



WESTERN RECORDER

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ROE WADE

>>>>>>>>>> 25 years later

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OPINION

25 years after Roe vs. Wade, pro-lifers need a new strategy

By Frederica Mathewes-Green

Jan. 22 marks a grim anniversary: 25 years since Roe vs. Wade legalized abortion. A generation has passed since the first wave of unborn children fell, and the accumulation of each year's toll totals 37 million. During those years

one child was aborted for approximately every three born. Their names would fill the Vietnam Veterans' Memorial wall more than 700 times.

Abortion has been a disaster, first for the children who died and second for those who survived to grieve a lost child, grandchild or sibling. It has damaged us all. How can we even measure the spiritual cost levied on a country that pronounces the killing of its own children a celebrated right? It is tempting to avoid thinking about it, and when we do think of it, it is tempting to stew in helpless fury.

Avoidance and fury—neither response has pushed us forward. As a movement, the pro-life cause has stopped. We are stuck, mired, at an impasse. We have had small gains and small losses, but the bottom line is the same: 1.5 million abortions a

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Kentucky Baptist layman builds on faith

By John Cannon
Ashland Daily Independent

ASHLAND—When John Edwards gets a few days off from his job as a carpenter at AK Steel's Ashland Works, he puts his professional skills to work building for Christ.

In 1997, for example, Edwards:
■ Spent two weeks in Spandau, Germany, helping renovate an old building into a church.

■ Led a team of volunteers that built a house in Morehead in just five days during the summer's "Hammering in the Hills," a Habitat for Humanity building blitz led by former President Jimmy Carter.

■ Helped build a church in Boston.
■ Organized a project that, in one long weekend, put under roof a new home for a mission church near Jackson, Ohio.

■ Led a team that did the electrical work on a new church in Glendale.

Since 1982, Edwards, a member of First Baptist Church of Russellville, has led 65 mission teams that have built or restored buildings throughout the world.

He has hammered, sawed, wired and painted on projects in Mexico "six or eight times," Russia three times, Germany twice, and in Brazil, Haiti, Ecuador and Belize. As a team leader for Baptist Builders, he has helped

build churches in 10 different states in the eastern United States.

And, oh yes, Edwards headed a project that used all-volunteer labor to build an addition to his own church. As a result, a project that would have cost more than \$400,000 if done by a contractor was completed for about \$180,000.

Edwards says Lamar O'Bryant, a bivocational Baptist minister he met in 1982 during a project at Shiloh Baptist Church in Wheelersburg, helped fuel his passion for mission work.

"Lamar O'Bryant believed that there were a lot of people sitting in

□ See Construction ..., page 14



LAYMAN BUILDER As coordinator for Kentucky Baptist Builders, Ashland layman John Edwards spends his time off from work helping build churches. "Wherever I have been on a mission project, I felt like God put me in that place to build churches. This is my calling."

Professor says fastest-growing churches are meeting needs

By Timothy Ruthstiver
Religion News Service

LOS ANGELES (RNS)—The fastest-growing Protestant churches in America often bear little resemblance to churches as they traditionally have appeared.

Their congregations may meet in shopping malls. Instead of hymns and a pipe organ, they offer guitars and folk- or rock-flavored praise music. The sermon isn't delivered by a collared and robed academically trained theologian, but by a casually dressed man teaching from an open Bible.

As many mainline congregations continue to lose members, why are these so-called "new paradigm" churches growing so rapidly?

University of Southern California religion professor Donald Miller says it's because the churches—contemporary in attitude and conservative in theology—innovatively meet important human needs often neglected by mainline churches.

Miller, 51, is the author of the recently published "Reinventing American Protestantism: Christianity in the New Millennium." In it, he focuses on the phenomenal growth of three new paradigm church movements: Calvary Chapel, Vineyard Christian Fellowship and Hope Chapel.

Miller said the three new paradigm churches struggle "to put together a new world view that integrates the sacred with the profane. ... That's very powerful and it's very innovative and it's something that most mainline churches are not doing."

Backed by a Lilly Endowment grant, Miller spent five years interviewing and surveying members and pastors of these non-denominational churches after his interest was sparked by reading several term papers describing his students' visits to them.

Miller decided to check out the churches himself, he recalled during a recent interview. He began by attending a Monday-night youth service at the Costa Mesa Calvary Chapel in

Costa Mesa, Calif.

"I was quite literally bowled over," Miller said. "There were 2,200-plus kids sitting there singing praise songs and ... listening to a 45-minute sermon, or teaching, as they would refer to it. Probably 50 kids walked down the aisles to the beat of this band that was playing and gave their lives to Jesus."

"It was obvious that there was something going on ... that was speaking to the needs that these kids had."

In his book, Miller writes that the origins of these churches can be found in part in the 1960s "Jesus people" movements, along with baby boomer distrust of tradition and authority. Hence, new paradigm churches purposefully lack such accouterments as stained glass, organs, pews and a robed, clerical hierarchy.

A typical new paradigm church meets in an auditorium-like setting. The service may open with 45 minutes or more of singing, usually contemporary praise songs projected on

a screen, with guitar accompaniment. The sermon, or teaching, may be a verse-by-verse exposition of a Bible passage by a casually dressed pastor without a theological degree.

A typical congregation member is "someone with maybe a year or two of college, who oftentimes works with his hands, who has a couple of small children," said Miller, the author of four previous books on subjects ranging from liberal Christianity to the plight of homeless families.

Searching for meaning in life, the congregant's first exposure to the church may be an invitation to an event—a softball game, a concert or a men's group, for example.

"He likes the quality of life that he saw these people following, liked the music and found that the pastor was someone who spoke his language," said Miller, who directs USC's Center for Religion and Civic Culture. In fact, he noted, the pastor may have been in a similar place just a decade

□ See Professor ..., page 15

BAPTISTS

BAPTIST BITS

■ **The Baptist Center** for Ethics is offering scholarships to minority pastors and young pastors of small churches for its upcoming conference on church money matters. The March 9-10 meeting will offer information about personal giving patterns and motivations as well as help church leaders be more effective in recruiting financial support from their congregations. More information about the conference and scholarships is available from the center's Nashville office, (800) 469-4223.

■ **Ernest Mosley**, executive vice president of the Southern Baptist Convention's Executive Committee for the past 11 years, plans to retire April 1. Previously, Mosley was executive director of the Illinois Baptist State Association from 1980-87 and a supervisor of pastoral ministries for the Southern Baptist Sunday School Board from 1967-80.

■ **Four radio programs** produced by the Southern Baptist North American Mission Board rank among the top 10 syndicated religious radio programs, including the No. 1 spot, according to an annual analysis by Religious Broadcasting magazine. Occupying the top slot is "Powerline," a fast-paced program of contemporary music hosted by Jon Rivers. "Country Crossroads" ranks third and features top country hits and interviews with country music artists. In the eighth and ninth spot, respectively, are "MasterControl," a magazine program featuring travel, financial, health and entertainment segments and "The Baptist Hour," which combines Christian music with teachings by Frank Pollard, pastor of First Baptist Church of Jackson, Miss.

Survey shows diverse picture of pastors' lifestyles

NASHVILLE (BP)—Few Southern Baptists would be surprised to learn that most of their denomination's pastors are Caucasian men between 36 and 50 years of age, married and with children living at home. But additional information gleaned from 1,400 responses to a recently completed random survey by the Southern Baptist Sunday School Board shows a more diverse picture of Southern Baptist pastors.

Among responses signaling changing lifestyles among pastors' families are that more than half indicated they own their own homes and their wives also are employed outside the home. In the area of personal and professional growth, almost 80 percent of the pastors reported having a personal devotional time from four to seven days a week, while others indicated one to three days a week.

Just over 89 percent said they reserve time in their schedules each week for family activities, and 55 percent said they engage in daily or weekly exercise programs. Only 39 percent participate in a weekly or monthly recreation program. Almost one-third of survey participants said they do not have a day off other than Saturday.

Among spiritual disciplines they consistently practice to strengthen their personal Christian walk, pastors cited prayer and daily Bible study as the most used. Journaling was mentioned as a distant third most-used dis-

cipline.

More than 30 percent of respondents said they have sought guidance from a trained counselor. If they needed guidance, 53 percent indicated they would go to another pastor for help.

Slightly more than 73 percent reported they do something to protect themselves from career burnout. Most-often listed were leisure and hobby activities and exercise and diet. Six percent indicated they do nothing to protect themselves from burnout.

Almost 54 percent of the pastors reported their staff members and their wives are the most influential people in their lives. Laymen were cited as the next most influential group. In the specific area of personal growth, the pastor's wife ranked first in influence.

In rating the difficulty of ministry for themselves, their wives and their children, the level of difficulty generally was classified higher for family members than for pastors themselves.

Recognition of special occasions by the church focused primarily on a Christmas gift, reported by almost 75 percent of survey participants. Other occasions listed were the pastor's anniversary at the church (34 percent), pastor's birthday (27 percent) and Pastor Appreciation Day (18 percent).

Pastors cited their greatest joys in ministry as witnessing and seeing people profess faith in Jesus Christ, changed lives and growth, along with preaching.

Pastoral duties polled

NASHVILLE (BP)—The number, variety and amount of time spent in pastoral duties varies widely among 1,400 pastors who responded to a random, detailed survey conducted recently by the Southern Baptist Sunday School Board.

In the eight-part survey, ministry demands most frequently listed by respondents from across the United States were administration, pastoral care and study.

Eighty percent of those surveyed indicated they consider their ministry primarily pastoral in contrast to slightly more than 15 percent who consider their ministry primarily evangelistic. Almost 23 percent reported having written a personal vision/mission statement.

As their greatest joy in ministry, pastors listed most often witnessing and seeing people profess faith in Jesus Christ, changed lives and growth and preaching. At the same time, their most-frequently cited frustrations in ministry are lack of vision and motivation in the church, lack of commitment by church members and lack of time.

While 22 percent of responding pastors conduct more than one service on Sunday mornings, most

lead only one service. Virtually all pastors lead only one Sunday evening service and one Wednesday night service.

Sixty-six percent of the pastors indicated they spend between 6 percent and 30 percent of their time out of the office in hospital visits, home visits or outreach visitation. Of the previous 21 nights, 11 percent of the pastors had been away from their families after dinner for 10 nights on church ministry. Another 10 percent had been away 12 nights, while 7 percent more had been away 15 nights.

Pastors were almost equally divided in their self-assessment in being adequately equipped as a counselor for the needs they are asked to address.

Approximately 90 percent of pastors reported spending from one to 20 hours each week on administration, yet 46 percent of respondents indicated they do not consider administration to be one of their ministry gifts.

More than 62 percent indicated they are the primary decision-maker in their churches. Committees, teams and councils were cited next, followed by the congregation and deacons.

Conservative shift's impact not limited to SBC seminaries

KANSAS CITY, Kan. (ABP)—The Southern Baptist Convention's six seminaries aren't the only theological schools to be dramatically transformed by conservatives gaining control of trustee boards at SBC institutions in recent years.

Five years ago, Central Baptist Theological Seminary in Kansas City faced an uncertain future. Today, enrollment is up, faculty positions are staffed, buildings are being renovated

and a renewed sense of optimism is taking hold.

But Central Baptist Seminary is not an SBC school, although it was supported by the SBC years ago. Today, the school is one of several where more moderate Southern Baptists have found a home as the SBC's six seminaries have turned sharply to the right.

"This is a major rebirth, almost a resurrection," observed Molly Mar-

shall, professor of theology and spiritual formation at Central Seminary and an exile from Southern Baptist Theological Seminary in Louisville, where she was forced to resign after conservatives took control.

But perhaps more than the fallout of the SBC controversy, Marshall and others credit the 1993 election of Central President Tom Clifton as a pivotal point in the school's turnaround.

Founded in 1901, the seminary originally served both Northern and Southern Baptists. It grew to more than 400 students before the 1950s. Then the SBC, which was rapidly expanding into the north, voted to no longer support schools for which it didn't elect trustees.

After a compromise failed, the school aligned exclusively with what is now known as the American Baptist Churches USA.

Southern Baptists opened Midwestern Baptist Theological Seminary in neighboring Kansas City, Mo., in 1958.

As competition grew for students from the Midwest, enrollment at Central began to decline. By 1993, only 85 students were on campus and buildings were in desperate need of repair.

Clifton, who came to the seminary after 20 years in local-church ministry, immediately rallied American Baptists to increase financial support, volunteer efforts and publicity. He also led a campaign to change the make-up of the school's board of directors to 51 percent American Baptists and 49 percent representing "the wider Christian family."

He also enlisted support from the Cooperative Baptist Fellowship, which has donated funds, resources and volunteer hours, and filled vacancies with faculty and staff displaced from SBC schools.

In addition to Marshall, faculty members James Hines, David May and Larry McKinney all formerly taught at Midwestern Seminary.

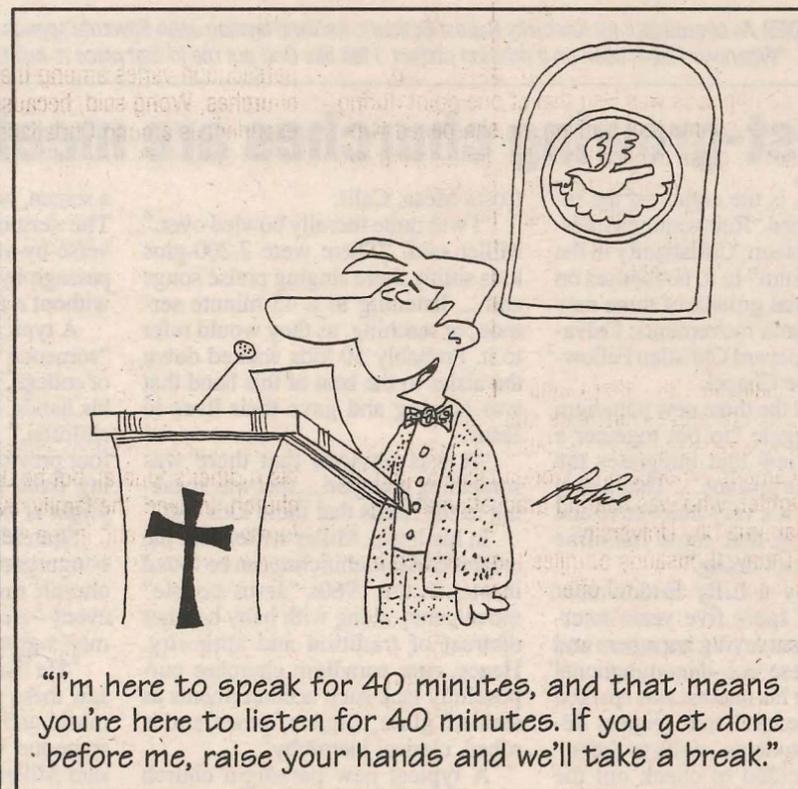
For Clifton, who was raised in Missouri as a Southern Baptist before becoming an American Baptist pastor in New York, "it was natural to reconnect" with disenfranchised Southern Baptists in the Cooperative Baptist Fellowship, he said.

Some American Baptist leaders were hesitant about the shift of control. Some, Clifton said, chose to give him the benefit of the doubt.

Last fall Central had 135 students, double the number from three years ago. Just over half were Baptists. Current students represent 22 denominations. Forty percent are female and nearly one fourth are non-Anglo.

Such growth, and positive feelings about new faculty and staff, have persuaded even the doubters. "In the last six months, I've heard nothing of resistance to the direction the seminary has taken," Clifton said.

Dub Steincross, pastor of Second Baptist Church in Liberty, Mo., was one of the first current trustees to come from outside American Baptists. "I like the way Dr. Clifton has put it: it's a Baptist family reunion," said Steincross, who resigned in protest as a trustee of Southern Seminary in 1993 upon the election of Al Mohler as president.



KENTUCKY

Many bills in legislature of interest to Kentucky Baptists

FRANKFORT—Below are a list of bills of interest to Kentucky Baptists. While not exhaustive, the list gives an overview of each bill and its standing as of Jan. 16.

The listing does not imply an endorsement by any group. Citizens should review the bill before contacting their representatives concerning these issues.

Information about the status of a bill is available by calling (800) 809-0020. Information about a bill also is available from the Legislative Research Commission's Web site: www.lrc.state.ky.us/home.htm.

Abortion

■ **House Bill 70** would require licensing standards for abortion facilities and reporting requirements. In the House Health and Welfare Committee.

■ **House Bill 85 and Senate Bill 29** would require abortion facilities to give information about abortion, medical risks and alternatives to client 24 hours before performance of abortion. Both are in their respective Judiciary Committees.

■ **House Bill 214** Would allow additional people other than a minor's parent or legal guardian to give consent for a minor to have an abortion.

Among those who would be authorized are the minor's physician, social worker, clergy and other adult relatives. In the House Judiciary Committee.

Alcoholic beverages

■ **Senate Bill 7** would reduce the blood alcohol concentration level for drunk driving from 0.10 to 0.08. In the Senate Judiciary Committee.

■ **Senate Bill 30** would prohibit the Alcoholic Beverage Control Department from using people under age 20 in undercover operation to determine if a store is selling to underage customers. In the Senate Licensing and Occupations Committee.

■ **Senate Bill 70** would allow an alcoholic beverage store operators to move alcoholic beverages within their stores in the same county without a license. Passed by the Licensing and Occupations Committee.

■ **Senate Bill 76** would allow someone convicted of an alcohol or drug offense to make a one time contribution to a Drug Abuse Resistance Education program as part of their probation or conditional discharge. In the Senate Judiciary Committee.

■ **Senate Bill 94** would disqualify someone applying for an alcoholic beverage license for 10 years if con-

victed of a felony; five years if convicted of a misdemeanor involving alcoholic beverages or controlled substances. In the Licensing and Occupations Committee.

Capital punishment

■ **House Bill 27** would allow executions to be conducted by lethal injection. Amended to provide that witnesses of executions include media representatives from the largest papers of the counties where the offense and punishment occur. Also amended to prohibit doctors or nurses from participating other than to declare someone as dead or to give life-saving medical care. Passed by the House 98 to 9 and sent to the Senate.

Gambling

■ **House Bill 186** would lower the average daily amount of gambling money handled by a horse track from \$1.2 million to \$900,000 to be taxed at the rate of 3.5 percent of all money wagered. Tracks handling less money are taxed at 1.5 percent. In the Licensing and Occupations Committee.

■ **Senate Bill 21** would establish a merit scholarship trust fund from lottery proceeds. In the Senate Education committee.

Marriage

■ **House Bill 37** would prohibit marriage by anyone under age 16 unless the female is pregnant. In the House Judiciary Committee.

■ **House Bill 11** would ban same-sex marriage, prevent recognition of same-sex marriages conducted outside Kentucky and limit the term "marriage" to refer to a relationship between people of the opposite sex. In the House Judiciary Committee.

School Prayer

■ **House Bill 2** would prohibit school personnel from keeping students from praying during non-instructional times when the prayer is voluntary and student-initiated. Reported favorably by the House Education Committee and has received a second reading in the House. Approved by the House Education and Rules Committees and scheduled for a Jan. 16 vote by the full House of Representatives.

■ **Senate Bill 48** would define students' religious liberty rights. Approved by the Senate Education Committee and sent to the Senate Rules Committee.

**Kentucky
General
Assembly**



Abortion demonstrations scheduled

LOUISVILLE—Kentucky Right to Life Association will sponsor two events this month noting the 25th anniversary of the Supreme Court's Roe vs. Wade decision legalizing abortion.

The group will sponsor a breakfast with Kentucky congressmen Jan. 22 at 8:30 a.m. in the Dirkson Senate Office Building in Washington. The

breakfast will precede the annual "March for Life."

The group also will sponsor a rally in Frankfort, Jan. 27 at noon on the steps of the Capitol. Speakers will include Norma McCorvey, the woman whose case was represented in Roe vs. Wade. She has since become an opponent of abortion.

Chinese pastor in Kentucky prays and remembers

By Jerry Pierce
Christian Monthly Journal

LOUISVILLE (BP)—When Cephas Hsu hears of a persecuted Chinese Christian, he prays and remembers.

Hsu, now pastor of Walnut Street Chinese Baptist Church, was arrested in China in 1970 during communist leader Mao Tse-tung's Cultural Revolution. Mao's Red Guards accused Hsu of "poisoning" the minds of college students with Christianity in his home city of Nanjing.

After two years and four months in Nanjing's central jail, Hsu spent more than 10 grueling years in labor camps.

His wife, Ruth, then a college biology professor, avoided prison but was stripped of her position and sent away to labor camps also.

So hopeless was Hsu that at one point during his imprisonment at Nanjing, he sharpened two pieces of glass to slice his wrists in the darkness of his cell. His despair, he said, was partly in response to his nagging questions about God's purpose in allowing the Red Guards to destroy churches, burn Bibles and torture believers.

Still, Hsu recounted, "(During) this time, I especially felt God's love for me. He saved my life."

Finally, in 1983 after China softened religious restrictions and seven years after Mao's death, Hsu was released from the labor camps. In 1989 he came to America on a working visa to join his daughter, who was nearing graduation at Oklahoma City University.

Today, thousands of miles removed and free to preach, Hsu's mind often drifts homeward.

"Every day I pray for the Chinese Christians," he said. "We hope the religious freedom opens wider and wider ... We pray every day that they will open up the church, that all of China will be saved."

Such prayers are uttered at nearly every

meeting at Hsu's 50-member church, started six years ago as a mission of Louisville's Walnut Street Baptist Church. It is one of more than 150 Chinese Southern Baptist churches and missions in North America affiliated with the Chinese Baptist Fellowship of the United States and Canada.

The fellowship's executive director, Paul Wong, said the organization, based in Fremont, Calif., is overwhelmingly Southern Baptist though a few other Baptist groups are represented.

The fellowship, founded in 1980, shares prayer requests in a monthly newsletter and cooperates in missions work and in bringing common concerns before various Southern Baptist agencies.

The depth of concern about Chinese persecution varies among the fellowship's churches, Wong said, because of diverse experiences among Christians who come from the mainland. "Persecution in China today is not such a complete story," he said, adding that the attitude of church leaders in China's various provinces toward the government largely determines persecution levels.

Walnut Street Chinese Baptist Church attracts many Chinese students or researchers at the University of Louisville's medical center. Of the 45 people Hsu has baptized since becoming pastor, many have returned to China, he said.

In October, Hsu himself returned to China for his mother's funeral, but he didn't dare enter a church. Instead, the family, ever mindful of Hsu's former troubles and in the wake of a government crackdown on house churches, took no chances and held a memorial service elsewhere.

"Many friends prayed for my safety and God's grace, but there's a lingering fear," Hsu said.

For more information on the Chinese Baptist Fellowship contact Paul Wong at (510) 792-5207 or write to 3400 Atwater Court, Fremont, CA 94536.



START WITH PRAYER Members of Cumberland College's Mountain Outreach program pray before departing on a mission trip earlier this month to Atlanta. The group spent a week at an inner-city ministry.

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

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Whatever happened to conscience?

By Tom Ehrich

Whatever happened to conscience?

We learned to numb it.

And what happens to people who numb their consciences?

That's a good question, maybe the critical social question for our time.

Societies depend on voluntary self-restraint. There aren't enough police, regulators or parents to rein in our worst impulses. When "catch me if you can!" replaces self-restraint, we're all in trouble.

The questions arise because of recent Associated Press reports on child labor in America. Despite abundant legal restraints, managers hire 6-year-olds to pick peppers and 8-year-olds to make clothing. Across the country, children toil away their childhoods, at great risk of physical harm, for a few dollars a day. Most of them are immigrants.

As I read the series, I found myself asking, "How can these people sleep at night?" What process of self-numbing allows an adult to send a child into the fields or into a sweatshop?

Furthermore, how far down the supply chain does that self-numbing have to occur in order for the practice to continue? Campbell Soup Co. officials, for example, said they were unaware their products contained ingredients harvested by children. Assuming that is true, how many people had to overlook abuse for knowledge of the facts to evaporate?

For evil to become sanitized, a lot of people must look the other

way. Other farm employees, the school bus drivers who go daily past the fields, local merchants, buyers, the spouses and children of people who cause the abuse—many more consciences are being numbed than that of the supervisor who actually hands a 6-year-old a bucket and sends her into a boiling field.

COMMENTARY



Tom Ehrich

All across America, self-numbing goes on. Coal operators knowingly send men into unsafe mines. Tobacco companies knowingly manufacture a dangerous product and sell addiction to children. Liquor stores knowingly sell death to alcoholics. Toy companies knowingly sell unsafe and overly hyped products. Chemical companies and hog farmers knowingly pollute rivers. Managers trade promotions for sex. Gossips knowingly spread lies.

As Hannah Arendt wrote in her disturbing study of Nazi Germany, that evil empire could only proceed if evil became banal, or common. For something obviously wrong to proceed, multiple consciences must stop working. Entire communities must grow numb and choose not to see any connection between abusive behavior and oneself. Evil isn't some exotic monster; evil is a smooth talker who sells us something we can learn to live with, even profit from.

What happens when our individual and collective consciences stop working? If wrong is wrong, then not getting caught or sued won't be enough. To sleep at night, we will need mind-numbing entertainment, body-numbing chemicals, fear-numbing hatreds, anxi-

ety-numbing shopping and reality-numbing obsessions.

To disarm our consciences, we will need to smother our passions, our ability to love (as opposed to lust) and our self-respect. One can't turn off just one feeling. They all go off. We will need to isolate ourselves not only from the impact of our behavior on other people, but from people themselves.

To live without self-restraint, we will need to do two other things:

First, we will need to find scapegoats, someone else whose behavior can be labeled wrong and be punished.

Second, we will need to distort our sense of the holy. In place of a God who loves, we will see a God who hates. In place of a God who values justice, we will see a God who rains death on the divergent behavior of someone else. Instead of faith communities where people "walk in love," we will pursue power conflicts and empty estheticism. Instead of basic values, we will develop exotic moralities grounded in selective compilations of condemnatory scriptures. Instead of observing sabbath and engaging in self-examination, we will listen to Christian music while we drive to jobs whose true nature we don't dare to see.

At some point in the daisy chain of conscience-numbing, we each need to examine our own choices, not the other guy's, and say, "No, I can't do this. It is wrong."

Our economy would grind to a halt, but we might be less compulsive, less addicted, less depressed and less abusive. We might, in fact, sleep well at night. (RNS)

Tom Ehrich is an Episcopal priest in Winston-Salem, N.C., an author and former Wall Street Journal reporter. E-mail him at journey@interpath.com.

Russia's needs remain great

Thank you for the recent articles about the Kentucky/Russia partnership.

As former coordinators of the partnership in the St. Petersburg and Leningrad area, we have aided the Russian churches in constructing or remodeling seven houses of worship. Five of these were large, impressive structures.

At first, we didn't see the need for such expensive structures. We later came to understand the need of Russian Baptists to be seen as a legitimate Christian presence in Russia. A great deal of misinformation was disseminated by the Russian Orthodox Church and the communist government in an attempt to discredit Baptists. They can now see these structures as symbolic of the truth of our place as legitimate witnesses of reconciliation through Jesus Christ.

In Russia, we experienced a miraculous freedom in ministering to churches, educating local leaders, building church buildings, working with children and ministering to the physical and spiritual health of the Russian people.

We are thankful to Kentucky Baptists for the opportunity to have been a part in this wonderful partnership with God and Russian Baptists. Kentucky Baptists gave of themselves generously through personally going to minister, through generosity in financial support and in prayer. God has and



will continue to use this ministry in the strengthening of his church in Russia.

When we are confronted with the vastness of Russia, and her needs, it is easy to think: "What's the use?" But when you look into the eyes of a Russian child who received his or her first Bible story book, when you hear the testimony of a Russian girl who came to know Jesus through the Bible a missionary gave her, and

hear her say, "The missionary left, but my Bible stayed," when you have the privilege of introducing vacation Bible school to Russian churches, when you hear reports of team members who have shared the good news and distributed Bibles in a village where no one had ever heard about Jesus, when we realize that "God's power is manifested in our weakness" and that he can take our obedience to go and pray and give, we can believe that he is able to revive and heal that great land.

We want to challenge Kentucky Baptists to continue both in the last year of the partnership and even afterward, to minister to the Russian church. There is no more strategic area in the world. Many of the world's unreached people groups have some geographical or cultural relationship to Russia. Russia shares the border with China, and Christian business people already have access to China through Russia.

We need to continue to go, give and pray for our brothers and sisters in the Russian church.

*Lee and Sara Bivins
Mount Vernon*

Does your church value its employees?

By Leo George

Businesses today, especially those starting up to meet the challenges of the new century, will not operate productively and profitably without a sound business plan. This plan must include adequate provisions for strong salary administration, including good benefits for employees and their families.

These principles hold true for churches. When it comes to wage and salary administration, most churches do not have a formal plan. Adjustments to salaries and benefits often are done "across the board" with the new budget year or when a new staff person comes aboard or simply at the whim of a caring committee member. Churches utilizing this approach fail to send a clear message that says, "We value you as an employee." They aren't being inconsiderate of their employees; they just overlook better ways of saying, "We care."

The actual costs of providing comprehensive benefits and the hassle of attempting to reward employees on the basis of performance through formal reviews often is used as the reason for not doing so. "We can't afford to do any more than we are already doing" often is said in personnel committee meetings.

However, an adequate benefits package, along with other incentives associated with a formal plan, can turn out to be quite inexpensive when one considers the risks taken by not providing them.

If your church does not provide adequate hospital and medical protection, disability or life insurance for your pastor, professional staff and other employees, you must consider what will be the church's response to their "need" for financial support should unforeseen expenses arise for the employees or their families. Would your church help out in a real time of need? Most churches would, and this might drastically impact the church's other budget needs. It also could have a negative psychological impact on members of your church who might be called upon to help.

The advantages of a formal wage and salary administration plan that includes a good benefits program actually could save the church money. It certainly says to the employees and their families: "We really do care and appreciate the work you do!" Do you value your employees? Think about it.

Leo George is associated with the Kentucky Financial Group Inc., an estate and financial planning firm headquartered in Louisville.

HE SAID/SHE SAID

The family that plays together may find it also preys together

HE SAID



Mark Wingfield

Teach a kindergartner to play checkers and you'll learn a lot about life. One of our Christmas presents was a box of assorted board games, including checkers, Chinese checkers, backgammon and the like. Our boys were eager to explore all this new potential for family fun.

So we sat down one night to play checkers. I let the boys play against each other, while I instructed both from the sidelines.

We got off to a fine start, until Garrett jumped one of Luke's checkers for the first time. Howling and screaming ensued, softened only by the suggestion that Luke might be able to jump one of Garrett's pieces in the next play.

I soon found myself in a moral quandary as I debated whether to warn each child every time he was about to make a fatal mistake by moving his checker into harm's way. And if I did so, I wondered, would the game ever end?

As the game advanced, Garrett gained the upper hand and had collected about half Luke's checkers. Before long, Luke was bargaining with Garrett, knowing his brother often gives in to his wishes under duress. Luke would move his checker into a vulnerable position, then inform me that it was OK because Garrett wouldn't jump him this time.

But Garrett ought to jump you to play the game correctly, I replied. Both Luke and Garrett were unconvinced of my argument. This was a kinder, gentler form of checkers, and it was about to drive my competitive instincts crazy.

But it also made me think about the fine line parents walk in teaching their children about life. You want them to be compassionate, but you know they also must be assertive. How do you teach a child to jump his brother's checker and feel good about it without being smug?

SHE SAID



Alison Wingfield

If the boys are going to survive in my game-playing family, they'll have to learn to lose—and win—gracefully.

My relatives are a fun-loving, kind group of people. Until you play a game with them. Then it's dog eat dog, no holds barred.

My Aunt Mary Kay is a good example. She's a soft-spoken, gentle and godly woman. But don't sit next to her in a game of Uno. Before you know it, you're holding a handful of cards after

all the draw twos and draw fours she's given you.

I think we all learned to love games from my grandparents. Whenever we went to their house, a card table was set with dominoes or cards, ready to play.

My grandfather, Harold Pace, was a wonderful teacher. All the grandkids grew up trying their hand at beating him in dominoes. Few succeeded. But he continually taught us where we had gone wrong. And you could tell he was so proud whenever one of us did win.

One year, I pasted some dominoes on a board, with the score showing myself as the winner. I gave it to my Granddaddy as a birthday present. But I didn't add up the score right—I was one line short. The game wasn't finished.

Every time I went to my grandparents' house after that, my Granddaddy would say, "We need to finish that domino game." We never did.

The board still hangs in the study, five years after his death. When I see it, I wish I could play just one more game with him. For it wasn't the winning or losing that was important. It was the time we spent together.

We are right in the middle of this game called life. We can worry about the end results, or we can focus on the here and now, reveling in what God has to offer us as we live out his kingdom together.

Who defines the 'Christian' position?

If you were among the millions of Americans who don't go to church and don't have much to do with religion at all, who would you think speaks for God?

Would you try to find out the position of the minister at the local church you never attend? Would you dust off the big family Bible (if you even had one) and search through the begats?

Probably not.

Most likely, you would get your impression from watching TV and reading the newspaper. Maybe you'd catch a bit of Jerry Falwell or some other preacher on TV, or perhaps you'd see a newspaper photo and story about Christians picketing at an abortion clinic.

Such sound bites and media snapshots unfortunately define Christianity for many Americans. Lacking any objective personal encounter with God or the church, they form opinions based on the sights and sounds that make the news or on the views of whoever has the money or moxy to preach on the airwaves.

This can be a dangerous thing.

Robert Knight, an employee of the conservative advocacy group Family Research Council, made this point surprisingly well in a recent news release. He talked about seeing a man claiming to represent Christianity picketing a Washington political event with a sign that read "God Hates Fags."

While the Family Research Council, which calls itself a "pro-family" organization, opposes the acceptance of homosexuality, it wants nothing to do with people like the man carrying the hateful placard, Knight said. "We regret (he) has offered the media a crude caricature of Christian resistance to the homosexual agenda."

The same problem happens with the abortion war. As we mark this week the 25th anniversary of the Roe vs. Wade decision that legalized abortion in America, all too many secular people think being a Christian means you bomb abortion clinics.

In the eyes of the unchurched public, all Christians get branded with the image presented by the most extreme activists who claim to speak for God or the theology du jour of whoever is preaching on TV or trying to get a political candidate elected.

This is not the news media's fault. News by definition is what's unusual: not when a dog bites a man but when a man bites a dog. It is not the news media's responsibility to report that First Baptist Church met last

Sunday as usual and everything went well. That's not news.

Yet the authentic Christian community must face the question of what kind of image our neighbors are being given about our faith. What is our responsibility to reign in, or at least counter, the kooks who claim to speak for God? What is our responsibility to aggressively model what true Christianity really is about?

Perhaps nowhere in recent history was this dilemma illustrated better than in the televangelist scandals of the 1980s. While Jim and Tammy Faye Bakker, Jimmy Swaggart, Bob Tilton and a host of others bombarded the airwaves with a message of faith and greed foreign to real Christianity, why was the authentic church so silent? Why did we let the health-and-wealth crowd give Christianity a bad name?

The answer may be that it is equally dangerous (if not impossible) to get Christians to agree on exactly what our message and image should be. Not that some aren't willing to try, especially when they make the definitions in seclusion.

Perhaps it should be enough to read from the Bible and declare "Thus saith the Lord." But we all want to read the Bible selectively, pointing out only our favorite words from God or the ones that support our personal cause.

This problem permeates even the discussion of how the Bible should be translated. As evangelical author and speaker Ron Sider recently has noted (see story on page 12), the debate last spring over creating a "gender-accurate" edition of the New International Version's Bible translation was determined by those who screamed the loudest and threatened the most.

Even a respected Bible society and Bible publisher quickly bowed to pressure from individuals with media access to influence Bible sales, without regard for studying what is the correct way to translate the Bible into modern English.

Unfortunately, the rule of thumb today seems to be that he who speaks for God is he who has the best media access or the most outrageous stunt to make the evening news or the most influential para-church ministry.

Surely God can speak for himself. But I suspect he sometimes wonders why the rest of us are so silent.

— Mark Wingfield

'What is this you have done?'

By Willis Henson

Then the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." (Genesis 3:13)

This question was addressed to Eve during God's visit with Adam and his wife following their sinful act of disobedience in the garden. In response to God, Adam blamed his disobedience on the influence of Eve. He even went so far as to remind God that Eve was a gift from him and that part of the blame for his sin might belong to God.

When God turned his attention to Eve, and asked her the question found in Genesis 3:13, she also made an excuse by placing the blame on the serpent.

However, the way God questioned Eve would suggest that he was asking her why she had tempted and misled Adam when she had been given to

him as a helper. When you look at the question up close, like through a microscope, it appears the question God asked Eve is about a broken relationship between a man and his wife. When you look at this question through a telescope, that is from the

distance of today, it is obvious there is much more implied than just a broken relationship between Eve and her husband.

So let us give our attention to some answers to this question standing thousands of years later looking back.

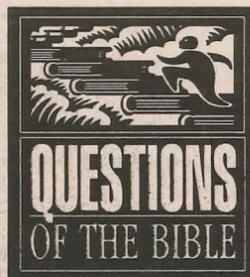
The first answer I would give to the question is that this sinful act disrupted and made imperfect God's perfect creation. The lamb certainly does not play and sleep with the lion. All nature seems to work against man rather than working for him. The Scripture teaches that one day the redeemed will once again enjoy God's perfect creation when the lamb and lion will live at peace with one another. However, we all know

this is not a picture of our modern world.

A second answer to the question is that Adam and Eve's disobedience broke their relationship to each other. Not just as husband and wife but as members of mankind. There is no way to describe the inhuman actions of man against man in our world today. Just read your daily newspaper for a running commentary on the sinfulness of man which includes jealousy, envy, uncontrolled tempers, selfishness, pride, fear and anxiety as well as intolerance and prejudice. All this is an indirect or direct result of the sinful act of Adam and Eve.

The third and most significant answer to the question is that their sinful act disrupted man's perfect relationship with God. The history of men and women everywhere is a testimony of how devastating this has been to man. Only the death of the Messiah could make it possible to restore this relationship. No wonder God asked Eve, "What is this you have done?"

Willis Henson is pastor of Lone Oak First Baptist Church in Paducah.



RESOURCES

Q. How much freedom should I give my 14-year-old son? He wants to "hang out" with a group of older boys who can drive. He never tells us where he is going or when he will be back. When we ask, he argues that we won't let him grow up.

A. Teens grow up at different rates, therefore each one is different in the amount of freedom he or she can experience and still be responsible. If your son is not in any trouble, the older boys are responsible and he is fulfilling his school and chore duties, then he should be given freedom to be with his friends.

However he owes it to the family to let you know where he intends to be and to set a reasonable time for his return. Tell him that "grown up" does not mean a person can ignore his relationships to others in a family. A real grown up would not mind saying where he is going and when he expects to return.

Children like the assurance of parental concern. They need your interest and attention. Teenagers need this to a lesser extent. They want to be "out of the cage of parental controls." One way we develop a teen is by providing freedom for safe "test flights" away from us. Remember how anxious Jesus' parents were when he stayed behind to talk with the religious

leaders. When they found him, days later, they recognized his growth and pondered it in their hearts. — *Wade Rowatt*

Q. How can my wife and I achieve peace in our relationship?

A. Conflict in relationships is inevitable because of natural differences. Here are some ways you can manage conflict and achieve peace:



Look behind your anger and the conflict in your relationship. Often, perhaps always, anger results from a threat. Sometimes this may be a threat to our personhood. Other times it may be a threat to something we value. As

we begin to understand what is threatened, we can better manage conflict.

Consider whether or not your attitude is adding to the conflict or contributing to peace. Have you moved beyond voicing simple differences to attacking your spouse? If so, you may be attacking the very fiber of your relationship.

Peace is not always an absence of conflict. Peace is achieved as we harmonize different outlooks or views. In music, harmony is created as two or more parts are blended together. A choir that makes beautiful music does not arrive at this instantly and without work. Couples and families who find

peace and harmony spend great amounts of energy to achieve it.

Jesus provided positive words of blessing for the peacemakers. The implication in the word peacemaker is that peace is not automatic but is something that is made, something that takes energy to achieve.

It may be easier to be pleasing in our relationships than to confront the disharmony. Superficially pleasing behavior tends to gloss over differences. Lasting peace confronts the differences and finds ways to harmonize them.

Our guide in achieving peace is Jesus Christ. One of his birth announcements said that he would come "to guide our feet into the path of peace" (Luke 1:79b). Christian couples are aware that a higher power is needed for marital harmony to thrive. When we allow Jesus to guide our feet, we can exhibit the fruit of his Spirit in our marriages. — *John Lepper*

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; John Lepper, director of family ministries with the Kentucky Baptist Convention; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of Mature Living magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.

Children may be 'smart' in different ways

NASHVILLE (BP)—How smart is your child?

Actually, that may be the wrong question to ask. According to educational research, the better question is: How many ways is your child smart?

Educational researchers Howard Gardner and Thomas Armstrong are cited as the authorities on a subject called "multiple intelligences." These educators have identified eight kinds of "smart" or types of intelligence among children.

The concept of "multiple intelligences" helps us to observe children, identify and focus on their learning strengths; and assist them in areas where they might need a little help," explained Beth Cole, biblical studies specialist with the Southern Baptist Sunday School Board. "It helps us learn to teach in a way so that children can develop to their fullest potential."

Here's a summary of the eight kinds of intelligence identified by Gardner and Thomas:

■ **Verbal/Linguistic (word smart).** Strengths include words, listening, memorizing, talking, reading and writing. To encourage and deepen understanding among word-smart children: Tell or read stories, let the children dictate stories or make stories into a book, listen to and appreciate the child, look at the Bible and talk about its stories.

■ **Logical/Mathematical (number or logic smart).** Strengths include the ability to ask lots of probing and thought-provoking questions; intense concentration and curiosity; problem-solving skills; numbers, ordering and sequencing; and cause and effect. To encourage and deepen understanding

among number- or logic-smart children: Encourage and ask thought-provoking questions, involve the children in creative problem-solving, explain things step-by-step, encourage higher-order thinking skills such as analysis and help them see examples of biblical people who solved problems.

■ **Visual/Spatial (picture smart).** Strengths include artistic ability such as drawing and painting; ability to understand more from pictures than words; an active imagination and the ability to see what something could be beyond what it is. To encourage and deepen understanding among picture-smart children: Provide a wide variety of art materials, encourage the child's creative processes and use pictures to enhance Bible stories.

■ **Bodily/Kinesthetic (body smart).** Strengths include coordination, good reflexes, ability to learn by moving and make things with their hands. To encourage and deepen understanding among body-smart children: Channel their energy into positive learning, provide purposeful movement, give them objects to explore through touching, act out Bible stories and provide blocks and other building materials.

■ **Musical/Rhythmic (music smart).** Strengths include a sensitivity to the emotional power of music and the ability to play a musical instrument, recognize and produce simple songs, imitate tone, rhythm and melody and remember and sing songs after hearing them only once or twice. To encourage and deepen understanding among music-smart children: Provide rhythm and simple musical instruments, sing a variety of songs, play music as children arrive and during

some activities, tell stories about music and worship in the Bible and teach Bible truths through songs.

■ **Naturalist/Scientific (nature smart).** Strengths include the ability to enjoy the beauty of God's creation, recognize various plants and animals, attune to details and categories and take care of pets and plants. To encourage and deepen understanding among nature-smart children: Go outdoors and explore, provide a variety of nature items indoors, play games which include classifying and sorting nature items, provide opportunities for helping care for a pet or plant and encourage the child to thank God for specific good things God made.

■ **Interpersonal (people smart).** Strengths include the ability to understand and show concern for other people, good communication and leadership skills and the ability to cooperate. To encourage and deepen understanding among people-smart children: Give opportunities to work and learn in small groups, plan activities that involve helping others, encourage negotiating and solving problems with others and use Bible verses to affirm getting along with others.

■ **Intrapersonal (self smart).** Strengths include self-understanding and a positive self-concept, a realistic sense of one's strengths, self-motivation, an awareness of one's feelings and values and a sense of independence. To encourage and deepen understanding among self-smart children: Allow them to express unique feelings and preferences, give them freedom to pursue their own interests, talk to them one-on-one, offer quiet, reflective activities and encourage prayer and personal quiet times.

FAMILY

What is taxable income anyway?

By Jeremy White

You may think this is a simple question. But answering it is what makes the current tax code so complex and proposing a new tax system so difficult.



Our current tax code has defined certain items as taxable and certain

items as not taxable. To pay the correct amount of tax, this question of what income is taxable is perhaps the most important.

I know of an elderly widow who counted the life insurance proceeds received after her husband's death as income (such proceeds are not taxable). She included the proceeds as other income and paid thousands of dollars of tax.

To help you, I have included a checklist below. It is not all-inclusive, but I tried to include items that affect most taxpayers. The answers may be different than you think. **Income items that are not taxable:**

- Inheritances received.
- Life insurance proceeds received.
- Interest on state or city municipal bonds.
- Child support payments received.
- Fellowships and scholarships for tuition.
- Gain on the sale of residence (up to \$250,000 for single and \$500,000 for joint filers).
- Gifts received, whether cash or property.
- Federal income tax refunds.
- State income tax refunds (if no tax deduction taken for state income taxes in prior year).
- Damages for personal physical injuries.
- Veterans' benefits.
- Workers' compensation payments received.
- Combat zone pay for military personnel.
- Rebates or credits received as a customer.
- Social security benefits received if below the base amount.
- Health insurance premiums paid by employer.
- Proceeds from accident or health insurance.
- Reimbursement of qualified moving expenses (moving household goods and travel to new residence).
- Tuition reimbursement under qualified employer plans.

Jeremy White is a CPA in Paducah. Obtain a copy of his new handbook, "Honest Rendering: The Ethical Guide to Saving Taxes" by sending \$4 to 250 Myrna Drive, Paducah, Ky. 42003.

The concept of multiple intelligences "helps us to observe children, identify and focus on their learning strengths and assist them in areas where they might need a little help. It helps us learn to teach in a way so that children can develop to their fullest potential."

*Beth Cole
SBC Sunday School Board*

Tireless 73-year-old keeps March for Life moving

By Michael Paquette
Religion News Service

WASHINGTON (RNS)—In the fall of 1973, Nellie Gray and about 30 other anti-abortion activists from the mid-Atlantic region began gathering at the retired federal worker's home on Capitol Hill to plan a January demonstration on the one-year anniversary of the Supreme Court's decision legalizing abortion.

Gray recalled with amusement her naivete back then: "We just thought we were going to march one time and Congress would certainly pay attention to 20,000 people coming in the middle of winter to tell them to overturn Roe vs. Wade."

But 25 years later—with legislation banning abortion still beyond reach—Gray's commitment to eradicating abortion remains steadfast, and she continues to play the key role in organizing the mid-winter protest that has over the years drawn hundreds of thousands of abortion foes to the nation's capital every Jan. 22.

In the early '70s, Gray was only tangentially involved in the fledgling anti-abortion movement, she said in an interview. Today, the energetic and youthful 73-year-old is president of March for Life, the Washington-based non-profit organization that sponsors the annual protest and works in anti-abortion lobbying and education efforts.

Gray's commitment to the cause escalated in 1973, when she was approached by a group from Long Island who had been battling newly passed abortion-rights laws in New York state and who wanted to take their cause to the national stage after Roe. They asked Gray to host

their initial meeting because she lived closest to the Capitol—the first venue for the protest, which later became the March for Life.

"I always say ... 'Be careful who you let in your dining room because you may wind up being the president of a corporation,'" chuckled Gray, a devout Roman Catholic who never married and has no children.

In 24 years, Gray never has missed a march, and has acted as the sole emcee at every rally preceding the 21-block trek that begins at the Ellipse behind the White House, travels along the National Mall and up Capitol Hill to the U.S. Supreme Court.

Gray is "amazing personally for sticking to this rally and this march year in and year out," said Helen Alvarez, spokeswoman for the U.S. Catholic Bishops' Secretariat for Pro-Life Activities. "The phenomenon of abortion is just so huge that one often feels small and insignificant trying to work against it ... and when you go to this rally, you realize that tens of thousands of other people are with you."

A self-described "longtime activist," Gray credits not her church but the lessons learned from World War II as her prime motivation for challenging the legalization of abortion.

"From the Nuremberg Trials we learned that nobody has the capacity to authorize the intentional killing of an innocent being," said Gray, who served as a corporal in the Women's Army Corps during the war. "It impressed upon me that if everybody's rights are not protected, nobody's rights are protected."

To Gray, who believes life begins at fertilization and once personhood is established on that premise all law

applies equally to the fetus, the battle against abortion is more a matter of basic human rights than religion.

"The individual person is extremely important to me. When I heard about abortion, I really could not believe that America was entering into ... killing its own innocent children. I just could not believe this and I just said, 'Not in my country, you don't do that.'"

At a time when some in the anti-abortion movement are content to gain any ground limiting abortion, March for Life remains unflinching in its stand to pass legislation—including a constitutional amendment, if necessary—that would ban all abortions with no exceptions, said Gray, who also is a legislation attorney. She refers to exception clauses

ROE WADE

>>>>>>>>> 25 years later

as "the Achilles' heel of the pro-life movement."

"I heard a clergyman say ... 'I don't like these exception clauses, and I believe we shouldn't have them but legally I don't think we'll ever get this. ... And I thought why would a clergyman say that you don't have faith in God Almighty that we'll never get this. I have complete, utter faith that we are going to get this.'"

Undaunted by critics and compromisers, Gray is certain that in the end March for Life's hardline position—"No exceptions! No compromise! Not even a little bit of abor-



tion"—will prevail.

But, she said, "the battle will not be won" until the entire anti-abortion movement and every community of faith works relentlessly "to establish personhood for the unborn children."

"It takes the church as the total body—not just my Roman Catholic Church, but the whole church body—coming together and saying, 'In America, we will not tolerate this,'" she said.

ABORTION FOE Nellie Gray, president of March for Life, emcees the rally at the Ellipse in Washington before the 1996 march. (RNS photo)

Some clergy played key role in advancing abortion rights

By Adelle Banks
Religion News Service

BROOKLYN, N.Y. (RNS)—Finley Schaeff still remembers the woman and her teenage daughter who visited his Methodist church office in Queens, N.Y., more than 30 years ago faced with a desperate dilemma.

The daughter, the victim of a rape at the hands of her father, had become pregnant. They were seeking advice on how to get an abortion at a time when the procedure was illegal and mere mention of the word was scandalous.

For Schaeff, now 67, it was the introduction to what became for him and more than 1,000 other clergy a new area of ministry.

"I felt entirely helpless to be of some kind of support, other than simply to pray about it," Schaeff recalled in an interview. "I didn't know what to do."

Schaeff, who recently retired as pastor of Park Slope United Methodist Church in Brooklyn, learned he was not the only cleric who had been faced with a parishioner seeking counsel about abortion. He joined other ministers and helped form the Clergy Consultation Service on Abortion, led by Howard

Moody, an American Baptist pastor in New York City.

That network—whose story remains largely untold—proved to be the religious chapter in the tale of the long effort to increase abortion rights.

"It was part of ... a groundswell that changed the law, led to Roe vs. Wade," Schaeff said. "I think it was very significant. In retrospect, I'm proud I got involved in it."

Between its founding in 1967 and the legalization of abortion by the U.S. Supreme Court's landmark Roe vs. Wade ruling in 1973, the network grew to 1,400 clergy across the nation. Ministers and rabbis provided women names of reputable doctors—some as far away as Canada and Puerto Rico—who were willing to perform abortions.

Each of those individuals came to a personal understanding of the Clergy Consultation's mission, one that had not been honed in seminary, but rather in the privacy of their church offices as women approached them.

Gradually, after the jarring episode in his office, Schaeff formed his own philosophy about reproduction in general and abortion in particular.

"I realized that motherhood should be something that is chosen, not imposed, not just for the sake of the mother but for the sake of the unborn," he said. "What finally dawned on me is you want children to be wanted. It's a huge pain and suffering to little ones if they're not wanted."

Soon after he met with the troubled woman and her daughter, Schaeff moved to another New York congregation, where a citywide meeting was held in which hundreds of women gathered to speak about how they had been touched by the abortion issue.

"It was a turning point for a lot of people because women got up and talked about their abortions or failure to get abortions," Schaeff recalled of the mid-1960s session.

After that gathering, Schaeff and Moody discussed how they could offer a pro-active response, and Moody pulled into the effort other clergy and a physician.

"The significant thing was there were clergy willing to do this," Schaeff said. "Up until then, the pro-choice movement had been secular."

Tom Davis, chairman of Planned Parenthood Federation of America's Clergy Advisory Board, said clergy involved in the network were moved

by the stories of women who had abortions where doctors demanded they come unaccompanied and wearing blindfolds so they could not testify against them later.

"You can't hear stories like that and stay stony-hearted," said Davis, who gave women in Saratoga County, N.Y., telephone numbers of doctors who would not overcharge or harass them.

To Schaeff's surprise, the movement that began as an effort to circumvent the laws of New York state spread nationwide. And with publicity—often by feminist groups—came notoriety.

The network's efforts were eventually replaced by legal abortion clinics after laws permitting abortion were passed in individual states and after the 1973 Roe decision.

Within a year of the passage of New York's abortion law in 1970, the work of the New York chapter had ended, Schaeff said.

But the clergy involved in that effort helped open the first legal abortion clinic in New York, the Center for Reproductive and Sexual Health, Davis said. He estimated the clergy network referred about 100,000 women for abortions before the clinic opened its doors.

25 years after Roe, pro-lifers need new strategy

Continued from page 8

immoral choice because it kills a baby," they hear, "People who favor abortion are immoral people."

I had longed wondered why, at debates, I would attack abortion, and my opponent would not defend abortion but attack me. I came to realize the "It's a baby!" message, important as it is, does not offer all the solutions we'd hoped it would, and in some instances, creates more misunderstanding. It is a baby, and that should be the first point in presenting the pro-life position persuasively. But the conversation must move beyond that point.

When reiterating that "It's a baby!" the listener is likely to balance the scale: Yes, but women still want abortions. So the second point to make in the persuasion model is to challenge that line of argumentation, asserting, instead, that abortion hurts women.

It is important to press the point—in what sense does a woman want this? No one saves up, hoping one day to have an abortion. It costs hundreds of dollars, money anyone would surely prefer to spend elsewhere. The procedure itself is physically unpleasant, humiliating and often painful. Do we really believe women want this?

Beyond that, the procedure does not heal a physical problem but subverts a healthy, normal process. We get confused by the fact that doctors perform it; usually doctors are called in when a natural process goes wrong. But just as our bodies are made to breathe and digest food, women's bodies are designed to sustain a pregnancy and deliver a baby. It is a delicately balanced ecology, and when something disrupts it as violently as abortion does, damage can result.

Some studies have shown the rates of post-abortion miscarriage, ectopic pregnancy and sterility rising sharply. More recently, connections have been suggested between abortion and breast cancer.

Women don't want abortions. They are expensive, awkward, humiliating, painful and potentially dangerous. And we have not yet considered the most compelling effect: abortion breaks a woman's heart. At some level, she knows it is her own child who is dying, a son or a daughter who looks as much like her as any she will carry full term.

Once received a letter from a man whose wife had an abortion; afterward, he said, she drifted into depression and found it difficult to cope with daily life. "They told her that it would give her control of her body," he wrote. "But what kind of tradeoff is that, to gain control of your body and lose control of your mind?"

The cruel irony is that abortion has been presented as something that would set a woman free.

This brings to mind the gypsy in Verdi's opera "Il Trovatore." Outraged by the count's cruel injustice, she stole his infant son and, in a crazed act of vengeance, flung him into the fire. Or so she thought. For, in turning around, she discovered the count's son lay safe behind her; it was her own son she had thrown into the flames.

Abortion can present itself as glittering liberty, a defiant way to cast off

the shackles of injustice. That illusion lasts only until you realize who it was that you threw into the flames.

So the second point to make when trying to persuade is that abortion hurts women; it does not deliver on its promise to liberate them.

Once we get people to recognize that abortion both kills babies and hurts women, we can then pose the practical question: How could we live without it?

Abortion is part of a complex machine of interlocking social realities, linked to expectations about women's sexual availability, men's freedom from responsibility and women's duty to be economically self-supporting. The pressure of these social forces cannot be minimized: they create a demand for 4,000 abortions every day, making it the most frequently performed medical procedure.

Pro-lifers need to think beyond the single goal of making abortion illegal. People "in the middle" on this issue imagine that, if all the clinics were padlocked tomorrow, we'd just see 4,000 women pounding on the doors and crying. What needs to change for this ravenous demand to be quelled?

Speaking broadly, there are two problems to solve. The first is preventing unplanned pregnancies, and the second is giving women support when they do become pregnant so they will opt not to abort.

Our friends on the other side are also very interested in preventing pregnancy, and so they put much faith in contraception. Contraceptives became broadly available in the early '60s, and forms of "sex education" appeared even before that. Contraception is not a new idea. The use of condoms, in particular, has been touted as nearly a patriotic act. People are neither ignorant about contraception nor unaware of where to get it. Yet the rate of abortion remains near 1.5 million a year. Whatever else all this educating and contraceptive-pushing is doing, it is not bringing down the abortion rate.

When sex occurs between two people who have no lasting commitment to each other, a resulting pregnancy is likely to be "unwanted." Recovering an ethic of commitment-based sexuality will mean rediscovering the value of chastity before marriage. The True Love Waits movement is a good example of how this new sexual ethic can be held up and encouraged.

But for the woman who is already pregnant, vows to work for sex education, contraception and chastity before marriage offer cold comfort. When I was writing "Real Choices: Listening to Women, Looking for Alternatives to Abortion," I spent a year seeking to discover the reasons most women choose abortion. I expected to find financial problems heading the list. Yet after reviewing several studies and conducting my own, no clear pattern emerged.

But when I spoke with groups of post-abortion women, a nearly unanimous consensus appeared. Women had abortions, in nearly every case, because of relationships. Most often it was to please the father of the child, who was pressuring for abortion. (In

a couple of cases, the woman spoke of lying on the abortion table praying her husband would burst in and say, "Stop, I changed my mind!") The second most common reason was pressure from a parent, most often the girl's mother.

In a vast majority of cases, I found a woman is most likely to choose abortion in order to please or protect people she cares about. Often she discovers too late that there is another person to whom she has an obligation: her own unborn child. The grief that follows abortion springs from the conviction that, in a crisis, this relationship was fatally betrayed.

Supporting women with unplanned pregnancies means continuing what pregnancy-care centers have been doing: providing housing, medical care, clothing, counseling and so forth. But we should also be paying attention to becoming a steadfast friend (this is more important than any material help we can give) and to doing whatever we can to repair relationships in the family circle.

Rather than dismiss the baby's father as a cad, we should explore whether marriage is a possibility. He is, after all, the one appointed by God to provide for and protect mother and child.

"Shotgun" marriages have a higher rate of success than expected. In one study, 50 percent of black teen marriages to legitimize a pregnancy were still intact 10 years later. (With a national divorce rate of 50 percent, their batting is average.) White teen couples did better: 75 percent were still together 10 years later.

If a marriage fails, there is the financial benefit of child support from the father. Sixty-four percent of divorced and separated mothers receive child-support payments; for never married women, only 20 percent do.

Pregnancy-care centers can also help improve relationships with parents. The Pregnancy Aid Center in Greenbelt, Md., will go with a girl to break the news to her parents, meeting them on neutral ground, like a restaurant. If adoption is one of the options included when parents are involved with the girl in discussing abortion alternatives, the girl is six times more likely to make that choice.

In thinking about the best resolution to unplanned pregnancy, care-center staffers must avoid the temptation to encourage the girl toward single-parenting. This may appeal to her emotionally, but the overwhelming evidence is that it is devastating to children, contributing strongly to poor school performance, delinquency and another generation of unwed mothering. The mother also finds herself in financial troubles that she may never fully rise above; she is less likely to finish school or to marry. The mother should be encouraged to consider either marriage to the baby's father or adoption.

These three points—abortion kills babies, it hurts women, we can live without it—summarize an approach to the abortion debate that can be effective and persuasive. It is important to note that none of these arguments mentions God. None uses religious or biblical citations to carry its point.

I find that it is nearly always ineffective to use religious arguments with people who are not religious. When you say, "God says abortion is wrong," they don't slap their foreheads and exclaim, "By golly, you're right! I never thought of that!" Instead, they think, "Oh, you're one of those." Whatever you say next will be dismissed. When these three points are covered, listeners often will say, "I agree with you; I just don't think it should be illegal."

Since there is no present opportunity to make abortion illegal anyway, when the topic does come up, let's avoid the temptation to let the conversation get hijacked into a polarizing discussion that offers no practical application. A more realistic goal for pro-life advocates is to bring about, through both active listening and gentle persuasion, a gradual dawning of the conviction that we can live without abortion. Eventually that may result in a cultural consensus to make it illegal once more.

So our ultimate goal remains the same: to end legal and social acquiescence to this atrocity.

In America there is an irreducible core of laws that we could not live without, without which we would have barbarism. These are the laws against violence—child abuse, rape and murder, spouse-battering. These laws are sometimes the only thing that stand between the small and weak and the strong and powerful. And abortion laws are that kind of law. Unborn children are the smallest members of our human family, and they deserve that protection.

We have 25 years of evidence of what happens when legal protection is repealed: these children are being killed at the rate of 4,000 a day. Humanitarianism, goodwill and compassion are not bubbling up from some mysterious source to protect them; only the force of law can do that. It will do it imperfectly, to be sure.

Opponents of abortion laws tend to envision a perfect society where women are empowered and free, arguing that few legally permitted abortions (37 million?) is the price we must pay to get there. But can a just society really be founded on the death of children? How many deaths can we tolerate in pursuit of the utopian vision?

Frederica Mathewes-Green is a commentator on National Public Radio and the author of "Real Choices: Listening to Women, Looking for Alternatives to Abortion."

It is nearly always ineffective to use religious arguments with people who are not religious. When you say, "God says abortion is wrong," they don't slap their foreheads and exclaim, "By golly, you're right! I never thought of that!"

ROE WADE

>>>>>>>>> 25 years later

ABORTION MAKES YOU THE MOTHER OF A DEAD BABY



Growing list of resources aim to help marriages last

Churches are looking for ways to build better marriages, ward off divorce and equip young folks for lifelong love.

By Cecile Holmes
Houston Chronicle

HOUSTON (RNS)—Greg Nunn calls this phase of his marriage "those crazy survival years," a time when he and his wife balance two children, two careers and the task of building a relationship to last a lifetime.

He credits his ability to pull it off in part to the insights he and wife, Dena, gained from MarriedLife Ministries, a 2,000-strong young couples group sponsored by Houston's Second Baptist Church.

The ministry offers social events,

small groups that meet in homes and conferences designed to strengthen marriages and prepare engaged couples for their married life.

"The great thing about it is there are so many people in our situation in life," said Nunn, a 35-year-old pharmaceutical salesman. "Other couples have been married about three to five years. They have small children. There's a large group involved in this crazy survival mode like we are."

Such support, experts say, is a key to strong marriages.

Equally important, they add, is marriage education and mentoring—a growing trend among religious groups to educate couples in essential marriage skills while they're still engaged or in the early months and years of marriage.

Today, when more than 200,000 new marriages in the United States end before the couple's second anniversary, every marriage is at risk. And the churches, where thousands of couples tie the knot, are looking for ways to build better marriages, ward off divorce and equip young folks for lifelong love.

"Statistics show that Christian marriages suffer as well as marriages of non-churchgoers," said Leslie Parrott, who with husband Les Parrott III co-directs the Center for Relationship Development at Seattle Pacific University.

She sees a marriage renewal movement at work in church sanctuaries and therapists' offices. The movement emphasizes what is called "skills education" as perhaps more significant than counseling in building marital unions that last.

"The recent research shows that, if you're equipped with skills as a couple, those skills make a big difference in the longevity of your marriage," Mrs. Parrott said. "That makes it possible for the church to step up and step in at that level. It makes it really accessible for people."

Churches are responding. Across the country, programs to help couples make marriages last are growing.

Some are simple, such as offering Sunday school classes focusing on marriage; others more demanding, such as requiring engaged couples to attend premarital training conferences.

One of the older efforts is Marriage Encounter, a movement stressing communication skills and building love and intimacy in special weekend conferences and follow-ups, which spans denominations, as does Marriage Enrichment. Under marriage mentoring, longtime happily married couples assist newlyweds in weathering early relational storms.

At the cusp of preparing couples to triumph over such stress is the marriage mentoring movement. Sponsors contend marriage mentoring offers couples a different, essential form of support not obtained in traditional therapy or marriage preparation.

The Parrotts, who are Christians, hope to establish a nationwide mentoring network to stave off high divorce rates in the next generation. So far, they have coordinated relationships between more than 300 mentors and mentorees.

Mentors don't dispense advice or make a long-term commitment to newlyweds. Instead, their stories about marriage help guide the new relationship. In a system designed for support, not therapy, mentors usually meet with newlyweds at three-, seven- and 12-month stages of their marriage. They help the newlyweds set goals and discover ways to achieve them.

Then there's the advantage the Parrotts call the "boomerang effect"—couples who mentor learn from sharing the stories of their marriages with younger couples. "It ends up strengthening their marriages," Mrs. Parrott said.

Among evangelical Christians, the momentum to renew marriages and strengthen new ones is especially strong.

Parrott sees such a trend as signaling that the church is moving beyond being a "blessing factory" for mar-

riage to the realization "we need to do something to equip these couples."

"There is 'marriage renewal,'" said Atlanta-based Christian and marital and sex therapist Douglas Rosenau. "Marriage and family therapy has been around for a long time, but I think the church has been skeptical toward embracing those."

Rosenau, the son of Baptist missionaries and a graduate of conservative Dallas Theological Seminary, worried over how the evangelical community might respond in 1994 to his forthright book, "A Celebration of Sex." With a foreword by Bill McCartney, founder of Promise Keepers, the book draws from biblical principles to offer a sensitive, comprehensive and illustrated guide to marital sex.

"I am determined," Rosenau wrote, "that Christians reclaim from the distorted values of the world God's wonderful gift of sexuality." The book has sold 50,000 copies.

The idea that a strong faith excludes a healthy sexuality is simply inaccurate, he said, pointing to studies suggesting serious believers may achieve a higher sexual satisfaction in marriage than average couples.

But Rosenau said today's church is more willing to understand, teach and celebrate sex as God's gift and as integral to healthy, happy marriages. Only a few Christian sex therapists are leading workshops and writing books today, but he predicts their ranks will grow.

"I don't like to overplay sexuality, but it still is a very key and important part of creating intimacy," Rosenau said. "Sexuality is something we don't experience with anyone else. Sexuality has a very special place in God's marital economy for creating bonding, clearing the air of anger and creating playful excitement. I call myself a missionary for sexual wholeness. I see myself as a missionary for marriage."

Editor's note: The Parrotts' Center for Relationship Development can be reached at (800) 286-9333.

Seven questions

In their book "Saving Your Marriage Before It Starts," marriage counselors Les and Leslie Parrott pose seven questions engaged couples should consider:

■ Have you faced the myths of marriage with honesty?

Myths can include that both partners expect the same thing out of marriage, "Everything bad in my life will disappear" or "My spouse will make me whole."

■ **Can you identify your love style?** The word "love" can mean different things to people, often translated into an emphasis on passion, intimacy or commitment.

■ **Have you developed the habit of happiness?** Happy couples are that way because both partners decide to be happy regardless of their circumstances.

■ **Can you say what you mean and understand what you hear?** Good communication, not just talking, can be the difference in whether a marriage survives.

■ **Have you bridged the gender gap?** Men are from Mars; Women are from Venus. Understanding the differences is key.

■ **Do you know how to fight a good fight?** Conflict is inevitable, but knowing how to "fight fair" is critical.

■ **Are you and your partner soul mates?** Marriage thrives when the spiritual dimensions of both participants are nourished.



Parrotts

Abstinence teachers: Tide turning, youth embrace message

By Ken Walker
State Correspondent

DENVER (BP)—After five years of fighting values-free sex education curriculum, Joneen Krauth said she believes the tide is turning in favor of abstinence.

"It is awesome," said Krauth, a former intensive care nurse who teaches public school workshops known as "WAIT Training," which stands for "Why Am I Tempted?"

Krauth, of suburban Denver, organized the seminars, ranging from 90-minute assemblies to day-long presentations, after reviewing her son's seventh-grade science text and finding a unit included instruction in condom use.

In north Florida, former teacher Pam Mullarkey is seeing similar success in reaching teenagers. The founder of Project Save Our Students said her abstinence-based program has made presentations to 10,000 students

in five counties. It is also beginning new works at a juvenile institution and the U.S. Naval Station at Jacksonville, Fla.

The day-long workshops also cover drug and alcohol abuse and finances. Mullarkey, who organized SOS after hearing about a 14-year-old student's abortion, said many lacking personal restraint are also heavily in debt.

"They have a lack of self-control in spending, as well as with alcohol, drugs and sex," she said. "We're teaching people self-control and how to run their lives by goals, not by their emotions."

Initiatives such as WAIT Training and SOS underscore key gains by the pro-abstinence movement, said Amy Stephens, a public policy representative for Focus on the Family in Colorado Springs, Colo.

Five years ago, she estimated only 10 groups promoted abstinence and today there are more than 100.

Further highlighting the trend toward abstinence education is \$50 million in federal funding annually for such curriculum, which went into effect Oct. 1 as part of last year's welfare reform legislation.

By funding abstinence Congress has provided legitimacy to a different approach to sex education, Stephens said. Even people who once ridiculed the True Love Waits campaign now admit abstinence belongs in mainstream education, she said.

Despite the pro-abstinence movement's increasing numbers, Krauth said those who believe in waiting until marriage for sex should concentrate on health issues. And they needn't fear letting the other side speak, she said.

"A lot of Christians take this 'all or nothing' approach and get nowhere," said Krauth, a member of Mission Hills Baptist Church near Denver. "We say let the condom people in and let us come in, and let the best man win."

"The research is on our side. I tell students I want to teach them how to have good sex, and that the best sex is in marriage. When I ask teens what they want to know, it's never about anatomy and physiology. Kids talk about caring, respect, dignity and boundaries."

Mullarkey said the new federal funding will result in more programs to help keep teens from damaging their lives.

"I can see it already in the hearts of these kids," she said. "They're overjoyed that somebody is saying they don't have to perform sexually. Some of the girls I see have shut down emotionally. They've been broken down because of early sexual involvement."

"Kids want to hear about abstinence," Stephens said. "It's adults who don't want to talk about it. If abstinence was promoted in this society, it's adults who would have to change their behavior."

Coalition leader vows focus on principles, not politics

WASHINGTON (RNS)—The new president of the Christian Coalition said he plans to return his organization's focus to principles rather than politics.

"It is more important for us to re-establish, without question, that we are focused on our main mission, and that we stand on certain basic values than it is to say we have to win the next election," Donald Hodel told a group of editors and reporters at The Washington Times.

He admitted the coalition, which claims to have 1.9 million members and supporters, has lost money and members since its informal alliance with Bob Dole's 1996 run for pres-

ident and its decision to pragmatically support candidates who disagree with its anti-abortion stance, the newspaper reported.

"If Bob Dole had won, we'd have a bigger problem on our hands than we have," Hodel said. "You would have 'conservative' control of the White House and Congress, and people would be saying, 'If this is what conservative governing means, we want no part of it.'"

Hodel said the new managers of the coalition will take a harder position on Republicans and what many GOP members call "socially sensitive" issues.

He cited legal adoption of chil-

dren by homosexual couples as an example.

"It is imperative that we make plain that we do not hate homosexuals," Hodel said. "What we oppose and will fight to the bitter end is efforts to make that lifestyle normal, to make the agenda that we perceive to be there part of the training of our children."

Hodel seems to be moving away from the strategies of Ralph Reed, former coalition executive director, who was often in the media spotlight.

"A group like ours may, in fact, have greater impact if it is not visible," he said. "One of the strengths of a grassroots campaign is that it doesn't

show up on a radar screen."

Hodel also admitted the creation of a new organization, the National Federation of Republican Assemblies, may be an indication the coalition disappointed some of its members. Some of the new group's state chapter leaders are former coalition members who were upset the coalition comprised some of its principles to gain access to influential political leaders.

"There is a big lesson for us in the Republican assemblies, no question about it," he said.

But Hodel said he sees "no reason" why the coalition can't work with the assemblies, despite the fact the group is specifically identified with the GOP.

"If Bob Dole had won, we'd have a bigger problem on our hands than we have."

*Christian Coalition
President Donald Hodel*

GOP anti-abortion leaders oppose 'litmus test'

PALM SPRINGS, Calif. (RNS)—Two key congressional opponents of abortion announced last week their opposition to a proposal, backed by such faith-based advocacy groups as the Christian Coalition and the Catholic Alliance, to make potential Republican candidates vow to oppose a controversial late-term abortion procedure before receiving GOP campaign funds.

The proposal was debated last week during a meeting of the National Republican Committee meeting in Palm Springs, Calif.

During the weekend, a letter from Randy Tate, executive director of the Christian Coalition, to Republican National Committee Chairman

Jim Nicholson, was made public. In the letter, the coalition called the issue "a matter of principle over politics."

"We understand the need for inclusion, but there are some issues of transcendent moral importance significance, such as partial-birth abortion, which should be strongly condemned by both word and deed," the letter from Tate said.

But Rep. Henry Hyde, R-Ill., a Roman Catholic and longtime leader of House abortion foes, called the proposal to deny funds to candidates on the abortion issue "a serious tactical error, and very unhelpful to our cause."

Hyde said his position had the

support of Rep. Charles Canady, R-Fla. Canady is the sponsor of legislation that would outlaw the use of the controversial late-term abortion procedure.

The issue has sharply divided the Republican Party and some of its most prominent members, such as New Jersey Gov. Christine Todd Whitman, who support abortion rights.

Under terms of the proposal to be debated by the RNC, party money would be denied to any candidate who does not oppose the late-term procedure ban.

The ban, which twice passed Congress, has been vetoed by President Clinton.

NATIONAL NOTES

■ **Clinton renews call for cloning ban.** President Bill Clinton renewed his call for Congress to ban human cloning in response to a Chicago scientist's announced intention to duplicate human beings. In his weekly radio address Jan. 10, Clinton said human cloning "raises deep concerns given our cherished concepts of faith and humanity."

■ **Suspension extended for minister.** United Methodist Bishop Joel Martinez of Nebraska has extended the suspension of Barry Creech, the Omaha pastor who performed a same-sex union ceremony at his church in September. Creech's original suspension ended Jan. 9, but Martinez said he was extending it another 60 days in response to a recommendation of the investigating panel.

■ **International Bible Society reorganizes.** The International Bible Society, which was founded in New York City, has closed its office and bookstore there. IBS, which now is based in Colorado Springs, Colo., plans to focus on 10 major metropolitan areas—including New York, Houston, Detroit and Chicago—to increase its domestic work. The society was founded in 1809 and was involved in placing Bibles in hotels, distributing Scriptures to immigrants passing through Ellis Island and ministering to the homeless.

■ **Maine education department sued.** The American Center for Law and Justice filed suit against the State of Maine Department of Education over the constitutionality of a state law regarding tuition payments. The suit was filed on behalf of three families who send their children to a Catholic school because there is no secondary school in the towns of Minot and West Minot. State law requires that tuition be paid for high-school-age residents in the towns to attend a private school, but sectarian schools are excluded from the policy.

■ **Nearly 9,000 hate crimes reported in 1996.** Local law enforcement agencies reported 8,759 hate crimes during 1996, with race-motivated crimes accounting for more than 60 percent, the FBI reported this month. Of the crimes, 1,401 involved religious bias.

■ **U.S. delegation to visit Tibet.** A delegation of three American religious leaders scheduled to travel to China in February expects to include a visit to Tibet during the trip. Officials from the Clinton administration say they would welcome a visit by such a delegation since there are continuing reports of human rights abuses against Buddhists in Tibet. The New York Times reported.

■ **Removal stands.** The U.S. Supreme Court refused to revive a Baptist minister's complaint that San Francisco officials violated his rights by removing him from the city's Human Rights Commission because he condemned homosexuality. In 1993, city officials removed Eugene Lumpkin from the commission citing the minister's anti-homosexual public statements, including one that the "homosexual lifestyle is an abomination against God."

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'Economic hardball' won in NIV controversy, critic says

The way the Colorado Springs meeting was convened and the haste with which it addressed a complex subject did a disservice to the Christian community, Sider said.

WYNEWOOD, Pa. — Last spring's spat over the planned publication of a "gender-accurate" New International Version of the Bible proves that "economic hardball" has triumphed in the realm of theological debate, according to progressive evangelical Ron Sider.

Sider, a prominent evangelical figure and publisher of Prism magazine, wrote an open letter on this topic to James Dobson, World magazine, the signers of the "Colorado Springs Guidelines," International Bible Society and Zondervan. The letter is published in the January/February issue of Prism, the bimonthly magazine of Evangelicals for Social Action.

Last spring, World magazine published a story claiming IBS and Zondervan were preparing to publish a "unisex" version of the NIV translation. That set off a firestorm of protest from the most conservative wing of the evangelical community, including several leaders of the Southern Baptist Convention.

World magazine is a weekly publication edited by Marvin Olasky, who advocates a journalistic style he calls "directed reporting." Following that style, the magazine presents a kind of advocacy reporting, with news articles admittedly flavored by the editors' and writers' conservative and Calvinistic perspectives.

Both Zondervan and IBS criticized

the World magazine articles about changes in the NIV as hostile and inaccurate.

However, other evangelical figures such as James Dobson, president of Focus on the Family, and several SBC leaders, such as seminary presidents Paige Patterson and Al Mohler, also began echoing the positions expressed in the World magazine articles.

Meanwhile, officials with the Southern Baptist Sunday School Board held private meetings with Zondervan and IBS leaders, amid strong hints that the Sunday School Board might stop using the NIV in its publications.

As criticism of the proposed new NIV translation mounted, IBS and Zondervan backtracked and announced they were dropping all plans for the revised NIV.

Just days later, Dobson spearheaded a summit of selected evangelical leaders which resulted in a document called the "Colorado Springs Guidelines." Those guidelines set forth principles of Bible translation held by opponents of the "gender-accurate" NIV.

Sider, in his open letter, said the way the Colorado Springs meeting was convened and the haste with which it addressed a complex subject did a disservice to the Christian community. "That two of evangelicalism's most respected and influential agen-

cies (IBS and Zondervan) would allow an ad hoc, one-sided (though admittedly powerful) group to dictate their publishing decisions is extremely disturbing—indeed, potentially disastrous for the future of evangelicalism," Sider wrote.

"It is disturbing because it represents the triumph of economic hardball in the realm of theological debate," he added. "And it is disturbing for its immense lack of grace."

Sider questioned how IBS and Zondervan could have reversed their decision to publish the "gender-accurate" NIV version merely in response to economic boycotts and the World magazine articles.

"How could the IBS reverse its decision ... without widespread consultation with the full range of evangelical scholars and without allowing the NIV Committee on Bible Translation input regarding the most accurate translations? After all, wasn't the Committee on Bible Translation designed precisely to insulate the process from ideological pressure of any sort?"

Sider described participants in the Colorado Springs summit as "highly unrepresentative" of the total evangelical community and noted Dobson has "very little training in biblical languages."

Sider also had harsh words for World magazine's role in the transla-

tion war, citing portions of a rebuttal letter written by Kenneth Barker of the Committee on Bible Translation which World magazine reportedly refused to publish.

Sider further challenged Patterson's role in the issue, citing an article he wrote for the May issue of Jerry Falwell's National Liberty Journal. In that article, Patterson attacked Willow Creek Community Church in Chicago as an example of a church infected with the same type of "feminist ideology" he said was driving the new NIV translation.

"This deliberate use of false and misleading innuendo is hardly an honest, fair way to debate important issues within the Christian community," Sider wrote.

Sider concluded his open letter by urging IBS "to give its circle of translation experts full freedom to make the best scholarly decisions they can about the most faithful way to translate the Scriptures into contemporary English." He also urged Zondervan and IBS to publish both the current and revised version of the NIV.

SBC YOUTH GROUPS NEEDED

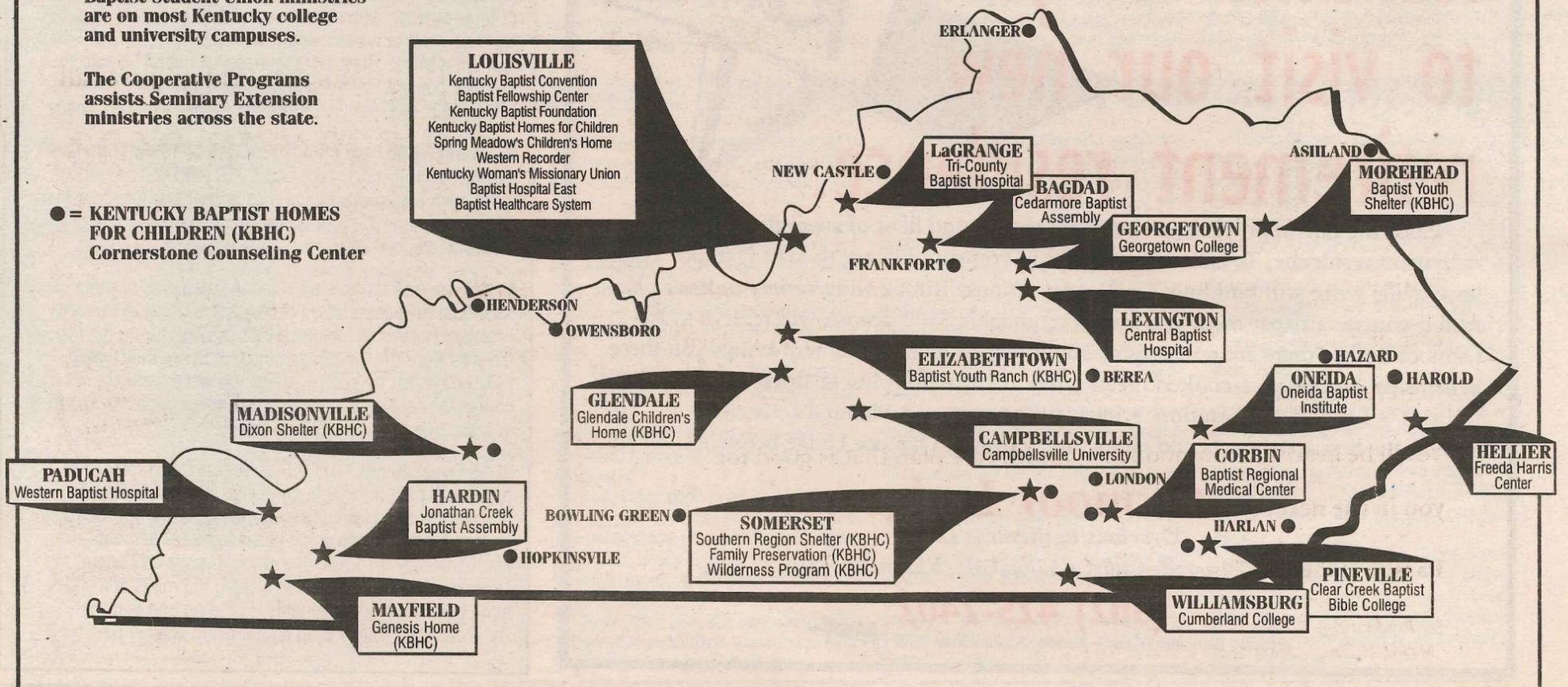
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Baptists minister in wake of ice, typhoon

By James Dotson
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—Southern Baptist disaster relief units responded in force to the recent storm system that brought severe flooding and icing to much of the eastern United States, as well as to a "super-typhoon" that struck Guam in mid-December.

Feeding units from Ohio, Virginia and a consortium of four Northeastern Baptist conventions have responded to ice and flood conditions in upstate New York that left thousands of residents living in shelters. Also, units from Tennessee and

North Carolina are responding to flooding in an area of the Smoky Mountains on their common border.

Discussions currently are under way regarding possible involvement in other New England states and Canada, according to Mickey Caison, national coordinator for Southern Baptist disaster relief and an adult volunteer mobilization associate for the North American Mission Board.

More than 400,000 people in Maine and more than 100,000 people in northern New York state were without utilities days after the storm, according to Associated Press. Outages affected 13,000 homes in New

Hampshire and 6,000 customers in Vermont.

After causing deadly floods across the South, the storm spread thick ice across the Northeast and the eastern third of Canada. Fifteen deaths in Canada were blamed on the storm, five in New York and three in Maine. Flooding killed 11, including seven in Tennessee. The damage in Maine alone was estimated at nearly \$6.2 million.

In upstate New York where Southern Baptists currently are offering aid, more than 110 shelters were still open Jan. 14, Caison said.

"There has been some thawing but there has been a lot of ice, and there's also the fact they are having to rebuild some electrical grid systems," Caison said, noting simple repairs are often impossible because of the devastation.

Southern Baptists also are responding to the "super typhoon" that struck the Pacific island of Guam in mid-December, Caison said. That storm left 1,350 homes destroyed and another 1,805 homes with major damage. More recently, an earthquake registering 5.4 on the Richter Scale shook the island Jan. 8. Disaster relief volunteers from Hawaii have been on site lending assistance.

Presbyterian vote to soften sexual standards likely to fail

LOUISVILLE (RNS)—Presbyterians have begun voting on a proposal to soften the sexual conduct standard of the denomination's ordained officials and early indications are the proposal will fail.

At issue is the so-called "fidelity and integrity" amendment to the Book of Order, the law book for the 3.7 million-member Presbyterian Church (USA).

The "fidelity and integrity" amendment was adopted last June by the denomination's top decision-making body and sent to the 172 presbyteries—local clusters of churches—for consideration even as a more stringent standard, known as the "fidelity and chastity" rules, went into effect after being approved by the presbyteries early last year.

While both amendments apply to all ordained church officers, the controversial measures are widely regarded as the mainline denomination's effort to grapple with the divisive issues of the ordination of homosexuals and the role of gays and lesbians in church life.

The "integrity" standard, says that among the standards of its ordained leaders are "the requirement to demonstrate fidelity and integrity in marriage or singleness, and in all relationships of life."

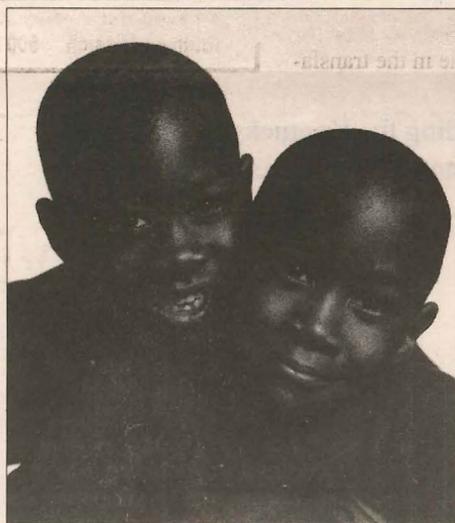
It would, if approved, replace the current "chastity" language requiring ordained officers to "live either in fidelity within the covenant of marriage between a man and a woman or chastity in singleness."

As of Jan. 5, 14 presbyteries had voted on the "integrity" standard, with 10 voting against it and four voting for it.

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MISSIONS

Construction coordinator: 'We will put you to work'

Continued from page 1

Sunday schools who are called to do something for the Lord but don't feel led to preach," Edwards said.

"I was one of those people. He convinced me that Christians should use whatever talents and skills God has given them to help build his kingdom. Wherever I have been on a mission project, I felt like God put me in that place to build churches. This is my calling."

"I've always said that the greatest ministry is that of the lay person," said O'Bryant, who now is pastor of First

Southern Baptist Church in Pomeroy, Ohio. "If laypeople were not important, God wouldn't have made so many of them. There are many roles for people in the church. If people are willing to work, we will find something for them to do."

O'Bryant said Edwards is "a good man who has the gift and the ambition to build churches. He not only is extremely talented and well-organized, but works so well with other people. He has such a passion for what he is doing that it inspires others who work with him."

During the past 15 years, Edwards has used most of his vacation time and long weekends to go on church mission projects. He even has taken time off—without pay—to go on mission trips.

Although he has received some financial help from his church for a few foreign trips and larger projects, he has paid for most out of his own pocket.

"I tell people that when they volunteer to go on a mission trip, they have to be prepared to financially support themselves. God has always provided whatever resources I needed to make a trip. That's just one more indication that I am doing what God wants me to do."

Does his family ever wish he would spend less vacation time building churches and more time at the beach with them?

Not really, says his wife, Vicki, a secretary at First Baptist in Russell.

"John has always reserved time for family vacations," she said. "He is very good to make sure we have time to do things together as a family."

Mrs. Edwards joined her husband for the trip to Boston. Now that the couple's two sons are in college, she hopes to join him on more home missions, but she says she has no desire to go on a foreign mission trip.

"I support John totally in this ministry because I know that this is where he belongs," his wife said. "There is no question in my mind that God has called him to do this work."

Edwards agreed that his family has been supportive of his work, which has been essential. In addition to reserving time for family vacations, Edwards said he raised his sons to be active in their own fields—to develop their own ministries. "They know that what I do is for God," said Edwards, who is coordinator of Baptist Builders for the Kentucky Baptist Convention.

Dan Kearns, a member of Russell

First Baptist who was part of a team that helped restore an old building in Russia, said Edwards' organizational skills are amazing.

During their 17 days in Russia, Edwards' team did far more work than any of the other mission teams that had come before them, Kearns said.

"We started working as soon as we arrived, and we didn't stop. We helped restore 17 rooms, and I think we completed 12 of them. I was helping to do the electrical work, and we had to keep moving to put in the wiring and outlets before someone else came along to put up the wall board."

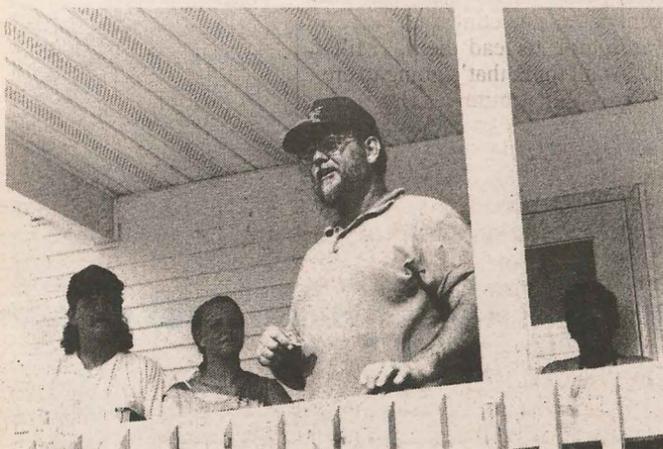
Edwards said although the majority of people on his teams are unskilled, "if you can walk and talk, we will put you to work doing something. Without these people doing much of the manual labor, the skilled people would be spending most of their time doing unskilled work. We need lots of busy hands to accomplish what we do in such a short time."

As state coordinator of Kentucky Baptist Builders, Edwards said he tries to create teams that work well together on both the skill level and personalities of the volunteers.

"God has never failed me. He always provided the people I needed."

FINISHED PRODUCT

John Edwards addresses a dedication of a Habitat for Humanity house last summer. As coordinator of Kentucky Baptist Builders, Edwards is responsible for assembling work teams. "God has never failed me. He always provided the people I needed."



1998 STATE EVANGELISM CONFERENCE ELIZABETHTOWN-AREA ACCOMMODATIONS

When making reservations, unless otherwise indicated, please tell reservations' clerk you are attending the Kentucky Baptist Evangelism Conference to get these rates. We do not necessarily recommend any of these hotels/motels, but make the information available to you. When making reservations, please verify rates.

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(800) 682-5285
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(800) 228-2000
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3 - \$39.88 4 - \$44.88 + tx

Super 8 Motel
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(502) 737-1088
(800) 800-8000
1 - \$32.88 2 - \$41.29
3 - \$45.88 4 - \$50.88

LEADERSHIP

Professor: Fastest-growing churches meet needs

Continued from page 1 earlier.

What typically happens next is "this guy has some kind of often dramatic conversion experience. He quits cheating on his wife, quits drinking, flushes the drugs down the toilet if he's taking them and joins a men's group in the church and finds a new camaraderie outside of the bar."

While the majority of mainline church members tend to be female, new paradigm churches have equal numbers of men and women, Miller said. Pastors, however, are male.

New churches in these movements generally are started by a member of an existing congregation who believes he has been called to the ministry and is mentored by the senior pastor. After a suitable period, the new pastor sets off, sometimes with other members of the same congregation and his mentor's blessing—but not much else—to start a new church.

Miller writes that new paradigm churches are so attractive—particularly to people from blue-collar backgrounds—because they address important needs not being met anywhere else. One is what Miller calls the "hope deficit."

Miller said the active worship style

prevalent in these churches—the singing, raising hands in praise and, in some cases, speaking in tongues—"addresses the fundamental need for ecstasy, which consumerism does not supply. Indeed, one of the draws of new paradigm religion is that it is fun!"

A liberal Episcopalian, Miller said he was impressed by the worship style he found in these theologically conservative churches.

"I finally simply decided that these people are not social retrogrades, but in fact are doing some very innovative things in connecting the mind and the body in worship," he said.

The weekly small group meetings and ministries—which are the core of new paradigm church life—address two additional needs, said Miller. They provide community and a sense of safety.

"New paradigm churches are places where human touch is welcomed. ... They are places where people can share their needs and know that someone will care for them, week after week. Such warmth is rare in American society," Miller said.

New paradigm church members tend to anchor their social lives in the "safe haven" of their congregation.

Said Miller: "People are bringing their children to the church and participating in church-related activities because of the type of environment it represents and the shared values of those with whom one is associating."

A fourth attraction of new paradigm churches is what Miller called "life transformation."

"People with big problems need strong forms of religion, which new paradigm churches represent with their biblical literalism, supernaturalism and demanding structure," he said.

New paradigm churches believe supernatural events—such as healing and visions—not only are possible, but happen regularly.

"They believe in the Holy Spirit. They affirm that there is something beyond the rational ... (and) they open themselves to the possibility of an experience with the sacred, with expectation in a way that a lot of mainline church members don't," Miller said.

"I don't think it can be minimized that they read the Bible and they've found a lot of the prophets were having dreams and visions. They don't find it odd that they shouldn't have them also," he added.

Miller said mainline churches can draw important lessons from these new paradigm innovations. As an example, he suggested alternative Friday or Saturday night services with casual dress and contemporary music.

He also recommended a "flattening" of the hierarchy. In new paradigm churches, weekly lay-led group meetings become "laboratories for leadership development," Miller said, urging mainline groups to "trust (the laity) with leadership."

"If you really trust the people, the staff is going to disappear from 90 percent of these meetings and the people are going to lead them," Miller said. "And I think that's going to create a level of commitment also."

Miller also would direct theological training more toward those with pastoral talent, rather than those adept at academic studies.

"I would think seriously about, when you have a staff appointment, to appoint someone from inside the congregation rather than go on some national search for someone who's Phi Beta Kappa at the best seminary," he said. "I'm not sure there's that much correlation between people who are highly trained scholars and people who are good pastors."

"Probably 50 kids walked down the aisles to the beat of this band that was playing and gave their lives to Jesus."

University of Southern California religion professor Donald Miller

KENTUCKY BAPTISTS' COLLEGES NEED YOU FEBRUARY 15TH!

Sunday, February 15, is a day you and your church are encouraged to mark as the Kentucky Baptist Convention observes Kentucky Baptist College Day.

Since 1829, Kentucky's Baptist colleges have made a lasting difference on many thousand lives for the cause of Christ.

We ask that your church join with others across the state as we recognize this contribution.

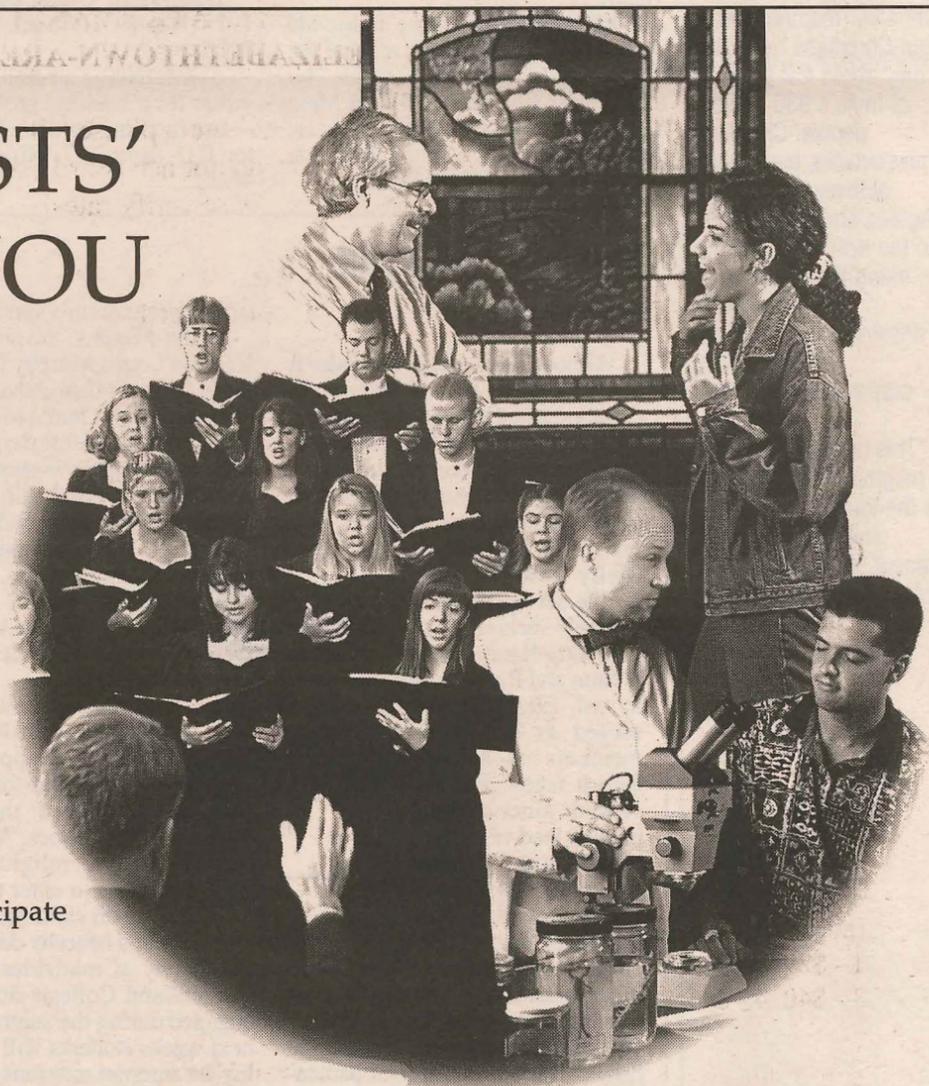
Your colleges—Campbellsville University, Cumberland College and Georgetown College—invite you to feature a student, a Baptist college trustee, an alum, or a faculty or staff person from one of the three schools, or perhaps even a music ensemble to participate either during the morning or evening service of your church.

For more information, contact:

Steve Cook, Georgetown College (800) 788-9985

Rick Fleenor, Cumberland College (800) 343-1609

Marc Whitt, Campbellsville University (800) 264-6014, ext. 5211



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PARTNERSHIP

2000

Unified in Purpose and Promise

Islamic insurgents suspected of Algerian bloodshed

Group vows to stop Christian influence

NEW DELHI, India (RNS)—A militant Hindu organization vowed recently to stop the conversion of members of tribal groups to Christianity in India's troubled northeastern region.

The group, Rashtriya Swayamsevak Sangh—National Volunteers Organization—intends to step up its social welfare projects in the northeast in an effort to stop people from turning to churches for aid and then converting. The RSS advocates a Hindu nation in India, which now follows a secular constitution treating all religions as equals.

Three of the seven states in India's northeast are Christian-majority areas but Christians make up only about 2.3 percent of India's 930 million people. Christian missionaries have been actively involved in religious and social work in the northeast region, irking Hindu activists who say the missionaries' aim is to achieve mass conversions, Reuters reported.

"This is not a battle for religion, this is a battle for the integrity of India," said Satyanarayan Bansal, head of the New Delhi branch of the RSS.

ALGIERS, Algeria—An armed gang attacked two villages outside the capital, slaughtering 120 people last week, according to Associated Press.

The attacks, about 10 miles from the capital, were the bloodiest in the Algiers region since a series of massacres in August and September that killed hundreds.

Security forces put the number of dead at 103 and said 70 others had been injured. But authorities have underestimated death tolls since the

Muslim insurgency began in January 1992, AP reported.

Violence has intensified across the nation with the start of Ramadan, the Muslim holy month, on Dec. 30. At least 600 people were reported killed in two waves of attacks in mountain hamlets in western Algeria.

According to medical sources at several Algiers hospitals, 120 people were killed and 100 others injured in the Sunday night attacks in a theater in the village of Sidi

Ahmed and in a mosque in Haouche Sahraoui.

There was no immediate claim of responsibility for the latest attacks, but suspicion fell on Islamic insurgents whose battle to topple the military-backed government has entered its seventh year.

The radical Armed Islamic Group, known as the GIA, is implanted in the region south of Algiers.

Algeria's insurgency has killed more than 75,000 people—1,000 just since the start of Ramadan, a surge in

violence that has prompted international calls for an investigation.

In the insurgency's worst single massacre, more than 400 people were reported killed in three villages around the western town of Relizane the night Ramadan started.

The insurgency began after the military-backed government on Jan. 11, 1992, canceled elections. The Islamic Salvation Front was expected to win on voter discontent with corruption and high unemployment in the petroleum-rich nation.

CLASSIFIED ADS

WANTED: A used 1990-1993 model 15-passenger van. New Hope Baptist Church, Franklin, Ky., (502) 539-6423.

SEEKING: Part-time music director. Contact Bob Cox, (812) 963-0990, or send resumé to: Memorial Baptist Church, 7810 Marx Road, Evansville, IN 47720.

SEEKING: Accepting resumé for full-time minister of youth and children. Mail resumé to: Southern Heights Baptist Church, 3408 Clays Mill Road, Lexington, KY 40503, Attn: Youth Pastor Search Ministry Team.

SEEKING: Part-time associate pastor of worship. Send resumé to: Pastor Virgle R. Grant, Eastside Bethel Baptist Church, 1675 East Main St., Richmond, KY 40475, Fax to: (606) 624-9646. E-mail: EastsideBethel@CompuServe.com.

FOR SALE: 1995 15-passenger Ford Club Wagon, w/tilt, cruise, stereo, front and rear A/C and heat, 30,000 miles, very nice. Call Fisher Buses, (502) 267-5191.

FOR SALE: 1985 66-passenger Chevrolet school bus, 8.2 Deisel, 643 automatic transmission, air brakes. Call Fisher Buses, (502) 267-5191.

SEEKING: Part-time minister of music for a growing music ministry in a suburban Louisville church. Send resumé to: Personnel Committee, Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218.

NEEDED: Organ edition of the 1975 Baptist Hymnal. (606) 528-7205.

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

SEEKING: 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: Kentucky Woman's Missionary Union is accepting resumé for a full-time administrative

assistant. Experience in Microsoft Word and Excel are required, experience in Microsoft Access is helpful. Please send resumé to: Administrative Assistant, Kentucky WMU, P.O. Box 436569, Louisville, KY 40253-6569.

SEEKING: The Pastor Search Committee of First Baptist Church of Frankfort is accepting resumé at this time. Mail to: Pastor Search Committee, First Baptist Church, 201 St. Clair St., P.O. Box 5008, Frankfort, KY 40602.

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

TOUR: 10 days, best of Israel and full-day London tour, \$1,799. Personally escorted by experienced staff. Call for dates and details: (800) 853-5337. Group rates available.

Summer missions

By Robert Dunston

Although our spring semester is barely a week old, many of our Cumberland College students already are preparing for service this summer through summer missions programs or through their local church. Two of our students who served last summer illustrate beautifully how our young people serve Christ during their vacation.

Teddy Hardy, the son of Sam and Barbara Hardy of Shepherdsville, served as one of five members on a Florida Reach team. The team visited nine churches, helping lead vacation Bible school and recreation. While the team primarily worked with youth in recreation, members also painted churches, helped people move and provided other ministries. The team spent its final week at a children's day camp. By the end of the week 14 children had accepted Christ as their personal Savior.

Hardy says team members related wonderfully to each other. One evening they met to reaffirm each other's gifts. Hardy, a senior general business major, plans to attend seminary and enter the ministry. Before beginning seminary in the fall, he hopes to work with the Cen-

trifuge program this summer.

Justin Murphy, the son of Darlene and Logan Murphy III of New Paris, Ohio, worked at the day camp of First Baptist Church of New Carlisle, Ohio, for the third consecutive summer. Murphy worked primarily with second and third graders, leading in recreation and crafts. A total of 65 children attended the all-summer camp. Some arrived at 6:30 a.m. and some did not leave until 6 p.m., so the day was long.

Murphy states that the children were loving, fun and appreciative. Throughout the summer he shared the gospel many times. Murphy, a senior religion major, plans to enter the ministry, focusing on children.

Hardy and Murphy demonstrate the variety of ministries in which Cumberland College students are engaged during the summer. In the next weeks students will be applying for summer missions positions. Professors and pastors will be writing letters of recommendation and selection committees will be choosing students for special ministries this summer.

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

CUMBERLAND COLLEGE



A journey to wholeness

Thanksgiving is used 28 times in 27 different verses in the Bible.

The words used in both old and new testaments can be interpreted as: praise, give thanks, thankful, confess and confession.

The basis of thanksgiving includes confession, acceptance and praise. Our confessed need of God's grace and mercy, plus a recognition of all we have in spite of our failures and needs, naturally leads to songs of praise. A person who honestly can give thanks is in the fullest sense of the word "whole."

Our mission is to help fractured families and children become whole either for the first time or the first time in a long time through Christ-centered ministries. It begins with an honest evaluation of where they are individually and as a family unit. This, the honest recognition and acceptance of the situation, is the most difficult part of becoming whole.

Similar to walking the aisle to repent of our sins and accept the love of God, an honest acceptance of the real situation is a must before anyone moves to wholeness and can give thanks.

Where our mission is drastically different from other providers of

child and family services is the environment in which this first difficult step is made.

It is one thing to accept fully the brokenness of relationships and failures of one's life outside the love and power of the living God and another to do so in the context of Christian grace and mercy.

The context of grace helps make the realization of our brokenness—a very painful experience—easier. This is not because the realities of mistakes are lessened, but because grace and hope are immediately available.

Some children and families we serve accept the grace and mercy of God through Jesus. They know what it means to become whole as they experience God's grace as individuals and fami-

ly units. Many others are helped and move forward as they, in a context of grace and mercy, learn to accept where they are, give thanks for what they do have and move forward with their lives.

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

HOMES FOR CHILDREN



Bill Smithwick

Archbishop: England a Christian nation

LONDON (RNS)—Archbishop of Canterbury George Carey says that even though Britain may be a demographically diverse society, it is not a multi-faith society and he has rejected the idea of state-sponsored interfaith worship.

Carey's comments came from an interview with the evangelical monthly *Third Way*. The magazine asked whether Carey would be happy if Prince Charles, when and if he accedes to the throne, were to ask for an interfaith coronation. Calling the question hypothetical, Carey declined to comment.

But, he added, "I hope that people know that I am a person who doesn't compromise on central beliefs, and I do not agree with interfaith worship. And other faiths don't like it either. You won't find a Muslim who would want it. Assuming that establishment (of the Anglican church as the state religion) lasts—and I believe it will—it (Charles' coronation) will inevitably be a Christian service."

When asked if he would not say Britain is a pluralist society, Carey responded, "No, no, we are not. We mustn't concede the game to being a multi-faith society."

"Other faiths comprise less than 10 percent of the population," he added. "So 90 percent still are rooted in a Christian position."

Carey also was pessimistic about ecumenism, saying he wished he could report that Christian unity was around the corner.

Britain grants aid to Muslim schools

LONDON (RNS)—After years of campaigning by the nation's 1.5 million-member Muslim community, the British government has agreed for the first time to provide state funding for Islamic schools.

The decision, announced last week by Education Secretary David Blunkett, was quickly welcomed by leaders of England's Muslim organizations.

"Such approval has been long overdue," said Iqbal Sacranie, convenor of the United Kingdom's Action Committee on Islamic Affairs. "It marks an important first step in ... Labor's promise to build an equal and inclusive society."

The two schools involved are the Islamia Primary School in north London and Al Furqan Primary School in Birmingham. Both have been given grant-maintained status,

which means all of their operating costs will now be paid by the central government.

For years, Britain has funded schools run by the Church of England, the Methodist Church, the Roman Catholic Church and the Jewish community. But the former, Conservative-controlled government refused to do the same for the country's Muslim population.

Critics of funding the Muslim schools, however, said they feared the schools might not provide equal treatment of boys and girls.

Blunkett, in announcing the Labor government's decision, said he believed the two schools would comply with Britain's National Curriculum law, which spells out what children are taught and which requires equal treatment of boys and girls.

"It's not," he said. "In the meantime we have to trudge on as pilgrims."

The archbishop, who comes from the evangelical wing of the Anglican Church, acknowledged evangelicals were not very good at unity. "We will often divide over finer points of doctrine, until, you know, we think we have salvaged our own conscience, but in fact we are weakening and weakening the mission of the Church."

At the same time, Carey defended

the role played by the Church of England, on social issues—a role frequently criticized by evangelicals outside the denomination.

"I think we have a good record. People sometimes say, 'Doesn't establishment get in the way of being a prophetic church?' And I say, 'OK, if that is the case, look at the record of the free (non-established) churches in this country. I challenge you to name any prophetic free church leaders who have got a hearing.'"

Egypt's ban on circumcising women upheld

CAIRO (RNS)—The highest court in Egypt has upheld a ban on the genital cutting of girls and women, a ritual practiced widely in Africa and a source of debate between human rights groups and Islamic conservatives.

The ruling bans government-certified doctors and health workers from performing the procedure, called genital mutilation by critics and female circumcision by supporters.

Health workers and doctors who violate the ban face three years in prison and hospitals risk being closed, Associated Press reported.

Some clerics have said female circumcision is required by Islam, but the claim is disputed by many Muslim scholars.

The Supreme Administrative Court ruled the procedure is subject to Egyptian law because it is not included among Islam's dictates.

Asma Abdel Halim, a New York-based Sudanese lawyer involved in the campaign against the practice, said she hopes the judgment will influence the Islamic world.

"This decision from Egypt's highest court is really profound," she told the *New York Times*. "It is significant because Egypt has for a long time been the center of both Islamic scholarship and Islamic jurisprudence, and many people look up to Egypt."

Visions for our future & Partnership 2000

The Jan. 4 Louisville Courier-Journal presented Gov. Paul Patton's and the eight living former governor's agendas for the state's future. What grabbed my attention most was the consensus of these nine leaders that education must be a priority. There was also the sense of education not just of the intellect, but also a focus on character and spiritual education. One said, "Kentucky must keep the pressure on to improve the public and private education of our young people, our most precious resource." In the Jan. 7 Courier-Journal, Gov. Patton was quoted as saying in reference to college financial aid, "The willingness to address this issue will be the litmus test of our contract to a new future for Kentucky."

We Kentucky Baptists, as individuals and as churches, have a unique and unprecedented opportunity to help make a difference and give Kentucky a new future by participating in Partnership 2000. This joint effort among Campbellsville, Cumberland and Georgetown gives us Kentucky Baptists the opportunity to put our Baptist students and our money where our mouths are. We say we believe in Christian higher education, and we are fortunate

to have these three family jewels extending the hands and feet of our churches in not only preparing students to make a living in this world but also equipping them in the ways of faith so they will be able better to live their faith through their vocations. Now we have the opportunity through Partnership 2000 to demonstrate in tangible ways what

we say we believe. Our Kentucky Baptist family needs church-related colleges, and we have three of the best. In the same way, these three church-related colleges need college-related churches, that is partner churches.

My Feb. 3 column will contain the specifics of Partnership 2000 and how you and your church can participate and what tangible benefits will accrue

to the young people in your church if your church becomes a partner church.

The Kentucky Baptist Foundation is pleased to be the fiduciary of the Partnership 2000 endowment funds. If you already feel God leading you and/or your church to participate, give me a call at (888) 254-5701.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

WORLD VIEW

■ **Pope's visit a windfall for Cuba.** Pope John Paul II's visit to Cuba will pump \$20 million or more into the battered economy of the communist nation. Up to 10,000 journalists, pilgrims and others are expected in Cuba for the five-day visit beginning Jan. 21. Hotel rates have doubled, and car rentals have increased by 30 percent to 40 percent. Visitors are expected to spend \$1.5 million on Cuban cigars alone. Some anti-Castro Cuban exiles fear the visitors' money will help Castro remain in power despite a steadily declining economy that the exiles hope will cause his government's collapse.

■ **United Church of Canada in uproar.** The United Church of Canada, the nation's largest Protestant denomination, is in an uproar following comments by its top official, who said he did not believe Jesus was God, was bodily resurrected or is the only path to God. Bill Phipps, UCC moderator, revealed his views in an October newspaper interview. But the controversy intensified recently when the church's general council said it unanimously supported Phipps and called his comments "well within the spectrum of the United Church," Reuters news agency reported.

■ **Parliament rejects helping ill die quicker.** British parliament has rejected, 234 to 89, a proposal to allow dying patients to ask their doctors for drugs that would hasten death. Joe Ashton, the Labor Party member of parliament who introduced the bill, denied passage would have promoted euthanasia. But Kevin McNamara, another Labor parliament member, argued that the bill would allow "mercy killing," which is illegal under British law.

■ **Cult leader charged with attempted murder.** A German psychologist authorities say is the leader of a "suicide cult" has been charged in Spain with attempted murder for allegedly planning to lead 31 followers to a mass suicide. The leader, Heide Fittkau-Garthe, was arrested Jan. 7 in Tenerife, Canary Islands, and jailed without bail, Associated Press reported. According to news reports, police believe the group had planned to kill themselves at the top of Tenerife's Teide volcano, where they believed their souls would be picked up by a spaceship.

■ **Fund started for Czech Naziism survivors.** Germany and the Czech Republic launched a \$92.4 million "Fund for the Future" to compensate about 8,000 surviving Czech victims of Naziism. Germany will contribute \$78.4 million and the Czech government \$14 million to the fund, which will finance community projects for surviving Czech victims of Naziism, a quarter of whom are Jewish.

■ **Workers warned not to break Ramadan restrictions.** Saudi Arabia has warned foreign workers that if they are caught publicly eating, drinking or smoking in violation of Ramadan restrictions they will lose their jobs and be expelled from the conservative Muslim nation. Ramadan, which began in Saudi Arabia with the sighting of the new moon on Dec. 30 or Dec. 31, is a month during which observant Muslims fast and adhere to other austerities during daylight hours. About one-third of Saudi Arabia's 18 million people are foreign workers, many of whom are not Muslim.

■ **Losses mount at Vatican.** The Vatican last month predicted a 1998 operating surplus of \$560,000, a tiny fraction of its annual \$200 million budget. It also revealed the gain would be considerably larger if not for the projected \$24 million loss from its newspaper, which runs no advertisements, and its radio station, which airs no commercials.

■ **Children's Bibles released.** The Mongolian government, in a goodwill gesture, announced that it will release 10,000 children's Bibles that it seized last year. The predominantly Buddhist country, however, plans to continue to retain 600 Christian videotapes that have been impounded. European Union parliament members had protested the confiscation of the Bibles, which had been shipped to the Mongolian Bible Society. Based on a law restricting organized introduction of foreign religions, the Bibles were intercepted by customs officials last May, Reuters reported.

PEOPLE

PRAYER PARTNERS

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

■ Joanna and Josiah, children of Joe and Kim Kelley, as they adjust to life in Moscow where their parents are in language school.

■ The 190 pensioners who recently received scripture tracts and toothbrushes from missionaries Bob and Nancy Walden in Moscow.

■ The two "Experiencing God" classes led by Gerald and Jo Cornelius in Chelyabinsk, Russia.

■ Youth from across New England who will gather Jan. 23-25 in Fitchburg, Mass., for "Winter Oasis," the annual youth evangelism conference.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOONEVILLE**—Booneville Church called **Jerry Lacefield** as pastor. He began his new ministry Dec. 7.

■ **BROOKS**—Brooks Church will host **David Livingston** in concert Feb. 21 at 7 p.m.

■ **CRESTWOOD**—Harrods Creek Church will host **David Livingston** in concert Jan. 24 at 7 p.m.

■ **EDDYVILLE**—First Church called **Sean Wright** as pastor. He previously was pastor at First Church in New Harmony, Ind. He will begin his new ministry in mid-February.

■ **FISHERVILLE**—Green Hills Church will host **David Livingston** in concert March 6 at 7 p.m.

■ **HOPKINSVILLE**—**Charles Jackson** celebrated his 50th anniversary as organist at First Church Jan. 18.

■ **LOUISVILLE**—Buechel Park Church ordained **Barbara Wise** to the deacon ministry Jan. 11. **Bruce Hardy** is pastor.

Crescent Hill Church will hold its 17th annual divorce recovery workshop Feb. 1, 8, 15 and 22, 5 p.m.-7:30 p.m. Call (502) 896-4425 or

(502) 426-9794 for additional information.

Midlane Park Church ordained **Aileen Dietz** to the deacon ministry Jan. 18.

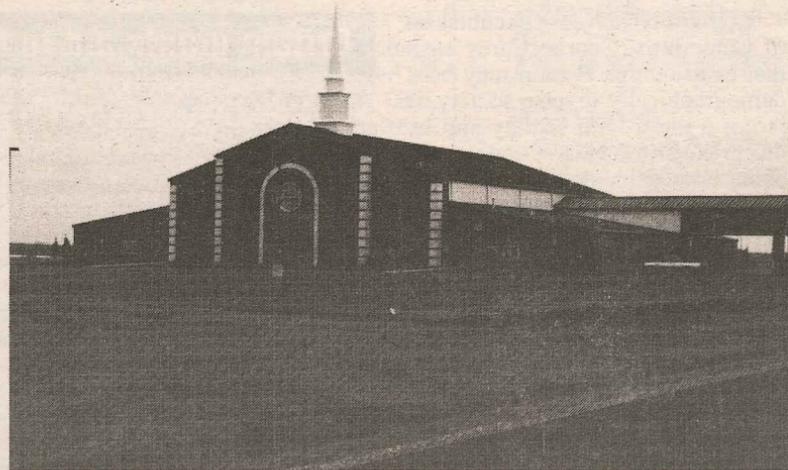
Lee Warf celebrated his fifth anniversary as pastor at Lakewood Church.

■ **PRINCETON**—**Bill Tichenor** retired as pastor at First Church Dec. 31.

J. Bill Jones was called as interim pastor. **David Jester**, Mid-Continent Baptist College president, is teaching winter Bible study on Sundays in January. Also, **Robbie Dunn** and **Lowell Jewell** were ordained to the deacon ministry Dec. 28.

■ **SOMERSET**—**Lucille Turner**, age 75, died Jan. 8. She was a member of Beacon Hill Church, where she taught Sunday school for many years. She is survived by her husband, retired pastor Billy Turner, one daughter, one son, five grandchildren and one great grandchild.

■ **VERSAILLES**—Versailles Church called **Greg Brewton** as part-time minister of music. He previously was minister of music at First Church in Melbourne, Fla. He will begin his new ministry Feb. 1.



NEW BUILDING Parkway Baptist Church in Bardstown moved last week into its new \$1.4 million building. The two-story facility, in its first phase of construction, includes a "gymnasium." The room can be used for worship and ball games alternately. The carpeting has basketball and volleyball court lines in it, said Pastor Eddie Benton. The room can hold about 600 chairs and will be used both for members and outreach, Benton said. The second phase of construction includes plans for a permanent sanctuary and more educational space.



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Teaching lasting principles

One of the many opportunities our students have is Beta Club. The Beta Club is a busy group of young people who seek to serve their community, state and nation in many areas. Beta Club members are taught the importance of honesty, justice, service, cooperation, responsibility, work, humility and charity.

Honesty is needed for good character. Beta students are taught to perform duties fully and to take advantage of all opportunities. Justice is doing what is right and being fair with others. Club members are to be slow to condemn until someone has been given the chance to defend himself.

Service is the rendering of aid to one's fellow man. Service also teaches a person the satisfaction of helping to the best of his ability. Cooperation is critical if one is to work with others and is of great value in learning respect for authority.

Learning to be responsible for one's actions is one of the greatest lessons of life. Being industrious is not only important for self-esteem but also helps the community. Part of that responsibility is understanding that the mind must be alert and hands must be ready to do promptly the tasks that come our way.

Humility is critical if we are going to have a proper attitude in our relationships. Humility is also important for one's own peace of mind and well-being. Charity comes in many forms: being tolerant in our appraisal of others, being generous with our worldly goods, being considerate of the rights of others, being courteous, being gentle when we correct another's errors and also being kind as we help others.

This is an overview of the creed of Beta club

members. Our students have the benefit of having these principles reinforced from a biblical point of view every day. Hopefully, what our students are taught in Sunday school, hear in church, learn in our chapel services and see in the lives of our faculty and staff will help them understand how Christ can help them attain these worthy objectives.

Several of our Beta Club members took part recently in the Kentucky Youth Assembly. KYA is a program in which students participate in a mock Kentucky government. Students write and debate "bills" in the same manner as real state politicians are expected to do. Our school took two bills, one concerning children's rights in custody battles and the second concerning harsher penalties for drunk drivers. Both bills passed in the mock House of Representatives and Senate. The "governor" vetoed the drunk-driving bill and passed the custody battle bill. After the "governor" passes a club's bill, that bill is then presented to the real governor.

In December our Beta Club attended the Kentucky Beta Club convention in Louisville. They competed in the following areas: creative writing, English, math, oratory, science, social studies, Spanish, spelling and various arts and crafts. One of our girls received a third-place ribbon for cross stitch. Another third place was won by an Oneida Baptist Institute girl in the Christmas wreath category. Although we didn't receive a major academic award, we were excited to have our students participate in the many available activities.

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

THIS IS ONEIDA



W.F. Underwood

Steeple placed on classroom building

Jan. 8 began with foreboding clouds and forecast of rain throughout the day. The night before a huge crane (it cost \$400,000) arrived from Ashland, essential equipment to place the top on the new classroom building. For several days student workers put in extra hours to complete the nine-ton cupola which would hold the 40-foot steeple.

By 9 a.m. observers ringed the work area. The atmosphere was electric with excitement. The crane weighed the cupola and a computer calculated the location for the equipment to ensure the proper angle for the crane boom. The computer said move the crane. The preschoolers became restless; others had appointments to keep. Additional calculations indicated the possible need to cut a

notch in the roof overhang to enable the crane to move closer. Finally the computer was overridden and the cupola safely installed.

The steeple, manufactured by Campbellsville Industries, arrived at noon. Student workers had pizza while the steeple people made their preparations. The crowd again gathered to watch the steeple placement. The campus family had some of the best fellowship of the year. The sky cleared with practically no wind.

The crane held the steeple for several minutes as the crew inside completed minor adjustments and the installation of eight large bolts. Finally, the crane slowly withdrew the hoist cable. The final need for the crane was placement of the cross in the top of the steeple.

Third-year Kentucky student Gary Ralls asked if he could install

the cross. It is best not to consider some things very long, and I soon agreed to accompany Ralls (much to my wife's surprise). The crane lifted us 80 feet, and while I kept the metal bucket from hitting the steeple, Ralls installed the cross. We shared a brief prayer of thanksgiving to climax an eventful day. That evening the steeple glowed with light, an impressive and inspiring

first impression of our campus. Finish work on the classroom building continues through the summer. The dedication is set for Aug. 4 at the close of the alumni reunion. The Beyond 2001 Campaign has secured \$406,000 of the \$800,000 cost to build, furnish and endow the building's operation.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Fuller marks 50th year as 'evangelical Cal Tech'

By Timothy Ruthstiver
Religion News Service

PASADENA, Calif. (RNS)—Fifty years ago, Charles E. Fuller's "Old-Fashioned Revival Hour" radio broadcast drew more listeners than Bob Hope and Charlie McCarthy.

But Fuller, sensing the moderate fundamentalism he represented was at a turning point and ready to re-emerge on the national stage after the battering the movement took with the Scopes trial, wanted more than just broadcast soul-winning: He wanted a West Coast seminary that would send young men to churches and mission fields armed with both the Christian zeal of old-time fundamentalism and a sound scholarship capable of holding its own in modernist America—"an evangelical Cal Tech," he said.

Fuller's dream has come true on a tiny, palm tree-lined campus of utilitarian buildings in downtown Pasadena, not far from the real Cal Tech. The seminary he founded has become one of contemporary evangelical Christianity's most important and influential institutions.

There have been some changes from Charles Fuller's original vision: not all of the students are young (average age: 35) and not all are men. Still, many of what today are the pillars of the new evangelical movement emerging in the late 1940s and early 1950s and now dominate the Protestant religious landscape—"Christianity Today" magazine, Campus Crusade for Christ, evangelist Billy Graham and nondenominational churches and parachurch movements—all have ties to Fuller Theological Seminary.



Mouw

nary.

With more than 250 faculty members and 3,800 students from 80 nations representing 125 different denominations, and more than 15,000 alumni, Fuller would seem the model of a successful seminary. But it wasn't always so.

According to historian George Marsden, who wrote a 1987 history of Fuller, "Reforming Fundamentalism," conservative Christian leaders were growing alarmed at the turn toward modernism in mainline seminaries in the early years of the 20th century. One of these leaders, Boston pastor and theologian Harold Ockenga, was also concerned about the poor scholarship in the remaining evangelical seminaries and the narrowness of denomination-based colleges.

Ockenga was tapped by Charles Fuller in 1946 to be the president of his planned school of missions and evangelism. But Ockenga proposed to Fuller an expanded vision: creation of an institution nurturing scholars to write the books necessary to give evangelicalism—the new term being applied to the moderate, non-separatist fundamentalists—intellectual weight.

From the beginning, the nondenominational seminary was viewed with suspicion. Denominational leaders, wary that Fuller was formed in reaction to the direction of their schools, considered the seminary divisive. "Separatists" and "come-outers"—conservatives who had left their denominations—felt the new seminary was not orthodox enough on matters of doctrine.

During the 1950s and '60s, along

with evangelist Billy Graham, who became a Fuller trustee in 1958, the school helped define the "new evangelicalism."

New evangelicals attempted to move beyond fundamentalism's image as anti-intellectual and prone to condemn other Christians over minor differences in doctrine. New evangelicals wanted firm scholarship, a positive view of Christianity as the law of love, and also sought to remake society, not just the individual soul.

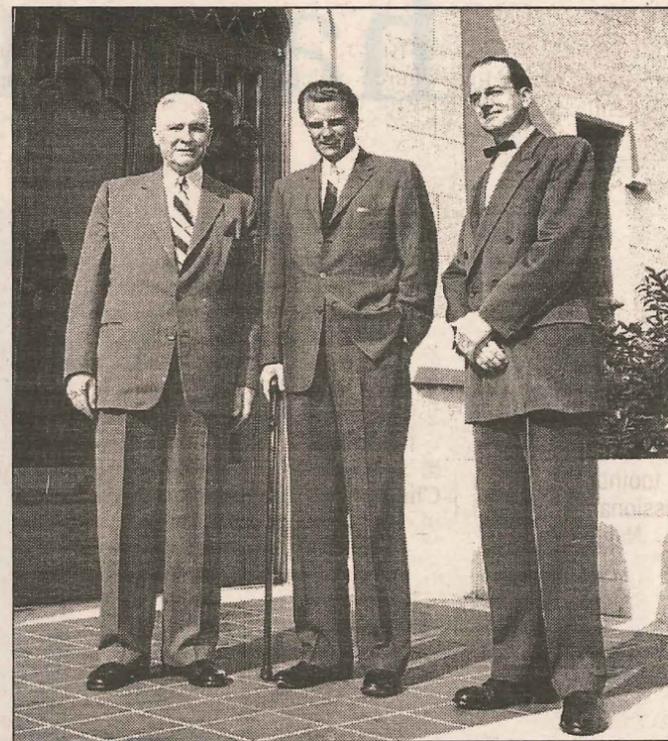
In the 1960s, Fuller added a school of world mission and an accredited graduate school of psychology. The most profound change, however, was accepting a new view of the basic fundamentalist doctrine of biblical inerrancy.

For many years, Fuller faculty annually signed a statement affirming the Bible was without error in whole or in part. But, writes church historian Marsden, "the most dramatic moment in the seminary's history" came during a 1962 planning conference.

In the midst of a search for a new president, some faculty—led by Dan Fuller, Charles' European-educated son and a student of neo-Orthodox theologian Karl Barth—endorsed the idea that the Bible, while the infallible guide to faith, was not necessarily authoritative on scientific and historical matters.

Some of the influential trustees, who were also major benefactors of the school, sided with Dan Fuller. In the midst of much internal struggle over this new direction, the seminary hired a more progressive president, David Hubbard.

Under Hubbard, Fuller's courses expanded beyond its roots in the Reform—mostly Presbyterian—wing of Protestantism to incorporate evangelical ideas from Pentecostal, Anabap-



tist and Anglican traditions.

Today, Fuller reflects the changing face of the evangelical world, said President Richard Mouw. "Evangelical churches were often the churches on the wrong side of the track. ... They were often the little churches, not the downtown churches. Today, we own the biggest real estate in town. We are the mainline—we have to refer to those (non-evangelical) churches as the oldline."

Among the challenges Fuller will face in the next century, said Mouw, is "how we deal with new churchly configurations. What is the future of denominations? How do we serve the needs of parachurch members like the Promise Keepers?"

FULLER LEGACY In this photo from the 1950s, evangelist Billy Graham (center) visits Fuller Seminary in Pasadena, Calif. Graham, using a cane due to a temporary injury, is flanked by seminary founders Charles Fuller (left) and leader Harold Ockenga. (RNS photo courtesy of Fuller Theological Seminary)

Church-state separationist bristles at boogeyman reputation

By Brett Davis
Religion News Service

WASHINGTON (RNS)—Barry Lynn likes Nativity scenes.

"It's a neat thing. I've been known to stop the car and say, 'Whoa, let's look at that Nativity scene,'" Lynn said. "But I don't want Nativity scenes on the courthouse lawn."

As head of Americans United for Separation of Church and State, the strict separationist group Lynn often finds himself at the forefront of the contemporary fights to define the proper role of religion in American public life, including the current controversy in Alabama pitting state officials against federal judges on the proper relationship between government and religion.



Lynn

Along with the American Civil Liberties Union, Lynn's group filed a lawsuit that resulted in rulings by U.S. District Judge Ira DeMent of the Middle District of Alabama on which religious practices can't—and can—be allowed in state public schools.

The DeMent ruling was criticized from many quarters. It prompted some

school children to walk out of classes and hold prayer sessions, and to denounce those who brought the suit.

Behind the uproar, though, Lynn isn't the sort of boogeyman some might expect. He is a former ACLU lawyer—which won't surprise his opponents—but he's neither an atheist nor a heathen. In fact, he's an ordained minister with the United Church of Christ. He has Bible verses on his walls at home. He believes in the resurrection of Jesus. And he likes Nativity scenes.

"I live in one of the few 'Leave It to Beaver'-esque families that I know of," Lynn said. "I've been married to the same person for 27 years. I have a daughter, a son, a dog. I used to have a pickup truck, but I sold it."

Americans United for Separation of Church and State is the only civil rights group working full time on the kinds of issues its name implies.

The group was founded 50 years ago by Protestant religious leaders.

Over the years, the group's biggest foe has become the religious right, as the political movement of some conservative evangelicals is known.

Lynn makes a voluble spokesman for Americans United and spars frequently with people like Ollie North and Pat Buchanan—whom he respects, and even counts as friends, even though he thinks they're wrong. Americans United gets involved in a wide array of church-state separation issues. Some of its cases have been high-level, others more modest.

In one instance that got national attention, Lynn released a tape of a talk Pat Robertson gave to members of the Christian Coalition. Robertson told the coalition to tell members of the Republican Congress, "Look, we put you in power in 1994, and we want you to deliver."

Lynn said he hopes the tape will convince the IRS the coalition is a partisan political organization that should be denied tax-exempt status.

Lynn said fights over church-state separation continue because "there is this idea that things have gotten out of control in America, and that one of the reasons it's out of control is that people are trying to remove all religion from public life. I think that's a ludicrous argument." Some who have opposed him don't think so.

Eric Johnston is an attorney with the Birmingham, Ala., firm of

Johnston, Trippe and Brown, representing Gov. Fob James in the school prayer case on behalf of the Rutherford Institute, a conservative civil liberties organization.

Johnston said Americans United attorneys are capable and well prepared, and even make some good arguments, but he disagrees with the idea the Constitution even mandates the separation of church and state.

"They want to completely sanitize the public square of religious speech and activity," he said. "They like to quote those cases that people have the freedom of religion to believe but not always the freedom to act, and I think they take that act part of it too far." Lynn said he wants to keep government separate from religion because one rarely helps the other. As an example, he cites the use of the phrase "In God We Trust" on U.S. coins.

The Supreme Court recently let stand a lower court ruling saying the phrase doesn't convey government approval of religious belief, indicating, Lynn said, the phrase has lost its meaning. "To those of us for whom it is important to trust God, it's kind of unfortunate it's lost its meaning. ... Government rarely in fact benefits religion, even when it intends to."

Lynn spars frequently with people like Ollie North and Pat Buchanan—whom he respects, and even counts as friends, even though he thinks they're wrong.

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