



WESTERN RECORDER

March 17, 1998
Vol. 172, No. 11

Kentucky Brotherhood

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FOR THE RECORD

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People who think about donations give more

By David Winfrey
News Director

NASHVILLE—People who give long-range consideration to the needs of their churches are bigger donors than those who don't, according to a study of financial giving.

"How people think about giving and plan giving has a major influence on what they give," said Dean Hoge, co-author of "Money Matters: Personal Giving in American Churches."

Regularity of church attendance remains the No. 1 predictor for the level of someone's contributions to his or her church, Hoge told a conference on church finance issues sponsored by the Baptist Center for Ethics March 9-10.

A study of giving trends found Assemblies of God and Baptist congregations have both the highest rate of giving per household and the highest percentage of members who attend church activities more than once a week, Hoge said.

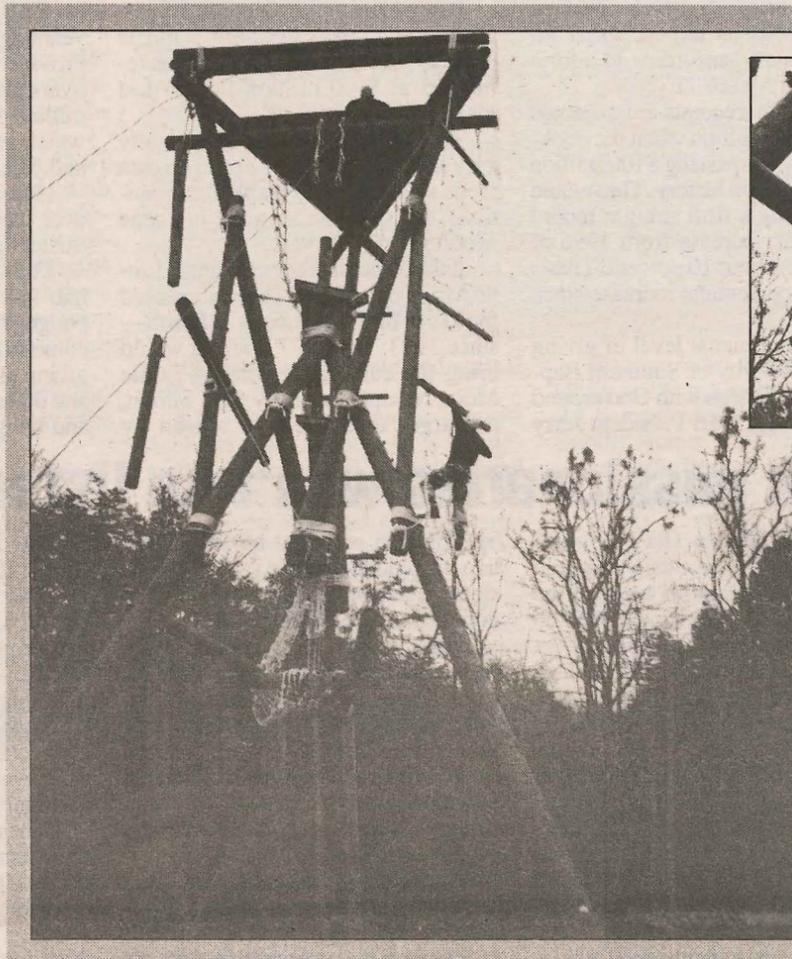
But the way members plan for giving has a direct impact on the amount they contribute, he added.

For example, Baptists in the study who determined to give a tithe (10 percent) or more of their income to the church gave an average of \$4,042 a year. Baptists who decided to give a percentage of their income smaller than a tithe gave an average of \$3,120.

For Baptists who decided to give an annual dollar amount, the annual average fell to \$2,778. Those who set a weekly dollar amount gave an average of \$1,882.

And those who gave "what I can afford each week" averaged \$869 annually.

The findings held true among all five denominations studied: Baptist, See Southern Baptists ..., page 7



TOWERING ACHIEVEMENT A new 50-foot-high log tower has been erected on the site of Kentucky Baptist Homes for Children's wilderness camping treatment program in Bronston. The Alpine Tower will be used as part of a therapeutic recreation program. Participants will use mountain-climbing equipment and techniques to climb sites along the tower and in the process learn teamwork and build self-confidence, said Rod Pyland, program director. The children's home's wilderness program is designed to give young men victimized by abuse or neglect renewed discipline and self-confidence through camping, hiking, work projects and other outdoor activities.

Divorce: What if faith & reality collide?

By Julia Lieblich
Religion News Service

WORCESTER, Mass. (RNS)—Barbara Roy is a devout, church-going Christian who doesn't believe in divorce. She's convinced God condemns divorce. And she's been divorced three times.

Matrimonial failure has taken its toll. A real-estate broker and popular cable TV host in central Massachusetts, Roy makes self-effacing jokes about her marital record to beat potential critics to the punch. And though she's raised seven children and dotes on her 10 grandchildren, she's convinced she's unfit to influence teenage girls.

"I'm not a good role model," she said.

Divorce is tough enough without the "burden of theological condemnation," said Judith Hanlon-Swett, founder of Christian Singles, a 700-member fellowship of mostly evangelical Protestants and traditional Catholics, which Roy attends in Worcester, Mass. It is one of a growing number of such groups throughout the nation. Many men and women in these fellowships say that when their marriages broke up, they felt they had failed God and their spouses had failed them.

Most evangelical Christian and Catholic churches stress the importance of making marriage permanent, citing biblical verses such as Matthew 19:9—"Whoever divorces his wife, except for unchastity, and marries another commits adultery."

Still, Catholics divorce at the same rate as the general population. And according to a study by Barna Research Group, "born-again" Christians and self-described Christian fundamentalists are more likely than non-Christians to go through divorce, leaving many believers to contemplate a life of solitude or sin.

Paul D'Angona considered such a life as he looked out from the pulpit of his idyllic New England church. He was a pastor who believed divorce was a sin, and his wife had announced she was leaving.

"I felt like it wasn't the right thing to be leading people and have such a disastrous relationship at home," he said. "I resigned shortly thereafter."

Roy was just 16 when she first See Divorce: What if ..., page 11

Death of pastor's son latest tragedy to befall Kentucky town

By Ken Walker
State Correspondent

HINDMAN—After two years of counseling bereaved families and disciplining those who trusted Christ in the aftermath of tragedy, Mike and Alice Caudill are on the other side of tragedy, and they are grieving.

Caudill, pastor of First Baptist Church of Hindman, his family and church are in shock over the sudden death of the Caudills' only son, Casey. The 16-year-old collapsed at the Knott Central High School baseball field March 7 and died soon after from apparent cardiac arrest.

He was the second member of First Baptist's youth group to die in two

years—and the seventh teen buried in this town of 900 in a span of little more than two years. Four have died in car crashes and three of unexpected physical ailments.

"It's almost phenomenal that the community has been hit with this," said Dale Niswonger, interim pastor of Parkville Baptist Church of Danville, who officiated at Casey Caudill's funeral. "These kids have had a lot to process."

"It's hard," said First Baptist youth pastor Jeff McIntyre. "This was the closest one to me, personally. Casey was healthy; he had just got done with spring workouts. For me, that is

what's making this different.

"With Casey, the kids realize God has a claim on your life," the youth pastor said. "It doesn't have to be a catastrophic accident. That's hit home. Kids are taking a whole new look at death."



Casey Caudill

Ironically, it was at the baseball field where many students received news of another death. In April 1996, cheerleader Merri Kathryn Prater died in Lexington of injuries sustained in a single-car accident.

The death of that First Baptist youth group member—and the impact of her strong faith—touched off a spir-

itual revival that has not ended yet. About 200 professions of faith in Christ have been registered locally since then.

Converts have boosted the Sunday attendance at First Baptist from 225 to 300, while participation in youth programming has quadrupled to nearly 50.

Jarvis Williams and Mark Combs, two students who accepted Christ two years ago, now are students at Lexington Baptist College.

They began preaching at special Sunday night youth services last spring that played an integral part in the revival and still continue on a monthly basis.

See Death of ..., page 3

Moving? See page 4 (0317)

BAPTISTS

BAPTIST BITS

■ **Donald Wayne Atzinger**, a student at Southern Baptist Theological Seminary's Boyce Bible School, died March 10 of injuries sustained in an apparent accident. A first-semester student at Boyce, Atzinger, 35, died about noon after apparently falling from the window ledge of his third-floor dorm room. The accident occurred about 7:30 a.m., and he was found by seminary security personnel. He was the son of Sebort and Mary Lou Atzinger of McDaniels, Ky.

■ **Vacation Bible school** materials produced by the Southern Baptist Sunday School Board have been named a "top pick" for 1998 by Children's Ministry magazine. "StarQuest: A Galactic Good News Adventure" was selected as one of the nation's four best VBS kits by a panel of four independent consultants.

■ **Esther Burroughs** will be the keynote speaker for the annual luncheon meeting of the Southern Baptist Ministers' Wives Conference June 9 in Salt Lake City. Burroughs is a nationally known speaker on women in evangelism and missions. Tickets to the luncheon are \$12 in advance and may be ordered by writing to Jane Sanders, 1301 Colorado Dr., Benbrook, Texas 76126.

Lottie Moon Offering tops \$100 million

RICHMOND, Va. (BP)—Southern Baptists have given the Lottie Moon Christmas Offering for international missions its largest dollar increase in history, according to a forecast released March 11.

Lottie Moon receipts are expected to total \$102.6 million when the books close in May, surpassing \$100 million for the first time in history. That would be the offering's fifth straight record year—and an increase from 1996 of \$9.5 million, about 10 percent. That's the highest percentage increase since 1988.

"This phenomenal level of giving reflects the priority of Southern Baptists to be on mission with God around the world," said IMB President Jerry

Rankin. The entire offering will support the board's overseas budget.

It would be the first time in the past 16 offerings that Southern Baptists surpassed their goal. The goal has remained at \$100 million for the last three years.

The yearly forecast—historically very accurate—is based in part on data from selected state Baptist conventions. All show an increase in Lottie Moon giving this year.

If the forecast proves accurate, Lottie Moon receipts will have increased by \$19.7 million—nearly a fourth—since 1993. The 1997 offering would bring the cumulative total of Lottie Moon receipts to nearly \$1.8 billion, on target to exceed \$2 billion by

Christmas 2000.

Woman's Missionary Union started the annual missions offering 110 years ago. This year's offering will provide \$94.5 million to the IMB's overseas operating budget and \$5.5 million for missionary capital funds, which pay for such things as housing and cars on the field.

How to use a \$2.6 million excess over the goal will be determined by trustees after the books close.

The offering should fund nearly half (47 percent) of this year's IMB budget of \$210.8 million. The rest will come from Southern Baptists' unified giving plan, the Cooperative Program, and other income, such as investments and hunger and relief offerings.

Some missionaries won't be listed anymore

RICHMOND, Va. (BP)—Southern Baptist missionaries living and working with people in areas of the world that restrict the gospel will no longer be named in public prayer lists distributed through the denomination's information channels.

"It's a very dangerous world we live in," said Avery Willis, senior vice president for the International Mission Board's overseas operations. "We need to pray for these people, but just to give their names might endanger them or, at least, cause them to lose access to the people they work with."

IMB officials fear not only for missionaries and their families, but even more for believers whom missionaries reach and disciple. "From the standpoint of people who might not

be Christian or might be anti-Christian, if someone knows you are a missionary, they might persecute the national believer," Willis said.

Missionaries appointed to work with ethnic people groups in these restricted areas were informed in February of the decision to withhold their names from birthday prayer lists sent for publication through the Baptist Sunday School Board, Woman's Missionary Union and North American Mission Board.

"Recognizing that this is a great loss to missionaries in these categories, we will suggest that these publications ask their readers to pray, at least, for 'Last Frontier' missionaries," a notice to missionaries said. Those who pray need to spend more time on this group because the term "Last

Frontier missionaries" could represent five to 10 people a day, Willis added.

"Last Frontier" is IMB terminology for people groups that have been kept from hearing about Jesus Christ, often by governments or traditional religions.

Southern Baptists also should pray in general for "Last Frontier" missionaries every day, said Randy Sprinkle, who leads prayer strategy for the IMB.

"These missionaries live in sensitive, volatile places where often hatred and violence can explode around them or even against them without warning," he said. "Ask God to cover them ... asking that he may hide them in the tabernacle of his presence and grant that they may speak the word with increased confidence in him and in its power to bring life."

Falwell to speak at Ridgecrest this summer

RIDGECREST, N.C.—Jerry Falwell, the fundamentalist Baptist televangelist who founded the Moral Majority and has sold books and videos about the alleged corruption of President Bill Clinton, will be a keynote speaker at Ridgecrest Baptist Conference Center this summer.

Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Va., will preach during the National Conference for Church Leadership, sponsored by the Southern Baptist Sunday School Board. The board also owns the conference center.

The annual conference at which Falwell will speak is one of many summer programs offered at Ridgecrest. This conference focuses specifically on leadership issues in the local church.

Mike Miller, director of the Sunday School Board's church leadership services division, told the Biblical Recorder that "a number" of past participants in the conference had requested Falwell as a speaker.

"We feel his presence will strengthen the program," Miller told the North Carolina Baptist newspaper. "And we are delighted to have him as one of our speakers."

Historically, the conference has featured a variety of speakers inside and outside the SBC.

Which category Falwell falls in has been a source of debate lately. Falwell and his church historically have been

staunchly independent, associating themselves only with the independent fundamentalist movement.

However, Falwell has expressed delight in the rightward turn of the SBC in recent years. And in 1996, his church gave \$1,000 to Southern Baptist Conservatives of Virginia, a new state convention formed to support the SBC. That contribution qualifies his church as a member in good standing of the SBC. Falwell later denied he intended to join the SBC by making the contribution.

Some North Carolina Baptists are furious that the Sunday School Board has invited such a controversial figure to speak at an SBC event in their state.

"I can't believe the man who called all pastors who graduated from Southeastern Seminary a bunch of 'duds' deserves being heard in the Southern Baptist Convention," said Grady Faulk, pastor of Stough Memorial Baptist Church in Pineville, N.C.

Falwell made that comment during a March 1997 address at Southeastern, one of six SBC seminaries, located in Wake Forest, N.C. He was referring to graduates of the seminary prior to its capture by SBC conservatives.

"I thank God that one day, Virginia, the most liberal of all Baptist states in the nation, and North Carolina, who has the dubious distinction of being No. 2 worst, will have the best because

of Southeastern producing the pastors, the mentors, the leaders who will replace the duds with good Bible teaching and Bible-preaching pulpits," Falwell said.

Joining Faulk in opposing Falwell's planned appearance at Ridgecrest is John Setchfield, pastor of Pleasant Gardens Baptist Church in Marion, N.C.

"I'm disappointed that he would be given an audience with our folks as politically motivated as he seems to be," Setchfield said. "He does a lot of name-calling and character-bashing."

New Orleans Seminary will not relocate

NEW ORLEANS (BP)—New Orleans Baptist Theological Seminary will not move to a new location but will remain where it has been in the heart of New Orleans, trustees determined March 11.

"Today we have decided our future as a campus," said Chuck Kelley, seminary president. "We will be true to the heritage of our mission. We will be neighbors and not naysayers. We will do reality-based and not reality-shielded theological education."

The vote came after the presentation of results from a two-year study by an ad hoc committee called "Vision New Orleans," established in March 1996.

"It is the unanimous opinion of this committee that the purpose assigned to this seminary by the Southern Baptist Convention and the seminary's role in fulfilling the Great Commission and the Great Commandments can best be accomplished by remaining in our present location," said Davis Cooper, chairman of the committee and pastor of University Hills Baptist Church in Denver.

Trustees unanimously accepted five recommendations from the Vision New Orleans committee. Besides the recommendation not to move, trustees voted for the seminary to:

- Prepare a new master plan for the future of the campus.

- Expand the campus on the eastern side as funds and property become available.

- Renovate the campus with a view toward remaining permanently at the current location.

- Develop strategies to address the major concerns expressed in the Vision New Orleans survey.

The committee's work on studying whether to move was prompted by several factors, including the gift of a piece of property elsewhere in New Orleans and ongoing concerns about safety in the area around where the seminary currently is located.



Kentucky giving high in all categories at mid-year

By Mark Wingfield
Editor

At mid-year, gifts to the Kentucky Baptist Convention's Cooperative Program are running 9 percent ahead of last year and 5.8 percent ahead of budget.

At the same time, "Kentucky-only" gifts to the KBC's budget are running 47 percent ahead of last year and 38 percent ahead of budget. "Kentucky-only" gifts are given by churches that do not want a portion of their contributions forwarded to the Southern Baptist Convention Executive Committee.

Normally, Cooperative Program gifts received by the KBC are divided, with 65 percent remaining in Kentucky and 35 percent given to the SBC.

As of Feb. 28, the midpoint in the KBC's fiscal year, a total of \$10.17 million had been received in unrestricted Cooperative Program contributions. Of that amount, \$3.56 million has been forwarded to the

SBC to support the national denomination's missions programs, seminaries and agencies. The remaining \$6.61 million has gone to the KBC's operating budget, which funds state missions, Executive Board ministries and KBC agencies and institutions.

On the Kentucky side, that \$6.61 million has been combined with \$234,063 in "Kentucky-only" contributions to create a total of \$6.85 million available for Kentucky Baptist ministries. That's 13.5 percent more than was available at the same point last year and 5.3 percent ahead of budget projections.

The upward trend in all giving categories sparked a positive response from KBC officials.

"As we approach a new millennium, we have one of the greatest opportunities in history to serve Jesus Christ," noted KBC Executive Secretary-treasurer Bill Mackey. "I am grateful for the generous way Kentucky Baptists are supporting world evangelization and missions through

KBC giving at mid-year

	CURRENT YEAR	PREVIOUS YEAR
Total Cooperative Program gifts	\$10,170,500	\$9,323,762
Amount forwarded to SBC	\$3,559,675	\$3,449,792
Amount used in Kentucky	\$6,610,825	\$5,873,970
"Kentucky-only" gifts	\$234,063	\$159,245
Combined available in Kentucky	\$6,844,888	\$6,033,215
KBC budget (combined)	\$6,416,410	\$6,091,549
Over (under) KBC budget	\$428,479	(\$58,333)

the Cooperative Program and special gifts."

KBC Business Manager Lowell Ashby noted that not only is the six-month total a record but the second quarter of the fiscal year marked the first time the KBC has received more than \$5 million in Cooperative Program gifts in a single quarter.

"Kentucky Baptists continue to show their loving support of our cooperative work together," Ashby said.

He also noted that giving is up in all areas. "Cooperative Program is up 9.1 percent over last year, Kentucky Baptist Homes for Children Thanksgiving Offering is up 6.8 percent, Lottie Moon Offering for international missions is up 4.9 percent, Annie Armstrong Offering for North American missions is up 7.9 percent, Eliza Broadus Offering for state missions is up 11.3 percent and 'Kentucky-only' is up 47 percent."

BLUEGRASS BURGEO

Chowning to Campbellville.

Campbellville University recently named John Chowning assistant to the president. Chowning had been economic development director with United States Congressman Ron Lewis' office and had served on Campbellville University's board of trustees.

Adoptive homes sought.

Kentucky Baptist Homes for Children has an urgent need for families to adopt children with special needs. At any time in Kentucky, 200 children with special needs such as medical conditions, physical or emotional impairments are in need of adoptive parents, said Barbara Lee, director of the Baptist agency's adoption program. Children also may be classified as having special needs even though they are healthy if they are older, part of a sibling group or of a racial minority. For information, call (502) 569-9115.

Georgetown sets record.

Georgetown College raised a record \$6.6 million in gifts and pledges in the six-month period from July through December 1997, President Bill Crouch announced. That is double the amount raised in the same period the previous year.

Cobb to lead effort.

Reba Cobb has been named executive director of Kentuckiana Interfaith Community, a multi-faith group serving Christian and Jewish groups in metropolitan Louisville. Cobb, a member of Crescent Hill Baptist Church in Louisville, has been president of the Center for Women and Families in Louisville since 1992.

Death of pastor's son brings another grief

Continued from page 1

The pair also preached at Casey Caudill's funeral, along with Niswonger. Niswonger's wife is the daughter of J.S. Bell, pastor emeritus and key figure in planting many Baptist churches in the region.

Although snow canceled school for the day, 1,000 people attended Casey Caudill's funeral March 10. It was the town's largest since 1984, when native son and veteran congressional representative Carl Perkins was laid to rest.

Caudill's service lasted more than two hours as many students gave testimonies about their friend. His baseball teammates each carried a long-stemmed white rose with a blue ribbon tied to it.

Various people remembered Casey as a witty, mischievous prankster who was full of life, according to a report in the weekly Troublesome Creek Times.

"Casey was just a funny, funny guy," McIntyre said. "He was antagonistic and could cause you grief, but even in my case, he knew how far to go. He'd get the laugh and then back off."

But a more serious side also was portrayed in the memorial service, the youth pastor said. Caudill was active in youth group dramas and part of a local contemporary Christian band called "Burnt Offering." The seven-member group was formed last spring to play for the youth services.

At the funeral, fellow band member Stephen Bell read an unfinished song Caudill had written. Others read parts of his journal chronicling the importance of his salvation and concern for classmates' spiritual welfare.

"That shocked kids almost as much as him dying," McIntyre said. "All some kids knew was the funny side. I was lucky to get to see his serious side and that he was a very deep thinker."

"It was remarkable that a young man, 16 years old, could touch so many people," added local newspaper

editor Ron Daley. "This is causing young people to search and realize how precious life is."

In the immediate aftermath of Caudill's death, 20 local teenagers professed faith in Christ as Savior. Fifteen said a salvation prayer after a memorial service at Knott County High.

McIntyre said three others rededicated their lives to Christ that day. Both he and Niswonger also prayed with teens who made commitments to Christ after the funeral.

The youth pastor said this situation has strengthened his faith by putting scriptural teachings through a real-life test. "It brings it to reality and cements your faith," he said. "My faith has been reaffirmed. Now that it's been put up against real-life things and seeing it come out unfailing, I know those things are true. It's turned a light on."

While the church has done an admirable job of pulling together and taking care of needed tasks, McIntyre said, members are facing a new challenge in caring for their pastor.

To see everything reversed is pretty strange, he said, calling Mike Caudill his "mentor" and someone who has constantly supported others.

As for what God is doing in the midst of this crisis, the youth pastor hesitated to speculate.

"I look with anticipation to see the good that's going to come out of this," he said. "I know something is going to happen. I don't know if it will be next month or in six months. God has every right to draw men to himself in the way he chooses."

In addition to Casey Caudill's parents, other survivors include two younger sisters, Carolyn and Mitchell; maternal grandparents, Herman and Imogene Maggard of Hazard; paternal grandmother, Eureka Caudill of Hazard; and a host of other relatives.

The Caudill family may be addressed at First Baptist Church, Box 506, Hindman, Ky. 41822.

Counselor helps church

HINDMAN—While counselor Mitch Holbrook had prepared a message from Matthew 14 about how a fierce storm followed Christ's feeding of the 5,000, he didn't get to deliver it.

Instead, the representative from Cornerstone Counseling listened as about 50 people shared their thoughts and memories of Casey Caudill at First Baptist Church of Hindman March 11.

"The kids wanted to remember the memory of their friend," said Holbrook, who has been with the counseling arm of Kentucky Baptist Homes for Children three years. "I didn't say anything. My role was as a safety net for (youth pastor) Jeff McIntyre."

Holbrook visited First Baptist Church the day after Caudill's funeral to help youth and others sort out their emotions and take time to grieve. He is talking with the church about possible follow-up as the impact of their grief unfolds.

While members of the youth group and several parents didn't have any trouble talking about their 16-year-old friend who died unexpectedly, the counselor said it may take several months to appreciate their loss.

"They understand Casey is dead, but they have yet to see all the ways that he's gone," said Holbrook, who has a master's degree in counseling and pastoral care from Southern Baptist Theological Seminary. "There's going to be a big void there."

For anyone grieving a loss, it is important to reveal emotions such as sadness, anger or fear, he advised. The first year is the most intense because it marks the first holiday and other special occasions without that person.

"The Lord gave us a mechanism to deal with grief," Holbrook said. "Express the loss instead of denying it."

The advice he gave in Hindman applies many other places as well, he said: If you have a friend who is going through grief, don't be afraid to bring up the subject. Often the bereaved want to talk about the person.

"But don't try to fix it," Holbrook warned. "There's nothing that can be said or done to make it better. Saying 'It's God's will' or 'They're better off' is no good. 'It's better to mention it and then hush. Don't be afraid of silence or to cry with them. You can also invite them out to eat or offer to pick up a chore for them.'"

Cards also show you are thinking of the person, he said, and donations to a memorial fund are appropriate.

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to CompuServe 102667,1300, and the Internet, wesrec@ntr.net. Periodicals postage paid at Louisville, Ky.

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No to scholarships

When I read in the newspaper that the Kentucky Senate approved lottery-based scholarships, I was appalled and ashamed. To use money generated by gambling to support our young people's further education is truly distressing.

I urge Kentucky Baptists, surely who I hope are against gambling, to rise up and urge their legislators to be warned of such a harmful and ill-advised move.

Certainly we should be aware of the character and the practice of which depletes family income, not to mention the support of our churches.

Know your legislators' names and give voice to your stance, Kentucky Baptists.

*Mrs. H.B. Kuhnle
Lexington*

Thanks for story

It was a joy to read your article about Chuck Fletcher and his current ministry as a youth pastor in Lexington (Feb. 24, page 1), "Minister in bi-racial church."

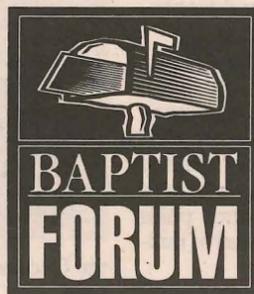
A little more than 25 years ago, when I was a teenager growing up in Williamsburg, Fletcher came to our community as a student at Cumberland College. Not long after his arrival, Fletcher joined Main Street Baptist Church, my home church, and became, I believe, our very first African-American member.

Fletcher was well-liked and he immediately took an interest in us teenagers. He worked as a volunteer in the youth ministry, and it was encouraging to see the rapport he had

with us, especially when you consider that our youth group was composed solely of white teenagers in a predominantly white community.

As I read your article about Fletcher, my mind went back to a young black student who was willing to transcend barriers and befriend a white teenager like me. Now, as a 40-year-old pastor of a growing Florida church to which the Lord is bringing persons of varied ethnic backgrounds, I thank God that I had the privilege of knowing Chuck Fletcher in my formative years. I would hope that many other Christian teenagers could have a similar experience in their churches.

*Danny W. Davis
Clermont, Fla.*



■ Do we approve a spiritual or situational interpretation of the Bible abroad (interpretation according to our perception of the Holy Spirit's leading) while preaching a literal interpretation at home?

■ If we start the spiritual or situational interpretation of biblical principles for one geographical location, where do we draw the line?

■ Who will be the final authority if we must subscribe to opinion rather than a literal interpretation of biblical principles?

I do agree with the caution warned in your last paragraph. It now appears to be time for making some tough choices about what are our biblical principles.

*Bob Patrick
Dayton, Ohio*

Insult to pastors

In the Feb. 10 issue (page 2) there is an article about Al Mohler, president of Southern Baptist Theological Seminary, speaking to a group of seminary students. He tells these students to prepare themselves to enter leadership roles in churches which have been kept ignorant of the truth.

The truth, according to him, is the absolute sovereignty of God and the necessity of explicit faith in Jesus Christ for salvation. I doubt there is a Baptist church in the state of Kentucky that does not teach and preach this truth. I feel President Mohler has done our faithful, dependable and hard-working pastors of our

Double standard?

This letter is in response to the editorial by Mark Wingfield that appeared in the March 10 issue: "Convert missions raises tough questions."

I agree with the last paragraph. As Christians we must be consistent in applying the same standards to church work both abroad and at home.

The next logical questions are: ■ If we approve activities against civil authority abroad, do we also approve activities against civil authority at home?

■ Do we follow basic biblical principles or situational ethics?

Women of faith: 'Cut out the middle men'

By Dale Hanson Bourke

The few men in attendance looked mighty uncomfortable.

It started with the feminine roar that rose from the crowd when the announcer emancipated all men's rooms. It got worse when one of the first speakers repeatedly used the word "breast" as she jokingly explained how to prepare for a mammogram. And when another speaker noted, "Clothes may make the man, but a jerk in a \$3,000 suit is still a jerk," rowdy applause followed.

As I sat with 18,000 other women in the US Airways Arena just outside Washington, D.C., I had a flashback to a feminist rally I had attended as a college student.

But this was 25 years later and the women at this gathering were wearing bras and toting Bibles. Mostly suburban churchgoers, they had paid \$69 each to attend one of the Women of Faith conferences with a theme promising to "Bring Back the Joy."

While Promise Keepers rallies for men have resulted in group hugs and commitments to bringing the family together, these Christian conferences seem to approach women in an entirely different way.

Men may have trouble bonding, but a common theme here was that women seem to have troubles because

of bonding. Presenters spoke to the individual pain of women: loneliness, depression, disappointment. And they acknowledged that much of what had robbed the joy from women seemed to be problems with husbands, children and parents.

Gloria Gaither, a highly respected evangelical author, speaker and lyricist, delivered a brief opening talk that might have been a bombshell had she raised a clenched fist and delivered it in a less soothing tone.

She warmed the crowd up by talking about her grandchildren. She established solidarity by joking about her penchant for clothes from Target and her love-hate relationship with diets.

Then she grew serious. Acknowledging the oft-preached sermons on submission in conservative churches, she instead challenged women to think for themselves and stop using their husbands as an excuse for not doing what God calls them to do.

"When you get to heaven, God isn't going to let you off because you were married to a jerk," she declared.

"Before God we are all single," she elaborated, eliciting applause and "uh huhs" from the audience. In front of me, two women looked at each other and raised their eyebrows, not seem-

ing entirely displeased with the thought.

A younger, less venerable speaker could never have gotten away with it. But Gloria Gaither signaled a watershed in conservative Christian thought and culture as surely as if she had nailed her proclamation to the men's room door.

And she did it in such a gentle way even the most traditional women were able to acknowledge that the doctrine of submission is not all it's cracked up to be.

Women who grew up trying to be obedient to parents and then husbands are disillusioned. After trying to coax their men into becoming spiritual leaders, many now acknowledge all attempts at artificial resuscitation have resulted in no signs of life.

The growth of women's Bible studies and prayer groups has brought the female church population to a deeper understanding of their faith. But often they have to spiritually "dumb down" so they don't intimidate men. And many have grown old waiting for some evidence that submission is more than just letting the guy win.

Conservative theology has met reality, and something has to give.

While the speakers at these conferences are mostly grandmothers with credentials from organizations like Campus Crusade for Christ, their au-

thorities are women of all ages who are looking for a way to mesh faith with reality.

And while the rhetoric is carefully pro-woman without being feminist, the messages are ones of liberation: Freedom from guilt, depression, anger and sorrow does not come from finding the right man. True freedom comes in finding your identity before God.

Few conservative theologians would disagree with the premise. But the working out of that in churches across America may bring a shock to evangelical culture.

Most conservative churches are still highly patriarchal. Some hold to such positions as matters of theology. Others acknowledge they simply haven't encouraged women to lead. And in moments of candor, many ministers admit women do much of the church work while men make most of the rules.

Women who decide it is time to listen directly to God and cut out the middle men will make waves in many churches. The hierarchical systems could suffer; the power structure might crack.

It sounds a little like what happened to the Pharisees when a guy named Jesus came along. And for the Women of Faith, his radical words still ring true, no matter what spin modern men may have given them.

Dale Hanson Bourke is author of "Turn Toward the Wind" and publisher of Religion News Service.

*O.M. Rector Jr.
Monticello*

*W.J. Greene
Ashland*

*Bob Patrick
Dayton, Ohio*

COMMENTARY



Dale Hanson Bourke

HE SAID/SHE SAID

Men ought to retreat when women start planning an event

HESAI



Mark Wingfield

Here's some late-breaking evidence that women do relationships better than men by about a zillion to one.

At our church, we just finished an annual cycle of retreats for men and for women. Both retreats theoretically start out on equal ground, but the road parts quickly after that. The verdict should not be surprising: Women do retreats better than men. I can say that because I'm on the men's ministry team that directed the men's retreat.

We did a good job, and we had a successful event. Of course, our definition of success is vastly different than the kind of success the women have. They drew twice as large a crowd, for three times the length of duration.

The men started out planning an overnight event at a state park, but we ended up having a half-day program at the church. The women trekked off to a fancy hotel for two nights. The men had muffins and bagels and pizza served right out of the box. The women dined on roast beef, seafood and salad all served on cloth-covered tables with flowers in the center.

I should have figured out the difference early on—when both the women's ministry team and the men's ministry team began setting up recruiting tables on Wednesday nights and Sunday mornings. The men had a bare table and a poster and registration forms. The women adorned their table with a peach-colored fabric and a floral arrangement. (I'm surprised they weren't serving tea and cookies.)

Our men's retreat was a week before the women's retreat, and I was glad we did as well as we did. It's hard to get men to commit even a Saturday morning for spiritual bonding. So I thought it impressive that we actually covered the expenses of our guest speaker.

But the women—as usual—went the extra mile. The next Sunday morning, while they were away on retreat, I sank in the pew as I read the worship bulletin. The flowers on the altar had been given by the women on retreat as a reminder they were present with us in spirit. What male would have ever thought of that?

SHESAID



Alison Wingfield

That the men had a retreat at all is a minor miracle, in my opinion. Male bonding events are more likely to be centered around sporting events or going to see the latest James Bond movie than on building spiritual relationships.

There is something in the makeup of women that makes it easier for us to share what is going on in our lives personally and spiritually. Even if it isn't that easy for some individuals, most of

us still crave deep relationships with other women, particularly our sisters in Christ. We instinctively seek out support systems wherever we go—school, church or work.

This retreat was perfect for beginning new relationships, strengthening others and creating a new bond among the women of our church. And, of course, most women like the fru-fru stuff too, so the committee did it in style.

Staying up late talking, laughing, playing games and, of course, eating and then talking some more is par for the course on one of these sojourns. Women express themselves more freely when males are not in the picture. And the absence of children helps too; I love my boys, but it was so nice not to be in "Mommy" mode for 24-plus hours.

And then there were the tears. The centerpiece for some of the display tables were appropriately decorated with boxes of facial tissue, which were passed from table to table on the last morning. You know it's been a successful women's retreat when the tissue box runs dry.

It's time to speak out on abortion bills

If you're concerned about abortion in Kentucky, this is the week to pick up the phone and let your voice be heard. Several pivotal pieces of legislation are moving through the General Assembly, and important votes could be won or lost this week.

Also, Gov. Paul Patton has threatened to veto some or all of the bills restricting easy access to abortion if they pass both chambers of the assembly. This would be a good week to let the governor's office know your feelings on the abortion bills.

The dynamics in the General Assembly are different this year than they have been in recent memory for two reasons.

First, the previous chairs of key Senate committees who made a career out of killing bills by keeping them off the docket no longer are in power. Thus, Kentucky's legislators have been able to vote their conscience on abortion issues because they've actually been given a chance to vote.

Second, Gov. Patton has a new pressure on him because he now is eligible to run for re-election. He will find himself in an awkward position if he panders to the most liberal side of his party and alienates himself from the majority sentiment in the state on this issue.

Yet Patton said last week he would veto a bill mandating a 24-hour waiting period for women seeking abortions. HB-85 passed the house last Wednesday and is headed for the Senate where it is likely to be approved. The governor said it is "blatantly wrong and a dangerous precedent for the government to mandate that any adult be forced to be subjected to propaganda."

Concerned Kentuckians ought to ask the governor how providing medical facts about fetal development and making sure women seeking abortions are aware of alternatives such as adoption constitutes propaganda. What's wrong with telling women the truth? Women can't really have "choice," as the pro-abortion activists demand, if they don't know all the facts.

The abortion industry—and it is an industry driven by money more than ideology—doesn't want women to have all the information. Real-life experience shows that when pregnant women understand the extensive development of a fetus even in the first trimester they

are much less likely to see abortion as a viable choice.

Additionally, why should women seeking to end a pregnancy be given less information than someone having other surgical procedures? Informed consent is a common requirement for almost any other medical procedure performed in a hospital.

Debate over this bill in the House demonstrated the governor isn't the only one in Frankfort misguided on the subject, however. Several other public comments by legislators illustrate the kind of guilt-by-association abortion advocates routinely heap on anyone who opposes our current

abortion free-for-all.

One lie on the circuit repeated in Frankfort last week is that anyone who wants to restrict access to abortion is a card-carrying member of the Religious Right. Not so. The spectrum of Kentuckians deeply concerned about abortion certainly includes the Religious Right but spans far wider than that one group alone.

Another lie repeated in Frankfort is that men are not qualified to have an opinion on abortion. Rep. Paul Mason, D-Whitesburg, explained it this way: "If you got up and shaved this morning, you have no right to discuss this issue."

That's ridiculous nonsense, even if you forgive the representative for not realizing that most Kentucky women do shave, just not in the same place as men. To see why this is absurd, just imagine a legislator applying the same argument to men's rights, saying that because the women aren't men and don't have the same anatomy, they ought not have any opinion about how men should behave responsibly with their reproductive organs. Such a legislator would be branded a bigot, a chauvinist and an idiot and sent home.

Of course, requiring informed consent for women seeking abortions is only one of the issues on the docket in this year's General Assembly. There's also a bill to ban "partial-birth" abortions (SB-121), and a bill to establish standards for abortion clinics (SB-217).

To express your opinion, call the Legislative Research Commission at (800) 372-7181. To reach the governor's office, call (502) 564-2611.

— Mark Wingfield

Am I in the place of God?

By Steven Boyd

But Joseph said to them, "Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." (Genesis 50:19-20)

What should be our attitude in the difficult circumstances of being hurt by others? When these trying times come, do we find ourselves as Joseph asking, "Am I in the place of God?"

First, are we in the "place of God" as to his purpose? Second, are we in the "place of God" when we have the chance to get even? Joseph wrestles with these questions and provides us a wonderful example of faith and forgiveness.

Joseph was sold into a life of slavery in Egypt by his jealous brothers. He had been subjugated to intense pressure and temptation. His status in life had been relegated to the lowest position—a servant. He had experienced the unfaithfulness of family and friends. He was separated from the comforts of home. He was all alone.

Undoubtedly, Joseph experienced numerous doubts and fears. Is this God's

will? Where's the justice?

Yet Joseph resisted the inherent inclination to the bondage of bitterness and anger. Despite horrific and negative circumstances, Joseph trusted God and followed his commands.

Joseph knew he was being used of God in mighty ways. Joseph proclaimed the continued strength, comfort and assurance of God in his life. He developed wisdom, faith and patience. He grew better, not bitter.

Joseph eventually saw the bigger picture. From his plight, God would continue to raise up his people, Israel, through the 12 sons of Jacob. He was in the "place of God."

Now Joseph possessed the power to give retribution to his brothers for their jealous actions and their cunning lies. Joseph held the upper hand as the second in command in Egypt. Would he be vindictive and hateful? Would he embrace the opportunity to ridicule them for their mistakes?

The brothers thought Joseph's unresentful attitude was feigned because of Jacob's feelings. Now that their father had died, they begged for mercy.

Joseph found the grace to forgive his brothers and to provide for them. He

could not mistreat them after God had clearly indicated his forgiveness. It was not as if his brothers were blameless, but Joseph recognized the hand of God in this troublesome situation. Joseph stated, "You intended harm ... but God intended it for good."

Norman Vincent Peale once asked J.C. Penney, "Tell me the secret of your success in life."

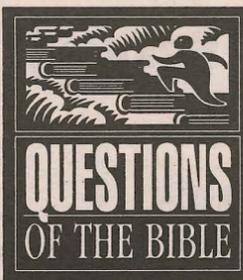
Without hesitation Penney replied, "Adversity and Jesus Christ." He explained how his father was an impoverished preacher. When his father died, he left a will that said, "I bequeath you some honest debts, manly character and faith in the Lord Jesus." Penney's world was filled with disappoinment and adversity. Yet, he allowed Jesus Christ to use that adversity as an instrument of success.

God promises to help you through the pitfalls of life. He desires to utilize the most dire circumstances for his glory. The reigning truth is in how we adjust to the difficulties of life. He will grant his grace to sustain you and to direct you to the Spirit-filled abundant life.

This is the only way we can endure and be used of him. You can always be in the "place of God." It's known as the life of faith.



Steven Boyd is pastor of Simpsonville Baptist Church in Simpsonville.



RESOURCES

This week's questions:

- Should I express my emotions?
- How can I survive an unwanted divorce?

Q. I was always told that a good Christian and a good person controlled his emotions. Now books and magazine articles say I need to express my emotions. Which is right?

Like you, I grew up hearing "Children should be seen and not heard." My parents discouraged and even punished any emotional outburst.

Churches also seemed to hamper the expression of emotional feelings. A person who shed tears or shouted in a worship service was viewed as having emotional problems, or at least was "strange."

Being a Christian does not exempt a person from having feelings and emotions. God created us with emotions so that we can experience joy and compassion.

It is important to acknowledge that you have emotions. There is nothing wrong with this. Problems can arise depending on how you express or apply those emotions. Feelings are not evil in themselves. How we react to these feelings can create problems in our lives and in our relationships.

First, you must honestly accept your feelings—good and bad. Express

your emotions to yourself, not necessarily to others.

Then, you must react according to or in spite of these feelings. And remember, faith and beliefs and your desire to please God must guide you, rather than changeable feelings. - *Al Shackelford*

Q. My wife has told me she wants a divorce and will not consider marital counseling to save the marriage. I need help to survive this overwhelming sense of shock and grief. What are some specific things I can do when reconciliation is elusive and divorce appears to be inevitable?



Jim Smoke, in his book "Growing Through Divorce," lists 10 things to do when you feel a divorce is inevitable:

- Stop and pray. Commit your entire situation to God. Ask for his help, guidance and emotional support.
- Call your best friends and ask for their prayer and support.
- Stay in touch with your feelings. Share them with those you can trust.
- Do not "overspiritualize" your situation. You may simply have to live out a bad decision someone else has

made.
 ■ Do not panic. No matter what happens, God is still in charge.

■ Contact an attorney to determine your legal grounds.

■ List all your fears, then list all your resources.

■ Pull as many family members around you as you can, asking for their love and support.

■ Seek out a divorce recovery support group in your community. They will often focus around either Smoke's book, "Growing Through Divorce," Harold Ivan Smith's workbook "A Time for Healing," the video series DivorceCare or materials produced through the ministry of Fresh Start. Read these materials thoroughly and often.

■ Remember that healing takes time. There is no "quick fix" for a divorce. - *James Stillwell*

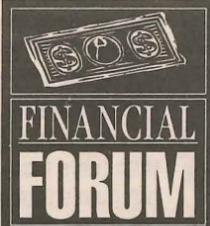
Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; John Lepper, director of family ministries with the Kentucky Baptist Convention; Wade Rowatt, director of the St. Matthews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

FAMILY

Stupid financial tricks to avoid

By Jeremy White

Solomon regularly applied his divine gift of wisdom toward his finances. The Book of Proverbs provides us rich wisdom for handling our finances.



Many of us need to copy Solomon's request to ask for wisdom,

especially financial wisdom. I have created my own list of financial tricks that people do. They think they have a good reason, but in reality they do things that are, well, plain stupid.

I am not saying these financial tricks are the worst things you can do. The worst things would include running up large debts or not paying your tithes. But these common actions drag your family's financial progress:

■ Withdrawing funds from retirement accounts to finance today's overspending habits. This treats the symptom rather than the disease.

■ Receiving excessive income tax refunds. Many people are excited to receive a big refund. However, they have loaned the government money interest-free while they are paying interest.

■ Playing the lottery instead of paying off debt or investing.

■ Building up extensive savings while paying credit card interest.

■ Failing to get a financial education. Educate yourself. Listen to Larry Burkett, read this column regularly, take personal finance continuing education classes.

■ Paying an annual fee for credit cards when so many are available without them.

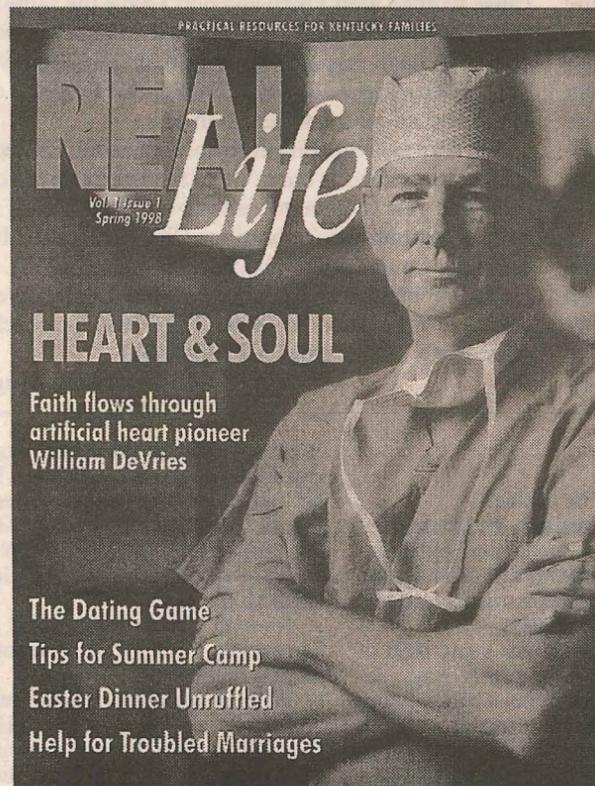
■ Paying estate taxes due to lack of proper estate planning. This is the easiest tax to avoid by wise planning and giving during your life.

■ Using emergency savings for a get-rich-quick business.

■ Ignoring sizable financial risk. This can include not obtaining health insurance or enough liability insurance.

■ Buying so much that you can't fulfill important life desires.

Jeremy White is a CPA in Paducah. Obtain a copy of his handbook, "How to Build a House of Financial Freedom, Not a House of (Credit) Cards" by sending \$4 to 250 Myrna Drive, Paducah, Ky. 42003.



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RESOURCES

Want deeper faith? You've got to talk about money

By David Winfrey
News Director

NASHVILLE—If a church is committed to bringing members into a deeper commitment with God, proper financial stewardship will be a natural outgrowth of that process, advises a former financial director for Willow Creek Community Church.

Bringing members to deeper commitments to Christ "ought to have behavioral manifestations," Dick Towner said during a church finance conference sponsored by the Baptist Center for Ethics.

Willow Creek, a mega-church in suburban Chicago known for its seeker-sensitive format, had a 13 percent increase in giving last year while attendance was relatively flat, he said.

The 23-year-old church has a debt-free campus and does not ask its members to sign an annual pledge card.

As with many training messages by Willow Creek personnel, Towner encouraged those attending the conference to consider Willow Creek's principles more than its actual methods. "Our people are growing significantly in their understanding of and living out of biblical principles."

Towner, who now directs Willow Creek's Good Sense Ministry, said the church in metropolitan Chicago is

committed to addressing stewardship among its members in four ways:

■ **Cautiously.** People's relationship to their money is a "powerful and dangerous thing," Towner said. "We're dealing with habits of a lifetime."

Christians in America are living in a culture that has gone "materialistically berserk" and must recognize their sinful inclination toward greed and envy. "It's an incredibly difficult topic."

■ **Forthrightly.** Despite the tension related to financial issues, the Willow Creek leaders don't shy from discussing stewardship as an aspect of Christian living, Towner said. "We very rarely ask for money," he said. "We teach about money a lot."

Churches shouldn't be afraid of scaring off unchurched people by teaching what the Bible says about money, he added. "If we care about our people in a spiritual as well as just a real-life way, we've got to educate them on this because society is sending out destructive messages."

Through Good Sense Ministries, Willow Creek regularly offers budgeting seminars for people wanting to get their finances under control. The intention is for people to leave with a budget in hand, the tools in their heads and the motivation in their hearts to keep their money under control,

Towner said. "I suggest we have a very seeker-appropriate and relevant message."

Willow Creek leaders recognize that the way they handle money will speak volumes to how the church is perceived by non-Christians, Towner said. "It's a key area for Satan to get his foot in the door."

The church has an open books financial policy and annual audits. Anyone can learn about Senior Pastor Bill Hybel's \$83,000 salary, which he capped a few years ago, Towner said.

But rather than just giving the facts and figures of the budget, Towner said it is important that the church link its line items with how they translate into life-changing ministries.

■ **Unconventionally.** Towner said Hybels found from the start that many people claimed they didn't attend church because leaders always were asking for money. In seeker services, Willow Creek leaders always note that the offering is for members only, Towner added.

■ **Biblically.** Willow Creek defines its purpose as "to turn irreligious people into fully devoted followers of Christ."

The first step of the church's seven-point outreach plan is to build relationships of integrity with non-believers. Step seven is to lead people to



the point where they bring all their resources under the lordship of Christ.

He noted that churches must constantly fight Americans' unbiblical attitude that things bring happiness: "Our people are being duped by this, and we need to raise their consciousness and say there is another way."

Six principles of stewardship

Willow Creek Community Church teaches six principles in its successful stewardship program:

- God owns everything.
- Give generously and joyfully.
- Saving is wise; hoarding is sinful.
- Pay debts, but also avoid them.
- Have a lifestyle that is disciplined and has tangible differences from non-Christians.
- Honor God with your work.

Southern Baptists seventh in percentage of income given

Continued from page 1

Assemblies of God, Catholic, Lutheran and Presbyterian.

Likewise, people who sign a pledge card give a "good bit more" than those who don't, Hoge added.

Southern Baptists ranked seventh in giving among U.S. denominations studied from 1987 to 1989, with contributions averaging slightly more than 3 percent of a member's annual income.

Ranking ahead of Baptists were Mormons, who led the survey with slightly more than 7 percent of annual income given to the church; Assemblies of God; Seventh Day Adventists; Church of God; Reformed; and Church of the Nazarene.

Hoge added that his study confirmed the adage that most churches get their money from a fraction of their members. "Seventy-five percent of the money comes from 25 percent of the people."

He cited four factors that motivate giving in both churches and secular fund-raising activities.

While not advocating that churches emphasize all these, he said congregations should recognize each factor motivates at least some members. They factors are:

■ **Reciprocity with other people.** Some members give because they feel they will get something in return, Hoge said. This can motivate members who think the pastor or other church leaders will look at the pledge cards.

Hoge admitted churches differ on whether pastors should know the giving records of members. Those who oppose it say it might influence a pastor's relationship with the members, but some pastors support it as a way

to know whose lives are being influenced toward greater stewardship and who should be endorsed for lay leadership positions.

While not taking a side, Hoge said churches should be open about what the rule is "so people aren't surprised later."

■ **Reciprocity with God.** Some people expect to be blessed by God as a result of their church contributions, Hoge said.

"It's a little like paying an insurance premium for some people," he added. "Martin Luther says you can't buy (salvation), but there's many a person who says, 'Well, just to be on the safe side ...'"

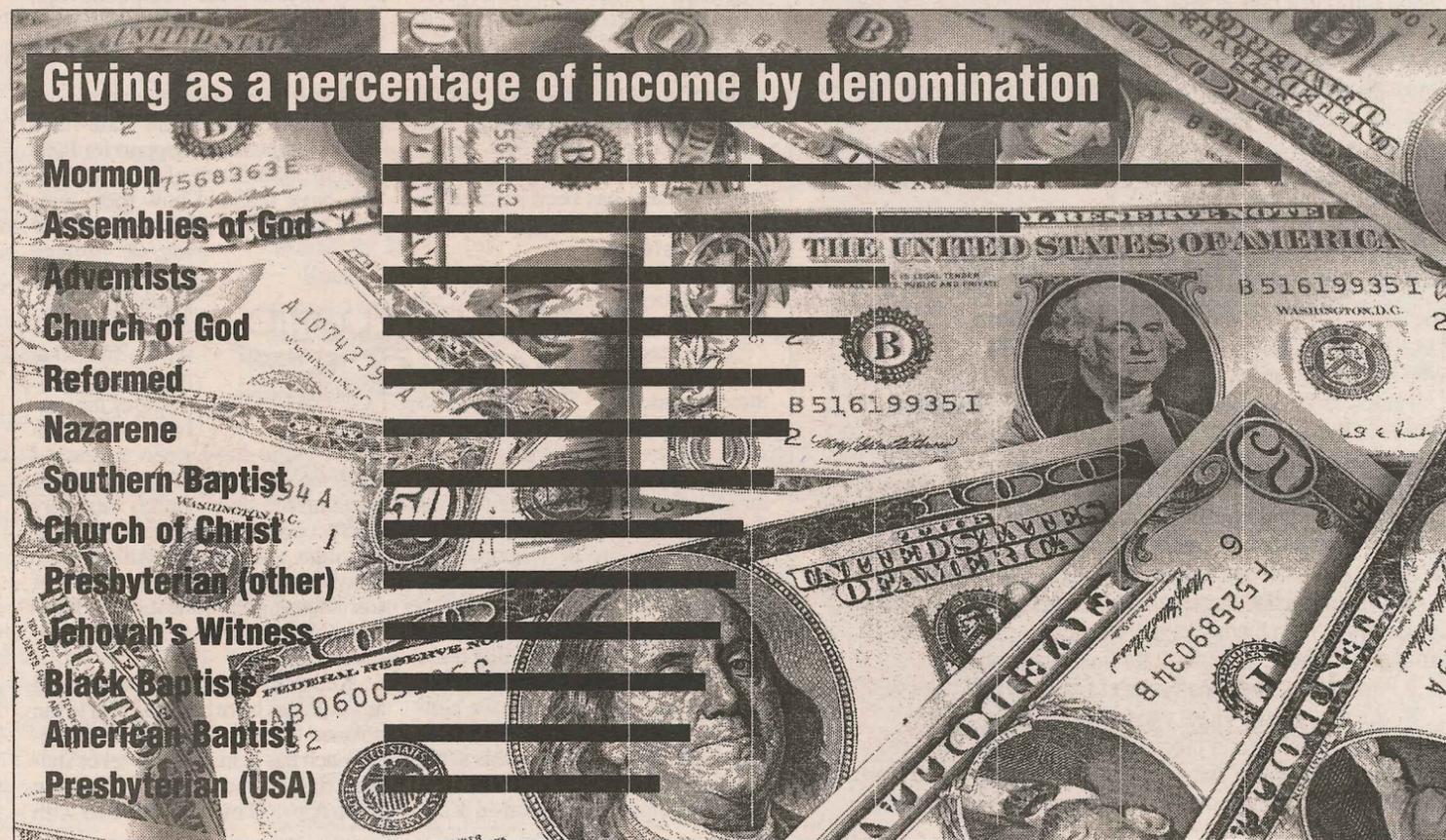
■ **Altruism and thankfulness.** One example would be contributing to a hospital's charity fund after a successful surgery.

"Efficient stewardship would like to evoke a sense of thankfulness at all

times," Hoge said.

■ **Giving to the extended self.** While most people give out of self-interest, they often consider other people and institutions to be part of their "extended self," he said.

Contributions to a family member, school or church can apply, he said. "We're talking about love and devotion here. Do you feel joy or pain when you transfer money from yourself to the person?"



Relate stewardship to explaining church's purpose



By David Winfrey
News Director

NASHVILLE—Too many churches fail to consider their congregations' purpose and culture when promoting stewardship, according to a fund-raising strategist.

"We make assumption of purpose, don't talk about culture and go straight into strategy," said Jim Highland, president of Master Resources.

Like many of the speakers at the Baptist Center for Ethics' March 9-10 conference on church finance, Highland advocated integrating stewardship into a church's total message about what is expected of Christians.

Instead, Highland said, many churches offer a brief emphasis on stewardship in the fall that will determine the congregation's ministry potential for an entire year.

Churches should articulate their purpose so that members know what they are contributing to, Highland said.

Dick Towner, director of Good Sense Ministries at Willow Creek Community Church near Chicago, agreed. "People don't give to a budget. A budget is a reflection of a vision."

Likewise, leaders must recognize the culture of the congregation's members in planning a stewardship message. Older members are more likely to give to their church from a perspective of long-term commitment to the institution. Younger members require more education about why

they are giving, Highland said.

Mike Allen, a representative of Cargill Associates, cited 10 keys for a church to have an effective stewardship program:

- They are committed to stewardship as a year-round ministry. Rather than having only one or two weeks in the fall when stewardship is emphasized, "use a little more perspective on the total year and the total amount of what we do with ourselves," Allen said.

- Such churches see stewardship as "using the gifts God has given us to do the work God has called us to do," he said. "Stewardship is not a financial issue. It's a spiritual issue."

- They have a plan. "When we do that, folks respond," Allen said.

- Pastors and leaders are committed to tithing. "Effective leadership takes modeling," he said. During capital campaigns, many members' pledges equal that of the pastor, Allen noted.

- "The pastor sets the mark," he said. "They know what he makes and they know what they make."

- They pray. "Ask people to make this a matter of prayer," Allen suggested. "Spending records show a clear priority of our lives."

- They talk about money. "There's more mentioned of money in the Bible than there is love," Allen said. "Why? It must be important."

Churches shouldn't be ashamed to ask for money any more than they are ashamed to ask members for other commitments, he said. "If I need Sunday school teachers, I go out and ask people to teach Sunday school."

- They train people. "If they don't know, they can't do it," Allen said.

- They budget for stewardship education, training and promotion. A reasonable amount is 3 percent of the annual budget, he said. "Keeping it in front of people keeps the recognition high."

- They intentionally cultivate new members. Such churches teach that being a church member includes being responsible for the "upkeep of the kingdom," Allen said. "If you don't ask them, they're not going to do anything. Let people know that part of what being a Christian is involves financial commitment."

- Their stewardship programs are grace-guided, not guilt-driven. Guilt is a poor motivation in the long run, he said.

"Do you remember the first time you were more excited about the gifts you were giving at Christmas than the gifts you received?" Allen asked. "If we get people excited about what Christ is doing in people's lives and for them, some of this is going to bubble over."

- They make stewardship fun. Churches can present their budget in a way that is more interesting than simply a listing of numbers, he said. One church sponsored a missions safari during its Sunday worship service in which members walked through the building to learn about five areas of the budget.

The chief idea for making stewardship fun is to evoke two responses, he said: "Wow, I didn't realize we did all that," and "Wow, I didn't realize it cost so much to do all that."

Four financial mindsets

NASHVILLE (ABP)—Understanding the financial mindset of a congregation helps pastors provide effective leadership, Alabama pastor Gary Fenton said during a March 9-10 conference on church financial issues.

Fenton identified four mindsets common in churches:

- The **small-business church** values thrift, Fenton said. People who work in small businesses believe "every cent is important," he said. They know how much things cost and expect their church leaders to know the same.

- The **entrepreneurial church** values risk, Fenton continued. People in entrepreneurial businesses "are willing to risk money if they can see some advantage down the line." If a pastor is unwilling to take risks in budgeting, the entrepreneurial church concludes "our pastor has no vision."

- The **non-profit church** values fairness, Fenton said. Often populated with employees from government, non-profit agencies, universities and denominational agencies, non-profit churches want budgets equitable to all concerned.

- The **corporate church** values targeted investment, he said. Does the budget support efforts that will accomplish the church's mission? This is bottom-line thinking, Fenton said, but identifying a church's bottom line is a difficult thing.

The pastor's task of providing financial leadership, however, is complicated by the fact few churches contain only one financial mindset, he added. Most churches have a blend of the four financial models.

Pastors: 'Talk about money'

NASHVILLE (ABP)—Pastors should shed their reluctance to talk about money from the pulpit, Alabama pastor Gary Fenton told a group of church leaders March 9.

After sharing that reluctance for years, Fenton said he "went through a conversion" about church finances.

Fenton, pastor of Dawson Memorial Baptist Church in Birmingham, Ala., said he once thought talking about money "violated my role" as a pastor. He would avoid the topic, he said, by using such euphemisms as "resources" and "stewardship of life." Eventually, he said, he realized he couldn't preach about Christian stewardship without talking openly about money issues.

Rather than downplaying his role as a financial leader in the church, Fenton said he now accepts that function. Getting involved in church finances is important for a pastor because the pastor is a church member and a church leader, and because the pastor "is one of the few people in the church who has the big picture."

Fenton identified five reasons for pastors to talk about stewardship:

- Stewardship is a biblical theme.

- A pastor can be an "accidental fund-raiser." By talking about ministry opportunities, a pastor can spark "a little opening of generosity" from a church member, which often develops into a lifelong pattern of giving.

- "We are trusted trustees." Church members often look to pastors to help them sort out the worthy causes from among the avalanche of pleas for financial support.

- Pastors are "the conscience of the church."

- "We are heralds of the vision." A pastor can help a congregation define and proclaim its vision, "and vision attracts contributions," he said. "Instead of us going to them with hands out, they come to us with hearts open," he said.

Partnership 2000 highlights

Partnership 2000 is gaining momentum. Partnership 2000 is a united effort on the part of Campbellsville University, Cumberland College and Georgetown College to provide long-term financial strength and stability that will ensure future educational opportunities for the youth of Kentucky and surrounding regions. These opportunities will offer the same distinctive value-based Christian higher education which already has been realized by the more than 35,000 graduates of Campbellsville, Cumberland and Georgetown.

The graduates of these three Kentucky Baptist liberal arts colleges have provided leadership in churches, business, government and civic organizations throughout Kentucky and around the world. By giving to support Kentucky Baptist Convention causes, each member of every Kentucky Baptist congregation has been a partner in the process of providing these educational opportunities in the past, and they are now enjoying the benefits of their contributions. Partnership 2000 seeks to ensure this same level of success for the future of Christian higher education in Ken-

tucky. As a part of the Partnership 2000 campaign, representatives of each college will be visiting with church leaders to invite congregations to join with Campbellsville, Cumberland and Georgetown by becoming partners in this special effort.

Some recent conversations with pastors throughout the state have yielded enthusiastic support for Partnership 2000. Many of these individuals have realized how their lives were personally affected by attending

ing a college which offered challenging academic programs with a Christian perspective. Some of the pastors and church

leaders who have been contacted have seen the benefits as they have encountered their church members who received college educations in a similar atmosphere. All of these individuals agree that the future of Christian higher education in Kentucky is a cause that is worth supporting.

Kentucky Baptists' three liberal arts colleges have been faithful to the mission for which they were founded. Each has achieved a level of success, despite facing ever increasing challenges. They have done so with

the help of a large number of concerned and committed individuals who realized that a financial investment in these institutions was an investment in the future—a future that would provide trained leaders who would continue to make a difference in their churches, their communities and around the world for the cause of Christ. In this day of diminishing financial assistance for students from other sources, Partnership 2000 is a bridge to the future. There is more to do, so more must be done.

Over the next several weeks, church leaders will be contacted and asked to consider leading their church to become involved in Partnership 2000. Most of the funds acquired through the Partnership 2000 campaign will be devoted to endowing the financial assistance that will be necessary for students to attend Campbellsville, Cumberland and Georgetown in the future. A portion of the funds secured will help these schools to provide students with facilities that promote a positive learning environment.

Partnership 2000 is an opportunity to provide the necessary financial assistance to support and strengthen the legacy of Campbellsville, Cumberland and Georgetown by ensuring the future of Christian higher education in Kentucky.

For information regarding Partnership 2000, call the Partnership 2000 office at (502) 491-2012.



Kentucky Brotherhood

NEWS

A supplement to the Western Recorder/Spring 1998

A personal word from the associate director of missions education

As the new associate director of missions education in Kentucky Brotherhood, the two most exciting ministry tools I've worked with so far are Kentucky Changers and RA camps. Enthusiasm radiates from Christians at all levels of involvement—youth (WWJDer's), city officials, crew chiefs, ministers, camp personnel, residents, parents and youth leaders. Kentucky Changers and RA camps provide rewarding opportunities to make a spiritual impact on all involved and to leave Christian legacies for years to come. The number of calls requesting information as well as testimonies



Mike Markham

from participants and volunteers confirm my conviction that God is touching lives through these efforts. Satan hates when that happens. Too bad. Keep praying.

Kentucky Changers offers youth (ninth grade and older) the chance to work together to make life better for strangers, turning those strangers into friends through the sharing of God's love. Nearly 400 youth and adults participated in the two projects last year. After the projects this year Kentucky Changers will have repaired more than 100 homes in five years, directly touching more than 100 residents and hundreds of participants.

Cedarmore and Jonathan Creek, the two retreat and conference centers that make up Kentucky Baptist Assemblies Inc., are going through a period of renewal. Royal Ambassadors have the opportunity to participate in that renewal this summer. The RA camp schedule has been adjusted to allow construction and repair projects to be part of the camp experience for the first six weeks at RABRO. The construction weeks will be limited to seventh through 12th graders. Other elements being introduced this year include utilizing volunteer counselors from various Brotherhood ministries, horseback riding (including construction weeks) and a new ropes course. Fathers, male youth leaders and RA leaders are invited to participate with their young men at all the RA Camps. The emphasis this summer is raising the next generation to be "Godly Men at Work"—at home, in missions, at church and in schools/marketplace.

The Brotherhood consists of more than 20 different ministry areas. Each is designed to train and put the gifts and talents of men, women, boys and girls to use in ministry. Read on for more details and feel free to call with any questions. We would love to help you discover a passion for missions.

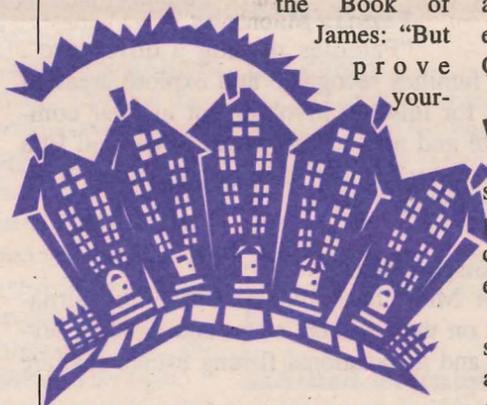
Kentucky Changers 1998

Christian Youth Making a Difference

Kentucky Changers 1998 is your youth group's opportunity to have a God-sized mission experience. Kentucky Changers is a coeducational mission project sponsored by the Brotherhood Department of the Kentucky Baptist Convention. High school students become personally involved in an intensive week of hands-on home repair for families in low-income communities who could not otherwise afford much-needed repairs. Work is supervised by Baptist Builders volunteers at each work site. Youth representing churches across Kentucky will repair homes in high-need areas of Frankfort and Hopkinsville.

Doing the Word of God

The theme for Kentucky Changers 1998 is "Doing the Word of God." This theme is based on Scriptures from the Book of James: "But prove your-



selves doers of the word and not merely hearers who delude themselves. ... For just as the body without the spirit is dead, so also faith without works is dead." (James 1:19 and 2:26, New American Standard Version)

What to Do

Kentucky Changers is not just a camp experience; it is a missions process. After your registration and depos-

it are received, you will be sent additional information needed for your project. Please complete and return the additional forms which will be sent, so that the Kentucky Changers staff will be able to plan adequately for the upcoming projects.

The study guide, "The Blue Print," will help youth groups and leaders prepare for the week of Kentucky Changers. Use these studies in the weeks prior to your project.

Participants are also encouraged to plan and carry out a local missions project in their hometown as part of their Kentucky Changers preparation. Ideas for your local mission project as well as for leading group sessions will be enclosed in the "Leader's Guide for Group Training Sessions."

Who Can Participate

Kentucky Changers is for high school students who have completed grades 9-12. (Youth who have just completed the eighth grade are not old enough to participate.)

Also, every five students of the same sex must be accompanied by one adult sponsor (age 21 or over) of the same sex. Any students that come need to have an adult sponsor. Sponsors will participate in the work activities with the youth.

Where You'll Stay

Accommodations have been arranged at local school facilities in the project areas. Participants will need to bring sleeping bags, air mattresses, cots or bedrolls. Breakfast and evening meals will be served at the

school. Lunch will be served at the work site.

On Wednesday, work crews will have the afternoon off and there will be no worship time on Wednesday night. Participants will be responsible for their own evening meal on Wednesday.

When You Get There

Participants arrive the Saturday afternoon of their project for a weekend of preparation, team-building, recreation and celebration. Youth and adults from the various church-



es will be divided into work crews of 10-13 people and will attend different local churches on Sunday. Beginning on Monday, these crews will spend each weekday working on homes in high-need communities. They may do such tasks as door or window repair, carpentry, painting or roofing.

Each evening is filled with fun and fellowship, group sharing times and exciting worship. An experienced staff leads in special events throughout the week.

Groups depart the following Saturday after breakfast.

How to Sign Up

DEADLINE FOR REGISTRATION IS **MAY 1, 1998**. When your reservation is received you will be sent additional information and materials to help your group prepare for Kentucky Changers.

Cost is \$150 per participant. This covers lodging, meals, insurance, program materials and construction-related expenses.

A deposit of \$50 per person is due with registration. Deposits are refundable until May 15. The balance (\$100 per person) is due by May 15 and is non-refundable after that date. Any requests for refunds before May 15 should be made in writing, giving the reasons for the refund.

Reservations are made on a first-come, first-served basis. Space is limited, so mail yours early!

Before going on the project, youth should complete Kentucky Changers preparation materials and a local mission project in their community. ("The Blue Print" study guides will be mailed after receipt of the registration form and deposit.)



Kentucky Brotherhood

What else does Kentucky Brotherhood do?

Baptist Builders

Kentucky Baptist Builders exist to empower Kentucky Baptists to use their skills and spiritual gifts through construction to build up the Kingdom of God. The focus of their work will be upon the construction, repair and renovation of: 1) churches and other facilities for religious work and 2) buildings for meeting human needs. Rick Lucas is the volunteer state coordinator. He can be reached at 502/222-1016.

Campers on Mission

COM is a national fellowship of Christian campers who share their faith while they camp. Membership is open to Christian campers of all denominations and requires no membership fees, only a willingness to join other campers in fellowship and service. Service such as building projects, repairs of churches, doing outreach projects and visitation for local churches. Also special ministries at fairs, festivals, flea markets, etc. Guy King is the volunteer state coordinator of this ministry and can be reached at 606/341-7622.

Camps

Weeklong summer camp at Rabro (Cedarmore) and Jonathan Creek for campers completing the 4th through 12 grades; and 3-day camp for campers in grades 1-3. Lad/Dad weekends for boys grades 1-3 and their fathers or accompanying adult over the age of 18. Call Mike Markham in our state office at 1-888-254-5720.

Church Renewal Weekends

An effort to equip the believer to know his calling and be equipped to serve. To develop and promote church renewal in as many churches as possible in Kentucky and surrounding states and beyond. To lead and coordinate these churches in celebrated weekends as they celebrate their journey with Jesus. Celebrated weekends include: Lay Renewal, Lay Ministry, Experiencing God, Kingdom Agenda and others. Carl Powell is the volunteer state coordinator, his number is 606/623-2710.

Criminal Justice

Wholistic approach to reaching and helping those incarcerated and their families. One of the ministries of C.J. is Camp Angel Tree, a camp for youth whose parents are incarcerated. Charlie Simmons is our volunteer state coordinator; his number is 502/247-5668.

Disaster Relief

A group of trained volunteers working to alleviate pain and suffering brought about as the result of disaster. Paul Anderson is the volunteer assistant coordinator; his number is 606/679-5494.

Equestrian ministries

Equestrian Ministry is a part of Leisure and Marketplace Ministry, where we try to meet the spiritual needs of people involved in horse-related activities. Jesus said to go into all the world telling the Good News. Wilburn Bonta is the volunteer state coordinator; his number is 502/932-5368.

Experiencing God Weekends

To uplift Jesus Christ as Moses uplifted the serpent in the wilderness. To glorify the Father, the Son, and the Holy Spirit in word, in spirit, and in truth. To die to self. To share Christ with others. Not to be sounding brass and tinkling cymbals. To join God where He is at work. To nurture His church, His people, and the lost in the admonition of the Lord. Frank and Lin Harris are the volunteer state coordinators; their number is 502/623-8915.

Family Missions

"Families making a difference".

We help families recognize and explore areas of opportunity for mission involvement in their community, state and around the world. Jerry and Etta Butcher are the volunteer state coordinators; their number is 502/586-7660.

Fishing Tournaments

"Fishing for Men" bass and open fishing tournaments, held on the regional, state, and national levels. Church and associational fishing events also are promoted.

Golf Tournaments

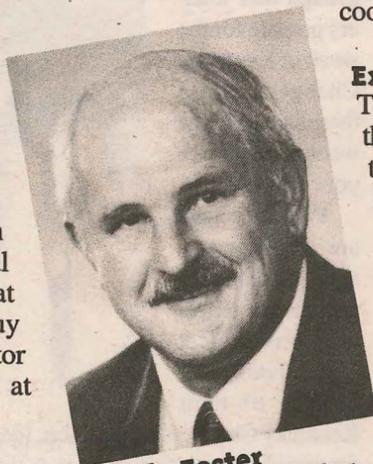
State competition, emphasizing fellowship. Usually held in conjunction with the State Brotherhood Convention every October. Churches and associations are encouraged to use golf outings for outreach.

Hope for Homes

Building homes for families in need. Ken Bullock is the volunteer state coordinator; his number is 606/864-6692.

Kentucky Changers

A week-long Hope for Homes project involving high school youth and adult leaders from the local church, providing home repairs for low-income families. Two projects are scheduled each summer. Contact Mike Markham at 1-888-254-5720.



Randy Foster
Brotherhood Director

Lay-Led Revival

An effort to equip the believer to know his calling and be equipped to serve. To be filled and led by the Holy Spirit in all decisions and situations which arise on a moment to moment basis while serving our Lord and Savior, Jesus Christ. To be rooted in His Word and excited to proclaim it. To witness to the lost and share with all who will listen. To be good stewards in all that we do and say as we follow Christ's commandment in Matthew 28:19-20. Bill Stamps is the volunteer state coordinator; his number is 502/965-3258.

Legacy Builders

Christian men are welcoming the call to godliness: in the home, the church, and the marketplace. The retreat and small group ministry of Legacy Builders has a significant impact on the attitudes and behavior of men toward their families. Greg Burton is the volunteer state coordinator; his number is 502/937-2404.

Men's Ministries

Allows local churches choose from a variety of options to involve men in missions and fellowship. Includes Missions in Motion a Mission Study program for adult men.

Missions Education

Teaching basic understanding of concepts and procedures which support mission action. Includes RA's (grades 1-6) and Challengers (boys grades 7-12). Glen Canada is the volunteer state coordinator; his number is 502/465-4042.

Missions Speak-Out

For Challenger I (grades 7-9) and Challenger II (grades 10-12) boys. Speech for the cause of missions. Usually held during the annual Regional Missions Congress.

Prayer Ministry

Effective prayer impacts the success of all other ministries and helps maintain a proper focus on Christ. A prayer chain and ongoing missionary prayer list are being developed. Franklin Meserve is the volunteer state coordinator; his number is 502/927-6301.

Leisure Ministries

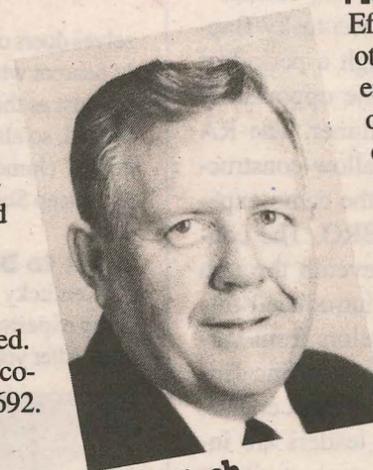
Missions Programs focused on recreational activities and vacation destinations: Equestrian Ministries, Fishing Tournaments, Golf Tournament, Special Events.

Volunteers in Missions

A coordinated effort to locate Southern Baptists in foreign countries who would be willing to work with the International Mission Board to establish points of mission involvement. Local and national Missions involvement throughout the United States. Carl Powell is the volunteer state coordinator; his number is 606/623-2710.

World Missions Conferences

Associational conferences bringing state, national and international missionaries to the local church.



Larry Koch
Disaster Relief
Coordinator

How to contact Kentucky Brotherhood

Main office: (502) 244-6489

E-mail: brohood@compuserve.com

Website: www.kybaptist.org

Kentucky Brotherhood

Royal Ambassador/Challenger Camps

A New Day

Many exciting changes are taking place at Camps Cedarmore (which includes RABRO) and Jonathan Creek that will affect Royal Ambassador/Challenger Camps this summer and for years to come. A number of camp improvements are planned, including the construction of a new ropes course to be completed this spring.

To give the RAs an opportunity to participate in the renovation, the first six weeks of RA camp at RABRO will focus on leaving a legacy through work on the facilities. Young men in grades seven through 12, their fathers and counselors will join in on renovation and new construction projects for these six weeks. Registration will be limited since some of the projects will be on the cabins and wagons.

Staff

Due to the focus of camp this summer, the adults accompanying the RAs/Challengers at both camps throughout the summer will supervise them and participate in all activities in place of the traditional camp counselors. Each group that comes to camp needs at least one adult for every three RAs/Challengers they bring. (Contact the Brotherhood Department if this becomes a problem.) Volunteers from Baptist Builders, Kentucky Changers, Campers On Mission and/or Disaster Relief programs of the Brotherhood Department will serve as crew chiefs for the construction projects.

Beautiful Facilities & Exciting Adventures

Camp RABRO is located adjacent to Cedarmore Baptist Assembly in a beautiful outdoor setting. It is located just outside of Bagdad, KY, in scenic Shelby County. RABRO features three comfortable cabins for younger campers, 13 specially built covered wagons for older boys, a large dining hall, multi-purpose building, a canteen, a crafts area, and three outdoor chapels. There are also play areas for sports, archery and air rifle ranges.

Jonathan Creek is located in Hardin, KY near The Land Between The Lakes. It has a beautiful waterfront facility, an air-conditioned lodge, dining hall, chapel areas, a pool, volleyball courts, and many other facilities. A new multipurpose building will be constructed there this spring.

Cabin Assignments

Camp is divided into age groups. The age groups are separate into age appropriate units with challenging

activities planned for each unit. [During construction weeks at RABRO, the camp may be divided into work crews, depending on the projects for the week.]

Boys are assigned to cabins or wagons with eight to 12 other boys. Two boys from the same church can be assigned to the same cabin if they are in the same age group. If there is an odd number of boys from the same church in the same age group, then they will be assigned in groups of three.

There are many boys who come to camp by themselves or without another boy who is in their age group. If so, he will be placed in a cabin with other boys his age. We have found that boys make this adjustment very easily.

Calvin Fields Memorial Scholarship for Camp RABRO

Calvin Fields, a man committed to showing the love of God through missions and ministry, participated in Camp RABRO for 29 years. Sixteen of those years were spent as director developing standards of excellence in camp ministry. Calvin loved RABRO and what it stood for: Christian education and recreation in the outdoors.

Calvin's family began this scholarship with the intent of helping boys who could not attend RABRO. Each year the interest accumulated from the scholarship principal is given to the Brotherhood Department for the responsibility of promoting and approving the scholarships for boys.

For information concerning this scholarship, please write or call the Brotherhood Department of the Kentucky Baptist Convention, P.O. Box 43433, Louisville, KY 40253-0433. 502/245-4101

Arrival and Departure

Registration for RA/Challenger camp sessions begins at 1 p.m. on Monday. Campers must be registered by 2:30 p.m.; group activities officially begin at 3 p.m. Campers will be allowed to leave camp after lunch on Friday at 1 p.m. Campers must be picked up by 1:30 p.m. on Friday.

Registration for Lad Camp sessions begins at 10:30 a.m. on the first day of camp. Campers must be registered by noon. Camp ends after breakfast on the third day at 9 a.m. Campers must be picked up by 9:45 a.m.

Registration for Lad/Dad Overnight Camp is on Friday from 4:30 to 6:00 p.m. The retreat concludes by 3:00 p.m. on Saturday. Meals included are: Friday's supper and Saturday's breakfast and lunch.

Crusader/Challenger Camp

Each week is an eventful well-rounded week of activities and outdoor skills interwoven with worship and missions education. The cost of camp is \$79 for boys in grades 4-12 (Crusaders and Challengers).

Challenger/Adult Construction Weeks

The cost of camp is \$79 for boys in grades seven-12 (Challengers). During the six weeks of construction at RABRO, the daily and weekly activity schedule may vary. If a group would like to extend their stay by one day (until 1 p.m. Saturday), special arrangements need to be made with the Brotherhood Department in advance. The cost for an additional night's stay is \$19.75 per person, including meals. This would be a total cost of \$98.75 per person for the entire week. We will try to accommodate any scheduling situations or requests.

Lad Camp

Lad Camp is a special two-night, three-day camp for boys in grades 1-3 (Lads). During these camps everything is geared to the needs of the younger boy. One man at least 18 years or older must accompany every five Lads. The cost of camp is \$39.50 per person.

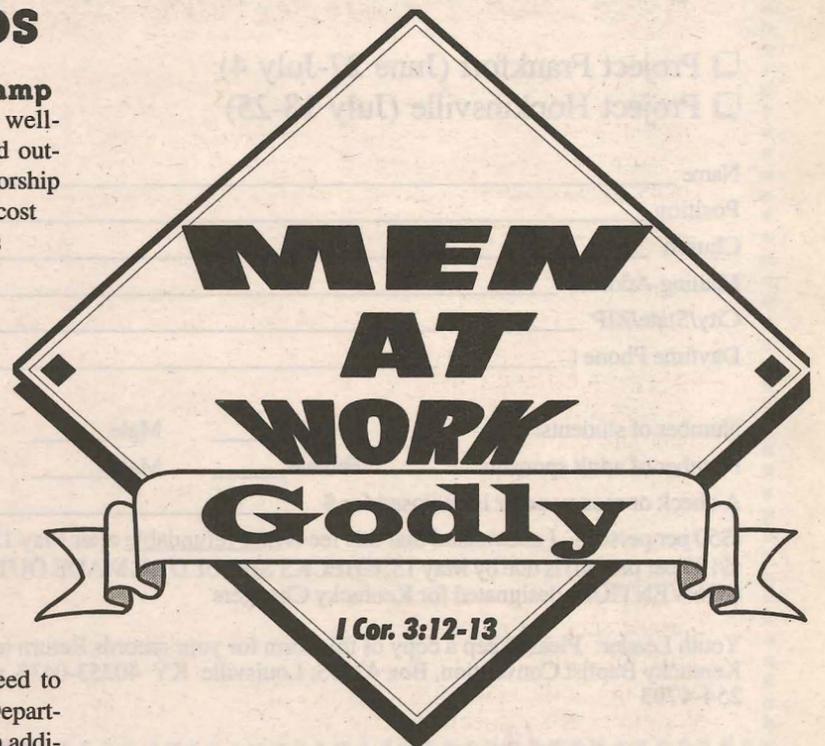
Lad/Dad Overnight Camp

This camp experience features a sampling from the activities during the week. It provides the opportunity for a father and son to be together in an outdoor setting. If the father is unable to attend, an accompanying male age 18 or older is welcome. For boys in grades 1-3 (Lads). The cost of the overnight is \$19.75 per person.

Making Reservations

Send a completed application form and deposit to the location you wish to attend, at least four weeks (one month) before the dates of your choice. Reservations open February 15, 1998.

You will receive your health forms and other camp information for the camp you will be attending. **EACH CAMPER MUST HAVE A COMPLETED HEALTH FORM WHEN HE ARRIVES AT CAMP.**



Building a Legacy of Integrity (1 Corinthians 3)

The evening worship times will be centered around "Legacy Builders," a study that teaches the Biblical basis of manhood and applies the principles of being a Godly man at home, at church and in the marketplace. "Experiencing God" materials may also be incorporated. These sessions will be led by experienced retreat leaders. Spreading the love of Christ is our goal and we ask for your support in this ministry through sending campers and, most importantly, through prayer.

The Brotherhood Department offers camp as an exciting and challenging experience for boys. Our goal is to equip and build self-esteem in boys and young men, so they can carry on Christ's mission in Kentucky and in the world. We hope your son or church group will experience camp with us this summer. Today's campers are tomorrow's leaders.



Istook religion amendment clears House committee

WASHINGTON (ABP)—A controversial proposal to amend the United States Constitution, which supporters say would bolster religious liberty, has been approved by a Congressional committee.

The House Judiciary Committee approved the Religious Freedom Amendment March 4. If passed, it would become the first constitutional amendment concerning religious ex-

pression since the Bill of Rights.

The committee's 16 Republican members voted for the amendment, proposed by Rep. Ernest Istook, R-Okla., while 11 Democrats opposed it.

Despite clearing a first hurdle, the measure faces a stiffer test on the House floor, where a two-thirds vote is needed to move the amendment toward ratification by the states.

Istook said he is in discussions with House Speaker Newt Gingrich over when the full House will vote on the measure. He predicted the vote—the first in 27 years on an amendment concerning religion—will take place before summer.

Another Republican lawmaker, Florida's Rep. Charles Canady, predicted last fall the Istook measure will clear House committees but ultimately will "fail to pass the House by the requisite two-thirds majority."

The Istook amendment would, for the first time, insert a reference to "God" into the Constitution and would allow some forms of government-endorsed religious speech and school-sponsored prayer. It also would open the door for vouchers and other government benefits for religious groups that would otherwise be barred by the First Amendment's establishment clause.

Democrats failed on seven attempts to amend the Istook measure. Democratic lawmakers said the First Amendment and the Istook proposal could not coexist.

Representatives supporting the measure said it is needed to re-emphasize the original intent of the First Amendment.

"There is absolutely nothing wrong with the First Amendment to the U.S. Constitution, and we don't seek to change that," said Rep. Bob Goodlatte, R-Va. "But it has been twisted beyond recognition through court interpretations time and time and time again." He said courts have ruled against teachers joining children at the

school flagpole to pray, singing Christmas carols, posting the Ten Commandments in classrooms or courtrooms and writing school papers about Jesus and others.

Debate grew intense at times.

"What I so object to about this kind of an effort is that this isn't promoting religion, this is almost like 'religion lite,'" said Rep. Robert Wexler, D-Fla. "Because in order to really practice religion, at least the way I grew up and practiced it, I've got to do it in the way which my family has done it for thousands of years. And to practice it in a way where everybody can participate and feel comfortable isn't my religion or anybody else's religion. That's a religion one-size-fits-all."

He added: "Let's be real. What motivates people with respect to religion is a deep-felt belief that they learn in their family, from their parents, from their friends, from their particular brand of religion. It doesn't come from a 30-second religion-for-everybody commencement exercise."

Supporters of the amendment include more than 25 religious and advocacy groups such as the Christian Coalition, the National Association of Evangelicals, the Traditional Values Coalition and the Southern Baptist Ethics & Religious Liberty Commission. The measure has 151 cosponsors.

Opponents include a coalition of more than 50 religious and civil liberties groups that form the Coalition to Preserve Religious Liberty.

The Baptist Joint Committee opposes the legislation.

Representative defines 'appropriate prayer'

WASHINGTON (ABP)—The chairman of the House judiciary committee offered his views March 4 on what would constitute an "appropriate prayer" under a proposed constitutional amendment on religion.

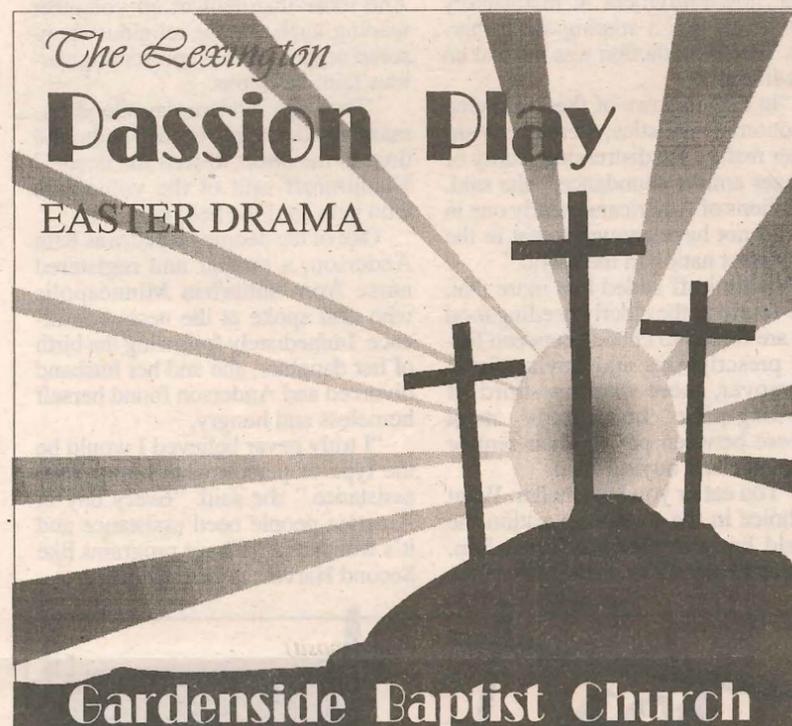
The Religious Freedom Amendment, proposed by Rep. Ernest Istook, R-Okla., was approved by the committee on a 16-11 party line vote. During a markup session on the bill, committee chairman Henry Hyde, R-Ill., offered his thoughts on what types of prayer is "appropriate" in public life.

"My own view of prayer in the context of a diverse society would not want to make people feel left out or isolated," he said. "But I've been around enough and heard enough prayer to know that there are ways of praying that stress two things—the fatherhood of God and the brotherhood of man. That's common to the Jewish faith, Muslim faith, the Christian faith."

"An appropriate prayer, it would seem to me," Hyde said, would consist of "not the things that divide us and alienate us, but the things that acknowledge our humanity and the author of our humanity. That's what I hope would come out of this."

When asked by a Democratic lawmaker who should write the prayer, Hyde said: "The same people who prescribe what the prayer is everyday when we open our sessions of Congress—anybody, take turns, rotate it—anybody."

He added that "it doesn't have to be you or me or the Baptists or the Pentecostals. Just anybody ... and everybody."



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Friday, April 3 - 7:30 pm Thursday, April 9 - 7:30 pm
Saturday, April 4 - 3:00 pm Friday, April 10 - 7:30 pm
Saturday, April 4 - 7:30 pm Saturday, April 11 - 7:30 pm

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Groups oppose amendment

WASHINGTON (ABP)—The day before a House of Representatives panel cleared a proposed constitutional amendment for floor action, Protestant and Jewish religious leaders urged Congress to leave the First Amendment alone.

"We are here to say that the religious community, by and large, does not support this amendment," Oliver Thomas, special counsel for religious and civil liberties of the National Council of the Churches of Christ in the U.S.A., said at a Washington news conference March 2.

Thomas said supporters of the con-

stitutional amendment represent a narrow segment of evangelical Protestants and that many, if not most, evangelicals support Supreme Court interpretations of separation of church and state.

"Many Baptists, such as myself, are offended that the issue of prayer has, once again, been politicized," Thomas said.

Approved by the House judiciary committee on a party-line vote, the proposal by Rep. Ernest Istook, R-Okla., would make more room for state funding of religious activities and government-sponsored religious expression. Istook and his supporters say the amendment is needed to overcome decisions by courts and school officials that have stripped Americans of religious liberty.

But Thomas said religious leaders were "compelled—once again—to respond to this oversold and overblown notion that the First Amendment needs fixing."

He said Istook's proposal would create religious competition for tax dollars.

"If it passed," Thomas said, "Bob Jones University would be entitled to the same public funding as the University of South Carolina, Jerry Falwell's 'Old Time Gospel Hour' to the same tax support as National Public Radio. In the end, every religion in America—from Heaven's Gate to the Nation of Islam—will have its hand out."

Long Run Baptist Association WORLD MISSIONS CONFERENCE

Mission Fair & Mission Rally

Saturday, March 28 • 4:00 to 5:45 p.m.

Speaker: Dr. Jerry Rankin

Parkland Baptist Church

7205 Old Shepherdsville Road

Childcare provided: (502) 635-2601

NATIONAL NOTES

■ **Hate groups growing.** The number of organized hate groups in the United States grew last year, mostly through establishment of new chapters of already active white-power organizations, the Southern Poverty Law Center said March 2. An annual study found 474 hate groups and their chapters engaged in some form of racist behavior in 1997. According to the report, most of the increase comes from growth of the Ku Klux Klan and churches belonging to the Christian Identity Movement, whose followers cite the Bible as the basis of their racist views.

■ **Bennett criticizes Graham.** Former Education Secretary William Bennett has criticized Billy Graham for remarks the evangelist made on NBC's "Today" show about Bill Clinton. Graham said in a March 5 interview that he would forgive Clinton if the president had relations with a former White House intern. "Certainly, I forgive him, because I know the frailty of human nature and I know how hard it is," Graham said. Bennett later appeared on the "Today" show and criticized Graham's remarks. "I think what he should say is, people, when they have done wrong, before they are forgiven should come forward and say what it is they've done," Bennett said.

■ **Bob Carlisle wins.** Contemporary Christian singer Bob Carlisle won a Grammy Award for Best Country Song for his "Butterfly Kisses," a crossover ballad about a father watching his daughter grow up. Carlisle was one of only a few Christian musicians nominated outside the traditional gospel category.

1 in 10 Americans received food aid in '97

WASHINGTON (RNS)—Last year more than 21 million Americans—roughly one in 10—routinely received aid from food assistance programs, including food stamps, food banks and soup kitchens.

That's the report released March 10 by Second Harvest, the nation's largest hunger-relief organization.

Additionally, women, children, the elderly and the working poor are among those most in need of emergency food help, according to the landmark study of hunger in America, called "Hunger 1997: The Faces and Facts."

The Chicago-based hunger-relief group works with nearly 200 food banks and 50,000 local charitable organizations across the country. It conducted the survey through face-to-face interviews with more than 28,000 low-income Americans as well as data received from more than 11,000 charities operating about 12,000 feeding programs nationwide.

"Our research indicates that hunger is—at its core—a consequence of poverty, and like poverty it most deeply affects along gender and generational lines," Sister Christine Vladimiroff, president of Second Harvest, said at a news conference announcing the report.

Of the 21 million Americans receiving food aid in 1997, more than 62 percent were female and 38 percent were children, while more than one-third of households receiving help had at least one working member. In addition, 16 percent needing food were over age 65.

Ironically, the report comes as the country is experiencing exceptional economic growth with minimal inflation, unemployment at historically low levels and a soaring stock market. The contradiction was not lost on Vladimiroff.

"In the shadows of these glowing (economic) statistics, there exists another reality, the distressing reality of hunger amidst abundance," she said. "Millions of Americans, nearly one in 10, do not have enough to eat in the wealthiest nation in the world."

Vladimiroff added that more than one-fourth of the elderly needing food aid are forced to choose between filling prescriptions and buying food. Moreover, more than one-third of working-poor households must choose between paying their rent or mortgage and buying food.

"You eat or you buy shelter. What a choice in the wealthiest nation the world has ever known," said Sen. Patrick Leahy, D-Vt., a member of the

Senate's Agriculture, Nutrition and Forestry committee and a Second Harvest supporter.

The report suggests the need for food aid cuts across racial and ethnic lines: 47 percent of recipients were white, 32 percent were black and 15 percent were Hispanic.

Nationwide, about 50,000 local agencies operate more than 94,000 feeding programs, Vladimiroff said. And more than half of all volunteer feeding agencies are religious-sponsored organizations representing various faith traditions.

"They are modern-day Good Samaritans donating food, funds and time in the effort to feed the needy," Vladimiroff said of the volunteers who help feed the hungry.

One of the people helped was Kim Anderson, a mother and registered nurse from suburban Minneapolis who also spoke at the news conference. Immediately following the birth of her daughter, she and her husband divorced and Anderson found herself homeless and hungry.

"I truly never believed I would be the type of person who would need assistance," she said. "Every day in America people need assistance and it's wonderful we have programs like Second Harvest to help us out."



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Divorce: What if reality and faith conflict?

Continued from page 1

married and 17 when she had her first child. Her husband began staying out all night Saturday and berating her for going to church Sunday. She stayed in the marriage for 10 years until she "realized that God wanted more for me and my children than the life I was leading." When her next two marriages ended, each after more than a decade, she blamed herself for failing to listen to God's calling in choosing a Christian mate.

Such self-condemnation, D'Angona said, is a devastating result of divorce among Christians. "Not only didn't we get the life we wanted, we screwed up in God's eyes."

Some divorced Christians turn from the church, said Hanlon-Swett, a seminarian whose 23-year marriage ended six years ago. They leave the church because they feel like sinners or because their bitterness creates disenchantment with religion.

Yet others turn to priests and ministers, many of whom have become increasingly sensitive to the needs of the divorced.

As awareness of spousal abuse has increased, more clerics have been counseling parishioners against living with partners who harm them psycho-

logically and physically. Some pastors even believe such abuse is a form of emotional abandonment, and that the Bible gives abandonment as grounds for divorce.

In churches, the general rule is that "the guilty party leaves the church," said Hanlon-Swett. But even scorned spouses may receive cool receptions from congregations. Many churches do not allow divorced members to hold leadership positions, teach Sunday school or even sing in the choir.



Roy

"You're treated like a second-class Christian," said Tom Whiteman, a Christian psychologist who founded the Philadelphia-based Fresh Start recovery

program after his own divorce 18 years ago. Parishioners can forgive murder, he said, "but not divorce."

Support groups try to help individuals make sense of breakups that may seem senseless. How can so-called believers behave so badly? And why can't God help Christians keep their marriages intact?

D'Angona said he's read everything he can find on divorce, and he still finds it tough to explain theologically.

In the early days, "I would be home at night praying and shaking my fist

at God," he said. "I've given you years of my life, and you can't help me salvage my marriage?" Later, he came to believe divorce isn't part of God's plan, and human beings are responsible for ruining their relationships.

Some people, said Hanlon-Swett, make sense of divorce theologically by calling their ex-spouses sinners. It's a way of keeping the faith and denying the responsibility she believes is a prerequisite for healing and healthier new partnerships.

Responsibility without self-flagellation, she stressed. If there's a central tenet in support groups, it's that divorce is wrong but God forgives.

"Divorce is not the unforgivable sin," said Whiteman, who holds two-day workshops in churches meant to be followed by ongoing support groups. "God can still use you. Even if you are the guilty party, there is forgiveness."

Hanlon-Swett agrees: "I had a 23-year marriage, and I screwed up and broke the sacrament. ... But I'm not going to give the second half of my life to bitterness and beating myself up. I don't want to make divorce easy or OK, but I want to be able to forgive and go on. That's the balance I work with in Christian Singles. How do you accept the past and go on with grace?"

High school band not allowed to march in Mickey's parade

By Stacey Hamby
Missouri Word and Way

STOCKTON, Mo. (BP)—It was a routine request that turned into a media circus.

A high school band director submitted a request to the school board for the band to march in a parade at Disney World in 1999. In a Feb. 18 school board meeting, the band director withdrew that request after the school board refused to vote on it that night.

That board meeting—which drew anti-homosexual picketers from Westboro Baptist Church of Topeka, Kan., and a deluge of media from around the state—capped off four months of controversy in the small southwest Missouri community of Stockton. The town has drawn nationwide attention for the school board's decision not to allow its high school band to take a trip to Disney World.

"The reason why we opposed the trip had to do with the gay-friendly policies of Disney and the questionable films put out by their subsidiaries," school superintendent Ken Spurgeon said. "That's not reflective of what we want our kids to be around."

Spurgeon, a member of First Southern Baptist Church in Stockton, said being Baptist did not play a role in his—or the board's—position on the issue. He noted only one school board member is a Baptist, and some belong to the Assemblies of God.

The band director now has submitted a request for another destination—reportedly San Antonio—for a band trip.

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PEOPLE

Clergy invited to Memphis event

MEMPHIS, Tenn.—Pastors and church staff ministers from a seven-state area are being asked to attend a "Beautiful Feet Celebration" sponsored by a coalition of conservative Christian figures in Memphis May 9.

A flier inviting pastors to the free luncheon and program is signed by four individuals: Don Wildmon, president of the American Family Association in Tupelo, Miss.; Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission; Charles Peete, director of the Dutch Treat Luncheon in Memphis; and Ed McAteer, president of the Religious Roundtable.

McAteer, a frequent organizer of events for conservative Christian causes, said the event is targeted for ministers serving in Tennessee, Kentucky, Alabama, Mississippi, Arkansas, Missouri and Louisiana.

Scheduled speakers at the luncheon include Tennessee governor Don Sundquist; Wildmon; Land; Alveda King, niece of the late Martin Luther King Jr.; and Sen. John Ashcroft, R-Mo., a presidential hopeful in the 2000 campaign.

McAteer, a layman from Bellevue Baptist Church in Memphis, said the purpose of the event is "to express our heartfelt love and appreciation for our minister brethren, who are our moral, spiritual leaders."

McAteer also is planning another event in Memphis for July 25 to which he hopes to draw clergy and laity alike. That event, to be held at the Coliseum in Memphis, is billed as a "Family Values Rally."

McAteer said the July rally will reinforce the boycott of the Walt Disney Co. advocated by the Southern Baptist Convention and other conservative organizations. The theme of the rally will be "Send a Message to Mickey," he said.

For more information about either event, call (901) 682-5420.

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Nurturing leaders

By Robert Dunston

The E.L. Hutton Leadership and Community Service Program at Cumberland College is preparing leaders for the 21st century. Named for E.L. Hutton, a distinguished businessman who has provided leadership in the business world and service in his community and beyond, the program seeks to help students recognize and fulfill their potential for both leadership and service at Cumberland and throughout their lives.

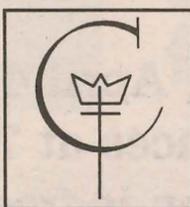
Mike Colegrove, vice president for student services, and Jane Whitaker, coordinator of leadership and community service, oversee the program and guide students through the LEAD (Leadership Education and Development) seminars which all students take during their sophomore year. The LEAD program follows the freshmen INSIGHTS program discussed in last week's column and leads into the community service phase.

Part of the program helps our students discover their gifts and potential and use them for the glory of God. At the same time we teach our students to value the talents of others and to realize that the body of Christ is composed of many

parts with varying functions but each part is needed to make the church strong and effective (1 Cor. 12:12-31).

Students develop ideas regarding leadership by looking at the lives of leaders in many fields and by discussing leadership case studies. Students also interview a person whom they regard as a leader.

CUMBERLAND COLLEGE



Their choices of leaders from their family, school and church remind all of us that while we may not consider ourselves leaders, others do.

The LEAD program stresses that leadership is not something to be practiced after graduation. Students are encouraged to be leaders in their workstudy assignments, dormitories, and relationships with fellow students.

As students talk about goal setting and personal development, many state they want to be a leader like Jesus Christ. With Christ as their model and teachers such as Colegrove and Whitaker helping students discover their gifts and potential, our students are prepared and eager to accept the responsibility of leadership.

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



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Matthew 25:35

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PEOPLE

CLASSIFIED ADS

SEEKING: The Personnel Committee of Fern Creek Baptist Church is accepting resumés for a bookkeeper and for child-care workers. Mail resumé to: Personnel Committee, Fern Creek Baptist Church, P.O. Box 91146, Louisville, KY 40291. For more information, contact Linda Barnes, (502) 239-0316.

SEEKING: Crestwood Baptist Church invites applications for the position of children's minister. This full-time position provides spiritual leadership for a large, active children's group and coordinates planning and implementation of all children's programs. Qualified applicants will have a spirit-led love for children, a college degree and at least five years experience in an organized children's program. Submit resumé to: Children's Minister Search Committee, Crestwood Baptist Church, P.O. Box 70, Crestwood, KY 40014.

FREE: Highview Baptist Church has 114 church pews, 10' to 20' long, which will be free for pickup on May 24. HBC needs to receive requests by April 24. Contact trustees, c/o Norman Coe, 7711 Fegenbush Lane, Louisville, KY 40228. Phone: (502) 231-6206.

SEEKING: Part-time church music director. Duties include directing adult choir, selecting music for worship services and preparing music for children's program. Requires approx. 15 hours per week. Submit resumé to: Mt. Washington United Methodist Church, P.O. Box 6, Mt. Washington, KY 40047.

SEEKING: Part-time minister of music for worship services and choir. All inquiries please respond to: Mt. Freedom Baptist Church, 100 S. Lexington Ave., Wilmore, KY 40390.

SEEKING: Part-time minister to college students. Rich Pond Baptist Church. Send resumé to: Personnel Committee, 200 Brad Ave, Bowling Green, KY 42104.

SEEKING: Summer intern for active youth ministry. Will begin mid-June and last for 7-8 weeks. Please send resumé to: Stithton Baptist Church, 95 Park Ave., Radcliff, KY 40160.

SEEKING: Audubon Baptist Church is currently seeking a part-time minister of music. The church seeks a mature Christian who is committed to music ministry. Experience preferred. Interested persons should send a resumé to: Audubon Baptist Church, 1046 Hess Lane, Louisville, KY 40217, or call the church office at (502) 635-6750.

SEEKING: Minister of education for rapidly growing congregation (199 new members in 1997). Primary responsibilities include implementing improvements in education program and equipping teachers and leaders. Secondary responsibility will be associate pastor. Learn more about us at our web site: www.fbcmaryville.com. For consideration of this exciting role in our ministry team, please send a resumé of experience, education and testimony in confidence to: Search Committee, P.O. Box 309, Maryville, IL 62062.

FOR SALE: Church pews, excellent condition, 14 feet long, solid oak with racks for hymnals and Bibles. Quantity of 24, \$300 each. Please call Forest Park Community Church in Louisville, (502) 266-9163 or 266-9898.

WANTED: Person to fill the position of associate pastor of music and youth. Exciting, growing church in central Kentucky is looking for a dynamic person to fill this dual-role position on its staff. This is a full-time position. If you are interested in applying for this position or learning more about the position, please forward a resumé to the Personnel Committee, Great Crossing Baptist Church, 1061 Stamping Ground Road, Georgetown, KY 40324, Attn: Rev. Art Hardin.

SEEKING: Part-time minister of youth. Please send resumé to: Personnel Committee, Rockford Lane Baptist, 2006 Rockford Lane, Louisville, KY 40216, Attn: Helen Abell.

FOR SALE: Baldwin church organ, manual type. \$500 or best offer. Call (502) 223-0138 or write Hillcrest Baptist Church, 684 Devils Hollow Road, Frankfort, KY 40601.

SEEKING: Tomahawk Baptist Mission, a growing new work in Eastern Kentucky, is in need of an additional church van. If you could help in this regard, contact: (606) 395-0034 or (606) 298-7135.

SEEKING: Pastor; immediate opening. Bivocational or seminary student for small church nestled in a valley just 3 miles east of Dixie Highway on Highway 44 in Bullitt County, Kentucky. Interested parties may submit resumé to: Bruce Sanders, chairman, Pulpit Search Committee, 265 Cupio Lodge Road, West Point, KY 40177.

SEEKING: Part-time minister to children and minister of music. Send resumé to: Woodland Baptist Church 809 N. Pope Lick Road, Middletown, KY 40243, Attn: Personnel Committee. (502) 244-8344.

RETREAT: Glorieta Conference Center. Stay with family spring, summer, fall or winter. Call (800) 797-4222 to make reservations or for information.

SEEKING: First Baptist Church of LaCenter, Ky., is currently accepting resumés for a full-time minister of music, C/Y. Send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

SEEKING: Red House Baptist Church is receiving resumés for the position of minister of education/music. Please submit your resumé to: Rev. Chris Kurtz, Red House Baptist Church, 2301 Red House Road, Richmond, KY 40475.

SEEKING: Bogota Baptist Chapel is searching for a pastor able to live and work in a cross-cultural situation. Must have heart for missions, be out-going, people-person, like working with children of all ages. Feel the call? Please email Inge Ortiz at alortiz@impsat.net or Eric Leaver at leaverbunch@openway.com.

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: 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.

Observer: Christianity "exploding" in China

NEWARK, N.J. (RNS)—Roman Catholic Archbishop Theodore McCarrick of Newark, N.J., a member of a high-level delegation of religious leaders who recently returned from China, said Christianity is exploding in the communist nation.

During the trip, Chinese officials admitted to having just 10 million Christians—about 6 million Protestants and 4 million Catholics in a total population of about 1.2 billion.

"But we know that Protestant numbers are much larger. Protestants are undergoing an extraordinary rebirth. There may be as many as 50 million," said McCarrick as quoted by Ecumenical News International.

In addition, McCarrick said the 4 million Catholics in the state-sanctioned Patriotic Association of Catholics probably represent just one-third the number of Chinese Catholics. The uncounted Catholics, he said, are members of the "underground, unofficial church."

McCarrick, along with Don Argue of the National Association of Evangelicals and Rabbi Arthur Schneier of the Appeal of Conscience Foundation, toured China for three weeks last month meeting with religious leaders.

Commenting on the high degree of atheism in China—where it is believed 90 percent or more of the population is atheist—McCarrick said the Chinese are far from spiritually impoverished.

"That doesn't mean there are no spiritual values in China," he said. "The Chinese are looking for answers. Many want to have contact with someone, something that transcends their normal life."

53 years old

On March 8 your Kentucky Baptist Foundation celebrated its 53rd birthday. From its beginning, the men and women who have taken God as a spiritual and business partner have led the way and guided the affairs of the foundation. Oftentimes, they put God's business before their own.

So the story of the foundation comes to life not in its impressive balance sheet or investment performance, but through the people who made it and continue to make it a great ministry—those board members who have shared their wisdom, work and wealth.

It's also the story of men and women of various financial stations in life who have believed in this ministry and committed their financial resources for the benefit of Baptist causes.

Like the retired auto worker and his wife who realized long ago that what they had belonged to God, and they decided to give it all back to God upon their deaths.

Or like the parents who established a lasting legacy of their son who died of cancer.

Or like the retired Baptist pastor whose gift annuity agreement provides him a life income and at death establishes a perpetual endowment

to honor his late wife's love of international missions.

Or like the couple who gave their rental properties in trust to the foundation in return for a life income. At death the remainder in the trust will be distributed to the causes of their choosing.

Or like the widow whose entire estate will benefit perpetually her church and student scholarships.

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Barry Allen

The story of the foundation is a story of people—of dedication and generosity—a story of trust—a sacred trust.

Oliver Wendell Holmes said, "Put not your trust in money, rather, put your money in trust." Jesus said, "Do not store up for yourselves treasures on earth. ... But store up for yourselves treasures in heaven. ... For where your treasure is, there will your heart be also."

There is no finer instrument of sacred trust than your Kentucky Baptist Foundation. We pledge our continued prudent stewardship as together we seek to bring men and women, boys and girls to the feet of our ascended Lord.

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



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PRAYER PARTNERS

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

■ The March 17-20 meeting of the Russian Baptist Union in Moscow.

■ Moscow partnership coordinators Bob and Nancy Walden, who are in Kentucky for the month of March.

■ Russian "home missionaries" who need financial support to continue their ministries.

■ Kentucky Baptist churches needed to work in New England mission projects this summer.

■ Metropolitan Baptist Church in Cambridge, Mass., as the church seeks a pastor.

■ Volunteers needed at Oakdale Baptist Church in Oakdale, Conn., to remodel a building.

Mountains to the Mississippi

Compiled by Ann Tatum

■ AUBURN—Liberty Church called **Ron Grace** as pastor. Grace previously was pastor at Trenton Church. He will begin his new ministry March 22.

■ CADIZ—Trigg County Church called **John Mitchell** as pastor. Mitchell began his new ministry Feb. 22. He previously was pastor at Fairview Church in Princeton.

■ CAMPBELLSVILLE—Salem Church called **Michael Goodwin** as pastor. He began his new ministry Feb. 15.

Lowell Avenue Church recently called **David Walters** as interim pastor.

Friendship Church will host **Dwight Ashley**, contemporary Christian musician of Louisville, in concert March 15 at 7 p.m.

■ CATLETTSBURG—Oakland Avenue Church called **Matthew McKenzie** as minister of music and education. He previously was minister of music and education at First Church in Louisa. He began his new ministry Jan. 5.

■ DRY RIDGE—Dry Ridge Church called **Chris Hedges** as part-time minister of music. He began his new ministry March 1.

■ FRANKFORT—Crestwood Church called **Rick Long** as part-time minister of youth. Long previously was minister of youth at Farmdale Church.

■ HAZARD—**Ronnie Pennington** will celebrate his 25th anniversary as pastor at Petrey Memorial Church

April 1. "Down East" concert will be April 9 at 7 p.m. Revival services will be held April 26-19; **Kenny Salmons** will speak. Women on Mission celebration May 11. Senior adult conference May 19.

■ HENDERSON—Immanuel Temple called **Joseph Hopkins** as minister of music. He previously was minister of music at Oak Hill Church in Evansville, Ind. He will begin his new ministry March 22.

■ HORSE CAVE—Horse Cave Church ordained **Glenn Garrison, Jeff Caudel, Ricky Gibson, and Shawn Estes** to the deacon ministry March 1. **Kevin Denton** is pastor.

■ LANCASTER—Lancaster Church called **Stacy Story**, of Stanford, as part-time minister of youth and children. She will become full-time in June.

■ LEWISBURG—Green Ridge Church recently called **Robert Tarrence** as pastor.

■ LOUISVILLE—Cloverleaf Church will host the Mercy River Boys of Westerville, Ohio, in a gospel music concert March 21 at 7 p.m. For more information, call (502) 367-0218.

Lakewood Church will ordain **Casey Ross** and **Art Sauer** to the gospel ministry March 22.

Walnut Street Church is hosting a planning meeting for pastors interested in the March for Jesus, March 20, 10 a.m.-noon. For more information, call (502) 540-5151.

Pharmacists beat pastors in Gallup's integrity survey

PRINCETON, N.J. (ABP)—A search for integrity leads to the pharmacy more than the church, according to a Gallup poll.

"For the ninth consecutive year, America's pharmacists top Gallup's list of 26 occupations rated for their 'honesty and ethical standards,'" the Princeton Religion Research Center announced in its Emerging Trends newsletter.

Sixty-nine percent of Americans ranked pharmacists for having "high" or "very high" standards, reported the center. That's an all-time high for any profession.

Poll respondents were asked: "Please tell me how you would rate the honesty and ethical standards of people in these different fields—very high, high, average, low or very low."

Clergy ranked second in the survey, with a 59 percent "high" or "very high" rating. The latest ranking showed a 3 percent increase for ministers, up from 56 percent the two previous years.

Clergy peaked with a 67 percent ranking in 1985, dipped to 53 percent in 1993 and have climbed since then. Other professions with overall high rankings are medical doctors, 56 percent; college teachers, 55 percent; and dentists, 54 percent.

Pollsters found several occupations received relatively high negative ratings. These included lawyers and labor-union leaders, 15 percent; senators, 14 percent; advertising practitioners, congressmen and insurance salespeople, 12 percent; and car salesmen, 8 percent.

Institute to study money & faith link

WASHINGTON (RNS)—The Alban Institute, the think tank that specializes in research aimed at strengthening local congregations, has received a \$323,000 grant from the Lilly Endowment to look at the relationship between faith and money.

The funds will finance a series of seminars probing individual attitudes toward faith and personal financial stewardship, practical strategies to help religious communities consider their economic realities and practices and fundamental faith-money issues

in institutional settings.

"Often the discussion of money is taboo in religious settings as leaders and congregation members with insufficient financial information and understanding face important long-term financial decision," said James Wind, president of the Alban Institute.

Wind said the grant will allow the think tank to disseminate new knowledge about the financing of American religion and "opens up space to talk about one of life's most important and problematic areas."

'I was wonderfully impressed'

Oneida Baptist Institute will be celebrating its centennial next year. I have been busy reading all I can about our rich heritage. In the May-June 1923 Mountaineer, I read with pride an article which was a letter written by an attorney from Ohio:

"It was just about a year ago that I first heard the story of Oneida and its wonderful work. It did not seem possible that the story could be true, but such investigation as could be made at long range seemed to confirm it.

"So it came about that when I had the chance to attend the commencement this month, I took advantage of the opportunity. I made it a point to study not only the school, its buildings, equipment and resources, but more especially its work, its workers and its students.

"It was an inspiration to meet such men and women, boys and girls. I was wonderfully impressed with the type of manhood and young womanhood that is being developed in the Oneida Institute.

"Even yet I cannot understand how so much can be done with so little money. I know that the officers, teachers and assistants all did double duty to make ends meet, and every dollar of money had to do double work. Yet this alone will not explain the work accomplished. It must be 'The Spirit of Oneida.'

"Of certain things I am fully convinced: 1. The institution is doing a truly remarkable work, and its story has never been fully told. 2. The students, as a whole, have unusual native ability, are eager to learn, and make the most of their opportunities ... 3. The school is developing a citizenship ... 4. Every dollar spent on the school will pay the biggest kind of dividends in the way of producing a

better and finer type of young manhood and young womanhood. 5. Per dollar of investment Oneida gives the largest return of any school of which I ever heard.

"One of the best signs of the times is the ever increasing number of men of affairs who take a real interest in the welfare of their fellow men and who, if they see the chance, will gladly help them to help themselves, and help them to become better citizens and a national asset.

"Isn't there some way to carry to those men 'The Story of Oneida'?"

I must confess I was more than a little proud as I read this and other letters sent to our school back in the "old days." I am equally proud of the letters we still receive every week. Friends from far and near tell of their prayers and support for our work. Additionally, they are confident that the financial support they provide this school gets a maximum return on their investment.

As I read other articles from the early years of our school's history, I smiled as I realized how much has not really changed in the past 75 or 100 years. I read of pleas for used clothing, the need of a range for the girls to cook meals and the plea for a washing machine. The music department was in dire need of two used pianos.

After all of this time, I still see the hand of God blessing us in much the same manner. For example, nearly every curtain (more than 300) in our dorms and classrooms has been made from donated materials. We hope our stewardship is pleasing to you and acceptable to our heavenly Father.

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

THIS IS ONEIDA



W.F. Underwood

Faithful trustees

Clear Creek's covenant agreement with the Kentucky Baptist Convention provides the college will have 24 trustees from cooperating Kentucky Baptist churches and as many as six from neighboring states.

My ten years at Clear Creek have involved me with the finest group of trustees an institution

could have. The board bylaws stipulate these trustee responsibilities: "Board members accept the responsibility to maintain, foster and operate the college as an institution to teach the Bible and all other subjects needed for the training and improvement of ministers of the gospel and any others who desire Christian training for their life work. The board elects a president who

directs the administration of the college. The board is responsible for securing financial resources to support adequately the institutional goals. No member of the board of trustees shall have any pecuniary interest in any of its property, nor shall any member derive any pecuniary profit or benefit from service on the board."

Thanks to these leaders who serve as trustees: Chairman Thomas Westfall, Ivel; Vice Chairwoman

Frances Gambrel, Corbin; Secretary Anna White, Versailles; Bobby Barnes, Crittenden; Estill Lee Carter, Prestonsburg; Gabriel Collett, Lexington; Frank Cripps, Owensboro; Charles Evans, Flat Lick; Jack Fox, Louisville; David Gambrell, Pineville; J.C. Helton, Pineville; John Hughes, Danville; Jimmy Jackson, Middlesboro; Timothy Langford, Hickman; Louie Mack, Lexington; Don Mathis, Nashville; Larry Mills, Barbourville; Ron Morgan, Frankfort; Richard Neal, Georgetown; Archie Oliver, Madisonville; Joan Parr, Nicholasville; Dudley Pomeroy, Pineville; Carl Rice, Manchester; Mary Lou Salter, Richmond; Jack Stewart, Morristown, Tenn.; and Doug Surber, Dayton, Ohio.

Six of the trustees are ordained ministers; three are Clear Creek graduates. Other trustees bring a wealth of experience from such areas as private business, law, insurance, banking, accounting, education, home and church.

All who love and support this ministry can rest assured it is in the good hands of faithful trustees.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

10 years after fall, Swaggart's ministry still hobbling

By Bruce Nolan
Religion News Service

BATON ROUGE, La.—It might as well have been the Ebola virus that swept through the sprawling, once-thriving Jimmy Swaggart headquarters here 10 years ago.

A decade after Swaggart tearfully confessed to an association with a prostitute, the \$144 million campus that once bore his global hopes is almost eerily empty. Gone are most of the 1,500 employees who shared Swaggart's vision, the 1,500 students who studied in his schools, and the nearly 7,000 worshipers who arrived on Sundays to hear the Pentecostal evangelist and musician rock Satan back on his heels.

Even Swaggart, 62, is not much in evidence now.

"For so long he was a major fixture in the Pentecostal community," said Lee Grady, editor of *Charisma*, a magazine covering the Pentecostal movement. "When someone like that just vanishes off the screen, people wonder.

"We get letters quite often. They ask: What is Jimmy doing?"

The answer: Swaggart still preaches—but to much smaller audiences and on many fewer television screens.

And his message seems to have changed: It's much less promotion-oriented and much more spiritually focused now, said one televangelist researcher.

Beyond that, he is in a bunker

mode. Neither Swaggart nor anyone in his ministry speaks to the press, secular or religious.

Its contributions withered, its staff laid off and most students gone, the ministry has been forced more into the real estate business than ever before. Today it relies heavily on rental income from corporate tenants in what were once to be college classrooms and dorms.

To be sure, Swaggart and his wife, Frances, seem—as recently as 1995—to be doing well personally. Publicly available tax data filed by Jimmy Swaggart Ministries that year, the latest available, reported the two collected about \$360,000 in salaries.

Yet Swaggart is clearly off the stage, the rising arc of his ministry shot down in 1988, the year he was photographed with a prostitute in a seedy motel zone in suburban New Orleans, 80 miles from his home.

Ten years after that remarkable confessional Sunday, Feb. 21, 1988, the enduring national image of Swaggart has come to be his upturned, tear-stained face filling the television screen.

Students fled; staff quit; contributions plummeted.

Two years later came a coup de grace of sorts: Swaggart was stopped in a car with a prostitute in Indio, Calif.

At its peak, Swaggart's ministry was taking in \$150 million a year. His television reach was global. His American audience numbered 2 mil-

lion.

But today he is nowhere in the lineup of the Trinity Broadcasting Network, the nation's largest Christian broadcasting network.

His name appears tied for 19th in Nielsen Media Research's list of non-cable devotional programs measured last July.

At one time in the mid-1980s, the ministry was so rich it put up nearly \$70 million in new buildings during a four-year period. More recently, however, the Bible college had only about 40 students, Swaggart told CNN in an impromptu curbside interview last fall.

Still, the ministry in 1995 reported income of \$11.3 million.

Among the major sources of revenue, direct public support accounted for \$6 million, another \$2 million came from the sale of unnamed assets, and \$2.3 million came from rents, according to the 1995 return.

The clear consensus among researchers is that Swaggart will never again wield the power he once did over American religious life.

But a large number of Pentecostals are nonetheless disposed to accept him back, said magazine editor Grady.

"The Christian community we serve is not snarling at Jimmy Swaggart. Christians would love to hear that Jimmy Swaggart has found healing in his soul, been restored—would love to hear him say that and ask the community to forgive him and receive him back," Grady said.

"I think he feels betrayed and marginalized by the Christian community, and because of all the hurt that's happened, communications have broken down. Now he won't pick up the phone."

And there is also evidence Swaggart's message has changed.

In the late 1980s, Swaggart spent a significant amount of his television time either raising funds or promoting his ministries, said Steve Winzenburg, a researcher who monitors televangelists at Grand View College in Des Moines, Iowa.

But more recently, 91 percent of Swaggart's air time has been focused on spiritual preaching, compared with only 9 percent for self-promotion or fund raising, he said.

But in Swaggart's isolation, some believe they see a deeper dynamic at work in the influence of Frances Swaggart, the preacher's strong-willed, intelligent wife who reportedly exercises formidable oversight over the entire ministry.

In a new book, "Jimmy Swaggart: Dead Man Rising," published by Glory Arts of Baton Rouge, former ministry worker Barbara Nauer generally views Jimmy Swaggart with admiration and sympathy but is highly critical of Frances Swaggart, who fired Nauer in 1991.

Nauer characterizes Frances Swaggart and members of her family as forces dominating Swaggart, turning his formidable preaching and musical talents into money.



"I think he feels betrayed and marginalized by the Christian community."
Lee Grady, editor of *Charisma* magazine

'Faith-based' schools touted for U.S. inner-cities

By Rich Miller
Religion News Service

PHILADELPHIA (RNS)—John DiIulio's favorite teaching assignment isn't at Princeton University, where he is a professor of politics. It's at a Gesu School, a Roman Catholic elementary school in the heart of a depressed inner-city neighborhood.

At the Gesu, DiIulio teaches American government to eighth-graders, using the same textbook he uses to teach Princeton freshmen.

"There are a lot better students here than at Princeton," DiIulio said jokingly during a symposium this winter at the school on the subject of "faith-based" education.

DiIulio has become a leading proponent of "faith-based" private education as the solution to the woes facing urban schools and his Princeton influence brought some of America's best-known political movers and shakers to Gesu, including "virtues czar" William Bennett, "Primary Colors" author Joe Klein and Tim Russert from "Meet the Press," who moderated a panel discussion on the subject.

The speakers praised Catholic education for its track record in urban areas, bemoaned the political opposition over school vouchers and criticized public school teachers unions. Even as the panel engaged in a down-to-earth discussion about urban education, DiIulio was looking past the constitutional roadblocks of federal aid to religious institutions to ways to

gain private backing for faith-based inner-city schools.

"There are issues of church and state, and then there are issues of religion and society," DiIulio said. "There is no reason in the world why the corporate sector and philanthropic sector can't immediately step up to the plate and support these schools."

In the coming months DiIulio will launch an initiative to convince 500 American corporations to give \$20,000 apiece to support private urban schools, creating a pool of \$10 million to be divided among 10 exemplary faith-based schools.

The effort will be sponsored by the Manhattan Institute, a conservative think tank, where DiIulio is a fellow.

"There is something transforming in the life of a child where the approach is 'God loves you and has something better in store for you, and we are here to deliver that,'" DiIulio said.

Bennett, former U.S. secretary of education and sometimes mentioned as a Republican candidate for president, expressed frustration that successful schools like Gesu face financial challenges.

"Schools like this save lives," said Bennett. "Why should schools like this have to struggle to survive?"

Gesu was scheduled to be closed in 1993, but its trustees raised \$4 million to keep it open. The 415-member student body is 98 percent black, and just 18 percent Catholic. More than 65 percent of the students come from single-parent households.

Yet 95 percent of Gesu students graduate, and 59 percent go on to college. It costs the school \$3,100 annually to educate a child, compared with \$7,000 a year for the Philadelphia public schools. Annual tuition at Gesu is \$1,500.

Klein said he had found faith-based schools provide two ingredients many urban children lack—discipline and structure.

"In a faith-based school you can demand a certain standard of behavior of the kids, a certain way to dress and to pray," said Klein. "When those demands come from a basis of love, they're effective."

Bennett was especially critical of teachers unions, accusing them of resisting new approaches that might threaten the financial security of their members.

"The problem with faith-based education is not the Constitution, it's the political power of unions," said Bennett.

DiIulio said educators and politicians must recognize the pressing nature of the problem. "There are a tremendous number of dedicated, hard-working public school teachers fighting the good fight, often with little support," he said.

"But at the end of the day, we have high schoolers in inner-city Philadelphia where basic literacy runs under 10 percent," he added. "There's something fundamentally wrong when children are forced into a situation where kids cannot read after 12 years of public education."

Barnes & Noble to keep selling books containing nude children

NEW YORK (RNS)—Barnes & Noble, the nation's largest bookseller, said it will continue to sell two books containing photographs of nude children that Alabama and Tennessee officials have charged are obscene.

The two books in question are "The Age of Innocence" by David Hamilton and "Radiant Identities" by Jock Sturges.

Officials in both states have lodged charges of child pornography and distribution of obscene materials against the book store chain.

Alabama Attorney General Bill Pryor said the books were designed to "elicit a sexual response." Twenty-two counts of child pornography were filed against Barnes & Noble in Alabama, with each count carrying a \$10,000 fine.

But Barnes & Noble, which has defended the books as art, said in a statement Feb. 19: "Under no circumstances will we remove books from our shelves because one or more citizens object to their contents. To do so would deny the right of other citizens to buy these books if they choose."

Sturges told the Associated Press that his photos "are not done flirtatiously."

The New York Times reported Feb. 20 that Randall Terry, the anti-abortion crusader who founded Operation Rescue, was behind the effort to get Barnes & Noble to stop selling the books.

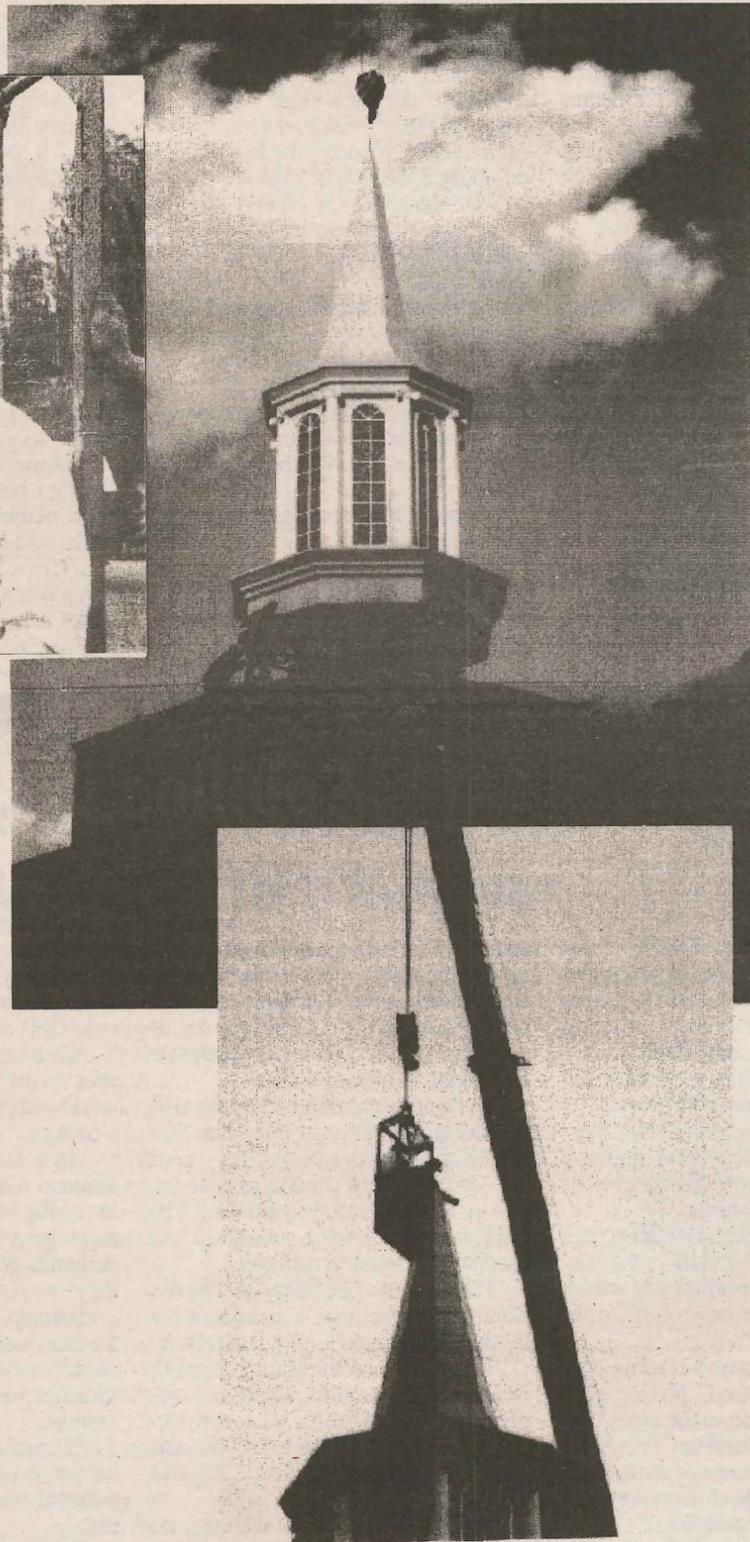
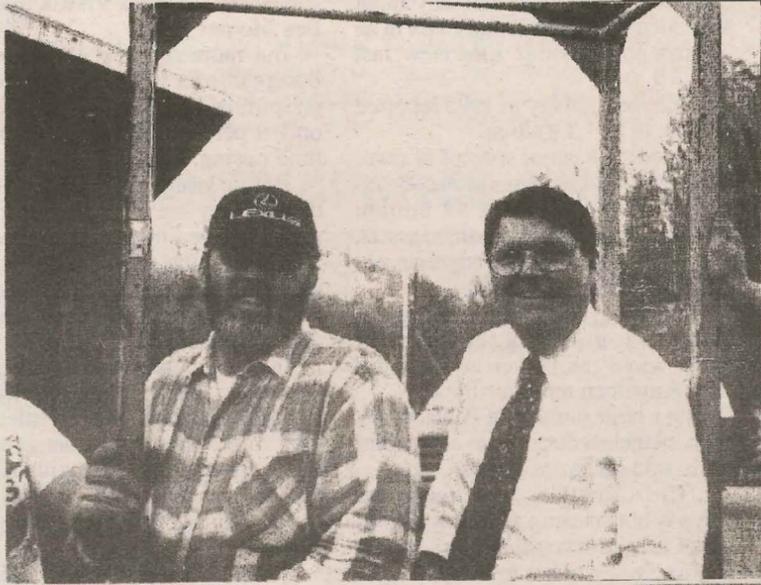
"I'm out to obliterate child pornography," Terry told the newspaper. He said Barnes & Noble was targeted because of its size.

"If Goliath falls, then the whole Earth trembles. They have been irresponsible," he said.

In addition to Barnes & Noble, Borders, the second largest book store chain, has also been the target of some of the more than 40 demonstrations and similar incidents staged by Terry's followers nationwide in recent months, according to the Times.

IN THE SHADOW OF THE STEEPLE

In January, Clear Creek Baptist Bible College took another step toward completion of the new classroom building. The cupola was put into place with the help of a crane and student workers. There are eight panels that will eventually contain faceted stain glass windows. Seven panels will depict the Bible from Genesis to Revelation. The eighth panel will represent the mission of the college.



President Bill Whittaker and student Gary Ralls were lifted 80 feet into the air to place the cross on top of the erected steeple. Dr. Whittaker shares, "Many people say the new building looks like a church. That is appropriate because we work with churches, and we are a Bible college."



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