same Spirit who strengthened him.

You have a choice, to be a sexual being centered in Christ or a Christian centered in sex. Your sexuality is part of who you are as a unique, unrepeatable miracle of God. Denying who we are as sexual creations can lead to an unbiblical sexual anorexia which in turn leads to a sexual bingeing so destructive to many single Christians today.

God's Ten Commandments are not the Ten Suggestions. Just as God wants every single adult to wait for marriage for the full expression of sexuality, he expects every married person to pursue no substitute mates. Living within his guidelines brings joy and protects from much brokenness and despair. Keeping his commands requires discipline, a fruit of the Spirit which he gives to all who ask and diligently seek his way. For the sexually broken he offers forgiveness, healing and a new start.

Through a joyous life of prayer, commit your sexuality to God. Thank him that in your struggle he will help you express this gift in ways that bring your greatest happiness.

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

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



## HE SAID/SHE SAID

### Ask what someone's thankful for and you might regret it

#### HESAIID



Mark Wingfield

Asking people what they're thankful for can be a dangerous thing. Our local newspaper ran a Thanksgiving section last Sunday where people wrote in about the things for which they're grateful. Nestled in among all the heart-tugging, life-and-death stories were a few doozies. One woman was thankful for finally finding a pair of jeans that fit (and hoping they'll last since she knows she'll never find another pair to fit). Another person, a

nun no less, was thankful National Public Radio's fall membership drive is over and for the times she can connect to America Online on the first try.

It's easy to laugh at those odd utterances of thanksgiving because they're so true, if not orthodox for sharing as you pass the turkey to Aunt Sue.

Sometimes asking people what they're thankful for can hurt as well. At church Sunday, the boys' teachers asked all the kids what they're thankful for. Luke said he was thankful for his brother. (When I asked him later why he said that, he explained it's because his brother always gives him things and lets him do things.)

At his turn, Garrett said he's thankful for his mommy. That's sweet, and Alison was moved. But I wondered why he's not thankful for his daddy. Nothing like a little family favoritism to get the holiday mood going.

Maybe the fact that I sternly lectured Garrett on the way to church because he nearly smashed his brother's fingers in the car door knocked me out of the competition.

If that's the case (and I'm trying to think the best here), Garrett's much like everyone else. We often see only our immediate situation rather than the long-term. And all too often, we don't know all we ought to be thankful for at the time we ought to be thankful.

Guess that goes for me too. I'm thankful for Luke and Garrett, even if some days they like their mommy best. Besides, I'm thankful for their mommy as well.

#### SHESAIID



Alison Wingfield

Although I don't approve of favoritism, having your children like you "best" is a nice perk of motherhood. Even if that thankfulness of theirs only lasts until the next time I put one of them in time-out.

As self-centered as they sometimes are, it is my children who often bring me back to the basics of thankfulness.

My first lesson in Thankfulness 101 came when they were learning to talk and put sentences together. I remember

sitting in the rocking chair praying with one of them before bedtime. I asked him what he wanted to thank God for, and he said "Toes."

When they first started helping us say the dinner blessing, they were very specific: "Thank you, God, for chicken nuggets, apple, green beans and milk." And if anything was accidentally left out, we would bow our heads and pray again.

And at night-time prayers it's: "Thank you God for my Teddy, my bed and for me not to have any bad dreams tonight."

In the constant rat race of gaining and acquiring, I forget to stop and thank God for what I already have. We might live paycheck to paycheck, but I don't have to worry about where the next meal will come from, or if we will have a roof over our heads tonight or clothes to wear tomorrow. All the rest is icing—sometimes chocolate, sometimes vanilla, but icing never-the-less.

Just like Jesus taught us about having faith, we also can have a clearer vision of thanksgiving when we look through the eyes of a child.

## Don't let your babies grow up to be ...

For the past several weeks, much of Kentucky has been wrapped up in debating what should be the future of University of Louisville football coach Ron Cooper. Discussions of the Cardinals' losing seasons, flagging fans and need to fill a huge new stadium have appeared on every newscast and in every newspaper up through Cooper's firing last Wednesday and then beyond.

We've heard from just about everyone but Willie Nelson, and if he lived in Kentucky I'm certain he'd weigh in on the matter too: "Mamas, don't let your babies grow up to be coaches."

There are few jobs as tough on a person's self-esteem as being a football coach. Everyone's an expert and knows better than you just what you should be doing to make the team win. Everything you do or say is in the public eye, is scrutinized from top to bottom and commented on by thousands of armchair quarterbacks and not a few television sportscasters. Everyone thinks they own you and ought to be able single-handedly to determine your fate.

Reminds me a lot of the predicament most pastors find themselves in, except pastors have no high-paying contracts that ensure they'll be able to take the money and run when things go bad.

Every member of the church (and a good many outside the church) has an opinion about what the pastor should or should not be doing to make the church team win. Pastors quickly receive the blame when offerings or attendance go down, but rarely receive the credit they're due when things go well.

What's worse, pastors are expected to be super heroes who can by the sheer force of their personalities overcome obstacles that have blocked a church from working as a team for decades.

The comment of one of Coach Cooper's supporters last week is relevant here. His defense: "The University of Louisville never has had a winning team

and never will. Give the guy a break."

Whether that's a true assessment of Louisville football I'll leave for someone else to determine. But it illustrates an important point: Coaches (and pastors) have to deal with the teams and fans and baggage they inherit.

There comes a point when a church that continues to be dissatisfied with pastor after pastor must stop examining the coach for flaws and start looking at the team. Even the most skilled coach can play only the team he has.

Certainly there are valid cases of pastors being mismatched with congregations, and even of "bad apple" pastors who ought to be sent packing. Not having the courage to face those situations is just as bad as accusing a pastor wrongly.

Churches, like football fans, also must consider the hand the coach has been dealt. In Coach Cooper's case, the pressing economic need to fill a new stadium intruded into the equation. The same thing happens with pastors who go to churches with large debts or overbuilt facilities. If the pastor (by himself, usually) can't grow the church large enough and fast enough to clear the debt or fill the building, people believe something's wrong with the pastor.

Yet all too often the expectations are unrealistic. There are some football teams even Lou Holtz couldn't turn around in a few short seasons, and there are some churches even W.A. Criswell would have trouble leading to grow.

In a church, as in a football team, everything can't be perfect all the time; losing seasons are bound to come. Firing the coach without honestly facing the underlying issues may offer a momentary relief but not a long-term solution.

Let's not give Willie fodder for yet another song: "Mamas, don't let your babies grow up to be preachers."

— Mark Wingfield

## The rich and the poor

By Carey Newman

My friend looked at me and said, "I have so much for which to be thankful—family, friends and financial security. It is this last one which gives me the problem. We have been careful to set aside monies for retirement, and in just a few short years we will own our house completely. When I look at the news reports on poverty in America and around the world, I realize I really am rich by those standards. I actually feel guilty at times that my salary is what it is and that we have done as well as we have."

Jesus was part of that group of people known as the "people of the land." He neither inherited land, nor did he purchase it himself. Although he enjoyed banquets and parties, he seemingly had little or no possessions. By his example, Jesus placed the main emphasis of his life elsewhere—in stark contrast to many of us.

While Jesus did not teach that

wealth and possessions were evil in and of themselves, he did see a very close relationship between wealth and evil. Jesus taught that wealth has its own seductive powers. Wealth can deceive, choke and make one unfruitful. It even makes it difficult to enter

the kingdom of God. Wealth competes with a person's allegiance to God. In fact, Jesus clearly says it is impossible to serve both wealth and God. Wealth is a terrible taskmaster. To fall victim to wealth is tantamount to falling victim to evil.

Jesus outlines the proper use of wealth: to care for others. In this regard, Jesus continues an Old Testament tradition: God has a special interest in the poor. Jesus would even say, "Blessed are the poor, for theirs is the kingdom of God."

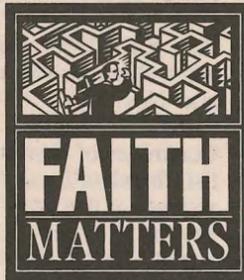
Trust in God is the basis for sharing wealth. We are told to seek first the kingdom of God. We should not only be doing this as individuals but as a community of disciples. In fact, the community is the place where

charity should begin. This is the way to show we really are kingdom-of-God-kind of people.

Watching Savannah (our 2-year-old) relate to Eliza (our 4-month-old) has, to say the least, been interesting. There are times in which Savannah can be angelic. She will kiss, hug and show genuine affection for her little sister. At other times, however, Savannah proves she is a 2-year-old. She will carefully guard her own toys, making certain Eliza (who can't walk, crawl or even roll over) can't get to them. But Savannah will go one step further. She will even go to Eliza's room, collect Eliza's toys, and put them with her own stash. Needless to say, we have been working on the concept of sharing.

We sometimes respond in like manner. We do everything possible to make sure no one can get to what's ours. We might even (unwittingly) be involved taking from someone else, someone who can't defend or help themselves. The example and teaching of Jesus begs us to do otherwise.

I told my friend to share recklessly of what he has, for *Christian charity is more than a feeling in your heart; true charity is using what you have to help others who do not have.*



## NATIONAL NOTES

■ **Study: One third of homeless are vets.** As Americans marked Veterans' Day this month, a survey of homeless men seeking shelter at the nation's rescue missions found nearly one third of them were military veterans—and more than 40 percent of those were Vietnam-era vets. James Varnhagen, executive director of the New York City Rescue Mission, said many soldiers have difficulty re-adjusting to civilian life. "No matter how disciplined a person is, the stress of adjusting to civilian life can lead to drugs or excessive drinking."

■ **Emory to allow same-sex ceremonies.** Gay and lesbian couples may hold same-sex commitment ceremonies at Emory University chapels if an ordained campus minister from one of the 24 recognized groups at the school in Atlanta conducts the ceremony, the institution's trustees ruled this month. Only two campus clergy—the United Church of Christ minister and the Reform Jewish rabbi—are willing to perform same-sex unions. Emory's parent body, the United Methodist Church, disapproves of such unions.

■ **House rejects school voucher proposal.** The House of Representatives has rejected a school voucher proposal that would have provided needy parents with a federal subsidy to send their children to private and parochial schools. In a 228-191 vote Nov. 4, lawmakers rejected the measure calling it an attack on public education. Supporters of the measure, however, said the plan would give public schools competition, forcing them to offer parents and students higher quality education.

■ **Assisted-suicide vote criticized.** Cardinal Bernard Law, head of the National Conference of Catholic Bishops' Committee for Pro-life Activities, said the decision by Oregon voters to retain their state law authorizing physician-assisted suicide was "a tragedy for all Americans." The clergy-backed effort to repeal a 1994 vote to legalize assisted suicide garnered only 40 percent of the vote. "Oregon has made itself a laboratory for testing a radical policy," Law said.

■ **Gaddy president of Americans United.** Welton Gaddy, pastor of Northminster Church in Monroe, La., has been elected president of Americans United for Separation of Church and State. Gaddy, a Baptist, has been Northminster's pastor for the past five years and has been involved in Americans United, the Washington-based church-state separation group, since 1971.

## Court overrules Ohio abortion restrictions

CINCINNATI (RNS)—A three-judge federal appeals court panel has struck down Ohio's first-in-the-nation ban of "partial-birth" abortions.

In a 2-1 ruling, the 6th U.S. Circuit Court of Appeals in Cincinnati upheld a 1995 U.S. District Court decision that said the ban unconstitutionally imposed burdens on a woman's life, health and right to choose abortion.

The appeals court decision is likely to be appealed further to the U.S. Supreme Court. The High Court has not taken up a case dealing directly with abortion rights since 1992.

The Ohio law banned the contro-

versial late-term abortion procedure unless it was required to save a woman's life. The procedure involves pulling the fetus partially out of the uterus, feet first, and then puncturing the fetus' skull and suctioning out the brains.

While Ohio was the first state to ban the procedure, at least 12 other states have passed similar laws this year alone.

Dr. Martin Haskell and the Women's Medical Professional Corp., both abortion service providers in the Cincinnati, Dayton and Akron areas, challenged the Ohio ban in a lawsuit.

Opponents of the ban praised the appeals court's decision. Kathy Helm-

bock of the Cincinnati chapter of the National Organization for Women called the decision "wise" because the ban was "an unprecedented first step forward by politicians to dictate medical care," Associated Press reported.

But Jane Hoffman, a spokeswoman for Right to Life of Greater Cincinnati, an anti-abortion group, said the appeals court was wrong because it "ignored the consensus of legislators, religious leaders, medical professionals and the American people."

Last year President Clinton vetoed federal legislation that would have prohibited the procedure, saying it allowed no exceptions for the mother's health.

## Alabama official seeks to block prayer ban

MONTGOMERY, Ala. (RNS)—Alabama Attorney General Bill Pryor has filed papers seeking to block enforcement of a portion of a federal court order banning state-sanctioned prayer in public schools.

Pryor said he took the action so the state can appeal parts of U.S. District Court Judge Ira DeMent's Oct. 29 ruling blocking vocal prayer, Bible devotionals and Scripture readings in public school classrooms.

The order also banned school employees from distributing religious literature and other material in schools, on school grounds and at commencement ceremonies. It also said school public address systems may not be used to deliver religious messages.

Pryor said parts of DeMent's ruling "actually violate the First Amendment and do not conform to recent decisions of the Supreme Court because they curtail and limit

voluntary expression by students and private citizens."

Jay Sekulow, chief counsel of the American Center for Law and Justice, said DeMent's order is "vague, overreaching and flies in the face of numerous Supreme Court rulings."

DeMent's ruling, in a suit brought by an assistant principal, has ignited a firestorm of controversy in Alabama, including a threat by Gov. Fob James to defy the ruling by praying in a public school classroom if asked.

## Supreme Court refuses to dismiss Catholic lawsuit

WASHINGTON (ABP)—The U.S. Supreme Court has refused to halt a lawsuit alleging the Roman Catholic Diocese of Brooklyn negligently supervised and retained a priest who later pleaded guilty to the sexual abuse of minors.

Without comment Nov. 10, the high court let stand a New York appeals court's ruling that dismissed portions of the lawsuit but allowed plaintiffs to proceed with claims that

the diocese was negligent in retaining and supervising the priest.

The New York court dismissed claims that the diocese could be held liable for the priest's hiring, noting that the priest was ordained in Venezuela. But the court said the diocese may be held liable for retaining or supervising the priest if it "acquired actual or constructive knowledge" of his "propensity to abuse children."

A Baptist church-state specialist said the case is a reminder that religious organizations are increasingly targets of lawsuits.

"This case bears another warning to exercise care in supervising church employees, including ministers," said Brent Walker, general counsel at the Baptist Joint Committee.

"The day when parishioners are reluctant to sue churches is long gone," he added.

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**SEEKING:** Part-time minister of music for a healthy, growing church—two morning services. Send resumé to: P.O. Box 197, Rineyville, KY 40162.

**SEEKING:** Baptist church in Bowling Green looking for a part-time minister of youth to minister to approximately 40 enrolled youth. Send inquiry or resumé to: Greenwood Baptist Church, 5165 Scottsville Road, Bowling Green, KY 42104. Telephone: (502) 781-2378.

**SEEKING:** Resumés are being accepted by Green Valley Baptist Church of Henderson, Nevada, for a senior pastor and a minister of music by Jan. 15, 1998. Send resumé to Mike Parnham, chairman of senior pastor search committee, or Larry Reynolds, chairman of music pastor search committee, 270 N. Valle Verde Drive, Henderson, NV 89014.

**SEEKING:** A dually-aligned CBF and SBC church is looking for a half-time minister to youth. Community-located church, solid foundation and great potential; salary and insurance provided. Send resumé to: First Baptist Church Shepherdsville, P.O. Box 26, Shepherdsville, KY 40165.

**WANTED:** Piano player for small Baptist church. Help with choir, special services, Sunday mornings and Sunday and Wednesday evenings. Call (502) 935-5533 or (502) 448-0984.

**SEEKING:** Part-time minister of music. Send resumé to: First Baptist Church, P.O. Box 577, Lebanon Junction, KY 40150; phone (502) 833-4954. Resumés will not be accepted after Nov. 30.

**SEEKING:** The Pastor Search Committee of Ormsby Heights Baptist Church of Louisville is accepting resumés at this time. Mail to: Pastor Search Committee, c/o Ormsby Heights Baptist Church, 2120 Lower Hunters Trace Road, Louisville, KY 40216.

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**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:** 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.

**NEEDED:** Organist, part-time (Wednesday evenings, Sunday mornings and evenings). If interested, call: Parkway Baptist Church, Lexington, Ky., (606) 299-8445.

**SEEKING:** Kentucky Woman's Missionary Union Executive Director-Treasurer Search Committee is accepting resumés for this position from Nov. 1 to Dec. 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.

**SEEKING:** High Point Baptist Church, located in Mayfield, Ky., is accepting resumés for the position of full-time associate pastor/minister of music. Please forward resumé to: Gary Sanderson, 1510 Waverly Drive, Mayfield, KY 42066.

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## What's a parent to say when child wants nose ring?

Continued from page 1

'What is my son or daughter trying to prove?' and deal with some of those issues," he said.

Be prepared, however, for teenagers' rationale to be "everybody's doing it," Freeman added. Adults may never hear an explanation they find reasonable.

"I have good friends and I know great, godly young people who wear earrings, and I don't know why," Freeman said.

In addition to asking youth why they want to pierce their bodies, parents who are against it should examine the rationale for their opposition, Freeman and Rankin said. Parents may think they will be embarrassed or humiliated if their children pierce various body parts, Rankin noted.

Body piercing is not always a statement of rebellion against parental authority, he said; some youth do it to shock others; some use it to express their uniqueness.

"Some of it is just a fad; parents don't need to freak out," Freeman said. He warned parents against taking such a strong stand against body piercing that they break down all communication with their children or miss the more important insight of what is in a youth's heart.

"If you think your child is being rebellious, it's not about an earring. It's something deeper than that," Freeman said.

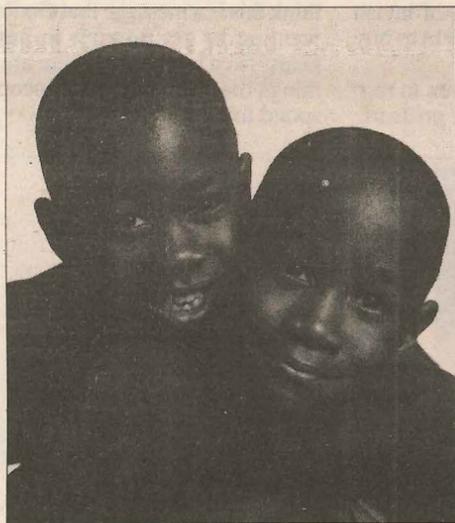
The Bible issues definite warnings against Christians harming their bodies, Freeman noted, citing 1 Corinthians 3:16-17 and 1 Corinthians 6:19-20 as passages referring to believers' bodies as temples of the Holy Spirit.

Ephesians 6 admonishes children to obey their parents, but it also commands fathers not to exasperate their children, Rankin said, noting both principles are at stake when it comes to body piercing.

One thing parents and youth ministers should discuss with teenagers is the legitimate impact of first impressions, Rankin said. Youth should realize others may judge them based on their jewelry, and that first impression cannot be recreated.

"Parents are still in control," he said. Parents who do not want a child to have a body part pierced can determine the consequences for that action and be prepared to follow through with the punishment if the child does it without parental permission, he said.

At the same time, "parents have got to decide what level of conflict they want to put up with," Rankin said. Determine what you want to accomplish with your child between now and the time he or she graduates from high school, he said, and decide whether an ultimatum on body piercing will help accomplish your goal.



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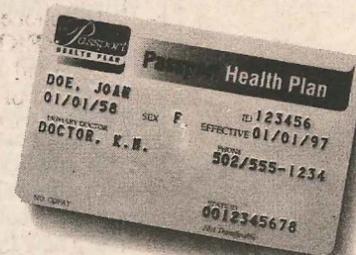
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**Good for you.**

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## Voices growing for less Santa, more Savior at Christmas

### Simpler Christmas suggestions

- Read a book to your grandchildren on tape.
- Give gift certificates for back rubs, shoveling snow, stacking wood or tilling a garden.
- Spread sunflower seeds outside on Christmas morning so birds can celebrate too.
- Cut and carve walking sticks.
- Print favorite recipes on cards and give to friends.
- Bake bread and give it to needy people.
- As a family project, adopt a nursing home resident and establish an ongoing relationship.
- Assemble a photo album, draw up a family tree or record your recollections of family history.
- Create your own game of family trivia.
- Clean old jewelry and give it away.
- Go Christmas caroling.
- Wrap Christmas presents in old pillowcases, wallpaper or fabric scraps.
- Attend church and sit together as a family.
- Read the story of Christ's birth to your children or grandchildren.
- Serve food at a soup kitchen or deliver food to shut-ins.
- Schedule a daily time during Advent for Bible stories and sharing Christmas memories with your children.
- Arrange for an old friend to call your parents and share memories.
- Collect letters from friends and relatives about your mother or father.
- Give a Christmas day piano recital for your family.

Sources: Bill McKibben, Christian Financial Concepts newsletter, Tom Ehrich, Don Hammonds and Lanny Peters.

Continued from page 1  
simpler Christmases.

The desire for a simpler Christmas can be reflected in different ways. In Atlanta, Don Hammonds said his family never got into Santa Claus, even when his children were growing up.

"Years ago I rebelled and said, 'I'm not going to participate,'" said Hammonds, a retired executive with Southern Baptists' Home Mission Board. He admitted, however, that he did relent six years ago and agreed to a single-gift family exchange featuring mostly home-made presents.

"Early on we decided we would celebrate the birth of Christ and the big day for ourselves was going to be our birthdays. We never did stress Christmas; everyone called me Old Scrooge."

He said his inspiration for reducing gift-giving came from what he saw as advertisers' increasing appeals to guilt. Namely, expensive presents are promoted as the best way to prove someone's love, he explained.

Instead, Hammonds recommends taking action to show Christ's love, such as serving food at a soup kitchen or visiting shut-ins and nursing home residents.

This conflict between spending

money or giving of one's time illustrates the perennial battle between culture and religion, said Tom Ehrich, a former Episcopal priest and columnist for Religion News Service.

Society and Christianity have opposing values that are played out in Christmas observances, Ehrich said, such as:

■ Promoting self and insisting on one's "rights" vs. selflessness and yielding to another person.

■ Seeking and exercising power vs. giving it up.

■ Getting caught up in the frenzy of gift buying and parties rather than quietly reflecting on the meaning of Christ's birth.

While Ehrich agrees the holiday needs a simpler profile, he cautioned against outlining the issue in black and white.

Christmastime provides employment for many low-income families, he noted. It also promotes family get-togethers and increases church attendance, he said.

"It also can be a lot of fun if you avoid the hype and frenzy," said the father of three children. "We make it clear we're not giving a lot of lavish gifts and we won't go into debt to buy gifts."

"You can't expect children to turn away from the commercial pressure.

But parents have an obligation to explain Christmas to their children, to tell the rest of the story."

In his latest newsletter, Christian financial adviser Larry Burkett advocates reserving a Christmas tithe for Christian causes.

If regular church-goers set aside 10 percent of Christmas purchases for orphanages, abortion alternatives and missions causes, he wrote, it would generate several billion dollars.

No one contacted for this story has taken any organizational steps to implement their beliefs, but they are influencing others.

Besides those following McKibben's lead, Cyr and the church missions committee led Chevy Chase Church to increase last year's \$2,000 Lottie Moon goal to \$5,000.

"Rodney is very serious about his commitment to missions," said Pastor J.R. Lawson. "We have seen a renewal on missions because of the emphasis he and others are placing on it."

While he is concerned about lessening Christmas commercialism as one method of increasing missions support, Cyr said simplifying lifestyles is a topic that deserves year-round attention.

"This is not a conservative message and this is not a liberal message; this is a biblical message," he said. "I think this is a message that God's been wanting to get through to people's hearts for a long time. There are some things that God will do as people respond to him."



### Amy Clevenger

By Robert Dunston

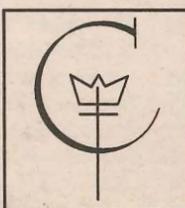
Amy Clevenger of Dandridge, Tenn., journeyed to Mexico for a program lasting several weeks this past summer. Clevenger took courses in cross-cultural experience and Spanish at the Cross-Cultural Institute in Mexico. Classes began each day at 9 a.m. and included two courses in Spanish and a course designed to help students respect and understand cultures different from their own.

Clevenger had many memorable experiences. One day when the temperature hovered around 120 degrees she attended a wedding in a Mexican village. Many of the women were wearing tafeta dresses despite the heat. On another day she went to the open market in the village and ate goat meat and goat cheese.

In addition to her courses and cross-cultural experiences, Clevenger also helped prepare and decorate a new Free Will Baptist Seminary in Mexico for its dedication.

On the day of dedication the chapel still had no walls and the heat seemed almost unbearable, but people stayed for the entire two-hour service as the new facility for training Christian ministers was dedicated to God's glory.

CUMBERLAND COLLEGE



Clevenger said she was astounded by the poverty she saw. Houses had no running water or electricity. Medical help was difficult to obtain and few mothers gave birth in hospitals. Infant mortality was high. Once she asked a mother the name of her child. The mother seemed surprised by the question and explained that the child did not yet have a name. The family was waiting to see if the child would live.

Clevenger was housed across the border in Texas with an English-speaking family. Next summer she would like to return and stay with a Spanish-speaking family. She knows this would help her improve her Spanish and gain a better understanding of the Mexican culture. Clevenger realizes that barriers often separate us from one another, whether those barriers are linguistic, cultural or religious. She knows, however, that we can touch people's lives despite the barriers.

God has broken down barriers through Christ. Our students at Cumberland College, like Amy Clevenger, are also breaking down barriers by following him.

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



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Matthew 25:35

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# BOOKS

## FAMILY

### Consider 'poor man's trust' for children's fund

By Don Spencer

Parents who want to give money to their minor children have several options. It can be given outright. However, most parents do not want their children to have control of the money until a certain age. Otherwise, the child might recklessly spend the entire gift.

Money also can be given to a child through a trust. However, many people do not want to go through the trouble and expense of having a trust properly drafted.

For most parents, the easiest method is a "custodial account." The Uniform Gift to Minors Act or the Uniform Transfers to Minors Act often is referred to as a "poor man's trust." A custodial account is so easy that most banks and brokers can quickly help parents set up such an account. While easy to establish, parents should be aware of several things.

First, when a parent sets up a custodial account, it is irrevocable. The money belongs to the child. At a specified age (typically either 18 or 21), the money must be distributed to the child.

Second, setting up a custodial account is a completed gift for state and federal tax purposes. Income from the gift is taxable to the child, however children under age 14 generally pay tax on this income at the parent's rate if the income is more than a specified amount.

Third, the parent can select a bank or trust company as custodian. Parents often want to serve as custodian themselves. In this case, if the parent dies while serving as the custodian, the value of the custodial account is included in the parent's gross estate. For this reason, it might be better in some cases to choose another relative as custodian. The custodian has the responsibility to see that the gift, now belonging to the child, is used only for the child's benefit.

Custodian accounts, either UGMAs or UTMAs, are reasonably simple tools for transferring assets to children. They will not meet every parent's need, but for many they are powerful tools to be considered.

*Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department.*



**Sit Down, God ... I'm Angry.** R. F. Smith Jr. Judson Press, 1997. 154 pages. \$12. ♦♦♦♦♦ (out of five)

Smith lost his 17-year-old son in a skiing accident 18 years prior to his writing the book. After nearly two decades of dealing with the memories, anger, disappointment and guilt, he relates his deeply personal journey. Smith deals honestly with his anger at God, an anger he says everyone feels in the loss of loved ones. The problem, Smith contends, is not the anger but the refusal of people of faith to acknowledge the anger and then address it.

Smith weaves the insight he has gained into the narrative of his journey. There's no index for finding three steps to dealing with loss. You must read the story to understand the phases of loss Smith identifies: the evening of loss, the night of grief and the morning of duty. Smith wrote the book because all the ones he had read about grief did not prepare him to deal with or understand the devastating grief he was experiencing. He succeeds at his goal of conveying to the reader the intensity of the anger and loss. He also succeeds at offering parents, and anyone who loses a loved one, the hope that there is life after death. As he says, "You will always walk with a limp, but you will walk again." Wayne Hager

**On the Road with the Archangel.** Frederick Buechner. Harper, 1997. 149 pages. \$16. ♦♦♦♦♦

The apocryphal book of Tobit provides the inspiration and framework for Frederick Buechner's latest foray into religious fiction.

Like the book of Tobit, "On the Road with the Archangel" is a story of two Jewish families coping with the Assyrian conquest of Israel.

The characters are colorful and

provocative. Tobit is a good-hearted, generous Jew living in Ninevah, who tends toward the overdramatic. His compulsion to bury Jews slaughtered by the Assyrian monarch lands him in a world of trouble. Tobias is his sweet, but slow-witted son.

Sarah is Tobias' second cousin who lives in Rages. She is a real daddy's girl who resists all attempts by her mother to marry her off. Her pact with the demon Asmodeus leads to the death of seven husbands on their wedding nights. Things really get complicated when Tobias, on a mission from

his father, meets Sarah and decides to marry her.

Raphael is the archangel in charge of carrying people's prayers to God. God has commissioned him to see that these folks

get straightened out.

Buechner's retelling of this ancient tale is riveting and full of insight into the ways of God with us. Jim Holladay

**The Amazing Expedition Bible.** Mary Hollingsworth. Baker Books, 1997. 300 pages. \$16.99 ♦♦♦

The subtitle of this children's Bible, "Linking God's Word to the World," conveys the unique purpose of this new offering in the crowded field of children's Bibles.

A time line appears at the beginning of each of the 60 Bible stories. On the time line are not only biblical dates but dates from outside the biblical realm. Included on the time line for "The Final Victory" are the dates of Mt. Vesuvius' eruption and the building of the Colosseum in Rome. Mixed with the telling of each Bible story are colorful illustrations. Highlighted boxes feature tidbits of information from the story's time frame on

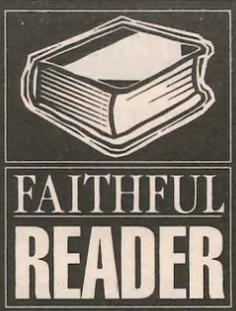
literature and theater, history and politics, visual arts, science technology and daily life. All this goes together to provide children an understanding of the cultural context of the Bible stories they may have been reading for years. The target age is 8-12. For the computer oriented, a CD-ROM version also is available. Wayne Hager

**Leadership is the Key: Unlocking your Ministry Effectiveness.** Herb Miller. Abingdon Press, 1997. 158 pages. \$14.95. ♦♦♦♦

What makes church leadership more difficult today than it used to be? Herb Miller perceives at least four primary reasons. First, 40 percent to 70 percent of the average congregation come from another denomination. They bring with them their denominational perspective or baggage, which may or may not coincide with the congregation's way of being church.

Second, even within denominations, congregations are often radically different in belief systems, organization and ministry programs. Third, the societal value of pluralism, which expresses itself in the contention that every opinion carries equal weight, makes decision making almost impossible within the church. Finally, the widening gap between pulpit and pew creates widely divergent understandings of the mission and purpose of the church.

Miller contends that a necessary response is to discard any notion of a one-size-fits-all leadership style. Adaptability, flexibility and the ability to contextualize are key characteristics needed by the church leader of today. In addition, leaders need a strong sense of their strengths, weaknesses, theological presuppositions, temperament, history and skills. Jim Holladay



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

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# PEOPLE

## PRAYER PARTNERS

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■ Deaf Russians to whom a recent Kentucky Baptist deaf team witnessed.

■ The deaf ministry of the church at Tver, Russia.

■ God's leadership for the Kentucky Baptist partnership missions office in determining the next international partnership after the Russia partnership ends in December 1998.

■ Neal Davidson, church development team leader for the Baptist Convention of New England.

■ Merwyn Borders as he writes a history of Southern Baptists in New England.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **DUNNVILLE**—First Church held revival services Nov. 17-21. Guest speaker was **Stanley Watson**. **Danny Withers** is pastor.

■ **FAIRDALE**—Oak Grove Church recently held revival with **David Livingston**, pastor at Gethsemane Church, as evangelist. There were three baptisms and many decisions of rededication.

■ **FRANKFORT**—Swallowfield Church called **David Wheat**, of First Concord Church in Farragut, Tenn., as pastor. He is a student at Southern Seminary. Wheat will be ordained to the gospel ministry at First Concord Church Nov. 23.

■ **LAWRENCEBURG**—**Kathy Wright** resigned as youth minister at Alton Church, effective Nov. 16.

■ **LOUISVILLE**—The Executive Director Search Committee of Long Run Association will hold four listening sessions concerning a successor for retiring Executive Director Russell Bennett. The Jan. 5 session will be held at Melbourne Heights Church following the executive board meeting. Other sessions will be held at the LRBA office, 2722 Crittenden Drive: Jan. 13, 7 p.m.; Jan. 15, 10 a.m. and 2 p.m.

Parkwood Church called **Randy Stinson** as pastor. Stinson previously served as interim pastor at First Southern Church in Louisville. He began his new ministry Nov. 24.

Clifton Heights Church will celebrate its 50th anniversary next summer. Efforts are being made to con-

tact former members and leaders. Call Donna Gibson at (502) 896-6451 for information.

Eighteenth Street Church will host the "Regals" in concert Dec. 7 at 6 p.m. Also, "Great is the Lord, But What About Me?" will be presented Dec. 13 at 7 p.m. and Dec. 21 at 10:45 a.m. Call (502) 778-3016 or (502) 448-0533 for more information. **Randy Constant Sr.** is pastor.

■ **MURRAY**—First Church will present the Murray Christmas pageant 1997: "A Gift of Love" Dec. 7 at 7 p.m. ■ **NEWPORT**—**Lucille Pickett** celebrated 50 years as church secretary at First Church. She has been a member more than 70 years.

■ **OWENSBORO**—Seven Hills Church rededicated its remodeled worship center Nov. 23. **T.A. Prickett** is pastor.

■ **PRINCETON**—More than 1,500 people attended Southside Church's "Judgment House" drama Oct. 26-30. Seventy-three people made professions of faith during the five-night event which was directed by **Ron Green**, Southside's minister of music and youth.

■ **RUSSELL SPRINGS**—Welfare Church recently held revival services. **Steve Mayle**, pastor at Goldbug was speaker. **Chris Blevins** is pastor.

■ **RUSSELLVILLE**—First Church ordained **Thomas Bouldin**, **Jim Thomason** and **Mark Wilkins** as deacons Nov. 16. **Randall Neal** is pastor.

## Russian Georgi Vins has brain tumor

ELKHART, Ind. (BP)—Georgi Vins, 69, has been diagnosed with a malignant inoperable brain tumor.

In 1979, Vins was stripped of his Soviet citizenship and exiled to the United States with four Soviet political dissidents, in exchange for two Soviet spies caught in the United States. The swap was arranged by then-President Jimmy Carter.

In the former Soviet Union, Vins had been general secretary of the Council of Evangelical Baptist Churches, the leadership body of 2,000 congregations, and had spent many years in prison for his Christian activities stemming mainly from his stance against the 1929 Legislation Regarding Religious Cults which required any religious groups to be registered with the government.

Rick Barry of Russian Gospel

Ministries International Inc., which Vins started after his exile, said Vins goes to the hospital five days a week for radiation. As of Nov. 6, he had three more weeks of radiation ahead, when doctors would assess his condition and the growth of the tumor had been arrested.

"His wife is assisted by their children in caring for Brother Vins at home and driving him to the hospital," Barry said. "He comes to the office a couple of times a week. Although physically weaker, he is thankful that he is able to write and dictate various short stories and articles, and rejoices that his mind and ability to function haven't been impaired at all."

Work by Russian Gospel Ministries includes publishing Christian literature, helping build new prayer houses, humanitarian aid and a medical clinic in Kiev.



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## Idea plus volunteers equals pot holders for KBC

This story started about a year ago when I shared with my wife, Kay, that I would like to have our volunteers make something to give our many friends at the Kentucky Baptist Convention annual meeting. I knew we had a host of talented women volunteers who come to Oneida every year. I also knew they could make any number of creative items that would be appropriate for the occasion. But what? What would be the most practical item they could make?

Kay came to me one day and said, "I think I know what we could have the volunteers make." She went on to tell me that pot holders would be nice gifts. Being a man, and interested in something for men, my immediate reply was "Do you really think a pot holder is an appropriate gift for men?"

I tossed the idea around for several days. (It sometimes takes men a little longer to grasp really great and imaginative ideas.) Like a little seed planted in the soil, the practicality of this gift began to grow until it was obvious. Any woman visiting our booth at the KBC would love to have a beautiful pot holder to add to her collection, and any man worth his salt would love to take one home to his wife. He could always tell her that he was thinking of her at the convention and went out of his way to secure this special gift for her.

Kay went to work shopping for the needed materials. Several hundred yards of fabric would be required. After several stops, she found suitable fabric. About that time, a talented group of ladies from Yellow Creek Baptist Church in Owensboro arrived on campus. Through trial and error, these ladies helped design the type of pot holder Kay wanted.

One key group who helped with this tremendous project was the Alabama Campers on Mission. There were about 15 ladies in this group who had helped with several sewing projects before. They had made curtains for our dining room, library, classrooms and dormitory rooms in the past. When they arrived in June we shared our idea with them. They were excited to spearhead this effort.

Kay and I went to the KBC hoping the hand-made pot holders would be acceptable to our friends. We made an attractive display on our table. As pastors and other men walked past our display, Kay and I offered them a gift. Like most men, they seemed a little confused. They didn't want the other men to see them drooling over a pot holder. Sensing their reluctance, Kay and I would suggest this gift would be very much appreciated by the "woman of the house." Most men quickly saw the wisdom of that statement, and proudly stepped up to the table to select the perfect pot holder for the special ladies in their lives.

The women who visited our display were not nearly as reluctant. They had a much greater understanding of the time and effort that went into making these special gifts. By Tuesday afternoon we were beginning to run low. Our fears were about to come true: We were going to run out of pot holders.

We already are planning for next year. We want to have another special item, hand-made by our lady volunteers to give to those who come to visit us at our KBC display.

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

### THIS IS ONEIDA



W.F. Underwood

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Making a difference in Ohio

A week in Ohio brought much affirmation for our ministry. I took several days to share the challenges of our Beyond 2001 Campaign with friends of the college who live in the Dayton area and then attended the Ohio convention.

The state convention of Baptists in Ohio always provides a time for the Clear Creek representative to greet convention messengers. Ohio executive director-treasurer Jack Kwok was keynote speaker at our 1997 alumni conference. The second-highest number of students from any state at Clear Creek usually comes from Ohio or Tennessee. Our Ohio relationship gained strength when Gaila Edwards established a scholarship for Ohio students. The scholarship memorializes her husband, James, who died in 1988. The day after I visited Mrs. Edwards, a Dayton friend made a pledge that will help this scholarship grow. Other Ohio friends will receive a challenge to help reach \$50,000 by October 1998.

A trip to a small community north of Dayton resulted in a two-hour visit with a couple who soon seemed like longtime friends. Some years ago, at age 61, he received the call to preach and visited our cam-

pus in search of God's will. The Lord directed him to another school. He and his wife worked a year in Washington state. Heart surgery made it impossible for him to fulfill the calling as much as he desired. As we talked about what God is doing at Clear Creek, tears came to his eyes. "I was so impressed with the school when we visited there .... My wife and I have been talking and praying about helping you even more," he said.

A widowed grandmother who moved from Leslie County to be near her children in Ohio pledged \$2,000. The father of a graduate committed \$3,000, most of which will underwrite student "workshops."

I visited with our newest Clear Creek trustee, 1986 alumnus Doug Surber, a 10-year pastor of Miami Shores Church in Miamisburg. His wife, Jean, is secretary to the Baptist association's director of missions. On my last day in Ohio, I preached at Airway Baptist Church near the Air Force museum. The church sends a monthly gift for student workshops. Clear Creek does make a difference in Ohio.

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

## Christian literature distribution plan grows book by book

By Yvonne White  
Religion News Service

DECATUR, Ala. (RNS)—Former Pastor Edwin Hodges believes he has God's stamp of approval on his ministry. But what he needs now are postage stamps to help spread the gospel throughout the world.

After serving as a pastor for 22 years, Hodges worked for Bibles for the World, where he spent 18 years speaking at conventions, seminars and other Christian-related events and learned of the vast need for Christian literature in foreign lands.

"I met people who said they had no literature in their country, and I just couldn't believe it," said Hodges. "I started receiving so many letters requesting Christian literature, I had to do something to help."

Hodges, the author of two books, had just turned 64 and was working on his third book when he decided to take an early retirement to concentrate on his writing and to figure out how to help Christians abroad gain access to religious literature and Bibles.

Hodges said he prayed for six weeks in 1994 to learn what God wanted him to do. "Then the Holy

Spirit started talking to me about the ministry and once he started talking, he didn't stop for six weeks."

Hodges said he realized three things.

"One was that there is an unlimited amount of Christian literature in homes collecting dust, but people don't want to throw it away," he said.

"Second, there is an unlimited amount of Christian literature being thrown away by churches," he added.

"Third, there are an unlimited number of people willing to take boxes and mail them overseas."

With those insights, Hodges set out to find churches and individuals willing to donate the materials and others who would contribute money for postage.

Soon, the materials began to flood the ministry, and Hodges found himself in need of a large space to warehouse it all. He now has eight rental storage spaces.

Glover said the ministry's most pressing need is to raise funds to ship 3,000 packages of Christian resources by Christmas. Many of the 11-pound bundles have been sitting in storage for months, waiting for the \$11.40 needed to send each box.

One prayer recently was answered when a man from Atlanta donated \$6,000 to send 36,000 pounds of material by ship to Liberia. Some of the materials are given to sailors who distribute them in various ports around the world.

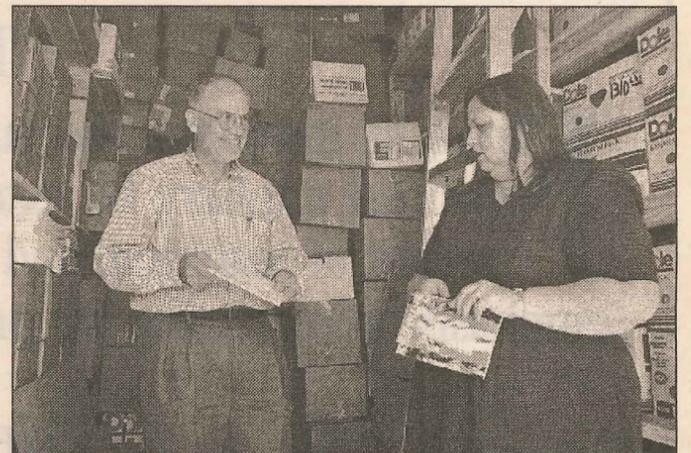
Hodges mainly depends on volunteers for help with the ministry. He is the only full-time staff member. His wife, Edith, and a secretary, Lynne Woods, work for the ministry part time.

From October 1994 to this past June, Hodge's ministry has mailed 1,197,682 pieces of literature in 25 different languages weighing 145,663 pounds at a cost of \$158,491 to 64 foreign countries.

"It's very difficult to get materials printed in languages other than English," said Hodges. "Fortunately many people know English, or there is someone who knows English who can translate it."

Hodges has received many thanks from those benefiting from his work.

"We are very grateful to you for helping with this literature," wrote Lawrence Lamina of Ghana. "I am working among people with learning and physical disabilities. We are des-



perately in need of literature for special education. Such materials are not available in Third World countries such as ours."

Ruth Gnanaprakasam of India wrote: "I have really been burdened about books for our Bible college, and my joy knew no bounds when you sent them. When you come across more books, please remember us."

More information about the ministry is available by writing Hodges at 1008 Dodd Drive, Decatur, Ala. 35601 or calling (205) 355-3004.

**BOOK MINISTRY** Edwin Hodges and his secretary, Lynne Woods, have made a ministry out of sending unwanted Christian literature abroad. From October 1994 to this past June, the ministry has mailed 1,197,682 pieces of literature in 25 different languages weighing 145,663 pounds at a cost of \$158,491 to 64 foreign countries. (RNS photo by Eric Schultz)

## Needle-shy kidney donor says Jesus provides inspiration

By Greg Warner  
Associated Baptist Press

JACKSONVILLE, Fla. (ABP)—For Nat Taylor, the decision to donate one of his kidneys to save the life of a friend was as simple as the four-letter motto on the wristband he wears—W. J. D.—"What Would Jesus Do?"

"If Christ could give his life for me, I could give a part of my body back," he explained. "There wasn't much more to it."

Taylor, a 27-year-old high-school teacher from North Carolina, had surgery Oct. 21 in Jacksonville, Fla. His left kidney was removed and transplanted into Tammy Patterson, a 33-year-old mother of two with a rare disease destroying her kidneys.

It was Patterson's second kidney transplant. The first—from her brother in 1991—lasted until this summer, when recurring infections sent her back into dialysis treatments.

During that first surgery, Taylor's family—particularly his mother, Maggie—helped care for Patterson. Both families were members of Galatia Baptist Church, a rural congregation in Northampton County, N.C. Patterson's husband, Hugh, was the church's minister of music and youth at the time.

Taylor was a member of Galatia's youth and college group then. Although a college student two hours away, Taylor became close friends with the Pattersons, who shared Sunday dinner with the Taylors almost every week.

The families remained close even after the Pattersons moved to a South Carolina church in 1994 and later to Jacksonville, Hugh Patterson's hometown, where he now works for a mortgage company. Then word came this summer that Patterson would need another transplant.



**KIDNEY TRANSPLANT** The example of Jesus was all the encouragement Nat Taylor (left) needed to donate a kidney to his friend Tammy Patterson (right). Her husband, Hugh (center), was minister of music and youth at the North Carolina church where Taylor is a member. (ABP photo by Greg Warner)

Taylor remembered he is the same blood type as Patterson—O-positive. Although he had never had surgery before, and is fearful of needles, Taylor immediately went to be tested as a possible donor. The battery of tests showed that Taylor's kidney was compatible.

"God called my bluff," he joked.

In fact, O-positive is the most common blood type. But that fact actually made it less likely a donated kidney would come through the traditional transplant waiting list, which currently has 37,000 names. "There were so many people with that blood type, I would have had to wait for a long time," she explained.

A likely source for most transplant patients is family members, but none of Patterson's family members qualified medically.

In addition to blood type, possible donors are screened for blood-cell type and tissue type—factors which determine the likelihood that a patient will accept a transplanted organ. Those two factors traditionally eliminate most donor candidates. But the development of new immunosuppres-

sant drugs, which reduce the body's impulse to reject transplanted organs, has "expanded the horizons" of organ donation, said Thomas Peters, one of two doctors who performed the transplant.

"It isn't unusual any longer to have living, unrelated donors," Peters said.

Taylor might never have known he qualified as a donor if he had not been in charge of a blood drive two years ago at Northampton High School West, where he teaches history and coaches baseball. When the drive came up one pint short of its goal, he suppressed his fear of needles long enough to donate for the first time. That's when he learned his blood type.

"If you hadn't been one pint short, you wouldn't be here today," Hugh Patterson reminded Taylor one day before the transplant. An hour earlier, Taylor had almost fainted when technicians drew his blood for a final cross-check, the last step before giving the operation the OK.

Second transplants are not unusual for kidney patients, whose only alternative is constant, often painful dialysis treatments three times a week. Second transplants now account for about 15 percent of all kidney transplants.

Patterson's operation was paid for by insurance. The National Kidney Foundation paid for Taylor's.

Patterson has been warned the disease may also destroy her new kidney. But that is a chance she and the doctors are willing to take.

"Her risk of having a recurrence of the disease is certainly more than the average patient, but I don't think it's absolute," said Peters, lead surgeon for the transplant and the one who performed Taylor's surgery. After consulting with several colleagues, he said, he decided the surgery was worth the risk. "She did well with a trans-

### Transplant information

JACKSONVILLE, Fla. (ABP)—Thousands of people awaiting organ transplants die needlessly each year due to a lack of donors, experts say.

According to the Coalition on Organ and Tissue Donation, more than 50,000 Americans await life-saving organs, while hundreds of thousands could benefit from tissue transplants.

Certain organs, including the kidney, liver and parts of the lung and pancreas, can be transplanted from living donors.

The Uniform Anatomical Gift Act, effective in all 50 states, allows anyone over the age of 18 to indicate his or her desire to be an organ donor by signing a donor card. Donor cards are available in doctors' offices and in Kentucky are on the back of drivers' licenses.

It is important for organ donors to inform family or loved ones of their decision, donor groups say. At the time of death, families will be asked about donation.

Discussing the issue in advance can prevent confusion or uncertainty about a donor's wishes. Carrying out the deceased one's wish to save other lives can help comfort survivors in their grief.

All major religions approve of organ and tissue donations, according to organ donor advocates. People with theological or ethical concerns about donation are urged to discuss it with their minister.

plant before," he noted.

After back-to-back operations of more than two hours each, Peters and surgical colleague Kenneth Jones emerged to report both surgeries had been successful and the transplanted kidney was already working.

Forty-eight hours later, Patterson walked from Room 608, where she was recovering, down the hospital hallway to Room 616 to visit Taylor.

"When Patterson first came in, I felt awesome," Taylor said. "I thought, 'There goes my kidney.'"

"It hasn't really hit me that I'm missing something," he said smiling. "It's been a neat experience—most of it."

# Temperance League of Kentucky

## Mission Statement

**F**rom its inception, the purpose of the Temperance League has been to provide a spiritual ministry by extending the work of the church in concern for the total welfare of mankind, and by urging Christian action on moral issues, with special emphasis on correcting the problems caused by the use of alcohol as a beverage.

## The Truth about Alcohol

- ◆ Treating a child suffering from fetal alcohol syndrome costs an estimated \$750,000 from birth to age 18. The 1990 nation economic cost of fetal alcohol syndrome totaled ~~more~~ more than \$2 billion.
- ◆ An estimated \$12 billion in disability and health care entitlement costs resulted from problems related to alcohol in fiscal year 1995.
- ◆ Up to 25 percent of hospital emergency room visits involve alcohol.

## The Truth about Gambling

- ◆ A 1997 investigation by Mother Jones magazine found that the gambling industry had spent in excess of \$100 million in political contributions and lobbying fees in the previous five years in an attempt to influence state governments.
- ◆ Gambling interests gave \$3.9 million in soft money contributions to the two major political parties in 1996.
- ◆ A University of Louisville study showed that Kentuckians with annual incomes less than \$15,000 spent \$9.23 per week on lottery tickets, while those earning above \$35,000 spent only \$7.36.
- ◆ According to gambling researcher William Thompson, a professor at the University of Nevada-Las Vegas, (Casinos) "have a negative impact on the community unless 50 percent of the gamblers come from out of state."

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