

November 3, 1998
Vol. 172, No. 43**FOR THE RECORD****McCall endowment**

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Winters retiring

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Specialist lists 6 common traits for healthy families

By Chip Alford

SBC Lifeway Christian Resources

NASHVILLE (BP)—With a high divorce rate and a low regard for commitment, America's losing the concept of a strong, healthy family, according to a popular Christian child psychiatrist, author and speaker.

But this condition doesn't have to be terminal, Grace Ketterman told church workers attending a convention for church preschool's and children's workers.

"God is always in charge and he will see us through; we have that promise," she said. Learning Bible-based qualities for healthy relationships is an important key to stopping family breakdowns, she said.

Ketterman has helped troubled families for more than 40 years through speaking engagements, counseling sessions and such books as "Parenting the Difficult Child" and "Mothering in All Ages and Stages."

"In working with troubled families,

so often I find that children's problems come from marriage problems," Ketterman said. About 60 percent of American elementary school children come from single-parent or blended families, she added.

Referring to research first conducted 30 years ago and replicated in later studies, she shared six qualities common to strong, healthy families:

■ **Commitment.** "They are committed to one another as individuals and to the family as a whole," Ketterman said. "So many people are operating under a philosophy of hedonism, groping and grasping for any kind of pleasure. It's so easy to quit, but we have to be able to think more wisely."

Children often lack commitment to follow through on assignments and responsibilities, Ketterman said, because parents fail to model appropriate behavior. "We teach it by being committed ourselves, sticking to our promises."

■ **The ability to cope with crises.** "This isn't just the huge things like a

cancer diagnosis or broken bones," Ketterman said. "It's the little things that usually cause friction, like when the school bus is coming and you can't find one of the kid's shoes."

Parents and children must "stop power struggling and start problem solving," she said. Making wise decisions requires learning to size up the situation, identify options to solve the problem, examine the consequences and make the best choices.

■ **Effective communication.** "This demands that we learn to listen," Ketterman said. "It demands an open mind to hear all the sides of an issue, to understand emotions and all the things that go on within us. ... We need to learn to 'listen' with our eyes. Our eyes, faces, body gestures and posture give away so much of what we are feeling. With little children, this is so very crucial."

■ **An affirming and appreciative attitude.** "We have to learn to build up people instead of tearing them down," she said. "We can teach chil-

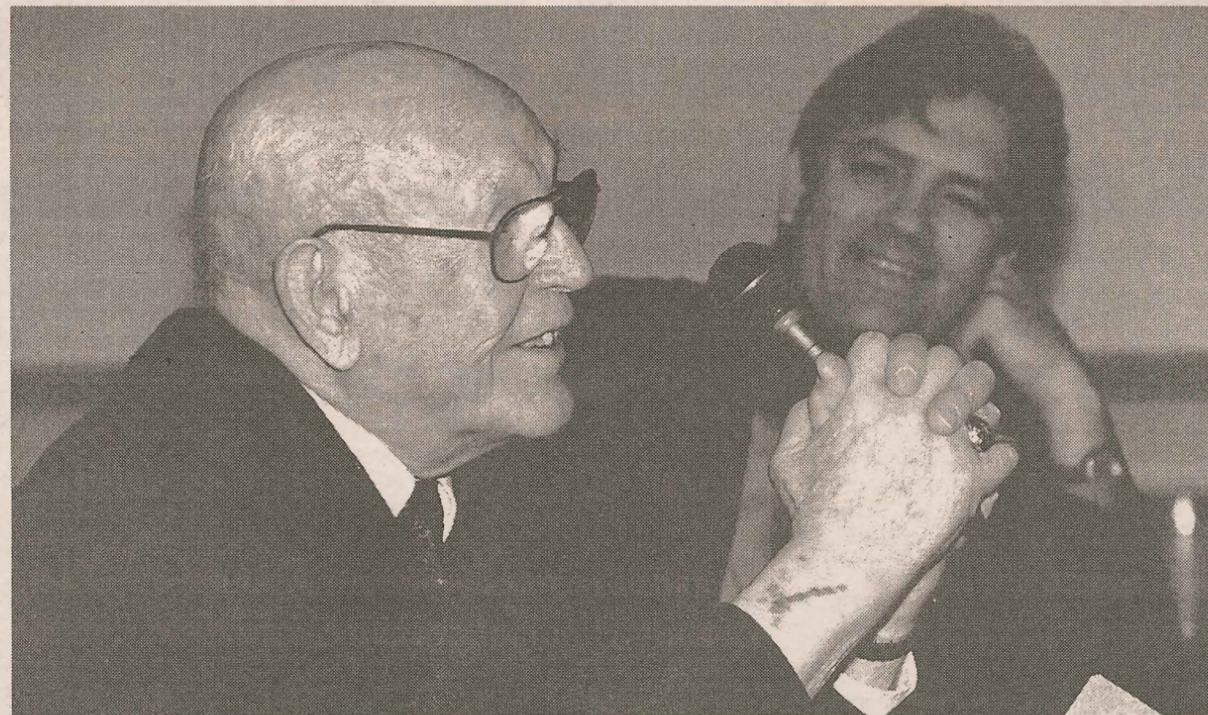
dren a different [more positive] way of speaking."

■ **Activity sharing.** "Healthy families share in all kinds of things they do, not just recreation, but work, too," Ketterman said. This can range from helping children with homework and doing yard work together to playing board games and sharing a meal.

"By sharing activities, we can further the bonding process that begins at birth," she said. "Sometimes we think bonding happens only at birth, but it goes on for a lifetime."

■ **Practicing faith at home.** "How common it is for us to delegate teaching to the schools and the teaching of faith to the Sunday school," Ketterman said. "How often parents are shy about using the name of Jesus." But a healthy family "talks naturally about God, about faith, about what God is doing in their lives," she said.

The lessons parents teach children are for a lifetime, Ketterman added. "They impact them all along the route of their life."

Body, soul & spirit

VOICE OF EXPERIENCE Wayne Oates, considered a pioneer in the field of pastoral counseling and pastoral care, addresses a recent conference sponsored by the Louisville-based Wayne Oates Institute. It was 50 years ago this fall that Oates began full-time teaching responsibilities at Southern Baptist Theological Seminary, creating a program that would later be considered one of the best of its kind.

Pastoral counseling's pioneer recalls his experiencesBy Mark Wingfield
Editor

LOUISVILLE—If a minister in your Baptist church excels at pastoral care, you probably have Wayne Oates to thank.

If you've been touched by the ministry of a Christian chaplain in the hospital, in the military or in a business setting, you probably have Wayne Oates to thank.

Oates may never have stepped foot in the church, hospital or military base where you received ministry, but his

writings and teachings over the past 50 years probably have been influential in the life of the minister or chaplain you encountered.

That's not just because he's the nation's most prolific writer of books on pastoral care, with his 58th volume soon to be published. It's because he's one of three or four people who gave birth to the modern concept of pastoral care and counseling.

In the mind of many ministers, counselors and chaplains, he is the patriarch of the pastoral care and counseling movement, having taught

from 1948-74 at Southern Baptist Theological Seminary and then since 1974 at the University of Louisville School of Medicine.

"He has made a significant impact on generations of Southern Baptist ministers who have made pastoral care part of their ongoing ministry simply because of their course with Wayne Oates at Southern Seminary," said Andy Lester, one of Oates' former students who now teaches pastoral theology and pastoral counseling at Brite Divinity School in Fort Worth, Texas.

□ See Wayne Oates ..., page 6

KBC president's election likely to have at least three nomineesBy Mark Wingfield
Editor

LOUISVILLE—At least three men are likely to be nominated for the presidency of the Kentucky Baptist Convention when the KBC holds its annual meeting at Louisville's Galt House next week.

In a departure from recent history, one of the three likely candidates, Charles Barnes, is a layman. If elected, he would be the first layman to hold the KBC's top elected office in 23 years.

The last layman elected KBC president was Henry Huff, who, like Barnes, was a prominent Louisville businessman. Huff was elected president in 1975 and presided at the KBC's 1976 annual meeting.

Barnes is likely to be nominated alongside two prominent pastors: Steve Hadden of Crestwood Baptist Church in Oldham County and T.A. Prickett of Seven Hills Baptist Church in Owensboro.

Other candidates could be nominated as well, since the KBC constitution requires no advance notice of nominations.

Although several other potential candidates have been rumored in recent weeks to be supported by the conservative wing of the KBC, conservative leader Mike Routt of Ashland said Oct. 29 he knows of no organized effort to nominate a conservative

□ See At least 3 ..., page 3

Most Southwestern faculty will sign; at least 2 won't

Kent said the major problem with signing among some faculty members is "it's open-ended. We are endorsing any statement the SBC may make, and that is awfully broad."

By Toby Druin
Texas Baptist Standard

FORT WORTH, Texas (ABP)—While a majority of the 90-plus faculty members at Southwestern Baptist Theological Seminary reportedly have affirmed the "Baptist Faith & Message" as revised by the Southern Baptist Convention in June, at least two professors have said they will leave the seminary rather than endorse the change.

Earlier, seminary President Ken Hemphill announced professors would be required to sign a statement saying they subscribe to a new family amendment added this summer and to any future revisions to the faith statement originally adopted in 1963.

Afterward, two professors, Dan Kent and Alan Brehm, indicated they will leave the seminary—Kent by retiring and Brehm resigning.

Kent, a professor of Old Testament who has been on the faculty since 1980, announced he will retire rather than sign. However, he said the faith-statement decree was only part of what prompted the decision.

"There is no one factor that determines when a person will retire," he said, "This situation has more to do

with the timing than anything else." Other reasons, he said, include health problems and his wife's recent retirement.

Brehm, assistant professor of New Testament, said he will resign. He called the "Baptist Faith & Message" amendment, with its controversial interpretation of Ephesians 5, a "clarifying event," but said he already had been experiencing a "crisis of conscience over the direction of the Southern Baptist Convention and over recent events at Southwestern."

The seminary's bylaws have for decades required that professors sign a pledge to teach in accordance with the "Baptist Faith & Message."

This summer, however, for the first time since 1963, the statement was amended. A new article on the family was added. It notes, among other things, that a wife is to submit "graciously" to the husband's servant leadership and respect him and serve as his helper in managing the household and nurturing the next generation.

Critics of the amendment have objected to what they see as an emphasis on the wife's submission and the omission of the statement in Ephesians 5:21 that husbands and wives should be subject to one another.

Hemphill said the seminary's legal counsel advised the administration to respond to the revised statement. The change was not initiated by the trustees, although trustee approval of bylaws during a meeting Oct. 19-21 made it officially necessary for faculty to re-sign the statement, he added.

Scotty Gray, vice president for academic administration, said all faculty members would be asked to indicate their compliance with the teaching requirements.

But they will be given the option of signing either the revised "Baptist Faith & Message" statement or another "covenantal" statement that says: "In covenant with the Southwestern Baptist Theological Seminary and its community of faith and learning, I hereby subscribe to the institution's Statement of Faith known as the 'Baptist Faith & Message,' which may be revised from time to time by the Southern Baptist Convention to address specific needs in light of our living faith."

No deadline for the signatures has been set, but it should be done in the "next month or so," Gray said.

Kent said the major problem with signing among some faculty members is "it's open-ended."

"We are endorsing any statement the SBC may make, and that is awfully broad," he said.

Requiring him to re-sign the statement would change the basis on which he was hired, granted tenure and promoted to full professor, Kent complained. When he was hired, the seminary charter specifically mentioned the 1963 statement.

Tommy Brisco, chair of the faculty council, said he felt the matter was being handled "in a baptistic way" in a dialogue with the administration, which he described as "not adversarial."

The faculty, Brisco said, had concerns about the legality of the required signings and were concerned about moving from confessionalism to creedalism.

Kent and Brehm are not the only faculty members leaving the seminary. Jimmie Nelson, associate dean and professor of preaching, is retiring; Calvin Miller, professor of communications and ministry studies, is moving to the Beeson Divinity School at Samford University; and Keith Putt, associate professor of philosophy of religion, reportedly is leaving under pressure but could not be reached for comment.



"See what happens when you air out all your problems? You have no breath left for reconciliation."

McCall endows chair at Richmond seminary

LOUISVILLE—Duke McCall, who for 30 years was president of Southern Baptist Theological Seminary in Louisville, has given \$250,000 to a Virginia seminary that he says now better matches his theological views.

The gift from McCall's family foundation will endow a faculty position at Baptist Theological Seminary at Richmond, one of a number of new schools formed in recent years in response to a takeover of Southern Baptist Convention seminaries, including Southern, by conservatives.

McCall, 84, told the Louisville Courier-Journal that he has accepted a sense of "exile" from the seminary and the Southern Baptist denominational structure to which he devoted most of his career.

"There's no big deal; there's no big crisis or conflict," he said. "It's just that we're heading on different paths, and

we get further apart the longer we go."

McCall was president of Southern Seminary from 1951 to 1982. Prior to that, he was president of another Southern Baptist school, New Orleans Baptist Theological Seminary, and was executive secretary of the SBC Executive Committee.

McCall said the Duke K. McCall Foundation agreed to the donation because "I believe in what they are doing" at Richmond and because of his personal bond with the seminary's president, Tom Graves.

Graves, 51, grew up in the Southern Seminary community, the son of longtime professor Allen Graves, who was dean of Southern's School of Religious Education under McCall. Tom Graves, who attended Southern Seminary as a student during McCall's presidency, said he considers him a mentor and hopes "what Duke McCall lived for can live on" at Rich-

mond Seminary.

The Virginia seminary joined with Broadway Baptist Church in Louisville Oct. 25 to honor McCall and announce establishment of the McCall Chair of Mission and World Christianity. Veteran missionary leader Isam Ballenger has been named to fill the chair.

Ballenger and others hailed the 84-year-old McCall as a "principled Baptist." He was praised as a model father and husband, as a supportive colleague and as a visionary spokesman for Baptists in more than 100 nations.

In addition, presentations were made by John McCall, Louisville business executive and one of McCall's four sons; Wayne Ward, retired senior research professor of theology at Southern Seminary; and Joseph Stopher, Louisville attorney and former chairman of the Southern Seminary board of trustees.

BAPTIST BITS

■ **Hedquist dies.** Tim Hedquist, a former administrator at the Southern Baptist Convention Executive Committee, died of a brain tumor Oct. 24 in Tampa, Fla. Hedquist, 56, worked 13 years at the Executive Committee before resigning as vice president for business and finance in 1990. He left the SBC post to become an assistant pastor for administration at Bellevue Baptist Church in suburban Memphis, Tenn. He later took a similar position at First Baptist Church in Dallas, then moved to Florida in 1996 to become associate pastor of Idlewild Baptist Church in Tampa.

■ **O'Brien back at work.** Dellanna O'Brien, executive director of Woman's Missionary Union, returned to

the organization's national headquarters for the first time Oct. 22 after suffering a mild stroke Sept. 26. She continues to receive physical therapy three days a week as an outpatient and to get steadily stronger, officials said. Cards and notes may be sent to O'Brien at Box 830010, Birmingham Ala. 35283-0010.

■ **Seminary launches new center.** Southeastern Baptist Theological Seminary will establish a seminary extension center at Anderson College in Anderson, S.C. Southeastern will begin offering courses toward a master of divinity degree in January on the Anderson College campus. Students pursuing a master's-level degree, however, must complete at

least 32 hours of academic credit on Southeastern Seminary's Wake Forest, N.C., campus.

■ **Staff help offered.** The Annuity Board of the Southern Baptist Convention is offering churches assistance in planning financial support for pastors and staff members. A 24-page booklet, "Planning Financial Support," is available in English and Spanish and is offered free of charge in quantities to meet the needs of any size church. Copies may be ordered by calling (800) 262-0511.

■ **Centenarians sought.** As part of a Southern Baptist youth ministry effort tied to the turn of the century, individual Baptists who will be 100

years of age in 1999 are sought. Leaders of YouthLink 2000 want to identify centenarians who could talk with youth about following God's leadership. Recommendations should be addressed to Dean Finley, 906 S. National Ave., Springfield, Mo. 65804.

■ **Secretaries conference set.** A group of Kentucky church secretaries is planning a trip to the National Conference for Ministry Secretaries and Assistants at Glorieta Baptist Conference Center in New Mexico April 27-May 1, 1999. For information about the group, and a possible vacation add-on, contact Grace Bristow at 2315 Frederica St., Owensboro, Ky. 42301, (502) 683-6234.

Winters retiring as Campbellsville University president

CAMPBELLSVILLE—After 10 years as president of Campbellsville University, Kenneth Winters announced last week his plans to retire at the end of the 1998-99 academic year.

"The Lord has blessed our work and ministry at Campbellsville University well beyond our expectations," said Winters. "It has been a wonderful experience working with such dedicated trustees, faculty, staff and students. Together we have listened to the Lord's leadership and have brought Campbellsville University to new levels of efficiency and excellence."

Campbellsville Board Chairman Larry Noe said the 1990s will be remembered as the "Winters decade."

"This institution is what it is to-

day thanks to the vision, drive, prayerful commitment, dedication and loyalty of this man," he said.

While president, Winters has been recognized for his work both as a leader and an educator. In 1995, he was named "Educator of the Year" by the Campbellsville-Taylor County Chamber of Commerce.

He was elected to be a commissioner on the Commission on Colleges of the Southern Association of Colleges and Schools from 1992 to 1995 and then from 1996 to 1998. He also has held leadership roles with the Association of Independent Kentucky Colleges and Universities, the Asso-



Winters

ciation of Southern Baptist Colleges and Schools, the Mid-South Conference, and the National Intercollegiate Athletic Conference.

Winters arrived at Campbellsville University, then known as Campbellsville College, in 1988 after 23 years at Murray State University. During his term as president of Campbellsville, enrollment has grown 150 percent to nearly 1,700 students.

Upon his arrival at Campbellsville, Winters, a native of Marion, Ky., immediately declared that the Central Kentucky school would become "student oriented" in its operation and service.

The launching of new programs at Campbellsville University have attracted students from across Kentucky, the region and the nation. The school has students from 92 Kentucky counties, 25 states and 23 foreign nations.

Winters has stated that the finest colleges and universities in American will be those that define a niche in the marketplace for themselves.

Among the niches Campbellsville has worked to develop are 11 music ensembles including nationally acclaimed vocal and handbell choirs; the establishment of the 135-acre Clay Hill Memorial Forest which is used as a regional learning center for forest management and environmental studies; the American Civil War Institute; and the Carver School of Social Work.

Alumni luncheons planned

At least three Southern Baptist seminaries will host alumni luncheons during the Kentucky Baptist Convention's annual meeting in Louisville.

Southern Baptist Theological Seminary will host its luncheon Tuesday, Nov. 10, at noon on campus. Seminary President Al Mohler will be the speaker. For more information, call (502) 897-4143.

New Orleans Baptist Theological Seminary will host its luncheon Tuesday, Nov. 10, at noon at the Galt House Fountain Room. Paul Gregoire, the seminary's director of admissions, will be the speaker.

Southwestern Baptist Theological Seminary will host its luncheon Tuesday, Nov. 10, at noon at the Galt House Liverpool South Room. William Tolar, the seminary's distinguished professor of biblical backgrounds, will be the speaker.

Hunger emphases draw fulfilling responses from two churches

By Ken Walker
State Correspondent

LONDON—While numerous missions causes fight for attention, two pastors hope Kentucky Baptist churches won't overlook the world's hungry.

"The emphasis needs to be there on those less fortunate than ourselves," said Bob Stevens of Victory Baptist Church in London.

Members of the congregation, which averages 100 in attendance, recently pledged nearly \$6,000 for the annual Southern Baptist world hunger offering.

A special emphasis on World Hunger Day at First Baptist Church of

Shelbyville raised more than \$13,000 in October. Pastor Ed Irwin said he expects it to go higher because donations keep showing up in the collection plate.

"Plan well and give it a concentrated effort," he advised. "That day captured the hearts and imaginations of people. When it came to helping the poor and hurting, they gave."

At Victory, 24 families, including a visitor from Indiana, pledged \$20 a month during the coming year to help alleviate world hunger.

Those pledges were in addition to more than \$800 in donations. Most of the cash was raised through a promotion Stevens started after coming to the church last year.

He gave church members plastic rice bowls and asked members to put them on their dinner tables as a reminder that many people would be glad just to have one daily meal of rice.

The bowls double as a collection bank for money during the six weeks before World Hunger Day. A quarter of the bowls are still out, so he expects the total to increase.

Stevens said brochures from the Southern Baptist Ethics & Religious Liberty Commission helped stimulate interest.

Until members read how many hungry people \$20 could feed, they hadn't given it much thought, he said.

He repeatedly emphasized that every penny goes to buy food because it

can be distributed through missionaries and agencies already in the field.

First Baptist in Shelbyville scheduled a week of special activities, culminating in a barbecue and bluegrass concert the afternoon of Oct. 11. Two retired missionaries spoke at the event.

During morning worship, member Jan Wanderlich talked about her experiences on a mission trip to Africa. Erwin's spoke in his sermon about "influenza," a sickness he said infects too many Americans.

Erwin said he expects the offering total to reach \$15,000—twice the goal set by the church. "This is the first time we've done something of this magnitude, but we'll be doing this on an ongoing basis."

At least 3 candidates expected for Kentucky Baptist Convention's presidential race

Continued from page 1

candidate since the conservative group Southern Baptists of Kentucky disbanded earlier this year.

As of last week, the Kentucky Baptist Fellowship also had not publicly endorsed any candidate. However, Hadden has been active in that organization and said in an interview that "protecting and preserving" the KBC from the kind of transformation that has taken place in the Southern Baptist Convention would be one of his goals. That also has been a stated goal of the Kentucky Fellowship.

"I know we're not perfect, but I want to preserve and protect and resist in the KBC the replication of what the SBC has done," Hadden said. "We've had a relative peace here." Hadden, who was second vice president of the KBC in 1996-97, said several individuals have asked permission to nominate him as president, and he is learning toward allowing that to happen.

Among other reasons for agreeing to the request, he said, are the opportunity for his church to be a positive role model in the state, his desire to further strengthen the KBC's outreach to African-American Baptists and his own gratitude for what the KBC has given him.

Crestwood Baptist Church, located in the far-east suburbs of Louisville, is a growing church with three different styles of

worship, ranging from traditional to contemporary.

Before moving to Crestwood four years ago, Hadden was pastor of Faith Baptist Church in Georgetown for 10 years. Prior to that he served Burgin Baptist Church in Burgin, Gilead Baptist Church in Glendale, Pleasant Grove Baptist Church near Hodgenville and Berean Baptist Church in Elizabethtown.

Hadden, an Elizabethtown native, was a pharmacist before entering vocational ministry and has continued that bivocational work throughout much of his pastoral ministry. In addition to earning a pharmacy degree from Mercer University, he earned both the master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary.

Barnes, a layman and deacon at Hurstbourne Baptist Church in Louisville, will be nominated by Eldred Taylor, longtime Kentucky Baptist pastor and former president of Kentucky Baptist Homes for Children.

Although not seeking the nomination, Barnes said, "I've served Kentucky Baptists in many different ways, and if called upon to serve in this capacity I'd be pleased to do so."

Barnes has been heavily involved in Baptist work for decades, not only in his local church but in Long Run Baptist

Association, the KBC and SBC.

"One of the reasons I'm nominating Charles is because he's just a prince of a fellow," Taylor said. "He's so knowledgeable of Kentucky Baptist life and so involved in it as a layperson."

"Another reason is to me we are overlooking laymen a lot in leadership roles and we have not had a layperson as president of the convention for a number of years," he added. "When we've had a layperson as president they've always done an excellent job."

Barnes, who retired as executive vice president of National City Bank in Louisville, is a graduate of Oneida Baptist Institute and Cumberland College. He also earned degrees from the University of Louisville, the University of Kentucky and Rutgers University.

He has been moderator of Long Run Baptist Association and currently serves the association as interim executive director of missions.

Barnes also has served on the KBC Executive Board, including roles as chairman of the board's administrative committee and finance committee. He was first vice president of the KBC in 1983-84 and has served as a trustee of Cumberland College and the Kentucky Baptist Foundation. He also has served the Foundation as board chairman, interim

president and as a consultant.

He was a member of the executive secretary-treasurer search committee that recently brought Bill Mackey to the KBC. Barnes also has served as a trustee of Southern Seminary and director of the Seminary Foundation.

Prickett has served most of his ministry in West Kentucky, including 33 years at Seven Hills Baptist Church. He confirmed last week that he has given permission for Jerry Oakley, director of missions in Warren Baptist Association, to nominate him.

Oakley said Prickett's talent and experience would serve the KBC well.

"I've watched him as he has been faithful in pastoring his and he has been able to remain as pastor at a changing church and a changing community," Oakley said.

Prickett also has been active in Kentucky Baptist life for several decades, serving as president of the Kentucky Baptist Pastors' Conference, vice president of the KBC and as secretary of the executive secretary-treasurer search committee that brought Bill Marshall to the KBC.

Prickett also has served on the KBC Executive Board and the board's administrative committee and is a past chairman of the board's finance committee. He is a former chairman of the Western Recorder board and a former chairman of the KBC's credentials committee.

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

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A parent's pain

Thank you for your courageous editorial of Oct. 20. I am in total agreement with your statement that "we've not yet had a civil debate about homosexuality, not about what the Bible says, nor about what the study of genetics says."

And I might add what many psychologists, psychiatrists and other counselors have come to conclude about the genetic factor. I am the parent of a gay son and have counseled gays and lesbians for years. I have heard over and over their pain and hurt of feeling different from an early age and their anguished desire to be different until they realized they could not change. Many

of these were confessed and practicing Christians, some who had prayed, as Paul, that God would take away the perceived "thorn" to no avail. Some chose celibacy but admitted that did not change their desires. Others have simply accepted that "this is the way I am and to be healthy I have to accept who I am and move on with my life."

My own son and others have said to me, "Do you think I chose to be this way? Only an idiot would choose a lifestyle that brings so much pain, rejection, condemnation, fear, shame and humiliation, and I am not an idiot." They have told me of moving out of town to save their parents from embarrassment, feeling like outcasts in their own homes and community, often rejected by their own parents and most assuredly their churches.

As I write this I remember for years my wife and I have endured the condemnation of our son and all others like him from the pulpit by those who were called to tell us the "good news," that God loves us, saint and sinner alike. In my early ministry I too was guilty of uttering homophobic pro-

nouncements and am reminded that I share in the guilt of the death of Matthew Shepard. God forgive me. Teach me, Lord, to love as Jesus loves.

Harley Dixon
Paducah

Selective sins

I am very disturbed by some of the things Baptists are doing in the name of our Lord. One is the different "Hell House" productions across the state. I think they have a place in bringing reality to people as far as where they might be headed for eternity. But I don't approve of choosing particular sins and presenting them in a gruesome and sickening light.

They are gruesome and sickening in reality, but it seems to make more enemies for the church than winning souls. You never see the scene of the church member who lives a secret life of adultery, alcoholism, drugs (sometimes prescription drugs), ignoring people who need help, manipulating and abusing children and other family members. What about those things? They are going on in our churches.

But we focus on homosexuality, abortion and the sins of our youth. Jesus never picked out sins, he just tried to love and change the direction of people's lives by reaching out and caring about them. As far as suicide, unless you know whether the person has ever accepted Jesus as Savior, you don't have any business deciding that they are going to hell and announcing it to the world.

As for the so-called "Baptists" who were protesting at Matthew Shepard's funeral, I am ashamed to be associated with people who would do that to a grieving family and the friends of a person who died in such a horrible way. The Bible does say that homo-

sexuality and abortion are sins; they aren't the only sins and it's time we took a look at our own lives.

Becky Solomon
Dawson Springs

Best tool

I read with interest your featured story on page one of the Oct. 20 issue of the Western Recorder. The story was titled "Hell House Halloween events growing in popularity," and was accompanied by a large photograph of a wrecked car with two "dead" victims lying nearby.

The youth pastor, Jamie Maxey, of Calvary Baptist Church in London was quoted as saying, "This is our best evangelistic tool by far. ... This outranks a revival and it's more effective because more people come."

Too bad. I always thought God's word was our best evangelistic tool.

Vic Bloomfield
Winchester

Which is worse?

I was astonished by the letter in the Oct. 20 Recorder, "Disney alternative" by Michael Barley. I wasn't aware the leadership of our Southern Baptist Convention was guiding "loyal" Baptists to support companies like Anheuser-Busch.

I cannot perceive the difference in supporting Disney and supporting one of the largest brewing companies in the country. It is a known fact that alcohol is one of the leading causes of breakdown of homes, plus deaths on the highways. The Bible teaches sin is sin, regardless of what it is.

Jesus came to teach us truth "and the truth shall make you free." Most of us don't have a seminary degree, but I believe we can study our Bible and the Spirit will direct us where we should go. We don't need the SBC to dictate where we go or don't go.

Gwen Hutchinson
Owensboro

PARTNERS IN THE MISSION

Holy ground

"The word 'relationships' is the most beautiful word in human language," said the late Oscar Thompson, professor at Southwestern Baptist Theological Seminary. He wrote in his book "Concentric Circles of Concern" that the gospel travels the lines of relationships. Consequently, clarifying and mending relationships is crucial to our witness.

Relationships also was one of the four words God gave me last December when I first spoke to the Kentucky Baptist Convention Executive Board. I believe we can build a strong fabric of relationships so that when challenges come we can work together through them and beyond. This is done in such a manner that the mission and our witness is not damaged.

1 John 1 describes relationships as being both vertical and horizontal as we walk in the light. The Bible is clear that if we do not have a love relationship with others then we do not know God, he does not dwell in us and we

do not love God.

This concern with relationships and one another is moved to another level in John 17 when Jesus states that our unity validates our witness. "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou has loved me" (John 17:23). The nature of this unity is made possible only by the supernatural power of God.

As Kentucky Baptists, we have a challenge to build relationships that will strengthen our witness to Jesus in the world. We have so much common ground

on which to stand. Consequently, there is so little that divides us. What I hear these days, however, is fear that the KBC might move to one side or the other in denominational conflict. During the listening sessions, Kentucky Baptists made it clear to me that they want to work together on mission for our Lord.

In addition to common ground,

another level on which we can unite is on "higher ground." This is where we come together due to a sense of divine call from God to accomplish his mission. It isn't based on human manipulation, logic, culture or obligation, but a compelling mission to the world.

However, even beyond higher ground, I am looking for "holy ground." When we're on holy ground, the manifest presence of God is so powerful that nothing else matters. We are powerless to resist because the Holy Spirit has brought us together in Jesus Christ. God has knit our hearts together in the mission that Jesus has for us at this time of millennium transition and unparalleled opportunity. It would be too awesome to speak; we could only remove our shoes.

As I observe God's awesome work in creation and changed lives, I recognize that he specializes in the supernatural. Please join with me in prayer that we as Kentucky Baptists will be so positioned before God in humility and contrition that God will be pleased to manifest his presence among us.

Bill Mackey is executive secretary-treasurer of the Kentucky Baptist Convention

FAMILY

Gaining financial freedom results in both joy and peace of mind

By Jeremy White

In my last column, I presented the signs of financial bondage.

This bondage is marked by financial frustration, stress and problems. Unfortunately, too many in prosperous America experience more financial bondage

than financial freedom.

Financial freedom is not measured by wealth, by whether you have a boss, or by retirement on a sunny island.

Financial freedom is the peace and joy that result from acting as a faithful manager of God's resources. It is a condition of the heart confirmed by your lifestyle and your balance sheet.

As God has blessed and led our family, we have tasted financial freedom.

My family relocated from Florida to my roots in Kentucky for fulfillment reasons, even though I took a 20 percent pay-cut.

My wife, Sharon, and I decided she would stay at home with our young children (a job with low pay, but good benefits, and no layoff risk) even though she has a master's degree in business.

Although we have experienced some financial freedom, we still have a way to go.

There are vocational and mission desires that we do not attempt because of our mortgage. That's a taste of bondage.

Here are some signs of financial freedom:

■ You have a clear conscience before God about your giving.

■ You are able to make life adjustments and decisions without first considering the financial impact.

■ You consistently pay all bills and meet all obligations in a timely manner.

■ You rarely argue about money matters within your family.

■ You are at peace to live on what God has provided.

■ You have financial goals and gradually are making progress toward those goals.

■ Your net worth increases annually.

As Jesus said in John 8:31-32, "If you hold to my teaching ... then you will know the truth, and the truth will set you free."

Jeremy White is a certified public accountant in Paducah. He regularly presents financial seminars from a Christian perspective.



Bill Mackey

Q. How do I convince my two teenage daughters that I love them? I just cannot say those three words, "I love you." I never heard them in my house as a child, and I feel awkward trying to express my love directly. My wife says I need to let them know how I feel. I do love my family, I just cannot say it.

Your question could be asked by a host of men who grew up being told to hide their nurturing, soft feelings. Fathers learn their roles as providers and often fail to learn other ways of relating to their children.

However, it does not have to be that way. Males can and do learn to be emotionally open and direct with love. This is not to say these "warm fuzzy" fathers love their children any more than you might. They just learned to say it with ease.

I think your wife is correct in that you and your daughters will benefit from your saying "I love you." Let me make a few suggestions.

For starters, try writing it in a note for some other purpose: "I'll be late picking you up after work. I love you. Dad." Perhaps you could sign a special-occasion card or send a gift and say, "Love, Dad" on the card.

One father confessed he usually only says "I love you" to his children over the phone. Maybe you would find that an easy way to begin.

Of course, you could just add it to how you say good bye or good night. Throw it into the conversation in a casual way.

A more direct approach would be to find a private time to talk this over with your daughters. Be honest and wait for their response. End with something like, "I hope you do know I love you, even if I have difficulty saying it."

Most likely, they do think you love them because of your actions. Still, they and you need to say it with words. Do not wait until some tragedy may strike. They will feel more secure if they regularly hear what they see: "Dad loves me." Nurture them emotionally just as you provide for them physically and spiritually. — *Wade Rowatt*

Q. My husband and I just had our first child and we are both so tired and stressed that we can't seem to quit arguing and bickering about everything and nothing. What can we do?

You can know that what you are experiencing is not uncommon among couples going through parenthood for the first time. Couples often report some decline in marital happiness after the birth of their first child. This is probably due to the added stress of caring for a very needy and demanding little one, the changes that accompany parenthood (much less time alone together) and the fact that some couples do not receive much preparation in terms of what to expect as parents.

You and your husband might also consider taking turns with the baby, alternating who gets up with the baby, even alternating certain evenings of the week or hours during the weekend to give each of you some free time individually. Don't feel guilty about needing time to yourselves. Taking care of yourselves, individually and as a couple, is something that will help you be better parents.

Talk to other parents who have been where you are. Share some of your frustration and find out what helped them.

Finally, be patient with yourselves and each other. Avoid arguing when you know you are tired and irritable anyway. Remember that much of what makes you irritable now will not seem so bad once you've made some adjustment to this major life change. — *Susan Howell*

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.



Who are the modern-day Pharisees?

By Bill Thurman

The millennium! Never has a word in recent times caused any more excitement, worry, hope, planning, concern and outright prognostications as that one word. In the secular world, who would have thought that the mere going from a number 19 to a number 20 in our computers could have such potential catastrophic results? (Though it does appear there could be a benefit if you are owed interest, since it might end up being calculated from the year 1900.) Somewhere in this situation there is at least a sermon on reaping what you sow.

In the sacred world, much discussion has centered on whether this event will finally represent the time for the Second Coming of Christ. There are those who are absolutely convinced that this will be the time. (This conviction has to be tempered, however, with an understanding as to whether this "event" is going to occur at 12:00:01 on Jan. 1, 2000, or 2001; otherwise, we may confuse God as to just when we are expecting him to show up.) On the other hand, are those who are absolutely sure that this is not the time just "whistling in the dark?"

What all of this discussion about the Second Coming has done for me, however, is cause me to think back to the last coming of Christ. What I have wondered about is why then, why that particular time? Was the world any more evil or sinful then as opposed to, say, 500 years earlier? I do not know the answer to that, but it does cause me to wonder if God's decision on the timing may have had more to do with the state of the "church" than just with the state of the "world."

What had happened to the "church" anyway? Now I am just a layperson, so I probably do not understand these great theological issues, but my Sunday school teachers and my pastors over the years

left me with an understanding that the leadership of the "church," let's just call them collectively "Pharisees," had developed a system of thought and action which one must follow in order to properly come to know God.

The only problem was that the system was so intricate, so complicated and, shall we say, so self-serving, that the only people who could obtain the appropriate status to approach God under that system of thought and action were ... well, the religious leadership itself. Sort of an exclusive club. So exclusive, in fact, that even Christ could not break through

the doors.

The religious leadership took the Ten Commandments and turned them into rules and regulations that would make the Internal Revenue Service blush. They were consumed with the observance of and adherence to their own set of creedalisms. And if one found himself recognizing there might be other possibly valid ways to approach God, but which did not have official sanction, punishment was swift and certain, as it was for Christ. The religious leadership had lost sight of the Christ for all the trees of legalism they had caused to be grown up around them.

Now all of this makes me wonder, in light of those who have argued that the Second Coming is nigh at hand, whether there would be the same need for Christ to come today. I mean, are there religious leaders around today who might fit the same description as the Pharisees of old, whose legalism, rigidity and exclusivity are held out as godliness? Who in the world could such modern Pharisees be?

Well, for a layperson like me such great theological issues are almost beyond my ability to comprehend.

Bill Thurman is an attorney in Lexington and immediate past chairman of the Western Recorder's board of directors

Who can endure the day of his coming?

By Greg Burton

"See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap" (Malachi 3:1-2).

In a world filled with injustice, the prospects of the coming of the Lord and the subsequent judgment is exciting indeed. Yet, the question arises from Holy Scriptures as to who can withstand such a thorough screening of lives and hearts. Who among us is ready to step forward and submit to the scrutiny of God Almighty?

The judgment of the Lord is promised to be as thorough as any metallurgist's purifying fire or as cleansing as the strongest lye soap. The intent of this prophecy is not destruction, but

the separation of that which is unclean from that which is holy unto God. Such a process is not painless, but is always profitable.

Self-righteousness has always been a problem for the people of God. The religious leaders of Jesus' day resented the Lord's teachings on grace, for these words removed their exclusive standing before God. Even today, many believe our eternal reward will come if our good deeds outweigh our bad actions.

Hypocrites are those who pretend to be something they are not. A person with a hard and uncaring heart toward those in need, but who teaches the Bible each Sunday, clearly does not have a heart that is consistent with the life they attempt to portray. Similarly, people who claim to love God with all their heart, but who despise another who disagrees with them also are hypocrites. The judgment of the Lord will not go well for hypocrites.

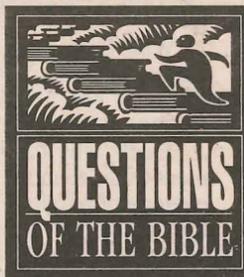
The follower of God is called to consistent living. The Levites in Malachi's day were in need of refining.

The offerings of worshipers were not given in righteousness. Our Lord expects godly behavior in business, family life and all relationships if we are to have any legitimate claim to him.

The incarnation and atonement of Jesus Christ added a new twist on the understanding of the Day of the Lord. We will not stand in that day because of our obedience to the Ten Commandments or the Apostle's Creed. Our righteous standing before Almighty God is due exclusively to the grace of our Savior. We are clothed in the righteousness of Jesus (Galatians 3:27). Nevertheless, the outward expression of our faith is the evidence of a genuine salvation. Without that testimony, the coming judgment would be a day of fear.

Who will endure that day? Those who love the Lord their God with all their heart, soul, mind and strength; and those who love their fellow human beings as themselves. The one who is adopted into the family of God by the Holy Spirit through the redemptive act of Christ will surely have such a heart. That believer will echo the Apostle Paul and say, "Even so, come, Lord Jesus!"

Greg Burton is pastor of South Jefferson Baptist Church in Louisville



Wayne Oates a pioneer in field of pastoral counseling

When asked if he was a Freudian or a Rogerian, Oates would respond, "No, I'm a Christian pastor."

Continued from page 1

In addition, Lester said, "There are very few pastoral care specialists who are Baptists who couldn't track their roots back to Oates."

But his reach has extended well beyond Baptists too, explained Vicki Hollon, director of the Wayne Oates Institute in Louisville. She recalled a recent phone call from a high-ranking chaplain in the Air Force who called Oates "the grandfather of clinical pastoral education for the Air Force. I got the program started," the man said, "but he's the one I learned from."

What Oates is credited for most often is the integration of theology with psychology and psychiatry.

"He put together the practice of pastoral ministry ... with the wisdom and resources of psychiatry and psychology in a masterful way," explained Roy Woodruff, executive director of the American Association of Pastoral Counselors. "He became bilingual (in theology and psychiatry)

and could move back and forth with amazing agility."

Oates, now 81, admits the improbability of someone from his background making such a far-reaching impact on Christian ministry and academia. "I grew up in poverty in the cotton mill area of South Carolina," he explained in a recent interview. "None of my people went past the sixth grade."

His mother worked in the cotton mills; his father had left the family when he was born, although his mother still wore her wedding ring when she was buried in 1972.

"I saw my way out of this was education," Oates said. "I got through the eighth grade, and then was appointed a page for Congress in Washington." After completing high school, he went back to work in the South Carolina mills for two years before earning an undergraduate degree from Wake Forest University.

Finally he landed in Louisville at Southern Baptist Theological Seminary, where he met Gaines Dobbins, a pioneering professor in several practical ministry disciplines. Through the influence of Dobbins, Oates developed an interest in what he calls "sick religion." (Oates book titled "When Religion Gets Sick" is still in use and was recently republished on CD-ROM by the Wayne Oates Institute.) The integration of theology and psychiatry not only was a new concept in the 1940s, but was considered heretical by some in the seminary community. After graduating from Southern with both a master's degree and a doctorate, Oates assumed a full-time faculty post at the seminary in 1948, much to the consternation of other academics.

When his second book, "The Bible in Pastoral Care," was published, five professors went to President Duke McCall to protest, Oates recalled. They "complained that I didn't have any right to write on the Bible."

McCall, he said, was unimpressed by the protest and told the professors they ought to write their own books about the Bible instead of criticizing Oates.

One of his first students was Myron Madden, who went on to be a major figure in pastoral care education himself. Madden recalled the emerging tension of those early days.

"When I was in the seminary, the assumption was you're just given the Bible and that's enough," he said. "But that's not enough. You've got to relate it."

What Oates advocated was putting feet to theology, Madden said, although it was a "one-man battle" to get this added to the curriculum.

That's why the seminary department Oates founded was called "psychology of religion" rather than "pastoral theology," Lester added. "They would not allow the word theology to be used."

Although most of the academic emphasis Oates established at Southern has been dismantled in recent years, it was a "classic program" in the field of pastoral care, said Woodruff, who also was one of Oates' students. "It was one of the two or three most outstanding degree programs



FRIENDS AND COLLEAGUES Wayne Oates (right) visits with his former student and colleague in pastoral care, Myron Madden, during a recent conference. Madden, who was one of Oates' first graduate students at Southern Baptist Theological Seminary, went on to have a distinguished career in pastoral care education, also influencing thousands of ministers. Former students of Oates say most Baptists with training in pastoral care can trace their roots back to Oates' influence.

and a very exciting place to be with him."

In the final analysis, it was Oates' survival in a difficult upbringing that created in him the kind of pioneering spirit to accomplish what seemed impossible, said Hollon. "Anybody who knows him can see the pioneer side has come out of his independence and commitment to basic disciplines."

That commitment has been a guiding force in Oates' life, Hollon and others close to him said. They credit him with doggedly insisting that the training of pastoral caregivers remain rooted in the Bible and not "sell out" to psychology and psychiatry.

Oates wrote his doctoral dissertation on Sigmund Freud, but never published that work because of concern that he would be labeled a Freudian. In fact, the aim of Oates' dissertation was to critique Freud and those who blindly subscribed to every theory Freud put forth.

Instead of publishing his dissertation, Oates chose instead to write his own credo first, and he called it "The Christian Pastor." First published in 1951, this volume now is in its fifth printing. "I decided who I was and who I intended to be," Oates explained. "I thought of myself as a pastor."

When people would ask if he were a Freudian or a Rogerian or a follower of some other figure in the world of psychiatry, Oates said he always would respond, "No, I'm a Christian pastor."

"He always kept pastoral care grounded in theology and the Bible," Lester said. "There are many who would thank Oates for holding the field's feet to the fire of biblical and theological roots and relevance."

"He has been a very healthy influence in helping pastors not get seduced by psychiatric influences. He's one of just a few who have held the line," said Madden, who retired as director of pastoral care at Baptist Hospital in New Orleans and taught at the Louisiana State University Medical School.

This is important, Madden insisted, because psychology and psychiatry can do only so much.

As an example, Madden cited a

time he needed counseling himself. He had a good friend who was a psychiatrist with no theological training. But he didn't think this man could bring him to complete healing. "So he helps me through the process, but he cannot come back and affirm me and bless me," Madden explained.

This sense of restitution is an important part of what a pastoral counselor offers that bridges the world of psychiatry and theology, Madden said. To explain, he recalled a woman who once came to him from the care of a psychiatrist. She wanted to see a pastoral counselor to answer a question her psychiatrist could not: "Can I be forgiven?"

Madden is considered an authority on the need for people to feel a sense of "blessing" to function wholly. This concept, he said, is something that flows naturally out of Oates, his mentor and colleague.

Oates said he "never made a theological point of this" but thinks the concept of blessing people is "one of the functions of a Christian pastor." And it was something he attempted to model for his students, both at the seminary and at the university medical school.

"I had students bring their new babies to class for a time of blessing," he said. "It taught the students that little babies are a miracle of God."

Oates also believes in the power of laying hands on people, not just at ordinations but in everyday situations of blessing. The power of touch conveys a comforting sense of blessing, he said.

For many former students, the Oates legacy does not end at the graduation line. Hundreds have kept in touch and call or write or visit him regularly.

"He has been a pastor with a capital P," Lester said. "He's been their comforter, their counselor, their confessor, their priest. ... His ability to hear you out, to know where you're hurting and give the care you need is an unbelievable part of his legacy."

For Oates himself, these relationships are a blessing. "The crucial test of maturity," he said, "is the capacity of a person to form and maintain durable relationships."

Books by Wayne Oates

- * The Christian Pastor, 1951, revised 1964
- The Bible in Pastoral Care, 1953
- Introduction to Pastoral Counseling, 1954
- Religious Factors in Mental Illness, 1955
- Anxiety in Christian Experience, 1955
- Where to Go for Help, 1957, revised 1971
- Religious Dimensions of Personality, 1957
- Premarital Pastoral Care and Counseling, 1958
- What Psychology Says About Religion, 1958
- The Revelation of God in Human Suffering, 1959
- The Minister's Own Mental Health, 1961
- Christ and Selfhood, 1961
- Protestant Pastoral Counseling, 1962
- Alcohol: In and Out of the Church, 1966
- Pastoral Counseling in Social Problems: Extremism, Race, Sex, Divorce, 1966
- The Holy Spirit in Five Worlds, 1968
- On Becoming Children of God, 1969
- Pastoral Care in Crucial Human Situations, 1969
- New Dimensions in Pastoral Care, 1970
- When Religion Gets Sick, 1970, recently reissued on CD-ROM by the Oates Institute
- Where to Go for Help, 1971
- Confessions of a Workaholic: The Facts About Work Addiction, 1971
- The Psychology of Religion, 1973
- Life's Detours, 1974
- * Pastoral Counseling, 1974
- Before You Marry Them: A Premarital Guide for Pastors (with Wade Rowatt), 1975
- The Other Side of Anxiety, 1975
- Pastoral Care and Counseling in Grief and Separation, 1976
- Workaholics: Make Laziness Work for You, 1978
- The Religious Care of the Psychiatric Patient, 1978
- * Nurturing Silence in a Noisy Heart, 1979
- Pastor's Handbook Vol. 1, 1980
- Pastor's Handbook Vol. 2, 1980
- * Your Particular Grief, 1981
- When You Can't Find Time for Each Other, 1982
- The Struggle to Be Free: My Story and Your Story, 1983, to be re-released on CD-ROM by the Oates Institute in 1999
- Managing Your Stress, 1983
- Your Right to Rest, 1984
- Convictions That Give You Confidence, 1984
- People in Pain (with Charles Oates), 1985
- The Presence of God in Pastoral Counseling, 1986
- * Behind the Masks: Personality Disorders in Religious Behavior, 1987
- Temptation: A Biblical and Psychological Approach, 1991
- Caring for Troubled People, 1994
- * Luck: A Secular Faith, 1995
- * Grace Enough, 1996
- * Grief Transitions and Loss: A Pastor's Practical Guide, 1997

* denotes books currently in print

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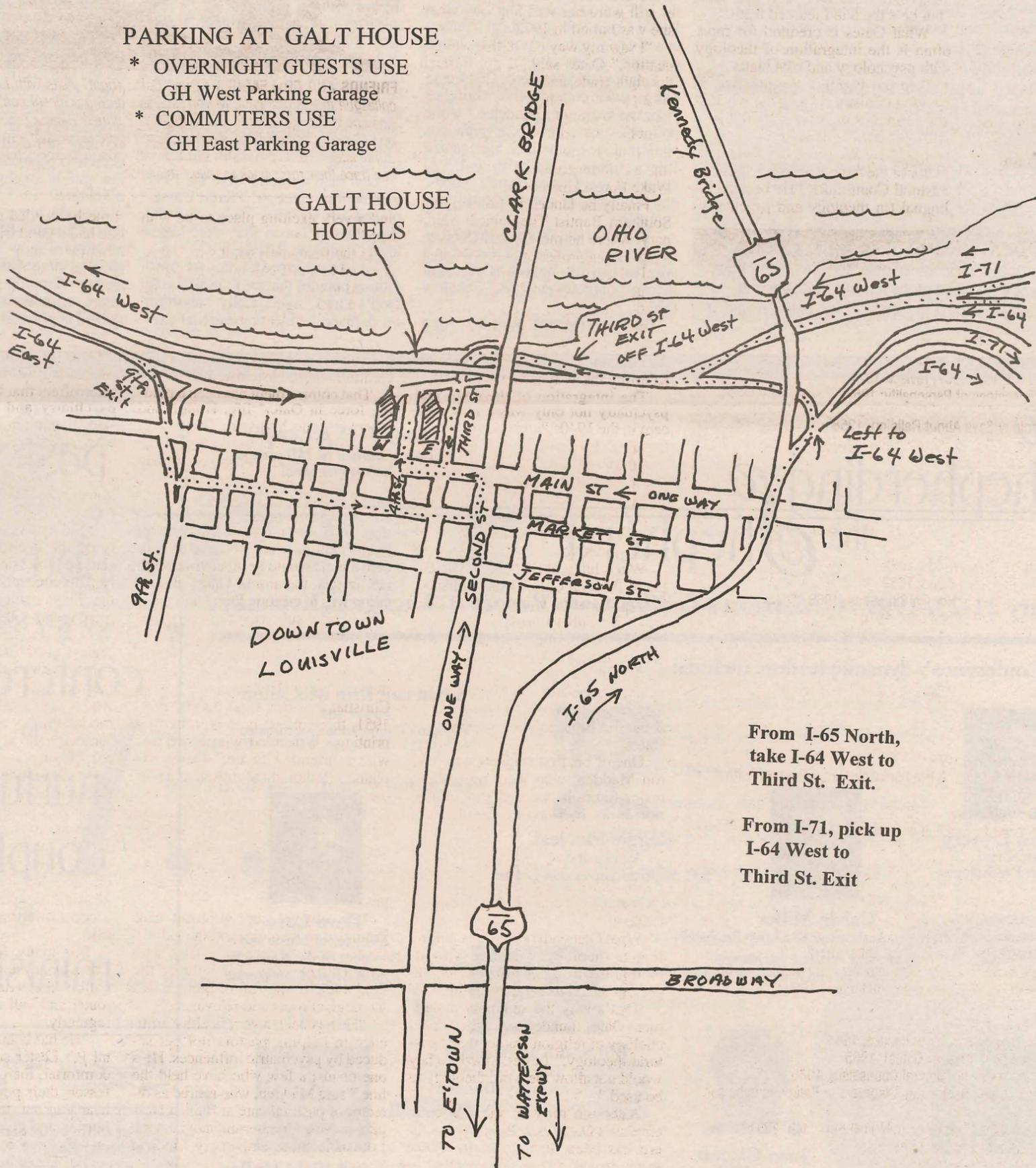
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Southern Baptist agency among those condemning sniper attack

NASHVILLE (RNS)—The Southern Baptist Ethics & Religious Liberty Commission is among the groups condemning the murder of a western New York obstetrician who performed abortions.

"It is grotesque to think that a person can further the pro-life cause with the wanton, premeditated, execution-style murder of another human being," said commission President Richard Land.

Several anti-abortion groups were quick to condemn the sniper attack that killed Barnett Slepian.

"Such violence against a fellow human being can never be justified," Judie Brown, president of the American Life League, said in a statement.

Likewise, Paul and Rob Schenck of the National Clergy Council encouraged "all people of conscience to defend life peacefully," Associated Press reported. "The murder of Barnett Slepian is wrong, sinful and cowardly," they declared.

At least one anti-abortion group dubbed Slepian's killer a "hero." Said Donald Spitz, founder of Pro-life Virginia, "Whoever shot the shot protected the children."

The New York Times reported that the national director of Operation Rescue, another anti-abortion group, issued a statement that neither condemned nor condoned the murder.

"We have shed the blood of the innocent in the womb, and we are now reaping it in the streets," Flip Benham said.

Case could affect church political activities

By Ira Rifkin
Religion News Service

WASHINGTON (RNS)—In a possible landmark case, attorneys for a Vestel, N.Y., church argued last week that the Internal Revenue Service wrongly lifted the conservative congregation's tax-free status after it sponsored 1992 newspaper ads urging Christians not to vote for then-presidential candidate Bill Clinton.

Appearing in U.S. District Court here, attorney Jay Sekulow claimed the IRS action against The Church at Pierce Creek was a political counter-attack designed to silence anti-Clinton religious conservatives.

Sekulow said the Pierce Creek case hangs over conservative churches "like the sword of Damocles," while politically active liberal congregations are left alone by the IRS. He equated Pierce Creek's ads with political speeches made from church pulpits, and said both are constitutionally acceptable.

"It is clear the IRS overstepped its authority in this case and reacted in a way that can only be seen as a flagrant display of bigotry and bias," Sekulow said.

But government attorney Alan

Swirski said that by putting its name and the name of Senior Pastor Daniel Little on the ads, and by asking for "tax-deductible donations" to help defer costs, Pierce Creek crossed the line separating protected church political involvement from blatant partisanship, which is illegal under the tax code.

"We think what the church did was unique," said Swirski. "This was an official church act."

He also said the IRS never sought to prevent Pierce Creek from expressing its political preferences. "It just can't do it with tax-deductible dollars," Swirski said.

Judge Paul Friedman, who heard the case, gave no indication of when he will rule. Whatever his decision, the case likely will set a standard for church involvement in political activities, lawyers on both sides of the issue agreed.

Less than a week before the 1992 presidential election, Pierce Creek placed ads in USA Today and the Washington Times that were headlined "Christian Beware."

The ads criticized Clinton for "promoting policies that are in rebellion to God's Laws," specifically, "abortion on demand," "the homosexual life-

style" and "giving condoms to teenagers in public schools."

The IRS entered the case after Americans United for Separation of Church and State, a Washington-based advocacy group, formally complained about the ads to the tax agency. After investigating, the IRS revoked Pierce Creek's tax-free status in 1995.

Soon after, the American Center for Law and Justice, the conservative legal agency established by religious broadcaster Pat Robertson, filed suit against the IRS on behalf of Pierce Creek.

Thursday, Sekulow, the ACLJ's chief counsel, urged Friedman to order the IRS to officially restore Pierce Creek's tax-free status. Despite losing that status, the church has not been ordered to pay taxes and its supporters may still claim donations to the church as personal deductions, Sekulow said in arguing the case's political nature.

Swirski, however, asked the judge to find that the IRS acted properly. In an effort to show the IRS has not singled out Pierce Creek, Swirski said the agency currently is investigating 12 other religious institutions also involved in political activities.

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Congress disappoints religious on left & right

By Ira Rifkin
Religion News Service

WASHINGTON (RNS)—Focus on the Family's James Dobson and Mark Pelavin of the Religious Action Center of Reform Judaism agree on relatively little. The Colorado Springs-based Dobson is a leading ideologue on the religious right, while Pelavin is a mainstay of the religious left's Washington lobbying corps.

But on the subject of the 105th Congress' second session, they agree: It was pretty disappointing—a sentiment echoed by other religious activists on the right, the left and most places in between.

"What a dilemma is faced by conservative Christians as they go to the polls on Nov. 3," Dobson said before this week's election. "Republican leaders have again abandoned their pro-family and pro-moral base without which they could not have achieved power."

Said Pelavin: "The best I can say (about the Congress) is it reminds me of a big car wreck with no one being hurt. It's ugly and it ties things up. But it does no lasting damage."

The 105th Congress dealt with a variety of issues involving religious

and moral principles. Among the items and issues they addressed were:

■ **The International Religious Freedom Act.** After months of wrangling over details, a host of religious groups across the spectrum supported the measure, which passed both houses of the Congress unanimously. The bill makes the treatment of religious believers abroad a mandatory U.S. foreign policy consideration.

■ **The Religious Liberty Protection Act.** Congress failed to pass the bill, which was meant to replace the portions of the Religious Freedom Restoration Act overturned by the Supreme Court on constitutional grounds.

The bill, which had widespread support within the religious community, died because a powerful minority of religious conservatives opposed it, arguing that it would expand federal influence unduly by using the government's power to regulate commerce and spending to protect religious expression.

■ **Abortion.** Helen Alvare, the National Conference of Catholic Bishops' pointperson on the issue, said victories on abortion-related issues "were largely restricted to preserving what we already had."

"A high-profile loss," she added, was the vote in favor of requiring federal health plans to cover prescription contraceptives—some of which she said amount to forms of abortion because they work after the moment of conception.

An even bigger setback, Alvare said, was the Senate's failure to override another Clinton veto of legislation that would outlaw the late-term procedure opponents refer to as "partial-birth abortion."

Other "pro-life" issues confronted by the 105th included an anti-euthanasia bill never fully considered and a measure defeated in the Senate that would have made it illegal to transport a minor across state lines for an abortion.

■ **Vouchers.** Congress failed to approve measures allowing school voucher programs, which have strong support from the Religious Right.

■ **The Religious Freedom Constitutional Amendment.** The House defeated the Amendment, another goal of the Religious Right. The amendment, sponsored by Rep. Ernest Istook, R-Okla., would have put the word "God" into the Constitution for the first time and allowed organized prayer in public schools.

NATIONAL NOTES

■ **Volunteers needed.** The Southern Baptist North American Mission Board is accepting volunteers to serve in the Caribbean Basin for clean up and reconstruction after Hurricane Georges. For information, call (800) 462-8657, Ext. 6442. Also, people are needed for clean up work in Texas after massive flooding. For information, call (612) 557-6917.

■ **Pentecostal/Charismatic churches denounce porn.** The Pentecostal/Charismatic Churches of North America adopted a resolution denouncing the prevalence of pornography and obscenity in America. The statement expressed concern about what it said was the increased availability of pornography "through increasingly sexually explicit movies and television programs, magazines, videotapes and, most recently, the Internet." The resolution added that such materials "exploit persons made in God's image, destroy healthy relationships and distort God's gift of loving, mutual sexuality between husband and wife."

■ **Illinois man linked to church bombings.** Authorities have linked a Danville, Ill., man to two church bombings and an explosion in his garage, but they still are stumped as to his motive. After analyzing 1,000 pieces of evidence and interviewing more than 1,500 people, investigators found more than 60 connections between Richard Shotts, 39, and the three bombs. Shotts died in a May 28 explosion in his garage when authorities were headed there to interrogate him. "The only way anyone could know a motive would be by talking to Richard Shotts, and he's not available to talk to," said U.S. Attorney Frances Hulin.

focus

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2

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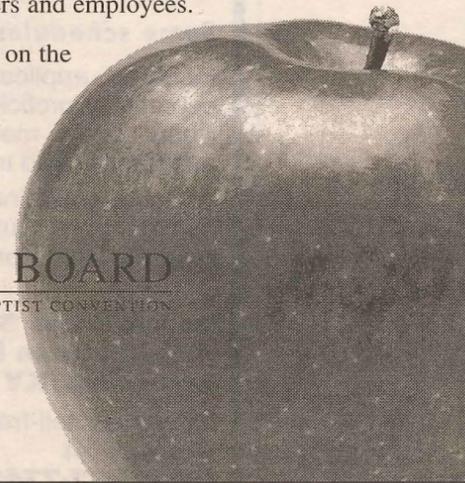
Another important step is to look over your life and health coverage.

For assistance, stop by the Annuity Board's exhibit during the state convention to check out the valuable resources we offer Southern Baptist pastors, other ministers and employees.

Let us help you start out on the right foot as you begin the journey to well-being.



ANNUITY BOARD
OF THE SOUTHERN BAPTIST CONVENTION



CHURCHES

Group helps rural churches reach out to handicapped

"If people in your community are going to Wal-Mart in their wheelchairs but not coming to your church, ... they're not shut in; they're just shut out of the church."

Ned Stoller, staff member for Breaking New Ground Resource Center

By Nancy Crowe
Religion News Service

WEST LAFAYETTE, Ind.— "Knock, and it will be opened unto you," Jesus once told a crowd of listeners. But what if a man couldn't get up the steps to knock on the door? What if, once inside, a woman couldn't hear the message?

People with disabilities frequently face such challenges in entering houses of worship, and in participating once inside.

But it is especially so in rural areas, where church buildings—many of them several decades old—often also serve as critical community gathering places: Votes are cast in churches, such groups as Boy Scouts and Cooperative Extension Service meet there, or town meetings might be held there. To be shut out of a church might well mean being shut out of a significant portion of community life.

"There's such a strong interest in getting into the church building, and yet a lot of them are not accessible," said Ned Stoller, rural assistive technology specialist for Purdue University's Breaking New Ground Resource Center in West Lafayette, Ind.

In an effort to respond to the need, Breaking New Ground holds workshops around Indiana and works with individual churches. The one-day workshops address physical, communication and attitudinal barriers and how to overcome them on a limited budget.

The project began several years ago with a survey of farmers with spinal cord injuries that found over half of those surveyed reported church activities as their top community involvement. But churches ranked as the least-accessible buildings in their communities.

Perhaps surprisingly, it is the church parking lot that often presents the first obstacle, especially to people in wheelchairs if there are no spaces reserved for the handicapped.

"If you have a gravel parking lot with big stones or a lot of loose gravel, even if there's a special parking spot—if they can't get over the terrain, they can't get into the church," Stoller said.

Stairs, of course, pose another problem.

A typical rural church architectural style is a half-flight of steps to the foyer, then a flight of steps to the sanctuary and another flight of steps to the basement, said Ed Bell, a disabled

farmer in Hagerstown, Ind., and consultant for Breaking New Ground. Without ramps or lifts, a small rural church can seem like Mount Everest to someone with limited mobility.

Once inside the church, a person in a wheelchair needs a place to sit without blocking the aisle; a pew or two can be cut down to accommodate this, according to Breaking New Ground officials.

Bathrooms need railings and extra-wide stalls. But if a drinking fountain is too high, it doesn't need to be replaced or lowered, Stoller said.

"You can just put a Dixie cup holder beside it," he said. "We try to present low-cost modifications, because a lot of small country churches that we deal with don't have large budgets."

Communication barriers involve sight and sound; some churches add earphones to their sound systems. Others provide sign language interpre-

tation, but a dark sanctuary can make it difficult for parishioners to see the interpreter's fingers, or to read lips, Stoller and Bell said.

"Sometimes if a person has a hearing impairment and reads lips, and the preacher has a real bushy mustache, that's a barrier to communication," Stoller said.

Often the biggest barriers are attitudinal, he said. Many church leaders and members say they don't have anyone with disabilities in their congregation, so accessibility isn't a problem.

"The fact of the matter is, (the disabled) probably aren't coming to their churches because the church isn't accessible, and they're locked out," he said. "If people in your community are going to Wal-Mart in their wheelchairs but not coming to your church, a lot of times the church community calls them shut-ins. They're not shut in; they're just shut out of the church."



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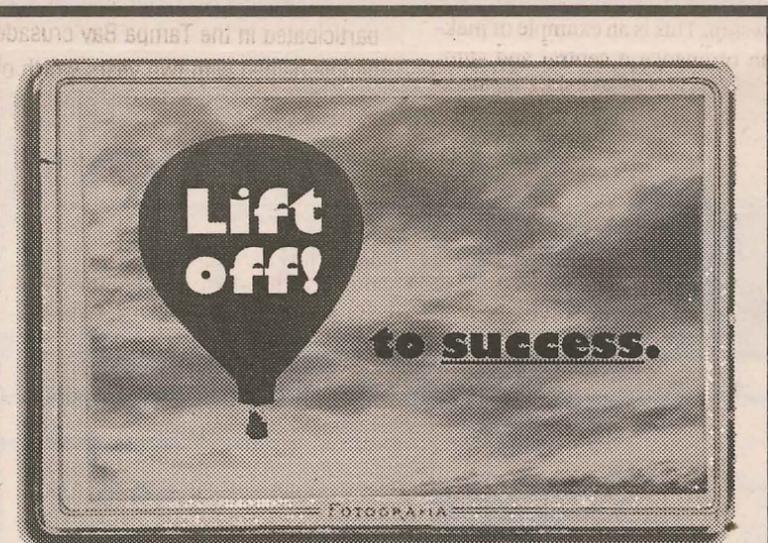
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Our 17-year-old son, Justin, is an entrepreneur/salesman and has been since the first grade. It was time for the first grade to have its fundraising drive. The reward for the top wrapping paper salesperson was a 35mm camera. He wanted that camera more than anything. His ability to imagine himself using it motivated him to win the sales contest.

Every afternoon he went door to door, selling wrapping paper. One afternoon, he went dressed in a coat and tie. One neighbor told my wife later she could not resist buying from him because he looked so nice.

Now Justin obviously never had read "How to Win Friends and Influence People" or "Think and Grow Rich," but he demonstrated at an early age some qualities that will be most useful to him throughout his life if properly channeled.

Along with his entrepreneurial spirit, Justin continues to demonstrate a healthy work ethic. He is learning important lessons about the tangible and intangible rewards that come from hard work, doing a good job and being honest in word and deed.

He also is learning how to

manage the money he enjoys making from his labors. His mother and I have encouraged him to use his God-given ability to earn all the money he can earn with honesty and integrity because as a steward the more he earns the more he can give for the cause of Christ.

Along with the other important lessons about life, we want him to learn and experience early in his life that success is measured not in acquisition but in contribution. Having money results in tremendous responsibility as well as great opportunity.

Jesus taught this in Luke 12:48 when he said, "Unto whom much is given, of him shall much be required." We

are praying Justin will continue to grow in his understanding of Jesus' teaching about the correct use of wealth.

May all of us to whom much has been given be more responsible in sharing it. Please call us at (888) 254-5701 when you are ready to take the next step in your stewardship growth plan.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

CHURCHES

Conference praises diverse worship styles

BERLIN, Germany—While different worship styles often divide Christians, the first international conference for Baptists on worship encouraged a celebration of that diversity.

Attendees developed a statement to describe true worship while recognizing that all who say, "Lord, Lord" aren't necessarily glorifying God.

Baptists noted that often music is more for performance than worship, the importance of baptism and the Lord's Supper is not fully explained or understood, and prayer often involves more talking than listening to God.

Yet worship is crucial to the life of a Christian, many said. Chris Ellis, of the United Kingdom, called it a foretaste of heaven. "Of all our acts on earth, the only one to go on to heaven is worship."

The conference, sponsored by the Baptist World Alliance, affirmed a variety of forms of worship, including music, prayers, Bible exposition, sermons, dance, mime and drama.

"Integral to Baptist worship is belief in God the Father, Son and Holy Spirit, and Jesus Christ, the only head of the church is the focus of worship and praise," according to a statement presented at the conference.

Each style or form must be open to the guidance of the Holy Spirit, and while no one need accept all styles, Baptists should celebrate how others worship, the statement reads.

Noel Vose, a former BWA president, said real worship has two parts:

the divine initiative and the human response. He described worship as sacrifice, awe, joy, communion, praise, obedience and ecstasy.

Jill Manton, a lecturer on spirituality from Australia, called worship, "the gracious, mysterious self-disclosure of the mighty God to us."

She added, however, that such encounters can be found in ordinary life. "The whole mixed bag of human existence is lifted up in worship before God."

The conference also explored cultural expressions of Baptist worship.

In North America, there is good news and bad news about worship, said Paul Basden, pastor of Brookwood Baptist Church in Birmingham, Ala.

The good news, he said, is churches are rethinking their traditional 11 a.m. Sunday worship services. The bad news is the resulting differences sometimes divide members.

"The reality is the New Testament does not endorse one form of worship," he said. Whatever their worship style, Christians should above all avoid division and view diversity as God's gift—as Pentecost, not Babel, he said.

Speakers from other countries discussed worship amid suffering, war and persecution.

"When you go through suffering, you find blessing, inner peace, joy," said Simon Sirkar of Bangladesh.

"In Bangladesh, through confiscation of property, the striking of human rights and privileges, isolation from

our society, friends, loved ones, (suffering was) a tool of deeper fellowship with God," explained Sirkar, a pastor near Dhaka.

He quoted a believer in Pakistan who said, "I would rather travel with God in the night than alone in the day."

Suffering in the Ukraine began even before the Communist era, pastor Gregory Komendant pointed out.

During the most repressive times in the 1930s, with churches closed and buildings destroyed and laws against more than 10 people coming together, they still worshipped.

"Worship had a special taste," he said. "To be faithful [might lead] to death."

Several speakers charged Baptists are often weak in their understanding and observances of the ordinances, sometimes adding a baptismal observance or the Lord's Supper onto the beginning or end of a regular service.

In contrast, Douglas Waruta, chairman of the department of religious studies at the University of Nairobi, Kenya, described a baptismal service in Africa.

Candidates for baptism stand on the far shore of a river, the pastor stands at midstream and the church members stand on the near shore singing and worshipping. As individuals are baptized, they walk to the "believers side" and are embraced into the fellowship. This is an example of making an ordinance a central and symbolic expression of worship, he said.

From reports by Baptist Press and Associated Baptist Press

Billy Graham returns to site of his call to preach for crusade

TAMPA, Fla. (ABP)—Sixty years after surrendering in Tampa, Fla., to preach the gospel, evangelist Billy Graham returned to lead a Tampa Bay-area crusade Oct. 22-25.

About two weeks before his 80th birthday, Graham shared familiar themes of judgment and God's love before record crowds at Tampa's brand-new Raymond James Stadium. The crusade was the first non-sporting event to be held in the stadium, which opened Sept. 20.

The Tampa Sports Authority said the estimated 78,000 people who gathered for the crusade's closing session was a record for any stadium in Tampa. The four-day event drew 283,000 people.

Celebrity guests included former President George Bush and Christian rock artists Michael W. Smith, Jars of Clay and dc Talk. The crusade also featured Graham's first live Internet webcast.

Graham, who surrendered his life to God's service while attending Florida Bible Institute between 1937 and 1940 and preached many of his early sermons on street corners in Tampa, told the crowd he initially fought God's call.

"I never wanted to be a preacher," he said. "I never wanted to be anything in the church." In November, however, "I'll be 80 years old. I continue to go on and on and on. That was my call ... and that call has never left me."

The crusade was Graham's third, and probably last, in Tampa. Earlier Tampa crusades were held in 1953 and 1979. Graham crusades are scheduled for 1999 in June 3-6 in Indianapolis and Oct. 14-17 in St. Louis.

More than 1,000 churches representing 70 denominations participated in the Tampa Bay crusade, and about 20,000 people helped with two years worth of preparations. The budget for the crusade was \$2.46 million.

Brittany Rezek

By Robert Dunston

Brittany Rezek, the daughter of C.B. and Nita Rezek of Harlan, invested herself this past summer through BSU summer missions on Grand Isle, La. She was part of a four-member team and the job description for each of them was "everything."

Rezek taught in a day camp, led youth programs and worship services, worked in street ministries, visited hospitals, painted the church, sponsored lock-ins, drove a van, sang special music in church, and coped with mosquitoes and flying roaches. The main focus of her summer ministry was the day camp where she taught first and second graders.

From their home base of Grand Isle Baptist Church, the only Baptist church on the island, Rezek and her teammates led two youth nights each week. On some evenings the group walked up and down the streets and beaches talking with people and handing out tracts. One night during the annual fishing tournament, she and a young person from a visiting church group witnessed to a tall, bearded man. His imposing size was not an obstacle to the gospel. He took the tract and

was very interested. Seven people became Christians that night.

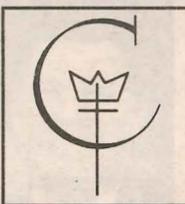
Many church youth groups came to Grand Isle to help in the ministry. One group brought a large wooden cross with them. One night the youth and summer missionaries took turns dragging the cross down the beach. As each person took over from the previous one, he or she left a lit candle on the beach. When they reached the end of the beach, they looked back. A trail of candles lit up the darkness of the beach for as far as they could see. "It was an amazing sight," Rezek said.

Rezek, a junior with a major in psychology and minor in religion, continues to light the way at Cumberland College this year. She is director of the Sidewalk Chalk Players, a Christian drama group sponsored by Cumberland's Baptist Student Union. Her enthusiasm and gifts in drama and ministry are blessing many on and off campus.

Rezek's summer missions experience was eye-opening as she saw God at work in and through her and others. We know God will continue to work through her.

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

CUMBERLAND COLLEGE



Recycled joy

"It is better to give than to receive." Unfortunately, these wise words have become sort of a cliché in church culture.

People who never have experienced the joy of sacrificial giving might scratch their heads and wonder, "How does that really work?" Read on.

Jeff and Lesa are foster parents.

They selflessly open their home and hearts to hurting children. Sometimes their foster children make it clear they don't want to be with them. Some of them probably never say "thank you" when they leave.

Still, Jeff and Lesa consistently give of themselves and their resources to make a home for kids. They thank Kentucky Baptists for the chance to demonstrate unconditional love.

Wendell Romans travels the state talking about Kentucky Baptist Homes for Children to churches, Baptist associations and just about anybody who will sit still long enough to listen. He was a pastor for 43 years. No one would have said a word if he had slipped quietly into retirement and never stood in a pulpit again. But that's not Romans' style.

Romans visits the campuses and

talks to the kids. Romans never had children of his own, and he thanks us for giving him the chance to be a surrogate grandpa.

Gloria Redmon and Doris Rice are walking public service announcements for Kentucky Baptist Homes for Children. In their interactions with friends, church family and businesses, they always think of ways to bring the needs of children and families into the conversation. Money, materials, volunteers, prayers and other support have come to us through these great ladies. And they thank us for "letting" them be a part of it all.

I can think of no greater examples of giving becoming blessing for the giver than these five people.

Not everybody can do the things that they do, but consider this: as you give to the Thanksgiving offering, you not only help our children and families, you open doors for others to serve. Think of it as recycled joy.

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

HOMES FOR CHILDREN



Bill Smithwick

MISSIONS

Pastor: Missions has positive ripple effect on church

MORROW, Ga. (ABP)—As a tossed stone creates ripples on a pond, a volunteer missions project can continue to affect a local church long after its initial impact, according to Georgia pastor Jim Lewis.

"Mission trips and focus on missions have a rippling effect on the life of a church," said Lewis, pastor of First Baptist Church in Morrow, Ga.

Volunteers continue to be moved long after they touch human need and their stories cause compassion to spill over into the lives of fellow church members, Lewis said.

The Morrow church has sent volunteers to Romania, Bali, Southeast Asia, China, Czech Republic, Buffalo, N.Y., and five Georgia locations. The congregation also has supported Kurdish refugees who fled Iraq for America.

First Baptist's members are among a growing cadre of Cooperative Baptist Fellowship volunteers working around the world at their own expense—beginning with 575 in 1994-95 fiscal year, more than tripling the next year, and escalating to 3,449 by 1997-98.

"A trip done with a sense of calling and purpose of mission affects a lot of things," said Lewis, a member of the CBF's national Coordinating Council.

"It affects the money we receive and spend. It affects the local community we seek to reach. It affects the life and spirit of the church when people realize we're interested in doing the Lord's work in a significant way."

Lewis and other church members took their first mission trip overseas in 1996. They were among the first in a wave of volunteers to

construct the Ruth School for neglected Gypsy children in Bucharest, Romania.

Volunteers, moved by memories from Bucharest, quickly followed up on that ministry and then assumed major roles in resettling Kurdish refugees.

Lewis said members also:

- Told their story in other churches, in their work places and through an extensive electronic-mail network.

- Began classes to teach English as a second language in Morrow—a direct result of working with Kurdish refugees.

- Cooperated with others in Morrow to build a Habitat for Humanity house and opened up to many other local missions opportunities.

- Increased giving to the church budget and to missions through CBF's global-missions offering. In the process, Lewis said, members developed a new attitude about money.

"Stepping forward in faith to respond to missions has created the kind of ripples that are part of the great victory we've had as a church," Lewis said.

Lewis said that as churches have stopped having two-week revivals, mission trips stepped in to help members get the same kind of spiritual surge.

"Folks get a chance to 'lay hands on' missions and experience deep spiritual development," he said. "If it's done correctly, it's a consecrated time of Bible study, giving aid in the name of Jesus Christ, opening up opportunities to lead people to him, fellowshiping with other Christians, and getting another view of what the world is like."

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Though most of our students live on campus and don't have to travel several hours each week to and from school, many have a difficult time being involved in all the activities they want to do. They often have to make personal sacrifices to participate in so many things.

One example is our choir. These dedicated students not only take choir class during the school day, but they also must commit to traveling nearly every Sunday from the middle of October until the first of May. It takes a lot of dedication to crawl out of bed on Sunday mornings many hours earlier than the other students, to give up extra study time and to give up time they could spend with that special boyfriend or girlfriend.

Everyone likes having a day to sleep in. On Sundays, most of our students sleep until nearly church time. Our choir almost never has that opportunity because they have to board the bus to go to churches that have invited us to share in song, monologues and a message from the pulpit.

Many Sunday mornings find the choir students getting up three or four hours earlier than their roommates. If we are going as far as Owensboro, we have to leave campus about 5 a.m. It not only takes a lot of commitment to leave so early, but it will be very late before we return.

We made our first choir trip two weeks ago to a small church near Paris. One of the things our choir really likes about traveling to the various

churches is the meals. The students really enjoy the home-cooked meals many churches provide. Our trip last week took us to Lexington. We were at Cornerstone Baptist Church for the morning service and Boone's Creek Baptist Church in the evening. Both congregations provided us with delicious meals and lots of desserts, which are always a favorite.

We had a special treat at Boone's Creek because one of the girls in our choir came to us from that church two years ago. She is a perfect example of how important it is for a church to see a need within the church family and respond.

Carol (not her real name) came to us last year as an eighth grader. She was not a strong student academically, but she has worked hard and is now in the ninth grade. The first quarter just ended, and Carol had three As, two Bs and two Cs. Carol has worked on the farm since last year. I have been really impressed with her willingness to work and her positive attitude. This is the third year we have allowed girls to work on the farm, and it is girls like Carol

who convince me that I made the right decision. I smile nearly every time I see Carol because I know she is a girl who is really being blessed by this ministry. She is also a blessing to us.

Next week the choir will travel to Lancaster and then on to Georgetown. They will spend another long day on the road and will not get back until about 11 p.m. It takes a lot of dedication on the part of these young people to make such a commitment every Sunday.

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

THIS IS ONEIDA



W.F. Underwood

Three trustees complete terms of service

The October meeting of the Clear Creek board of trustees included an expression of thanks to three trustees. The by-laws limit a trustee to two successive terms.

Gabriel Collett, former pastor of Cynthiana Baptist Church, has Bell Country roots and graduated from Clear Creek in 1977. When trustees considered curriculum options, he provided crucial alumnus perspective on the academic committee while remaining true to our mission statement. Collett completed eight years on the board.

Ron Morgan's first experience at Clear Creek was a volunteer work team from Franklin County Baptist Association. Director of Missions Ken Forman recommended him as a trustee. After eight years, Mor-

gan leaves the board as chair of the administrative committee and a member of the executive committee. He always studied the trustee materials and came prepared for meetings. His experience in state government brought valuable financial and legal expertise to our deliberations. He was among the trustees who recently met with the accreditation team from Southern Association of Colleges and Schools. As executor of his moth-

er's estate, Morgan was thankfully surprised to learn his mother's will included a bequest to Clear Creek.

Anna White says I'll remember her for the homemade bread and jam she brought to Rebecca and me at every meeting. Her husband, Don, is a former trustee. At Clear Creek in 1946, attending a conference in the old Alice Rains Auditorium, Don White surrendered to the ministry.

While he was pastor of Hillcrest Church in Lexington, they had Majel Kelly Moore, L. C. Kelly's oldest daughter, as a member. The Whites have had two God-called members attend Clear Creek. Mrs. White served two years as chair of the academic committee and completed four years as board secretary. Because of an unexpired term, she

served 10 years as a trustee. October also included a 50th anniversary celebration of Don White's ordination.

Other October trustee decisions included acceptance of the 1997-98 audit, appointment of two faculty members, granting a study leave for the dean of students and approval of the college strategic plan.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Case reopened in famous Birmingham church bombing

By Peggy Sanford
Religion News Service

BIRMINGHAM, Ala. (RNS)—A federal grand jury has begun hearing evidence in the infamous 1963 bombing that killed four girls at a Birmingham Baptist church and altered the course of the black civil rights struggle.

The grand jury heard testimony Oct. 22 from John Cross, pastor at Sixteenth Street Baptist Church at the time of the bombing.

In an interview afterward, Cross said he testified about where he was when the bomb exploded, what he saw and what he did after the blast that took the lives of Denise McNair, 11, and Addie Mae Collins, Cynthia Wesley and Carole Robertson, all 14.

U.S. Attorney Doug Jones escorted Cross, 73, into the Birmingham federal courthouse but would not comment.

Asked about the grand jury investigation, FBI Supervisory Special Agent Jimmie Brown said the agency is "hopeful that it is beneficial."

"We feel pretty good about" the

case, Brown said. "We think this is the best opportunity we're ever going to have to solve it."

The bombing of the church changed the course of civil rights history in Birmingham and beyond.

At the time, the city was the scene of much civil rights activity, including economic boycotts and marches aimed at desegregating public places and improving employment opportunities for blacks. The Sixteenth Street church was the site of many meetings on voter education and other aspects of the civil rights effort.

Birmingham—known for its Police Commissioner "Bull" Connor and its all-white police department that used dogs and water cannons against non-violent black protesters—became more accepting of desegregation after the church bombing. The bombing also marked a turning point in gaining national support for the civil rights movement.

Time has been both ally and foe in the investigation, which was reopened more than a year ago, Brown said. Witnesses have died and memories have faded, but the hostilities of the

1960s also have waned and some people's fear of testifying might have eased, he said.

"They may be inclined to talk and do the right thing, when they might not have been willing to 35 years ago," Brown said.

Cross, who now lives in Decatur, Ga., said he has no trouble recalling that Sunday morning 35 years ago when the bombing occurred. He was upstairs in the church where he had stopped by a women's Bible class, he said.

He heard a blast and thought the water heater in the kitchen below had blown, "but instead of smelling gas, I got fumes," Cross said.

He told the Bible class to leave the church and went downstairs to check on the youth. Most had escaped, he said. He then helped find the five who didn't.

"I crawled in the space where the crater was made and we dug down in the debris and pulled out four bodies," he said. "Then we heard a groan."

They found Addie Mae's sister, Sarah, in a restroom stall. The doors and plumbing were twisted all around

her, Cross said. Sarah, then 11, was severely injured but survived.

Cross said he was elated when he heard last year that the FBI was reopening the investigation. "It's very important to me," he said.

Robert Chambliss was the only person convicted in the church bombing. He was convicted of murder in 1977 and died in prison in October 1985. Cross said he believes Chambliss was "one of many" people involved in the bombing.

FBI officials have said they reopened the case after finding "new and credible" information. Bob Eddy, a former state investigator who has consulted with the FBI on the current investigation, said last year that the suspects are the same as they were in 1963 and 1964: Chambliss, Tommy Blanton, Bobby Cherry and Herman Cash.

Cash died in 1994. During his lifetime he told FBI investigators he was innocent and he also passed an FBI lie detector test. Blanton, who lives in the Birmingham area, and Cherry, who lives in Texas, have denied involvement in the bombing.

Witnesses have died and memories have faded, but the hostilities of the 1960s also have waned and some people's fear of testifying might have eased.

Thatcher: Democracies built on religion & law

JACKSON, Tenn. (BP)—Democratic governments are built on a twin foundation of religious values and a commitment to the rule of law, Margaret Thatcher said during a recent address at a Baptist university.

"The moral foundation of this system is the Judeo-Christian outlook—the message of the Old and New Testament, that each and every person matters," Britain's former prime minister said.

"The system's institutional foundation is the rule of law and parliamentary government," she said. "The cause of limited government is one which has endured and is spreading, and is a tribute to our Western civili-

zation, to our fundamental beliefs."

Thatcher addressed more than 1,700 people as part of the annual scholarship banquet at Union University. Her speech also marked the conclusion of a national conference on "Christian Faith and Public Policy" sponsored by Union's Center for Christian Leadership.

Despite the apparent triumph of democratic values, Thatcher insisted Western governments must be alert to potential challenges from various opponents, ranging from totalitarian dictators to militant Islamic states.

"Fewer than half the world's countries are democracies," she said. "The political conflict between collectivism

and freedom is not yet over. We have to fight boldly and persuasively the intellectual and practical battle for freedom as it faces new challenges."

Thatcher said the 20th century has been characterized by an ongoing conflict between two forms of government: democratic governments, which draw their power from the people, and collectivist states, which impose their will upon the people.

"We now know that states, societies and economies which allow the distinctive talents of individuals to flourish, themselves also flourish," Thatcher said. "And those which dwarf, crush, manipulate or ignore those talents cannot progress."

Prison ministry leader named Volunteer of the Year

DALLAS (ABP)—An 82-year-old woman who has helped 646 jail inmates become Christians during the past four years has been named Mission Service Corps Volunteer of the Year by the North American Mission Board of the Southern Baptist Convention.

Sue Low celebrated her 82nd birthday in the Dallas County jail. She led four men to Christ the day before her birthday and held a Bible study for 28 inmates the day after.

During the past 12 years, she and her husband, Asa, who died in 1996, led 1,200 people to make professions

of faith during their ministry. "It's a lot of hard work, and some have told me it's too dangerous for me," Low said, "but I've never done anything that brought me such joy."

Low is one of more than 2,450 Mission Service Corps volunteers involved in Christian missions across the United States.

Among the treasured mementos of Low's ministry is a letter from 23-year-old Tammy, whom she led to believe in Christ in the jail.

"When we talked, she was scared and had cried for two days over the death of her boyfriend," Low said. "I

shared the plan of salvation with her and she became a Christian."

Tammy was sentenced to prison but is out now and working. While in prison she wrote Low: "My boyfriend died because of his drug involvement. That could have been me. I would have died and gone to hell without knowing about God's love if you had not shared the plan of salvation."

In sharing her Christian testimony with church and women's groups, Low tells them: "I am not doing anything you cannot do. Every town and city has a jail with people who need to hear about God's love."

University threatens to arrest gay alumni on its campus

GREENVILLE, S.C. (RNS)—Christian fundamentalist Bob Jones University has threatened to arrest gay graduates who return to its Greenville, S.C., campus.

At first, the school threatened Oct. 22 to arrest all homosexual alumni who return to the campus, but then officials partially backed down, allowing them to visit its art museum. A ban extending to the gallery could affect

the museum's tax-exempt status.

Wayne Mouritzen, a retired minister and Bob Jones graduate, received a letter banning him from campus after officials learned he is gay, Associated Press reported.

"With grief we must tell you that as long as you are living as a homosexual, you, of course, would not be welcome on the campus and would be arrested for trespassing if you did vis-

it," reads a letter signed by the university's dean of students.

Mouritzen, 60, said he was shocked to receive the letter.

"They do have a beautiful art gallery, but who wants to go on campus and get arrested?" said Mouritzen, who said he came to grips with his homosexuality just six months ago. "It's truly not public if it discriminates against gays."

Christians lose millions in scam claiming 'missions investment'

ORLANDO, Fla. (RNS)—Investigators suspect more than 2,000 Christians are victims of an alleged investment scam by a Florida ministry that was shut down by a court order in March.

Jonathan Strawder and his Sovereign Ministries International of Orlando received between \$11 million and \$14 million in less than a year after making promises of returns of more than 600 percent and profits that would build churches in Poland and Kenya, Associated Press reported.

Now, Strawder, 25, is being investigated on suspicion of fraud and unregistered securities sales. Charges are expected soon, although Strawder has denied any wrongdoing.

One Orlando couple, Diane and Frank Smith, said they gave Strawder more than \$47,000 after they were told that their investment would bring a return of 360 percent a year and allow them to minister to recently released inmates. They have received just \$6,000.

Investigators have claimed the operation was a Ponzi scheme—a scam in which early participants are paid with money invested by later ones—and got a court order to shut the ministry down.

The organization returned just \$1.2 million to investors and another \$1.2 million was used for commissions for "ambassadors" or salespeople who convinced church groups and individuals to take part in the plan. Many of the salespeople also lost money.

Two court-appointed receivers who are handling the ministries' affairs have tracked down \$6.5 million in assets for the investors. "When it's all said and done, we would be lucky to give them 50 cents on the dollar," said David Cohen, one of the receivers.

Strawder began Sovereign Ministries in April 1997 a year after he graduated from the University of Florida.

Investigators say he called the ministry "a specialist in Bible economics" whose programs would yield as much as 600 percent annually. They also said he made investors sign a form calling their deals charitable gifts rather than investments.

But Strawder's lawyer, Joel Hirschhorn, said his client may himself have been cheated by a person whom he trusted to invest his money abroad. "In many respects, he is a naive young man who himself was swindled and misled by others," said Hirschhorn, who has helped authorities track down money associated with his client.

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Tanzania, Poland and New England:

■ Rosslyn Academy in Tanzania and the students and missionary teachers there.

■ Revival to break out among the Tukuuyu people of Tanzania.

■ Annual meeting of the Baptist Convention of New England, Nov. 13-14, at First Baptist Church, Sudbury, Mass.

■ Polish Baptist leaders as they continue to plan for Kentucky/Poland partnership.

■ Mary Nightingale, mother of missionary Carolyn Dixon of Tanzania. Mrs. Nightingale is hospitalized in Lexington following a stroke Oct. 24.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BOONEVILLE**—Royal Oak Church will host fall revival Nov. 6-8. **Henry Walters** will be the speaker. **Billy Walton** is pastor.

■ **COLUMBIA**—**Terry Edwards** resigned as pastor at Gradyville Church.

■ **GREENSBURG**—The Sweet Spirits, a quartet of young women from Pleasant Ridge Church, are available to sing at church events. For information call Bill Hargan at (520) 932-3158.

■ **HODGENVILLE**—Barren Run Church called **Mark Lily** as pastor. Lily previously was at Jamestown First Church.

■ **LONDON**—Liberty Church called **Shawn Madden** as pastor starting Nov. 1. Madden previously was pastor at Freedom Church in Mt. Vernon.

Tommy Floyd resigned as pastor at Slate Hill Church to become pastor

at Oak Grove Church in Monticello. Also **Marcus Daley** resigned as youth minister at Slate Hill Church to go to Hart Church as youth minister.

■ **LOUISVILLE**—**Jason Ellerbrook**, youth minister at Cedar Creek Church, resigned to accept a position with the Centrifuge department of Lifeway Christian Resources, Nashville. **Dallas Vincent** is interim pastor.

Cloverleaf Church will host a concert by Sons of Liberty of Stanton, Nov. 7 at 7 p.m. For more information call (502) 367-0218. **Geoffrey Lacefield** is pastor.

East Audubon recently celebrated its 75th anniversary. Former pastor, **Leon Boyd** spoke at the afternoon services. **Bill Page** is pastor.

Highland, Buechel Park, Ridge-wood, Melbourne Heights churches and others will join together in 1999 to build two Habitat for Humanity

CLASSIFIED ADS

SEEKING: Full-time minister of music and youth for Heritage Baptist Church, Douglasville, Ga. If you are available for consideration and would like more information about the church and the position, please mail your resumé to 8800 Rose Ave., Douglasville, GA 30135, or fax to (770) 947-0544.

SEEKING: Second Baptist Church, Greenville, Ky., is currently seeking individual to fill minister of music position. Please direct resumé to: Staff Search Committee, Second Baptist Church, P.O. Box 390, Greenville, KY 42345-0390.

FOR RENT: Reward your pastor and staff with annual planning retreat at Gatlinburg's most serene, heavenly setting: Private, 6-bedroom, 7-bath lodge facing 50-foot waterfall. Ideal for family reunions, youth groups, enrichment seminars. Christian owner. Call now for choice 1999 dates: (800) 538-6126. www.paradisefalls.com.

SEEKING: Children's minister. 18 hours/week at inner-city church affiliated with Alliance of Baptists. \$8/hour. Send resumé to: Jeff Street Baptist Community at Liberty, 800 East Liberty, Louisville, KY 40203.

SEEKING: Mt. Pisgah Baptist Church, Bremen, Ky., is accepting resumé for a full-time minister of youth and education. Music background desirable. Send resumé and references to: Personnel Committee, 1340 Crescent Haul Road, Bremen, KY 42325.

SEEKING: Associate pastor. Individual must possess desire/ability for assisting the church in creating new ministry models and a willingness to have responsibilities directed by developing as well as existing needs. Send resumé to: Associate Pastor Search Committee, Southwest Baptist Church, 6401 Scanlan, St. Louis, MO 63139.

SEEKING: Lynn Acres Baptist Church is accepting resumé for pastor. Submit resumé to: Pastor Search Committee, Lynn Acres Baptist Church, 5007 Southside Drive, Louisville, KY 40214.

SEEKING: Bivocational pastor. Accepting resumé through end of November. Send to Yorktown Baptist Church, 7300 National Turnpike, Louisville, KY 40214.

SEEKING: Interim pastor for congregation of 225, 3-5 days/week; preaching, midweek service, visitation, administrative duties. Apartment available. Send resumé to: Pulpit Supply Committee, First Baptist Church, 201 S. 6th, Vandalia, IL 62471.

SEEKING: Full-time or part-time pastor for a small, south-central Kentucky church. Please submit resumé to: Pastor Search Committee, Mt. Vernon Baptist Church, 4555 S. Hwy. 619, Jamestown, KY 42629-6709.

SEEKING: Minister of youth and education for a growing church that averages 500 in Sunday worship. This position will have the responsibility for a comprehensive youth program and for providing leadership to the entire church educational program. Please send resumé to: Search Committee, Macedonia Baptist Church, 4839 Millers Mill Road, Owensboro, KY 42303.

SEEKING: Henderson Memorial Baptist Church, Hopkinsville, Ky., is accepting resumé for pastor. Prayerfully submit resumé to: Pastor Search Committee, Henderson Memorial Baptist Church, 501 Noel Drive, Hopkinsville, KY 42240. (502) 866-3223.

SEEKING: Northside Baptist Church is prayerfully seeking full-time minister of music and youth. Please send resumé: Northside Baptist Church, P.O. Box 463, Princeton, KY 42445. Attn: Search Committee, or fax (502) 365-2695.

ATTENTION: Habitat for Humanity. Churches in Louisville will join together to build two HFH houses in 1999. To participate, call (502) 899-5353.

SEEKING: Rapidly growing church seeks full-time minister of education. Excellent compensation package. Send resumé to: Personnel Committee, Mt. Zion Baptist Church, 9701 Blandville Road, West Paducah, KY 42086.

houses. For details call Conway Stone (502) 899-5353.

Ralph Avenue Church recently held a soup-line luncheon for World Hunger. Seventy-two people donated \$1,699. Also, members recently celebrated Pastor **Bob Hill's** 19th anniversary at the church.

Rockford Lane Church hosted a reception to honor **Jana Hack** on her 10th anniversary as church secretary. **Ron Abrams** is pastor.

■ **MANCHESTER**—Horse Creek Church will celebrate homecoming Nov. 8. **Kenneth Felty** will be guest speaker. **Scottie Sumner** is pastor.

■ **RINEYVILLE**—Rineyville

Church has called **Donna Pearson** as youth and children minister. Pearson previously was secretary for Valley View Church in Vine Grove. **Odis Weaver** is pastor.

■ **STITHTON**—Stithton Church called **Ed Foskey** as minister of education. Foskey comes from Cypress Lake Church in Ft. Meyers, Fla. **Walter Davis** is pastor.

■ **TAYLORSVILLE**—Plum Creek Church called former pastor Harvey Richardson as interim pastor.

■ **VINE GROVE**—Valley View called **Christian Burton** as pastor. Burton comes from Homer Church in Homer, Ga.

Homes for Children honors radio station and volunteer

LOUISVILLE—Doris Rice of Taylorsville and Louisville Christian radio station WJIE were two of the honorees Oct. 22 at the 10th annual Kentucky Baptist Homes for Children president's dinner.

Rice received the V.V. Cooke Award for her support of the Baptist child care ministry. She began her volunteer work in 1977 when she became the agency's child care representative for First Baptist Church of Taylorsville.

Afterward, she joined the women's auxiliary of Spring Meadows Children's Home in Louisville. Later she became a member of KBHC's agency-wide women's advisory board.

"It's been pure pleasure," said Rice. "I came to feel like these children were part mine."

In addition to fundraising and personal donations, Rice has encouraged many others to become involved in the ministry, according

to KBHC President Bill Smithwick.

"Doris took on as her personal mission to setup housekeeping for our older teens in the independent living programs," he said.

"Through her influence on others, our kids have received dishes, curtains, furniture and all the other things they need to start out on their own," he added.

Smithwick said Rice's most important gift is her encouragement. "She realizes that the work that is being done for abused and neglected children is hard and emotionally draining. She is always there with a hug and a word of appreciation to our staff. That makes all of us want to keep on doing what we are doing."

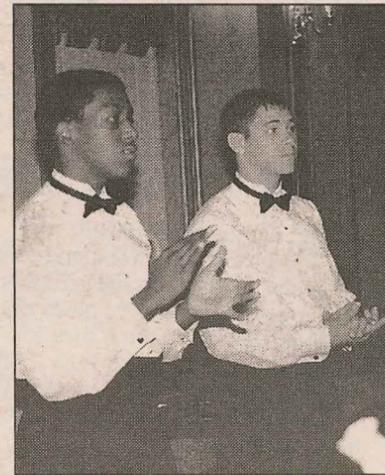
The V.V. Cooke Award is named in memory of V.V. Cooke Sr., a Louisville businessman and Baptist layman who devoted much of his life to Kentucky Baptist Homes for Children. Established in 1989, the award is presented annually to an individual or family who has shown exceptional interest in or support of Kentucky Baptist Homes for Children.

Louisville Christian radio station WJIE received the Spotlight on Children Award.

The honor is extended to a media organization or reporter demonstrating interest in educating the public on issues related to children and families.

WJIE's morning show and its airing of KBHC public service announcements, helped share the need for foster parents, Smithwick said.

"This year we have seen a dramatic increase in the number of calls for information about our family foster care program," he said. "WJIE has been a major contributor to that increase."



APPRECIATION Two students in the care of Kentucky Baptist Homes for Children applaud for an honoree at the recent president's dinner.

Kentucky Baptist writes book on death

LONDON—Every wondered what happens after you've taken your last breath?

Jay Robison, pastor of Central Baptist Church in Paris, has spent several years exploring the facts and fears of the afterlife.

He deals with many of the usual assumptions and looks at the theories of five theologians in his new book, "Life After Death? Christian Interpretation of Personal Eschatology."

Eschatology is the study of theological doctrines concerning death, resurrection, judgment and immortality.

Robison said he wrote the book for "anyone who has ever experienced the emptiness of losing a loved one to death."

The book considers rituals and customs surrounding death as well as major philosophical interpretations of death.

Missionaries coming to terms with school's horrific past

By David Briggs
Cleveland Plain Dealer

CLEVELAND, Ohio (RNS)—The screams from the first- and second-grade classroom could be heard throughout Mamou Alliance Academy.

The teacher would fly into a rage—sometimes toppling desks and children—for infractions as small as a child not knowing how to pronounce the word “vegetable.” When Dorothy Wormley was really angry, her former pupils told a church commission, bathroom passes were withheld and 6- and 7-year-olds would spend the day sitting in their own feces and urine.

But who was going to report her in this school for missionaries' children nestled among the hills of Guinea in West Africa?

Not the school nurse who was forcing boys to take part in secret post-bedtime shower sessions.

Not the dorm parent who would beat children so bloody that in a playground game named after him and his wife, youngsters challenged each other to come up with the cruelest punishment imaginable.

And not any of the other adults who feared their own expulsion in a system that could not comprehend “good Christians” committing such abuse.

In a watershed set of reports obtained by the Cleveland Plain Dealer newspaper, an independent commission of inquiry appointed by the Christian and Missionary Alliance concluded that these abuses and scores of other acts of repeated sexual, physical and psychological abuse occurred at

the school.

In all, the school served about 200 children of missionaries from the U.S.-based Missionary Alliance, Gospel Missionary Union and other missionary organizations throughout West Africa between 1950 and 1971, when it closed.

No children of Southern Baptist missionaries attended the school, according to Mark Kelly, a reporter for the Southern Baptist International Mission Board. “Southern Baptists didn't enter the country until 1989,” he said.

The portrait that emerges from the independent inquiry, church disciplinary reports and dozens of interviews with Mamou alumni, their parents, church officials and former staff, is of a missionary community so focused on saving the souls of Africans that it was unaware its own children were being forced to endure a kind of hell on Earth.

“Mamou, when all is said and done, is going to be the Auschwitz of MK (missionary kids) boarding schools,” said Dianne Darr Coutts, a schoolteacher from Akron, Ohio, and a Mamou alumnus.

The commission of inquiry of attorneys, therapists and lay people documented horrific acts of abuse against scores of students. Among those reported by the commission:

■ Floyd Bowman, houseparent during the late 1940s and early 1950s, forced children to eat their own vomit. The commission said he punched a first- or second-grade child in the face, leaving a black eye. Bowman was deceased at the time of the inquiry.

■ Dellmer Smith, the housefather

at Mamou from 1955 to 1957, sexually abused at least five girls, the commission of inquiry reported. Based on witness testimony, the panel also concluded Smith used part of a heavy rubber tire to inflict regular, frequent and bloody beatings—as many as 48 swats at one time.

The commission reported Smith “completely and categorically denied any wrongdoing. He indicated a belief that the alleged incidents of abuse had been fabricated and reported by certain former students who desired to injure his reputation.”

■ Dorothy Wormley Bortel, the first- and second-grade teacher from 1958 through 1966, was found by the independent panel to have engaged in an “ongoing reign of terror and sadistic behavior.”

In a letter from her attorney, Wormley Bortel said she had “a clear conscience” about her work at Mamou Academy.

She also said through her attorney that “she understands how some of the former students of Mamou Academy could certainly have emotional problems that they are still dealing with as a result of long periods of separation from their parents.”

Overall, what the report makes clear and what former students most vividly remember is that Mamou children—already traumatized by being taken away from their parents for nine months at a time when they were as young as 5—were forced to live in a constant state of terror.

Parents who were commanded by mission agencies to send their children to Mamou were told to focus on the biblical story of Abraham, who stood



ready to sacrifice his son Isaac at God's command on top of Mount Moriah. But in the biblical account, God stays Abraham's hand. At Mamou, there was no such protection.

The first reports of abuse started coming into Christian and Missionary Alliance headquarters in the late '80s. By the mid-'90s, a group of alumni had begun working to bring pressure on the missionary groups to investigate Mamou.

In consultation with Mamou alumni, the church appointed the independent five-member investigative panel, which launched a nearly two-year investigation.

Among actions taken by the Alliance, church officials said they are developing independent means of investigating future charges of abuse, they have apologized for the abuses committed there and they are planning a reunion of Mamou alumni next spring to help the victims heal.

REMEMBERING Dianne Coutts, shown with her mother and father, Dick and Anne Darr, is an alumnus of the Mamou boarding school. Missions leaders now are coming to grips with allegations of brutal child abuse by leaders on missionary kids, also known as MKs.

“Mamou, when all is said and done, is going to be the Auschwitz of MK boarding schools,” Coutts said. No Southern Baptist students attended the school. (RNS photo)

REUNION 2/17
PHOTO BY DAVID BRIGGS

Christianity meets The Gap as mall ministries continue growing

VOORHEES, N.J. (RNS)—When it comes to manners, the Christian ministry at Echelon Mall isn't too different from any of the stores, according to A.E. Maddison.

“We're not allowed to go out and drag sinners in,” said Maddison, executive director for the site in Voorhees, N.J. “It's just like The Gap isn't allowed to go out and shout to people in the mall, ‘You need a new pair of jeans.’”

The Echelon Mall Ministry began in 1970 and is supported by Presbyterian Church (U.S.A.), United Methodist and American Baptist churches and individuals.

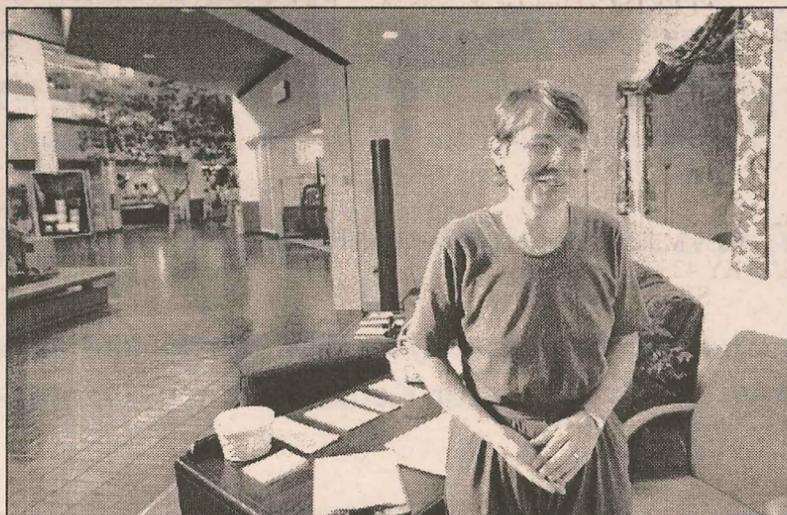
It offers services to people of all faiths, and its programs include stress management classes, outreach to hospital patients and nursing home residents and a coffeehouse for teens.

Maddison, a minister ordained by the Evangelical Church Alliance, said 36,000 people were served last year, compared to 5,000 annually when he started five years ago.

Maddison even performs weddings at the ministry site. “My job is to keep these doors open as wide as possible,” he said.

“There's a greater need today (for ministries) because most people aren't in church—but they're still probably shopping,” he said.

The teen coffeehouse is particularly popular, he added.



MALL MINISTRY Elsie Nicolette is a Presbyterian elder and director of the ministry at Burlington Center mall. The site offers evangelism training, children's story hour, teen nights, Bible studies, health seminars, senior exercise class, support groups, events for singles and couples, book discussions, a parenting workshop and counseling services. “If I get in over my head, I call someone,” she said. (RNS photo)

“The teens needed a place to go and sit and talk about their love of God,” Maddison said. “On a good night we have 120 teens come in from the mall. Then they're invited to our Bible study on Saturday nights.”

Those involved in mall ministries predict the concept will spread as a convenient way to address what they perceive as a growth in spirituality.

A pioneer was the Church on the

Mall in Plymouth Meeting, Pa. It began in the 1960s, when the religious catch phrase “ministry in the marketplace” was born.

That church now has a 200-member Presbyterian congregation and remains part of the mall. But other mall ministries that started in the 1960s and early 1970s usually moved off-site.

With today's stress on one-stop shopping for almost everything, what

could be a more perfect location, those at the mall ministries ask.

In Burlington, N.J., First Presbyterian Church of Mount Holly opened Burlington Center Ministry in July.

“Our lives are convenience-oriented,” said Director Elsie Nicolette. “And the institution (of church) can be a barrier to some people. They may have had a bad experience with it.”

The Burlington site offers evangelism training, children's story hour, teen nights, Bible studies, health seminars, senior exercise class, support groups, events for singles and couples, book discussions, a parenting workshop and counseling services.

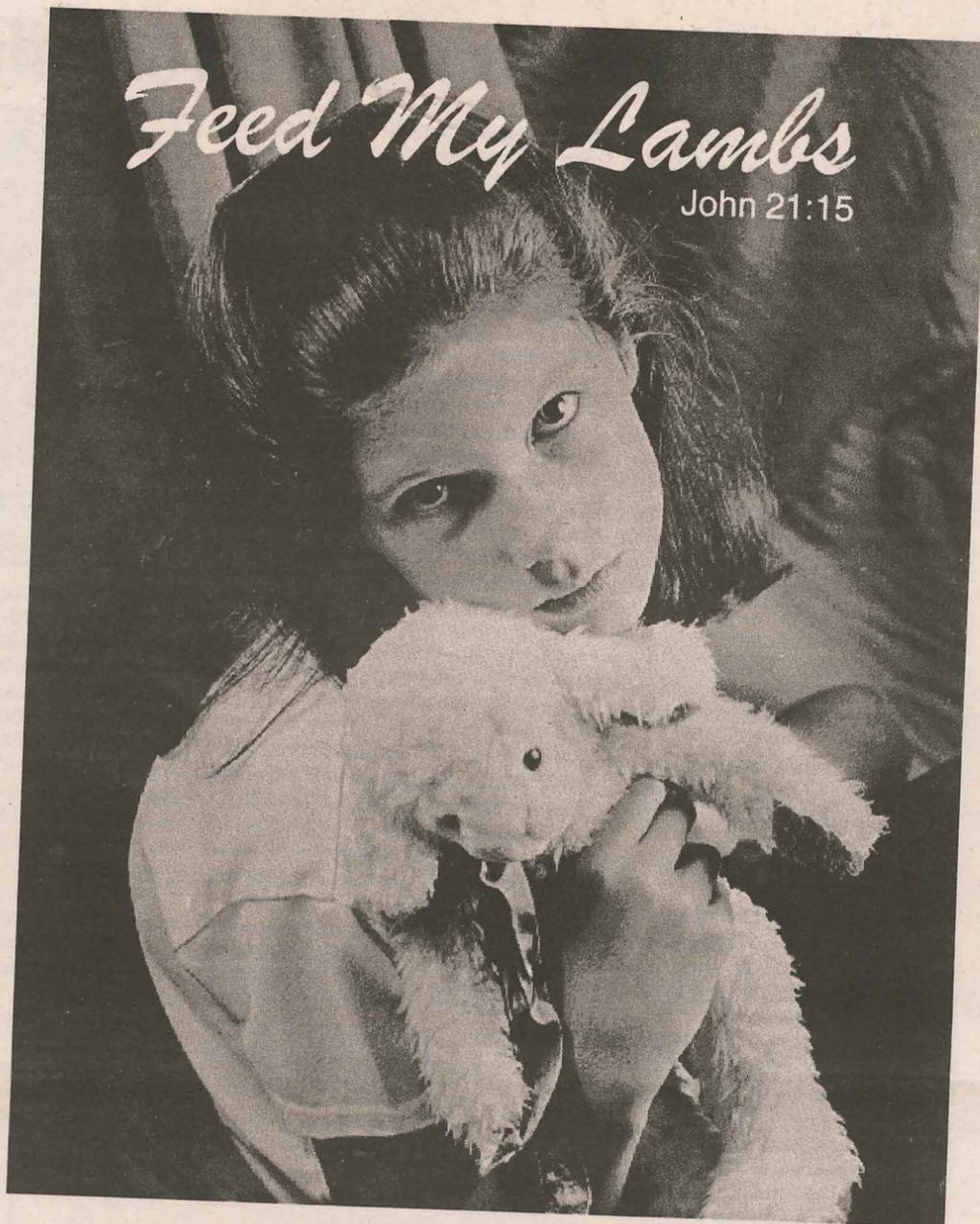
“Here we're not going to be doing worship,” said Nicolette. “It's more of an opportunity for people to proclaim God's kingdom and go back and get involved in a local church on their own. ... People stop by and talk about all kinds of things. We have literature from all different sorts of organizations—not just Christian—to answer people's everyday needs.”

There is no clergy at the ministry, but Nicolette said as a Presbyterian elder she handles prayer, referral and counseling services. “If I get in over my head, I call someone,” she said.

The services the mall ministries offer are free, but they do accept donations. They commonly close on Sundays, so they don't compete with regular church services.

“On a good night we have 120 teens come in from the mall. Then they're invited to our Bible study on Saturday nights.”

A.E. Maddison, executive director for the Christian ministry at Echelon Mall in Voorhees, N.J.



*"Jesus said... 'Simon, son of John, do you love me...?'
He said to Him, 'Yes Lord, you know that I love you.' He said to him, 'Feed my lambs.' "*
God's lambs are all around us. They are lost, they are hungry and they are crying out for help.
Jesus told Peter that if he loved Him, he would feed His lambs.

What is Jesus telling you today?

On behalf of the children in our care, the staff sends you their thanks and asks that you support generously this year's Thanksgiving Offering for Kentucky Baptist Homes for Children

1998 Thanksgiving Offering Goal
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