

WESTERN RECORDER PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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Jews for Jesus founder: Don't back down

By James Dotson
SBC North American Mission Board

LOS ANGELES (BP)—Sharing the gospel of Jesus Christ with Jewish friends may be one of the most difficult things for Christians to do, according to the founder of Jews for Jesus.

Nevertheless, it should be a "litmus test" for Christian denominations professing to be evangelistic, Moishe Rosen told a group of Baptist state interfaith evangelism directors.

Rosen, speaking at a meeting sponsored by the Southern Baptist North American Mission Board, lauded the board's shift in the past decade to promote evangelism of Jews rather than merely engaging in dialogue with Jewish leaders.

"When you go to a people that have more education than you, with a message that originally came from them that they now deny ... when you make a commitment to that people, it is only for one reason," Rosen said during the conference last month in Los Angeles. "And that is that you know Jesus."

Rosen founded Jews for Jesus 25 years ago after serving as a missionary to the Jews since 1954. His premise with the new organization was that evangelism efforts to that point had been too careful to avoid conflict when there really was no effort to preach the Christian message to Jews without risking offense. The bold efforts of Jews for Jesus

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Baptists send money for refugee relief

By Mark Kelly
SBC International Mission Board

TIRANA, Albania (BP)—The Southern Baptist International Mission Board has allocated an initial \$100,000 to help minister to some of the estimated 634,000 ethnic Albanian refugees fleeing their homes in southern Yugoslavia's Kosovo province.

Southern Baptist missionaries will use the money to buy blankets and food and are assessing needs in both Albania and Macedonia to identify how they best can respond to the physical and spiritual crises the mostly Muslim refugees are facing.

Albania has absorbed much of the flood of refugees and marshaled airplanes and relief supplies to help those who have crossed its border with Kosovo. Macedonia has refused to accept more refugees, and NATO countries organized an airlift for tens of thousands of people stranded at the border.

Ethnic Serb military forces have been driving ethnic Albanians out of Kosovo, and the flood of refugees has swollen since NATO began bombing military and government targets in Yugoslavia in late March. During the Easter weekend, refugees stranded at the Macedonia border huddled in a muddy field polluted with human waste and fought over precious loaves of bread. Officials feared a cholera outbreak.

Bill Steele, a Southern Baptist missionary in Bosnia, joined missionary Lee Bradley in Albania to assess the refugee situation there, said Jim Brown, the IMB's consultant for human needs ministries. Southern Baptist missionaries Kyle and Jackie Kirkpatrick are evaluating needs in Macedonia.

The IMB's initial \$100,000 for relief efforts will be used primarily to purchase blankets and food, and distribution centers have been set up in the capital cities of each country,



REFUGEE CAMP Refugees from Kosovo arrive in this improvised camp in Kukes, northern Albania. Ethnic Albanian refugees poured out of Kosovo by the thousands into neighboring Macedonia and Albania. Both countries signaled that they were being overwhelmed. Baptist agencies are responding with ministries while calling for both prayer and anticipating future volunteer needs. (RNS/Reuters photo) More stories on page 9.

Brown said. After assessments are completed, missionaries will have a better idea how they can best respond to the spiritual and physical needs of the refugees, he said.

Bill McIntyre, a Southern Baptist missionary in Hungary, reported Baptist workers have been ministering to about 120 Kosovars who have arrived at a refugee camp near Budapest. Churches and individuals have contributed food and clothing, and teams are forming to conduct Bible storying projects among the mostly Muslim refugees.

The Cooperative Baptist Fellowship has three couples working near Kosovo. A preliminary survey of Albanian refugee needs found calls for prayer, financial help and medical volunteers.

An initial \$10,400 already is available to the Albanian team for these efforts, according to a CBF report.

With additional information from the Cooperative Baptist Fellowship

Want to help?

- Send a check designated for "Kosovo relief" to the Southern Baptist International Mission Board's General Relief Fund, Office of Finance, Box 6767, Richmond, VA 23230. To volunteer, call Michael Hester, director of volunteer efforts in Europe, at (804) 219-1530.
- Send a check designated for "Balkan appeal" to the Baptist World Alliance's Baptist World Aid fund 6733 Curran St., McLean, VA 22101.
- Send a check designated for "Albanian refugees relief" to the Cooperative Baptist Fellowship, Box 450329, Atlanta, GA 31145-0329. Call Marie Moore to explore volunteer opportunities, (770) 220-1631.
- Call Samaritan's Purse, (800) 665-2843.

It's never too early to teach babies about God, specialist says

By Chip Alford
SBC LifeWay Christian Resources

NASHVILLE (BP)—Can babies really be taught about God?

Recent findings on brain development suggest the answer might be "Yes," according to a childhood education specialist.

"Babies are beginning to form associations about everything in their world, so how could you not begin introducing them to God and Jesus?" asked Lynette Henderson, a doctoral student at the George Peabody College of Education at Nashville's Vanderbilt University.

"Will they understand those concepts the way older children or adults will? Of course not," she added. "But you're laying a foundation."

Henderson led a workshop on brain development in children for the National Preschool-Children Convention sponsored by LifeWay Christian Resources of the Southern Baptist

Convention.

Henderson said physical things happen to the brain as babies form associations and learn. "As teachers, we are modelers or remodelers of the brain, depending on the age of the children we teach," she said.

While the most important stages of brain development occur between birth and age 3, Henderson said the earliest signs of development appear soon after conception. In-utero, fetuses already are aware of light and sounds, and studies have even shown children can recognize stories that were read to them while they were in their mother's womb.

Babies enter the world with approximately 100 billion nerve cells in their brain, Henderson said, and their total number of cells never exceeds

what they have in the first year of their lives.

During that initial year, trillions of connections (synapses) are made between brain cells. The growth of these connections results in the rapid acquisition of skills experienced by babies, such as responding to human voices,

using hands together to grasp objects, sitting up and crawling.

"Genes, the environment and experiences work together to affect development," Henderson said.

"You often hear about a fight between nature and nurture. But it's not a fight; it's a dance. They work together; you have to have both."

As babies grow older and enter classroom environments at church and school, Henderson said it is important for educators to develop a strategy that

maximizes the potential of the children they influence.

By developing a comprehensive strategy, churches can both nurture gifted children and encourage those with more typical potential to grow, she said.

An educational setting that encourages learning, she said, is rich in information and also includes these important elements:

- Interactive technology.
- Sensory experiences.
- Options for children within a framework of daily opportunities.
- Exposure to several languages.
- Literacy experiences.
- Field trips and visitors.
- Emotional and social worlds of learning.
- Parent involvement and training.
- Social interaction opportunities and training.
- Appropriate amounts of repetition and review.

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CHILDREN'S MINISTRY
Making the most of your church's future



Moving? See page 4 (0413)

Patterson: Evangelical-Catholic document isn't a sin

"On the other hand, those who demand repentance on the part of leaders who signed ECT are misguided."
SBC President Paige Patterson

WAKE FOREST, N.C. (BP)—Southern Baptist Convention President Paige Patterson has issued a statement addressing both sides of a 5-year-old controversy over an evangelical-Catholic accord which was signed by two SBC agency leaders.

Last month, a group of opponents to the Evangelicals and Catholics Together document called on the evangelicals who signed the accord to repent.

The opponents, representing leaders of ministries that specialize in evangelizing Catholics, listed Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, and Larry Lewis, former president of the Southern

Baptist Home Mission Board, in the call to repentance.

Land and Lewis initially signed the document, intended to foster greater cooperation between Protestant evangelicals and Roman Catholics. It called on members of both groups to recognize each other as Christians and work together on common issues such as abortion and pornography.

Lewis and Land later withdrew their support under pressure.

At the meeting last month, a representative of Southeastern Baptist Theological Seminary, where Patterson is president, disavowed the ECT document and said Patterson hopes "to clarify our convention's position on ECT."

David Nelson, an adjunct profes-

sor at Southeastern, added that "most members of our convention are quite unhappy" with ECT.

In a written statement, Patterson said he understood why some Southern Baptists signed the document even though he wishes they hadn't.

"My discomfort with the signing of ecumenical documents and my fear of crippling compromise is probably not new to anyone," Patterson said.

"On the other hand, those who demand repentance on the part of leaders who signed ECT are misguided," he continued. "Repentance is the appropriate response to sin."

Those at last month's meeting "have confused the issues of sin and cerebral judgment," he stated.

"There are some elements in our

own convention that need to redirect their own energies toward leading people of all backgrounds to faith in Christ rather than attempting to judge the hearts of godly leaders," Patterson concluded.

But Jerry Moser, a Louisiana pastor and a leading ECT critic among Southern Baptists, did not back down.

"Even great men do make mistakes, but for Christian leaders to continue to allow the broad public perception of their endorsement of such perversion of the gospel of Christ, to resist the godly counsel of fellow brethren in Christ, to continue to excuse and explain and avoid proper public correction of this grave error ... this is sin of a most disturbing sort," Moser said.

Award recognizes work against Religious Freedom Amendment

WACO, Texas (ABP)—U.S. Rep. Chet Edwards has received the first Barbara Jordan-Mark Hatfield Courage Award from the Baptist Joint Committee on Public Affairs.

The award is named for a Democratic representative and a Republican senator who were champions of religious liberty during their terms of service, said James Dunn, BJC executive director.

The award honored specifically Edwards' leadership last year in the House of Representatives against the Religious Freedom Amendment pro-

posed by Rep. Ernest Istook of Oklahoma. That legislation would have amended the U.S. Constitution to allow broader expression of religious beliefs in public forums.

The Baptist Joint Committee and numerous other religious groups strongly opposed the legislation, while others supported it. The bill received a simple majority in the House but not the two-thirds majority needed for passage. Dunn said Edwards demonstrated a "peculiar and unusual kind of courage" in opposing the bill.

In a brief acceptance speech, Ed-

wards highlighted the importance of religious liberty for all people. "I cannot imagine any freedom more important than religious freedom," he said. "If you can't practice your faith ... believe in God without the intervention of the government's hand, ... then all other freedoms are at risk."

Edwards, a Methodist who married the daughter of a Baptist pastor, said his life was changed when Baylor University Chancellor Herbert Reynolds showed him the text of a 1920 speech delivered on the steps of the U.S. Capitol by Baptist preacher

George W. Truett.

Truett's speech "has haunted me ever since," Edwards said. "It has changed me and forced me to change my political priorities."

Failure of the Istook amendment should give concerned Baptists only slight comfort, Edwards warned.

"While we defeated the Istook amendment, ... the fact is over half the members of the House of Representatives voted to change the first 16 words of the First Amendment," he said. "People like you are going to have to continue the fight."

Blackaby: 'Experiencing God' Bible study is not charismatic

ALPHARETTA, Ga. (ABP)—Southern Baptist author Henry Blackaby recently denied that teachings in his book and Bible study, "Experiencing God" are charismatic, despite their popularity among Christians who claim that label.

The Southern Baptist-produced book and discipleship course have been used far and wide in Baptist churches and other evangelical and mainline denominations, including groups that consider themselves charismatic.

In fact, Todd Hunter, director of the Association of Vineyard Churches USA, said, "Experiencing God" is advocating hearing from God in ways normally thought of as charismatic."

Not so, replied Blackaby, director of prayer, revival and spiritual awakening for the Southern Baptist Convention's North American Mission Board. "It was written in the direction of knowing and doing the will of God," Blackaby said. "I'm simply doing what Baptists have always done—talking about the Scriptures, letting the Holy Spirit guide us in obedience to him and knowing the abundance of life in him."

Hunter's comment is not the first time Blackaby's material has been called "charismatic." An article in the March issue of Charisma magazine implies that "Experiencing God" is a catalyst for a rise in charismatic Southern Baptist churches.

"That was a gross misrepresentation of 'Experiencing God,'" Blackaby said, adding that no one contacted him before publishing the story.

"I do not, have not and will not urge people to turn away from tradition," Blackaby said. "To me, tradition is what God has done in our midst. 'Experiencing God' does not urge people to abandon tradition but simply to return to the Scriptures and let the Spirit of the living God guide them, corporately and personally."

Blackaby said he now has "a personal walk with God," as he has all his life, "but that doesn't mean I'm charismatic in the modern term."

Organizers planning Atlanta SBC evangelism blitz

By James Dotson
SBC North American Mission Board

ATLANTA (BP)—One of Southern Baptists' recent traditions surrounding their annual meeting has been Crossover—a short-term evangelistic blitz in which convention messengers have lead thousands of people to faith in Christ.

This year, Crossover organizers hope the June 6-19 impact will be stronger than ever—incorporating time-tested methods such as block parties, door-to-door visits and inner-city evangelism as well as such innovative approaches as a citywide family celebration and youth concert in a downtown park.

Crossover is part of a five-month Arms Around Atlanta evangelism and church-starting effort, and organizers hope the overall impact will be that much greater.

This year's Crossover promises to

be different from last year's effort in Mormon-dominated Salt Lake City, but Joel Harrison, director of missions for Atlanta Baptist Association, said the need for the good news of Jesus Christ is no less urgent.

"The typical challenge that we have in Atlanta is the perception that Atlanta is not a mission field," he said. "But they don't realize the statistic that approximately 60 percent of the people in the metro area are unchurched."

Crossover events are planned throughout the metro area, from the suburbs to the inner city. The bulk of the activities will occur on June 12, the Saturday before the convention.

Crossover activities will include:

■ A Prayover event June 11, in which teams of people will walk through targeted areas praying for the people and the decisions to be made.

■ Neighborhood block parties, creating an atmosphere of fun and food in local parks where volunteers can

share their faith.

■ Door-to-door visits, which provide a dual opportunity for assessing community needs and offering a gospel witness.

■ Inner-city evangelism teams, which has provided a significant portion of decisions registered during Crossover events the past several years. An inner-city team will train others and witness in some of the most depressed neighborhoods in the city.

■ Street performers, including musicians, puppet teams and magicians, who will create other opportunities sharing their faith.

■ Individuals who will ride public transportation, engaging fellow travelers in conversation about Christ during one of the few points in their day where they might have time to chat.

For more information about Crossover Metro Atlanta, call Don Smith at (770) 410-6306 or send e-mail to dsmith@namb.net.

International Mission Board teams up with other evangelicals

RICHMOND, Va. (BP)—The Southern Baptist International Mission Board intends to cooperate with other evangelical missions agencies to publish a book to teach lay people the biblical mandate, history and strategies of modern missions.

The book is one of the projects resulting from the Southern Baptist missions agency's work with other evangelical groups.

IMB leaders met with representatives from six evangelical mission agencies March 25-28 in Rockville, Va. Participants discussed ways to

cooperate as each group shares Christ and plants churches among the 1,739 ethnic people groups that have little or no knowledge of the gospel.

The "Accelerating World Evangelization" meeting was the second of four gatherings intended to promote such cooperation.

"God is moving in phenomenal ways to advance global evangelization, but the task of penetrating the rest of these unreached people groups remains a formidable challenge," said IMB President Jerry Rankin. "It's important to realize Southern Baptists are

not the only ones God has called to fulfill the Great Commission."

The March meeting of nondenominational agencies followed an October 1998 gathering of missions researchers. Organizations focused on evangelism and gospel resources will meet in June 1999, and denominational church-planting agencies will meet in October 1999.

The October 1998 meeting resulted in an agreement to develop an electronic clearinghouse that will widen access to each group's database of missions information.

KENTUCKY

Students from 3 Baptist colleges take spring mission trip

By Ken Walker
State Correspondent

DAYTON—A group of Kentucky Baptist college students were so enthused by their spring break mission project at a homeless shelter that they're considering returning to provide more help.

Twenty-one students and two advisors spent March 13-18 in the northern Kentucky suburb of Dayton, helping renovate the shelter.

In the next few months they might return to build a playground for a nearby building acquired by the shelter, said Jane Whittaker, who coordinated the trip. The building is to be converted into low-income apartments.

The students came from Campbellsville University and Cumberland and Georgetown colleges. This marked the first project of Christian Ministry Corps, part of the Partnership 2000 fund-raising campaign.

The campaign is seeking to raise \$45 million for the three Kentucky Baptist liberal arts colleges.

But this mission trip didn't aim to raise money, said Whittaker, coordinator of leadership and community service at Cumberland. Its purpose was to unite the three colleges in ministry and outreach.

"One of the things that made this so special is a lot of these students couldn't afford to go on big mission trips," she said, noting that other students from her school traveled to Boston, Ireland or Florida.

"But we don't have to leave Kentucky to minister," she added. "We can do something simple and small. The students had a chance to see what home missions (is) like. They were excited to see what God did through them."

Whittaker said that after the project one participant decided to forego an opportunity to take a third mission trip to China this summer. Instead, Whittaker said, he'll work in Kentucky, and he said he expects to see God move



just as he does overseas.

The group worked at God's Home for Families, a shelter that keeps families intact while they search for permanent housing. Located in a residential neighborhood, the three-story house accommodates four families.

Students repaired dry wall and broken glass, replaced carpeting, painted, cleaned, built cabinets and tore down an old shed in the back yard. One group created a mural in an upstairs play area.

They also led worship music and gave testimonies at Sunday morning services at Crescent Springs Baptist Church in Fort Mitchell.

The students came prepared to "rough it," but supporters of the Christian-based shelter paid for the volunteers to stay in a nice motel and provided numerous meals. That assistance allowed the volunteers to donate \$600 to renovation costs that would have been spent on food and lodging, Whittaker said.

It also taught them a lesson, she said—in order to give they first had to receive what God provides.

"The second thing we learned was the power of prayer," she said. "We spent a lot of time praying with the

residents and each other. And we had such a wonderfully cohesive group. They came together in a spirit of cooperation and unity."

Brittany Rezek, a junior at Cumberland, said the week taught her how God uses people who are willing to try even when they lack expertise.

"I had never painted a mural before," she said. "I had no idea what I was doing. But I received a blessing. It was an awesome experience to see how those people were seeing God through us."

One touching experience involved Cumberland's Marques Andrews, she said. A small girl staying at the shelter kept asking volunteers to come with her, but they were too busy working.

After Andrews agreed to go, the girl led him to a television set to watch a "Barney" program. When the program was done, she commented that no one else would join her and said, "I love you."

"The rest of the week she hung on his every word," said Rezek, a native of Harlan. "Whenever he said something about Jesus, she listened."

Georgetown sophomore Cody Davidson said he enjoyed the interac-



tion with residents and students from the other schools.

He said the week also helped him strengthen his relationship with God. At school it is easy to get caught up in activities and forget to spend time in prayer and worship, he said.

"Being out of my normal routine I regained a lot of joy in my salvation," Davidson said. "I learned the importance of taking time for God each day."

James Baggett, a sophomore at Campbellsville, said the people at the shelter were so upbeat and glad to see them that he felt he received more than he gave.

The week was much more rewarding than a typical spring-break vacation, he added. Baggett said that when he told a fellow student how the week helped him develop a closer relationship with God, she hung her head and said, "Oh, I went to Florida."

"I could tell she felt bad for just being concerned about herself," he said.

SPRING BREAK ■ **Left:** Students from the Christian Ministry Corps of Kentucky's three Baptist liberal arts colleges helped renovate a home for homeless families in Northern Kentucky recently. ■ **Top:** Students perform a drama during worship services at Crescent Springs Baptist Church in Fort Mitchell.

Brothers among Bible drill and speech winners

By Brenda Smith
Kentucky Baptist Convention

LOUISVILLE—Two brothers were among the winners at the Kentucky Baptist Convention's state youth Bible drill and speakers' tournaments March 26-27 at Jonathan Creek and Cedarmore Baptist assemblies.

Benjamin Ramey of Eddyville won the Bible drill at Jonathan Creek Assembly near Hardin, and his brother Justin Ramey won the youth speakers' tournament. They are the sons of David and Kristie Ramey and attend Bethany Baptist Church in Eddyville.

Lyndsey Davenport of Russellville was the Bible drill runner-up at Jonathan Creek Assembly. She is the daughter of Jeff and Leslie Davenport and attends Keysburg Baptist Church in Adairville.

Brandi Gibson was the Jonathan Creek speakers' tournament runner-up. She is the daughter of Martin and Kathy Gibson and attends First Baptist Church in Arlington.

Brian Bacilieri of London won the

Bible drill held at Cedarmore Assembly near Bagdad. The son of Mike and Debbie Bacilieri, Brian attends Liberty Baptist Church in London.

Trevor DeRosset of Albany and April Gibson of Lancaster were runners-up. Trevor, the son of Johnny and Donna DeRossett, attends Stony Point Baptist Church in Albany. April, the daughter of Lynn and Rhonda Gibson, attends Gilberts Creek Baptist Church in Lancaster.

Jacqueline Schulz of Louisville won the speakers' tournament at Cedarmore Assembly. She is the daughter of Mike and Sherry Schulz and attends South Jefferson Baptist Church in Louisville. Jessica Mosley of McDowell was the runner-up. She is the daughter of Rodney and Johnnie Mae Mosley and attends Pine Grove Baptist Church in Hi-Hat.

The Ramey brothers will represent Kentucky at Discipleship and Family Development Week at Lifeway Conference Center at Glorieta, N.M., July 17-23. Bacilieri and Schulz will represent Kentucky during Discipleship and Family Development Week at

Lifeway Conference Center at Ridgecrest, N.C., July 3-9.

In addition, Justin Ramey, Brandi Gibson, Jacqueline Schulz and Jessica Mosley were awarded scholarships. Upon enrollment at Campbellsville University, Georgetown College or Cumberland College, a total of \$3,600 will be applied toward tuition.

The purpose of the youth speakers' tournament, open to those age 15 to 17, is to let participants express their thoughts and convictions about church, denomination, missions, home and other areas relating to Christian growth and maturity, organizers said.

The Bible drill, open to youth ages 12 to 14, is designed to encourage participants to learn the name and location of the books of the Bible, learn to locate any Bible passage, learn to locate Bible verses from a set of references and memorize verses, questions and references.

The events are sponsored by the discipleship training department of the Kentucky Baptist Convention. For information, call (888) 254-5708.

BLUEGRASS BURGEO

■ Campbellsville offers help to those laid off.

Campbellsville University will offer a community meeting April 15 for area residents who have been laid off by recent factory closings. This meeting is especially targeting those who will lose jobs at the Batesville Casket Co. in May. The school already has provided education opportunities for more than 250 area workers who lost jobs. For more information, call Paul Dameron at (502) 465-2335.

■ Cumberland College to host Paul Duke for lectures.

Theology professor and former Kentucky pastor Paul Duke will be the guest speaker for Cumberland College's Staley Lecture Series April 19-20. Duke, a professor at the McAfee School of Theology in Atlanta, is a former pastor in Shelbyville and Louisville. He also has taught at Southern Baptist Theological Seminary in Louisville and Midwestern Baptist Theological Seminary in Kansas City, Mo.

■ Columnist Charen to speak at anti-abortion banquet.

Mona Charen, a nationally syndicated columnist and political analyst from Washington, will speak at the Right to Life of Louisville banquet, April 23 at Executive West Hotel. Tickets are \$30 for adults and \$18 for students. For information call (502) 895-5959.

■ Cornerstone office in Harold to hold open house.

The Cornerstone Family Center in Harold will host an open house May 2 at 2 p.m. to celebrate a new addition to the facility. The center is at 266 Cherry St. For more information, call (800) 752-5063.

■ Elizabethtown to host Christian writers conference.

James Watkins, an author and speaker from Indiana, will lead the third annual Kentucky Christian Writers Conference June 25-26 at Memorial United Methodist Church in Elizabethtown. Registration costs \$70. For more information, call Alice Steele at (502) 465-6009.

WESTERN RECORDER

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

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Should we be glad for how little we suffer?

By Dale Hanson Bourke

If there is one principle that Americans agree about, one theme that pervades our advertising and public policy and even our education system, it is this: No one should have to suffer.

Americans hate the notion of suffering so much that we now use this word to describe the most minor inconvenience.

Aided by advertisers, we have come to believe that we suffer from the common cold, fine lines and wrinkles, and static cling. We fear the suffering of a headache, indigestion or constipation so much that we buy bottles and bottles of pills to have on hand on the off chance that we might feel a slight twinge.

We pass this attitude on to our children who believe the word sums up how they feel if they do not have the very newest video game or if we make them go to bed on time. And how they suffer if we restrict their television or computer time.

The fact is, most Americans don't know squat about suffering.

A remarkably small minority of us live in true poverty, few of us experience pain that cannot be quickly alleviated by drugs, and even fewer of us have seen firsthand the horrors of war.

We should be both thankful and amazed.

And we should be ever mindful that much of the world views us as spoiled, naive children who do not yet understand what life is all

about.

I was struck by this fact when a visitor spoke in my church recently.

A Chinese Christian, the man calmly explained how he had been imprisoned for 10 years because he publicly expressed his beliefs. Then he told how his wife had been in prison for 20 years for the same offense and for not being willing to testify against him or her father.

COMMENTARY



Dale Hanson Bourke

The congregation gasped as he told their story of true suffering. He talked about the conditions in the jails, the illness and death of many prisoners, the pain of being separated from family and friends for years and years.

Most of us in the congregation had no idea what he meant. Many of us probably skipped church if we had a runny nose or had been out too late the night before.

But then the man began to talk excitedly about how many prisoners had come to believe in God and how the time in prison became a time of incredible spiritual growth. He said he actually missed being in jail, which seemed to most of us to be putting an amazingly positive spin on such a horrible experience.

The pastor who was interviewing this man asked kindly how we should pray for the Christians in China, suggesting we should start by praying that the government stop persecuting Christians. The man looked at him in shock.

"Oh no, don't pray for the end of persecution," he protested. "Suffering has made us strong. It

is what has built our faith and caused the underground church to flourish."

And that's when I realized how little we Americans understand about suffering.

Even those of us who read the Bible, who have memorized the verse that says, "... we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope"—even we don't have any idea what that really means.

We might be Christians, but we are character-flabby Americans, just as wimpy as our atheist neighbors, just as prone to fight off the slightest discomfort with pills or purchases. The idea of choosing to suffer to build faith is beyond our comprehension.

Most of us are grateful for how little we have suffered. And maybe that's a mistake.

Maybe we should make a resolution to learn a little more about suffering and sacrifice. Perhaps we should spend the next year moving out of our comfort zones, giving until it hurts a little, sacrificing some of our cushy life for someone who is not so fortunate.

I'm not suggesting that we all forgo an aspirin the next time a headache strikes. What I am saying is that perhaps we should open our minds to the message of our visitor from China.

Perhaps we will discover that suffering really does build perseverance and perseverance, character and character, hope. And perhaps we will even discover that there is something more important than living pain-free.

Dale Hanson Bourke is publisher of Religion News Service

CHARITY

Are you deciding who gets your 'social capital'?

By Laurie Valentine

Over and over again, the courts have said there is nothing sinister in so arranging one's affairs as to keep taxes as low as possible. Everybody does so, rich

and poor, and all do right, for nobody owes any duty to pay more tax than the law demands. Taxes are enforced exactions, not voluntary contributions.—Judge Learned Hand, 1934.

Both federal and state tax laws encourage charitable giving. There is an income tax deduction allowed for lifetime gifts to charity and an estate tax deduction for charitable gifts at death.

These laws were enacted to provide an incentive in the form of tax savings for you and me to make gifts to support agencies and institutions that provide vital services to our communities. The government's philosophy is that private giving does many jobs which otherwise the government would be called upon to do out of tax money.

When you make charitable gifts, you are using that portion of your wealth sometimes called "social capital." This is the portion of your wealth that will either pass involuntarily to the government as taxes or can be directed voluntarily by you to charitable causes.

Charitable giving allows you to direct what otherwise would pass out of your hands as tax dollars—your social capital—to causes and organizations that will perpetuate your highest personal values. If those dollars pass as taxes, you permit the government to choose what institutions and programs will be supported.

Directing your social capital is good stewardship. The tax savings resulting from charitable giving might actually leave more for you and your family to enjoy. Those savings also might permit you to give more than you ever dreamed possible.

Our churches and church-related agencies and institutions are extending in a variety of ways our hands and feet to touch and change peoples' lives in the name of Jesus Christ. They are making our communities and our world a better place in which to live. Choose to direct your social capital to these worthy causes and make a lasting difference.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation



PARTNERS IN THE MISSION

Value the Bible

The Bible is the best selling book of all time. People treasure the Bible because it has the message of salvation and hope. It tells us how we can relate to God through Jesus. We learn the role of the Holy Spirit in conviction and empowerment of the believer.

During periods of revival and awakenings in history, God's people have rediscovered the Bible. Someone said revival is simply the beginning of a new obedience to God. King Josiah rediscovered the Bible and mandated public readings, which led to repentance and revival. During the rebuilding of the temple, Ezra led the people to listen to the reading of the law from dawn until noon and then confessed their sins for one-half day.

We are admonished in Psalms 119:11 to memorize the word of God: "Thy word have I hid in mine heart, that I might not sin against thee." The psalmist also urges meditation on the word of God (Psalm

1:2, Psalm 19:14, Psalm 119:97). Timothy states that study of the Scriptures is required for effective service (II Timothy 2:15, II Timothy 3:16-17). The word of God is powerful—living and active (Hebrews 4:12).



Bill Mackey

The Bible raises the question: "Will our children have faith?" (Deuteronomy 6:20). The answer in Deuteronomy 6 is "Yes" if the faith permeates our total lifestyles starting at home.

Several years ago TV Guide recorded that before 18 years of age students have watched 15,000 hours of TV and had been in school only 11,000 hours. If they were in church two hours per week that would be only 1,875 hours of formal religious training.

I want to encourage families to take seriously Deuteronomy 6:4-13. Capture all teachable moments in the home as well as all activities with children to live and share their

faith.

One of the best ways to become familiar with the Bible and learn Scripture is through Bible drills. As a pastor in Kentucky I had the opportunity to introduce state Bible drills. It was a privilege to have the youth Bible drill winner representing Kentucky at Ridgecrest.

I admire those who provide faithful training for children and youth. Florence Smith has provided leadership for Bible drills at First Baptist Church of Whitesburg and mission churches for 29 years. During those years she ran a business, raised eight children, taught Sunday school and vacation Bible school, sang in the choir and ran her household.

State children and youth Bible drills are conducted each spring. Enlist some workers who can equip your children and youth. Most youth will retain the memory verses they learn for a lifetime.

Call Alice Seymour in the KBC discipleship training department for more information at (502) 254-4716 or toll-free at (888) 254-5708.

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

Parents need time to focus on each other as well as children

Q. I've heard that when couples go out alone they shouldn't talk about their kids. Why not?

Primarily because couples who have children can become so engrossed in being parents that they forget they also are a couple. As a couple, they had a relationship before their children came along, and hopefully will have a future together after the children are gone.

But couples whose only topic of conversation is their children might lose sight of the other interests they share, making it difficult to have anything to talk about once the children are gone.

Spending time alone developing your relationship, not just as co-parents, but as husband and wife, friend and friend, can help you guard against feeling like you're married to a stranger after your children are no longer around. It also can help you to continue building a marriage that is strong, which should always be the goal. Nurturing a marriage is also one way we sustain ourselves as individuals with needs and interests, apart from those associated with being someone's "mom" or "dad."

It also is true that when couples go out alone, it is often to get a break from parental responsibilities. To spend the whole time talking about your children can make you feel that you haven't had that break at all.

Although there is certainly no reason to be obsessive about never mentioning your children while spending time away with your spouse, it is good to regularly give yourself a break from parenting and focus on you and your spouse as mate and friend.—*Susan Howell*

Q. I have a few friends that I do stuff with, just to relieve loneliness. What is the place of deeper relationships for making it through this world?

From the book of Genesis on, it is clear that we are all created for community. Jim Smoke said the "abdication of responsibility syndrome" is to always be seeking the "knight in shining armor" to come along to meet all your needs and be everything that is lacking in your life.

How about forming some intimate friendships? Bill Hybels, pastor of Willow Creek Community Church near Chicago, has suggested the following for all Christians: Make your present, superficial friendships more intimate by taking a risk. Ask pointed questions. Move beyond the superficial. Make a covenant together not to let each other get away with superficiality. Be willing to confess your own emotions and shortcomings in the context of these "safe" friendships.

The spiritual life, Hybels says, is a three-legged stool. For far too long, we have opted for "Lone Ranger" spirituality, solely focusing on Bible reading and prayer. The third leg is brotherhood or sisterhood within the body of Christ.

If you're single, this will take some of the pressure off the panic-search for Mr. or Ms. Right, for you will be having many of those needs met in a healthy way in your friendship circle.

If you're married, you'll be taking some of the pressure off your spousal relationship to heal all your hurts and align with all your interests. God designed spiritual growth to take place in community. Be intentional. Find two or three other sisters or brothers and grow.—*James Stillwell*

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of Mature Living magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.



Will the church claim the new age?

By Vicki Hollon

After Christ's death and resurrection, Cleopas and another follower of Jesus were joined on the road to Emmaus by a stranger. What kept them from first recognizing Jesus walking beside them? Was this a lesson in trusting God's presence, a practice drill for what would be a new way of knowing God—in spirit?

There are many people in this mission field around us who, like the two on the Emmaus road, are searching for their "messiah." Some of them are meditating, lighting candles or dangling crystals from the mirror of their cars. They have experienced just enough to suspect God's presence, and they are following their intuition as they journey down a road without a road map. Like those Paul addressed in Athens, they are building altars to a nameless God.

Some of them are people who do not know our church "rules:" go to Sunday school every week, make sure your children learn about Lottie Moon in G.A.s or R.A.s, tithe your money cheerfully, serve on several committees and go to church on Sunday night if you want to be a saint.

Others have known the "rules" and have lived them for years inside the church. Some of these churchgoers are tired and no longer trust the church because their obedience to the "rules" didn't give them the support they expected through the death of a marriage or the death of a parent or a child. The church may not have provided the help they needed to raise their children, or perhaps the Sunday school discussion seemed superficial or no one asked the right questions. In worship, there may never have been the opportunity to "be still" and hear God's voice.

Life today is stressful, and those inside the church cannot give anymore without some meaningful return. There is a cultural uprising, and many will no longer "obey" just because a parent or church says so. This is a time of rapid change, confusion and disorientation. The old props have been pulled out from under us as church leaders. Some of the traditions and security we created is gone, and once again we are

reminded of that everlasting truth that we must trust in God, and abandon our attempts at self-sufficiency.

Recently the Wayne Oates Institute held a conference on the Internet. More than 200 people met together in cyberspace while communicating through computers, and it was a thrilling experience of community. This must be what it felt like when people first experienced the nearness of loved ones through a telephone. Our certainties and ways of being in community continue to be challenged.

After Jesus' crucifixion, nothing was as it had been. Like Cleopas and his companion, we too, at times, are dazed and confused, looking in the past for answers, rehashing prior events and seeking stability

in the familiar. How will the church understand and interpret Christ's presence in the new millennium? Rather than assuming we have already seen everything, know everything and have tried everything, are we open? Or are we thoughtlessly continuing old habits without asking new questions?

We do not know why the scales fell from their eyes, but we do know that where there had been confusion, grief and blindness there was clarity as the two followers became aware of Jesus Christ's presence. What can we learn from the two who recognized Jesus at their table?

While on their journey, Cleopas and the other follower were open to the strange by being open to the stranger. Making room at the table, they welcomed him and shared what they had to eat. They listened, not digressing for the traditional debate, but wanting to learn, hungry to understand. They trusted their own spiritual experience as their hearts burned inside them.

When Jesus left this earth he did not abandon his followers; he opened their eyes and minds so they would know of his constant presence. He reminded them of the gift of the Spirit his Father had promised, and he blessed them. Surely in those moments they remembered his promise, "Lo, I will be with you always ... to the ends of the earth."

Vicki Hollon is director of the Wayne Oates Institute, an organization dedicated to the disciplines of spirituality, ethics and pastoral care

GUEST EDITORIAL

'Which is the greatest commandment?'

By Gerald Sharon

"One of them, an expert in the law, tested him with this question: 'Teacher, which is the greatest commandment in the Law?'" Matthew 22:35-36

Several years ago, as I was approaching the completion of my doctoral work, a teenager in my church asked me, "How long have you been in school, anyway?"

I thought for a moment, added the years involved in elementary school, high school, a bachelor's, two masters' and a doctorate. "About 23 years."

This insightful young person then asked, "Aren't you ever going to get smart?"

Great question; and a great question deserves a great answer. I just didn't have one.

Jesus often was asked questions, and he had answers. An inquiring lawyer wanted to know which was the greatest commandment. Excellent question. Motivations aside, that is a question for which each of us should

be waiting anxiously to hear the answer.

Jesus boils down all the law and the prophets to two sentences. The first, "Love the Lord your God with all your heart and with all your soul and with all your mind." Can't you hear the disciples, "Good answer, good answer!" Jesus says, "This is the first and greatest commandment."

Perhaps the lawyer is thinking rebuttal. But Jesus continues, "And the second is like it: 'Love your neighbor as yourself.'" There's a show stopper.

Jesus links loving God to loving our neighbor. The two are inseparable. The lawyer by nature, profession and desire is looking for legalism, and Jesus responds with love. That's the teaching, the knowledge, the information.

So, what's the application, the practical step? How can we love God with all our heart, soul and mind? By loving our neighbor, that's how. When we give our neighbor what she or he needs (that's love), not neces-

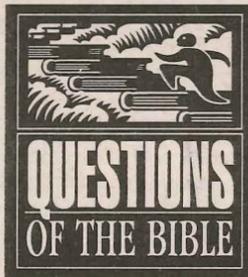
sarily what she or he deserves (that's law), grace moves into action, mercy takes control and we become ministers of reconciliation between a holy God and sinful humanity.

In one sweeping response, Jesus elevates the ethic of love over creedal obedience to the law. How quick we are to want formulas and easy answers, then to relax in our knowledge. Instead, Jesus gives to us the task of loving. Because if we do not love the brothers and sisters we see, we cannot love God whom we have not seen (1 John 4:20).

Loving those we see involves more than easy platitudes, "I love you brother." It demands action, demonstration, a tearing down of dividing walls and living in relationships that impart inherent value to those whom God has created in his image. Jesus' love for those the Father had given him meant a cross; it required action. And tragically, we so easily settle for words.

Which is the greatest commandment? Love God by loving others. Aren't we ever going to get smart?

Gerald Sharon is pastor of Highland Hills Baptist Church in Ft. Thomas



EVANGELISM

Sibley: Christians should recall that gospel came first for Jews

By James Dotson
SBC North American Mission Board

LOS ANGELES (BP)—In the same way that early apostles misunderstood the Great Commission to exclude gentiles, modern evangelicals too often have misunderstood it to exclude Jews, said a chief Baptist advocate for evangelism among Jewish people.

Peter and the other disciples initially thought the term "Go and make disciples of all nations" meant they were to take the gospel to the Jewish communities of all the nations, said Jim Sibley, coordinator of Jewish ministries for the Southern Baptist North American Mission Board's interfaith evangelism team.

It was only after Peter's heavenly vision in Acts 10 that the disciples' paradigm changed to include gentiles, said Sibley, a former Southern Baptist representative in Israel.

"They thought the gospel was only for the Jewish people. They were wrong. They were closer to the truth than we are, for the truth is that, though the gospel is for all, it is especially for the Jewish people," Sibley said.

"Once the apostles understood the Great Commission correctly, they turned their world upside down. It is time we recaptured this biblical understanding of the Great Commission as well."

Since Abraham, Sibley said, the story of God's relationship with humankind has always been in the context of the Jewish nation. The importance is affirmed in the New Testament, including Romans 1:16 and Acts 13:46, Sibley said.

"The Jewish people are not just one of hundreds or thousands of other 'people groups,'" Sibley said. "Nor may we leave Jewish evangelism to those with a special calling, to Jewish believers or to specialized ministers. Every believer bears responsibility for praying for the Jewish people and witnessing to them as we may have opportunity."

But Christians often display subtle prejudices that make this difficult, he said. "Many Christians have a love for the Jewish people, yet they maintain a superior or condescending attitude toward them," Sibley said.

These attitudes often stem from a belief that God has "either rejected the Jewish people or judged them with spiritual blindness in response to their rejection of Jesus," he added. "We take pride in the fact that we, in contrast to the Jewish people, have not been so foolish, but have received him as our Savior."

A further barrier is found in the reaction of Jewish people themselves to the gospel. Although Jews can be found and accepted within the Jewish community with almost any set of beliefs, the common thread is the rejection of Jesus as the Messiah. "He is not a viable option for the Jewish people," Sibley said. "When most Jewish people are exposed to the gospel, they are pained. It is important for us to examine our attitude regarding this pain."

He told of two rabbis who addressed that pain. One, contemporary author Yechiel Eckstein, stated Christians profess love for Jews but do not understand the hurt that comes when they try to "convert" Jews.

The point was, Sibley said, that if we love the Jewish people we should not witness to them.

Another rabbi, Joseph Rabinowitz, said he discovered the truth of Christ as the Messiah during a trip to the Holy Land in the 1800s. He later said he could have taught almost any doctrine and even denied God with impunity, but "a scream of pain could be heard ... from all sides" when he shared with his congregation that Jesus was the Messiah. His response was that in the same way a doctor must sometimes cause pain before diagnosing and bringing healing for an illness, spiritual pain also is sometimes necessary.

The question for Christians, then, becomes, "Do we love enough to touch the tender spot?" Sibley said.

"Evangelism in the context of a personal relationship is almost always best," he said. "The danger is that we may come to value the friendship so much that we fail to risk rejection by bringing our friend's need for salvation into that relationship."

Early Christian Jews opposed by both sides

By James Dotson
SBC North American Mission Board

LOS ANGELES (BP)—There was a time when the terms "Messianic Jew" or "Jewish Christian" wouldn't be nearly as explosive as they are today.

In fact, by the time the rabbinic system of modern Judaism was formed in A.D. 90, estimates place the number of Jewish followers of Christ between 70,000

and 100,000, said Bob Morris, executive director of the California-based Ariel Ministries.

It has only been in the years since that time, Morris said, that Jewish believers in Yeshua—the Hebrew name for Jesus—were marginalized on both sides by fellow Jews and Christians.

Morris, former pastor of a Messianic congregation in Portland, Ore., presented an overview of the history of rabbinical Judaism at the Southern Baptist North American Mission Board's annual meeting of state interfaith evangelism directors.

It was during the first Jewish revolt of A.D. 70—which saw the destruction of Jerusalem and the Temple—that tensions escalated between Jewish believers in Christ and other Jews, Morris said.

Jewish believers remembered Jesus' prophecy, "When you see Jerusalem surrounded by armies you will know that its desolation is near."

They fled to the mountains as Jesus had instructed and avoided the impending siege, Morris said. When the Romans returned to Jerusalem, no Jewish believers were among those killed.

Jewish believers were seen as abandoning the city for destruction, Morris said. "It widened the gap be-

tween the Jewish believers and the (broader) Jewish community."

But they weren't the only ones who fled. A rabbi with his own following named Jochanan Ben Zakkai also escaped the city. It was Ben Zakkai who later spearheaded the movement that recreated Judaism in the wake of the destruction of the temple.

With no temple in which priests could offer sacrifices, Rabbinic Judaism—considered

a temporary solution at the time—was set up in about A.D. 90. The synagogue was established to replace the temple, and the rabbi replaced the priest as the authority.

At this point, Morris said, rabbinic Judaism actually took a much more radical move away from historical Judaism than did the followers of Jesus. "It was Jochanan Ben Zakkai who restructured rabbinic Judaism. It is rabbinic Judaism ... that has actually veered away."

Meanwhile, because of the accurate prophecy recognized by the Jewish believers before the destruction of Jerusalem, their beliefs gained more acceptance, Morris said.

By A.D. 90, there were an estimated 70,000-100,000 Jewish believers out of a total population of about 3.5 million Jews.

Synagogues still were the center of great debates about the theological issues involved—particularly over the issues raised by the destruction of the temple and the new system of rabbinic Judaism.

"Messianic Jews worshipped in the synagogue," Morris said. "Many unsaved Jewish people listened to these discourses, and many became convinced."

As a result, certain rabbis took steps to expel Jewish believers.



Jews for Jesus founder: Don't back down on evangelism

Continued from page 1
eventually became a key part of the modern movement of Messianic or Christian Jews.

Rosen said Christians often attempt to rely heavily on scriptural evidence from the Hebrew Bible—the Old Testament—pointing to Jesus Christ as the Messiah, when even Orthodox Jews do not hold all Scriptures to the same standard as evangelical Christians. Like many groups, so much of their belief system comes not from the original Scriptures but from the teachings of their leaders.

"Jewish people have been systematically indoctrinated that they do not have ability to understand or judge apart from the rabbis," Rosen said. "And they don't understand that the rabbis don't agree among themselves on anything except one thing—that Jesus is not the Messiah."

It is only recently, Rosen said,

that he has realized the vast majority of Jewish believers were not convinced of the gospel by arguments from the Old Testament. "You know what influenced them? Something that you have right at your hand—the person of Jesus himself."

Testimonies of several Jewish Christians at the conference illustrated his statement; several noted how they discovered the truth of Christ only after reading about him and his teachings in the New Testament.

Reaching Jews with the gospel today is especially difficult because of the shift in focus of Jewish anti-defamation groups during this century, Rosen said. During the 1920s, he said, such groups were organized because of the overt anti-Semitism and fear of Jewish power.

The Holocaust demonstrated all too well the evil of anti-Semitism to the world, he said. But rather than disband when anti-Semitism abated, Rosen said, anti-defamation groups

Although Jewish believers were not a part of the synagogue, they still were considered part of the community until the time of the second Jewish revolt, the Bar Cochba Revolt of A.D. 132-135, Morris said. About halfway through that struggle, a leader arose with a strong following of Jews who believed him to be the Messiah.

Jewish believers withdrew because they could not be a part of a movement that was now under the religious banner of a false messiah. They became known as destroyers or traitors.

"When Jewish believers left, the army was weakened considerably, and the Romans crushed the rebellion," Morris said.

Other laws soon were passed to further isolate the believers. Sunday was proclaimed a feast day for idols, for instance, and observant Jews were forbidden contact with anyone who worshipped on Sunday for three days before and three days after the Sabbath.

Differences also arose among the Jewish believers about observance of the law and the introduction of heretical teachings, Morris said. Disputes with gentile Christians arose over the Jewish practices of the believers, their belief in a literal Messianic kingdom and the correct date for celebrating Jesus' resurrection—isolating them from the larger Christian community as well.

By the time of the Council of Nicea in A.D. 325—organized to confront heretical views of the nature of Christ from both gentile and Jewish Christian sects—there were no Jewish believers represented.

"The council never really understood the Messianic believer, other than to denounce" the entire Messianic Jewish community, Morris said.

By the end of the fourth century, Messianic Judaism had ceased to exist as a movement, he said. Only in the latter part of this century has the movement been revived.

shifted their emphasis. The focus, he said, became improving relations with liberal Christian groups, trying to prevent Christians from evangelizing Jews, advancing a liberal political agenda and promoting the nation of Israel.

Rosen said it is because of this emphasis that evangelical Christians have been made to feel anti-Semitic—even though Christ and the first Christians were Jews and it was only later that Christianity was purged from the synagogues.

His advice to gentiles witnessing to Jews: Don't back down from the message of the cross, which by its nature is offensive. "Opposition gives you an opportunity," Rosen said.

One such opportunity is to craft well-written responses to public articles denouncing the right of Christians to share their faith with Jews. "There's almost an obligation to publish that," he said.

EVANGELISM

Jewish Christians training for ministry to fellow Jews

By Bryan Cribb
Southern Baptist Theological Seminary

LOUISVILLE (BP)—For Jewish people who trust in Jesus, their decisions come with a cost. Accusations of denying the faith of their fathers, of stomping on the graves of ancestors and of joining a cult often accompany their entry into Christianity.

Noel and Chana Rabinowitz are no exception. "It would have been a much easier road for me to just be a traditional Jew. It would have always ensured that I was accepted," said Rabinowitz, a doctoral student from Brooklyn, N.Y., at Southern Baptist Theological Seminary in Louisville.

But while the couple has endured a hail of criticism, they've developed an increasing desire to see their own people come to know their Messiah.

The Rabinowitzes work with Chosen People Ministries, established in 1894 to share the gospel with Jewish people. But their journey to that organization and to Southern Seminary had its struggles.

As a child, Rabinowitz maintained an awareness of his Jewish heritage, which amounted to nothing more than an ethnic identity. While in the Marine Corps, his own mortality con-

fronted him when he witnessed several violent deaths.

Spiritual ideas suddenly interested him. His quest for truth left him with two options. "I decided I was either going to become an Orthodox Jew or a Christian," he said. "I was convinced one couldn't be both—the ideas were too diametrically opposed."

After a military chapel service, Rabinowitz opted for the latter. "I was confronted with the evidence that Jesus was the Messiah. Judaism without a Messiah is still an empty Judaism," he explained.

The decision shocked his family. "My relatives think I'm a little nuts. Put it this way—I never get invited to Passover," he said. "They think we're in this big cult."

Mrs. Rabinowitz's decision came with even more conflict. Growing up in a traditional Jewish home in Chicago, she was convinced Orthodox Judaism was true.

But she soon found living by the precepts of the Torah to be futile, she said; worrying about how eating a

cheeseburger, for example, might affect generations to follow.

While attending Northwestern University, her life changed. She attended a Bible study on campus to meet new people. Originally concerned solely about her social life, she was surprised when others in the group showed concern for her soul.

The leader asked her if she believed Jesus is the Son of God. "I said, 'No way. Are you kidding?' But he twisted my arm into reading the New Testament," she said.

"I had never touched the New Testament before. It was a forbidden book. So when I saw Jesus in the New Testament, it was a big surprise to me. I saw someone zealous for God's law, zealous for righteousness and also someone extremely compassionate, especially toward women."

She said she eventually ran out of reasons why Jesus could not be the Messiah. So she prayed for God to show her if Jesus was the Messiah. "I thought I'd be struck down by lightning right on the spot," she said.

Both felt guilty after their decisions. "I don't think Gentiles realize this when they witness to Jewish people," Mrs. Rabinowitz said. "From our perspective, starting with Constantine, Christianity was a government religion of persecution to us."

Her husband said the two weeks after his decision were "the most guilty time of my entire life. I felt like I was spitting on the grave of all my ancestors who had died in the Holocaust and in the anti-Semitic persecutions."

Both soon realized, however, they were not giving up their Jewish ethnicity. They were believing in the promised Messiah.

With this realization, they each set out to reach Jews for Christ—and met each other in the process.

Since then, both have ministered to their native people through Jews for Jesus and various Messianic congregations. At Southern, they hope to become better trained for this ministry.

"One important thing the Jewish Christian community needs is well-trained people. But it's a matter of opinion whether I'm one of those," Rabinowitz said.

Added his wife, "It's a huge unreached people group."



Needed: Relationships & caring

LOUISVILLE (BP)—Noel Rabinowitz, a missionary for Chosen People Ministries and a student at Southern Seminary, offered advice to Christians who talk to Jews about Jesus.

"Jewish people are not legalistic. They're not a bunch of Pharisees trying to figure out how to stack stones on their side of the scale," he said.

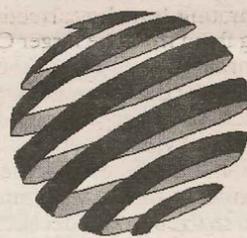
"They will admit, 'I make mistakes, but I'm not a sinner.' For them, being a sinner is being a child molester or murderer. If you call a Jewish person a sinner, you speak very ill of him."

And not all Jews are Old Testament scholars, he added.

One should be careful about approaching them with Old Testament prophecies like Isaiah 53. They might say, "We can't read the Torah and can't understand it. We need to read what the rabbis explain to us," he said.

"One thing that will help lead a Jew to the Lord is if they believe someone really cares about them," he said.

More information is available through the Chosen People Ministries web site: www.chosen-people.com.



Kentucky Baptist FELLOWSHIP Announces Spring Meeting

April 23-24
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- Join your friends for an uplifting time of fellowship and inspiration
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- Participate in practical workshops
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Grace Powell Freeman
CBF Missions
Education Specialist

Friday Schedule:
Saturday Schedule:



Rick and Ellen Burnette
CBF Missionaries
to The Rock People

7 PM - 8:30 PM
8:30 AM - 2 PM

Registration for the meeting is free. Cost for the luncheon is \$5. To make reservations, to get directions, or to obtain lodging information, please call the KBF Office at (502) 721-6060.

Bylaw changes will be considered.

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RESOURCES

Help offered for teaching head-strong kids

By Terri Lackey
SBC LifeWay Christian Resources

NASHVILLE (BP)—Strong-willed kids are willing to die for their causes—no matter how small—and dealing with them successfully requires strategy, not scolding, a leader in the field of learning styles said.

"You must try to inspire strong-willed kids to do the right thing because if you back them in the corner and say, 'Do this or else,' they're going to choose 'or else,'" said Cynthia Tobias, an author, speaker and professor in the field of learning styles.

Tobias was a speaker at the national preschool/children convention, sponsored by a division of LifeWay Christian Resources.

Tobias, founder and CEO of AppLe St., a learning styles educational program firm, knows whereof she speaks.

"It takes one to know one. As a kid, I would have died rather than do something I didn't want to do," she said. "If I'm willing to die and you're not, I win. I don't care if I am dead, I win."

"Which means I'm not your typical child if I'm willing to die for my way."

Tobias stressed that a child with a strong will can be positive, albeit trying.

"It doesn't have to mean rebellion and defiance. Is it a bad thing? No, it isn't."

But teachers who deal with strong-willed children and parents who live with them could benefit from understanding what pushes their buttons and how to handle them, she said.

There are five keys to understanding a strong-willed kid, Tobias said:

■ **They don't have trouble with authority; they have trouble with how it's communicated.** "It's not the authority. It's how you tell me.

You can say, 'Clean up this mess,' and get no results, or you can say, 'Let's clean up this mess' and usually get action. It's so small, but it's so crucial."

■ **They need compelling problems to solve, not chores to do.** "They don't want your list of chores; they want to know the problem," she said. "They don't want to feel like you're the boss, and they don't understand why you get to decide who does what."

Tobias said strong-willed kids want to know what the problem is, and they want to be involved in the solution.

■ **It is their nature to call a bluff.** "Secretly they hope you will hold to it," she said.

Tobias told the story of how she demanded that her strong-willed son, Michael, 7, put away his toys.

"Of course, he refused. I knew when I said it, it was wrong, but it was too late. Then I heard myself saying, 'Michael, if you don't put up these toys, I'm going to give them all away.'"

Michael didn't put them up, so Tobias gathered them up and gave them away.

"And these were very expensive toys," she said. "He was 4 at the time, and to this day he has never once mentioned those toys."

The point, Tobias said, is that when demanding something of a strong-willed kid, the chance he or she will challenge the issue is high. One must be careful about what is threatened and be ready to follow through.

"It could hurt you more than it hurts him," she said.

■ **They don't feel compelled to follow rules or demands that don't make sense to them.** "They have problems with arbitrary rules," she said. "They have to have good reasons for rules. The rules have to make sense to them."

■ **They don't need to control**

adults, but they can't have all the control taken away from them. "When you say do something, period, you've taken away their choices. God gave them a free will, and they use it."

Tobias offered five strategies for teachers and parents dealing with strong-willed children:

■ **Find as many ways as possible to help them feel unique and special.** "The best thing you can notice about them is that they are not like everybody else. They want to be unique and special and feel valued," she said.

Tobias said the gift of sarcastic humor often found in strong-willed children is not always appreciated when they are young, but can come in very handy as an adult.

"I was a police officer for six years, and I never once had to use profanity. I found my sarcasm worked much better," she said. "Strong-willed kids can use that wonderful wit and talent for something good."

■ **Avoid phrases like "you must," "you have to" or "no way are you going to do that."** Tobias offered a "magic word" she said works 80 percent of the time on strong-willed children—"OK."

"Put your seatbelt on, OK?" works better than a command to fasten a seatbelt, she said.

■ **Choose battles.** "Don't make everything non-negotiable. Ask yourself, 'Is it worth it?' You can't win with a strong-willed kid because he's dying for 'it.' They'll drive you crazy if you predictably react. It's just irresistible to them."

■ **Lighten up, but don't let up.** "Going easy on the child does not mean letting him or her get away with things; it means you lighten up with the heavy-handed stuff. Ease up. Be friendly."

■ **Make sure they know they are loved unconditionally.** "Be sure they know there is nothing they can do that will make you stop loving them," she said. "If they know your love is unconditional, they will know God's love is unconditional as well."



Family advocate urges activity in children's issues

NASHVILLE (BP)—What are local, state and national leaders doing to address children's issues? Not enough, according to a former majority leader for the Tennessee legislature.

Speaking to preschool and children's workers, Bill Purcell cited a recent survey that found more than 80 percent of Americans believe their leaders aren't doing enough to help children.

Purcell, now director of the Child and Family Policy Center at the Vanderbilt Institute of Public Policy Studies in Nashville, said one reason is that, until recently, government leaders "just didn't have good information."

But that's beginning to change, he added. "This is a critical time in our dealings with government leaders regarding children's issues because now they realize there is a problem."

He cited a survey by a pediatrics organization that found children's issues were at the top of the list of concerns for the majority of Americans, including many with no children of their own. What kind of problems is America facing regarding its children? Purcell shared several statistics, including:

■ The number of children born to unwed mothers has quadrupled in the last two decades.

■ Half of all day care fails to positively influence the development of children.

■ Thousands of children in each state aren't being immunized against diseases.

The government alone can't solve these problems, but it has an appropriate role to play, Purcell said. And church leaders can help by making sure legislators have good information, facts and direction.

"Information is, in so many ways, the key to power and the key to change," Purcell said.

During his term as a legislator in Tennessee, Purcell said a second-grader brought a pistol to school, a fifth-grader gave birth to a baby "and children began killing children."

For lasting change in these and other troubling areas, he said churches and communities must look for ways to address problems together. Also, church and lay leaders constantly must remind legislators that children's issues are a priority.

But the biggest influence church leaders can have, he said, is through education and ministry in day-to-day contacts with parents and children. "Ultimately, I think we have to be straightforward and say, 'God was right about this, you know.'"

Speaker: Build relationships to be memorable teacher

NASHVILLE (BP)—To be remembered as a favorite teacher when tomorrow's adults recall childhood, today's workers with preschoolers and children should focus on relationships, a national conference leader told weekday early education directors.

Barbara McDougal, a speaker, writer and conference leader from Jefferson City, Tenn., said that while relationships and expectations vary widely among people, she believes "people who are real let you see into their heart."

A former administrator and professor at Carson-Newman College in Jefferson City, McDougal said people like those in the audience who choose to work with children do so because "you love children. It is the happiest time

you can have when you are with those children."

Participants in the national preschool/children's convention at LifeWay Christian Resources told McDougal that the qualities they recall in their favorite teachers included a sense of humor, enthusiasm, a caring personality and a willingness to spend time showing an interest in each child every day.

McDougal said relational needs that children have include:

■ Discipline that is firm, consistent and kind.

■ Unconditional love and acceptance.

■ Security and trust.

■ Rules that are understood, reasonable and enforceable.

■ Responsibility for making

decisions and living with consequences.

■ Genuine praise and help in building self-esteem.

■ A good example.

■ Among the qualities needed in teachers, she said, are:

■ The ability to listen.

■ An understanding that no one is perfect.

■ Keeping one's cool.

■ Realizing potential and limitations.

■ Keeping a sense of humor.

■ Saving thunder for big things.

■ Treating each child and co-worker with respect and appreciation.

"When you blow it," she said, "admit it, apologize and move on. A mistake is an opportunity to learn."

What can babies learn?

NASHVILLE (BP)—What should you teach babies?

The leaflet, "Do Babies Matter?," produced by the preschool ministry department at LifeWay Christian Resources of the Southern Baptist Convention, suggests these foundational truths as building blocks for all other spiritual truths:

■ **Self.** God made me. I am a person. I am special. I am growing. I can do many things. I can make choices.

■ **Church.** I see people at church. People at church love me. People at church take care of me. People at church talk and sing about Jesus. I have friends at church.

■ **Family.** I have a family. My family loves me. My family cares for me.

■ **God.** God is a name. God is a person. God loves me.

■ **The natural world.** God made me. God made things I can explore with my senses. God made things I can discover. God made things I can enjoy. God made the plants. God made the animals.

■ **Others.** I am aware of other people. People love me. People take care of my needs.

■ **Bible.** The Bible is a book. The Bible is a special book. I hear about God and Jesus when the Bible is used.

■ **Jesus.** Jesus is a name. Jesus is a person. Jesus had a family. Jesus loves me.

WORLD

Texas Baptists sending volunteers to Albania

By Ken Camp
Baptist General Convention of Texas

DALLAS (BP)—The Texas Baptist Men missions organization is sending a dozen relief volunteers to Albania to purify water, distribute food and provide medical aid for refugees fleeing the conflict in Kosovo.

A representative from Campus Crusade who is coordinating refugee response for the Albanian Evangelical Association asked Texas Baptist Men, an affiliate of the Baptist General Convention of Texas, to set up refugee camps in Korçe and Peshkopia, Albania.

Working in cooperation with Southern Baptists' International Mission Board, the Texas Baptist volunteers will be responsible for helping

Albanian Christians set up the camps, including systems of sanitation, medical care and food and water distribution.

"Our mission is to assist Albanian Christians as they provide assistance to the refugees from Kosovo," said Jim Ferguson, executive director of Texas Baptist Men. "We will help them develop ministry centers and equip them to maintain the ministry indefinitely."

The team was expected to leave Dallas on April 14 and spend two weeks in Albania.

TBM leaders responded to the invitation from the Albanian Evangelical Association as a "faith mission," Ferguson said. At the time, the organization lacked any official request from Albanian officials, so the volun-

teers' visa status was uncertain.

However, after TBM committed itself to the mission, Dallas-area media picked up on the story. Faymir Medu, a high-ranking official in one of Albania's political parties, saw a television report. Medu was in Dallas for a downtown demonstration in support of the NATO actions.

When he learned about the TBM relief effort, he pledged his support. He promised the group would have clear entry into the country and truck transportation for their supplies.

Anyone wishing to contribute to the relief effort should send designated checks, made payable to the "Baptist Executive Board" to the Treasurer's Office, Baptist General Convention of Texas, 333 N. Washington, Dallas, TX 75246-1798.

Yugoslavia evangelical church attacked in anti-American rage

BELGRADE, Yugoslavia (ABP)—A Christian church in Yugoslavia reportedly was attacked by neighbors who associated it with United States President Bill Clinton, who is a Baptist.

Local people threw stones at the Christian Evangelism Center in Backi Petrovac, reported Dane Vidovic, a Baptist who lives in Belgrade.

While anti-American sentiment has fueled hostility against the church and its kindergarten, so far there have been no physical attacks, Vidovic told European Baptist Press Service.

Some Yugoslav evangelicals have been predicting they would suffer from being identified by countrymen as having ties with the West.

"A general feeling among the evangelical community is that evangelical Christians and organizations in the West are not vocal enough against NATO aggression," said Vidovic, an elder at First Baptist Church in Belgrade.

"Except the personal encouragement and promises for prayers, there (is) no real public condemnation against the aggression," he said. "On the contrary, some individual evangelical leaders have supported and justified the aggression."

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- ◆ Rev. Bill Hancock, Development and Public Relations, Heart of America Foundation and SCI. (Bill is the former Pastor of Highview Baptist Church and former Chairman of Trustees SBC Foreign Mission Board)
- ◆ Dr. Bill Haycraft, President, Heart of America Foundation, Louisville, Ky.

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SENIORS

Physical health begins with spiritual health, speaker says

"Your attitude and how you respond to the world will either extend your life or kill you."

Branda Polk, health ministries specialist for LifeWay Christian Resources

By Linda Lawson
SBC LifeWay Christian Resources

NASHVILLE (BP)—While aging might be unavoidable, it doesn't have to be disabling.

"They say, 'As we age, we get weaker.' I say, 'As we age, we stop doing some things that make us strong,'" said Branda Polk, health ministries specialist in the discipleship and family adult department of LifeWay Christian Resources.

"They say, 'As we age, we lose our balance.' I say, 'As we get older, we stop doing things that help us maintain our balance,'" Polk continued.

"We age as quickly as we choose to age. We age because we decide to age," she said during the National Senior Adult Leadership Summit in Nashville.

The issue for leaders of senior adults ministries is, "How can you take care of yourself and serve God as long as he has called you to serve him?" Polk asked.

"We really are called to live long and fruitful lives," she said.

"The better you care for yourself, the longer you'll be able to live."

Polk cited 10 ways Christians can maintain health, beginning with staying "spiritually active and keeping a positive, Christ-centered attitude."

"In many situations, your attitude may be the only thing you can control. Your attitude and how you respond to the world will either extend your life or kill you," she said.

Other factors in maintaining health, she said, are:

■ **Taking deliberate actions to stay mentally active.** Polk suggested memorizing Scripture. "Is it a little harder? Probably. Is it worth it? Absolutely."

■ **Getting regular medical checkups.** Every person should know the numbers of their blood pressure, total cholesterol level, glucose level and healthy 10-pound weight range.

■ **Building strong relationships with family and friends.** "When we develop strong relationships, we don't feel isolated," she said.

■ **Drinking at least eight glasses of water daily.**

"Did you know your brain is 80 percent water?" Polk asked. "Bodies are 50-75 percent water. As we get older, our bodies begin to dehydrate. If you drink enough water, your skin won't wrinkle as bad."

Coffee, tea and caffeinated soft drinks don't count, she warned, because caffeine has a dehydrating effect. "For every glass of tea you drink, you need to drink a glass of water."

■ **Staying physically active.** Activities should include strength training, muscle-building actions, stretching and walking.

"Walking is one of the best activities you can do," she said. "You've got to walk like you're in a hurry. But if you can barely walk, barely walk and you'll see improvements in barely walking."

"It's very important to stay strong and stay flexible," Polk added. "Being able to get down on the floor and back up is important. If you fall, then you're strong enough to get back up."

■ **Choosing good nutrition.** Older

adults need more antioxidant vitamins that can be obtained by eating five daily servings of fruit and vegetables. A good rule of thumb for daily intake is 20 percent fat and 30 grams of fiber, she said.

Polk said people should make individual decisions about what foods to avoid, based on personal likes and dislikes.

"Personally, I avoid fried foods like the plague. It's a choice I personally decided to make. But there are some other things I choose to eat in small amounts," Polk said.

■ **Practicing good safety habits.**
■ **Getting to eight hours of sleep each night.**

■ **Being smart in the sun.** "As we age, our skin gets thinner. There is nothing we can do about this," Polk said. She urged protecting skin by wearing brimmed hats and covering hands when outside for extended periods.

"You can make each day better by supplementing and shoring up what you're already doing to stay healthy," she said. "When you lose your health, you really do lose a lot of your life."



Daley Observations

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God is greater than the giants

Since Kentucky Baptists formed Kentucky Baptist Assemblies in September of 1997, both Jonathan Creek and Cedarmore assemblies have been in a time of transition.

When I think about our progress during the past 20 months, I am pleased but not satisfied. We have made great strides in some areas of our ministry, but the task before us remains huge. In my capacity as president and CEO, I find myself dealing frequently with differing perspectives on what we ought to be doing, where we ought to be headed and how we ought to be spending our money.

It shouldn't be surprising to any readers of the Western Recorder that Baptists have a wide variety of opinions and perspectives on such issues. That's one of the characteristics that makes us Baptists.

I try to listen and be open to the positions of many who offer genuine concerns about both Jonathan Creek and Cedarmore. However, I don't believe it is God's plan that we go back and try to capture the glory days of yesteryear in our camps and conference centers. I truly believe the greatest years are yet to come rather than in the past.

I find comfort in the biblical account found in Numbers 13. The Israelites have been freed from the

bondage of slavery and find themselves, after a long, long trip, just across the Jordan from the Promised Land. So close, and yet the obstacles are great. There are giants in the land. When the obstacles are viewed from a human perspective, most of the people see them too great to overcome. Many grumble and want to go back from whence they had come, preferring the full knowledge and bondage of the past to the unknown of the future.

But we know the story. God's plan and provision was to move ahead. He would provide the resources and strength to capture the land he already had ordained that they would possess.

May all of us seek God's perspective as we move ahead together. There always will be obstacles or giants in the

land. Some giants are real, some only perceived. The impact can be the same, whether the giants are real or imagined. But remember, God is always greater than the giants. Pray that we will see our opportunities through his eyes and will have the courage to press on in the name of Jesus.

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

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SENIORS

Expert: Senior ministry takes heart & knowing guidelines

By Terri Lackey
SBC LifeWay Christian Resources

NASHVILLE (BP)—Providing ministry care for senior adults requires a willing heart, a pastoral care expert told senior adult ministry leaders during a seminar in Nashville.

"Care is the fundamental capacity to cherish a person to the degree one acts willingly in the person's behalf," said Bob Sheffield, a church consultant for LifeWay Christian Resources' pastor-staff leadership department.

"Willingness can be a challenge—especially if you are on church staff. But people you care for will pick up on it if it's not something you want to do," he said.

Sheffield led a seminar on quality care giving for seniors during the National Senior Adult Leadership Summit, sponsored by LifeWay.

"One of the greatest challenges facing the church involves ministering to the ever-increasing number of older adults," Sheffield wrote in "Forward Together: a New Vision for Senior Adult Ministry." Several authors contributed to the LifeWay Press manual, which serves as a guide for senior adult ministry.

The manual addresses such topics as balanced senior adult ministry, Bible study, discipleship, music, missions, recreation, financial planning and strategic planning.

Senior adults who need care in-

clude those in financial difficulty; those who are homebound or who feel "imprisoned" by poor health, drug dependency, lack of mobility; those who are in mourning over the loss of loved ones; and those who are brokenhearted or in despair.

Sheffield described seniors in three separate age groups:

- Younger seniors, who need challenges.

- Middle seniors, who contribute to others' well being.

- Older seniors, who deserve respect and attention.

Churches should involve a "caring team" to meet the specific needs of senior adults, he said. The team should include the pastor, staff members, deacons, Sunday school leaders and lay volunteers, Sheffield said.

People who offer to care for senior adults should follow several principles, Sheffield said, including:

- *Coming to grips with their own aging.* "You cannot help seniors if you are not in touch with your own aging issues. Someday you might need the same care."

- *Caring with and not for seniors.* "Seniors need to feel they are independent," he said. "Involve them in things and let them contribute. Instead of making decisions for them, give them the facts and let them make their own decisions."

- *Showing genuine respect for who they are and where they are.* "Ask their opinion and listen close-

Try the ministry of 'active loving'

NASHVILLE (BP)—Senior adults under the watchful care of others can benefit from "active loving," according to LifeWay church consultant Bob Sheffield.

Active loving involves active listening, nonverbal touching and positive reinforcement.

In active listening, Sheffield said, caretakers should "stop talking, verbally and mentally. Try to hear what the senior adult feels and not what you feel about the situation. Calm your mind; focus on the person talking."

He offered a list of what not to do when trying to actively listen:

- Don't anticipate what's going to be said, and don't finish their sentences.

- Don't correct them or say they are wrong.

- Don't judge them.

- Don't feel you have to solve their problems.

- Don't give advice. "Guidance is OK, but don't make their decisions for them."

- Don't deny the reality of their feelings. "They may feel lonely and abandoned, even if you don't think they are."

- Don't try to cheer them up prematurely. "That can cut off them telling you the way they feel."

- Don't say, 'I know how you feel.' "You probably really don't."

- Don't divulge confidences.

Acting loving also includes nonverbal touching and positive reinforcement or encouragement, Sheffield added.

"Touch conveys care more than we can imagine," he said. "Try an appropriate hug, pat on the shoulders, gentle squeeze of the arm or take the person's hand in yours."

Offering compliments and encouragement to a senior adult can go a long way in helping them feel better about themselves, Sheffield said. "Take every opportunity to affirm them for major and minor accomplishments."

ly when they share their ideas and views," Sheffield said.

- *Mobilizing your resources.* "Make a list of people in your church who could serve as resources for the senior adults, whether they are lawyers, plumbers or electricians."

- *Not assuming memory lapses indicate senility.* "Memory loss may occur as people grow older, but don't assume senility has set in."

- *Ministering to the extended family.* "The family may need a loving word or good deed, too."

Ready to serve

By Robert Dunston

What do Cumberland College religion and philosophy faculty do on weekends? We lead Bible studies, serve as interim pastors and help in any way we can.

Kenneth Faught completed an interim pastorate at First Baptist Church of Stearns in January and now serves as interim pastor at First Baptist Church of Somerset. In early March he took a weekend off to travel to Verona to lead the mid-winter Bible study on Joshua at New Bethel Baptist Church. His gifts as a preacher and teacher are touching the lives of many.

Since November, Mike Robinson has served as interim pastor at First Baptist Church of LaFollette, Tenn. His preaching and pastoral gifts have blessed the church.

Garland Young led a deacon retreat at First Baptist Church of Jellico, Tenn. He has also been highly involved as a deacon at First Baptist Church of Williamsburg, ministering in a variety of ways and preparing to teach the books of 1 and 2 Thessalonians at the Pastor/Staff and Family Conference at Cumberland College, July 19-21.

I have led mid-winter Bible studies at First Baptist Church of Williamsburg, First Baptist Church of

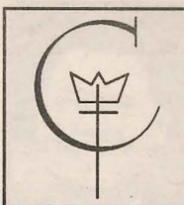
Walton and First Baptist Church of Jellico, Tenn., and will lead a Bible rally at First Baptist Church of Whitesburg in mid-April. In addition, I've filled the pulpit at both First Baptist of Somerset and First Baptist of Williamsburg. Currently I'm leading the Wednesday evening prayer service at Williamsburg.

All of these activities keep us busy, but we delight in serving God through the ministries of preaching, teaching and encouragement. In fact, we find we are blessed by our contact with Christians in other churches as we see their faith in and commitment to God through Jesus Christ. We are buoyed in our ministries by their prayers and encouragement.

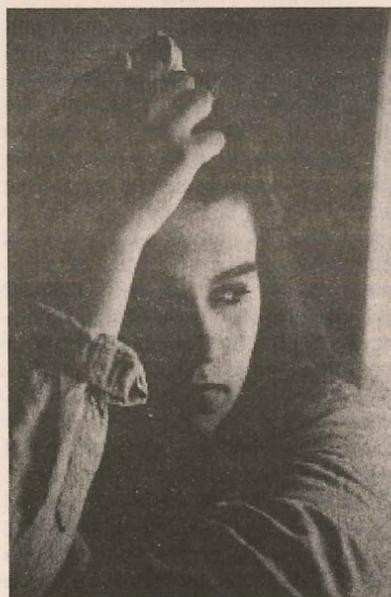
All of us in the department of religion and philosophy at Cumberland College are ready to serve in any way we can. Student teams also are ready to minister in your church to all members or to specific groups. Write to any of us on the faculty (see address below), or call the department at (606) 539-4156. To request a student group, contact Dean Whitaker, our Baptist Student Union campus minister, at (606) 539-4343.

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

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"You cannot help seniors if you are not in touch with your own aging issues."

Bob Sheffield, a church consultant for LifeWay Christian Resources

MISSIONS

Bosnia missionaries find prayer leads to ministry growth

By Bill Bangham
SBC International Mission Board

SARAJEVO, Bosnia-Herzegovina (BP)—The sun is but a memory. Jerry Worley pauses for prayer with her translator, Vedrana Peka, then drives the steep, winding roads leading into the hills that cradle Sarajevo below. From here, the lights of the city wink like a faceted jewel.

"Is this the turn?" Mrs. Worley asks.

"Yes," Peka answers. "See the little store?"

The car drops off the side, slips across ice and snow between a cluster of houses and slides to a stop before the home of Cuhra Husic.

Worley and Peka are late. They should have arrived earlier in the day when there was light. But there have been delays.

"It is important that we come

here no matter what time," says Peka. "Cuhra is very special, and we promised we would come for Bible study today."

Husic attends worship services that Mrs. Worley's husband, Bob, leads in the city below. She often walks. The war in Bosnia created a nation of refugees, Husic and her family among them. Jobs are scarce. Sometimes there isn't money for Husic to ride the bus.

"You see how far it is," says Peka, "yet she comes every time. Others live just a few doors away and they don't bother."

Inside is a narrow room, framed in cement, brick and tile, and lit with a 40-watt bulb. The window is covered with plastic. A small, wood burning stove warms the far end. The three women huddle over a wooden table near the stove. First they pray, then the Bible study begins.

Husic is ready. She pulls out a study book written by Mrs. Worley's husband. Husic has worked through it, read the Bible passages and answered questions at the end of the lesson. She also has questions of her own.

As she reads, Peka translates. Mrs. Worley offers insights and explanations. The lesson is on the Kingdom of God. In a nation driven by war, divided by ethnic hatred, it is a difficult concept.

Mrs. Worley talks about God bringing people together through the love of his son, Jesus Christ. Final-

ly, she says, "God rules in the heart. It is not political."

Husic nods. She is satisfied.

The Worleys were among the first Southern Baptist missionaries to begin work in Bosnia after the war. Volunteers who agreed to come for six months, they later decided to transfer permanently after 27 years of missionary service in Spain and the Canary Islands.

"We had people who had a hard time understanding why in the world we would move to Bosnia," Worley says. There were times even he questioned their decision.

"When we came, the truth is, I didn't have a clue how to begin," he says. So he and his wife turned to the one constant that has been at the heart of their ministry through the years—prayer.

"I have not found anything that frees us from the absolute necessity of dependence on God," Mrs. Worley says. "I have never found anything so absolute that we do not have to pray about it."

They prayed and identified the realities of their situation. They did not speak the language. They needed to work quickly. They needed ministry partners to translate, to help them with language study, to understand the culture and introduce them to people.

They had brief partnerships with three translators, two of whom made professions of faith in Christ. Then the Worleys met Rada Peka, the aunt of their third translator.

Mrs. Worley and Peka formed a

close bond. For two hours each day, Peka helps Mrs. Worley hone her conversational skills. Then they memorize Scripture together in Bosnian. Peka has become a Christian. She is beginning to lead Bible studies with Mrs. Worley's help. Through her, Mrs. Worley is multiplying her ministry.

This weaving of lives brought together through prayer is the framework of a great tapestry. Something of the whole can be seen when they gather together for worship.

They meet in Dobrinja, a neighborhood that was part of the front line during the war. Minefields are still being cleared from the surrounding area. Its houses still bear the scars. Some are shattered beyond repair. No one was untouched. Hundreds died here. Some say death still stalks the streets.

Inside, the music is lively. There are more praises than petitions. There is celebration for the bright moments in life. Of the 20 people gathered, all but two were baptized this past year. They are Serb, Croat and Muslim, people whose knives were at each others' throats a few short months before.

When Bob Worley rises to speak, he asks, "What is your first priority?" then answers, "Your relationship with God."

"When Bosnia is won to Christ, it is going to be won by you."

This story originally appeared in The Commission magazine, a publication of the Southern Baptist International Mission Board

PRAYER MEETING
Prayer was a hallmark of the ministry Southern Baptist missionary Jerry Worley (right) and her husband, Bob, had for years in Spain and the Canary Islands. Now it marks their ministry in Bosnia. Mrs. Worley prays with Gordana Stjepanovic (left) and Rada Peka prior to a Bible study. (BP photo by Grace Robinette)



We take top honors again

For the past three years I have made a report to our readers about the balsa wood bridge building contest sponsored by the University of Louisville student chapter of the American Society of Civil Engineers. The last three years we have taken most of the top honors, and last year we won them all.

This year we did very well again, and finished by taking four of the top five awards. Alem is a junior and is in his first year at Oneida. He took first place in two categories—efficiency and strength. His bridge held 510 pounds, and the efficiency rating was 2445.4 times its own weight, which was 3,337 ounces. Remember, this little bridge, weighing just over three ounces, carried a load of 510 pounds! Alem won a cash prize and plans on going into architectural design and construction, or structural engineering.

Josh is also a junior and came to Oneida when he was in the seventh grade. Josh had lost his father about a year before. His mother was having some problems with him and told us he was a little rebellious and belligerent. Once he said he could not mow the grass because the mower was out of gas. Upon investigation, his mom discovered that he had poured the gas out on the ground.

We are glad Josh came to Oneida. He has been a wonderful student, sings in the choir and is on the wrestling team. His bridge placed second, next to Alem's. It carried a load of 408 pounds, which was 2145 times its own weight. He also won a cash prize and is interested in being an architectural electrician or an electrical engineer.

The third student, "Tom," is also a junior and came to Oneida in January, 1998. His bridge took third place in efficiency by carrying a load of 372

pounds. It weighed 3,136 ounces and was rated 1898 in efficiency. He won a cash prize and is interested in architectural design or structural engineering.

The last student is Jason, and he is also a junior. He came to Oneida in the summer of 1993 when he was in the sixth grade. When Jason came to Oneida Baptist Institute, he was a mere 5 feet tall and weighed only 100 pounds. He since has grown into a sizable young man. It must be the food. We were told that he did well in school and got along well with family members. His parents simply wanted him to have the best Christian environment possible. Jason competed last year and placed second in the efficiency category. He is a hard worker and one of our most dependable students.

Because we don't have janitors, students clean our 15 major buildings, take care of the lawns and landscaping, and work on the farm and in the dining room. There are many jobs that require special skills and dedication. One of those jobs is waxing our floors. In most schools the janitor would wax floors in the evenings when the students are gone. Jason has been the supervisor of the wax crew for the past three years. The supervisor must not only be skilled; he also must be dedicated. Just like in the public schools, our waxing must take place at night when faculty and students are not in the buildings. Since we cannot have students up late on school nights, the waxing has to be done on weekends. Jason and his crew diligently wax floors most of the night every Friday and Saturday.

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

God also calls younger men

Why would a 19-year-old want to attend Clear Creek, where the average age is 31 and two-thirds of the students are married with children?

Tennessee student Adam Mullins explained: "I went to a community college but didn't like the immaturity of the students. At Clear Creek I have a good example from others, and we respect each other because of God's call."

Mullins is the kind of student we didn't want to lose and the motivation for lowering our age for admission. "God doesn't call everyone who is older. What are we to do? We can't postpone what the Lord is calling us to do. I don't think age should be a factor in obeying the Lord," Mullins said.

Mullins grew up in a pastor's home and made an emotional response to Christ as a child. "In 1998 I was really saved, and the call to ministry came two months later. It was hard to obey because many people had said I would be a preacher. I didn't want to be 'Daddy called and Mama sent,'" Mullins declared.

His father, Pete Mullins, soon will complete 20 years as pastor of East Athens (Tenn.) Baptist

Church. His son returns home each Wednesday to help with the youth ministry, which involves 45 youth. During a recent youth Sunday, four teens professed faith in Christ as their personal Savior. He teaches Bible study and often eats lunch at the public schools where he can talk with youth about Christ. "I have my dad as a mentor, and we make hospital and home visits together," Mullins said. He also has a part-time job on a dairy farm, feeding and milking Holstein cows.

As his first semester comes to a close, Mullins provides this appraisal: "Fantastic! I'm learning new things every day, and really enjoy learning more about the Bible. Everything I heard about Clear Creek

was positive, and I haven't been disappointed."

An older brother prepares for mission service at Bryan College. Next semester Mullins' sister, Tara, will be close by when her husband enrolls as a Clear Creek student.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

New abortion debate: Pharmacists refusing prescriptions

By Wendy Ruderman
Religion News Service

TRENTON, N.J. (RNS)—Anti-abortion activists and lawmakers are working to make New Jersey the second state in the nation with a law giving pharmacists the legal right to refuse to fill prescriptions based on religious, moral and ethical beliefs.

The push for the law sprang from the recent marketing of the so-called morning-after pill, the likely approval by the Food and Drug Administration of abortion drugs like RU-486 and Oregon's legalization of physician-assisted suicide.

"Abortions have gone from being a medical procedure to being just a pharmaceutical procedure," said Gene Rigozzo, head pharmacist at Hopewell Pharmacy in Hopewell Borough, N.J. "I think the issue will actually become more debated and heated as more and more drugs that induce

abortion hit the market."

In July, South Dakota became the first state to enact a law granting pharmacists the right to refuse to fill prescriptions.

Rigozzo, who owns Hopewell Pharmacy, encourages the five pharmacists he employs to exercise their religious and moral beliefs while behind the counter.

"They've all been told that they always have the right not to fill a prescription if they feel uncomfortable," Rigozzo said. Moreover, they don't have to tell a patient where else to get the prescription filled, he added.

"There are probably 3,000 pharmacies in New Jersey," Rigozzo said. "For somebody to say that they are not going to be able to find it—I think they are just looking for an argument."

Rigozzo primarily is talking about the drug Preven, which hit pharmacy shelves in October. It is made by Gynetics Inc.

Anti-abortion pharmacists call Preven "emergency abortion." Most pharmacists, doctors and Gynetics officials call the drug kit "emergency contraception."

Rigozzo, who declined to express his opinion of Preven, said his store got its first supply two weeks ago. So far, no one has come in with a prescription.

Preven is no different from ordinary birth-control pills, except women take a condensed, higher dose after having unprotected sex.

For years, doctors have prescribed birth-control pills in high doses to prevent pregnancy after sex. Gynetics, however, is the first U.S. company to market and package birth-control pills as emergency contraception.

Unlike RU-486, which induces a miscarriage in women who are four to six weeks pregnant, Preven works only within 72 hours of unprotected sex. RU-486 is undergoing clinical tri-

als in the United States. If it is eventually approved, it will be dispensed by doctors, not pharmacists.

Still, abortion proponents are alarmed by increasing reports of pharmacists refusing to fill prescriptions, so much so that the New York-based ProChoice Resource Center recently helped launch Pharmacists for Choice.

"The goal is to make sure there is a pro-choice pharmacist in every pharmacy in the country," said Nancy Yanofsky, president of the center.

The abortion battle is not new to pharmacies. Anti-abortion pharmacists, who call birth-control pills "potential abortifacients," founded Pharmacists for Life International in 1984. But the profession has emerged as one of the fastest-growing abortion battlegrounds.

Pharmacists for Life International now has more than 1,500 members, said Bo Kuhar, who runs the association from Columbus, Ohio.

"Abortions have gone from being a medical procedure to being just a pharmaceutical procedure."

Gene Rigozzo, a pharmacist in Hopewell Borough, N.J.

Panel divided on gambling's economic impact

WASHINGTON (RNS)—Members of the federally appointed commission to study the impact of gambling on the nation have come to some agreements, but apparently remain wide apart on the social and economic significance of legalized betting.

On the whole, members of the commission appeared united against so-called "convenience" gambling—on the Internet or slot machines in supermarkets, for example.

Instead, they suggested, if legal gambling is to be maintained, it should be as a "destination activity"—a reason to travel to a place like Las Vegas

or Atlantic City.

Beyond that, however, the nine-member National Gambling Impact Study Commission held widely divergent views of gambling and what it means for the nation.

"I believe a prohibitionist view of gambling is not going to work," member John Wilhelm said during a two-day session of one of the panel's subcommittees that ended April 8. "History demonstrates that."

Wilhelm, president of the Hotel Employees and Restaurant Employees Union, argued the commission's final report should be informational, reporting what is known about the ef-

fects of gambling expansion and what needs to be monitored, Associated Press reported.

But Richard Leone, a former New Jersey state treasurer, said the report should acknowledge that the nation is "on a slippery slope" that could end with gambling outlets opening in neighborhoods like fast-food franchises.

Commission chairwoman Kay James told reporters that the panel meeting was not to make any decisions about its final report.

"We are not making final conclusions," she said. "We are having a discussion."

Agents search ranch for clues to O'Hair's disappearance

SAN ANTONIO (RNS)—FBI agents have completed a three-day search of a Texas ranch for clues to the disappearance of atheist leader Madalyn Murray O'Hair, missing since 1995.

On April 4, Robert Grant, assistant special agent in charge of the FBI's San Antonio office, wouldn't comment on whether the search was successful.

"It was not a waste of time," he said.

FBI agents and state authorities used a backhoe, dogs and a helicopter with night vision equipment for their

investigation of the south Texas site, Associated Press reported.

Ranchers on the property about 100 miles west of San Antonio are not investigation targets, the U.S. attorney's office said.

Madalyn Murray O'Hair founded American Atheists, which has announced plans to move out of its longtime location of Austin, Texas, to a new building in Cranford, N.J.

In March, David R. Waters, 52, a former office manager for American Atheists, and Gary Karr, 50, a former prisonmate of Waters, were arrested on weapons charges.

Waters has denied being involved in the disappearance of the O'Hair family members and neither man has been charged in that case. During Karr's March 26 detention hearing, FBI agent Bill O'Leary reportedly testified that Karr admitted being an accessory to four murders in Texas and helping get rid of the victims and their property.

Richard Helfrick, Karr's attorney, said his client cooperated with the FBI when he was questioned about homicides in Texas. Helfrick would not say if Karr admitted to a role in any killings.

Supreme Court lets decision stand in cult deprogramming case

WASHINGTON (ABP)—A cult-information network can be held partially liable for an illegal forced "deprogramming" of an 18-year-old resident of Washington state, according to a ruling left standing by the U.S. Supreme Court March 22.

The high court refused to hear Cult Awareness Network's claim that it should not be held responsible for violating the civil rights of Jason Scott, who was abducted and turned over to a deprogrammer recommended to his mother by a CAN volunteer.

After failing to persuade three of her sons to voluntarily leave Life Tabernacle Church, a branch of the Unit-

ed Pentecostal Church, Kathy Tonkin called a Seattle community hotline in 1991 asking for help in "deprogramming" the youths.

Manning the hotline was Shirley Landa, a volunteer who was Washington state's contact for the Illinois-based CAN, a non-profit advocacy organization that seeks to educate the public about cults.

Landa allegedly referred Tonkin to Rick Ross, a counselor known to perform involuntary deprogrammings. According to court documents, Ross and other defendants abducted Scott and held him five days while Ross debated church teachings with him.

Two of Tonkin's sons were minors and legally under her control. Scott, however, had turned 18. He escaped and sued Ross, CAN and other defendants.

CAN appealed the ruling, claiming Landa was not acting as its agent when she referred Scott's mother to a deprogrammer. Attorneys argued that Landa was involved in other anti-cult organizations besides CAN, which has a policy of not referring people to deprogrammers.

The 9th U.S. Circuit Court of Appeals disagreed, however, finding "vicarious liability" against CAN for acts of a volunteer agent.

Another network is seeking to bring morals to the TV screen

STUART, Fla. (RNS)—Prominent attorney Willie Gary has conquered the legal profession and acquired all the trappings of wealth—a private jet, a Rolls Royce, famous friends and a spacious island home.

Still, Gary says he wants more. He wants to make the gospel even more visible on the airwaves.

In the effort, he has enlisted the help of some major heavy-hitters for the five-month-old Major Broadcasting Corp. where he serves as chairman of the board.

For example, he's brought boxing giant Evander Holyfield on board, as well as Toronto Bluejays first baseman Cecil Fielder and Marlon Jackson, a former Jackson Five member and brother to Michael and Janet.

"I like challenges," Gary said. "I've tried billion-dollar cases and won, and God has blessed me. I've been successful. This is a new challenge for me, to take nothing and make something. We're starting from scratch."

Launched in November, the Atlanta-based cable network is designed to bring family values-based programming back to television, Gary said. That could include anything from church services to shows like "Touched by An Angel" to Gary's own celebrity one-on-one, "Spiritual Impact."

The cable channel currently is available only to satellite dish owners, but network CEO Alvin James said he's negotiating with cable providers across the country to pick up the 24-hour programming. "Our goal in 18 months is to be in 60 million cable households."

Gary, a devout Baptist, said society has lost a sense of right and wrong, especially when it comes to television programming. "We want programs that will be inspirational, motivational, that leave out the killing, the fighting, the guns, the drugs and things of that nature."

"We want the Janet Jacksons, the Dan Marinos, the Mark McGwires, the role models and the people from the business community to really show our young people that they can be whatever they want to be or just an ordinary blue-collar citizen who is being the best they can be," Gary said.

Network President Marlon Jackson said MBC is filling a niche market that is not being met by competitors like the Fox Family Channel or PAX TV.

"I congratulate those channels, but we want to be different," Jackson said. "We're a family and gospel network. There's room for 20 or 40 more of these channels when you're delivering the Lord's message."

Network officials add that they are not targeting a primarily black audience, even though MBC's principal officers are all black. "Absolutely not," Gary said. "This is a TV network designed to bring values back to our homes."

PEOPLE

PRAYER PARTNERS

Please pray for these people and projects, which are part of Kentucky Baptists' partnerships with Baptists in New England, Poland and Tanzania:

■ **Urgent:** Five to seven volunteers are needed May 4-17 to remodel a church building in Elk, Poland.

■ **Praise God** for the continuing growth at New Colony Baptist Church in Billerica, Mass. Since entering their new sanctuary a year ago, worship attendance has more than doubled to 175. Since December, more than 25 people have been baptized, including one person over age 80.

■ **Mac and Linda Sacco** as they continue language school in Warsaw, Poland.

■ **Susan Carson**, minister to students in Warsaw, Poland, and four students with whom she is working who have expressed much interest in what it means to be a Christian.

■ **Missionary Susan Smith** who is in England studying tropical diseases so she can better minister when she returns to the Baptist Hospital in Kigoma, Tanzania.

■ **The new programs** in the women's department of International Baptist Theological Seminary of East Africa in Tanzania.

■ **A new mission** begun in Waterville, Maine, in March, and Pastor William Galloway and his family who are scheduled to arrive in Waterville in June.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BEDFORD—Donny Kauffman**, pastor of Bedford Church, resigned to accept a position as associate pastor of education in Greenville, S.C.

■ **CAMPBELLSVILLE**—Campbellsville Church will host spring renewal services April 24-26. **Rick Stanley** will be the evangelist. For information, call (502) 465-8115.

Lowell Avenue Church called **Dave Walters**, formerly on staff at Campbellsville University, as pastor.

■ **CORBIN**—Immanuel Church held its first service in the new worship center March 7. Nineteen people were baptized, and the Lord's Supper was observed in the evening service.

■ **CRESTWOOD**—Harrods Creek Church will host a shape note convention, sponsored by the Ohio Valley Shape Note Singers, April 24-25, 9:30 a.m. **Thame Fuller** is pastor.

■ **FRANKLIN**—Sulphur Springs Church will host an Experiencing God

weekend, April 16-18, 6:45 p.m. Friday; 9 a.m. and 6:45 p.m. Saturday; and 10 a.m. Sunday. **Webb Ross**, from Tembroke, will be the coordinator. For information, call (502) 586-5558. **Matthew Sickling** is pastor.

■ **HAZARD**—Big Creek Church will host revival services April 18-23, 7 p.m. **Bill Whittaker**, president of Clear Creek Bible College and five Clay County students, **John Smith**, **Robbie Napier**, **Tim Rogers**, **Shawn Vallance** and **Jim Norman**, will bring the messages. Special music will be provided by Oneida Institute Choir, the Gospel Travellers, Big Creek Church Choir, Cardinal Singers, Woods Family Encouragers and the Clear Creek College Choir.

■ **JAMESTOWN**—Pastor **Daryl Covington**, Jamestown First Church, recently started a Sunday school class at Russell County Active Day Care Center. The class meets Thursday af-

ternoons with 40 people in attendance.

■ **LOUISVILLE**—Beechwood Church will have revival services April 21-25, 7 p.m., Sunday 10:45 a.m. **Timothy Beougher** of Southern Seminary will be the speaker. For information, call (502) 895-3439.

Cloverleaf Church will host **The Crossmen Quartet**, from Beaver Dam, in concert April 23, 7:30 p.m. For information, call (502) 367-0218.

Green Acres Church will host **The Calvary Heirs**, of Irvine, in concert April 18, 6:30 p.m. For information, call (502) 239-9788.

Jock Henricks, associate music minister of Parkland Church, resigned to accept a position with Cherokee Avenue Church in Gaffney, S.C.

The Weatherfords and **John Hord** will present a concert at Shively Heights Church April 17, 7 p.m. to benefit the new building fund. For information, call (502) 447-9544 or visit the church website: <http://members.aol.com/shbaptistc/index.htm>. **Chris Butler** is pastor.

Valley Station Church will host revival services April 25-28. **Wyman**

Copass will be the evangelist. For information, call (502) 937-0122.

■ **MIDDLESBORO**—Clear Fork Church licensed **Joe Sullivan** as a minister of the gospel recently.

■ **MIDDLETOWN**—First Church will host **The Bowker Brothers**, a Canadian piano duo, in concert April 18, 10:45 a.m. For information, call (502) 245-7889.

■ **ONEIDA**—Oneida Baptist Institute will perform "Moriah Morning," depicting the founding of OBI, April 15-17, 7 p.m. For information, call (606) 847-4111.

■ **PRESTONSBURG**—A "Men for Jesus Christ Rally" will be held April 24, 2 p.m. at the Mountain Arts Center. Guest speakers will be **Eddie Fox** and **Jeremy Kingsley**. Special music by **Greg Cagle** and **Dwight Ashley**. For information, call (606) 886-3335.

■ **UTICA**—Glenville Church recently ordained **Raymond Durbin** as deacon. **Ray Cummins** is pastor.

■ **VERSAILLES**—The sanctuary choir and adult ensemble of Versailles Church will present "God For Us," April 25, 10:45 a.m.

CLASSIFIED ADS

SEEKING: Full-time pastor. Please send resumé to: Pastor Search Committee, Cloverport Baptist Church, 314 West Main St., Cloverport, KY 40111.

SEEKING: Farmdale Baptist Church at 5610 US Highway 127 South, Frankfort, Ky., is seeking a part-time children's minister. If you feel God is calling you to this area to work with children, send resumé to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

SEEKING: Full-time associate pastor whose primary ministry emphasis will be working with students, and who also will be an assistant to the pastor. Send resumé and/or recommendations to: Rick Bowden, senior pastor, Ormsby Heights Baptist Church, 2120 Lower Hunters Trace, Louisville, KY 40216.

SEEKING: Bardstown Junction Baptist Church, located 20 miles south of Louisville, is seeking a full-time pastor. We are a Southern Baptist church with much interest in mission work, our youth program and various community outreach activities. Send resumé to: Woodie David, search committee chairman, 611 Kirsch Way, Fairdale, KY 40118.

FOR SALE: Your choice of 25 GMC coach-type buses. These are one-owner, low-mileage buses. All are equipped with Detroit Diesel engines, restrooms, reclining seats, large luggage capacities, ready to go anywhere. Priced at \$25,000 - \$55,000, depending on year model and optional equipment. MCI and Eagle buses also available. For photos or information, call (606) 278-7224.

SEEKING: Forks of Elkhorn Baptist Church of Midway, Ky., is seeking a part-time youth minister. Send resumé to above at 495 Duckers Road, Midway, KY 40347.

SEEKING: Unity Baptist Church of Stephensburg is seeking a part-time minister to children and youth. We are a small rural church located 10 miles west of Elizabethtown. Send resumé to Pastor Roger McGuffin, Fife Lane, Cecilia, KY 42724.

SEEKING: Emmanuel Baptist Church, Marion, Ky., is currently seeking a bivocational minister of music effective in leading worship. Our church is growing and we're expecting God to do great things. If interested in getting involved where God is already working, send resumé to: Emmanuel Baptist Church, 108 Hillcrest Drive, Marion, KY 42064, Attn: Search Committee.

SEEKING: Ovesen Heights Baptist Church is seeking full-time pastor. 175 resident members, 80 to 100 in Sunday school, 100 plus morning worship. Send resumé to: P.O. Box 253, Hodgenville, KY 42748.

SEEKING: New Salem Baptist Church is seeking a bivocational minister to students. Primary responsibilities will be youth. If led by the Lord to reply, send resumé to: Search Committee, 145 Hialeah Drive, Cox's Creek, KY 40013.

NEEDED: 22 good, used pews, 15-foot long (building new church). Call (606) 643-5313 after 6 p.m. If no answer, leave message.

SEEKING: Full-time pastor. Please send resumé to: Pastor Search Committee, Chevy Chase Baptist Church, P.O. Box 22113, Lexington, KY 40522-2113.

SEEKING: Inner-city church planter/pastor for Cincinnati, Ohio. Send resumé to: CBA, 135 Williams, Cincinnati, OH 45215.

SEEKING: Part-time minister of music. Send resumé to: Search Committee, Grace Baptist Church, 811 Bryan Ave., Lexington, KY 40505.

SEEKING: Minister of student life. Vale, a growing, purpose-driven (SBC) church in a prosperous university community in central Illinois, is seeking an energetic team builder who has a sense of humor and a passion for youth to lead our students, parents and youth leaders in a seeker-sensitive student ministry. Send resumé by April 20 to: Vicki Lawson, Vale Baptist Church, 1304 Morrissey Drive, Bloomington, IL 61701, or fax to: (309) 662-8558, or e-mail to: ValeBC1@aol.com.

FOR SALE: Floral Hills Cemetery, Covington, two lots, Garden of Apostles. \$600 both/best offer. Call collect: (502) 267-6383.

SEEKING: Floyd County-area church seeking part-time worship leader to lead the choir and congregation in meaningful worship and praise. Direct inquiries to: (606) 874-9468, or to: FBC, P.O. Box 541, Allen, KY 41601.

SEEKING: Part-time minister of youth for a conservative, traditional Southern Baptist church family. Send resumé and/or inquiries to: Mitchellsburg Baptist Church, P.O. Box 147, Mitchellsburg, KY 40452-0147, Attn: Personnel Committee.

SEEKING: Second-Ponce de Leon Baptist Church of Atlanta, Ga., is seeking a minister with children. This person will serve as one of 12 pastoral staff team ministry equippers. SPdL is a 3,600-member congregation in north Atlanta, drawing people from 108 ZIP codes throughout the metro region. Offering both traditional and contemporary approaches to worship, SPdL offers its members the choice to support missions and ministries through either the Cooperative Baptist Fellowship or the Southern Baptist Convention, and ordains women and men to the diaconate. Applicants should have a seminary degree, professional experience in Baptist congregational leadership with children's ministry, awareness of the contemporary challenges facing children and their families, and a desire to build a team of children's teachers and leaders. Resumés with references should be sent to: Second-Ponce de Leon Baptist Church, Minister with Children Search Committee, 2715 Peachtree Road NE, Atlanta, GA 30305. Deadline is April 28, 1999.

SEEKING: High Point Baptist Church of Mayfield, Ky., is accepting resumés for a part-time minister of youth. Interested applicants should send resumé to: Minister of Youth Search Committee, High Point Baptist Church, 220 West Farthing St., Mayfield, KY 42066.

Missionaries on furlough looking to share stories

Southern Baptist missionaries Steven and Cathy Blanchard will be in Kentucky later this year on furlough and say they want to tell Kentucky Baptist churches about their work.

"Cathy and I have been privileged to take each of our furloughs in the Commonwealth of Kentucky," Blanchard wrote recently. "In fact, our daughters almost consider it home."

The Blanchards serve in South Korea. Blanchard leads college students in evangelistic Bible studies and also serves as leader of the MASTER'S Team. The team, whose name is an acronym for Missionaries Assisting Students To Eternal Radical Salvation, has a focus on Korean college students.

Mrs. Blanchard leads a Bible Study Fellowship group that includes internationals from several countries as well as Korean nationals. The group has grown significantly during the past few years, Blanchard wrote.

He said they both are looking for opportunities while in Kentucky to talk about their work.

"We look forward to sharing with churches, small groups and individuals how the Lord has continued to work in the country we have come to love," he said.

Before July 20, they can be reached by e-mail at scblanch@nuri.net or by regular mail at Pusan Jin Gu, Yunji Dong 50-6, Fine Apt. 101-2507, Pusan 614-070 South Korea.

After August 1, their furlough address will be 3700 Nanz Ave., Louisville, KY 40207; (502) 897-0079.

Young writer taking plea for modesty to gen-Xers

By Karen Long
Religion News Service

NEW YORK (RNS)—At age 23, Wendy Shalit has burst onto the American public scene drawing both praise and criticism but rarely yawns.

Reactions to her book promoting sexual modesty range from raves to withering dismissals.

Shalit argues that the sexual revolution of 30 years ago has bequeathed a wasteland of meaningless carnal hook-ups on all the old hippies' unhappy daughters—a contention that so infuriated one caller to National Public Radio that she suggested an old-fashioned book burning.

Columnist George Will, in Newsweek, raved over the book and Shalit. "Think Katie Couric with Edith Wharton's mind," he wrote.

Fellow Gen-Xer Katie Roiphe, whom Shalit raps for her sexual adventurism, sniffed in Time magazine, "I find it strange to be condescended to by a 23-year-old virgin."

Shalit, author of "A Return to Modesty, Discovering the Lost Virtue," insisted all this huffing is milder than she expected.

While still a teen, Shalit entered the culture wars, writing for the neo-conservative Commentary magazine a blistering critique of coed bathrooms at Williams College.

She also is against tarty clothes, the birth-control pill and sex education in schools. She said she appreciates Will's grasp of her arguments, but she laughs at his characterization of her as "effervescent and almost petite."

"Almost petite?" she asked. "That's pretty funny."

Shalit is interested in weightier matters.

And with her contemporaries flocking to Jane Austen movies and ballroom dancing, she thinks she has company. She began her book with two excerpts from Genesis and picked out a rendering of Eve in her fig leaf for the cover.

"With the fall comes knowledge," Shalit said, "and modesty protects that knowledge. Modesty is fundamentally about knowing, not, as we tend to think, about ignorance. You cover up because you know this is a precious thing."

Shalit underscored this point with a passage from Genesis in which Rebekah sees Isaac approaching, dismounts from her camel and covers herself with a veil.

"Rebekah covers herself because she likes Isaac. She's interested," Shalit said, noting sex and modesty are ancient concerns, not the quaint leftovers of 19th-century Victorians.

And by covering up, Shalit said, Rebekah was signaling something much more alluring than, say, Madonna.

"Shalit's book is important for two reasons," said Barbara Dafoe Whitehead, author of "The Divorce Culture."

"First, she offers her report from

the front lines of a culture that few older adults understand or recognize. Baby-boom parents who cheered the sexual revolution can now contemplate its impact on their daughters.

Second, she is one of a small but growing band of twentysomething women writers who are disenchanted with the sexual revolution ... bent on telling the grown-ups where they went wrong."

Raised the third of three daughters in suburban Milwaukee, little Shalit was perplexed when a strange woman arrived to instruct her fourth-grade class not to be embarrassed by sex.

The instructor invited questions, and found herself stumbling to discuss some rather explicit topics.

Shalit's mother was appalled and pulled her daughter from the class. Shalit grew up to argue that such instruction was wrongheaded, stripped kids of their natural modesty and gave little boys carte blanche to ask even more explicit questions of their female friends.

Shalit said she was the only one in her Reform Jewish family to insist on a bat mitzvah.

Still, it came as a shock to Shalit, who describes herself as "a bit of a know-it-all," to learn that Orthodox Jews practice tzniut—laws of sexual restraint and modesty.

Shalit said it is the profound unhappiness of her peers—the eating disorders, the self-cuttings, the Prozac prescriptions—that she blames on a culture that places so little value on young women that it promotes casual promiscuity.

In one section of her book, she describes a Midwestern father driving his 18-year-old daughter to a hotel to lose her virginity with her boyfriend.

"I see so many young women around me spending half of their time sleeping with all these men, and the other half telling me how heart-broken they are," Shalit said.

Take Monica Lewinsky. Here, Shalit said she sees an old pattern—a young woman signaling she was "ready to play," only to fall in love and then despair, partly because she sees herself so far from her desire for marriage and children.

Shalit tends to dismiss her critics as "exhibitionists," and stands by her arguments in the style of the old high school debater she is.

She insists that the real problem remains a society awash in immodesty.

"Because of the onslaught on childhood today, because of the intrusion of sex educators and condoms and obscene lyrics into our earliest days, or because of parents who have abandoned their kids, many of us feel as if we never had a chance to be young," Shalit said.

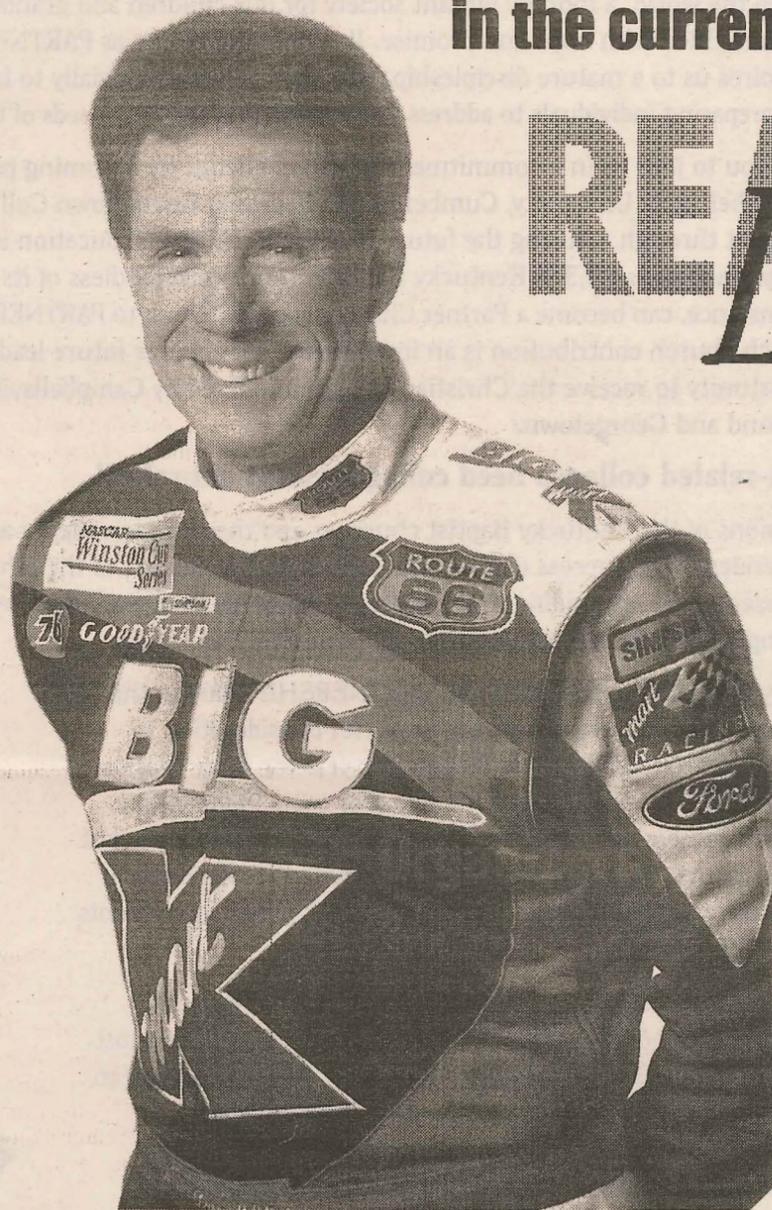
"Sexual modesty is a virtue for us, and, I predict, will become a virtue for increasing numbers of us," she added. "I don't see why our parents should get to have a monopoly on sexual revolutions."

Meet NASCAR legend

Darrell Waltrip

in the current issue of

REAL Life



The Owensboro native talks about the loss of his racing team, his new opportunities as a driver and the lessons God taught him through it all.

"Getting rid of that race team is the best thing that ever happened to me, but I never would have believed that at the time. I think the Lord took that away from me because it was too high on my priority list."

Inside

Family

How mentoring helps Kentucky newlyweds keep their marriage vows.
Help for divorced parents.
Ways to prevent children from becoming whiners.

Finance

Keeping tax time 2000 under control.
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Fun

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Partner Churches Needed!

Throughout their existence, Baptist churches have established a reputation for responding to meet the needs of the world by becoming partners with other churches and organizations and, therefore; combining their resources for the collective benefit of others. The need for partners in meeting the needs of global missions is perhaps greater today than ever before!

PARTNERSHIP 2000 provides Kentuckians with both an opportunity and a challenge to respond to the call for partners in global missions. Its opportunity focuses on a call to unity and dedication by churches and individuals who seek a stronger Christian witness to the world, a morally vibrant society for our children and grandchildren, and a future filled with hope and promise. Its challenge comes as PARTNERSHIP 2000 inspires us to a mature discipleship, giving ourselves sacrificially to institutions who are preparing individuals to address the physical and spiritual needs of the world.

We urge you to join us in a commitment to this challenge by becoming partners with Campbellsville University, Cumberland College and Georgetown College in this effort through assuring the future of Christian Higher Education in Kentucky. Each of our 2,374 Kentucky Baptist Churches, regardless of its size, or circumstance, can become a Partner Church by contributing to PARTNERSHIP 2000. Each church contribution is an investment that ensures future leaders the opportunity to receive the Christian education offered by Campbellsville, Cumberland and Georgetown.

Church-related colleges need college-related churches!

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Perhaps the greatest risk in this endeavor is that not enough people will care enough—about quality, about learning, and most specifically, about Christian Higher Education. There is no way to know whether enough people believe that Christian Higher Education can make a significant difference in the world, and thereby enable it to do so through their financial contributions. But surely this is a risk worth taking.

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and so are the opportunities**



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