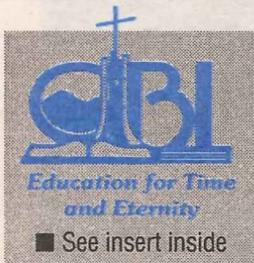


PRactical Resources for Christian Living

WESTERN RECORDER

June 8, 1999
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FOR THE RECORD

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Yugoslavia's Baptists say bombings hurt their witness

By Frank Brown
Religion News Service

BELGRADE, Yugoslavia (RNS)—Serbia's Baptists are doing a lot of explaining these days. After all, one of the world's best known Baptists is President Bill Clinton.

Reveled as a Hitler-like figure intent on destroying the Serb people or as a maniac using missiles to vent his post-Monica frustrations, Clinton is demonized daily in newspapers, radio and television in Belgrade.

"It is not easy for us now. Everyone knows that Clinton is a Baptist," said one woman who attends First Baptist Church of Belgrade. "Some Baptists outside Yugoslavia tell me that Clinton is not a real Baptist, but I am not one to judge his righteousness."

The Baptist church's pastor, Alexander Birvis, is irked by the relentless mention made of Clinton's religious affiliation and claims that leaders of the dominant Serbian Orthodox Church have "very astutely used" it.

"When Jesse Jackson was here, no one said he was a Baptist pastor," said Birvis, 71, a gentle-mannered man who possesses a richer English vocabulary than many native speakers. "They said Jesse Jackson is a world religious leader, a fighter for peace, but never a Baptist."

For centuries in the Balkans, even the most enlightened people have been keenly aware of each others' religious affiliation. Earlier this decade, in places like Bosnia-Herzegovina, being Muslim, Orthodox or Catholic was often a matter of life or death. So it is understandable that Yugoslavia's 2,000 Baptists should be sensitive to having their denomination tarred with a broad brush.

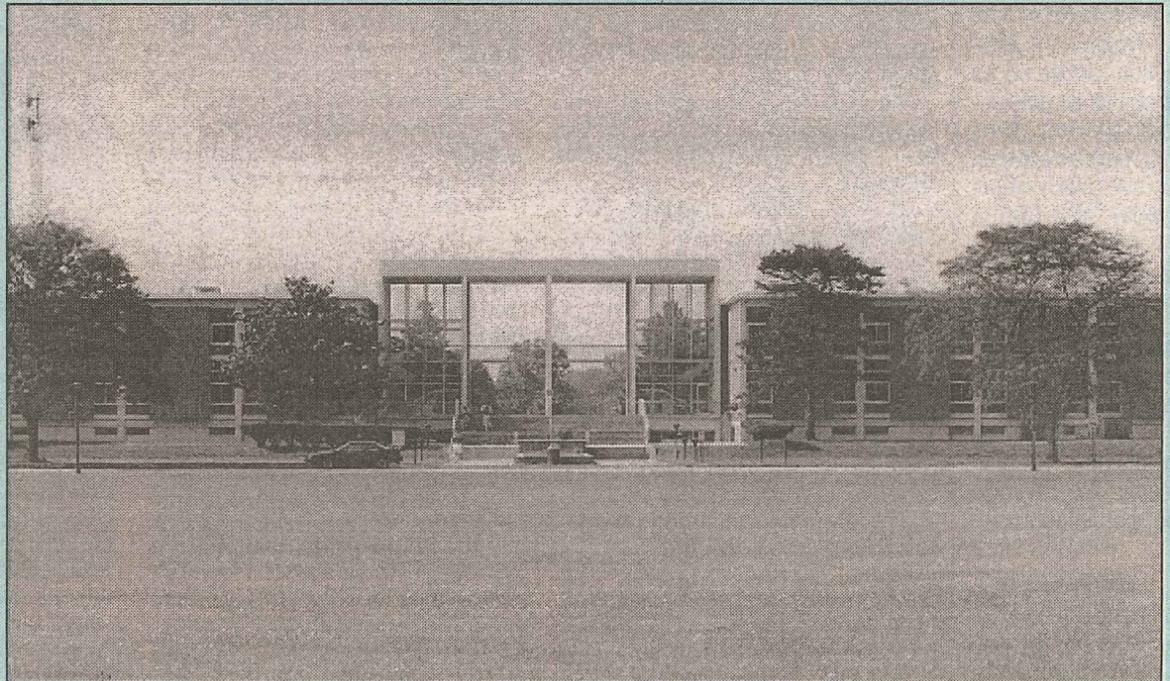
With 140 members, First Baptist Church is the larger of Belgrade's two Baptist congregations. Identified by a small sign announcing service times and located in a two-story white building on a quiet side street in a residential neighborhood, the congregation has a low profile in a city where Orthodox churches dominate and knowledge of minority faiths is poor at best.

Although there was some talk by extremists casting the conflict as a religious war pitting Western Catholics and Protestants against Eastern Orthodox, Birvis credited Pope John Paul II's quick and repeated denunciations of the NATO bombing with squelching attempts in Yugoslavia to vilify Western Christians.

After the May 23 service—held in semi-darkness because the previous night's bombs had knocked out Belgrade's electricity—Birvis and four church elders talked about a range of issues affecting the congregation. As the discussion progressed, a sense of frustration at the West's action gave way to anger at being misunderstood.

See Yugoslav Baptists ..., page 6

Kentucky Southern



ADMINISTRATIVE BUILDING The signature building for Kentucky Southern College still stands, used by the University of Louisville, which assumed possession of the campus after Kentucky Southern folded in 1969. Former English professor Wade Hall doesn't say the school failed. "I say it succeeded for seven years."

Gone 30 years, 'the essence of the college lives on'

By Ken Walker
State Correspondent

LOUISVILLE—On balmy spring evenings, Ray Stines can stroll out of his Dorchester Road home and look over the bustling University of Louisville Shelby Campus. But in his mind's eye, he still sees Kentucky Southern College.

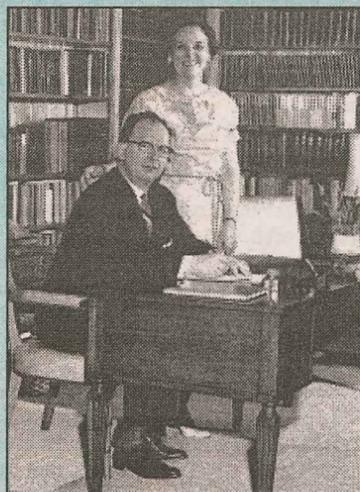
Enrollment was small, peaking at 877 in the fall of 1966. The modest facilities included the main classroom and administration building, student activity center and dining hall, and a pair of housing complexes.

But nearly 30 years after its final graduation ceremonies, the former registrar and director of admissions struggles to let go of the dream that attracted him to the private, Christian school. He used to be so close to it he walked to work.

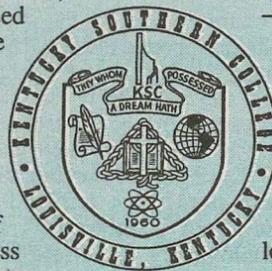
"I look at it and have this sad feeling, a depression that it no longer exists," said Stines, now director of student services at U of L. "Yet I have a happiness over the friendships that exist to this day and the satisfaction of being part of that."

About 350 students graduated from the liberal arts institution during its seven-year history, which concluded in August 1969 when it succumbed to financial pressures.

But don't label it a failure, insists Wade Hall, a former English professor who came from the University of Florida and liked Kentucky so much he never left.



PRESIDENT Rollin Burhans, pictured here with his wife, Delma, was the school's only president. The administration building still bears his name.



"I say it succeeded for seven years," said Hall, who retired from the faculty of Bellarmine College in 1997. "For seven years we had a wonderful school. Students are still loyal to the dream. It was a wonderful example of the shining city on a hill."

Conceived in 1955 by the executive committee of Louisville's Long Run Baptist Association, the school was first known as the Greater Louisville College of Arts and Sciences. Organizers kicked off a fund-raising campaign and search for property.

Three years later, a committee led by Edwin Perry, then-pastor of Broadway Baptist Church, selected a 238-acre site on Shelbyville Road

between Hurstbourne Lane and Interstate 264.

As the dream took shape, a brochure distributed by the association said founders wanted to establish a college that supported intellectual interests and academic excellence while honoring Christian character.

They succeeded admirably, said Charles Mullins. He is chairman of the committee that is working on a July 31 reunion for all Southern students, faculty, staff and trustees.

"It was nice to attend a school in an atmosphere where religion was respected," said Mullins, who now is senior attorney for the U.S. Nuclear Regulatory Commission in Washington, D.C.

"I've never been ashamed of the education I got there," said Mullins, who majored in physics and history and later earned a law degree in Louisville. "The communication skills, analytical skills and technical skills I got in physics have stood me in good stead."

Still, the school had humble beginnings—students initially used classrooms and dorms at Southern Baptist Theological Seminary.

The Shelbyville Road campus opened in the fall of 1963. Though surrounded today by thriving suburban development, in the beginning cows grazed in nearby fields. One student said nothing seemed close except an adjoining graveyard.

Newcomers were welcomed by Rollin Burhans, former pastor of Louisville's Crescent Hill Baptist Church and the school's sole president. The administration building at the Shelby campus (used primarily for evening classes and a continuing

See Baptist college ..., page 8

BAPTIST BITS

■ Baptists going to the Southern Baptist Convention annual meeting in Atlanta are asked to bring canned goods as part of the Arms Around Atlanta mission projects. Collection barrels will be placed outside gates C, D and E, with food going to area ministry centers. For more information, call (800) RING-GBC or visit the Web site www.armsaroundatlanta.org.

■ A live Internet "Webcast" is planned for complete coverage of the Southern Baptist Convention annual meeting June 15-16 in Atlanta. The coverage can be accessed through two Web sites, www.sbc.net or www.namb.net.

■ International Mission Board trustees revised the board's Mobilization Assistance Program to provide half the cost of an overseas volunteer mission trip, up to \$1,000, for seminary students and ministers to college students. The fund also helps senior pastors, IMB trustees and directors of missions make their first overseas trip.

■ An average of 100 new churches have been planted in the Ukraine each year for the past eight years, John Floyd recently told International Mission Board trustees. Floyd, retiring IMB regional leader for eastern and central Europe, pointed out that during Soviet rule, Baptists in the Ukraine were forced to turn inward and concentrate on sustaining their own families. After the fall of communism, the IMB worked with Ukrainian Baptists to restore their evangelistic zeal, he said. "There is a 12-to-1 baptism ratio in Ukraine," he said.

Pressler's new book details his side of the controversy

By Tammi Reed Ledbetter
Baptist Press

NASHVILLE (BP)—The man most often identified as architect of the conservative movement in the Southern Baptist Convention has written a new book to offer his take on the events that continue to shape the denomination.

"A Hill on Which to Die: One Southern Baptist's Journey," is the first-hand account by Paul Pressler of Houston.

It is the retired appellate court judge whom many church historians, sociologists and former SBC leaders cite for figuring out the mechanics required to effect leadership changes that could cause a theological and power shift in the convention.

"Paul Pressler put two and two together," writes sociology professor Nancy Ammerman in her book, "Baptist Battles." "He figured out that the denomination's machinery could be wrested from the hands of its progressive (he would say liberal) bureaucratic leaders. His discovery changed the course of this fundamentalist movement and focused its energies inside the denomination."

Pressler writes in his book that he never sought such notoriety and viewed his initial involvement as short-term. "I thought that once we raised questions about the theological problems in our institutions, those in positions of authority would be willing to listen, others would lead and the issues would be solved."

Such was not the case, he writes, describing a "rebuff" he received from denominational employees.

Pressler writes that his motivation for writing the 240-page book, released this month by Broadman & Holman Publishers of LifeWay Christian Resources, is based on his expectation that history might not deal charitably with the conservative movement because most existing accounts have been written by people on the other side. "I know now, more than ever, that I see events and people through the opinions and prejudices of those who are writing about them," Pressler writes.

As the most visible leader of that

battle, Pressler has been identified by church historian Bill Leonard of Wake Forest University as an "agenda fundamentalist" and by Walter Shurden of Mercer University as a "political strategist."

Pressler writes that he and other conservatives were willing to make personal sacrifices, believing that "many people who could have been won to Jesus Christ would be eternally lost if liberal theology destroyed the Southern Baptist Convention as a force for evangelism and missions."

Pressler devotes several chapters of his book to his ancestors who served as role models for him as an active layman in Baptist life. He explains how challenges he received to his own faith while a student at Princeton provided fodder for his passionate opposition to liberal influences exercised by professors over immature students.

It was the 1961 release by Broadman Press of "The Message of Genesis" by Ralph Elliott that prompted him to consider the danger of theological drift in his own denomination, Pressler writes. He states he found the commentary by Elliott, then a professor at Midwestern Baptist Theological Seminary, comparable to the liberal theology he had heard at schools in the Northeast.

Pressler was surprised to find support for Elliott at his own Second Baptist Church in Houston and encouraged fellow member and businessman John Baugh's call for a committee to study allegations of liberalism. While the committee ultimately supported the work of SBC seminaries against attacks on professors like Elliott, it was, Pressler states, his lengthy minority report that he believes caused him to be removed from a leadership role in the church.

Pressler's concern over the Elliott controversy provided an introduction to Paige Patterson, then a student at New Orleans Baptist Theological Seminary. Pressler describes their lengthy visit at the French Quarter's Cafe du Monde in March 1967 as "a time for ones who had experienced liberalism in the Southern Baptist Convention to share their mutual concerns about the effect this was having on the proclamation of the gospel."

Kentucky 'heroes'

Two Kentucky Baptists are among the "heroes" Paul Pressler lists in his new book about the conservative movement in the Southern Baptist Convention.

In a chapter titled, "My Heroes of the resurgence," Pressler includes LaVerne Butler of Lexington and Mike Routt of Ashland.

Both receive a paragraph each. Butler is noted as being former pastor of Ninth and O Baptist Church in Louisville and former president of Mid-Continent Baptist Bible College in Maysville. Butler "con-

ducted a soul-winning evangelistic ministry that was well-known and respected, not only in Kentucky, but also in Illinois, Indiana and throughout the SBC," Pressler writes. Pressler also notes his wife, Lillian, is a frequent speaker at women's conferences.

Pressler writes that Routt, pastor of Rose Hill Baptist Church in Ashland, "took care of many details in leading in Kentucky. Mike has stood and led in an area where he has had little assistance. He has done very well."

During the next decade, both Pressler and Patterson would take their message on the road, speaking to groups of all sizes about their growing concerns. Their three-point message dealt with the problem, the existence of a method for correction and the need to motivate people to attend annual meetings of the SBC. In 1979 they succeeded in electing a conservative candidate as SBC president.

Rather than giving a chronological history, Pressler analyzes the influence of various groups, including the secular and denominational media, during the course of the controversy.

While Pressler was dealing with the public notoriety of his battle for the SBC, he was facing a personal crisis over the sudden onset of seizures and severe headaches experienced by his teenage son, Paul IV.

"Many people who have criticized me because of my SBC involvement do not know the personal strain under which I have operated," Pressler writes. As he watched the deliberations of the 1979 Houston convention from a friend's skybox, he listened to his son crying from his severe headaches. "Anybody who thinks that I could have had the composure to direct what was happening on the floor of the meeting—as some have charged—simply does not know the situation."

Those now-famous skyboxes are explained in Pressler's book, along with many events he states were ex-

aggerated or misrepresented. He responds to allegations of voting irregularities, busing of conservative messengers, positioning of candidates, illegal messengers and the existence of a 10-year plan for controlling the boards of the SBC.

In his projection for the future of the denomination, Pressler warns against:

■ A bureaucracy that becomes "an end to itself and not a means to effectuate the principles for which it was founded."

■ Developing a "good-ol'-boy" system comparable to the one he states previous leaders used during their years of denominational leadership.

■ The elevation of leaders who were "unwilling to pay the price to lead the convention to be restored to its conservative principles when it was risky to do so."

Pressler will complete his term as a trustee of the International Mission Board in 2000. He writes that his intention is to distance himself from convention activities beyond regular attendance at annual meetings. He works at the law firm of Frank, Woodfil, Lucas and Pressler, doing mediation and handling estates.

"Life does exist beyond my activity in the Southern Baptist Convention," Pressler writes.

He adds, "I am delighted to put my involvement behind me and to leave the hill which has now been recovered from those who had captured it."

IMB trustees look to improve relations with American Hispanics

By Louis Moore
SBC International Mission Board

RICHMOND, Va. (BP)—International Mission Board trustees recently addressed ways to involve more Hispanic Southern Baptists in the agency's work.

Trustees also celebrated 1,882 years of service from 70 retiring missionaries and the appointment of 76 new ones during their May 24-26 meeting.

The board's committee on public relations and development met with Hispanic leaders from Texas, Florida, California and New Mexico and proposed an ongoing dialogue to significantly upgrade the board's relations with Southern Baptist Hispanics.

"Apparently we've had a gap in communications (with Hispanics),

committee member Patrick Stewart of Illinois reported to the full board meeting. "We are excited about this contact and about the possibilities that lie ahead in our relationship with this group of Southern Baptists."

During the committee meeting, it was noted that only 43 Hispanic Southern Baptists serve overseas while nearly 10 percent of Southern Baptist churches could be classified as predominantly Hispanic. If 10 percent of the IMB's 4,500 missionaries were Hispanic, the number of Hispanic missionaries would be about 450.

"We see a huge opportunity that could have a huge impact," Stewart said.

The board recently appointed Jason Carlisle, who was reared in Uruguay by missionary parents and who served in Uruguay as a missionary, as

the board's liaison to the Hispanic Baptist community in the United States.

Trustees began addressing the issue of increased demand on the board's Missionary Learning Center facilities in Rockville by appropriating \$300,000 for schematic drawings of additional facilities planned for the facility.

An upsurge in new missionary appointments in recent years has stressed the facility, MLC directors said. At one point in 1998, the large number of candidates, combined with a drought in Virginia, forced water rationing, including showers only every other day and restrictions on laundry.

Trustee chairman Bill Sutton said the total cost of an expansion could exceed \$23 million, but told trustees the process of studying the matter had

only begun and any dollar figure is premature.

Trustees heard a report on changing the use of the term "furlough" to "stateside assignment." He noted that having international missionaries in the United States "is an opportunity not only to report to Southern Baptists but also to mobilize them by enlisting prayer and ministry supporters, personnel and volunteers and by encouraging giving."

During the meeting, trustees re-elected Bill Sutton, pastor of First Baptist Church in McAllen, Texas, as chairman. They also re-elected Alan Day of Edmond, Okla., as first vice chairman, elected Steve McKown of Surprise, Ariz., as second vice chairman and re-elected Nancy Callahan of Warrensburg, Mo., as recording secretary.

KENTUCKY

KBC annual meeting theme: 'Empowered to Serve'

LOUISVILLE—"Empowered to Serve" will be the theme for the 1999 Kentucky Baptist Convention at the Northern Kentucky Regional Convention Center in Covington Nov. 16-17.

About 1,800 Kentucky Baptists are expected to attend the annual business meeting for the convention, which has more than 2,400 Baptist churches with more than 770,000 members throughout the commonwealth.

The theme was chosen to reflect the commitment of the convention staff's recently adopted vision statement: "As a servant team, empowered by Jesus Christ, we help Kentucky Baptists in fulfilling their God-given mission."

"The convention theme captures the heart of our vision statement and our purpose for being. We are here to serve the churches so they can better serve and reach their communities for Christ," said Bill Mackey, KBC executive director. "We recognize that spiritual service must be empowered by Jesus Christ."

The last annual meeting in Northern Kentucky was held in 1977 at Florence Baptist Church.

"We already feel so welcomed by the Northern Kentucky Association," said Denise Withers, KBC communications specialist and staff liaison to the convention's committee on arrangements.

Withers said the association already has formed its own committee to facilitate planning for the meeting and local churches have offered their facilities for off-site events.

"We are very excited about having the convention here," said Rick Robbins, director of missions for the Northern Kentucky Association. "We really want to roll out the red carpet so that Kentucky Baptists have a great experience in Northern Kentucky."

The Northern Kentucky Convention Center, located just one block south of the Ohio River, opened in the fall of 1998. The Kentucky Baptist Convention was one of the first organizations committed to hosting an event at the new facility, Withers said.

KBC hotel & parking information

Several blocks of rooms have been reserved for messengers planning to attend the Kentucky Baptist Convention annual meeting in Northern Kentucky.

Blocks of rooms have been reserved at three hotels in Covington. The hotels and deadlines for convention reservations are:

■ The Quality Inn Riverview, (606) 491-8600 before Oct. 25.

■ The Holiday Inn Riverfront, (606) 291-4300 before Oct. 17.

■ The Hampton Inn Riverfront, (606) 581-7800 before Nov. 1.

Blocks of rooms also have been reserved at hotels within a short drive of the conference center. Those hotels and their deadlines for reservations are:

■ The Comfort Suites in Newport, (606) 291-6700 by Oct. 15.

■ The Days Inn in Ft. Wright, (606) 341-8801 by Oct. 15.

■ The Holiday Inn in Ft. Mitchell,

(606) 331-1500 by Oct. 25.

■ The Drawbridge Estate, (606) 341-2800 by Oct. 15.

■ The Holiday Inn Cincinnati Airport in Erlanger, (606) 371-2233 by Oct. 25.

■ The Baymont Inn and Suites in Erlanger, (606) 746-0300 by Oct. 16.

Messengers and guests can park for less than \$10 per day at the Kenton County Parking Lot, the Kenton County Parking Garage, the Embassy Suites and a new Marriott hotel just across the street from the convention site. Rooms are available at the Marriott and Embassy Suites for Convention goers as well but were not blocked.

The Southbank Shuttle will pick up at each location every 20 minutes from 10 a.m. until 10 p.m. daily.

For more information, contact the KBC communications/media department at (502) 254-4731 or (888) 254-5713.

More than 100 youth chosen for All-State Choir & Orchestra

LOUISVILLE—More than 100 young people from Baptist churches across Kentucky have been selected to perform June 23-27 as part of the Kentucky Baptist All-State Choir and Orchestra.

Both the 77-voice choir and 35-piece orchestra will meet for retreats at Cumberland College starting June 20.

After the retreats, they'll appear in a joint concert at First Baptist Church of London June 23 at 7 p.m. They also will give joint concerts June 27 at Gardenside Baptist Church in Lexington during the morning worship service and again at 2 p.m. at Versailles Baptist Church in Versailles.

The orchestra will perform by itself at First Baptist Church of Morehead at 7 p.m. June 24 and again at Victory Baptist Church in Lexington at 7 p.m. June 26.

The choir will perform by itself at First Baptist Church of Russell June 24 at 7 p.m. again at First Baptist Church of Richmond June 26 at 7 p.m.

Sherry Kelly, emeritus professor of music at Belmont College in Nashville, is directing the choir. Doug Smith, professor of music at Southern Baptist Theological Seminary in Louisville, is directing the orchestra.

Kentucky Baptist All-State Youth Choir members include:

- Ginny Sloane of Bardstown.
- Joas Yoder of Big Hill.
- Hollye Cheatham, Sarah West, Jason Logan, Tyler Cook and Blake Cassell of Bowling Green.
- Emma Roberts of Campbellsville.
- Amanda Lisembee of Crofton.
- Jessica Belcher of Danville.
- Jason Dunbar and Karla

Kingery of Dawson Springs.

■ Melanie Imnan, Brandon Watkins, Jacqui Anderson, Adam Lynn and Jessica Adams of Frankfort.

■ Rachael Smith, Dustin Hastings, E.J. Wood, Emily Rose, Elizabeth Ann Hancock and Sarah Milner of Fulton.

■ Walt Eveland of Hanson.

■ Josh Ricks, Emily Judd and Ryan Nunn of Henderson.

■ Elizabeth Elliott of Hilliard.

■ Ashley Felts, Lana Groves, Wendy Wilson, Christopher O'Neal and Elaine Moss of Hopkinsville.

■ Nicole Chaney of Independence.

■ Van Craig and Mark Coffey of Lawrenceburg.

■ Tiffany Pennington, Rachel Slinker, Jay Young and Justin Reid of London.

■ Erin Althaus and Maggie Russell of Louisville.

■ Laura Chinn of Madisonville.

■ Chip Ray of Murray.

■ Lezlie Slusher and Julie Jaggers of Nicholasville.

■ Amiee Harrell, Jill Pigg, Melanie Trexler, Pamela Wood, Bryan Duncan, David Mauck, Michael Wood, David Alexander, Evan Bowles, Daniel McKee, Jessica Wagner, Amara Holbrook, Elizabeth Malray, Allison Gordon, April Whitson and Amanda Wood of Richmond.

■ Ashley Sartaine of Russell.

■ Melissa Golden of Russellville.

■ Sarah Vinson of Scottsville.

■ Aaron Epperson and Angela Dodson of Somerset.

■ Olivia Brown and Andrew Moss of South Fulton.

■ Nancy Llewellyn and Erin Sholar of Taylor Mill.

■ Meagan Starnes of Union

City.

■ Amy Monroe and Ashley Kinman of Versailles.

■ Carol Rupard of Winchester. Kentucky Baptist All-State Youth Orchestra members include:

■ Andrew Cashion of Beaver Dam.

■ Russell Callahan and Amy Frothingham of Bowling Green.

■ J. Phelps Anderson and Mary Scott Roberts of Cadiz.

■ Carrie Livesay of Elizabethtown.

■ Meredith Cook, John Hall, Jacque Jacobs and David Hamrick of Frankfort.

■ Matthew Worley of Fulton.

■ Tim Smith of Hanson.

■ Zach Fulkerson and Josh Fulkerson of Hartford.

■ Josh Meredith, Elizabeth Smith and Amanda Meredith of Henderson.

■ Casey Allmon, Mark Boxley, Emily Estes and Bradley Grable of Hopkinsville.

■ Leigh Coons of Lebanon Junction.

■ Stephen Morgan and Nathan Barker of Lexington.

■ Julia Laney of Livermore.

■ Joel Majors and Jenny Risinger of Louisville.

■ Amy Moore of Middlesboro.

■ Alison Bradshaw of Paducah.

■ Dora Boling, Kyle Gaddie and Colin Gaddie of Scottsville.

■ Jeff Marcilliat of Shepherds-

ville.

■ Mark Rogers of Somerset.

■ Billy Rains of South Fulton.

For more information about Kentucky Baptist All-State Youth Choir and Orchestra, please contact the Kentucky Baptist Convention's church music department at (502) 254-4727 or (888) 254-5707.

BLUEGRASS BURGEOO

■ **More than 5,000 expected for YouthFest '99.** More than 5,000 teenagers are expected to be at Rupp Arena in Lexington June 18-19 for YouthFest '99, a youth conference sponsored by the Kentucky Baptist Convention. Among the speakers will be Andre Barnes, a popular motivational speaker and youth pastor at Bates Memorial Baptist Church in Louisville, and Adrian Despres, a nationally-known youth speaker. Musical performers will include the band Big Tent Revival. Registration costs \$15. For more information, call (888) 254-5722 or (502) 254-4737.

■ **Child care seminar June 12.** A training seminar for workers in church day care or other church child care programs will be offered June 12 by the Kentucky Baptist Convention. "Climbing to New Heights: Loving and Teaching Today's Preschoolers and Children," will be offered from 8 a.m.-3:20 p.m. at Southern Baptist Theological Seminary. The seminar, which is based on the outdoor adventure theme of the 1999 vacation Bible school curriculum offered by LifeWay Christian Resources, will help workers from licensed child-care facilities meet state-mandated continuing education requirements. The cost of the training is \$10. For information, call (888) 254-5709 or (502) 254-4730.

■ **Correction:** A May 25, Bluegrass Burgoo item noted that the Kentucky Baptist Homes for Children was sponsoring an open house for its Genesis Home in Mayfield. The event was to celebrate the home's new activities building, not the house itself, which has been in operation for five years.



ASHLAND WALKERS More than 300 supporters in Ashland participated in Kentucky Baptist Homes for Children's Steppin' Out for Kids' Sake walk May 22. The walkers raised more than \$18,000 for KBHC. More walks are planned this fall. For information, call (606) 272-1696 in Lexington; (606) 864-5642 in London; and (606) 754-9457 in southeast Kentucky.

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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Lessons from a storm

By Michael Clingenpeel

The tornadoes that gouged a wide path of destruction near Oklahoma City last month left haunting visual images of twisted wreckage and interrupted lives. Anyone who lived through those tornadoes or witnessed their devastation firsthand will be affected by the experience always.

Those of us who lived on the campus of Southern Seminary 25 years ago vividly recall the tornado that struck the campus with a glancing blow at 4:42 p.m. on April 3, 1974. That day more than 100 twisters ripped across states from Alabama to Michigan, leaving 317 people dead and more than 1,500 others injured.

That afternoon, on my way to Wednesday night supper at Walnut Street Baptist Church, where I was a staff member, I approached the entrance ramp to Interstate 64 at Grinstead Drive. Towering ominously in my path was the roily funnel that moments later would flatten 600 trees, mangle cars, rip away portions of buildings and end classes for 21 days at the seminary. I escaped up the ramp, coaxing every bit of speed I could from a 1971 Volkswagen buffeted by the swirling suction of the cyclonic winds.

Lessons learned from the tornado's aftermath are with me still.

For one thing natural disasters, and the narrow escapes associated with them, are the occasion for way too much theologizing. People who survive tornadoes, floods, earthquakes or hurricanes seem burdened by the necessity of articulating an explanation for their survival that squares with their belief in God. It is a natural reaction, and we should be tolerant, though we may not want to buy their conclusions.

Such events, for example, have less to say about sin and repentance than some Christians suggest. If God used natural disasters to express displeasure with people, why was it that the Louisville tornado struck so many churches but managed to nail only one distillery? In Oklahoma why was a respected retired minister killed while others were spared?

Perhaps in our theology of evil and suffering we should make a distinction between evil that is the consequence of human sin and evil which arrives unexplained by human choice. There is a difference between what happened at Sodom and Gomorrah and what happens where, in the words of Jesus to his disciples, "the rain falls on the just and the unjust." In many ways it is easier to explain the bombing at the Federal Building in Oklahoma City than the recent tornado that devastated that city's suburbs. In the first instance we blame the twisted choice of a human being; in the latter, who?

These events may simply be the result of physical laws set into process by God at creation, and when people get in the way of these immutable forces they pay a great price.

Second, in the darkness of sorrow and destruction there are brilliant bursts of human caring. Every incident of misfortune can be matched by more than one moment of heroism or sacrifice. Volunteers swarm to the sites of destruction to assist victims, clear away debris and offer food. Money and goods pour toward Oklahoma from sources that otherwise would never cooperate with each other.

It is one of the miracles of such tragedies that people drop their longstanding feuds and join hands in the relief of human suffering. It

is startling how quickly we resume our adversarial positions afterward.

Third, natural disasters disrobe our illusions that possessions give us personhood and meaning. After the Louisville storm I spent several days helping families comb through the wreckage of their homes to recover what could be saved. Only one person, a woman who would not rest until she found her jewelry, expressed much concern over stuff. No doubt in time these possessions became part of victims' accumulated grief from this experience, but in the immediacy of the storm it was never clearer that people are more important than things. It is a lesson we must learn over and over.

Finally, the experience of such a trauma turns ministers into recipients of ministry, helpers into the helped. On the following Sunday, four days after the storm tore through Louisville, I went to church. I found it strange, at the time galling, that many of my fellow church members who lived outside the tornado's path seemed so unaffected by this defining moment for me and my peers. In time I realized they were less compassionate than I wished, not because they were incapable of concern, but because they could not fathom the experience.

Few of us want to be known as a whiner. But in our careful efforts to avoid calling attention to our pain, we can reveal too little of it to those who would enter it with us if only they knew. People are not mindreaders. Let them know where you are tender. It is not wrong for helpers to express a longing for help. Vulnerability is not always unbecoming.

Oklahoma will recover from these storms in time. For some the recovery will be more complete than for others, because some lost more than others. Pray that their scars will soften with the application of God's presence.

Mike Clingenpeel is editor of the *Religious Herald* in Richmond, Va.

COMMENTARY

PARTNERS IN THE MISSION

International missions

I recently had the privilege of participating in a Southern Baptist International Mission Board strategy session in Richmond, Va. Several IMB regional coordinators were present to share needs along with representatives from several states.

One of the goals of the International Mission Board is to lead Southern Baptists to accept responsibility for the 2,136 unreached people groups in the world. There are 12,000 identified people groups, which is one for each Southern Baptist association. More than 4,000 people groups have a very weak witness. This means more than 6,000 people groups are in urgent need of prayer, witness and church planting.

Another goal of the IMB is to assign mission strategists to as many unreached people groups as possible. Their assignment is to enlist a team to develop and conduct a church planting strategy with the unreached people groups. Cooperation

is sought from those who share the vision.

In many "World A" countries (those that are the most unreached), the only strategy that is permitted is prayer. There are opportunities for associations and churches to accept responsibility to pray for an unreached people group and then conduct witnessing and ministry efforts as doors open.



Bill Mackey

Leaders of the IMB believe that God is mobilizing his people with all urgency to share Jesus with all people. It reminds me of Paul's words "... I am made all things to all men, that I might by all means save some" 1 Corinthians 9:22.

Having heard the vision of IMB President Jerry Rankin and the appeal of the regional coordinators, I reflected on the commitment of Kentucky Baptists to international missions. At that very moment, 30 students were in El Salvador, 14 men and two women were in Bos-

nia, more than 20 students were on mission in Taiwan and two partnership teams were working in Poland.

Additionally, Christian County Association has just adopted an unreached people group in Tanzania as a part of the KBC partnership with Baptists in that nation, and Campbellsville University has continued a partnership with several cities in Brazil.

No one seems to be able to calculate the full impact of the Kentucky Baptist Convention's recently concluded partnership with Russia. In addition to the 1,500 Kentucky Baptist volunteers who went to Russia during five years, volunteers continue to follow up on projects and ministries in Russia. In addition to the \$1.2 million in the KBC budget, another \$1.5 million was sent by churches and individuals through KBC to Russia.

As you pray today, thank God for the commitment of Kentucky Baptists to international missions. Pray also that we always maintain a burden for the lost of the world even as we seek to reach the lost here at home.

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

FAMILY

Christian money planning differs from secular money planning

By Don Spencer



The basic financial planning process is the same—set goals, assess your current financial status, develop a budget and

implement the plan.

But there should be some differences in the financial planning process for the Christian.

Probably the most visible difference relates to giving. A budget designed by those in the secular financial planning field generally will include charitable contributions as one of the many "flexible expense" items. For the Christian, a budget should include the tithe as the first "fixed expense" item.

In addition to the tithe as the most obvious difference, there will be several other differences in the Christian's attitude toward financial planning:

■ *Our possessions are temporal* (2 Peter 3:10-14, Luke 12:15b). Remember the old saying, "You can't take it with you." A Christian's financial plan always should reflect that attitude.

■ *Our possessions are not a source for pride* (1 Timothy 6:17). The world attaches power, prestige and happiness to money. The Christian knows this is incorrect because of the third perspective.

■ *God owns it all.* We are stewards (Matthew 25:14-30). The Bible speaks about stewardship more than salvation. Therefore, we must take it seriously. A steward's attitude toward money is radically different from the attitude of an owner.

■ *Concern for family financial support is scriptural* (1 Timothy 5:8). Money is a medium of exchange. We cannot ignore it. Jonathan Swift said it beautifully: "Every man ought to have money on his mind. No man ought to have money on his heart."

■ *Our stewardship is an outward visible indicator of an inner spiritual condition.* Show me how a person handles money and it tells me volumes about their spiritual life. Show me how a church handles its money and it tells me volumes about that church's spiritual condition.

We are to live in the world but not be conformed to this world. A Christian is to be transformed (Romans 12:2). This includes one's attitude toward money.

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

Parents face balancing act to teach children law and grace

Q: As a parent, how do I balance law and grace?

Christians traditionally have defined grace as "unmerited favor." Grace means getting something we don't deserve, or not getting something we do deserve. When you give grace as a parent, you usually are dismissing or doing away with consequences for misbehavior—something that shouldn't be done carelessly or without reflection.

Children should experience grace in order to learn about it, and giving grace provides parents an excellent opportunity to teach about God's great grace. At the same time, children must experience consequences in order to learn responsibility and accountability. Grace given too frequently or casually may be taken lightly and might undermine important lessons children need to learn about self-control.

When do you hold the line, and when do you give grace? Good times to give grace include:

- When accidents occur.
- For first time offenses.
- When repentance and remorse are genuine.
- When the behavior is atypical or uncharacteristic.
- When you sense a teachable moment.

Good times to hold the line include:

- When direct defiance and willful rebellion occur.
- When you see a pattern of disobedience.
- When lessons of accountability and responsibility should be learned.

Balancing grace and the law present a tremendous challenge to parents, and it requires a great deal of sense and sensitivity. Don't forget to ask for God's help. When you pray, ask God to help you find the delicate balance between accountability and compassion, redemption and judgment. When you choose to give grace, call attention to what you have done and take advantage of the opportunity to teach about grace that is greater than all our sin.—*David Garrard*

Q: We hear so much these days about functional and dysfunctional families. What is a functional family?

It's difficult to define exactly what a functional family is because the term means different things to different people. But I believe the following characteristics are descriptive of families that are functioning well:

- Family members love each other and are involved in each others' lives. Evidence of such love often is found in the fact that members enjoy being together and showing an interest in the activities of the other members.

- They handle conflict well. This doesn't mean they always get along; they have conflicts, disagreements and even get angry with each other on occasion. The conflicts, however, usually are resolved in ways that are healthy.

- Conflicts reach resolution because the members communicate well. They are free to be themselves with each other, sharing their opinions, feelings and needs without fearing they will be hurt by doing so.

This list isn't exhaustive, but families that exhibit these traits do seem more capable of functioning effectively throughout the good and bad times that all families experience.

Also, realize that it is probably misleading to neatly label a family as "functional" or "dysfunctional." It is probably more accurate to think of each family being somewhere on a continuum between functional and dysfunctional. Families do not work effectively or ineffectively all the time. Whatever the level of health, each family has room for growth.—*Susan Howell*

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; and Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville. Send questions for *Family Forum* to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.



Do you see your church going & growing?

By David Aker

Jesus sounded a neat note when he began Matthew 28:19 with the phrase, "As you go." He seemed so confident that since his disciples were going to be like him, they would be going. "So," he said, "since you will be going, go therefore to all people."

Some church members start out in the work of the Lord and encounter, or create, certain difficulties. Their original, somewhat enthusiastic, intention is to be in the process of going. Some remain faithful. Some grow in their fervor and ability. Others fall away.

I've encountered some phrases recently that might illustrate these categories. Please permit me to share them.

In a recent meeting someone said of a town near where they live, "It's a town in which there is a church on every corner." Surely the reference was to buildings. The thought raced through my mind that if the church was really on the street corners that town would not be indexed at 68 percent unchurched. It is my understanding that if the church is enthusiastically hailing the population, more of the population will be reached for Jesus Christ. Isn't it a difficult commentary that the church is not on the corner even when the building is?

It seems that there is a second verse to the shameful thing. Namely, many church buildings are far too unused by the church in worship attendance. The opportunity to invite someone, or better still bring them to church, is lost by many members each Sunday in that only 26 percent of the church members will themselves be in attendance.

Can the "church on every corner" comment illustrate some Christians whose going may have fallen away? What about a saying that might touch the idea of growth in going? Read on.

The area where some of us work could have originated the bumper sticker that reads, "So much work to do and so few women to do it." For many years, women and children were expected to attend worship and attend to the work of the church. Women members lit-

erally kept the church going. This currently is changing for some churches.

It is refreshing to see men growing and becoming strong churchmen. I can cite four northeastern Kentucky churches that are blessed with a surge of men in their mid-20s to 40s. They are presenting Christ to friends in the marketplace. Some are receiving him, and subsequently making professions of faith.

In a Madison County church, near the Jackson County line at Big Hill, I recently met five brothers in a church service. Not only were they attending; three were helping with the worship music. One led the congregational singing while two of them offered beautiful accompaniment to the piano and organ with their guitars.

To me, these last two illustrations are significant. In these cases, churches are seeing attendance grow as well as their pools of workers and potential stewardship.

Do you have time for one more quip that might speak to present-day Kentucky church life? In a recent small group prayer meeting, a request was made for fallen away church members. Someone addressed the fact that some people don't attend services because they aren't being fed. Quickly, a vibrant one-year-old Christian said, "Tell them to bring a picnic."

That sharp note stuck with me. After the prayer meeting and revival worship that followed, I tracked down the quipster. She said, "It seems to me that some church people place all the burden of communication on the preacher. People need to learn they have a responsibility to receive the message."

Doesn't it seem that so many of the churches in given regions keep surfacing church growth and/or stewardship issues? Whether it is relative to men taking their proper places with church, members listening well or that of time, money or relationship, we find some growth. However, isn't it true that much more growth is needed?

Let's commit to be part of the going and growing movements in Kentucky church life.

David Aker is mountain missions director for the Kentucky Baptist Convention

Why do you boast of evil?

By James Craigmyle

Why do you boast of evil, you mighty man? Why do you boast all day long, you who are a disgrace in the eyes of God? (Psalm 52:1).

We have little trouble finding examples of mighty men who boast of evil today. Yugoslavia's Milosevic or Iraq's Saddam Hussein fit the description all too well.

The psalmist paints a stark picture of one who is "a disgrace in the eyes of God," who seems unable to stop boasting. His deceitful counsel and declarations point to destruction. He revels in anguish-causing decrees, liar that he is.

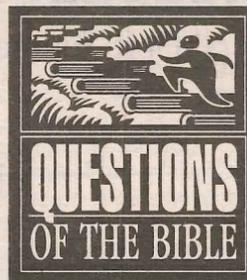
Any position of leadership brings with it a certain element of power. Some seem almost unaware of this power and wear it with humble grace. Others gravitate toward the power as in an addiction, demanding acknowledgment and flaunting their position. In the church, the pastor's role carries great power for good or ill, as does the role of every member of the body

of Christ.

Jesus set the example for all spiritual leadership as he, Lord and Master, became a servant.

One contemporary translation of verse 1 is as follows: "Why do you brag on wickedness, big man? The unchanging love of God lasts the whole day." In other words, "There is no excuse for your behavior."

When we are caught up in the power that we possess, blind to its effect, others around us are not so blind. More than that, they often become recipients of our boasting, abuse and deceit. On a national scale, the evil use of power seems so repulsive. Yet we, in our personal lives, excuse our excesses and lapses, exercising power in our positions as church member, Sunday school teacher, lay leader, deacon or pastor. Do you speak negatively of others in the church or community? Do you laugh at, or ignore, slights or hurts inflicted upon minorities? Do you carelessly share unconfirmed facts, which usually equal falsehoods?



Again, "Why do you brag of evil, big man?" The psalmist wants this evil braggart to know "there's a freight train coming!" The psalmist doesn't mince words about the source of this disaster. "Surely God will bring you down to everlasting ruin: He will snatch you up and tear you from your tent; he will uproot you from the land of the living" (Psalm 52:5). No pity is expressed.

"Why do you boast of evil, you mighty man?" Is it not because he "did not make God his stronghold but trusted in his great wealth and grew strong by destroying others!" As long as health, wealth and power persist, the selfish and deceitful person can scheme and ruin. But God can remove any and all of these in a moment. The psalmist declares his hope, "I trust in God's unfailing love for ever and ever" (Psalm 52:8b). He declares unending praise to God, and the goodness and trustworthiness of God's name. "I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked" (Psalm 84:10).

James Craigmyle is pastor of Williamstown Baptist Church in Williamstown



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Western Baptists called on to speak against bombings

HAMBURG, Germany (ABP)—Two Baptist groups in Yugoslavia have appealed to Baptist leaders in the West to support them by opposing NATO air strikes against their country while taking to task a particular Southern Baptist leader who is on record as supporting the action.

Leaders of the Baptist Churches in Serbia and the Union of Evangelical Christian Baptists in Federal Republic of Yugoslavia issued a letter asking Baptists in Europe and the United States to publicly condemn NATO's "illegal aggression" and work for a peaceful solution in the Balkans.

The letter invites Baptists from the West to send a delegation to see firsthand the effects of NATO air strikes. It also asks fellow Baptists to "help clear our name by making a clear distance from all immoral politicians (especially those who hold our Baptist name) who are causing this tragedy." That apparently refers to President Bill Clinton, a Southern Baptist, whom the letter criticizes for claiming a "moral imperative" to justify the attacks.

The leaders said they were grateful that some religious groups around the world have denounced the NATO attacks but asked why "no Baptists" are among them.

The leaders criticized a quote attributed to Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, by Baptist Press. In the quote, Land said if Yugoslav President Slobodan Milosevic "doesn't respond appropriately" to air strikes, NATO should destroy his heavy armor and air forces. "And if he still doesn't withdraw

and agree to the peace accords, then I think the next step would be to arm his enemies," Land continued.

"We are hoping that as you are reading this you are becoming aware of our sense of loss and frustration as well as our surprise at your reaction," the Yugoslav Baptist leaders responded. The leaders said actions by Baptists in the West have contributed to persecution of Baptists in the Balkans. "We are already feeling ashamed of the Baptist name," they stated.

Recipients of the message included five Southern Baptist Convention officials: Executive Committee President Morris Chapman; International Mission Board President Jerry Rankin; IMB vice presidents Don Kammerdiener and Avery Willis; and Randy Bell, a missionary who formerly worked in Yugoslavia.

A spokesman for Land said that the Southern Baptist leader had not responded to the Yugoslav Baptist leaders and could not be reached for further comment.

Land, however, reiterated his support for the NATO attacks in statements reported by Baptist Press. "If the 20th century has taught us anything, it is that brutal aggression—unchecked and unpunished—increases the possibility of future aggression geometrically," he said.

Kammerdiener, executive vice president for the International Mission Board, said the organization does not plan to issue a statement responding to the message. "We grieve for everybody that's involved, but our stance has never been to take sides in a political issue of this sort," he said.

Yugoslav Baptists: 'Other groups using NATO bombing against us'

Continued from page 1

by their fellow Baptists in the United States.

"We complained to the Southern Baptist Convention because, as far as we know, they have still not condemned the bombing," said Vidovic, 41, who leads a local Baptist student movement.

Birvis agreed: "It is disappointing. We still hope that some senators and representatives will speak out, those people who adhere to the real Baptist message we are trying to cultivate."

The elders said they believe that if Yugoslavia were a predominantly Baptist country, NATO's bombing never would have happened. One man, Elder Milenko Andjelic, views the conflict as having more to do with the Balkans as a region than Yugoslavia specifically.

"There is no intrinsic hatred of the Serbs. They hate all of us," said Andjelic, 45, a lawyer, explaining that he believes the peoples of the region were a hindrance to the eastern expansion of NATO. "There are political, strategic interests at work here."

First Baptist Church's leadership has had extensive training, travel and contacts in the West. Two American Southern Baptist missionary families had been living in Belgrade but de-

parted when the U.S. Embassy advised all Americans to do so. Since the bombing began, the elders agreed, they have found it more and more difficult to find common ground with Western Baptists.

"I could not communicate with friends in the States that something is wrong," said Elder Dragutin Cvetokovic, 41, of the weekly e-mail message he sends to about 100 fellow believers, most of them in the United States. "The goal of the war is to prevent a humanitarian disaster but they have created one."

This chasm in perception will likely exist after the conflict has ended. Cvetokovic predicted that missionaries and other Baptist workers will come to Yugoslavia once the bombing ceases. He said local Baptists may find it a challenge to welcome them.

"It will be very difficult for brothers and sisters to reconcile what happened," said Cvetokovic of his congregation. For the foreign Baptists, he continued, "we will become another mission field, another safari. They will overwhelm us with material aid to make up for what they have done. They will try to compensate."

Sitting across from Cvetokovic, Andjelic noted dourly, "Their message will be hard to take."

Should the Southern Baptist Convention change its name?

Race, region & rightness dictate change

By Blaine Barber

The SBC Executive Committee will present a report (backed by mounds of material) to the convention in Atlanta stating there is "no compelling reason" to change the name of the Southern Baptist Convention.

The Executive Committee staff spent hours producing the report, but it represents a very slanted view against a name change. Of 12 findings the staff and administrative subcommittee produced, not one was favorable to change.

Because I am not on that subcommittee, I was given 10 minutes by the chairman to present some reasons for a change. The committee then discussed the issue for less than an hour. Regardless of what the Executive Committee recommends, there are at least three compelling reasons to change the name of our convention:

■ **The fields are white.** Though Southern Baptists have made progress in reaching people of other races, we are still by-and-large a white denomination. Furthermore, according to the Racial Reconciliation Task Force, racism is still a serious problem within the SBC.

The task force, established in 1996 by the SBC Great Commission Council, is composed of SBC agency executives. The panel recently

called for an increased emphasis on racial reconciliation. Richard Land, head of the Ethics & Religious Liberty Commission, said, "We have far too many people dealing with the race issue from the minority community; it is the majority community we have to convince."

I have interviewed many black church leaders in Michigan, and their response was that the name "Southern" does have negative racial overtones. It would be a giant leap in overcoming the sin of racism if we would change our name.

■ **The laborers have insight.** A large percentage of our mission money is going to evangelize and plant churches in fields outside of the Bible Belt, which is wonderful and appropriate. I wonder how many of us who live and work in those fields it should take to convince the powers that be that the ministry would be more successful in the North and West without a regional name.

If it were a business decision and the executives were looking at reasons for slow growth and non-productive branches, they certainly would be open to the experience and in-

sight of their employees.

In 1983 the motion for a name change came from William Smith, a messenger from Florida. In 1989 the motion for a name change came from Jim Guenther from New York. In 1990 the motion for a name change came from Paul Gunn of Texas. In 1998 the motions in Salt Lake City were from David Pope from New York and C. Orville Cool from Iowa. These insightful messengers are concerned about the need for a name that will help us reach more people for Christ and build stronger churches and a greater denomination.

Each time these motions were referred to the Executive Committee and were handled similarly, with reference back to action taken in the 1975 convention based on an inadequate survey. I submit to you that people in the fields outside the Bible Belt have a better view of the labor than anyone and would like to see some current action on this issue.

■ **The Bible is right.** There is a biblical principal supporting a name change, as well. It is found in 1 Corinthians 9:19-23

where the apostle Paul was willing to lay aside traditions and heritage in order to win people to Christ.

The principle is further ampli-

fied in 1 Corinthians 10:32-33, in which the apostle said, "Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved."

The Bible acknowledges there are obstacles in culture that hinder the winning of people. Paul certainly did not compromise the message by putting them aside in order to "save some." We, too, must be willing to lay aside whatever we can that keeps people from coming to the faith.

My desire is not to divide our great denomination but to take something that is good and make it better. Most Southern Baptists know we have an excellent cooperative plan to reach the world. God has blessed the work of our churches and denomination. It is the desire of many who serve outside the Bible Belt to build an even greater denomination. This can only be done by eliminating a name that is misleading and is hindering our growth and development.

We should change our name to be more reflective of who we are and where we are. We have churches in every state and ministries around the globe. So why do we keep a name that is not descriptive of us and presents a barrier to reaching people?

Blaine Barber is pastor of Agape Baptist Church in Petosky, Mich., and a member of the SBC Executive Committee.

I have interviewed many black church leaders in Michigan, and their response was that the name "Southern" does have negative racial overtones.

YES



SBC's name a positive, not a negative

By Mike Trammel

I support the report of the Southern Baptist Convention's Executive Committee regarding changing the name of the Southern Baptist Convention.

I would cite the following excerpts from that report as grounds for not changing the historic name of our body:

■ No name satisfies as many of the 1967 name selection criteria as does the present name.

■ There is no consensus on an acceptable alternate name for the convention.

■ Most popular suggested alternate names involve objectionable side effects similar to those attending the present name. For example, "continental" implies inclusion of two nations now not a part of our convention. So does "North American." "Cooperative" now implies alliance with groups who seek to distinguish themselves from the SBC. Any name with the word "states" or "American" in it might create difficulty for missionaries in areas of anti-American sentiment, while the word "Southern" is fairly innocuous when used overseas.

■ Those within our convention who are disaffected by the present name are at least equally opposed by

others within the convention who would be disaffected by discarding it.

■ Changing the name of the convention, or even leaving the issue open for debate during an extended period would, at the very least, be unsettling to its ongoing evangelistic work. More probably, the issue would create division where unity now holds sway and where theology, purpose and function are now known quantities.

■ Although in some areas the convention name is perceived as creating barriers, these difficulties have been ameliorated by not including the word "Southern" in church names.

■ During the time period over which name changes have been considered, churches choosing to use the term "Southern Baptist" in their name or materials have prospered even in non-Southern areas.

■ The name "Southern Baptist Convention" and term "SBC" have become brand names meaning more than just the sum of their parts. The Southern Baptist Convention no longer denotes a region as much as it does a position. It has come to mean missionary zeal, staunch Bible defense, moral rectitude, adherence to faith and dependence upon the Lord.

Indicative of its recognition were the full-page newspaper ads paid for by non-Southern Baptists after the 1998 Salt Lake convention running under the headline, "Southern Baptists—You Are Right!" Examples of other names that have transcended their original regional meaning include Western Union, Northwest Airlines and New York Life.

■ While hindsight might indicate that a different name would have had certain advantages, the window of opportunity to make such a change may have closed at the same rate at which the convention has obtained name recognition and stature.

■ Legal counsel has advised that changing the name of the convention would most probably have the effect of discarding the convention's current preferred status as a legislatively created entity, subjecting the convention to a wide array of statutory mandates that would alter the convention structure in undesirable ways.

■ The magnitude of the total cost of changing the name of the convention, including such things as corporate document amendment and harmonization, attempting to obtain a new Internet URL, rewording church signs and re-educating the general public, is unjustifiable in the absence of a compelling reason and overwhelming consensus to change the name.

And finally, some say that in our age of political correctness the culture would like us better if we disavowed any association with the Southern region. I believe such reasoning is outdated.

There may have been a time when the Old South was identified with pick-up trucks, guys named "Bubba" and bad gene pools. But that day is passed. Today, the New South is experiencing booming economic development in cities such as Charlotte, Nashville and Atlanta, replacing those old images with images of growth and prosperity. Southern Baptists already have issued an apology for the inaction of our forebears in failing to confront the human injustice of slavery, and it is now time to put that behind us.

As never before, a great opportunity is before us. Today the name "Southern Baptist" communicates our denomination's emphasis on the inerrancy of Scripture, the sanctity of human life, a focus on family values and reaching the world through missions and evangelism.

I submit that our name is not a negative, but a positive. We can and should proudly retain our denominational identity!

Mike Trammel is pastor of Mt. Airy Baptist Church in Mt. Airy, Md., and a member of the SBC Executive Committee.

The Southern Baptist Convention no longer denotes a region as much as it does a position.

NO

KENTUCKY

Alumni fuel effort to record Kentucky Southern's history

"We are interested in documenting the history of this institution."
William Morison,
director of the University
of Louisville's archives
department

By Ken Walker
State Correspondent

LOUISVILLE—When Sarah Lewis set out to compile a list of Kentucky Southern College alumni for a 1994 reunion—the first in 14 years—she had to scratch for the names.

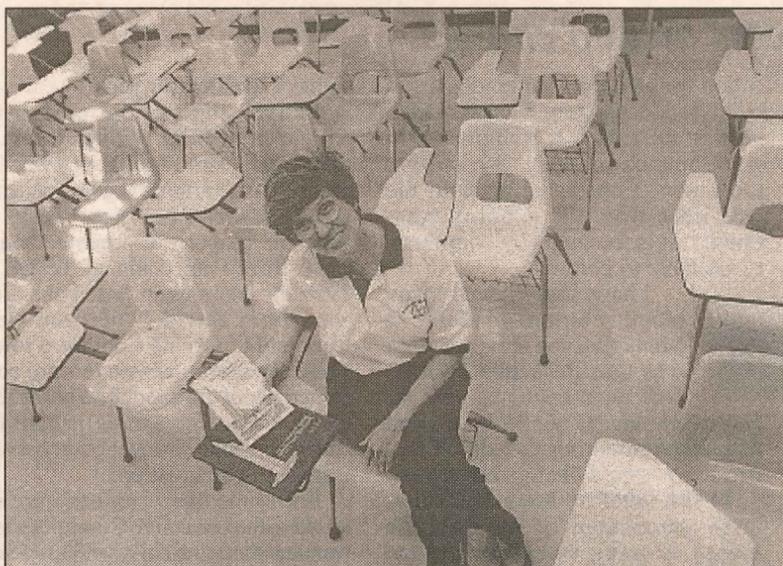
Although the University of Louisville's takeover of the school in 1969 included an agreement to maintain its archives, they contained scant information. Nor was the registrar's office any help, she said.

"It was frustrating," said Lewis, a 1965 graduate who works for United Parcel Service. "I didn't have anything to work with. This was before I had (access to) the Internet. I had to go to the library and look up people. It was hard to find women because most change their name when they marry."

Still, she managed to locate about 250 names. The number has doubled since then, said Charles Mullins, chairman of this year's search.

Despite the high-tech era, he plans to locate some using the old-fashioned method of contacting former students' home churches. Dog-eared student phone directories also led to some addresses.

"Last year I found them and went back and called the numbers, and the family still lived there," he said. "I



FORMER STUDENT Sarah Lewis studied math and met her husband through Kentucky Southern College. She has helped compile an alumni list and her husband, Norman, edited a history of the college, shown here with a copy of the school's 1964 yearbook.

found about 20 that way."

Still, the alumni association's data base holds less than a third of the estimated 1,700 names of students, faculty, administration and staff. They also are searching diligently for former trustees, having located seven. They also uncovered a list of the original board; 10 members are believed to still be alive.

"It's a challenge, especially after

30 years," Mullins said.

While the situation is better than was five years ago, there is a reason the University of Louisville is still assembling Kentucky Southern's records.

William Morison, director of the school's archives department, said the collection of student records, catalogs, yearbooks, office files and some old newspaper clippings didn't

arrive as a neat package.

"I have looked at those and it wasn't like U of L said put all your records in a truck and bring them over here," he said. "We would be delighted if somebody walked in here and gave us old photos. We are interested in documenting the history of this institution."

The now-active alumni association has provided a start, compiling a newly-published, 81-page history whose title is the school's motto, "They Whom a Dream Hath Possessed."

The final revisions were completed by Sarah Lewis' husband, Norman, a 1966 graduate and professor of Spanish at Bellarmine College. She supplied the photographs that appear throughout the book. Copies cost \$15 and can be ordered by calling (502) 852-6186 or (800) 813-8635.

With the alumni association electing an active board and intending to schedule reunions every five years, it may appear there is a groundswell of interest in Kentucky Southern's history. But Morison said most of that has come from the alumni.

"Those graduates are reaching an age where they start thinking about these things," he said. "They're in their 50s and starting to think about where they came from and their mortality. They think about that more in their 50s than their 20s or 30s."

REMEMBERING Ray Stines was registrar and director of admissions for Kentucky Southern College. "People worked hard to make it go and we thought it would succeed. These people were possessed by a dream."

Baptist college lives on through former students & faculty

Continued from page 1

education program) bears his name.

"Although the structure of Kentucky Southern has died, the essence of the college lives on," said Burhans, who spent 12 years as pastor of First Baptist Church of Bowling Green af-

ter the college ceased. He then returned to Louisville and rejoined Crescent Hill Baptist.

"The faculty, students, staff and administration of the college were scattered abroad and (the school) appeared to die," he said. "But we believe it lived on because it came into being."

Among its distinguishing traits was a trimester system that divided the year into three, 15-week study periods. At the time, it was one of only three schools in the nation using this format.

But its most unique feature was a course known as the interrelation of the disciplines. The three-hour class combined art, science, history, religion and literature. Students had to complete eight of these courses, including a senior paper on their wide-ranging discussions.

"The interdisciplinary course was the heart of Kentucky Southern," Stines said. "You might discuss art of western civilization one day and the next day a physics professor would be talking about a lot of things that happened in science that affected religion."

"That was back when you went to school to learn and not to prepare to make a living," added John Carter, a Louisville attorney and president of the alumni association. "The education I received there you couldn't have received anywhere else."

A family atmosphere prevailed on campus, Mullins said. One of his favorite memories is walking in the cafeteria and sitting down for meal-time conversations. A typically diverse group included three students,

two faculty members, a dean and two custodians.

"To me that was emblematic of the school, of feeling part of a family," he said. "I also have fond memories of the rigor to which I was held by the faculty. They expected my best. If I didn't give it, they made sure my grades were commensurate with my lack of effort."

That the school lives on became apparent to Stines during his recent service on a Jefferson County jury panel. When a lawyer walked in and the judge asked if he knew anybody, the attorney replied, "I know Ray Stines."

That week Stines met three attorneys and a judge who attended Kentucky Southern. His primary care physician is another alumnus.

Among the faculty, physics professors Perry Morton and Dave Roper went on to lead departments at Samford University and Virginia Tech, respectively. Academic dean John Killinger later taught at Vanderbilt's divinity school. Bill Parsons, head of the speech and theater department, recently retired as dean of the fine arts college at Stephen F. Austin University in Texas.

"I see (graduates and ex-faculty) all over the place," Stines said. "They're outstanding people in the professions, education and business. Behind all of this is the college's moral fiber. They have something, a plus, and I think that came from being there."

Still, it wasn't enough to overcome the school couldn't survive on its Cooperative Program allotment from the General Association of Baptists in

Reunion facts

- Date: Saturday, July 31, 1999.
- 11 a.m.: Alumni Brunch, University Club on campus of University of Louisville
- 7 p.m.: Catered dinner at old campus, now U of L Shelby campus.
- Information: Pam Tucker, alumni association office, (502) 852-6186 or (800) 813-8635.

Kentucky (now the Kentucky Baptist Convention). The school left the convention in 1967 because the convention prohibited member schools from conducting individual fund-raising campaigns or receiving federal dollars.

At about that same time, debts reached \$4.5 million. A student-led fundraising effort staved off a merger with the University of Louisville, which trustees voted the best alternative in its bleak situation.

The fund-raising only forestalled the inevitable. Two years later, the university assumed all property and obligations of the college. Since Kentucky Southern never was accredited, U of L offered degrees to all graduates.

Stines, who worked there from 1964-69, realized six months after he arrived that the school didn't have enough money. But he stayed to the end.

"Kentucky Southern was started on faith," he said. "People worked hard to make it go and we thought it would succeed. These people were possessed by a dream. That's why they kept going without money."





Education for Time
and Eternity

Oneida Baptist Institute

1999 Barkley Moore Offering

WHAT IS ONEIDA?

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

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

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

ANNUAL OFFERING

This is the fifth year for Kentucky Baptist churches to observe the Barkley Moore Father's Day Offering for Oneida Baptist Institute. The offering is named in memory of our longtime president, Dr. Barkley Moore, who died in 1994.

FUNDING

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

35 percent comes from student fees.

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

A century of ministry

A godly heritage

Oneida Baptist Institute was founded in 1899. It was a time when getting an education was a luxury.

Public schools, although free to all, were few and far between. Most were too great a distance for many of the county's children, who lived deep in the secluded hollows and valleys.

Oneida offered education to mountain children who otherwise may have never stepped foot in a classroom, much less graduated.

James Anderson Burns, a native of the West Virginia mountains, founded Oneida. He had grown up hearing his parents talk of their early days in Kentucky.

He longed to go to this place which seemed to him "a land of mystery, romance and opportunity." When Burns first came to Kentucky as a young man, it was a dark time in the Appalachian foothills. Warring clans battled each other in bloody feuds.

Young Burns took part in the conflict, trying to end the feuds by elimi-

nating the opposition.

But God changed his heart and gave him a vision for peace. He determined he would unite the families of enemy clans in a common goal: Christian education for their children.

Aided by his close friend H.L. McMurray, Burns decided Oneida would be the place to build a school. Soon he was able to convince the men of the community to try his plan.

The founding board of trustees were native mountaineers from warring clans, many of whom could not even read or write.

Martha Coldiron Hogg donated the land for the school Sept. 1, 1899. The trustees signed the school's charter Dec. 20, 1899. Burns and others then worked to construct a one-room building.

Oneida Baptist Institute opened Jan. 1, 1900. A total of 100 children hungry for an education came on foot, on mules and in wagons.

OBI welcomed even the poorest

mountain youngsters. Tuition was a scant \$1 per month, but still many families could not afford to pay. Burns accepted whatever they could offer. A sheepskin, a bag of coal and even a bull paid for one student's room and board.

"Professor" Burns and his first group of teachers were few but dedicated, and they worked very hard to stay only a lesson ahead of their eager pupils.

The school did not have a college-trained teacher until J.H. Walker joined the faculty in 1903.

At times, Burns and his staff did not know where their next meal would come from. They simply trusted God to provide, and God did.

The mission of Oneida Baptist Institute has remained the same through 100 years of laboring. The students who have passed through Oneida's halls have been taught God's love, but more importantly, they have been shown his love.

A steadfast hope

This work has only prospered by faith. Oneida was opened to help the needy children of the mountains, and since then it has reached the four corners of the earth to help the young people of the world.

OBI students are exposed to the gospel every day. Although most enroll as non-believers, many make professions of faith under the influence of daily chapel, Sunday worship and Christian faculty and staff.

Burns and the others who so faithfully started the Oneida school had no way of knowing how it would grow and reach children for generations to come.

Oneida Baptist Institute continues to honor our godly heritage. Please pray for us as we serve in faith, labor in love and strive to be a steadfast hope for the future.

Though the faces will change, our commitment will always remain the same: to provide all who enter an "Education for Time and Eternity."

Meet some of the class of 1999

Charlotte: 'I owe a lot to this place'

Charlotte came to Oneida from Louisville halfway through the 10th grade.

She said she and her family were having problems and arguing constantly. They sought help in counseling, but the problems continued and Charlotte's grades dropped.

"I was trying to rebel against my parents," she said. "I just didn't care."

Oneida was a welcome change for Charlotte. She liked having a sense of independence and meeting people who came from similar circumstances.

Talking with others helped her handle stress, which kept her out of trouble. "I had never known anyone who was going through what I was going through," she said.

She also had an easier time accepting authority in her life. "I ended up choosing to obey."

Charlotte's grades improved and she was able to make up some classes in summer school. She was on the honor roll her last two years at OBI, and she graduated sixth in her class. Her ambition to attend college motivated her to do her work.

Her family problems improved as she matured. "I took into consideration both points of view, of why they have the rules and do stuff they do."

"I've gotten a lot closer to God since coming here," she added.

Charlotte said she had "always been a Christian," but it was being in a Christian atmosphere and attending chapel every day that strengthened her relationship with God.

"I could think about God every day. A lot of people have problems, and daily chapel just reminds you how to

cope with them—turn to God," she said.

Charlotte attended Baptist Student Union, where she enjoyed praying and singing. As a small group leader, she had more opportunities to talk with her campus minister and Bible teacher, Michael Spencer.

"He's helped me a lot," she said. "I have so many questions, and he always gives me a good answer or a helpful answer. I look up to him a lot."

Spencer said: "Charlotte represents what Oneida can be for a lot of students who come from a Christian background, but go through a period of rebellion."

Charlotte is a vital part of outreach to students on campus. She's a leader with a real heart for God and a willingness to step out and serve. She will do great things for Christ."

Charlotte made the All-District and All-Tournament teams in both softball and soccer. She also earned seasonal awards from her coaches including Most Valuable Player and Best Offense in soccer and Best Spirit in softball. She found that sports at Oneida were fun and not as competitive as at home.

Through activities, she felt she was able to get close to people quickly.

"It's easy to make friends here," she observed. Charlotte also held after-school jobs in the dining hall and on the dorm crew.

During her senior year, she was captain of the softball team and cheerleading squad, president of Beta Club, vice president of Student Council and class president. She won the Yearbook Queen pageant, earned a speak-

ing award in Beta Club and was Student of the Week.

Despite moments of frustration and living with rules, Charlotte said, "I owe a lot to this place. God brought me closer to him."

She plans to attend the University of Kentucky to become a veterinarian. She wants to take her skills to the international mission field, sharing the gospel with people as she doctors their pets or livestock for free.



LEADERSHIP ABILITY An achiever in both athletics and academics, Charlotte was captain of the softball team and president of the Beta Club.

Oneida Baptist Institute

KC: He learned responsibility

K.C. came to Oneida from Cincinnati in the summer of 1994. He said he was having problems at home and wanted to try something new. The discipline at OBI helped him develop "the motivation to go to school," he recalled.

Skipping school had been a big part of his problems at home. He began thinking about his future and started taking his grades seriously his sophomore year at OBI.

A hard worker, K.C. said nightly study hall helped him form good study habits and stay caught up.

K.C. found his niche in basketball and became a dedicated player. He was proud to have been a starter as a freshman and a captain as a senior.

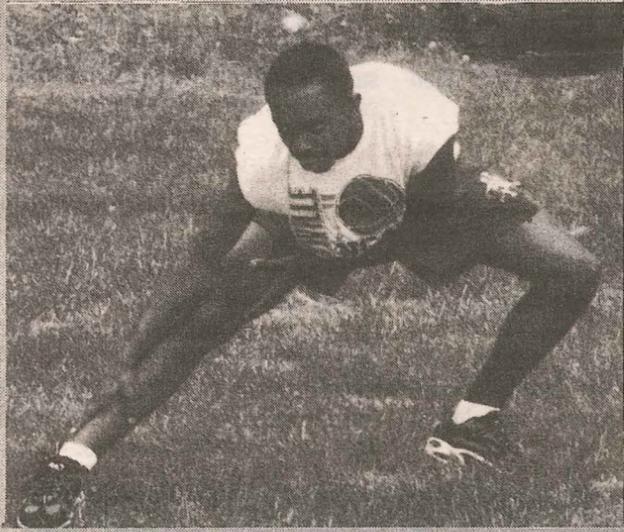
His commitment to playing on one basketball team all four years of high school and his friends compelled him to remain at Oneida, he said.

K.C. also participated in track and cross country. He supervised a dorm crew and was a hall monitor.

Cross country and track coach Michelle Mau described him as "a real leader."

She added: "He realizes to do something well, he needs to put forth the effort. He has a mature attitude, and with that outlook, he'll be really successful."

Through the work program and after-school activities, K.C. feels the most valuable lesson he learned at OBI was responsibility, a trait which will serve him well in the Air Force.



DEDICATED STUDENT K.C. earned a reputation for hard work in athletic competition and in his academic studies.

Do you know someone who ...

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

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

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

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

Debra: She found God

Debra is a day student who lives seven miles from the OBI campus.

Her parents decided OBI would be a good place for Debra, when as a 7th



GOOD INFLUENCE Debra liked Oneida's caring environment.

grader, she began getting in trouble and her grades started to drop. She has three brothers and one sister who are OBI alumni.

"I didn't like the idea," Debra said, "but a couple of weeks after I got here I loved it, and I've loved it ever since."

The people at OBI changed her mind, she said. "They were just nice and friendly and caring. It was a whole different environment, a more Christian ... (and) more caring environment. Here, it's like a family. Everybody pulls for each other."

Debra joined the basketball team and played five years. She played softball one season, and she participated in two plays. She spent one period each school day for three years as an office aid for guidance counselor Myrtle Cooke.

Cooke said Debra was responsible and trustworthy. What she noticed

most about Debra was her faith.

"She definitely has a really good Christian influence," Cooke said. "It encourages me a lot to work with a student like that who cares."

Debra became a Christian in November 1997 after some personal struggle. "I fought it. ... I could feel God convicting me of my sins, but I wouldn't give in to it," she said. "When I realized the power of God, I didn't want to go back. I kept learning about what God did for me, and I felt like it was the least I could do. I owe everything to him anyway."

Debra said daily chapel services and Baptist Student Union helped her Christian growth. She joined BSU her senior year and became a small group leader.

Debra will attend Berea College, and while undecided about a major, she is considering social work.

Matt: He got a second chance

Matt came to Oneida from Virginia Beach, Va., in August 1997 ranked as a sophomore, though he should have been a junior.

After enrolling at OBI, Matt's grades began to reflect his true abilities. He earned A's and B's and was returned to junior status after one semester.

After summer school, he was able to start the 1998-99 school year as a senior. He earned two academic awards and graduated 10th in the class.

Matt grew in other areas of his life at OBI. He said sports helped him stay out of trouble.

He participated in soccer, swimming, track, and wrestling. He also spent time in student council, drama and Beta Club. "I made a lot of really good friends here," he said.

His relationship with God improved as well. Matt started attending Baptist

Student Union his senior year at a friend's invitation. "It just changed



GOOD MOTIVATION Matt's teachers kept "pushing me to do the best I can," he said.

me," he said.

When he began opening up to people his second year at OBI, Matt said he found teachers who were "pushing me to do the best I can."

One of those teachers was Jim Klingler, Matt's AP biology teacher.

"He's very intelligent and he's learning how to apply it," Klingler said.

Klingler described Matt as "very inquisitive. ... doesn't like to waste time ... Matt goes the extra mile to learn things."

He added, "He's a good listener ... He'll be a good leader."

Matt is considering becoming a teacher or joining the military.

He appreciates what OBI offers young people. "It's a good chance to make up for what you've done," he said. "For a lot of people, it's their last chance. That's good ... getting another chance."

Megan: 'They pay attention to you'

Megan came to OBI in 1990.

She was born in Chile and adopted at 8 by parents from Ohio. Megan arrived in the United States without knowing English, which made school difficult.

Megan came to OBI in the 6th grade and was placed in OBI's tutoring lab. She still appreciates her time with its former director, Floy DeJarnette. "Mrs. DeJarnette taught me how to read and helped me understand the work," Megan recalled.

By the 9th grade, she had made the B honor roll. Though she missed home, Megan decided, "I thought it was best for me to stay here. Here, they care, and they pay attention to you and help you learn."

Megan said she was a sophomore when, "I realized what it meant to be a Christian."

A missionary from Brazil spoke in chapel one day. "He talked about what

things God can do. God could do the same thing for me if I accepted him," she said.

Megan said there were always friends and staff members around who she could talk to about her faith, personal issues and problems.

Throughout her seven years at OBI, she shared openly with Hazel Bowling, the school nurse.

Bowling believes Megan is eager to tackle the challenges of life.

"When she finds her niche, she will remain focused and dedicated, giving 100 percent energy."

Megan worked in a variety of jobs and sports. She was named Most Improved and Most Studious.

She earned an academic award, two Cleanest Room awards and an all star soccer award.

As a senior, Megan joined OBI's job placement program and worked in OBI's print shop.

Megan wants to make office work her career.



IMPROVED STUDENT After beginning in the tutoring lab, Megan won an academic award.

Oneida Baptist Institute

Elizabeth: 'I don't worry as much when I'm here'

Elizabeth came to Oneida from Elizabethtown as a sophomore.

Her decision to enroll came at the encouragement of a cousin, who was an OBI student. One summer, her cousin brought Elizabeth an application and "got my mom into it," Elizabeth said. "I never believed I was actually coming up here."

Her first day was not a pleasant one, Elizabeth recalled. "I was ready to leave in two minutes."

Despite a rocky start, she said it took her just two days to settle in.

She wanted to stay until Christmas and show her family she could do it.

"Then I got used to it," she said. She also got involved. She was in Beta Club for three years, earning the top award her senior year. Her junior and senior years she was in softball, philosophy club and Baptist Student Union.

She joined the swim team, worked in the kitchen, managed the tennis team and worked in the dorm. "I can't stand not doing anything," she noted.



FINDING FOCUS Oneida's program helped Elizabeth concentrate on her studies.

As a senior, Elizabeth was editor of the student newspaper, *The One*. She remembers journalism teacher Edmond Shelby giving her the position because, "He said I'd get the job done."

Shelby commented: "Elizabeth is very much an individual. That has only solidified as she has stayed here. It's not, however, a self-centered individualism, because she has great care for others. Elizabeth will never fail at anything if she tries."

Shelby encouraged Elizabeth to go to college or at least apply. "Occasionally, she needs nudging, and I think Oneida has helped do that."

Elizabeth decided it was probably for the best that she came to Oneida. "I carry a lot at home," she noted. "I don't worry as much ... when I'm here."

She added, "I was never really a bad student, (but) I can get distracted."

At Oneida, Elizabeth's grades improved, and she was eighth in the class. She admitted, "I wish I had been a better student. I could have done better."

Uncertain of her plans, Elizabeth knows she likes to take care of people. She is considering studying politics or business when she goes to college.

Steve: 'Oneida gave me time to grow up'

Steve came to Oneida from Frankfort as a junior.

His mother wanted him to attend OBI to improve his grades and have an "attitude adjustment."

Steve said he improved "drastically" at OBI, and he graduated seventh in the class.

"My GPA improved a lot," he said. "I got along well with my mom. ..."

He chose to return to OBI for his senior year because of his friends and caring teachers.

"They'll take time out to help you," he said. "Being at Oneida gave me time to grow up."

Steve also said he learned how to respect authority. "You're not going to stay (at OBI) if you can't handle authority," he said. "The deans are nice, but strict."

After the first time Steve received "hours" to work for not completing his daily chores, he decided, "I didn't want to do that again." He said he and his friends learned to pitch in and help each other meet their responsibilities.

Steve was active in soccer, track, baseball and tennis.

He received the Most Valuable Player and Most Valuable Defense awards in soccer. He was named Most Studious and earned academic awards in Bible and English and the Coach's Award in Beta Club.

Senior English instructor Dan Stockton said: "Steve is one of the most outstanding young men on this campus. ... His heart is in the right place, and his morals are in the right place. ... We can be proud that Steve is our success story."



COOPERATIVE ATTITUDE Steve learned the value of working with others.

Steve plans to play soccer in college.

Sean: 'It's more like a community'

Sean came to Oneida as a 6-year-old when his parents joined OBI's staff and faculty in 1987.

Sean is the second of four boys. He recognizes the many benefits of attending a private school and being a part of the Oneida family.

"It's more like a community," he explained. "It's closer together. You know more people."

His closest friends were children of other staff members as well as returning dorm students.

Sean was among three in his graduating class who were students at OBI continuously from grades 6-12.

Like them, he grew to appreciate daily chapel saying, "It gives you a chance to reflect on your life, more so than other times."

Though he grew up knowing God, Sean chose to be baptized the fall of his senior year.

"I certainly don't act like I should

all the time, (but) ... I felt like God was telling me I needed to profess my faith," he explained.

Harold Underwood was Sean's coach and teacher in middle school. He remembers Sean's good attitude and willingness even as a young boy.

"He did anything you asked him to. He didn't give you any argument ... He had no conflict with other students."

Sean's positive attitude continued through high school cross country, soccer, swimming and track.

His senior year, soccer coach Scott Self noticed his team spirit. He said Sean was never discouraged even if he did not play as much as others. "He accepted his role on the team. He finishes what he starts. He has a willingness to persevere."

His willingness will bring Sean success in life, Self predicted.

The salutatorian of his graduating class, Sean was always an A-B average

student. He said growing up in a family where education was valued motivated him to be a good student.

Sean enrolled in OBI's advanced placement courses to help prepare him for college. He plans to attend the College of Charleston in South Carolina.



THOUGHTFUL STUDENT Daily chapel services gave Sean "time to reflect."

Ways to help Oneida

◆ **Pray.** We believe in prayer. Please pray for our faculty staff and students; for God's will to be done on our campus.

◆ **Refer students.** Many students come to OBI because someone has told them about our school. A young person you know may need what we have to offer.

◆ **Tell others.** Some people have never heard of the Oneida school. You can help spread the word. Better yet, come for a visit and bring someone with you.

◆ **Volunteer.** Do you like to help "hands-on"? Could you serve for days, weeks or a year? Prayerfully consider helping Oneida as a volunteer.

◆ **Support our ministry.** We appreciate one-time gifts to the Barkley Moore Offering. You may decide to become one of our regular financial supporters. We are grateful for all who become partners in our ministry.

Pam: 'You've got to work for what you want'

Pam is a senior and has been attending OBI as a day student since the 6th grade.

Living just seven miles from campus, she chose Oneida because "it was closer and better in a way."

At OBI, Pam noticed the individual attention students received from teachers. She also felt a challenge to excel.

"You've got to work for what you want," she explained.

Pam has always been an honor roll student and has received several academic awards.

It is easier for teens to maintain their focus on God and education at OBI, since there are fewer distractions or bad influences. "Other places, there's always so much going on," she said.

Pam never felt left out because she did not live in the dorm. She liked the freedom of living at home while enjoying the benefits of a private school.

"If there was anything special going on, I attended most of the time," she noted.

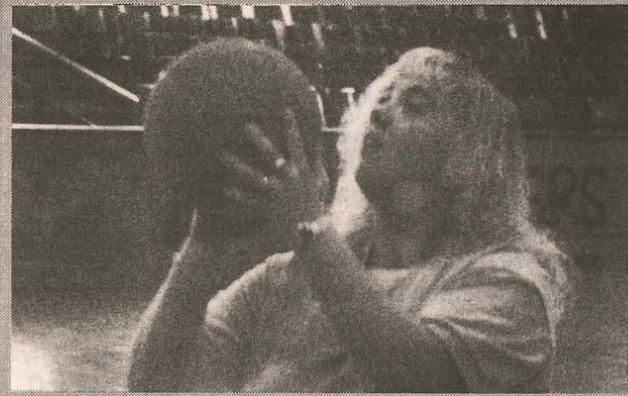
She made a point of getting involved in after-school activities. She played basketball for three years, winning the Coach's Award, the Most Two Points Award and a letter. She played softball for one season and took piano classes for four years. She was also first runner up in the 1998-99 Yearbook Queen pageant.

Basketball coach Jay Stratton worked with Pam her junior year and the following summer. "I can say unequivocally that she's one of the finest young ladies I've ever been around," he said. "She just has a good heart."

Stratton knew that Pam had a great work ethic. She was on time and ready to work. She seemed to have a maturity and a focus about her that will serve her well into her future."

Pam comes from a Christian family who saw OBI's Christian faculty and the school's daily chapel and Bible class requirements as benefits to Pam.

Pam would like to attend Berea College and pursue a career in the medical industry.



POSITIVE ENVIRONMENT An athlete and honor roll student, Pam felt a challenge to excel at Oneida.

Oneida Baptist Institute

Moses: Dedicated to his calling

Moses is what some might call a non-traditional student.

He came to OBI at age 31 from Togo, West Africa and enrolled as a senior.

Moses was saved when he was 23 and became a missionary in Africa. He wanted to attend a seminary in the United States and return to Africa, equipped with in-depth knowledge of the Bible and counseling skills.

To gain admission into seminary, he would first have to obtain a recognized high school diploma and learn English.

With these obstacles before him, one day Moses met the grandson of A.B. Colvin, a longtime friend of OBI and assistant to the school's president.

Colvin's grandson was serving with the Peace Corps and stayed in a village where Moses was living.

"He became a friend," said Moses. "I expressed my need to (him) that I wanted to get my education in seminary."

His friend said he knew someone who could help.

"There are many things I could not explain to you, but I know God is in back of all this," Moses said. "It's a

blessing for me."

Being a much older student in high school meant many adjustments for Moses, but he was determined. "I need more education. I don't care about my age," he said.

In a noisy dormitory, he often felt God teaching him more about patience.

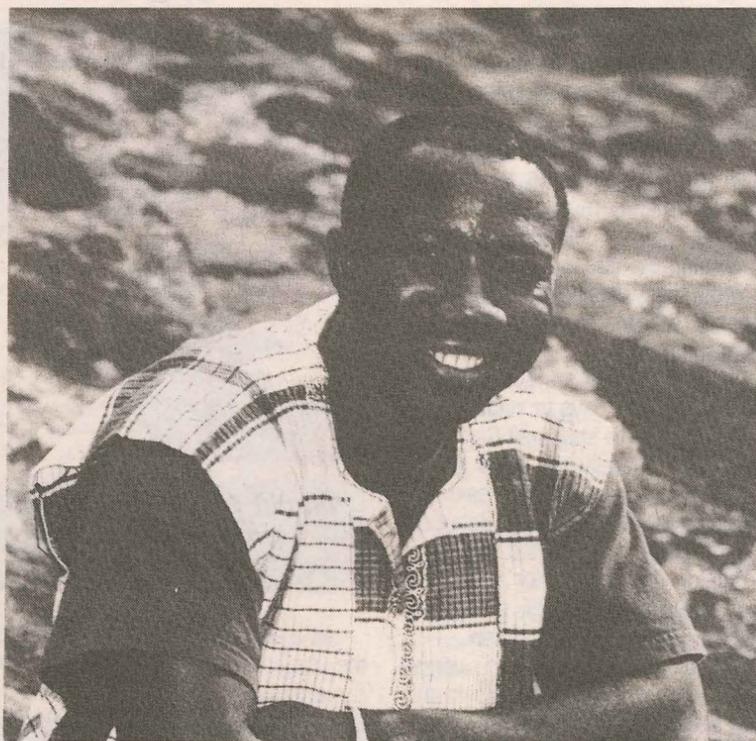
Moses shared his talents with Oneida by helping coach the soccer team and playing his African Djembe drum with the worship team in chapel, church and Baptist Student Union.

Moses began studying English just one month before coming to Oneida. OBI's English as a Second Language instructor, Caroline Valentine, got to know Moses as she helped him improve his English.

She respected what she described as his "dedication to his calling."

She explained: "I noticed his drive to work toward what the Lord has called him to do ... and his compassion for reaching his people. ...

"He's given me a lot in the way of knowledge. ... Probably more than I've given him."



NON-TRADITIONAL STUDENT At age 31, Moses came to Oneida from Africa to earn the high school diploma he needs for admission to a seminary.

Barkley Moore: 'We must keep faith'

This month the Kentucky Baptist Convention will observe the fifth annual Barkley Moore Father's Day Offering for Oneida Baptist Institute. We are very honored that Kentucky Baptists

support us with this offering, and we are grateful for the ongoing tribute to Dr. Barkley Moore. He was president of Oneida Baptist Institute from 1972 until his death in 1994.

Moore understood and lived out the mission of OBI. He once wrote, "What is Oneida Baptist Institute? Oneida is people. It was founded to help people. It was founded to minister to sinners..."

This ministry encompassed Moore's whole life. He graduated as valedictorian of Oneida's class of 1958. Even as a student, he clearly had a heart for the love of God through the work of OBI. After completing a bachelor's degree and one year of law school at the University of Kentucky, he returned to Oneida as assistant to the president in 1963.

Two years later, Moore joined the Peace Corps and went to Iran. During his six-year stay there, he started one

primary library and 31 smaller ones among the people of Gonbad-e Kavus. He also started a kindergarten that grew into eight schools enrolling 1,000 students. When Moore returned to the U.S. he held the distinction of the longest term of service of any Peace Corps volunteer.

Moore came back to Oneida Baptist Institute in 1972 as president and served until his death in 1994. It was a very difficult time. Enrollment was down, faculty and staff were minimal, and finances were critical. Undaunted, he set to work. Moore believed that "To love is to serve, and Oneida was founded on love, cemented by faith in the words of our Lord, 'not to be ministered unto but to minister.'"

Ministry to Moore meant meeting the needs of young people. As he lived out his faith, he demonstrated the importance of forgiveness and the value of a second chance. Through eyes of

tremendous compassion, Moore saw the best in every student. He encouraged his faculty and staff to explore the potential of each child.

With an appreciation of the mountain youth for which OBI was founded, Moore's first act as president was to discontinue the small tuition that had been charged to our day students.

During his presidency, enrollment increased fivefold, as did the number of faculty and staff. The Moore years saw vast improvements in academic and athletic facilities, including the additions of:

- ◆ Print shop
- ◆ Band/choir room
- ◆ Areas for track and field
- ◆ Computer lab
- ◆ Chapel
- ◆ Tutoring lab
- ◆ Piano lab
- ◆ Asphalt track
- ◆ Soccer field.



Barkley Moore
OBI president,
1972-1994

"Recalling the great souls who have labored and given that Oneida might serve for...100 years, we must keep faith with them! They leave an inescapable responsibility in the hands of the leaders, the students, the people of Oneida, the alumni, and Christian friends everywhere. Their spirit will live to inspire us when difficulties and handicaps stand in the way. On this institution and the friends of boys and girls and Christian missions waits the fulfillment of their dreams, their hopes, their struggles, their lives. Oneida Baptist Institute—a living monument to a living faith in a living God."

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

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

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

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

A Century of Ministry

1899 Oneida Baptist Institute founded by James Anderson Burns.

1900 The school opened on New Year's Day with 100 students.

1910 OBI bought land for a school-run farm.

1930 By now OBI had several hundred students and supporters.

1946 Oneida entered a covenant agreement with the KBC and became partly funded by the Cooperative Program.

1949 First high school BSU in Kentucky started at OBI.

1950's Students began

coming to Oneida from other states and countries, and from problem situations.

1970's OBI started a summer school program, Tutoring Lab, and middle school program.

Today Oneida averages 500 students from across the U.S. and around the world. Our young people hear about the love of Jesus Christ daily.

125 evangelical leaders agree to doctrinal statement

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—More than 125 evangelical Christian leaders have endorsed a new document affirming the doctrines of faith on which they agree.

Drafters of "The Gospel of Jesus Christ: An Evangelical Celebration" say their work—which took more than a year—aims to remind evangelicals of their basic beliefs at a time when doctrinal agreement can be lost in differences of culture, worship style and politics.

"All Christians are called to unity in love and unity in truth," the statement reads. "As evangelicals who derive our very name from the gospel, we celebrate this great good news of God's saving work in Jesus Christ as the true bond of Christian unity, whether among organized churches and denominations or in the many transdenominational cooperative enterprises of Christians together."

The document was drafted by a 15-member committee and initially endorsed by an additional 114 people, including a wide range of evangelicals—a word drawn from "evangel," the Greek word that means gospel or good news.

Endorsers include leaders of numerous evangelical ministries, such as Promise Keepers' Bill McCartney, Campus Crusade's Bill Bright and Prison Fellowship's Chuck Colson. Religious broadcasters such as Jerry Falwell, Pat Robertson and Charles Stanley are signatories, along with prominent pastors such as Bill Hybels of Willow Creek Community Church outside Chicago, Tony Evans of Dallas and D. James Kennedy of Fort Lauderdale, Fla. They also represent Methodist, Baptist, Pentecostal, Anglican and Lutheran denominations, among others.

The drafting committee included Baptist Timothy George, dean of Samford University's Beeson Divinity School in Birmingham, Ala. George said hopes the document affirms Jesus' prayer "that they all may be one."

"When evangelicals themselves are so divided, as our rhetoric has sometimes portrayed us to be, that's a bad witness for the gospel," he said.

Drafters and signers alike said the document is an inclusive one.

"It's a pretty broad cross-section of people who have signed it," said Brandt Gustavson, president of the National Religious Broadcasters, and an endorser. "I don't know who wouldn't."

The lengthiest section of the document is subtitled "The gospel" and details evangelical beliefs and doctrines about "infallible Scriptures," Jesus' bodily resurrection and salvation.

"The heart of the gospel is that our holy, loving Creator, confronted with human hostility and rebellion, has chosen in his own freedom and faithfulness to become our holy, loving Redeemer and Restorer," the document reads.

"The Father has sent the Son to be the Savior of the world (1 John 4:14); it is through his one and only Son that God's one and only plan of salvation is implemented."

David Neff, a member of the drafting committee and executive editor of Christianity Today, said he hopes the statement will prove to be a new "reference point" in discussions about evangelical doctrine.

"There were several organizations that saw ways in which this document could be a resource for them in their work, whether that's evangelistic work or a teaching kind of work, or simply making sure that the ministry they do is in line with the gospel," he said.

Excerpts

Below are excerpts from the 3,400-word document "The Gospel of Jesus Christ: An Evangelical Celebration."

■ **Preamble:** The gospel of Jesus Christ is news, good news: the best and most important news that any human being ever hears.

■ **The gospel:** This gospel of Jesus Christ, which God sets forth in the infallible Scriptures, combines Jesus' own declaration of the present reality of the kingdom of God with the apostles' account of the person, place and work of Christ, and how sinful humans benefit from it.

The heart of the gospel is that our holy, loving Creator, confronted with human hostility and rebellion, has chosen in his own freedom and faithfulness to become our holy, loving Redeemer and Restorer. The Father has sent the Son to be the Savior of the world (1 John 4:14): it is through his one and only Son that God's one and only plan of salvation is implemented.

God's justification of those who trust him, according to the gospel, is a decisive transition, here and now, from a state of condemnation and wrath because of their sins to one of acceptance and favor by virtue of Jesus' flawless obedience culminating in his voluntary sin-bearing death.

The gospel calls us to live as obedient servants of Christ and as his emissaries in the world, doing justice, loving mercy and helping all in need, thus seeking to bear witness to the kingdom of Christ.

■ **Unity in the gospel:** Christians are commanded to love each other despite differences of race, gender, privilege, and social, political, and economic background. ... We know that divisions among Christians hinder our witness in the world, and we desire greater mutual understanding and truth-speaking in love."

■ **Affirmations and denials:** We affirm that the gospel is the saving power of God in that the gospel effects salvation to everyone who believes, without distinction. ... We deny that the power of the gospel rests in the eloquence of the preacher, the technique of the evangelist or the persuasion of rational argument.

■ **Our commitment:** As evangelicals united in the gospel, we promise to watch over and care for one another, to pray for and forgive one another and to reach out in love and truth to God's people everywhere, for we are one family, one in the Holy Spirit and one in Christ.

Signatories commended the statement for its declaration of foundational beliefs, a move away from what they consider to be less significant aspects of Christian life that can divide them.

"I think this document may go a long way in reminding us of who we are and what we're supposed to be about," said Mimi Haddad, executive director of the Minneapolis-based Christians for Biblical Equality.

John Ankerberg, a member of the drafting committee, agreed.

"With our different organizations, schools, parachurch ministries, we have needed a statement on what the central message of the Christian faith

is," said Ankerberg, host of a Christian television show based in Chattanooga, Tenn.

The public celebration of the document will be held during the international gathering of CBA, formerly the Christian Booksellers Association, when it is held in July 2000 in New Orleans.

David Melvin, director of operations for the National Association of Evangelicals, and an endorser, said he's hopeful that the document will help evangelicals move forward with a better understanding of their beliefs.

"When we understand who we are, then we can more confidently carry out our mission," he said.

Baptist college choir members among victims of plane crash

By Trennis Henderson
Editor-elect

LITTLE ROCK, Ark. (ABP)—It began as a two-week choir tour in Europe for 25 members of the Ouachita Singers. It turned abruptly into a crisis ministry amid the fiery crash of American Airlines flight 1420 just beyond the runway at Little Rock National Airport.

The June 1 crash was the first fatal accident involving a commercial airline in the United States since 1997. Attempting to land amid a torrential storm, the plane bounced twice on the runway, slid into a landing-light structure and split into pieces. Fire broke out as survivors scrambled to exit the wreckage and help one another to safety.

Nine of the 145 people on board died, including James Harrison, 21, a member of the choir sponsored by Ouachita Baptist University in Arkadelphia, Ark. At least one passenger reported that Harrison, a senior music major, helped her to safety before his death.

Crash survivor Dave Ozmun, assistant professor of communications at

Ouachita, called it "just a shock" to learn that Harrison was among fatalities. Ozmun said he saw Harrison repeatedly demonstrate "the strength of his commitment and faith" throughout the choir trip. "He's with the Lord. He's out of pain."

Among 31 people who participated in the Ouachita trip, 25 were aboard the connecting flight from Dallas to Little Rock, including 19 students and Ozmun. Also on the flight were OBU music professors Charles and Cindy Fuller and their three daughters.

Five group members were among the more than 70 people hospitalized after the crash. Two days later, only two of the five remained hospitalized. The Fullers' 14-year-old daughter, Rachel, remained in critical condition with severe burns. Kristin Maddox, a 22-year-old student from Ponca City, Okla., also suffered burns and late last week was in serious condition.

Revelations of a number of heroic rescue efforts unfolded as survivors described the moments immediately following the crash.

Fuller recalled seeing "flames coming from the front of the plane toward us." Jerking open an emergen-

cy-exit door and stepping onto the wing, Fuller said, "I got my wife out and began pulling people out until there were no more people in that part of the plane. ... I called out three times and there was no response."

As he moved away from the burning wreckage, Fuller quickly found his wife and two of their daughters and guided them to safety. "I went all the way around the plane and there was my other daughter by herself, wandering around," he said. "I found her by the grace of God."

Fuller said he was not aware of the seriousness of her injuries at the time, but his daughter remains the most critically injured among the Ouachita group.

He counted his blessings, however, after the traumatic chain of events. "I'm thankful that my daughter is alive and has a good chance for survival," he said. "I'm thankful that we were able to go to Europe and share the gospel. I'm hopeful that God will bring comfort and healing to those who need it."

During an interview with Diane Sawyer on "Good Morning America," Fuller declared: "There are times in



life where your faith has to mean something. It can't be something that you just talk about. It has to be something that empowers you to live life."

Several Ouachita students reportedly pulled fellow passengers to safety and offered comfort and encouragement as victims huddled in the pouring rain awaiting rescue crews.

"The students handled themselves extremely well," Ozmun said. "They took the opportunity they had as survivors to be a witness to others."

Trennis Henderson currently is editor of the Arkansas Baptist Newsmagazine. He will arrive in Kentucky in mid-July.

FATAL CRASH Among those on board American Airlines flight 1420 June 1 were 25 choir members from Ouachita Baptist University. One of them was among the nine people killed in the crash. (Reuters photo)

National gambling study commission completes work

Ruling renews school voucher debate

CLEVELAND (RNS)—Groups on both sides of the controversial school voucher debate claimed victory May 27 in connection with an Ohio Supreme Court ruling that struck down Cleveland's school voucher program on a technicality.

Voucher opponents said they won the round by toppling the nation's second largest program to use tax dollars to fund tuition at private and religious schools on a 5-2 vote.

But supporters of school vouchers rallied around the court's statement that the program did not violate the constitutionally mandated separation of church and state.

Justice Paul Pfeifer, writing for the majority, said state legislators had violated Ohio's "single subject" law by attaching the voucher program to another bill.

Pfeifer also wrote that the program "does not have the primary effect of advancing religion and does not excessively entangle government with religion."

Groups such as the National Education Association, Americans United for Separation of Church and State, and People for the American Way have argued that vouchers diminish public school education by diverting funds and students to private schools.

Religious individuals and groups, seeking funding for parochial schools, have numbered among the most steadfast supporters of school vouchers.

SAN FRANCISCO, Calif. (RNS)—The final report of the National Gambling Impact Study Commission encourages a curb by states on political donations from companies tied to the gambling industry and an increase in the minimum betting age to 21.

The panel's two years of work ended June 4 with members divided about what they think their proposals will accomplish.

"We put four or five big issues on the table," said commissioner Richard Leone, who made proposals to limit gambling and hopes the report will prompt action by civic groups and governments. "We got the point across that we've come very far, very fast (on gambling expansion) without thinking about what we're doing."

Leone's proposals include language calling for states to require "gambling impact statements" before approving new gambling and encouraging a moratorium on further expansion of the industry, the Associated Press reported.

Commissioner William Bible, former chairman of the Nevada Gaming Control Board, said ideas like the moratorium and limits on campaign contributions would be "discounted,

blown off by the states."

But Bible said the nine commissioners' agreement on the need for education, research and treatment of problem gambling "will probably be the legacy of this commission."

At the end of their two-day meeting in San Francisco, the nine panel members voted unanimously to adopt a report that was close to 300 pages long. Commissioners, who ranged from casino industry leaders to James Dobson, host of the conservative Christian radio talk show "Focus on the Family," are scheduled to submit their report June 18. It will be presented to the White House, Congress, state governors and Indian tribes. Other recommendations are:

- Prohibiting betting on college athletics—which are part of legal sports betting in Oregon and Nevada.

- Government-sponsored gambling, including state lotteries, should halt aggressive marketing that targets the poor and young people.

- Indian tribes that operate casinos should use some of the revenue as "seed money" to reduce dependence on gambling and diversify their finances.

- Automated teller machines should be prohibited from betting areas.

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Panel: Alabama's Ten Commandments judge might have violated ethics laws

GADSDEN, Ala. (RNS)—In the high-profile battle to keep the Ten Commandments displayed in his Gadsden, Ala., courtroom, Judge Roy Moore might have violated ethics laws by soliciting donations to support the campaign, a state panel has ruled.

On June 2, the Alabama Ethics Commission voted 5-0 for a ruling stating Moore likely violated a state law prohibiting public officials from using their offices for private financial gain. Ethics Commission Director Jim Sumner said the members believe Moore used "the mantle of office" to solicit funds and spent the money on more than legal bills.

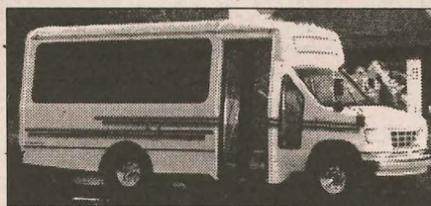
The "Judge Roy Moore Fund" founder, who is also Moore's spokesman, said the fund raised more than \$100,000 two years ago.

Moore, who sees himself as suffering for defending Christianity, denied personally raising or receiving any fund money. Moore said his attorney manages the fund.

The case now goes to Attorney General Bill Pryor, who spoke at a 1997 rally for Moore and who jointly filed a recent lawsuit supporting the Ten Commandments' display. Pryor must decide whether the case should go to a grand jury.

If Moore is brought to trial and found guilty, penalties could include 20 years in prison, a \$10,000 fine and removal from the bench.

The struggle over the Ten Commandments began in 1995 with a federal lawsuit filed by the American Civil Liberties Union challenging the courtroom display. That suit was dismissed but others followed.



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It's camp time!

Camp season has finally started. Jonathan Creek is virtually teeming with students, and God is already at work in great ways.

"The Creek" geared up Memorial Day weekend as Paducah churches brought children for the weekend. Four of the kids were saved! Then we shifted gears to youth campers, and there were nearly 215 youth at Jonathan Creek for the first full week of camp season.

As a full summer season of camps begins, many weeks we are at or near capacity at Cedar-more and Jonathan Creek. The Son Teams have arrived at Cedar-more and are in the midst of preparing for their always busy and productive summers.

I thought as I walked the grounds of Jonathan Creek this morning that all these youth remind me why we are here. They remind me why we do what we do at Jonathan Creek (and Cedar-more). Many of you have read or heard me speak our mission statement for our camps and conference centers: "To provide an environment in which all our guests can come to know Christ or more fully experience him." And that's what's happening this summer.

Please put the camps at Jonathan Creek and Cedar-more on your prayer list this summer. Every week of the summer, at both places, there will be kids of various ages, from young to older youth. Every week. No weeks off. So when you pray, please pray that God will do great works in the lives of these campers. Pray that if they don't know him personally, that before they leave they will come to Christ.

Pray for the counselors, and please pray for our staffs. Pray for the Son Teams. They run hard all week, and then move into the churches on weekends, so they don't have much down time. Pray that we would have a very safe summer as well. Summer is a very physical grind, with long days and nights. Oh, that we would have an army of prayer warriors undergirding our ministry and lifting us up in prayer each week.

We'll keep you posted on the work God is about this summer at your Kentucky Baptist camps and conference centers. It's gonna be great!

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

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Minister of Education/Administration

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All inquires kept in strictest confidence.

NATIONAL NOTES

■ Christian Coalition shuffles leadership.

Christian Coalition President Pat Robertson is stepping into a more active role in the agency's day-to-day operations. Randy Tate, the group's executive director, has been moved to the coalition's Washington office as senior vice president. An official at the coalition said Tate is needed in Washington to give more "firepower" to pro-family issues. The official said Robertson is concerned that attention in the nation's capital has turned to gun control in the wake of the Denver high school shootings rather than issues of concern to the coalition.

■ City's domestic partners law upheld.

The American Center for Law and Justice, a law firm created by Pat Robertson, says it will appeal a federal court decision affirming San Francisco's domestic partners law. The ACLU filed the 1997 suit against San Francisco on behalf of a firm denied a city contract because it refused to go along with the law, which says unmarried heterosexual or homosexual partners are entitled to the same work benefits as married heterosexual couples. The suit challenged the law by claiming the city could not impose its definition of "family" on those who disagree.

■ Evangelistic policeman gets mistrial.

A wrongful-dismissal lawsuit filed by a former North Carolina police officer who talked about the Bible and distributed religious pamphlets during traffic stops ended in a mistrial May 27. U.S. District Judge Richard

Vorhees declared a mistrial despite an earlier jury ruling in favor of former officer Brad Hicks. The judge issued his ruling as the jury was about to announce damages. Vorhees agreed with city attorneys that Hick's lawyer had introduced new material in his closing argument, requiring a mistrial. Hicks contended the city of Newton, N.C., violated his constitutional right to share his religious beliefs when it fired him.

■ Columbine student inspires rallies.

Cassie Bernall, the Columbine High School massacre victim now famous for voicing her faith in God, has become the catalyst for numerous Christian rallies. On May 31, the last words of the 17-year-old student from the Littleton, Colo., school were the inspiration for a "Yes, I Believe in God" memorial concert in Fort Lauderdale, Fla. Bernall was one of 13 people killed by two students on April 20. One of the killers aimed a shotgun at her and asked if she believed in God. When she said she did, the gunman fired. Rallies in 22 states have been planned for this summer.

■ Maine voucher ban to be appealed.

A federal appeals court decision upholding a Maine law barring voucher payments for religious schools will be appealed to the U.S. Supreme Court. Currently, Maine families who live in towns without public secondary schools may send pupils to any public or nonsectarian private school—but not religious schools—with the state paying for

at least part of the tuition. The Maine Department of Education was unsuccessfully sued on behalf of several families who wanted to use public tuition benefits to send their children to a Roman Catholic school.

■ Schools closing on Muslim holidays.

In response to its rapidly growing Islamic population, a New Jersey school district will cancel classes for all students on the two holiest Muslim days beginning next year. The Paterson school board voted last month to close its 37 schools and administrative offices in observance of the end of Ramadan, the month-long fast in the Muslim faith, and Eid al-Adha, which marks the end of the annual pilgrimage to Mecca.

■ Court won't hear discrimination claim.

A former teacher at a Seventh-day Adventist school in Maryland cannot sue to get his job back under federal discrimination laws, according to two rulings left standing by the U.S. Supreme Court. Doing so would conflict with First Amendment rights of the religious group that fired him, said two lower courts that previously dismissed the lawsuit against the Chesapeake Conference of Seventh-day Adventists. In dismissing the lawsuit, a federal district court concluded the teacher held a "quasi-ministerial" role at the school, exempting it from federal antidiscrimination laws. Religious organizations cannot be forced to obey antidiscrimination laws, the court said, because of the First Amendment's guarantee of the free exercise of religion.

Tom Fish

By Robert Dunston

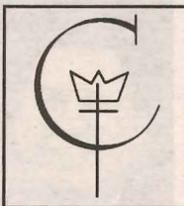
Tom Fish, professor of English, recently received the 1999 William T. Miles Memorial Award for Community Service.

Fish has put in countless hours for two years as president of the Lady Jackets' Booster Club, a club that supports the Williamsburg City School's women's basketball team. The position brings with it a great deal of responsibility for both publicity and fundraising, and Fish has been more than equal to the task. He has led the club in planning and completing a yearly fundraising shoot-out, a Meet the Lady Jackets

ored to host both the All-A tournament and district tournament.

His service to Williamsburg City School extends beyond athletics to involvement in the educational process as well. An active Parent-Teacher Association member for years, Fish was elected this year to the site-based council for Williamsburg High School. In this

CUMBERLAND COLLEGE



role he displays his trademark work ethic and commitment to excellence.

Fish is also a committed Christian. In his home church he has served as Sunday school teacher, organist and elder as well as computer repairman. He has been an active member of various committees in his church, including the pastor nominating committee, and has served as a member of the committee that shepherds along those who are preparing themselves for the ministry.

Fish demonstrates the highest quality service on the Cumberland College campus and in his community. He is one of many teachers at Cumberland who is making a substantial difference in the lives of individuals on and off campus.

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

free barbecue dinner, which he also emceed, and a Little Lady Jackets beauty pageant. In addition, he has supervised the creation of a 50-page program featuring the players and various local businesses. In this role he has made assignments, done the layout and made all arrangements with the printer.

Fish works not only behind the scenes but also as a clock keeper and occasionally as an announcer for the basketball games. Through his work, the Williamsburg Independent School District was hon-

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Baptist scholar seeks to revise how Holocaust is defined

"The history of the Gypsies is a story of a people who have been and continue to be marginalized, even when it comes to how their Holocaust narrative is told."

David Gushee, a professor at Union University in Jackson, Tenn., and student Sheri Lovett

By Bob Allen
Associated Baptist Press

JACKSON, Tenn. (ABP)—A Baptist scholar contends that Nazis sought total annihilation of Europe's Gypsy population in the Holocaust, challenging the widely accepted theme that Jews alone were targeted for extinction.

Historians agree that in addition to 6 million Jews who died in the Holocaust during World War II, another 5 million non-Jewish civilians—including Gypsies, Jehovah's Witnesses, homosexuals, political prisoners, Poles, Ukrainians, the handicapped and mentally ill—also were murdered for a variety of reasons.

The conventional view, however, is that only Jews were singled out for total extermination. David Gushee, a professor at Union University in Jackson, Tenn., disputes that view in a paper co-written with student Sheri Lovett.

Gushee and Lovett call for "a revised definition of Nazi genocide" describing the Holocaust as an attempt to destroy two groups deemed most dangerous and "unhealthy"—Jews and Gypsies.

Gushee and Lovett state both groups were destroyed in roughly the same percentage of their European population before the war and would have suffered even greater losses had the Nazis not been defeated.

"Evidence supports the claim that the Gypsies of Europe—like the Jews but unlike any other people group—

were also targeted by the Nazis for total annihilation," Gushee and Lovett contend.

While that recognition "could have a significant impact on the shape of Holocaust definition," they say it "need not and must not in any way diminish our understanding of the depth and breadth of Jewish victimization."

The pair acknowledge the debate over how to define the Holocaust has divided scholars.

Nazi hunter Simon Wiesenthal has described the Holocaust as the systematic murder of 11 million people, 6 million of whom were killed because they were Jews. Author and 1986 Nobel Peace Prize winner Elie Wiesel, however, argues that a broad definition of the Holocaust could lead to weakening the memory of Jewish victims. He accuses Wiesenthal and others of "diminishing" the tragedy against Jewish people.

But Gushee and Lovett contend that current discussion of the Holocaust "obscures the experience of victims other than the Jewish people," particularly Gypsies.

"The sparse recognition of the Gypsies' fate in the Holocaust has had profound consequences in their post-Holocaust history," they write. While Jews received a homeland with the establishment of Israel in 1948, Gypsies were returned to hostile lands and continue to face persecution to this day.

"Our thesis ... is that the definition of the Holocaust, as well as the standard narrative by which the Holocaust is conveyed, needs revision in order that more

accurate and adequate account can be made of the Gypsy experience under Nazism," they argue.

Gushee and Lovett estimate the Nazis killed 500,000 Gypsies, or about 60 percent of the entire pre-war Gypsy population in Europe. That percentage approaches the two-thirds of the pre-war European Jewish population represented by 6 million Jewish victims.

"Whatever the numbers, in the killing fields and at Auschwitz, Jews and Gypsies shared a fate similar to each other and different in important ways from that of any other group—though, of course, in moral perspective every victim matters equally and immeasurably."

Hitler's "hatred was much more focused on the Jews than on the Gypsies," Gushee and Lovett admit, but his racist policies "came to have deadly consequences for Gypsies and others."

"Remembrance of the Holocaust must not be seen as a zero-sum game, in which recognition of one group's suffering invariably diminishes that of others," they state.

The tendency to emphasize the Jewish experiences under the Nazis has caused Christians to relate to the Holocaust "almost exclusively on such matters as the tortured history of Jewish-Christian relations," Gushee and Lovett contend.

While Christian anti-Semitism should continue to be an important emphasis, they suggest, there is a similar history of "European anti-Gypsyism" that is not as well recognized.

Gushee, who previously wrote a

book on Christians' behavior toward Jews during the Holocaust, offered an indictment concerning churches' response to the plight of Gypsies.

"The history of the Gypsies is a story of a people who have been and continue to be marginalized, even when it comes to how their Holocaust narrative is told," Gushee and Lovett argue. "Christians are not free to look away from anyone who is voiceless or victimized."

Though historical sources documenting anti-Gypsy efforts are spotty, Gushee and Lovett contend Gypsies were classified and targeted for elimination as early as 1938.

Of 23,000 Gypsies assigned to Auschwitz, more than 21,000 were killed during 17 months. Jewish survivors share poignant accounts of the sound of Gypsies playing their violins, in an effort to maintain some semblance of community and identity, while waiting to die in gas chambers.

"The fuller integration of the Gypsies (and other victims) into the defining and narrating of the Holocaust is a matter of extreme sensitivity for the Jewish people and others ... who are deeply committed to full recognition of the evils visited upon Jews," Gushee and Lovett concede.

"However, it must be possible—and to us it seems morally obligatory—to break open the settled narrative structure of Holocaust discourse to include more fully those who played the violins at Auschwitz and whose ashes were mixed with their Jewish compatriots in suffering."

We need your help!

Father's Day is just around the corner, which also means it is time for the annual Barkley Moore Father's Day Offering for Oneida Baptist Institute. During the first week of May we mailed a box of materials to every church in the Kentucky Baptist Convention. The KBC voted in 1995 to allow OBI to promote this offering in honor of Barkley Moore, who was our president from 1972 until his death in 1994.

The response from various churches has been great! Each year more churches take part in the offering. Needless to say, we depend on the offering each year to help meet our many financial needs.

But we need your help in at least one area. While we don't deny the need for additional funds, the offering also makes it possible for us to share a lot of information each year with thousands of people across Kentucky and beyond. We have many friends who understand the ministry OBI offers. But others know little or nothing about Oneida.

What can we offer Kentucky Baptists? We fully understand that we are not the appropriate facility for every young person. The parent or guardian of each student who is interested in attending Oneida has the right to expect us to use good judgment in determining if we can meet that child's needs.

This is where you come in. Aside from the funds received from the offering, the second aspect of the offering is the opportunity to provide each church with information about Oneida. If you read this column regularly, you have read many stories about some of the young people who attend our school. We have never tried to claim success with every child. There have been students we believed we could help, but they chose not to

accept the instruction, love and discipline we had to offer. But we have been successful with a great many young people. If you read the past two articles in this column, or if you will read our special insert in the Western Recorder this week, you will get a pretty good idea of what we can accomplish.

The box of materials we mailed to each church in May contains a lot of information about Oneida. It is our hope and desire that every church will make the materials available to church members

so they will be better informed about Oneida and her ministry.

Those reading the materials may realize that a child in their family could benefit from Oneida. A grandparent may see that a grandchild could be helped. There may be a neighbor in the community or a friend at work who has a child with a special academic or discipline need. The more informed Kentucky Baptists are about Oneida, the more opportunities we have to minister.

It was a faithful Sunday school teacher who told me about Oneida when I was 16 years old. I had been a

Christian for only one year and was being raised in a non-Christian family. When the teacher visited my home, he knew it was not a wholesome environment for a young Christian. I am grateful that this dedicated teacher not only knew about Oneida but also took enough interest to encourage me to come.

Would you please encourage your pastor to share the offering materials even if the church does not choose to be part of the Father's Day Offering?

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

Born in prayer and carried on by faith

Clear Creek recently received a small tract written by founder L.C. Kelly. His words about our beginnings add inspiration for today's work.

"Clear Creek was born in prayer and has been carried on by faith. A few things will be sufficient proof of this statement. A road costing \$50,000, with the management putting up \$2,000, Bell County \$18,000 and the Highway Department \$30,000. The further we get from that achievement, the more miraculous does it appear.

"At the end of 10 years, during which time the management paid out \$12,000 interest on \$20,000 which was borrowed for build-ings and development, a gift of \$20,000 was received, liquidating the debt. This was as much a miracle as was the one which was performed when Jesus told Peter to go find some tax money in the mouth of the fish.

"A gift from one whom we had never seen, and of whom we had never heard, till that one was ready to give it, made it possible for them to build the \$10,000 rock auditorium with seating capacity of 2,000 people. A shaft was sunk

60 feet for pure water in the water system, and the stream hit was so bold it sloshed over the top of the well. The wonderful mineral alkalinous (sic) water became contaminated with surface water through crevices from the creek. A drill was sunk 30 feet and the same stream gushed up through the rock and now they have an artesian stream flowing two feet above ground.

"Two good women donated a cottage each to help take care of the growing crowds. From the beginning the room and board have been furnished the preachers who attend the Mountain Preachers' School. Sometimes food and funds would run short, which fact drove faculty and students to their knees calling on God to supply the need according to his promises. Always the need has been met."

CLEAR CREEK CHRONICLE



Bill Whittaker

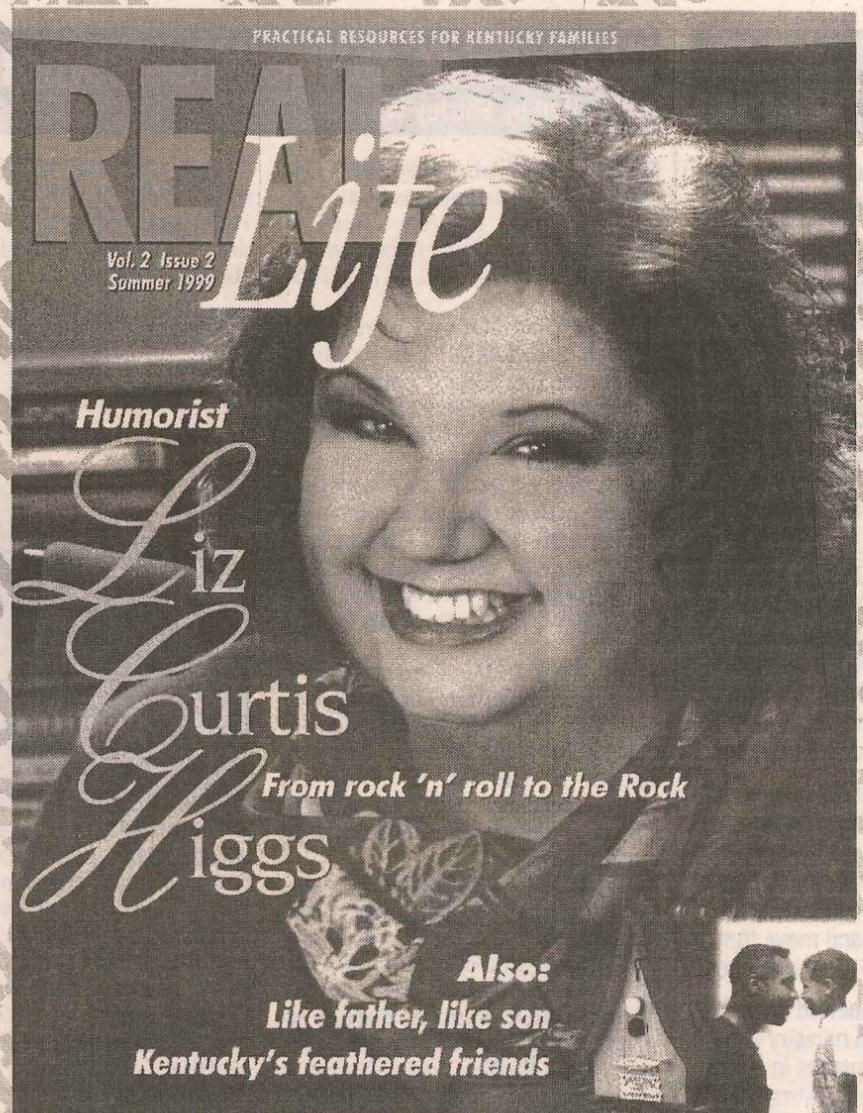
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

Who are you trying to reach?

For the past year, Real Life magazine has helped churches throughout Kentucky reach out to the people in their communities. Offering faith-based resources, and stories about family, finance and fun, Real Life is a powerful tool to help congregations show how Christianity makes a difference in the issues people face every day.

Cover stories feature Kentuckians whose faith makes a difference in their lives. Our back covers feature a full-page ad that introduces Christianity to people who aren't used to "churchy" language.

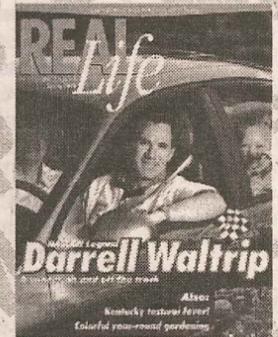
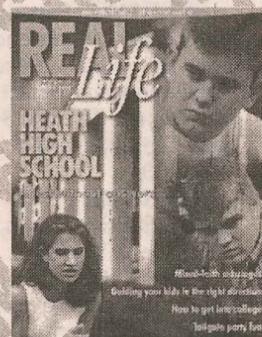
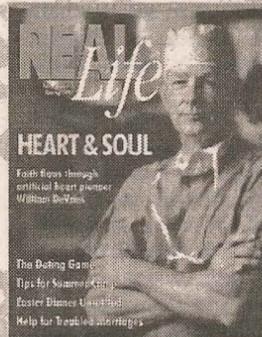
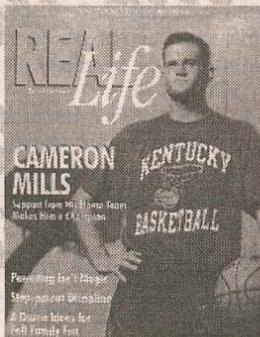
If you're looking for an innovative way to communicate your church's message give us a toll-free call at (888) 254-5729.



Introducing our summer issue: Christian comedienne Liz Curtis Higgs

How could you use Real Life?

- ✓ Door-to-door visitation.
- ✓ Waiting rooms for doctors, mechanics or dentists.
- ✓ Total outreach strategies for blanket mailings in your community.
- ✓ Care packets to introduce your church to Sunday morning visitors.
- ✓ Follow-up mailings to long-lost members.
- ✓ Gifts for neighbors your members want to bring to church.
- ✓ Hand-outs for people who come to special events.



Get Real

Get Real Life

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:

- Work toward establishing 30 new congregations in the Baptist Convention of New England by the end of 1999.
- The people of the Dodoma region of Tanzania who are suffering hunger and starvation, and the missionaries who are distributing food.
- That the government in Ujiji, Tanzania, will issue a land grant so that Azimio Baptist Church can build its own facility and move from a local school.
- Renewed interest in youth ministry among churches in Mbeya, Tanzania. Missionaries ask prayer for wisdom in how to help.

■ Missionary Susan Carson as she works with students in Warsaw, Poland. "Pray that the students will have a hunger for the things of God," she says.

■ Mark and Annie Byrd and their children, Eric, Rachel and Hannah, as they complete language school in Warsaw, Poland, and move to Czeowia.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **CANEYVILLE**—Hayward Casey recently resigned as pastor of Chapel Union Church. Casey is available for supply or interim work. For information, call (270) 526-3218.

■ **CRESTWOOD**—Centerfield Church will host a "Y2K, Year to Celebrate the King," community-wide service July 10, 7:30 p.m. For information, call (502) 243-1982. **Tim Menser** is pastor.

■ **FAIRDALE**—Vacation Bible school at First Church will be June 14-18, 6:30-9:30 p.m. Classes will be offered for youth from age 3 to 12th grade. For information, call (502) 368-9053. **John Toby** is pastor.

■ **FRANKLIN**—Cedar Grove Church held a ground breaking service May 12 to begin rebuilding the church building after it was destroyed by fire Jan. 17. Also the church recently ordained **Larry Eaton** as deacon. **Kenneth Park** is interim pastor.

■ **GOSHEN**—**Chris Sielbeck**, pastor of Liberty Church, resigned effective June 6. Sielbeck will return to his home area of Metropolis, Ill.

■ **LAWRENCEBURG**—First Church called **Tommy Barnes** as youth minister. Interim youth minister **John Coffey** was called to a church in Tyler, Texas. **Ted Sisk** is interim pastor.

■ **LOUISVILLE**—Valley View

Church will host **Alicia Williamson-Garcia** in concert June 20 at 10:30 a.m. and 6 p.m. For information, call (502) 935-5142. **Kevin Hamm** is pastor.



NEW BUILDING The Warren Association of Baptists in Bowling Green dedicated its new L.E. Smith Baptist Center May 4 during the 108th semi-annual meeting. The new building was named for a layman who has served 50 years as clerk and treasurer for the association. Smith was elected to his 51st term during the meeting. The 9,000-square-foot building contains a foyer, committee room, three offices, reception area, clerical work room, three-room apartment, distribution room, library, kitchen and an assembly room that can hold 200 people for a conference or 128 diners. Executive Director Jerry Oakley said the building will be the "nerve center" for a complex to be developed on an adjoining 25 acres. The site also includes two recently completed softball fields. Bill Mackey, executive director for the Kentucky Baptist Convention, spoke at the dedication service, and R.B. Hooks Jr. presented pictures of all of the association's directors of mission. They will be hung in the building in honor of Hood's mother.

■ **MT. WASHINGTON**—First Church's music ministry will present "America! Celebrating the Century" June 19-20. For information, call (502) 955-6539. **Steve Florence** is minister of music.

■ **PADUCAH**—First Church called **Ross Robinson** of West Columbia, S.C., as minister of education. **Kevin McCallon** is pastor.

Video leads charity director to resign

NASHVILLE (RNS)—The director of Feed the Children's Nashville distribution center resigned May 28 after a local television station aired videotape of him and fellow employees taking home what authorities say were donations meant for the poor.

WTVF-TV videotaped Steve Highfill and about six administrative workers taking boxes of donations from the warehouse of the worldwide Christian charity. On May 24, a Tennessee Bureau of Investigation raid of the employees' homes turned up shoes, videos, blankets, food and other items that may have been intended as donations. Agents confiscated boxes and bags of name-brand clothing.

The television broadcast concluded a four-month investigation into the charity's distribution center. It showed Feed the Children executives, staff and their relatives carting boxes of goods to their cars.

Larry Jones, the charity's president and founder said organization policy clearly forbids employees from taking home donations. "Feed the Children is shocked and saddened at this information. The video surveillance weighs heavy on my heart."

Feed the Children receives about \$150 million in cash and another \$150 million in goods every year. The Nashville facility is one of the organization's two U.S. distribution centers. Police and charity officials said they are unclear on the amount and worth of the goods in question.

CLASSIFIED ADS

SEEKING: Hillside Baptist Church, Anchorage, Alaska, seeks full-time music and education minister. Please send resumé to: HBC Search Committee, 5200 O'Malley Road, Anchorage, AK 99516.

SEEKING: Full-time associate pastor/worship leader. Fairview Baptist Church is experiencing revival, revitalization and growth. We have a contemporary-blended worship style and use a video projection system. We are innovative in our methodology. A seminary degree preferred but not required. Send resumé with photo and references to: Search Task Force, 310 Coles Ferry Pike, Lebanon, TN 37087.

NEEDED: Office secretary for the Leadership Development Department of the Kentucky Baptist Convention. This full-time position offers competitive compensation package. Word processing skills and extensive secretarial experience necessary. Contact Administrative Services Department in Louisville at (502) 244-6468.

SEEKING: Green Acres Baptist Church is seeking a full-time church secretary. Typical secretarial skills needed, as well as knowledge of computers and computer programs. Send resumé to: Green Acres Baptist Church, 5189 Poplar Level Road, Louisville, KY 40219.

SEEKING: Seven Hills Baptist Church, Owensboro, Ky., is seeking applicants for the position of full-time pastor. Send resumé and current photo to: Pastor Search Committee, Seven Hills Baptist Church, PO Box 1401, Owensboro, KY 42302-1401.

NEEDED: Office assistant for the Executive Office of the Kentucky Baptist Convention. This part-time position offers an attractive salary. Word processing skills and secretarial experience necessary. Contact Administrative Services Department in Louisville at (502) 244-6468.

SEEKING: Burlington Baptist Church in northern Kentucky needs an organist Sunday mornings and other special meeting times, and to accompany the worship choir. The choir practices Wednesday evenings. Contact the church at (606) 568-6529.

SERVICES: Need training, seminar, retreat—parent-teen relationship, family meditation, leadership for men, conflict resolution, couples relationship? Call (502) 351-8855.

SEEKING: Part-time secretary/bookkeeper. Experience in spreadsheet and word processing required. Flexible hours. Contact West Broadway Baptist Church, 8420 Six Mile Lane, Louisville, KY 40220; (502) 491-1920.

SEEKING: Pastor. Send resumé to: First Baptist Church, PO Box 599, Eddyville, KY 42038.

SEEKING: Middletown United Methodist Child Development Center seeks teachers for four-year-old class. Hours: 8 a.m.-6 p.m. Tuesday-Friday, and 10 a.m.-6 p.m. Monday-Friday. Low student/teacher ratio, great work environment, benefits, ECE, CDA or at least three years experience in child care preferred. Call Debbie Lochridge at (502) 245-5082 to schedule an interview.

SEEKING: Minister of music, 10-12 hours weekly. Finchville Baptist Church, Shelby County, Ky. Send resumé or information to: PO Box 1, Finchville, KY 40022, Attn: minister of music.

SEEKING: Full-time minister of music and media who has experience leading choirs, orchestras and congregational singing. Must prefer blended style of worship. Please send resumé to First Baptist Church, PO Box 1140, Fulton, KY 42041, Attn: Pastor.

SEEKING: Parents' Day Out teachers to work with preschoolers. Call Julia, (502) 452-9541, Buechel Park Baptist Church.

FOR SALE: New church storm windows, tinted for blocking out sunlight. Ten 49"x105" with bell tops, and four 41"x51-1/4". Will sell for half price: \$4,000. Lancaster Baptist Church, Lancaster, KY 40444. (606) 792-2781.

SEEKING: Northside Baptist Church is seeking a full-time associate pastor of youth and family ministries—seminary graduate with experience preferred. Primary responsibilities include providing leadership and assisting church organizations in planning, conducting and evaluating educational programs with an emphasis on youth and their families, as well as providing leadership in administrative and pastoral duties as the church and pastor may require. Send resumé to: Personnel Committee, Northside Baptist Church, 7600 Studley Road, Mechanicsville, VA 23116, or fax to (804) 746-7287.

SEEKING: Rapidly growing Baptist church is seeking a full-time music minister who is experienced in leading choirs and congregational singing, and a full-time youth minister. Send resumé to: Mt. Elmira Baptist Church, 3644 Mt. Elmira Road, Shepherdsville, KY 40165, Attn: Pastor.

SEEKING: Full-time pastor for First Baptist Church, Junction City, Ky. Send resumé c/o Pete Kendrick, 175 Robin Drive, Stanford, KY 40484.

SEEKING: Bivocational pastor for 100-plus-member north Hardin County Baptist church. Call (502) 234-9311.

SEEKING: First Baptist Church of Walton is seeking applicants for the position of full-time pastor. Send resumé and current photo to: Search Committee, 47 South Main St., Walton, KY 41094.

FOR RENT: 2-bedroom, 2-bath condo available for vacation rental, Sanibel Island, Fla. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$630. Call Pat Owen, (502) 895-8752 (home), or (502) 897-5079 (office).

SEEKING: High Point Baptist Church of Mayfield, Ky., is accepting resúmes 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.

PEOPLE

NAMB's TV show profiles NBA stars' Christian faith

By James Dotson
SBC North American Mission Board

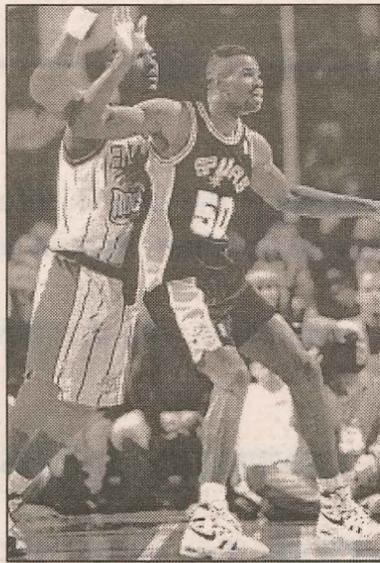
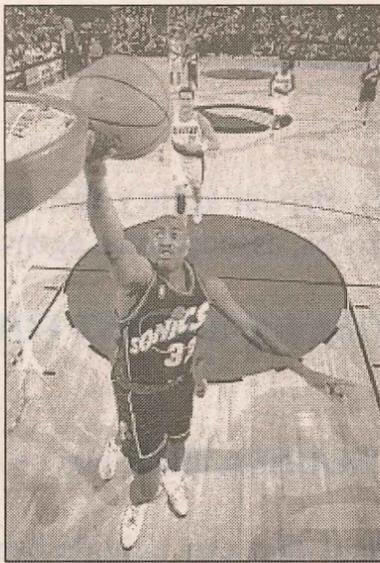
FORT WORTH, Texas (BP)—The image of professional basketball has taken a few blows—with exorbitant salaries, an extended lockout and the retirement of perennial icon Michael Jordan.

But a television special to be broadcast this summer raises up a different breed of heroes—men whose lives reflect the life-changing presence of Jesus Christ.

"Layup Treasures," produced by the Southern Baptist North American Mission Board's broadcast communications group in partnership with Dallas-based production company VisionQuest Communications Group, will be distributed to NBC network affiliates this month as part of the "Horizons of the Spirit" series. Individual stations determine whether to air the program and its scheduling.

"In the midst of all that is going on, there is a handful of men within the National Basketball Association whose stories really are treasures," said program producer Steve Riach. "They are men who aren't playing for the fame; they aren't playing for the money. They are playing to use the platform to have an impact on the communities and their peers."

Riach said the concept for the special went into development late last year partially as a result of the overwhelming response to "Driving Force," a similar special that aired last summer profiling Christians on the NASCAR racing circuit. It also was co-produced by NAMB and Vision-



CHRISTIAN ATHLETES Hersey Hawkins (left) and David Robinson are among the NBA stars profiled in "Layup Treasures," a show produced by the North American Mission Board spotlighting Christian basketball players.

Quest.

"Layup Treasures" profiles more than a dozen pro basketball players, coaches and commentators whose lives and careers bear witness to their faith in Christ. "It is a view of life in the NBA ... and how their faith is woven into that," Riach said.

The program's first segment focuses on three rookie players—Bryce Drew, Michael Dickerson and Jeff Sheppard—and how they adapted to life in the NBA.

The program then examines the importance of family in the life of two players, including Hubert Davis of the Dallas Mavericks. Davis' mother died

when he was 16, but it was his father's overwhelming efforts to raise his family that helped Hubert achieve the success he found.

The program also examines another group of players who have given back to the community through their off-court efforts, as well as how several players have dealt with severe adversity in their lives.

The program closes with how each of the players profiled describes success. The focus is on David Robinson, a center for the San Antonio Spurs who is known both for his mastery of the court and his involvement in helping provide a Christian influence in

How to see it

ALPHARETTA, Ga. (BP)—If you want to see "Layup Treasures," NAMB officials recommend calling your NBC affiliate before the end of the month.

The Southern Baptist North American Mission Board's access to network affiliates is made possible through involvement in the Interfaith Broadcasting Commission (IBC), said Debbie Wall, TV and IBC marketing associate for NAMB.

Each station, however, makes its own decisions on when and if to broadcast programs received under the relationship.

She advised Southern Baptists interested in the program being aired in their community to contact their local NBC station before June 23, if possible. This would allow stations time to tape the program from the late-night network feed and schedule its broadcast.

Contacts after that date still would be helpful, however, because the stations have six months in which to schedule.

"We want it to be aired on as many of the stations as possible in as many of the markets as possible so people can have the opportunity to be impacted by the program and the testimonies of these players," Wall said.

Information on how to contact local NBC stations is available weekdays by calling (800) 777-1127.

the lives of children.

"He talks about his career and what success means to him," Riach said. "And really all that culminates with each of the players talking about how real success for them has to do with their relationship with God."

Other individuals to be profiled include Tom Hammonds, Bryant Stith, Hersey Hawkins, Avery Johnson, Mark Jackson, Brent Price, Mark Price, Joe Dumars, Kevin Johnson, A.C. Green, Paul Westphal, LaPhonso Ellis and Charlie Ward.

Difficult trek led four men to spot near Mt. Ararat, but did they find Noah's ark?

By Cathy Casper
Associated Baptist Press

TAZEWELL, Tenn. (ABP)—Recent months have witnessed a revival of interest in Noah's ark, culminating in a TV movie criticized by many Christians for taking too many liberties with the Bible story.

Four east Tennessee men took their interest in the subject to an extreme, leading them on an adventure to Turkey to view what some claim is the final resting spot of Noah's ark.

Attorney Ron Leadbetter, private investigator Barry Rice, physician Jerry Lemler and his son, Russell, now a West Point cadet but then a high-school senior, are not explorers.

They are ordinary men who set off with intrigue in their eyes and hope in their hearts to the mountains of Turkey, traveling to a region explored by few before them. Recently they chronicled their difficult journey in a book titled "Journey to Noah's Ark," which contains rare photographs of a site believed by some to be the ark's final resting spot.

Lemler will be in Lexington June 20 for a book signing at Joseph-Beth Booksellers.

A long-time adventurer, Leadbetter has taken many tumultuous trips in the past, usually traveling with whatever vagabond party of friends he can cajole into coming

along. He is known for taking the kind of trips that most vacationers avoid. His travels have taken him to parts of the world that are not well explored, including several that are exotic and dangerous.

"He has never been one to do the standard golfing in Saint Andrews or touring the vineyards of France," Lemler said.

Leadbetter's interest in the Noah's ark site began after he met an amateur archeologist from Nashville, Ron Wyatt. Wyatt, who traveled through the mountains of Turkey many times in the 1970s and '80s, was convinced he had found Noah's ark and was instrumental in helping set up a visitor's center at the site. The meeting with Wyatt fueled Leadbetter's desire to see the site for himself, prompting a trip that took three years to plan.

The exact location of Noah's ark is disputed. Some dismiss the Old Testament story as a myth borrowed by Jews from an ancient Babylonian epic. Many people believe the Bible story is literally true, however, and some suspect that remains of the ark may still be hidden on Mt. Ararat, a nearly 17,000-foot peak in remote eastern Turkey. Others argue the Bible speaks of the "mountains of Ararat." Lemler and others believe the word "mountains" holds the clue.

"The plural mountains is the key, which does not necessarily mean Ararat itself," said Lemler. Wyatt's discovery was indeed several miles west of Mt. Ararat, on what is known as the "Duripinar site."

Lemler said studies on the site have been inconclusive. Several U.S. expeditions to the site during the last 15 years have said it is nothing more than a rock formation with no significance for archeology. Some tests have claimed the object is composed of decayed wood, but other researchers say all evidence it could be Noah's ark is based on assumptions and not science. While there have been many claims of a discovery of Noah's ark, none can be verified beyond a reasonable doubt, according to ark researcher B.J. Corbin.

The formation matches the dimensions of Noah's ark as identified in the Bible. It is about the length of one-and-one-half football fields.

The site was not easily reached, down 10 miles of dirt roads and over the mountains from Iran. Americans have been discouraged from visiting, and in recent years the visitor's center has been closed.

"Right now because of the even further escalation of hostilities in the area, the site has been closed and we, as far as we know, are the last westerners to have

visited the site," Lemler said. The group was fortunate not only to see the site, but the guard Hassan, also known as the "keeper of the ark," allowed them to walk out onto the area to explore it firsthand.

The men say the walk is what convinced them they had found the ark's resting spot. They found hundreds of seashells on a site 50 miles from the nearest body of water, and it is a freshwater lake.

"It was not like someone took a truckload of sea shells and spread them out for our pleasure," Lemler said. "They were there on the boat and in the immediate vicinity, but nowhere else in that region."

Lemler believes that if the object is not Noah's ark, it is an amazing engineering feat by someone. All four men say they are convinced it is a boat on a mountain with no other explanation of how it got there.

After returning to the United States, the men began to speak to various civic and religious groups about their experiences, showing video, photographs, shells they collected and stones they believe were used for ballast on the ark. Each group was curious and wanted to learn more. That prompted the idea for writing a book.

Lemler describes the experience in Turkey as awe inspiring, "It is like when I was a kid and touched the Liberty Bell for the first time only on a much larger scale," he said.

TEN REASONS TO USE THE KENTUCKY BAPTIST FOUNDATION FOR ENDOWMENT & INVESTMENT MANAGEMENT



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10. The board and staff of the **KENTUCKY BAPTIST FOUNDATION** have a sincere desire: (a) to help each Kentucky Baptist determine how they can practice their Christian stewardship at a deeper level and (b) to provide competent, competitive investment management services that will allow the user-organization to do what it was called to do---missions, Christian education, child care, evangelism, disaster relief, etc.

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