

February 17, 1998
Vol. 172, No. 7**FOR THE RECORD****Missions**Cuban Baptists prepare to send their first international missionaries since 1950. *Page 2.***Discipleship**Revamped program results in Sunday night growth for Danville church. *Page 3.***Ministry**Building a Habitat house is cheaper by the dozen, churches find. *Page 3.***Editorial**Baptists, Mormons and "family values." *Page 5.***Resources**Tax time is no time to give in to temptations. *Page 6.***faith goes to work****Nation**A growth in multiple births is raising ethical concerns about "selective reduction." *Page 10.***World**British Christians want help with shrinking work among youth. *Page 12.***Mormons**Leaders continue debate on whether Church of Jesus Christ of Latter-day saints is Christian. *Page 13.***More employees taking faith to jobs**By Suzanne Cassidy & Mark Warner
Religion News Service

WASHINGTON (RNS)—Bank employees gather in prayer before the start of their workday. An Orthodox Jew wears his yarmulke to work and keeps kosher, even at office celebrations. A heavy-equipment operator refuses to work Friday evenings or Saturdays because of his Seventh-day Adventist faith.

Although some people contend work and religion belong to separate realms, consciously or not, overtly or not, whether it is welcome or not, many people bring their faith to work every day.

Workplace prayer groups are springing up across the country. Business people who used to gather at restaurants to pray now assemble in office conference rooms. Companies are hiring chaplains to see to spiritual and emotional needs of employees.

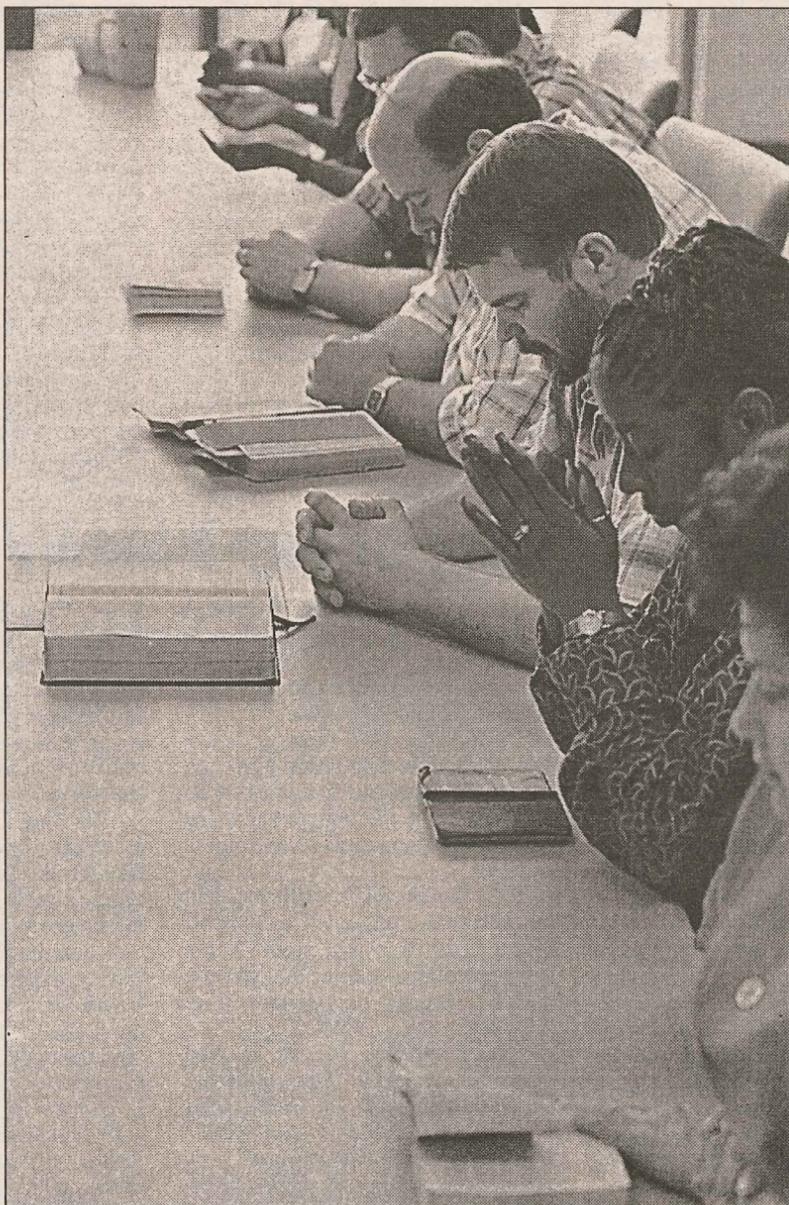
Evangelical Christians are declaring their right to express their faith at work, in much the same way their children are seeking the right to pray in public schools. Religious minorities also are declaring their right to adhere to customs of

dress and observance.

The federal government is paying heed.

Congress is considering the Workplace Religious Freedom Act, which would make it tougher for employers to refuse to accommodate the religious practices of workers. And President Clinton recently unveiled guidelines clarifying the religious rights of fed-

□ See *More Americans ...*, page 9



WORK AND WORSHIP Employees at Penn National Insurance meet during their lunch hour for prayer. The group has been meeting regularly for nearly a decade. They represent a growing number of people who are taking their faith to work with them in a variety of ways. (RNS photo by Gary Miller)

Georgetown grad eyes 2000 run for presidencyBy Kenny Byrd
Baptist Joint Committee

WASHINGTON (ABP)—Former Kentuckian Gary Bauer, president of the Family Research Council, a conservative Christian advocacy group, says he hasn't closed the door on running for president in 2000.

Bauer says his decision hinges on whether other candidates carry the conservative values banner which, he contends, has not been represented well in recent campaigns.

"They are focusing on issues that really ought to be the caboose of the train and ignoring the things that are the engine of whether we can remain a free or democratic society or not," said Bauer, a graduate of Georgetown College.

The former adviser to President Ronald Reagan claims Americans are tired of politicians ignoring the country's "ballooning virtue deficit." He says he is praying about the idea of running for the nation's highest office.

"What I'm doing right now is praying about it, and asking others—friends and associates—to pray about it, too, because I don't want to do anything foolish or anything that would hurt" the issues, he said.

"A certain set of values" must be represented in the 2000 presidential race, he said. And if the campaign isn't about those values, "it won't be a campaign worthy of the American people."

Fiscal—not moral—issues have driven recent presidential campaigns, Bauer contended.

□ See *Gary Bauer ...*, page 7

So what? Study says Christianity having little effect on U.S.By David Winfrey
News Director

OXNARD, Calif.—Christians in America can talk the talk, but not enough of them are walking the walk to have an impact on society, according to Christian researcher George Barna.

"Our research for close to two decades has shown that Christians have had an alarming lack of impact on the national culture as a direct outgrowth of their faith," Barna wrote in a recent issue of his bimonthly newsletter, the Barna Report.

The Barna Research Group analyzed 131 measures of attitudes, beliefs and behaviors to determine whether Christianity was making a difference in the United States. The results were a harsh indictment of churches and believers in America.

"The Christian faith appears to have a minimal influence on the thoughts, words and deeds of people

under the age of 40—a trend with foreboding implications for the future," Barna wrote.

The polls analyzed asked Christians and non-Christians about their beliefs (such as, "Do you agree with the statement: It is more important to please God than to achieve success?") and behavior ("Have you watched an R-rated movie in the past month?").

Barna wrote that most of the significant differences between Christians and non-Christians occurred in the area of religious behavior such as prayer, giving money to a church or volunteering for a church ministry.

But "non-Christians expect Christians to differ in the religious realm," Barna wrote. "There are few instances of visible differences outside of the religious domain."

The one visible difference between Christians and others related to non-religious behavior: Christians were half as likely as non-Christians to have drunk an alcoholic beverage in the

past month.

"The bottom line is that in the dimensions of life where Christians can truly influence their world ... we have failed to demonstrate the power of our faith," Barna wrote. "Christianity is not losing influence in America because it is overmatched by the challenges of the day; it is losing impact because believers have been unsuccessful at merging faith and lifestyle outside the walls of the church."

Christians are losing their impact, Barna stated, at a time when some data indicate Christianity should have a greater impact. For instance:

■ Nine out of 10 adults have a very positive impression of the Christian faith.

■ More than two-thirds of adults say they want a significant personal relationship with God.

■ Most Americans (84 percent) consider themselves to be Christians.

Despite this, Americans increasingly are likely to state that Christian-

ity is losing its influence, that they have no Christian role models and that the Christian faith teaches the same principles as other major faiths.

"No one can deny that millions of Christians are doing their best at living in ways that honor Christ," he wrote. "But it also appears that not enough of us are mastering the art of living Christianly and thus being agents of transformation."

Responses recommended by Barna included recognizing the difference it takes for Christians to have an effect on non-Christians and reconsidering the meaning of Christian maturity.

"We live in a nation and during an age when people are actively seeking role models, meaning and wisdom," he wrote. "If we can intentionally pursue these in our lives and reflect the distinctiveness of the Christian faith, the prospects for facilitating transformation for Christ's purposes are immense."

BAPTIST BITS

■ **Kent Workman**, pastor of New Work Fellowship in Crofton, has been re-elected vice chairman of the Southern Baptist Sunday School Board.

Cuban Baptists to send missionaries

CORAL SPRINGS, Fla. (BP)—While the world wonders what changes may come from Pope John Paul II's visit to Cuba in late January, Baptists in the island nation are making major advances.

The Baptist Convention of Western Cuba voted to begin its own home and international missionary-sending agency during the denomination's annual meeting Feb. 4-7 in Havana. In addition, at least 200 Cuban Baptists—about a fourth of those attending—made public commitments to mission service during the meeting's closing session.

"It was like a river of people coming forward" to make commitments, said missionary Kurt Urbanek, Southern Baptist International Mission Board liaison for Cuba, who works out of an office in Coral Springs, Fla. In Havana, Urbanek attended the meeting and preached during simultaneous revival services in which 360 Cubans accepted

Christ as their personal Savior.

During the convention's annual meeting, a "huge movement" of God's Spirit was evident among Cuban Baptists, Urbanek added. "There's such an incredible vitality in their lives and pilgrimage."

Western Cuban Baptists already are sending home missionaries within Cuba, but the new mission board expects to improve that process and better support these workers, Urbanek said. The board's leaders also hope to send missionaries—pending government permissions—to at least two other countries. The denomination hasn't sent international missionaries since 1950.

As the convention shifts its focus back toward global missions, "My prayer is that Southern Baptists would make a commitment to pray daily for Cuban Baptists, especially for the convention's leadership," Urbanek said. "They are carrying a tremendous load right now—more than you can imag-

ine."

Part of their load comes from a shortage of trained pastors. The convention's 65 pastors struggle to lead the work of 147 churches and 218 mission congregations. "Many pastors are leading three and four churches and riding a bike for miles between churches," said Urbanek, from Bellaire, Texas.

"They live on a level of faith we (U.S. Christians) don't really know." Urbanek sees signs of a spiritual awakening on the island. "People with no (religious) background are coming to the churches in droves," he said.

During the papal visit, nine Baptist couples in one Cuban city made home visits to more than 3,100 Cuban families and distributed Christian literature to about 2,400 families. Through their outreach, 1,035 people accepted Christ. Cuban Baptists in other areas also distributed tracts, New Testaments and leaflets on Baptist doctrine.

Texas Baptists wary of gay-friendly church

DALLAS (ABP)—The Baptist General Convention of Texas has taken a step toward distancing itself from a church which has ordained a homosexual deacon.

The convention's administrative committee voted to recommend not receiving any more funds from University Baptist Church in Austin. It also urged the church "discontinue the publication of any materials that indicate they affiliate with the BGCT."

The recommendation will be considered by the state convention's Executive Board Feb. 24.

University Baptist Church ordained a homosexual as a deacon in 1995. That fall, the church was removed from Austin Baptist Association.

Shortly thereafter, the BGCT formed a committee to study whether the convention should amend its constitution to bar affiliation with churches that ordain homosexuals as pastors or deacons. At the convention's annual meeting in 1996, the study committee recommended no change in the

constitution. It noted the credentials committee already has authority to refuse seating to messengers from churches perceived to deviate from standard faith and practice.

During that 1996 meeting, a motion to withdraw fellowship from University Baptist Church was ruled out of order, since the congregation had not sent any messengers to the annual meeting.

Still, the church's affiliation with the convention remained an issue for some Texas Baptists, said Charles Davenport, chairman of the administrative committee and pastor of First Baptist Church in Tullia, Texas.

"We're getting lots of concern from across the state," Davenport said. On its Internet page, the church mentions it has ordained a homosexual deacon and notes its sponsorship of a homosexual group, and it also cites its affiliation with the BGCT, he said.

Davenport said he appointed a subcommittee to study the matter after it repeatedly came up from "many churches of all persuasions" state-

wide. "They feel this is a moral issue," he said.

D.L. Lowrie, a member of the study subcommittee and pastor of First Baptist Church in Lubbock, Texas, presented the issue to the administrative committee, reading a prepared statement.

The church's ordination of a homosexual deacon is "a practice that Baptists in Texas consider to be in conflict with scriptural guidelines," the statement notes.

Consequently, the committee approved a proposal to the Executive Board that says: "We recommend that the BGCT not receive funds from University Baptist Church in Austin or from any other church which openly endorses moral views in conflict with biblical teaching. We request that University Baptist Church discontinue the publication of any materials that indicate that they affiliate with the BGCT."

University Church Pastor Larry Bethune said the church linked its affiliation with the BGCT because it is a Texas Baptist church of long standing. He expressed grief at learning his church may be rejected by the BGCT.

"University Baptist Church has made an important contribution to the BGCT through the years," Bethune said. He described the church as an "enthusiastic contributing supporter" of BGCT and Southern Baptist mission causes.

Bethune noted the church has not had time to formulate a congregational response to the proposed action. However, he made several comments regarding the issue of homosexuality.

"Homosexual persons have been abused by the wider church in the same manner as persons of color were in times past—lumped into a single category, assumed to be all alike and all alike condemned," he said.

If the recommendation is approved, it "will add to the grief of homosexual persons and their families who have been told from many Baptist pulpits that God hates them," he added.

Lotz tells BWA story in state appearances

LOUISVILLE—The Baptist World Alliance helps Baptists "overcome the cultural captivity of the church," Denton Lotz told a group of Kentucky Baptists Feb. 9.

Lotz, BWA general secretary, addressed a luncheon meeting at St. Matthews Baptist Church in Louisville where Baptists from across Kentucky were present. He preached the previous Sunday at Walnut Street Baptist Church in Louisville and at a joint service of Highview Baptist Church and St. Matthews Baptist Church.

Southern Baptists, and Kentucky Baptists in particular, were instrumental in forming the BWA nearly 100 years ago. Today, the BWA encompasses 188 Baptist unions and conventions worldwide representing 42 million baptized believers.

It is easy for Baptists in one country or even one region of a country to become focused only on their own situation, Lotz explained. But through interaction with the BWA, all Baptists gain perspective on God's larger work in the world, he said.

"We help one another overcome the cultural captivity of the church," Lotz said. "If you want to grow, you've got to be open to the critical movement of the Spirit."

In all his Kentucky appearances, Lotz told numerous stories about how God is working through Baptists across the globe. He told stories of suffering and persecution as well as victory and progress.

Bob Long, pastor of Walnut Street Baptist Church, introduced Lotz as "someone whose perspective about Baptist life is different than ours."

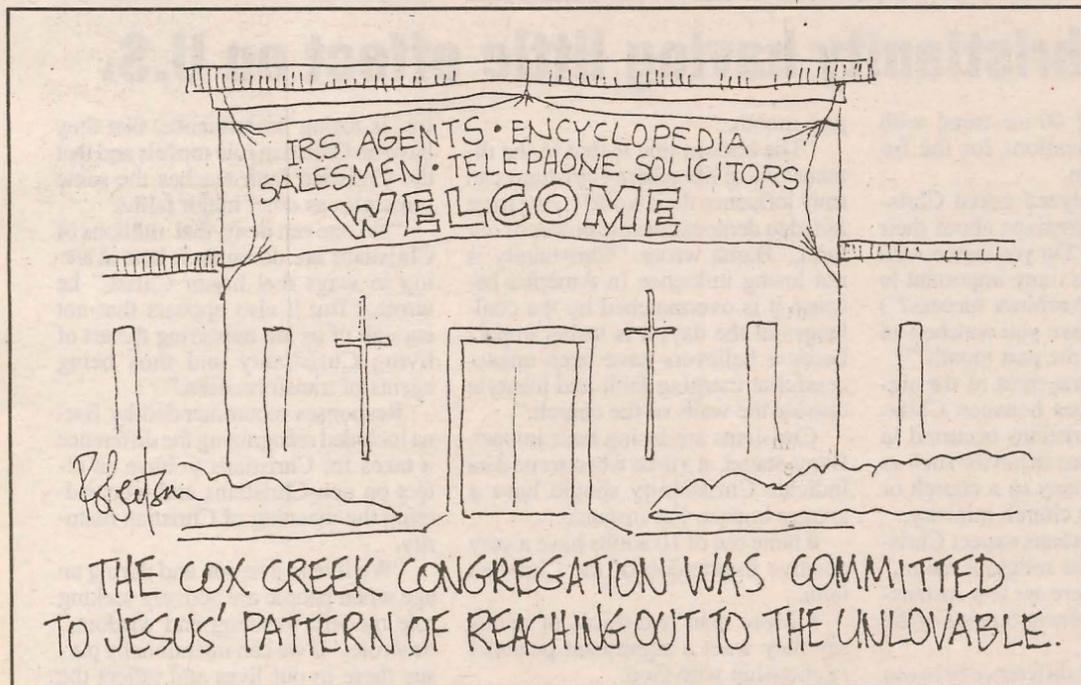
"He has the opportunity to be kind of a Baptist world citizen," Long explained. "It is good for us to be reminded that we also are players on a world stage."

Lotz said the BWA does not function as a convention or denomination, but as an alliance or networking organization to unite Baptists in a prophetic ministry of proclaiming Jesus Christ as the Messiah.

"What we're concerned about is not the right or the left, but whether Jesus is in the ship," he said. "As long as Jesus is in the ship, we can't sink."

Lotz outlined the BWA's work in evangelism, humanitarian aid, reconciliation, justice and human rights.

He also invited Kentucky Baptists to attend the Baptist World Congress, to be held in Melbourne, Australia, January 2000.



Discipleship means Sunday night growth in Danville

By Ken Walker
State Correspondent

DANVILLE—The name of former member Lottie Moon appears on a marker in front of First Baptist Church of Danville. But until last fall, not even legendary ties could boost fading Sunday night attendance.

But thanks to a series of adult discipleship courses, a growing youth program and children's events, nearly 200 people now come on Sunday evenings. That is roughly two-thirds of Sunday morning turnouts.

The key has been emphasizing discipleship to equip members to evangelize non-Christians and to train new converts, said Pastor Timothy Mathis.

"You have to do all these things for a purpose," said Mathis, who came to the church nine years ago. "Activities for the sake of activities are meaningless. We have a lot of young people coming into this church because they sense we want to make disciples."

The pastor said the turnaround began two years ago when a couple attended an "Experiencing God" Bible

study weekend at Chevy Chase Baptist Church in Lexington.

Afterward they organized a series of groups to study the 12-week course, enrolling 65 people, including some from other denominations.

Though many were interested in studying additional material, more than a year passed with no noticeable movement. Finally, the pastor convinced members to replace the traditional Sunday evening service with discipleship classes.

"It takes a while to get organized," he said. "You have to get the timing together, organize administratively and know what you're looking for."

This winter and next fall the church is conducting six 13-week classes using such material as "Mind of Christ" by T.W. Hunt and "Empowered Parenting."

Meanwhile, preschoolers have "Team Kid" sessions, elementary children are in choir practice and teens attend youth group meetings. The latter use a blend of discipleship and other materials, such as Josh McDowell's "Right Choices."

The associate director of the discipleship and stewardship department of the Kentucky Baptist Convention is impressed with First Baptist's progress, especially its youth outreach.

"We're having a tremendous amount of problems reaching youth these days, and youth have so many problems," said Jim Clontz. "Here's one church that may have found a way."

"The pastor obviously has to get a vision for discipleship," he said. "For him to have a vision and lead them like this is commendable. In older churches, things tend to roll along."

Clontz said one way congregations can stimulate discipleship is to survey members to determine what topics interest them.

He recommends taking polls on two consecutive Sunday mornings to reach most members. The KBC discipleship department has sample forms available. Smaller churches should limit options to five, while larger ones may offer 15 to 20 choices, he said.

"Some have cut out Sunday night

worship to concentrate on discipleship," Clontz noted. "Or, churches may want to look at another night. You can make that part of the survey."

In Danville, the major obstacle to reviving Sunday evenings was determining how to address the needs of younger children, Mathis said.

Among the changes it made were improving the nursery's accessibility and rescheduling children's choir from Wednesday nights. The latter step allowed more time for mid-week missions groups, the pastor said.

The bottom line of revamping Sunday nights has been spiritual and numerical growth. Ten people who recently professed faith in Christ are awaiting baptism. The church's 1998 goal is 50 new Christians, or three times the number of converts last year.

"We're seeing a changing mindset," Mathis commented. "If a church becomes too introspective and the biggest news is who's in the intensive care unit, you lose that evangelistic thrust. We have learned to not assume everyone is saved. People are responsive to the gospel."

"Activities for the sake of activities are meaningless. We have a lot of young people coming into this church because they sense we want to make disciples."

First Baptist Church of Danville Pastor Timothy Mathis

Chaplain: Female inmates often abandoned, need friends

By Joyce Sweeney Martin
Staff Writer

PEEWEE VALLEY—Female, felon and far from home may be apt descriptors of the inmates at Kentucky Correctional Institution for Women. But it is that feeling of being abandoned that opens the door for ministry, according to the coordinator of volunteer services.

Women inmates often face prison alone, Cyndi Hayslett said. Ashamed and embarrassed, parents and husbands won't visit them. Children, too.

"The general public looks at women in prison differently than men," she said. "Women aren't supposed to commit these crimes. Women in prison often are abandoned."

They need friends—and many know it, she said. Each week at least 10 inmates ask Hayslett to find them a friend.

KCIW is the only correctional institution in Kentucky to have a full-time volunteer services coordinator in addition to a chaplain, she said. KCIW's volunteer network, in place for 19 years, is the largest in the Kentucky prison system. Volunteers come from 110 churches throughout the commonwealth.

Hayslett supervises 203 volunteers who lead Sunday night worship services, weekday Bible studies and self-help groups such as Alcoholics Anonymous and Alanon.

But the one-on-one friend program has the most lasting potential, she

said. All women need friends with "listening ears and warm hearts," and female inmates are no exception, she explained.

To date, Hayslett has matched 167 of the prisons' 659 inmates with women on the outside. Each volunteer is expected to make two visits to the prison each month.

Volunteers are people like Becky Fox, 35-year-old mother-of-three from Smithfield Baptist Church.

Befriending an inmate for the last nine months has been an experience in offering unconditional love, Fox said. "You can't change the past, but hopefully you can change the inside."

And it has been an opportunity to demonstrate that "God doesn't throw anybody away," Hayslett said.

The inmate, a West Coast native, has served 15 years of a life sentence for murder. None of her children or grandchildren live in Kentucky. She is alone.

"God put me there for her," Fox said. After the inmate completed an "Experiencing God" discipleship course, Fox saw a real difference.

"When I first met her, she was very depressed and discouraged," Fox said. Now, she is an encouragement to other inmates.

That's the kind of news Hayslett likes to hear.

An inmate who finally has someone she can trust, depend on and talk to often experiences an attitude adjustment, Hayslett said. And many times, she comes to faith in Christ.

Cheaper by the dozen: 12 churches link to build Habitat house

By Ken Walker
State Correspondent

LOUISVILLE—Twelve Louisville-area churches are combining efforts to build that city's first Kentucky Baptist-built Habitat for Humanity home.

Conway Stone, leader of the project, has enlisted pledges of money and labor from the Jefferson County churches. They will erect the walls and roof of a new house May 22-23.

"The Habitat director told me Presbyterians, Episcopalians and some individual churches have built a house, but no Baptists," said Stone, a member of Highland Baptist Church.

"Part of my motivation is to get more Baptist churches working together," he said.

The project is an outgrowth from a group at Highland Baptist Church called the Heroes Club, which does projects to put faith into action.

The Heroes Club had been discussing a donation to Habitat. But at a meeting last year, Stone said God convicted him to do more.

"The Lord got to dealing with me, that maybe we were thinking too small," he said. "I thought, 'Why just donate \$2,000? Why not build a house?'"

Though construction costs average \$35,000, if a group raises \$17,500, Habitat provides the other half. Thus, if each of eight churches added \$2,000 to the club's donation, they could build a home, Stone said.

Highland offered the first donation, followed by the metro missions department of the Kentucky Baptist Convention.

Stone then collected varying pledges from 11 more Baptist churches: Broadway, Crescent Hill, Deer Park, Hunsinger Lane, Melbourne Heights, Midlane Park, Ridgewood, Springdale, St. Matthews, Third Avenue and Walnut Street. Fern Creek Women's Club also made a \$100 donation.

"If you break a project down to a manageable size, people can get involved," he said. "Raising \$17,500 for a church is tough, but raising \$2,000 is possible. The response has been

exciting enough that I feel we can build two homes in 1999."

The director of the Kentucky Baptist Convention's missions department said he hopes other congregations adopt this cooperative concept.

"We'd love to see as many churches as possible get together and build houses," said Larry Martin. "Ken Bullock, a Mission Service Corps volunteer in London, has been working with us for a year. He's open to helping churches around the state get involved with Habitat."

Church members who participate in Habitat projects are likely to see encouraging results, according to the director of missions for Green Valley Baptist Association in Henderson.

"It was positive and it continues," said Steve Thompson, whose Morganfield church supported Habitat while he was its pastor. He now serves on the organization's selection committee in Henderson.

"It's been an outlet for ministry in the community we didn't have before," Thompson explained. "It's a subjective thing and hard to judge re-

sults, but it's something where we can give."

Stone, a motivational speaker who has written a self-published book titled "Follow Your Dreams," said God has also used this experience to broaden his professional horizons.

The Heroes Club is comprised of 10 church families and twice a year, each family contributes \$200 to help fund worthwhile endeavors. Thus far they have:

- Helped upgrade 10 computers in the computer lab at Americana Apartments, a low-income housing development in South Louisville.

- Provided a college scholarship for a woman in her 30s.

- Raised \$3,000 to help start an endowment for the Kentucky Brain Injury Association.

They also search for matching grants from foundations or corporations to increase the impact of their giving.

More information about the Habitat project is available from Stone at (502) 899-5353 or Ken Bullock at (606) 878-6215.

"If you break a project down to a manageable size, people can get involved. Raising \$17,500 for a church is tough, but raising \$2,000 is possible."

Project leader Conway Stone

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

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Support education

The way out of poverty is education, Gov. Patton keeps telling us. I heartily agree with him.

Kentucky must support access to education for parents eligible for public assistance by making available support services, including child care and transportation.

As both President Clinton and Gov. Patton keep telling us, we need an educated workforce.

Money spent on education is money well spent. Without education there is no hope of getting out of the welfare trap.

No one can live on the minimum wage. Without training, there is no other way to go.

People on welfare need help getting an education so they can compete in this technological world.

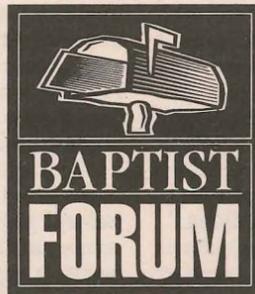
It seems to me Kentucky should be willing, even anxious, to invest in the future.

When people we have helped educate begin earning in a new job they will be paying taxes. Surely that is an incentive to help them now.

There is a bill before the General Assembly, House Bill 434, which would provide these necessary services.

I strongly urge our legislators to support this bill.

You can help by calling your representative and urging him or her to support this bill.



Betty Hines
Morehead

Preachers speak up

Al Mohler has succeeded in descending to a new low in ethics. Consider his statements made to the students at Southern Seminary Jan. 28. This appeared in the Western Recorder ("Mohler says churches have been fed false preaching," Feb. 10, page 2).

As a Kentucky Baptist pastor since October 1956, and as a 1965 graduate of Southern Seminary, and as one who has great appreciation and dedication of the lay people of our churches, I cannot remain silent when such non-Christian statements are made by a person who is the president of one of our seminaries.

It seems to me that his statements are a serious indictment of all pastors, seminary professors and church members over the past 50 or 60 years.

I think it is time that we demand a hearing with Mohler so he can explain to us in person what he feels to be the validity of such charges. If we continue to say and do nothing, then our silence will say to Kentucky Baptists, "he is right."

It is evident that we need the opportunity to talk with Mohler. It is evident that he needs our prayers. It seems that all dedicated Christians who have "sought the truth," supported our seminaries and other institutions, lived by the "Truth" (Jesus), would be alarmed by such developments. Please, pastors and church members, speak up.

Ernest L. Martin
Danville

New life for 'family chapel' churches

By Gary Farley

Thousands of older churches can best be described today as "family chapels." This is expressed as "Oh, most of the people at Smith Fork Church are the Morgans and their kin."

Being a family chapel is not working today for many churches. Two common causes are cited.

For some, so many of the family have moved away or been torn away that the chapel does not have enough participants to be viable. Further, it seems when a congregation falls below 12 to 15 active adults, it often experiences difficulty in attracting new members and regaining health.

On the other hand, some family chapels are finding their old six-mile church field being resettled by unrelated folk. These are commuting young families locating near cities, retirees locating near lakes or "back-to-the-landers" locating in remote places. In other places it may be poor and working class people looking for inexpensive housing. In still other places, people of different racial and cultural heritage are arriving.

Smith Fork Church is an example of the first cause. A prosperous farming community, the children were sent off to college but few returned. The family is now dispersed. The young married class of 1960 are now the grandparents and dying off. No one is present to replace them.

Place is not a strong magnet now

for Smith Fork. If it survives into the next century, it will need to find a distinctive ministry that will draw people, unrelated to the old family. Smith Fork needs a new focus.

The trick will be to discover what the unchurched within the larger church field see as a need not being met by other churches. Smith Fork cannot compete in programming or facilities with the churches in the six towns within its 30-mile area. What is its niche to be?

Whitewater Church exemplifies the second cause. A church for poor but proud farm folk, its community was invaded by urban commuter families building nice new homes. The gap between the old settlers and the new homesteaders seemed too wide to bridge.

Help came in the form of several families with a missionary dream who were willing to come out of a fine suburban church and provide the critical mass of people like the people new to the community that made Whitewater attractive to the homesteaders.

Whitewater is radically different from what it was five years ago. It has changed from a very rural church to an urban congregation. It will survive in a different form.

Expand the field. Develop a new and appropriate ministry. Find ways to address the unchurched in terms of their felt needs. Creative pastors and churches are doing it.

Gary Farley is a consultant to rural and small-town churches and a former employee of the Southern Baptist Home Mission Board.

Bringing religion to the 'wasteland' of TV

By Leon Howell

During the past 18 months, three 30-minute weekly religion news shows strode boldly onto television, famously called the "wasteland" several decades ago. The trio are serious efforts to report on the moral and ethical dimensions of society.

That's good. But the question is: Does anyone know they are there?

Certainly not the networks do not.

Religion & Ethics NewsWeekly premiered Sept. 6 and is now available—when it is not pre-empted—on 190 public television stations. Odyssey News got underway Feb. 7 and can be found somewhere in the cable welter. Fox News Channel, the 24-hour cable operation of Fox Television, started Fox on Religion in October 1996.

Although a solid majority living in the United States says religion is important, it's hard to find many places where serious religion reporting takes place. It's certainly not the television networks.

And then, most of what is reported is what is called "sweet and sour"—either a fluffy piece about a church social or synagogue event as with much of the coverage of last year's Promise Keepers gathering in Washington, or, reporting of scandal, as in the Jim Bakker flap, or conflict, such as the denominational dust-ups over sexual mores.

Too rarely do we hear about reli-

gion at the core of the way we live and move and have our being, such as the striking mushroom workers in Quincy, Fla., who cite both Martin Luther King and Roman Catholic social teachings on the right to organize in their dispute with Quincy Farms. Or how, for the past decade, in a comparative religion class taught at a major university, the students are increasingly American Buddhists, Hindus and Muslims wrestling with their own beliefs rather than Christians and Jews studying about other faiths.

On television, however, entertainment is paramount.

Television's "god is brevity," said Bill Moyers, known for the multiple dimensions of his TV work. "Even when television captures the emotional religious experience of its subjects, it can't explain it historically, psychologically or analytically in ways that honor (religion's) complexity and diversity."

But polls suggest Americans want television—where a majority get their primary news coverage—to pay more attention to religion. Fifty-six percent of adult Americans in one poll, according to TV Guide, believe that prime-time television does not pay sufficient attention to religion.

Well they might be right. Ninety-nine percent of network news

coverage from 1993-1996 ignored religion altogether, according to the Media Research Center.

Not much change has occurred on the network television front, although five years ago ABC News hired Peggy Wehmeyer to create a religion beat. No other television network has one.

"But you are missing all these great stories," Wehmeyer had told the Dallas TV station where she worked a number of years ago. The station let her concentrate on religion. By her estimates, Wehmeyer gets about 18 pieces a year on the air for ABC.

Into that gap have come the new programs.

News Odyssey is produced and largely financed initially—\$1.4 million of the \$1.7 million needed for the first year—by United Methodist Communications in Nashville. It began a little more than a year ago and continues to be available each weekend on the 9-year-old Odyssey Network, sponsored by an interfaith coalition of about 35 religious groups, on hundreds of cable channels.

Religion & Ethics NewsWeekly began in September 1997 on 20 public broadcasting stations and now appears on 190. It has been funded for 39 shows by a \$5 million grant from the Lilly Endowment to WNET/Channel 13 in New York and expects to continue for at least another year. The program is put

together in the Reuters studios in Washington, D.C. WNET sends it out on Friday afternoons.

Fox on Religion appears Fridays at 11:30 a.m. EST and originates in the Fox studios in Manhattan. It is hosted by Carol Iovanna, a long-time TV anchor. When Fox started Fox News Channel two years ago, it sought to provide in-depth coverage of subjects such as psychology, law, education, health and, yes, religion.

The program—18 minutes of news, 12 of commercials—usually devotes its time to single topics like televangelism or the pope in Cuba.

Religion & Ethics NewsWeekly and NewsOdyssey begin with crisp current religion news items. Then they present three or four longer pieces. The span ranges from the hundredth birthday celebration of Dorothy Day, whose "Catholic Worker" movement concentrated on the poor, to the impact of Christian rock on worship.

NewsOdyssey has an interesting editorial comment. Religion and Ethics NewsWeekly often has a panel of ethicists or religion experts who discuss a timely issue, such as the current presidential crisis on a show released at the end of January.

A central theme of both has been the growing diversity of American religious expression.

None of the three programs are perfect. But they are a step in the right direction and already challenge the networks to take religion seriously. Check them out ... if you can find them. (RNS)

HE SAID/SHE SAID

Christians recognize that this life isn't as good as it gets

SHESAI



Alison Wingfield

There was Jack Nicholson at his neurotic best in the middle of a psychologist's waiting room full of patients, asking a question we all come to at one point or another in our lives: "What if this is as good as it gets?"

As the totally obnoxious, obsessive-compulsive Melvin in the movie "As Good As It Gets," Nicholson was right on the money with that question. Luckily for Melvin—and for those watching the movie—this wasn't "as good as it gets."

Melvin comes out of his self-made haven and learns to love first a dog and then at least a few other human beings in his life.

It made me think about how I view my own life. Am I always looking for the greener grass, hoping that tomorrow will be brighter? I'll lose weight this spring. I won't raise my voice (OK, yell) at my children tomorrow. Next month we'll do better on our budget. Next month we'll actually plan a budget based on reality.

There is nothing wrong with dreaming and planning for the future. But it helps if we can learn, like Paul, to be content where we are in the moment.

I do wonder sometimes if even Paul could achieve contentment if he were in one of our modern-day grocery stores with two wild kids running amok among the fruits and vegetables. We'll never know.

Looking at the as-good-as-it-gets question from the perspective of personal growth and change, I would have to say, "I hope not."

As a Christian and human being, I hope I am growing spiritually and in every other aspect of my life (except physically) so that I am in a constant state of learning and changing.

HESAI



Mark Wingfield

What constitutes "good" in life is, of course, a highly subjective thing.

Many men, for example, may think sitting in an easy chair watching Sunday afternoon football is as good as it gets, while their wives may swear that's surely as bad as it gets. Likewise, women may think finding two outlet malls adjacent to each other is as good as it gets, while if their husbands are in tow, they'll surely fear they've been consigned to a day in hell.

Yet all of us inherently know that some things are more "good" in life than others. Or so it seems.

I remember the years we lived in Atlanta, driving the freeway every day in my weary Honda Civic alongside dozens of BMWs and Mercedes. (Atlanta has got to have the highest per-capita rate of BMW ownership of any American city I know.) I consoled myself by thinking that surely all these wealthy people around me were, in their heart of hearts, miserable.

Maybe they were; maybe they weren't. Because the truth is that neither poverty nor wealth are automatic indicators of whether a person finds joy in life. I'm learning this as I discover people of both humble means and great wealth who are equally lacking in joy or equally filled with joy.

Finding life "as good as it gets" doesn't even result from being a Baptist or going to church. Jack Nicholson is a sweetie compared to some people you meet at church.

Rather, finding life "as good as it gets" is a matter of the heart. It's not a male thing or a female thing; it's not a married thing or a single thing; it's not a rich thing or a poor thing.

We make life as good as it gets when we realize we can't make it that good on our own, that we need God's grace just as much as the next guy. Even when life isn't good, God is good. It can't get any better than that.

Baptists, Mormons & 'family values'

Judging by early registration for press credentials for this summer's Southern Baptist Convention annual meeting, the secular press apparently thinks there's news to be found when Southern Baptists camp out in the Mormon stronghold of Salt Lake City.

Requests from news organizations of all types reportedly are approaching a record level not seen since the hottest days of battle between Baptist moderates and conservatives.

No doubt it will be an interesting sight to behold. Southern Baptists are well-known for labeling the Church of Jesus Christ of Latter-day Saints a non-Christian cult. The Mormons are well-known for touting the same image of conservative "family values" Baptists generally endorse. And both groups are aggressive in their evangelism.

Who will have the most impact on whom remains to be seen. But one new wrinkle raises the distinct possibility that Southern Baptists might try to outdo the Mormons at their own game.

SBC President Tom Elliff has appointed a special committee to bring a recommendation to the Salt Lake City convention regarding the addition of a section on "The Family" to the "Baptist Faith and Message" doctrinal statement.

Exactly how the proposed addition will read isn't known; the committee is just beginning its work. But you don't have to be a rocket scientist to figure out that it most likely will express opposition to homosexuality and place a heavy emphasis on two-parent families with strong male leadership. The SBC has the potential to make the Mormons look liberal by comparison.

But while this juxtaposition is intriguing, it is not what is most significant about the potential addition to the SBC's doctrinal statement.

If adopted, the new section would be the first change in the "Baptist Faith and Message" since 1963. Thus any proposal to amend the statement carries significance.

For most of our history, Southern Baptists have shunned the adoption of any creed, falling within the historic Baptist declaration of "no creed but the Bible." This one brief doctrinal statement is the closest thing we have to a creed.

And the committee that first drafted the "Baptist Faith and Message" in 1925, as well as the committee that last revised it in 1963, specifically stated that this document

should not be viewed as a creed.

Both previous committees concurred that "the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments" and that statements such as the "Baptist Faith and Message" should not be used "to hamper freedom of thought or investigation in other realms of life."

That's a timely reminder, because recent Southern Baptist history has been running in the other direction. Near-creedal statements such as the 1987 report of the SBC Peace Committee have been used as virtual clubs to beat denominational employees and trustees of SBC agencies and institutions into a certain mold.

The most disturbing aspect about the current effort to amend the "Baptist Faith and Message" is the size and scope of the committee. The 1963 committee that studied and amended the statement included 24 people; the current committee includes only seven.

President Elliff has described his appointments as representing "a broad spectrum of Baptist life," yet in reality his committee represents only those who have hitched their wagons to the conservative power bloc that has gained control of the SBC since 1979.

The committee includes no one representing the roughly 49 percent of Southern Baptists who consistently voted for moderate presidential candidates during the SBC struggle—even though they still are very much a part of the SBC despite being absent from decision-making. And it could be argued that the committee also does not include anyone identified with the soft middle—conservatives who disdain the politics of power but do not want to be called moderates.

The committee—and all Southern Baptists—should read the pertinent comments penned by Herschel Hobbs in his 1971 book expounding upon the "Baptist Faith and Message." He said: "In all likelihood the only thing that would divide Southern Baptists with regard to their faith would be for one group—to the right or left of center or even in the center—to force upon others a creedal faith. So long as they hold to the competency of the soul in religion they will remain as one body in the faith."

This Baptist distinctive, if remembered and lived out, should be one of the primary differences between Southern Baptists and Mormons.

—Mark Wingfield

"Where is the lamb?"

By Skip Alexander

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and the wood are here, but Isaac said, "but where is the lamb for the burnt offering?" (Genesis 22:6-7)

It is my joy to be the father of two preschoolers. Children often ask life's most interesting and powerful questions. "Daddy, why is there hair growing out of your ear?" my 5-year-old asked.

We are not certain of young Isaac's age, but the setting is familiar—father and son on their way to worship. More than halfway into their journey, young Isaac asked his father, "The fire and wood are here, but where is the lamb for the burnt offering?"

Earlier in Genesis, Abraham received his call from God to follow God and was asked to give up his homeland to become a great nation. Chapter 22

tells of the testing of Abraham's commitment to God. It is a wonderfully brief story that is packed with drama, tension and resolution. The story begins with Abraham, Isaac and two servants going on a journey. In verse five, the servants remained behind as father and son journeyed farther.

The tension builds as Abraham prepares for the sacrifice and it becomes obvious to Isaac that they do not have an animal to slaughter. The tension of the story heightens as Abraham raises his hand to take Isaac's life, until there is a divine command not to harm the child.

To their relief a sacrifice is provided as there was a ram caught in a nearby thicket. This ram became the sacrifice and not young Isaac.

The story is told with the purpose in mind from the beginning—"God tested Abraham." God never intended for Abraham to sacrifice his son. God did, however, intend to test his obedience. Abraham is asked to give up his future and the promise of a great nation.

The brutality of God is not the point of the story; rather the extent of Abra-

ham's obedience is the lesson. Was Abraham's love for God greater than the promise and goal of becoming a great nation? The goal may be very worthy, but it does not supersede obedience to God.

The success of a career does not come before loving obedience to God. A thriving ministry does not justify the loss of personal integrity. Professional athletes often sacrifice personal health by using of performance-enhancing drugs. None of our personal ambitions should come before obedience to God.

A second reading of this story offers powerful comparisons to Jesus Christ. The fulfillment of this passage as the ultimate sacrifice and the lesson of obedience.

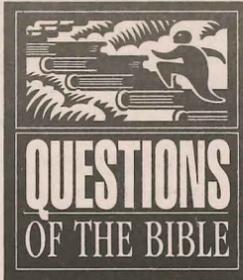
Political power and applause of men were all denied by Jesus for the mission of the cross. His personal ambition was sacrificed as he obediently gave himself to be crucified.

"Daddy," my daughter asked, "How much do you love me?"

I always give the answer from a favorite children's book, "To the moon."

How much do you love God? And the answer should be "To the moon and back."

Skip Alexander is pastor of West Broadway Baptist Church in Louisville.



RESOURCES

Questions this week:

- How can I start enjoying retirement?
- Is my daughter suffering depression or just temporarily sad?

Q. I looked forward to retirement, but now I find myself sitting around the house all day with no desire to do anything. What's wrong with me?

A. Your reaction to retirement is not unusual. For many years your life has been controlled by the time clock and the day-timer. Since you do not have a schedule now, it is easy to fall into your frustrated state.

So, why don't you create your own schedule? Set aside specific blocks of time each day for creative and satisfying activities. Some of these could be a time for Bible study and prayer, a time for reading those books you always promised yourself you would read, a time for exercise or physical activity, a time for visiting neighbors and friends and a time for writing letters and making telephone calls.

Find some volunteer activity you

can do for your church or for a community organization. You can be sure that your offer to help will be welcomed and appreciated.

Some retirees have found that the transition to retirement can be eased by finding a part-time job for 10-20 hours a week. The income derived is not as important as the opportunity to interact with other people.

You have many years of experience and knowledge. Don't let it wither away. — *Al Shackelford*



Q. How can I tell if my daughter is really depressed or just having

normal ups and downs? She has lost interest in her friends, stopped trying in school and just sits in her room with the shades pulled for hours.

A. Mood swings are normal for teenagers, but they usually do not last beyond a few days. If they do, it is se-

vere and professional help is needed.

The signs you mention concern me. They are of a critical nature. Additionally, look for indications of disruption in her sleep, major shifts in her eating habits and complaints about feeling tired or down. Has she lost interest in her hobbies, stopped caring about her appearance and discontinued her exercise activities?

Consider that this might be grief. Has there been a recent death in the family or among her peers? Has she lost something that was important to her? Did she break up with a boyfriend recently? Has she failed to reach a major goal? Talk with her about your observations and help her face any such situations.

If she continues to be upset, find a counselor who specializes in working with youth and make an appointment for an evaluation. Go with your daughter and be certain that the counselor hears the whole story. Depression can lead to self harm and even suicide. Do not ignore it. — *Wade Rowatt*

Drugs & alcohol involved in most jail terms

WASHINGTON (BP)—Alcoholism and drug addiction are key elements in the explosion in America's prison population, according to a recently released study.

The study by the National Center on Addiction and Substance Abuse at Columbia University in New York found that the number of inmates in state, federal and local prisons tripled, from 500,000 to 1.7 million, between 1980 and 1996.

Of that number, drug and alcohol abuse and addiction were involved in 80 percent of the incarcerations, the report stated.

Other key findings of the study included:

■ The more prior convictions an individual has, the more likely the person is to be a drug abuser. In state

prisons, 41 percent of first offenders have used drugs regularly, compared to 81 percent of inmates with five or more prior convictions.

■ As the number of inmates in need of treatment has risen, the proportion receiving it has declined. From 1995 to 1996, the number of inmates in treatment decreased by 18,360, while inmates defined as in need of treatment rose by 39,578.

■ Alcohol is more closely associated with crimes of violence than any other drug. It is a bigger culprit in connection with murder, rape, assault and child and spouse abuse than any illegal drug.

Joseph Califano Jr., chairman and president of the National Center on Addiction and Substance Abuse, said its study found "religion and spiritu-

ality are very important components of recovery for individuals in prison, indeed with drug or alcohol problems under any circumstances."

He cited Chuck Colson's Prison Fellowship as an example of a faith-based program that has had "a significant impact in reducing criminal activity and recidivism."

Barry McCaffrey, the Clinton Administration's drug czar, in a news conference said, "In the past two years, it's clear to me that when it comes to drug treatment, the federal government won't be the solution. It's going to come from local, state, federal, non-governmental, the drug-free workplace initiatives. But in addition, I would suggest that it's going to come from the faith community in America."

CHURCH

Temptations at tax time

By Jeremy White

The temptation to cheat on income taxes is alluring. We are talking about real money—your money. We are also talking about real integrity.

How would Jesus approach paying taxes? We have clues from experiences in his life.

Temple tax collectors once asked Peter why Jesus had not paid the temple tax. Jesus, in a claim to his deity, said that he was exempt. However, he told Peter to pay the tax (with miraculous help from a fish).

Pharisees tried to trap Jesus: Should faithful Jews pay taxes to a pagan, hostile government? Jesus said government can rightfully tax its citizens just as God can rightfully make demands from the citizens of his kingdom.

Here are the most common taxpayer deceptions:

■ Other people aren't paying their fair share, so why should I? Can't you just hear your mother say, "If everyone jumped off a bridge, would you too?"

■ The government doesn't have the right to take my hard-earned money away from my family or me. Paul reminds us in Romans 13 to submit to governing authorities and pay taxes.

■ If I "shift" some things in my favor on my tax return, then the government, as big as it is, will never miss a few dollars. Honesty is not relative. Jesus said, "Whoever can be trusted with very little can also be trusted with much."

■ The government does not use my money wisely or uses it for programs I oppose. Paul and Peter tell us to submit to governing authorities. These men lived under a brutal Roman government. Fortunately, we live in a democracy.

■ This transaction is for cash. Because it is not reported, I don't have to pay taxes or I can report more (for deductions) than it really is. Can you imagine teaching your children, "It's OK to be dishonest because I won't get caught?"

Even though I advocate an honest approach, I think that Christians should reduce their taxes to the lowest legal limit. Just as paying taxes is a spiritual issue of obedience, seeking counsel and making wise plans are spiritual issues of stewardship.

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



The study also found arrests for drug law violations grew at more than 10 times the rate of property crime arrests and more than twice the rate of violent crime arrests between 1980 and 1996.

CLASSIFIED ADS

SEEKING: Associate pastor/youth. Ridgewood Baptist Church, Louisville, is seeking a part-time minister to youth. Send resumé to: Ridgewood Baptist Church, 6209 Greenwood Road, Louisville, KY 40258.

WANTED: Music director to coordinate the music ministry of a local Baptist church. Please send resumé to: P.O. Box 67, Auburn, KY 42206.

SEEKING: Florida Baptist Children's Home in Tallahassee, Fla., is looking for a Christian couple to work with children ages 6-18 years. The base salary for a house parent is \$14,635. Florida Baptist Children's Home offers an excellent benefit package including retirement plan, medical/disability insurance and paid vacations. Our campus is a beautiful, 35-acre facility located at 8415 Buck Lake Road in Tallahassee. If you think you would be interested in a Christian ministry serving families and children, please contact Chris Kretschman at (904) 878-1458 in Tallahassee for more information.

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

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

SEEKING: Part-time minister of music and part-time youth minister for a healthy, growing church—two morning services. Send resumé to: P.O. Box 197, Rineyville, KY 40162, or call (502) 737-7361.

RETREAT: Myrtle Beach Ocean View Retreat. Youth, seniors and musical groups (groups of up to 50). 307 1st Ave., Myrtle Beach, SC 29577. Leave message: (803) 626-7069.

SEEKING: Pleasant Hill Baptist Church of Campbellsville, Ky., is currently receiving resumés for the full-time position of minister of youth, children and music. All interested may send their resumés to: Minister of Youth/Music Search Committee, Pleasant Hill Baptist Church, 6380 Old Lebanon Road, Campbellsville, KY 42718. Resumés will be accepted until Feb. 28, 1998.

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

SEEKING: Far western Kentucky church accepting resumés for full-time pastor. Experience preferred, seminary degree needed. Send resumé to: Wickliffe First Baptist Church, P.O. 176, Wickliffe, KY 42087, Attn: Search Committee.

FOR SALE: Hammond console organ (Model 101) in good condition. Asking \$800. Call Susan Wallen, (606) 478-5042 (h), or (606) 478-2223 (w), or Betsy Layne, Calvary Baptist Church, (606) 478-5369.

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

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

Gary Bauer considering run for presidency in 2000

Continued from page 1

"There is always sound and fury over whether Medicare ought to be \$320 billion or \$302 billion," he said. "I'm a conservative and I think in all these programs, we need to save money, (but) it is not Medicare spending or the budget level at (Health and Human Services) that's going to determine whether or not the American experiment succeeds in the next century."

In contrast, Bauer said, "I want to see people talking about what is the proper use of our liberty. Does that include the right to take the life of your unborn child when you want to? Does it mean you can walk away from your marriage easier than you can walk away from an aluminum-siding contract? Does it mean that we redefine what the very word marriage means so that it means virtually nothing under the new definition?"

Bauer said some other credible candidate may make those issues the centerpiece of a presidential bid. "But as time passes, if nobody does that, then I'm going to cross that bridge when I get to it."

If Bauer were to run for president, he said, that would mean taking a leave of absence from the Family Research Council. Originally formed in 1983, the FRC merged with another conservative organization, James

Dobson's Focus on the Family, in 1988. In 1993, the FRC was reorganized into a separate tax-exempt organization. Dobson remains on the FRC board of directors.

Bauer already has taken preliminary steps toward candidacy. He made trips to Iowa and New Hampshire, states with early primary contests that serious presidential contenders must court early.

He also formed a political action committee separate from the FRC, the Campaign for Working Families. It has become the ninth largest PAC in the country within a year of its creation, Bauer said.

As head of the FRC, Bauer must walk a thin line regarding politics. As a tax-exempt, non-profit group, it is illegal for the FRC to support or oppose candidates for public office. As head of a PAC, however, Bauer may carry on such political activity.

In a letter to potential donors, Bauer said the PAC's purpose is "to elect pro-family, pro-life, pro-free-enterprise candidates" to the House and the Senate and to the White House in the year 2000.

A December 1997 press release boasted that the PAC raised more than \$2 million since its creation.

Bauer is outspoken on issues including abortion, homosexuality, tax reform and Christian persecution



Bauer

Bauer's rhetoric overstates cause, critics charge

WASHINGTON (ABP)—Gary Bauer, president of the Family Research Council, is known for fighting his side of the issues with tough words and a no-compromise attitude.

Critics charge, however, that his tough rhetoric often overstates court rulings against religious expression in public schools.

For example, when an Alabama judge last year issued an injunction against school-sponsored religious expressions in the state, Bauer termed it an example of "another outrageous case of a liberal federal judge abusing his power."

In a daily commentary following the ruling, Bauer said: "A federal district court judge has issued an order banning any public prayer or expression of faith in the state's public schools. He's threatening to fine or jail anyone who doesn't go along. Even more outrageous, this judge is actually going to send undercover police into the schools to search out anyone who violates his order."

Bauer's critics say such rhetoric overstates the ruling's impact.

"The suggestion that this judge has outlawed prayer is a gross exaggeration," said Oliver Thomas, special counsel for the National Council of the Churches of Christ in the U.S.A. "This kind of exaggeration doesn't serve anybody's interest except for people who want to raise money."

The Alabama ruling bars "school-organized or officially sanctioned" religious activities. It permits the use of religious texts for educational purposes and allows students to express religion in homework and recognizes the right of students in secondary schools to meet for religious purposes during non-class time.

In a recent interview, Bauer defended his characterization of the ruling. "The message of this ruling is absolutely clear in my view and I believe that the average Southern Baptist is as mortified by it as I am," said Bauer, a 1968 graduate of Georgetown College.

around the world.

Contrary to critics who charge him with championing Republican causes, Bauer said most of his speeches are non-political. "It's an educational speech about family issues," he said. "It is just as often that me as is the Democratic leadership."

Bauer contends the U.S. Supreme Court is holding what amounts to an

ongoing constitutional convention with judicial decisions that protect "the village atheist." He adamantly opposes attempts to legally protect homosexuals from discrimination. Companies which hire homosexuals should expect to "pay the price in the marketplace," he said.

Bauer said those holding traditional values face discrimination in America today.

Revamped bill on religious persecution ready in Congress

WASHINGTON (RNS)—Christian and other religious activists joined congressional allies Feb. 4 to boost revamped legislation they hope will make opposition to religious persecution abroad a centerpiece of U.S. foreign policy.

Supporters likened the effort to get the Freedom from Religious Persecution Act passed by Congress and signed by the White House to a moral crusade.

Charles Colson, the former Nixon aide who now heads Prison Fellowship International ministry, called the developing debate over the bill "a defining moment for America" that will determine whether Americans "still believe in the laws of nature and nature's God and in inalienable rights."

Colson was among the more than 60 religious activists—Christians, Jews and others—who gathered for what amounted to a rally for the proposed bill, which is likely to be voted on during the current session of Congress.

The legislation—which enjoys the broad support of many evangelical Protestant groups and influential Republican members of Congress—would trigger U.S. sanctions against nations found to be persecuting its citizens on the basis of their religious beliefs.

Sanctions would include a cutoff of all U.S. military aid and sales. The bill also would expedite proceedings for those claiming asylum from religious persecution, and would require the U.S. to oppose international development loans and trade organization membership for offending nations.

Supporters of the bill say Christians in communist and some Islamic nations routinely face persecution. They also point to the problems of Tibetan Buddhists and Muslims in China and Baha'is in Iran, among others.

The proposed legislation was introduced nearly a year ago, but made little headway during the 1997 congressional session because of opposition from the White House, some mainline Christian organizations, and some business leaders and congressional free-trade advocates.



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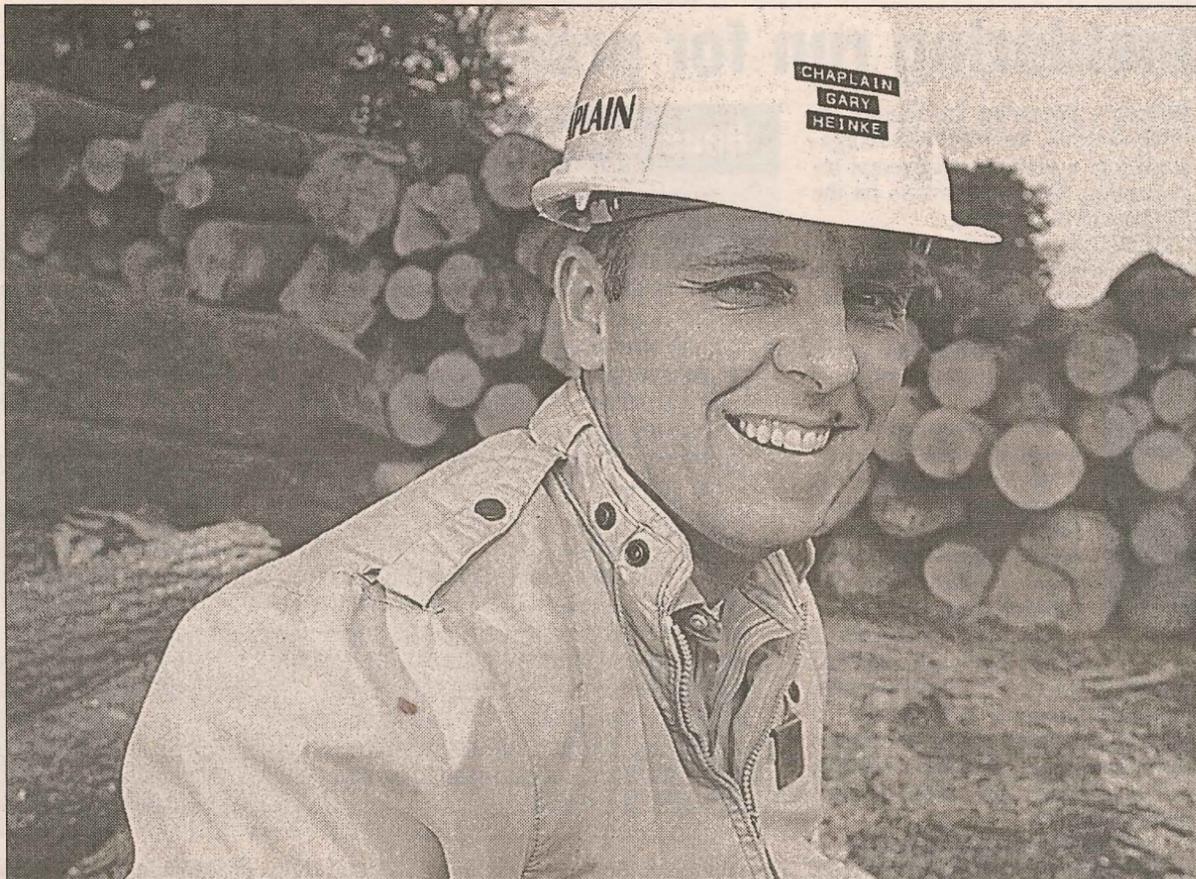
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HARD-HAT CHAPLAIN Gary Heinke of Marketplace Ministries serves as chaplain for five businesses, including a Weaber Inc. sawmill in Lebanon County, Pa. As a former Navy chaplain, Heinke has experience working with people of many religions. A growing number of companies are adding spiritual support to their list of employee programs. (RNS photo)

Some benefits packages include prayer

By Suzanne Cassidy & Mary Warner
Religion News Service

MOUNT JOY, Pa.—Employees of the family-run Country Table Restaurant describe it as a wholesome, markedly Christian workplace.

Still, like any thriving restaurant, it can be a pressure-cooker for employees during peak hours. And few who work there have the luxury of retreating to a quiet space when tension flares, or when personal woes beset them.

"We're certainly not problem-free," said Reba Buckwalter, who owns Country Table with her husband, John, and John's son, Judd.

"We know that when (the employees) walk through the back door, they're carrying a lot with them."

With this in mind, the Buckwalters decided earlier this year to hire chaplains to minister to their workers. They took on three part-time chaplains through Marketplace Ministries Inc., a Texas-based company that has placed chaplains in more than 270 workplaces across the country since it was founded in 1984.

While many companies offer employee assistance programs that focus on mental and physical health, a growing number of businesses now offer their workers spiritual counseling.

Gil Stricklin, founder and president of Marketplace Ministries, which has blazed the trail of workplace pastoral care, said his company is trying to fos-

ter compassion.

"The four-letter word that I like to use in the workplace is love," Stricklin said. "Some hard-charging businessmen would never use this word. But there should be loving, caring, in the workplace."

People spend perhaps 60 percent of their waking hours at work, he added.

"Work does not have to be miserable," said Stricklin, an ordained Baptist minister who worked for a time as a special assistant to evangelist Billy Graham.

Stricklin said his chaplains are professionally trained and often have secular work experience, as well as backgrounds in ministry. They take a non-denominational approach and are expected to serve people of all faiths, as well as those with none. Typically dressed like the rest of the work force, the chaplains signal their role merely with a special badge or maybe a hard hat emblazoned with a cross.

The corporate chaplains are called on to do everything from weddings to burials to seminars on personal development. They also offer confidential counseling to employees and their families.

For these services, a little business with 20 or so workers will pay \$100 a month, while a big one with a staff of 10,000 has a monthly bill "in the six figures," according to Marketplace Ministries.

Workers at some companies initially are disconcerted to learn a minister will be in their midst, "until they realize we're not coming there to push religion on them," or to find out if they are cheating on their spouses, or to be management spies, Stricklin said.

Gary Heinke is Marketplace Ministries' chaplain coordinator in Penn-

sylvania, and also serves as chaplain at Country Table and four other firms in the area, including Weaber Inc., a sawmill in nearby Lebanon County. He is happy to work with both the willing and the wary.

A former Navy chaplain, Heinke said he has experience working with people of all religious persuasions.

"Most people, regardless of what faith background they have, they'll utilize you because you're here," Heinke said.

"We're not carrying a Bible when we come into the workplace. We're not twisting their arms to make sure they're attending church. ... Your faith allows you to be there at their level of need."

Galen Weaber, owner of Weaber, signed on with Marketplace Ministries earlier this year. His sawmill employs about 500 people.

"It's just a wise decision to take care of your people," Weaber said.

If, for instance, an employee goes through a divorce, "you literally almost lose them for two or three years up here," he said, tapping his head.

Weaber, a conservative Christian, is convinced the Bible—as opposed to secular counseling—holds the answers to human problems.

"How many psychology books are out there? Do they agree with each other? ... This (the Bible) is the only one I know that works. It's time-tested."

For all his strong beliefs, however, Weaber said, "I don't go out there preaching in the workplace. And I don't allow others to."

He told his employees the chaplain program is for their benefit.

"No one has to use it," Weaber said. "That door is there. If (they) want to knock on it, it's there."

Federal guides for religion in workplace may go to the states

WASHINGTON (RNS)—In government workplaces, mixing religion and work is tricky business.

New guidelines on religious exercise and expression in the federal workplace attempt to negotiate this minefield. They were developed by a coalition of religious conservatives and liberals.

Federal agencies, the guidelines state, should permit personal religious expression to the greatest extent possible—but workplace efficiency should not be sacrificed, and anything that could be interpreted "by a reasonable observer" as a government endorsement or disparagement of religion is not permitted.

Guidelines say employers must reasonably accommodate religious practices of their employees, including permitting workers to observe religious days. They also state that in work spaces not usually open to the public, employees have to be allowed to make religious statements on the same basis they are permitted to engage in non-religious expression. Thus:

- An employee may keep a Bible or Koran on his desk and read it during breaks.

- An employee must be allowed to wear religious garb, such as a cross, yarmulke or Muslim headcovering, as long as it does not pose safety risks.

- An employee may discuss religion with another employee, and even may try to convince another worker to share his or her views, but when one employee objects, the discussion must stop.

- Even supervisors may speak to their employees about religion. But they cannot speak in a coercive way and must take care that their statements and actions are not perceived to be coercive. For example, a supervisor may invite employees to his daughter's bat mitzvah or baptism. But a supervisor cannot say, "I didn't see you in church this week. I expect to see you there this Sunday."

Marc Stern, an attorney with the American Jewish Congress and a principal drafter of the guidelines, said he helped write the guidelines because the American Jewish Congress wanted to limit the extent to which workers could seek to convert others on the job. It would be impossible, and unconstitutional, not to permit any proselytizing, he added.

Though they have been assailed by critics on both sides, the guidelines have won the approval of a broad range of religious groups and of labor unions representing federal workers, he said. The goal now is to convince governors to implement the substance of the guidelines at the state level, Stern said.

"The four-letter word that I like to use in the workplace is love."

Gil Stricklin, founder and president of Marketplace Ministries

faith goes to work

ISSUES

More Americans taking faith to their workplaces

Continued from page 1

eral employees. It is perfectly permissible, stated Clinton, to keep a Bible or Koran on one's desk, or to wear a Muslim headcovering or a Jewish yarmulke to work.

Employees even may try to convince co-workers to follow a specific faith, as long as those they are addressing do not object. Moreover, managers must at least try to accommodate workers who wish to observe the Sabbath and other religious days.

"Religious freedom is at the heart of what it means to be an American," Clinton declared.

Just before the workday begins, a handful of people—a clerk, a vice president, a teller trainer—gather in a meeting room at the PNC Bank building in Camp Hill, Pa. While most other employees are still on their way in, the group's members bow their heads and pray. The scene is repeated each Friday at 7:15 a.m.

Regular prayer with co-workers answers a need for community and solace in workplaces haunted by insecurities, said Jim Adams, head of the Center for Progressive Christianity in Cambridge, Mass. "They're finding their certainty there."

The banking industry is particular-

ly illustrative of the personal turmoil marking many U.S. workplaces this decade. Mergers, including one involving PNC, have cost jobs.

David Balinski, a vice president for realty services at PNC, said the group wouldn't have existed 10 years ago. More recently, though, "people began saying, 'There's really a lot of pain going on in the company. Let's get together and pray.'"

Many people—dubbed "seekers" by sociologists and evangelicals—are on a quest for spiritual sustenance. It is not surprising this quest also is being pursued in the workplace, said Krista Kurth, adjunct professor at the University of Maryland University College and co-founder of the Maryland-based consulting practice Renewal Resources.

"This isn't about imposing one religion on other people, but about allowing for the conversation of spirituality to take place: What's important? Who are we as individuals?" Kurth said.

She may make the distinction, but others do not. And that worries Arthur Brief, a professor of business and psychology at Tulane University, who recently hosted a symposium on business and religion.

He said he sees tremendous good in encouraging a dialogue on spirituality in the workplace, but, he said, "I'm also fearful of having others' religious values inflicted on me."

In Kurth's view, the introduction of spiritual values to the workplace must be voluntary. It should not be a subject for performance reviews. And it should transcend religious dogma.

Barry Morrison of the Anti-Defamation League of B'nai B'rith said concerns about religious accommodation—getting time off for the Sabbath and religious holidays—are the most common of the employment-and-religion-related complaints he receives.

Federal law requires employers to make reasonable accommodations for the religious practices of their workers. But courts have narrowly interpreted the law, letting companies off the hook if they faced more than minimal expense.

The Workplace Religious Freedom Act would change that. Sponsored by Sen. John Kerry, D-Mass., and Sen. Dan Coats, R-Ind., it would require accommodations for a worker's religion unless they would pose "significant difficulty or expense."

According to Gallup's Princeton Religion Research Center, 58 percent of American adults say religion is very important in their lives. Thirty-two percent say it is fairly important. A scant 9 percent say it is not very important.

But Sheldon Nahmod, distinguished professor of law at Illinois Institute of Technology's Chicago-Kent College of Law, said most Americans want to keep religion separate from work.

He claimed the demand for religious expression in the workplace is being fueled by religious conservatives, as part of their broader agenda to bring religious values into every aspect of public life.

But Bradley Jacob, former executive director of the Christian Legal Society, disagreed.

People simply are trying to reverse the efforts of the past several decades to "divide the universe into religious stuff and secular stuff, and say if it's religious, you have to keep it at home," Jacob said.

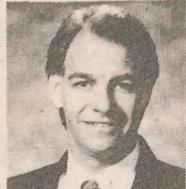
faith goes to work

BREAKOUT CONFERENCES

KENTUCKY BAPTIST EVANGELISM CONFERENCE
SEVERNS VALLEY BAPTIST CHURCH, ELIZABETHTOWN
MONDAY-TUESDAY, FEBRUARY 23-24, 1998



A Heart Like His:
(for Women)
SHELLY JOHNS,
Associate, Office for
Evangelism, KBC Louisville



Building a Successful Family:
JERRY PIPES,
Director Family Evangelism,
NAMB, Alpharetta, Georgia



The Church Gathered:
WILLIAM SHEALS,
Pastor, Hopewell Baptist
Church, Norcross, Georgia



People Sharing Jesus:
JEFF EATON, Pastor,
First Baptist Church,
Lawrenceburg, Kentucky



*Sharing from My Favorite
Scripture:*
JOHN POLHILL, Southern
Baptist Theological
Seminary, Louisville



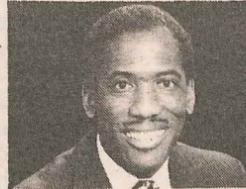
Sharing Through Prayer:
NELL BRUCE,
Prayer Consultant, KBC,
Louisville



*Sharing Through the Map-
ping Center for Evangelism:*
CHRIS COOPER, Director,
Mapping Center for Evan-
gelism, NAMB, Kansas



Sharing With Mormons:
PATIENCE FORT,
Pharmacist & Member, First
Baptist Church, Richmond



Sharing Through Worship:
**RICHARD ALLEN
FARMER**,
Preacher/Musician
Duncanville, Texas



Sharing With Children:
SKIP ARNHART,
Children's Evangelism
Associate, NAMB,
Alpharetta, Georgia



Sharing Through the Ministry of Reconciliation: **LINCOLN N. BINGHAM**, Pastor, St. Paul's Missionary Baptist Church, & **D. LESLIE HOLLON**, Pastor, St. Matthews Baptist Church, Louisville



Sharing Through Ministry Evangelism: **CHARLES ROESEL**, First Baptist Church, Leesburg, Florida & **JOSEPH NORTH-CUT**, Specialist, Discipleship and Family Adult Department, Baptist Sunday School Board



Sharing With Youth: **RANDY RECORD**, Youth Consultant, KBC, Louisville

Increasing multiple births raise ethical dilemmas

Statistics suggest the issue of 'selective reduction' will have increasing relevance in the future.

By Ken Walker
State Correspondent

MONTGOMERY, Ala. (BP)—When Amy Guttensohn carried five fetuses two years ago, several doctors advised a "reduction" in that number to give others in the womb a better chance of survival.

She and her husband, Eric, had a quick answer for each of the physicians: "No."

"The first thing we told (a doctor) was selective reduction was not an option," said Eric Guttensohn, father of the nation's only all-male quintuplets. "Our assumption is we were going to get the babies here."

"I was thinking, 'Of course I want to give my children the best chance to live,'" echoed Mrs. Guttensohn. "But not that. It's not our choice as to who should live."

"We had a friend get pregnant with quads. (Doctors) approached her about reduction and she said, 'No way.' When one of the babies spontaneously aborted, the doctor said, 'I'm

glad we didn't go through with it. That's not the one I would have chosen.'"

The issue of selective reduction, which the Southern Baptist couple call a euphemism for abortion, has sparked nationwide debates in recent months.

The late November birth of septuplets to Bobbi McCaughey of Carlisle, Iowa, led to a wave of media coverage on modern reproductive technology and the issue of multiple births in particular.

The media thus renewed their interest in the Guttensohns, who appeared on many national talk shows after their sons' births in August 1996. They recently appeared on the "Montel Williams Show" and were profiled in the January issue of Today's Christian Woman.

The Wall Street Journal reported there aren't any statistics on how many parents selectively reduce the number of fetuses in a mother's womb.

But a pioneering physician in De-

troit did five a year in the mid-1980s and last year was expected to perform 100, the paper reported. And a doctor in Philadelphia does three to six weekly.

Statistics suggest the issue will have increasing relevance in the future. There are an estimated 2.5 million infertile couples in America, defined as couples trying to get pregnant for a year or longer.

Many rely on fertility drugs, with up to 75 percent visiting a doctor or clinic to seek treatment. Not surprisingly, the National Center of Health Statistics reported that multiple births of three or more quadrupled between 1971 and 1995, mostly because of these drugs.

Ben Mitchell, a consultant on biomedical and life issues for the Southern Baptist Ethics & Religious Liberty Commission, expects the incidence of fetal reduction to grow along with the use of new reproductive techniques.

"My understanding is doctors look for any potential disability," he said.

"They look at the quality of eggs and fetuses, and DNA analysis. If any show signs of weakness, those are the ones eliminated. I understand their reasoning, but this is a eugenics model. 'We're going to decide who counts.'"

An assistant professor of Christian ethics at Southern Baptist Theological Seminary, Mitchell is intimately acquainted with these technologies. He and his wife sought fertility treatments before stopping when they became uncomfortable about proceeding any further.

He warned that couples must be careful when choosing reproductive technologies, which can thrust them into dilemmas where there is no good solution.

"In light of what we know, it's presumptuous to ask God to bail us out of all these situations we created," Mitchell said. "We can get painted into a corner (where) it's not good to continue the pregnancy and it's a not a good choice to use abortive techniques."

Role reversal: Kids pointing parents toward sexual purity

NASHVILLE (ABP)—Many baby boomers' children are showing their parents the way toward sexual faithfulness, according to veteran youth minister Richard Ross.

"It is remarkable in our day and age to find a generation of teenagers more willing to choose a lifestyle of sexual fidelity than their parents," said Ross, founder of the True Love Waits sexual-abstinence campaign for teens.

"We know a fair number of parents who have been uncomfortable with their teenagers' True Love

Waits' promise because the parents themselves have been unwilling to make a similar commitment to moral purity," noted Ross, a youth ministry consultant for the Southern Baptist Sunday School Board and youth minister at Tulip Grove Church in suburban Nashville. "In my own youth group, I recently saw a teenager take a proactive role in convincing her own mother not to begin cohabiting with a male friend."

Usually, the role-modeling runs the other way, he said. "Those of us who

are calling teenagers to high standards of moral purity are very aware that the most negative and destructive pull toward promiscuity is a teenager's parents' own sexual fidelity," he explained. "Fortunately, there are some teenagers who are able to view their parents' moral failures with some degree of objectivity and to view that lifestyle as one the teenager does not have to repeat."

Statistics show teens who adopt that posture probably won't regret it, he added.

"A growing body of research suggests that teenagers who remain sexually abstinent until marriage are far more likely to build lifetime marriages without divorce and are far less likely to commit adultery while married," he said.

"The American myth of 'sowing one's wild oats' and then settling down to a healthy, long-term marriage is just that—a myth," he added. "More often, a teenager who is sexually promiscuous will become an adulterous adult."

Controversial elective Bible class begins in Florida schools

LEE COUNTY, Fla. (RNS)—A controversial Bible history class based on the Old Testament has been introduced in Lee County, Fla., public high schools following a ruling by a federal judge that the course could begin.

The course was a target of a suit by church-state separationists.

Wayne Perry, public information officer for the School District of Lee County, said 153 students at seven of the district's eight high schools are enrolled in the classes. The eighth school did not have enough students registered to offer it there.

The classes began after U.S. District Judge Elizabeth Kovachevich decided Jan. 20 to allow the first of two courses, which covers the Old Testament, to be taught.

But the judge questioned whether the second course, which includes the New Testament teachings on miracles and Jesus' resurrection, can be taught as secular history. She continued an injunction blocking the course.

Perry said the first course was created by a committee of district curriculum staff and community members. The second course was developed by the National Council on Bible Curriculum in Public Schools, a private group based in North Carolina, he said.

"Our in-house staff is happy that their course work was not enjoined and has been given a green light," Perry said. "We've all along said it's educationally sound."

As for the New Testament course, Perry added: "There are references to certain parts of Christ's life that are arguably religion versus history and I think that's why the injunction stood in that case."

Supreme Court rejects First Amendment case

WASHINGTON (ABP)—The U.S. Supreme Court refused last month to hear a lawsuit that would have allowed two church members to sue their denomination over large expenditures.

The decision left in place a Massachusetts Supreme Judicial Court ruling that two members of Boston's First Church of Christ, Scientist, lacked standing to challenge decisions by church leaders to expand electronic media activities.

Elizabeth Weaver, a justice of the Michigan Supreme Court, and Roy Varner, a Texas management consultant filed a lawsuit against the directors and officers of the church and its publishing society.

The lawsuit alleged that the defendants failed to abide by the church's governing documents in authorizing major television ventures in the late 1980s and early 1990s.

The lawsuit alleged that the "series of risky media ventures" resulted in losses between \$400 million and \$500 million.

Church leaders argued that the ventures were undertaken to promote and extend Christian Science and to advance the church's religious interests.

A trial court ruled that Weaver and Varner had standing to sue, a decision church officials appealed to an appeals court and then to the Massachusetts Supreme Judicial Court.

The state's highest court said

Weaver and Varner lacked standing to bring the suit and ordered the trial court to dismiss it.

Eighteen religious and civil liberties organizations, including the Baptist Joint Committee and the National Association of Evangelicals, urged the Massachusetts Supreme Judicial Court to halt the lawsuit.

The religious groups said it is "inconsistent with the First Amendment for a civil court to determine a church's scheme of government, impose its interpretation of a church's foundational documents or to review a church governing body's decisions about priorities, plans and expenditures in pursuit of the church's mission."

U.S. Senate halts cloning ban legislation indefinitely

WASHINGTON—(RNS) A Senate bill to ban human cloning has been put on indefinite hold as lawmakers from both parties expressed fear it could slow scientific research.

Supporters of the bill could muster only 42 of the needed 60 votes to bring the measure to the floor, despite support for the proposed legislation from the Republican leadership in the Senate. A

dozen Republicans joined all 42 Senate Democrats in the procedural maneuvering to block the bill from coming to the floor.

While there is overwhelming support for legislation to ban human cloning—sparked by the announcement of independent scientist Richard Seed that he planned to begin cloning humans within two years—research groups and many Democrats said the Republican proposal is

so broadly written it would ban research into certain kinds of genetic diseases.

Sen. Jim Jeffords, R-Vt., chairman of the Senate Labor and Human Resources committee, said he hoped to hold hearings on the issue.

"This is not something we should hastily involve ourselves in to destroy the incredible potential there is" for scientific breakthroughs, Jeffords said.

Dobson: Religious Right might leave GOP

WASHINGTON(RNS)—Religious broadcaster James Dobson—hinting he might leave Focus on the Family to engage in political activity—has warned Republicans that if they continue to “betray” conservative Christian voters he might bolt the Republican Party.

Dobson also confirmed that he will speak at the June meeting of the Southern Baptist Convention, and he promised that his address there would be political.

Dobson’s comments were made Feb. 7 at a closed-door meeting in Arizona of the conservative Council for National Policy and were reported Thursday Feb. 12 by The New York Times.

In his talk, Dobson, whose Focus on the Family radio program is heard by an estimated 5 million listeners weekly, said Republicans who have achieved a congressional majority

with the aid of conservative Christian voters have not sufficiently fought against abortion and gay rights. Such issues are dear to religious conservatives.

Dobson said Republicans “when they moved into power, moved to immediately insult” conservative Christian supporters.

He specifically named House Speaker Newt Gingrich, whom he criticized for inviting New Jersey Gov. Christine Todd Whitman, who favors abortion rights, to give the Republican response to President Bill Clinton’s State of the Union Address last year.

Dobson said that if he decided to bolt the GOP he would “do everything I can to take as many people with me as possible.”

Dobson also said he was considering taking a leave of absence from Focus on the Family so as not to en-

danger the Colorado Springs, Colo.-based organization’s nonprofit tax status if he decides to become more politically active.

Gary Bauer, president of the Dobson-founded Family Research Council in Washington, said Dobson’s comments “reflect the depth of his frustration with the lack of attention being paid to what I call America’s virtue deficit. There’s a sense that only the votes of our people matter, but not really their issues.”

In his speech, Dobson also revealed that he did not vote for 1996 Republican presidential candidate Bob Dole, who many religious conservatives criticized for running a campaign they viewed as not strongly anti-abortion. Instead, Dobson said he cast a “protest vote” for Howard Phillips, a Conservative Christian who ran as the United States Taxpayer’s Party candidate.

Religious freedom panel gives interim report

WASHINGTON (ABP)—Increasing the priority of religious freedom concerns by the president and U.S. State Department is among the recommendations from an advisory panel that recently submitted its interim report.

The Advisory Committee on Religious Freedom Abroad, established in 1996, has submitted its report to Secretary of State Madeleine Albright. The report outlines steps the State Department and other federal agencies already are taking to promote religious freedom and lists 89 “preliminary recommendations” to make them more effective or identify new approaches to advancing religious liberty.

A final report to be issued later will “build on these recommendations,” according to Alexandra Arriaga, special coordinator for external affairs at the State Department’s Bureau of Democracy, Human Rights and Labor and executive director of the advisory panel.

Albright welcomed the report and said she immediately would implement the recommendation that the

State Department designate a new, senior-level coordinator to ensure that efforts to advance religious liberty will be integrated into broader U.S. foreign policy.

The panel was established in the fall of 1996 and is scheduled to operate through December 1998. It is made up of 20 religious leaders and academics representing a wide spectrum of religious views.

Baptists on the panel include Jim Henry, pastor of First Baptist Church in Orlando, Fla., and Samuel Billy Kyles, pastor of Monumental Baptist Church in Memphis, Tenn.

To fight religious persecution, the committee stated, the United States should have “a broad range of concrete policy options” to “meet the challenge of promoting the universal human rights necessary to enjoy religious freedom.”

The report notes that while governments have the task of protecting and promoting human rights, religious and other non-governmental groups “can contribute both to promoting and expanding observance of and respect for

human rights in general.”

Among the report’s preliminary recommendations:

- The president should give greater weight to religious freedom among issues considered in foreign policy decision-making.

- The president should instruct agency heads to support U.S. policies to promote religious freedom.

- The secretary of state should dedicate more resources to integrating policies that promote religious freedom.

- The State Department should incorporate religious freedom concerns into all high-level meetings and visits.

- U.S. embassies should assign priority to monitoring and reporting on issues of religious freedom.

- The State Department’s annual “Country Reports on Human Rights Practices” should include expanded coverage of religious freedom.

- Religious groups should promote dialogue with other religions and with members of their same faith in other countries.

Pact encourages more Christian music on radio

WASHINGTON (RNS)—The National Religious Broadcasters has reached an agreement in principle with musical performance rights organizations to reduce the licensing fees for some Christian radio stations thereby encouraging them to play more music.

The compromise forged between the groups apparently will end a two-decades-old struggle between broadcasters and musicians and a more recent bitter debate between songwriters and the stations they hope will play their music.

Under the system, broadcasters pay fees to the performance rights organizations, which act as the eyes and ears of composers and musicians, each time they play a song or a piece of copyrighted music. The performance rights groups, in turn, distribute the money to the individual artists they represent.

“We are getting far more ... fair li-

censing prices than under the old agreement,” said NRB President Brandt Gustavson at a press conference near the conclusion of his organization’s recent convention in Washington. “We’re very encouraged.”

He predicted the agreements could “save millions of dollars over the next five years for our stations.” The affected radio stations are those that have traditionally used little music and mostly feature talk shows.

John LoFrumento, CEO of ASCAP, the American Society of Composers, Authors, and Publishers, called the agreement “historic.”

Since the late 1970s, a group of religious stations have tried to negotiate with ASCAP to get what they consider to be fairer—lower—licensing fees. Last year, a judge in a rate court established by the Justice Department to adjudicate license disputes, issued a ruling helping to lead to the pending agreement.

“The judge said ... the NRB group is not similarly situated with the rest of the radio industry,” said Russ Hauth, executive director of the NRB Music License Committee. “That allowed ASCAP to negotiate a separate agreement with us from what they had negotiated with the radio industry at large.”

The rate court judge said the NRB stations could be treated differently because they used much less music than others do.

Hauth said under the agreements the base fee that stations pay for incidental music, such as themes and commercial jingles, will be reduced by about 75 percent. But to get that reduction, stations have to play a certain amount of additional music.

“This feature in these licenses will motivate stations,” said Hauth. “Even though we’ve got a fee reduction, overall this is going to encourage more airplay that sells more records.”

NATIONAL NOTES

■ **Maine repeals homosexual rights law.** Maine citizens voted Feb. 10 to repeal a state law granting civil rights status to homosexuals. The Bangor (Maine) Daily News reported the referendum succeeded by a margin of about 52 to 48 percent. The referendum was taken on a law enacted last spring. The vote marked the second time in four months supporters of homosexual rights have lost in a statewide initiative. In November, voters in Washington state defeated a homosexual rights initiative by 60 to 40 percent.

■ **Oklahoma voters turn down casinos.** Oklahomans voted Feb. 10 by a margin of 2-1 against legalizing casinos. Despite fears from state educators that a heavy no vote would also defeat millage rate increases for public school funding, most millage votes also passed by a 2-1 margin.

■ **Surgeon general elected despite abortion stance.** The U.S. Senate confirmed David Satcher as surgeon general Feb. 10, despite efforts to block his approval partly because of his support for partial-birth abortion. The Senate voted 63-35 to confirm Satcher, director of the Centers for Disease Control and Prevention, after easily turning back Ashcroft’s filibuster attempt by a 75-23 count. Nineteen Republicans joined all 44 Democrats to confirm President Clinton’s latest nominee.

■ **Argue leaving evangelical leadership post.** Don Argue, president of the National Association of Evangelicals, plans to resign his post this spring to become president of Northwest College, an Assemblies of God school in the Seattle suburb of Kirkland, Wash.

■ **“Jesus” film effort could get millions.** A Tennessee foundation has offered a \$15 million matching grant to boost the work of the “Jesus” film project of Campus Crusade for Christ. Hugh MacLellan, president of the MacLellan Foundation of Chattanooga, Tenn., said the matching gift aims to help the project’s effort to present the Christian message to people across the globe who are illiterate or who would watch a film but never enter a church.

■ **Neuhaus receives Prison Fellowship award.** Richard John Neuhaus, an author and Catholic priest who has helped forge Catholic-Evangelical Protestant dialogue, has been honored with the Wilberforce Award from Prison Fellowship. Neuhaus and Chuck Colson, chairman of Prison Fellowship, were co-editors of “Evangelicals and Catholics Together,” a controversial document that sought to foster dialogue between the two groups.

■ **Pastor to jazz community dies.** John Garcia Gensel, who helped bring jazz into the worship setting, died Feb. 6 in Muncy, Pa. He was 80. In 1960, officials of his Lutheran Church in America agreed Gensel could devote half his time to pastoral care for the jazz community. Five years later, the denomination appointed him full-time pastor to the jazz community. In addition to starting weekly jazz vespers, he also offered counseling to jazz musicians and performed weddings and funerals for performers until his retirement in 1994.

■ **Tesh, Judd to co-host Dove Awards.** Celebrity musicians John Tesh and Naomi Judd will co-host the 29th annual Dove Awards. The awards show of the Gospel Music Association, will be held April 23 in Nashville Arena.

■ **John Hagee raises \$1 million for Jews.** Christian author and Texas pastor John Hagee has raised more than \$1 million to help Jews from the former Soviet Union move to Israel. At a news conference Hagee, pastor of Cornerstone Church in San Antonio, Texas, spoke of his support for Israel in the ongoing Middle East peace process. “We feel like the coming of Soviet Jews to Israel is a fulfillment of biblical prophecy,” he said. The donations are expected to help in the transport of more than 3,300 Jews.

Russians ready to hear gospel, says Baptist seminary leader

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—The future of Baptists in Russia depends on well-trained pastors, and Moscow Baptist Seminary is committed to meeting that need, according to the seminary's president.



Kozyanko

After 70 years of communism and the crises precipitated in the wake of its demise, many Russians are open to a clear presentation of the gospel, said Alexander Kozyanko, who was in Louisville recently.

But when Russians venture into a church, they expect to hear a "good prepared sermon," he said. They want a pastor trained in pastoral care. And they must meet Christians who model spiritual maturity.

Moscow Baptist Seminary opened in October 1993 to address those issues. Students come from the 1,000 churches in the Russian Baptist Union as well as from independent Baptist churches. Last May, the first class of 16 men graduated from the four-year program. Twelve are now pastors in Russia, Belorussia, Ukraine and Moldova. Three are doing graduate study in Kentucky and Canada. Now, 34 students are enrolled in the second class.

Graduates already are making a difference, Kozyanko said.

Recently, after the mayor of a Russian town heard a graduate preach, he invited him to speak on local radio.

"The mayor said people are really tired of the way our country has gone. He said they need the message the pastor has to offer," Kozyanko said.

The seminary uses space in the Russian Baptist Center which two Kentucky Baptist construction teams helped renovate. Several professors from Southern Baptist Theological Seminary have taught at the school.

Brits want help with shrinking youth work

By Mark Wingfield
Editor

Brian Pearson quotes dismal statistics about church life in Britain, and he's not proud of it.

But because the need to reverse course is so great, he wants to make the problems known. Pearson, general director of the Church Pastoral Aid Society in Warwick, England, is a man with a mission to introduce Britain's children to Jesus.

Regular church attendance in Britain has fallen below 10 percent of the population, Pearson explained. And the picture is even more bleak when narrowed to look at children and teens.

Among all British children age 16 and younger, only 4 percent have had any encounter with the work of the church.

"It's staggering," he said. "What we now have is not just one generation but two generations who haven't even had the opportunity to reject the gospel."

The problem is compounded by the fact that few British churches offer any programming for children or teens, Pearson said. "Less than 50 percent of our churches in England have any youth and children's work."

And the bulk of that work is with youth, he said, adding that only 20 percent of British churches offer anything for children. "You can go to a moderate size town and find no church with anything for children."

"I'm not proud of that. We've got a lost generation. Unless we act quickly, we are not going to lose just Generation X but Generation X minus 1. We are a church one generation away from extinction."

What's equally frightening, Pearson said, is the way American church leaders are able to identify with Britain's problem when he explains it. He has been told repeatedly, he said, that the church in the United States could be on the same path to oblivion if something is not done to reach younger generations more effectively.

That ought to give Southern Baptists two reasons to hear Pearson's appeal for help in Britain, he said. First, because the missionary spirit of Southern Baptists should compel them to help their sister churches across the ocean. And second, because what is learned through working to stem the tide in Britain could be instructive for Americans as well.

So he and the missionary society he directs have launched an ambitious plan to recruit, train and place children's workers in churches across Britain and Ireland. The Promise Plus appeal seeks to help 2,000 new leaders begin new work with children and youth over a four-year period.

To date, 1,500 potential volunteer workers have been identified, and many have been trained. But the recruiting, educating and lending of support must become an ongoing process, Pearson explained.

"We're not prepared to work short-

term on this. We must help sustain the work."

Although it may be hard for American Christians to conceive, the task at hand requires rebuilding ministries to children and youth from nothing.

It's not just a matter of restarting programs, but of explaining the need and training people to do the work, he said. "It's starting to sow the seed all over again. We should never have let the field go fallow."

The Church Pastoral Aid Society is an Anglican ministry with an emphasis on evangelism, church-starting, producing ministry resources, training church leaders and supporting work with children and youth.

Pearson made his first international appeal for the Promise Plus project during last year's Reconciliation '97 conference in Coventry, England. He since has been working with Southern Baptists and others to plan for the Reconciliation '98 conference to be held in Louisville in November.

"We are looking for partners in mission," he said. "We are looking for people who will come alongside and help us."

For more information about the Promise Plus appeal in Britain, contact Pearson at the Church Pastoral Aid Society, Athena Drive, Tachbrook Park, Warwick, England CV34 6NG. In the United States, questions also may be addressed to Larry Martin, director of the Kentucky Baptist Convention's missions and evangelism division, at (502) 245-4101.

Christmas missions

By Robert Dunston

During the Christmas season, we all think about missions—especially as we contribute to the Lottie Moon Christmas Offering and as we thank God for sending his son to save us. This past Christmas 10 of our students joined Mountain Outreach Director Al Laird in doing missions.

For seven days and eight nights Travis Burnham, Matt Gabhart, Jessica Kitzmiller, Jeremy Lynch, Crystal Matrau, Christina Miller, Brian Smith, Lucy Tuttle, April Vermillion and Jessica Williams labored alongside Al Laird at Blood-N-Fire Ministries in Atlanta, Ga. Blood-N-Fire Ministries is located in the downtown area across from Capital Homes, a multi-housing project in a high crime area. Although the ministry works with poor and homeless residents, it specifically rescues people from addiction to drugs and alcohol through an intensive discipleship program. Currently 30 men live in Blood-N-Fire's facility. Without the healing touch of Christ, many of these would have died on the streets. Through a combination of worship, visitation, prayer, serving meals and discipleship, Blood-N-Fire Ministries is

making a difference for Christ.

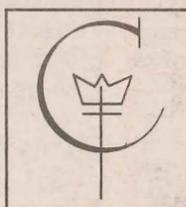
The facility is an entire city block of warehouse space that desperately needs remodeling. Our students and staff helped renovate the kitchen in the homeless shelter, served meals to approximately 40-50 homeless people each weekday and 200 people after the Sunday morning service, cleaned, moved furniture, and weather-proofed parts of the building. On some rainy days they built a wall on the second floor of a building while rain poured through the roof and third floor. One person pushed water out of the way while the other 10 built. At night they rolled out their mats and sleeping bags on dry areas of the concrete floor and slept.

The men in the discipleship program who live in the facility have similar sleeping arrangements, yet the facility is providing them a home and new start through Christ.

On Saturday morning our group participated in a "March for Jesus." They joined with others from the ministry in a march through the projects, passing out food and inviting people to worship.

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

CUMBERLAND COLLEGE



Strengthening our witness

To fulfill our mission at Kentucky Baptist Homes for Children to provide care and hope to hurting families and children through Christ-centered ministries, we have made a move to expand a vital component of that mission.

I have promoted Mike Dixon to vice president of religious life. Dixon is a long-time employee of KBHC most recently holding the position of director of religious life.

Dixon is especially qualified for this position. He has worked in various capacities for KBHC and knows child care. He also holds a doctor's degree from Southern Seminary in Christian Missions. But more than these, he has a big heart for our kids.

Our board agrees with me that we can do more to strengthen our Christian values and witness. So, Dixon will be leading a new statewide initiative to have directors of religious life in each of our six regions.

Each director will continue to support our staff as they share the gospel with children in residential care. They also will minister to employees, foster parents and foster children, as well as arrange special activities, lead Bible studies and model the Christian life.

Currently no funds are available for these extra ministers. Each director will be hired as money from the regions is raised. We are excited about what these ministers will do statewide and feel certain that funds will be secured to begin this work and sustain it in the years ahead. We are confident there are many churches, individuals and other mission groups who want the opportunity to share in this mission effort.

When I think of the 142 decisions for Christ last year, about our Centrifuge experience at Campbellsville University, about the ministry of Homeland Singers and about the dedicated and talented staff already doing such a great job for Jesus, I can't

wait to see how much more we can do with six youth ministers added to our team. We pray for strength and grace to share unconditional love for the most innocent among us, our children. Come join us.

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

Mormon & Baptist leaders continue Christianity debate

By Art Toalston
Baptist Press

PROVO, Utah (BP)—A Mormon leader and a Southern Baptist authority on religions have continued the debate on whether Mormons are a part of historic Christianity.

In an address to 15,000 students at Brigham Young University, Mormon Apostle Boyd Packer made veiled references to Southern Baptists in criticizing educational material the denomination has produced about the Church of Jesus Christ of Latter-day Saints, according to Salt Lake Tribune newspaper.

Packer, acting president of the Quorum of the Twelve, a tier of Mormon authority second only to the church's governing First Presidency, gave "one of the strongest declarations in memory about the nature of the faith" in his lecture at BYU, the Tribune reported Feb. 2.

Packer did not mention the Southern Baptist Convention by name in his address, the newspaper noted. The SBC will hold its annual meeting in Salt Lake City June 9-11. In preparation for the visit by Southern Baptists from across the country, the SBC North American Mission Board's interfaith witness team has prepared

Mormons urged to enter politics

SALT LAKE CITY (RNS)—The Church of Jesus Christ of Latter-day Saints has encouraged its 5 million U.S. members to become more politically active.

In a letter to American Mormons, the First Presidency, the church's top governing body, urged members to be "willing to serve on school boards, city and county councils and commissions, state legislatures, and other high offices of either election or appointment, including involvement in the political party of their choice."

The Feb. 3 letter also reminded Mormons to be guided by "gospel principles" in their political activities and never to imply that their

candidacy has been endorsed by the church. The letter noted that the Salt Lake City-based church does not endorse candidates, platforms or parties.

During the early years of the 150-year-old church, Mormons avoided mainstream political involvement and sought to establish their own theocracy in what is now Utah.

However, Mormons since have become active participants in U.S. politics on all levels. Today, 16 Mormons sit in the U.S. Congress. The church's American membership accounts for about half of its worldwide total membership of 10 million.

several resources for witnessing to Mormons, including a video, "The Mormon Puzzle."

Packer, however, said he was addressing his remarks for "those who teach and write and produce films which claim that the Church of Jesus Christ of Latter-day Saints is not a Christian church and that we, the members, are not Christian."

The Tribune quoted Packer as list-

ing several reasons why Mormonism's roots are in Christianity, including Mormon scripture's "harmonious witness" to Christ's birth, life, teachings, crucifixion, resurrection, ascension and atonement.

But Packer acknowledged Mormon doctrine "will continue to be misunderstood and disturb our critics." Such beliefs include:

- The LDS church is the "one true and living" church on earth.

- The Book of Mormon and other scriptures rank on par with the Bible.

- Revelation continues to be received through Mormon apostles and prophets.

- The trinity of Father, Son and Holy Ghost are three distinct entities,

with the Father having a physical body "as tangible as man's."

- LDS members are "spirit children" of God capable of becoming like he is.

- Mormon salvation is not by grace but by grace "after all we can do," Packer said. "Our critics' belief, based on the Bible, holds that man is saved by grace alone. Theirs is by far the easier way," the Mormon leader was quoted as saying. Mormons follow the church's tenets, give tithes and send their children out as missionaries in order to be saved by grace as well as works, the Tribune recounted.

In a letter to the Tribune's editor, Phil Roberts, director of NAMB's interfaith witness team, replied, "All of these concepts began with Joseph Smith and are not a part of biblical and historical Christianity."

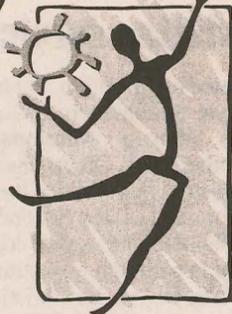
Regarding the NAMB video, Roberts stated, "The Mormon Puzzle" was an honest attempt to delineate fairly our differences. That is why Mormon apologists are on the film articulating them. What could be unfair or subversive about clarifying these differences and inviting Mormon theologians to help us?"

Roberts, in listing differences between historic Christianity and Mormonism, wrote, "The gospel is, for Bible-based Christians, a free gift. If that is too easy, then one must argue with God himself who inspired the words, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' (Ephesians 2:8-9, KJV)"

"All of these concepts began with Joseph Smith and are not a part of biblical and historical Christianity."

Phil Roberts, director of the Southern Baptist North American Mission Board's interfaith witness team.

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*Note the change in leadership. Monty Carter will not be the keynote speaker as previously announced due to his move to South Carolina.

Kentucky Baptist philanthropy

My parents taught me the importance and the role of Christian financial stewardship in my relationships to Christ and other human beings. While I can not claim perfection in this crucial realm of my life of discipleship, I can proclaim to be striving toward it—and to be passing that legacy to my two sons.

I can confirm what Paul contended in 2 Corinthians 9:7 "...for God loves a cheerful giver." I enjoy giving to change people's lives in the name of Christ. I enjoy the blessings of growing in my Christian financial stewardship—my philanthropy. I am primarily a Kentucky Baptist philanthropist because it is through my church and our Kentucky Baptist-related entities that (a) I realize the

greatest impact of my philanthropy and (b) I have confidence my gifts will be used for the purposes for which I gave them. By practicing Kentucky Baptist philanthropy I am making a difference both now and beyond my lifetime through our international, national and state missions organizations, our Christian education institutions, our children's homes and our hospitals.

What an inspiration it is to have the privilege of assisting other Ken-

tucky Baptist philanthropists. Whether it be the widow who makes a regular monthly cash contribution with a corporate matching gift, or whether it be the widower who gave his 40 acres and house and moved to a retirement community, or whether it be the family that gives appreciated stock worth several million dollars, each of them is a Kentucky Baptist philanthropist who has demonstrated true biblical stewardship—giving themselves first to the Lord.

When I read recently someone gave \$70 million to a Baptist college in another state, and an 88 year old woman, who had lived quietly and modestly all her life, gave through her will \$90 million to four charitable organizations to help needy children and families, I prayed God would call forth those among us who could practice that kind of Kentucky Baptist philanthropy. What a difference it would make in their lives and in the total world mission of God in Jesus Christ.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

PEOPLE

PRAYER PARTNERS

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

- Ruslan Nadyuk, church planter in the Lyublino area of Moscow, as he looks for a place to show the "Jesus" film.
- A prayer group which will begin soon in the Tambov, Russia, apartment of International Service Corps missionary Lori Millburn.
- Rick Pressley, newly-appointed church planter in New Hampshire Baptist Association.
- Churches in Maine as they recover from January's ice storms.
- Thanksgiving for the 10,000 people who attended the annual interdenominational congress of New England evangelicals in Boston Jan. 30-31.

Mountains to the Mississippi

Compiled by Ann Tatum

- CADIZ—Liberty Point Church recently called **Darren Gaddis** as pastor.
- EVANSVILLE, Ind.—**Floyd Berry**, 78, died Feb. 2. He was pastor of churches in Hazard, Central City and Junction City. Survivors include his wife, Anna, a son, three daughters and nine grandchildren.
- GLENDALE—Gilead Church called **Bill Wessner** as full-time associate pastor. He began his new ministry Feb. 9. **Ken Jewell** is pastor.
- GULFPORT, Miss.—Handsboro Church recently honored **George Harrison** on his 50th anniversary in the gospel ministry. He is a native of Owensboro and served on Georgetown College faculty 1955-1960.
- LOUISVILLE—Shively Heights Church will host the "Crossmen Quartet" in concert Feb. 21 at 7 p.m. Call (502) 447-9544 for more information.

Ninth and O Church broke ground for a facility at its new 18-acre location in eastern Jefferson County Feb. 1. The building, which is the first of four phases, will include a 31,000-square-foot facility that will house a 700-plus seat worship center, classroom space for Bible study and studio/control for "New Beginnings" television ministry. **Rodney Burnette** is pastor.

■ OAKLAND—Oakland Church recently called **Will Burnhame** as minister of youth. He is a student at Western Kentucky University in Bowling

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Green. **Kenneth Morehead** recently was ordained to the deacon ministry. Also, ground breaking services for a new sanctuary with offices, fellowship hall and classrooms will be held March 15 at 1:30 p.m. Call (502) 563-4011 for more information.

■ PADUCAH—**Stan Reid** recently celebrated 10 years as minister of activities at Lone Oak First Church. A reception was held in his honor Feb. 8. **Willis Henson** is pastor.

■ PARIS—Central Church called **Andrew Weaver** as minister of youth, children and education. Weaver began his new ministry Jan. 26. **Jay Robison** is pastor.

■ WICKLIFFE—Wickliffe First Church recently called **Anthony Steel** as interim pastor.

■ WILLIAMSBURG—**Jimmy McKiddy** resigned as pastor at Jellico Creek Church to become a candidate for sheriff in Whitley County.



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Pastor/Contact: Dr. Kevin Ezell, (502) 239-7711

Date/Time: Thursday, April 23, 1998, 1:00 p.m.

For additional locations, times, and information on FAITH, please call the Pastor/Staff Leadership Department of The Sunday School Board: 615-251-2055

Where were you when the lights went out?

Like thousands of other homes across the state, parts of Oneida have been without electricity for several days. We were told a big snowstorm was coming. Such words of warning can cause anxiety for those of us who deal with emergency situations. Normally our greatest concern is flooding or losing our electricity.

Several years ago we began purchasing items to help meet emergency needs. We bought small gasoline generators, a large diesel generator, kerosene heaters, water pumps, electrical cords, lights and water hoses. A small bus given to us by a church is a wonderful vehicle which we call the "emergency bus." We can drive the bus to the center of campus and provide temporary lights to some of our buildings.

With 550 students and staff, emergencies can be trying. While we normally think of lights as the most urgent need, you soon realize that more pressing problems are just hours away. You will have to provide heat if the emergency is in the winter. We cannot temporarily heat all the buildings, but we can keep students warm by moving them to our dining rooms. Faculty and staff with children can go to one of three homes that have other sources of heat.

Just when you think everything is under control, the kids remind you that it's time to eat. We feed more than 550 people three times a day. In emergencies, we must change the menu a little to reduce the amount of cooking that has to be done.

The storm most of us encountered the first week of February was trying, but we were better off than many others. Our boys' basketball team and cheerleaders were in Hazard. The bus carrying the ball team made it back to campus, though

it took about three hours to make the one-hour trip. The girls were not so fortunate. They were forced to retreat to a convenience store just as the lights went out. After a phone call or two, the coach decided to seek shelter in a motel if she could find rooms for 12 girls. We were first told that all the motels in the Hazard area were full, but the manager of one motel made special arrangements to accommodate our students. She also gave us the rooms free of charge. I went to

Hazard the next morning and followed them back to the campus.

During the snowstorm the lights flickered several times, but kept coming back on. Finally about 2:30 a.m. the lights went off for good. I called the main campus to see if they had lights, and discovered the power was still on. I live just five houses from campus, but our lights did not come back on. Then about 6:15 a.m. the power went off.

The students were told to stay in their dorms until we could get breakfast ready. Several cooks could not come to work, so other staff helped. About an hour later the power came on.

Most schools in central and Eastern Kentucky missed three days of school. Our students missed one hour. We have only missed one day of school in the past 18 years. Most of our students do not like that record, but we are proud of it.

All in all, we were fortunate. Hopefully, this was the first and last big storm this winter.

Correction: Due to an OBI error, readers may have thought our choir was booked through 1998. Dates are available for the fall. Ask your pastor to call today.

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

THIS IS ONEIDA



W.F. Underwood

Student results from Christian service

Carl McCray, a 1992 alumnus and pastor of Lynn Camp Baptist Church in Gray, wrote me a good suggestion for this column. "I read the Western Recorder article every time I get a chance and enjoy the personal things about Clear Creek. When I attended Clear Creek, every Monday morning each student was supposed to log in about what the Lord accomplished the previous week. I believe the results would be noteworthy to inform Kentucky Baptists."

Students still "log in" each Monday morning as part of the Christian service requirement. Under the guidance of Christian service director Charles Rice, students receive orientation to ministry opportunities. An introduction to ministry class expands students' concepts of ministry and provides basic material on Baptist history, doctrine and denominational life. The Christian service office relates to churches, missions and community agencies to place students in intern or staff positions. The basic goal assists students to discover and develop God-given gifts. Graduation requires an acceptable participation in Christian service responsibilities.

First-year students receive ministry opportunities on campus or a

related organization. Students direct Royal Ambassadors, Girls in Action, Women's Missionary Union, Brotherhood. Others learn how to minister to children at the child development center. Second-year students complete a year-long internship in a church or institution.

The November Christian service report revealed these statistics: mes-

sages delivered: 249; visits made: 273; evangelism contacts: 235; music responsibilities: 202; professions of faith: 38; baptisms: 13; other decisions: 85; miles traveled: 40,691. Translate these facts into individual stories of a life changed or a church revitalized.

Christian service secretary Danielle Nichols, wife of second-year Owensboro student Jason Nichols, sometimes shares the excitement of students, "A student reported a new Bible study in the projects and was so encouraged about the response."

McCray is right about these weekly reports, "They communicate that Clear Creek Baptist Bible College is more than building buildings but building the kingdom."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Rutherford Institute's theme: No man is above the law

By Scott Orr
Religion News Service

WASHINGTON (RNS)—Samuel Rutherford was a 17th century Scottish cleric who wrote a book, "Lex Rex," arguing no one, not even the king, is above the law.

The cleric's 20th century namesake, the nonprofit Rutherford Institute, which has emerged from the relative obscurity of litigating church-state cases to being the high-profile defender of Paula Jones in her sexual harassment suit against President Clinton, sees its mission in a similar fashion.

But critics claim the little-known, well-heeled Virginia-based group that quietly has spent millions of dollars fighting legal battles over its vision of religious freedom as well as about \$200,000 supporting Jones, may have other agendas.

The Jones case has taken the institute to the center of charges that right-wing conspirators are working to oust Clinton from the White House. And while the White House sees sinister motives, the Rutherford Institute says it simply is promoting a modern version of the Lex Rex philosophy.

"No man is above the law, not even

the president of the United States," said John Whitehead, the institute's founder and president.

In a deposition in the Jones case Jan. 17, Clinton is reported to have sworn he did not have a sexual relationship with former White House intern Monica Lewinsky. If that was a lie, the president could face perjury charges and—potentially—impeachment.



Whitehead

First lady Hillary Rodham Clinton, taking the offensive in defending her husband, said the charges Clinton had sex with Lewinsky and then tried to cover it up were being promoted by a "vast, right-wing conspiracy." Though she didn't name the Rutherford Institute, others have placed the institute at the center of a web of right-wing, anti-Clinton forces.

Barry Lynn, executive director of Americans United for Separation of Church and State, challenges Whitehead's claims the group has no secret agenda in the Jones case and is not linked to the Religious Right.

"Our files on the institute go back 10 years; after examining the material, we can safely say Whitehead is not being honest in his description of his organization," Lynn said.

In recent years, Lynn said, Whitehead has repeatedly attacked the Clintons in the institute's Rutherford magazine and in fund-raising appeals.

Lynn said the institute has charged:
■ That the Clinton health care initiative would send parents to jail if they seek alternative health care for their children.

■ That Clinton quietly is creating a despotic government.

■ That the Clinton agenda would promote homosexuality, abortion, promiscuity and sexual experimentation among the people.

Whitehead also has links to Pastor Jerry Falwell, one of the Clintons' harshest critics. The first lady named Falwell as one of the lead actors in her conspiracy theory.

Whitehead's writings appear regularly in Falwell's newspaper the National Liberty Journal, and Falwell urged support for Whitehead in a recent "Falwell Fax" bulletin.

The legal cases the institute supports are far more likely to involve prayer in school than sexual harassment in a hotel room.

A typical Rutherford Institute legal case is that of a Medford, N.J., elementary school student who was barred from reading his "Beginner's Bible" in class and from displaying artwork depicting Jesus. The institute called the school's action "extreme religious phobia" and vowed to appeal

a federal court's decision siding with the school.

Whitehead is a 52-year-old lawyer and Christian who opposes abortion and the death penalty and supports affirmative action and home schooling. He founded the Rutherford Institute 15 years ago. It receives \$5 million to \$6 million in donations annually.

"They are part of the hard right movement that hates the Clintons," said Frank Askin, a professor at Rutgers Law School. "Their involvement with Paula Jones is purely political; it's not the normal thing that they would be doing."

Whitehead has been dealing with questions about his motives for supporting Jones since he signed on as her legal benefactor in October. Just two weeks ago he reacted to remarks from Clinton's attorney in the case, Robert Bennett, that the institute's involvement is "preposterous" and a "gimmick."

"The Rutherford Institute's involvement in the Paula Jones case is not preposterous," Whitehead said. "It deals with the rule of law—specifically, that no man is above the law, not even the president of the United States."

"Moreover, powerful men cannot be permitted to make unwanted sexual advances to powerless women," he said.

Critics claim the little-known, well-heeled Virginia-based group that quietly has spent millions of dollars fighting legal battles over its vision of religious freedom as well as about \$200,000 supporting Paula Jones, may have other agendas.

'Painter of light' wants to help fans see Light of the World

By Michael Paquette
Religion News Service

SAN JOSE, Calif. (RNS)—Like a modern American Renoir, Thomas Kinkade is a "painter of light" whose cozy, flower-laced cottages invite on-lookers to crawl inside their warmly lit windows for a romantic evening before the radiant hearths imagined within.

Images of Kinkade's idyllic Victorian villages and inspirational landscapes "account for more sales than any other living artist," he says matter-of-factly. And if past sales are any indication, this year one in 20 Americans will purchase a Kinkade lithograph, poster, collector's plate, calendar, book, figurine or greeting card.

But it's not sales that drive him. "God speaks to people through these paintings," Kinkade said during a recent interview from his studio in the northern foothills of the Santa Cruz Mountains outside San Jose, Calif., as he worked on his latest canvas, "The Mountain Chapel," which he described as a "vast mountain landscape with the glory of God pouring through the clouds and a little chapel by the lake."

Kinkade, 40, likens his work to a captivating love song.

"At some point, the singer fades into the background and the voice you are hearing is God's whisper of love. That's how I feel about my paintings."

Indeed, his art's underlying message must always override the work itself, said Kinkade, a devout Christian who signs each work with the fish symbol and a Bible reference.

"There's a lot of interest in the

paintings I do and the message I bring," he said. "Simplicity, tranquility and family are the foundations for living. My paintings illustrate these broader concepts."

"Someone can see a little country church and be reminded that faith is a foundation for living. A cottage reminds of family and home."

Terry Sullivan, associate editor of American Artist magazine in New York, credits Kinkade's vast appeal to the artist's choice of subjects.

"Kinkade works on themes that are generally very popular, the same way that Norman Rockwell worked on popular themes," Sullivan said.

Kinkade, known by his admirers as the "painter of light" because of his use of bright colors and impressionistic technique, contends his art is not about himself. "It is about you ... another person who would care enough to take part of their day and enter the worlds I have created."

To be sure, keeping his art available to the general population is so critical to Kinkade that about two years ago he stopped selling original canvases, which are now "archived for the public interest." He plans to establish a non-profit foundation to support a museum to house his work.

"I got so frustrated with the greed of some art dealers and collectors," he said. "It introduces an exclusionistic or elitist approach to these paintings." As an example, Kinkade said paintings he sold in the mid-1980s for \$175 each now could fetch "five digits, if not six."

Sandra Carpenter, editor of The Artist's Magazine in Cincinnati, said she has "no doubt" Kinkade's origi-



GARDEN OF PRAYER Although Thomas Kinkade is one of the best-selling living artists, the devout Christian says sales are not his motivation. "God speaks to people through these paintings," he says. (RNS photos)

nals could command such steep prices. "He's a marketing phenomenon in the art world."

In fact, Kinkade's work is so popular, his Media Arts Group Inc., shines as a rare example of a company based on the work of an artist that has gone public. Its stock is traded on the NASDAQ exchange, and the company earned about \$80 million last fiscal year, Kinkade said.

His lithographs are sold by more than 3,000 independent dealers and in about 100 Thomas Kinkade Signature Galleries, which are furnished like homes, with romantic fireplaces and over-stuffed chairs.

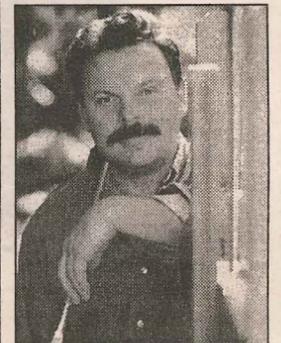
"We wanted to create a non-threat-

ening environment ... a place of peace, a place of joy," Kinkade said of his galleries, which he described as "points of light" in the community.

Spreading joy—and his faith—through art is paramount for Kinkade.

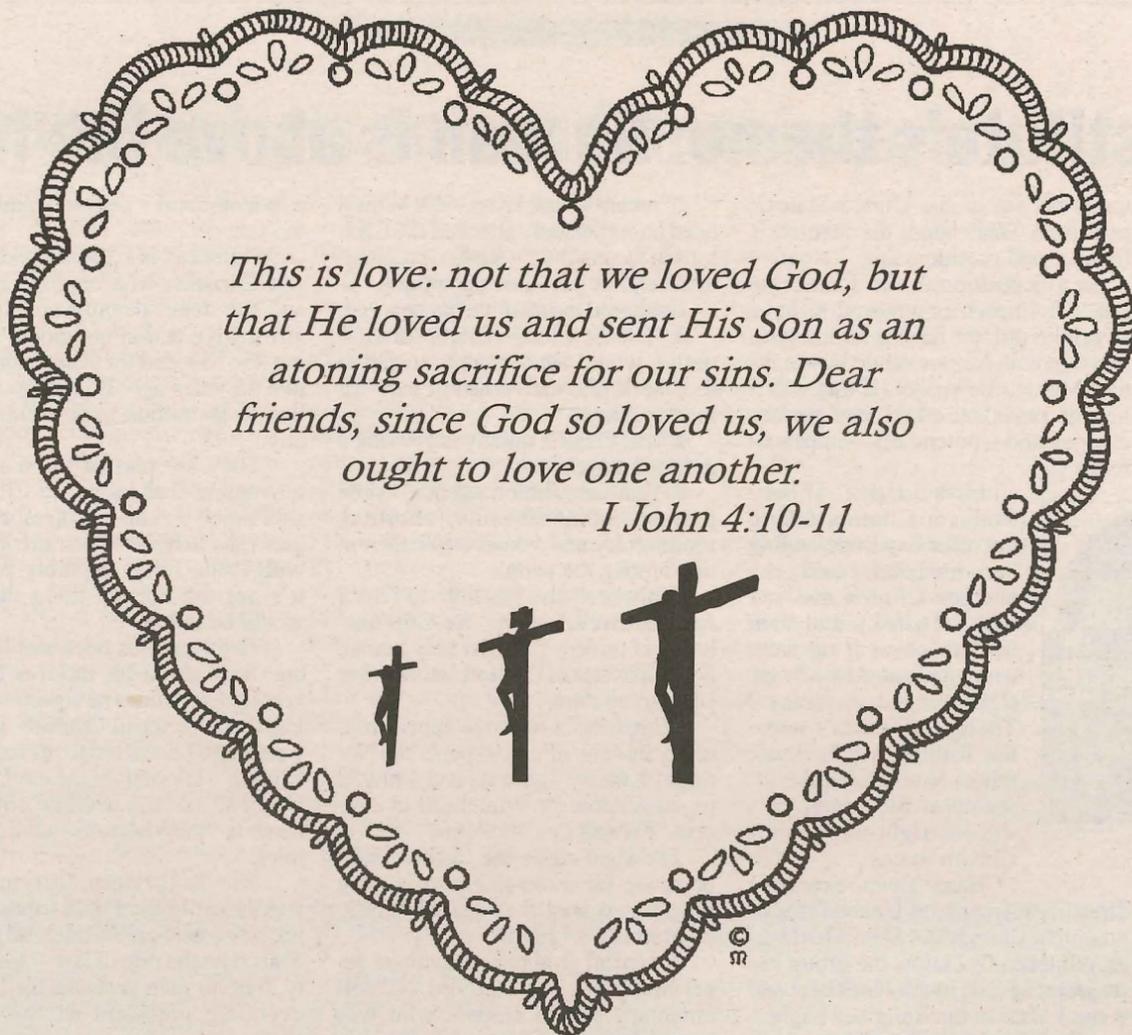
When a work is ready for reproduction, he said, his family and a small circle of friends gather for a short prayer ceremony to "ask the Lord to bless the painting, that God would bring his light, his joy" into the homes in which the works will eventually reside.

"I pray to God to help people not to see the 'painter of light,' but help them to see the Light of the World," he said.



"At some point, the singer fades into the background and the voice you are hearing is God's whisper of love. That's how I feel about my paintings."

Artist Thomas Kinkade



This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another.

— I John 4:10-11



At Oneida Baptist Institute, we find many ways to share God's love with our students.

Teachers, coaches, dormitory deans and other caring staff have daily opportunities to reach out to our young people.

Christian students are encouraged as we challenge them to grow. Those who do not know Christ see the gospel lived out in word and deed.

Please pray for us as we "love one another."

God has loved us. We have much to give.

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