



# WESTERN RECORDER

June 9, 1998  
Vol. 172, No. 23Education for Time  
and Eternity

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## Are Americans truthful about how often they attend church?

By Mark Wingfield  
Editor

CHICAGO—Asking Americans whether they attended church last Sunday is about as reliable as asking how many times they had sex or whether they voted in the last election, according to sociologists Kirk Hadaway and Penny Long Marler.

Responses to all those questions may be based on an individual's perception of what ought to be or what they would like to be, the researchers suggest.

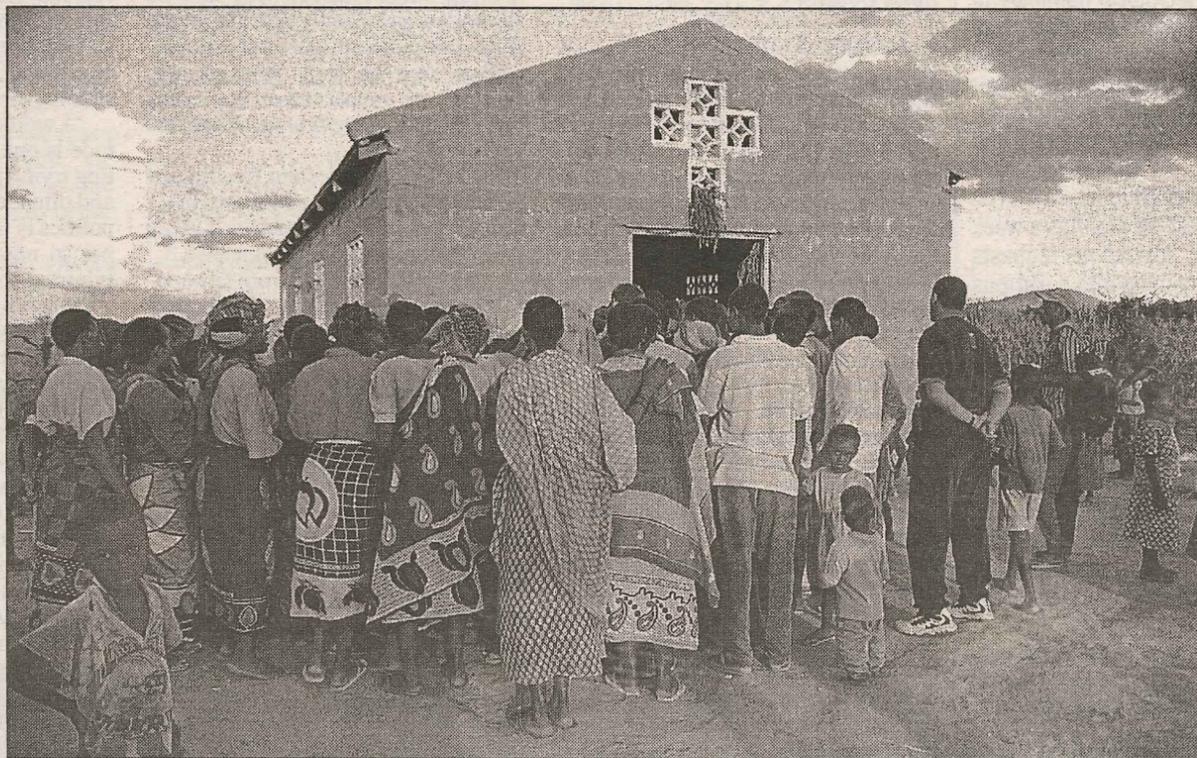
Hadaway and Marler turned the heads of the religious polling world in 1993 when they said the oft-cited figure that 40 percent of Americans attend church every week is vastly overstated.

For decades, the Gallup Poll and other polls have reported American church attendance holding relatively steady, at about 40 percent of the population. Hadaway and Marler, both from Southern Baptist backgrounds, became increasingly suspicious because if the polls were correct, and if U.S. population is indeed increasing as reported, then total church membership in the U.S. should be increasing. But it isn't.

So along with another colleague they undertook an exhaustive survey of Ashtabula County, Ohio, counting actual noses at every church in the county and comparing those figures to simultaneous polling data on how many people in the county said they attended church that week.

Instead of 40 percent of Protestants attending church as they

□ See *Do Americans ...*, page 13



**COME TO WORSHIP** Crowds converge on a church just outside Dodoma, Tanzania, where members of the Gogo people group worship. The 1.3 million Gogo in the region suffered a severe famine during the past year. But amid conditions that could have destroyed the Gogos, Southern Baptist International Mission Board missionaries demonstrated the love of God. Kentucky Baptists recently entered a partnership to work with Tanzanian Baptists and IMB missionaries working there. (BP photo by Bill Slate)

## Tanzania famine relief spreads God's love

By Marty Croll  
SBC International Mission Board

DODOMA, Tanzania (BP)—The Gogo people who live in the Dodoma region of Tanzania farm tiny plots of land where they grow a yearly food ration according to the mercies of the rainy season.

The "rainy" season of 1997 wasn't so merciful. A drought caused most crops to wither. Others flowered hopefully, then drooped and died. The few that persevered bore only a fifth of the region's normal annual yield.

But in conditions that could have meant destruction to the Gogo people, Southern Baptist International Mission Board missionaries seized a way to demonstrate the love of God to

them. The missionaries' efforts helped relieve the suffering, save lives, build local churches and lead residents to become Christians.

By last fall the Gogo were in the early stages of starvation, and Tanzanian officials declared Dodoma one of five regions in a state of famine. Many parents left children and traveled to distant areas looking for work and food. If they did return, they often found their children dead.

Food is available in Tanzania—for a price. It costs \$4 to feed a family for a week. The 1.3 million people of Dodoma are subsistence farmers who make an average of only \$60 a year.

Working with Tanzanian pastors and youth trained in evangelism, missionaries Olan and Lynn Burrow or-

ganized a project to provide food for Gogo people in 10 areas where Baptist churches are located. Again and again, the busy pastors and youth volunteered to help in the project.

Using \$254,000 in Southern Baptist World Hunger Funds, they bought and distributed enough corn and daga, a small protein-packed fish, to feed 31,000 people for a month. They also distributed seed corn for the current growing season. The teams visited each village once a month for four months, and stayed to ensure every bucket of food got into the hands of those who needed it.

Relief teams gave hungry villagers as much as 20 tons of food in four hours, but the task seemed

□ See *Tanzania famine ...*, page 10

## Kentucky churches preparing to co-host reconciliation event

By Joyce Sweeney Martin  
Staff Writer

LOUISVILLE—Surviving seven massacres had left Antoine Rutayisire bitter, full of hatred—and comfortable with both.

In his 40-plus years he had seen so many family members and friends die in his native Rwanda that he had built a wall of anger and resentment around himself. And he defied anybody or anything to break through.

But the words of a book got to the professor of English literature.

It was Rutayisire's habit to read for hours each evening just to pass the time—but he carefully avoided reading anything that would disturb his hatred.

In that frame of mind, he picked up a Bible.

"I considered the Bible to be the most boring, non-threatening book

possible," he said. It was safe.

He was wrong. After reading the Bible for hours on end, he became a Christian. The Bible changed his life. Eventually the bitterness melted away and turned to love, he said.

Now, Rutayisire's passion is helping other people heal from experiences similar to his. He works full time with African Enterprise, a Christian group that seeks to bring healing and reconciliation to estranged peoples across the African continent.

Rutayisire will be one of more than 100 people from around the world who will tell stories of how God is working to bring reconciliation at the Reconciliation Networks of Our World conference Nov. 4-7 at St. Matthews Baptist Church in Louisville.

"Those people who attend will have the unique opportunity to meet grass-roots Christians like Antoine

and hear first-hand their stories of agony and redemption through God's work in their lives," said Larry Martin, chairman of the local coordinating committee. The conference, he said, is "international, grassroots and story-driven."

RNOW is sponsored by an informal coalition of Christians from various denominations and is based in Atlanta. Reid Hardin, a Southern Baptist, and John Wolfe, a Methodist, serve as directors. Louisville pastors Lincoln Bingham of St. Paul Baptist Church and Leslie Hollon of St. Matthews Baptist Church will co-host the November meeting.

The November conference will continue a process begun at Coventry, England, in September 1997 of gathering Christians from around the world to share their reconciliation stories, according to Hardin. Ten Kentuckians were among the 400 people

who attended that meeting.

RNOW will feature plenary sessions, forums and workshops led by Christians from across the United States and around the world, according to Martin. Six plenary sessions will include music, drama and reconciliation stories led by Christians from six continents.

Twenty-five two-hour forums will give participants opportunity to hear Christians tell their stories as well as engage in dialogue with them. More than 40 workshops will focus on the how-tos of reconciliation, including racial, economic, political, gender and religious reconciliation.

Registration is \$150 per person, half to be used for travel scholarships for Christians coming from around the world. For information, call Larry Martin (502) 245-4101, Reid Hardin (770) 934-7955 or St. Matthews Baptist Church (502) 896-8882.

## BAPTIST BITS

■ **Golden Gate Baptist Theological Seminary** in Mill Valley, Calif., has launched a new intercessory prayer ministry. Students, faculty and staff and their families are committing to pray for at least 15 minutes a week for various requests coming into a campus prayer room.

■ **Roy Gresham**, executive director-treasurer of the Baptist Convention of Maryland/Delaware from 1957-82, died May 26. He was diagnosed earlier this year with acute leukemia.

■ **Justice Anderson**, director emeritus of Southwestern Baptist Theological Seminary's World Missions Center and professor of missions, retired after the school's spring semester. He was a missionary to Argentina from 1959-74.

■ **William Cooper**, executive vice president at Georgetown University in Washington, has been elected president of the University of Richmond. He succeeds Richard Morrill, who will retire this year after 10 years as president of the school, which has historic ties with the Baptist General Association of Virginia.

## Baptist committee appointee withdraws in protest

By David Winfrey  
News Director

MOON TOWNSHIP, Pa.—A Pennsylvania pastor has declined appointment to the Southern Baptist Convention's committee on committees in protest of the other appointee from his state convention.

John Morris, pastor of West Hills Baptist Church in Moon Township, Pa., said he withdrew because the other appointee said he was appointed to address concerns about the theological direction of the Pennsylvania-South Jersey Baptist Convention.

Chris LaRue, associate pastor with youth at Mason-Dixon Baptist Church in New Freedom, Pa., is the other appointee for the SBC committee on committees. He said Morris has misinterpreted his remarks. "I really feel like he is trying to start something," said LaRue, 25.

Morris, 42, said LaRue's appointment represents a disturbing direction for conservative political activity in the SBC—activity he said the local convention cannot afford to be a part of.

"Quite honestly, the people I've talked to in my state aren't going to put up with it," he said. "We just don't have time to be shooting each other."

The SBC committee on committees is responsible for appointing members of the committee on nominations, which, in turn, nominates trustees to serve on the various national entities of the SBC.

Morris said he called to talk to LaRue after they both were appointed and later had lunch with him before deciding to decline the appointment. Morris said he was concerned about both the reason LaRue said he was appointed and about LaRue's short tenure in the state.

"He said he was put on that committee to address the concerns about the direction of the convention," Morris said. "It was very troubling to me. It was very troubling to our executive board."

But LaRue said he remembers the conversation differently. He acknowledged telling Morris

that he wants "to try to keep the convention conservative," but said he did not mean to imply he thought the state convention was off course. LaRue said he was "just saying, 'We're both conservative, we're trying to keep it conservative. Plain and simple.'"

Asked by the Western Recorder if he had any concerns about the direction of the state convention, LaRue said, "Not more than anyone else."

"We're far removed from any controversies," he added. "Obviously that's the direction we want to keep it going."

Morris, however, stood by his version, saying he wrote down LaRue's quote because it surprised him.

Morris said he understood LaRue to be saying the Penn-Jersey convention was becoming liberal, a charge Morris denies.

In his letter to SBC President Tom Elliff declining the appointment, Morris said Ken Cademartori, senior pastor at Mason-Dixon, told Morris in a phone call that the Pennsylvania-South Jersey convention "needed his help getting back on course and only because of him was I on this committee."

Pat Colladay, president of the Pennsylvania-South Jersey Baptist Convention, said he's seen no reason for concern in the direction of the convention.

"I've never seen our convention be in a better position than it is today. Our baptisms are up, our giving is up, everything is working very, very well," he said.

Colladay said he contacted SBC President Tom Elliff after hearing from Morris. "Tom's a very gracious person. He didn't want to do anything that would hurt or harm our state," Colladay added. "I'm sorry to hear that John declined that (appointment) because he's a good man and he's worked well with the state."

Colladay said that if LaRue expressed concerns about the convention's directions they were made without a knowledge of the Baptist work taking place in Pennsylvania and South Jersey. "He hasn't been here long enough to recognize the direction we're going in, and he will."

David Waltz, executive director-secretary for the Pennsylvania-South Jersey Baptist Convention, said the state convention has not been influenced much by political activity in recent years.

"I would say that the general attitude is one of being in a mission setting trying to be about kingdom work and often feeling that a lot of the SBC politics is the luxury of those who are not so much on the cutting edge of ministry and mission," he said.

Mason-Dixon Baptist Church, which is near the Pennsylvania-Maryland border, just recently aligned with the Pennsylvania-South Jersey convention. It was started from a congregation in Maryland and has been aligned with the Baptist Convention of Maryland/Delaware, Waltz said.

The church has been in conversation to join the Pennsylvania-South Jersey convention for about three years, Waltz added, but it joined at about the time LaRue was appointed to the committee on committees. It would have joined earlier, Waltz said, but the church's constitution required changes to be dually aligned with both Pennsylvania-South Jersey and Maryland-Delaware conventions.

Morris said he is concerned that Mason-Dixon might have a negative effect on what he said has been a harmonious state convention.

"It grieves me to the point where I'm willing to go toe-to-toe with anybody who would try to hinder that unity that we have right now in our convention," he said.

Morris said he also objects to LaRue's selection because he has been in the state less than a year. "He hasn't even been in our state 10 months," he said. "He didn't even know his own DOM (associational director of missions) or any other pastors in his association."

LaRue said he discussed that with Morris but believes that objection is pointed more toward those who appointed him.

"I told him if those who appointed us were comfortable and confident with me then that's all I could go by," LaRue said. "I was confident in having him as a partner and the access to the other pastors in Pennsylvania-

South Jersey."

SBC bylaws state that committee on committee appointees must have been resident members for at least a year of a Southern Baptist church that either is in the state or affiliated with the convention of the state from which they are appointed.

Morris said that when he expressed his concern to the SBC Executive Committee's office in Nashville he was told that "technically" LaRue would be a member of that church for a year by the time the committee has its first meeting June 8.

Morris added that he expressed his frustration to SBC Executive Committee leaders in Nashville and an assistant to Elliff at First Southern Baptist Church of Del City, Okla.

"I said, 'What we don't need is guys in the South telling us dumb Yankees how to run our convention. We can take care of ourselves,'" Morris said. "I know that's not a good thing to say, and it's not very Christlike, but somewhere it's got to stop."

While Morris questioned why pastors with longer tenures in the state and in the state convention weren't appointed, Colladay said part of the problem lies in the fact that Elliff received only six nominations from throughout the state convention for SBC board and agency trustee positions.

Morris said he previously has sided with the conservative leadership in the SBC, but "now it's given me a whole different spin, without a doubt."

Morris said he now considers himself to be a conservative similar to Richard Jackson, the former moderate-backed appointee for SBC president who called himself an inerrantist but said he wouldn't limit leadership roles to only those who were just like himself.

"In the state convention I'm considered to be an outspoken conservative. But in our state I'm respected because I respect the other people," Morris said. "I guess what I'm trying to do is encourage other conventions to put down the weapons of war against each other. We need to quit fighting each other and recognize that Satan's the enemy."

## Marv Knox elected editor of Texas Baptist paper

DALLAS (ABP)—Marv Knox, former editor of the Western Recorder and associate editor of the Texas Baptist Standard Baptist newspaper since December 1995, will become the Standard's next editor when current editor Toby Druin retires Dec. 31.

The paper's board of directors tapped Knox, 41, to become the 13th editor of Texas Baptists' weekly news journal in a meeting June 1.

"The board's unanimous choice of Marv Knox as editor-elect of the Standard confirms our feelings when he joined the paper almost three years ago that he very well could be at the helm upon the retirement of Toby Druin," said board Chairman Danny Andrews of Plainview.

Druin praised Knox's election as his successor.

"I couldn't be more pleased with the action of our directors," said

Druin, who announced to the board May 19 that he will close out a 22-year career with the Standard—the last three as editor—at the end of this year.

Knox accepted the decision of the board with acknowledgment of the work of the editors who have served before him and a pledge to be faithful to their heritage.

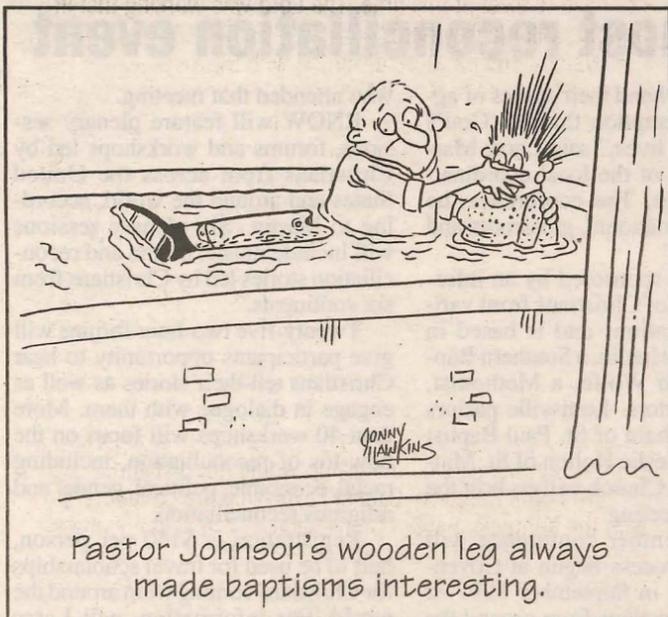
Knox came to the Standard from the editorship of the Western Recorder, where he served 1990-95. Previously he was an editor of Baptist Press in Nashville; associate editor of the Baptist Message newspaper in Loui-

siana; director of news and information at Southern Baptist Theological Seminary in Louisville; and assistant news director for the Southern Baptist Home Mission Board.

He has written extensively on the relationship of church and state, Baptist history and Christian ethics. He has written or co-written five books, and his writing and editing have been honored with awards from the Religious Public Relations Council and the Baptist Public Relations Association.

Knox is president of the Association of State Baptist Papers and is a member of the board of directors of Associated Baptist Press.

He is a Fort Worth native who was raised in a pastor's home, primarily in Perryton, Texas, in the state's Panhandle.



Pastor Johnson's wooden leg always made baptisms interesting.

## Leaders laud church cooperation after youth event

By Ken Walker  
State Correspondent

NEW CASTLE—After more than 50 teenagers became Christians or rededicated their lives to God as a result of a recent area-wide youth rally, Kevin Whitt said he believes such inter-denominational events represent the wave of the future.

"I believe it has to be if we're going to do what Christ wants us to do and that's build the kingdom," said Whitt, youth and children's pastor at Pleasureville Baptist Church and a co-organizer of "Youth Quake."

"We didn't call it a non-denominational event; we didn't want to ignore our differences. We called it an inter-denominational youth revival, he said."

Organized by Whitt and Chris Kellogg, youth minister at New Castle Christian Church, the rally was sponsored by nearly 20 churches and more than 20 area businesses.

Other key support came from local radio stations that helped promote the event and the Henry County school system, which allowed organizers to use the high school gymnasium, Whitt said.

"A lot of times people talk about separation of church and state," he said. "But (officials) recognized the need for principles and morals in our school system."

Held May 15-16, Youth Quake drew about 650 middle and high school students. Eighteen conversions and 28 commitments were recorded.

It featured talks by Randy Record, minister to students at Lone Oak First Baptist Church in Paducah, and a five-member praise band that included students from Southern Baptist Theological Seminary.

Whitt said the idea originated at a Promise Keepers rally in Memphis, Tenn., that he and Kellogg at-

tended two years ago.

The timing wasn't right then, he said. They began planning earlier this year for a 1999 rally, but he said God impressed on them not to wait that long.

The pastors invited more than 40 churches in the county to an organizational meeting in March. About 15 showed up and helped form a steering committee to handle such tasks as publicity and training counselors.

To promote the weekend among teens, the group produced more than 300 "Youth Quake" T-shirts with a drawing of the world and the slogan "Shaking our world with the love of Jesus."

On June 1, organizers began contacting new Christians to encourage them and help them get involved in a church, he said.

Since the rally, at least three more students have publicly professed faith in Christ, and other decisions have been made, Whitt added.

"We're still hearing reports of decisions made where the seeds were planted at Youth Quake," he said. "One of the young people in my church had been struggling with God's call, but he announced that he was going into the ministry."

"Another young lady came forward and said she was seeking God's direction in her life. She said she didn't know what it was yet but she wanted to know."

While the event has stirred excitement, the pastor said it hasn't been the "hip, hip, hurrah" emotional displays that burn out quickly.

Instead, teens are concerned about building a deep relationship with Christ and being serious about their walk with God, he said.

During his two years at Pleasureville Baptist, youth turnouts have grown from a handful to about 25.

He advised youth pastors whose groups are struggling to pray and ask God to show them his plans.

## Louisville NAC requires 2 years to get ready

By Joyce Sweeney Martin  
Staff Writer

LOUISVILLE—Ask Kym Mitchell how long it takes to get ready for more than 10,000 teenage girls to come to town and she'll say at least two years.

That's how much time Mitchell has spent preparing for the national Acteens conference which will come to Louisville July 1-4.

As on-site coordinator hired by the national Woman's Missionary Union, Mitchell's task is to help make NAC98 a memorable event for those who attend.

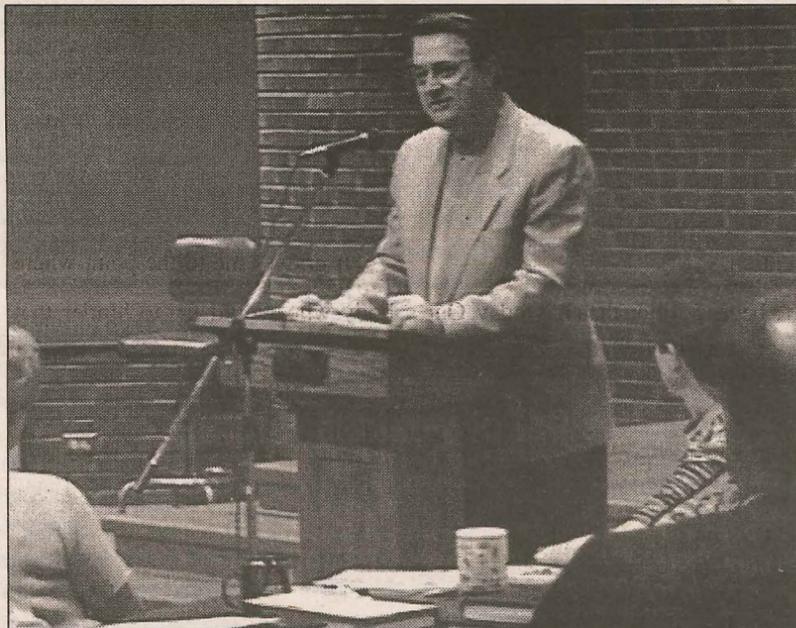
But she's not the only one to spend a big chunk of her life on NAC98. By the time NAC98 is history, 18 local women who have chaired 18 local committees will have spent at least 18 months each on the convention too.

Women like Mary Lou Crutcher of Hurstbourne Baptist Church. As local committee chairwoman, she has worked to help enlist and train hundreds of volunteers from more than 40 Louisville-area churches.

The scope of the planning for NAC98 has covered things as simple as arranging for an individual woman to donate a package of quilting needles to use for the on-site quilting project to working with the Louisville mayor's office to line up more than 80 ministry sites, Mitchell said.

Is all the effort worthwhile? Most definitely, Mitchell said. When the girls go home, they will be more excited about what they can do in their communities.

"NAC creates an enthusiasm and excitement for the capability of girls and underlying it all is a stronger commitment to Christ," Mitchell said.



CHAPEL TIME Jimmy Draper, president of the Southern Baptist Sunday School Board, shares with Kentucky Baptist Convention Executive Board staff during the weekly chapel program June 3. Draper also met with KBC Executive Board staff in office visits throughout the day. (KBC Photo by Larry Brannon.)

## BLUEGRASS BURGEOO

■ **Consultant to have surgery.** D.M. Aldridge, a former pastor in Lexington and current consultant to the Kentucky Baptist Convention's metropolitan missions department, broke his hip recently. Aldridge was scheduled to enter a Lexington hospital on Tuesday for surgery.

■ **Pastor's wife has stroke.** Pat Blizard, the wife of Paul Blizard, suffered a major stroke on May 31 while visiting Charleston, W.Va. Paul Blizard is pastor of Reidland Baptist Church in Paducah and a former pastor of Fairdale Baptist Church in Louisville. Both have been active in anti-cult ministries through Kentucky by speaking of their experiences as former Jehovah Witnesses. Mrs. Blizard is in Charleston's General Hospital. Blizard said his wife is suffering paralysis on the right side and is

unable to speak. Doctors have offered encouragement that because of her age and prior good health, she has an excellent chance of recovery.

■ **Georgetown receives grants.** Georgetown College recently received grants for its library and student loans. The George I. Alden Trust donated \$35,000 to purchase communications equipment for computer work stations. The Charles Schell Foundation renewed its \$25,000 grant for an interest free loan fund.

■ **Glen Dale invites public.** Glen Dale Children's Home will host an annual Child Care Day Saturday July 18 from 10 a.m. to 2:30 p.m. Visitors can tour the campus, listen to singers, participate in games for youth and share lunch with the staff. For details, call (800) 456-1386.

## Southern Baptists of Kentucky folds after supporting Mackey

ELIZABETHTOWN—Southern Baptists of Kentucky, a group of conservative pastors and church leaders established last December, has disbanded.

The organization, which intended to publish a quarterly newspaper, promote the work of the Cooperative Program, promote Southern Baptist Theological Seminary and conduct evangelistic rallies, voted May 29 to dissolve while voicing support for Kentucky Baptist Executive Secretary-Treasurer Bill Mackey.

"We support Dr. Bill Mackey and the Kentucky Baptist Convention in working together to carry out the Great Commission," according to a resolution passed May 29 and supplied by Mike Routt, president of the organization and pastor of Rose Hill Baptist Church in Ashland.

"We appeal to the Kentucky Baptist Fellowship to prayerfully consider dissolving and joining us in the spirit of unity to seize this historic opportunity for the gospel of Christ," the resolution continues.

Hershael York, preaching professor at Southern Baptist Theological Seminary and a member of the board to establish the quarterly paper, said the group was satisfied with the direction Mackey was leading the Kentucky convention.

"This was a God thing," said York, former pastor of Ashland Avenue Baptist Church in Lexington. "I think the Lord spoke and showed us that we as a separate entity did not need to exist at this time. The Lord was working that in bringing Bill Mackey here."

"We couldn't be more delighted with his focus on evangelism," added York. "Every time he preaches he's talking about bringing people to Christ."

Mackey welcomed the news.

"Maybe this is one sign of the willingness of all Kentucky Baptists to work together," he said. "One of my dreams has been that all Kentucky Baptists would be willing to work together."

The resolution also calls on the moderate Kentucky Baptist Fellowship to "prayerfully consider dissolving and joining us in the spirit of unity..."

Added York: "If we really are going to be one unified convention, it's not going to take one side to do it."

John Lepper, recently hired as coordinator for Kentucky Baptist Fellowship, said the group would not disband.

"We in the Kentucky Baptist Fellowship are co-laborers with the Kentucky Baptist Convention," he said in a written statement. "Churches and individuals affiliated with the Kentucky Baptist Fellowship have, through the years, proven themselves to be faithful and cooperating Baptists."

## WESTERN RECORDER

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**MARK WINGFIELD**  
Editor

**DAVID WINFREY**  
News Director

**MAURI SMITH**  
Marketing & Business  
Manager

**C.R. DALEY**  
Editor Emeritus

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

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## Dealing with church bullies

# Advice on not being nice 'for the sake of the gospel'

By Bill Easum

Throughout my consulting ministry I have seen a disturbing pattern: Most established churches are held hostage by bullies. Some individual or small group of individuals usually opposes the church's making any radical change, even if it means the change would give the church a chance to thrive again.

Courageous pastors often ask, "What do I do when one or two persons intimidate the church so much that it is not willing to try something new?"

My response is always "Either convert them, neutralize them or kick them out. The body cannot live with cancer." To which someone usually cries, "That's not very Christian!"

However, my response reflects much of the wisdom of both the Old Testament and Jesus. Maturing Christians love so deeply that they will do anything, even not be nice, "for the sake of the gospel." Jesus was so compassionate toward others that he could not remain quiet when he saw people holding others in bondage.

### A lesson from Moses

The Old Testament story of the wilderness wanderings contains a remarkable account of Moses' response to a group who insisted on keeping the Hebrews in bondage to the past. Some people led by Korah asked Moses to relinquish leadership because they wanted to take the Hebrews back to Egypt. Moses responded by falling on his face before them in prayer. Then he got up, and God slew all of them.

Not very nice, but necessary for the Hebrews to get to Canaan. Moses knew that freedom with God was better than slavery with Pharaoh. The same is true today: Freedom to grow in grace is always better than enslavement to the status quo.

Almost every struggling church has at least one dysfunctional bully who goes out of the way to be a big fish in a small pond. Often, that is the primary reason the church is struggling. This person gets a sense of self-worth by keeping that church so intimidated, either by actions or money, that very little can happen without the person's approval.

The sad thing is, most of the leaders know this person presents a stumbling block to the church's future, but they will not do anything about it. The church leaders ignore the bully, thinking that is the Christian thing to do. In doing so they assist in the congregation's stunted growth or death.

### A dysfunctional staff member

The staff in a large church called me for consultation. The first meeting with the staff was so tense you could cut the air with a knife. Staff members hardly said a word to one another.

The next day when we met, they laughed and cut up together as if they were one big happy family. The only apparent difference was one staff person's absence. I asked if they sensed the different atmosphere. They knew exactly what I meant.

Finally one of them blurted out,

"Jim is not here today. Staff meetings are always better when he's not here."

Jim was a dysfunctional bully who ran to the personnel committee every time he didn't get his way. Because of him several competent staff members had been fired. The staff knew that Jim seldom contributed anything to the church's health and vitality.

I asked the staff if they had confronted Jim with how they felt. Their response was typical for church folks: "That would not be the Christian thing to do. It would hurt him deeply. After all, the church is all he has."

Sure it's all he has; no one else would put up with him. Who is more dysfunctional, Jim or the staff?

### A dysfunctional lay leader

Another church told its bishop that it wanted a young pastor. It wasn't long before it got one. One of the first things the young pastor did was ask the board to change the church newspaper's appearance. The board unanimously voted to do so.

Four months later, the newspaper switched back to its old form. I called the pastor to ask why. His response is a classic: "Most of the board members were present the night we voted. However, one man was out of the country. When he returned to find that a decision has been made in his absence, he demanded that the chairperson immediately call another meeting. At the second meeting, the board voted unanimously to rescind their previous decision about the newspaper."

When I asked why, he replied, "This man always pays off any deficit at the end of the year and he wanted the vote changed. The board was afraid to buck him." A bully held that church's future hostage.

### Is being 'nice' always Christian?

I'm convinced that one of the main sins of the church is that we have taught ourselves to be nice instead of Christian. In spite of aspiring to be Jesus' disciples, we teach that the essence of Christianity is to be nice. Where do we get such a notion? Certainly not from the actions of Jesus.

One of the hallmarks of Jesus' ministry was his constant attack on the status quo. He challenged it every time he could. He even went out of his way to upset the religious bullies of his time. He called them "whited sepulchers" and thus attacked the heart of their priesthood based on purity.

Jesus loved church leaders too much to allow them to remain such small persons. When Peter showed his displeasure over the impending death of his Lord, Jesus said to him, "Get behind me, Satan." Jesus loved his disciples too much to let them miss one of the more important lessons of servanthood. Jesus, the man who said, "Be compassionate as God is compassionate," had no desire to be nice because being nice has nothing to do with being Christian.

Being nice is often nothing more than a lack of compassion for people. Let's explore what this means.

### What would Jesus do?

At one point, in a holy rage, Jesus

entered the temple with a large, metal-tipped whip and drove out the money changers. As he did, he quipped, "It is written, 'My house shall be called the house of prayer,' but you have made it a den of thieves." If we discover why Jesus responded to religious bullies this way, we also will discover why so many church leaders refuse to follow his example.

When Jesus cleansed the temple, he was in the Court of the Gentiles. This was the only part of the temple where gentiles were allowed to worship. What incensed Jesus was that the religious leaders used the only place gentiles could worship God as the place to sell their wares. A place of spiritual discovery and worship for the gentiles was turned into an economic opportunity for the religious leaders. (Sound familiar?) So Jesus drove out the religious leaders, who focused on themselves.

Therefore, thieves are those who do religious things for their own purpose. So when we do things that only benefit those within the church, we become a den of thieves. When we say that we want it this way because it has always been this way, we are a den of thieves. When focused only on our members' needs, we rob the community of a chance to join us in our faith journey. People of compassion and love cannot tolerate such actions.

Church leaders rob people of their spiritual birthright when, rather than proclaiming release from bondage, they allow dysfunctional people to sell their petty wares in God's house.

We really need to get clear on this problem and then do something about it. If we really love people and want them to experience God's love, we will not ever allow a bully to rob others of their spiritual birthright.

### Enabling a bully

Anyone familiar with how family systems work knows that the worst response to dysfunctional people is to give them more attention by giving in to their every whim. Instead, tough love must be applied. The compassionate response is to hold them accountable for their self-centered actions, so they may choose to begin their journey with God.

Jesus shows us what to do with people who do not want to grow spiritually. In training his disciples how to spread the word of God's love, he told them to "shake off the dust from your feet" when they encountered people who did not receive them graciously. Jesus loved people too much to let anything slow down the process of setting them free from their bondage, whatever it is.

People who would rather be nice than Christian do not love enough. They do not have compassion. Instead, they are afraid of hurting someone or being hurt. But fear is the opposite of love: "Perfect love casts out fear."

If we really cared about people, we would not allow anyone to bully others into submission. We would want all people to feel free enough to express their hopes and dreams, to stretch their wings and to reach their

God-given potential.

If we really love people, we would not base our decisions on whether or not they would like us for those decisions. Being nice or being liked is never a goal for followers of Jesus.

What does being nice accomplish in the church?

- More dysfunctional people.
- Fewer spiritual giants.
- An intimidated congregation.
- An inability to spread the gospel.
- Little hope of renewal or growth.
- Discouraged church leaders.

Being nice is not what Jesus wants from any of us.

### Lesson from consulting

One of the basic lessons I'm learning as a consultant: Before renewal begins in a church or denomination, normally someone has to leave or be denied. Almost every time a dying church attempts to thrive once again, someone tries to bully the leaders out of the attempt. And almost every time a turn-around takes place, such persons are lost along the way because they are no longer allowed to get their way. When they can't get their way, they leave. Not even Jesus got through the journey with all of the disciples. Why should we expect to?

Of course, we should not set out to intimidate the bully or to kick people out of the church. But a strong response means we care enough about the future of our church not to allow anyone to stifle its ability to liberate people from bondage or victimization.

It also means we care enough about the bully that we will not allow him or her to intimidate the church, because we know the spiritual vitality of both the bully and the church is at stake.

### A biblical approach

Matthew 18 gives us a formula for dealing with the dysfunctional bully. First, an individual privately confronts the person with what he or she is doing and asks the person to stop. If this doesn't achieve results, two or more people confront the person. If this does not resolve the matter, the person is brought before the entire church.

Listen again to the not-so-nice words of Jesus: "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." In other words, withdraw from that person's presence, or in our case remove that person from office. Never, ever allow such a person to dictate the direction of the church.

The next time someone in your church attempts to intimidate or bully the church out of taking a positive step forward, go to God in prayer. Then get out the metal-tipped whip and drive that person out of the church ... of course in love.

*Bill Easum is a former United Methodist pastor who now works as a consultant to churches of all denominations. He is the author of "Sacred Cows Make Gourmet Burgers." Contact him at 1126 Whispering Sands, Port Aransas, Texas 78373, or via e-mail at Easum@aol.com. This article originally appeared in Net Results and is reprinted by permission.*

## HE SAID/SHE SAID

### Mark's Law of Kitchens: Dirty dishes fill the space available

#### SHE SAID



Alison Wingfield

Why is it the kitchen never stays clean for more than 30 minutes?

I know it is a fact of life, just like the basement play area only stays straight for maybe five minutes after the boys hit the bottom of the stairs. And I realize I should just get over it and move on. And clean it up. Again.

But there are times when I would like to have a clean kitchen for a whole day—no dirty dishes, no meal

preparation in progress, no hand-washed dishes waiting to be dried, no mud tracked in from a wet, rainy day outside.

The dirty dishes are not the only culprits. Part of the problem is that the kitchen is the entry point into our house. We come in the back door, because it is the closest to our carport. And in addition to the dish accumulation, we have a catch-all counter where the mail and school papers seem to multiply by the hour. If you're not tripping over backpacks, then it is shoes left on the floor by the door so the mud won't find its way throughout the house.

The kitchen is supposed to be the coziest place in the house. Ours could occasionally, or maybe I should say frequently, be declared a federal disaster area.

Mark used to be more help in the kitchen. He seems to have conceded that job to me. Even when I lay on the hints, such as, "The dishes in the dishwasher are dirty, so it just has to be loaded," he seems impervious.

#### HE SAID



Mark Wingfield

We have some friends who I believe never ever have gone to bed with a dirty kitchen. They would not be able to sleep if they did.

Not so with us. We can sleep like babies while dirty dishes dance all over the kitchen countertops.

One of the laws of kitchens is that whatever amount of space you have, you'll always dirty it all. We mistakenly thought when we moved into our

current house with a larger kitchen than our old house that we could keep a certain section free all the time. Baloney. Dirty dishes grow to fill whatever space is available.

One of the running disputes at our house is whether it is best to leave old food in the refrigerator (for weeks or months it seems) or to go ahead and dump it out and add the dishes to the pile of dirties.

Alison never wants to clean out the refrigerator until she's ready for a major dishwashing blitz. I'm always trying to make more space in the refrigerator by dumping out old food and piling up the dishes to be washed later.

Perhaps the difference really is a matter of whether you feel compelled to hide your dirty dishes. Neither of our approaches is ideal, because we're both too lazy or busy or tired to do what really ought to be done.

The one thing I've learned about cleaning up the kitchen is that it's a lot more pleasant when you have someone to help. Some of the best conversations Alison and I have had through the years have been in the kitchen. And some of the best times we've had with family and friends have come while washing dishes together.

And the kitchen also is a place to talk with God. Often I find myself praying while cleaning (which is more often than Alison will admit). There must be something about standing in front of a sinkful of dirty dishes that just makes you want to come clean with God as well.

## How to get to heaven from Kentucky

This editorial is reprinted from the *Western Recorder's* March 5, 1996, edition

Is there more than one way to heaven? In the past, if you asked that question in a Baptist church you might have been laughed right off the pew. But research shows this issue is no laughing matter anymore.

The respected Christian pollster George Barna has found that a majority of American adults believe salvation may be found in either of two ways: through a relationship with Jesus Christ or through good works. The outlook doesn't improve too much when the polling is narrowed just to church members either. A recent Barna poll found 49 percent of American Protestants and 42 percent of those classified as "born again" agree with this statement: "If a person is generally good, or does enough good things for others during his or her life, he or she will earn a place in heaven."

In this age of political correctness and inclusiveness, it is not popular to sound an exclusive message about the way to eternal life. But this is one point on which church leaders must make their voices heard, not only outside the church but inside the church.

With so many "spiritual" options being presented to Americans today, we have begun creating what Barna calls "syncretized" religious understandings. In layman's terms, that means people draw a little bit from this faith, a little bit from that faith and ultimately create a customized belief system.

The pastor's Sunday morning message isn't the only spiritual advice hitting most ears these days. A person might cling onto one truth from a Sunday sermon, but place it alongside some other tidbit gleaned from a TV program, magazine or bumper sticker.

It's one thing to draw upon various beliefs among the doctrines of Baptists, Presbyterians and Methodists. But it's quite another to incorporate elements of New Age teaching and other heresy alongside sound

Christian doctrine.

Yet in the spiritual supermarket of our day, this is exactly what happens. When 64 percent of "born-again" Christians declare there is no such thing as absolute truth, it is no wonder non-Christian ideas have wandered into the spiritual grab-bags of the faithful.

If we cannot agree on another point of doctrine, let those of us who call ourselves the Christian church agree on this one basic truth: The only way to eternal life is through Jesus Christ the Lord.

Scripture makes this point perfectly clear.

Jesus himself said: "I am the way, the truth and the life. No one comes to the Father except by me." (John 14:6)

The Apostle Paul told the church at Ephesus: "For it is by grace you have been saved by faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast." (Ephesians 2:8-9)

In his defense of the faith before the Sanhedrin, the Apostle Peter eloquently declared of Jesus: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12)

It is illogical to claim to be a Christian and yet assert that anyone can find salvation apart from Jesus Christ. Why would God have made the sacrifice of sending Jesus to earth to die for our sins if another way already existed?

Christians should respect people of other religious beliefs, but we must stand firm in asserting that not all religions lead to the same place. The God of the Christian faith is not the god of any other faith. All roads do not lead to heaven.

The only way to heaven from Kentucky—or from anywhere else, for that matter—is through a personal relationship with Jesus Christ. Make sure you're on the right road.

— Mark Wingfield

## What good is it for a man to gain the world?

By Ronald Higdon

"What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" (Luke 9:25)

There is nothing wrong with wanting to be successful. There is nothing wrong with wanting to find meaning, purpose, security and fulfillment in life. There is nothing wrong with wanting to be a winner. In our pursuit of these things Jesus warns us to be careful that we don't lose what is most important of all—our very selves.

Somewhere I came across the idea that God has put a basic law in the universe. It is the law that life flows from being to doing to having. Far too many people get it backward: having-doing-being. They believe you first decide what you want to have, you do what you have to do to get it, and then you will be somebody. God's basic law of life is that you first decide who you are, do what flows out of your identity (and your gifts) and then what you have will take care of itself.

I think this is something of what

Jesus is saying in the two verses which precede verse 25: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it." To deny self is to deny that false self which is grasping, clutching, hoarding, fearful and turned inward in an attempt to save life. Far too many are convinced that if you gain the whole world (or at least a big chunk of it) there is no way you can be a loser. But Jesus says you can.

In his commentary on this section of Scripture, William Barclay says that the questions are not, "How much can I get?" but "How much can I give?" Not, "What is the safe thing to do?" but, "What is the right thing to do?" Surely that is a large part of what it means to take up the cross daily. That is a large part of what it means to be a winner when to many you may look like a loser.

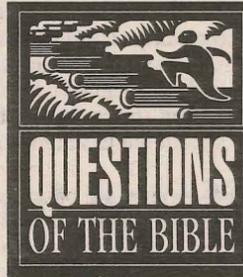
A minister was once reported to have two paintings on the wall of his study. The first depicted a man standing by a great many barns with a new one in the process of construction. This is the man who couldn't build barns fast

enough to hold his abundance. (Jesus tells the story in Luke 12:13f.) The second painting depicted Jesus on the cross. The caption under the first painting was: "The failure that looked like success." The caption under the second painting was: "The success that looked like a failure."

There is nothing wrong with barns or abundance, except in this case the man's purpose, meaning, security and identity were all in those barns. God called him a fool (12:20). Jesus said that he had stored up things for himself and he was not rich toward God (12:21). He had gained the whole world but he had forfeited his very self.

Many have echoed the phrase, "You can't take it with you." But they are wrong. When you leave this world you take everything with you—everything you have become, everything you are, your very self. Jesus says that those who follow him as disciples in lives of giving, caring, sharing and service will often look as though they are losers. He declares that they are winners. They gain more than the world. They gain their purpose, meaning, security and fulfillment in following him. They know who they are because they know whose they are.

Ron Higdon is pastor of Broadway Baptist Church in Louisville.



# RESOURCES

## This week's questions:

■ How can my wife and I know when time apart is harming our relationship?

■ How can I teach my children that money doesn't grow on trees?

**Q.** My wife and I have been married about two years and find that sometimes we need time away from each other to spend with friends or to just be by ourselves. I know that time alone can be healthy, but how do we know when it has become unhealthy and might be harming our relationship?

**A.** There is a difficult balance between being a couple and maintaining some individuality. To be a couple requires setting aside some individual desires for the good of the relationship. On the other hand, giving up too much individuality might threaten the very identities that brought you together in the first place. There isn't a hard and fast rule about how to strike that balance between being "me" and being a part of "us" since each couple and each individual are unique. The following considerations, however, might help you and your spouse begin answering that question for yourselves.

■ What needs can best be met by my spouse? Certainly many needs are met with a spouse (social, sexual, financial). The fact that you and your spouse chose to marry probably indicates that you wanted to meet many of your needs with each other.

■ What needs can best be met by other people? No one, not even the best spouse, can be expected to meet all of our needs. Sometimes our spouse may not understand what we are going through as well as a friend

who has been through a similar situation. Sometimes a friend shares a common interest that a spouse simply does not. These outside people can help us be more fulfilled individually and help us have more to give to our marriage relationship.

■ Does the amount of time we spend alone make us feel stronger or weaker when we are together? Sometimes spending too much time apart can weaken the bond we have with a spouse, minimizing the things we have in common, pulling us in opposite directions. But having our own work or activities that can be shared at the end of the day can provide energy and outside stimulation to prevent a relationship from becoming stale.

Most important: Don't be afraid to talk honestly with each other about your needs so that you can work together toward the same goal. — *Susan Howell*

**Q.** How can I teach my children that money doesn't grow on trees?

**A.** Children of the '90s certainly can be classified as consumers. They are targeted by market research, bombarded by advertising campaigns and threatened by materialism in just about every way imaginable. Many seem to have more expendable income than some adults.

Part of our privilege and responsibility as parents involves teaching our children how to be good managers of money God allows them to have.



In their 1988 book, "Money Matters for Parents and their Kids," financial consultants Ron and Judy Blue suggest a simple envelope system for helping children learn basic money management skills. The system consists of three envelopes, one marked "Give," one marked "Save" and one marked "Spend." When your child receives money, be it earned or received as an allowance or gift, help him or her allocate it into the envelopes. The Blues suggest 10 percent for giving and 10 percent for saving, with the balance going into the spend envelope. Giving goes to the church. Savings accrue for special purchases. Spending is pocket money.

Current financial guru Dave Ramsey suggests putting more emphasis on the give and save envelopes. You can determine your own percentages, but you will want to keep giving at a minimum of 10 percent.

Model responsible giving, saving and spending for your children. Be careful with your use of credit cards around children, and if you use a debit card, take time to explain the difference (they look the same to children). — *David Garrard*

*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; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of Mature Living magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.*

## FAMILY

### 10 ideas to save on family entertainment

By Jeremy White

As summer begins, let's take a break from the heavier topics of taxes, estate planning or investing. Families and married couples should regularly "go out," but that doesn't mean you have to spend a lot of money.

Here are 10 ideas to stretch your entertainment budget further:

■ **Visit your favorite restaurant at lunch, not dinner.** Save 30 percent to 50 percent by going to lunch. Usually, you get the same quality food with fewer crowds for much less.

■ **Be a tourist in your local area.** Visit state parks nearby or local city parks. They can provide great family time to stroll, hike, camp, swim, cycle or explore.

■ **Trade baby sitting services.** Work out a deal with another couple with children and trade off every other month.

■ **Find the inexpensive concerts.** Most areas offer concerts in the park or special summer concerts. Also, check out the offerings at your local university.

■ **Go to matinees.** Same movie, fewer crowds and reduced prices.

■ **Drink water at restaurants.** Eateries make high profits from beverages and rarely offer anything that you can't get at home. Enjoy their specialty, the food, and be healthier. Ask for lime or lemon with your water.

■ **Visit a local factory.** It's more interesting than you might think at first. Call local companies that make unique products to see if they give tours. Learn something new about your own area.

■ **Bring your own snacks.** Forget the concession stands. Save money, eat healthier and don't miss any action at ball games, fairs or amusement parks. Bring portable foods like raisins, apples, carrots, juice in a box or bananas.

■ **Go to another church's special events.** They are free and very uplifting. Try out the Christmas, Easter or July Fourth programs.

■ **Split a dessert.** Most restaurants offer obscenely large dessert portions. For half the price and the calories, satisfy your sweet tooth and be romantic: ask for one dessert and two forks.

*Jeremy White is a CPA in Paducah and is a regular feature writer for Larry Burkett's "Money Matters" newsletter.*

## Poll shows most teens defy stereotypes

NEW YORK (RNS)—Contrary to popular stereotypes, most American teenagers say they get along with their parents, believe in God and trust the government.

Ninety-four percent of teens polled in a recent New York Times/CBS News Poll said they believe in God.

Also, 51 percent said they get along "very well" with their parents and 46 percent said they relate "fairly well."

The teens also proved to have more faith in the government than their parents.

Fifty percent of those surveyed said the government can be trusted to do the right thing always or most of the time. In a January survey by the same organizations, just 26 percent of

adults agreed with that sentiment.

The poll of 1,048 teens between the ages of 13 and 17 was taken through nationwide telephone interviews from April 2-7. The survey had a margin of error of plus or minus 3 percentage points.

On sexual matters, many teens seemed to support conservative values, the New York Times reported.

Almost half—53 percent of girls and 41 percent of boys—said sex before marriage is "always wrong." Larger majorities—58 percent of boys and 47 percent of girls—said homosexuality is "always wrong."

Fewer than one in four said they had ever had sex, but 71 percent said "a lot" or "some" of their peers at school are having sex.

However, almost half of the same teens who said they did not approve of sex before marriage supported the distribution of condoms in schools. In general, six in 10 surveyed said they supported condom distribution in schools.

Thirty-nine percent of those polled said drugs are the biggest problem facing their generation. A similar percentage of teens polled four years ago voiced the same sentiment.

Two percent of teens said abortion or pregnancy was the biggest problem facing their generation. Just 1 percent said the biggest problem was AIDS, but 18 percent said they personally knew someone who had tested positive for HIV, had AIDS or had died of AIDS.

## Web site tips offered for innovative outreach

GLORIETA, N.M. (ABP)—The Internet might be the most important thing that has happened to the church since the invention of the printing press, a communications specialist told church leaders recently.

"While it will never replace the fellowship of God's people gathered for worship and work, it will help us build Christian community, engage in missions and witness, minister to people, develop as disciples and use our gifts in ways we never imagined before," said Jesse Palmer, president of Details Communications in Birmingham, Ala.

Palmer made his remarks during a

breakout session at the National Innovative Church Leadership Conference at Glorieta Baptist Conference Center.

The Internet "will literally revolutionize the way we do church," he said. "Literally everything an innovative church does will be affected. ... How and how well a church taps the potential of the Internet will determine if it is in reality an innovative church."

He offered eight marks of a great site on the Internet's World Wide Web:

■ **Customer or user centered.** Too often, he said, organizational concerns overshadow the needs of the user.

■ **A dynamic home page.** "It has a look which will arrest attention."

■ **Intuitive organization.** This makes the web site easy to use.

■ **Current, well-written content, which is updated.** "Content still drives web sites and it should be informative, interesting and well organized."

■ **Attractive, fast-loading graphics.**

■ **Interactive features.**

■ **Continuous creation.** A site must be updated so it looks different when people visit a second or third time.

■ **Effective promotion.** Good publicity will increase a site's usefulness to church members and inquirers alike.

## Religious-liberty amendment fails to get enough votes

WASHINGTON (ABP)—A proposal to add to religious-liberty protections in the Constitution has failed in the U.S. House of Representatives.

The Religious Freedom Amendment, sponsored by Rep. Ernest Istook, R-Okla., received the support of 224 House members (197 Republicans and 27 Democrats), a majority but 62 votes short of the two-thirds margin needed to pass a constitutional amendment. Opposing the measure were 203 lawmakers (175 Democrats and 28 Republicans).

Both sides sought to claim victory after the vote was taken.

Istook insisted that just gaining a simple majority constituted victory.

"Many people have decided that political correctness is more important than freedom of speech or freedom of religion," Istook said.

"A majority of the House agrees that the Supreme Court has gone too far in distorting the First Amendment and our religious-freedom rights," he told reporters after the vote. He said it typically takes four or five attempts to pass a constitutional amendment.

But Joseph Conn, a spokesman for Americans United for Separation of Church and State, a Washington-

based church-state watchdog group, called the vote "a real surprise."

"This was a tremendous defeat for the Religious Right. We were thinking that anything over 175 would be good. It was a remarkable victory."

Jess Hordes, Washington director of the Anti-Defamation League, another opponent of the measure, said the margin was large enough "to insure this issue won't be back in Congress in the near future."

The measure—formally known as the Religious Freedom Constitutional Amendment—was a priority of Christian conservatives and the House Republican leadership.

They argued passage was needed to reverse three decades of Supreme Court decisions they say have weakened the nation's religious freedoms, including the outlawing of state-sponsored organized prayer in public school settings.

They also pointed out that the 87-word amendment specifically enjoined government from establishing "any official religion" and did not "require any person to join in prayer or other religious activity."

But moderate religious organizations and civil libertarians opposed the measure. They maintained the amendment would breach the constitutional

wall separating church and state and inevitably lead to the imposition of majority religious views on members of religious minorities.

They also said the amendment was unnecessary because students already may pray individually in school, read religious texts during study hall or other free-time periods and may assemble in groups for religious activities before or after regular school hours while still in public school buildings.

Supporters countered by saying the nation's schools were in decline, as evidenced by rising violence and teen pregnancies, and prayer was needed to restore their moral foundation.

Opponents also criticized the Christian Coalition and other conservative Christian groups for equating those against the measure with being anti-religion.

Rep. Chet Edwards, D-Texas, led the opposition to the Istook proposal.

"I have mixed emotions about this vote," he told Associated Baptist Press as the June 4 vote was announced on the House floor. "I'm ecstatic that we have preserved the Bill of Rights and its protection of religious freedom. But I cannot celebrate the fact that a majority of House members were willing to vote against the first 16 words of the Bill of Rights."

The last House vote on a school-

### The Istook amendment

Here is the text of the proposed Religious Freedom Amendment to the Constitution as proposed by Rep. Ernest Istook, R-Okla.:

"To secure the people's right to acknowledge God according to the dictates of conscience: Neither the United States nor any state shall establish any official religion, but the people's right to pray and to recognize their religious beliefs, heritage, and traditions on public property, including schools, shall not be infringed. Neither the United States nor any state shall require any person to join in prayer or other religious activity, prescribe school prayers, discriminate against religion or deny equal access to a benefit on account of religion."

prayer amendment occurred in November 1971, when proponents failed to achieve the necessary two-thirds on a 240-162 vote.

Noting that the vote on the 1971 amendment was closer than Istook's, Edwards called the vote a "tremendous setback to the pro-Istook forces."

"After nearly three decades of millions of dollars of expenditures by the far right, they have lost significant ground," he said.

With additional reports from Religion News Service

### Some religious leaders attack China's trade status again

WASHINGTON (RNS)—President Clinton's June 3 announcement that he will again request "most favored nation" status for China to facilitate trade and strategic relations with Beijing drew immediate criticism from Christian conservatives.

The president, speaking at the White House, said he was asking Congress to again back his China policy because "not to renew (MFN status) would be to sever our economic and, to a large measure, our strategic relationship with China, turning our back on a fourth of the world at a time when our cooperation for world peace and security is especially important, in light of recent events in South Asia."

But Gary Bauer, president of the Washington-based Family Research Council, dismissed Clinton's argument as "part of an overall abandonment of the president's previous commitment to get serious about China's flagrant disregard for basic human rights."

Sen. John Ashcroft, R-Mo., a favorite of Christian conservatives and a possible presidential candidate, also criticized Clinton's call for renewed MFN status for China.

"The administration must stop being a doormat for the oppressors of the Chinese people," he said.

## Court backs student-led graduation prayer

SAN FRANCISCO (RNS)—Student-led high school graduation prayers may be allowed when they are conducted without school district control, a San Francisco federal appeals court said May 27.

The ruling, which affects nine Western states, was issued by the 9th U.S. Circuit Court of Appeals and upholds a rural Idaho school district's policy permitting top students to include prayer in their graduation speeches.

The ruling stressed the policy of Madison School District No. 321 allowed prayer but neither required

nor controlled it, Associated Press reported.

"By allowing any speech the student chooses, the policy neither advances nor inhibits religion," Judge Diarmuid O'Scannlain stated in the 3-0 decision.

Stephen Pevar, a lawyer with the American Civil Liberties Union, which sued to halt the practice, said graduation ceremonies in the Idaho school district, which is 90 percent Mormon, almost always included prayers.

He argued that his non-Mormon clients "feel like outcasts" at the

graduation ceremonies. A mother of non-Mormon students challenged the policy using the name Jane Doe because she reportedly feared retaliation.

The appeals court ruling upheld U.S. District Judge Edward Lodge's August 1997 decision.

Pevar said no decision has been made yet on further appeals.

The U.S. Supreme Court has barred compulsory prayer in public schools since 1962, and ruled in 1992 that public schools could not require prayers at graduation ceremonies.

## Pastors hold preaching marathon for the poor

WASHINGTON (RNS)—A dozen preachers showed up at the U.S. Capitol June 1 for a day-long "preach-in" in which they hoped to remind lawmakers they have an obligation to use their positions of power to meet the needs of the poor.

James Forbes, senior minister of New York City's Riverside Church, described Jesus' words about being anointed by God to "preach the gospel to the poor" as an "emancipation proclamation" to end poverty.

Forbes, like many of the clergy gathered in the Gold Room of the Rayburn House Office Building, spoke fervently about the need of lawmakers as well as fellow Christians to do more for the poor in the wake of recent welfare reform.

The event, sponsored by Call to Renewal, a broad coalition of church groups concerned about racism and poverty, was a nine-hour preaching marathon aimed to redirect political and moral attention to the plight of the poor.

It came just days after President Clinton proclaimed what he called the "stunning results" of welfare policies he signed into law in 1996, dramatically reducing the number of people on public assistance.

Leaders of Call to Renewal contend, however, that forcing people off welfare rolls doesn't solve the problems of poverty.

"Yes, our people are getting off welfare but we don't know where they are," said Jim Wallis, the group's convener, at a news conference during the event. "The poor in America have become missing persons."

Several speakers hoped their preaching would shift morality's current emphasis from scandal to social equity.

"The message is that God is calling us to talk about morality—but not the morality of the president—the morality of living in a nation where we allow people to live without decent jobs and decent housing and without adequate health care," said

Yvonne Delk, executive director of Community Renewal Society, a mission agency in Chicago founded by the United Church of Christ.

Wallis said the coalition plans to hold a "Call to Renewal Roundtable" in September to establish a non-partisan policy agenda to assist those at the lowest economic levels in the country. It also plans a January summit on how churches have responded to welfare reform by addressing the needs of the poor at the grassroots level.

Cheryl Sanders, senior pastor of Third Street Church of God in Washington, described how her congregation conducts a daily prayer breakfast for the street people in the church's neighborhood.

"Our critics say we are fostering dependency ... that preaching to them is not going to change their condition," she said. "Preaching to the poor, feeding the poor, healing their illnesses and disabilities is exactly what Jesus did."

## Promise Keepers to open 2000 events to families

**"It's just a different vision that (Promise Keepers founder) Bill McCartney has for this event."**  
*Roger Chapman, a Promise Keepers spokesman*

By David Finnigan  
*Religion News Service*

LOS ANGELES (RNS)—As Promise Keepers begins its summer season of stadium events, the Christian men's organization is asking for money and for men to bring their wives and children to state capitals for two-hour rallies planned for Jan. 1, 2000.

Those plans mark the first time Promise Keepers—which some have criticized for excluding women in the past—will include wives in a formal event.

But while the cash-strapped evangelical men's group pleads for donations, men writing checks to the organization say they'll have to check with their wives about plans for New Year's Day 2000.

"A year-and-a-half ahead of time?" said Art Van Noppen, a 40-year-old father of three from Simi Valley, Calif., who attended a Promise Keepers Memorial Day weekend rally in Los Angeles. "I'm lucky to plan a week ahead of time. This is the first I've heard of it and I always talk about these things with my wife first."

Organizers hope the New Year's

Day rallies will visibly demonstrate Christian unity by attracting members of various denominations, races and ethnic groups.

Now they've decided to include families in year 2000 events.

"That's a first for us," said Roger Chapman, a Promise Keepers spokesman. "It's just a different vision that (Promise Keepers founder) Bill McCartney has for this event."

But even as the group devoted to increasing men's commitment to God and family makes plans for rallies that are still far off, Promise Keepers officials are finding attendance so far this year at their stadium events has been less than was hoped for.

Evidence of that was on display in Los Angeles and Little Rock, Ark., where a second Promise Keepers rally was held Memorial Day weekend.

Despite pre-registrations of 39,000, only about 35,000 men attended the May 22-23 free rally at Los Angeles Coliseum, Chapman said. That figure was at least 20,000 less than last year's Los Angeles Promise Keepers' event—a drop organizers attributed to the scheduling of the event on a holiday weekend.

"That's a bad time to have it," said Jesse Miranda, a Promise Keep-

ers board member and associate dean of the graduate school of theology at Azusa Pacific University in suburban Los Angeles.

In Little Rock, organizers said about 20,000 showed up when 35,000 were expected.

Money now has become a more pressing issue at Promise Keepers rallies—all of which are free this year, compared to prior years when tickets averaged \$60 each.

"We face a very difficult financial situation, perhaps the greatest challenge in our brief history of existence," said Dale Schlafer, the eight-year-old group's vice president of revival and awakening.

Promise Keepers is hoping for donations of \$20 to \$30 from each man at each rally to help cover its costs, he said. Promise Keepers officials said it was too soon to say whether that is occurring at this year's rallies.

Schlafer urged the men at the Los Angeles rally to become "covenant partners," a initiative mentioned in recent Promise Keepers mailings that asks supporters to give monthly donations to the ministry. In return, they receive a Promise Keepers mug and pin and a copy of Mc-

Cartney's latest book.

"We did use all of our cash reserves for 'Stand in the Gap,'" Schlafer said.

Schlafer said despite offerings and brisk sales of Promise Keepers products at the group's May 15-16 rally in Detroit—the first of 19 scheduled for this year—the event still did not break even.

"We have a very small cash reserve. If we continue to go in the hole in the events that we do, the future of Promise Keepers is in jeopardy," he said.

Organizers said 43,000 men had registered for the Detroit event, but "less than" that number showed up.

The group's general financial problems led it to announce in February that it would lay off its entire staff March 31. However, \$4 million in donations during the month of March enabled the ministry to recall its employees April 16.

Members of some Southern California churches said they came with smaller groups of men than they had at previous Los Angeles rallies. For example, Christ Presbyterian Church in Huntington Beach, Calif., had 50 men here this year, down from 150 in 1997.

### NATIONAL NOTES

■ **Court refuses free-speech case.** A Massachusetts man has lost his bid to force a local high-school newspaper and yearbook to print paid advertisements promoting sexual abstinence. Without comment, the U.S. Supreme Court rejected Douglas Yeo's request to decide whether the refusal by student editors to run the advertisements violated his free-speech rights. The court let stand an opinion by the full circuit court saying the decisions not to run the ads had been made by students, not state employees working for the school district.

■ **House passes 'tithing bill.'** The House of Representatives June 3 unanimously passed legislation that insures secular charities and religious institutions can retain donations given by donors who later file for bankruptcy. The "tithing bill," as the measure was called, adds language to the federal bankruptcy code that makes sure the institutions cannot be forced to give the donations to creditors of the bankrupt donor. The Senate previously approved similar legislation and President Clinton is expected to sign it into law.

■ **Mount St. Helens helping creationists.** Studies of the effects of the 1980 eruption of Mount St. Helens are causing some geologists to rethink their positions on creationism, according to John Morris, a leading advocate of biblical creationism. Morris, president of the Institute for Creation Research in San Diego, told an audience last month about the growing acceptance creationist thought is finding in the scientific community. Traditionally, he said, geologists have used the principle of uniformity to study the Earth. This approach looks at the past with only evidence that can be seen in the present. The Bible, however, presents what Morris called "catastrophism"—the view that major changes in the earth's crust have happened because of catastrophes instead of gradual changes over time.

■ **President orders federal job protection for gays.** President Clinton signed an executive order May 28 extending job protection in the federal government to homosexuals. The order added "sexual orientation" to the list of categories, such as race, gender and age, already protected by executive order against discrimination in the federal civilian workforce.

## Panel ponders role of religion in public schools

WASHINGTON (RNS)—The U.S. Commission on Civil Rights has waded into the roiling waters of religion in the public schools, holding the first of a series of hearings on the volatile topic.

The commission recently heard testimony about curriculum, religious liberty and guidelines that have been issued to explain legal boundaries for discussion of religion in public schools.

Charles Haynes, a senior scholar at the Freedom Forum First Amendment Center in Arlington, Va., told commission members that many teachers teach as if religion was not a factor in

world history or literature or they worry it is illegal to mention religion in an educational context.

But Haynes and Oliver Thomas, a special counsel for the National Council of Churches, said many crucial areas of history—from the Crusades to the civil rights movement—would be misunderstood if they were taught without their religious contexts.

"We could look at the bloodiest conflicts in the world today from Europe to the Middle East to Asia and we would find that a majority of them have something to do with religion," said Thomas, a lawyer who concentrates on religious and civil liberties.

"Similarly, our most divisive domestic issues—abortion, gay rights, capital punishment—involve clashes of deeply held religious viewpoints."

Haynes and Thomas—co-editors of "Finding Common Ground: A First Amendment Guide to Religion and Public Education"—were among the 15 lawyers, legal experts and scholars who testified before the panel.

Much of the discussion at the hearing focused on the political and legal concerns of school teachers. Misunderstandings about the First Amendment cause many of the problems related to religion in the schools, the experts said.

### Churches apologize for Tulsa riots

TULSA, Okla. (RNS)—In a dramatic gesture aimed at racial reconciliation, white ministers led their congregations to ask for forgiveness June 1 for their ancestors' actions as hundreds of Tulsans marked the anniversary of the city's 1921 race riot.

The assembly was held on a vacant lot where Tulsa's bustling black business district once stood. The 1921 riot leveled 36 blocks of houses, businesses and churches in Tulsa's Greenwood district.

Mabel Little, who was a 30-year-old businesswoman when the riot erupted, attended Monday's ceremony. "I'm the happiest person in the world today," the 101-year-old told Associated Press as she viewed the races coming together in harmony.

In response to the whites' appeal for forgiveness, black clergy led a smaller crowd of blacks in pardoning them.

The riot started May 31, 1921,

after a black man was arrested on charges of attacking a white woman. The major confrontation happened the next day when armed whites attacked the area referred to as "Black Wall Street" because of the affluence of its residents.

Before the riot, 600 black-owned businesses flourished in the neighborhood, including bus companies, banks, hotels, drugstores, funeral parlors and a 700-seat movie theater called Dreamland.

In addition to the property loss, some contemporary reports put the death toll as high as 300.

Monday's service started slowly in the evening heat. But as pleas for repentance and forgiveness grew more fervent, the worship atmosphere of the whole ceremony grew more animated with shouts of "Hallelujah" and "Amen."

Willee DeShields' grandfather was a successful businessman before the riot. "Our ancestors can now rest," she said.

### One-parent family growth is slowing

WASHINGTON (RNS)—The rapid growth of non-traditional families has slowed dramatically, the Census Bureau reported May 27.

Between 1970 and 1990, the proportion of American households that had a married couple with children declined sharply from 40 percent to 26 percent. But between 1990 and 1997 the proportion declined only an additional 1 percent.

"It hasn't quite turned around, but it has slowed, and that is significant, given the breakneck speed at which we were seeing these changes," Census Bureau demographer Lynne Casper Hayden said.

Hayden and Ken Bryson, who together authored the Census Bureau report, cited a drop in teen birth rates and in births to unmarried mothers as a prime reason for the slowing.

The divorce rate has leveled off as well. The Census Bureau now projects that four of every 10 new marriages will end in divorce, instead of the previous figure of five in 10.



Education for Time  
and Eternity

# Oneida Baptist Institute

## 1998 Barkley Moore Offering

### New Beginnings

#### WHAT IS ONEIDA?

Oneida Baptist Institute is a fully accredited Christian boarding school for grades 6-12.

OBI ministers to young people by providing: quality Christian education, a unique student work program, opportunities for spiritual growth and a wide variety of co-curricular activities.

At Oneida, we teach respect for authority, honesty, high moral standards and responsible behavior.

#### FUNDING

Approximately 9 percent of Oneida's funding comes from the Kentucky Baptist Convention.

35 percent comes from student fees.

The remaining 56 percent comes from churches and individuals who choose to invest in the lives of young people. These gifts are the financial backbone of our ministry.

Meet some of the class of 1998

## 'They told me I was worth the effort'

Jerry and his brother, Rex, came to Oneida Baptist Institute in 1991 from Lawrenceburg.

Rex graduated from Oneida in 1997. From a divorced family, Jerry said, "I wanted to be in a better environment than what I had at home." Jerry added that Oneida provided more co-curricular opportunities.

Jerry also needed to improve his grades. He recalls struggling in this area all his life. "I just didn't understand," he said. Jerry improved quickly at OBI from nearly failing grades to an A average. "I guess the teachers just spent more time, ... and I was more determined," Jerry said. While at Oneida, he passed every class. He said spending time in study hall, required of students who are not on the A or B honor rolls, also helped him improve. He was named "Most Studious" all seven years.

Jerry was determined to complete his first year at Oneida and said it was the faculty and staff who helped him. "They took me in," Jerry said. "They really cared for me at the time. They told me I was worth the effort."

Jerry learned valuable life lessons at Oneida. He said many staff members at OBI had a positive influence on his life. He spoke of Harold Underwood, dean of boys. "I watched him a lot when I was young. I guess he didn't know," Jerry reflected. "Watching him ... helped me grow as a Christian," Jerry added. As a sophomore, Jerry won the Brad Dorough



**CAREER PREPARATION** Jerry, a worker in Oneida's daycare center, plans a career in child care development.

Friendship Award. This is the only student award chosen by a vote of the student body. In making the selection, students consider those who befriended them and helped them adjust to life at Oneida.

Jerry became a Christian when he was 9. At Oneida, he enjoyed daily chapel and was a member of our Baptist Student Union. He was a BSU small

group leader for two years. BSU "has helped challenge students to be Christians," he noted.

Jerry participated in many sports and activities at Oneida. In cross-country, he went to the state meet three times and finished 233rd out of 1500 runners in the Charlotte Observer Marathon in Charlotte, N.C. He received the Leadership Award as a se-

nior. Jerry was on the OBI wrestling team for six years and the track team for five years. He participated in the Fellowship of Christian Athletes for two years.

Jerry also spent three and one-half years in choir, traveling many Sundays during the school year to perform at churches all around Kentucky.

Jerry held various jobs on campus. He worked on the farm for two quarters, and he supervised a yard crew and a cleaning crew in the dormitory. He was also a room and hall monitor for several years in the dorm.

During his senior year, Jerry requested to work at the daycare for faculty and staff children. "I've always liked being with kids," he explained. Jerry feels there could be a high demand in the child care field for men who are trustworthy and that young children can benefit from a positive male role model. "It's fun, hands-on, and I have the qualities it would take," Jerry said.

In addition to being his dean, Underwood was a coach and teacher to Jerry. Over the years, he noticed Jerry's "stick-to-it-iveness" and ambition. "There's not been any mountain that's been too high for Jerry to climb," Underwood said. "If he sets a goal, he's going to finish it, accomplish it. ... In all areas, be it sports, academics, fine arts, he's made it a success."

Jerry plans to work for UPS to earn money for college, then pursue a degree in child care development.

## 'You can't have those kinds of relationships at home'

Bre came to Oneida in the 7th grade from Lexington. She needed help with her grades and recalls spending her time at home "trying to fit in" rather than concentrating on her school work. Bre added, "I found things extremely hard to understand. I pretty much gave up all hope for homework." After coming to Oneida, she found more individual help and fewer people in a class. Her grades improved, and she was able to maintain a B average.

Bre had no problems settling in when she first arrived, but she admitted she was a little homesick her first month at OBI. She felt "small" compared to many other girls. Bre said her roommate helped her and introduced her to people. She found a diverse group of people she felt comfortable around. Most of them, she noted, were international students.

Bre said she returned to Oneida year after year, because of her friends. "You can't have those kinds of relationships at home," she explained. "They're a lot closer, like a whole family of brothers and sisters." Bre felt that students at her old school were classified either "popular or not popular." In contrast, "Here, everyone blends."

Bre was raised in church, attending with her grandmother. When she came to Oneida, Bre said daily chapel, Baptist Student Union and Sunday school helped her "understand what the Bible and everything was about." A friend led Bre in a prayer of salvation on the dormitory steps.

During high school, Bre realized she still was not working up to her potential. "I didn't plan for the future or see the need for good grades." To help prepare for college, Bre chose to enroll in advanced placement classes beginning her sophomore year. Bre said she found the material more interesting. She also said AP classes "get you more involved and prepared for the next year." College bound, Bre plans to become a pediatric nurse.

Edmund Shelby, Bre's teacher for English III, described her as "one of the hardest working students I've ever had. She had a very good work ethic." Shelby also noticed that Bre "always had a smile."

She ran cross country for three years, representing Oneida at the state meet each year. Bre also went to the state meet each of the four years she was on the track team. She went to

regionals with soccer, swimming and softball. She played volleyball for one year. Bre earned letters, the 110 Percent Award, Coach's Award and other awards in sports.

Bre was in a wide variety of other activities as well, including choir, stu-

dent council, Beta Club and the yearbook staff. In her spare time, Bre enjoys writing poetry and has had three of her poems published. Bre said she grew and learned many things at Oneida, like how to take care of herself and how to help other people.



**GETTING READY** Bre prepared for life through athletic competition and academic achievement at Oneida.

# Oneida Baptist Institute

## He wanted a new beginning

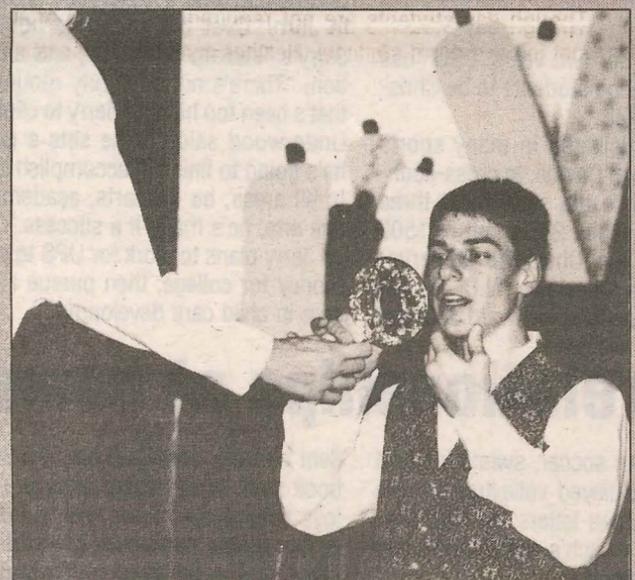
Aaron came to Oneida in the 7th grade from Greenview, Ill. He had problems getting along with his teachers and felt "labeled" at his school. Aaron added, "I was a little annoying ... an obnoxious kid." He was eager to make a new beginning.

Aaron was impressed by the size of OBI and its number of facilities. He was excited about joining OBI's wrestling team. "It was something I always wanted to do and I finally did it here." Aaron placed third at the state tournament in the 8th grade. He spent one season each in soccer, tennis and track and was in Beta Club for four years. In band, Aaron played the alto saxophone and was the drum major as a senior. Aaron performed in seven plays and was named "Best Supporting Actor" as a junior. He was also in piano and choir. Aaron did not mind the traveling required of OBI choir members. He noted, "The best part about it is potluck. You get to eat real food every once in a while, so it makes it all worth it."

Despite his busy schedule, Aaron participated in Baptist Student Union throughout high school and was a small group leader as a senior. Though Aaron always considered himself a Christian, he feels BSU helped him to "accept it more and not worry what people think."

Aaron was in drafting class for three years. Each year, the class competes in a state-wide balsa wood bridge building competition. During Aaron's first year as a drafting student, his bridge won first place in "efficiency." Aaron's drafting teacher, John Smith, said, "He was very cooperative and eager to learn. ... He stayed pretty much to business." Aaron is considering a degree in mechanical engineering, and Smith feels Aaron will find success in this area.

Aaron said being at Oneida helped him grow up and become independent. "I've also been exposed to a lot that's helped me decide what I want to do with my life," he added.



**STAGE PREPARATION** Aaron prepared to go on stage to perform in an OBI production in the spring.

## See for yourself

Come and see for yourself what God is doing at Oneida. Campus tours are available.

Worship with students and faculty in our daily chapel services. See our dormitories, classrooms and historic Anderson Hall. Enjoy a meal in our dining room. Walk across the swinging bridge to the farm. View our state-of-the-art swine complex.

Stop by the craft house to shop for bargains before you return home.

If you would like to schedule a visit, or if you have any questions about our school, you may contact us at: P.O. Box 67, Oneida, KY 40972. Phone: (606) 847-4111. Fax: (606) 847-4496. Web site: [www.oneidaschool.org](http://www.oneidaschool.org)

## Siblings from Brazil excel at Oneida

Jeffrey and Jennifer are from Brazil. They are two of four children in their family, all of whom attended OBI. Their older brother, Stefan, came to Oneida as an 8th grader in 1992. Jeffrey followed the next year as an 8th grader. Jennifer joined her brothers when she was a junior in 1996. Their younger brother, Kristopher, started school in the summer of 1997 as a freshman.

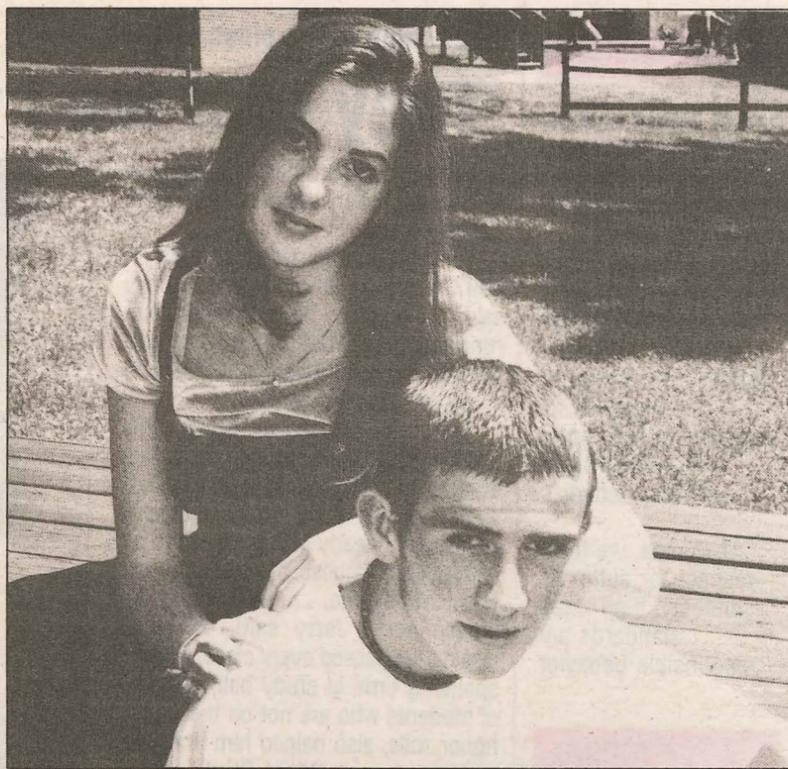
The children were all born and raised in Brazil but have family ties to Kentucky. Their maternal grandparents live in Louisville and are former missionaries. They also have an aunt and uncle who live in London.

Jeffrey said he and his siblings wanted to come to OBI to experience living and studying in the U.S. Jennifer wanted to improve her English and added, "I came to get prepared for college." Chapel was an important time to Jennifer, "because you have the time to sit and think and reflect about God," she said. Jennifer became a BSU small group leader her senior year.

Jennifer participated in track, volleyball, soccer and Beta Club. She also developed her piano skills and said, "Taking piano classes every day just made me get better and better." Jennifer worked as a late-night study hall monitor.

Jennifer is "very friendly" and "a good listener," said Billie Faye Hoover, dean of girls. She added, "She shows a lot of compassion."

Jeffrey said he grew spiritually at Oneida. He described his first three years as a foundation which allowed him to become a strong Christian his



**FAMILY TRADITION** Jeffrey and Jennifer are two of four siblings who came from Brazil to attend Oneida.

junior year. "It takes awhile in every person," he said. Jeffrey also said he learned to make his own choices and not be swayed by peer pressure. He was a faithful member of Baptist Student Union at Oneida.

Jeffrey was very active at Oneida, earning many awards. He participated in soccer, cross-country, wrestling, tennis, band, student council and Beta

Club. He was a hall monitor in the dorm and named "Most Outstanding Junior." In an awards presentation, Jeffrey's soccer coach described him as having a "strong will and a good attitude."

Jeffrey plans to attend Western Kentucky University, while Jennifer will attend Campbellsville University. They both plan to study medicine.

## 'I think I just needed a chance to start over'

Sue is from Casper, Wyo. She arrived at Oneida as a junior in February 1997. Sue grew up in church and participated three consecutive summers in a missionary program that trained her to lead backyard Bible clubs for children in her community. She was home-schooled in grades 2-5 and in eighth grade.

Despite all this, Sue admitted that in 1996, "I decided to rebel." She started drinking, smoking and skipping school. "I was getting into trouble," she said. "I totally fell apart." Oneida and other boarding schools were recommended to Sue's family by the Christian school she was attending. "My parents and I both agreed this was a good place for me to go."

Sue said she was "miserable and homesick" at first being so far from her family and friends, but "I knew I needed to be here. I knew I needed to get my life together and improve my grades." After spring break, Sue found friends at Oneida and also made the honor roll.

Sue stayed for summer school after her junior year. She took some Bible classes and had plenty of time to think. "I think just being here helped," she said. Sue felt she had a new beginning with her parents and with her

life. "I think I just needed a chance to start over," she reflected.

Sue became a Baptist Student Union small group leader and a role model for the other girls in the dorm. She even moved out of a nicer room on the third floor of the girls' dorm to a room with a younger girl who needed help adjusting to Oneida. "She's really good at caring for the younger girls," said OBI girls' counselor Denise Spencer. OBI Chaplain and BSU sponsor

Michael Spencer added, "She recognizes where she's come from and wants to move forward and help others. She's so grateful and delighted to be able to have what Oneida's given her."

Sue helped with the technical crews of two plays. She also was a member of the swim team and a hall monitor.

Sue enlisted in the Air Force for four years, where she anticipates making further plans about her future.



**BUILDING RELATIONSHIPS** Sue developed a relationship for caring and served as a positive role model for the girls in her dormitory.

# Oneida Baptist Institute

## 'You get to participate in a lot more things'

Jennifer, OBI's 1998 valedictorian, is the daughter of OBI faculty members who came to Oneida in February 1995. Jennifer's family, including her two younger brothers, had been in the Central American nation of Belize for six months as missionaries.

Having been home-schooled in Belize, Jennifer was a little skeptical of attending a "regular" high school. Jennifer liked Oneida when they toured, and she adapted well at Oneida as a "staff kid." Although it took her awhile to fit in, Jennifer attended most of the functions on campus that the dorm students attended.

Jennifer's mother, Sue, said Jennifer gained confidence and started "to come out of her shell" at Oneida. Sue noted that Jennifer was challenged academically at Oneida, especially in her advanced placement classes, and she believes that Jennifer is prepared for college. "She's learned a lot about preparing her assignments and turning them in on her own," Sue said. She also described her daughter as having "good study habits of putting work first." Jennifer maintained a 4.0 grade point average.

Jennifer liked the fact that students at Oneida "get to participate in a lot more things, because they leave things open for everybody. ... You don't have to be really good to be involved." Jennifer played softball all four years of



**ACADEMIC ATHLETE** Jennifer, Oneida's 1998 valedictorian, was a standout on the softball and volleyball teams.

high school, earning many awards including "Best Defense," "Most Valuable Player," and "Highest GPA." She was named to the all-conference team for two years. She played volleyball for two years and earned a place on the all-district team both years.

Jennifer was a small group leader in Baptist Student Union for three years. She also joined the Beta Club,

chess team, choir and yearbook. Her senior year she was the yearbook editor and the first runner up in the annual Yearbook Queen Pageant.

Jennifer spent two summers of high school on mission trips to Jamaica and Australia.

Jennifer plans to attend Huntington College in Indiana, where she will study accounting.

## 'I came and got my act together'

Brandon came to Oneida in the middle of his 7th grade year. He came due to failing grades and some family problems. He said he always had struggled with grades, especially math.

Brandon made the honor roll his first year at Oneida. "I came and got my act together," he recalled, attributing his success to the smaller class size he found at Oneida.

Brandon also succeeded in his activities and work. He was on the wrestling team for five years and won two state gold medals. He played soccer for four years and worked as a tractor mechanic on the yard crew. Work program supervisor and Oneida's dean of boys, Harold Underwood, said Brandon is a "right hand man" in the work program. Boys' dean Gary Garrett agreed that he is a "terrific worker" and added, "He's a responsible young man. He's maturing. ... I just think he's a very special guy."

An important part of Brandon's education at Oneida was the vocational curriculum. "Welding and auto maintenance are my specialties," Brandon noted. He was so successful in these classes that he decided to choose a career that would utilize his skills and talent. Following a family tradition, he enlisted in the Navy. "They've got so much vocational stuff to do and on-the-job training," he said.

Brandon plans on gaining several years' experience, then pursuing a degree in marine engineering. He is

scheduled to leave for basic training July 8. Brandon is excited about his future job as a hull technician, performing underwater welding.

Brandon professed faith in Christ in his home church when he was 12. He feels he has grown as a Christian at Oneida. "The deans have really

helped," he said. He tried to incorporate his beliefs into his life by setting a good example for the younger students in the work program.

Underwood said of Brandon's Christian witness, "He's not preachy but sets a good example. It's a delight to have him here."



**MECHANICALLY INCLINED** Brandon developed technical skills at Oneida and one day hopes to be a marine engineer.

## Do you know someone who ...

◆ Needs to hear the good news of Jesus Christ? Most OBI students are not Christians when they enroll, but many make professions of faith each year.

◆ Needs help with school? Many students who have fallen behind in public schools take advantage of our unique resources: tutoring lab, nightly study hall, six week summer program.

◆ Has a difficult family situation? Sometimes parents need help in providing supervision and discipline. Oneida provides quality education in a loving and structured setting.

◆ Needs a new beginning? Oneida gives young people a second chance when they have made some bad decisions or need to get away from the wrong crowd.

## 'I like the whole environment'

Heather is a day student at Oneida and lives near campus. She decided to attend OBI as a junior, wanting to experience "being around different people." Heather remembers she "liked the whole environment" at OBI and its Christian emphasis. Heather professed faith in Christ when she was 16, and she has enjoyed daily chapel, calling it an "inspiration" in her life.

Heather said her father, an OBI graduate, was happy she decided to attend.

Though day students are not required to have an after-school job like dorm students, Heather contributed her talent and many extra hours to several activities on campus.

Choir director Tim Cochran appreciated Heather because she was "hard-working" and gave of her weekend time to travel with the choir. Heather said she "loves to sing" and enjoyed choir trips. "It's fun to be out with everyone and singing," she said. "The travel can be tiring, but ... it's worth it." Heather said another benefit is "the close friendships you form in choir, because you spend so much time with them."

Most of all, Heather liked singing at various churches around the state. "The people we're singing to are so appreciative," she explained. "They're so nice and kind." Heather earned the Director's Award in choir as a junior. She was also OBI's "Most Outstanding Junior Girl."

Heather participated in three plays, taking a lead role her senior year. She also joined the Beta Club as a senior.

Heather said she was raised to work hard and likes to be involved in things. She said it is important for students at OBI to be active and involved, because "that's how you make close friends."

Heather plans to attend Transylvania University.



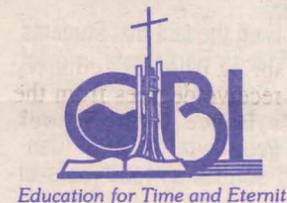
**ENTHUSIASTIC PERFORMER** Heather participated in three plays at OBI, choir and Beta Club.

# Oneida Baptist Institute

## New Beginnings



**Oneida Baptist Institute ... A Place to Grow!**  
**Barkley Moore Father's Day Offering**



### New beginnings ...

At Oneida Baptist Institute, students are given the opportunity to make fresh starts in four primary areas:

◆ **Academically.** Many young people come to OBI struggling academically. With our smaller class sizes and more individual attention, they can soon improve their grades.

◆ **Emotionally.** Kindness, security, love and acceptance help nurture a sense of well-being and trust in students who need a stable and structured environment.

◆ **Socially.** At Oneida, students learn respect for the rights of others. The OBI experience includes being part of a team, respecting authority, living in dormitories, learning self-discipline, sharing work responsibilities and accepting cultural differences.

◆ **Spiritually.** Oneida shares the good news of Jesus Christ in many positive ways. Students attend daily chapel, Sunday school and worship and Baptist Student Union. Many students respond to God's love each year.

### Barkley Moore: Believer in new beginnings

This month the Kentucky Baptist Convention will observe the fourth annual Barkley Moore Father's Day Offering for Oneida Baptist Institute. We are thankful that Kentucky Baptists have chosen this means of supporting OBI while honoring the memory of Moore. He was president of Oneida Baptist Institute from 1972 until his death in 1994.

Moore graduated as valedictorian of Oneida's class of 1958. After completing a bachelor's degree and one year of law school at the University of Kentucky, he returned to OBI as assistant to the president in 1963.

Two years later, he joined the Peace Corps and left Kentucky for Iran, where he earned the recognition of the Shah and prime minister, as well as United States presidents Lyndon Johnson and Richard Nixon. At the time of his return to the U.S. more than six years later, Moore held the distinction of the longest term of service for any Peace Corps volunteer.

In Iran, Moore started one primary library and 31 smaller ones among the people of Gonbad-e Kavus. He also started a kindergarten that grew into eight schools enrolling 1,000 students.

An article in the Peace Corps News dated February 1, 1971, said Moore "inspired villagers who had no school to build one themselves, bringing edu-

cation to them for the first time."

Upon his return to the U.S., Moore focused his love of education on Oneida once more. He wrote to an old friend in August 1972: "I am back home ... many years and many experiences later. How wonderful it is to find that you have stuck with our work for young people, this labor of love, all the while."

Moore always saw the Oneida school as a place where young people could find new beginnings. In his ministry, Moore found the best in every child. He looked on each student with eyes that glimpsed what each young person was but also who he or she could become.

Moore once noted that often when students come to OBI, "They have failed time after time, and they see themselves as a failure." He spoke of Oneida's distinctive Christian approach as a way to turn such teenagers around: "This is one of the key things we can do through Christian education. We not only tell these young people that we care, but, more importantly, we show them that we care by the interaction that we have daily. ..."

Not content to dream only of what Oneida could do for its students,

Moore also saw what young people could bring to the school. In August 1973, he wrote this to a prospective student: "... I have wanted to write

about your possibly coming to Oneida. ... We have much to offer—and you have much you could give us. We need young people like you who have been blessed with strong Christian parents and training to help us work with some of our young people who have not had the same blessing. ... One of the best ways is to have young people who can help be a good influence, to be leaders—to help lead many of our students to the Lord who do not know Him."

For Moore, the most important new beginning an Oneida student could make was a decision to trust Christ. He wrote these words to a friend of the school: "Truly we are a state, home and foreign mission work. The glory of our work is that even though the majority who come to us are not 'born again' Christians, the majority who leave us have attained that eternal state by faith. This makes us a school different from most schools." Please pray for us, that we may continue to be a place of new beginnings.



**Barkley Moore**  
*OBI president,*  
1972-1994

# KENTUCKY

## Georgetown among Baptists schools in Hong Kong effort

HONG KONG (ABP)—Georgetown College has joined 49 other church-related schools in a new partnership with Hong Kong Baptist University being launched this fall in China.

More than 160 Christian college students from North America will live and study alongside Chinese students in the new study-abroad program, announced officials with Hong Kong Baptist University.

"We believe this study-abroad program will be one of the most effective ways to build lasting personal friendships between North American Christians and many of the fu-

ture leaders in China," said Daniel Tse, president of Hong Kong Baptist University.

Students will attend classes full time while living in campus dormitories with Chinese roommates, most of whom will be non-Christians.

Founded by Hong Kong Baptist Association in 1956, Hong Kong Baptist University is the only accredited Christian university in the Peoples Republic of China.

It enrolls 5,000 students in degree programs and another 35,000 night and weekend students. About 1,200 students are Christians, officials report. Most courses are taught in En-

glish, to prepare students for international business demands in Hong Kong.

Forty-three colleges and universities from 26 states have signed on as permanent partners in the new program, said Pat Pattillo, North American liaison for the Hong Kong school.

The 25 Baptist schools that are participating in the program are: Averett College, Baylor University, Belmont University, California Baptist College, Carson-Newman College, East Texas Baptist University, Furman University, Gardner-Webb University, Grand Canyon University, Judson College, Louisiana Col-

lege, Mercer University, Mississippi College, Oklahoma Baptist University, Ouachita University, Palm Beach Atlantic College, Samford University, Shorter College, Stetson University, Union University, Wingate University and all four Baptist schools in Missouri, Pattillo said.

Also involved are eight schools affiliated with American Baptist Churches in the U.S.A. as well as other schools affiliated with Methodist, Lutheran, Disciples and Presbyterian denominations, Pattillo added.

Students also will be sponsored each semester through the Baptist Union of Western Canada, he said.

**Students will live with Chinese roommates, most of whom will be non-Christians.**

## 16 Kentuckians among Southern's graduates

LOUISVILLE—Sixteen students with Kentucky ties received degrees from Southern Baptist Theological Seminary May 22.

The 16 represent the smallest Kentucky contingency in a Southern Seminary spring commencement in recent history. In previous springs this decade, the seminary has awarded degrees to anywhere from 25 to 40 Kentuckians.

The Kentuckians were among a total of 129 students to receive degrees this spring from the seminary and 34 to receive degrees from the seminary's Boyce Bible School. Seminary President Al Mohler delivered the commencement address. Kentucky graduates, their home-

towns and degrees include:

■ Ronnie Adams, Cunningham, doctor of ministry.

■ Alicia Amen, Louisville, doctor of philosophy.

■ Michael Belkin, Louisville, master of divinity.

■ Jim Carpenter, Shelbyville, doctor of ministry.

■ William "Happy" Chandler, Bowling Green, master of divinity in missions, evangelism and church growth.

■ Mark Cloys, Lexington, master of divinity.

■ Bill Dickens, Covington, doctor of philosophy.

■ Steve Dwinells, Vine Grove and Lexington, master of divinity.

■ Yu-Chi Hsu, Louisville, master of divinity in Christian education.

■ Keith McKinley, Louisville, master of divinity in missions, evangelism and church growth.

■ Doreen Mills, Louisville, master of theology

■ Jay Padgett, Waynesburg, master of divinity in church music.

■ Jervis Payne, Corbin, master of divinity in missions, evangelism and church growth.

■ George Stapleton, Middlesboro, master of divinity.

■ Bruce Truman, Louisville and Owingsville, master of divinity.

■ Tommy Rucker Jr., Pleasureville, associate of arts.

## Marshall Center will sponsor a pastors' study leave program

GEORGETOWN—Bolstered by donations and driven by a desire to do something new, the Marshall Center for Ministry at Georgetown College has announced several new resources to help Kentucky Baptist pastors.

A major part of the Marshall Center's emerging ministry will be sponsorship of a ministers' study leave program at Regent's Park College in Oxford, England, said Bill Marshall, co-director of the center with his wife, Alice.

Prior to his retirement last year, Marshall was executive secretary-treasurer of the Kentucky Baptist Convention.

"The Marshall Center has chosen to focus on strengthening ministers and churches through periodic, and preferably regular, study leaves," Marshall explained. "Few churches in Kentucky make provisions for this; few ministers have such an opportunity."

The Marshall Center will be "proactive" and an "advocate to the churches to provide study leaves," he said. "We will strongly contend that the benefits are reciprocal, that both church and minister benefit."

The Marshalls said they are compiling a database of study leave opportunities and will offer counsel to Kentucky pastors about these options.

On another front, the Marshalls said the center is exploring the possibility of a long-term relationship with Temuco Baptist Academy in Temuco, Chile. The center already has provided scholarships for Georgetown College students to participate in several missions projects there, and has begun an endowment fund to benefit the Chilean academy.

The fund is named for Kentucky missionaries Grundy and Jean Janes, who served at the academy prior to retirement.

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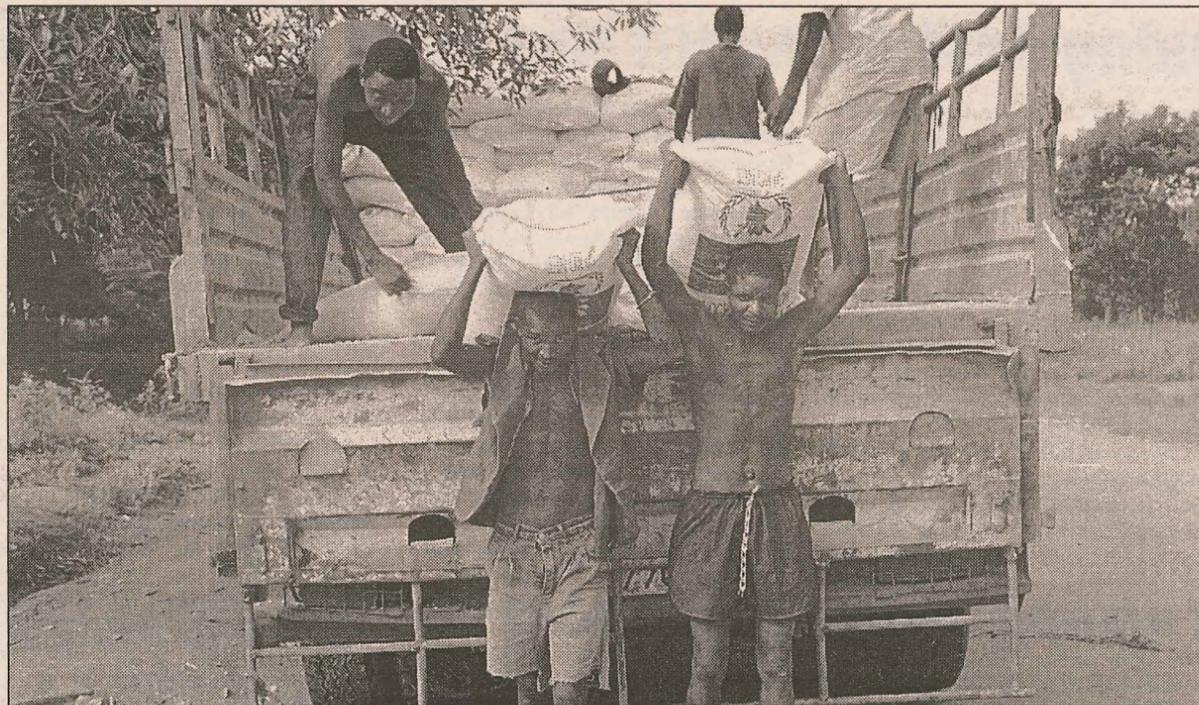
## WORLD VIEW

■ **Pastor Charles Stith** of Boston is gearing up for a different kind of foreign mission.

President Clinton has nominated the United Methodist minister and civil rights leader as U.S. ambassador to Tanzania, an East African country that administration officials see as poised for a leadership role on the continent.

■ **Swiss Protestant** and Roman Catholic churches have joined in issuing a joint letter to the Swiss people asking what kind of future they want the country to have. The religious groups said they hope the responses will serve as a discussion starter in congregations, schools and small group settings.

■ **Noting that Islam** has become Sweden's second largest religion after Christianity, the Stockholm government has agreed to pay for a new Swedish translation of the Koran.



**FOOD FOR A MONTH** Baptist youth and pastors in Tanzania unload bags of corn mixed with tiny protein-packed fish called dagaa. The food was bought with \$254,000 in Southern Baptist World Hunger Funds and distributed to the Gogo people of the Dodoma region, who suffered a severe famine in the past year. Working with pastors and youth trained in evangelism, Southern Baptist missionaries Olan and Lynn Burrow organized food distribution in 10 areas where Baptist churches are located. (BP photo by Bill Slate)

## Tanzania famine relief spreads God's love

*Continued from page 1*  
insurmountable. "We have enough money to give 600 tons, which sounds like a lot, but it is only enough for 10 villages out of a thousand here in Dodoma," Burrow said.

The workers scheduled nothing evangelistic on their first food distribution visits, to establish in the minds of people that everyone in need would receive the same amount regardless of their faith. Immediately, every church began reporting increased attendance, and some reported people making

professions of faith in Jesus as their personal Savior.

Later, workers began distribution days with a service. People have continued to make professions of faith.

In one area, the village leader tried to take over the distribution, and when he couldn't he tried to close the church. But the village rallied around Baptists. The next Sunday the village leader's son became a Christian. After that, 40 others have done the same.

Another high point occurred when the pastors and youth were asked by

missionaries from another denomination to do evangelism to accompany their relief work in four villages.

In that effort, more than 100 people accepted Jesus. Workers trained pastors and church leaders from half a dozen denominations with no previous experience in evangelism.

Last month the Kentucky Baptist Convention's Executive Board approved a partnership with Tanzanian Baptists. Next year Kentuckians will begin working with Tanzanians and IMB missionaries there.

## Believed site of Jesus' baptism could open for tourism visits

**JERUSALEM (RNS)**—The Jordan River site where many believe Jesus was baptized may reopen to the public after being off-limits for more than 30 years.

An Israeli newspaper said June 1 that Israel's tourism minister hopes to reopen the site to visitors by the year 2000, when large numbers of Christians are expected to visit the Holy Land.

The Bible's Gospel of Mark refers to Jesus being baptized by John the Baptist in the Jordan River.

The spot along the west bank of the river where the baptism is believed to have occurred is part of a closed military zone opened to tourists for just three days a year.

Israel gained control of the site in the 1967 Six-Day War. The spot was previously controlled by Jordan. About 600,000 tourists visited the site annually before its closure.

Under terms of the Israeli-Palestinian peace accords, the site's final status is supposed to be negotiated. Palestinian officials want the site to come under their control.

Jordan, which still controls the east bank of the Jordan opposite the traditional baptism site of Jesus, is expected to also encourage tourism to the area in 2000.

## Latest Israeli anti-missionary bill gets first approval

**JERUSALEM (BP)**—A bill proposing a three-year jail sentence or \$13,700 fine for people who verbally witness about Jesus being the Messiah cleared a first reading in the Israeli legislature May 20. But the bill, like other restrictions on free speech and religious freedom, faces an uphill battle against international opposition.

Among those voting in favor of the bill was Prime Minister Benjamin Netanyahu, though U.S. diplomatic sources said his vote was largely "a political exercise" to maintain affirmation from conservative Jews.

Still, the bill represents the fourth attempt to curtail free speech in religious matters in Israel during the past 21 years. A bill passed in 1977 banned persuading someone to change their religion for the broad and ambiguous motive of "financial gain." Three more restrictive bills during the past two years have sought to drop the requirement to prove that motive.

Netanyahu has promised evangelical leaders inside and outside Israel that he will not allow the passage of any bill to restrict religious freedom. Israeli embassy sources say the proposed laws all have been "private member's bills" that have no chance of passing.

A statement from the Messianic Action Committee, which has lobbied overseas leaders to oppose proposed restrictions, said the new bill will soon find its way to the top of the legislature's

agenda for another vote because of its strong Orthodox support. An earlier bill to restrict Christian activity—also passed in its first reading—awaits action after losing a key sponsor.

The stakes are higher than even in Israel's fight over religious freedom. A bill before the U.S. Congress proposes to use trade sanctions as punishment against nations who persecute people on the basis of faith.

"Prime Minister Netanyahu is well aware of the billions of dollars in U.S. aid he receives and the fact that the passage of a law such as this would erode his support in the U.S.," said a U.S. State Department source.

Evangelicals are troubled, however, that in an Oct. 5, 1997, letter Netanyahu told his Jewish Orthodox minister for construction and housing he would support "an appropriate bill that will reflect the suitable balance between the preservation of the freedom of religion and of expression on the one hand, and the worthy war against missionary activity on the other.

"Not only do I not support missionary activity, but the opposite is true: I oppose any such activity," his letter continued.

The prime minister is attempting to preserve his coalition and please as many voters as he can, the State Department source said. Netanyahu needs the support of fundamentalists in the Knesset to maintain a majority for his coalition.

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## Panel asks: Can democracy survive without morality?

By Jo Kadlecak  
Religion News Service

NEW YORK (RNS)—Are Americans rediscovering the importance of moral truth? "Miss Manners," for one, believes they must if a civil and democratic society is to survive.

At a one-day symposium May 27, columnist Judith Martin (alias Miss Manners) joined 100 religious leaders, scholars and political analysts at the Carlyle Hotel in New York City to confront what they called "our nation's main challenge at the close of the century."

The symposium was sponsored by the New York-based Institute for American Values and the University of Chicago Divinity School.

The group, led by Jean Bethke Elshtain, a scholar at the divinity school, lamented what they perceive as a declining civic morality and what that means to society.

The group released a report, "A Call to Civil Society: Why Democracy Needs Moral Truths," which examines the moral dimensions of America's social ills, including teen pregnancy, sexual promiscuity and the abandonment of children by fathers.

"Too many Americans view morality as a threat to freedom, rather than its essential guarantor," the non-partisan group stated in the report.

The document presents an over-

view of democratic virtues and a comprehensive strategy for renewal. It was endorsed by experts from a range of political and social perspectives who comprise the Council on Civil Society, a joint project of the institute and divinity school.

Among them are Fuller Theological Seminary president Richard Mouw, Sens. Dan Coats, R-Ind., and Joseph Lieberman, D-Conn., and Princeton University criminologist John Dilulio.

"The goal of the document was really to push the civil society debate more upstream," said David Blankenhorn, president of the Institute for American Values. The 30-page report says America's moral crisis is directly related to what it terms the absence of moral truths in recent decades.

Among its recommendations for renewal of U.S. democracy were efforts to insure that children grow up in married, two-parent households and to adopt a "civil society model" for solving social problems and evaluating public policies.

Other suggestions included making it harder to divorce and calling on television broadcasters to police themselves by readopting the 8-9 p.m. "family hour."

It concluded by calling on families, neighborhoods, faith communities, businesses and media institutions to recommit themselves to the ideas that

democracy depends on moral truths and that a "democratic civil society is a way of living that calls us fully to pursue, live out and transmit moral truth."

No consensus, however, was reached at the symposium as to exactly how that might happen.

An absence of moral truths was seen, for instance, in the "mess" in Washington, which is how the symposium referred to allegations that President Clinton had sexual relations with a former White House intern.

What has happened, according to UCLA public policy professor James Q. Wilson, is that the American public no longer distinguishes between sexuality and a sense of decency.

"Moral leadership is what people care deeply about, inside or outside of Washington," Wilson told the group. "Somehow we have reduced the office of public servants (by) allowing different standards."

Martin responded that people have retreated from the use of etiquette and civil manners in confronting negative behaviors, expecting instead that law will solve such problems.

Smoking, she noted, used to be considered rude in public places; now it's become illegal in many cities.

"When society tries to regulate behavior (through legal means), it runs into all sorts of problems," the columnist said. "That's what we're seeing

in Washington and the question now becomes, should this be handled by law or etiquette?"

Although marriage often helps in developing maturity, adults are having an increasingly difficult time looking beyond their own wants and desires, suggested keynote speaker and Northwestern University professor emeritus David Gutmann.

"What's gone wrong? Why has the developmental stage been stunted in so many young people who become adolescent parents?" Gutmann asked. "(Because) of the deconstruction of fatherhood, the attitude that marriage is a prelude to divorce and the impact divorce has on our children."

Pollster Daniel Yankelovich was among the panelists who questioned whether Americans believe in moral truths at all. "There is no doubt this excessive individualism has created an intense hunger for community with a spiritual dimension," he said. "(But) have we identified the right moral truths or are we being moralistic and preachy (in the group's report)?"

Despite their inability to reach a specific conclusion, the group's concerns remained intact.

"In what does the good of human beings exist? How can we come to recognize, to honor and to cultivate that good?" asked Elshtain. "Civil society is one way we have devised to answer that question."

### Schools join Baptist college's NCAA protest

BUIES CREEK, N.C. (RNS)—More than 30 schools have joined a Baptist college in North Carolina to challenge a decision by the NCAA to eliminate a rule that accommodated schools not wanting to play championship games on Sundays.

National Collegiate Athletic Association rules require the association's board of directors to reconsider a decision if it receives more than 30 requests for an override vote. As of May 26, 32 schools had requested such a vote.

If the decision is not changed, the more than 300 active members of Division I—the largest schools—can decide to consider the issue themselves at the next NCAA annual convention in January 1999. A five-eighths majority vote would be needed to override the board's decision.

In addition, if the NCAA receives 100 requests for an override vote by July 6, the rule would be suspended until a vote can be taken at the 1999 convention.

Campbell University, in Buies Creek, N.C., requested the override vote after the NCAA Division I directors approved a proposal that jettisoned the 35-year-old rule that required rescheduling a championship game from Sunday if a school objected.

The board also voted to allow Sunday competition to start before noon.

Among other schools requesting the override are Baylor University, Duke University, Northwestern University, the U.S. Naval Academy, Virginia Military Institute, and Stanford University.

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**SEEKING:** Part-time children's coordinator for Russell Cave Road Baptist Church. Please send your resumé to: Russell Cave Road Baptist Church, 3179 Russell Cave Road, Lexington, KY 40511, Attn: Veronica Tichenor. Phone: (606) 299-4611.

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# CHURCHES

## Pastors' own busy schedules fuel their busy schedules

**Most pastors have had little or no training in time management and are having to learn to "work smarter" by trial and error.**

CAROL STREAM, Ill.—Congregational expectations placed on pastors might be rising, but that isn't the reason most pastors say they're burning the candle at both ends.

A new nationwide survey of 600 pastors conducted by Leadership magazine found nearly half of the responding pastors believe they're working too hard.

But when asked why they're working too hard, the pastors did not place the blame at the feet of congregation members, as many scholars and denominational officials have speculated in recent years. Instead, the pastors pointed the finger at themselves.

Only 7 percent of pastors in the survey said unrealistic expectations from their church's governing board drives their hard work.

The most oft-cited answers instead were "I expect too much of myself" (68 percent) and "I love what I do so

much I don't always know when to stop" (51 percent).

However, the article in Leadership's spring issue which reports on results of the survey quotes an Indiana pastor who explains that pastors may underestimate the pressure they feel from a congregation.

"You can say all the pressure comes from yourself," the article quotes Peter Strubhar of First Missionary Church in Berne, Ind., as explaining. "But the expectations of what a few people think pastoral ministry ought to be are never-ending. From time to time I think, If I'd do this one thing, it would make the critics happy for a while. That soon becomes my expectation."

The article lists five "surprises" found in the research, with the source of pastoral workloads being No. 1.

Other surprises cited include:

- When estimates of time spent in

ministry were double-checked against actual time logs, researchers found pastors accurately estimate the number of hours they spend in ministry. However, pastors misjudged their actual hours in two key areas: they underestimated the amount of time spent on administration and overestimated the amount of time spent in prayer.

■ Despite perceptions to the contrary, there's not much difference in the way large-church pastors spend their time compared to pastors who have no other support staff. Regardless of church size or staff size, pastors reported spending about 11 hours each week in sermon preparation.

"The only real difference in the way solo pastors and pastors with staff spend their time is this: Senior pastors spend two more hours per week leading meetings and services, while solo pastors spend an extra hour each week in pastoral care," the article reports.

"Pastoring is pastoring, and the way time is spent shifts little based on church size."

■ Most pastors have had little or no training in time management and are having to learn to "work smarter" by trial and error.

■ Despite the intense demands on pastors, most report they are happy in their work and find it fulfilling. More than 80 percent said they are happy with their workload, and 91 percent said they are satisfied with the kind of work they do.

The most-satisfied pastors, however, share several common traits, the study found: they limit their work to 45-50 hours per week, have learned to live with unfinished business, use all their annual vacation and consistently take one full day off per week.

Leadership is a quarterly journal for church leaders published by Christianity Today Inc.

## Hybels: Churches need mission, strategy, teamwork, commitment

**"A lot of churches assume that people know what their mission is, but most of them don't."**  
Innovative Pastor Bill Hybels

GLORIETA, N.M. (ABP)—The local church really is the hope of the world, Bill Hybels told more than 500 church leaders from 30 states at the National Innovative Church Leadership Conference at Glorieta Baptist Conference Center.

"Government does not have the solution to society's problems," said Hybels, pastor of Chicago's 16,000-member Willow Creek Community Church. "Education does not have the solution to the sin problem in this

world [nor do] business or the military."

Hybels said the local church has an "entrustment" from Jesus Christ.

"We have the only message that can transform human life and redirect it," he said. "We have community that we can invite people to be a part of. We have the Holy Spirit to bind us together. We have the power of prayer ... We have a road map, the Bible. We have it all. It has been entrusted to us for this window of time."

Hybels said his church does not innovate for innovation's sake. "We innovate for one reason: to get the attention of believers and nonbelievers alike," he said.

Hybels said churches must recognize their mission.

He said nine out of 10 pastors he talks with "cannot give me a simple statement of the mission of their church."

"A lot of churches assume that people know what their mission is, but

most of them don't. Is it to propagate the doctrine of a denomination, or to pay the bills and keep the doors open, or to continue to hold services?"

Churches also must develop a clear strategy, help members work together and gain their commitment," he added.

"We have to challenge the people to give their best to God," Hybels claimed. "A church will never reach its potential with half-hearted efforts of quarter-committed Christians."

### Honoring student leaders

By Robert Dunston

During Cumberland College's Honors Day Convocation May 4 the college community recognized two graduating seniors for the excellent leadership they have displayed during their four years at Cumberland.

The Gorman Jones Campus Leadership Award was presented to Paula Wilson, the daughter of Ronnie and Diana Wilson of Strunk. Wilson's major is education. On campus Wilson has been involved in Cumberland's student chapter of the National Education Association and has worked with area children through our Knight Foundation mentoring program and Appalachian Ministries.

Wilson has not confined her work to on-campus activities. She has served as a chaperone for activities at Pine Knot Middle School and has volunteered as a cheerleaders' aide. Wilson's leadership both on and off campus and her commitment to education make her a worthy recipient of the honor.

Kenny McKinney received the T.J. Roberts Campus Leadership Award. McKinney is the son of Dexter and Sharyn McKinney of Whitley City. Kenny, a health edu-

cation major, has been a spiritual leader on campus as well as a leader on our baseball team. He is active in Baptist Student Union and has been instrumental in promoting weekly devotions in the campus dormitories.

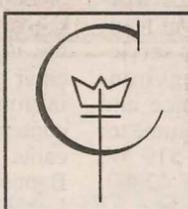
Perhaps McKinney's greatest contribution has been to Cumberland's Fellowship of Christian Athletes huddle. For the past year he has been president and has led the huddle to be named Huddle of the Year in Kentucky for the second year in a row. McKinney has demonstrated his leadership skills in many areas and his honor was very deserved.

The difficulty in selecting recipients for the leadership awards is that Cumberland College is blessed with so many student leaders. What a great opportunity we have as faculty, staff and administration to watch God work in the lives of our students as they develop their leadership skills and prepare to serve God and humanity in the future.

Wilson and McKinney are outstanding examples of the best in young people today.

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

CUMBERLAND COLLEGE



### Bridging the unknown

Think with me of those things in your childhood or young adulthood that loomed large in your mind then that are so diminished in size now.

I can think of a few: Going off the diving board at the community pool, driving my grandfather's Ford Jubilee tractor, feeding the horses in the adjacent pasture sugar from my hand, driving myself downtown in Lakeland, Fla.

The anxiety wasn't always fear. Usually what I was doing was something I very much wanted. I just needed time and often some help in getting there. I needed, and usually got, help in my transition from the unknown to the known from a loving family. I often think of how much more difficult crossing those barriers would have been had I gone it all alone.

Dawn and I have three lovely children. They bring great joy to our lives, in fact they bring about all the joy I can handle. I want my kids to grow up as fulfilled Christians who make a contribution to society and live somewhere else! What a challenge.

I ask that you think about our KBHC kids who don't have families to help them cross those fright-

ening bridges from dependence to independence. Those bridges don't look so scary to us now, but they sure do to these young people. In many cases, our children have been in the social services system for years, removed from their families of origin because of abuse and neglect. Leaving a system that has cared for them is just as hard as leaving a family in some ways.

Your gifts to KBHC help fund our Center for Independence and other independent living programs, helping our kids face those big, scary unknowns with someone who has been there and can help. These programs help kids with budgeting, job skills, education goals and other things that youth have to learn in order to make it on

their own. During this time of graduation, please remember these young people in your prayers as they venture into the unknown. I thank you that they don't have to go it alone.

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

# CHURCHES

## Do Americans lie about how often they attend church?

Continued from page 1

reported to pollsters, only 20 percent actually were counted in attendance. And instead of 50 percent of Catholics attending as they reported to pollsters, only 28 percent actually were counted in attendance.

Pastors were not surprised by the findings. But pollsters whose data were called into question were not happy at all.

Five years after their initial study, Hadaway and Marler are giving new insight into the controversial issue. They co-authored an article in the May 6 issue of *Christian Century* in which they explain possible reasons for differences in polling data.

Hadaway is a former researcher for the Southern Baptist Sunday School Board and Home Mission Board who currently works for the United Church of Christ's Board for Homeland Ministries. Marler is a former Kentuckian and graduate of Southern Baptist Theological Seminary who teaches at Samford University.

Their mission in 1993 was not to prove that the Gallup Poll data was "wrong," they assert. And even now, they believe the Gallup figures accurately reflect answers to the question Gallup pollsters ask.

The problem is the Gallup question and others like it are prone to divergent interpretation by well-meaning respondents. Hadaway and Marler contend

"Researchers who study how peo-

ple answer survey questions have long known that responses to behavioral questions represent more or less than 'just the facts.' When asked how many times they ate out last week, how frequently they have sex and whether or not they voted in the last election, most people report what they usually do, what they would like to do or what they think someone like them ought to do."

So the traditional Gallup question—"Did you, yourself, happen to attend church or synagogue in the last seven days?"—evokes responses based not so much on fact as on emotion, tradition and desired perception, Hadaway and Marler argue.

"Active church members who did not happen to attend church last Saturday or Sunday are expected to say no in response to Gallup's question. But this creates problems for people who see themselves as committed church members and weekly attenders. Many have an internal rule that says, 'I am a person who attends church every week.' Saying, 'No, I did not attend church' violates that internal rule and identifies them symbolically as non-churchgoers."

Also, inquiries among people who answered yes to the church attendance question when they actually had not attended church the previous week found that people's perceptions of their involvement in church may be based on marginal relations to a church.

"Follow-up questions about what people meant by 'attending church' revealed that a few were counting things other than attending worship, such as going to weddings, funerals, committee meetings, Sunday school and choir practice," Hadaway and Marler write. "One individual in Ash-tabula County even said his attendance consisted of mowing the church lawn on the previous Saturday."

But these cases account for only about 2 percent of all people polled. What about the rest of the gap?

The answer may lie in what people perceive their relationship to the church to be, and that relationship may be based in the distant past.

"First, a 'churched' identity, once established, seems remarkably resilient and long-lasting," they report. "Second, whereas 'churched' behavior might be important for establishing such an identity, continued frequent attendance does not seem necessary for people to maintain it."

To illustrate, they cite the case of a Connecticut woman named Carol who is "typical of many people who continue to see themselves as 'regular' churchgoers despite increasingly irregular attendance."

Carol was raised in the church, went to church events weekly through her teens, but dropped out during college and the early years of child-rearing. Later she and her husband returned to a different church "for the sake of the children."

Now her family attends only at

Easter and Christmas, but she goes by herself occasionally. And she donates services for special church events. She doesn't know the current minister or many active church members, yet she considers herself a part of the church. And if a pollster asked whether she attended church last week, she said she might reasonably answer yes, even if she didn't actually attend that week.

"Church attendance is increasingly a private matter, and it is correspondingly easier for each of us to maintain an idealized image of ourselves as regular attenders when in fact we may only manage to attend church two or three times a month at the most," Hadaway and Marler write. "As long as the proportion of Americans who see themselves as regular, fairly active churchgoers is stable, the proportion of Americans who say they attend church each week will remain about the same—regardless of the actual level of attendance."

Change in the polling disparity will occur only when Americans believe it is less important for them to perceive themselves as regular churchgoers, they argue. And this change may be on the way, with lower levels of childhood involvement in church producing adults with lesser self-imposed expectations about the importance of church attendance.

The researchers conclude: "The challenge for American churches is to help reconnect the doing and the saying, before all is said and done."

**"The challenge for American churches is to help reconnect the doing and the saying, before all is said and done."**

*Sociologists Kirk Hadaway and Penny Long Marler*



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EOE

### SonTeams bring sunshine to Cedarmore

Cedarmore is alive with the buzz and activity of many Baptist Student Union students who have come to invest their summer in the lives of our youth who will come to camp. As they arrived Sunday night, their first greeting was a severe thunderstorm that brought a huge rain to Cedarmore. But the clouds were only temporary, and it's great to have these outstanding young adults here for the summer.

I am so thankful to be a part of such a phenomenal ministry opportunity. These BSUers will provide the camp leadership, teaching and counseling and are led by Tom Smoot. During a period of more than 20 years, Smoot has established a rich tradition for our youth camps. The BSU-ers who spend the summer ministering to our youth are assembled into ministry teams known as SonTeams.

You can make a vital contribution to our camp ministries by remembering to pray for us this summer. These college students make such a difference in the lives of our youth. Pray for them as the first wave of student campers arrives Monday, June 15. Pray that God would work in and through each of the leaders. Pray that God will re-

veal himself to the lost kids that come spend a week with us. Pray for the strength over the course of the summer for each of the leaders. Pray for the camp pastors that serve each week. During the week the SonTeams minister here at Cedarmore, then on weekends they move into local churches ... you'll see, hear and experience many of them throughout the summer.

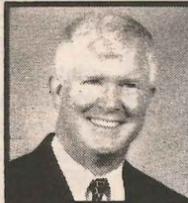
But the schedule they keep is grueling, so they need our prayers. And pray that hundreds of youth will come to know Jesus as Lord and Savior, and that those who already know him will see him in a fresh way.

On another subject, we are in need of a couple of golf carts to use around Cedarmore. This is a big place, and we spend much more of our time "in between." If anyone has a golf cart that is road-worthy, let me hear from you. We would certainly appreciate the help.

To God be the glory for what he continues to do at Jonathan Creek and Cedarmore. It's going to be a great, great summer!

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

#### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

# PEOPLE

## PRAYER PARTNERS

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

■ Comfort and strength for International Service Corps missionary Marlene Roberts as she concludes her term of service in Penza, Russia, in July.

■ Yula, a teacher with whom missionary Jane Meredith has been sharing Christ in Penza, Russia. "She has been very open to talking about God," Meredith said.

■ Elina, a friend of missionary Lori Milburn in Tambov, Russia, who Milburn said is "close to accepting the Lord as her Savior."

■ Greater Boston Baptist Association's plans to begin a church in Plymouth, Mass., a fast-growing community south of Boston.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOWLING GREEN**—First Church called **Daryl Hall** as minister of youth/outreach. He previously was youth discipleship intern at Baptist Sunday School Board in Nashville. He began his new ministry May 11.

■ **CAMPBELLSBURG**—Providence Church recently ordained Minister of Youth/Children **Mark Burks** to the gospel ministry.

■ **CAMPBELLSVILLE**—**Seibert Sullivan**, longtime pastor in Kentucky and Tennessee, is available for revivals, supply, interim and other ministry. He can be reached in

Campbellsville at (502) 465-6090.

■ **CRESTWOOD**—Harrods Creek Church recently ordained **David Pepler** to the gospel ministry.

■ **HOPKINSVILLE**—The children and youth at Casky Church will present a patriotic musical "Amerikids, In God We Trust," June 28 at 6 p.m.

■ **LONDON**—Old Salem Church recently called **Vince Mullins** as pastor.

■ **LOUISVILLE**—Valley View Church called **Mark Vincent** as minister of spiritual growth and missions. He will begin his new minis-



**RETIREMENT CELEBRATION** Pastor Mike Hamrick of Sandy Spring Baptist Church presents church secretary Bonnie Royalty with a crystal bowl to honor her 20 years of service to the church. Royalty, who recently retired, has served during the ministry of four pastors. During the service she also received a book of letters of appreciation from members as well as a cash bonus.

try June 28. Also, there have been more than 200 additions, 75 by baptism, this year. **Kevin Hamm** is pastor.

Hazelwood Church will celebrate its 95th anniversary July 25-26. Special events are planned.

Cloverleaf Church will hold vacation Bible school June 15-19 at 9 a.m.-noon. For more information, call (502) 367-0218.

**Wendy Dever**, preschool/children associate in KBC Sunday school department, gave birth to a baby boy May 28.

Midlane Park Church called **Bill Cubine** as interim pastor. He began his new ministry June 8.

Walnut Street Church called **Brad Lauer** as minister to students. He previously was on the staff at

First Church in DeFuniak Springs, Fla. He will begin his new ministry mid-June.

■ **MCDANIELS**—Rough River Church called Associate Pastor **David Lupex** as pastor. He began his new ministry June 1. Former Pastor **George Tichenor** is semi-retired and will be available for pulpit supply. He can be reached at (502) 879-9527.

■ **PRINCETON**—**Steve Custer** recently resigned as minister of music at First Church to become minister of music and worship at Grace Church in Evansville, Ind.

■ **WICKLIFFE**—Faith Church recently held revival services. **Henry Linginfelter** of Alcoa, Tenn. was evangelist. More than 75 decisions were made.

## Americans give more to charity in 1997

**WASHINGTON (RNS)**—Americans gave 7.5 percent more money to charity in 1997 than they did in 1996, according to Giving USA, a report issued by the American Association of Fund-Raising Counsel Trust for Philanthropy.

The increase was the largest since 1989.

Individuals, foundations and corporations combined to give a total of \$143.46 billion in 1997 to a wide range of nonprofit groups. Individuals accounted for just more than three-quarters of the total.

Increased confidence in charities influenced the upsurge in public giving, said Nancy Raybin, AAFRCTP chair.

Last year, she said, "a veil of cyn-

icism that shrouded American charities lifted"—a reference to financial scandals in recent years at United Way, the Foundation for New Era Philanthropy and other charities.

New laws require non-profits to provide copies of their tax forms to any individual.

Giving in 1997 increased the most—15 percent—for international organizations.

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## It's nice when they say 'thank you'

I have told you before how nice it is when those we have helped pause to say "thank you." Two letters came to my office recently. Each was a loving and kind reminder of the gratitude many have for the ministry Oneida Baptist Institute is providing.

The first letter came from one of our most outstanding students. He graduated last year and is now in college. Here is part of what he wrote: "I would like to take this opportunity to thank you

and the OBI faculty and staff for everything you have done for my family and me. ... When I was 14 years old I had this dream about coming to America and studying. When I told my parents ... I know that they did not take me seriously, but that was my dream. I do believe that people in life must experience difficulties, such as living far from those who you love and those who love you.

"Back to my story. A year went by, and I believe that my parents still did not think I was prepared for such a big step in life at such a young age. Finally, after my persistence in my idea, they gave me permission. I was so happy.

"I hope and pray for those who are attending Oneida as students ... I also hope that they may realize the chance and the opportunity they are being given. I hope that they will make the best of it, and one day, the right day, they may leave there and realize for themselves what a great place Oneida is."

Then this letter came from the family of an international student we were able to help:

"Thank you all so very much for the scholarship awarded Alice (not her real name) for the summer of 1998 and the August 1998 through May 1999 academic year. We pray that God will

continue to prosper Oneida and that your gift to Alice will be multiplied ten-fold and returned to you. Our family views her illness, recovery and present status in the United States as a true testimony of God's abundant grace and faithfulness to his children.

"A little over a year ago we embarked on a mission to help Alice, however we could, but we did not expect that one year later, the entire plan would have been accomplished. Our plan included the following: (1) Get her accepted

to a school that would provide assistance along the line of a scholarship. (2) Get her immigration status changed from a visitor to a student. (3) Get medical assistance for her laboratory tests, inpatient care and drugs.

"Oneida was among many schools contacted for assistance, but the only one that responded favorably. That response gave us the hope and the momentum to continue. ... In January 1998 the Immigration and Naturalization Services approved Alice's request to have her status changed from a visitor to a student. In April 1998 we were

able to obtain health insurance for Alice. Prior to the receipt of your bill and notation, (offering her a full scholarship) the only item on our plan of action that had not been accomplished was obtaining a full scholarship for Alice. You cannot imagine how elated we were to know she was awarded a scholarship. Oneida was the first institution to give us hope about Alice and the institution to grant us the final wish in our 'plan of action' for her. What a blessing you have been to all of us."

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

### THIS IS ONEIDA



W.F. Underwood

## Faithful ministry in Indiana

Former Kentucky pastor **Damon Jones** invited me to preach at Old Town Hill Baptist Church in Muncie, Ind. While in town I had the opportunity to visit 1950 alumnus **Frank Bradburn**, who was pastor of the church for 20 years.

**Frank and Hester Bradburn** and two children came to Clear Creek from Paris, Ky., in 1948. A daughter was born during student days.

**Bradburn's** experience in carpentry and plumbing was soon put to use on the student "workshop" program. He remembers installing a water tank and pipes for the campus water system.

**Bradburn** also installed the furnace in **Kelly Hall**.

**Mrs. Bradburn** remembered her days in the furniture factory, "The men attended class in the mornings and kept the kids while the women worked the afternoon shift. I worked on finishing and putting pews together. We earned \$12 a week."

"**Dr. Kelly** would preach in chapel and lean on the pulpit stand so much I thought he would fall," **Bradburn** said. "We all joked that most of his sermons usually got

around to tithing. He was a great servant.

"I was discouraged at one point and considered leaving. **Dr. Kelly** helped me to see I would only be running away rather than facing the situation and learning something.

"I had missions under **Brother Aldridge** and appreciate the friendship we've had through the years."

What advice does this ministry veteran have for our students?

"Love the people. When I went to Muncie, I prayed to get sick so I wouldn't have to attend business meetings. Love overcame the conflict."

A large new auditorium now occupies the 7.5-acre plot he lead the church to purchase.

**Bradburn** continues to serve where needed and is interim pastor of First Baptist Church of Yorktown.

### CLEAR CREEK CHRONICLE



Bill Whittaker

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

## Church loafs around with bread outreach

By Dana Williamson  
Oklahoma Baptist Messenger

ALVA, Okla. (BP)—There's nothing better than the smell of fresh-baked bread. Just ask pastor Buddy Hunt.

Every Monday morning when Hunt walks into his office, the aroma of fresh-out-of-the-oven loaves of bread permeates the air.

But even better than the aroma of the bread is the people who are contacted by giving away the loaves, said Hunt, pastor of First Baptist Church in Alva, Okla.

Since Hunt became the church's pastor last November, he and music minister Charla Parker spend Mondays delivering loaves of bread to those who visited the Sunday worship services.

"It's a way to let people know we appreciate them visiting our church," Hunt said.

When Hunt welcomes guests in the Sunday morning service, he encourages them to fill out a registration card by telling them, "We have a gift we want to bring to you."

He said they average delivering four loaves a week.

"We have driven 132 miles in one day delivering bread," Hunt mused. "We went 40 miles to visit one home, and they joined the church the next Sunday. They said, 'If someone would drive that far, they must really care about us.'"

Stickers on the cellophane-wrapped bread, which is baked by 12 bakers in the church, read: "Bread of life. First Baptist Church would like for you to come worship with us this Sunday."

"It is so much better than just handing out a brochure about the church," Hunt said.

The bread can also be a witnessing tool, the pastor added. He related visiting a young Catholic man who said he wanted to convert to Baptist.

"I told him there was something more important than being a Baptist, and that is being a Christian," Hunt said. "I started with the loaf of bread, talked about the bread of life and led him to the Lord."

Hunt said that if a visitor to the Sunday morning service works in a business, he and Parker will sometimes take the bread there.

"Business associates will ask about it," Hunt said. "It helps them to know that First Baptist cares."

Hunt said the bread ministry, as well as a new outreach and visitation program, has spurred growth at First Baptist.

"We average 12 to 17 people visiting in the community every Saturday morning," he said.

## Labels aside, Grant sings to move people

By Keith Spera  
Religion News Service

NASHVILLE (RNS)—Amy Grant is well acquainted with the contrast between the permanence of recorded songs and the changing nature of life.

"You write a song because you have a really strong feeling or conviction or experience, and you freeze that moment in time," Grant said. "But the reality of life is, nothing stays the same."

During two decades, Grant's music hasn't stayed the same. Earnest acoustic anthems gave way to a sleek, synthesized brand of bubbly pop-lite.

On her most recent CD, "Behind the Eyes," Grant returned to a more acoustic, organic sound; some of the disc's well-crafted, middle-of-the-road pop and rock would fit in on a Sheryl Crow album.

The lyrical content of Grant's albums has undergone an even more radical transformation. Her early songs explored Christian themes. She became the first contemporary Christian artist to earn a gold album (for sales of more than 500,000) and has sold nearly 20 million albums to date, a remarkable number for any recording artist, Christian or otherwise.

But beginning with "Unguarded" in 1985 and continuing through "Behind the Eyes," Grant's lyrics have become increasingly secular. Where she once discussed her relationship with God, she now focuses on her relationships with other people.

On her current tour, Grant draws from all stages of her 20-year career. As she tells it, that career has been an organic progression, one that ushered her into the contemporary Christian music world and now, to a degree, has moved her away from it.

Grant fell in love with music as a child, and was soon picking out Carole King, Joni Mitchell and James Taylor songs on an acoustic guitar. In her early teens she became involved with a free-form church on Nashville's Music Row. This was the mid-'70s, at the tail end of the "Jesus



**CROSSOVER QUEEN** Amy Grant hasn't put much faith in the contemporary Christian label, but she does hope her material affects listeners spiritually. "I know how powerful music is, because of how my life has been affected by songs about faith." (RNS photo)

movement," the hippie-inspired informal campaign to forge a new kind of Christianity.

By 15, she had assembled a dozen original songs. Without her knowledge, a tape was given to a producer for Texas-based Word Music, a gospel label. The label was looking for fresh talent in the newly minted field of contemporary Christian music.

"So they called me up and offered me a record deal," Grant said. "And then suddenly I had this very descriptive label ('contemporary Christian musician'), which I never felt really one way or the other about. You hear music and you're either moved by it or you're not, so you buy it or you don't buy it. It's basically entertainment."

Even though Grant did not put much faith in the contemporary Christian label, she hoped her material would affect listeners spiritually. "I know how powerful music is, because of how my life has been affected by songs about faith."

"To say I never wanted my songs to have an effect on somebody, or that I wasn't being evangelical ... I can't say that. I wanted my life to be

changed, so sure, I wanted somebody else's to be changed. Was I targeting people, saying, 'I'm going to sneak in here and preach at 'em?' No. But I have been so moved by this experience, and I'm writing about it, so of course I'm thinking, 'I hope someone else is moved also.'"

In 1985, Grant, by then the best-selling contemporary Christian artist in history, approached Word about her desire to record songs with secular themes. After receiving the label's blessing, she delivered "Unguarded."

Word Music and A&M Records struck a deal to release the album jointly; Word would continue to market Grant to the Christian audience, while A&M would court a mainstream pop audience.

The strategy worked, and Grant scored a string of pop hits, including "Baby, Baby" and "Every Heartbeat."

Grant's albums are still released and marketed by both labels, even though they contain very little overtly Christian music.

Does she now feel more freedom to address issues, especially matters of the heart, that might seem out of place on a Christian album?

"I don't really look at it that way. When you're first growing up, you really feel other people's expectations, and you either do or don't live up to them. After a certain amount of time, you feel like nobody is really looking anymore, so whatever integrity you hold on to comes from inside," Grant said.

"That's just the path of life; somehow that's reflected in music. Do I feel a lot more freedom now? Whether I was a (performer) or not, by the time you're 37, you ought to feel freedom in whatever you're doing."

"The bottom line always is to be moved, whether it's just in some cute, perky way or some deep way," she said. "In the grand scheme of eternity and the world that we cannot see, my guess is any song that deals with faith is probably of greater value than a song that deals with standing on some soapbox, full of angst. (But) there's a place for both of them."

**"After a certain amount of time, you feel like nobody is really looking anymore, so whatever integrity you hold on to comes from inside."**

Amy Grant

## Russian general looking to arm 2.5 million soldiers with Bibles

By Trennis Henderson  
Arkansas Baptist Newsmagazine

BENTON, Ark. (BP)—During the former Soviet Union's war with Afghanistan, Soviet Gen. Vyacheslav Borisov was the deputy chief commander of his nation's 100,000 combat troops. Given the code name, "General War," he was a feared communist military leader. But that was before Borisov met God.

During the war, Borisov's helicopter was shot down. As the helicopter plummeted toward the ground, "I realized clearly that death was inevitable," he recounted. "I was desperately seeking for a way out, some kind of rescue."

Borisov added, "My whole life played back in my mind." As he remembered five of his fellow generals who had died in similar circumstances, he also recalled about 20 of his soldiers who had been members of underground churches.

Although KGB agents had been assigned "to eradicate faith and belief in God from those soldiers' hearts and minds," he said, "the work of those agents did not bring any results—it was futile."



Borisov

Reflecting on times he had told the soldiers, "You're misled; there's no God," Borisov said they responded, "Mr. General, we're not misled; you are. Only the Lord God loves us enough; only he is powerful enough to help us."

Seconds away from apparent death, Borisov cried out to God. The lone survivor of the helicopter crash, he noted, "An interesting thought penetrated my mind, 'The Lord God is there and everyone who calls on his name will be saved.'"

Following his life-saving and life-changing

experience, Borisov spent several months in the hospital "balancing between life and death." That was more than 13 years ago. Today, still an active Russian general, Borisov spends his leave time traveling throughout the United States to share his testimony. Earlier this year he shared his story at First Baptist Church of Benton, Ark.

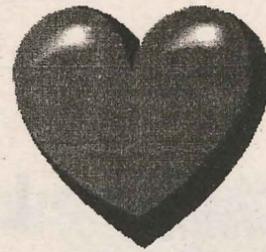
"I'm happy because I came to know God's love," Borisov declared. Prior to his conversion, "I did not know how to pray. I had never been in a church. I had never held the Bible in my hands before."

"I did not believe in God. I was oppressing and persecuting Christians," he acknowledged. "I cried out to God and he rescued me and gave me a second birth. I asked him to restore my health and he did that also."

One of Borisov's primary ministry projects now is seeking to supply Bibles for all 2.5 million soldiers in the Russian army.

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Fax: (606) 337-2372 E-Mail: clearcreek@tcnet.net  
Internet: www.ccbbc.edu