



WESTERN RECORDER

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FOR THE RECORD

Amendment proposed
A committee charged with drafting a proposed addition on family to the "Baptist Faith & Message" doctrinal statement has released its report, which will be considered by messengers to next month's Southern Baptist Convention annual meeting. *Page 2.*

SBC preview
Highlights of the Southern Baptist Convention annual meeting program and related events. *Pages 2 & 7.*

Acteens coming
Thousands of Baptist teenage girls are headed to Louisville this summer for the National Acteens Conference. *Page 3.*

Editorial
It's easy to anoint yourself defender of the faith when you rail against straw men. *Page 5.*

St. Elsewhere
Marriage counselors advise couples to beware of the Saint Elsewhere Syndrome. *Page 6.*

Hell-bound?
Some Congressmen have drawn sharp criticism for insisting their opponents are headed for hell. *Page 10.*

Campolo: Too many Christians making gods in their own images

By Pat Cole
Staff Writer

LEXINGTON—Too many Christians perceive divine mandates from gods they've created in their own images, Tony Campolo told a Lexington audience May 7.

American Christians tend to project their traits and values on God and then pursue their political agendas with a religious zeal, said Campolo, an American Baptist minister and professor of sociology at Eastern College in St. Davids, Pa.

Such a narcissistic view of God has helped diminish civil political discourse in the United States, he added.

"We do not simply differ with each other on political issues," he said in an address titled "Is Jesus a Democrat or Republican?" "We demonize each other. We contend that anybody who takes a position on an issue contrary to our own is somehow of Satan. Thus, the political civility that should mark this country has evaporated."

More than 500 people attended the lecture, sponsored by First Presbyterian Church of Lexington, at the University of Kentucky's Singletary Center for the Arts.

In his address, Campolo observed that "religion has become an instrument for polarization instead of a means of bringing us together and making us one in Christ Jesus."

Campolo said that when he listens to white, evangelical Christians talk about Jesus he hears Jesus described as a "white, Anglo-Saxon Protestant Republican." Mainline Protestants have an opposite view, Campolo said. See Campolo: Too ..., page 8

Churches finding options to altar calls

By Mary Knox
Texas Baptist Standard

DALLAS (ABP)—Fewer people are walking the aisles of some of Southern Baptists' leading churches. And the pastors couldn't be happier.

Traditionally, Baptist church services end with an invitation for individual worshippers to come forward during a hymn to register a religious commitment or join the church.

While it is unlikely that practice will go the way of the funeral-home fan, some contemporary churches are offering alternatives such as filling out response cards, stopping by the ministers' office during business hours or visiting hospitality rooms after worship services.

Some examples:
■ Sixth Avenue Baptist Church in Birmingham, Ala., still extends a rather traditional invitation. But when Pas-

tor John Porter says, "The doors of the church always are open," he means it almost literally.

New Christians and other prospective members may come by the church office weekdays to complete a membership card.

■ Inquirers at Lake Pointe Baptist Church in Rockwall, Texas, a burgeoning suburb east of Dallas, drop by a glass-walled hospitality center after worship services Saturday nights and Sunday mornings.

There, they visit with Pastor Steve Stroope, other staff members or trained lay greeters. In a homey, low-pressure setting, they can enjoy refreshments, ask questions of faith and, yes, make a commitment to Christ.

■ Thousands of members of Sad-

leback Valley Community Church in Lake Forest, Calif., have recorded new-found faith on commitment cards distributed during worship services.

This Easter, more than 1,000 people indicated on those cards they were accepting Jesus as their personal Savior. Pastor Rick Warren leads an experienced staff and key lay counselors who follow up every commitment.

■ Near the end of Winter Park Baptist Church's contemporary service in Wilmington, N.C., Pastor Michael Tutterow tells worshipers, "Maybe you're sensing God is trying to speak to you in some way."

He then tells them he will remain near the front of the auditorium, See Churches finding ..., page 9



MISSION PROJECT Princeton native Ken Cummins, a Southern Baptist missionary to Honduras, talks with a church member at Mount Horeb Baptist Church in La Ceiba. Kentucky Baptists recently worked with Cummins and his church on a construction project on the northern coast of Honduras. Story on page 8. (Photo by Tommy Purvis)

Mills: Wildcats' national title launched marathon preaching tour

By Ken Walker
State Correspondent

LEXINGTON—Thanks to the University of Kentucky's NCAA championship, Cameron Mills has enough requests to speak every day well into 1999.

The 6-foot-3 senior guard has 165 preaching appearances between now and November. They span Kentucky and seven other states stretching from Michigan to Florida.

His mother, Lorri, has taken more than 200 additional speaking requests. But she didn't set anything past November, reluctant to set her son's schedule too far into the future.

"If we had done all the booking he'd be busy for the next year and a

half," she said. "If you look at his calendar, it's scary. It really drains him to preach."

Speaking up to seven days a week, the Lexington native's only breaks will be the Fourth of July, Labor Day and a week's vacation in August.

Mills said winning the national crown expanded his platform tremendously. "Without a doubt, we didn't win the national championship because of how we worked. We won it because of God."

Mills will share his testimony in churches, youth camps and schools across the state and nation.

Cameron Mills Ministries has a nine-member board of directors, mostly Lexington-area residents who will meet soon to determine ministry

policies.

While he hasn't decided whether to enroll in a Bible college or seminary, Mills continually will tell others that a relationship with God is superior to the NCAA crown.

Mills credited God with keeping him humble amid the hoopla surrounding Kentucky basketball, particularly this year.

It's easy for the adulation to go to your head, he said, but to counteract it God has been teaching him about worship, the Holy Spirit and the Bible.

"It's been the same walk I imagine every other Christian has," he said. "It's the best feeling in the world when God reaches down and gives you a little taste of heaven."

Thanks to the Fellowship of Christian Athletes, he has had opportunities to practice for his evangelistic vocation. At an FCA meeting in February, about 35 people responded to his invitation to accept Christ following a guest speaker's testimony.

Among them was senior teammate Allen Edwards, whose mother died of cancer two weeks later. Mills called that the highlight of the season, since it strengthened the Christian ties between him, Jeff Sheppard and Edwards.

"God provided himself when Allen needed him most," he said. "It was that bond that drew us together more than anything else. His mom dying pulled not only the three of us, but the whole team closer together."

Moving? See page 4 (0519)

'Baptist Faith & Message' article on family proposed

"Baptists—and indeed any family—will be blessed by following the teaching of God's word on family relationships."

Anthony Jordan, chairman of committee that drafted proposed addition to "Baptist Faith & Message" statement

SALT LAKE CITY—Southern Baptists will consider next month adding a section on family to their official confession of faith.

The statement, being proposed at the June 9-11 Southern Baptist Convention in Salt Lake City, limits sexual expression to marriage, which it defines as a lifelong commitment between a man and woman. It also encourages wives to "submit graciously" to their husband's authority and holds parents responsible for their children's upbringing "from the moment of conception."

If approved, the article, drafted by a special seven-member committee named by SBC President Tom Elliff, will be added to the "Baptist Faith & Message," the nearest thing the SBC has to a written creed. Suggested last year by Charles Lawson, a layman from Linthicum Heights, Md., the amendment would be the first change to the statement since its last major revision in 1963.

Anthony Jordan, executive director of the Baptist General Convention of Oklahoma and chairman of the committee, said there has been a growing attack on family values.

"Divorce, homosexuality, abortion and abuse all tear at the fabric of family," he said. "While there has been a barrage of books from every perspective on family, we have failed to give a clear call to biblical principles of family life."

Jordan said the proposed article sets out "in unequivocal terms the clear teaching of Scripture" on families. "Baptists—and indeed any family—will be blessed by following the teaching of God's word on family relationships," he said.

The only Kentuckian on the committee that drafted the amendment was Mary Mohler, wife of Al Mohler,

president of Southern Baptist Theological Seminary. Mrs. Mohler declined to participate in a Point-Counterpoint debate on the amendment to be published in the Western Recorder or to give additional comment to the Recorder.

Mrs. Mohler issued only a three-sentence written statement on the committee's work: "I hope Southern Baptists will be pleased with our work. We have attempted to succinctly state what we believe to be a biblical statement on the family. It is a strong statement and one which may be viewed with disdain by the world, but we stand by it."

The committee's other female member, Dorothy Patterson, a Bible scholar who is married to Paige Patterson, president of Southeastern Baptist Theological Seminary, also defended the statement.

"I'm very pleased at this time, when the family is under such an assault and attack from every quarter, that Southern Baptists have decided to go back to their biblical roots, determine what God says about the family and include that in their statement to the world that this is what we as Baptists believe," Patterson said.

But Robert Parham, executive director of the Baptist Center for Ethics in Nashville, complained the committee drafting the statement "forgot Jesus" in their reading of what the Bible says about family relationships and "made June Cleaver a biblical model for motherhood."

Parham said Jesus defined family "first in terms of loyalty to God, not blood ties" and "emphasized family turned Godward, not inward."

The statement also implies that wives are not to work outside the home, Parham said, noting that dual-career couples represent 45 percent of

Text of proposed amendment

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God. Both bear God's image but each in differing ways. The marriage relationship models the way God relates to his people.

A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family.

A wife is to submit graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being "in the image of God" as her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his "helper" in managing her household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

the nation's labor force and 60 percent of all marriages.

What has been drawing the most attention in the secular press so far is the statement's assertion that women should "submit" to their husbands and that men are to "lead" their families.

The amendment makes no explicit reference to homosexuality, but does say marriage is intended to be between "one man and one woman," and that marriage is the biblical context for sexual expression.

In addition to Jordan, Mohler and Patterson, other members of the committee were Damon Shook, pastor of Champion Forest Baptist Church in Houston; Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission; Bill Elliff,

pastor of First Baptist Church in Little Rock, Ark., and John Sullivan, executive director of the Florida Baptist Convention.

The "Baptist Faith & Message," revised in 1963 from an earlier 1925 version, is not officially a creed since it is not binding on churches or individual believers. Southern Baptist seminaries and other agencies, however, require denominational employees to accept its 17 tenets. The statement's first article, titled "The Scriptures," was used as a litmus test by conservatives who won control of the nation's largest non-Catholic faith group from moderates during the 1980s.

Based on an Associated Baptist Press story with additional reporting by Editor Mark Wingfield.

SBC messengers will hear Dobson, vote on amendment

By Mark Wingfield
Editor

SALT LAKE CITY—A proposal to amend the Southern Baptist Convention's doctrinal statement and an address by one of the nation's most prominent spokesmen for the Reli-

gious Right will highlight next month's annual meeting of the Southern Baptist Convention.

The location of this year's meeting already is drawing attention, as the nation's largest Protestant body prepares to descend upon the home base of the Church of Jesus Christ of Latter-day Saints.

Though Southern Baptists and Mormons share conservative political and theological views and both place a heavy emphasis on family values, the two groups embrace widely different theologies. Southern Baptists generally consider Mormonism a non-Christian cult.

Secular press representatives are headed to Salt Lake City in large numbers to witness the anticipated collision of cultures.

For their part, Southern Baptists will hit the city days before official meetings begin to engage in a range of evangelistic activities, including block parties, door-to-door witnessing, street ministry and other events.

The actual convention, June 9-11, is predicted to draw between 8,500 and 9,500 messengers, according to SBC Registration Secretary Lee Porter. Total attendance could reach more than 12,000 when guests and visitors

to the meeting are added.

Inside the meeting hall, messengers will elect a new convention president, perhaps without opposition and will consider an addition to the "Baptist Faith & Message" doctrinal statement defining a biblical view of family. They also will hear a variety of speakers, including James Dobson, founder of Focus on the Family and a formidable force in national politics this year.

Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., is the only announced candidate for SBC president to date. Patterson, who in 1979 became a co-architect of the conservative takeover of SBC leadership, would become the first SBC employee to serve as convention president in 58 years.

There is precedent for such an occurrence, however, with seminary presidents E.Y. Mullins, John Sampey and L.R. Scarborough serving as SBC presidents early this century.

"Should messengers to the churches see fit to choose me to be president of the SBC, my objectives will be twofold," Patterson said. "First, I want to give myself to work with our church and the North American Mission

Board to baptize 500,000 people during the year 2000. Second, I want to do all I can to assist the International Mission Board in getting our arms around the globe with a comprehensive program of evangelism and discipleship."

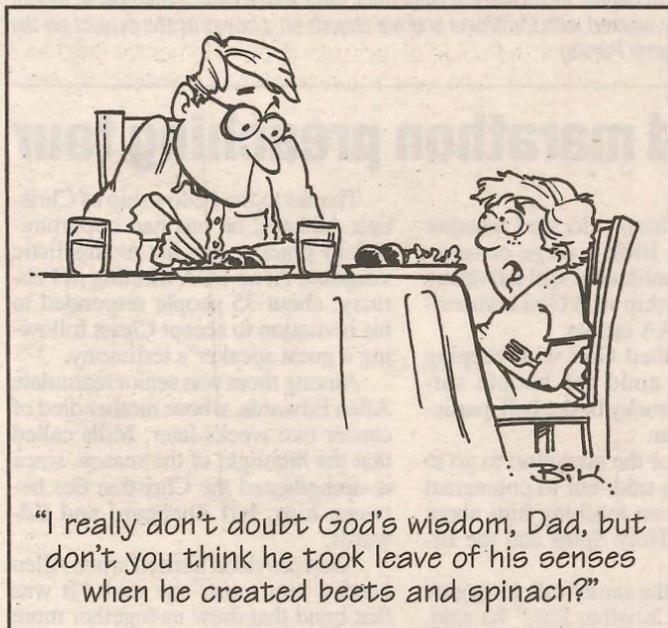
The convention's closing message will be brought by Dobson, who has said his address will be political in nature. In recent months, Dobson has gained increasing national exposure for calling Republican leaders to task for not fulfilling the agenda of conservative Christians.

"Exalting the Unchanging Christ" is the theme of the meeting.

Other highlights include:
■ The convention sermon, to be delivered by James Merritt, senior pastor of First Baptist Church of Snellville, Ga., and chairman of the SBC Executive Committee. Merritt also is the person who announced Patterson's nomination for SBC president earlier this year.

■ A proposal to change the name of the Sunday School Board of the Southern Baptist Convention to Life-Way Christian Resources of the Southern Baptist Convention.

With additional reporting from Baptist Press



Kentucky preparing for invasion of active Acteens

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—When more than 10,000 Acteens descend on the Kentucky Fair and Exposition Center July 1-4 for NAC98, they won't just sit and listen; they will go and do.

Interactive will be the operative word, according to Julie Keith, NAC98 off-site ministry projects coordinator.

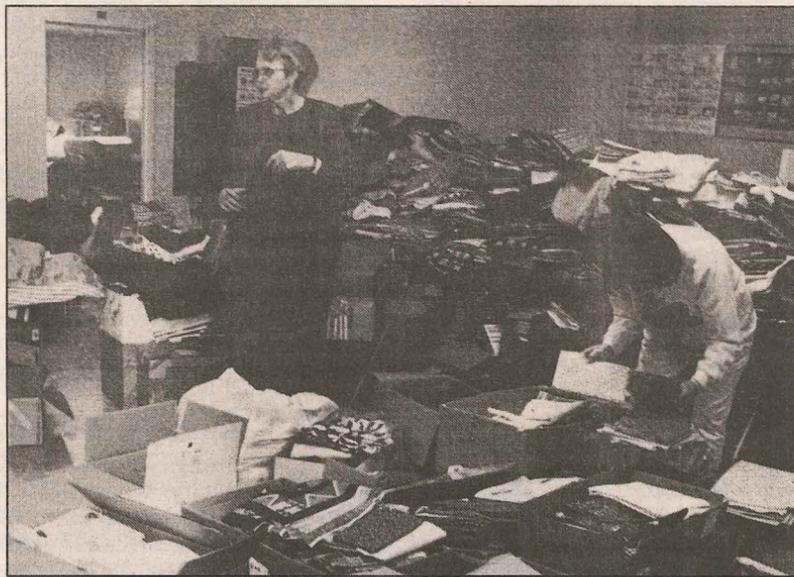
"Instead of the usual breakout sessions, we will be doing more interactive experiences which are more appealing to today's teens," Keith said.

The National Acteens Convention is held every four to five years for members of Acteens, the missions organization for girls in grades seven through 12 sponsored by Southern Baptist Woman's Missionary Union. This is the first time the convention has been held in Kentucky. NAC is designed for Acteens members and other girls who have completed the seventh grade.

NAC98, which will use the theme "Inside Out," will begin with an evening plenary session Wednesday, July 1, and will close Saturday, July 4, with the morning session.

The centerpiece of this year's convention will be large-scale hands-on ministry projects in the host city on Thursday and Friday, Keith said.

While in town, each girl will log at least two hours of community service at more than 80 agencies scattered throughout Louisville or in two



QUILTS TO BE Workers with Highview Baptist Church sort fabric for quilts to be made during the Acteens conference July 1-4. More than 10,000 teenage girls are expected for the event, which will involve them in a variety of ministries. (Photo by Kym Mitchell)

projects at the convention site, Keith said.

The commitment for visiting Acteens to provide more than 20,000 hours of volunteer service was made as part of last fall's nationwide Campaign for Kids volunteer program and has received the enthusiastic support of the Louisville mayor's office, she said.

"We are extremely proud to be hosting this exciting convention,"

Louisville Mayor Jerry Abramson said. "Our community and its citizens will benefit greatly from this incredible and very generous donation of these young people's volunteer time."

Off-site projects include:

- Children's programs at YMCA day camps, Salvation Army clubs and church vacation Bible schools.

- Senior adult activities at nursing homes and hospitals.

- Repair and clean up at churches

and community service agencies.

- Recreation programs in city parks or sports camps.

- Sorting supplies for an infant resource center.

- Food and clothing ministries at local churches and shelters.

On-site projects are:

- Prayer ride down the Ohio River aboard the Spirit of Jefferson boat or a prayer walk in four Louisville neighborhoods.

- Singing in a 2,000-voice choir at the final session of NAC98.

- Making quilts to give to local community service agencies and to missionaries to use in their ministries.

Each girl has been asked to bring a quilt square to the convention. In addition, Baptist women across the country have sent fabric to Louisville's Highview Baptist Church to be used in the quilts. Local volunteers will help the girls assemble the quilts.

An interactive exhibit area will be part of the convention too. Dubbed the World Wide Web, it will feature experiential educational exhibits, a missionary maze where more than 56 Southern Baptist International Board and North American Mission Board missionaries will showcase their ministries and a time tunnel which will whisk Acteens back to 1970 when the organization began.

Other convention highlights will include a StudiAct recognition service and launch of MissionsQuest, the new individual achievement program for Acteens.

"Our community and its citizens will benefit greatly from this incredible and very generous donation of these young people's volunteer time."

Louisville Mayor Jerry Abramson, speaking about the National Acteens Conference

Commentator predicts eventual ban on abortion

By Ken Walker
State Correspondent

LOUISVILLE—Comparing recent anti-abortion victories to the resurgence of the anti-slavery movement in 1860, magazine editor Fred Barnes predicted America one day will again ban abortion.

Barnes, executive editor of The Standard and a nationally-known conservative political commentator, said pro-abortion forces recognize a growing trend of opposition to abortion on demand and are "terrified of it."

Speaking May 8 to Kentucky Right to Life, Barnes said a primary reason for his optimism is that young people are shunning the ways of their baby boomer parents.

"They don't want to emulate the permissiveness, hedonism, divorce, secularism, liberalism and materialism," he said. "There's a hardening of pro-life opinion among young people."

Barnes, also a panelist on TV's "The McLaughlin Group," said afterward that at least two of Kentucky's new abortion laws can withstand court challenges.

Celebrated in a 20-minute video shown to the 700 people attending the banquet, the laws include:

- New abortion clinic regulations.
- An informed consent bill that includes a 24-hour waiting period.

- A ban on so-called "partial-birth" abortions.

Barnes noted that similar legisla-

tion has withstood constitutional challenges, except for partial-birth abortion laws, which courts in several states have overturned.

Barnes said some abortion opponents argue the "partial-birth" abortion ban should take a back seat to outlawing abortion, but he recognizes its value.

"Look at what it has forced pro-abortionists to defend," he said. "A wiggling, squirming child three-fourths of the way outside of the womb. And they say it's fine to kill that child by sucking its brains out."

Barnes added that Pennsylvania Sen. Rick Santorum recently told him the practice is turning public opinion against abortion because people can see the baby.

"There's nothing theoretical about it, nothing abstract about it," Barnes said. "With partial-birth abortion you can see the baby. I think this issue has changed the debate in Washington and around the country."

Drawing historical parallels, Barnes listed a string of defeats anti-slavery forces suffered in the 1850s. But then, he said, people rebelled, elected Abraham Lincoln president and soon banished slavery.

Likewise, when Bill Clinton took office in 1993 he immediately signed four executive orders easing access to abortion, he said.

Other factors made abortion proponents confident they were about to achieve ultimate victory, he added.

"The pro-abortion people didn't get the victory they expected because

there is a pro-life majority in America and that majority rebelled," he said. "Suddenly the pro-life movement switched from defense to offense."

Though the Senate twice failed to override President Clinton's veto, Barnes termed it likely that three additional legislators needed to override will be elected in November.

He also expressed optimism because of the continuing emergence of voices against abortion.

The original plaintiffs in two court tests establishing abortion rights have switched sides, he said, along with a small but growing number of editors and columnists.

"I'm optimistic every time I hear about medical schools refusing to teach abortion to young doctors," he said. "I'm optimistic when I think about moving to the next step after a ban on partial-birth abortion."

That "next step" could be an attempt to outlaw all second- and third-trimester abortions, or ban abortion after the fetus is 20 weeks old—the "age of viability" outside the womb, he said.

In remarks preceding Barnes' speech, Southern Baptist Theological Seminary President Al Mohler lamented what he called the 20th century's "culture of death."

"We must be thankful for those who have the courage, insight and the conviction to speak against that," he said. "We really do not know in the present whether we reflect a political majority or a minority. But we do know the cause is right."

BLUEGRASS BURGEO

■ **Recorder receives seven awards.** The Western Recorder received the first place award for design among state Baptist newspapers from the Baptist Communicators Association. The award was one of seven received by the Recorder and eight by Kentucky Baptists. Other honors were:

- Second place for news series stories by News Director David Winfrey and Staff Writer Joyce Sweeney Martin about the flood of 1997.

- First place for interpretive series reporting for Winfrey's stories "Walking the Pastoral Tightrope."

- First place for newspaper feature series for Winfrey's stories about Habitat for Humanity's blitz build in Kentucky.

- First and second place for newspaper black and white photography series for Winfrey's coverage of the flood of 1997 and the Habitat for Humanity project, respectively. The flood photos also received a judge's award of merit.

- Dannah Prather of Kentucky Baptist Homes for Children received first place for a feature article in a newsletter for her story "Marks of Abuse."



PACKING Campbellsville freshman Jessica Hardy (left) and sister-in-law Teresa Baumgardner, of Mayfield, pack Hardy's belongings May 8 after she finished final exams. (Campbellsville photo by Cheri Glass)

WESTERN RECORDER

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

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Thank you

On April 22, 1998, a group of members of the Kentucky Baptist disaster relief team came to my house and completely cleaned my basement, which had been flooded the previous week.

I am a widow, living alone, with no family in the area. There was no way I could have done the work myself, and everywhere I turned for help in my community, everyone I asked had an excuse as to why they couldn't help me.

As you can imagine, I was frantic. The mud was drying, it was cold in the house with no heat, and, to be honest, it smelled terrible!

But your volunteers came and did a beautiful job, for which I am extremely grateful.

Maribeth E. Moore
Hindman

Women's roles

I was not surprised to read in the May 5 issue of the Recorder that the trustees of Midwestern and Southeastern seminaries had decided to restructure their curricula for women theology students.

Nor was I surprised to read the article on women pastors in the current issue of SBC Life by a New Testament professor at Golden Gate Seminary. This professor, Richard Melick, reviews various New Testament texts and concludes that these passages teach that, while men and women are equal with regard to salvation, women should be subordinate to men regarding participation in the church.

Since the trustees' actions seems grounded in the kind of theological reflection interpreted by Melick, Melick's interpretations need to be compared with those of other competent New Testament scholars. One such scholar, Roger Omanson, published his views in the Winter 1986

issue of Review and Expositor, which was then the journal of Southern Baptist Theological Seminary.

Omanson's interpretation of two critical passages used by Melick is instructive. With regard to 1 Corinthians 11:2-16, Omanson says that the issue is church order and that verses 5, 10 and 13 are crucial for understanding the role of women. Paul assumes in these verses that women are praying and preaching in public. He does not suggest that there is anything undesirable in their doing so, but he requires them to do so with their heads covered.

With regard to 1 Corinthians 14:34-36 the primary issue is again orderly worship and not the subordination of women to men.

Omanson's entire article treats other passages which have been much argued over. I commend his article as helpful on these disputed texts.

Joe M. Thomas
Owensboro

New seminary

In a business meeting on May 20, Campbellsburg Baptist Church voted to show our support of the Baptist Seminary of Kentucky which is to be built in Georgetown. We issue the following statement:

We believe the future of Kentucky Baptists' missions and ministry will hinge on a fresh venture in theological education. Now is the time for Baptists in Kentucky to develop a new seminary to train both ministers and laity in studies at once biblically based, theologically rich, church-oriented and academically challenging.

This new institution should reaffirm Baptist beliefs in the gracious rule of God revealed in Christ through the Holy Spirit, the Bible as sole authority in faith and practice, a free church

in a free state and the local church as an autonomous body of Christians under the lordship of Christ.

In the providence of God this is a time of divine opportunities. Baptists in Kentucky should revive the rich heritage of quality seminary education that we have cherished through the years. We call on other churches and individuals to acknowledge the growing need for a new seminary for our state and surrounding region.

Susan D. Willhite, church clerk
Campbellsburg Baptist Church

Too critical

I've read with care the critiques by theologians of PBS's Frontline presentation "From Jesus to Christ," but I have not yet reviewed my VCR recordings of the documentary. I must leave the expertise to the four scholars cited. I am acquainted with a material mindset regarding the Scriptures and theology in general. I'm not fooled by secular humanism.

But there is something more troubling in the theologians' critiques. While these scholars do acknowledge some archeological excellence and artifacts in the PBS program, they ignore what I call a relative good in the extensive presentation.

Where have these scholars been through the years the Frontline series has been consistent in relevance on weighty issues? No one who has conscientiously viewed these documentaries through the years can condemn such thorough investigative journalism.

Another aspect of this PBS presentation is in getting some exposure of the Scriptures and Christ out there in the secular world. What have these

critical theologians done all these years to reach such an audience? even a semblance of soundness?

Much of the critique of Frontline smacks of the usual negative attitude toward the world. Perhaps this accounts, in part, for a backlash against evangelicals. The secular world would be more respectful toward and more receptive of evangelism were conservatives less doctrinaire.

Critics tend to throw out the baby with the bathwater, rather than seeing some relative good in the less than orthodox. The ultimate witch hunt ends up purging seminaries and genuine scholars in institutions, as happened with the fundamentalist takeover of the Southern Baptist Convention.

I suspect also that the negatives against Frontline are an ultra conservative paranoia in branding everything liberal and humanistic that does not toe the line of an ecclesiastical hierarchy.

For my part, I'll keep seeking truth wherever it may lead.

Don Cassidy
Premium

Bulletin

Indonesian crisis

At press time Monday, May 18, Southern Baptist workers in Indonesia were reportedly watching the unfolding crisis there with concern and attempting to make decisions about whether to evacuate with other American business and diplomatic personnel.

Two or three families were to have evacuated over the weekend, while others intended to remain unless the civil unrest there worsens. On May 15, the U.S. State Department advised Americans to leave the capital city of Jakarta and Surabaya, Indonesia's second-largest city.

Who's on board?

Editor's note: Two of the largest state Baptist conventions historically affiliated with the Southern Baptist Convention have experienced splits within the past two years, due to the formation of new state conventions by conservatives. Leaders of the Baptist General Convention of Texas and the Baptist General Association of Virginia now are watching to see how their bodies will fair in continuing to have representation on SBC boards, even though both conventions continue to send millions of dollars to the SBC Cooperative Program. Among the nominees for SBC posts to be considered by messengers to the annual meeting in Salt Lake City next month, 10 of the 21 Texans are members of the board of directors of the break-away state group called Southern Baptists of Texas. The following editorial, written by the editor of the Virginia Religious Herald, addresses a similar situation in Virginia.

By Mike Clingenpeel

Only a month remains until the Southern Baptist Convention gathers in Salt Lake City for its annual meeting, so it's time for the committee on

nominations to break the seal on the envelope and read the names of those who will serve as trustees on the various boards that govern the work of SBC agencies.

No surprise again that all new appointments from Virginia come from churches aligned with Southern Baptist Conservatives of Virginia, the 2-year-old ultra-conservative convention in our state. After next month only one-fourth of Virginia's representatives on SBC boards will come from churches aligned exclusively with the Baptist General Convention of Virginia.

What's wrong with this picture?

For starters, it's unfair. The BGAV has never ceased to be a loyal partner with the SBC in its mission enterprises, particularly when you measure loyalty by money contributed to SBC causes. Last year BGAV churches contributed more than \$9.5 million to SBC ministries. This includes Cooperative Program and special Missions offerings such as the Lottie Moon Offering and Annie Armstrong Offering.

Clearly there is no serious attempt to allow BGAV churches to be repre-

sented on SBC boards, despite the fact that by far most of the money going to the SBC comes from BGAV, not SBCV, churches.

Second, it's shortsighted. If anyone is being cheated in this process it is the SBC and its agencies. Now most SBC trustees from Virginia come from only 10 percent of Virginia's churches. Ninety percent of the interested, committed, supportive and trained talent is overlooked and un-

COMMENTARY

represented. Rewarding ideology instead of talent is false economy, and eventually the SBC will pay a price for its willingness to hunt big game in so small a forest.

What can be done to improve the situation?

Probably very little.

For one thing, the process is taking place within the SBC's rules. In case you missed it, that's what the battle over the SBC was about—controlling the convention's process in order to achieve a desired result.

For another, any attempt by the BGAV budget committee to retaliate against the SBC for this offensive set of appointments plays into the hands of the SBCV, which is waging a campaign among Virginia Baptist churches that the BGAV is distancing itself

from the SBC.

The BGAV is not distancing itself from the SBC, of course. Fifty missionaries in Virginia serve under cooperative agreements worked out over the years between the Virginia Baptist Mission Board, district associations and the North American Mission Board. Then there's the weekly flow of money to the SBC from BGAV churches.

The reality is opposite of what is being painted by SBCV spin doctors—with actions like these appointments to the SBC's board, the SBC is distancing itself from the BGAV, a process that has been ongoing for more than a decade.

Any action, therefore, against the SBC for its unfair and shortsighted appointments belong with individual Baptists and BGAV congregations. If you do not like the SBC's ingratitude for your personal contributions, you can exercise your priesthood by designating your money elsewhere. That is your right.

A majority of Virginia Baptists have shown over the past 20 years that they want to stick by the SBC. The dollars prove it. But actions such as the recent report of the SBC's committee on boards and committees makes this more and more difficult.

HE SAID/SHE SAID

It's hard to get a date when you're married with children



Mark Wingfield

HESAI If I read one more marital advice column or story where the "experts" strongly admonish all couples to build in a date night once a week, I'm just going to scream.

Last week I encountered this bit of sage advice in at least three articles. By the third time, I was ready to yell out at the computer screen, "Don't these people know what it's like to have children?"

Date night is a great idea, and I'm not against it in principle. Alison and I began our marriage with such a policy. Being newly married and poor, we savored that one night of eating out or seeing a movie.

But having children changes everything. Especially when you live 1,300 miles away from your nearest blood relative (otherwise known as free babysitters).

Do these marriage experts have any idea how hard it is to book a babysitter once a month, much less once a week? And have they stopped to add up how much that would cost?

And have they taken into account how few nights there are in a week, once you knock out church commitments, school functions, work functions and other family events? Are they living on the same planet as most parents?

Alison will gladly confess that I'm the one who makes our family schedule more difficult than it otherwise would be. And she'll tell you that she's always the one who has to book the babysitter, which could be an argument unto itself for another column.

The truth is, when you're the parents of young children, a happy date is when the kids go to sleep (and stay asleep) early enough for you to plop on the sofa and watch a video together without falling asleep yourselves.

Any occasion better than that is icing on the cake.



Alison Wingfield

SHESAID A date night once a week, no. But more than once a year would be nice.

True, we do manage to squeeze in a video now and then on a Friday night. It used to be Saturday was a fairly good date night, even if that date was at home after the kids were in bed. But now Mark is teaching Sunday school, and being the good Sunday school teacher, guess who is working on the lesson the night before.

Between work and church, I have a hard enough time finding an available sitter for all the functions we seem to have related to these two things, much less for time alone, just the two of us.

And what is it with men and calling babysitters? Since when has it been preordained that women call the sitter? Who had a sitter all arranged for Valentine's Day—several weeks in advance I might add. I'll give you a hint: it wasn't Mark.

Of course, cost also is a major consideration. By the time you add up the babysitting, dinner and a movie, or even just dinner, there is no way our budget could handle that on a weekly basis.

Couples who have family members living nearby who help them have no idea how lucky they are. We have been very fortunate to have "surrogate grandparents" in town who have come to our rescue and helped with the boys on numerous occasions.

Scheduling a date with Mark can be a frustrating ordeal in itself. We are one of two couples I know that have yet to see the movie "Titanic." Scheduling time alone for a movie is hard enough, much less a three-hour epic.

But so far we've been able to keep our marriage afloat without being the first in line to see the latest movie. Catching a few before they leave the big screen would be nice, even if you do know how the story ends.

Beware of straw men & exaggerations

The other day, I got in the car, turned the key and as always, was greeted by the sound of my favorite radio station. But on this day, what was coming out of the radio that normally brings me laughter, news and music quickly made me angry.

It was a talk show or documentary of some kind about using prenatal tests to determine whether a child ought to be carried to term or aborted. The way the show sounded, I sensed it was a virtual commercial for genetic selection.

I was ready to call the station and lodge a protest right then. But as I began mentally to rehearse my tirade while still listening, I realized the program wasn't exactly what I first had thought. And I realized I was on the brink of taking one small thing and making it representative of everything my favorite radio station airs.

Had I continued this course, I would have been sucked into one of the greatest fallacies driving our society today. Back in junior high speech class, we learned to call this technique appealing to a straw man.

Have you noticed that most everybody is mad about something today? Some days you nearly can see the anger seething underneath the people you intersect on life's journey. Most of this anger is directed at or driven by some perceived wrong that may not even exist. Or if it does exist, it is a much smaller threat than imagined to be.

At best, we take a small bit of reality and act as though it represents the whole of society—at least everyone who is not angry along with us.

This is a favorite trick of politicians. Look around during any election cycle at the anger driving campaigns and at the straw men held up as evil incarnate.

But it's also a favorite trick of religious leaders. Staking out a firm position for clean living and right thinking is much easier if you search for the most extreme example of some problem, identify it as representing a whole segment of society and then verbally beat the stuffing out of it.

This is the quick and easy road to anointing yourself defender of the faith.

One reason it works so readily is that few people listen or read critically. Too many of us, upon hearing a speaker say that such-and-such is evil and must be stopped, fail to consider whether the described situation even exists, whether it is personified by a real man or a man of straw.

But we sure know evil and error when we hear about it.

Certainly evil and error lurk all around us. My point is not to deny that they exist and must be dealt with. Rather, the intent is to urge discernment against jumping on every bandwagon that comes down the road.

We're like the good people of River City in the Broadway show "The Music Man." Everything's running OK until Professor Harold Hill arrives in town and begins preaching about trouble right here in River City. Trouble begins with T, which rhymes with P, which stands for pool. And, of course, the good professor has the antidote for that threat, which he'll gladly sell.

We have a written warning from God to be discerning about such matters in real life. In James 3, God says through the author: "Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such 'wisdom' does not come down from heaven, but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness."

Next time you hear someone holding forth on their plan to combat evil, to stand firm for truth and righteousness, compare their words to God's standard. Then decide whether to jump on the bandwagon—and whether the threat is real or made of straw.

—Mark Wingfield

Why do you call me Lord and not do what I say?

By Terrell Bradley

"Why do you call me 'Lord, Lord' and do not do what I say?" (Luke 6:46)

Those who gathered around Jesus were always interested in what he had

to say. On this particular occasion Luke records that Jesus had been teaching on a variety of subjects. As he taught, there were those who called out to him, perhaps trying to get his attention. Some were probably calling Jesus by his name. Others, perhaps, were calling him "teacher." Apparently some in the crowd addressed Jesus as "Lord."

In the midst of this, Jesus suddenly stops and asks the question, "Why do you call me 'Lord, Lord,' and do not do what I say?"

After Jesus said this, I imagine you could have heard a pin drop. What were they to say? How should they respond to such a question? Could these who called Jesus "Lord" really fully understand what they were say-

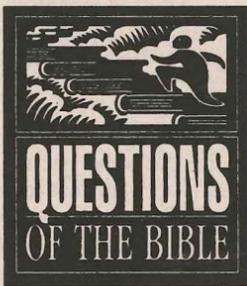
ing?

Jesus challenged them to define their understanding of who they perceived him to truly be. Did they see Jesus as the Son of God or were they merely showing superficial respect in addressing him in this manner?

Jesus' question reveals one of the fundamental flaws of human nature: the tendency to profess with our lips and yet live in sin and disobedience. His question is probably the greatest indictment against professing Christians. Our daily practice often undercuts what we profess.

Jesus forces us to face the clear contrast between saying and doing. Calling Jesus "Lord" is one thing. Allowing him to be Lord is another. It isn't enough to simply assign Jesus the title of "Lord."

In fact, in Matthew 7:21, Jesus gives a stern warning to those who do not give him serious consideration when he says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven."



Someone once wrote, "You can preach a better sermon with your life than with your lips."

Practically speaking, the believer in Christ will seek ways to tangibly demonstrate the lordship of Christ. There will be the conscious desire to "do what he says." There will be a sincere effort to follow Christ's example, to have a holy love for all who love him. There will be the commitment to do his holy will, that honor may be brought to him. Lordship is further evidenced in the demonstration of true concern for others and a firm faith that lives can be changed by the power of Christ.

Crowds still gather around Jesus today. Some call him a prophet. Others say he was a good teacher. Still others try to imitate his life. But it is only as we recognize our personal need of salvation, believe in his atoning death on the cross of Calvary, trust in his resurrection and commit to him that we come to full understanding of who Jesus Christ is. Then, and only then, can a person truly call Jesus "Lord."

Terrell Bradley is pastor of South Elkhorn Church in Lexington.



RESOURCES

This week's questions:

■ Should I let my children see PG-13 movies?

■ My church relies too much on single adults to do the work, and I'm burning out. What should I do?

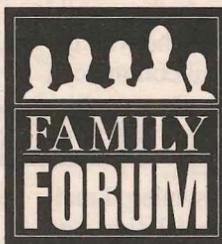
Q. Should I let my child see PG-13 movies?

A. The Motion Picture Association of America defines the PG-13 rating as a film where parents should use caution with children under the age of 13. A recent perusal of a weekend movie guide revealed a wide assortment of movies rated PG-13. The comments that accompanied the ratings of these films: violence, profanity, nudity, adult language, sexual content, mild profanity, mild violence, moderate profanity, sexual references and sexual innuendo. At least one of these adjectives was used to describe every single film rated PG-13.

Children under 13 definitely should not be allowed to see PG-13 films without a parent. Beyond that, I'm not sure I completely trust the judgment of the MPAA when it comes to ratings. (At least one set of parents has told me that best picture winner, "Titanic," is an R-rated film dressed up to look like a PG-13.)

You might want to see films first for yourself and make your own ratings based on your values and beliefs. Then you can decide if the value of the story is worth exposure to elements in the film you find objectionable. Remember, too, films carry less impact on video than on the giant screen of a theater.

What our children see and what we allow them to see influences their attitudes and actions in important ways. At the same time, what they see us see affects them too, influencing their understanding of what is right and good and acceptable. Christian parents can band together to help diffuse the inevitable peer pressure. — David Garrard



Q. It's not a problem at my church to put single adults to work. The problem comes when married people think, "She doesn't have a family, she can do it." And before I know it, I'm burning out. Help!

A. You may need to consider thinking about your boundaries. Your "yes" will never mean anything until your "no" means something.

Have you been called to please others or called to please God? Ask yourself why you are doing this activity. Do you feel particularly called to this area of ministry? To do many "good things" you have not been called by God to do is a recipe for burnout.

Another issue may be disobedience to one of the Ten Commandments. Perhaps the commandment most often broken today is to "remember Sabbath," to set aside a day that is holy, dedicated to God, and focus on your relationship with him.

Jesus, another single adult, often and regularly took time out of his busy

ministry schedule just for fellowship with the Father. The God of the universe loves you with an everlasting love. He longs to have intimate time with you. The invitation stands.

Take control of your calendar by creating blocks of time just for "hanging out with God." You'll be glad you did.

You also need time for recreation. Note how the word is spelled: re-creation. Get away from the normal routine to have exercise-filled, rest-filled, beautiful, enriching activities for personal renewal. To paraphrase Aesop, there are no "golden eggs" if you don't care for the "goose." You're the only vessel you have for God to work through.

Allow people to be there for you. Jesus often left the demands of ministry just to spend time with his single adult friends, Mary, Martha and Lazarus. Find people you can "be real" with, companions who can share the load. There is community available, but sometimes you have to take the initiative. — James Stillwell

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

Couples: Beware of St. Elsewhere Syndrome

By Marv Knox
Texas Baptist Standard

SALADO, Texas (ABP)—The Saint Elsewhere Syndrome can kill Christian marriages, family therapists Walter and Françoise Becker warned couples at a retreat sponsored by the Baptist Center for Ethics.

The syndrome takes its name from a statement by a minister's wife whose marriage was failing: "He's a saint elsewhere, but he always comes home tired. He just wants to crash; he retreats to his own space. He's never 'there' for anyone in our family."

The Saint Elsewhere Syndrome afflicts countless clergy couples, said the Beckers, who operate Gray Fox Ranch, a private marriage retreat for ministers and their spouses near Ruidoso, N.M.

But the syndrome also afflicts many Christian lay couples, particularly when one partner has a high-profile position and is well-known for the good he or she does, said Walter Becker, who previously taught at Fuller Theological Seminary in California.

A Saint Elsewhere exhibits three primary predispositions, he said. The person feels overly responsible for everything that happens, wants to be a peacemaker at all costs and has a "pseudo-self" or public identity that is very strong.

That last trait particularly is problematic, he added.

"The public self is the part of me I want you to see," he explained. In a Saint Elsewhere, "the public self gets strengthened, and the real self gets smaller and smaller. The public self

becomes who I am. Then, not only do I not know myself, but others—including my spouse—don't know me."

On the home front, that leads to a loss of intimacy, which begins to erode the foundation of the marriage.

Symptoms include "a lack of support and lack of understanding on the part of both partners," said Mrs. Becker, who also taught at Fuller Seminary. "This leads to criticism, blaming, a breakdown of communication and feelings of separateness."

The troubled couple might remain together, but theirs is only a "functional relatedness," revolving around the day-to-day functions of the household, she explained, noting, "Emotional connectedness dies out."

Another symptom is a desperate search for approval, usually on the part of both partners, Becker reported.

The "performer"—the Saint Elsewhere—goes seeking approval outside the home, he said. "The performer is outward-focused and goal-oriented. This person is rewarded for performance and is going to do the job right, whatever it takes. In the process, the performer cuts off personal feelings, because they just get in the way."

That attitude hurts the spouse, the "caretaker," he added. This person, too, is highly responsible and seeks to maintain the relationship at all costs. "The caretaker needs to be loved and tries to secure it actively, through self-sacrifice."

In the process, however, the dynamics of the couple's relationship sour, the Beckers said.

"One (the performer) will become

disconnected and distant, and the other (the caretaker) will become the pursuer," he noted. "The more the pursuer tries to fix things, the more the distancer backs away. Then comes the blaming cycle. The pursuer says, 'You're so distant.' And the distancer responds, 'You're so critical. How can I measure up?'"

"They actually become enemies," she said. "It gets personal."

Sometimes, the caretaker tries to make up for the deficiencies of both, becoming virtually a "single parent" within a marriage, he added.

"At its worst, it gets to be an addiction," he stressed. "The performer gets more out of work than coming home and thinks of reasons to stay away. And for every addict, there is a co-addict, who tries to help but puts more blame and pressure on the performer. Then the performer, who gets more praise elsewhere, stays away more, and this increases the syndrome."

"Then they have an empty shell of a marriage," she said. If the couple stays together at this point, the marriage is "purely functional."

Couples afflicted with the syndrome need "early intervention," he advised, noting help with communication can increase the chances of heading off serious problems.

Christian couples also need to develop a content spirit, they added.

"We must get to contentment," he said. "Our hope is in the Lord, not in some form of success 'out there.' A sense of contentment ... is the very opposite of the Saint Elsewhere Syndrome."

ANNUITY

Should you invest in mutual funds?

By Don Spencer

More than \$4.5 trillion is invested in stocks today through mutual funds. Mutual funds pool individuals' money under direction of a professional money manager to diversify in the market.

Are mutual funds for you?

■ **Advantages.** Diversification is at the heart of mutual fund investing. Diversification greatly reduces risks that come with owning just a few stocks. For most average investors, the costs involved in adequately diversifying are prohibitive.

Professional management is another benefit. Few investors have the time or expertise needed to manage personal investments on a regular basis.

Liquidity is the ease with which an asset can be bought or sold quickly with relatively small price changes. Mutual fund shares may be acquired or liquidated at a moment's notice.

Finally, mutual funds provide convenience. It's one-stop shopping. Funds generally provide many other features that make the investment process an easy one for the average investor.

■ **Disadvantages.** One disadvantage is cost. The median expense ratio for domestic equity funds is now around 1 percent. Often it is higher.

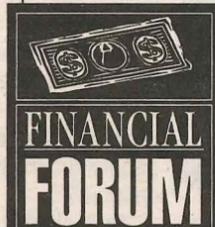
That's money deducted from your investment every year, regardless of fund performance. Doing your own stock investing through discount brokerages could reduce the cost.

Another question is about professional management. You may feel the cost is justified for experienced management. However, over half of today's fund managers have managed their fund less than two years, and few funds consistently beat market averages. When they cannot match the market, what are you getting for your money?

Another concern is long-term investing. Every text on investing teaches, "Invest for the long term." However, many popular funds turn over most of their portfolio during the course of a year.

Also consider taxes. You have no control over mutual fund distributions which are taxable in the year they are made. If you buy your own stocks, you can control when you sell, thus deferring tax on capital gains until a time of your choosing.

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



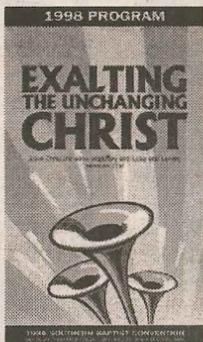
BAPTISTS

Summaries of SBC-related meetings in Salt Lake City

Summary of SBC annual meeting agenda

■ **Tuesday morning, June 9:** Various reports; introduction of motions and resolutions; Executive Committee report; president's address by Tom Elliff.

■ **Tuesday afternoon, June 9:** Business, introduction of motions, reporting of proposed resolutions; Executive Committee report; election of officers; Sunday School Board report; Woman's Missionary Union report; committee on



nominations report; committee on committees report; "Baptist Faith & Message" study committee report.

■ **Tuesday evening, June 9:** Election of officers; business, introduction of new motions and reporting of proposed resolutions; North American Mission Board Report.

■ **Wednesday morning, June 10:** Introduction of motions; previously scheduled business; committee on resolu-

tions; seminaries report; election of officers; convention message by James Merritt.

■ **No Wednesday afternoon session**

■ **Wednesday evening, June 10:** Annuity Board report; Ethics & Religious Liberty Commission report; election of officers; International Mission Board report.

■ **Thursday morning, June 11:** Business; committee on resolutions; message by James Dobson.

Annual meeting calendar of events

Friday, June 5

■ Crossover Salt Lake City evangelistic events.

Saturday, June 6

■ Crossover Salt Lake City evangelistic events.

■ Seminar on "Ministering in a Cult Society," sponsored by Southern Baptist Conference of Associational Directors of Missions, Best Western Olympus Hotel.

Sunday, June 7

■ SBC Pastors' Conference, Salt Palace Convention Center, 1:30 p.m. and 6:30 p.m.

■ Woman's Missionary Union annual meeting, Salt Palace Convention Center, 2:30 p.m. and 7 p.m.

■ African-American Fellowship of the Southern Baptist Convention worship service, 5 p.m., Calvary Baptist Church, 532 E. 700 S.

■ Southern Baptist Conference of Associational Directors of Missions, 10 a.m., 1 p.m. and 3:30 p.m., Best Western Olympus Hotel.

Monday, June 8

■ SBC Pastors' Conference, Salt Palace Convention Center, 8:30 a.m., 1 p.m., 6:30 p.m.

■ SBC Pastors' Conference Women's Event, Salt Palace Convention Center, 8:30 a.m.

■ Woman's Missionary Union annual meeting, Salt Palace Convention Center, 9:30 a.m., 2 p.m. and 7 p.m.

■ African-American Fellowship of the Southern Baptist Convention luncheon, noon, Little America Hotel

■ Southern Baptist Conference of Associational Directors of Missions, 8:30 a.m., Best Western Olympus Hotel.

■ Chaplains' luncheon, Southeast Baptist Church, 1700 E. 7000 S., 11:30 a.m.

Tuesday, June 9

■ SBC annual meeting, Salt Palace Convention Center, 8 a.m., 1 p.m. and 6:30 p.m.

■ Ministers' Wives Luncheon, Salt Palace Convention Center, noon.

Wednesday, June 10

■ SBC annual meeting, Salt Palace Convention Center, 8:15 a.m. and 6 p.m.

■ Baptist World Alliance "Window on the World" breakfast, 7 a.m., Little America Hotel.

■ Southeastern Baptist Theological Seminary alumni and friends luncheon, 12:30 p.m., Salt Palace Convention Center.

■ Southern Baptist Theological Seminary alumni and friends luncheon, 1 p.m., Salt Palace Convention Center.

■ Southwestern Baptist Theological Seminary alumni and friends luncheon, noon, Little America Hotel

■ Midwestern Baptist Theological Seminary alumni and friends luncheon, noon, Salt Palace Convention Center.

■ Golden Gate Baptist Theological Seminary alumni and friends luncheon, noon, Salt Palace Convention Center.

■ New Orleans Baptist Theological Seminary alumni and friends luncheon, 12:30 p.m., Marriott Hotel.

■ Conference of Southern Baptist Evangelists, 12:45 p.m., Salt Palace Convention Center.

■ Southern Baptist Hispanic Church Planters Network, Salt Lake Baptist Association building, 1724 E. 2100 S., 5 p.m.

Thursday, June 11

■ SBC annual meeting, Salt Palace Convention Center, 8:55 a.m.

Summary of SBC Pastors' Conference agenda

■ **Sunday afternoon, June 7:** "The Doctrine of Revelation," Mark Coppenger, president, Midwestern Baptist Theological Seminary; message by Charles Lowery, pastor, Hoffmantown Baptist Church, Albuquerque, N.M.; "The Doctrine of Salvation," Chuck Kelly, president, New Orleans Baptist Seminary; message by Rick Ferguson, pastor, Riverside Baptist Church, Denver.

■ **Sunday evening, June 7:** "The Doctrine of Jesus," Ken Hemphill, president, Southwestern Baptist Theological Seminary; testimony by Jimmy Draper, president, Sunday School Board, and Bob Reccord, president, North American Mission Board; message by Mike Huckaby, governor of Arkansas; message by James Merritt, pastor, First Baptist Church, Snellville, Ga.; message by Jay Strack, evangelist, Orlan-

do, Fla.; message by Ed Young, pastor, Second Baptist Church, Houston.

■ **Monday morning, June 8:** "The Doctrine of the Holy Spirit," William Crews, president, Golden Gate Baptist Theological Seminary; message by Johnny Hunt, pastor, First Baptist Church, Woodstock, Ga.; message by Ronnie Floyd, pastor, First Baptist Church, Springdale, Ark.; message by Adrian Rogers, pastor, Bellevue Baptist Church, Memphis, Tenn.

■ **Monday afternoon, June 8:** "The Doctrine of God," Al Mohler, president, Southern Baptist Theological Seminary; message by Jack Graham, pastor, Prestonwood Baptist Church, Dallas; message by Mike Hamlet, pastor, North Spartanburg First Baptist Church, Spartanburg, S.C.; message by Jerry Vines, co-pastor,

First Baptist Church, Jacksonville, Fla.

■ **Monday evening, June 8:** "The Doctrine of Heaven," Paige Patterson, president, Southeastern Baptist Theological Seminary; message by Ike Reighard, pastor, North Star Baptist Church, Kennesaw, Ga.; testimony by Calvin Hunt, Brooklyn Tabernacle, New York City; message by Jim Cymbala, pastor, Brooklyn Tabernacle, New York City.

■ **Women's Conference schedule** (Monday morning, June 8): Babbie Mason, recording artist; Jeanette Clift George, founder and artistic director of A.D. Players, Houston; Deborah Tyler, president, Renaissance Ministries, Eules, Texas; Carol Ann Draper, national women's conference speaker, Nashville.

Summary of Woman's Missionary Union agenda

■ **Sunday afternoon, June 7:** Cynthia Clawson, Houston; Kathy Dewbre, missionary to South Africa; Emory Lussi, missionary to Alpine, Wyo.; Nancy Norton, missionary to Japan; recognition of missionaries; Jerry Rankin, president, International Mission Board; Bob Reccord, president, North American Mission Board; Brian Bakke, director of community ministries and New Flight Arts, Uptown Baptist Church, Chicago.

■ **Sunday evening, June 7:** Cynthia Clawson; Andrew Chan, mis-

sionary to Arcadia, Calif.; Marlene Lee, missionary to Rwanda; Sylva Rego, missionary to Margate, Fla.; Fermin Whitakker, executive director, California Baptist Convention; Brian Bakke.

■ **Monday morning, June 8:** Cynthia Clawson; Sheila Mitchell, missionary to Tulsa, Okla.; Sylva Rego; Stan Lee, missionary to Rwanda; WMU Executive Board report; Ann Fallaw, missionary in Eastern South America; Barbara Oden, missionary to Las Vegas, Nev.; president's address by Wanda Lee; Brian Bakke.

■ **Monday afternoon, June 8:** Andrew Chan; Sheila Mitchell; Emory Lussi; Cynthia Clawson; Beverly Scott, Orange, N.J., president of North American Baptist Women's Union; election of officers; Brad Lartigue, missionary to Big Sky, Mont.; Brian Bakke.

■ **Monday evening, June 8:** Cynthia Clawson; Stan and Marlene Lee; Steve and Kathy Dewbre, missionaries to South Africa; Gale Hartley, missionary to Bosnia; Tony Campolo, author and speaker, St. Davids, Pa.; Brian Bakke.

Tanzanian Baptist partnership almost ended before it begins

By David Winfrey
News Director

DAR ES SALAAM, Tanzania—Less than two weeks after Kentucky Baptists agreed to a three-year partnership with their Tanzanian counterparts, Southern Baptist work there almost came to an end.

Missionaries say the work there is now safe, but the Tanzanian government had included Baptists among the 12 Christian and eight Muslim agencies threatened to be expelled.

Larry Pumpelly, associate coordinator for Southern Baptist International Mission Board work in East Africa, said the government has grown tired of riots and clashes between Muslims and Christians in the capital city of Dar es Salaam. A Tanzanian law prohibits religious groups from publicly criticizing another group, he said.

Sam Turner, an IMB volunteer coordinator for Africa, said IMB missionaries are not involved in activities related to the controversy. He said the clashes mostly involve Pentecostal Christians and fundamental Muslims. "You'd almost get opposing rallies across the street taunting each other," he said.

Nevertheless, the government was threatening to revoke the IMB's registration.

"Apparently the government has had enough of it," Pumpelly said. "We don't know if they're really going to follow through with it or if it's just sort of a wake up call."

The Baptist Mission of Tanzania is the organization responsible for more than 80 Southern Baptist missionaries in Tanzania as well as agricultural and medical projects, a seminary and volunteer mission teams like the ones planned for Kentuckians next year. If registration were rescinded, the mission would lose all rights to hold property or receive work permits for missionaries and volunteers.

On May 15, missionary Ed Giddens, who serves as chairman for the Southern Baptist mission, led a delegation to meet with the government's state attorney to explain their position.

According to an e-mail from Giddens to the Kentucky Baptist Convention's partnership office, the attorney said "we could be assured that he was satisfied with our explanations."

Mission work in Tanzania is particularly crucial, said Calvin Wilkins, partnership director for the Kentucky Baptist Convention.

Wilkins said the country is about one-third Muslim and one-third Christian and both groups are working to reach the other third of those who follow indigenous religions.

Turner agreed. "The best way to win someone to Christ is before they become a Muslim."

Kentuckians work on Honduras church

By Ken Walker
State Correspondent

BALLARDSVILLE—Despite unusually early spring storms, a 19-member team, composed mostly of Kentucky Baptists, completed an educational wing recently at Mount Horeb Baptist Church in La Ceiba, Honduras.

The March 13-27 mission to Central America also resulted in 11 baptisms. Six baptisms followed first-time professions of faith in Christ, said Tommy Purvis, pastor of Ballardsville Baptist Church.

"We had a good spiritual emphasis as well as meeting the building needs," said Purvis, who preached at a four-day revival service near the end of their visit. "It was unusual weather; it rained cats and dogs. Rain usually doesn't come until May, but I guess it was because of El Nino."

This marked the 16th trip the church has led to Honduras. Ballardsville supplied nine members for the project, which was coordinated by deacon Arnold Collins.

Other Kentuckians came from four churches in Sulphur Fork Baptist Association: Buckner, Crestwood, DeHaven Memorial and Sligo Baptist churches; and Severns Valley Baptist in Elizabethtown.

Missionaries and native Kentuckians Ken and Tammy Cummins hosted the group. They completed the first phase of a building that will house Sunday school classes, office space and a day-care facility to serve working single mothers.

The team laid concrete blocks and pillars and covered it with a 4-inch layer of concrete for the eventual addition of a second story. Members also painted the church's exterior and roof and varnished pulpit furniture, woodwork and doors. Two women also led a Bible school for about 50 youth.

After the floor of the new wing is finished, the church can remove dividers and double the size of its 150-seat sanctuary, Purvis said. Mount Horeb is the fastest-growing of 10 churches and three missions in the local Baptist association.

Workers proceeded despite the rain, which often left the job site a



WORK PROJECT Gerald Gamble (left) of Severns Valley Baptist Church in Elizabethtown and Jeep Whitehouse of Ballardsville Baptist Church in Ballardsville work on a masonry project at Mount Horeb Baptist Church in Honduras. A 19-member team, mostly from six Kentucky Baptist churches, helped the church expand its facilities. (Photo by Tommy Purvis)

muddy mess.

"The first day we were covered in mud," Purvis said. "We just slopped through it to lay blocks. It's a good thing we had a board to push the wheelbarrow on."

"We stopped and prayed that God would stop the rain and it slowed enough to get a lot of work done that day," he said.

Besides bad weather, the group faced another obstacle before leaving Kentucky. Four hundred inmates escaped from a prison in the city of 120,000 a week before the group's scheduled departure.

Soon after the prison break, Mrs. Cummins and her daughter, Hannah, were robbed by gun-toting bandits who also seized their four-wheel-drive mission vehicle.

A telephone poll of the team resulted in a unanimous decision to proceed with the trip despite the danger.

"We were apprehensive and cautious," he said, explaining they stayed in a lightly-guarded, rustic Mennonite camp. "But we had a peaceful experience. We feel the Lord met our needs, and we did everything we intended to do."

The trip to Honduras is one exam-

ple of the church's devotion to missions that convinced him to accept its pastorate two years ago, he said.

In addition to outreach to other countries, Ballardsville donates clothing and cooks breakfast monthly at Wayside Christian Mission in Louisville. It also sends a work crew to Oneida Baptist Institute each year and participates in Sulphur Fork's Baptist Builders.

Purvis said this commitment is one reason for a recent spiritual push during which the church experienced a two-month growth spurt.

He also attributes its mission emphasis to a Southern Baptist-led work crew coming to Ballardsville.

About 90 members of Carpenters for Christ, based near Anniston, Ala., will help erect the first phase of an 18,000-square-foot worship center. The volunteer labor will save about \$75,000 in framing costs.

Purvis said the new building, located on 22 acres a half-mile from their present sanctuary, will accommodate more people in the growing church. "I believe the Lord has honored our faithfulness in missions so we can expand and serve this community effectively."

Campolo: Too many Christians making gods in their own images

Continued from page 1

"They have made Jesus a Democrat."

Nevertheless, Campolo said, Christians from both the right and the left desire the same goals for America. Campolo said he has learned through a friendship with former Christian Coalition leader Ralph Reed that he and Reed share a similar vision.

Reed, he said, wants to see an end to poverty, racism, homophobia and sexism and desires a society where justice and equality prevail.

"When I see what he wants to happen in America, I realize that he and I are brothers in Christ," Campolo said. "We differ on how these things can be achieved. We differ on the role of government. He doesn't have as much confidence on government achieving good for society as maybe I do."

Yet Campolo said that Christians from the political right and left agree on the biblical imperative that Christians should work toward building the kingdom of God on earth.

"We want to see America transformed into the kingdom of God," he said. "The fact that we cannot create the kingdom in its fullest does not deter us. We are committed to changing the world into the kind of world it ought to be, and that I say is a biblical theme."

Campolo criticized both major political parties for what he called shortcomings in their agendas. Democrats, he said, have ignored individual responsibility and relied too much on government to solve problems. Yet Republicans have tended not to address evil systems that keep the poor from breaking free of poverty, he said.

"We have to be cognizant that Satan uses the system to oppress people and to pinch them. We are called to stand up against it."

Campolo advocated a "new kind of politics" where people come together in communities to solve their own problems. Campolo's church, a predominantly African-American congregation in inner-city Philadelphia, has held community meetings to discuss neighborhood problems. They tackled such problems as drugs, poverty and the school drop out rate.

The meetings began with the ground rule that all solutions must come from within the neighborhood.

"When we started to talk in these terms, suddenly there were no political ideologies," Campolo said. "There was not a Republican or a Democrat-

ic answer to the druggie on the corner. It was a pragmatic answer."

Campolo said such an approach to community problem solving opened up many avenues for addressing issues. But he added that many problems cannot be solved totally on the local level.

The church must be at the center of efforts to strengthen communities, Campolo said. "It ought to be about the kind of politics that brings people together to serve and solve the problems that exist in their neighborhoods."

Campolo criticized policy makers who propose answers to social problems without seriously listening to people who are in need. "We've got to go and listen, and we've got to learn from those who are poor and oppressed."

Churches finding options to traditional altar call

Continued from page 1
specifically to talk with them.

■ One Sunday night a month, 30 to 50 non-Christians and non-Baptists gather at Bob Roberts' home to talk about what it means to follow Christ.

Roberts is pastor of Northwood Church in North Richland Hills, Texas. The sessions in his home provide the church with its most fertile moments of commitment. Each month about half the people in the room decide to become followers of Jesus.

Whatever method the churches use, they follow up a first-time commitment to Jesus with an older Baptist rite, baptism by immersion.

Both times and church trends change, and increasing numbers of ministers are discovering compelling reasons for offering alternatives to invitations.

"There are people like me who don't like to walk forward in front of people," said Frank Pollard, pastor of First Baptist Church in Jackson, Miss. Pollard's church extends an altar call but also allows people to record their decisions discretely on cards or in a parlor near the auditorium.

"A lot of people by their natures don't feel comfortable coming down before a large group," echoed Stroope, whose Lake Pointe congregation receives members through commitment cards as well as its hospitality center.

When the church moved to a new facility with the hospitality center and combined the commitment card option, "our total number of responses [to the invitation] went way up," he said.

In some cases, the decision to implement alternative invitations is forced by necessity.

Warren recalled Saddleback's first service, in a high school theater, 18 years ago. "As I concluded my message, ... I noticed there was no aisle in the building," he said. "The chairs were welded together, and the building was designed to empty to the outside." Worse, the area in front of the podium was a deep orchestra pit.

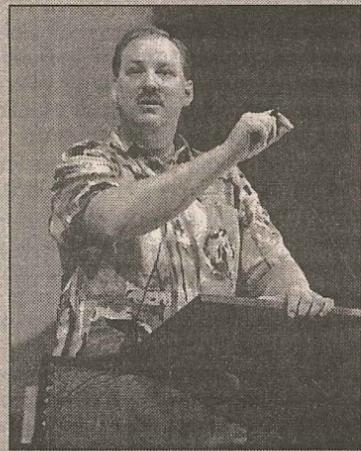
"I nearly cracked up thinking about saying, 'I'm going to ask you to come down and jump in the pit for Jesus!'" he said.

Warren experimented for a while before he felt comfortable with the

Keep those cards and letters coming

LAKE FOREST, Calif. (ABP)—The registration/commitment card used by Saddleback Valley Community Church in Lake Forest, Calif., has helped more than 5,000 new Christians record their faith in Jesus Christ during the past five years.

The card was developed by



WARREN 5,000 new Christians and still counting

founding Pastor Rick Warren, author of "The Purpose Driven Church."

In addition to registering basic information—name, address, phone numbers and family data—the card provides people with six options under the heading, "My decision today":

■ "I'm committing my life to Christ."

■ "I want to be baptized."

■ "I'm renewing my commitment to Christ."

■ "Enroll me in the next" membership, spiritual maturity or ministry-gifts class.

■ "I'm willing to help where needed."

■ "I'd like to talk to a staff minister."

The card also allows people to request specific information from the church. These topics include "how to begin a relationship with Christ," "how to join this church family" and information about the full range of church programs, groups and activities.

form of the church's decision card. It's effective: The church has baptized more than 5,200 new Christians in the past five years. And about 6,000 other churches now use the card.

For Lake Pointe, the shift was pragmatic. "We haven't had a shift in theology," Stroope said. "It's always been a personal decision to follow Christ. We're just trying to make it easy for people to get the information they need to make a meaningful decision to follow Christ."

That idea has theological implications as well, others asserted.

"In the past, the invitation was designed to 'get 'em down the aisle,'" Roberts said. "But we have to come to grips with the fact God does the saving."

Most new Christians at Northwood Church visit the congregation for six months to a year before deciding to follow Christ, he said. They process their decisions "not just emotionally but intellectually."

"If we manipulate their emotions to get a decision—if they don't know what they're doing—then it's not conversion," Roberts stressed.

Consequently, whatever the form, an invitation to become a Christian must have integrity, insisted Ted Elmore, an evangelism consultant with the Baptist General Convention of Texas.

"Tell people up front what you're going to ask them to do," Elmore said. "You cannot manipulate someone into the Kingdom of God. You can manipulate them to walk down an aisle, and you can convince them that just because they've done what you've asked that they're now a Christian."

More often than not, that encounter with Christ is the culmination of a journey, not a spontaneous event, Tutterow said. "We don't want to manufacture a moment and force people to make a decision. Then, a month down the road they're really confused—they finally understand what it means to be

a sinner, but they've already 'walked the aisle.'"

"That doesn't mean we don't have a sense of urgency," Tutterow said. "But we recognize that is a moment the Holy Spirit, not us, needs to control."

The Holy Spirit has made improvements, he added. "For a church that had not worked well in baptisms, this past year we doubled our baptisms. Most of them came through our seeker-oriented service, and the majority were adults."

The pastors pointed to a common criticism they get for not demanding that new converts walk the aisle. "People ask, 'Don't you require people to make a public profession of faith?'" Stroope reported.

"The public profession of faith is baptism," replied Roberts, voicing a conviction stated by all the pastors. They get strong support from Roy Fish, longtime evangelism professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"Some people would think lost people ought to be given an opportunity to openly confess Christ," Fish said. "And they would say that's why we give invitations—to openly confess him."

"But the New Testament confession is baptism. If a person is baptized, they meet every New Testament requirement."

"Over time, the invitation has created the 'sacrament of walking the aisle'—an outward sign of an inward act," said church historian Bill Leonard, dean of Wake Forest University's divinity school.

"Often in many Baptist churches, walking the aisle became the central conversion experience. You didn't have to say anything. When you stepped into that aisle, people knew what you meant."

By centralizing their focus on baptism, churches that offer alternative invitations hark back to a biblical ideal, the pastors said.

"We firmly believe you have to make a public profession of your faith. We emphasize baptism," said Warren, whose church has an outdoor baptismal pool that holds three pastors and may churn for 400 new Christians in a single day. "Baptism is a big deal."

A brief history of the altar call

Innovative alternatives to the altar call are new, but so is the traditional Baptist invitation, at least when compared to the long span of Christian history.

"The altar call actually is a modern invention," said Rick Warren, pastor of Saddleback Valley Community Church in Lake Forest, Calif. "Asahael Newton began using it in 1817."

And famed evangelist Charles Finney popularized it in the 1820s, reported church historian Bill Leonard, dean of Wake Forest University's divinity school.

Finney created the "anxious bench"—later known as the "mourners' bench"—where repentant sinners could come to confess their transgressions, Leonard said.

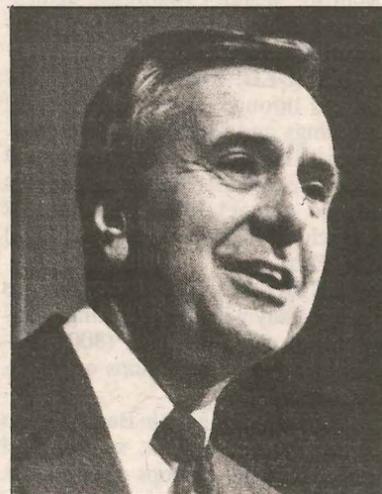
Finney drew scorn from followers of church reformer John Calvin, who said God would decide to save whomever God wanted to save, and the sinner had nothing to do with it, Leonard added.

"The invitation is an outgrowth of the revival meetings of the 19th century, and primarily the emphasis on free will—'whosoever will' may come," he explained.

"Calvinists said this was salvation by works. By walking down to the bench, the sinner was earning salvation. They said the invitation and mourners' bench took the attention off of God and put it on the sinner. They felt the invitation implied persons could choose salvation on their own."

Such protests aside, the invitation was an idea in sync with the times, Leonard observed. "Out of urban and frontier revivalism, the invitation became a church institution."

Frank Pollard's method sure beats 27 stanzas of 'Just as I Am'



THE BEST? Frank Pollard of First Baptist Church of Jackson, Miss.

By Marv Knox
Texas Baptist Standard

FORT WORTH, Texas (ABP)—"The pastor in the Southern Baptist Convention who is giving the best invitation today is Frank Pollard," insisted Roy Fish, longtime professor of evangelism at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"All of us feel inadequate at this point in the service," when the time comes to ask people to make a commitment, said Pollard, pastor of First Baptist Church in Jackson, Miss.

"So, we've incorporated every way [of responding to Christ] we've ever heard of into our invitation," Pollard explained. "We present people with three ways to respond."

The first invitation is the traditional walk-the-aisle altar call, he said.

"We invite people to come forward" during the invitation hymn, he noted. "We tell them this is what we would recommend, and we would like for them to come forward so that we can meet them. But we also acknowledge that may be difficult for them to do."

That leads to the two other opportunities for responding.

The second is an invitation to meet with trained counselors in the sanctuary parlor, just outside the auditorium, immediately after the worship service, he said.

"We invite people to this room," Pollard said. "I tell them: 'People are waiting to talk with you about membership in our church, about faith in the Lord Christ and about ways to help you. We want to help you.'"

The third invitation is an appeal for people to complete a decision card and place it in the offering plate, which is passed at the conclusion of the service.

Pollard tells people: "This is a way you can make a life commitment to God.

Fill out the decision card and put it in the offering plate. ... We'll find you and talk to you."



Hell-bound judges remark gets congressman rebuked

WASHINGTON (ABP)—Three religious groups have criticized a U.S. Congressman for suggesting that judges who have ruled for the separation of church and state are going to hell.

During May 5 debate in the House of Representatives on a proposed "Religious Freedom Amendment" to the Constitution, Rep. Jack Kingston, R-Ga., discussed with the bill's sponsor, Rep. Ernest Istook, R-Okla., court decisions which they said stifle religious expression and create a need for the proposed amendment.

Kingston, who supports the Istook proposal, said: "There is no doubt in my mind that there is a special place in hell for a number of federal court judges, as I am sure there will be for members of Congress."

Three religious leaders released a joint statement calling on Kingston to apologize.

James Dunn, executive director of the Baptist Joint Committee, said: "Let's let God separate the righteous from the damned, the sheep from the goats. Last time I checked, it wasn't in the job description of a member of Congress."

Joan Brown Campbell, general secretary of the National Council of the Churches of Christ in the U.S.A., said the comment removes any doubt about what can be expected if the amendment becomes law. "Rep. Kingston's remarks tell us precisely what we can expect: intolerance,

incivility and nastiness," she said.

Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism, said Kingston's remarks foreshadow "the angry, divisive, sectarian debates that will follow passage of this amendment as students argue about whose prayers would be said over the loudspeakers and religious groups argue over who will receive limited government funding for their religious activities and whose religious symbols will be displayed on which public buildings."

Kingston told a Georgia newspaper that he made the comment in jest. "We need a little levity in the U.S. Congress," he told the Savannah Morning News. "We need people to quit eating persimmons for breakfast and taking themselves so seriously."

The Istook amendment would allow some forms of government-endorsed religious speech and school-sponsored prayer and would insert the word "God" into the Constitution.

The bill also would open the door for religious groups to receive education vouchers and other government benefits which otherwise might be unconstitutional under the First Amendment's establishment clause. The U.S. Supreme Court has yet to rule on whether funding religious groups through vouchers violates the Constitution.

Religious persecution bill clears two more hurdles

WASHINGTON (RNS)—Federal legislation designed to stem religious persecution in foreign nations cleared two additional committee hurdles in the House of Representatives last week.

The House judiciary committee approved the measure and the ways and means committee sent the bill to the full House without any recommendation.

The judiciary committee dealt with immigration provisions of the proposed Freedom from Religious Persecution Act, whose primary House sponsor is Rep. Frank Wolf, R-Va.

The bill would make it easier for victims of religious persecution to qualify for admission to the United States as refugees. It also would deny visas to perpetrators of religious persecution and give immigration officers and judges additional training in religious freedom issues.

The Ways and Means Committee action came after Rep. Bill Archer, R-Texas, the committee chair, criticized the House international relations committee for earlier approving a version of the proposed bill that included strict economic sanctions against Sudan.

Sudan's Muslim government is viewed by bill supporters as among the worst violators of religious freedom for its treatment of Christians.

Archer said the bill's sanctions provisions came under the jurisdiction of the ways and means committee. He also said the sanctions were unnecessary since the White House has already put similar measures into place.

Archer also said that religious leaders from Sudan "believe that the bill will not work as its authors intend and may in fact bring about the opposite result. Unfortunately we are learning the hard way that unilateral sanctions rarely work, especially when they are misapplied."

Following Archer's criticism, the committee voted to remove the Sudan sanctions from the bill, which is expected to reach the House floor for final consideration later this month.

Meanwhile, a competing Senate bill—the International Religious Freedom Act—was to receive its first hearing soon before the Senate Foreign Relations Committee.

With additional information from Associated Baptist Press

NATIONAL NOTES

■ **Florida gets "Choose Life" tag.** Barring a governor's veto Floridians will be able to purchase a "Choose Life" license plate by the end of 1998. Florida legislators recently approved the specialty license plate bill. If the bill becomes law, a portion of the license plate fees would go to aid adoption in the purchasers' respective counties. Legislators also voted to toughen requirements for specialty license plates. Florida has issued nearly 50 specialty license plates since the Challenger tag was created 12 years ago.

■ **Scouts lose free dock space.** City officials in Berkeley, Calif., have voted to stop giving free dock space to the local Sea Scouts sailing program because of the Boy Scouts of America's policy of banning gays and atheists from membership. Under the new rules, the local Scouts will have to come up with about \$12,000 if they want to continue docking their boats at the Berkeley Marina. The Boy Scouts of America have been involved in highly visible lawsuits in California because of their policy denying membership to gays and atheists.

■ **Senate OKs tithe-shielding bill.** The U.S. Senate unanimously approved a bill May 13 that would shield tithes and other charitable gifts from bankruptcy actions. The bill is intended to prevent the type of lawsuit directed at Cedar Bayou Baptist Church of Baytown, Texas. A Texas state judge ruled last year that the church must turn over to a creditor \$27,687 given by a church deacon. The bill will go next to a U.S. House of Representatives committee.

■ **Witch prevented from performing weddings.** A Virginia judge refused May 8 to allow a self-proclaimed witch to perform wedding ceremonies in the state. Rosemary Kooiman of Lanham, Md., applied unsuccessfully to the Fairfax County Circuit Court for permission to officiate at marriage ceremonies in her pagan religion, Wicca. "I am not criticizing your beliefs," said Chief Judge Bruce Bach, the Washington Post reported. "But your religion does not qualify as a religious denomination."

■ **World Vision relief agency head named.** Richard Stearns, the president and CEO of Lenox Inc., a company that manufactures fine china, will become the new head of the U.S. operations of World Vision, the evangelical Christian relief and development and organization.

CLASSIFIED ADS

■ **SEEKING:** Director of college relations for Clear Creek Baptist Bible College. This individual will be responsible to the executive assistant for advancement for developing and enhancing relationships between the college and her various constituencies. The successful candidate must have: a minimum of a bachelor's degree; experience and/or training in administration and public relations; a strong church background; the ability to relate well to individuals and groups; the ability to meet strict deadlines. Interested individuals should submit resumes with cover letters explaining why they would be interested in applying for the position to: Randy Pressnell, Clear Creek Baptist Bible College, 300 Clear Creek Road, Pineville, KY 40977. Resumes must be received by June 12, 1998.

■ **SEEKING:** Former members and friends of First Baptist Church, Danville, Ky. (137 West Broadway), to participate in church's 175th celebration on Sunday, June 7. Contact church office: (606) 236-2276.

■ **FOR RENT:** 40-foot entertainer's bus for rent by small groups; driver included; rent from one weekend up to one year. 16 seats, 6 bunks, shower, lounges front and rear. Ride in comfort, arrive in style. Day: (606) 292-8877; Night: (606) 458-4889.

■ **WANTED:** Name, address and phone of churches that have any weekday preschool program (nursery school, half-day preschool, mother's day out, full-day preschool or child care). Send to: ABC Ministries, 8205 Camberley Drive, Louisville, KY 40222.

■ **FOR SALE:** 1991 Buick Park Avenue. Car of furloughing missionary. Excellent condition, silver, loaded, 95K, \$8,500 OBO. Laura at (606) 865-4487 after 7 p.m.

■ **TOUR:** 10-day Holy Land tour, Nov. 2-11. First class—only \$1,795. Call Pastor Studie, (502) 247-8331.

■ **SEEKING:** Part-time minister of youth. Good potential for growth in youth department. 15 to 20 per week. Send resumé or contact: Rodney Groff, 175 Mexico Road, Marion, KY 42064; (502) 965-9026.

■ **SEEKING:** First Baptist Church of Leitchfield, Ky., is seeking a full-time minister of music. Responsibilities include: sanctuary choir, graded choir program, handbell choir, youth instrumental ensemble, traditional and contemporary music services. Applicants should send resumé to: First Baptist Church, 106 East Walnut St., Leitchfield, KY 42754.

■ **SEEKING:** Two staff positions for Highland Baptist Church, Louisville: Part-time minister of outreach (10-12 hrs/week); part-time minister of administration. Send resumé to: Personnel Ministry Group, HBC 1101 Cherokee Road, Louisville, KY 40204.

■ **SEEKING:** Part-time youth minister for traditional, county-seat Baptist church. Excellent salary and benefits. Great ministry opportunities in growing area. Affiliated with Cooperative Baptist Fellowship. First Baptist Church, P.O. Box 26, Shepherdsville, KY 40165.

■ **FOR RENT:** Sanibel Island, Fla., 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, screened porch, lovely secluded beach, bikes, canoe, kayak. Weekly rates—May through mid-December: \$615. Call Pat Owen, (502) 895-8752 (home), or 897-5079 (office).

■ **SEEKING:** Pastor, Oak Grove Baptist Church, Monticello, Ky. Mail resumé to: Chester Ramsey, chairman, Pastor Search Committee, 806 Spruce Drive, Monticello, KY 42633.

■ **WANTED:** Weekend activities assistant, Louisville east end nursing facility. Saturdays, 2 to 5 p.m.; Sundays, 10 a.m. to 5 p.m. Meadowview Health and Rehab Center: (502) 426-2778.

■ **SEEKING:** First Baptist Church, Barbourville, is looking for a minister of students. All applications and/or resumes need to be sent to: FBC, 201 N. Main St., Barbourville, KY 40906, Attn: Search Committee.

■ **SEEKING:** Full-time minister of music and education (educational responsibilities: youth and children). Please send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

■ **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:** Jamestown First Baptist is seeking a minister of youth and education; this is a full-time position. Mail to: Search Committee, Jamestown Baptist, P.O. Box 308, Jamestown, KY 42629-0308.

■ **NEEDED:** Nursery caregiver for infants through 12 months. Sunday mornings and Wednesday evenings. Pay is \$10 per hour. Experience and references required. Interested persons should contact Deer Park Baptist Church for further information: (502) 451-7220.

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

■ **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.

Welfare 'charitable choice' bill could get expansion

WASHINGTON (ABP)—Seeking an expansion of his "charitable choice" initiative in the 1996 welfare reform package, Sen. John Ashcroft, R-Mo., has introduced a bill that would allow more government contracts and vouchers for faith-based programs.

Under the Charitable Choice Expansion Act introduced May 7, houses of worship could get public funds to provide services such as low-income housing, juvenile crime prevention and substance abuse, Ashcroft said.

Ashcroft, a possible candidate for

the GOP presidential nomination, said the bill would "encourage successful charitable and faith-based organizations to expand their services without the fear that they will have to extinguish their religious character when receiving government funds."

The charitable-choice provision in the 1996 welfare package allowed governments to contract with houses of worship to provide certain welfare services. Under previous law, houses of worship could create separate non-profit groups and receive money as long as the separate

groups did not use the funds to promote religion. Welfare reform, however, allowed houses of worship to receive grants and vouchers to provide services without creating a separate organization.

Ashcroft's plan would require government to consider equally faith-based organizations when contracting or using vouchers for government services. It would require that houses of worship not use grant money to proselytize or provide religious instruction. However, they could provide those religious services with government vouchers, a dis-

inction the U.S. Supreme Court has yet to rule on.

The plan is opposed by advocates of the separation of church-state who argue that it would violate the Constitution's ban on government advancing religion. They also say government regulation would accompany the public money.

"It is the wrong way to do right," said Melissa Rogers, associate general counsel of the Baptist Joint Committee. She warned that churches accepting government funds "may come to be viewed as arms of the government."

Abortion pill's complications far-reaching, opponents say

WASHINGTON (BP)—While American testing of the abortion pill RU 486 proved the drug to be effective, the complications for the parties involved are far-reaching, anti-abortion spokesmen said.

American trials showed the two-step, drug-induced method successfully ended in abortion for 92 percent of women in the first seven weeks of pregnancy, according to results released by the Population Council, the New York-based organization holding the United States patent to the

abortion pill.

But the efficiency of the method declined after seven weeks. Also, women reported some adverse effects, with 20 percent suffering severe nausea and 10 percent severe vomiting. Twenty-nine percent of the 2,100 participants received narcotic painkillers. Fifty-six women required surgery for excessive bleeding, and four participants had blood transfusions.

"The fact that RU 486 shows fewer complications for women than some might have thought does not

diminish that some women will experience rather drastic complications, and certainly the complications for the unborn are lethal," said Ben Mitchell, a Southern Baptist bioethics specialist. "This pill shouldn't give us any peace of mind. In fact, it will increase the concern we have about abortion and the death of the unborn."

Anti-abortion organizations have long fought against RU 486's introduction into the United States, but the abortion drug continues to move toward widespread availability.

The Food and Drug Administration declared RU 486 safe and effective in September 1996. The FDA is awaiting information on manufacturing before approving the drug, the Population Council reported. A spokesman for the Danco Group, a pharmaceutical company with the license to the drug, told Associated Press it has found a manufacturer, according to a report in the Washington Post. The New York Times reported the search for a manufacturer has been an extremely difficult one.

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1996-97 TOP 15 CP GIVING CHURCHES

| Church/City | Pastor | Total CP Gifts | Per Capita |
|-----------------------------------|--------------------|----------------|------------|
| 1. Severns Valley, Elizabethtown | Billy Compton | \$334,723.61 | \$123.20 |
| 2. First, Paducah | Kevin McCallon | \$331,890.92 | \$127.70 |
| 3. Immanuel, Lexington | Craig Loscalzo | \$291,300.77 | \$108.25 |
| 4. Porter Memorial, Lexington | James K. Pierce | \$242,528.87 | \$101.82 |
| 5. First, Somerset | Bob Browning | \$238,945.40 | \$189.34 |
| 6. First, Owensboro | James R. Chatham | \$217,670.28 | \$114.93 |
| 7. Second, Hopkinsville | Daniel L. Ferguson | \$168,562.13 | \$102.84 |
| 8. Briensburg, Benton | C.C. Brasher | \$161,078.27 | \$299.96 |
| 9. Campbellsville, Campbellsville | James Jones | \$156,775.53 | \$ 93.37 |
| 10. Living Hope, Bowling Green | Brad Johnson | \$142,750.55 | \$106.37 |
| 11. Central, Winchester | Bill Whittaker | \$137,058.47 | \$ 88.65 |
| 12. First, Madisonville | Kenneth Townsend | \$124,057.35 | \$ 80.77 |
| 13. First, Murray | Terry Ellis | \$121,922.25 | \$102.63 |
| 14. Central, Corbin | Joe Leonard | \$118,928.66 | \$ 64.01 |
| 15. Bellevue, Owensboro | Gregory Faulls | \$107,989.44 | \$122.58 |

1996-97 TOP 15 CHURCHES - PER CAPITA CP

| | | | |
|-------------------------------|-----------------|--------------|----------|
| 1. Briensburg, Benton | C.C. Brasher | \$161,078.27 | \$299.96 |
| 2. Gracey West Union, Gracey | Herb Case | \$ 26,587.14 | \$288.99 |
| 3. Countryside, Morganfield | Bill Henderson | \$ 8,131.76 | \$232.34 |
| 4. Salem, Salem | James Dwiggins | \$ 47,583.08 | \$201.62 |
| 5. First, Somerset | Bob Browning | \$238,945.40 | \$189.34 |
| 6. Salem, Mortons Gap | John Ashby | \$ 49,740.56 | \$187.70 |
| 7. Twentieth Street, Corbin | Bill Clouse | \$ 727.00 | \$181.75 |
| 8. Moscow, Clinton | John Adams | \$ 8,064.11 | \$175.31 |
| 9. Woodland, Greenville | Estle Greenwalt | \$ 23,131.96 | \$155.25 |
| 10. Pellville, Pellville | Chuck Fuller | \$ 28,504.91 | \$150.03 |
| 11. Old Salem, Salem | Timmy J. Porter | \$ 8,965.58 | \$149.43 |
| 12. Foster Avenue, Louisville | Frank Kuriger | \$ 3,708.84 | \$148.35 |
| 13. First, Earlington | David Simpson | \$ 53,090.87 | \$146.26 |
| 14. Lusby's Mill, Owenton | Joe Earwood | \$ 7,937.26 | \$144.31 |
| 15. Good Hope, Finley | Alvin Hardy | \$ 21,590.01 | \$133.27 |

Newest territory underscores need for ministry in Canada

VANCOUVER, British Columbia (BP)—Recently redrawn Canadian territorial boundaries are expected to provide new ministry opportunities in the future.

On April 1, 1999, a third Canadian territory, Nunavut, will be created from the eastern portion of the Northwest Territories. Primarily home to Canada's Eskimos, the Inuit, this new territory will encompass 772,000 square miles of windswept tundra, rock and ice. It is larger than Alaska and California combined.

For Canadian Southern Baptists, the 26,000 people of Nunavut represent another part of this vast country yet to be reached.

"At this time we do not have a strategy to reach Canada's northern regions, nor anyone responsible for this area," said Gerry Taillon, language missions/evangelism director for the Canadian Convention of Southern Baptists.

"Currently, our focus is to plant churches in the highly populated regions of Ontario and Quebec, areas of tremendous need," he said. "Obviously, our next focus needs to be to move north."

Nunavut, meaning "our land" in the Inuit language, is the result of years of effort by the Inuit to settle land claims and gain some form of self-government. Many hope the opportunity to administrate their own land and its resources will bring new hope to a people struggling with poverty, unemployment, substance abuse and suicide.

The situation for Inuit young people is particularly tragic. More than 80 percent have been victims of some form of abuse, according to government statistics.

The spiritual needs of Nunavut are great, Taillon said. While the Anglican Church maintains a strong presence, there are only a handful of evangelical churches and missionaries working among the Inuit.

The difference between a province and a territory is that a province owns its land and natural resources.

Three killed in blasphemy law protest

FAISALABAD, Pakistan (RNS)—Three people were hospitalized with bullet wounds May 8 after Pakistani police fired into a crowd of several thousand stone-throwing, Christian demonstrators angered by the suicide of a Roman Catholic priest and Pakistan's pro-Islamic blasphemy law.

The incident was sparked by the death of Bishop John Joseph, who shot himself in the head to protest the death sentence given a 26-year-old Pakistani Catholic convicted of blaspheming the Prophet Muhammad, the founder of Islam.

Friday's violence occurred as a reported 10,000 mourners converged on Joseph's home village of Kushpur for a memorial service. Later, about 2,000 mourners took Joseph's coffin and headed to Faisalabad, about 25 miles to the west and where Joseph served as bishop.

Shouting anti-government slogans, some mourners threw stones at Pakistani police, according to news reports. The Faisalabad police chief told Associated Press his men had been ordered to fire over the demonstrators' heads, but at least two fired into the crowd after being hit by stones.

Joseph, 66, chairman of the Pakistani bishops conference's human rights commission, died protesting the death sentence given Ayub Masih, who was convicted of blasphemy for speaking favorably of author Salman Rushdie.

Rushdie has been in hiding ever since his novel "The Satanic Verses" was deemed blasphemous by Iranian



PROTEST Pakistani Christians protest the nation's blasphemy laws May 8. Pakistani Bishop John Joseph shot himself dead outside a court in the provincial town of Faisalabad May 7 to protest the death sentence handed down to a fellow Christian for blasphemy. The placard at right reads "a salute to John Joseph." (Reuters photo)

Muslim leaders and he, too, was sentenced to death.

Christians, who comprise just 2 percent of Muslim Pakistan's more than 140 million people, say the blasphemy charge against Masih is connected to a land dispute. They maintain the charge was falsely leveled against Masih as a pressure tactic to force Christians to back down.

Echoing that claim, Michael Javed, a Pakistani National Assembly member appointed to represent the nation's non-Muslim groups, told Reuters news service the blasphemy law is used to "victimize" Christians

and other minorities. Police use the law to extort money from minorities, he said.

Islam looks upon blasphemy as a serious crime on a par with treason. Islamic authorities have declared even non-Muslim blasphemers should be dealt with harshly.

Blasphemy has been punishable by death since 1986 in Pakistan. While no one has been executed under the law, mobs have slain some of those who have been accused or convicted of blasphemy. According to reports, about 200 Christians are imprisoned in Pakistan on blasphemy charges.

Garnet Chrisman

By Robert Dunston

Each year Cumberland College presents the Dr. William T. Miles Memorial Award for Community Service to recognize a faculty member for outstanding service to the community. This year's recipient is Garnet Chrisman who serves as instructor of education, coordinator of the Goals 2000 project, and co-director of the Knight Mentoring Project.

Chrisman began her life of service very early. At the age of nine she and her family moved from Berea to Kenya, East Africa, where they served as missionaries.

Growing up in another country and culture gave her the perspective she continues to share with her students. Chrisman helps our students understand they are citizens of the world and have a responsibility to see and reach beyond their local concerns.

Chrisman's first teaching assignment was a third-grade class in Senoia, Ga. In 1992 her husband was employed by the Williamsburg Independent School District. After the family arrived in town, Chrisman began substituting and the next year joined the faculty of the school.

Cumberland College quickly noticed her gifts in education and

invited her to join its faculty in 1994.

Although no longer employed by the Williamsburg Independent School District, Chrisman has volunteered numerous hours at the school. She has been involved in the PTA, served as a celebrity reader, participated in the kindergarten open forum and the Pritchard Committee parent/teacher forum, and participated with classes as a home-room parent accompanying children on field trips and helping with parties and PTA presentations. Chrisman volunteers time in both Minor League and Little League baseball serving with concessions and other support services.

A faithful and active member of First Baptist Church, Chrisman conducts a children's choir, works in vacation Bible school, serves on the worship committee, and coordinates and conducts the Sunday morning children's sermons. In addition to being an active member of Sunday school and Baptist Young Women, she also works behind the scenes preparing for holidays and special programs at the church.

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

CUMBERLAND COLLEGE



Shattering myths

What is going on with our kids these days?

The media seem to indicate juvenile crime is out of control. Most of the "news" we hear is bad; good news doesn't sell as well. In fact, we can't give the good news of the gospel away.

As bleak as related incidences regarding juvenile crime are, there are good things happening.

The Children's Defense Fund has some interesting current data that dispels many of our media-driven myths.

Myth: Prevention doesn't work.

New studies continue to confirm that prevention programs with effective elements do prevent juvenile crime. Prevention is cost effective.

A 1996 Rand Corporation study found programs such as graduation incentives, parent support and early intervention prevent more serious crimes than three-strikes-you're-out incarceration measures.

Myth: Youth crime is spreading wildly out of control.

Youth violent crime rose significantly between 1987 and 1993, but since 1994, violent crime arrest rates for youth have

declined by 12 percent, and homicide rates among children ages 10 to 17 are down 31 percent since 1993. States already have taken action nationwide. Between 1992 and 1995, 47 states and the District of Columbia reformed their juvenile justice codes.

Myth: There is a coming teenage crime boom.

Children are at much greater risk of being victims of a violent crime than perpetrators. Youths ages 12 to 17 are three times more likely to be victimized than adults of all ages.

Kentucky Baptist Homes for Children provides services to children in the care of Kentucky's Department for Juvenile Justice. These are children who need structure, guidance

and another chance to make the right decisions. With your help, these kids who make up part of the "bad" news we hear about can hear the good news of Jesus. After all, isn't that what it's all about?

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

BOOKS

The Cloister Walk. Kathleen Norris. Riverhead Books, 1996. 384 pages. \$23.95 **Amazing Grace: A Vocabulary of Faith.** Kathleen Norris. Riverhead Books, 1998. 384 pages. \$24.95 Both ♦♦♦♦ (out of five)

Some books are meant to be savored. Both titles by Kathleen Norris fall into that category.

I found that I could not hurry through the reading of either book. Even though her writing style is engaging and fluid, I found myself both wanting and needing to stop and allow her spirit and insights to roll around in my mind and soul.

Norris writes with a quality of peacefulness and depth that invites the reader into quiet spaces where the mind is stimulated and the soul nourished.

Norris' story is typical of many baby-boomers. She grew up in a staunchly religious Methodist family,

only to reject the faith of her family as she moved into young adulthood. Not only did she flee spiritually into agnosticism, she fled physically from the rural Midwest to the urban East Coast. Writing poetry became a way to express her spirituality.

Tired of the spiritless environment of her life, she and her husband moved back to her family's home place in South Dakota, where she began a journey toward spiritual roots.

The Cloister Walk tells the story of Norris' time as an oblate in a Benedictine community. In journal-like fashion she shares not only the inner workings of her spiritual reawakening, but stimulating insights into the lives

of saints and the nature of monastic life.

Her struggle toward an authentic faith life reveals the paradox of Paul's encouragement to "... work out your own salvation with fear and trem-

bling;" with his discernment "... by grace you have been saved ..."

As a poet, she drew deeply from the well of the daily reading of the Psalms in worship. She found in them profound expressions of not only the daily struggles of believers and would-be believers, but of the alternative reality faith presents. Norris invites her reader to allow the poetic language of the Psalms to reinvigorate our language of faith.

Amazing Grace grows out of Norris' efforts to teach a Bible study at her local Presbyterian church, as well

as the ongoing struggle to share her faith with the secular world in which she lives and works. In this book, she attempts to translate the frightening language of the church into categories that communicate the truth of the gospel to a faith-hungry world.

For those looking for a traditional lexicon or dictionary of theological definitions, Amazing Grace will be frustrating beyond belief. But for those willing to explore the story of our theological language, this book is a challenging and inspiring work.

Norris writes in the introduction, "I have compiled this 'lexicon' in the firm conviction that human beings are essentially storytelling bipeds, and that dictionary definitions of potent religious words, while useful in understanding one's religious heritage, are of far less importance than the lived experience of them within that tradition."

In sharing with us her walk toward and of faith, Norris invites us to explore the language of faith. In so doing, we enrich our walk of faith. *Jim Holladay*

How the Bible Came to Be. John Barton. Westminster John Knox Press, 1997. 100 pages. \$10. **Holy Writings, Sacred Text.** John Barton. Westminster John Knox Press. 1997. 210 pages. \$18. ♦♦♦♦

John Barton writes on a subject that escapes the consciousness of most Christians—how did the Bible come to be?

Most of the attention in study of the Bible in the church begins with the assumption that the Bible holds a unique and sacred place among literature. But how did that happen? John Barton has devoted years of thought to this question and offers two books to help investigate the answer.

The longer book came first and is a scholarly examination of the idea of "canonization." The smaller book is a more popular treatment and is ideal for use in an introduction to the study of the biblical texts. The books are written for different target groups but move toward the same conclusion about the development of the official list of books accepted as Scripture (canonization).

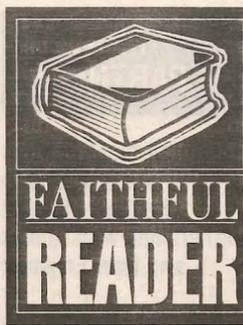
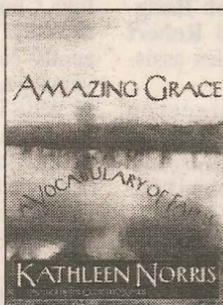
"Holy Writings" is much more concerned with the minutia of Barton's argument. "How the Bible Came to Be" is satisfied with presenting the results of the investigation with only minimal details.

Barton's discussion deals with the acceptance of the Old Testament as a "Christian testament" and the formation of the "new" testament. Barton's discussion of how the Old Testament became accepted as Christian Scripture is interesting as he discusses not only the Jewish idea of canon but also the Christian acceptance of Jewish writings. Barton makes a distinction between a writing being accepted as Christian Scripture and its inclusion in the canon. The usual Sunday school understanding of the Bible has seen the two as mutual events. In regard to the New Testament, Barton agrees that all of the New Testament books were accepted as Scripture by the end of the second century. He argues effectively, however, that the canon was open until the fourth century.

Barton's steps toward canonization can be summarized as: the writing of the books, the books being accepted as Scripture and then the tent of Scripture being closed around specific books, no more and no less.

In support of its more popular orientation, "How the Bible Came to Be" begins with a summary of the content of each book of the Bible and then moves quickly to its conclusion that the Bible was not the result of legislation but simply grew. "Holy Writings" first addresses the debate about the canon and Marcion's influence on the process and then explores various ways in which the authority of the texts can be understood.

Which ever book the reader chooses, the experience will be rewarding. *Wayne Hager*



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



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Honoring someone you love

Memorial Day, first observed on May 30, 1868, is the holiday observed annually on the last Monday in May in honor of the nation's armed services personnel killed in wartime. It originally was called Decoration Day.

In addition to parades, speeches and ceremonies, the graves of those killed were decorated with flowers and flags to honor them.

In addition to its traditional meaning, let me suggest Memorial Day 1998 as a time to consider giving a tribute in honor/memory of someone special in your life to further the cause of your church and/or one or more of our Kentucky Baptist causes.

A gift made in tribute to another can live on and enrich the lives of countless others.

Many of you will be interested in making memorial gifts in the convenient form of a check.

Others of you will find it more practical and economical to make non-cash gifts. Such tributes may be in the form of stocks, bonds, mutual funds, life insurance policies or real estate. By giving assets that have increased in value and you have owned a long time you generally will avoid tax on

the increase in value.

Furthermore, you benefit from a deduction for the full value of the asset on the date of the gift.

Some of you will want to give a tribute but can not afford to part with large amounts of money or property because you may need it for your support or support of your family. You will be pleased to know there are ways to make a memorial or honor gift with lasting meaning without jeopardizing either your income or security. All involve giving from what remains after you no longer need the asset.

A bequest in your will is another way to specify a memorial or honor gift. After distributing property to loved ones, you can name the

Kentucky Baptist Foundation to receive the residual or remainder of your estate as a memorial or honor gift.

Call Laurie Valentine or me toll-free at (888) 254-5701 for information on how you can honor someone you love this Memorial Day.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

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*plus shipping and handling

PEOPLE

PRAYER PARTNERS

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

■ "Pray that we can recycle the kindnesses (of others) and be encouragers to others in the name of Christ," International Service Corps missionaries Bob and Nancy Walden in Moscow.

■ Follow-up to recent surveys conducted in the Otradnoye area of Moscow as prelude to new church starts; missionaries Matt and Carol Spann.

■ Walter and Jennifer Lee, curators of the Luther Rice Homesite in Northborough, Mass. Lee is also pastor of Korean Baptist Church.

■ Kentucky groups making plans for mission trips to New England this summer.

Mountains to the Mississippi

Compiled by Ann Tatum

■ ALEXANDRIA—Fairlane Church recently called **Patrick O'Brien** as minister to youth.

■ CAMPBELLSVILLE—Pleasant Hill Church celebrated its 50th anniversary April 19.

■ GEORGETOWN—**Don Carroll**, pastor at White Sulphur Church more than 19 years, retired April 12. He is available for supply, interim and revivals. He resides at 105 Victory Avenue, Lexington, Ky. 40502.

■ INDEPENDENCE—Hickory Grove Church recently called **Bill**

Clark as minister to students.

■ LAGRANGE—Buckner Church recently called **Wayne Rogers** as part-time minister of youth and children. Rogers is a student at Southern Seminary.

■ LEXINGTON—Trinity Church held special children's events the first week in May. The children conducted Sunday morning and evening services and Wednesday prayer meeting.

Scott Ellis resigned as youth director at Grace Church, effective May 31. **Terrell Bradley** celebrated seven

years as pastor at South Elkhorn Church May 17.

■ LOUISVILLE—Beechmont Church will hold vacation Bible school for children from age 4 to fifth grade June 8-12 at 6 p.m. For more information, call (502) 368-5806.

Billie Payne recently celebrated 23 years as minister of activities at Walnut Street Church. Also, **Rob Rodgers** celebrated 23 years and **Robert Austin** 18 years as activities assistants.

■ PAINT LICK—Wallaceton Church licensed **Timothy Jones** to the gospel ministry April 26. Also, the church voted to establish a ministerial scholarship fund April 19. For more information, call Pastor Gary Bonnell

at (606) 625-1791.

■ PARIS—Spears Mill Church called **Brian Niemeier** as youth minister. Niemeier is a student at Southern Seminary. He began his new ministry May 17. **J.T. Rafferty** is pastor.

■ PRINCETON—First Church ordained **David Brown** to the gospel ministry May 17. Brown is pastor at Iuka Church.

■ WESTPORT—**Chris Sielbeck** recently celebrated his one-year anniversary as pastor at Liberty Church.

■ WEST VAN LEAR—West Van Lear Church will celebrate its 75th anniversary June 7. An all-day event is planned. **William Spradlin** is pastor. For more information, call (606) 886-8608.

Two Kentuckians among missionary retirees honored by IMB

RICHMOND, Va. (BP)—The young man ran toward the truck, waving his hands frantically.

Missionary Fred Allen recognized the piece of paper the man held in his hand—a gospel tract Allen had left in the village on a previous trip. "This is what we've been waiting for," the young man exclaimed. "We want to know more about God."

His voice filled with emotion, Allen recounted how the Lozi people of western Zambia received the good news of God's love as gladly as a thirsty man accepts a glass of cold water. In three years, more than 900 people made decisions for Christ and 33 new churches were started.

Allen, who served with his wife, Joy, in Zambia for 27 years, was one of 81 Southern Baptist International



Norman Lytle



Martha Lytle

Mission Board missionaries who received emeritus status during a service May 3 at Mount Vernon Baptist Church in Richmond, Va. The service capped a week of activities at IMB headquarters and debriefing sessions at the board's Missionary Learning Center in Rockville, Va.

Allen's testimony during the recognition service echoed what other missionaries said about their cumula-

tive 2,321 years of overseas service.

"Because Southern Baptists cared enough about the physical and spiritual needs of people, we were able to help people when they really needed help," Allen said. "And my heart floods with joy when I realize that, had we not had people back home supporting us and praying for us, these 900-plus people would still be in darkness today."

Among the missionaries were Kentuckians Norman and Martha Lytle, who had served 34 years in Israel and Russia.

"God's call to us is to sow seeds of faith in a desert land and to tell the story of reconciliation in Christ among peoples separated from God and from one another," they wrote in a joint statement for the service. "Standing on

the threshold of 'emeritushood,' we look toward a future with new beginnings. In reflection, we are overwhelmed with thanksgiving for the many ways in which God has blessed us."

IMB President Jerry Rankin said that like the godly worker Paul described in 2 Timothy 2, the emeritus missionaries had endured hardships, maintained discipline and rejoiced in seeing the harvest.

"If we were recognizing you for what you have accomplished personally, this would be the conclusion of your ministry overseas," Rankin told the retiring missionaries. "But ... your witness and ministry continue to live on because each of you has poured out your lives and multiplied yourself through others."

It must be about time for school to be out

The last two or three weeks of school can be very trying. There is so much to be done before the school year comes to an end.

Two weeks ago, we gave awards honoring the faculty and staff who have completed five, 10, 15, 20 and 22 years of service. It is such a privilege to recognize these dedicated people who labor day after day to meet the never-ending needs of this ministry. Those honored included teachers, cooks, health care personnel, our print shop supervisor, the middle school principal and his wife and a construction worker.

The next day I took a busload of honor science and biology students to the Smoky Mountains to walk on some of the splendid trails. We left at 6:45 a.m. and arrived about 11 a.m. Rain was threatening, but they hiked anyhow. Afterward, we drove to another area and went on the trail to Laurel Falls.

The next day in chapel we honored students who had participated in the athletic program. It is always rewarding to see so many students honored who had never been in athletics prior to their coming to Oneida. Many of them would

not try out in their previous schools, partially because they were afraid of being cut and did not want to face the embarrassment that comes with being told you are not good enough for the team. Oneida has a long history of not cutting students for lack of athletic ability.

The next day the choir and I went to Manchester Baptist Church to make a recording of the choir. We could not use our chapel because of the many activities going on every day. The choir had been preparing all year for this event. We had not made a tape of our choir since 1986. This year's choir is one of the best we have had in recent years.

The next day we took the senior class to Kings Island for their annual senior trip. We left campus at 6 a.m. We provide the ticket to get in and give each student \$15 spending money for the day. Why in the world a person would take part of that money and pay to be hoisted more than 100 feet in the air, only to be let loose hanging on a bungee cord, I will never know. But they do it and have a lot of fun. We left the park about 6 p.m. and got back to campus around midnight.

The next morning the choir and I left at 6:45 a.m. for Shepherdsville to present our last choir concert for this school year. We arrived about 10:30 a.m. and presented a little longer program than usual. After they sang, eight of our students presented monologues depicting the various reasons students come to Oneida. As I do every year, I had each of the seniors introduce themselves giving their names, where they were from, how long they had been at Oneida and how long they had been in the choir. These kids had traveled more than 6,000 miles this year to sing for the various churches. Because this was

the last choir trip of the year and these young people had given up so much of their personal time in order to make these trips, we treated them to an afternoon of miniature golf and riding go-carts. It was obvious some of these kids are not ready to drive in the real world.

We stopped on the way home to eat and arrived back on our campus about 8:30 Sunday evening.

I am glad to see this year come to an end; I can't take too many more weeks like this!

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

THIS IS ONEIDA



W.F. Underwood

Students on summer mission assignments

Our semester ended May 8 and the next day four students departed for Piqua, Ohio, the first of three summer mission projects that involve students.

Stan Adams, Ron Garrett, Steve McGaughey and Alan Moser formed a team to assist 1996 alumnus Allen Sanders and Favorite Hill Baptist Church in Piqua. The team provided preaching and music for six nights of revival. One day of an intensive canvas of nearby housing projects brought encounters at 192 homes. "The church treated us so wonderfully. We stayed in the homes of members. The week before our arrival, men of the church met daily at 6:30 a.m. for prayer," McGaughey said.

A second team forms in Ketchikan, Alaska, on July 18. Students Jeff and Lesley Foster, Todd and Jodie Buck, Ken Clark and Charlie Dean join registrar Mary Lou Walzer and her husband, Bruce, academic dean Malcolm Hester and his son James. They ride the ferry to Prince of Wales Island for 12 days of outreach coordinated by Tongass Baptist Association church planter Dean Blankenship. He and his wife, Nadine, graduated from Clear Creek in 1987. The

Blankenships work with three churches and five preaching points on the island. The Clear Creek team will conduct revivals and vacation Bible schools.

New Testament professor Charles Quarles and 11 students depart July 22 for Russia. The team assists Moscow churches in evangelism and discipleship training.

Students include Joe Booher, Jerry Lusk, Steve Mayle, Steve McGaughey, Darrell Morgan, Alan Moser, Gilbert Potter, Stewart Skaggs, Barry Smith, Leonard Strunk and Gary Webster. This is the largest team Clear Creek has sent in the Kentucky-Russia partnership. Each of the team secures the needed funds. Clear Creek supplies some funds for Bibles and ma-

terials. Our curriculum enables students to secure two hours of academic credit from these experiences as mission practicums. In previous years some team members received God's call to a life of missionary service. The most significant result comes as the unconverted surrender to Jesus Christ.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Habitat for Humanity plans for Houston blitz build

By Cecile Holmes
Religion News Service

HOUSTON (RNS)—Millard Fuller, the founder of Habitat for Humanity, never has been intimidated by big names or big money. After all, he's working to build—literally—the kingdom of God.

And in a recent visit to Houston, Fuller said he wants to build 100 homes—a small piece of the kingdom—in a week.

"Together, we can do a miracle," Fuller told civic leaders as he urged them to rally behind his 1998 Jimmy Carter Work Project. "And that's what it will be."

This summer, 3,500 Houstonians and 1,500 out-of-towners will build 100 homes at four inner-city sites in a week.

"This is a historic project," Fuller said in an interview.

The project will be done in the classic Habitat way.

Under Habitat's rules, client families must contribute 300 hours of sweat equity by helping build their homes or working at the local Habitat office. Homes are sold to qualified families at no profit and at no interest. The mortgage is paid back over a fixed time period, with all funds channeled back into building other homes. Less than 1 percent of Habitat's clients default on their loans, compared to a 4 percent default rate nationwide.

When Habitat needed a big-name backer, Fuller recruited former president Jimmy Carter, who now devotes a week each year to helping Habitat

build houses. When Habitat needed to expand, Fuller hit the road, racking up thousands of miles on domestic and international flights traveling to speaking engagements for Habitat.

And while he insists it is God who saves souls, he is equally insistent Southern religion's traditional preoccupation with the sweet bye-and-bye—the religion in which he was reared—is out of kilter with the gospel's focus.

"One of my favorite songs goes, 'This world is not my home. I'm just passing through. If heaven's not my home, then Lord, what will I do?'"

"The idea is, I'm getting ready for heaven," he added. "But if that's what you're orienting yourself on, then why build houses for poor people? That orientation is an incorrect understanding of the teachings of Jesus."

Instead, Christians are called to follow Jesus' admonitions to his disciples, he said. "What did he teach his disciples to pray?" Fuller asked. "(He told them to say) 'Thy kingdom come.' What Jesus is saying is: as you envision it in heaven, work for it to be like that on earth. Jesus is head of Habitat for Humanity in heaven."

He heralds Habitat's ability to build relationships transcending traditional divisions. How else, Fuller asks, might Speaker of the House Newt Gingrich, a Republican, end up driving nails last summer at a Habitat work site in Kentucky's Appalachian Mountain region alongside Jimmy Carter, a Democrat?

Sometime, somewhere, Fuller says, Americans must embrace what

he calls "the theology of enough." Maybe then, he says, giving to the poor will be more fashionable than acquiring millions of dollars, driving lavish automobiles and living in sumptuous homes.

And while commending many Americans for their generosity, he insists more must be done for the nation and the world to even begin solving problems including hunger and substandard housing.

Fuller knows what he's talking about. He has built Habitat into an international non-profit that built 60,000 new homes for about 300,000 people over the past 21 years.

His success is no small achievement for the grandson of a sharecropper who grew up dirt-poor in Alabama's cotton-planting regions. Fuller's metamorphosis began on a civil rights road, a path he shares with a small circle of Southern religious leaders. Reared in the United Church of Christ, the generally liberal mainline denomination, Fuller was still on the wrong side of the civil rights struggle. A chance phone call redirected his course, he said.

He was 29 years old, practicing law in Montgomery, Ala., and building a multimillion-dollar company with friend and law partner Morris Dees. A pair of UCC ministers, one from Colorado and one from Pennsylvania, called Fuller in Montgomery, asking him to drive them to Selma, where people were marching for civil rights. He and Dees agreed, undertaking a trip that would take them past lines of wary, shotgun-carrying state troopers.



The drive proved providential and costly. Fuller and his partner lost money. One of his neighbors, a diehard, churchgoing segregationist, never spoke to him again.

But coupled with the moment a few months later when his wife, Linda, left him, Fuller says it changed him. Mrs. Fuller departed when her husband had time for business but little time for her. He pursued his wife to New York City, and they eventually reconciled.

A radical decision followed. The Fullers decided to give away all their possessions, donating the money to the poor. They withdrew to Koinonia Farm, an experimental Christian community in Americus, Ga., where people were seeking practical ways to live out Jesus' teachings. And there, in a chickenshed in 1976, Habitat for Humanity was founded.

ROOF RAISING Millard and Linda Fuller will take the annual Habitat for Humanity blitz build to Houston this summer. Last year, the Jimmy Carter Work Camp built 50 homes in Eastern Kentucky and other agencies built 100 more. This year, Habitat will try to build 100 houses in one week. (RNS photo)

Gospel music conference mixes ministry with marketability

By Julia Lieblich
Religion News Service

NASHVILLE (RNS)—Seventeen-year-old Candi Pearson stood in the lobby of the Renaissance Hotel late last month and stared unabashedly at the performers.

"He's awesome," she said as a hunky guy with spiked hair got off the elevator. She didn't remember the name of a bleached-blond singer in 4-inch platforms, but she got a photo of one of the year's top rock bands, Jars of Clay. And she couldn't help wondering if one day fans would be asking for her photograph.

It was another Gospel Music Week in Nashville. Once rooted in Southern gospel, the Gospel Music Association's annual convention is now dominated by performers of contemporary Christian pop music and, appearances aside, disarmingly wholesome alternative rock. Professionals at the top of the \$538 million industry mingle with aspiring singers like Pearson who are eager to move from the church choir to the national Christian music scene.

Contradictions abound. Producers use terms like marketability and ministry in the same sentence, and managers decry vanity while urging singers to lose weight. Performers, too, may succumb to worldly pressures, toning down lyrics for the secular market or singing about God without being inspired.



HOPES AND DREAMS Candi Pearson (right) and her mother were among those hoping to gain insights to the gospel music industry during the recent Nashville conference. Contradictions abound in a world where managers decry vanity while encouraging performers to lose weight. (RNS photo)

"You can tell when a singer is not anointed," said Pearson's mother, Elaine Holk, 37.

Her daughter agreed: "It's like they're singing just to entertain. My purpose is to tell other people about God, his plan, his love and his grace."

This year Pearson won a Gospel Music Association regional competition, earning her a place in the Spotlight '98 Finals during the Nashville convention.

About 300 people attended the Gospel Music Association's Academy, five days of courses aimed mostly at aspiring performers and culmi-

nating in the Spotlight competition. The contemporary Christian market is "wide open" to new talent, said songwriter Jukka Palonen, who spotted the then-14-year-old Pearson when she was singing in the First Assembly of God choir in nearby Atmore, Ala.

Indeed, gospel music's share of record sales grew 38 percent in 1996, to 4.3 percent. But the competition for signing with a record label remains stiff, and more than a handful of hometown stars come to the academy only to return resigned to the choir.

Pearson was less focused on her song than on celebrity sightings the

day before the competition. She'd already had her first meeting with a music company representative, and the news had been mixed. He liked her voice, she said, "but he told me to pick up a guitar immediately and go to college."

Solicited and unsolicited advice on everything from her songwriting to her appearance was nothing new for Pearson. Tall and conventionally pretty with large brown eyes, clear skin and a pert nose, she's neither overweight nor model-thin. But several advisers already have told her to lose weight, a directive some female performers find troubling.

"Why should you put so much emphasis on the package when you're supposed to be ministering for the Lord?" asked singer Heather Hershey.

Still, Pearson took the critique in stride. "There are tons of labels and tons of opinions," she said. "It will happen when it's supposed to. I'm only 17."

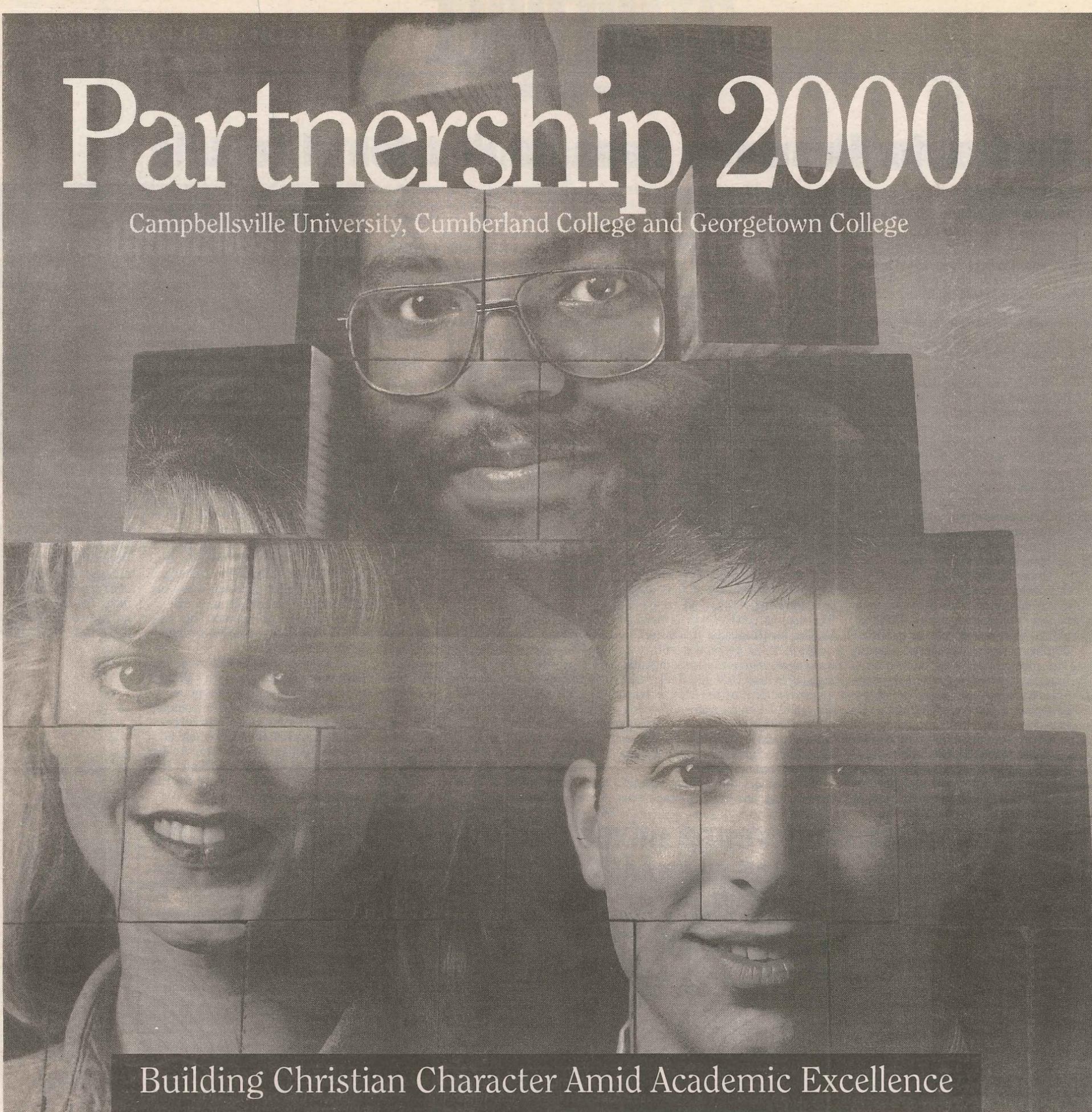
At the competition Pearson's mom was distressed that she was first in the lineup—the easiest person for the judges to forget.

"I don't have a chance," she said. She was right. A choir took the title.

She is just 17, she reminded herself. And she had always wanted to go to college in Nashville. Maybe she'd start earlier than she'd expected. In the meantime, she would pick up a guitar and practice.

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