

PRactical Resources for Christian Living

WESTERN RECORDER

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FOR THE RECORD

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Kentucky Baptists start multihousing ministry network

By Ken Walker
State Correspondent

FRISCO, Colo.—With the number of multihousing residents expected to increase until 2010, Kentucky Baptists are moving in to reach this segment of the population.

In a move symbolic of the growing number of ministries, Kentucky multihousing ministry is establishing a network to encourage and train other Christians to minister to residents of apartments, mobile home parks and government housing communities.

Todd Robertson, multihousing ministry consultant for the Kentucky Baptist Convention, unveiled the statewide "advisory council" during the Southern Baptist Multihousing Association Conference in Frisco, Colo., June 12-14.

Robertson and a dozen others will organize a prayer chain and e-mail network. Members also plan to meet twice a year, he said.

"We're on the crest of the wave," said Robertson, a doctoral student at Southern Baptist Theological Seminary. "Multihousing is the thing now

in home missions.

"This will provide support and encouragement to those who are doing the work. I hope as we get these fingers out in the state we can get a better feel for who's doing it and spread the information to every person in multihousing ministry."

Nationally, experts predict 50 percent of the population will live in apartments, condominiums and other non-single-family dwellings by 2010.

Kentucky's percentage is lower. According to the 1990 U.S. Census (the latest figures available), only 30

percent of Kentuckians were renters that year.

Tony Hough, director of the KBC's metropolitan missions department, said the state trails the nation because of its rural nature.

But he expects the number of Kentucky renters to increase because of migration to urban areas and higher home prices making ownership tougher for many people.

Nationwide, experts estimate only 4 percent of multihousing residents are involved in a Christian church, ministry. *See Kentuckians begin ..., page 10*

Chaplains are taking church into truckstops

By Debbie Sanders
Associated Baptist Press

STRAFFORD, Mo. (ABP)—Alongside the coffee, showers and blue-plate specials at truck stops, more and more truck drivers are finding Christian ministries available.

Truckers' Christian Chapel Ministries and other similar groups are showing up in truck stop lounges and other areas to offer worship services, tape ministries and individual counseling.

Toward that end, the Missouri Baptist Convention, Truckers' Christian Chapel Ministries and First Baptist Church of Strafford, Mo., sponsored the first truck stop ministry chaplaincy training last month.

This national conference drew about 50 chaplains and others interested in the ministry.

The truck-stop ministries work to reach people where they are. Keith Jackson, industrial chaplain for the Joplin, Mo.-based Sitton Truck Line, said the call to be a truck stop chaplain is unique.

"Truck stop chaplains are volunteers who emphasize ministry and evangelism," he said. "Not everyone can do that—holding worship services and being able to minister in Christ's name."

Volunteer chaplains first must receive permission from truck-stop administrators to conduct a regular worship service. Services can take place in offices, conference rooms, even mobile homes brought to the property for that purpose.

Each truck stop chaplain might run the worship service in a different way, but there is one constant—presenting the gospel. And because many truck stop chaplains are former truck drivers themselves, and few have formal training, this seminar sought to address that need.

"A lot of us don't feel qualified," said Glenn Cope, a former *See Chaplains taking ..., page 7*



LEARNING TO READ May Ye Xiong of Eastonton, Ga., teaches a literacy class as part of a Southern Baptist team that traveled to northern Thailand in February to explore ministry possibilities for Hmong volunteers from the United States. Volunteers hope to share their Christian faith and become involved in ministry projects in Hmong villages scattered throughout the mountainous region. A new partnership between the Hmong Baptist Fellowship and Southern Baptist International Mission Board missionaries in Thailand marks the first time an ethnic fellowship in the United States has joined in partnership with missionaries working with the ethnic group overseas. While Mrs. Xiong and her husband, Xeng, were in Chiang Rai province, near the borders with Laos and Myanmar, several Hmong made professions of faith and seven were baptized. (BP photo)

Study looks at why conservative churches grow

By Mark Wingfield
Editor

MUNCIE, Ind.—Conservative churches do not grow faster than less-conservative churches because of enforcing a strict code of conduct, but might grow faster because pastors of conservative churches are more certain what they believe, a new study finds.

Joseph Tamney and Stephen Johnson of Ball State University report in the spring issue of the "Review of Religious Research" their study on the popularity of strict churches.

The researchers set out to determine whether an earlier hypothesis of Dean Kelley in his 1977 book "Why Conservative Churches Are Growing" is true. Kelley argued that strictness, or making behavioral demands on members, results in church growth and is a key behind the success of more conservative churches.

"Kelley's model of an ideal serious church combined uncritical obedience, intolerance, isolation from competing groups and demanding

rules that result in a distinctive lifestyle," the authors explain.

What the new study found in an extensive random-sample survey of residents of Muncie, Ind., is "starkly different," except for a common desire for pastoral authoritativeness.

"Contrary to what Kelley seemed to assume, people liked what we have called open churches (ones in which the services are joyful, the pastor encourages contact with people having different religious views and charitable activities are important)," the authors say. "Our data suggest that few American people today equate religious seriousness with strictness in the sense of separatism, intolerance of dissent or demanding membership criteria."

The bottom line: Modern Americans favor authoritative preachers but not churches with strict separatist rules of conduct.

Although those identified as "fundamentalists" showed the strongest affinity for pastors with authoritative beliefs, this desire transcended other considerations, such as a parishioner's

identification as a conservative or liberal.

"People who prefer a church 'led by a pastor who is certain that what he teaches is the truth' may not believe that the pastor should demand uncritical acceptance of what the pastor understands the truth to be," the researchers explain. This might mean only that most people value a pastor who is confident about what he preaches, they add.

On a comparative scale, Roman Catholics in the study most favored strictness in a church's teaching and mainline Protestants least favored strict behavioral codes. But the differences are not statistically significant.

Removing all other considerations such as church identification, the study found that subjects on the whole were looking for churches that have pastors who are certain about what they preach, offer joyous worship services and programs for the needy.

The Ball State University researchers' work was based on interviews with a randomly selected group of 576 people in Muncie, Ind., in 1994.

Moving? See page 4 (0623)

BAPTISTS

BAPTIST BITS

■ **Lottie surpasses goal.** As previously projected, gifts to the Lottie Moon Christmas Offering for International Missions surpassed the goal in 1997 for the first time in 16 years. When the books closed May 31, the 1997 offering totaled \$100.06 million. The \$7 million increase over 1996 was the second-largest in history and helped produce the offering's fifth straight record year.

■ **Texas church calls woman.** Calvary Baptist Church of Waco, Texas, called Julie Pennington-Russell as pastor in a 190-73 vote. Pennington-Russell, 37, is believed to be the first female senior pastor of a church affiliated with the Baptist General Convention of Texas. She has been pastor of Nineteenth Avenue Baptist Church in San Francisco since 1993 and was its associate pastor from 1984-93. An estimated 75 women now serve Southern Baptist churches as pastors nationwide.

■ **Alabama names leader.** Alabama Baptists have chosen Tuscaloosa pastor Rick Lance as the next executive secretary-treasurer of the Alabama Baptist State Convention. He will succeed Troy Morrison, who is retiring in January. Lance, 47, has been pastor of Tuscaloosa's 3,700-member First Baptist Church since 1983.

■ **Rogers resigns.** Baptist Theological Seminary at Richmond's first professor of Christian education resigned abruptly May 27. Bill Rogers, who came to the Virginia seminary from Louisville in 1995, volunteered his resignation "because he found himself outside the ethical expectations of the seminary," said Beth McMahon, the school's director of public relations. Rogers, 59, said he has no plans for the immediate future.

■ **Heeren dies.** Forrest Heeren, dean emeritus of the school of church music at Southern Baptist Theological Seminary, died of cancer June 10. He was 82. Heeren served at Southern Seminary from 1952 until his retirement in 1981. He also was minister of music at two Baptist churches in Louisville: Crescent Hill and Bethany.

■ **CBF accepted for chaplains.** A joint board for the armed services has approved the Cooperative Baptist Fellowship as an endorsing body for chaplains in the United States military. The Fellowship, a group of moderate Southern Baptists, established a council on endorsement last year and has nominated four military chaplains who are in the process of seeking final approval.

■ **Medders to WMU.** Alan Medders, a former Kentucky pastor who has been director of church relations at Carson-Newman College in Tennessee, has been named president of the Woman's Missionary Union Foundation in Birmingham, Ala. He succeeds Richard Carnes, the new foundation's first president, who returned last year to a position in Kentucky.



"How can the author to the Hebrews say that Jesus suffered in all ways like we if in fact he never had a mother-in-law?"

SBC statement draws media attention

By Bob Allen
Associated Baptist Press

SALT LAKE CITY (ABP)—One newspaper called it a new round in the battle of the sexes. President Clinton's reaction was "wry amusement." Other critics were not at all amused, while defenders hailed the Southern Baptist Convention's new article on family.

The article, an amendment to the "Baptist Faith & Message" doctrinal statement approved at the SBC's recent annual meeting in Salt Lake City, affirms the family as "the foundational institution of human society." It defines marriage as a lifelong commitment between a man and woman, subtly criticizing divorce and invalidating homosexual unions. It says parents should discipline their children and men should provide for, love and protect their families.

But most attention has been focused on a phrase that a wife should "submit graciously" to her husband's "servant leadership."

"They hope to make June Cleaver the biblical model for motherhood, despite numerous biblical references to women who worked outside the home," Robert Parham, executive director of the independent Baptist Center for Ethics, told the New York Times.

Asked on NBC's "Today" program to respond to Parham's statement, Southern Baptist Theological Seminary President Al Mohler said Parham's problem is not with the SBC "but with holy Scripture."

Mohler said later his response to Parham was intended as "a simple statement that the issue at stake is taken directly from the Bible."

"This is really not a matter of interpretation but of biblical authority," Mohler said.

Parham said SBC leaders have set up "false choices," by "saying that one is either pro-family or pro-feminism,

pro-Bible or pro-culture and pro-leadership or pro-chaos.

"The truth of the matter is that with 60 percent of marriages composed of dual-career couples, many of whom are certainly Christians, Americans favor strong families and equal opportunity and pay for women," Parham said.

Bill Merrell, vice president for convention relations at the SBC Executive Committee, said media coverage on the adoption of the family article has been mixed.

"Many of the media outlets were fair and provided good contextual information," Merrell said, "but some seemed to have either inaccurate information or the intention not to be comprehensive in their coverage."

Among media critics, Charlotte Observer columnist Danny Romine Powell wrote: "I commend the convention for wanting to strengthen and support the nuclear family. But 'submission' has never strengthened any institution except slavery."

Also in the Charlotte newspaper, Diana Butler, professor of religious studies at Rhodes College in Memphis, Tenn., wrote of the biblical text on which the submission language is based: "Ephesians 5 is not timeless morality. Rather, it reflects particular problems faced by early Christians in the cultural context of ancient Rome."

"The 'biblical' family—now enshrined by Southern Baptists—is not biblical at all. Pagans practiced male headship; early Christians rejected it. They experienced a God who lifts the oppressed from their humble estate."

On CNN's "Talk Back Live," outgoing SBC president Tom Elliff said critics of the statement had taken the phrase about submission out of context and overreacted to the word. "This resolution is a statement of Scripture and it's not calling for a wife to become a doormat for an uncaring husband," he said.

Mohler, Ireland debate slavery on 'Larry King'

ATLANTA (ABP)—Southern Baptists should not be troubled that the same biblical passage cited as calling for wives to "submit graciously" to their husbands also calls for slaves to submit to their masters, Al Mohler said on "Larry King Live" June 12.

Mohler, president of Southern Baptist Theological Seminary in Louisville, joined televangelist and newly active Southern Baptist Jerry Falwell on the program to discuss the Southern Baptist Convention's recent adoption of an article on family to the "Baptist Faith & Message."

The connection between calls for submission to husbands and submission to masters in the same section of Ephesians was raised on the program by Patricia Ireland, president of the National Organization of Women. The same issue had been raised by reporters during an earlier news conference with the drafting committee.

According to an official transcript of the "Larry King Live" program, Ireland asked how Mohler could cite one portion of Ephesians 5 without citing verses that immediately follow in Ephesians 6 about slaves submit-

ting to their masters.

She asked if he thought the concept that slaves should submit to their masters is "something you would say is old fashioned, or out of touch with Christianity."

"I am not scared off by that passage," Mohler said. "It's in the word of God, which I believe to be God's perfect treasure of truths."

"So you wanted slaves to comply to their masters?" asked host Larry King.

"Well, that text demonstrates that Paul, by ... the Holy Spirit, said, 'Slaves, if you want to know what a model ... Christian looks like, you graciously submit, and thereby gain moral authority,'" Mohler said.

"And you agree with that?" King asked.

"Well, I have to agree with it. It's the word of God," Mohler said, adding, "That is not an endorsement of slavery as an institution."

"So if a foreign power took over this country you would graciously submit to its leadership?" King asked.

Mohler responded: "The Bible tells us that we are graciously to submit to

Moderate Baptists, who were shut out of denominational leadership during the 1980s, lined up to criticize the amendment, drafted by a conservative panel chosen by Elliff.

"The SBC is entering the 21st century with a 19th century viewpoint," said Texas moderate leader David Currie. Currie, executive director of Texas Baptists Committed, said the "Baptist Faith & Message" amendment "is harmful to the gospel message as it treats women as second-class citizens."

The overwhelmingly conservative messengers who voted approval of the statement June 9 supported it wholeheartedly, however, handily turning aside two amendments which would have softened its language on submission and broadened its definition of family to include singles and childless couples.

"I think the statement as a whole is biblical in its approach, strong in its conviction and I supported it at the convention and I support it now," said Ted Traylor, pastor of Olive Baptist Church in Pensacola, Fla.

Traylor viewed discussion over the article as a witnessing opportunity. "It has opened the door to dialogue with a lot of people," Traylor said. He gave out copies of the article to church members, encouraging them to share it with people "who were hearing only the seven or eight words about the submission issue."

"I've told our people not to be ashamed of the article, which is now a part of our 'Baptist Faith & Message,'" Traylor said.

Deacons at the moderate First Baptist Church of Raleigh, N.C., meanwhile, responded by asking a denominational-relations committee to consider terminating the congregation's affiliation with the SBC. Pastor Dan Day said a recommendation is expected to come before the full church body June 24.

the leaders that he puts in authority. Now, again, what is a distortion is to claim that the Bible endorses slavery. It does no such thing. But it does say, 'If you're a slave, there's a way to behave.' And let me just point out that slavery in America did not end by a revolt by the slaves but by the moral authority that slaves gained as America came to see it as an important sin."

On the same program Falwell defended Mohler's interpretation while adding, "If I had lived back during slavery, I would have started and operated an underground railway to Canada." Falwell said he counsels women who are being abused by their husbands to leave.

Another guest on the program, evangelist Robert Schuller, argued against interpreting the Ephesians passages the way the SBC statement does.

Asked if he is worried about the new plank in the Southern Baptist platform, Schuller replied: "No, no, no. I'm not worried about it at all, because I think every husband and wife in the Baptist denomination will do what they want to do anyway."

DaySpring speaker: Relationship with God requires time

By Suzanne Darland
State Correspondent

ELIZABETHTOWN—Many Christians have become too greedy—not for money, but for time, a Christian conference speaker told those attending the recent DaySpring women's conference.

"Our addiction for more time keeps us from prayer," said Billie Cash, a women's Bible teacher from Memphis.

Christians pack all they can into their days, seeking better organization to juggle work, family responsibilities and church activities, Cash said.

But "the true priority of a believer is intercession," she told more than 400 women June 6 at Severns Valley Baptist Church's seventh annual women's conference.

Just as in relationships with friends and family women share joy and pain, find encouragement and feel connected to others, so is a prayer life essential to a relationship with God, she said.

"The more we want to be in his presence the more we grow and the more he changes us," she said. Prayer should not be a duty for the Christian, but a living, dynamic response to

God's initiative, she said.

Cash, who teaches a women's Sunday school class at Broadmoor Baptist Church in Memphis, said she learned to pray when her husband served in Vietnam and she was home with two small children.

Alone, she feared for her husband's safety when he was shot down and daringly rescued. She said she learned to substitute prayer for "filling my life with activity."

She identified five types of prayer for Christians:

■ **Adoration.** "God is worthy to be adored," she said. Christians should recognize his awesomeness.

■ **Meditation.** The best thing to meditate on is God's word, she said. "Pray the Scripture back to God." When Christians ruminate on Bible verses, they move toward God's will in their lives, lining themselves up with his purposes, she said.

■ **Contemplation.** "We should be still before God," she said. "We're basking in God's presence." She told listeners that "being is better than doing."

■ **Intercession.** "When this hap-

pens, our work for others begins," she said. Christians should grieve for others, even cry for them, as Jesus wept over Jerusalem. She told of a time when doctors had discovered what they thought was a brain tumor in her adult son. During a long walk, she interceded for him. By the time she returned, a more precise diagnosis had been made that was not as serious.

■ **Relinquishment.** At this point, Christians should let go of the things they're struggling for. They should remember that Jeremiah 29:11 promises God wants only the best for his children. She admitted that not all prayers are answered as hoped for, but said God must sometimes rework the soil of Christians' lives so that they may bloom more beautifully.

"If the plant stays in the pot too long it can dry rot," she added. Just as plants must be pruned and shaped, often drastically, God must garden in Christians' lives.

"In a hard place, the hardest part is just to be, to trust and wait," she added.

While there might be trials, she



Cash

said, there always will be a beginning, middle and end to them. Isaiah 42:3 promises that Christians will go through problems, but they will get to the other side, and they will not be burned by them, she said.

Three years ago her husband, now retired from the military, woke up one morning with facial paralysis: he couldn't speak or swallow because of a mini-stroke. That same week, Cash began an excruciatingly painful ordeal of "living in a bathtub" because of a tear in her colon. Neither could help the other; both were entirely dependent.

Both spent much time in prayer, she said, using that time to evaluate their lives, reflect on where they'd been and draw near to God.

Healing came, she said. All the nerves in her husband's face and neck function again. And one morning, after four weeks in the tub, her pain immediately left.

"Our vision of God is much clearer now," she said. Cash said she learned things about herself and about God that couldn't have come while she was in her regular routine.

"And we will have tests again and again," she added, "because God wants to grow us."

"The more we want to be in his presence the more we grow and the more he changes us."

Billie Cash, speaker at the DaySpring women's conference in Elizabethtown

Disaster relief team helps out in Eastern Kentucky



Karen Brown
KBC Communications

INEZ—Kentucky Baptist disaster relief workers helped clean up Martin County following recent heavy floods.

A team of 23 volunteers removed muck from homeowners' basements. Workers had requests from at least 50 people for help, said Larry Koch, disaster relief coordinator for the Kentucky Baptist Convention.

The Kentucky Baptist volunteers were requested by the Martin County Disaster and Emergency Services.

Koch said the clean-up work essentially consists of removing the mud from the homes' basements (shown at left) and then washing the walls and floor down with a bleach solution to sanitize the flooded area. (Below, two workers try to clear a drainage line from a house.)

In one instance Baptist volunteers found extensive damage to the home where they were working, Koch said. "One big job had one of the side walls in a basement completely caved in."

The disaster relief volunteers worked out of First Baptist Church of Inez, where they slept on the floor.

Disaster relief teams are made up of volunteers from several Kentucky Baptist churches in the state. Training and coordination is provided by the KBC Brotherhood department.

For information on how to volunteer in the future, call (888) 254-5720.

BLUEGRASS BURGEOO

■ **KBC president's wife ill.** Joann Toole, wife of Kentucky Baptist Convention President Gayle Toole, was in Lexington's Central Baptist Hospital last week, diagnosed with acquired community pneumonia and a strep infection. She had been in the hospital for more than a week and was in great pain, according to Jim Hawkins of the KBC's executive office.

■ **NAC '98 volunteers needed.** Help is needed for Woman's Missionary Union's National Acteens Conference July 1-4 in Louisville. Volunteer workers are needed to help with registration, ministry projects and other activities. To volunteer or for more information, call Julie Keith at (502) 244-6485 or Kym Mitchell at (502) 647-1806.

■ **Mid-Continent to host leadership conference.** Mid-Continent Baptist Bible College will host a leadership training conference July 24-25. The conference is open to pastors, church staff, leaders and spouses. Sessions include such topics as bivocational pastor issues, grief ministry and how to deal with difficult people. Cost is \$30 for individuals and \$20 for spouses. To register, or for more information, call Charles Ford or Phil Rowland at (800) 232-4662 or (502) 247-8521.

■ **Christian Jobs Corps training offered.** Illinois Woman's Missionary Union will host a training program for the Christian Women's Jobs Corps program, designed to help women move from government assistance to self support. The training will be Aug. 27-29 at the state association office in Springfield. For more information or to register call (217) 786-2600.

■ **Georgetown to host British students.** Georgetown College will host 13 students from Doncaster College in England June 14-25. They will be guests of the school's business administration and economics department. The students will attend lectures on topics such as business ethics, the U.S. political system and Kentucky history.

■ **Correction:** An article in last week's Recorder incorrectly identified the church where James Merritt serves as pastor. Merritt is pastor of First Baptist Church of Snellville, Ga.

OPINION

WESTERN RECORDER

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

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More Baptist Forum appears on page 6 this week

Editorial biased

I am writing regarding your June 16 editorial. One week before the convention, I remarked to my mother-in-law, "I can't wait to see what Mark Wingfield has to say after next week's convention." Well, I see it is business as usual for you.

Why can't you talk about the Southern Baptist Convention in a positive light? Is it because you are really not a Southern Baptist? Is it because you really do not believe the Bible to be true? Could it be you really do not find Paul's words on the family to be relevant today?

It seems that every year about this time, you are busy trying to stir up division in your editorial and reporting of events at the Southern Baptist Convention. However, when your beloved Cooperative Baptist Fellowship (a movement which seems to have stalled) meets or does something, you are quick to report that as the greatest thing since the resurrection. Why doesn't the Western Recorder stop using Cooperative Program dollars and just become a CBF paper?

Instead of spending so much time trying to be divisive, why not report on how Southern Baptists are pushing back the darkness around the world? Why not talk about the thousands of missionaries who are serving Christ and the newly appointed missionaries who were commissioned at this year's convention? I don't recall seeing one article this week about missions, other than a brief statement in your SBC Sampler section. Could it be that your agenda is not missions, but division?

Perhaps you would do a better service to Kentucky Baptists by stepping down as editor of the Western Recorder.

R. Scott Savell
Taylorsville

Director of family values

In response to the recently approved changes in the "Baptist Faith & Message," our church has developed a new position: Director of family values.

As the first director of family values, my responsibilities will include staying close to the door and meeting single parents who attempt to come into the church to advise them that the church is for true biblical families, consisting of "one man and one woman." In addition, if I see fathers holding, hugging or otherwise nurturing their children (particularly their sons), it will be my responsibility to admonish them in Christ-like love, and to help them to realize that their role, as husband in a true biblical family, is to "provide for, to protect, and to lead," and that he must leave "managing her household and nurturing the next generation" to his wife.

The leadership of our Promise Keeper's chapter has strongly protested forming this new position, arguing that it represents a real setback for the Promise Keepers movement which is

just now making some inroads into getting fathers to take responsibility for their household and their children. We are watching this unbiblical tendency in Promise Keepers very carefully and if necessary in light of the new "Baptist Faith & Message," we will ask them to stop using our facility for their meetings.

Pray for us in the name of legalism, and high moral standards.

Steve Falkenberg
Richmond

Still the best option

Last night Jerry Falwell and Eleanor Smeal (neither of whom I submit is an authority on Southern Baptists) were debating the 250-word amendment to be added to the "Baptist Faith & Message" concerning the relationship between a man and his wife. I remarked to a friend, "There's the annual issue of the mainline media on Southern Baptists."

Like clockwork, this morning the leading front page story of the Lexington Herald-Leader was "Wife Should Submit, Baptists Say." It was written by Gustav Niebuhr of the New York Times. His article dealt entirely with this issue, not once mentioning any other item of business conducted at Salt Lake City. The Herald-Leader's John Stamper wrote a related article saying the amendment got "mixed reviews" in Kentucky. His conclusion was drawn from interviewing a person from Corbin, Lancaster and Lexington. These two articles were all that the printed press devoted to the Southern Baptist Convention in Salt Lake City. So be it for media objectivity!

Some are prone to complain that SBC business is conducted by around 10,000 to 40,000 messengers each year. That's a pretty good representation of 15 million Southern Baptists who like to say we are governed by a "theocracy" (a democracy with God as the head). This is a much better numerical representation than 535 congressmen, 100 senators, nine Supreme Court members and a president and vice president, a total of 646 who conduct the affairs of 260 million Americans. And these folks represent the legislative, the judicial and the executive branches of our government.

Of course, we may want to quote, loosely, Winston Churchill who said, "A democracy is the worst form of government devised by man—except all the rest." We would hope that a theocracy might not fall in that category.

Oscar Davidson
Somerset

Addition divisive

While I do not believe that the "Baptist Faith & Message" was the place for the messengers to place the statement dealing with the make-up of the family, I'm in agreement that a family begins with a man and woman united in wedlock and includes their children. However, a widowed or di-

Final text of SBC's family statement

Editor's note: Last week's issue was consumed with news and feature reports from the Southern Baptist Convention annual meeting, leaving no space for publication of the text of the new article on family added to the "Baptist Faith & Message." The Western Recorder had published this text in full in the June 2 issue, so we deemed the highest priority to be reporting on what happened in Salt Lake City.

The article on family as adopted by SBC messengers differs slightly from the text originally released to the press. This is not because it was amended at the convention but because the drafting committee made last-minute changes that were reflected only in a final text published in the SBC Bulletin.

So, for the record, here is the final text as it was adopted. If you would like a copy of the brief commentary on this family article distributed by the drafting committee in Salt Lake City, please call our office at (502) 244-6470 or (888) 254-5728 and we will mail a photocopy to you.

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

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the

union between Christ and his church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel for sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to his people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being "in the image of God" as her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his "helper" in managing the household and nurturing the next generation.

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

divorced man or woman with children would also be considered a family. Perhaps the messengers should have stated that Southern Baptists do not recognize two men or two women living together as being a family. I suspect this was the message they were trying to send. Both the Old and New Testaments are unmistakably clear that homosexuality is a scarlet sin.

On the other hand, I believe the convention would have been better served had the reference to a woman being submissive to her husband been omitted from the adopted statement. I don't know precisely what the Apostle Paul meant in Ephesians 5:21-23, however, I do know that my beloved wife and I have been married for 48 years, and we've worked as co-equals raising five children in the process. I don't believe a good Christian marriage requires a "boss." Two consecrated Christians serving God together will get the job done.

This reference in the addition to the "Baptist Faith & Message" was divisive and unwarranted as stated in your June 16 editorial. It is not a founding block of Baptist faith.

Lawrence H. Langford
Cincinnati

Godly men rare

I believe the recent SBC statement on a wife's submission to her husband is good encouragement for part of our society. There are, however, several problems with trying to carry out such a value, even in the church.

First of all, to discuss such a con-

cept with non-believers is casting pearls before swine. Since submission of either marital partner is a spiritual concept, it must be spiritually discerned. We say "submission" and those not spiritually able to discern hear "slavery."

Another part of the problem is in large part what we have come to accept as godly. I believe the scriptural admonition to submission, and the SBC statement as well, presupposes godly, Spirit-filled, Christ-centered people. Not only are such people decreasing, we do not even recognize the ones who remain among us. In this day and age we see a man merely attending church and we assume he meets the above criteria.

When that churchman abuses his wife this response is "See, submission just doesn't work." Whether male or female, the godly, Christ-centered person will not abuse his or her spouse. A marriage of two such people submitting one to another is rarely seen.

Al Mohler, in his discussion on the Larry King show of June 12, rightly stated that the responsibility is on the husband. If a wife truly submits herself to her husband, that man has a great responsibility to love and honor that rare woman.

Before telling anyone to submit to anyone, we need to teach what submission truly is. It goes far beyond just doing what one person says. It is a very elusive concept, but one which, when captured, can bring great rewards and fulfillment into a marriage.

Trudy Pettibone
Louisville

HE SAID/SHE SAID

This Father's Day tested the skills of Dad as a handyman

HE SAID



Mark Wingfield

This Father's Day will go down in the history books for our family. Or at least in my history book, because I became the guest of honor who was too busy fixing things to be honored.

It all began with a rainstorm. Pounding, relentless rain that fell in buckets. While feeding the boys breakfast, I began to hear a drip. Sure enough, the roof in Alison's office had sprung a leak—directly over the stereo.

Soon after, I realized the toilet that for weeks had been trickling water from the tank into the bowl off and on, even when no one was tinkling, had worsened in its condition. It was now running continuously, much to the delight of the water company's accountant, no doubt.

That was a fitting accompaniment to the hot water pipe in the basement that has sprung a leak. But it's only creating a small puddle, so I'll worry about it on some other holiday.

Mixed in here somewhere was the trip to church, where both boys decided to test the limits for how much they could get away with during worship. If pew-jumping ever becomes an Olympic sport, we've got a ready contestant.

Thankfully, the rain stopped, and so did the roof leak. So the major activity of the afternoon became fixing the toilet. After trips to three hardware stores looking for parts, I finally decided I ought to go ahead and make some other repairs to the toilet that I'd been putting off. Why not pull the whole thing up and rebuild it if you've got to take the lid off anyway?

The highlight of the afternoon came when the little girl from across the street came over to play with the boys. Her dad is a professional plumber. She peered in the bathroom, observed me sitting amid the rubble of toilet parts and quietly said: "If you need to work on the toilet, you ought to call my dad."

SHE SAID



Alison Wingfield

Mark was gracious enough not to mention that on top of everything else, I was rapidly coming down with a nasty cold and couldn't contribute much to the Father's Day celebrations. My best contribution was keeping my mouth shut and not commenting on Mark's embarking on yet another "project" that was obviously going to last all day.

It needed to be done, but of course, he had been talking about this particular project for months. Neither of us do very well at following the saying "Don't put off until tomorrow..." We not only put it off, we wait until a major disaster strikes to take care of it. Or a holiday.

This Father's Day doesn't quite surpass our July 4 fiascos (also dealing with plumbing, only in the kitchen). At least we have an extra bathroom, so even if he didn't get it fixed, I knew we could use that. Not having a kitchen sink is another matter.

Perhaps because he felt sorry for me being sick, Mark also decided to be super dad and husband on Father's Day. Although I offered to pick up the phone and call for carry-out food from the restaurant of his choice, he wanted to fix dinner last night (in between running to the hardware stores and fixing the toilet). So I let him.

We had a great meal, including some wonderful cornbread, which the boys love. The boys were in awe that their Dad had fixed the meal. They thanked him profusely, which, naturally, I resented, since I am the chief cook and rarely get any compliments.

Everyone notices the unusual (such as Mark getting in the kitchen and cooking). I won't tell you what the kitchen looked like after he was finished. You can picture that for yourselves.

Happy Father's Day, dear. Let's hope the next one is a little less eventful and a bit more relaxing.

SBC split prevented by complex reasons

"Why don't Southern Baptists just go ahead and split?" It's probably the single political question I'm asked most frequently, and it comes from people on both sides of the aisle.

The sentiment is this: After 20 years of a leadership battle between Southern Baptist moderates and conservatives, which conservatives now have won decisively, why not just part ways and make everyone happy?

It's a pertinent question during this week in which the Southern Baptist Convention has recently concluded its annual meeting and the SBC's moderate splinter group, the Cooperative Baptist Fellowship, is holding its general assembly.

An all-out split may sound like the easiest solution to Southern Baptists' differences, but the reasons why this hasn't happened are quite complex.

Of course, some conservatives contend there already has been a split, since the Fellowship looks like a new denomination. Yet the fact remains that probably 90 percent of churches aligned with the Fellowship still consider themselves SBC churches and still give money to SBC causes.

Without attempting to argue for or against a formal split, here are some reasons why there's been a separation but not a divorce:

■ **State conventions.** Only a few state Baptist conventions have experienced the same intensity of conflict seen on the national level. Formal splits on the state level have occurred in only two places: Virginia and Texas. These are significant states and may be models of what is to come, but for now they are the exceptions rather than the norm.

Elsewhere, state conventions are the primary glue holding diverse churches together.

Why is this so? One big reason is the closer you get to home, the harder it is to be mean to each other. It's always easier to go raise a ruckus out of town, where the people you see every week are out of sight. And, the closer you get to home, the more you need each other.

Because of the built-in links between state and national Cooperative Program giving, the SBC benefits not only from people who like the way things are going on the national level but also when local churches feel good about their state conventions.

■ **Missionaries.** For many pastors and people in the pew, the bottom line still is a perceived need to support "the missionaries." That means foreign missionaries in the average person's mind, which is probably why the SBC's recent restructuring tinkered little with the International

Mission Board while creating an entirely new agency for domestic missions.

Even though the Fellowship has developed its own global missions program with a beloved leader at the helm, the ties many churches and individuals have to certain missionaries still funded by the SBC have been too strong to break.

■ **Tradition.** Even though we live in an era of rapid change, it's still hard for churches to change. The inertia of tradition pushes strongly in favor of the SBC, and this would be true regardless of whether moderates or conservatives were in control. It's hard to teach an old church new tricks.

EDITORIAL

This is compounded by the fact that moderates actually created the noose they're being hung with when trying to suggest a more formal split. Simply put, all those years of preaching about the wisdom of the Cooperative Program and the need for loyalty became too deeply ingrained to be reversed easily.

■ **Protection of local churches.** Perhaps the single most significant thing that's holding the SBC together is the fact that many pastors and church leaders simply refuse to create the kind of conflict in the local church that would occur if congregations were asked to take sides definitively.

Only a few SBC churches could be described as 100 percent moderate or 100 percent conservative. Instead, the vast majority encompass people across the political and theological spectrum.

For pastors who have remained in the employ of these churches, keeping internal peace has been more important than leading a crusade for or against the SBC.

■ **Wishful thinking.** Finally, among Baptist moderates and centrists, there remain many wishful thinkers who believe the pendulum eventually will swing back the other way or at least partially the other way. They are biding their time.

So what could change these factors that so far have prevented a formal split? The passing of the World War II generation that feels denominational loyalty the most. The continued emergence of new ways of doing church and missions in the 21st century. Any future dip in the national economy. Further efforts by the SBC or the Fellowship to define themselves in ways that appear more inviting or more repelling. The emergence of a third way that cuts between the currently perceived choices of left and right.

At this moment, though, we are too close to history to see how it will be written.

— Mark Wingfield

Who touched me?

By Linda Barnes

As Jesus was on his way, the crowds almost crushed him. And a woman was there who had been subject to bleeding for 12 years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. "Who touched me?" Jesus asked. (Luke 8:42-45)

The depression of the early '30s had taken a serious toll on our country. Hymn writer B.B. McKinney felt the need for all to have a secure faith in God, especially in those days of uncertainty. He wrote these words during that time:

"Have faith in God in your pain and your sorrow. His heart is touched with your grief and despair. Cast all your cares and your burdens upon him, and leave them there, oh, leave them there."

Have faith in God. But what if the situation seems hopeless? If your heart is aching with grief. If your pain is overwhelming. If there is no glimmer of light

in the darkness. Have faith in God?

The woman in this Scripture was in one of those seemingly hopeless situations. She had been bleeding for 12 years. Mark tells us she had made her way to doctor after doctor, spending all her money but finding no cure. She had actually grown worse. It was bad enough to be sick, but the financial strain in addition was totally depressing.

To make matters worse, her condition made her a social outcast. The constant hemorrhaging caused her to be ceremonially unclean. This kept her from her family and faith community. Sounds rather hopeless, doesn't it?

One day came one of those glimmers of hope. The woman heard about Jesus. On this particular day, Jesus was on his way to help the daughter of Jairus, one of the most important men in the community. She probably thought the odds were slim of Jesus interrupting an urgent mission with a high official to help her. But obviously, the odds of her sur-

viving were just as slim.

She took a chance. The woman came up behind Jesus, maneuvered her way through the crowd and touched the edge of his cloak. All she had was hope that Jesus would heal her. And he did. There was nothing magical about touching his garment. God had honored her faith.

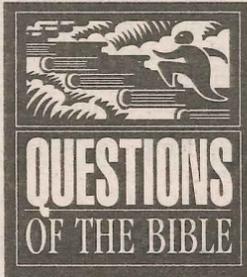
Jesus perceived immediately that the power of God has been released from him and he asked, "Who touched me?" The woman came trembling and fell at his feet and professed her faith in Christ.

Then Jesus said to the woman, "Daughter, your faith has healed you. Go in peace."

The greatest void in my life came on the eve of Palm Sunday with my father's death. In God's mysterious way, I have experienced his power flow into my life and bring healing to my grieving heart as I have "touched him." Isn't faith amazing? Faith tells me that God is real and that God is good. As Paul reminds us, "We must walk by faith and not by sight."

In what area of your life do you need to "touch him" in faith?

Linda Barnes is pastor of Fern Creek Baptist Church in Louisville.



OPINION

Perspectives on a new seminary in Kentucky

By Dwight Moody

Is there a need for a new seminary to serve Baptists in our region?

During the last few months, letters to the editor of this news journal have initiated a much-needed public dialogue on this question. I applaud the Western Recorder for fostering open consideration of this critical issue.

Two weeks ago, a Baptist brother from Ohio, Lawrence Langford, rebutted those churches which are calling for a new seminary; one seminary in Kentucky is enough, he said.

It is standard practice for those leading or supporting established institutions to protest the possibility of a new school. Such an argument dogged the development of Baptist higher education in Kentucky.

Georgetown College was chartered in 1829. Some protested a lack of need when in 1888 Cumberland College was established and in 1923 when Campbellsville University was founded; others complained in 1957 when both schools, then junior colleges, expanded to four-year status. Today Baptists through the commonwealth are thankful for three strong, stable, respected institutions.

Voted for amendment

It is appalling to me to hear the crying of individuals who say they are such loving and humble Christians. They say the Southern Baptist statement on the family is offensive to them. They say they are such great Christians they want people saved; they do not want to confuse anyone.

The world is already confused. It is our job to bring a little light into this sin-sick place.

I was a messenger to the convention and voted to put the statement in the "Baptist Faith & Message." Anyone who says a woman is not supposed to submit herself to her husband as the church submits herself to Christ is grossly misinformed.

Only you women know whether your husbands are like Christ or not, but if they are I would faithfully submit to them because no one else in the whole world could love, honor and provide for you like Christ.

If your husband is not like Christ and you are that beautiful bride adorned (like the perfect church that Christ will take to glory) then maybe you should take control of your household and pray for that husband until he is like Christ.

As for the family, everyone who is saved by the grace of God is family. But the word family is a plural word: man and wife, or man, wife and children. That allows for death and anyone born of a woman.

If the Bible offends you, then take it up with God; he wrote the book. The trouble with most folks is they will not live by the book.

John Gibbons
Barbourville

Barefoot and pregnant

In reference to this doctrinal statement made at the latest Southern Baptist Convention, I would like to clarify what Paul's message to the Ephesians was about.

We can even take this point a step further. Some (but not, as I recall, our dear brother from Ohio) complained last fall when Southern Seminary in Louisville launched a four-year Bible college, even though Baptists in Kentucky already had two such institutions. Southern became the third Southern Baptist Convention seminary to create a baccalaureate program, all in states with existing colleges and universities.

Fifteen years ago as a pastor in Pittsburgh I was active in launching the Northeastern Baptist School of Ministry. One SBC seminary president told us there was no need for such a school, six seminaries were sufficient for Southern Baptists. His peer at another SBC seminary said we needed at least 14 new seminaries.

It was the latter who proved prophetic. Within the last generation, Baptists have launched three new seminaries in North Carolina, two in both Texas and Virginia, and one each in Alabama, Georgia, Florida and Tennessee. In addition, Baptist colleges and universities in Tennessee, Florida, Oklahoma, New Mexico and

At the time this letter was written, men practiced polygamy. In a letter to Timothy, Paul wrote that a bishop and a deacon should have only one wife, not two or more. Men could get a divorce; women could not. Women were of less importance than a slave.

Paul was reinforcing a very simple God-given truth: When a man and woman marry each other in holy wedlock, they become one flesh. They are equals and must submit to each other.

Unfortunately today this "keep them pregnant and barefooted" mentality still exists. The subjugation of women as Reba Cobb has stated (June 16, page 1) leads to spouse and child abuse.

If a husband loves and respects his wife, he will never demand her to be subservient to him. This is Paul's message to men.

No church or any religious institution should promote, reinforce and encourage this kind of behavior. There are more important social problems that should be addressed—like drug abuse, abortion on demand and gambling—rather than controlling the conduct of church members.

Remember, we are not Mormons.

Carliss C. Farmer
Louisville

What's the argument?

This letter is about the recent convention in Salt Lake City.

I am a student at a Kentucky Baptist school and for the life of me cannot understand why ministers from around the nation would spend thousands of dollars to go to the convention and the majority of them will not walk in a five-mile radius from their churches to reach people with the gospel.

I came from a Pentecostal background and have become a Southern

Kentucky have initiated graduate programs in ministry, religion and theology.

We live in an age of bold initiatives and stunning mergers, of fierce competition and surprising coalitions, of creative endeavors and traditional methods. It is true in business, in education, in religion. It is a fact that the largest, most influential churches in America were founded within the last 30 years in metropolitan areas where hundreds of churches already existed.

There may be justifiable reasons to decide against a new seminary in Kentucky, such as insufficient money, few students or indifference in the churches. But to contend that the presence of one seminary precludes the beginning of another makes as little sense as refusing to open a Burger King because a McDonald's sits down the road. In the small town of Oxford, England, there are 39 different colleges; each has its own character and disposition; together they constitute the epicenter of learning in the world.

If a new seminary in Kentucky emerges it will not happen because some among us are frustrated at the new directions and new doctrines at the seminary in Louisville. Such mo-

COMMENTARY

Baptist by choice, and I've seen less motivation from Kentucky Baptists.

I still do not understand the argument, because if every man loved his wife as Christ loves the church, there is no need to amend the "Baptist Faith & Message."

There is more talk about what we "should do" than just "doing it."

Steve Madison

Not view of all

Please do not think that the messengers at the Southern Baptist Convention speak for all of those who call themselves Baptist when they adopt resolutions like those which oppose the prohibiting of discrimination regarding sexual orientation in the civilian federal workforce. How can we even call ourselves Christians when we appoint ourselves to judge others in this way?

I truly believe Jesus loves everyone as they are and expects us to do the same. Can we really follow "in his steps" until we do so?

Jean Cravens
Lexington

Thanks for editorial

Thank you for your editorial of June 16. You have expressed very well the feelings of many of us who are dismayed at the direction the Southern Baptist Convention has taken. Your editorials and news reporting are why we have subscribed to the Recorder.

Dean Styers
Signal Mountain, Tenn.

On para-church

In his article titled "Southern Baptists in a Post-denominational Era" (Jan. 13, page 4) Harry Poe correctly

paraphrases me as saying "post-denominationalism is over-rated." However, I did not say "Southern Baptists are too big to worry about such things."

As long as the world stands, there will be the need for strong, vital denominations. There are many things a local church can do to minister and witness to its community. However, no church, by itself, can place missionaries in 131 nations of the world, plant churches throughout the United States and Canada, staff over 200 ministry centers, provide adequate college and seminary training for those called to ministry and provide shelter and care for elderly people as well as children without parents.

That is why over 90 percent of the churches in America are proudly affiliated with some denomination and usually generously support its world missions program.

Mission America does not "completely bypass traditional denominational structures." Quite the contrary, Mission America is a coalition of more than 200 denominations and para-church ministries all committed to the single goal to pray for and sensitively share Christ with every man, woman and child in America.

The strategy to achieve this goal, "Celebrate Jesus 2000," was developed by a task force of denominational and para-church ministry representatives, including several from the Home Mission Board of the Southern Baptist Convention. The strategy has now been endorsed by 60 denominations.

Like denominations, para-church ministries exist to serve the churches and their members. They are not competitors, but companions to fulfill the Great Commission and win this nation to Jesus. Let's not fight one another but rather embrace and affirm each other so that together we can do what none of us can do alone.

Larry L. Lewis
Atlanta

"To contend that the presence of one seminary precludes the beginning of another makes as little sense as refusing to open a Burger King because a McDonald's sits down the road."

Dwight Moody

RESOURCES

FAMILY

Take this test on family finances

By Doug Strader

Are you pushing it financially? If so, you are not alone. Many people regularly face complicated financial problems. Often, professional help is needed to regain control. Answer the following questions to see if you need help:

- Are you unsure how much money you owe?
- Do you and your spouse frequently disagree regarding money matters?
- Do you skip some bills to pay others?
- Do you fail to save some money each month?
- Do you have insufficient cash saved for an emergency?
- If you lost your job, would you have trouble paying for your basic living expenses?
- Do you often spend money impulsively only to later regret making the purchase?
- Do you fail to tithe?
- Do you receive calls or letters from creditors about overdue bills?
- Are you using an increasing percentage of your monthly income to pay off debts?
- Can you only make the minimum payments on your credit cards?
- Have you postponed medical or dental appointments because you can't afford them right now?

If you answered yes to two or three questions, be careful. You might be developing financial problems.

If you answered yes to three to seven questions, you might be on the edge of financial disaster. Get started today developing a plan to gain control of your situation.

If you answered yes to eight to 12 questions, you are in over your head. Get professional help and act now to take control of your finances.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department.



Q. How can I let my children know I love them?

A. What we do usually influences our children much more than what we say. The same holds true when it comes to expressing love. Most parents love their children and tell them so freely and frequently. The problem arises because many children do not feel loved.

In his excellent book "How to Really Love Your Child," Ross Campbell shares four ideas for helping children know they are loved. Campbell's suggestions are practical and can be implemented immediately:

■ **Eye contact.** Eyes are the window to the soul. Looking into the eyes of your child when you talk to him or her will help you connect at the deepest levels and will help your child know you care about him or her in a special way.

■ **Physical contact.** Appropriate kinds of touches (hugs, playful pokes, pats on the back, holding hands, tousling hair, etc.) communicate love in a powerful way.

■ **Focused attention.** Giving focused attention requires shutting out all distractions and letting your child know that at this particular moment in time, he or she has your undivided attention and is the most impor-

tant person in your life.

■ **Discipline.** Today's permissive parents seem to have a hard time understanding that discipline and love go hand-in-hand. Showing love through discipline means saying, "I care enough about you that I am not going to let you do certain things or act in certain ways." When we fail to set limits for our children, we are not just being permissive and indulgent, we are in fact saying very loudly, "I don't care."—David Garrard



Q. I just lost a dear family member to death. As a single adult, I find that loss difficult to put into words. Give me some thoughts on grieving that might help.

A. Let yourself feel the natural pangs of grief. They are to be expected. They are a reaction at the very core of your being. Use this time to remember and value the good legacy of the person. Allow yourself to cry and talk even with those who did not know your loved one.

Forgive yourself for being human. None of our relationships are as perfect as we would have liked for them to be.

Travel the very personal journey of grief. As you do, in the next few days, weeks, months and years, remember to practice self-care. Be as regular as

possible in your eating, sleeping and exercise patterns. To "let yourself go" would not honor your loved one who is gone, nor would it be in accord with their wishes for you.

Seek out groups who will understand. Many churches offer grief support groups at least annually. Let the truth of the Scripture become a reality: "Carry each other's burdens, and in this way you will fulfill the law of Christ... for each one should carry his own load." (Galatians 6:2,5)

Visualize God on your side. Trust in the nearness and goodness of his presence. Pray through all the emotions of the Psalms. Look for God's wonder in unexpected places, and let him embrace you in times of solitude. Be gentle and patient with yourself. As you walk the long road ahead, you do not walk it alone. There is a light to guide your way. You can go through a loss, or you can grow through it. The difference, to a large degree, is up to you.—James Stillwell

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; 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.

Chaplains taking ministries to truckstops

Continued from page 1

truck driver turned chaplain for Truckers' Christian Chapel Ministries of Ohio. "This conference is long overdue. Although there are more than 90 chaplains across the nation, some of the areas feel isolated. ... We can network and direct someone with troubles to another chaplain down the road."

One of the convention's organizers, Frank Stark, started a truck-stop ministry back in 1971 when he was pastor of the church in Strafford. It began as an outgrowth of a come-as-you-are service launched by the church's youth group.

Stark, an associate with the Missouri Baptist Convention missions department, said more than 2,000 professions of faith nationwide can be linked to truck-stop ministry. He stressed the importance of the ministry's affiliation with a local church.

"This is the first meeting of its kind that we know of," he said. "A lot of

the fellows serving as chaplains are former truck drivers, and they have found there is more to being a chaplain than they thought."

With 7.8 million drivers on the road, there certainly appears to be a need for truck-stop chaplains, who may be called on to provide counseling, referrals and even financial help.

Because all drivers can't be reached through Sunday worship services, Truckers' Christian Chapel Ministries provides audio tapes.

"Good News for the Professional Driver" is one of these tapes. It has a 20-minute sermon on the 23rd Psalm. The message speaks to the listener in a non-threatening manner using modern-day examples. At the end, the speaker explains how to become a Christian, and the listener is encouraged to pray where he or she is.

The same group also distributes a truck-stop ministries directory which includes chaplain locations nationwide, and a three-tape set that gives

instruction about baptism, the Lord's Supper, the church, prayer, eternal security, evangelism and stewardship. A variety of printed materials supports the tape set.

Former truck drivers such as Fred Cope, a 32-year veteran who has watched men accept Christ in laundry rooms and seen families touched through tragedies, see this as an important ministry.

The need is there, he said. If you look at the drivers' lifestyle, the loneliness, marital problems, guilt from being away from home, there are any number of reasons there needs to be someone there for them. Even if they did have a home church, they wouldn't be there.

"Drivers need to talk to someone who is concerned with them," he said. "The ones who are Christians need to be fed, encouraged, strengthened. Then they become missionaries and witnesses who carry the gospel with them wherever they go."

Lotteries called 'front door' to gambling addiction

DALLAS (ABP)—Lotteries hook potential problem gamblers into a financially destructive lifestyle, a consumer-debt-management specialist told the governing board of a Texas anti-gambling coalition.

"If alcohol is the drug of entry for addiction, the lottery is the activity of entry" for problem gamblers, said Bettye Banks, vice president of the Consumer Credit Counseling Service of Greater Dallas.

Banks told the Texans Against Gambling board of directors June 2 that among adults counseled by her organization, most with gambling

problems started by playing the lottery. "It's the foot in the door," she said. "It's the hook. Eventually, it's the needle in the arm."

Some people, particularly those in low socio-economic groups, believe their only hope for riches is to win a lawsuit or a lottery, Banks said. She told of patients with diabetes who spent so much on the lottery they lacked the money to buy insulin.

The one good thing about the lottery is it requires the consumer to pay cash, Banks said. That is not the case in casinos where credit cards are welcomed.

"There the gambler has the price of the bet plus interest at 19.9 percent," she said. "The highest debt load I've ever seen that was based on gambling cost the individual his marriage and his wife her business. He took an American Express card to Las Vegas and had run up \$87,000 in gambling debts."

While the lottery is the gateway to compulsive, obsessive or addictive gambling for many adults, sports betting pools are the entry points for most high school youth, Banks said. "Pools are attractive because everybody's doing it, and kids are so peer-driven."

This week's questions

■ How can I let my children know I love them?

■ I just lost a dear family member to death. As a single adult, I find that loss difficult to put into words.

NATIONAL NOTES

■ **House panel seeks to limit teenage abortion travel.** A House panel has approved legislation aimed at making it more difficult for pregnant teenagers to travel out of state for abortions. The bill, approved by the House Judiciary subcommittee on the Constitution, would make it a crime for a person other than a parent or guardian to evade parental consent laws by escorting the girl to states that don't impose such requirements. In a separate but related abortion law development, Florida Gov. Lawton Chiles vetoed legislation that would have required young women under 18 to give their parents 48 hours notice before getting an abortion.

■ **Salvation Army says no to San Francisco.** The Salvation Army is stopping some programs in San Francisco because the city's "domestic partners" law violates their religious beliefs. The Army will lay off 60 of its 390 employees in the city and cut three charitable programs as a result of the decision. The ordinance, passed last year, requires all companies doing business with San Francisco to give the same medical and retirement benefits they give to married couples to employees who live with domestic partners.

■ **Gay candidate loses in Episcopal election.** The Episcopal Diocese of Newark, N.J., has bypassed an openly gay candidate in choosing a successor to Bishop John Spong, a strong supporter of gay rights who has announced his retirement. The gay candidate was one of six nominated for the post.

■ **Kevorkian broadens organ 'harvesting' crusade.** Jack Kevorkian's self-styled crusade to help the dying help the living took a major step June 7 when he offered the kidneys of a man whose death he oversaw. Kevorkian told a news conference his latest patient, a 45-year-old quadriplegic man, requested his kidneys be used for transplant after his death.

■ **Assisted suicide opponents go on attack.** Congressional opponents, joined by religious leaders, have launched the first volley of an attack on physician-assisted suicide in what could become a lengthy legislative battle over the same issues of morality and personal choice involved in the abortion debate. On June 5, immediately after Attorney General Janet Reno announced that U.S. drug laws were not applicable to fighting assisted suicide, powerful members of Congress said they wanted to amend federal law to prevent assisted suicide. First to file a bill was Rep. Henry J. Hyde, R-Ill., chairman of the U.S. House Judiciary Committee.

■ **Justice Department sues Operation Rescue.** The Justice Department announced June 10 it is suing a top Operation Rescue official and 16 other anti-abortion protesters in connection with demonstrations at a Washington, D.C., women's health clinic in January. The suit was filed under the Freedom of Access to Clinic Entrances Act, a 1994 law passed in the aftermath of militant blockades of abortion facilities. Philip "Flip" Benham, national director of Operation Rescue, led the protest at the clinic on Jan. 24, to mark the 25th anniversary of the Supreme Court ruling making most abortions legal. The suit seeks to bar protesters from blocking the clinic's entrance in the future.

■ **Habitat house erected in record time.** A Habitat for Humanity house has become habitable in record time. A well-organized construction crew in Nashville took just four hours, 39 minutes and 8 seconds to complete the house June 12. The "blitz build" effort broke the previous record of a Habitat for Humanity affiliate in Pensacola, Fla., of five hours, 57 minutes. It usually takes six months to construct a Habitat for Humanity house. Habitat officials maintain the structure is as sound as any other home built by the organization. "There's nothing second-rate about this house," said Habitat for Humanity national founder Millard Fuller.

■ **Bible society executive to step down.** A top executive of the International Bible Society has decided to step down and pursue other opportunities. Lars Dunberg will leave the post of international president effective July 31. The IBS, based in Colorado Springs, Colo., translates, publishes and distributes Scripture in more than 500 languages.

Bill seeks to protect religious expression

By Ira Rifkin
Religion News Service

WASHINGTON (RNS)—With a rare display of broad political and religious unity, federal legislation was introduced June 9 to replace the Employment Law overturned by the Supreme Court last year.

Supporters say this time their effort will pass constitutional muster.

The new measure—the Religious Liberty Protection Act—is a narrower version of the 1993 Religious Freedom Restoration Act rejected by the High Court a year ago this month.

Like RFRA, the new measure seeks to protect religious expression in cases where it conflicts with other government regulations. As with RFRA, government would again have to show it has a compelling reason—such as health or safety concerns—and is operating in the least restrictive manner to legally infringe upon religious practices or beliefs.

Since the court turned aside RFRA on the grounds it unconstitutionally usurped power belonging to the federal courts, liberal and conservative religious groups and their congressional supporters in both parties have worked feverishly to come up with substitute legislation that might survive another legal challenge.

Supporters say they have met that challenge by largely shifting the new measure's legal basis away from RFRA's reliance on the 14th Amend-

ment's equal protection clauses. Instead, RLPA will rely mainly on Congress' established powers to regulate interstate commerce and spend federal funds.

For example, under RLPA an individual may not be fired because of their observance of religious holidays or dress if the company they work for receives federal funds.

The bill's backers, speaking at a Capitol Hill news conference, said language used to legally justify RLPA was lifted verbatim from landmark legislation used to extend rights to racial minorities and the disabled.

"If the Supreme Court were to overturn this bill, it would also have to overturn the Civil Rights Act and Americans with Disabilities Act," said Marc Stern, an American Jewish Congress attorney who helped write RLPA.

RLPA's backing in the Congress is broad and includes the leadership of the House and Senate, according to Sen. Orrin Hatch, R-Utah.

Rep. Charles Canady, R-Fla., said the bill's backers will try to get the measure passed by both houses of Congress by year's end. RFRA enjoyed near unanimous backing in both the House and Senate, he noted, adding he expects RLPA to receive similar support.

Likewise, RFRA had the virtually unprecedented support of a wide variety of religious groups across the theological and social divide. The

same holds true for RLPA.

More than 80 religious organizations are backing the measure. They include the National Association of Evangelicals, the National Council of Churches, the Southern Baptist Convention, the Mormons, James Dobson's Focus on the Family and the Baptist Joint Committee.

The limited opposition toward RLPA expressed so far has come from some Religious Right groups who object to the measure's legal reliance on interstate commerce and federal funding and what they see as its inherent approval of expanded federal powers.

"Never before in our nation's history has a fundamental right been reduced to a level of a commercial transaction," opponents said in a joint statement. "Many of us believe that this is an affront to our faith. Worship is not commerce."

Among the opponents are former Southern Baptist Convention President Adrian Rogers, Lou Sheldon of the Traditional Values Coalition and Phyllis Schlafly of the Eagle Forum.

In response, Douglas Laycock, a University of Texas at Austin constitutional law professor who also helped write RLPA, said supporters "also preferred not to rely on commerce and funding. But given the narrow parameters dictated by the court's decision, we had to use the legal grounds at our disposal.

"The ends certainly are worth it in this instance," he said.

Clinton urged to address China religion issues

WASHINGTON (RNS)—As President Clinton prepared to leave for China and a summit meeting with President Jiang Zemin, more than 350 U.S. religious leaders—including Christians, Jews, Muslims, Buddhists, Hindus and others—urged him to add religious freedom to the list of issues he will discuss with Chinese leaders.

The religious leaders expressed their concern in an open letter to Clinton circulated by the International Fellowship of Christians and Jews. Rabbi Yechiel Eckstein, the group's president, said he hoped to meet with Clinton in advance of the China trip, which begins June 24, to present him with the letter.

The letter asks Clinton to put pressure on China's leaders to release religious prisoners, rescind rules requiring religious groups to register with the government and to open negotiations with the exiled Dalai Lama on the future of Buddhist Tibet, which currently is occupied by China.

Some American religious and human rights leaders—joined more recently by Republican politicians—have long criticized China's heavy-handed treatment of religious believers and political dissidents.

Wisconsin court OKs voucher program for religious schools

MADISON, Wis. (RNS)—The Wisconsin Supreme Court has ruled a publicly funded school voucher program in Milwaukee can be expanded to include private religious schools.

In a 4-2 ruling, which is expected to be appealed to the U.S. Supreme Court, the state court said it was constitutional to add private religious schools to the program, which previously had been limited to private non-religious schools.

The decision to expand the Milwaukee Parental Choice Program "places on equal footing options of public and private school choice and vests power in the hands of parents to choose where to direct the funds allocated for their children's benefit," Justice Donald Steinmetz wrote in the majority opinion.

The Milwaukee program, in operation since 1990, provides students from low-income homes with taxpayer funds not to exceed the cost of private school tuition, which in Milwaukee averages about \$2,800 per student.

About 1,500 students have participated in the plan, but the court's ruling is expected to expand that number ten-fold.

Wisconsin Gov. Tommy Thompson, noting tax dollars have long been given to college students who attend religiously affiliated schools, praised the court ruling. "It's only at the K-12 level that we discriminate against low-income families

and restrict their ability to attend the school of their choice. Expanding this program to religious schools just makes common sense."

But Barry Lynn, executive director of American United for Separation of Church and State, criticized the ruling as forcing taxpayers to pay for the religious education of others.

The ruling, he said "strikes at the heart of the First Amendment, ignores the language of the (Wisconsin) state constitution and overlooks every other court ruling on public funding of religion."

Phil Baum, executive director of the American Jewish Congress, called the ruling "a blow to public school systems ... urgently in need of improvement. A voucher system commits the state not to changing public schools, but to abandoning them."

In January 1997, a lower court held that including religious schools in the Milwaukee program was unconstitutional. An appeals court later upheld that decision.

The state supreme court found there was no church-state violation, saying the program is neutral between secular and religious options.

Lynn said the June 10 ruling would be further appealed to the U.S. Supreme Court.

Wisconsin is one of five states with school voucher plans in state courts. The others are Ohio, Arizona, Vermont and Maine, according to Associated Press.

PEOPLE

Dobson resting after stroke

COLORADO SPRINGS, Colo. (RNS)—James Dobson, conservative political activist and founder of the faith-based Focus on the Family, is recovering in a Colorado hospital after doctors concluded he had a mild stroke.

Dobson entered a hospital in Colorado Springs June 16 after becoming ill at home, according to a ministry statement.

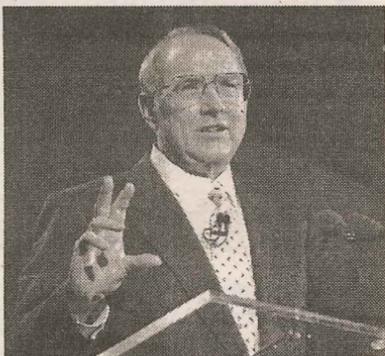
"I am doing as well as could be expected," Dobson said in a statement issued June 18. "The neurologist and cardiologist are pleased by my progress. I will need to take some time to get back on my feet. Please continue to pray for me."

Focus on the Family said Dobson was resting comfortably while doctors continued to evaluate him. His stroke was caused by a blood clot that was "aggressively treated using a new medicine known as TPA," according to the statement.

The doctors said Dobson did not suffer any paralysis or loss of consciousness.

The popular host of the "Focus on the Family" radio program said his cardiologist told him, "You must have had an angel looking out for you."

The possibility that he suffered a heart attack has been ruled out, his



JAMES DOBSON Speaking this month to Southern Baptists in Salt Lake City. (BP photo)

doctor said. Dobson suffered a mild heart attack in 1990 and has followed a special diet and exercise regimen since then.

Dobson founded Focus on the Family, based in Colorado Springs, in 1977. The evangelical Christian group aims to strengthen the emotional and spiritual health of families.

Recently, Dobson has become an outspoken critic of the Republican Party and has called on its leaders to pay closer attention to the concerns of social conservatives. He recently was a speaker at the Southern Baptist Convention in Salt Lake City.

Washington leaders debate homosexuality remarks

WASHINGTON (RNS)—White House spokesman Mike McCurry, who last week criticized as "backward" Senate Majority Leader Trent Lott's description of homosexuality as a disease, has himself drawn fire.

Gary Bauer, president of the Family Research Council, said the Clinton administration is taking "marching orders from the radical homosexual activists."

Lott, in remarks on "The Armstrong Williams Show," said June 15 he believes homosexuality is a sin.

"You should still love that person," said Lott, R-Miss. "You should not try to mistreat them or treat them as outcasts. You should try to show them a way to deal with that problem, just like alcohol ... or sex addiction ... or kleptomaniacs."

McCurry was asked to respond to Lott's remarks during a press briefing at the White House.

"For over 25 years, it's been quite clear that sexual orientation is not an affliction," he said. "It is not a disease. ... And the fact that the majority leader has such views, apparently, consistent with some who are fairly extreme in

his party, is an indicator of how difficult it is to do rational work in Washington."

McCurry went on to name Bauer and James Dobson, president of Focus on the Family, as people whose views are shared by "the extreme point of view in American political life" of some Republicans.



Lott

He said such views have led to opposition to the nomination of James Hormel as U.S. ambassador to Luxembourg. Hormel, a San Francisco philanthropist, is gay.

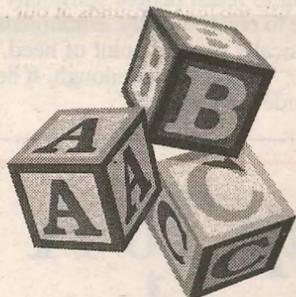
Bauer protested McCurry's comments.

"It's unfortunate ... that, today, every American who believes homosexuality is wrong has been labeled an extremist by the White House," Bauer said in a press release.

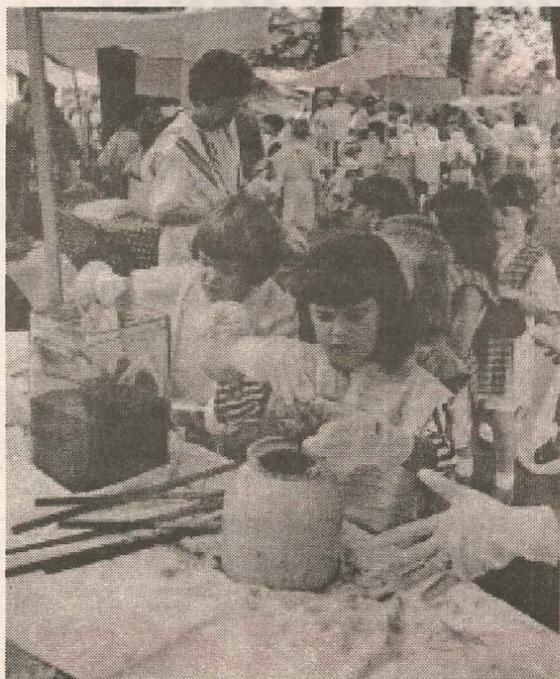
"Homosexuality is considered unacceptable behavior by every major religion in the world and by most Americans."

House Majority Leader Dick Armey, R-Texas, agreed with Lott's assessment of homosexuality, the Washington Times reported.

"The Bible is very clear on this," he told reporters, pulling a piece of paper out of his pocket that included several relevant Bible references. "I do abide by the Bible."



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MINISTRY

From Vegas to Houston, Oden meets needs, shares her faith

By Suzanne Darland
State Correspondent

FRISCO, Colo.—Barbara Oden has a vision for reaching people that most churches neglect: apartment complex residents.

Indeed, she's started dozens of ministries, from opera discussion groups in upscale New York City high rises to weekly potluck dinners in some of Houston's roughest apartment communities and Bible discussion groups in glittery Las Vegas.

"We are in the mission field," she told those gathered at a national summit June 12-14 sponsored by the Southern Baptist Multihousing Association. "It's one of the largest in our country and it's getting larger and larger."

More than half the residents of Las Vegas, where she's served for the past year, live in some form of multihousing—apartments, condominiums or manufactured home communities.

In New York City, where she served three years, the ratio is closer to 80 percent.

And studies show that less than 5 percent of multihousing residents will attend church anywhere.

The growing need for multihousing ministries is being recognized. The Southern Baptist North American Mission Board is considering a proposal to commit more time and resources to multifamily housing ministries.

"NAMB must give more leadership in multihousing," said Jerome King, a NAMB staff member who spoke at the summit. He said he wants four regional field staff people to help churches reach people multihousing residents in the United States and Canada.

While such ministries work best when they are led by church laity, he said, "NAMB wants to be more intentional in starting churches in non-traditional communities."

One of NAMB's priorities is reaching large cities with the gospel of Christ, King said. But reaching people in multihousing communities "needs to be a movement; it can't just be a program," he added.

Oden, appointed a missionary in 1993, is nationally recognized as a leader of this movement for using innovative methods to share Christianity in multihousing communities.

She builds relationships with residents, asking what they would like to meet about, then calls on churches to provide leaders for various interest groups.

In New York, she began groups that discussed opera, gardening and medical issues. Ultimately, residents become intrigued about Christianity through low-key gospel presentations. They attend Bible studies, which develop into church starts.

Other ways to reach families begin with children's Bible clubs or food and clothing distribution, she said.

Apartment managers are usually open to church help with activities or recreation—something managers want in the complex but have little time to coordinate.

Oden should know. Before getting involved in multihousing ministries she managed apartments in the late 1970s and early 1980s.

"I would have loved to have a church move in and help after a fire or other crisis," she said. "I would have given anything to have an activities team with time for senior citizens and latchkey kids."

The concepts work, she said. "We are reaching people that the churches are not reaching."

And new leaders for ministry in other apartment complexes and mobile home park ministries often are coming from residents who have become new Christians, she added.

Oden said churches should do mission work in apartment complexes and multihousing communities nearby rather than focusing all their energy in going elsewhere on mission trips.

Christians must be creative in reaching outside their own walls to reach people who probably otherwise would never attend a traditional church, she added. "Let's get out there and reach those people who need to be saved."

Kentuckians begin ministry network

Continued from page 1

try or Bible study. Hough said he believes the numbers are higher in Kentucky but much remains to be done.

The state's small-town flavor may give Kentucky Baptists more opportunities to evangelize rental communities, he said. "If we can work with people, we find out those who own their home and those who rent aren't that much different."

One of the many challenges is tracking ministry efforts, Robertson said. He estimates there are 60 ministries statewide. One of the council's tasks is compiling an updated list.

"I want us to have as up-to-date and accurate a picture of what's out there as we can," he said. "There are places where it's happening, but too many places where it's not. As a whole we're missing too many spots."

Robertson said he hopes to offer more training. He is working on a plan to offer a series of day-long seminars for people who express an interest in multihousing ministry.

The KBC metropolitan missions department also will continue associationwide awareness workshops, such as recent events in Russell Springs and Richmond, he said.

The advisory council will offer speakers and insights for practical, hands-on advice, Robertson added.

Council members said the group will enhance their work. Jim Lutz, coordinator of Mission Madisonville—First Baptist of Madisonville's outreach to five apartment complexes—said it provides encouragement.

Regional advisers

■ Louisville:

Todd Robertson (502) 894-0548
Bryant Hicks (502) 425-0142
Brian Jones (502) 231-4241
Janet Walker (502) 899-9458

■ Elizabethtown:

Suzanne Darland (502) 765-5636

■ Lexington:

Daryl Cornett (606) 254-5264

■ McKee:

Rhonda Bowling (606) 287-8555
Jennifer Daugherty (606) 287-7773

■ Henderson:

Marjorie Overby (502) 826-2208

■ Jamestown:

Mark Lilly (502) 343-3336

■ Madisonville:

Jim Lutz (502) 821-0597

■ Russellville:

Duane Watkins (502) 542-7391

■ Taylorsville:

Will Sipes (502) 252-0126

"One of the things that excites me is we have a mechanism of supporting each other's ministries," he said.

"I'm thrilled," said Marjorie Overby, a member of First Baptist Church of Henderson and director of Windy Way Bible Ministry. "We will be able to share our joys and problems and voice our needs to each other."

The 12 Kentuckians registered represented nearly one-fourth of the attendance at the Colorado conference, the first national meeting in the group's seven-year history.

That brought praise from keynote speaker Barbara Oden, who called Kentucky one of the nation's most progressive states in multihousing work.

"The state's behind (the ministry) and you've got some effective missionaries," she said. "I expect to hear

some great things from there in the next two to three years."

But Hough disclaims the status of national leader. While there are "a few visionaries out there," not enough ministry is being done, he said.

Still, he said practical help is being offered in various places. He listed such examples as food and clothing assistance and an outreach that supplies generators and emergency shelter for mobile-home park residents during storms.

But other vital elements are the Bible studies and spiritual nurturing given to people who often lead an isolated existence, he said. "If you're going to reach people spiritually you have to reach socially, emotionally or physically at their point of need," he said. "But that's not enough. It has to include the spiritual."

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Four Christians arrested for taking Bibles into Morocco

MIDIQ, Morocco (RNS)—Four western Christians have been found guilty in Morocco of seeking to bring illegally into the Muslim nation about 100 Arabic-language Bibles.

Graham Hutt, a 51-year-old British writer and medical anthropologist who was among those convicted, said in an interview June 10 that the four were arrested in late May on customs violations after arriving in Midiaq, Morocco, aboard his yacht.

After being detained two days, the four were released after they were fined the equivalent of \$42,000 each. Hutt's yacht, valued at \$250,000, and a \$3,000 motorcycle also were impounded, along with the Bibles. Two month jail terms imposed on all four have been suspended.

Authorities also confiscated about "1,200 small New Testaments and 500 Bibles" in one of the men's homes in Morocco, according to reports.

Hutt said the four are awaiting a court appeal of their convictions. They have not been allowed to leave the country.

According to the U.S. State Department, Morocco, while officially Muslim, tolerates Christian practice, most of which is confined to foreigners. A 1997 State Department report on religious freedom abroad notes that Islamic law and tradition call for strict punishment of any Muslim who attempts to convert out of Islam, and that any attempt to induce a Muslim to convert is illegal.

The report also noted the arrest of at least seven Moroccans in 1995 for "offenses related to their Christianity. In addition, a Salvadoran man and an American family were deported for evangelistic activities."

But Hutt denied he or the others were engaged in missionary activity. He did identify himself and the others as Christians. He said they brought the Bibles to Morocco because "Christians had asked for them."

Hutt also said it is not illegal to purchase Bibles in Morocco and that those arrested had made no attempt to hide the Bibles when they successfully cleared customs.

WORLD VIEW

■ **Update: Another Pakistani Christian accused.** The Washington-based Center for Religious Freedom said June 9 that a local official in Pakistan has charged a Christian believer with blaspheming the Prophet Muhammad. If convicted, the Christian, identified as Shafique Masih, faces the death penalty. The accusation comes less than a month after Roman Catholic Bishop John Joseph committed suicide after campaigning for the repeal of Pakistan's blasphemy law. According to the Center for Religious Freedom, Masih's case is the latest in more than a dozen blasphemy cases brought against Pakistani Christians in the last seven years. The human rights group said five Christians have died while in custody and three others were forced to flee into exile.

■ **Church killers receive amnesty.** Three militant black nationalists involved in a church massacre during the last months of South Africa's apartheid era were granted amnesty June 11 by the country's Truth and Reconciliation Commission. The commission freed Gcinikhaya Makoma, who was serving a 23-year term for his role in the killings, and granted amnesty to his two partners, Reuters reported. The men, who murdered 11 worshippers, received amnesty because their actions were politically motivated. The Truth and Reconciliation Commission has power to grant amnesty to people who committed crimes under the racist apartheid regime if they give complete confessions and the crimes were politically motivated.

■ **Sports figure: Soccer could replace God.** If left unchecked, enthusiasm over sports could replace the "real God" in the lives of many Britons, a leading sports figure in the United Kingdom has warned. David Mellor, chair of the Football Task Force, warned the nation against turning football—a sport Americans call soccer—into a religion, reported Ecumenical News International. Mellor made his remarks on the eve of the world's most-watched soccer competition, the World Cup, which began June 10 in France. Rogan Taylor, a professor at Liverpool University, helped explain the phenomenon. "For some people, football provides moments as precious as any other in their life."

■ **Brazil's bishops defend poor stealing food.** Top leaders of Brazil's Roman Catholic Church have defended the poor and starving who have "invaded" supermarkets and warehouses belonging to the National Food Company in order to steal food to survive. The "invasions," as they are called, have occurred principally in the northeast section of the country where a severe drought has brought many poor people to the brink of starvation. "The church does not condemn anybody who takes food, wherever they find it, to avoid starvation," said Cardinal Serafim Fernandes de Araujo.

■ **Russian religious leaders condemn attacks.** In an unusual show of solidarity, officials of Russia's leading but often feuding religious faiths have united to express condemnation of a recent spate of attacks on places of worship across the country.



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I prayed, listened and watched (peeking from a bowed head, with one eye open and one shut) as our pastor John Crittenden gave the invitation.

And the youth began to move forward. One by one they took a step out and went immediately to one of the Son-Team members who would counsel them about their decision. Some became Christians. Some rededicated their lives to Jesus.

Some just came to the altar bringing their burdens. God was at work. It was wonderful.

Two hundred fifty miles away, at Jonathan Creek, GAs/Acteens and RAs/Challengers were experiencing camp in their own ways. About 170 kids were present, and God was moving in the lives of these younger kids just like he was in the older youth. These kids were learning more about Jesus and his call upon our lives to give of ourselves and go and do missions.

So that's what's happening at Jonathan Creek and Cedarmore this week. That's all. More than 500 young adults and kids experiencing Christ. Lives being redirected forever for Christ. That's why we do what we do at Jonathan Creek and Cedarmore.

As I have written before, our mission statement for Kentucky Baptist assemblies is to provide an environment in which all our guests come to know Christ and more fully experience him.

You can continue to participate with us by praying for all the folks involved in summer camp at Jonathan Creek and Cedarmore. This marked week one of our summer, and there's a long way to go. Pray for

strength and endurance, patience and a filling of the Holy Spirit for every person who comes face to face with these kids, including our Jonathan Creek and Cedarmore staffs.

To God be the glory. This is a marvelous ministry, and I wouldn't trade places with anybody in the world.

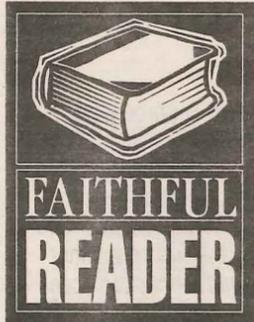
Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

BOOKS



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

Meditations on the Cross: Dietrich Bonhoeffer. Edited by Manfred Weber; translated by Douglas Scott. Westminster John Knox Press, 1998. 94 pages. ◆◆◆◆ (out of five)

Though executed by Hitler's Gestapo more than 50 years ago, Dietrich Bonhoeffer's writings are hauntingly relevant to today. When I read his sermons, theological and ethical treatises, or personal letters, he seems to be looking past his own troubled times and death straight to the heart of our post-modern world. Many would argue Bonhoeffer foresaw the end of the modernist world view and his way of looking at things provides us with a foundation for building the Christian community in the post-Christian, post-modern world.

Preaching on Matthew 28:20, Bonhoeffer observes: "Our own age is permeated by a searching ... for divine things. A great loneliness had descended on our age. ... A thirst for contact with divine things has come upon human beings. ... And a great many remedies are being offered for sale today ... for which ... thousands of greedy hands are reaching. And ... in the midst of all this ... stands the one word of Jesus Christ: '... I am with you.'"

"Meditations" is compiled from personal letters, sermons, lectures and books. It deals with the themes of life, death, resurrection, salvation, judgment, hope, the Christian community and how we live our lives in the world.

The title accurately describes the nature of the book. It is designed to lead the reader to a deeper understanding of the Christian life by meditating

on the message of the cross. *Jim Holladay*

Interpretation: A Bible Commentary for Teaching and Preaching—First and Second Thessalonians. Beverly Roberts Gaventa. Westminster John Knox Press, 1998. 138 pages. \$22. ◆◆◆◆

One of my seminary professors cautioned students against buying a commentary just because of the series in which it was included. "Interpretation" is my exception to the rule. I never have been disappointed by a commentary in this series, and the latest addition keeps up the stream of winners.

Gaventa provides separate introductions to each biblical book in order to cover issues of authorship and audience. The introductions, while brief, provide adequate coverage of scholarship and set the stage for interpretation.

Gaventa approaches the two epistles as a study in contrasts. While she points out numerous similarities, she adeptly examines how minor themes of the first epistle are highlighted in the second. In addition, Gaventa examines how mutual concerns sometimes have different perspectives in the two epistles.

This commentary is written with preachers in mind. Questions that the person in the pew would raise are explored with clarity and perceptiveness. Without question, more effective preaching on Thessalonians begins

with the use of this commentary. *Wayne Hager*

Christian Mysticism. Manuela Dunn Mascetti. Hyperion, 1998. 224 pages. \$24.95. ◆◆◆◆

For many of us, "mysticism" conjures up images of a spirituality barely within the bounds of orthodox theology.

Manuela Mascetti reminds us the word "mysticism" comes from the Greek *mystikos*, "which seems to have two basic meanings: 'to shut one's senses' and 'to enter the mysteries.'" She contends that "the mark of saintliness is to live beyond the psychology of one's day. ... Jesus taught us that if

God is present in the Son, so the Son is present in God, and thus opened the doors to a completely new mode of perception and intimacy between the individual and the Father."

If we are going to understand the true nature of the Christian life, we must be convinced that "the world outside no longer satisfies the hunger felt at soul level," and be willing to take a 180-degree turn that "brings us around to face the discovery of the inner world and the abode of the divine."

One of the most helpful parts of the book is her contrasting Eastern and Western traditions of spirituality. For Eastern Christians, life is prayer and theology begins and ends with prayer. Though a bit strange to our ears, what she says we need to be reminded of. *Jim Holladay*

Finding God between the Lines: New Insights from Familiar Passages and Places. Jody Seymour. Judson Press, 1977. 105 pages. \$13. ◆◆◆◆

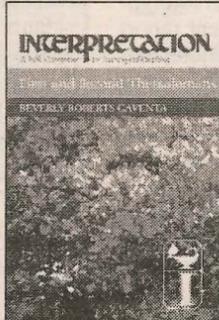
The theme of Seymour's book is that God often appears to us "between the lines," not in the immediately obvious. These appearances come through everyday experiences and through viewing Scripture from a different perspective.

In the first two parts of his book, Seymour relies mostly upon poetry to relay spiritual truths discovered in common experiences, such as reflecting on playing under trees at his grandfather's house as a child. When he turns directly to reflection on Scripture, his words flow graciously into your spirit as prayers you have forgotten how to pray to God.

In the third part of the book, Seymour effectively examines biblical stories from perspectives not used by the biblical narrative. For example, a rabbi in the temple when Jesus amazed the teachers of the law reflects on his experience, and Simon of Cyrene struggles with why he is carrying a cross for Jesus. These are examples of seeing God "between the lines."

I can envision Seymour's material used in personal devotion, public worship and as the catalyst to development of dramatic monologues from biblical characters. *Wayne Hager*

Correction: In the June 2 reviews, "Preaching from the Minor Prophets: Texts and Sermon Suggestions" by Elizabeth Achtemeier should have received a four-star rating instead of three.



Matt Norton

By Robert Dunston

Matt Norton received the Berger Award for Outstanding Male Graduate of 1998. This prestigious award was presented to Norton during Cumberland College's commencement ceremonies May 16 and recognizes his outstanding leadership and service both on and off campus and his excellence in academics.

Norton is the son of Becky Berry of Irvington and Larry Norton of Stephensport. As a student at Cumberland College, Norton majored in psychology and minored in religion. His academic excellence has been recognized through his induction into Cumberland's J.T. Vallandigham Honor Society, which recognizes students who have maintained superior grades every semester of their Cumberland career. Norton also was inducted into Theta Alpha Kappa, the National Religion Honor Society.

Norton has been active in many campus organizations, but he has particularly given outstanding leadership and service to Baptist Student Union. For the past two years Norton served as president of Cumberland's BSU.

In addition, this past year he served as state president of the Kentucky BSU.

Norton's summers also have been filled with Christian service. During the summer of 1995 he served at Camp Joy in Kentucky. The next year Norton was a summer missionary in Russia as part of the Kentucky-Russia Baptist Partnership. In the summer of 1997 he was part of Kentucky's Son Bound team, ministering through athletics and recreation.

CUMBERLAND COLLEGE



Last year Norton received Cumberland's T.E. Mahan Service Award which recognizes a male from the junior class who manifests the best qualities for potential service to humanity. This year he was inducted into Who's Who Among Students in American Universities and Colleges and received the psychology department's Student of the Year Award.

After graduation Norton joined the staff of Pastor Steve Hussung at Rich Pond Baptist Church near Bowling Green. Acquiring a seminary education is part of Norton's plans for continuing to prepare himself for effective Christian ministry.

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

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CHURCHES

Rogers: Successful ministries must have integrity

By David Winfrey
News Director

SALT LAKE CITY—Moral, doctrinal and devotional integrity are the three pillars of support Adrian Rogers relies on to preach God's message, he told fellow preachers during the Southern Baptist Pastors' Conference June 8.

"I'd rather be a Baptist preacher than anything on the face of this earth. Thank God for the ability to preach the glorious gospel," said Rogers, pastor of Bellevue Baptist Church in Cordova, Tenn.

Rogers, a regular at the annual pre-convention meeting for Southern Baptist pastors, said he was asked by organizers to share about his personal life so other pastors could learn from him.

While saying he doesn't want to boast, he said he's often asked by young pastors what message he would have for someone just beginning in the pastorate—"like in 15 seconds you're going to tell them how the world works." But Rogers said the most important word he could give to pastors is "integrity."

"Integrity is to your spirit what health is to your body," he said. "When you live with integrity, you have nothing to fear and nothing to hide."

Rogers added that several mo-

ments have shaped his life, including his conversion to Christianity, his call to be a preacher, his receiving the Holy Spirit, his marriage, the time in college when he began opposing "neo-orthodoxy" in Baptist institutions and the loss of his third child to crib death.

Concerning moral integrity, Rogers said God will honor the lives of pastors who commit themselves to being morally pure.

"Young preacher, never flirt with another woman," he said. "And never fail to flirt with your wife."

A sinful heart will interfere with a preacher's ability to deliver God's message, he said. "How can a man get up in the pulpit and preach when his heart isn't right with God?"

Rogers added that his wife realizes and welcomes the fact that she is his second love in life behind God. "She knows I love her far more if she is No. 2 than I could ever love her if she were No. 1."

But that should not be confused with making one's spouse secondary to the church, he added. "The church is Jesus' bride, she is not your bride. Don't you commit spiritual adultery."

Regarding doctrinal purity, Rogers told pastors, "I can never be satisfied with anything else."

"Tell the Lord what you're going to preach, friend," he recom-

mended. "If it doesn't sound good to him, don't preach it."

Rogers added that pastors are not to preach to please people but to share God's word. He said he depends on God to convince his congregation of the truth. "Anything I can talk them into, somebody else can talk them out of."

Rogers added that he is "not as interested in church growth as some people are."

"It is not my job to fill the pews," he said. "It's my job to fill the pulpit, to preach the word of God."

Pastors who desire large congregations, Rogers said, often confuse records with reality, get into competition with other preachers and compromise the message they preach.

"Stop being that concerned about all this growth," he said. "If you're interested in numbers and not interested in souls individually, there's something wrong with your character."

Pastors also should make personal evangelism their goal, he said. "I don't have a right to stand in my pulpit and plead for souls if I don't try to win people day by day."

Rogers said it was in Stetson University, a Baptist college in Florida, that he met a religion professor who didn't share his beliefs about being a Christian.

I asked, "If you died today would

you go to heaven or hell?" Rogers said. "He said with a benevolent smile, 'I'm not sure there is a heaven or hell. I've never been to either one.'

"I said I'm going to see this convention get right with God or I'm going to get out of it," recalled Rogers, who later became the first of a string of conservatives elected president of the Southern Baptist Convention in an effort to redirect the nation's largest Protestant denomination.

Regarding devotional integrity, Rogers said he wakes up each morning greeting God with a ritual with the acronym PACE—praise for God, acceptance for whatever God has planned for the day, giving God control of his life and expectation that it will be a great day.

Rogers said his morning also includes a three-mile walk with his wife and a devotion time with her that includes praying "around the world" for missionaries. He added that he tries to keep his prayer life constant with no long prayers, but not long without prayer.

He added that he used to be the "grand controller" on Sunday morning, trying to make sure everything was going right before he got up to preach.

"I stopped doing that. I've begun to worship on Sunday morning," he said. "When I worship the Lord, then I am ready to preach his word."

"The church is Jesus' bride, she is not your bride. Don't you commit spiritual adultery."
Adrian Rogers, pastor of Bellevue Baptist Church in Cordova, Tenn., during the annual Southern Baptist Pastors' Conference

CLASSIFIED ADS

SEEKING: Associate pastor/minister of youth and education for a growing church located 7 miles from Rough River State Park. The church has contemporary worship services including praise bands. This is a full-time position with primary responsibility for an existing high school youth group. Applicants should be energetic, creative and responsible. If interested in becoming a part of this multi-staff ministry, please send resumé to: Associate Pastor Search Committee, Corinth Baptist Church, P.O. Box 9, McQuady, KY 40153.

NEEDED: Full-time secretary. Serve as general receptionist, manage office, do word processing and simple desktop publishing, assist staff with research; \$7.50/hour. Submit resumé to: Coye Still, Victory Baptist Church, 2261 Armstrong Mill Road, Lexington, KY 40515, or call the church for more information, (606) 273-8428.

NEEDED: Experienced daycare workers. Lynn Acres Baptist Daycare, (502) 363-3300.

NEEDED: Christian male childcare worker to work with adolescents. Must be 21 years old. For information, call Tim Tharp at (618) 382-4165, ext. 14, or send resumé to: Baptist Children's Home, P.O. Box 579, Carmi, IL 62821.

SEEKING: Part-time custodian (days). Victory Memorial Baptist Church, 3805 Southern Parkway (40214). (502) 368-2521.

NEEDED: High school French teacher; elementary teacher. Certification required. Christian school. Call (606) 272-1217 or (606) 299-2887 for application.

NEEDED: Christian couples to provide quality childcare to children and adolescents. Call Tim Tharp at (618) 382-4165, ext. 14, or send resumé to: Baptist Children's Home, P.O. Box 579, Carmi, IL 62821.

SEEKING: Full-time music/youth. Parsonage included. Accepting resumé: FBC, Box 88, Harrisburg, AR 72432.

SEEKING: Minister of Music. The First Baptist Church of Chattanooga, Tenn., is presently searching for a minister of music. This historical congregation has a strong music ministry. This position will be one of six full-time pastoral ministers. FBC is a regional congregation averaging 600 to 650 on Sundays with a resident membership of 1,400. Inclusive in its theology and creative in its approach to ministry, FBC is seeking a high-energy person who reflects this perspective. Applicants should be comfortable with liturgical and contemporary services. Resumes should be mailed to: Search Committee, First Baptist Church, 401 Gateway Ave., Chattanooga, TN 37402.

SEEKING: Part-time youth director; 15-20 hours per week. Good potential for growth in youth department. Position available immediately. Send resumé to: Russell Cave Road Baptist Church, 3179 Russell Cave Road, Lexington, KY 40511, or call (606) 299-4611 Tuesday-Friday, 9 a.m.-2 p.m.

SEEKING: Part-time minister of youth/children. Good opportunity to expand to full-time. Send resumé or contact: Harry Hargis, FBC, P.O. Box 241, McDowell, KY 41647. (606) 377-6168, 377-2476.

SEEKING: Part-time or interim minister of music. If interested, contact: Parkway Baptist Church, 1915 N. Broadway, Lexington, KY 40505. Phone: (606) 299-8445.

SEEKING: Full-time maintenance specialist for the Support Services Department of the Kentucky Baptist Convention. Duties to include carpentry, plumbing, electrical, painting and groundskeeping functions. Competitive compensation package. Contact: Administrative Services Department at (502) 244-6468.

FOR SALE: Ninth and O Baptist Church has two organs available for purchase and music to be given to any church on a "first-come, first-serve" basis. Rogers 990 organ recently refurbished with new speakers and amplifier; excellent condition. Rogers 700B organ used in chapel on a limited basis; like new. For more information, contact: Jim Parsons, minister of music, at (502) 636-5576.

SEEKING: Part-time minister of youth. Hopewell Baptist Church, 4305 Hopewell Road, Jeffersonton, KY 40299. Send resumé to: Bill Cornwell, 3601 Willow Court, Louisville, KY 40299; (502) 267-7212 after 5 p.m.

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.

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

FOR SALE: 39 pews. Call (812) 923-1260.

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

NEEDED: Vineyard laborers. Come plant seeds of "love, joy, peace ... and self-control," and watch them grow in children's lives. Make a difference with your life. Come join our caring professional team. Florida Baptist Children's Home, Tallahassee, needs a Christian couple without children. Excellent pay and benefits (base salary for each house parent: \$14,635). Call Doug McWhirter at (850) 878-1458 for information. Pray for us.

FOR RENT: 40-foot entertainer's bus for rent by small groups; driver included; rent from one weekend up to one year. 16 seats, 6 bunks, shower, lounges front and rear. Ride in comfort, arrive in style. Day: (606) 292-8877; Night: (606) 485-4889.

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

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

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

PEOPLE

PRAYER PARTNERS

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

■ In Moscow, missionaries Matt and Carol Spann ask prayer that Larissa and Igor, Angela and Oleg would come to faith in Christ.

■ Missionaries Randy and Robin Covington and their family in Khabarovak, Russia, as they furlough in the States.

■ Kentucky construction/evangelism team working in Central Baptist Church and First Baptist Church in Bryansk, Russia, June 17-30.

■ Volunteer construction crews and members of Farmington Baptist Church in Maine as they build a 4,500-square-foot sanctuary and educational building this summer.

Mountains to the Mississippi

Compiled by Ann Tatum

■ CADIZ—South Union Church called **Kevin Willie** as pastor. He is a student at Mid-Continent Bible College. He began his new ministry June 7.

■ CAMPBELLSVILLE—Good Hope Church celebrated its 202nd anniversary June 7.

■ CECILIA—Franklin Crossroads Church will hold a groundbreaking ceremony for its new facilities June 28 at 10 a.m.

■ CANEYVILLE—New Hope Church called **Henry Judy Jr.** as pastor. He is a student at Southern Seminary. He began his new ministry April 12.

■ CRESTWOOD—Crestwood Church called **Sam Newman** as associate pastor. Newman previously was minister of education and youth at Burlington Church. He will begin

his new ministry June 29.

■ ELIZABETHTOWN—Tunnell Hill Church will celebrate its 53rd anniversary July 19. An all-day event is planned. Pastor **Harmon Popham** will celebrate 31 years as pastor July 5. Also, **Mark Thomas** recently was called as assistant pastor.

■ FRANKFORT—First Church called **David Hinson** as pastor. Hinson previously was pastor at First Church in LaFayette, Ga. He will begin his new ministry July 1.

■ LOUISVILLE—Beechmont Church recently ordained **James Browning** to the gospel ministry. **James Ward** is pastor.

Ormsby Heights Church will hold vacation Bible school July 12-16, 6-9 p.m. for ages 4-grade 6. Special activities will include a pre-enrollment Kid's Night Out, July 10, 6-9 p.m.

Texas Baptists introspective after brutal race-related killing

JASPER, Texas (ABP)—Baptists in the East Texas town of Jasper joined their neighbors in praying, grieving and asking why anyone would beat a disabled African-American man, chain him to the back of a pickup truck and drag him to his death.

"There is a lot of reflection, people asking, 'Have I done anything to foster an atmosphere where this could happen? Have I done anything to prevent an atmosphere from developing

where this kind of thing could happen?" said Ed Robinson, pastor of First Baptist Church in Jasper. "There is some good introspection going on."

The mangled body of James Byrd Jr., a 49-year-old father of three, was discovered Sunday morning, June 7, on a country road outside Jasper. Authorities arrested and charged three ex-convicts, at least two of whom were linked to a white supremacist prison gang, with Byrd's murder.

Jesse Jackson met with Byrd's

family and preached at a Wednesday afternoon prayer service at Greater New Bethel Baptist Church in Jasper June 10. When the small sanctuary filled, an overflow crowd that included many members of predominantly white Baptist churches held a prayer vigil outside the church.

While Byrd's brutal murder apparently was racially motivated, it was "not so much a racial thing as an insane thing," Robinson said, noting that it was not characteristic of a commu-

and a Family Fun Night July 16. For information, call (502) 447-6867.

Bill Herrell celebrated his 15th anniversary as minister of education at Broadway Church June 19.

Louisville Baptist Deaf Church ordained **Eddie Jackson** to the gospel ministry May 17. **Timothy Bender** is pastor.

Valley Station Church will host Walnut Memorial Church sanctuary choir of Owensboro in concert June 24 at 6:30 p.m. **Donald Zuberer** is pastor.

Dear Park Church held a note burning ceremony and reception June 7 to celebrate becoming debt free. With the leadership of Pastor **Kelly Stanley**, the congregation has retired a 10-year mortgage in three and a half years and now looks to increase funds for missions and ministry projects.

Melbourne Heights Church called **Bill Tiemann** as minister of music. He began his new ministry June 15.

■ MORGANTOWN—Larry Orange resigned as director of missions

in Gasper River Association to become bivocational pastor at First Church in Vienna, Ill. He began his new ministry June 14. He also is associate professor at Mid-Continent Baptist Bible College in Mayfield.

■ NORTONVILLE—New Salem Church was presented May 3 with a two-octave set of handbells by **Herbert and Mary Downe Bernard** in memory of her family, the Herman and Hazel Toy Gladdish family. **Gary Pate** is pastor.

■ SHEPHERDSVILLE—First Church called **Steve Jenkins** as minister of youth. Jenkins is a student at Campbellsville University's extension at Southern Seminary. He began his new ministry June 15.

■ STEPHENSBURG—Unity Chapel held its first service in their new 200-seat sanctuary June 10. It was built by more than 100 volunteers. **Roger McGuffin** is pastor.

■ WILLISBURG—Rockbridge Church called **Steven Gentz** as pastor March 1.

nity where blacks and whites know each other well.

Byrd's murder was "not in isolation from a society that has failed to eradicate racism and its demeaning acts," said Mike Lundy, associate director of the Texas Baptist Christian Life Commission.

Obedient followers of Christ who practice repentance and demonstrate loving reconciliation can "lead the way to healing the soul of our nation," Lundy added.

Did you miss it?

Last Sunday not only was Father's Day, it was also the annual Barkley Moore Father's Day Offering. We mailed information to every church in the Kentucky Baptist Convention. We had two goals.

The first was to put material in every Southern Baptist church that would help the pastor, youth leader and members know more about Oneida and our ministry. Last year our theme was "Someone You Know Needs Oneida." Normally in every church and community there are young people who could benefit from the ministry we provide.

This year's theme is "New Beginnings." If you read the insert in the Western Recorder last week, we shared stories of young people who have had life-changing experiences at Oneida Baptist Institute. Those students were just a few we could have told you about.

We chose to share these stories because they provide a broad overview of the needs students have when they come to our school. We don't claim to have success with every one, but we know that many young people have had

life-changing experiences while at OBI. We shared those stories last week so you could read about students who have had opportunities for new beginnings. Some came to us with serious academic needs. Others had social and family problems. Still others simply wanted the opportunity to attend a Christian school so they could grow spiritually.

We will be the first to admit we are not always able to meet the needs of every student. It always causes sadness and frustration when a student is turned away because we believe he or she has needs we cannot meet. Neither can we help the

student who refuses to be helped. One of the saddest experiences we have is when a parent or grandparent has waited too long to enroll his or her child in our school. If we had only had that child several months or a year earlier, we might have been able to turn failure into success.

We hope your church made our materials available to you. If you read the literature you will be more informed about Oneida and the students we have helped. There may be a child in your family,

church or community who needs a new beginning. Many of our students are introduced to us by way of their grandparents. Often a grandparent can be the motivating force to open the door for an Oneida success story.

The second goal for the Barkley Moore Offering was to provide an opportunity for each church to support this ministry with a special offering. Those who know much about us know we strive to be very frugal. Our faculty and staff receive very modest salaries. We endeavor to make use of every donated item. Volunteers are a tremendous help by providing services and free labor we could not otherwise afford.

The average boarding school in America charges just over \$20,000 per year for room and board. Many charge much more. The amount we charge is many thousands of dollars less. In fact, when you consider our students who were on full or partial scholarships, the average student paid less than \$2,000 last year to attend our school. Many day schools charge as much as or more than we do. We thank you for your support, making it possible for young people to have new beginnings.

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

THIS IS ONEIDA



W.F. Underwood

CLEAR CREEK CHRONICLE



Bill Whittaker

'The Lord always provides'

"I asked the Lord to give me more opportunities to preach in revivals. Now I preach five times each Sunday. That's like a week of revival preaching," Jim Simpson said with a smile.

Simpson is pastor of two churches near Burkesville—Branham Grove in Cumberland County and Fairland in Clinton County.

Simpson, a 1975 Clear Creek graduate, believes in staying on the job. "It usually doesn't make sense for God to place a man in a church and then jerk him up in a year. I was waiting for God to open other doors when Fairland asked for help. I agreed to come and teach a while. That was 11 years ago."

Simpson has served Branham Grove for eight years. Together the two churches have baptized as many as some larger churches. One year Fairland was tenth in the state in per-capita baptisms.

A native of Bell County, Simpson became a Christian at age 33 in the Blackmont church. God called him to preach from an instrumentation job in an electrical power plant. Ministry experiences while in school included three months work with children in a Harlan County mission and a year as pastor of Cen-

tral Grove in Clinton County. After graduation he was pastor in Apomattox, Va., for four years and Pulaski Baptist Church in Somerset for seven years.

Some additional training came at Southeastern and Southern Baptist seminaries. "I wouldn't trade what I learned at Clear Creek for anything else I've studied," Simpson declared.

Student experiences remain vivid, "I went to Casey County to preach. The tires were smooth and half-way there I had a flat tire. The spare, with the steel wire showing, went out on the way home. I asked the Lord for at least one good tire. The morning mail had a \$19 check from WMU. With it I bought three good used tires. I remember a man knocked on our apartment door and told about an auto accident. Miss Starkey and I fed him and provided clean clothes from the thrift shop. He really looked nice. The next day we heard he had escaped from the Chenoa prison camp and was apprehended in Tennessee. The Lord always provides."

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

PEOPLE

Workers start mornings with coffee & bowed heads

By Bruce Nolan
Religion News Service

NEW ORLEANS—Arranged between the little hammer that means "Facility Planning" and the desk-top tray that is "Mail Box," an icon on Barbara Wick's computer screen at work reads "Intentions."

Clicking on it, Wick and two dozen co-workers at WLAE, a non-profit TV station in New Orleans, can see over morning coffee whether any friends have asked for prayer in the past day or so.

"Dave Feltey got a good report from the doctor, and one of Patty's tumors is benign," a message reads.

"Kristian Guidry is responding well to the cancer treatment. His tumors seem to be in regression," another says.

Feltey, 40, is a co-worker with Hodgkins disease. Guidry is a friend of Wick's in treatment for cancer.

For months, each has been on a standing, office-based computer list of employees, friends and acquaintances for whom prayers are requested.

It is something of a rarity in the American workplace: an officially sanctioned—indeed, encouraged—use of company time and equipment in which employees solicit prayers for each other and their friends.

Rare but not unique.

A few miles away, at New Orleans Baptist Theological Seminary, Don Stewart, a professor of New Testament, culls e-mail requests for prayers from friends suffering various setbacks. He sometimes adds the names of his own friends and acquaintances on campus and fires off a new prayer list to subscribers, who include the seminary president and correspondents worldwide.

"The attitude here is not only be-

nign, but because we are the kind of place we are, it's actually affirming of this kind of work," Stewart said.

Still, most employers are extremely cautious about how far to permit the use of company equipment in service of workers' religious sensibilities.

Federal law requires that employers permit a certain level of religious expression at work, said New Orleans labor lawyer Nan Alessandra.

They must make reasonable accommodations between the requirements of getting the job done and permitting a wide range of employees' religious behavior, she said.

Moreover, employers also must maintain an office atmosphere in which no one feels bombarded by unwelcome religious advances, she said.

Beyond that, Alessandra said, looms the complexity of the Americans with Disabilities Act, which demands that employers go to great lengths to protect the confidentiality of employees' medical conditions, the most frequent subject matter for workplace prayer lists.

In her view, the act, although well-intentioned, occasionally imposes bizarre requirements on what employers may know about workers' health. That affects what employees say about each other through the company-owned computer system, which can be construed as the voice of the company, she said.

Thus for many companies, "the easiest thing to do is to impose a moratorium" even on friendly, company-sponsored notices on who's ailing, Alessandra said.

She recalled the case of a New Orleans business whose inter-office newsletter noted that a receptionist was completing a first course of chemotherapy.



MORNING DEVOTION Barbara Wick daily updates e-mail with prayer requests for coworkers at the non-profit New Orleans TV station WLAE. But federal laws protecting workers' privacy can raise red flags when prayer requests start detailing an employee's ailment. (RNS photo)

Her lawyerly advice, if a little reluctant, was quick and blunt: Never do that again.

But the workplace culture at the Baptist seminary and the TV station both strive to foster community, said Stewart and Jim Kelly, the station's general manager. In fact, Kelly said, in a subtle but powerful way the list acts as a community-builder at the television station.

"You hear somebody's wife is ill, you want to tell them you're sorry, that you're keeping them in your prayers, and if you're not a praying person maybe you'll say you'll keep a good thought for them," Kelly said.

"That's an important part of the work day. People understand that. It tells them they're in an organization where people care about each other."

Stewart, the seminary faculty member, said he is sure such specific,

multiplied prayers are more effective than general prayer in the abstract, and that the power of computer networking multiplies the power of prayer.

It's not because God prefers high-volume prayer, or needs to hear names, or can be nudged, sweet-talked or networked into a response he would not have granted before the introduction of computers, Stewart said. "We cannot change God."

But the vision of a particular person in need changes the one who prays, Stewart said. "It intensifies the prayer and it draws the one who prays deeper into a relationship with God."

At the same time, "the person who is prayed for knows he is the object of prayers, by name, maybe worldwide. And I think in some way he is buoyed by that, perhaps enabled to do things he could not otherwise do without that assistance."

Whitney's mom: 'It had to have been God that kept us going'

By Claudia Perry
Religion News Service

EDGEWATER, N.J.—When Cissy Houston arrived at a cozy cafe for an interview and lunch recently, she looked prosperous but not flashy.

Dressed in a comfortable pantsuit, she wore a cross pendant with a heart-shaped diamond around her neck. A diamond bracelet encircled one wrist. A ring or two completed the portrait of a Grammy-winning singer whose daughter, Whitney, is one of the most famous women in the world.

To look at the 64-year-old Houston, you don't see the years she spent in Newark, N.J., as the youngest of eight children singing with her siblings as the Drinkard Singers gospel group. Her mother died after a series of strokes when Houston was 8. Cancer took her father when she was 18.

Any serious music fan knows Houston strutted her vocal stuff with some of pop music's biggest names. Elvis Presley, Aretha Franklin, Van Morrison and the Drifters made records graced by Houston's harmonies with the Sweet Inspirations. The group also made records on its own and toured with Franklin and Presley. Houston recorded several solo al-

bums, including the 1996 gospel Grammy winner "Face to Face."

Now, Houston is telling her story in her autobiography, "How Sweet the Sound: My Life With God and Gospel." She hopes the book will let people know that they can live their dreams.

"I want people to know that you don't have to wallow in anything," she said. "You can be anything you want to be and be a decent person doing it."

If the title leads you to expect an inspirational volume awash in uplift, you've underestimated Houston. She's not the type to wash any of her family's dirty laundry in public, but she owns up to her doubts and shortcomings with graceful candor.

At one point she writes about not knowing God fully until she started literally counting her blessings one evening in church.

"When things bombard you, you think, 'What the heck is going on?' You kind of waver and wonder if your faith is really strong. I never felt that God wasn't there. I just hadn't reached out for him."

Houston didn't expect to sing for a living. She liked singing with her siblings and enjoyed performing in the gospel shows they played.

Houston was her family's chief wage earner. Her now ex-husband John drove a truck some weekends, but he mostly took care of the couple's three children. By the time the two sons were in college, the Houstons had separated, and Whitney and her mom were living on their own.

"When I look back now, it had to have been God that kept us going," Houston said. "I sent them (sons Gary and Michael) money every week and kept Whitney in private school. I had a house and a car. All I was doing was working."

Apparently, little Whitney wanted to grow up and do what her mama did for a living, and her mother didn't want that.

"I know what it (the music business) can do to you," she said. "I've seen so many people fall by the wayside with so many different things. It's frustrating almost to the point of no return."

But Whitney has been successful, possibly because she has surrounded herself with her family.

Both of her brothers work with her, and her mother runs the Whitney Houston Foundation for Children as president and CEO. The foundation gives an annual Christmas party for

children living in shelters in Newark and has made donations to a number of charities.

Even with her duties as the foundation head, Houston still has time to be minister of music of New Hope Baptist Church in Newark. She's been a member there for 40 years and the choir director for close to 25. In the movie "The Preacher's Wife," Houston and her daughter got to switch roles. Whitney played the choir director and her mother had a small role as a soloist.

"She was giving me a fit," Houston recalled. "I think she liked that. We had a lot of good times on that picture. Sometimes we got carried away with the Lord and the Georgia Mass Choir. It was such a good time." Houston doesn't think of her life as exceptional until someone points out what she's accomplished.

"It was phenomenal the things I did and went through," Houston said. "I would come home from work at night from a club or a session. It would be 4 in the morning, and I would wash the makeup off my face. I would lay down and sleep until 6:30 and then go to church at 8. It sustained me and gave me the strength to make it through the week."

It is something of a rarity in the American workplace: an officially sanctioned use of company time and equipment in which employees solicit prayers for each other.



At one point Cissy Houston writes about not knowing God fully until she started literally counting her blessings one evening in church.

Partners on Mission



Kentucky Baptist colleges and Kentucky WMU

Kentucky Baptist colleges play a crucial role in heightening mission awareness and involvement. Many Kentucky Baptists have sensed a call to missions while sitting in a college Bible study, listening to a missions emphasis in chapel or taking part in a college-sponsored mission project.

In gratitude for the Baptist colleges' support of missions, Kentucky Woman's Missionary Union is participating in PARTNERSHIP 2000. This is a three-year

Above photo: Home construction for the needy and other mission projects have long been a focus of students at Campbellsville, Cumberland and Georgetown. This emphasis will be boosted through PARTNERSHIP 2000's Christian Youth Service Corps.

effort of the three Kentucky Baptist liberal arts colleges aimed primarily at providing scholarships, grants and other forms of financial aid for deserving students. Over the years, the campuses of Campbellsville University, Cumberland College and Georgetown College have been the site of a variety of WMU events. Kentucky WMU also draws on the faculty resources of the three schools for conferences and training seminars.

Through its educational activities and mission action projects, Woman's Missionary Union nurtures the call to missions in the lives of young people. Many who are called begin their formal missionary preparation at Campbellsville, Cumberland or Georgetown. Through WMU scholarships funded by PARTNERSHIP 2000, there will be even more

opportunities for future missionaries to experience the academic excellence and Christian values of these three schools.

As part of PARTNERSHIP 2000, Campbellsville, Cumberland and Georgetown have established the Christian Youth Service Corps. This organization builds on an already impressive legacy of hands-on mission involvement by students at the Kentucky Baptist colleges. These committed mission volunteers demonstrate a positive Christian witness through construction projects, tutoring, backyard Bible clubs and other ministries.

The three Kentucky Baptist liberal arts colleges and Kentucky WMU share a heritage of service to Baptists across the commonwealth. However, the colleges and WMU are more than denominational entities. They are partners on mission.



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