



# WESTERN RECORDER

March 31, 1998  
Vol. 172, No. 13

## FOR THE RECORD

**Bivocational resources**  
Mid-Continent Bible College is seeking to help bivocational pastors in their ministries. *Page 3.*

**Editorial**  
Getting on the right road requires acknowledging you're on the wrong one. *Page 5.*

**Resources**  
Inquirers' class for kids opens door to faith. *Page 6.*

**Media**  
A PBS program about Jesus disregards the resurrection and other points important to Christians. *Page 7.*

**Nation**  
The U.S. Supreme Court's recent actions affect one state's ban on "partial-birth" abortions and prayer at college events. *Page 10.*

**Atheists for Jesus?**  
Nonbelievers are a diverse group. *Page 11.*

## Prayer specialist wants to bring Kentucky to its knees

By Ken Walker  
State Correspondent

LOUISVILLE—The stories of answers to prayer still bring Nell Bruce to the edge of tears.

One involves a teacher who accidentally picked up Krazy Glue when she went to use her eye drops. At the hospital five doctors stood by, unable to do anything.

Someone in the operating room suggested calling the prayer ministry at Highview Baptist Church. Soon after, tears flowed from the woman's eyes and washed out the glue.

Another call concerned a premature baby who weighed just over one pound. So fragile her parents

couldn't touch her for three months, she still became a healthy infant.

When her parents told their story at the church, Bruce saw the baby in the nursery.

"To hold that precious infant in my arms—I can't tell you the joy that flooded my soul," she said. "Won't it be interesting to see how God uses that child?"

Bruce stepped down as leader of the church's prayer ministry last fall, but the Tennessee native stayed retired for only two months. Effective Jan. 1, Larry Martin appointed her the Kentucky Baptist Convention's first prayer coordinator.

"I envision her helping churches organize prayer ministries," said Martin, director of the KBC's missions and evangelism division. "She will help people develop community prayer groups around the state."

"I'm excited about her appointment; it's very timely,"

said Ray Cooper of Hazard, director of missions for Three Forks Baptist Association. "She seems like a woman who not only knows (prayer) by the book but by the heart."

Martin first met Bruce in 1980 when he was director of missions for Greater Detroit Baptist Association. Bruce had just enlisted in the South-

ern Baptist volunteer group Mission Service Corps after the death of her husband.

She later worked with Tennessee Baptist Women and the Southern Baptist Home Mission Board's prayer and spiritual awakening department.

In 1987 she took leadership of Highview's prayer ministry, a year after leading a conference at the church.

Bruce, who leads prayer seminars throughout the nation, intends to devote most of her time now to calling Christians to their knees. The church can't progress any further than its prayer life, she said.

"I would like to see every church  
□ See Nell Bruce ..., page 8

## PRAYER Bringing Kentucky to its Knees

## Darwin debate framed wrong, professor says

By David Wintrey  
News Director

LOUISVILLE—Opponents of the theory of evolution have allowed the debate to be focused on the wrong question, according to an author and prominent critic of Darwinian evolutionary theories.

"The basic idea is that people have been sizing up the question in the wrong way," said Phillip Johnson, author of "Darwin on Trial" and two other books critical of Charles Darwin's theories.

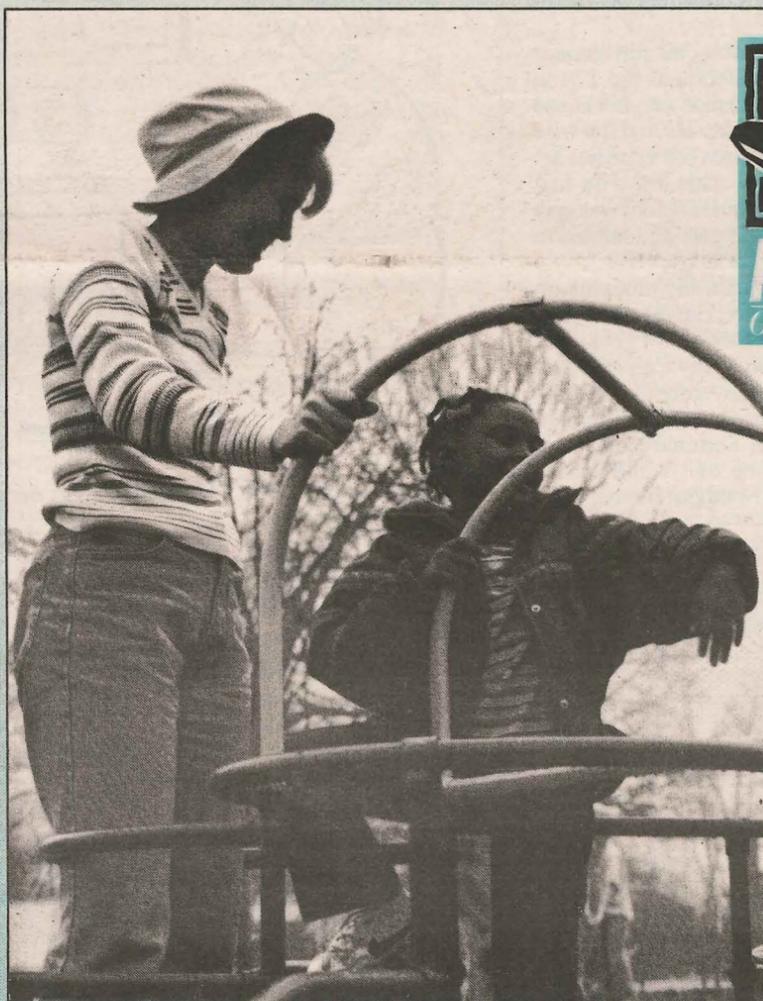
Evolution's proponents say "It's the Bible versus science," which amounts to saying, "It's the Bible versus the facts," Johnson said.

Johnson, a law professor at the University of California at Berkeley, recently delivered three addresses at Southern Baptist Theological Seminary in Louisville.

A perspective that pits the Bible against science assumes that the scientific world is governed by an impartial study of the evidence and that those who follow the Bible do so regardless of the facts, even if it is unreasonable to do. According to that view, "if you're a creationist, the Bible, not nature, dictates what you believe."

Framing the issue that way hinders Christians from being taken seriously in the debate because scientists assume Christians will filter any information through an unyielding belief in God, which is considered outside the scientific realm.

But Johnson said that when he began to study Darwinian evolution 10 years ago he was fascinated to find that scientists were the ones subscribing to a blind faith in evolution regardless of  
□ See Darwin debate ..., page 13

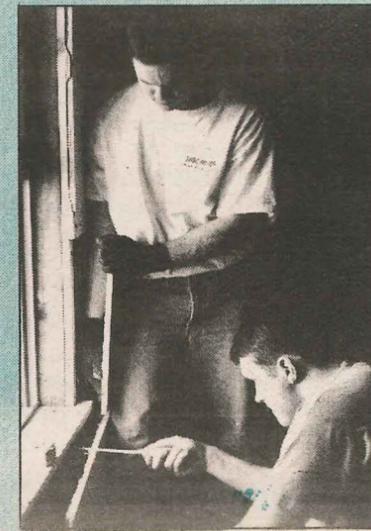
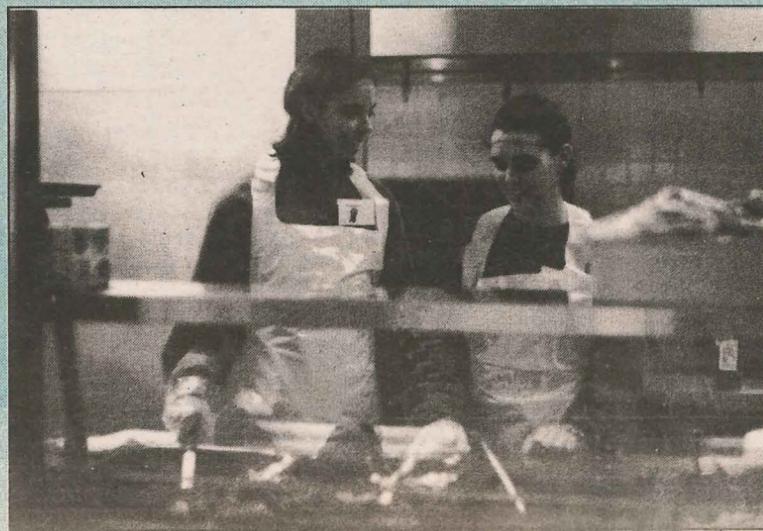


Armed with little more than a sleeping bag and a road map, 27 Kentucky students recently traveled to 10 cities in five states to perform ministry.

University of Louisville's Baptist Student Union patterned the spring break trips after a popular television show about young adults on a scavenger-hunting road trip. ■ Left: Natalie Coley of Elizabethtown plays with a child in Atlanta.

■ Bottom left: Carie Shehan (left) and Sarah Beumel, both of Louisville, serve food at the Salvation Army shelter of Charlotte, N.C. ■ Bottom Right: Tom Goodall (standing) of Owensboro and Andrew Burden of Louisville install drywall in Jefferson City, Tenn. (Photos by Angela Perkins and Kendall Shuler.)

■ See story on page 12.



# BAPTISTS

## Committee member tapped for staff post

NASHVILLE—A Texas attorney who is a member of the Southern Baptist Convention's Executive Committee has been recommended for a high-level staff position there.

August "Augie" Boto will be recommended as vice president for convention policy/staff counsel when the Executive Committee meets June 8 in Salt Lake City. Boto has been chosen by Morris Chapman, president of the Executive Committee.

Boto's election would be part of a staff realignment Chapman has outlined as a result of the retirement of

Ernest Mosley as executive vice president April 1.

Chapman's new structure will not include an executive vice president, but five vice presidents with specific assignments, all reporting directly to Chapman.

David Hankins, currently vice president for convention policy, will become vice president for Cooperative Program April 1. Chapman said he created that new post to highlight the Executive Committee's "strong commitment to its new assignment, promotion of the Cooperative Pro-

gram and working with state conventions."

Boto, 46, currently is administrative counsel for the Texas District and County Attorneys Association in Austin, Texas. He previously was a partner in a Dallas law firm, an independent trader on the Chicago Board of Trade and also a county attorney.

He is a graduate of Baylor University and Baylor Law School. He and his wife, Cindy, and their children are members of Hyde Park Baptist Church in Austin.

*Based on a Baptist Press report*

## Victim sees providence in garbage truck

RALEIGH, N.C. (BP)—An out-of-control garbage truck slammed into George Harvey's kitchen March 13, and the administrator at Southeastern Baptist Theological Seminary says the incident merely confirmed his theology.

Harvey was hit by his refrigerator and other flying debris as the 17-ton garbage truck smashed into his house due to a faulty brake. He and his wife both suffered bruises but were not seriously hurt; the chair his wife had been sitting in minutes before was sent through a wooden gate and landed in another part of the house.

Asked to explain his thoughts on the close encounter, Harvey said: "I'm just thankful that we didn't get killed. It kind of reinforces my Calvinist theology—the total sovereignty of God."

Harvey is director of development at Southeastern Seminary in Wake Forest, N.C., one of six seminaries operated by the Southern Baptist Convention.



A blatant sign that the pastor is in need of vacation therapy.

## Professors end defamation suit out of court

PINEVILLE, La. (ABP)—A 1996 defamation suit filed by four professors at a Baptist college has been settled out of court, the Louisiana Baptist Message reported March 12.

Following months of negotiations, a settlement was reached in late February, 20 months after Louisiana College professors Carlton Winbery, Fred Downing, James Heath and Connie Douglas sued Leon Hyatt of Pineville and the conservative organization Louisiana Baptists Speaking the Truth in Love for publishing and distributing letters the professors claim were false and defamatory.

Among charges in the letters, which were circulated by conservatives prior to the 1995 annual meeting of the Louisiana Baptist Convention, were that the teachers taught anti-Christian values, exposed students to pornography and urged tolerance of homosexuality and abortion. The professors' lawsuit termed those and other charges "absolutely and patently false."

Terms of the settlement include payment of attorney fees from a legal fund raised by Louisiana Baptist leaders and require Hyatt to write a letter of apology to each professor.

The settlement also assures that college trustees will take "no adverse action" against the professors as a result of the lawsuit. The professors pledge to teach in accordance with the Bible and college statements on academic freedom and responsibility.

## BAPTIST BITS

■ **Puckett to retire.** Kentucky native R.G. Puckett will retire Dec. 31 as editor of the Biblical Recorder, the state Baptist newspaper in North Carolina. Puckett, a former associate editor of the Western Recorder, has served two other Baptist papers as editor: the Ohio Baptist Messenger and the Maryland Baptist. He was a founding director of Associated Baptist Press. Puckett is a graduate of Campbellsville University, Western Kentucky University and Southern Baptist Theological Seminary.

■ **New degree accredited.** Southern Baptist Theological Seminary has received accreditation for its new doctor of education degree from the Association of Theological Schools in the United States and Canada. Students in the new Ed.D. in leadership will be instructed through intensive on-campus seminar work coupled with Internet-related research.

■ **NAMB promotes staff.** A chaplaincy associate, special ministries associate and the manager of employment services of the North American Mission Board have

transitioned to new positions at the agency. Bob Vickers, formerly military chaplaincy associate, has been named chaplaincy manager. Jane Bishop has transferred to the position of special ministries manager. She was formerly special ministries associate. Lura Sheppard has become the agency's alternatives to abortion ministries specialist. She is currently NAMB's employment services manager.

■ **NAMB names new staff.** The North American Mission Board has added three new staff members. Joining NAMB as youth missions education strategist is Alan Huesing, moving from East Texas Baptist University, where he was associate vice president for international education. Ken Ellis has assumed the role of chaplaincy associate, institutional and business-industrial. He has been serving as a chaplain at the Federal Correctional Complex in Coleman, Fla. Also joining NAMB as chaplaincy associate, military, is David Mullis. He is retired from a 23-year career in the Navy with the rank of lieutenant commander.

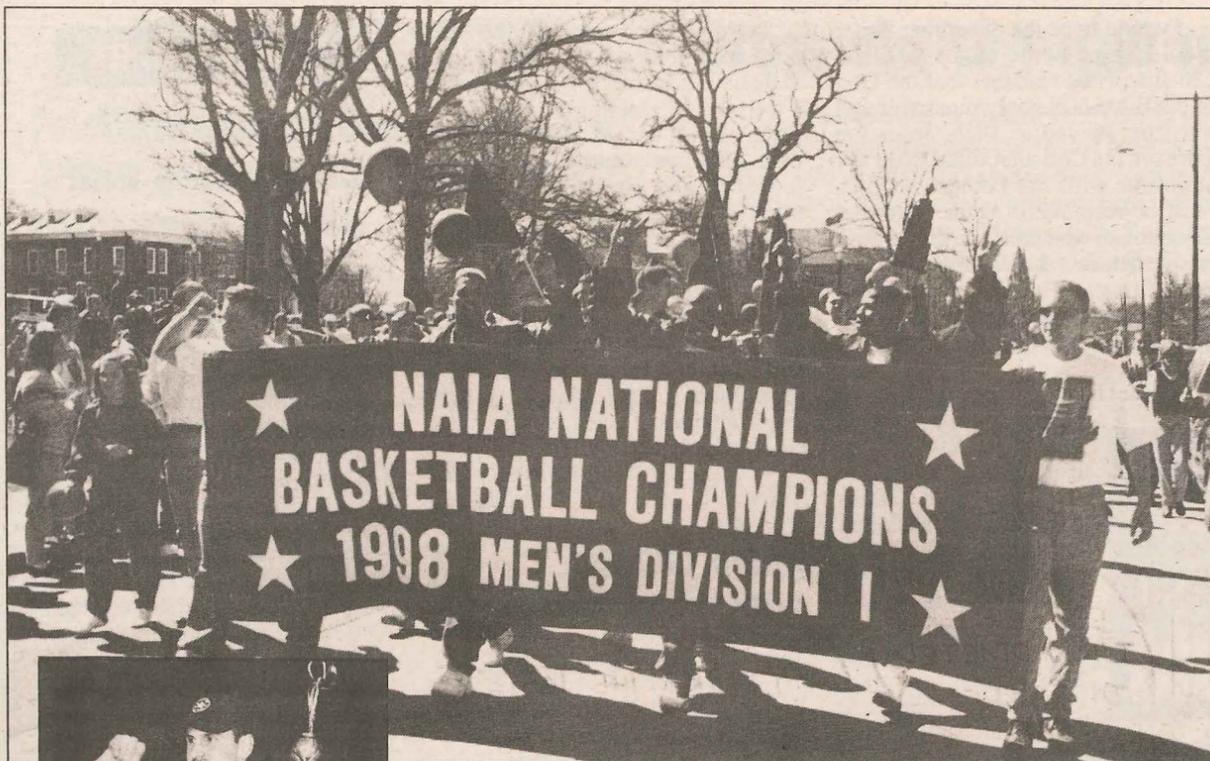
■ **Missionary dies.** Marie Blocher Carter, a Southern Baptist International Mission Board missionary in Argentina, died March 23 in Buenos Aires, Argentina. She was 59. Carter became ill March 13 with flu-like symptoms. She was admitted to British Hospital in Buenos Aires March 19 with a lung infection. Doctors later diagnosed her with blood poisoning, and her condition deteriorated rapidly despite treatment, said missionary Clayton Rock, strategy coordinator for IMB missionaries in Argentina.

■ **Georgia to aid college.** The executive committee of the Georgia Baptist Convention has approved a financial plan to help Brewton-Parker College settle a federal lawsuit which claims that the convention-related school defrauded government financial aid programs in recent years by awarding grants to unqualified students and permitting other irregularities. Attorneys representing the convention and the 2,000-student college in Mount Vernon, Ga., are seeking to finalize an out-of-court settlement agreement for an amount still to be

determined. The Georgia executive committee, in its March 10 meeting in Atlanta, agreed to allow Brewton-Parker to utilize significant monies from the convention's Capital Improvements and Endowment Program.

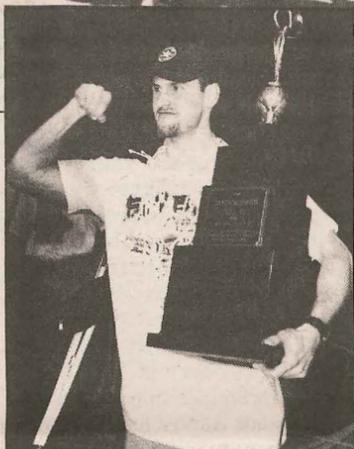
■ **Southwestern adds nine.** Nine new faculty members, including the first full-time African American instructor, were approved by Southwestern Baptist Theological Seminary's trustees March 9-11. Raymond Spencer, the first full-time African-American instructor at Southwestern, will teach preaching courses. He has been pastoral assistant at Rising Star Baptist Church in Fort Worth.

■ **Draper to Southern post.** Charles Draper, the brother of Sunday School Board President Jimmy Draper, will join the faculty of Boyce College of the Bible at Southern Baptist Theological Seminary. Draper will be assistant professor of biblical studies for the new Bible college. He has been assistant professor of Christian studies at North Greenville College in Tigerville, S.C.



## Georgetown wins championship

Georgetown College's men's basketball team defeated Southern Nazarene March 23 to win Georgetown's first NAIA championship. The next day, hundreds of fans welcomed the championship team home from Tulsa, Okla., with a caravan and informal parade down Main Street, ending with a pep rally in Alumni Gym. The Georgetown Tigers had advanced to the playoffs twice before, in 1961 and 1996. At left, David Shee, the team's only senior, does a victory salute as he holds the championship trophy. Shee paid tribute to his grandmother, who is terminally ill, and former Tiger coach Jim Reid, who died of cancer in 1996, only weeks after the team's last run at the championship.



## Bivocational pastors in west to get more help

By David Winfrey  
News Director

MAYFIELD—Bivocational pastors in Western Kentucky soon may have more training resources offered to them as a result of an effort by Mid-Continent Baptist Bible College.

The school will host a regional meeting April 3 to better understand needs of bivocational pastors and explore ways to meet needs, said David Jester, president of Mid-Continent.

Directors of missions and bivocational pastors have been invited from associations that support the Bible college, Jewell said.

As a result of the regional advisory council, "we'll be better able to serve the bivocational ministers in the associations that sponsor Mid-Continent College, in Kentucky and Illinois and Tennessee," he explained.

Larry Orange, a consultant to bivocational ministers in Kentucky, said one idea is to offer skills development workshops on campus as well as at the associations.

Orange, who works at Mid-Continent and as director of missions for Gasper River Baptist Association, said Kentucky Baptist Convention statistics show 28 percent of KBC's churches have bivocational pastors, but he believes the figure is higher.

Of the KBC's 2,318 churches, only 662 have annual offerings exceeding \$70,000 a year, he noted. "Now what does that tell you?"

Orange said he thinks at least 50 percent of Kentucky Baptist pastors rely on some income outside the church.

Jester said bivocational pastors often can't add ministerial training to their schedules, which already include demands from families, ministry work and their other jobs.

"The whole problem is bivocational ministers have been working under a tremendous handicap trying to minister and trying to hold down one or more jobs and thus are unable to finish or get ministerial training."

Jester said another goal is to provide better secular job training. By improving a minister's wage-earning potential, the minister has a better chance to have a better ministry, he said.

"Ministers are moving from one church to get a little more income to support their families. Thus we find that the average term of service in a church is maybe two to three years or less," he said.

"We want to produce a truly bivocational person," he said. "We believe that if we can do this then they'll be able to stay at a church and put their roots down and have a very effective ministry."

Orange noted that the annual meeting of the Southern Baptist Bivocational Ministers Association will be April 30-May 30 at Myrtle Beach, S.C.

**KBC statistics show 28 percent of the state's churches have bivocational pastors, but the real figure may be much higher. Of the KBC's 2,318 churches, only 662 have annual offerings exceeding \$70,000 a year.**

## BLUEGRASS BURGEOO

■ **YouthFest '98 set for Murray.** Murray State University will be the site for this year's YouthFest evangelism conference sponsored by the Kentucky Baptist Convention. The annual evangelism event for teenagers is slated for June 26-27. With the theme "Unleashing the Power," Dave Edwards of Oklahoma City will be the featured speaker. Guest musical artists will include Clay Crose and the trio Out of Eden. Registration is \$7 before June 5 or \$12 after June 5. For more information, call the KBC evangelism office at (502) 245-4101, ext. 330, or toll free outside Louisville, (888) 254-5722.

■ **Campaign started for home.** Kentucky Baptist Homes for Children has launched a \$75,000 campaign to construct an activities building at Genesis Home, a residential treatment facility for girls in Mayfield.

■ **Civil War symposium planned.** Campbellsville University will host the 1998 Civil War Summer Symposium Aug. 19-23 in Charleston, S.C. The theme will be "States' Rights to Secession: The South's Eloquent and Fiery Road to Fort Sumter." Registration costs \$395. For more information, call (502) 789-5220.

■ **Three named.** Kentucky Baptist Homes for Children recently announced three new appointments to

staff positions. Janet Doyel, director of KBHC's western region family foster care program, was named vice president for program services. Suzanne Murphy Coyle of Lawrenceburg was named associate director for Cornerstone Counseling, the 20-office network of Christian counseling centers throughout Kentucky. Wanda Dobbins of Bowling Green has been named a counselor at the Cornerstone Counseling office operated cooperatively with Warren County Baptist Association.

■ **Oates online.** The Wayne Oates Institute will unveil its new website, Oates Institute Online, April 23. The website will feature electronic publications such as the institute's new Oates Journal, access to previously published materials on faith and healing, as well as virtual conferences and a searchable database of resources written by Wayne Oates. The Internet address is [www.oates.org](http://www.oates.org). For more details, e-mail the institute at [info@oates.org](mailto:info@oates.org).



**NEW LODGE ON THE WAY** Groundbreaking was held recently for a new lodge to be built this spring at Jonathan Creek Conference Center, one of two facilities operated by Kentucky Baptist Assemblies Inc. Shown at the groundbreaking are Paul Douglas, Willis Henson and Frank Melber. The new lodge is made possible by Lone Oak First Baptist Church in Paducah, where Henson is pastor.

## WESTERN RECORDER

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

**MARK WINGFIELD**  
Editor

**DAVID WINFREY**  
News Director

**MAURI SMITH**  
Marketing & Business  
Manager

**C.R. DALEY**  
Editor Emeritus

*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@nt.net. Periodicals postage paid at Louisville, Ky.

**To subscribe:** Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

**To register change of address:** Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

**To give news tips:** Call (502) 244-6471, fax to (502) 244-6474 or write the editor or news director.

**To submit a letter:** Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 300 words and may be edited for length.

**To place an advertisement:** Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

**Directors:** Bill Thurman, Lexington, chairman; Barry Howard, Corbin, vice chairman; Jim Abernathy, Covington, secretary; Laura Beville, Bowling Green; Mark Boes, Cecilia; Tom Curry, Louisville; Mike Harmon, Princeton; Frank Hatfield, Shepherdsville; Bill Marshall, Louisville; Charles Midkiff, Greenville; June B. Rice, Paintsville; Kenneth Wells, Somerset.

## Head of women

In a recent Dale Hanson Bourke commentary (March 17, page 4), it is proposed that "it is time to listen directly to God and cut out the middle men." What is being promoted is that women make an end-run around their husbands in their religious lives.

The word of God instructs us, or at least it should, that the head of Christ is God, the head of man is Christ and the head of woman is man. The woman who fearlessly proclaims that her head is Christ and not her husband is in rebellion to the very God she professes to believe in. 1 Samuel 15:23 tells us, "For rebellion is as the sin of witchcraft." I must say, these women have far more courage than I. I fear God far too much to play fast and loose with his holy word.

In my humanity, I would love to take the path of least resistance, go along to get along, but I've never been able to circumnavigate the written word of God with every wind of teaching that comes along. Our commentator refers to this as putting a "spin" on the word as she gears up her English.

No, dear one, you can no more "cut out the middle man" in this framework than you can cut out the middle man to get to God the Father.

Instead of admonishing our mothers, wives and daughters to follow after Gloria Steinem (in Jesus' name) they should be asking him instead to consider Sarah as Peter instructed.

*Chuck Estridge  
Williamstown*

## No insult

In response to the March 17 (page 4) article "Insult to Pastor," I must disagree with the writer when he stated Al Mohler did a disservice to the pastors of Kentucky. The writer stated that Mohler's remarks were of a strident nature and could lead to local church divisions. Mohler has become a target of many people who apparently have become comfortable with the non-demanding leadership in their local churches.

If my memory is correct, no less an authority than Charles Stanley of First Baptist Church of Atlanta has made similar statements about Southern Baptist pastors.

## Should you watch 'From Jesus to Christ'?

Should evangelical Christians watch the PBS series Frontline when it airs a four-hour series on the early church next week?

Only if the series is watched with a good dose of skepticism and a highly critical eye, warn four Kentucky New Testament scholars who reviewed the series for the Western Recorder.

"From Jesus to Christ: The Early Christians" will air across Kentucky on KET April 6-7 at 9 p.m. Eastern time and 8 p.m. Central time.

"This is the kind of show that actually worries me," said Joel Green, New Testament professor at Asbury Theological Seminary in Wilmore. "When I read in the paper that the

I would hope the dissenting writer would agree with all evangelical Christians that teaching that the God of the Bible is the only true sovereign must be obeyed as such. Jesus the Christ of the Christian Bible shares all authority with his Father and thus must be recognized as the Lord and Savior of all who proclaim him as sovereign. The fact that Jesus is Lord and Savior must be taught by all born-again pastors and accepted by all born-again believers as an absolute truth!

Mohler has been accused, without shame, by many people who do not appear to recall the accusations the Pharisees and Sadducees laid on Jesus and his followers—that he was trying to "push" his views and cause division. I pray the writer can be assured of the love Mohler and other Christian disciples have for the purchased church when teaching these truths.

*Wayne Tindell  
Mayfield*

## Here am I

I am responding to your question "Who will tell our children about Jesus?" (Feb. 24, page 5). My response is: Here am I.

I currently serve as part-time minister to children at Beechmont Baptist Church in Louisville. Ironically, the Sunday before your article on the need for children's ministry in Great Britain was printed we had just observed Baptist Women's Day and I was one of two speakers. During my testimony I stated that I was called by God to bring children to Jesus. I also stated that I believe God is calling me to the mission field.

I am willing and wanting to go. My question is this: Are Southern Baptists willing to send me? The need has been stated very loudly and concisely, and I am responding. Will Southern Baptists hear? Currently we have only six missionaries in all of Great Britain (meaning England, Scotland and Ireland). We ask for people to go. Are we as a group willing to help those who volunteer make it over there? Are we also willing to take the chance to send career missionaries to a country where our conversion numbers may not be equal to African, Asian and South American countries?

I also want to respond to the other portion of your article. Even though there have been many persons such as I working in children's ministry for some time, it has yet to come into its own. Children's ministry is still the lowest on the totem pole and most often seen as unnecessary.

Many churches are still placing more emphasis on youth ministry as opposed to children's ministry. I am not saying youth ministry is not important; youth ministry is more important now than in any other previous time. What I am saying is that the seeds of faith and belief must be planted at an early age.

*Elizabeth Herndon  
Louisville*

## Name change

This June messengers to the Southern Baptist Convention will consider a proposal that the name of the Sunday School Board of the Southern Baptist Convention be changed to LifeWay Christian Resources of the Southern Baptist Convention.

We are proposing this name because it better reflects the diversity of our ministries. The Sunday School Board was established and appropriately named in 1891 to reflect its one assignment, publishing Sunday school literature. Through these 107 years, our ministries have expanded dramatically.

While response of Southern Baptists to our proposal has been overwhelmingly positive, the one question I've been asked most often is, "Why are you taking Baptist out of the name?" We want everyone to know that we are not. Our official name is "The Sunday School Board of the Southern Baptist Convention." Our new name, if approved, will be "LifeWay Christian Resources of the Southern Baptist Convention." Other SBC entities use this same descriptive phrase to clearly identify them as a part of the SBC.

We feel this new name best reflects who we are and encompasses our expanding ministries. We ask for affirmation of messengers to move forward with a new name, and we value the support of all Southern Baptists as we continue to be about our Father's work—reaching people for Christ, helping them grow in their faith and challenging them to use their gifts and skills to reach others.

*James Draper Jr.  
Nashville*

they would not advise an average layperson to watch the series, unless they had someone on hand to help critique it or were committed to research the Bible themselves to find truth.

That sentiment was shared to a degree by Marty Soards, professor of New Testament at Louisville Presbyterian Seminary, and Carey Newman, a Baptist scholar who heads the Institute for the Study of Christian Origins.

"If you view it, realize this is simply one of many ways in which scholars explain Christian origins," Newman advised. "The people who act as authority figures here simply are not representative of the spectrum of scholarship. Good conservative and centrist scholarship is not represented."

■ See complete review on page 7.

## COMMENTARY

### Of basketball champions and strangers

By Ken Holden

I had the opportunity to see the championship games of both Scott County High School on Saturday night, March 21, at Rupp Arena and Georgetown College on Monday night, March 23, in Tulsa, Okla.

To say the least, our small town in the Bluegrass of Kentucky is "wired." There is electricity in the air. Envious basketball coaches across Kentucky are beginning to think there is something in our water.

At both these events and at community gatherings before and after each game, I observed something. Preacher types can't just experience the moment, we have to "observe something." In both settings there was total uninhibited euphoria. People who did not know each other from Adam (or Eve) were screaming in unison, exchanging high-fives, talking face to face and swapping, "Did you see...?" stories.

A thought came to me as I observed, and engaged in, this sociological phenomenon. What could make these people, previously unknown to each other—these socially, ethnically, economically, educationally unrelated folks, strangers—experience such unity, agreement and acceptance of one another?

The answer? I saw the Cardinal in them and they saw the Cardinal in me. I saw the Tiger in them and they saw the Tiger in me. And because of what we saw in each other we shared in a wonderful celebration. It's just that simple.

Friends, the truth of this observation speaks to the Christian life in a powerful way. Last December, I met Bill Mackey, Kentucky Baptists' new executive secretary. It was my first opportunity to hear him speak. Mackey made a comment that I wrote down and have thought about often since that day. He said, "It is only as Jesus lives in me and Jesus lives in you and the Jesus in me can identify with the Jesus in you, that we can resolve conflicts."

It was not until this championship week that I discovered a near-perfect application of Mackey's statement. When we as Christians can see and identify with the Jesus in each other as much as we see and identify with the Cardinal, the Tiger and the Cat in each other, we will indeed turn this world upside down for Christ.

Think about it.

*Ken Holden is pastor of Georgetown Baptist Church in Georgetown.*

## HE SAID/SHE SAID

### In a kid's mind, even issues of green grass are black & white

HE SAID



Mark Wingfield

I'm certain my children are planning to report me to the environmental police any day now. They will do this, of course, at school, where they are being taught to have a healthy respect for the environment.

As much as the reading, writing and arithmetic, the science lessons on the environment are having a big impact on their young minds. And they take this stuff very seriously.

Don't get me wrong; I want them to learn not to litter, not to run oil tankers ashore and not to pee in the swimming pool. The problem is they are applying their newfound learning to me.

Along with Alison, they already were making me toe the line on recycling. Now they've started digging into my yardwork, and there's trouble ahead.

The other day we were walking home from flying kites at the park, and Luke asked me what those little flags were in some people's yards. I explained that they meant the lawn service had treated that yard recently, just like the little sign that had been put in our yard a few days before.

Then the kindergartner let me have it: "When it rains, those chemicals soak into the ground, and then they go to streams and lakes and get into our drinking water."

I didn't have the time or stamina to explain to my young tree-hugger that I had tried the natural route to yard maintenance and made a dismal failure of it. He must not remember the patches or weeds and clover we once called grass.

So this year I finally gave in and decided that if we were to have a yard at all, I needed professional help. I figure it's the same type of co-dependency some people have on hair-coloring, toupees or make-up. If natural won't cut it, get help.

Luke, however, remains unconvinced. Maybe next time I can pluck up that little yard-service sign before he sees it.

SHE SAID



Alison Wingfield

It's sort of hard to argue with the boys when you know they are right. When they first accosted me on the same subject, I did what any self-respecting parent would do. I told them to talk to their dad about it.

On the one hand, we are all for protecting our environment. After all, it is our responsibility to take care of the earth God has given us.

But when it comes down to keeping our disgraceful yard or wanting to beautify our surroundings (according to our cultural interpretation of beauty) we opted for improving the lawn. The need to keep up appearances won out over our ecology consciences.

Of course, we haven't heard the last of our consciences—Luke and Garrett will see to that. To them, everything is black and white with no in between.

What is so wonderful to see is that their hearts are so tender. Whenever we watch one of the many popular animal shows that are out now (nature shows have come a long way since "Wild Animal Kingdom"), they get upset when they find out that this or that animal is an endangered species.

They keep me on the straight and narrow. Whenever I'm driving, they let me know the speed limit and ask me how fast I'm driving. Garrett often looks at the speedometer and informs me of my speed.

Perhaps one of the reasons Jesus told us we had to become like little children to enter the kingdom of God is because with children, you either accept Jesus or you don't. While caring for lawns may have shades of grey and green, trusting Christ really is a black-and-white issue.

## How do we get off the road to sorrow?

Last week seemed like a sick kind of déjà vu all over again for Kentuckians who only three months ago struggled to cope with the shooting of three students at Heath High School. This was one of those times when you'd rather not be able to say "Been there; done that." But the parallels were uncanny, the sinking feeling of hopelessness the same.

Only this time, the violence was in Arkansas rather than Kentucky, both the victims and the shooters were younger, and the crime was even harder to comprehend, if that's possible.

The impossible-to-answer question remains this: How could an 11-year-old and a 13-year-old conceive and carry out such cold-blooded murder, such a premeditated massacre? One psychiatrist interviewed on a national radio program explained the obvious: This was not sane behavior; something went terribly wrong in the minds of these young shooters.

Of course, there's an unspoken bias in this question, a bias that reveals the lack of connection we see between the inner-city and rural America. Apparently we've given up wondering what causes inner-city kids, kids in gangs, kids of color, to shoot one another. That's old news, and that's not where most of us live.

Yet there's likely more of a connection between what causes inner-city youth violence and what caused the violence in rural Jonesboro, Ark., than we'd like to admit. Perhaps in our heart-of-hearts we know this means we're more alike than we think. Perhaps this means that ultimately wealth, race and the ability to flee to the suburbs cannot protect any of us. The problem is not them; it's us, all of us.

Could an 11-year-old and 13-year-old not understand that murder is wrong? Had they not been taught the 10 Commandments? Had they not heard all the posturing of politicians to get tough on crime and execute those who execute others? Did they not know they would cause irreparable harm to others and to themselves?

Clearly, both boys had to know all these things. Yet for some reason they chose to ignore these facts, to act against what the innate moral law told them. But why?

Plenty of oversimplified answers already have been trotted out. And there's probably a kernel of truth in most of them. But understanding what's happening in our society isn't so simple.

EDITORIAL

Perhaps the problem in Jonesboro was not so much a failure to know right from wrong—not a sudden desire to violate one of the big commandments—but rather a series of less-visible compromises that ultimately broke through the surface with a big bang.

Is this a result of the breakdown of the American family? Yes. Had these boys been affected by divorce in their families, by the abdication of a father's responsibilities? Apparently so. Did they experience anger they didn't know how to channel? Absolutely. Had they seen too much violence on TV or in the movies? Most likely. Did other adults in their lives act unwisely? Yes.

So what do all these things have in common? Sin, to use a biblical word. Maybe not great big sins, like murder, but little sins of selfishness and greed along the way, little sins of neglect and disregard.

That's why our nation's problems will not be solved by the election of a president, by passing more laws to execute more criminals or any other singular correction. To fix the big problem, we've got to fix a number of little problems beneath.

C.S. Lewis explained this well in his book "Mere Christianity." When you start adding a math problem the wrong way, he said, the sooner you acknowledge that and go back and start over again, the sooner you'll get to the correct answer. Compounding one little mistake on top of other little mistakes takes you hopelessly away from the correct path.

And so it is with us, even as Lewis surmised in 1943: "If you look at the present state of the world, it is pretty plain that humanity has been making some big mistakes. We are on the wrong road. And if that is so, we must go back. Going back is the quickest way on."

There are no quick fixes, not even religious ones. One citizen of Jonesboro interviewed on the radio expressed hope for the future by saying: "All we need is Jesus, that's it."

That's actually half of it. Surely we need the presence of Jesus with us and faith in Jesus, which is apparently what this man meant. But we must couple that right belief with right actions; we must not only talk about Jesus but do what Jesus would do, even in the smallest things that seem a far cry from murder.

— Mark Wingfield

### Lord, should we strike with our swords?

By Bob DeFoor

When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" And one of them struck the servant of the high priest, cutting off his right ear. (Luke 22:49-50)

The serenity of Jesus, the ineptness of his disciples and the evil of his accusers come together in these last hours before Jesus' crucifixion. As Jesus agonized over the will of God in the Garden of Gethsemane, his disciples fell asleep. All but one, for Judas was coming with an army of Roman military and Jewish police to arrest Jesus.

In the midst of power and betrayal, the disciples asked, "Lord, should we strike with our swords?" Without waiting for an answer, Peter barged ahead and cut off the ear of Malchus, a temple slave (John 18:10). Jesus said, "No more of this!" and healed the man. Another purpose was at work, and Jesus chose not the way of

violence but the way of God.

Jesus could have answered the question of the disciples. It was not too difficult. Seeing the multitude of captors, armed resistance would have been futile. Jesus also revealed that living by the sword is not only dangerous and deadly, but also wrong (Matthew 26:52). But another purpose was at work, one that Jesus had just settled in the Garden of Gethsemane. Though evil was having its dark hour, it was only for an hour. Jesus had "set his face toward Jerusalem" (Luke 9:51). Neither the weakness of his disciples nor the evil of his captors detoured him.

In these last hours before the Crucifixion, Jesus continued to demonstrate that "God's ways are not our ways." We find it in the Beatitudes, in his lifestyle, in his selection of disciples and at Calvary.

Here, we see it again. The ways of mankind are the ways of the sword. It was natural to have a sword, natural to use it. In Jesus' last hours, he was still cleaning up the mess of his disci-

ples. Does Jesus ever tire of that?

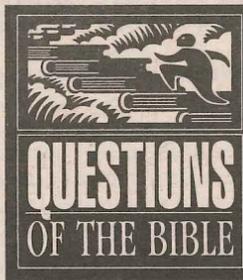
Jesus could have chosen differently. He could have called upon a legion of angels for each of his disciples and himself but he did not (Matthew 26:53). But that was consistent of Jesus throughout his ministry. He chose differently. He could have chosen to stay in heaven. He could have chosen different disciples. He could have chosen a different response in Gethsemane. He could have chosen the way of the sword. But he did not.

The way of the world is often the sword and violence. Evil tries to intimidate. Evil can have its hour. But God's purpose is not defeated, nor does God use the weapons of evil to overcome evil. Jesus calmly looked evil in the eye, atoned for the evil of his followers and continued steadfastly doing the will of God.

What does this mean to your commitment to Christ? What does this mean as you deal with those who err on the side of trying to help you or do evil against you? When that happens,

ask, "Lord, shall we strike with the sword?" What do you hear?

Bob DeFoor is pastor of Harrodsburg Baptist Church in Harrodsburg.



# RESOURCES

**Q. Could someone out there help the world understand the pain a single adult feels when a friend dies?**

**A.** Funeral arrangers can be helpful at this point by letting the close friends and associates of the deceased sit in the row behind the family. The grief needs to be recognized. Being "invisible" is not very helpful. As you know, any life touches way beyond just the family.

Often friends are so close as to consider one another as "family." Perhaps someone has either been for you a "Paul" (a mentor), a "Barnabas" (an encourager) or a "Timothy" (a younger person with whom you invested friendship time), and these contributions to the lives of others are best celebrated in the funeral service.

Join a "gathering of griever" in your area. These are opportunities to get into a small group and talk about and celebrate the life which has ended. Sometimes sponsored by an area hospice or funeral home, they occur most often just before the Thanksgiving/Christmas holidays. They can be helpful any time of the year. If there

is no such program in your area, contact your area hospice, funeral home or church to suggest arranging such a workshop. It is a tremendous opportunity to share your memories in a "safe place" with others who understand your pain. There is immediate rapport between griever and an understanding of the issues involved.

The important thing is to talk about the loss, acknowledge it. Not to do so is like ignoring an elephant in your living room. It can cause much pain to ignore the elephant. To talk is to guide the elephant to friendly environs. This is true whether your loss was a mate, a relative or an important friend.  
— James Stillwell



**Q. Our 14-year-old son has started hitting others in the family, including his fourth- and sixth-grade sisters. He usually is just teasing and acting like some characters on his video games. Still it hurts them and it is disrespectful toward his father and me. What should we do? Do you think it will stop if we just ignore it?**

**A.** No, it is not likely to stop without help. First, talk to him about his feelings toward the other family members. Is he angry? Does he feel left out, frustrated, jealous or disappointed? What gives him the urge? Why does he have a need to do this?

If you can resolve the reason, then he is likely to stop. If not, then you can pressure him by setting limits on his freedoms if he hits anyone. You might consider taking the video away, since that seems to be where he gets his ideas.

If he does not respond quickly, consider talking with the school counselor or a counselor at your church. He needs to quit before this gets out of hand. — Wade Rowatt

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

## CHARITY

### You can give more than you think

By Laurie Valentine

You don't have to be a millionaire to provide financial resources that will make a lasting difference for the cause of Christ.

Your desire to provide financial support until Christ comes again—to your church; ministries to

hurting children and their families; home, state or foreign missions work; our Kentucky Baptist assemblies; or our Kentucky Baptist educational institutions—can be accomplished through the establishment of your own endowment fund or through gifts to an existing endowment fund.

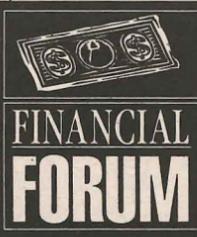
An endowment fund is a perpetual fund managed either by the cause that will be benefited by your gift or another entity such as the Kentucky Baptist Foundation. Only the income from the endowment assets is used by the charitable beneficiary or beneficiaries for the purposes you designate.

A large gift is not required to establish an endowment fund with the Kentucky Baptist Foundation. An endowment can be started with any amount and can be added to from time to time over your lifetime and/or at your death. This permits even those of modest means to do much more than they ever dreamed possible. As your fund grows, more lives will be touched and blessed through the support provided.

Endowment fund giving does not have to be an all-or-nothing proposition. You may wish to make a gift now that provides an income stream to you for life with the endowment fund established at your death with the remainder. Making the gift now will provide income-tax benefits—a charitable income tax deduction and capital gains tax savings if appreciated assets are gifted—and possibly a higher level of income. You also are provided the peace of mind of knowing that at your death your designated causes will receive vital financial support in perpetuity.

All that we have, whether great in amount or modest, comes from God. Whether accomplished through a single large gift of capital assets or a lifetime of more modest levels of such giving, establishing an endowment fund permits you to demonstrate your gratitude for God's blessings and your desire to be involved in touching lives in Jesus' name.

*Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.*



## Inquirer's class for kids opens door to faith

JACKSONVILLE, Fla. (BP)—When 8-year-old Sarah Schmidt began asking questions about salvation and baptism, her mother, Beth Schmidt, enrolled her in a new Christians' class designed especially for children at Deermeadows Baptist Church in Jacksonville, Fla.

Since the class began, nearly 90 percent of the children attending it have made professions of faith in Christ and have been baptized.

"I knew the class would offer an in-depth approach to baptism and its meaning and become a reinforcement to Sarah's desire to make a profession of faith," her mother said.

After attending the class and searching Scriptures at home with her mother, Sarah walked down the aisle and was baptized, fully aware and confident of the decision she was making.

Offered four times a year to children in first through sixth grades, the evangelistic class provides children

who have made professions of faith or are curious about salvation the opportunity to understand what it means to be a Christian and to understand their new decision.

The new Christians' class "helps children nail down and understand their commitment to Christ and starts them on their walk with Christ," said Kitty Hogan, Deermeadows' minister to children. "We have a window of opportunity with children to share Christ."

The class, led by Shelly and John Raymond, is a five-week program that presents children with biblical concepts and practical applications in taking their first steps to Christianity. It includes an overview of heaven, hell, sin and its consequences, assurance of salvation, the Holy Spirit, baptism and the Lord's Supper. The children are required to complete homework, memorize Scripture and discuss their assignments with their parents.

The idea of baptism and being

placed under water can be frightening to children who are new Christians. So Raymond leads the children on a tour of the baptistry, where she tells them about the depth and temperature of the water, the symbolism of baptism and the baptismal process.

The curriculum emphasizes the importance of prayer, worship, Bible study, tithing, witnessing and discipleship.

"Evangelism is just the beginning of the process," Raymond said. "As part of God's family, we want them to know that we have chores and responsibilities."

"Although each child's spiritual walk is different, it amazes me how they really get and understand the full picture," Raymond said. "As a child, they don't have a hardness to sin, and their innocence allows them to believe and accept the gospel message without any doubts. Unlike adults who need to see it and touch it, children just believe by faith."

## Gallup: Deep spiritual needs not being met

PRINCETON, N.J. (RNS)—Many Americans long for spiritual support as they reach the end of their lives, but few say they would choose clergy to provide it, a recent Gallup survey shows.

"A lot of people have deep spiritual needs that are not being met," said pollster George Gallup Jr., chairman of the George H. Gallup International Institute in Princeton. "That is being said over and over again in the results."

The poll, however, raises questions about how much spiritual leaders are attending to issues of death and dying throughout their congregants' lives.

The survey found 50 percent of Americans surveyed consider prayer important at life's end and 44 percent said they would like to receive coun-

seling to reach spiritual peace in their dying days.

But only 36 percent said a member of the clergy would be the most comforting person to them at that time. Family and friends were far more likely to be cited as the most trusted comforters. Eighty-one percent of respondents chose family and 61 percent chose close friends.

Gallup said it is "not terribly surprising" people would chose family and friends. "Nevertheless, I think the point remains that clergy are pretty low on the list."

Clergy did not get the lowest ranking as chief sources of spiritual comfort. Thirty percent of those responding to the survey said they would seek comfort from a doctor and 21 percent said they would trust a nurse. The sur-

vey found respondents' feelings of confidence in a layperson with religious experience fell in between their trust of doctors and nurses—with 27 percent citing such a person as a key source of support.

Gallup said he attributes the responses about clergy to a trend in American society of people separating their spiritual development from an organized religious congregation.

"There's been a lot of decoupling the faith and church," he said. "The majority of Americans believe that it's possible to be a good Christian or Jew without going to church or synagogue."

He said the latest survey seems to reflect a feeling that spirituality is "a private matter between me and my God and I don't need the clergy."

After attending the class and searching Scriptures at home with her mother, Sarah walked down the aisle and was baptized, fully aware and confident of the decision she was making.

## Review: PBS shows Jesus apart from resurrection

By Mark Wingfield  
Editor

Jesus is coming to national TV next week, but the story may sound different than what the typical Christian has learned in Sunday school, according to four Kentucky scholars who have reviewed the program.

The PBS documentary series Frontline will air a four-hour program during Holy Week called "From Jesus to Christ: The First Christians." The program will air across Kentucky on KET April 6-7 at 9 p.m. Eastern time and 8 p.m. Central time.

The series purports to trace the formation of the early Christian church by making a case that the Jesus of history did not become the Christ of Christian faith until the time of Constantine in the third century.

Perhaps the greatest irony of the series airing the week prior to Easter is that it entirely misses the significance of Easter, noted Ben Witherington, professor of New Testament at Asbury Theological Seminary in Wilmore.

"The question of Easter is left in abeyance," he noted, while the program instead makes a case that the early church formed because there was somehow prestige in joining a small Jewish sectarian group.

That notion didn't sit well with Witherington and three other Kentucky scholars enlisted by the Western Recorder to critically review the PBS series. Other reviewers included Joel Green, also a New Testament professor at Asbury Seminary; Marty Soards, New Testament professor at Louisville Presbyterian Seminary; and Carey Newman, a New Testament scholar who directs the Institute for the Study of Christian Origins. The Kentucky scholars represent Baptist, Presbyterian and Methodist traditions.

By ignoring the significance of Jesus' death and resurrection, no sufficient motivation is left for the early church to have formed, the Kentucky scholars said.

"This is a resurrectionless explanation of Christianity," Newman said. "If you take the resurrection out of our texts and out of our theology, you get what they have."

Soards pushed the point further: Without taking into account the power of the resurrection, why would the early Christians have been motivated to advance the gospel and form the churches they did, risking their own lives and facing martyrdom? "Would anyone have died for this?"

Indeed, the first hour of the PBS series ends with Jesus dying on the cross and then skips in the opening of the second hour to the Apostle Paul arriving in Corinth about 30 years later, in 51 A.D. No mention is made of the resurrection until later. And nowhere does the series mention Paul's history as a persecutor of Christians or his conversion on the Damascus road.

Only in one brief segment, the scholars framing the program in interview style address the resurrection as something Jesus' followers believed in. But they never directly address the

question of whether Jesus actually was raised from the dead.

Commenting on the disciples' report of Jesus appearing to them after the resurrection, Paula Fredrikson of Boston University comments: "As a historian, this doesn't tell me anything about whether Jesus himself was actually raised. But what it does give me is an amazing insight into his followers and therefore, indirectly, into the leader who had forged these people into such a committed community."

Such an analysis represents one of the major flaws of the Frontline program, noted Asbury Seminary's Witherington. "They're saying, 'Here's the history, and here's the theology on top of that.' They're keeping them separate. Yet the New Testament is arguing that history is theological in nature because



of the incarnation."

Such scholarship doesn't grapple with the full biblical text, Witherington added. "It's one thing to say they thought they saw Jesus. It's another to say what the text says, 'He appeared ...' That's making a historical claim."

Anyone viewing the Frontline program should understand that the scholars featured in it are interested in their own version of history and not in theology, said Presbyterian Seminary's Soards. "There's no notion of theology. It's not on the radar screen."

"They don't see literary development driven by theological conviction," he added. "This is a minimalist historical framework."

In areas where hard historical evidence is missing, the Frontline scholars "discount Christian tradition and in face of silence speculate creatively," Soards said.

What the scholars presented here are having is "an allergic reaction to theology," Witherington agreed. "They fail to come to grips with whether there is a theological substance to history."

Asbury's Green found one of the program's opening lines descriptive of the problems he sees throughout the series. Within the opening minutes of the first hour, Holland Hendrix of Union Theological Seminary offers this explanation of what is to come: "The historian's task in understanding Jesus and the Jesus movement and early Christianity is a lot like the archaeologists' task in excavating a tell. You peel back layer after layer after layer of interpretation. And what you always find is a plurality of Jesuses."

Green said such a perspective assumes that there is no truth in those layers of tradition, and that truth is found only when the person doing the peeling arrives at a layer that suits his

preconceived goal.

Further, understanding the layers of history and tradition related to Jesus and the early church is more like peeling back layers of an onion, Green said. "You peel away layers of an onion only to find the layers are the onion."

The biggest difficulty the Kentucky scholars found with the Frontline series is its lack of diversity or balance among those interviewed as sources.

All 12 of the scholars presented on the four-hour series either teach at Harvard Divinity School or Yale Divinity School or have links to those two institutions which are considered among the nation's most liberal in religious studies.

Although the program presents the 12 as representative of all North American New Testament scholars, "there is no theological spectrum here," explained Green of Asbury.

"The voices that act as experts here actually represent a fairly narrow band," added Newman.

Some of the scholars used on the program have ties to the Jesus Seminar, the controversial group that meets periodically to vote on what parts of the Bible actually are true. A Frontline website connected to this Holy Week series includes a link to the Jesus Seminar's website.

The Kentucky scholars who reviewed the series represent a spectrum of evangelical and mainline traditions. They see the Frontline series as the far left reacting to the far right.

"What this really is about is distancing ourselves and distancing theology as far as we can away from fundamentalism," Witherington explained.

In the process, however, the views of the majority of American New Testament scholars—and the views taught in most Christian churches across America—are nowhere to be found, the Kentuckians said.

The driving force behind the Frontline project was a Yale graduate, Michael White, director of the religious studies program at the University of Texas at Austin.

Others making an appearance in the series include Harold Attridge, New Testament professor at Yale; Allen Callahan, New Testament professor at Harvard; Elizabeth Clark, religion professor at Duke University; Shaye J.D. Cohen, religious studies professor at Brown University; John Dominic Crossan, religious studies professor at DePaul University; Paula Fredrikson, professor of appreciation of Scripture at Boston University; Holland Hendrix, president of the faculty at Union Theological Seminary; Helmut Koester, New Testament studies professor at Harvard; Wayne Meeks, biblical studies professor at Yale; Eric Meyers, religion and archaeology professor at Duke; and Elaine Pagels, religion professor at Princeton.

"From Jesus to Christ" was produced by Frontline with funding from PBS stations and the Arthur Vining Davis Foundations.

### What to look for

If you watch the Frontline series "From Jesus to Christ" on PBS April 6-7, here are some controversial areas to be on the lookout for, according to four Kentucky scholars who reviewed the series for the Western Recorder:

■ **Multiple vision.** The series asserts there was never a single authentic strand of Christianity in the first century. Instead, there were many brands of Christianities, some cherishing views which later Christians deemed heresy. While conservative and centrist scholars do not want to unfairly homogenize Christian history, they would say early Christian communities had a more unified message from the start.

■ **Where did he live?** The series asserts that Jesus was not actually born in Bethlehem as the Bible reports, but probably was born and raised in Nazareth. At the same time, the series asserts that Nazareth was not a sleepy, out-of-the-way village as traditionally thought, but actually, was a satellite town of a larger metropolitan area called Sepphoris. Conservative and centrist New Testament scholars, while not ruling out Jesus' potential association with Sepphoris, find no credible evidence to link Jesus with Sepphoris.

■ **Inconsistencies.** The series sends mixed messages on several points, including assertions on the one hand that Jesus was not raised as a peasant but in a higher social class, while later referring to Jesus as growing up in a peasant-class family. Other scholars still contend that Jesus was raised in Nazareth as the son of a carpenter, which would not have placed him in an upper-class arena.

■ **The last straw.** The series contends that Jesus' cleansing of the temple is what led to his death. Conservative and centrist scholars see that incident as one part of a larger pattern of Jesus' presenting a threat to the establishment.

■ **What's the motive?** The scholars represented in the series do not ascribe faith-based motives to the early Christians and ignore supernatural intervention as a possible motivator. For example, the narrator at one point asserts: "Paul felt that the time was right for these Jews to bring the Gentiles into their movement." Conservative and centrist scholars do not begin their study of Christian origins by ruling out supernatural events.

■ **Mixed images.** While the series is illustrated with many pictures of early Christian icons and art, the Kentucky scholars who reviewed the program noted that the images shown do not always match the period or place being talked about.

■ **Crucifixion as punishment.** The series asserts that crucifixion was not a Jewish form of capital punishment. In reality, Jews had adopted the Roman practice decades before the death of Jesus, the Kentucky scholars said.

■ **Paul's conversion.** The series omits any mention of Paul's conversion to Christianity after being one of the chief Jewish persecutors of Christians. Conservative and centrist scholars see Paul's conversion as a pivotal point in Christian history and a primary factor in understanding his zeal to spread the Christian faith.

■ **Origin of Gospels.** The series asserts that the four Gospels were written as an attempt by the followers of Jesus to "cope" with the loss of the first Jewish revolt against the Romans in 66 A.D. Conservative and centrist scholars acknowledge the influence of the failed revolt but maintain the Gospels primarily were written by four followers of Jesus who authentically wanted to record the basic story of Christianity.

■ **Questions about Q.** The series presents as historical fact the existence of a biblical source scholars have referred to as Q. Some scholars have speculated that the sayings of Jesus common to Matthew and Luke (but not Mark) actually were drawn from this Q source. The series presents quotations of Jesus while citing chapter and verse of Q, as though it were a published volume. Conservative and centrist scholars agree there is evidence such a source may have existed, but point out such a document never has been found.

## Specialist plans to help churches be 'houses of prayer'

LOUISVILLE—When Jesus drove money changers out of the temple, he quoted Isaiah 56:7 calling the temple a "house of prayer." Nell Bruce thinks Christians today need the same reminder.

"We do so many things in our own strength," said Bruce, the Kentucky Baptist Convention's new prayer coordinator. "The power within the church has to come from the holy word and prayer."

In her position, Bruce hopes to encourage more Kentucky Baptists to form church-based prayer groups.

She said the vision starts with the pastor, who should gather a group of members to prayerfully seek direction on implementing such an effort, she said.

The next step is holding a church-wide conference on prayer to stimulate interest and gather names of people interested in participating.

The church also should select a prayer committee and a director. The only qualifications for the director are having a heart for prayer and time, she said.

"It can be a man or a woman, but the person should be voted on by the church. It's helpful if they have background in prayer, whether through training or giving their life to prayer and the word. The Lord can use anybody who is willing."

A secretary is also necessary to track requests because they will generate a significant amount of paper work, she said.

Widespread participation is helpful, but a team can consist of as few as seven people, she said. With each

praying an hour a day, she said, it is amazing what God will do.

Even with fewer participants, a church should start with whatever is possible and let it grow, she added.

Congregations also should set aside a room reserved solely for prayer, she said. The room can be any size, but she advised it well-lit outside entrance to provide access 24 hours a day.

But the room should remain locked so only participants can enter, she said.

Participants should pray individually for each request, praying for as many as time allows.

Committee members also must maintain confidentiality about the requests, Bruce added.

"What's prayed for in that room is private and will not be talked about outside that room," she said. "It will tear the church wide open if you do."

The facility also should contain maps of the world, state and local areas and a file for requests.

A team can pray for various groups or individuals on a regular basis.

Bruce is the former prayer director for Highview Baptist Church in Louisville. In the past, Highview prayed

for Louisville and Jefferson County police and firefighters, she said. It now intercedes for

members of the church's school and staff and students at Southern Baptist Theological Seminary.

The room also should have a telephone for taking prayer requests, calling members to pray with them and to communicate with a prayer chain in event of emergencies, she said.

"You have a chain so if there is an emergency you can get the word out in minutes," Bruce said. Such emergencies should be life threatening ac-

cidents or operations, she said.

The prayer ministry can be promoted through the bulletin, newsletter, Sunday school departments and the pastor calling attention to it, she said. Requests can be gathered by placing cards in the pews and collecting them with the offering.

An annual banquet or special service featuring testimonies of people who have seen tremendous answers to prayer is another valuable tool, according to the prayer coordinator.

As for informing the community, she suggests renting a billboard or advertising in local newspapers and on radio. Those who televise services can run the prayer numbers on screen, with trained volunteers ready to answer calls, she said.

"When people know something is there, you'll get calls from all over the place," she said. "At Highview we've had calls from Alaska and places overseas. When people know you're praying, they'll find you."

**PRAYER**  
Bringing Kentucky to its Knees

### Nell Bruce to serve Kentucky Baptists as prayer coordinator

Continued from page 1

in Kentucky have a prayer ministry," said Bruce, a former pastor's wife. "We're too busy to spend time alone with God. We can't hear him unless we're still."

"We need to get people to read the Bible and let God speak to them," she added. "You'll automatically pray if you're reading the word of God."

One of her first duties has been serving as leader for seven prayer retreats this year.

An outgrowth of the 1996 Mountain Missions Conference, the first

three retreats were held at Carter Caves, Somerset and Prestonsburg. The last four will be held Nov. 20-21 at Buckhorn Lake, Cumberland Falls, Greenbo Lake and Natural Bridge.

Martin emphasized that the new prayer effort won't compete with Woman's Missionary Union's focus on praying for missions. It will complement that by forming groups to intercede for other concerns, he said.

"This is to pray for spiritual awakening and revival," said Martin. "She will be available as people feel the burden to start groups. She's

had a phenomenal ministry in prayer."

The 78-year-old coordinator wants to enlist more senior citizens in the effort. The later years can be the greatest, she said, because people can spend more time serving God and encouraging others.

"If senior citizens would heed the call of prayer from God, we could turn this country around in no time," she said. "People don't understand how powerful prayer is. If people know a church has a prayer group going, they'll get calls from all over."



#### SINGLES' CELEBRATION

More than 200 people attended the Single Adult Retreat March 20-22 at Cave City. ■ Above: Karen Kerr (left) and Wanda Day, both of Jackson, attend the Saturday night banquet.

■ Right: Keynote speaker Dianne Swalm addresses the audience. (Photos by Valerie Vincent)



## Celebrate the Years

### Senior Adult Celebrations 1998

LANCASTER, PENNSYLVANIA

September 7-10

WILLIAMSBURG, VIRGINIA

September 21-24

PIGEON FORGE, TENNESSEE

Sept. 28-Oct. 1 • Oct. 26-29 • Nov. 2-5

Conference sites:

\*Guests include:

- Willard Scott
- Art Linkletter
- Jerry Clower
- Kurt Kaiser
- George Beverly Shea

...and many others



phil  
waldrep  
evangelistic  
association

Call for Free Information!

1-800-475-0819



\* All guests do not appear at every conference.

# KENTUCKY

## Leaders: Regional prayer conferences making difference

By Ken Walker  
State Correspondent

**HAZARD**—Ray Cooper says the call for prayer spreading across Eastern Kentucky stems from an awareness that the region needs God's help.

Decreasing population and church participation have left many denominations struggling to fill their pulpits, said Cooper, director of missions for Three Forks Baptist Association.

Fewer young people are entering the ministry and those who attend school to prepare for church leadership often don't return, he said.

In addition, between 1993 and 1997 the 40 churches in his association reported a 4 percent decrease in resident members' Sunday school attendance.

"This isn't because of lost population, it's members who are no longer involved in church," he said. "This

decline has sparked a sense of crisis in the churches."

The regional prayer retreats that started this month formed at Cooper's suggestion. He said he felt God leading him to propose the meetings after a time of prayer at a mountain missions conference in July 1996.

The session lasted more than two hours although it wasn't on the agenda, he said, with participants intending to discuss other business.

At the time there was a sense of frustration among many pastors and directors of missions, he said. There was no mountain missions director, Bill Marshall was finishing his tenure as the KBC's executive secretary and pastors weren't seeing congregations respond to their messages.

Conditions have improved, but Cooper still labeled this a "Charles Dickens" era—the best and the worst of times.

"There have been some tremendous outpourings and in-gatherings in a few churches, usually on the heels of tragedy," he said. "But there's a real hunger for a general outpouring. The last regional thing was Cane Ridge in the early 1800s."

Cooper said there are signs of God moving.

Three years ago he began meeting weekly with a small group of pastors from other churches to pray. That led to a pair of interdenominational prayer rallies this year, which have drawn an average of 30 pastors and laypersons.

"What we're trying to do is encourage awareness of the need for renewal," he said. "No one denomination or group can do it, no matter how large."

These meetings have stirred a lot of interest among churches and resulted in many confessions, he said. That hasn't meant "airing dirty laundry," but members becoming aware of

weaknesses in their spiritual life, he explained.

While the content of prayer originates with God, the act of prayer originates with the person, he said. Cooper said a primary reason to pray is it reveals God's agenda to us.

"The fact there is an upsurge in the consciousness of the need for prayer is an indicator that God is up to something," he said. "I think we're about to see some marvelous things happen."

Wayne Newby sees a similar awakening in Western Kentucky. While it hasn't swept like wildfire, the director of missions for West Union Baptist Association said an appreciation of the need for revival has gradually increased.

"This is a theme I've been pushing," said Newby, who has chaired two monthly pastors' prayer meetings in McCracken and Ballard counties since 1996. A "solemn assembly" in February drew 18 pastors to the association's office in Paducah.

Newby said he hopes the meetings will spark interest in an "Experiencing God Through Revival" conference Oct. 8-10. Led by noted author Henry Blackaby, the meetings will be held at First Baptist Church of Paducah.

Blackaby's interest in visiting stems from a revival in 1905-06 at First Baptist that resulted in 1,000 conversions, Newby said.

Newby also hopes the state convention's increasing emphasis on prayer will touch many Kentucky Baptists.

"I feel a deep conviction in my heart that the answers to moral and ethical problems in the country is spiritual revival," he said. "I see a need for churches to wake up and seek a true visitation of God."

**PRAYER**  
Bringing Kentucky to its Knees

### CLASSIFIED ADS

**SEEKING:** Morehead First Baptist Church is currently seeking a full-time associate pastor of youth and music or youth and education. The church is seeking a mature Christian who is dedicated to ministry. Persons interested should send a resumé to: Personnel Committee, First Baptist Church, 123 East Main St., Morehead, KY 40351. Call (606) 784-5768 for more information.

**SEEKING:** Full-time administrative secretary. Experience in management or administration helpful. Word processing experience helpful. Salary negotiable and benefits are available. Submit resumé to: Personnel Committee, Lyndon Baptist Church, 8025 New LaGrange Road, Louisville, KY 40222. No phone calls please.

**SEEKING:** Foreign-language teacher—French or Spanish—for Christian school in Lexington. Part or full-time, degree required. Call (606) 272-1217 for application.

**SEEKING:** Part-time youth minister for dynamic, growing church in Frankfort, Ky. Come work with a well-established program and a great group of teens. Good salary and expense account for the person God calls. Send resumé to: Evergreen Baptist Church, 2698 Evergreen Road, Frankfort, KY 40601.

**TOUR:** 10-day Turkey tour, Sept. 16-25; 7 churches of Revelation, plus Troy and Istanbul. Call Pastor Studie for brochure, (502) 247-8331.

**SEEKING:** Purpose-driven church seeks youth minister to engineer ministry responsive to today's culture. Seeking young person or couple with dynamic walk with God and passion to reach, win and disciple youth for Christ. Mail resumé to: Ocean View Baptist Church, 9513 Wells Parkway, Norfolk, VA 23503, or fax to (757) 583-5706.

**SEEKING:** The Personnel Committee of Fern Creek Baptist Church is accepting resúmes 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.

**NEEDED:** 25-35 1975-edition Baptist Hymnals, prefer blue. Call: (606) 528-7205.

**SEEKING:** Full-time secretary. Send resumé: Personnel Committee, Farmdale Baptist Church, 1238 Durrett Lane, Louisville, KY 40213-2080.

**SEEKING:** Jeffersonville Baptist Church is accepting resúmes for full-time pastor. Send resumé to: Bob Willoughby, 1305 Shadelawn Drive, Mt. Sterling, KY 40353.

**SEEKING:** Our church is currently seeking a full-time minister of music. We are looking for someone with a music degree, seminary training and 2 to 5 years of experience. Age, race and gender are not factors with our church. Faith Baptist Church is located in a growing rural area about one hour out of Washington, D.C., and Baltimore, Md. We would appreciate any resúmes you have on file that would help in our search. Please send resúmes to: Staff Search Committee, Faith Baptist Church, 2212 Jefferson Pike, Knoxville, MD 21758.

**FOR SALE:** Aprox. 110 Murphy choir robes; adult sizes; golden yellow with ivory trim. Free: 400+ white New Broadman Hymnals. Contact: Marsha Dowell or Allen Case at Severns Valley Baptist Church, Elizabethtown, (502) 765-7822.

**SEEKING:** East Tennessee church accepting resúmes for a full-time associate pastor in childhood education. Seminary degree and some ministry experience preferred. Fax to: (423) 586-1637, Attn: Program Administrator, Manley Baptist Church, Morristown, or call: (423) 586-8665.

**SEEKING:** Pastor, Park Avenue Baptist Church, Madisonville, Ky. Send Resumé to: Park Avenue Baptist Church, c/o 37 South Seminary St., Madisonville, KY 42431.

**FOR SALE:** 1985 Ford 25-passenger bus, 55,000 miles, \$10,250. Days: (502) 885-4961.

**SEEKING:** Liberty Baptist Church, Auburn, Ky., is seeking a minister of music. If interested, please send resumé and tape (if possible) to: Music Committee, c/o Nicholas S. Stamps, 86 Howlett Drive, Auburn, KY 42206.

**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 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.

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

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

**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 resúmes at this time. Mail to: Pastor Search Committee, First Baptist Church, 201 St. Clair St., P.O. Box 5008, Frankfort, KY 40602.

Did someone say,  
"Mountain Top  
Experience?"

**GLORIETA**<sup>TM</sup>  
CONFERENCE CENTER

Come join us this summer  
at Glorieta for a Summer  
Conference and Have a  
Mountain Top Experience!  
Call, 1-800-797-4222  
for reservations.

## Supreme Court actions affect abortion & college prayers

WASHINGTON (RNS)—The U.S. Supreme Court let stand March 23 lower court rulings that invalidated an Ohio law banning some forms of late-term abortions.

The justices, by a 6-3 vote, refused to consider an appeal of the Ohio law. While not a ruling on the controversial abortion procedure and setting no national precedent, the justices' action is likely to be hailed by supporters of legal abortion who are fighting restrictions at both the state and national level on what abortion opponents call "partial-birth abortions."

How the court actually would rule on a late-term restriction—such as the one passed twice by Congress but vetoed by President Clinton—remains uncertain.

The Ohio law banned "the termination of a human pregnancy by purposely inserting a suction device into the skull of a fetus to remove the brain."

The 6th U.S. Circuit Court of Appeals, in a split 2-1 decision last fall, said the law would unduly interfere with a woman's right to an abortion and have the effect of banning a more

common procedure used earlier in pregnancies.

The proposed federal legislation would ban abortions "in which the person performing the abortion partially vaginally delivers a living fetus before killing the fetus and completing the delivery."

Justice Clarence Thomas, in a dissent joined by Chief Justice William Rehnquist and Justice Antonin Scalia, said the court should have granted full review to the Ohio case because not to do so "may cast unnecessary doubt on the validity of

other state statutes."

In a separate action March 23, justices, without comment, turned away an appeal by a professor challenging Tennessee State University's use of prayers or moments of silence at graduation ceremonies.

The 6th U.S. Circuit Court of Appeals, in ruling against the Tennessee professor, said the nonsectarian prayers at the university graduation ceremonies were intended to "solemnize the events" and not to indoctrinate the audience, the Associated Press reported.

### NATIONAL NOTES

■ **Hagee sues Postal Service.** Texas pastor and religious broadcaster John Hagee has sued the U.S. Postal Service, claiming his ministry has been discriminated against by the service and its mailings have been "delayed, held and even censored." The American Center for Law and Justice filed the suit March 24 in U.S. District Court in Washington, D.C., on behalf of Global Evangelism Television, Hagee's ministry based in San Antonio. In the suit, Hagee's ministry charges that from February through November 1997 it faced "discriminatory, arbitrary and capricious denial" of non-profit mail rates, causing the ministry to experience increased costs.

■ **Reggie White's comments stir ire.** Football great Reggie White, star defenseman for the Green Bay Packers and an ordained minister, may have lost some fans and a chance at an analyst's job at CBS Sports because of remarks he made about race and gays before the Wisconsin Assembly. In a one-hour speech March 25, White left lawmakers shocked and stony-faced after offering his opinions on homosexuality, race and slavery, the Associated Press reported. White said the United States had gotten away from God, in part by allowing homosexuality to "run rampant" and that the problems faced by gays should not be compared to those faced by blacks, AP reported. "Homosexuality is a decision, it's not a race," White said. "People from all different ethnic backgrounds live in this lifestyle. But people from all different ethnic backgrounds also are liars and cheaters and malicious and back-stabbing."

■ **Two spiritual care organizations merge.** The College of Chaplains and the Association of Mental Health Clergy have merged to become the Association of Professional Chaplains. The new association, which will be based in Schaumburg, Ill., has an interfaith membership of more than 3,300 members.

■ **Vote to coincide with graduations.** A vote by the House of Representatives on the Religious Freedom Amendment is expected to coincide with public school graduation ceremonies this spring. Horace Cooper, press secretary for House Majority Leader Richard Armey, R-Texas, said the vote was originally planned for early July but was rescheduled to "help remind people about how people of faith are stymied when they enter the public arena—in this case, with commencement exercises."

■ **Snag seen in campaign finance.** Religious leaders complained a non-profit provision in campaign-finance legislation approved March 18 by a House committee would "muzzle" religious groups seeking to influence public policy. Joan Brown Campbell, general secretary of the National Council of the Churches of Christ in the U.S.A., said the provision in the Campaign Reform and Election Integrity Act would "severely limit public advocacy by non-profit and religious institutions." According to a summary of the bill, corporations and non-profit organizations would have to notify their shareholders or members of proposed expenditures for political activities. The legislation would permit members or shareholders to object to the use of funds for certain activities.

## Interfaith panel asks government to back off

WASHINGTON (RNS)—An interfaith panel of religious legal experts asked Congress March 26 for "focused" and "appropriate" legislation to block what they consider to be the overreaching of government into religious practices.

"What is needed is a mechanism to force negotiations, to compel public officials to move beyond a mentality of 'this is the way we do things—we don't make exceptions' and to force a recognition in these days of omnipresent government that not everything government regulates or undertakes is equally weighty or that there is only one way to do things," said Marc Stern, co-director of the American Jewish Congress' Commission on Law and Social Action.

Stern made his comments in testi-

mony before a House Judiciary subcommittee holding hearings on the impact of last year's Supreme Court ruling striking down the Religious Freedom Restoration Act. The act required that governments show a "compelling" reason for interfering with religious practices before committing such interference.

The subcommittee, in an earlier hearing, heard from witnesses who said zoning laws, civil rights regulations and other governmental mechanisms had been used to restrict religious expression.

Stern was joined by representatives of Protestant, Roman Catholic, Muslim and Mormon legal experts in urging Congress to pass legislation that would restore the "compelling" need standard.

Stern said such legislation should

require governmental authorities to take a "second look approach" at religious observances before seeking to restrict them.

No legislation has yet been introduced in Congress although Stern said a number of the religious groups are working together on a draft proposal for congressional consideration.

"The freedom to practice one's religion is a fundamental right," said Rep. Charles Canady, R-Fla., chairman of the subcommittee and a likely sponsor of legislation on the issue.

"We in Congress should work to ensure that this basic right is not relegated to second-class status," he said. "I look forward to working successfully in the Congress to preserve full protection for our 'first freedom'—the freedom to practice one's religion without government interference."

SUNDAY, APRIL 5 • 11 A.M.-5 P.M.

Grand

CELEBRATION

Opening

Oxmoor Lodge

8021 CHRISTIAN COURT • LOUISVILLE, KY 40222

Join the celebration at

**Oxmoor Lodge Retirement Residence!!**

Meet local celebrities.

Receive a complimentary family photo.

You'll enjoy entertainment, refreshments and tours.

Sunday, April 5 • 11:00 a.m.-5:00 p.m.

Proclaimed to be Senior Citizens' Day.

Ribbon Cutting Ceremony to begin at 1:30 p.m.

Holiday Retirement Corp.—Serving Seniors Since 1971. *Holiday*

For More Information Call (502) 425-2402

## Atheists for Jesus? Non-believers a diverse group

By Julia Lieblich  
Religion News Service

POCOPSON, Pa. (RNS)—Margaret Downey says friends tell her she looks so wholesome she could crash a Christian Coalition meeting, and the mere mention of Madalyn Murray O'Hair, the nation's best-known atheist, who disappeared in 1995, makes her recoil.

"Mad, mad Madalyn," she said. O'Hair, Downey believes, bullied her opponents with profanity. "And I was more fearful of disclosing my own atheism because of the stereotypes she created."

An estimated 4 percent of Americans consider themselves atheist or agnostic, according to the Princeton Religion Research Center.

It's a diverse group that has had as many factions and schisms as any religious denomination.

There's O'Hair's in-your-face American Atheists, based in Austin, Texas, whose Web site warns visitors they may find the material "blasphemous, profane and disrespectful of religious belief." And there is the less combative Freedom from Religion Foundation in Madison, Wis., of which Downey is a board member, which split from American Atheists.

The Amherst, N.Y.-based American Humanist Association includes atheists and agnostics who believe their affirmation of human dignity is a religious concern that doesn't need God at the center. A leader from that group went on to found the Council for Secular Humanism in Amherst, which, on the other hand, sees humanism and its rejection of creed and dogma as distinctly non-religious.

Then there are numerous specialty groups like Atheists for Jesus, an Internet group who believes in Jesus' teachings but not his divinity.

Rob Boston, assistant director of communications for Americans United for Separation of Church and State in Washington, D.C., notes that none of these organizations has a membership or subscription base exceeding 35,000, and the vast majority of atheists are unaffiliated. Indeed, some remain closeted for fear of being ostracized.

### A brief history of atheism

Atheism's roots can be traced to ancient Greece, where rationalists esteemed the principles of logic.

But current beliefs on the subject (or lack thereof) can be traced to more recent philosophers.

In the 18th century, German philosopher Immanuel Kant argued God's existence could never be proven.

"Kant thought God was a theory required to make sense of our ethical experience," said Roy Clouser, professor of philosophy at the College of New Jersey, "therefore we need to believe in God."

Agnostics, however, draw on Kant's teaching that no proof is possible while rejecting his claim that one needs to believe in reward and punishment and life after death

as motivation for being ethical.

Atheists, he said, tend to take a more dogmatic position in maintaining God doesn't exist.

Karl Marx brought atheism to the political realm when he called religion a byproduct of social and economic conditions. It is the "opium of the people," he wrote. "The abolition of religion as the illusory happiness of men is a demand for their real happiness."

Bertrand Russell was the most influential atheist of the 20th century, Clouser said. Russell accused the church of stifling intellectual and moral progress and fostering intolerance. Religion, he wrote, was "a disease borne of fear and a source of untold misery to the human race."

Others feel attending a meeting of fellow freethinkers would be as much fun as going to church.

"I'm not interested in belonging to or affirming anything," said Robert Weiss, a retired English professor who helps Downey in her work. Weiss said he would like to see less "deity and more sanity."

What these groups and individuals do have in common is a passionate belief in preserving the wall between church and state, a commitment they share with religious separatists.

They're staunch opponents of the Religious Freedom Amendment, permitting greater religious involvement in public institutions. They also oppose public funding of religious schools and of religious groups providing social services, and they are against the display of the Ten Commandments in courtrooms and of crosses in public parks.

Even Downey said she admired O'Hair for filing in 1959 her landmark Supreme Court case successfully challenging prayer and Bible recitation in public schools—a battle that led to her moniker as "the most hated woman in America." O'Hair, her son Jon Murray, and her granddaughter, Robin Murray O'Hair, disappeared in 1995

with \$630,000 allegedly stolen from atheist organizations. Their whereabouts and welfare remain unknown.

The new American Atheists president, Ellen Johnson, said the organization has lost members who mistakenly think the current leadership is in cahoots with the O'Hairs.

"By the same token," she said, "we're getting new members all the time. They're attracted to our activism." The group is focusing less on education, she noted, and more on direct lobbying against anti-separationist legislation in Washington. "We want to have a presence on the Hill."

Downey's dispute with a Boy Scouts of America chapter that rejected her son because he wouldn't worship God turned her from a private non-believer to a public renegade who formed the Freethinkers Society of Greater Pennsylvania.

The group now includes atheists, agnostics, rationalists and humanists, terms often used interchangeably by "people who don't want to be bound by orthodoxy and who want to distinguish themselves from the prevailing religious belief," said Roy Clouser, professor of philosophy at the College of New Jersey.

As a girl Downey heard her Catholic mother praying for help in her Los Angeles home. "We still didn't have enough food and enough clothes," she said. "It still wasn't safe walking from the bus to school because of the gangs. It seemed to me if prayer really worked, it would have had much more effect. I thought we should spend more time solving problems."

She raised her two children without prayer and allowed them to choose what to believe. When her daughter decided to be baptized, Downey supported her, while hoping "in my heart of hearts she would question the religion."

Her son never took to religion. And when he became a Boy Scout, he and his mother substituted the word God in the Scout workbook with terms such as nature and friend. The troop leaders approved. When they moved to Philadelphia, however, the Downeys were informed atheists could not be Scouts.

She went to the public library and found a state statute prohibiting discrimination on the basis of religion, and she filed a complaint with the Pennsylvania Human Relations Commission. That was five years ago. Last year the commission ruled there was probable cause to support a finding of religious discrimination by the Boy Scouts, and the case is now scheduled for a pre-hearing conference.

In the meantime, her family has endured late-night harassment calls and e-mail like the one from an Eagle Scout who called her a witch who should be burned at the stake.

Downey regrets that fewer people understand the idea that atheists can be concerned about ethical and moral issues without believing in a higher power. Even Jerry Falwell agreed: "Many atheists have a high moral standard based upon respect for people," he said. "Based on that humanistic reference, they can subscribe to most of the things people of faith do."

When it comes to winning followers, however, Falwell thinks Christians have the edge. "It's pretty hard to evangelize as an atheist," he said. "When they die, they're all dressed up with no place to go."

### Court sides with Boy Scouts, not atheists

SACRAMENTO, Calif. (RNS)—The California Supreme Court has ruled that the Boy Scouts of America is not a business and has the right to ban gays and those who refuse to declare a belief in God.

The rulings in two cases were issued March 23 after almost 20 years of court battles over whether the state's civil rights law prevents the Scouts from barring certain groups.

"The Boy Scouts is an expressive social organization whose primary function is the inculcation of values in its youth members," wrote Chief Justice Ronald George.

The court determined that the Scouts were not covered by the civil rights law prohibiting businesses from discriminatory behavior, the Los Angeles Times reported.

George Davidson, a New York lawyer who has represented the Scouts, called the decision "an important win" that could influence other courts.

An appeals court in New Jersey ruled March 2 that the Boy Scouts in that state could not bar homosexuals under the New Jersey public accommodations law. The Scouts are appealing that decision and are dealing with other cases in Chicago and Washington, D.C.

Michael and William Randall, the 16-year-old twins from Anaheim who had refused to affirm God's existence by taking the Scouts' oath, reacted tearfully to the California ruling at a news conference. They had been on the verge of becoming Eagle Scouts.

The boys emphasized they were not atheists, but rather, were still determining their religious beliefs.

### National group sets sights on Washington

WASHINGTON (RNS)—Leaders of American Atheists have reorganized the group and appointed two staff members to work for the organization in Washington, D.C.

The appointments are part of a plan to focus on national and state legislative issues dealing with the civil liberties of "nonbelievers" and the separation of church and state, the group said in a statement earlier this month.

"This is a major expansion of our operation," said Ellen Johnson, president of American Atheists. "We will now be mobilizing our members and supporters to directly address items like the Religious Freedom Amendment and other political issues that affect atheists."

The Religious Freedom Amend-

ment, proposed by Rep. Ernest Istook, R-Okla., was approved by the House Judiciary Committee March 4. The proposal calls for amending the Constitution to protect "the people's right to pray and to recognize their religious beliefs, heritage or traditions on public property."

Chris Prokop, an activist with the group, has been named Washington director of American Atheists and attorney Robert Zauner will be the legislative director. They will represent the organization on Capitol Hill, follow legislation and network with political groups.

"This is a major, historic shift for American Atheists," said Johnson. "It marks the first time that atheists have established an organized advocacy presence in our nation's capital."



Reprinted from *It Came From Beneath the Pew* by Rob Suggs. ©1989 by Rob Suggs. Used by permission of InterVarsity Press, P.O. Box 1400, Downers Grove, IL 60515.

# MISSIONS

## Spring break mission trip keeps students guessing

By Joyce Sweeney Martin  
Staff Writer

LOUISVILLE—They didn't know where they were going or what they would do when they got there. But by the time their eight-day adventure was over, they had driven more than 4,500 miles and ministered in 10 cities in five states.

Members of the University of Louisville Baptist Student Union were participating in RoadQuest, a variation of "Road Rules," the MTV scavenger hunt show for Generation Xers.

The 27 students left Louisville Friday, March 13, for their spring break trip combining a roadtrip, community service projects and scavenger hunt, according to Baptist Campus Minister Angela Perkins.

The instructions were simple: Pack work clothes, a sleeping bag and a pillow. Choose one person to pair up with for the week; leave the choice of the other eight students on your team to the luck of the draw. Discover your team's itinerary by clues provided along the route.

Armed with clue packets, a job description for each team member and an itinerary known only to the three van drivers, the three groups set out.

It didn't take long to understand the value of team work, said BSU Presi-

dent Mark Powell. "To get the job accomplished, we had to have the other people on our team," he said. "Even if any one of us had wanted to do it alone, we couldn't have."

Jobs included navigator, luggage handler, funds manager, meals planner, video camera operator, photographer, public relations liaison and driver.

With jobs assigned and clues in hand, one team headed for Tennessee. At Carson Newman College in Jefferson City, they worked with the school's Appalachian Outreach Ministry. They installed drywall in a house for a homeless family, sorted donated clothes and installed an outdoor lighting system.

Then they traveled east to Charlotte, N.C., and a shelter for women and children operated by the Salvation Army. There they reorganized the food pantry, served a noon meal and assisted with office work.

Next, they were off to Augusta (Ga.) Urban Ministries, where they painted a children's center.

Meanwhile, team two headed to Nashville where they repaired buildings at a children's home.

Then it was off to Chattanooga where the students served through Widow's Harvest, repairing the home of a widow in the city.

Next stop was inner-city Atlanta and ministry at Cafe 458, a soup kitchen for the homeless.

The third team headed west to St. Louis, where they helped paint at Mis-

souri Baptist Children's Home. Their clue packet pointed them to Memphis. There they cleaned a parking lot for Memphis Leadership Foundation, an organization which coordinates Memphis' interfaith ministries. Then it was on to Birmingham, Ala., where they built lumber racks for the local Habitat for Humanity warehouse.

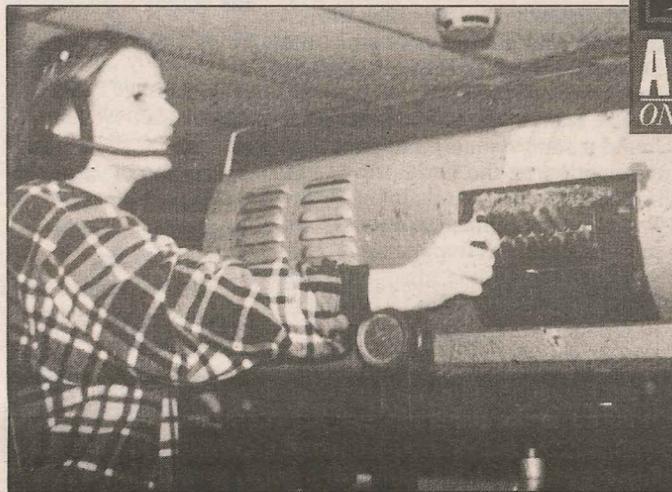
"The element of surprise made us really focus on where we were" at each site, Powell said. "Since we didn't know our next stop, we couldn't think about what we would do next."

Along the way, they stayed in homes, in church buildings and in college dorms. Each student paid \$75, with additional costs covered by donations and the Kentucky Baptist Convention Student Ministries Department.

At each stop, teams earned points for completing the ministry projects and for some scavenger hunt fun, Perkins said. The winning team will receive a trophy at a post-trip party, she said.

For example, the group visiting Augusta had to get their picture taken on the 18th hole at Augusta National Golf Course. Groups also earned points by having their picture taken at state Welcome Centers.

Their missions completed, the three groups reunited on Thursday evening in Gatlinburg, Tenn., where they helped with Creations '98, a weekend creative ministries opportunity for high school youth.



**SPRING BREAK** Three teams of students traveled more than 4,500 miles during their mission trip. ■ Above left: Amber Jarol of Owensboro works on a project in Augusta, Ga. ■ Above right: Scott Brooks of Louisville also works in Augusta, Ga. ■ Bottom: Heather Gipson works a stage light in Gatlinburg, Tenn. (Photos by Angela Perkins)

### Simul-Serve

By Robert Dunston

Cumberland College is participating this week, March 30-April 4, with other private colleges and universities in Kentucky in a program called Simul-Serve. The theme for the week is "Reaching Out Beyond the Classroom." Those colleges involved hope to demonstrate their commitment to teaching values and to living out those values in service to their communities. We at Cumberland College are proud to be part of this special emphasis.

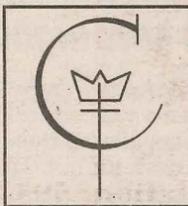
Josh Nichols, a senior in biology from Somerset and president of the Student Government Association, and Lance Gaudet, a senior in biology from Williamsburg, have represented Cumberland at several Simul-Serve planning meetings and are coordinating Cumberland's participation.

Special activities have been planned for the week. Students, staff and faculty of all participating colleges will collect canned food that will be transported to Frankfort and given to Kentucky Harvest. The collection demonstrates the commitment we all have to working together to make Kentucky an even better place to live and work. Cumberland students also will plant 25

trees on the Cumberland campus and around the city of Williamsburg to beautify our part of the state.

The Knight Foundation Mentoring Program at Cumberland College stays busy each week as students serve as mentors and friends for middle schoolers in the area. This week the program is sponsoring a bowling and pizza party for everyone involved.

**CUMBERLAND COLLEGE**



Other Cumberland programs that maintain active weekly ministries will continue to serve during this week. Appalachian Ministries will continue to minister to children in the area through Bible study, mentoring, value teaching and fun. Mountain Outreach will open its warehouse from 2-5 p.m. Wednesday to allow people to secure clothing for themselves and their families. Students in Senior Adult Outreach will continue to visit older adults in our area and Special Ed Kids Are Special will continue to visit with special needs children at Williamsburg City School Wednesday and Friday. Our Academic Resource Center will continue to offer free tutoring to our students.

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

### Reality check

A few weeks ago I wrote about the importance of birthdays. Even people who ignore their birthdays are still aware of their existence.

But what if you never knew birthdays existed? Sounds impossible? It's not. Let me tell you about Russell.

Russell is a boy who has been in our care for some time now. (I've changed his name here to further protect his privacy.)

Like all of our direct care staff, Russell's counselors arranged a party for him on his first birthday with us. He was turning 10. The cake was decorated and the candles lit. It wasn't until Russell started protesting that his cake was on fire that staff realized this child had never had a birthday party before.

"We had to physically hold him while he was crying and explain to him that his cake wasn't on fire," said one of the staff. "We had to explain everything about birthdays to him. He had never celebrated one before."

Talk about a reality check—and I don't mean for Russell.

If this 10-year-old child didn't understand something as basic as a birthday party, do you think he knew about healthy family relation-

ships? Did he know that families are supposed to nurture and protect? Did he know the difference between right and wrong? Did he understand that God loves him and made him a worthwhile person? Probably not.

At 10 years of age, Russell didn't know much about what "normal" is.

That's what Kentucky Baptist Homes for Children and other child care agencies are up against.

With children so badly damaged, we can take nothing for granted. What they know and understand is all based on what they have experienced.

Not every child in our care comes from such a background as Russell. Some are better. There are a few even worse.

Since that first birthday celebration, Russell has learned a lot, but there is still much work for us to do to bring him to a clearer understanding of the world he is living in. As you pray and give to KBHC, remember his story and his struggle.

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

**HOMES FOR CHILDREN**



Bill Smithwick

## Darwin debate is framed wrong, professor contends

Continued from page 1  
the scientific evidence.

Johnson said he began studying the topic while on sabbatical and was intrigued by the assumptions behind the theories, the scientific difficulties that had been encountered and the "rhetorical tricks" he said are used to advance evolutionary theories.

Scientists, he said, have become convinced of materialism, or naturalism, which says matter or nature is all there is and all answers will come from it. "A designer would be something outside science."

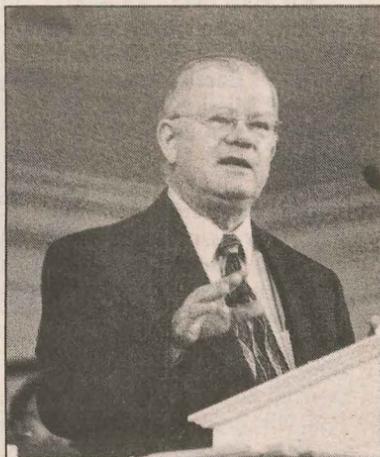
Johnson noted that in Darwin's day fossil experts were greater critics of his theories than pastors, claiming the physical evidence of fossils opposed his idea of step-by-step transformations of species.

More than 100 years later, the fossil evidence used to support evolution is "just as bad as always," but fossil experts now support evolution because it has become the dominant view through which all scientific discoveries are filtered.

"There's something other than impartial valuation of the evidence going on," he said, adding that a prominent biologist has written, "We cannot allow a divine foot in the door."

"What they are really convinced of is naturalism is true and therefore they have nowhere else to go and must find an explanation for why all the evidence is hidden," he said.

Johnson said his goal is to reframe the question surrounding evolution in the intellectual world.



**DARWIN CRITIC** Phillip Johnson, a professor of law at the University of California at Berkeley, was the speaker for Southern Baptist Theological Seminary's Norton Lectures. (Southern Seminary photo by Norman Snead)

"The question should be, 'Should we follow the evidence of our observations and evidence or should we follow materialistic philosophy regardless of the evidence?'"

By raising the question to a philosophical issue, Johnson said, he hopes to accomplish goals on both sides of the debate.

Among followers of evolution, the new question encompasses the types of issues that are addressed in the scientific community all the time, he said.

"That makes the issue one which is clearly legitimate on the mainstream

academic stage," he said. "All the techniques that I use are very common in the academic world, except that they're not used against the great sacred cow."

Among Christians, this strategy can unite people who otherwise might be divided by such arguments as the interpretation of Genesis and the exact age of the earth. Johnson said he is very careful not to get into discussions about reconciling the biblical account of creation with science.

"They're premature. There's no point in comparing the Bible with a science that is not true," he said.

"A major reason why the Christians have never been able to get anywhere with this issue or with many others is they have been immersed in sectarian divisions and concerns," he said. "I love to say ... 'After we've settled the issue of the reality of the creator, we'll have a wonderful argument about the age of the earth and it'll be loads of fun.'"

Johnson said his larger goal is to help Christians re-enter the world of intellectual discussion as a fulfillment of the Great Commission to take the gospel to all people.

"If you ask why the agnostics came in and took over the universities, they're not to blame. They were given away. They moved into a vacuum," Johnson said. "Christian thinkers abandoned the intellectual territory and were more concerned with divisive issues and fighting with each other, and we've got to get over that."

Johnson noted that for about a century the theories of Darwin, Marx, Freud and materialism have influenced the world.

"These follies of human thought don't last forever. They run their course," he said adding that the theories of Marx and Freud have lost their scientific standing.

"Darwin still remains," Johnson said. "But for those who know, the foundation is extremely shaky and ready to fall as soon as the right kind of push can be made."

### 'Call the culture back'

LOUISVILLE—Christianity offers a path leading away from the destructive attitudes created by the influence of evolutionary theory, Phillip Johnson contends.

"We can learn to show people why what they're putting their feet on is not solid and will not sustain them," said Johnson, speaking at Southern Baptist Theological Seminary March 23-24.

"The Great Commission is to ourselves," he said. "The Great Commission is to call our culture ... back to a better understanding of the way things really are."

Johnson said that in 1959 the University of Chicago celebrated the 100th anniversary of Darwin's "Origin of Species." From that, he said, emerged triumphal attitudes among intellectuals that God was an illusion and Darwin had revealed the true meaning of life. A natural outgrowth of this, he added, were the many cultural changes that began in the '60s: the sexual revolution, unlimited rights to abortion, the divorce culture and the gay-rights revolution.

Taking Christianity to the intellectual world is a greater possibility because of the changing cultural landscape, he added.

Arguing for Christianity among intellectuals was more difficult in previous decades because of the triumph of science, Johnson said. Christianity was being rejected during the time when intellectuals were putting their faith in the absolute truth of science, he said.

In the post-modern era, however, there is an interest in recognizing several ways to truth, offering Christians an opportunity to make an argument in a time when pragmatism asks "what works for you?"

"This creates such a wonderful opportunity," he said. "At this point all sorts of things become possible."

Johnson submitted his own life story as an illustration of the impact Christianity can have.

A graduate of Harvard, Johnson said he was making all the right moves for success, according to the world's standards. "And it was completely meaningless."

By 1977, he and his wife were about to separate when his daughter attended a vacation Bible school and asked him to attend the closing session. He said he began thinking as the pastor explained Christianity, "He really believes that and he bases his life on that ... and I could too."

"The really decisive step is not so much the decision as the moment when the decision becomes a real possibility," Johnson said.

### Ground broken for Lone Oak First Lodge

On Monday morning, March 23, there was an air of excitement at Jonathan Creek. Early that morning we broke ground on a new facility, and the dozers went to work. Within a few hours, the ground was cleared and leveled in preparation for the foundation of our new lodge.

As I convey to you in this column with great frequency, I am awed as I see evidence of God's hand upon us each and every week. This was one of those times.

It was a beautiful morning for the ground-breaking of a new lodge that will be the prototype for what we will continue to build in the future. This lodge will feature six bedrooms, each with a private bath, a self-contained meeting room and living room area with fireplace and a kitchen.

It's convertible as well, housing up to 36 campers during summer camp season and up to 24 adults during our retreat season. Overlooking beautiful Kentucky Lake, this facility will allow us to better serve you for many years to come. Our guests will be able to sit on the large front porch and look through the trees as the sun sets across the lake.

All of this is made possible as God has worked in the hearts of the

generous folk at Lone Oak First Baptist Church in Paducah. Lone Oak First is funding the facility and building it as well. Pastor Willis Henson's crew will be headed by Frank Melber, who will serve as superintendent on the job. Gerald Jarvis will serve as contractor. Alton Schmidt Concrete Company will do the foundation work, and

Ronnie Goode of Cole Lumber will add his assistance. Deacon Chairman Paul Douglas and Herman Murphy, a retired builder, will add their expertise.

The pastor estimates there will be at least 60 people involved in the building of this new facility. To God be the glory.

It is so exciting to see God work at Jonathan Creek and Cedarmore. We have plans on the drawing board to build a much-needed new pavilion/concession area at Cedarmore, as well as an outdoor worship center/amphitheater. I am praying God will provide the resources for these facilities, just as he has worked through the people at Lone Oak First.

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

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison



## GLORIETA™

CONFERENCE CENTER

Stay with Family—stay at a Christian Conference Center!

• Conferences • Family Vacations • Reunions  
• Meetings • Retreats

**Information: 505-757-6161**  
**Reservations: 1-800-797-4222**

3/98



Available in 20' to 37' Models  
(12 to 43 passengers)  
Guaranteed Buy-Back Program  
[www.carpenterbus.com](http://www.carpenterbus.com)

### Church Buses Rental Buses

(New & Used)

**Carpenter Bus Sales Inc.**  
Brentwood, Tenn.  
(800) 370-6180  
(615) 376-2287

We Buy Used Buses  
Since 1953

# PEOPLE

## PRAYER PARTNERS

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

- Bible teachers in the pastors' school in Russia, as they train pastors.
- That English-language Bibles Kentuckians recently sent to International Baptist Church in Moscow will be used to reach many Russians for Christ.
- Waterbury Baptist Ministries in Waterbury, Conn., as they relocate in order to better serve the community.
- Southeastern New England Baptist Association in its search for a director of missions.
- The 200 congregations that form the Baptist Convention of New England.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BAGDAD**—Bagdad Church called **Burney Manning Jr.** as pastor. Manning previously was pastor at Oak Grove Church in Monticello. He will begin his new ministry April 12. **Ken Murphy** has been interim pastor.

■ **BREMEN**—New Harmony Church recently called **Ernest Bean** as interim pastor.

■ **CADIZ**—**John Ahart** resigned as pastor of South Union Church, effective March 29, due to his daughter's illness.

Cadiz Church will hold revival services April 26-29. **Steve Petit** will be guest speaker

■ **EDMONTON**—Pink Ridge Church ordained **Ronnie Poynter** to the deacon ministry March 15.

■ **ELIZABETHTOWN**—Severns Valley Church called **Scott Sandidge** as minister of recreation. Sandidge previously was minister of activities at Campbellsville Church. He will begin his new ministry April 1.

■ **FAIRDALE**—First Church will present a living crucifixion scene on the church lawn April 10, 7-9 p.m. Easter services at 10:45 a.m. For more information, call (502) 368-9053.

■ **LOUISVILLE**—Cloverleaf Church will hold Easter services at 8:30 and 10:45 a.m. **Geoffrey Lacefield** is pastor.

Melbourne Heights Church will host CenterPeace, HIV/AIDS sup-

port group, April 2 at 7 p.m. Anyone affected by this disease is welcome. For more information, call Brina Stephens at (502) 451-4060 or Glenn Fisher at (502) 452-9169.

Davis Memorial Church ordained **Don Grey** and **Steven Keene** to the deacon ministry March 22.

Shively Heights Church called **Mike Bryant** as assistant pastor. He began his new ministry March 22.

■ **RICHMOND**—Red House Church had high attendance day with 522 people in Sunday school March 15. A spring crusade was held March 15-18 with a total of 28 decisions. **Larry Sizemore** is pastor.

■ **RUSSELL SPRINGS**—Liberty Church ordained Minister of Youth **Frank Winfrey** to the gospel ministry March 1. Winfrey also is youth director for Russell County Association.

■ **RUSSELLVILLE**—Bethel and Logan associations will host a church growth conference at Post Oak Church April 23 at 7 p.m. For more information, call (502) 726-2392.

■ **TYNER**—Oak Grove Church recently called **Jay Stratton** as pastor. Stratton previously was pastor at Mount Gilead Church in Allensville.

■ **WHITESBURG**—First Church will present the musical "The Day He Wore My Crown" April 4-5 at 7 p.m. For more information, call (606) 633-2277.

## International Mission Board appoints couple

**RICHMOND, Va.**—Ron and Debbie Cunningham were appointed March 22 by the Southern Baptist International Mission Board to be missionaries to Peru.

The Evangelical Baptist Convention in Peru is working to increase its church membership and the number of churches by improving its Christian education and teacher training through Sunday school. Cunningham will start and develop churches. Mrs. Cunningham will be in-

involved in a variety of outreach ministries.



Cunninghams

Cunningham is the son of Jack and Jan Cunningham of Louisville, Ky. Jack Cunningham is a professor at Southern Baptist Theological Seminary in Louisville.

Since 1994 Ron Cunningham has been pastor of First Baptist Church in Castroville, Texas.

The Cunninghams were among 53 people appointed by the IMB March 22 during a service at First Southern Baptist Church in Del City, Okla.



**CUMBERLAND REVIVAL** Jim Shaddix, professor of preaching at New Orleans Theological Seminary, recently led the bi-annual campus revival at Cumberland College. Several decisions were recorded from the event, including one conversion to Christianity, said Dean Whittaker, director of campus ministries.

## Homes repaired, food and medical care ... all free!

Several months ago Christian Appalachian Project contacted me to see if they could use our campus in March for their Work Fest '98.

They needed a facility to house and feed about 90 college students for two weeks. Each spring college students from several states spend their spring breaks helping repair homes for families in Appalachia. When most college students are thinking about Florida, beaches and fun, these students spend their time getting dirty, tired, cold, wet and hopefully getting a blessing from helping others who are not always able to help themselves.

The first week was the greatest challenge. Because our students were here, I did not have 90 empty beds. The men slept on the floor of our gym, while the women were placed in a dozen different buildings on our campus. The second week was not nearly as difficult. Our students were home for their spring break, so we placed the college students in one of our dorms. The weather had been very moderate all winter, but these past two weeks were not as agreeable. The first week of Work Fest there was a lot of snow, with nighttime temperatures in the low teens. Daytime highs in the 30s gave them a real challenge. Reports indicated the students took the weather and other adversities in stride and did what they could in the name of God.

During the second week of the Work Fest another group came to our campus. This wonderful group was making their fourth trip to Oneida. The Kentucky Baptist Healthcare System, Booneville-Irvine Association and our school have co-hosted a free medical clinic in March for the past four years. The purpose of this joint effort is to provide much-needed medical, dental and eye care

for those who cannot afford regular care. Though a somewhat smaller number came this year to receive these free services, it was a blessing to those who gave of their time to help and to those who desperately needed some medical attention. We believe that many who may have wanted to visit the clinic were hampered by high water. Many mountain folk cannot get to town if the creeks and rivers are up. The bridge going from our main campus to the farm has been under water for the past five days.

A third group came to our campus this week. Operation Hope for the Children contacted me several weeks ago when they heard about the free medical clinic. They wanted to know if we would be willing to host a food give-away for some of the needy families in the area. I happily agreed for them to come on the last day of the clinic.

I had no idea how much food they would bring, nor how it would be distributed. They assured me they would handle all the details if we provided the space. About 7 a.m. on Saturday, a semi tractor trailer pulled onto campus. Our

fork lift and pallet jacks were used to unload 23 pallets of food. About 8:30 a.m. the lines began to form. People started moving down the food line at 9:30 a.m. I never saw a break in the line until the give-away ended at noon. Several hundred children and adults were blessed with free food.

It has been a very hard week on those who had to make preparations for the past two weeks. Based on the number of happy faces I have seen, it was all worth it. Thanks to all who helped to make the past two weeks a real blessing.

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

### THIS IS ONEIDA



W.F. Underwood

## Thank You! Thank You! Thank You!

Clear Creek Baptist Bible College thanks the Kentucky Baptist Convention for giving us permission to approach the churches of our convention during the past two years for support of our Beyond 2001 Campaign.

As of March 31, 42 churches have made long-range commitments in support of our ministry. Several churches have made one-time gifts to the campaign and numerous other churches have decisions pending about the extent of their participation. Here is the honor roll of churches currently with long-range pledges in the campaign. (The list of all contributing churches will be shared at the conclusion of the campaign.):

Allen  
Beechmont, Louisville  
Binghamtown,  
Middlesboro  
Calvary, London  
Cannonsburg First,  
Ashland  
Cave Springs, Albany  
Central, Corbin  
Concord Missionary,  
White Plains  
Crittenden  
Cynthiana  
Erlanger  
Fairview, Waynesburg  
First Ashland  
First East Bernstadt  
First Madisonville  
First Owensboro  
First Paintsville  
First Pikeville  
First Prestonsburg  
First Somerset  
Grace, Pikeville  
Highlands, Lexington  
Horse Creek, Manchester  
Immanuel, Lexington  
Little Flock, Shepherdsville  
Lone Oak, Paducah

### CLEAR CREEK CHRONICLE



Bill Whittaker

Lyttleton, Manchester Memorial, Frankfort  
Mt. Pisgah, Bremen  
Ninth & O, Louisville  
Porter Memorial,  
Lexington  
Salem, Mortons Gap  
Severns Valley,  
Elizabethtown  
Spears Mill, Paris  
Springdale, Louisville  
St. Matthews, Louisville  
Watts Chapel, Crab Orchard  
White Plains  
Missionary  
Stoney Point, Fayetteville, N.C.  
Airway, Dayton, Ohio  
First Bean Station, Tenn.  
First Harrogate, Tenn.

Thank You! Thank You!  
Thank You!

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

## Churches try to link creative artists with their Creator

By Kevin Eckstrom  
Religion News Service

NEW YORK (RNS)—Michelangelo had the Sistine Chapel, da Vinci had "The Last Supper," and Tom Jennings has Manhattan's Redeemer Presbyterian Church and his piano, where a bit of soul and a splash of Otis Redding dance along the keys during worship services.

Redeemer, which meets on the campus of Hunter College, is, along with "daughter church" Village Presbyterian, the New York home of the International Arts Movement, or, not coincidentally, IAM, one of the Hebrew Bible's names for God.

IAM is a multinational network of artists dedicated to bringing artistic talent into the church as well as bringing the church to the creative arts community.

The uninitiated walking into Redeemer Church find each week 2,100 worshipers and hear what may be New York's finest gospel jazz ensemble.

But Jennings, the church pianist, says Redeemer's blend of the arts and worship isn't about building a megachurch but about quality and that's why the church serves as the New York-base for IAM.

"I don't buy into the megachurch approach, which says find something

people want to hear and can understand and give it to them," said Jennings. "If that were the case, I'd have a rap group up there."

IAM was founded in Tokyo and works with Campus Crusade for Christ in Tokyo, as well as Redeemer and the Village Church, Redeemer's "daughter" church in lower Manhattan's Greenwich Village. The group's goal is to "bathe the arts community with biblical prayer" and to "seek cultural renewal through establishing a standard of excellence in the arts ... by living out the gospel in both words and deeds," according to the group's vision statement.

At Redeemer, the arts take center stage. Just ask the estimated 200 artists, four or five Rockettes, half-dozen soap opera actors and the church deacon who has a leading role in the Broadway musical "Jekyll and Hyde"—all of whom call the congregation home.

"There are two kinds of art," said Tim Keller, Redeemer's senior pastor. "There's art that depicts Christ, and art that depicts the world with Christ in it. That's what we try to do."

The 7-year-old IAM seeks to reach artists who have either left the church or never found it because they feel traditional churches do not or cannot foster artistic expression, said IAM founder and director Mako Fujimora.

"We're not saying you have to understand the arts to be a Christian," Fujimora said. "But at a core theological level, creativity is not an extracurricular thing, but it really defines a person."

Fujimora, for example, is heading to Japan this month to work with Japanese "anime" animators and advertising executives to develop an animated evangelism series for Japanese youth.

"We're trying to get under the skin by going in under the radar," Fujimora said. "We're using a back-door approach ... to reach something that's a very deep-felt need."

Tom Kurilla, a Manhattan jewelry designer who specializes in Christian crosses, works with Fujimora and heads up Redeemer's IAM ministry.

"When I became a Christian, I lost a lot of my art school friends," Kurilla said. "Artists are seekers, they're looking for perfection ... and what we want to look at is our motive and who you're doing it for—to glorify God or yourself? We're choosing to glorify God with our art."

IAM's "urban missionaries" work to form artistic networks to offer discussions on Christianity, learn from secular artists and "reason the gospel" with a community that has largely been or felt left out of traditional churches.

Redeemer, for example, often features "open forums" at their Sunday night services, with activities ranging from Broadway stars sharing their talent to a recent workshop on relationships titled "Men are from Queens, Women are from Brooklyn."

And you won't find the traditional hymns at Redeemer. The words are there, but Jennings and his ensemble match the lyrics with new jazzier melodies, or drop the hymns altogether for more contemporary songs and choruses.

"Artists help us to see the gospel in a different way," Jennings said. "They serve the function of turning intellectual knowledge into something beautiful and something that touches us. We need people like that (in the church)."

"God gave the music to make this a more livable place," the pianist added. "That's the language we use."

Less traditional, more free-style worship services—even jazz services—are nothing new for some Christian churches as they try to reach younger audiences. But such innovation frequently comes at the cost of theology. Not so at Redeemer, a Presbyterian Church in America congregation whose conservative, evangelical theology is not compromised to attract a consumer-oriented "me" generation.

**IAM's "urban missionaries" work to form artistic networks to offer discussions on Christianity, learn from secular artists and "reason the gospel" with a community that has largely been or felt left out of traditional churches.**

## Gospel music Hall of Fame adds 10 groups

NASHVILLE (RNS)—Ten musical groups—including the Blackwood Brothers, the Imperials and Andrae Crouch and the Disciples—will be inducted into the Gospel Music Association Hall of Fame for the first time in its 27-year history.

The other group inductees are the Chuck Wagon Gang, the Happy Goodman Family, the Jordanaires, the LeFevres, the Speer Family, Hovie Lister and the Statesmen, and J.D. Sumner and the Stamps.

The association also will induct two individuals—Crouch, a multi-Grammy Award winner, and Jacob Bazzel Mull, a long-time gospel radio personality from Tennessee.

Many of the group inductees brought their Christian music into secular settings. For instance, the Blackwood Brothers appeared on "The Arthur Godfrey Talent Show" and Andrae Crouch and the Disciples appeared on Johnny Carson's "Tonight Show" and at Disneyland. The Imperials were the first Christian act to perform on a Grammy Awards telecast.

Three of the groups—the Imperials, the Jordanaires, and J.D. Sumner & the Stamps—performed with Elvis Presley in addition to achieving gospel music recording fame. They will be honored at an induction banquet April 2 in Nashville.

## Theft of cemetery artifacts a growing problem

LOS ANGELES (RNS)—In a handful of chic West Hollywood boutiques, artifacts that once graced New Orleans' famous cemeteries are all the rage.

"A lot of New Orleans stuff winds up here," said Phillip Leigath, owner of Pom-Pom. "People in L.A. die for this stuff."

People in New Orleans, of course, already have died for the stuff—the iron crosses, urns, gates and benches that bring a personal touch and rare beauty to the above-ground Cities of the Dead. Now they serve as expensive bric-a-brac, decorating Southern California gardens and homes.

Selling for thousands of dollars, New Orleans cemetery artifacts—real or purported—constitute a significant part of the offerings at a handful of Los Angeles stores recently listed by Buzz magazine as the city's "hippest" antiques outlets.

Such wares sometimes are hot in more ways than one, though.

"Anyone who deals in architectural artifacts knows that at some point, at some time, this stuff was stolen," said Carter Anderson, owner of Demolicious, one of the boutiques Angelinos scour for graveyard artifacts from New Orleans. "I mean, this stuff doesn't just fall off buildings."

Indeed, artifacts are vanishing from New Orleans cemeteries at an alarming rate, although there is no evidence California antiques dealers are responsible for what long has been a problem.

Even a casual stroll reveals a plundered landscape. Jagged concrete discs mark the places where ceremonial urns once stood, and rusted hinges are all that remain of the intricate

iron gates that guarded family tombs. Iron crosses have been sawed off at the base, and the posts of iron fences have been carted away. Louise Fergusson of Save Our Cemeteries points to a gate at Odd Fellow's Rest in New Orleans. Last year her organization paid to replace two intricate front pieces. Both are already missing.

The pilfering has become so widespread that earlier this year a Save Our Cemeteries officer bumped into two men trying to hoist an angel statue over the wall of Lafayette Cemetery, Fergusson said.

"A crackhead steals a cross from a cemetery and sells it to a store here for \$25," said a New Orleans dealer who gave his name only as Aaron. "That store puts the cross on sale for \$125 and some L.A. dealer comes in, snatches it up, and sells it for \$1,250."

New Orleans police spokesman Lt. Marlon Defillo said cemetery vandalism is rarely reported, making it difficult for police to keep on top of thefts from grave sites.

Adding to the underreporting of these crimes is the reluctance of cemeteries themselves to go public about ripoffs for fear of inspiring copycat crimes, said Susan Olson of the National Trust for Historic Preservation. But the looting is so severe the trust has added cemeteries to its "most endangered" lists, with or without the cemeteries' cooperation, she said.

With the market for cemetery memorabilia growing, families around the country must be on guard, experts said.

In October, four iron gates stolen from the Mount Auburn Cemetery in Cambridge, Mass., turned up in a Cape Cod antiques store; three other



gates are still missing. In 1996, a couple was arrested in Elizabethtown, N.Y., with a U-Haul crammed with cemetery items, including a \$30,000 statue stolen from a resting spot in Missouri. And last month, officials at the Thomas Heyward Jr. cemetery in Charleston, S.C., announced the theft of a \$10,000 iron gate.

"It's like raping a national forest," said Sheila Riley, assistant director of the South Carolina State Museum.

Riley is furious at the hypocrisy of dealers who traffic in cemetery goods without acknowledging the likelihood that the stuff is stolen.

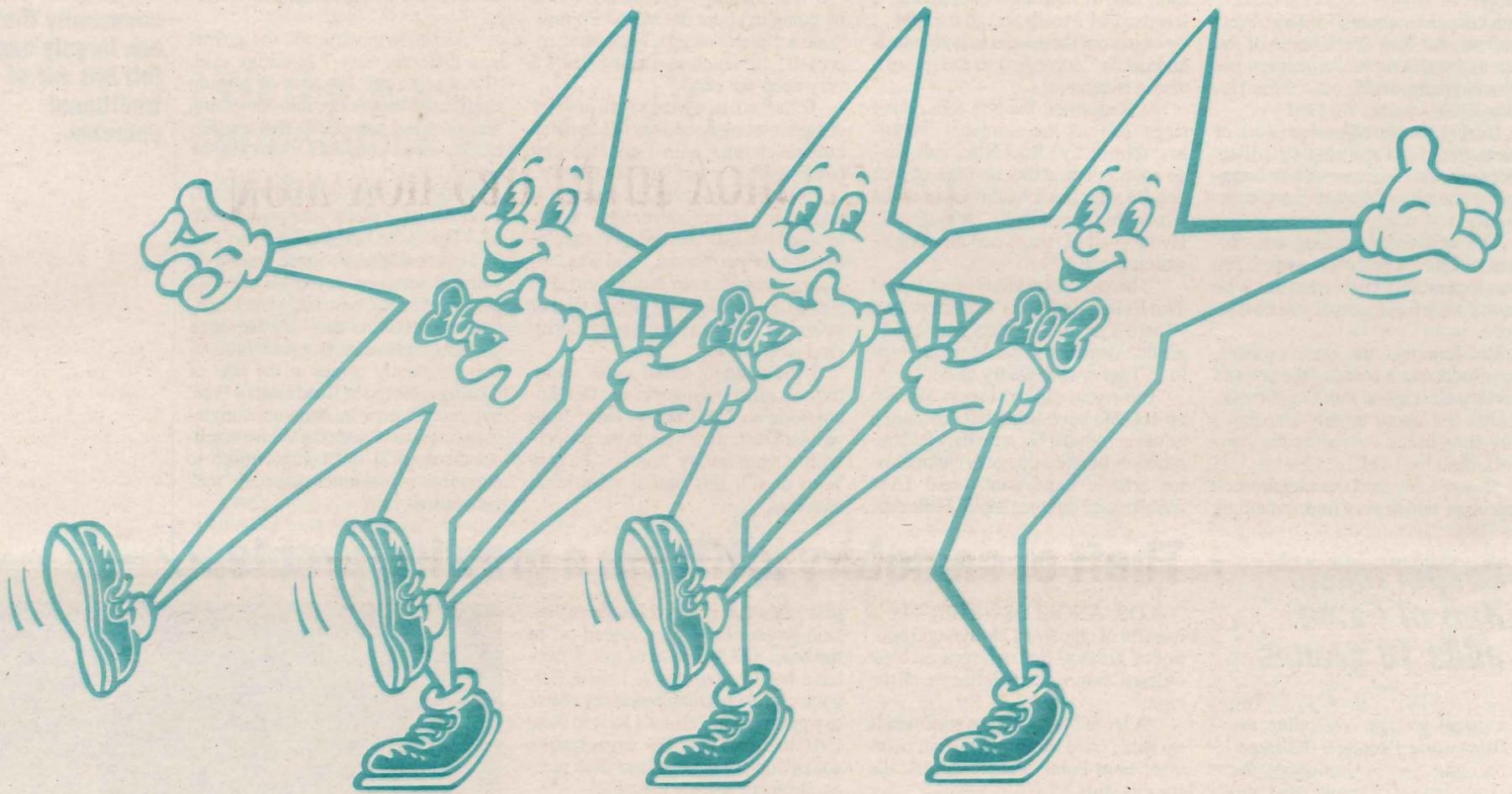
"When you're showing up with large iron gates that have angels on them, where do you think they came from?" she said. "People just don't perceive the cemeteries as outdoor museums, which of course is exactly what they are."

In Hollywood, however, Riley's protestations carried little weight.

"Look, I just sell nice things. It doesn't mean I am," said Vivian Levy, a co-owner of Demolicious.

**STOLEN CROSS** Tom Bate of Los Angeles bought this iron cross at an antique fair in Pasadena, Calif. Bate says the salesperson told him the cross came from a cemetery in New Orleans. Thefts from cemeteries is becoming a severe problem, according to preservation groups. (RNS photo)

# We're bending over backward to serve you



Now you can print your church newsletter  
on the outside of the Western Recorder.

A good deal just got better.  
Call (502) 244-6473 today  
and ask about the new  
Reverse Fold Newspaper

**Western Recorder**

Practical Resources for Christian Living