



WESTERN RECORDER

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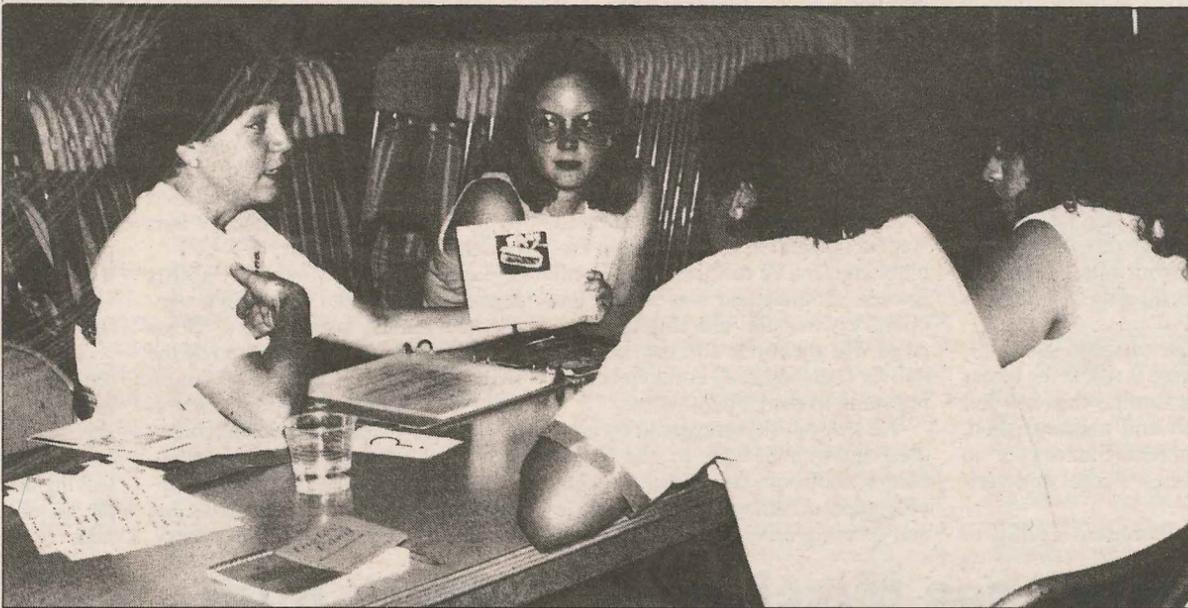
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Cuba's Protestant population has grown significantly. *Page 13*



FAITH & FLASH CARDS Jana Barnes (left), a member of Versailles Baptist Church in Versailles, teaches English to Hispanics through Amigos migrant ministry, an ecumenical project initiated and sponsored by several Baptist churches. The number of Hispanics in the state has grown dramatically during the 1990s, say ministry leaders and state officials. (Photo by Micki Davis Robison)

Ministries growing along with immigrants

By Ken Walker
State Correspondent

PARIS—Volunteers at Bourbon County's summer migrant ministry never learned the 9-year-old boy's name, but they could see he was hungry.

"He ate like there was no tomorrow," said Mary Pohodzey, who has helped

minister to Hispanics the past three years at her church, First Baptist of Paris.

"We had carry-out boxes of food and the workers took everything back with them," said Pohodzey.

Heavy spring rains forced late tobacco planting, leaving many migrants temporarily lacking work last August when they showed up to har-

vest the state's crop.

Although food was an immediate need, a growing number of Kentucky Baptists are supplying migrants and other Hispanics with more than food.

English classes, Spanish-language worship, transportation, interpreters and counseling are among services Kentucky Baptist churches offer for immigrants from Mexico and Central America.

Leading ministry areas are in central and southern Kentucky, near Henderson and West Kentucky, said Grundy Janes, ethnic language consultant for the Kentucky Baptist Convention's metro missions department.

There are about 50 Hispanic Baptist missions and churches across the state, he said, with new works constantly springing up.

The latest is an outreach at Lone Oak First Baptist Church to permanent residents in the Paducah area. Director Jeff Wallace is on a leave of absence from missionary service in Spain. He also is a consultant on Hispanic ministries for churches in that region.

"This is the next big growth area of ministry," said Janes. "Others are coming in, but nobody else at the rate of Hispanics."

U.S. Census estimates show a 29 percent increase in Hispanic residents from 1990 to 1996, from about 22,000 to more than 28,500. Just over half resided in Jefferson, Fayette, Hardin, Christian and Kenton counties.

But Ron Crouch, director of the state data center at the University of Louisville, said that figure doesn't include the migrant worker population. See *Ministries try to ...*, page 8

Southern Seminary transfers Carver School to Campbellsville

By Mark Wingfield
Editor

CAMPBELLVILLE—After nearly three years of negotiations, Campbellsville University has obtained the remnants of the Carver School of Church Social Work from Southern Baptist Theological Seminary.

Closure on the deal was announced Jan. 19 by a news release from Campbellsville, a liberal arts school affiliated with the Kentucky Baptist Convention and located in central Kentucky.

"The Carver School of Social Work already has established itself nationally as a leading academic center for graduate studies in social work," noted Campbellsville President Ken Winters. "We at Campbellsville University will continue that standard of excellence."

Winters said Campbellsville could reopen the Carver School as early as next fall.

Southern Seminary trustees voted in 1995 to close the school after a con-



Mohler



Winters

flict between seminary President Al Mohler and Carver School Dean Diana Garland that created a major upheaval on campus. Garland contended Mohler had implemented restrictive hiring policies that made it impossible to hire qualified social work faculty and retain accreditation. Mohler accused Garland of insubordination and fired her.

Subsequently, trustees voted to close the Carver School upon Mohler's recommendation.

The seminary offered its last classes through the Carver School in the spring of 1997.

Terms of the agreement between Southern Seminary and Campbells-

ville will be held as private information at the request of attorneys for both parties, according to Campbellsville spokesman Marc Whitt.

Neither Campbellsville nor Southern officials would disclose exactly what was transferred in the deal or whether Campbellsville paid Southern anything in return. However, no real estate or endowment funds appear to have been transferred.

Mohler, in a written statement, said that "no endowment goes with the transfer of the school to Campbellsville University."

"What is being transferred to Campbellsville is basically the legal entity known as the Carver School of Church Social Work established by Southern Seminary in 1983, its records and other documentation needed to be re-established in a new location," Mohler added. "Also transferred are some library materials, especially those purchased by the seminary in recent years related specifical-

10 hints offered for churches trying to face a changing world

By David Winfrey
News Director

MAYS LICK—Church leaders who want to help their congregations navigate change need both a vision for what should be done and an ability to communicate it, a KBC church growth leader said last week.

"When people see you, do they know something of your heart, of your vision?" asked Chip Miller, a church leadership consultant with the Kentucky Baptist Convention's church growth division. "A leader must have a vision."

Miller was among three KBC staff leading the Small Church Growth Tour last week in five Kentucky Baptist churches.

Vernon Cole, KBC director of church growth, agreed with Miller about the need for church leaders to share their visions. "We don't talk enough together as a church family," he said.

"How long has it been since you shared your conversion experience, when you became a Christian, with your congregation?" he asked.

Sharing such information can be the basis for strengthening relationships with members and talking with them about plans for the church, he added.

Having and communicating a vision was one of 10 recommendations Miller offered for See *Church growth ...*, page 12

Analysis: Fight may be brewing over Carver School's endowment money. *Page 7.*

Council on Social Work Education has stringent regulations for the programs it accredits. A perceived conflict between the philosophies of the requirements administration and the requirements of the accrediting agency was one part of the conflagration at Southern.

Ironically, the desire to gain accreditation was the reason the Carver School was merged with Southern Seminary in 1963. The Carver School See *Campbellsville gets ...*, page 7

Moving? See page 4 (0127)

BAPTISTS

BAPTIST BITS

■ **Campbellsville** University senior Lisa Mae Duncan of Liberty has been named one of two recipients of this year's Jessica Powell Loftis scholarship for Acteens. The scholarship, administered by the Woman's Missionary Union Foundation in Birmingham, Ala., was awarded Jan. 14. Duncan is a member of First Baptist Church of Liberty.

■ **Gibbs Frazier**, a Louisville freelance photographer, has been named photography department manager at the Southern Baptist North American Mission Board in Atlanta.

■ **Leaders of the** Southern Baptist International Mission Board have affirmed a new intercultural studies degree offered by Golden Gate Baptist Theological Seminary. IMB officials said the degree and its two-year international field internship will qualify missionary candidates for entrance into the career missionary appointment process.

■ **Registration is now** open for on-site child care for preschool children of parents attending the Southern Baptist Convention annual meeting in Salt Lake City this summer. The fee will be \$10 per session. A registration form is available by writing to SBC Preschool Child Care, c/o Holladay Baptist Church, 2780 E. 3900 S., Salt Lake City, Utah 84124.

■ **Registration opened** Jan. 1 for the National Acteens Convention to be held in Louisville July 1-4. Pre-registration is essential for this event, which is held only once every five years. Registration forms are available in the January issue of Accent magazine and from the state WMU office.

Huge shipment of Baptist aid arrives in North Korea

PYONGYANG, North Korea (BP)—About 114 tons of aid from Southern Baptists—including 70,000 children's coats donated between Thanksgiving and Christmas—arrived in Pyongyang, the capital city of North Korea, late Jan. 18.

Borne on the world's largest air cargo plane, the aid was unloaded immediately. Coats were distributed to children whom officials feared would freeze to death this winter without protection from bitter temperatures sometimes dipping to 4 degrees below zero.

North Korean officials said children under 12 were at risk in the throes of an extended famine that has left them weakened and malnourished. They asked Southern Baptists for up to 180,000 children's coats and various medicines.

Because of increased giving to

Southern Baptist human needs funds—including special gifts of \$70,000 from Texas Baptist Men and \$25,000 from the Georgia Baptist Convention—the Southern Baptist International Mission Board bought 25,000 additional children's coats from Asia and began shipping them into North Korea, said Bill Cashion, IMB consultant for human needs.

Cashion was part of a Southern Baptist delegation that arrived in Pyongyang Jan. 12 to meet with North Korean officials and was still in the country when the aid shipment arrived. He spent one full day helping deliver coats to needy children before returning to the United States.

He saw tall skyscrapers lit by candles and without heat. In one bitter-cold schoolroom he visited, he shot videotape of schoolchildren waving and greeting him. As soon as he put

down the camera, the entire group began hacking and coughing. "The coats and medicines we are bringing will literally save these children's lives," he said.

The IMB chartered a Ukrainian-built Antonov AN-124, formerly designed as a Soviet military craft, to airlift the coats plus 10 tons of antibiotics, anti-diarrhea medicine and vitamins, 21 tons of corn, and 39 tons of dehydrated soup mix.

Late last year, Southern Baptists from throughout the United States responded almost instantly to a "Coats for Christmas" drive sponsored by the IMB, Woman's Missionary Union and North American Mission Board. The request came from North Korean officials through John LaNoue, director of adult ministries for Texas Baptist Men, who spent three months last year traveling throughout the country.

LaNoue arrived with Cashion to meet with North Korean officials.

More than 40,000 coats were collected during the first wave of the effort, which ended just before Christmas. But when the IMB learned it could not transport the coats into North Korea as quickly as hoped, Southern Baptist churches were asked to extend their collection time through Dec. 29. They sent the coats to temporary centers set up around the country, which in turn shipped them to Houston, headquarters for United States operation of the Antonov.

Flooding and other natural disasters in recent years devastated farmland and triggered a catastrophic food shortage in North Korea, sending the country into an economic tailspin and leaving hundreds of thousands of people teetering on the brink of starvation.

WMU launches Missions Innovators pilot

TALLADEGA, Ala. (BP)—Woman's Missionary Union executive board commissioned the organization's first "Missions Innovators" and discussed the future relationship between WMU and Southern Baptists' mission boards during their annual January meeting.

The meeting was held Jan. 10-14 at Shocco Springs Baptist Assembly.

Three staff members of national WMU were commissioned as the first Missions Innovators, a program WMU is piloting during 1998 in partnership with Baptist state conventions in Alabama, Texas and Virginia. The goal is to work one-on-one with churches and associations to expand their missions involvement.

"There are many things Missions Innovators can and will be, but we don't know what they are yet," acknowledged Wanda Lee, national WMU president.

"My hope is that they will discover not only new models for how all our churches can catch a new vision for missions, but identify new resources that WMU can produce to help them meet their needs," Lee said.

The relationship between WMU and Southern Baptists' two mission boards was a common theme in the

Annie Offering sets record

TALLADEGA, Ala. (BP)—For the fifth year in a row, Southern Baptists gave a record amount to the Annie Armstrong Easter Offering. The year-end total for the 1997 offering was \$41.06 million.

North American Mission Board President Bob Reccord credited Woman's Missionary Union leaders across the country with successfully promoting the offering, which was \$1.5 million, or 4 percent, above the previous year.

"In the midst of massive changes in the SBC last year, you did not let the Annie Armstrong Offering fall through the cracks," Reccord said. "When things were up in the

addresses of WMU Executive Director Dellanna O'Brien, International Mission Board President Jerry Rankin and North America Mission Board President Bob Reccord.

Historically, WMU has had a close working relationship with the two mission boards, including a coordinating group that jointly planned curriculum emphases and the promotion of the national missions offerings. With

air, you kept plugging and accomplished a phenomenal feat for North American missions. Thank you."

WMU initiated a national offering to support SBC missionaries in the United States in 1895. In 1903, the offering was named in honor of WMU's first corresponding secretary. Nearly \$700 million has been given to the offering during its 102-year history.

More than one-third of NAMB's income is derived from the offering, 100 percent of which goes to the mission field to start new Southern Baptist churches, support Christian ministries and fund direct evangelism efforts.

the restructuring of the Southern Baptist Convention, nothing has been developed to replace these links.

During her address, O'Brien acknowledged the new situation had created "tension" for WMU leaders, but noted they had not "waited idly nor do we have plans to relinquish the original God-ordained purpose for which WMU was organized almost 110 years ago."

Falwell & SBC leaders meet with Netanyahu

WASHINGTON (ABP)—Some Southern Baptist leaders have assured Israeli Prime Minister Benjamin Netanyahu they will use their pulpits to encourage support for Israel.

A delegation of pastors—including Morris Chapman, president and chief executive officer of the Southern Baptist Convention's Executive Committee, and independent Baptist leader Jerry Falwell—met privately with Netanyahu Jan. 19 in Washington.

Falwell said he and Southern Baptist leaders told Netanyahu they would mobilize evangelical churches to oppose Israel's ceding of any more territory to the Palestinians.

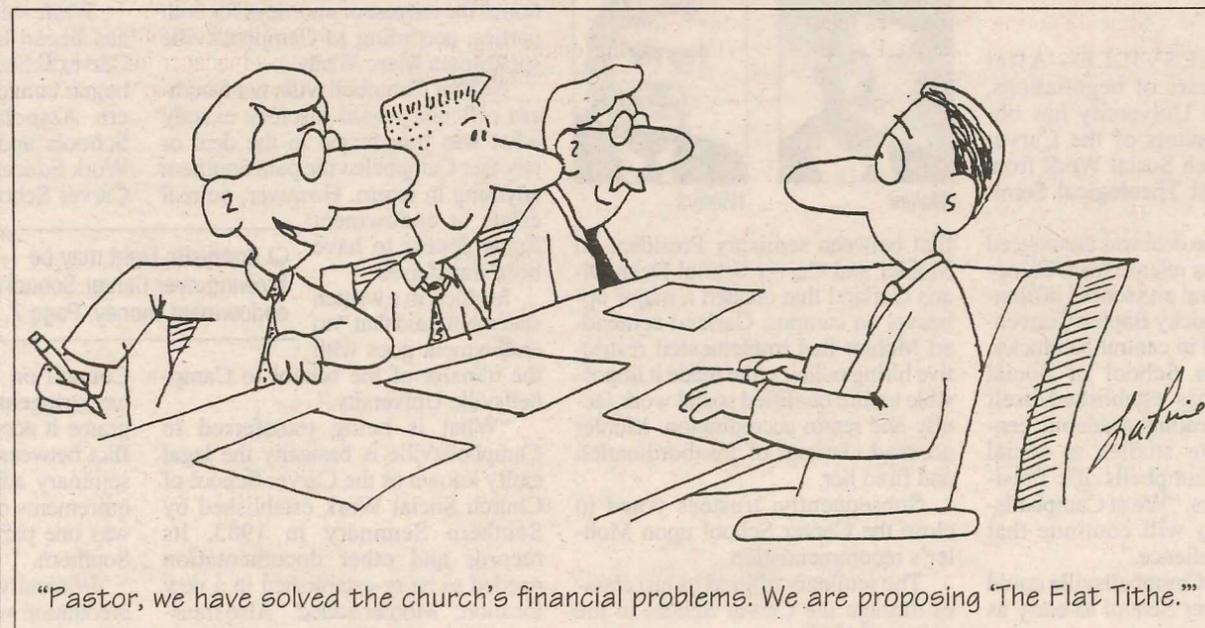
One of the Southern Baptists, Richard Lee, pastor of Rehoboth Baptist Church in Tucker, Ga., said leaders pledged their support for Israel "not as a denomination but as individuals."

"Most Southern Baptists, as do most evangelicals, have a long record of appreciation for and support of Israel," Chapman told Baptist Press. Chapman said he is "quite sure that scores of thousands" of Southern Baptists pray regularly for the Middle East.

"It seems apparent to me that the strength and security of Israel is a key to the peace of the entire world," Chapman said.

But Chapman said he did not speak for all Southern Baptists in his meeting with Netanyahu. "While I had the opportunity to meet with the prime minister personally, it is well known that Southern Baptists individually form their own assessment of world affairs," Chapman said.

Other observers, however, say Southern Baptist support for Israel is driven by a view of the end times that places great importance on Israel.



"Pastor, we have solved the church's financial problems. We are proposing 'The Flat Tithe.'"

Children's Homes effort reaches \$2.65 million goal

SOMERSET—A \$2.65 million campaign to build new facilities and expand services by Kentucky Baptist Homes for Children in a 25-county southern Kentucky area has surpassed its goal.

KBHC officials said last week that more than \$2.65 million has been donated or pledged through the Building a Brighter Future campaign, which ended in December and still expects several additional gifts.

"We are so pleased to be able to announce the successful completion of this campaign," said KBHC President Bill Smithwick. "It means that there are going to be a whole lot of children and families throughout southern Kentucky who are going to be able to find care and hope through this ministry who would not have, had it not been for the hard work and generosity of our many volunteers. It is truly exciting."

Brenda Gray, KBHC's vice president for development and communications, said the campaign funds are already at work in southern Ken-

tucky. A new 16-bed shelter opened in Bronston in July on a 100-acre site donated as part of the campaign. Work also is nearly complete on a new classroom and administration building.

In addition, work is underway on a lodge for KBHC's wilderness camping treatment program. More than 200 volunteers helped this project get off to a fast start with an old-fashioned log raising in October which raised the lodge's walls in a single weekend. Work is expected to begin soon on three log cabins to serve as living quarters for three teams of boys in the program.

The campaign's emphasis has not been totally on facilities, however, according to George Page, administrator of the southern region programs. "What the people in this region have done is build programs that serve specific needs of children and families."

The campaign has provided for the expansion of KBHC's foster care program. A foster care worker was added in Laurel County in De-

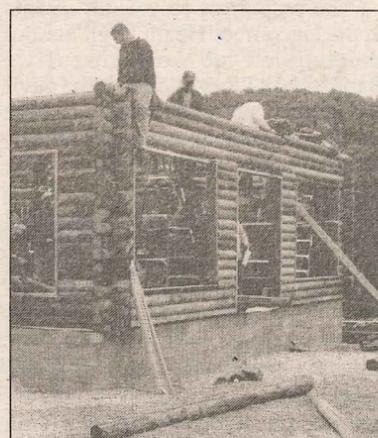
cember 1996 and the agency now has 16 foster homes throughout the region.

A family stabilization worker, also to be based in Laurel County, will be added this year thanks to the campaign. This worker will assist families at risk of having children removed from the home.

The agency also is seeking a site in London and a director for an after-school center that will serve at-risk youth and their families.

The campaign also has provided a \$300,000 endowment for Cornerstone Counseling, the agency's professional Christian counseling ministry. A new office was opened in Stanford in June 1997. Other offices in the region are located in Corbin, Harlan, Hazard, London, Pineville and Somerset.

Kentucky counties involved in the campaign were Adair, Bell, Boyle, Casey, Clay, Clinton, Cumberland, Garrard, Green, Harlan, Jackson, Laurel, Leslie, Lincoln, Knox, Madison, Marion, McCreary, Metcalfe, Pulaski, Rockcastle, Russell, Taylor, Wayne and Whitley.



LOG RAISING Volunteers swarm a construction site last October to build a new log lodge for Kentucky Baptist Homes for Children's wilderness camping treatment program in Bronston. More than 200 volunteers raised the log walls of the lodge in less than two days. The lodge, which is nearing completion, was one of the projects funded by KBHC's Building a Brighter Future campaign, which recently reached its \$2.65 million goal. (Photo by Dannah Prather)

BLUEGRASS BURGEO

■ **Georgetown College** has a new World Wide Web home page address: www.georgetowncollege.edu. The site offers information concerning admissions as well as financial aid, academic departments, faculty listings, alumni updates, events and sports information.

■ **First Baptist Church** of Princeton will host a church media library mini-workshop Feb. 28 from 9 a.m.-3 p.m. the workshop is sponsored by Caldwell-Lyon Baptist Association and the Kentucky Baptist Convention's communication/media department. For more information, contact Ruby Morgan at the KBC communications/media department, (888) 254-5713.

Conservative group plans to start quarterly newspaper

By Todd Van Campen
Lexington Herald-Leader

ELIZABETHTOWN—Southern Baptists of Kentucky, a new coalition of Southern Baptists, has taken the first steps toward launching a newspaper that will highlight conservative causes within the denomination.

"It's just a means of communicating our concerns and the good things that are happening across the state and across the Southern Baptist Convention," said Mike Routt.

Southern Baptists of Kentucky is a group of 42 conservative pastors and laypeople from churches within the Kentucky Baptist Convention.

The KBC is the state's largest denominational group, with 2,400 churches representing 750,000 members.

Routt, pastor of Rose Hill Baptist Church in Ashland, is president of Southern Baptists of Kentucky.

The group's officers met Jan. 12 in Elizabethtown, where they decided to publish a quarterly newspaper called Southern Baptists of Kentucky, Routt said.

Brent Kelly was chosen to be the editor. Kelly is a student in the second year of a three-year master of divinity degree program at Southern Baptist Theological Seminary in Louisville.

Rick Reeder, associate pastor of Northside Baptist Church in Mayfield, was named associate editor.

Kelly and Reeder will work as volunteers, and the paper will have no paid staff, Routt said.

June 1 is the target date for the first issue, he said.

The paper will feature a column

by Routt, articles about Southern Baptist Theological Seminary students and a page of programming tips for churches, Routt said. It will be mailed to churches and/or individual pastors.

Southern Baptists of Kentucky is inquiring about bulk-mail permits and seeking to obtain non-profit status, Routt said.

Southern Baptists of Kentucky was formed at a meeting Dec. 9 in Elizabethtown.

At that time, the group collected \$10,000 in pledges, Routt said; that money will be used to launch the paper.

The KBC already has a newspaper, the Western Recorder, which is published weekly and has a circulation of 45,000.

Southern Baptists of Kentucky "is not satisfied with the Western

Recorder because we are not promoting the ideology they want promoted," said Mark Wingfield, Western Recorder editor.

Routt said the new newspaper will promote the relationship between the KBC and the SBC.

It also will highlight the "good things" that are happening at Southern Baptist Theological Seminary, Routt said.

But Routt said he would not find fault with the Western Recorder: "I don't want to appear critical of editor Wingfield," he said.

Routt re-emphasized that Southern Baptists of Kentucky has no plans to break with the KBC.

"I will disband the organization before I split from the state convention," he said.

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Eastern Kentucky Baptist men planning rally

By Ken Walker
State Correspondent

PRESTONSBURG—They have no official ties to Promise Keepers, but some Christian men are drawing on inspiration from the group's October Washington gathering as they plan an upcoming men's rally.

"Men for Jesus" will gather March 21 at the Mountain Arts Center to hear speakers encourage active male participation in family, church and community.

The Washington rally "had a wonderful impact on us," said Steve Haywood, leader of a 12-member steering committee that began its planning last fall.

A land surveyor for Summit Engineering, Haywood said he got the idea for the rally after a gospel concert at the center last summer drew more than 500 people.

Helping him initially were Phil Lucas, a friend who attended a Prom-

ise Keepers rally in St. Louis; and Brent Thompson, Brotherhood director for Pike Baptist Association.

While the reaction from area men had been lukewarm, interest has increased as the date draws closer, said Haywood, a member of Fitzpatrick Baptist Church.

Scheduled speakers include Steven Ross, pastor of First Baptist Church in Pikeville; Lincoln Bingham, pastor of West End Baptist Church in Louisville; and William Boyd Bingham III, pastor of Binghamtown Baptist Church in Middlesboro.

Members of the Kentucky Opry, who perform at the arts center, will lead congregational singing. Featured musicians will be Bryan Woolter of Paintsville and "God's Men," a gospel quartet from Prestonsburg.

Harry Hargis, pastor of a church in McDowell, will emcee the event, which runs from 4-8:30 p.m. There is no admission fee, but a love offering will be collected.

"We're looking to fill the place up," Haywood said of the 1,000-seat auditorium. "I've never done anything like this before."

While steering committee members have come from churches in Enterprise and Pike Baptist associations, Haywood said other denominations have been invited.

None have attended, but some of those churches have donated money to the event. The committee's estimated budget totals \$3,500 for rent, promotion and honorariums.

If the rally goes well, Haywood said it will become an annual event and include nationally known speakers.

"I would like to see men becoming the main workers in the church," he said of his goals for the rally.

"In this area, women seem to do 90 percent of the work. I want to see men become active and more dedicated in the church, more of what we're supposed to be."

State CP passes \$400 million

The Kentucky Baptist Convention last month topped the \$400 million mark for Cooperative Program money received.

As of Jan. 8, the KBC has received \$400,360,101 since the Cooperative Program began in 1925, said Lowell Ashby, business manager for the KBC.

Ashby noted that it took Kentucky Baptists 54 years to contribute the first \$100 million. The second \$100 million took only eight years, and the more recent two have taken six years each, Ashby said.

Interim Executive Secretary-Treasurer Jim Hawkins praised Kentucky Baptists for breaking the latest mark.

"This \$400 million milestone says that we are on the 'sustainer' end of a long line of Kentucky Baptists who have so faithfully given through the Cooperative Program," he said.

"This milestone is now the starting point for faithful giving through the next millennium," Hawkins added. "The Cooperative Program is still the best way to support ministry and missions."

Kentucky Baptist churches contributed more than \$2 million through the Cooperative Program in December, when the milestone was passed. That was only the second time in history that Kentucky Baptists contributed that much in a single month, Ashby noted.

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

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God is good

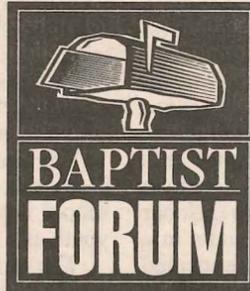
The responses to various events in the December Heath High School shooting left me wondering if we Baptists have forgotten that the devil had a great part in that tragedy. Have we forgotten that John 10:10 tells us that Satan (the thief) is come to steal, to kill and to destroy?

How can anyone get the idea that it was God's will that any of this happened? The Bible is clear: "It is not God's will that any should perish ..." (2 Peter 3:9). Satan walks this earth "seeking whom he may devour" (1 Peter 5:8). Let's give the devil his due and place the blame for catastrophic events in our world on his back, where the blame belongs.

Our God is a good God; the devil is an evil, bad devil.

One more item that disturbed me about the Jan. 13 issue. I resent the picture of the inside of a liquor store on the front page of our Baptist newspaper. Our church covenant

states in part: "To abstain from the sale and use of intoxicating drinks as a beverage." The Temperance League admitting that it has at times "linked up with alcohol on some things," or "politics makes strange bedfellows," or "let's be reasonable about this." I believe that working with the liquor dealers is against our church covenant and I suggest you place these pictures and stories, if you must print them, in the back of our paper or better yet—don't print them at all.



Don Daniel
Lebanon Junction

Curious churches

Recently I had occasion to visit several churches to view holiday programs. I soon realized the Baptist de-

nomination has taken a severe turn toward what the Book of Revelation calls a turning away of the massive portion of the "church."

It appears each pastor is preaching on too many people having too many opinions. At one church the pastor spoke on "People who try to interpret the Bible on their own." It is reminiscent of the Catholic church of old who discouraged their people from reading the Bible.

It disturbs me to see preachers and priests deciding their people cannot think for themselves and with the Holy Spirit's guidance come up with some wisdom about the Bible. History has proved that the church will become corrupt in the end times. Jesus would not be allowed to even join our modern-day churches.

One church had two days on discipline in the church. It is strange that

the Baptist denomination along with all the other denominations is teaching chastising and reprisal to its members when its membership is dropping like a rock. And yet is teaching parents not to punish their children for fear it might ruin their creativity. It appears to me we are about to go into the dark ages again where the church gets in bed with politicians to the point of being a hand puppet to punish and control its members.

Many people are finding that men who claim to be apostles are not and have discovered they are liars. And because of that God promises to give them what they deserve. The Pharisee churches are moving to become exactly what Revelation says will be the whore playing up to the Antichrist in the end times.

And yet God promises to keep a remnant of true believers. Are they the people who have become tired of the political, evil and watered-down churches of today?

Joetta L. Brown

The television that ate our family

By Dale Hanson Bourke

It started as a family experiment, a way to help my younger son concentrate more on his education and less on entertainment. But it's become one of the most family-changing experiences we have enjoyed together. A simple, yet shocking restructuring of our family's dynamics.

On Jan. 1 we turned off the television during weekdays. It came after some whining and negotiating, but it was a decision reached as a family.

The rules are simple: no television or video games on school days, but shows can be videotaped to watch on weekends. Educational computer games can be played only after homework is done.

We also dusted off the old board games and announced parents would be available most evenings for a half hour of Scrabble, Monopoly or checkers.

I firmly believed my younger son, who does not even remember his name when a television is on, would be the hardest hit. And I also thought I was one of those people who "never

watch TV" except for the news.

I was wrong. My younger son adapted quickly to the new plan. He now takes more time to do his homework because he no longer races to finish so he can put in TV time. He plays "Math Blast-er" and other educational computer games with the same gusto he once reserved for more lethal video combat.

My elder son has been going to bed earlier. He no longer gets involved in a movie and stays up to see the end. He even told me he is thinking of selling his television—the once-prized possession he saved his money for months to buy.

My husband and I have been reading. We are both surprised by the number of books we have finished in the last weeks and the music we have learned to enjoy again. And now we actually talk to each other and have longer dinner-time discussions as a family.

And while the idea of taping shows seemed like a good compromise, I have been surprised by how few shows we consider worth the effort.

But perhaps the biggest surprise has been how difficult it has been for me to give up television. I still watch the morning and evening news on the grounds I need to keep up professionally. In the past, I was a vigilant channel surfer for news and current events shows. Most of the time I wasn't actually watching, but the din in the background was a constant distraction.

Now I realize I was the biggest TV junkie in the family. By saying I didn't watch, I was exhibiting the denial of an addict: "I don't have a problem. I can stop whenever I want to."

I had heard of other families turning off the television and it always sounded a little extreme. As a pro-technology person for the most part, I think it is wrong to blame machines for our cultural problems.

But during the past television-less weeks I began to notice what a grip

the tube has on our country. A minister friend of mine told me his busy church never schedules important meetings on Thursday nights: "The best shows are on Thursdays. We can't compete with 'Seinfeld' and 'ER.'"

Another friend told me her kids race through homework so they can have time to watch shows she considers "junk." When I suggested she try our experiment, she said the kids would throw her out if she brought up such a radical idea.

I am embarrassed to say I waited until my children were 10 and 14 to try such a simple experiment. I am also mortified by the fact they might have accepted it sooner than I would have.

Television is not a monster. But we can make it one if we let it displace family time or simply quiet time in our homes.

Maybe my house is the exception, but somehow I don't think so. Try it in your home and see what happens. You may be surprised by what you have been missing.

Dale Hanson Bourke is publisher of Religion News Service and a recovering teleholic.

COMMENTARY



Dale Hanson Bourke

Let's have no nominee for SBC presidency

By Toby Druin

The word consistently making the rounds for the last several months is that Paige Patterson, president of Southeastern Seminary, and with Paul Pressler architect of the changes that have occurred in the Southern Baptist Convention over the last 18 years, will be the nominee for president of the convention at the annual meeting in Salt Lake City, June 9-11.

The decision reportedly was to have been made last May at a meeting in Atlanta called by current SBC President Tom Elliff, but when the press got word the meeting was to be held and began to ask questions, Elliff said it was just a prayer meeting.

Nevertheless, the 80-odd men called together each year to approve such decisions by now probably have been called on to rubber-stamp the decision to nominate Patterson.

Why Patterson? It's his reward for his part in leading the "conservative resurgence" in the SBC. Never mind that he already has been rewarded with the Southeastern presidency after being dismissed at Criswell College.

Not everyone in the so-called conservative camp is pleased with the prospect of Patterson being the nominee, and there

is serious doubt about his electability anywhere but in Salt Lake City. The thinking, so I am told, is that the messenger total in the Mormon capital is expected to be unusually small, less than 10,000 and maybe in the 8,500 range. If that is true, most of the messengers attending, it is expected, will be denominational workers who owe their jobs to the "conservative resurgence" and pastors and their wives who support what has happened in the

SBC over the last 18 years. Their votes for Patterson are considered assumed.

Those who bucked the trend until the New Orleans convention in 1990 and would oppose Patterson haven't been going to the convention in recent years. There will be token opposition from some who feel the "old guard" is too extreme and too controlling and want some of the younger leaders in the movement to begin to surface, but if Patterson is nominated, he will be the new president.

Don't look for another Jim Henry to be nominated in opposition to the chosen nominee. Henry was nominated in 1994 by Dallas pastor Jack Graham in opposition to Fred Wolfe, who had SBC leadership's imprimatur, but it isn't likely to happen again. The Henry backers had their knuckles rapped and won't be apt to do it again. Besides that, men of Henry's leadership caliber and integrity are in short

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supply.

It would be a breath of fresh air and possibly breathe new life into the convention, at least from a participation standpoint, if Patterson or any other nominee would refuse to be the party candidate and let the election be open again. The absence of a candidate might encourage some who have been staying away from the annual meeting to become interested again.

Of course, that probably is wishful thinking. SBC leaders aren't likely to risk an open convention. There will be a nominee; apparently it will be Patterson, and we will have him for two years since a second term in 1999 would be customary.

And after that there is Pressler. His term on the International Mission Board expires in the year 2000, and he will be available. As long as the SBC is in the rewards business, why not get it over with?

Toby Druin is editor of the Texas Baptist Standard.

HE SAID/SHE SAID

Before we could say hello, we had to say goodbye once more

SHESAI



Alison Wingfield

After last weekend at my Dad's wedding, I have gained greater understanding of those famous words: "It was the best of times, it was the worst of times."

On the one hand, it was a joyful time, as we celebrated the wedding of two people who are obviously deeply in love. We visited with many relatives who are so special to me and met some wonderful new relatives who also will become a special part of our lives.

The hard part was giving my Daddy away.

I know it's not anything compared to what I will feel when Luke or Garrett get married. A la Scarlett, I don't even want to think about that now. But being the daughter of the groom was an odd experience.

We couldn't resist the opportunity to tease them before the wedding, primarily about their ages. My sister-in-law, Lynn, who is always good for a one-liner, told them not to get their walkers tangled as they walked down the aisle together. They're not that old, but it was fun to give them a hard time.

When major changes happen, our coping mechanisms go into overdrive. I felt like I was in my very own episode of the Twilight Zone. That couldn't possibly be my Dad looking so sharp all suited up in a tux walking down the aisle with an attractive, radiant woman at his side.

And while we were saying hello to the newest member of the family, I had to say another goodbye. My mother wanted my father to get on with his life. And by the grace of God, he has been able to do that—first by himself, and now with Connie at his side.

This wedding brought me to one more stage in the grieving process. Dealing with the reality and finality of your mother's death in the midst of a wedding can mess with your emotions big time. I was happy for Daddy, and had to say goodbye to Mother all over again.

But now we're back in the "time to laugh." And I can say, Welcome, Connie, to our family.

HESAI



Mark Wingfield

I knew we were in for tough sledding when the weekend before departing for Alison's dad's wedding in Albuquerque, Alison suddenly decided to sort through the big boxes of snapshots we've been stashing away for several years—the kind of messy assortment you swear you'll organize on a rainy day.

It took me several days to figure out what was going on, but I knew something peculiar was afoot. After all, organizing a mess like that is about as high on Alison's priority list as a root canal.

Finally I saw the silent pattern. In nearly every room of the house Alison had displayed photos of her mother culled from that messy box. Frames that had sat empty for years were filled and placed front-and-center. Being a typically slow male, I had not realized the primary fear Alison was facing now was that the memory of her mother, killed by breast cancer at 57, would be lost to her, to us, to our children.

I had been too quick to place the blame on other surface factors: that the wedding would be the first big ceremony to bring the family together since the funeral; that we were being drawn into new family relationships we had not chosen; that someone new would be living in the house Alison's parents had filled with love for so many years.

But what I could see that Alison couldn't is that her mother's memory does live on, even without the photos. It lives in her very own actions and mannerisms. And it lives in the eyes of our two children, who, though they didn't know their grandmother long, sometimes appear as miniature pictures of a loved one gone but not forgotten.

One bill not needed; another not wanted

Two high-profile things the Kentucky General Assembly is considering doing about education in Kentucky don't add up to seem so smart.

First, some legislators and Gov. Paul Patton want to create college scholarships out of revenue from the state lottery. While the state should do everything possible to make college education accessible, there are at least two serious flaws in this particular idea.

One flaw is the failure to realize that how we teach our children sometimes speaks more loudly than what we teach. If we want to teach our children that they should expect to get something for nothing and that greed is good, funding scholarships with gambling money might be the way to go. Or if we think it's important to teach our children that it is moral for government to make losers out of millions in order to make winners out of a few, then perhaps this would be a good thing.

But if education has any connection to instilling values, morals and good financial sense, funding scholarships with gambling money is the wrong way to go.

Channeling lottery proceeds to the noble cause of student scholarships doesn't pull the lottery out of the gutter. Rather, it has the potential to bring education down to the pathetic level of state-sponsored gambling.

State-sponsored gambling, especially the lottery, is a regressive tax that preys upon those who can least afford it. It is a moral blight upon our commonwealth.

Another flaw with the proposed scholarships is the hole this would create in the state's general fund. Currently, lottery proceeds go to the general fund. Diverting that revenue eventually would mean more revenue would have to be created from somewhere else.

But never fear, some gambling-friendly legislators are standing by with a way to fix that problem too: Legalize casino-style video games, which have been called the crack cocaine of gambling because they are so addictive. And so the final outcome easily could be a double-whammy of gambling promotion.

The second curious legislative dabbling into education concerns House Bill 2, which alleges to protect the right of public school students to pray.

People who take prayer seriously ought to see this

bill as a sham and political grandstanding. Further, it is pathetic that this bill has been named in honor of the three students who died at Heath High School.

Has everyone forgotten that these students were shot down while enjoying the very freedom this bill purports to create? It is because American students already have the right to pray that Nicole Hadley, Jessica James and Kayce Steeger were able to be in the lobby of Heath High School for that fateful prayer meeting.

They were not victims of a godless school system but of an apparently deranged fellow student. If the General Assembly wants to name a bill for Paducah shooting victims, it ought to be a bill that would prevent a 14-year-old from walking into a school carrying a bag full of weapons and ammunition.

House Bill 2 says this: "No school board, administrator or teacher shall prohibit students from praying during non-instructional times when the prayer is voluntary and student-initiated."

Students already have that right, guaranteed by the First Amendment to the Constitution, the Equal Access Act and other legislation. Granted, in a few cases over-protective school officials wrongly have denied students this right. But passing another law won't change that.

Further, there is a danger the simplistic wording of House Bill 2 could be construed to allow students of a majority religion to force their prayers on a minority. Under current law, students may join together in prayer so long as the prayer isn't sponsored by the school and other students are not pressured to participate.

House Bill 2 rightly touches on the tenets of prayer being voluntary and student-initiated, but it says nothing about prayer being non-coercive.

But even if that were corrected, the bill still is unnecessary. The old adage remains true: As long as there are tests, there will be prayer in school.

Of course, given the penchant some legislators have for pushing gambling, it may be parents doing the most praying—that their children will be protected from destructive vice with which their own government seeks to entangle them.

—Mark Wingfield

'Am I my brother's keeper?'

By Craig Loscalzo

Then the Lord said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?" (Genesis 4:9)

In reading Genesis 4, it always has bothered me that the first murder came out of a worship experience—intolerance, jealousy, greed, hate, anger, and all provoked between two brothers who couldn't go to church together and allow God to bless them both.

God appears again in our passage. As he did in the garden, he comes again. Again he is searching, as he always does and as the Bible always portrays him searching, seeking, trying to speak to us, asking provoking questions.

Cain, where is your brother Abel? To which Cain responds, "How should I know? Am I my brother's keeper?"

Remember Abel was a shepherd. Cain is being cute with God; he's trying to make a little joke to make light of it. He is saying to God, "Am I the shepherd's shepherd? He's the one

who's supposed to be watching over the herds. Am I supposed to watch him?"

God could have said, "You have been watching him. You've been noticing the difference. Why is it now Cain that you no longer need to watch him? What has changed? Why do you no longer have to keep your eye, your jealous eye, upon Abel?"

God does say, "What have you done, Cain?" God pleads: "Abel's blood cries from the ground. No one has the right to take the life of another and the very earth itself cries out against what you've done."

Cain, you may not well be alone. While we never have killed anyone, our words and actions toward others can destroy a human soul. Cain may have left for us a legacy that we find hard to admit, but murder of the human soul still exists. You and I, when God asks us about our brothers or sisters, we respond, "Well, am I responsible to them anyway?"

God says: "Yes you are. You're responsible to your brothers and sisters. Not only in what you say, but in

the way you act."

I read about a terrible apartment fire in California, a tragedy started by the raging brush fires that so often happen there. Jerry Thompson was a hometown boy, a star football player in high school and college. Jerry came out of that fire in time to save his own life. Then he realized that an elderly neighbor—not even a family member—may be, not even sure, may still be in the burning building. Now, nobody has the right to ask Jerry to go back into that burning inferno. No one can expect him, demand him, chastise him, criticize him if he doesn't go back into that flaming building to rescue the neighbor.

But he goes. Only this time, Jerry doesn't come back out. He loses his life.

Some would say, "Jerry, you were a fool." But Jerry Thompson, a dedicated Christian, would have said, "I am my brother's keeper. And what God has placed in my heart makes me responsible for doing all that is within my soul to help him."

Am I my brother's keeper? What do you think Jesus would say?



Craig Loscalzo is pastor of Immanuel Baptist Church in Lexington.

RESOURCES

This week's questions:

- How can a Christian single adult deal with loneliness?
- Which translation of the Bible is best for children?
- How do you love a teenager?

Q. How can a Christian single adult deal with loneliness? Sometimes it seems to be my constant companion.

A. Make the important distinction between loneliness and aloneness. Alone doesn't have to be lonely, and being with others can sometimes be the loneliest place of all. Consider the following approaches:

- Use your alone time for blessed solitude. Develop your relationship with Jesus Christ by spending quality time in prayer and the transformational reading of Scripture. One excellent new resource on spirituality is "Holy! Me?" by Harold Ivan Smith."

- Note how other single adults have made a difference, such as Secretary General of the United Nations Dag Hamaarjold, theologian Detrich Bonhoeffer and author/speaker Corrie Ten Boom. Harold Smith's "A Singular Devotion" chronicles 365 inspiring examples.

- Get out there and make a difference. Multitudes of ministry opportunities exist in your area, your church and around the world. Take advantage of your freedom to serve God, which is actually superior to that of married people (see 1 Corinthians 7).

- Be friendly to your own living space. Arrange your home so that music and lights welcome you as you come through the door. Utilize scented sachets to make your home a warm and hospitable place.

- Get your hug quotient. Someone has said that it takes three hugs a day for maintenance and five for growth.

- Keep up your networking and correspondence. Technology has given us more ways to stay in contact than ever before, but remember, relationships take attention and work. Meet people through interest and service opportunities, and keep in touch.

Follow these suggestions and

watch loneliness diminish as you journey through your season of singleness. — James Stillwell

Q. Which translation of the Bible is best for children?

A. When choosing a Bible for a child, look for a translation, as opposed to a paraphrase or Bible storybook. Look for a modern translation that uses words and sentence structures children can understand. Look for special features that will add to your child's will and understanding of the Bible. Choose a print size that will not strain young eyes. Paper pages will last longer.

Many children carry and use the New International Version Adventure Bible. Extra features include maps, an index, a dictionary/concordance, Life in Bible Times entries and special pages highlighting key Bible figures. The Adventure Bible has a soft cover with paper pages and comes in several colors.

Today's English Version, sometimes called The Good News Bible, also works well for young readers. The translation uses a limited vocabulary, which makes it one of the most easily understood Bibles for children. The TEV includes line drawings, several maps and word list. Full color pictures highlight a special hardback children's edition.

Many children are enjoying the relatively new Contemporary English Version. The translation stays accurate to the text, while at the same time being kind to readers, like children who do not have a lot of biblical background. The CEV reads aloud easily due to word choice and the way in which the printed words appear on the page. The Contemporary English Version Illustrated Bible for Children comes hardback with paper pages, lots of full-color pictures and includes maps, a presentation page, book introductions and a mini-dictionary of the Bible. — David Garrard



Q. How do you love a teenager? Our 13-year-old son won't let us hug him any longer and our 16-year-old daughter does not even want us to say "I love you" as she leaves on a date. Shouldn't a parent get to love their own child, no matter how old they get to be?

A. Yes, by all means, parent should get to love their teenagers. The issue seems to be how you tell them. Your adolescents do not appear much different than most I know.

It is pretty normal for an early teen to dislike being hugged by parents. They have a body in sexual revolution. They need the distance for their own feelings. Your daughter also seems to want to be told in different ways, or at different times. Why not honor her request? Perhaps she feels your timing puts her into an embarrassing situation. Talk to both your teens and ask how they want to be told they are loved.

During the teen years, our offspring are developing their own manhood and womanhood. They think of love and hugs in romantic terms for the first time. Parental affection that seemed so natural for a child may make a youth uncomfortable, self-conscious or apprehensive. Teenagers need to know we care, but they need to be told in different ways.

You love a teenager like a pet bird, not like a cuddly kitten. You hold out your hand for a bird to land safely, but you do not hug it like a kitten. Ask your teens when and how they would like to receive your warmth. — Wade Rowatt

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.

FAMILY

Basic steps in family financial management

By Don Spencer



Family financial management is simply the family participating in a process of financial planning. Basic principles of this process are summarized

in four stages:

1. *Set short-term and long-term goals.* Goals might include: reduce or eliminate credit card debt, establish an emergency fund, save for college or to purchase a home, save enough to have adequate retirement income. Since an entire family is affected by financial planning decisions, the family should be involved in setting the goals.

2. *Assess your current financial status.* Add up total assets and liabilities (debts). Your assets less your liability equals your net worth. A family cannot plan appropriately for the future without a realistic assessment of the current situation. Re-calculate your net worth each year to see if progress is being made.

3. *Prepare a three-part family budget.* First, itemize anticipated income from all sources. Second, identify fixed expenses such as housing, utilities, insurance, taxes and debt payments. Third, estimate flexible expenses. These include food, clothing, entertainment and many other things over which we can make choices regarding the level of expenses we will have. Keep the budget simple enough that it will be used. Remember, family members with no input in making a budget will also tend to ignore it.

Make sure the budget reflects a Christian perspective. Include the tithe as a fixed expense. Other charitable contributions may be listed as flexible expenses.

4. *Implement the plan.* The plan will only be as effective as its implementation. Keep simple but adequate records in order to monitor progress and stay on track with the plan.

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

Starting drinking young leads to addiction

WASHINGTON (BP)—Young people who begin drinking before age 15 are four times as likely to develop alcohol dependence, or alcoholism, than those who began at 21, according to a report from the National Institute on Alcohol Abuse and Alcoholism, a division of the National Institutes of Health.

Alcohol abuse, described as a drinking pattern that repeatedly causes life problems, was more than twice as likely to occur for those who began drinking before 15 than for those who began at 21.

The report, released Jan. 14, was based on an NIAAA-sponsored sample of nearly 43,000 interviews in 1992.

Of those who began drinking before 15, more than 40 percent were classified as alcohol-dependent at some time in their lives, the study found. That finding contrasted with 24.5 percent for those who began drinking at 17 and about 10 percent for those who began drinking at 21 or

22. The report found the risk for alcohol dependence decreased by 14 percent for each year of increase in the onset of drinking.

Meanwhile, the risk for alcohol abuse in a lifetime decreased by 8 percent with each increasing year in the onset of drinking. For those who were 14 when they began drinking, 13.8 percent developed alcohol abuse, contrasted with 2.5 percent for those who began drinking at 25 or older.

The report "adds new evidence about the need to regard underage drinking as the serious problem it is," said Donna Shalala, secretary of the Department of Health and Human Services, of which NIH is a division. "Our prevention agencies, communities, businesses (especially the alcohol beverage industry), schools and parents need to act together and to tell our young people unequivocally and with one voice that underage drinking is dangerous and wrong."

Barrett Duke of the Southern Baptist Ethics & Religious Liberty Com-

mission said the solution to the problem includes abstinence by adults, not just young people.

"I agree with Shalala's assessment of the problem and of the need for us to act quickly and in a comprehensive manner in addressing youth drinking," said Duke, the ERLC's director of denominational relations and its specialist on alcohol issues.

"In addition, I would point out that this report is just one more indication of the selfishness of our society. It is heartbreaking to consider that a large segment of the adult population is unwilling to eliminate an activity from their lifestyle that is encouraging millions of our children to risk their lives and futures. These children could not even obtain alcohol if their parents or adult acquaintances did not make it so accessible. It is time for adults to acknowledge that children do as we do, not as we say. Until then, we will continue to wring our hands over the plight of our children as we persist in our own hypocrisy."

BAPTISTS

WMU studying its claim to Carver School endowment

By Mark Wingfield
Editor

LOUISVILLE—Although all parties involved are keeping a low profile now, a fight could be brewing over what should become of the assets Woman's Missionary Union gave to benefit Southern Baptist Theological Seminary in 1963 when the seminary assumed ownership of the Carver School of Missions and Social Work.

Now that the seminary has ceased to operate the Carver School and transferred its remains to Campbellsville University, WMU officials are poised to face this question directly. It has been simmering on the back burner for nearly three years, since seminary trustees voted to close the Carver School.

Although WMU Executive Director Dellanna O'Brien and Southern Seminary President Al Mohler reportedly met to discuss the subject two years ago and the WMU executive board was briefed on it, no action has yet resulted.

"It's not a dead issue," O'Brien said in a Jan. 20 interview. "We've just been sort of at a stalemate with Southern not quite finalized on the disposition of the Carver School."

O'Brien said WMU leaders had determined "not to take any action until it was clear the trust funds were not being used as they were given."

Now that final disposition of the Carver School has been announced, WMU may take a fresh look at the question, O'Brien acknowledged.

What's most likely at stake is several hundred thousand dollars of endowment funds, including funding for scholarships and an endowed chair that bears WMU's name. Although WMU also gave the seminary three parcels of real estate valued at \$799,500 along with the Carver School in 1963, WMU has given no indication it would seek to reclaim that property.

The assets and endowments of the Carver School largely were raised by donations from Baptist women in Kentucky and across the South through the first half of this century.

For his part, Mohler spoke of the transfer to Campbellsville only in terms of what the Carver School had become at Southern in recent history. "What is being transferred to Campbellsville is basically the legal entity known as the Carver School of Church Social Work established by Southern Seminary in 1983," he said in a statement.

Whether the Carver School of Church Social Work that existed as part of Southern Seminary from 1983 to 1997 can be separated from its predecessor organizations could become one of several points of disagreement.

The Carver School of Church Social Work, as it was known in its final decade at Southern Seminary, has its origins in the WMU Training School founded in Louisville in 1907. At the time, Southern Seminary did not admit female students, so the Training School was one of the few opportunities available to Baptist women for

ministry preparation.

From its inception, the WMU Training School emphasized hands-on missions and social ministry, long before social work had been identified in America as a profession. Students in the early days obtained field ministry experience through the Baptist Training School Settlement, the Southern Baptist Convention's first settlement house ministering to immigrants.

Historical documents show the continued growth of this social work emphasis at the Training School, which in 1952 was renamed the Carver School of Missions and Social Work.

Although the Carver School already offered degrees in social work, by the late 1950s and early 1960s accreditation agencies were gaining prominence nationwide and the school's leaders determined the master's program in social work needed to be accredited.

According to historical documents and individuals familiar with the Carver School's history, that prompted WMU and the Carver School trustees to request a merger with Southern Seminary. The Carver School had been told accreditation would not be possible unless the school were a part of an already established and accredited academic institution.

The Carver School and Southern Seminary already enjoyed a close working relationship and were located on adjacent properties.

Duke McCall, who was seminary president at the time, recalls the tough negotiations that went into the deal. Gaining accreditation was not easy, even after the seminary took over the school, he said.

When the renamed Carver School of Church Social Work finally offered an accredited degree in 1984, it became the only accredited school of church social work in America.

That came to an end with the 1995 vote by seminary trustees to close the Carver School.

Soon after a decision was made to close the Carver School, the seminary held intense negotiations with Samford University in Birmingham, Ala., about acquiring the school. However, those negotiations broke off just days before a scheduled trustee vote, reportedly because Samford and Southern could not agree on what assets should be transferred.

Several months later, WMU officials began investigating what claim the national women's organization had to the Carver School assets.

When Southern Seminary took over the Carver School from Woman's Missionary Union in 1963, the seminary became the provisional beneficiary of several endowment funds related to the Carver School.

The endowment funds include a Carver School general endowment, the Margaret M. Norton Fund, the William Owen Carver Fund and nine scholarship funds.

Six years prior to the formal merger of the Carver School with Southern Seminary, the WMU executive

board gave all these endowment funds to the Southern Baptist Foundation to act as trustee. The total value in 1957 was \$355,547.

O'Brien said she did not know the exact value of the endowment funds today but suggested it is "several hundred thousand dollars."

According to the legal documents executed at the time, these funds were given to the Foundation with the earnings to be used to further the purpose of the Carver School. When the Carver School merged with Southern Seminary in 1963, the WMU executive board took further action to make Southern the recipient of earnings from these funds "provided that the seminary uses such income in conformity with the requirements of the trust agreement" between WMU and the Foundation.

If WMU decides to pursue a claim to redirect the Carver School endowment funds away from Southern Seminary, the argument likely will hinge on whether the seminary still is fulfilling the purpose for which the Carver School monies were given.

Part of that endowment has funded an academic chair at Southern Seminary. When the Carver School was in operation, the chair was called the WMU professor of social work. It traditionally was held by the dean of the Carver School.

Now that the Carver School no longer exists at Southern, the seminary has appointed a professor of black church studies to the chair, which it now calls WMU professor of Christian ministries.

When Mohler was questioned about this during the seminary's spring 1997 trustee meeting, he responded that the seminary would continue to offer training in social work even without the Carver School.

The seminary's current academic catalogue lists 37 courses under the heading "church social work," although in the spring 1998 semester, none of those courses actually are offered. And the seminary's 1997-98 directory of faculty and students lists no faculty members with a specific designation of teaching social work.

Should WMU determine that Southern Seminary no longer is fulfilling the purpose for which the Carver School funds were given, WMU officials would have to direct the Southern Baptist Foundation to change the beneficiary.

Whether the Foundation, which now is a part of the SBC Executive Committee, could or would agree to such a change is not clear.

The trust agreement between WMU and the Foundation states that the funds given to the Foundation's care are to be used "for the use and benefit of the Carver School of Missions and Social Work ... and for the use and benefit of any institution doing like work into which the said Carver School of Missions and Social Work may hereafter be merged or with which it may hereafter be consolidated, including any institution doing the same work controlled by the Southern Baptist Convention which may hereafter become the legal successor of the said Carver School of

Missions and Social Work."

Further indication of the intent of WMU and Carver School leaders at the time of the merger is seen in the recommendation presented by Carver School trustees to the SBC annual meeting in 1962. The third part of that recommendation read: "That the Southern Baptist Theological Seminary be requested to accept the assets of the Carver School and to operate its program in such manner as will in good faith seek to achieve the purposes set forth in the Carver School charter."

Similar language was used in a recommendation from Carver School trustees to messengers attending the SBC's 1963 annual meeting. Recommendations regarding the Carver School transfer, and specifically the transfer of assets, stipulated that the seminary operate the Carver School's program "in such a manner as in good faith will seek to achieve the purposes as set forth in the Carver School charter."

The Carver School charter, as last amended in 1957 and filed with the Jefferson County Clerk's office, states the Carver School's purpose as this: "To provide and maintain a school under the management and control of the Southern Baptist Convention of the highest spiritual and educational standards for the training of personnel in church social work and specialized missionary service for the propagation of the Christian faith."

That purpose statement, found in Article 2 of the Carver School charter, also is cited in the trust agreement between WMU and the Foundation.

After citing that statement, the trust adds: "Whenever the Southern Baptist Convention, a corporation, or its legal successor shall cease to conduct a school under the control of said Southern Baptist Convention or its legal successor for uses and purposes as set forth in said Article 2 of the Articles of Incorporation of the Carver School of Missions and Social Work as quoted above, the trust shall terminate and the corpus shall be returned to the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, or its legal successor in interest."

Informational sessions planned

Campbellsville has scheduled two informational meetings for anyone interested in learning more about the Carver School. The first will be held Thursday, Jan. 29, at St. Matthews Baptist Church in Louisville, from 3-5 p.m. The second will be held at the university's Student Union Building in Campbellsville Friday, Jan. 30, at 7 p.m.

Inquiries about the school should be directed to Robert Clark, vice president for academic affairs, at (502) 789-5231.



O'Brien

ANALYSIS

Campbellsville gets Carver School

Continued from page 1

originally was owned by Woman's Missionary Union and managed by its own board of trustees. But accreditation could not be gained until the Carver School was associated with an already accredited institution.

That quest for accreditation took from 1963 to 1983, during which time the social work program was housed in the seminary's school of Christian education. In 1983, with accreditation finalized, the Carver School of Church Social Work became a separate school within the seminary.

Despite this history of difficulty in gaining accreditation, Whitt said Campbellsville officials are optimistic about gaining accreditation. Representatives of the Council on Social Work Education will visit Campbellsville's campus in early March.

Campbellsville currently offers an undergraduate program in social work, which it has been seeking to have accredited as well.

Whitt said Campbellsville tentatively plans to operate the Carver School in the Louisville area and is seeking a place to house the school.

MINISTRY

Ministries try to keep up with growing population

Continued from page 1
meaning the Hispanic population is significantly underreported.

While the state doesn't count migrants, KBC metro missions director Tony Hough said estimates have skyrocketed during the past decade. There were 200 coming to the state annually in 1987, but now there are more than 24,000, Hough said.

Español Kentucky

About 10 percent remain to work in other jobs, such as horse farming and poultry

processing, he said. Others become permanent migrants, working in agriculture 11 months and returning to their homeland for Christmas.

"Hispanic work will continue to grow," Hough added. "I don't think it will collapse unless the agricultural base collapses. Our folks don't want to plant tobacco and do the nitty gritty with pork and poultry processing."

This expanding population has spurred the formation of migrant ministry conferences in March in Bowling Green, Paducah and Somerset.

Ministry workers agree language poses the toughest barrier. While teaching English to immigrants can help lower obstacles, Janes said, churches must use Spanish to reach newcomers.

"There are two things we want to do in our own language: speaking to our spouse and family, and speaking to God," he said. "Churches should minister to them in their tongue. Churches are not going to have success trying to bring them into their services."

Those who have tackled the task say it is a fertile field. Micki Davis Robison, director of international and multi-housing ministry for Elkhorn Baptist Association in Lexington, said that since 1994 migrants served by member churches have increased from 80 to 370 a year.

Whether here temporarily or becoming settlers, Hispanics have needs for socialization, relationships and spiritual nurture, she said.

"The easiest way to get involved is offering English-as-a-second-language classes," she said. "It's not a high-cost ministry and many folks are desperate to learn English. If a church can't do it themselves, they can join with others or their association to help fund and pay for an interpreter."

"And every church can make home-cooked meals. If you're sleeping in a barn, a home-cooked meal is a wonderful treat."

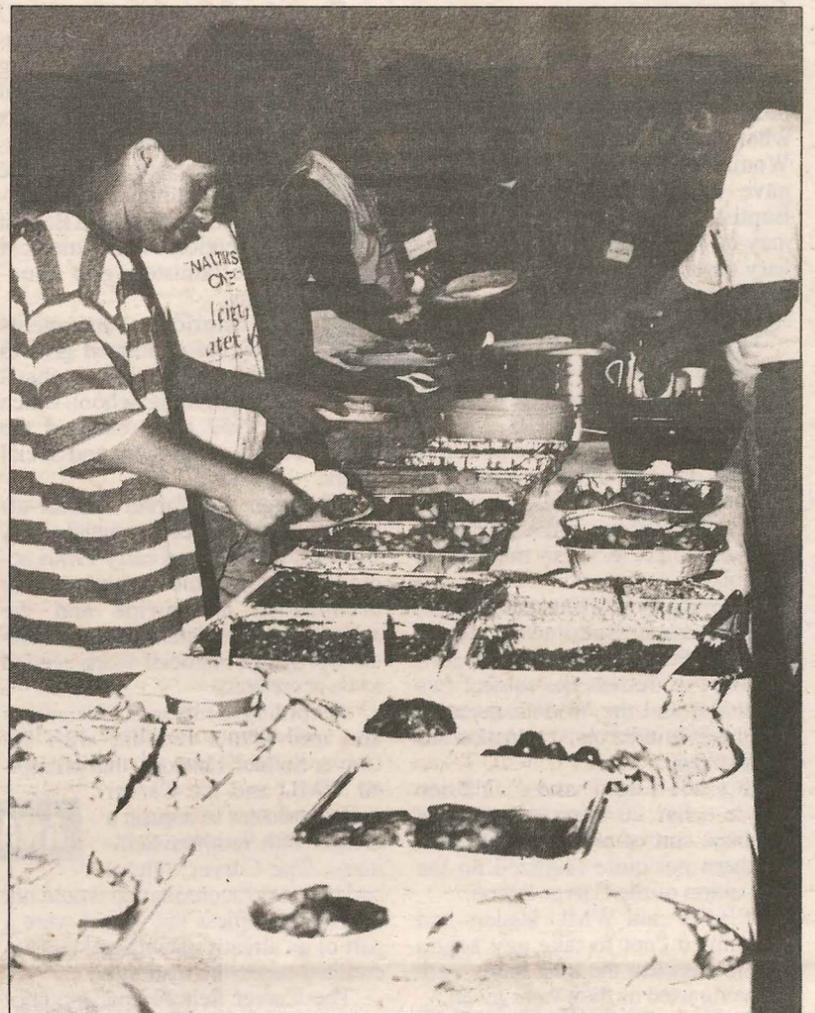
Sunday School classes or missions groups also can assemble health kits and include gospel tracts in Spanish, Robison said.

The kits are valued by migrants because many lack basic necessities, she said. Kits typically include soap, shampoo, deodorant, shaving cream, razor, toothpaste, toothbrush, comb or brush, washcloth and towel.

Wayne Newby, director of missions for Union Baptist Association in Paducah, said the most active ministry there is led by Oscar Baptist Church.

Christian farmers in Ballard County, which borders the Ohio and Mississippi rivers, have been a witness because of their fair treatment of migrants, he added.

Oscar Baptist Church members also have provided such things as



HOME COOKED MEALS Something as simple as a home-cooked meal can be used in outreach to Hispanic residents. "If you're sleeping in a barn, a home-cooked meal is a wonderful treat," said Micki Davis Robison, who directs international ministries for Elkhorn Baptist Association in Lexington. (Photo by Micki Davis Robison)

prayer, food, clothing, children's toys and Bibles, he said. One member learned Spanish to teach a Sunday school class for the workers.

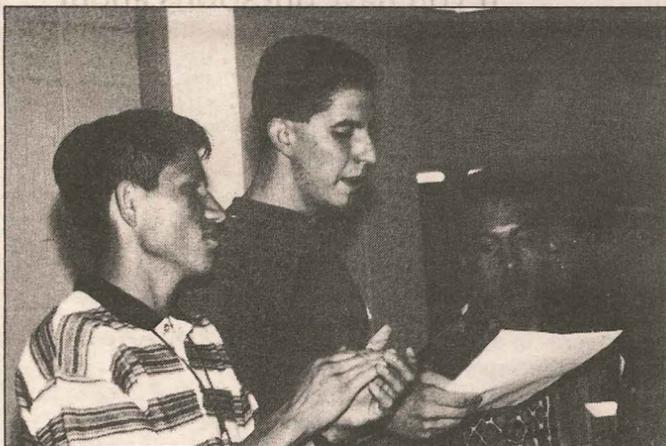
"They're just farm people, but they've done a marvelous job," he said. "The church has been so involved in this (Hispanics) have felt like they're part of it."

Many churches begin by minister-

ing during the two-month harvest span, but the goal is to extend the outreach to permanent residents.

"We're not doing anything for them yet but we recognize it's a need," said Pohodzey. "We're hoping to start something in the next year. Our dream is to lease an old grocery store and renovate it so we can have an ongoing ministry."

WORSHIP Julio Rodriguez (left) and Erick Garcia (right) of Winchester lead a worship service in Paris. About 50 Hispanic Baptist missions exist throughout the state. (Photo by Micki Robison)



Anglo church crosses race barrier to hire Hispanic pastor

By Ken Walker
State Correspondent

LEXINGTON—When the pulpit committee at First Baptist Church of Lexington contacted Juan C'deBaca about becoming their pastor, they knew he would bring his congregation with him.

"We went into it with our eyes open," said deacon Larry Vance of last October's merger of the Anglo church with the Hispanic mission from North View Baptist. "We presented it at a business meeting and people unanimously supported it."

The new pastor, who received his doctorate in systematic theology in December from Southern Baptist Theological Seminary, had been praying for direction. He wanted to return to New Mexico because his family is there and he and his wife's children are grown.

Yet, C'deBaca said, as he talked with First Baptist's committee, it became clear God was leading him

there. The clincher was their acceptance of his mission.

"I felt if I was called to a church in another state, the Hispanic congregation could accept that," he said. "But if I moved across town to take another church it might seem like a betrayal to them. And I felt they were ready for a full-time pastor."

"We saw this was something we couldn't do alone," added Vance, a member of the search committee. "We needed the Lord's help to make it work. But it could if we were open to it."

Once one of the largest Baptist churches in Kentucky, First Baptist had fallen on hard times. Located across from Rupp Arena, attendance declined noticeably after their pastor left in October 1996.

When C'deBaca came, Sunday morning attendance averaged 50 in a sanctuary seating 600. He said Sundays currently draw about 100.

An English-speaking service begins on Sundays at 9:30 a.m. Next is

a combined, mostly English Sunday school, which includes an adult class in Spanish. Hispanic worship follows at noon.

Midweek Bible studies are in English on Wednesday nights and Spanish on Thursdays. The church also has started a Spanish-language radio program.

While there have been some joint worship services and fellowships, language has been the main obstacle to integrating the two groups, the pastor said.

"The transition has been fairly smooth," said C'deBaca. "We haven't merged as much as I would like. The cultural barriers are not that serious. Our separate worship services are because of the language barrier."

Planning is underway to overcome that problem. They hope to start Spanish classes for Anglos within the next two months, Vance said. There also has been discussion of English classes for Hispanic members.

"The younger kids are pretty well

versed in English," he said. "They take it at school. It's us older folks on both sides who have a problem."

While the pastor is concentrating on rebuilding leadership and programs, he plans to lead the church in reaching out to the neighborhood.

Despite last year's attendance decline, First Baptist maintained a "Feed the Hungry" program distributing 150 free sack dinners on Wednesday evenings. C'deBaca hopes to start a business prayer luncheon and some form of outreach to University of Kentucky basketball fans.

Saying there was a chance the church could have died, C'deBaca added he believes God wanted First Baptist to survive and grow so it can minister to the downtown area. Its new flavor could be a key.

"He doesn't want us to be a homogeneous group," he said. "He wants us to reach a variety of people. I think we're going to reach a lot of street people. We're at the hub of the social center of the city."

MINISTRY

Missionaries: Needs include traffic court, birthing room

By Ken Walker
State Correspondent

WESTPORT—Gus and Gloria Reyes routinely put 30,000 miles a year on their cars, transporting immigrants to work, grocery stores and shopping malls.

Their travels include hospitals and court appearances. Mrs. Reyes interprets in delivery rooms for mothers who can't speak English. Reyes attends hearings to translate for defendants facing traffic citations or other problems.

Those miles add up to an impressive ministry by the two Mission Service Corps volunteers. Since they arrived in Oldham County June 1996, the number of Hispanic mission congregations in their four-county area has grown from two to five, and 11 Hispanic leaders are studying for the pastorate.

Yet, the needs keep growing. "It seems every month more are coming," said Reyes, a retired police officer from Corpus Christi, Texas. "They used to come and go, but now they're staying. Many come to this country with nothing but the clothes

they're wearing."

Most can find work in agriculture and other areas like construction, lumber yards, nurseries or poultry plants, he said. Still, two of their primary needs—particularly when they arrive—are housing and clothing.

Some employers provide suitable houses or trailer units for their workers, but other Hispanic workers are lacking, he said. Recently Reyes helped place plastic over broken windows and repair the furnace to make a house fit for winter.

Even with working heat, blankets are in demand at this time of year, he said. Churches also can help provide children's toys and games, as many Oldham County congregations did at Christmas.

Transportation is another necessity and the source of countless court hearings. Reyes said he wishes there was a way for someone without a Social Security card to secure driving privileges.

"I tell them not to drive, to tell us and we'll take them where they need to go," he said. "But they want to be independent. They will not ask for help unless they need it.

"Most employers tell me, 'These people work hard; we don't have to stay after them. They'll do work that nobody else will.'"

The average age of Hispanics migrating here is 25, and many lack life skills, Reyes said. They need help with money management, parenting and learning to speak English.

Formerly a caterer, Mrs. Reyes teaches women's classes in sewing and cooking, the latter particularly popular at Thanksgiving time.

"They need guidance in all the aspects of life," Reyes said. "Some businesses prey on them because they don't understand how things work. I caution them not to sign anything or accept anything until we check it out."

Hispanics who settle here also need household items that many take for granted, said Carlos de la Barra, pastor of a mission at Chaplain Baptist Church. Its current attendance of 20 will swell to about 150 during harvest.

"In most American homes there are two or three TVs," said de la Barra, also a case manager at Kentucky Refugee Ministry in Louisville. "In their house they're lucky to have a small black-and-white set. On the weekend, if they have no car and no TV, they have nothing to do for en-



tainment."

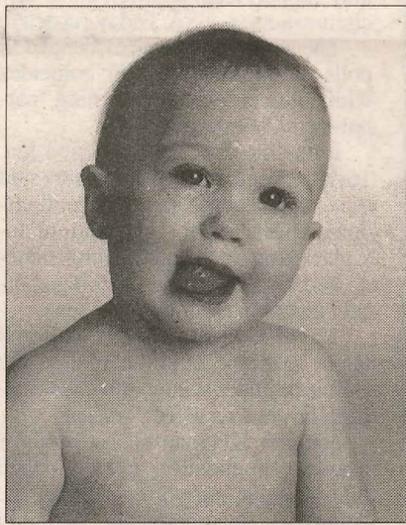
Furniture and items like pots, pans and towels are also in short supply, he said. Obtaining native foods such as chili, specialty flour and certain meats also has been a problem, he said, but stores increasingly are stocking more Hispanic items.

As the Hispanic population grows, more churches are becoming aware of the situation, said de la Barra.

"Everyone is talking about this," he said. "This is a need and the church needs to open its eyes now. Many are opening their eyes and saying, 'Yes, we need to address this.'"

ENGLISH LESSONS

Missionary Gus Reyes said Hispanics migrating to Kentucky often need services like this English language workshop in Georgetown. Sandy Suffoletta (center), a member of Faith Baptist Church in Georgetown, serves as tutor. Other needs include counseling about money management, parenting and marriage issues. (Photo by Micki Davis Robison)



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NATIONAL NOTES

■ **Harold Lindsell**, a former editor of Christianity Today magazine and author of the 1976 book "The Battle for the Bible," died Jan. 15 in Lake Forest, Calif. He was 84. His book, which argued the "inerrantist" approach to biblical interpretation—that the Bible is without error even in matters of history and science—became a catalyst in the successful conservative takeover of the Southern Baptist Convention.

■ **The District of Columbia Commission on Human Rights** has begun hearing the case of two gay men who were banned from Boy Scouts of America, adding to the list of several cases across the country aimed at forcing the Scouts to drop its policy opposing homosexuality.

■ **The Republican National Committee**, in a clash that divided anti-abortion party members, rejected a resolution that would have refused funding for candidates who oppose a ban on "partial-birth" abortion. The RNC did not act on the controversial resolution but approved a substitute proposal, 114-43, which expressed opposition to the abortion procedure and called on President Clinton to support a ban.

Campolo pledges to stick by beleaguered president

By Steve DeVane
North Carolina Biblical Recorder

WINSTON-SALEM, N.C. (ABP)—One of President Clinton's closest spiritual advisers has said he will not abandon the president regardless of the outcome of new allegations against him.

Tony Campolo, a professor of sociology at Eastern College in St. Davids, Pa., said he hopes the allegations prove to be false. He said he will try to treat the president as Jesus would treat him in this situation.

Charges surfaced Jan. 21 that Clinton had an 18-month affair with

a then-21-year-old White House intern and encouraged her to lie about it under oath. Clinton denied the charges.

Answering reporters' questions about the allegations in Winston-Salem, N.C., Campolo, one of a handful of ministers who have visited the White House frequently during Clinton's presidency, defended the president.

"I know this president is somebody who is a caring father, a loving husband and somebody who is concerned about the poor and the oppressed," Campolo said.

Campolo said he hasn't talked to

the president since the accusations surfaced, but he plans to speak to Clinton within the next few days.

Campolo said he is worried some other ministers may try to distance themselves from Clinton because they are worried about their reputations.

"I follow a man who really didn't give a hoot about his reputation," Campolo said. "As a matter of fact, I think Jesus had the worst reputation in Jerusalem."

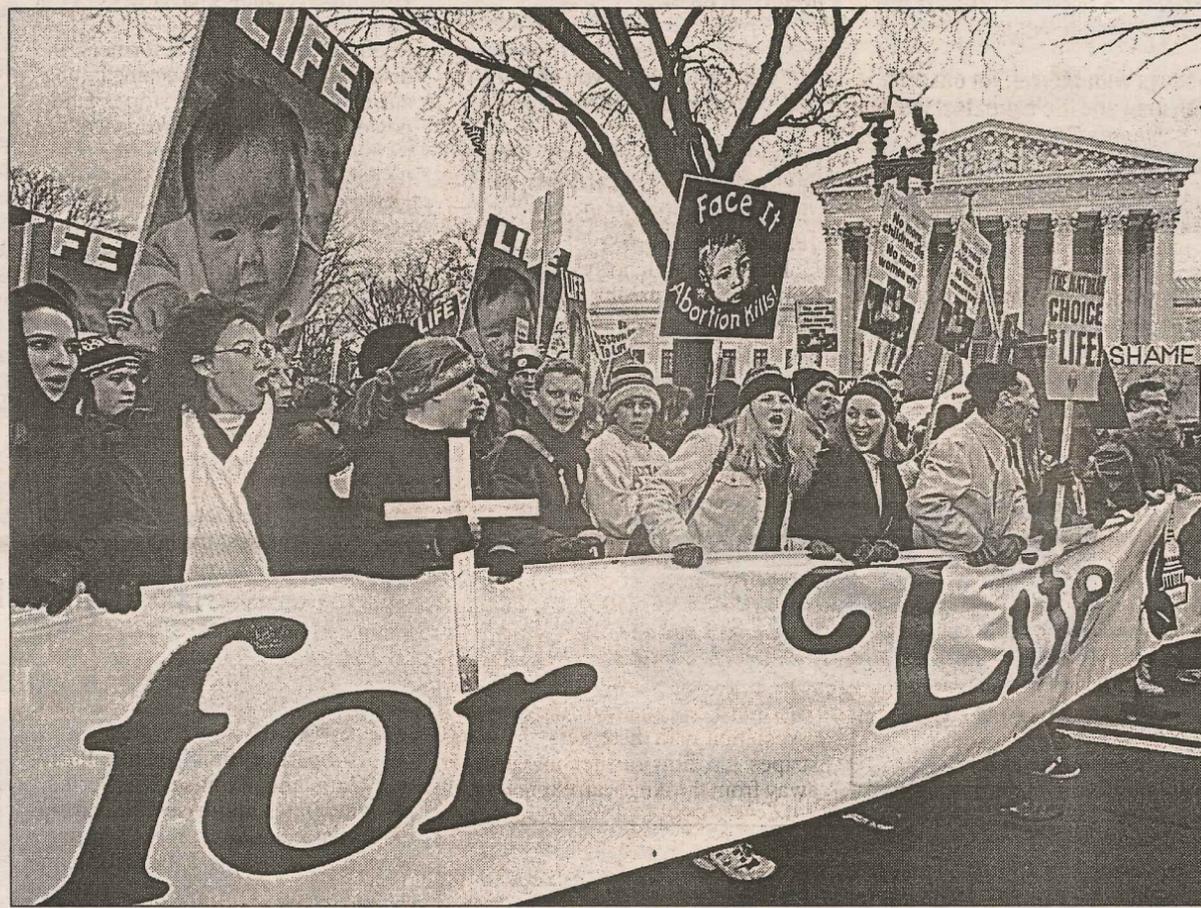
Campolo said he cried when his wife told him about the allegations during a phone call Wednesday night.

"If the worst is true, I'll be a heartbroken person, because he's my friend," Campolo said.

Campolo said he rose early Thursday morning to pray for Clinton, the young woman and the country.

"This is a very troubling day in the history of the United States of America," he said. "These are difficult days for me."

Campolo said he worries about people who take delight in other people's adversities. "To not be hopeful for the best in all of this would be to be something less than a good American."



MARCH FOR LIFE Protesters participate in the annual March for Life in Washington Jan. 22., the 25th anniversary of the historic Roe vs. Wade decision that legalized most abortions. (Reuters photo)

Polls: Support declining for abortion rights

WASHINGTON—At the 25th anniversary of Roe vs. Wade, the U.S. Supreme Court ruling legalizing most abortions, public opinion is moving away from allowing unrestricted access to abortion, a review of polls has found.

An analysis of eight USA Today/CNN/Gallup polls taken since 1994 showed a drop—8 percentage points—in the number of people who said they support legal abortion under any circumstances, USA Today reported.

The shift, which was evidenced in polls starting in July 1996, coincides with political debate concerning "partial-birth" abortion.

In the most recent poll, taken Jan. 16-18, 23 percent of respondents said they support legal abortion in all circumstances. Fifty-eight percent favored abortion in some circumstances, and 17 percent favor making abortion illegal in all circumstances.

David O'Steen of the National Right to Life Committee called the shift in attitudes encouraging. "Partial-birth has had an effect," he said.

Jennifer Jackman of the Feminist Majority Foundation acknowledged that abortion supporters are on the defensive. But opponents "certainly have not succeeded in making people oppose legal abortion at all."

That was further evidenced in an Associated Press poll, which found 47 percent of those polled supporting the high court's Jan. 22, 1973, ruling that allows women to get an abortion at any time during the first three months of pregnancy.

Forty-three percent of respondents said they opposed the ruling. The rest were uncertain or did not answer. Despite opposition to Roe vs. Wade, 83 percent of the AP poll respondents said abortion should be permitted in some cases.

Also marking the 25th anniversary of the court decision with a survey was the conservative Family Research Council.

The council released its Wirthlin poll, whose findings stated that 61 percent of respondents disagreed with the statement "abortion should be permitted after fetal brain waves are detected." Fetal brain waves can be detected at the sixth week of pregnancy, a council press release stated.

Group wants religious freedom law enforced on government

WASHINGTON (ABP)—A group of religious leaders is asking a federal appeals court to find that a religious liberty law which the U.S. Supreme Court said cannot be imposed on states still applies at the federal level.

The Supreme Court ruled last year, in Boerne vs. Flores, that Congress lacked the authority to impose the Religious Freedom Restoration Act on states and localities. The act, passed by Congress in 1993, strengthened protections for religious practice.

But attorneys for religious groups and the Clinton administration have argued that the high court's ruling invalidating the law did not apply to the federal government.

In a major test case for that argument, the 8th U.S. Circuit Court of Appeals is deciding whether RFRA still prevents the confiscation of tithes to pay the debts of donors who later go bankrupt.

A brief filed at the appeals court on behalf of a coalition of religious and civil-liberties groups argues that "RFRA unquestionably remains valid as applied to federal law."

Women clergy invited to attend Promise Keepers' conferences

PHILADELPHIA (RNS)—Promise Keepers, an evangelical men's ministry that generally has discouraged women from attending its meetings, intentionally opened the doors of its 1998 regional clergy conferences to women.

Although only a sprinkling of women were part of the 3,400 who attended the first of nine clergy conferences Jan. 15, it nevertheless was a significant broadening of the group's efforts to become more inclusive.

At the same time, the daylong session—the first major Promise Keepers event since last October's massive Stand in the Gap rally in Washington, D.C.—continued the ministry's standard themes of encouraging men's ministries in local congregations and reconciliation across racial and denominational lines.

"We have learned that 13 percent of our churches are pastored by ladies," said Promise Keepers founder Bill McCartney, explaining why the ministry had changed course.

Ministry officials said they wanted to include women in the clergy conferences because some men who attend Promise Keepers events return to churches pastored by women. The group's signature stadium events, however, will remain specifically targeted to a male-only audience.

"We need pastors who will turn their churches into training camps for men," McCartney told the audience at a Temple University arena.

Other speakers encouraged clergy to start local evangelism training for men and to participate in a Campus Crusade for Christ project to deliver videos about Jesus throughout neighborhoods across the country.

BOOKS

Of Faith and Fiction. *W. Dale Brown.* Eerdmans Publishing, 1997. 280 pages. \$20. ♦♦♦♦ (out of five)

During a five year period, Dale Brown conducted interviews with 12 American writers. The writers included those who are well known and celebrated—Clyde Edger-ton, Frederick Buechner, Will Campbell, Robert Olen Butler, Garrison Keillor—to those who are well received but still making a name—Elizabeth Dewberry, Peggy Payne.

The interviews covered the writers' views of their careers and their professions. But of most interest to me was the role of faith and religion in the work of the writers. All the authors are not labeled "religious writers," but faith and religion are at the foundation of their work. After reading this book you will challenge the use of such labels as "religious" and "secular." Some of the most perceptive comments about religion came from the "secular" writers.

The interviewer is well acquainted with the work of each writer, and interaction flows freely from one work and character to another. While this

can be distracting at points as you attempt to keep up with the conversation, you also begin to get a grasp of the totality of the writer's work.

I see two main purposes for this book. The purpose which first interested me is the opportunity to learn more about some of my favorite authors; what you learn may surprise you. The other is to be introduced to some authors who now have made my list of "must reads." There is a chronological listing of the works of each author and picture included at the beginning of each interview. My possibilities for future reading took a big jump after reading

this book. *Wayne Hager*

Tuesdays with Morrie: An old man, a young man and life's greatest lesson. *Mitch Albom.* Doubleday, 1997. 192 pages. \$19.95 ♦♦♦♦

"I look back sometimes at the person I was before I rediscovered my old professor. I want to talk to that person. I want to tell him what to look out for, what mistakes to avoid. I want to tell him to be more open, ... to pay attention when your loved ones are speaking, as if it were the last time you

might hear them. ... Mostly I want to tell that person to ... visit a gentle old man, ... before that old man gets sick and loses his ability to dance."

So writes Mitch Albom at the conclusion of a powerful, moving and rich account of conversations between a middle-aged, successful sports writer and his much-loved college professor turned friend, Morrie Schwartz. As the professor is dying of ALS, he shares with his student life's most important lessons.

Beyond all the pithy, wise lessons imparted, this book gives witness to an even more powerful truth—the need for the young to learn about life and death from their elders. Of all the lessons Morrie taught Mitch, this was the greatest: We—young and old—need each other.

"Have you ever really had a teacher? ... If you are lucky ... to find your way to such teachers, you will always find your way back." *Jim Holladay*

Religious Liberty on Trial: Hanserd Knollys—Early Baptist Hero. *Muriel James.* Providence House Publishers, 1997. 204 pages. ♦♦♦

Hanserd Knollys' name is not one many of us would associate with the early history of Baptists. Yet he was a pioneer of the Particular Baptist movement in England, helping to write the London Baptist Confession in 1646.

Like many of the early Baptist preachers, he came to Baptist convictions later in life, after an often-torturous faith journey. Born into a family of priests in the Church of England, Hanserd followed his family lineage into the ordained ministry. His association with dissenters of various stripes led him further and further away from the Anglican expression of

church and faith.

His affinity with the Puritans led to his exile from England to America. His dissent from certain Puritan practices forced him to flee Massachusetts in search of true religious freedom. Unable to find a home in America, he returned to England where he continued his search for truth and his advocacy of religious freedom. Imprisoned and harassed throughout his ministry, he continued to advocate the freedom of all people to worship as they saw fit.

Though Hanserd Knollys' name appears in the title, this book is not so much about him as it is a story told around him. Muriel James' book is actually a story of the English reformation and the struggle for true religious liberty. James tells the story not only of state resistance to religious freedom, but of how reformers and dissidents themselves became intolerant of others. It is the story of how power and intellectual arrogance lead to the oppression of differing points of view. Her telling of this story reveals many little known details, not only of our Baptist heritage, but of the foment from which we were formed.

At times, James' writing style becomes frustrating as she gets lost in the minutiae of describing how difficult historical research can be and as she jumps back and forth in time. Despite those weaknesses, the book provides an intriguing look into 17th and 18th century English church history. *Jim Holladay*

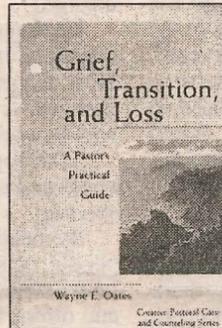
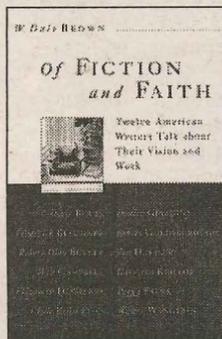
Grief, Transition and Loss. *Wayne Oates.* Fortress Press, 1997. 93 pages. \$12. ♦♦♦♦

As a part of the "Creative Pastoral Care and Counseling Series," Wayne Oates addresses the various circumstances one may encounter which result in grief, transition and loss. The expected situations of death and divorce are included. But in his years of grief counseling, Oates recognizes other areas of life in which grief results. Children moving out, loss of bodily function in aging and loss of a job are among other life situations in which grief ministry should occur.

Oates begins the book with an excellent chapter on recognizing and addressing emergency situations. He then moves to a discussion of the role of the pastor in such circumstances.

Oates wastes no words in cutting to the core issue(s) in each situation he addresses. The book is full of the wisdom of one who has practiced and taught pastoral care for decades. The focus of the book, however, is as a practical guide. While laying out the groundwork for understanding the circumstances of grief, Oates always provides practical ways of ministering in each situation.

It would be a shame if this book is only considered a "pastor's practical guide." Anyone who has been touched by grief or has relationships with those who experience grief, will find profoundly simple help in this work. The book has easy application as a training tool for deacons and other lay care givers. *Wayne Hager*



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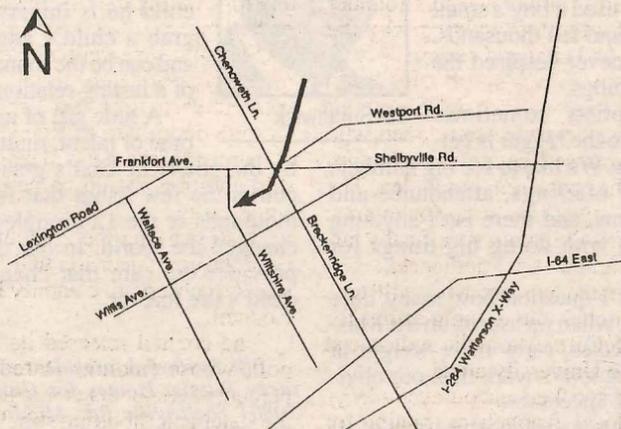
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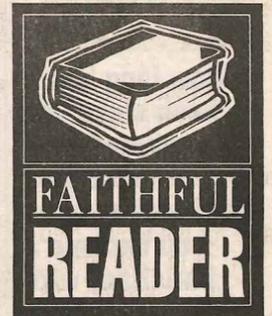
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By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com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

LEADERSHIP

Church growth leaders offer tips for navigating change

"How long has it been since you shared your conversion experience, when you became a Christian, with your congregation?"
 Vernon Cole, KBC director of church growth

Continued from page 1

church leaders facing changes in their congregations. The ideas came from David Ray, a small-church pastor and author of "The Big Small Church Book."

The other ideas were:

■ **Be a good listener.** "Most of us preachers aren't good listeners," Miller noted. "We're good talkers, but we don't listen." Leaders should be willing to listen in church and outside church, and not only to those who agree with them, Miller added.

■ **Work on the worship experience.** "This is the one time the whole church comes together," Miller said. "Do whatever it takes to spend time getting ready for Sunday morning. Rather than advocating a style of worship, Miller said the focus should be doing worship well. "You don't have to be a superstar, but you need to connect."

■ **Make changes slowly.** Leaders willing to move slowly can accomplish much more than those trying to change everything in six months. Besides, he added, leaders who go too rapidly "tear up so many plants in the process there won't be any harvest."

■ **Celebrate successes.** "They're so hard to come by, they don't need to be overlooked," Miller said. When people feel appreciated, they are encouraged to risk taking the next step toward change, he added.

■ **Help the congregation do things intergenerationally.** "We do more splitting families than getting them together," Miller said. "We need to

learn how to celebrate together."

■ **Carefully get the church focused outward.** "Churches that get so enamored with themselves, it's at that point they begin to die," Miller said. Churches should get committed to "minister in Christ's name no matter what they do with that drink of cold water."

■ **World awareness.** This combines an awareness of what needs to be done with the previous attitude of willingness and results in action, Miller said.

■ **When something nice is done, say "Thank you."** "Say it sincerely and say it often," Miller said.

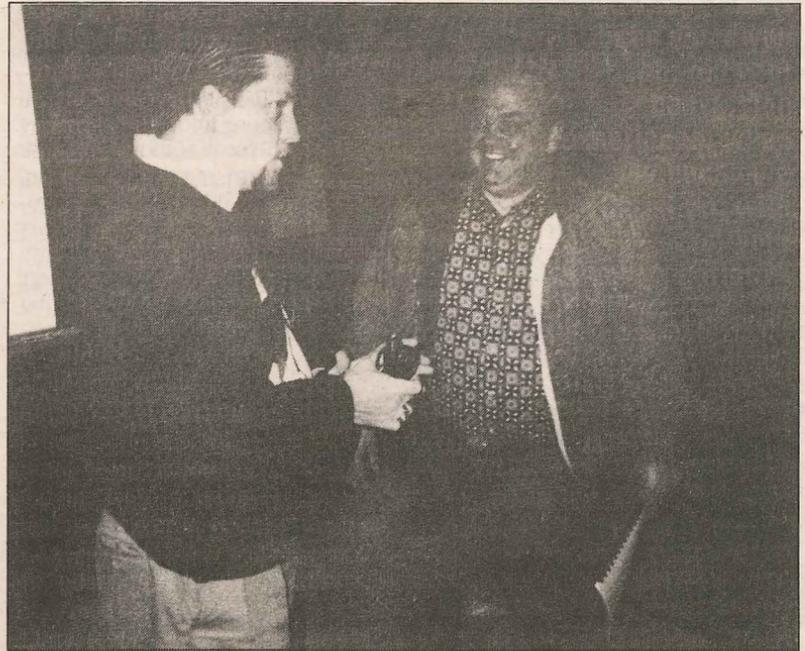
■ **Maintain a commitment to people.** "You better love those people, scalawags that they may be, and they better know it," Miller said. "If there is a notion you want to go somewhere else, ... they'll know it."

Darryl Wilson, director of the KBC Sunday school department, said that while individuals often think about changes that are occurring, whole congregations don't always discuss change.

He suggested churches answer two questions in thinking about change: How is your community changing, and how is that affecting the church and its work?

"The hope is that they will see the needs and address those needs," Wilson said.

By meeting those needs, he added, people outside the church will take notice of what the church stands for and offers, he added.



POST-CONFERENCE CONVERSATION Darryl Wilson, director of the Kentucky Baptist Convention's Sunday school department, talks with Lowell Lively of Aberdeen Baptist Church in Aberdeen, Ohio. Wilson suggested that churches consider two questions concerning change: How is the community changing, and how is that affecting the church and its work?

Cole said that in small or family churches the dominant issue is relationships rather than projects.

"When they 'be church,' then they start 'doing church.' Whereas with a middle size and larger church they will think of doing church and then in the process of that the relationships devel-

op," he said.

Miller said churches shouldn't focus on where they are, but where God wants them to be.

"There is no church the wrong size," Miller said. "Maybe you need to slow the rate of decrease or slightly increase the rate of increase."

Two honored students

Each year at Cumberland College's Founders Day Convocation, we present two special student awards. The Algernon Sydney Sullivan Award is presented to a graduating male senior and the Mary Mildred Sullivan Award is presented to a graduating female senior. Both awards recognize academic ability, leadership, involvement in helping others and, most importantly, spiritual qualities and a desire to incorporate faith into life. Each year many outstanding students receive nominations. The choice is always difficult.

Jennifer Cox, the daughter of Roy and Lois Cox of Williamsburg, received the Mary Mildred Sullivan Award. Cox is majoring in both history and English with a minor in secondary education. Last year Cox was inducted into Cumberland College's J. T. Vallandigham Honor Society and into Who's Who in American Colleges and Universities. She has participated in Cumberland's Upsilon-Upsilon chapter of Phi Alpha Theta, the National History Honor Society, serving as chapter president and editor of the chapter's journal and has presented papers at both regional national conferences.

An active member of her church, Cox assists in special programs and

sings in the choir. She also has volunteered at Baptist Regional Medical Center in Corbin. Her quiet leadership skills and faith have blessed the lives of many on campus.

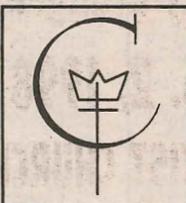
Tim Robinson, the son of Tim and America Robinson of Inez, received the Algernon Sydney Sullivan Award. Robinson is a political science major who is founder and acting chairman of Kentucky Youth Leader Association. He also is chairman of Kentucky Private Colleges Student Government Association.

While at Cumberland College Robinson founded and served as captain of the Cumberland College Academic Team. His student government service has included terms as senator, vice president and president. This semester he is serving as an intern in the Kentucky legislature. Robinson is not only an excellent leader but a caring individual who has encouraged many peers in their endeavors and helped them reach goals they never knew they could.

We at Cumberland College are extremely proud of Jennifer Cox and Tim Robinson.

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

CUMBERLAND COLLEGE



Rabbits rule!

"Dinosaurs are extinct—yet rabbits are still around." - Laurie Beth Jones

We can become easy prey to the delusion that big is always better and miss many truly profound dynamic experiences of life.

Jesus could have played it big but chose to reveal himself through relatively insignificant daily events.

His ministry was inaugurated through baptism, not a royal ceremony.

He called only 12 disciples, not a legion of followers. He turned water into wine at a wedding rather than a political gathering.

He used a boy's small lunch and fed thousands. Jesus never despised the little things.

Baptists sometimes fall into the bigger is better trap. We like to see big numbers in our offerings, attendance and baptisms, and there isn't anything wrong with doing big things for Jesus.

But I question how many little things, when measured on the Master's scales, carry more weight in the kingdom's work than our obvious big successes.

Our ministry receives gifts of all sizes from people of all walks of life across Kentucky. Often when plac-

ing a check in my hand they will say, "It isn't much, but I want you to have it." I try to explain that the size of the gift pales in comparison to the heartfelt generosity of a donor's motive for giving.

This doesn't just apply to the number of zeros on a check.

From the ladies who stuff envelopes on Tuesday mornings, to the tutors who spend time with the children, to the Baptist Builders who raise log buildings and playgrounds, each gift makes a difference.

In fact, I've found that the little things—the personal gestures and remembrances that tell a child he is important—grab a child's attention and can be the foundation of a lasting relationship.

A little gift of money, time or talent, multiplied by the power of God's grace, becomes the few fishes that fed the thousands or the 12 disciples who changed the world. In our day, it provides the care that changes a child's life forever.

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

ISSUES

Some bills of interest see legislative action

FRANKFORT—Below are a list of bills pending in the Kentucky General Assembly of interest to Kentucky Baptists. While not exhaustive, the list gives an overview of each bill and its standing as of Jan. 23.

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 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. Vote by the Senate scheduled for Jan. 23.

■ **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 convicted 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 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 98-9. Sent to the Senate, where it is in the Judiciary Committee.

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 and the district court judge grants permission. Passed by 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. Passed by the House 85-9 and sent to the Senate, where it is in the Education Committee.

■ **Senate Bill 48** would define students' religious liberty rights. Passed by the Senate 35-0 and sent to the House.

Kentucky
General
Assembly



A new day for conference centers

As the new president of your Kentucky Baptist conference centers, I deeply appreciate the support and encouragement I already have received in my short tenure.

Already much work is being done at Jonathan Creek and Cedar-more. Our board has approved many long-overdue improvements to both places.

But please remember that all will not be made well overnight and that we are only beginning what will be a process to continue over many years.

One of our improvements at Jonathan Creek is a "new generation lodge" which will sleep 24-36 people, depending on the season. This much-needed new facility is being made possible by Lone Oak First Baptist Church. We hope to have it ready for occupancy by summer.

More good news: we already have air-conditioned our dining hall and Waller Dorm. We're putting new beds in Gray Motel. Our chapel in the Shoemaker building is getting an overhaul to facilitate worship, including improved lighting, a new sound system, new chairs and fresh paint.

Cedarmore also is undergoing a face lift. Boone Lodge is getting

new beds and improved conference rooms. Byrdwell Conference Center is getting carpet as well as state-of-the-art audio and video equipment (including video projection) and new chairs.

Many other improvements to Cedar Crest, RABRO, Ferguson-Jaegle and our other facilities are in progress. By late spring we will have backpacking/hiking trails and campsites in place.

In the coming weeks I will keep you informed on our plans and progress as well as opportunities to come and work. If you have a group that would like to come and work, let me hear from you. We provide the lodging and food, you provide the labor.

It is our purpose to provide a Christ-centered environment in which one can meet Jesus and sense God's work in a fresh way.

Our ministry is about Christ, not facilities. Pray for us, come stay with us and give us a chance to show you that it is truly a "new day" for your Kentucky Baptist conference centers.

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Western Kentucky Evangelism Conference

Monday, Feb. 2, 1998

SOUTHSIDE BAPTIST CHURCH

205 Nichols Street • Princeton, Ky. • (502) 365-5510

Sessions: 10 A.M., 2 P.M., 6:30 P.M.

1st Annual Youth Conference:

6:30 P.M. At Southside Gym



Dr. Barry Campbell



Dr. Landrum Leavell

Call
502-365-9919

For
More
Information



Sons Of The Father



Bro. Rick Amato



Bro. L.C. Gray

Cuba's other Christians: Island's Protestant population climbing

HAVANA, Cuba (RNS)—Lois Kroehler can remember what it was like for Protestants in Cuba in the late 1950s: Roman Catholics would cross the street rather than walk past the Presbyterian-affiliated school she ran in Cardenas, about 90 miles east of Havana.

"The local Catholic priest taught that Protestants were the devil and that the people should not send their children to our school," said Kroehler, an American who has spent more than 40 years in Cuba as a Presbyterian missionary.

Protestants were a distinct minority in overwhelmingly Catholic, pre-Castro Cuba when Kroehler, fresh out of the University of Nebraska, followed her religious inclinations and moved to the Caribbean island nation, where she has lived ever since.

It's a different story today.

The Cuba Pope John Paul II visited for five days is now the Western Hemisphere's only Spanish-speaking nation in which the number of practicing Protestants comes close to equaling the number of practicing Catholics.

Moreover, Cuba's Protestant churches are growing at a faster rate than the island's Catholic Church, which suffers from an acute shortage of priests and bore the brunt of Fidel Castro's past anti-religion policies.

More than 300,000 Cubans belong to the nation's 54 Protestant denominations, who operate 1,666 churches and hundreds of home-based congregations, said Pablo Oden Marichal, an Episcopal priest and national coordinator of the Cuban Council of Churches. More than 700 of the churches have been established since 1992, when the Cuban government jettisoned its official "atheist" status and relabeled the nation "secular."

"The evangelical churches (as Protestant churches are generally referred to in Cuba and elsewhere in Latin America) are growing very rapidly, much faster than the Catholic Church," Marichal said.

"While the Catholics are concentrated in the cities, evangelical churches are everywhere in Cuba. Even in remote mountain areas. So people looking for religion see us where they do not see Catholic priests or churches."

Baptists—about 70,000 strong—constitute the largest Protestant grouping in Cuba. Seventh-day Adventists, Methodists, Presbyterians and Episcopalians are among the larger Protestant groups.

Cuba's Protestant churches also command a higher degree of theological loyalty than does the Cuban Catholic Church. The influence on them of Santeria and other Afro-Cuban religious beliefs is much less obvious.

PEOPLE

PRAYER PARTNERS

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

■ Donna Tabeing and Joyce Arkebauer, International Service Corps missionaries in Moscow, as they teach English as a second language classes this semester. They ask prayer that "unbelievers will be reached through the witness ..."

■ Mel and Nancy Skinner as they work to begin a church in Veednoye, Russia. Three previous attempts have failed because of opposition from city officials and the Orthodox church.

■ Boston-area evangelism conferences planned for Feb. 7 and Feb. 21.

■ Ken Lyle, executive director of the Baptist Convention of New England.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—Pleasant Hill Church will celebrate its 50th anniversary at its current facilities April 19, beginning at 10:30 a.m. Call (502) 789-1462 for more information. **J. Dwayne Howell** is pastor.

Bill Beard has retired as director of missions for Taylor County Association. **Jerry Kibbons** was named interim director of missions. He currently teaches as an adjunct professor at Campbellsville University.

Salem Church recently called

Michael Goodwin as pastor.

■ **COLUMBIA**—Sparksville Church called **Darrell Landis** as pastor, effective Nov. 2. Also, **Henry Fudge** was ordained to the deacon ministry Nov. 30.

■ **COVINGTON**—**Shannon Porter** resigned as minister of youth and education at Latonia Church to become minister of youth and activities at South County Church in Saint Louis, Mo.

■ **FRANKLIN**—Barbe Church re-

cently called **Dennis Plank** as pastor. ■ **HODGENVILLE**—Parkway Church ordained **Charles Wheeler** to the deacon ministry Dec. 21.

■ **LOUISVILLE**—Auditions for the production of Children of Eden will be held at Crescent Hill Church Feb. 13-14. Call **Christopher Boyer** at (502) 562-0880 for information.

Volunteer Caregivers Program, an organization sponsored by the University of Louisville School of Nursing, will present a free workshop at the Pettigrew activities building at Walnut Street Church March 7 from 9 a.m.-4:30 p.m. Call (502) 852-5366 for more information.

Cloverleaf Church will host Perfect

Heart of Brownsville in a gospel music concert Feb. 5 at 7 p.m. Call (502) 367-0218 for more information.

Shively Heights Church called **Chris Butler** as pastor. He previously was pastor at Green Ridge Church in Lewisburg. He began his new ministry Dec. 15.

Elizabeth Zalenksi resigned as minister of children and youth at Clifton Church, effective Jan. 25, to become preschool director at Cascade Hills Church in Columbus, Ga.

■ **PADUCAH**—Immanuel Church ordained **Dennis Adams**, **Chris Hutson** and **Russ White** to the deacon ministry Jan. 18. **Jamie Broome** is pastor.

CLASSIFIED ADS

SEEKING: Part-time minister to youth. Richland Baptist Church. Send resumé to: Search Committee, 6685 Georgetown Road, Owenton, KY 40359.

SEEKING: Full-time minister of music for growing church; seminary degree preferred. Please send resumé to: Marvin Alsip, 201 4th Street, Corbin, KY 40701.

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 resúmes 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.

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

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.

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.

SEEKING: Kentucky Woman's Missionary Union is accepting resúmes 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: 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.

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.

SEEKING: Full-time preschool/children's minister to lead weekday ministries program. This thriving program includes two- and three-year developmental daycare, four-year preschool, kindergarten and after school program (grades 1-6). Must meet state licensing requirements. Seminary degree preferred. Salary negotiable based on qualifications. Resumé: First Baptist Church, 1400 South Main, Hopkinsville, KY 42240, Attn: Keith Stillwell.

FOR SALE: Missionary ready to go home needs to sell car: 1991 Plymouth Sundance, good condition, 83,300 miles. (502) 895-1573.

Busy, busy, busy!

Most days at Oneida are busy. I like it that way, but it is often difficult to fit everything into my schedule. Last Thursday was typical.

Our students were invited this year to be part of a relatively new program called "Teen Court." Our county is one of only 18 in the commonwealth to participate in this program. Teen Court allows students to make suggestions regarding youth in our community who have broken the law.

These students do not have the responsibility to determine the guilt or innocence of an accused youth, but they do help decide his or her punishment. Several weeks of training were required in order to participate. Five Oneida students completed the course, plus several others from Clay County schools.

I asked sponsors Dan and Laura Stockton (class of 1986) if I could go to one of the meetings. Last Thursday I attended the swearing in of those who had completed the course.

It was exciting to hear the Honorable Judge Muncie call each of the names. Our students included Jennifer, Mark and Candace, all seniors, and Ian and Adam, both sophomores. All were given certificates showing they had completed the course.

Feb. 5 will be their first opportunity to put to use what they have learned. Some of the students will be asked to serve as prosecuting or defense attorneys. Others will serve as the bailiff, clerks or the jury. After the student attorneys have presented their cases, the student jury will determine the punishment. It sounds like a wonderful program, and I hope all involved will benefit.

During our trip home each of us was treated to a famous sack lunch. I have enjoyed more than my share of these tasty little delights during the

past 14 years, but the students were impressed that I, too, was eating a sack lunch. I told them that I was just as good as they at trading a bologna sandwich for a peanut butter one.

My next stop was supposed to be the junior varsity basketball game and later the varsity game. As I was leaving for the game, two members of our community asked me to attend a meeting about some community affairs. The meeting took longer than I expected, so I missed all of the junior varsity game coached by Larry Gritton (class of 1993). I did manage to see part of the varsity game coached by David Robinson (class of 1982).

Across the street from the gym, a swim meet was being held in our pool with swim coaches Scott Self (class of 1993) and Pamela Sexton. We have a smaller team this year, but what they lack in numbers they more than make up in determination. Our competition was a sister Christian school.

Jeremy, a seventh grader, shaved a few seconds off his personal best time in the 100 freestyle. His brother Chris, a freshman, ripped a full 30 seconds from his personal best time in the 500 free-style. Troy, a sophomore, cut his personal best time by seven seconds in the 500 freestyle. The entire team put forth their best effort.

Needless to say, we are very proud of all our students and their coaches. We strive to provide a wide variety of activities. Some students choose sports, others fine arts or academic competition. Every student is encouraged to be involved in an activity, and we never cut a student because he or she may not be the best in a particular area.

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

THIS IS ONEIDA



W.F. Underwood

Mitchell Endowment established

In my 1989 inaugural message, I stated the desire to establish an endowment to provide short-term mission experiences for students, faculty and staff. That dream is now reality with the William B. and Claudia L. Mitchell Home Missions Endowment. This fund honors the Mitchells' life work in home missions.

Mitchell was pastor of churches in Indiana and Illinois. In 1978 he concluded 28 years with the Southern Baptist Convention Home Missions Board.

At retirement Mitchell was director of the interfaith witness department. He died in 1994.

While I was pastor at First Baptist Church of Murray, Mrs. Mitchell was the featured speaker for a home missions week emphasis. She remembers the 15 years she taught children at Glorieta and Ridgecrest assembly mission weeks. "Each year I had Dr. Aldridge speak about Clear Creek. Billy would be pleased about this endowment; he loved Clear Creek. I'm so thankful the Lord enables me to help and hope others will support the school."

The Mitchell Endowment also will provide support for faculty

that teach missions.

Interest from the fund will underwrite a campus missions fair, cover expenses for missionary speakers and provide home missions literature and supplies.

The endowment principal comes from a gift annuity, providing lifetime income for Mrs. Mitchell, and a future estate gift.

Mrs. Mitchell, an honorary chair of the Beyond 2001 Friends Campaign, is a native of Horse Cave and a graduate of Western Kentucky University.

Mitchell was born in Louisville and graduated from Greenville (Ill.) College and Southern Baptist Theological Seminary.

The creation of the Mitchell Home Missions Endowment helped us reach another significant mark in the Beyond 2001 Campaign.

Pledges and gifts surpassed \$3 million toward the \$3.5 million goal! The Friends Campaign continues through June, when we expect to celebrate a victory in this "God-sized" opportunity.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Heston: People aren't hearing enough of the Bible

By Angela Aleiss
Religion News Service

LOS ANGELES (RNS)—He parted the Red Sea in "The Ten Commandments." He baptized Jesus in "The Greatest Story Ever Told." He painted the Sistine Chapel in "The Agony and the Ecstasy" and he bent down to give Jesus a drink of water in "Ben-Hur."

But mostly, Charlton Heston's name is synonymous with Moses, and over the years he's created an image that commands—even demands—respect.

Now, the veteran actor is promoting a new book, "Charlton Heston Presents the Bible: A Companion for Families," a coffee-table book based on the documentary TV series of the same name. The book features Heston's retelling of biblical stories.

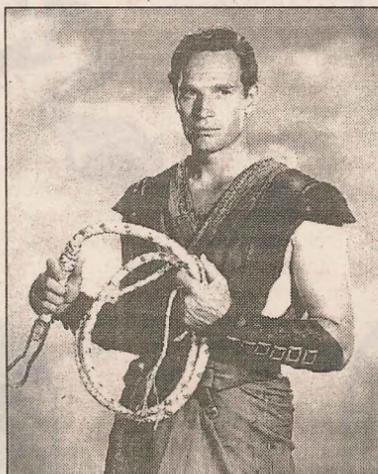
During a career that has spanned nearly 50 years, Heston has played some of history's most venerable characters. His lean, six-foot-three frame and rugged, chiseled looks make him ideally suited for portraying big men in big screen roles. For one of them, "Ben-Hur," he received a Best Actor Academy Award in 1959 for his portrayal of a Jew unjustly enslaved by the Romans.

That's quite an achievement for the Evanston, Ill.-native who spent his boyhood Abe Lincoln-like in the backwoods of rural Michigan. He remembers himself growing up as "shy, short, pimply and ill-dressed."

But during a recent telephone news conference, Heston came across as cordial and self-assured with even a hint of vanity in his low, resonating baritone voice.

"What I'm doing is telling the stories, and I know how to do that, I would venture to say, better than most people," the 73-year-old actor said.

But he's also quick to point out that



BEN HUR Actor Charlton Heston made a living playing biblical roles and he won an Academy Award for Best Actor in 1959 for his role in "Ben-Hur," in which he played a Jew unjustly enslaved by the Romans during the time of Jesus. But today, Heston is stumping for his new book, "Charlton Heston Presents the Bible: A Companion for Families." (RNS photo)

despite his larger-than-life biblical characters, he's no theologian.

"I'm Episcopalian, but I'm very careful to keep my own faith entirely out of this world. So, since I'm dealing with redacting verses and stories from the Bible, I think it's particularly important that I, as a performer, stick to what I know how to do," he said.

While reluctant to comment on a number of questions, Heston is not at all hesitant to return again and again to a favorite theme: People just don't hear—not read, but hear—enough of the Bible these days.

"Indeed, in churches and synagogues, you know, they don't read much of the Bible out (loud). Maybe one verse, two verses at most, and then the minister, the rabbi, the priest uses that as a springboard to make his mes-

sage clear to his congregation on a given day. But you don't hear much of the Bible."

Heston is happy to provide examples of his own style of reading, rolling out the famed verse from Deuteronomy—"But there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face" (Deut. 34:10)—with the authority of a veteran stage actor.

During his news conference, Heston was reserved about his personal opinions, especially his outspoken anti-gun control views and involvement in the National Rifle Association.

"Well, there are 31 states that now have passed concealed-carry legislation," he said of laws allowing gun owners to carry concealed weapons. "I don't know enough about the details. Of course, a great many feel the Bill of Rights to be a most sacred document."

And he's equally hesitant to comment on other films dealing with religious issues. Asked what he thought of Martin Scorsese's controversial 1988 film "The Last Temptation of Christ," he responded, "I didn't see that."

How about "Jesus Christ Superstar?"

"Well, that was a musical," he replied. "I don't see many. I didn't avoid them. I just, as it happened, didn't see them. I was probably working."

Asked whether any religion-themed movie he hasn't appeared in ever inspired him, Heston responds in the negative.

"The answer is no. I can't offhand remember one, though I'm sure there have been several I've liked."

But Heston readily recalls a few biblical characters he's played that he said suit his personality.

"Well, God is a pretty good part. I play God in the series ("Almost an

'Moses' a good fundraiser

By Jeff Hardy
Religion News Service

WASHINGTON (RNS)—"Moses" visited Alabama—site of a fierce political struggle over the Ten Commandments—at least twice last year and lo, a sea of checkbooks opened and \$48,800 rolled into the conservative coffers of Arena PAC.

Arena PAC, nicknamed Moses PAC, is the political action committee started in 1996 by actor Charlton Heston to help fund his travels around the country in support of Republican candidates.

The state where public officials have rallied to the defense of the Ten Commandments being displayed on a courtroom wall has outpaced all others with its response to Heston, whose image most people picture when they think of the Hebrew prophet Moses who led Israel out of Egyptian captivity in Cecil B. De Mille's "The Ten Commandments."

Last fall, as the fight over religion peaked, Heston held fund-raisers for Arena PAC in Tuscaloosa and Montgomery, Ala. On one occasion Heston recited Moses' farewell speech to Israel, the one he delivered when he portrayed Moses in De Mille's epic, as part of his pitch for funds.

Federal Election Commission documents show 67 percent of the \$72,800 in individual contributions received by Arena PAC during the period from Jan. 1 to Oct. 31, 1997, came from Alabama. Coming in a distant second was Arizona, with \$12,000.

Generally, Heston advocates lower taxes and opposes abortion. He strongly supports the Second Amendment right to bear arms, says Moses PAC director Angela Fernandez. He was elected to the National Rifle Association board of directors last spring.

Alabama Democrats also bring in national members with star power to raise funds and bring people to the polls, said Giles Perkins, executive director of the Alabama Democratic Party.

"Charlton Heston is a big draw, and it doesn't surprise me that he's able to raise money," Perkins said. "Throughout the election cycle, we will probably bring in nationally known Democrats and perhaps some celebrities to raise money."

Angel"). So is Moses." And, without hesitating, adds, "Christ, obviously."

Conspiracies of kindness give students time to share faith

By Alison Wiseman
Southeastern Seminary

WAKE FOREST, N.C. (BP)—Danelle Summers already had her mind made up as she and her husband, Clay, arrived at the Texaco gas station.

She would volunteer to pump gas for customers while her husband attempted to witness about Christianity to them.

The plan was part of a technique called "servanthood evangelism." It's a simple concept—random acts of kindness coupled with the sharing of the gospel.

"Well, I listened a couple of times and thought, 'I can do this!'" Danelle recalled. "It was exciting."

Less than two hours later, she had led a woman to accept Christ as her personal Savior.

Students at Southeastern Baptist Theological Seminary began an organized effort of witnessing at gas stations in 1996 as a result of an assignment in an evangelism course taught by Alvin Reid.

Reid introduced the concept in one of his classes in the summer of 1996

and has since included it as part of the course curriculum. Other examples of "servanthood evangelism" projects include washing cars, cleaning windows or rest rooms, offering to pay for someone's washing expenses at a coin laundry, yard work, giving away light bulbs or soft drinks by going door-to-door throughout a neighborhood. All services are provided at no charge.

Reid said he got the idea of servanthood evangelism from his friend, David Wheeler, evangelism director for the Baptist Convention of Indiana. Wheeler had learned about the concept by reading the book "Conspiracy of Kindness" by Steve Sjogren, pastor of the Vineyard Church in Cincinnati.

Reid and Wheeler since have collaborated to produce a manual on servanthood evangelism, to be published by the Southern Baptist Convention's North American Mission Board later this year.

Reid said that when he presented the evangelistic concept to his class, he received an enthusiastic response. After giving the students some ideas, he organized them into work groups

and asked them to come up with a project.

During a 1996 two-week summer school course in evangelism, 43 people made professions of faith as a result of class members sharing the gospel, he said.

Dean Sieberhagen, a master of divinity in church planting student, and a group of his peers decided to target gas stations. That project has lasted beyond the two-week course.

Participants are grouped in pairs. The Christian least comfortable with sharing his or her faith usually pumped gas while the other person got acquainted with the customer, Sieberhagen said.

"Many times, people are fearful about sharing their faith," he said. "They are encouraged just to come, even if they just want to listen and pump (gas) the whole time. By the end of the two hours, all the participants have chosen to speak, because they see the Spirit of God work."

"A lot of humorous things have happened," Sieberhagen said. "If someone is pumping \$5 worth of gas and the conversation is going really well, then you want to pump real

slowly."

During one encounter, the person pumping gas got so involved in listening to the witnessing conversation that she pumped \$5 of gas onto the ground, Sieberhagen said.

Since starting the evangelistic outreach at gas stations, Sieberhagen said, six people have made professions of faith.

Around Christmas, he added, seminary students shared the significance of Christ's birth while volunteering their time wrapping gifts at a local Wal-Mart.

"People are twice as open to talk about the gospel when you use servanthood evangelism," Reid said. "If I was a pastor, I would have our people blitz the community before Christmas. I would have our ladies make nice inexpensive Christmas ornaments and give one to everybody in the community. Before Mother's Day, give a carnation to all the moms in the community. You do this three or four times a year, and people are going to start thinking good about your church. You don't have to compromise the gospel to do that. Jesus did merciful deeds coupled with truth."

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