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FOR THE RECORD

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'Cuba for Christ'



CELEBRATION More than 400 participants from 60 countries gathered last week in Havana for the 2000 Baptist World Alliance General Council meeting. ■ Above: A Korean quartet provides special music. ■ Below: BWA President Billy Kim (right) speaks during a communications seminar held in Cuba's National Capitol building in conjunction with the BWA meeting.

World Baptist leaders, Castro meet in Havana

By **Trennis Henderson**
Editor

HAVANA—World Baptist leaders met last week with Cuban President Fidel Castro. The two-hour private meeting was held one day after Baptist World Alliance General Council members adopted a resolution encouraging "initiatives to ease sanctions on food and medicine affecting the people of Cuba."

The meeting with Castro came on the final day of the BWA's July 3-8 General Council meeting in Havana. Meeting with the Cuban leader were BWA General Secretary Denton Lotz, new BWA President Billy Kim of Korea and immediate past BWA President Nilson Fanini of Brazil as well as leaders of Cuba's four Baptist conventions.

The BWA, founded in 1905, is a global umbrella organization of Baptists. It represents more than 43 million baptized believers in 110 nations. Last week's annual council meeting and related events attracted more than 400 international participants from 60 countries.

The BWA event was the first-ever international Baptist gathering held in the socialist nation of Cuba. The meeting featured simultaneous evangelistic services in 40 Cuban Baptist churches. A public evangelism rally attended by more than 3,000 people reportedly was the first such Baptist event since Castro came to power in 1959.



Lotz said the July 8 meeting with Castro signals the Cuban government's growing recognition of Baptists' influence as the largest evangelical group in Cuba.

Castro "understands religion can play a significant role in the life of people, in Cuban society and even in helping international relations," Lotz added.

Emphasizing that BWA participants "were not here to affirm any ideology or government, but to affirm the people of Cuba," Lotz said the resolution opposing economic boycotts recognizes that "the Cuban people are the ones suffering from the boycott." Withholding food and medicine from people in need "should not be used as a form of government policy," he insisted.

Lotz described conversations with government leaders as a form of "pre-

evangelism." Noting that Baptist leaders were able to tell Castro that "Baptists believe in the separation of church and state and are concerned about the spiritual conversion of people," the BWA leader added, "It's much better to talk than to snipe at one another."

Lotz said the BWA meeting in Havana and the dialogue with Castro "give credibility and visibility to Cuban Baptists which is very significant for a minority movement." Cuban Baptists have more than 400 congregations and 900 mission sites, with a total of 38,000 baptized believers in a nation of 10.8 million people.

BWA President Kim said the General Council meeting, which is held in a different nation each year, helped Cuban Baptists "strengthen their profile among their people because they have been under less freedom for the past 40 years."

KBHC ends hectic two weeks with state pact

By **David Winfrey**
News Director

FRANKFORT—Just when it looked as though Kentucky Baptist Homes for Children's contract with the state would expire, uprooting children and forcing massive layoffs, a call from the governor initiated a reprieve until both sides could reach an agreement.

For two weeks, KBHC employees and Baptists throughout the commonwealth followed the roller coaster story of deals made, questioned motives and deals broken.

That ride smoothed out July 6 with a signed contract, but a pending lawsuit leaves some issues in doubt.

Earlier this year, state officials speculated that the contract with KBHC, the largest private provider of child care in Kentucky, might not be renewed because of KBHC's hiring policy that bars homosexuals from employment. The agency's firing of a lesbian worker landed it and two state cabinets that contract with KBHC in a federal lawsuit.

But on June 23, KBHC President Bill Smithwick announced that a new contract agreement had been reached. KBHC's hiring policy would remain unchanged, but the agency would agree to bear the full cost of defending its hiring practices. Furthermore, he said, the contract spelled out that state case workers could stop sending children to KBHC for any reason they chose.

Four days after the announcement, however, an article in the Louisville Courier-Journal newspaper quoted Viola Miller, head of Kentucky's Cabinet for Families and Children, as saying it was "very possible" that the agency might simply stop sending children to KBHC institutions and foster parents.

Two days before the contract was set to expire, Smithwick announced KBHC would not sign a contract binding the agency to all the costs of the upcoming legal battle with no assurances of further business with the state.

"The state has asked us to indemnify them without any boundaries whatsoever, all costs, attorneys' fees," Smithwick said. "On the other hand they're saying, 'We're not going to send them any more children.' Now why would you enter into a contract like that? It makes no sense."

Rejecting the contract would have cost the agency more than half its projected budget and resulted in layoffs for at least half the agency's 465-member staff, he said.

Within a day, Gov. Paul Patton asked KBHC officials to reconsider their decision. Smithwick said new negotiations with Patton's office resulted in two significant developments.

First, "the contract language has changed to the point that it specifically allows social workers to make their de-

□ See Smithwick: Governor's ..., page 8

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Fellowship petitions Baptist World Alliance for membership

A thornier question might be how the application will be received by the Southern Baptist Convention, which provides about a fourth of the BWA's \$1.7 million annual budget and views the CBF as a competitor.

By Kenny Byrd

Associated Baptist Press

ORLANDO, Fla. (ABP)—Seeking to enhance its status among the world's Baptists, the Cooperative Baptist Fellowship has voted to seek membership in the 95-year-old Baptist World Alliance.

Participants at the CBF's 10th annual General Assembly voted without opposition to apply to become the 197th member of the worldwide Baptist organization.

While the 1,800-church Fellowship, a shadow group for moderates in the Southern Baptist Convention, is not technically a denomination, leaders believe it meets membership requirements for the BWA, which the Atlanta-based CBF has long supported financially.

A thornier question might be how the application will be received by the Southern Baptist Convention, which provides about a fourth of the BWA's \$1.7 million annual budget and views the CBF as a competitor.

Randy Hyde, a member of the CBF Coordinating Council who led presentation of the recommendation at the General Assembly, said the application "does possibly place the BWA membership committee in a difficult position."

Hyde, pastor of Pulaski Heights Baptist Church in Little Rock, Ark., called the BWA membership application vote "one of the most important commitments" CBF has ever made. He urged the crowd to pray for BWA leaders, in order that "they might do the right and Baptist thing."

During a breakout session to discuss the proposal, participants raised ques-



MISSIONS FAIR Missionary Rick Shaw visits with Judy and Rick Landon of Lexington during the Cooperative Baptist Fellowship annual meeting in Orlando, Fla., June 27-July 1. Almost 4,000 people attended the meeting. (CBF photo)

tions about whether the lack of denominational status hurts the Fellowship's chances to gain membership and the SBC's influence in the BWA organization. Some were concerned about how SBC representatives to the BWA, including Jerry Falwell's son Jonathan, conservative leader Paul Pressler and other SBC officials, would react.

One participant in the discussion asked, "How many votes does it take to get us in, and how many votes does it take to get us out?"

But Coordinating Council members said it is unlikely the SBC could carry a majority influence in light of the BWA's organizational structure. Though not a denomination, officials said CBF meets criteria in BWA bylaws

requiring that a member "have an identity of its own and shall not exist as an integral part of some other union or convention."

Hyde said the BWA reference to "integral" implies that a group would have to at least be valuable to another organization. "I don't think the Southern Baptist Convention thinks we are valuable," he said.

The recommendation to apply for membership states, "As an organized and distinct Baptist body, pursuant to our commitment to participate in the worldwide Baptist community, the Cooperative Baptist Fellowship applies for membership in the Baptist World Alliance."

A BWA official present at the CBF

gathering said it is unlikely the BWA membership committee could consider the application before next year. This year's meeting of the group, in Cuba, followed the CBF meeting by one week.

The Fellowship reduced the \$100,000 it had been contributing to the BWA to about \$20,000 in recent years because of budget constraints, said Beth Fogg, a CBF Coordinating Council member from Richmond, Va. Still, the \$20,000 contribution makes the CBF one of the top five givers to the BWA, behind the SBC and American Baptist Churches in the U.S.A.

Fogg said CBF officials "deliberately" de-linked an earlier proposal that this year's contribution be contingent on the BWA accepting the Fellowship's membership application. She said CBF officials felt to do otherwise would be "un-Christian."

Philip Wise of First Baptist Church in Dothan, Ala., said BWA membership would provide CBF with "opportunities to do some things we want to do that at present we can't do effectively," including hunger relief activities and aid to impoverished areas. He said it would make CBF "a recognized player among Baptists in the world."

Wise said the membership would formalize what CBF participants are already doing—working with the BWA.

Fogg said many CBF missionaries are asked abroad why the CBF is not a member of the BWA. "It will assist our missionaries on the ground," she said.

And Hyde said it would allow those associated with CBF to serve in BWA leadership positions without riding "on the coattails of the SBC."

Vestal: SBC changes could benefit Fellowship

By Bob Allen

Associated Baptist Press

ORLANDO, Fla. (ABP)—Changes in the Southern Baptist Convention could put as many as 5,000 churches up for grabs to join the Cooperative Baptist Fellowship, the moderate group's top official estimated June 30.

CBF Coordinator Daniel Vestal told this year's General Assembly in Orlando, Fla., that many Southern Baptists are uncomfortable with denominational pronouncements banning women pastors and emphasizing top-down leadership in churches. He suggested they would feel more at home in the Fellowship, an 1,800-church alliance that offers alternatives to SBC programs controlled by conservatives.

"Our future is in enlarging our numerical identity," Vestal said. "We need to grow."

The Fellowship withdrew from political involvement in the SBC in 1990 after failing for a decade to prevent conservatives from taking over the nation's largest Protestant denomination. While duplicating many SBC programs, the group has never declared a formal split. Vestal offered several principles the Fellowship stands for that he said contrast with the SBC's current leaders:

■ "We are simple biblicists," Vestal said. "We believe the Bible is inspired by God and that it is true for faith and for life, but we resist man-made documents that require everyone to interpret the Bible the same way."

■ "We are Bible-believing folks who also believe in the freedom and right of every individual to interpret Scripture under the leadership of the Holy Spirit," Vestal said. The new SBC statement puts biblical interpretation under the authority of the church, he said.

■ "We are a Jesus people," Vestal said. The SBC expunged language from the "Baptist Faith and Message" stating that the criterion for interpreting the Bible is Christ. "We always ask the question, 'What would Jesus do?'" he said. "This is a Fellowship that is seeking to follow Jesus."

■ "We want to be known because of what we are for and not because of what we are against," Vestal said. "We want to be known because we are inviting people to Jesus."

■ "We are a people who believe in a shared leadership in the church. We believe in the church that male and female are equal. We minimize the difference between clergy and laity." The new Baptist Faith and Message empha-

sizes pastoral authority and says wives should submit to their husbands.

Vestal made the comments during a presentation of the Fellowship's strategic plan, which reorganizes the group's staff and refocuses the organization on providing resources for local churches. "We are intentionally congregationally focused," Vestal said. "We want to help churches."

A second phase of the reorganization slated for next year, Vestal said, will answer four questions:

■ Many Fellowship churches continue to also relate to the SBC. "How do we communicate more clearly we are an association of churches not connected to the SBC?"

■ What is the relationship between state and regional networks and the national CBF organization?

■ What is the role and function of the Coordinating Council, the group's leadership board?

■ What constitutes a partnering church and a partnering individual in CBF?

Vestal said Fellowship leaders will call on Baptists in Atlanta next year "to declare and define an organizational structure that will take us into the new millennium."

He urged nearly 4,000 delegates at this year's meeting to return next year and bring others to adopt the plan and celebrate the Fellowship's 10th anniversary.



Vestal



Volunteer teams becoming a good habit for Pike County

PIKEVILLE—When 400 “World Changers” missions volunteers invaded Pike County last month to repair homes, it was the sixth time in recent years that Baptists have chosen the area to benefit from a concentrated effort.

The week-long project, June 24-July 1, marked the third year World Changers visited Pikeville. In addition, “Kentucky Changers” teen volunteers also have spent three week-long tours of duty hammering in the hills of that Eastern Kentucky region.

“I’ve been told by some of the World Changers leadership that Pike County is one of the most popular places to go,” said Carl Boyd, director of missions for Pike County Baptist Association. “I think it’s just the area. ... It’s just a real good mesh between our people here in Pike County and World Changers.”

During the day, World Changer teens perform such light construction as painting or roofing on homes in low-income areas. Evenings include worship services and team-building exercises. The students, who paid their own expenses for the project, lodged at Shelby Valley High School.

World Changers partnered with Pike County Housing Authority to select homes where the teens would work. The local agency also provided construction materials. The collaboration allowed volunteers to rehabilitate homes for people who cannot physically or financially af-



ford such work alone.

“World Changers provides a win-win situation for everyone,” said Andy Morris, manager of student volunteer mobilization at the Southern Baptist North American Mission Board. “Communities benefit from being energized by students, and students benefit from being energized by servanthood. Everybody wins.”

The workers’ impact has been felt outside the communities where the work was done, Boyd added. Local news stories and photos have boosted the image of Baptist volunteers throughout the region, he said.

Volunteer Josh Moody, 19, said the week of work helped him develop a servant’s heart. “God has shown me this week how fortunate I am and how undeserving I am.”

He and other volunteers helped put a new roof on a woman’s house while sharing the message of God’s love. He said volunteers shared with the woman that true Christianity comes from a relationship with Jesus, not good works.

This year, more than 16,000 World Changers will participate in projects at 72 different areas. Now in its 11th year, World Changers has rehabilitated homes in about 300



communities worldwide.

While World Changer volunteers in Pike County came from out of state, local churches get involved in the effort, Boyd said. “Most of them are involved in hosting some of them,” he said. Churches such as First Baptist Church of Pikeville took responsibility for providing lunches for crews of volunteers.

In Pike County, a lot of the repairs have been to roofs, Boyd said, “which is one of the toughest things to do, particularly if you have to replace some of the wood.”

Volunteers have replaced a lot of wood in Pike County. World Changers and Kentucky Changers have combined to repair approximately 115 homes during the six weeks, he said. “Next year, we’re having another World Changers project.”

BUILDING HOPE World Changers and Kentucky Changers missions volunteers have repaired 115 homes in Pike County in recent years during a series of one-week projects.

Ballardsville Church donates facility to association

By Ken Walker
State Correspondent

BALLARDSVILLE—Sulphur Fork Baptist Association is settling into its first permanent office, thanks to a gift worth \$175,000.

The donation came from Ballardsville Baptist Church. In a special service June 25, it turned over the deed to its former property to the association. The two-story building is a half-mile from Ballardsville’s new home, an 18,000-square-foot structure.

“This will enable us to do things we haven’t been able to do before,” said Rick Lucas, associational director of missions. “It will take the association to a new level.”

Formerly housed in shared space at Buckner Baptist Church, the association—which includes Oldham and Trimble counties—has ambitious plans for its new Baptist Ministry Center.

In addition to office space, the headquarters eventually will house a Cornerstone Counseling branch; an office for Luis Salazar, coordinator of the Central Region Hispanic Ministry; seminary extension courses; and a clothes closet and food pantry.

The space also will allow for development of a media resource center and recruitment of additional volunteers, Lucas said.

While the sanctuary eventually might be used for Hispanic worship services, he said those plans are still being discussed. The association

doesn’t want to compete with existing ministries at Buckner Baptist Church and Bedford Baptist Church.

The church’s generosity sets a new standard for the association and other Kentucky Baptist churches, he added.

“For them to be able to give away their building to another ministry is just unheard of,” Lucas said. “It astounds and excites me. A lot of people get excited about kingdom harvest. But these people are planting the seeds. They have a balanced view of what it means to be on mission.”

Ballardsville Church voted to give away the building at a special meeting in April of 1999, with only two dissenters among about 150 votes.

Pastor Tommy Purvis said the “Experiencing God” discipleship course influenced the church’s decision. As members reflected on what God was doing, they decided that local population growth and a growing Hispanic ministry were two reasons they should help the association, he explained.

“I think it’s increased enthusiasm throughout the association, now that we have a place,” he said. “It’s going to give us more a sense of identity. Visibility helps a lot.”

“This will also give attention to the kingdom of God and the Lord’s work in general,” he added. “Despite all the negative press about churches, there are still people who care and give and work for others.”

An estimated 800 people visited the church’s open house the weekend of June 24. About 400 people attend-



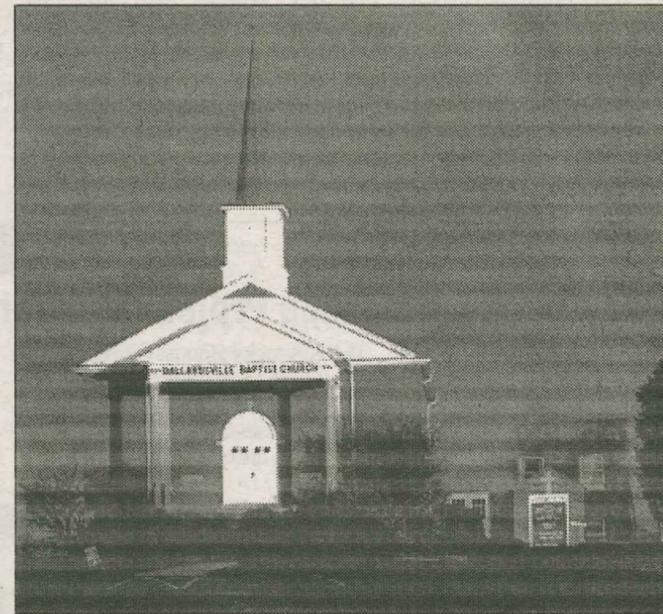
ed a Sunday morning service after a procession from the old building. At an afternoon service to transfer the deed, Salazar prayed in Spanish to symbolize the association’s ministry to the Hispanic community.

While its new building is insured for \$1.6 million, a combination of fund raising and volunteer help have left the church with only about \$50,000 in debt, Purvis said. Although it secured a \$100,000 loan in mid-June, a special offering June 25 raised \$52,000.

The pastor said the congregation saved more than \$300,000 through volunteer assistance, including a crew from Carpenters for Christ who framed the building in 1998. Members directed the wiring, painting, landscaping and other touches.

Purvis said he believes the reason for the church’s fiscal health and growth (attendance has nearly doubled since he came) can be traced to its missions outreach.

Members started taking annual trips to Honduras in 1978 and visit Oneida Baptist Institute annually to do



remodeling work. They also support Wayside Christian Mission in Louisville, and participate in the association’s Baptist Builders.

Recently a Ballardsville crew helped frame a sanctuary addition at Slaughters Baptist Church in western Kentucky. At the same time, a group of youth and adults helped build an addition to a health clinic at Mud Creek in the eastern part of the state.

“People have caught a vision of the world beyond the church walls,” Purvis said. “And because we’ve been faithful to take part in missions, God has blessed us here.”

MISSIONS FOCUS Members of Ballardsville Baptist Church recently donated their former church facility to Sulphur Fork Baptist Association. Church leaders signed the property over to associational leaders for use as an office and ministry center.

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

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Courageous stand

I want to commend Bill Smithwick and the board of directors of the Kentucky Baptist Homes for Children for taking a stand for morality, righteousness and biblical truth in the recent controversy over employing homosexuals.

President Bill Clinton's first official act as president was to sign an executive order lifting the ban on gays serving in the military. Since then, the assault on the traditional family unit has continued. Corporate giants like Disney are offering gay partners family medical coverage. Some states are passing legislation to legalize same-sex marriages. Mainstream Christian denominations are debating whether to ordain homosexuals as pastors. Over and over, efforts are being made to legitimize the illegitimate; to normalize the abnormal.

Now the Kentucky Cabinet for Families and Children—those who are supposed to protect our neglected and abused children—see nothing wrong with exposing these fragile children to a decadent and perverted lifestyle. Christians across this commonwealth—regardless of denominational affiliation—should voice their outrage over an administration's policy that cares more for political correctness than it does for the welfare of its children.

The KBHC has demonstrated tremendous courage. Instead of compromise, they chose conviction. I thank God for those who are unshamed of the Word of God!

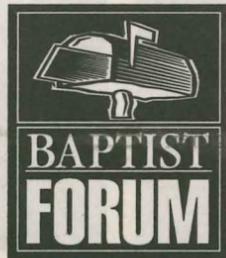
Dale Niswonger
Frankfort

Core convictions

Dr. E.Y. Mullins, who coined the term soul competency, was one of America's greatest theologians. Dr. Harold Bloom, distinguished scholar at Yale University, declared: "What the great Southern Baptist sage (Mullins) called soul competency would appear to be the gift which comes from having

walked with the resurrected Jesus, and not as part of a crowd of disciples, but absolutely alone with Jesus."

When my faith is tested in fiery furnaces, I can no more doubt the miracle of my Christian conversion than I can doubt that I am. In my encounter with Christ I knew absolutely nothing about inerrancy of Scripture, predestination or five-point Calvinism, but I knew that my life was completely changed. It is my basic conviction and experience that



the Holy Spirit is the continuing presence of Jesus Christ in the Christian's life. Theologians are treading on a slippery slope when they downplay personal relationship with the living Christ for mental assent to theological propositions.

Dr. Mullins stressed personal relationship with the living Lord Jesus Christ, soul competency, priesthood and prophethood of the believer, separation of church and state, and the freedom of religion. These are core convictions of authentic Baptists.

Henlee Barnette
Louisville

Who is criterion?

Christ is the criterion for interpreting the Bible. I think I knew this in a way before I learned it clearly in seminary. It is possible I would have lost my faith without that principle. Now the Southern Baptist Convention has voted to omit that statement from its statement of belief.

My question is the one asked at the convention by Charles Wade, executive director of Texas Baptists: "If Jesus is not the guiding principle for biblical interpretation, then who or what is?"

Many who voted to drop the statement might say: "Just take what the Bible says." However they must admit there are many different interpretations of many, many Scriptures. So again, if not Christ, then who or what? They seem to ignore the role of the Holy Spirit.

The strange fact is the committee

made no suggestion of another criterion for interpretation. No one really answered the Wade question when it was posed in the Wade conference. One committee member stated, "We do believe in a Christological hermeneutic. The danger is when Christ is set against Scripture." That is confusion of a dangerous kind. Scripture develops toward fulfillment in Christ, so He cannot be set against Scripture, but only against bad interpretations.

If differing interpretations have been a problem in the past, it was compared to interpretation without Christ.

This change is moving the SBC toward worshipping the Bible. It creates a flat Bible, any verse or statement having equal value with any other.

Bill Moore
Owensboro

Faith vs. creedalism

The question of Albert Mohler asking, "Pray tell, what do we know of Jesus apart from Scriptures?" (WR, June 20 issue) should be an affront to every Kentucky Baptist who has ever made a believing confession in Christ.

After 40 years in the Baptist church, I am amazed that a personal experience with the living Lord who lived, died and is living again is no longer a valid form of faith without a corresponding creed of biblical interpretation. Are we to tolerate this narrow legalism at the expense of the gospel of God's freedom and grace? Are we to accept this creeping creedalism that threatens the bedrock of our Christian heritage?

I am a Christian because of a dynamic relationship with a living Lord, who not only speaks to me through Scripture, but also through the church, through Christian friends, through life experiences, through music, worship, study, prayer, dreams, conviction, forgiveness and service; in short, through every part of my world. The larger question, Dr. Mohler, is: "Pray tell, why do you not know of the risen Jesus through a personal experience independent of the Scriptures?"

Mark D. Johnson
Midway

PARTNERS IN THE MISSION

Joshua Project highlights leadership

The Kentucky Baptist Convention is working hard to provide leadership development opportunities for our pastors and their spouses. Recently, the "Joshua Project" was introduced to 19 ministry couples.

The Joshua Project is an intensive seminar that first uses objective assessment instruments to help ministry couples understand how they think and work best. The seminar then moves into dealing with issues of character, values, vision, learning and teamwork.

The Bible deals in a tremendous way with both the internal and external dimensions of spiritual leadership. Joshua is an excellent model for us today because he was a leader during a time of transition as he led God's people from their wilderness wanderings to conquering and living in the Promised Land.

Joshua was given an awesome promise. "I will give you every place

you set your foot," God tells him in Joshua 1:3. When God gives a vision, He plans to fulfill it. A visionary leader has a compelling vision from God.

But God makes it very clear to Joshua (Joshua 1:6-9) that success will depend on spiritual commitment and not military might. The values for Israel given by God through Moses were to be obeyed absolutely.

Joshua used the experienced and respected leaders of Israel to communicate the plans (Joshua 1:10-11). This called for extraordinary cooperation and teamwork.

The two and one-half tribes who were settled east of the Jordan were to send all of their fighting men with their brothers to occupy the land. They were willing to leave their families in order to help fulfill God's vision.

John Maxwell sums this up well on his tape "Visionary Leaders" when he says, "The value of a vision is that it

encourages you to give up at any moment all that you are in order to receive all that you can become."

The response from those attending the Joshua Project was extremely positive. "My vision had grown dim and I was very tired, but God has renewed my vision and given me new spiritual energy," one pastor wrote in his evaluation. A pastor's wife said: "I thought I understood my husband's work, but now I understand more clearly his role as a leader."

Many thanks to Richard Adams, director of the KBC leadership development department, who planned and conducted this conference. Diane Pitts, secretary; Guy Futral, leadership development team leader; and Karl Babb, director of the family ministry department, ably assisted him.

And thanks to all Kentucky Baptists for providing funds to support such meaningful learning experiences through the Cooperative Program. It is through our partnering together that we can all grow strong in the Lord.

Bill Mackey is executive director of the Kentucky Baptist Convention



Bill Mackey

FAMILY

Nine ways to improve your finances—now

By Jeremy White

Although it seems as if we were setting New Year's resolutions just a few weeks ago, the first year of the millennium is half gone. Successful businesses regularly review their financial progress compared to their goals and so should you.

As Proverbs 27:23 wisely reminds us, "Be sure you know the condition of your flocks, give careful attention to your herds. . . ." Here are some ideas for a mid-year review:

■ **Review your giving goals.** Are you meeting your giving commitment? If not, now is the time to gradually increase your giving each week.

■ **Pay off all credit card debt.** Get angry about paying finance charges and start paying as much as you can toward principal. A little self-control now in paying off—and not adding any more—credit card debt will improve your financial future.

■ **Have a layoff disaster plan.** Even in this good economy, layoffs and downsizing still occur. Have emergency savings of three to six months of living expenses in an available interest-bearing account.

■ **Ensure that your income tax withholding/payments are adequate.** Pay in enough to avoid any penalties but do not let your refunds be too large. When you receive a large tax refund, the government has held your money without paying you any interest.

■ **Put your savings on autopilot.** Set up an automatic monthly deposit to your emergency savings or to your investments.

■ **Increase your retirement plan savings.** Consider using most of your next pay raise to increase your 401(k) or retirement plan savings.

■ **Simplify your financial life.** Do you really need five bank accounts, four credit cards, three IRAs? Combine and consolidate your accounts to reduce your paperwork and complexity. Use one financial adviser.

■ **Review your insurance.** Too much or too little insurance can be expensive. Your life and disability insurance needs change over time as your family changes. Ensure your liability and deductible amounts for property and auto remain adequate.

Jeremy White is a certified public accountant in Paducah. See his weekly financial tip on his Internet Web site at www.consultcpa.com.

How can parents transform food fights into happy meals?

Q: Should I make my child eat foods they don't like?

Trying to get children to eat certain foods, especially green and orange vegetables, can be a real challenge. It often can result in a war of wills and a tense, unhappy dinner table. "You're not getting up from this table until you eat your asparagus." Most parents have said something similar at one time or another.

Children need to be encouraged and challenged to learn to eat and enjoy a variety of foods. However, insisting that a child eat one bit of (fill in the blank) before leaving the table may result not only in cold food, but also in cold war. Parents who hold out until the bitter and often tearful end may decide that in the long run, such a war is not worth winning.

Serve a variety of foods to your children, but remember and accept the fact that some foods are just not "kid-friendly." Many children don't like spinach. They may learn to later in life, but if they don't the world won't come to an end. There are plenty of other "green leafys" to choose from, one of which your child probably will enjoy. Your main responsibility is to see that they eat a well-balanced diet.

Remember that tastes change over time (taste buds renew themselves every couple of weeks). Most children gradually will learn to eat foods that may not appeal initially. Many adults enjoy foods they didn't care for when they were children.

Vary how food is served. The child who doesn't like cooked broccoli may enjoy munching on raw sprouts dipped in salad dressing. Be sure to teach your child how to politely decline foods they don't like or can't eat ("I don't care for any, thank you") when they are at a friend's home or in other mealtime settings.—*David Garrard*

Q: I recently started working as a nursing assistant in a facility for behavioral geriatric residents. Can you help with some ideas on how to develop a more progressive care program for these people? I feel that not enough is being done to provide activities for them.

Without knowing more specifics about your facility, it is difficult to make program recommendations. A great deal depends on the residents' level of functioning and capabilities. Here are some questions and thoughts to consider:

- Does your facility have an activities director or social worker? If so, what are their roles in care giving? Usually these people should be your first resource.
- Do you have staff meetings where you could bring up your concerns? That is the place to check current policies and programs for clarification about patient care.
- Does your facility have a volunteer program?
- Does your situation lend itself to an adopt-a-pet program?
- Do religious groups provide services?
- How much funding or budget is available?

Your concern for the well being of your patients is commendable. Try to work with your supervisor to make sure you understand the way the facility is best able to meet the needs of the patients. Sometimes a new set of eyes can see some things others have overlooked or grown accustomed to seeing. An excellent Internet resource is www.askme.com.—*Jon Rainbow*

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.



It was good for Baptists to meet in Cuba

Why host an international Baptist conference in socialist Cuba? That question was asked repeatedly by observers prior to last week's Baptist World Alliance General Council meeting in Havana.

Baptist leaders around the world offered clear answers as they led worship services in 40 Cuban Baptist churches, helped coordinate Cuban Baptists' first public evangelistic rally in more than 40 years and even shared the BWA's worldwide mission and vision in a personal visit with Fidel Castro.

Korean pastor Billy Kim, new BWA president, said the July 3-8 gathering was designed to "help Cuban Baptists strengthen their profile among their people because they have been under less freedom for the past 40 years. It will give them a great uplift that the BWA General Council met here."

BWA General Secretary Denton Lotz echoed that view, emphasizing that the event "gives us an opportunity to show solidarity with the people of Cuba—that we belong together because we belong to Jesus Christ. We're here to affirm our brothers in Christ."

Leaders in Cuba voiced a similar perspective. "I praise the Lord that this has been a great, great dream come true," said Victor Gonzales, a physician who serves as general secretary of the Baptist Convention of Western Cuba. "It has been an unforgettable week for Cuban Baptists."

"It is the Lord opening the doors in Cuba," Gonzales added. "The only answer for Cuba is Jesus Christ."

Even Caridad Diego, Castro's director of religious affairs, affirmed the BWA meeting's impact during an opening reception held in the rotunda of Cuba's National Capitol. She noted that the council meeting "is going to contribute to the Baptists of Cuba but also to our country."

The timing of the meeting was significant amid intense international media scrutiny of U.S.-Cuban interaction in the wake of the Elian Gonzales drama. After months of legal and political wrangling, Elian returned to Cuba less than a week before the BWA meeting convened. Posters and T-shirts proclaiming "Free Elian"

were still conspicuous throughout Havana.

Of course, the BWA event was being planned long before young Elian became an international household name. Alliance leaders approved the Havana site four years ago and worked diligently to ensure the event makes a lasting impact on Cuban Baptist life.

Cuban leaders emphasized the pope's visit to Cuba in 1998 and the BWA meeting last week are among the most significant events in the modern history of Cuban Christianity. Such high-profile visits, coupled with economic woes heightened by the collapse of the former Soviet Union in 1991, are prompting the Cuban government gradually to reexamine the importance of religious freedom.

BWA participants didn't stop with evangelistic efforts and increased exposure for Cuban Baptist ministry efforts, however. General Council members adopted a resolution encouraging "initiatives to ease sanctions on food and medicine affecting the people of Cuba." Addressing the practice of economic sanctions in general, the resolution describes

access to food and medicine as "a basic human right," adding that "the denial of such access should not be used by nations as a tool of geopolitics."

Despite the United States government's 40-year trade embargo of Cuba following Castro's ascent to power, BWA leaders insist the resolution rises above international political concerns. "We're concerned not with the government, but with the people of Cuba," Lotz explained. "We are concerned with those who are suffering."

Even amid global debate over socialism, economic sanctions and religious freedom, world Baptists continue to find unity through an unwavering commitment to evangelism and missions—including sharing a clear gospel witness with the people of Cuba.

That focus on Christian unity is highlighted in the BWA motto found in Ephesians 4:5, "One Lord, one faith, one baptism." That, above all, is why it was good for Baptists to meet with our brothers and sisters in Cuba.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Minister to divorcees in the spirit of Christ

By Eric Fruge

People always have divorced and society always has struggled with the breakup of a couple or family. Even as far back as biblical times we find Moses writing laws to govern divorce and Jesus debating the issue with the Pharisees.

Kentucky Baptists also struggle with the issue of divorce. Here in Kentucky the annual average is about one divorce for every 2.16 marriages. That's better than the national average of one divorce for every 1.97 marriages. But statistics are meaningless when divorce strikes home.

We're troubled not just by the divorces of well-known Baptist pastors, but by the divorces of our own children, parents, neighbors and friends. It's not uncommon to meet people who've been married and divorced before reaching the age of 25 and divorced twice by the age of 40. A huge segment of our society has experienced divorce and the crowd is growing.

There were 21,777 divorces in Kentucky in 1994. If you dare assume that 1994 still is a fairly representative year, then more than 43,000 people a year in our state personally are experiencing the trauma of divorce. Here's the big question: How will Kentucky Baptists minister to this ever-increasing throng of humanity?

Hidden inside the issue of divorce is our fear of contagious adultery. I think that's what blocks many churches from reaching out to divorced people. Although adultery is neither the universal cause nor result of divorce, for many the words divorce and adultery are synonymous.

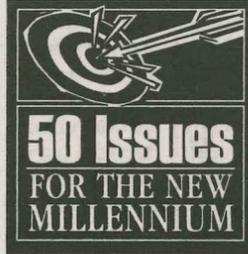
"If you go easy on divorce, it'll encourage adultery and the breakup of the family," the argument goes. "If our church ministers to divorcees, some people might think we condone divorce," argues another. "We don't want to bring the wrong kind of person into the church!" "Shouldn't we be building marriages instead?" And while these objections are raised, tens of thousands of people each year quietly slip away

from the redeeming ministry of the church.

I can't recall a single group of people in the New Testament whom Jesus didn't try to reach. Lepers, the blind and lame, demon possessed, Samaritans, gentiles, Romans, tax collectors and publicans, He reached out to them all. To the woman caught in flagrant adultery, He said, "Neither do I condemn thee. Go and sin no more" (John 8:11). To the Samaritan woman of five husbands, He offered "a well of water springing up into everlasting life" (John 4:14).

We can minister in the same spirit as Jesus. One way is to offer divorce recovery workshops to help people grow through the pain and loss of divorce. There are excellent materials available for churches that want to do this. Another way is to offer to help pay for professional counseling for church members who are divorcing. Give opportunities for divorced people in your church to serve God. Affirm from the pulpit the power of Christ to restore to wholeness those who have experienced divorce. And lastly, pray fervently for those who are divorcing, that they will not be lost to the kingdom of God.

Eric Fruge is minister to single adults at Calvary Baptist Church in Lexington



Revised SBC faith statement: Where do we go from here?

Southern Baptists will face the future from high ground of biblical authority

By Albert Mohler

The Southern Baptist Convention made history as messengers overwhelmingly approved revisions to the Baptist Faith and Message, our confession of faith. In so doing, Southern Baptists linked our honored past with the promise of the future, and pledged to maintain doctrinal faithfulness as a new century dawns.

The Baptist Faith and Message is now 75 years old, and it is no coincidence that it shares a birthday with the Cooperative Program. Both came out of the historic 1925 Memphis session of the Southern Baptist Convention, and both have served Southern Baptists exceedingly well.

The convention first revised the Baptist Faith and Message in 1963, when storms of doctrinal controversy threatened to divide the denomination. In 2000, the convention had its eyes on the future, and a determination to fulfill the mandate given us by the Apostle Paul, who instructed Timothy: "Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you" (2 Timothy 1:13-14).

The debate on the floor of the convention was very revealing. Proposed amendments were primarily directed at the preamble and Article I, "The Scriptures." The convention sustained the recommendation from the special committee, but the statements made by those attempting to revise the report left an indelible impression on the convention's memory.

The Baptist Faith and Message study committee released our report May 18 in order to give the convention ample time to read and review the proposal. The full report was available 24 hours a day on the Internet, and it received remarkable interest. Our committee heard from Southern Baptists who wanted to see the historic concepts of soul competency and the priesthood of believers spelled out more explicitly. Thus, we presented our proposal to the convention on June 14 with an added paragraph in the preamble.

The new paragraph states, "Baptists cherish and defend religious liberty, and deny the right of any secular or religious authority to impose a confession of faith upon a church or body of churches. We honor the principles of soul competency and the priesthood of believers, affirming together both our liberty in Christ and our accountability to each other under the Word of God."

This language clarifies the meaning of these cherished concepts. Some have interpreted these principles to mean that Baptists can believe (or disbelieve) virtually anything and remain a Baptist. This is nonsense—and it is dangerous. As Herschel Hobbs, chairman of the 1963 committee, often reminded us, there are certain "definite doctrines" all true Baptists must believe. No one has the right to coerce anyone to accept these doctrines. But, at the same time, Baptists have every right to define what Baptists believe.

E.Y. Mullins, chairman of the 1925 committee, saw this as well: "There are limits to the religion of Christ beyond which men may not go and claim to be Christian, and there are corresponding Baptist limits. The refusal to define limits may and often does indicate a desire to abolish all limits."

Soul competency affirms that every soul is required to give an answer to God and bears a duty to respond to God in faith. Baptists do not

believe in faith by proxy. Christian experience must be personal and direct to be authentic. Baptists believe in the priesthood of all believers because we understand the church to be an assembly of priests together. No human priest stands between the believer and the Lord Jesus Christ—our Great High Priest.

Sadly, these two precious concepts have been hijacked by some who would make them represent nothing more than autonomous individualism. Indeed, some have claimed that every believer has the right to believe anything he or she wishes, and that any doctrinal belief is as good as any other—regardless of its lack of biblical support.

Congregationalism is at the heart of our understanding of the church, and this is the necessary balance to focus on individual responsibility. Soul competency and the priesthood of believers become meaningful in the context of Baptist congregationalism and in common submission to the Word of God.

Considerable attention was focused on our revisions in Article I, "The Scriptures." The 1963 version stated that the Bible "is the record of God's revelation of Himself to man." We removed the words "the record of" to remove confusion about the nature of God's revelation in the Bible. The Bible is not merely a record of revelation; it is revelation itself. The Bible is not a fallible witness to the revelation of God; it is God's perfectly inspired Word. The written Word testifies of the incarnate Word, Jesus Christ, as our Lord Himself explained.

We stated clearly that "all Scripture is a testimony to Christ, who is Himself the focus of divine revelation." This replaces the language stating that Jesus Christ is "the criterion by which the Bible is to be interpreted." Why? Simply put, because 30 years of abuses and attacks upon the integrity of the Bible made clear that some were using this language to deny the truthfulness and authority of the Word of God.

Some who have taught in our seminaries over the past several decades claimed this allowed them to deny the truthfulness of whatever biblical passages did not rise to their standard of Jesus' intention. Professors and pastors have denied that God ordered the conquest of Canaan, tested Abraham in the sacrifice of Isaac or inspired the Apostle Paul when he wrote about the family or roles in the church.

One messenger tragically stated that the Bible is "just a book." Mainstream Southern Baptists—and Christians of all denominations—know better. Those who opposed the revisions adopted this year by the convention are out of touch with Southern Baptists, out of step with the great tradition of faithful Christians through the centuries, and out of line in their intemperate language.

Southern Baptists will not retreat from the high ground of biblical authority and theological integrity. In adopting the 2000 Baptist Faith and Message, Southern Baptists are determined to face the future from the high ground of biblical faithfulness.



Albert Mohler is president of Southern Baptist Theological Seminary in Louisville. He was a member of the 2000 Baptist Faith and Message study committee.

Baptists need to move from debating Scripture to loving, living its teachings

By Wayne Ward

The 2000 Baptist Faith and Message study committee should be commended for restoring to the preamble the concepts of soul competency and the priesthood of believers. The committee rightly called them cherished Baptist principles.

The debate over their use of the plural "believers" rather than the singular "believer" is important because both are true: "Everyone shall give account of himself unto God" and when it comes down to the judgment bar of God, the priesthood of the believer can be demonstrated by faithful individuals: Abraham on Mt. Moriah, Joshua's "as for me and my house we will serve the Lord," Anabaptists Balthasar Hubmaier and Felix Manz who stood on the Scripture and faced death alone rather than accept the creeds of the Reformers.

On the other hand, Christ promised to be present in the midst of "two or three gathered in His name." Baptists always have treasured the discipline and correction of extreme individualism by the fellowship of a body of believers. The plural priesthood is essential because there are no "Lone Ranger" Christians. We are members of the body of Christ, and like our human bodies, any member severed from His body cannot survive.

Much more serious is the committee's exclusion of the rest of the 1963 preamble which warns against use of this statement of faith "to hamper freedom of thought or investigation in other realms of life." Most serious is their rejection of a further sentence in that preamble: "Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority."

This could not have been an accidental oversight. When Texas Baptist Executive Director Charles Wade offered an amendment to include these crucial words, the whole convention saw the fear and concern in the faces of the "platform people." They rushed to stamp out this reminder that Baptists have never used voluntary confessions of faith as "official creeds carrying mandatory authority." Because they have been using the Baptist Faith and Message as an official creed and have been imposing their mandatory authority on convention employees, writers and others, the committee members rose to meet this challenge with the most strident language of the hour-long discussion. It worked. The convention was whipped up into an angry mood that crushed all dissent. Faithful servants of God from all over the convention were assaulted with contemptuous words, distortion of their statements and boos.

Such a raucous response can mean only one thing: Our leaders intend to use their revised statement as a "mandatory authority," denying the right of teachers, writers and convention employees to question the statement's reduction of the role of women in ministry, its redefinition of the "foreknowledge of God" and its limitation of the glorious cross of Christ to Calvin's "substitutionary atonement" for the elect.

The Bible certainly teaches that Christ's death was substitutionary, but also vicarious, participatory, revelatory and a dozen other glorious meanings: We are crucified with Christ;

we must take up our cross and follow Him; God demonstrated His love for us in that while we were yet sinners Christ died for us. Who would want to exclude such love from the meaning of His death?

The 1963 revision of our Baptist Faith and Message statement was precipitated by what historians have called the "Elliott Controversy." Interpreting Genesis 22, Abraham's offering of Isaac, a young seminary teacher wrote in his commentary on Genesis that he could not worship a God who would ask a man to sacrifice his son.

Both Clyde Francisco and I were asked by Broadman to evaluate the manuscript for publication. We begged this brilliant young scholar to remove such statements from his manuscript. I said, "Please read all of the biblical account. God did not want the death of Isaac. God wanted the utter surrender of that father. He wanted to show Abraham and all of us that 'Yahweh would provide' the ultimate offering for our sins." What God asked Abraham to be willing to do, God actually did, when He offered His beloved Son for us. In John 1:29, the words ring out from the first Baptist preacher: "Behold the Lamb of God that taketh away the sins of the world!"

From the Christian viewpoint, it is sad that sincere believers who accept the infallibility and inerrancy of every "jot and tittle" of Scripture are still unable to find the key to eternal life because they will not come to Christ. This is why we included in the 1963 article on Scriptures the last sentence: "The criterion by which the Bible is to be interpreted is Jesus Christ."

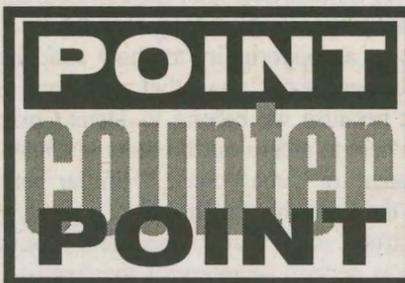
It is true, as 2000 study committee chairman Adrian Rogers said, that this sentence has sometimes been misunderstood and misused. But it stood there for 37 years as a reminder that in the "fulness of time, God sent forth His Son." You can never set Christ against any text of Holy Scripture in the Old or New Testament if you faithfully interpret the Scriptures as Jesus did—as a witness to Him. The Bible is the written Word of God. But the supreme revelation of God is Jesus Christ the Son.

In the new article on the Scriptures, Christ has been removed as the Supreme Interpreter of all Scripture, and the Bible has been elevated to the level of Jesus by being named the "revelation of God." Technically, we now have a Quadrinity superseding the Trinity.

Amid these endless Baptist controversies over the language we use about the Bible, perhaps we need to concentrate on studying, loving and living its teachings. If the energy Southern Baptists have spent on hair-splitting theological controversy over the past 50 years had been spent on following Jesus, obeying His teachings, witnessing, discipling, evangelism and missions, we could have pointed millions toward the way of the cross. Instead, we have treated the world to a vicious controversy over religious language, usurping power, suppressing dissent, character assassination and the destruction of individuals who have given their lives in faithful service to Christ. What will we say to our Lord when He asks: "Have you carried out the mission which I gave you, until the end of the age?"



Wayne Ward is a retired professor of theology at Southern Baptist Theological Seminary in Louisville. He was a theological adviser to the 1963 Baptist Faith and Message study committee.



BAPTISTS

Baptists have debated confessions, creeds from the start

By Mark Wingfield
Texas Baptist Standard

DALLAS (ABP)—Some view the newly revised "Baptist Faith and Message" as merely restating what Southern Baptists have always believed—a needed step in an age of moral relativism and political correctness.

Others say it represents a reversal of Baptist polity—an unprecedented attempt by the Southern Baptist Convention to impose church teaching from the top down.

It's just the latest round in a paradoxical debate that predates the SBC's 19th century origins by 200 years.

On one hand, "No creed but the Bible" has been Baptists' mantra from their emergence as a distinctly identifiable group. Yet on the other hand, Baptists from the beginning often have written statements of faith to outline their beliefs.

Springing from the radical wing of the Protestant Reformation, the first

Baptists refused to recognize established churches in Rome, England and elsewhere. They likewise dismissed their catechisms, creeds and church hierarchy. Baptists turned instead to the Bible for spiritual instruction and to the local congregation for governance.

The fledgling denomination faced practical concerns, however, of fellowship, producing ministers, resolving doctrinal disputes and cooperation in spreading the faith. Early Baptists wrote "confessions" of faith, intended to affirm, but not prescribe, what the new movement believed.

"When Baptists first emerged ... they needed to identify themselves; they needed to tell who we are and what we stand for," explained Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Yet the very forces that caused Baptists to dissent against state-sanctioned churches in Europe made them wary of adopting even their own con-

fessions of faith, said Alan Lefever, director of the Texas Baptist Historical Collection.

In England, early Baptists "refused to adopt a confession," Lefever added. "They said we need no confession but the Bible."

That sentiment carried over to colonial America as well, where many Baptists came seeking religious freedom.

Not surprisingly, when the SBC formed in 1845 to carry on missionary activity without regard to the divisive issue of slavery, no statement of doctrine was adopted.

The SBC existed 80 years—more than half its current life—before adopting its first confession of faith.

That changed as the denomination became larger and more centralized and in response to specific controversies that threatened to undermine confidence in convention agencies.

The SBC's Foreign Mission Board in 1920 adopted a statement of faith its missionaries were required to sign. The move responded to "doctrinal agitation" and concerns about ecumenism, according to McBeth.

Historians likewise agree that the 1925 "Baptist Faith and Message" arose out of the modernist controversies of the day, with many Baptists suspicious that evolution was being taught in Baptist colleges.

Major revisions to the "Baptist Faith and Message" in 1963 arose from another controversy, at Midwestern Baptist Theological Seminary. Professor Ralph Elliott's 1961 book, "The Message of Genesis," used methods of scholarship that many Baptists deemed too liberal, leading to his dismissal.

Crises like these helped Southern Baptists forget, or at least put aside, their qualms about confessional statements, Lefever said. "When we finally have adopted statements of faith, they usually have been in response to something."

But even then, he said, such statements were intended "only to clarify basic statements of belief."

"If you read the preamble to the (1925) 'Baptist Faith and Message,' it basically says you can disagree with all this and it is OK," he said. "The preamble is the safety valve for Southern Baptists."

From his vantagepoint as a historian, McBeth sees this year's changes as further evidence of the SBC moving toward a more creedal stance, a trend he noted in his 1987 book "The Baptist Heritage."

"Southern Baptists in recent years have shown a distinct trend toward creedalism," he wrote in the book. "What they adopted in 1963 was a confession; but the way that document has been used has gone far toward hardening it into a creed."

But one of McBeth's counterparts at Southern Baptist Theological Seminary in Louisville sees the matter differently.

The last half of the 20th century brought about deeper divides between Southern Baptist progressives and conservatives, said Greg Wills, assistant professor of church history and director of the seminary's Center for the Study of the Southern Baptist Con-

What's the difference?

DALLAS (ABP)—Baptists historically have made much of the distinction between having a confession of faith, not a creed. But what's the difference?

Plenty, some Baptist historians say.

Others: "Nothing at all."

The question has gained new attention since the Southern Baptist Convention adopted an updated version of its "Baptist Faith and Message" doctrinal statement June 14.

While revisions from the version of the statement adopted in 1963 are subtle, some critics say the document now crosses an important line between representing a loose consensus of commonly held beliefs and a binding statement of what one must believe in order to be a Southern Baptist.

"Baptists have always been a confessional people and not a creedal people," said Leon McBeth, distinguished professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "A creed excludes, and a confession includes. A creed tells you what you must believe, and a confession affirms what you do believe."

Others, however, counter that narrower language in the new document is needed to guarantee doctrinal fidelity in SBC seminaries and missions agencies.

Greg Wills, assistant professor of church history at Southern Baptist Theological Seminary in Louisville, said Baptists should get over their aversion to the word "creed."

"Throughout Baptist history, Baptists have used the terms 'creed,' 'confession of faith,' 'articles of faith,' 'summary of doctrines' and 'abstract of principles' synonymously," said Wills, director of the seminary's Center for the Study of the Southern Baptist Convention. "You find all those terms or phrases used to describe a summary of doctrine."

Others, meanwhile, draw a middle line, asserting that the difference is not so much in the document itself but in how it is used.

"A confession and a creed can be worded exactly the same way. The thing that determines whether it's a confession or a creed is how it's used," said Charles Deweese, executive director of the Southern Baptist Historical Society in Brentwood, Tenn.

"A confession is a document to which there is a voluntary response," he added. "A creed is a statement of belief which is in a sense forced on a body—there is an attempt to achieve a level of uniformity or conformity."

vention.

"Those who moved toward a more progressive view in their theology also have tended to be anti-confessional," Wills said. "Those who have been more conservative in their theology have tended to see the adoption of confessions as one way to stem this rising tide of progressivism. They have rekindled a commitment to endorsing confessions of faith."

He added: "Often the reason people oppose confessions is they oppose enforcing doctrinal standards."

McBeth concedes there is value in adopting a confession of faith. "I personally believe a group is better off with a confession than without one," he explained. "Without a confession, you don't know where you stand. But with a confession, you know what people generally believe."

"The risk is that it will become creedal," he added. "Our Southern Baptist confessions have become more creedal in the 20th century than ever before."

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Smithwick: Governor's promises made the difference

What is KBHC?

From residential care to counseling, Kentucky Baptist Homes for Children has offices in 30 cities throughout the commonwealth. Services include:

Residential group homes in Bronston, Dixon, Elizabethtown, Glendale, Harold, Mayfield and Morehead.

Foster care offices in Bowling Green, Erlanger, Glendale, Harold, Lexington, Louisville, Madisonville and Somerset.

Pregnancy counseling and adoption offices in Harold and Louisville.

Cornerstone Counseling offices in Ashland, Berea, Bowling Green, Campbellsville, Corbin, Erlanger, Frankfort, Harlan, Harold, Hazard, Henderson, Hopkinsville, La Grange, London, Louisa, Madisonville, New Castle, Owensboro, Paducah, Somerset and Stanford.

Additionally, KBHC has a child development center in Somerset, a family preservation and reunification office in Somerset and a youth support center in London.

Continued from page 1

cisions individually, with no overriding cabinet policy that would prohibit them sending children our way," he said.

Second, the governor promised to write to state workers stating that it's up to the individual social workers as to which contract agencies they will send children.

"That was really what the whole thing was hinged on," Smithwick said.

He reiterated that KBHC hasn't changed its hiring policy in order to reach an agreement.

"We have not moved one bit on our family values, in our employment policies regarding homosexuals. We're right back where we started," he said. "I would like for Kentucky Baptists who have ever had a doubt about our conviction to being a Christ-centered ministry and taking any public reimbursement to know from this experience that we are not vacillating on that."

The past two months of negotiations on the contract have impacted KBHC's bottom line, he added.

"We have suffered some significant financial losses because of the turmoil that this has caused. Children have not been referred to us, but we've had to maintain our overhead to keep care of the kids that we do have," he said.

The agency has gone from a high of

Governor's open letter

The misunderstandings and controversies surrounding Kentucky Baptist Homes for Children have troubled me greatly over these past several months. I'm very thankful that the board of the Kentucky Baptist Homes for Children has reconsidered its past decision and that both the board and the State of Kentucky have kept the best interests of our children at heart.

As a person raised in the traditions of the Southern Baptist church and who accepted Christ in the Virgie Baptist Mission, I fully understand the sincere and deeply felt beliefs of the church. In my position I must be sensitive to the beliefs and feelings of all the citizens of Kentucky, even those with which I disagree. That is consistent with my long-time Southern Baptist deacon father's respect of others' beliefs even when they were different from

his and his strong resistance to government interference in the practice of religion. My actions will always be consistent with his understanding of basic Southern Baptist belief.

I want to assure the Southern Baptists of Kentucky that I have never attempted to dictate the personnel policies of the Kentucky Baptist Homes for Children and the final contract does not address these policies. The state does not dictate the personnel policies of its independent contractors other than to ensure that they comply with all applicable laws and we certainly are not going to interfere with the personnel policies of the Kentucky Baptist Homes for Children. We are requiring, as we require of all independent contractors, that the taxpayers be reimbursed for any cost incurred by the state for actions of our contractors which damage other people when the state is not at fault. The (KBHC) board has agreed with this

and this has not been an area of disagreement.

I am sending a letter to the state employees who will be involved in administering this contract reiterating that our only criteria for serving our children is the best interests of our children and that we cannot and will not let personal beliefs cause us to lose sight of this fundamental responsibility.

I hope this explanation clarifies my personal position and my actions as governor of all the people of Kentucky. I ask for your prayers as I and my staff continue to deal with the many conflicts within our diverse society.

In Jesus Christ I share with you sincere and intensely held beliefs which guide me daily. May God bless you and yours.

Gov. Paul E. Patton
Frankfort

360 children in residence care to about 290. Smithwick estimated half the decrease is a result of a decline in state referrals. "It's probably going to take a while to get back where we were, and

we still need help from our friends to make up the difference."

Still unsettled is a federal lawsuit filed by Alicia Pedreira, the former employee who was fired because she is a

lesbian. Among the claims of the suit is that the state's funding for KBHC and its religious-based employment policy violates the First Amendment policy for separation of church and state.

Baptist children's home ministries

Agency	Annual budget	Campuses	Employees	Average residential clients each day	Percent of income from:		
					Churches direct	Cooperative Program	Public funding
(Texas) Buckner Children & Family Services	\$24 million	19	453	1,300	1	7	63
Kentucky Baptist Homes for Children	\$19 million	9*	342	312	7	1	55
Baptist Children's Homes of North Carolina	\$14 million	10	297	247	11	12	27
Georgia Baptist Children's Homes & Family Ministries	\$9.5 million	29	211	239	26	0	16
(Texas) Baptist Child & Family Services	\$8 million	15	160	120	0	12	60
Florida Baptist Family Ministries	\$7.5 million	6	130	160	19	18	21
Missouri Baptist Children's Home	\$7 million	12	144	91	4	6	26
Arizona Baptist Children's Services	\$5.7 million	8	114	50	2	2	50
Virginia Baptist Children's Home & Family Services	\$5.5 million	5	145	70	15	7	20
Tennessee Baptist Children's Homes	\$5.4 million	13	300	20	37	22	0
(D.C.) Baptist Home for Children & Families	\$5 million	4	70	265	2	0	77
Oklahoma Baptist Homes for Children	\$4.5 million	7	105	105	7	16	0
(South Carolina) Connie Maxwell Children's Home	\$4.5 million	4	101	114	22	23	5
(Mississippi) Baptist Children's Village	\$4 million	5	105	75	55	12.5	0
Alabama Baptist Children's Homes & Family Ministries	\$3.8 million	5	68	61	29	3	5
Texas Baptist Children's Home	\$3.8 million	2	90	115	5	24	15
Louisiana Baptist Children's Home	\$3 million	2	50	100	2	20	0
Arkansas Baptist Children's Homes & Family Ministries	\$2.9 million	8**	75	100	25	16	13
South Texas Children's Home	\$2.8 million	3	60	70	3	34	0
(Maryland) Baptist Family & Children's Services	\$1.9 million	1	19	43	3	1	85
(Illinois) Baptist Children's Home & Family Services	\$1.5 million	4	32	40	57	0	0
Alaska Baptist Family Services	\$846,000	1	17	13	2	0	82
New Mexico Baptist Children's Home	\$765,000	1	16	32	35	0	0

* Plus 20 counseling centers
** Plus 11 counseling centers

Note: Employee estimates based on full-time equivalent. All numbers based on 1999-2000 budget statistics.
Source: Jimmy McAdams, president of Connie Maxwell Children's Home.

KENTUCKY

Timeline

August 1998: A photograph of Kentucky Baptist Homes for Children art therapist and supervisor Alicia Pedreira appears at the Kentucky State Fair amateur photography contest. The photo shows Pedreira with her lesbian partner and wearing an "Isle of Lesbos" T-shirt.

Oct. 23, 1998: Pedreira is fired by KBHC, according to the termination statement, "because her admitted homosexual lifestyle is contrary to Kentucky Baptist Homes For Children core values."

Nov. 18, 1998: A front-page article in the Louisville Courier-Journal reports Pedreira's firing and that five KBHC employees have resigned.

Jan. 26, 1999: Sparked by the publicity after Pedreira's firing, Louisville's aldermen pass a law that bars job discrimination against gays and lesbians. Religious agencies are exempted from the measure.

April 17, 2000: The American Civil Liberties Union files suit in federal court on behalf of Pedreira and seven other people against KBHC; Viola Miller, secretary of the state Cabinet for Families and Children; and Robert Stephens, secretary of the state Justice Cabinet. State officials suggest the state's contract with KBHC for services for children might not be renewed when it expires June 30. Such a move would cost KBHC more than half its annual income.

June 23, 2000: KBHC trustees' executive committee approves a new two-year contract with the state. The contract specifies that KBHC is responsible to defend its hiring practices and that state social work agents can decline to send children to KBHC for any reason.

June 27, 2000: An article published in the Louisville Courier-Journal quotes Viola Miller as saying it is "very possible" that the state might stop sending children to KBHC because of its policy against hiring homosexuals.

June 28, 2000: KBHC President Bill Smithwick announces that KBHC trustees' executive committee has reversed its decision and won't enter a new contract with the state.

June 29, 2000: Gov. Paul Patton asks KBHC to reconsider. KBHC officials extend the agency's present contract with the state for one week while negotiations start anew.

July 5, 2000: KBHC's executive committee approves a new contract with the state.

State money grew KBHC budget in '90s

By David Winfrey
News Director

LOUISVILLE—Growing needs for children's care in Kentucky and an ability for a Baptist agency to supply those services helped Kentucky Baptist Homes for Children more than quadruple its budget during the 1990s.

The growth of KBHC during the last decade made it the largest private child care provider in the commonwealth and the second largest among 23 similar Baptist ministries nationwide.

That growth also put it in the precarious position of nearly having to lay off more than half its employees had it not reached an agreement for a new state contract.

Curtis Mooney, KBHC president from 1986-1996, oversaw much of the agency's growing years. He said the ministry was able to respond to the state's growing needs.

"We found ourselves in a situation where the number of referrals that we were getting from the state and from others was increasing rapidly," recalled Mooney, who now is director for DePelchin Children's Center in Houston, Texas. "There was a tremendous need for programs for children that really had no other place to go."

In 1979, the Kentucky Baptist Convention Executive Board voted approval for KBHC to revise its contracts to receive reimbursement for the services it provides to children.

In 1990, state funds comprised \$1.3 million of KBHC's \$4.1 million budget. By last year, state money amounted to \$12.3 million of KBHC's \$17.7 million budget.

"We were getting so many more children referred to us than we had the capacity to do," Mooney said of his tenure at KBHC.

While the budget was growing because KBHC was providing care for more children, it also grew, in part, because the needs were more severe for some of those children.

Providing room and board for a child awaiting adoption can be relatively simple compared to constantly monitoring a child who just exited a psychiatric hospital. Mooney said KBHC added the Genesis home in Mayfield to provide such service, as well as expanded the programming at some other

residence homes.

"And again we were overrun with referrals," he said. "We were frankly getting so many children who were needing to come out of a psychiatric hospital, and there was no place for them to go to."

Mooney, who has kept an eye on KBHC's recent situation through newspaper articles on the Internet, said he always recognized the agency might one day face a future without state funds.

"I think that any time you have a combination of state and church in Baptist life, you always have to recognize that there is always that possibility," he said. "We were always able to keep a balance of recognizing that children had needs and we as a Christian agency could meet those needs and we could do so in a framework that we could still be who we were."

Asked what he would have done if faced with a drastic reduction in state funds, Mooney said he might have tried to privatize the agency.

"I will tell you what I've always thought, and I don't know if I ever said it to the board exactly: ... If I were in a situation, I probably would have said to the board, 'Would you lease me the facilities if I can find the financing, and I'll take care of the kids some other way?' That's probably what I would have tried to do. Now could I have been successful in that? I have no idea," he said.

Mooney added that he fully recognizes there are situations in which a religious-based agency must make principled stands and he stressed that he is not second-guessing the decisions of present KBHC leaders, many of whom he considers friends. "This is the toughest decision anybody has had to make."

It's also a set of decisions that is being watched closely by other Baptist child care agencies, according to Jimmy McAdams, president of Connie Maxwell Children's Home in South Carolina.

"The issue is one of the most frightening ones I have seen on the horizon in the last 20 years," McAdams said, referring to the lawsuit filed by a lesbian former employee of the KBHC with the help of the American Civil Liberties Union. "If it plays out the way

the ACLU believes it's going to, it's going to force the state to make a decision that I don't think the state wants to make, ... to stop referring children or to stop funding programs that have a faith-based dimension to it."

McAdams recently completed a study of 23 Baptist-affiliated children's ministries. His survey found that 16 of the 23 agencies take at least some public funds.

"Even those that are taking a large percentage of public funding believe that they could not continue to do so if it meant that their religious liberty or the right to practice responsible faith actions were jeopardized," he said.

He noted, however, that the lawsuit against KBHC could cause some agencies to part ways with their Christian heritage if they decide they cannot do without public funding. McAdams said he previously saw no difference between the agencies that do and don't take public money.

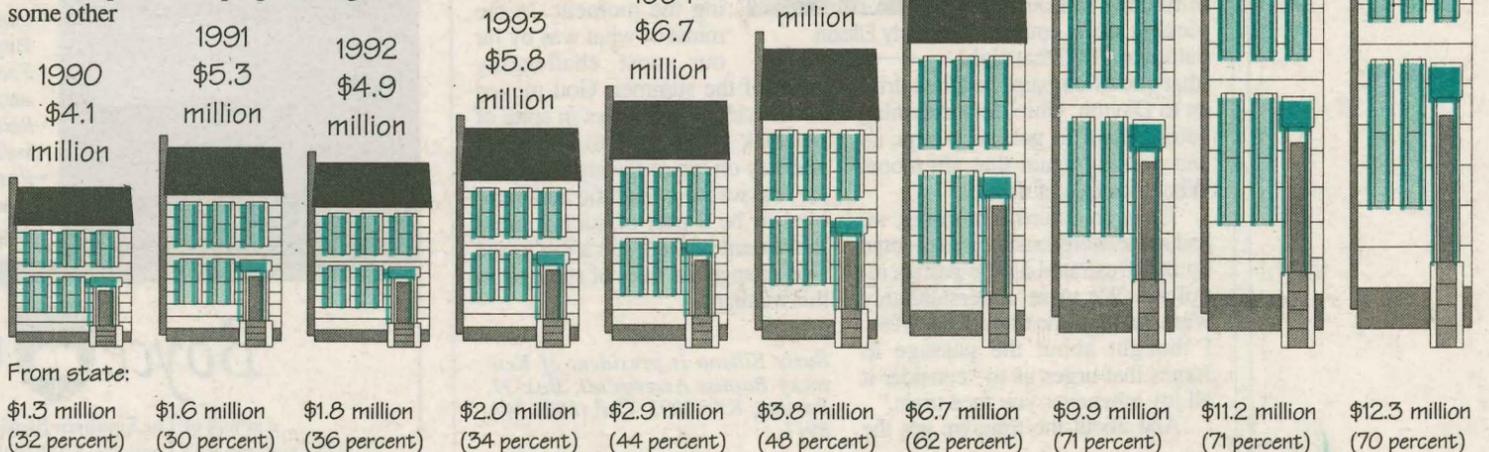
"This issue has the potential for changing that," he said. "It makes them make a choice and it makes them walk away from their very heart."

KBHC President Bill Smithwick has insisted that won't happen in Kentucky. He points to the KBHC board's actions last month, almost walking away from a state contract, rather than changing its employment policies, which bar hiring practicing homosexuals.

In recent months he has introduced programs to strengthen the agency's ties to churches. Among them is his call for every Kentucky Baptist church to have foster parents or a special needs adoption family as a ministry.

"We really want the churches to become a hands-on part of what we do. We think when they do they'll understand who we are better," he said.

Smithwick said he could foresee a time when the agency identifies families in crisis and links them with a church that ministers to them. "There are plenty of families in Kentucky right across the street that we serve ... that churches could help us and fulfill their mission as we fulfill ours."



(Note: In 1999 state funds totalled 70 percent of KBHC's actual budget. The figure on page 8 chart shows what the agency anticipated.)

Homosexual couples in Vermont take advantage of 'civil union' law

MONTPELIER, Vt. (RNS)—Several homosexual couples in Vermont took advantage of a new state law and entered into "civil unions," a legal arrangement that gives same-sex couples most of the rights and benefits of marriage.

The law officially went into effect July 1, and almost immediately, about two dozen gay couples across the state went to their town clerks offices to apply for civil union licenses.

The law is the result of a controversial state Supreme Court decision last year that said denying homosexual couples the benefits of marriage was unconstitutional discrimination. The court directed the legislature to fix the problem, and earlier this year the legislature approved the bill in a closely watched vote. Gov. Howard Dean signed the bill into law April 26.

Under the arrangement, gay couples can pay a \$20 fee and receive a civil union license that gives homosexuals the same rights as heterosexuals in such areas as inheritance and medical decision-making. It does not, however, provide federal benefits such as tax breaks and immigration rights.

Conservative religious groups have denounced the law, saying the state government was mandating a social experiment that most state voters do not support. Supporters, however, rejoiced over the new program.

"Twenty-seven-and-a-half years, that's a long engagement," said Kathleen Farnham, who was a plaintiff with her partner of 27 years, Holly Puterbaugh, in the lawsuit that resulted in the court ruling, according to The New York Times. "It's nice after all this time to say Holly's my spouse," Farnham said.

Evangelicals promise to watch their language

By Adelle Banks
Religion News Service

PASADENA, Calif. (RNS)—Target. Crusade. Conquer. Words like these have been used not only by the military, but by missionaries.

Now, a group of mission leaders and scholars has issued a ground-breaking statement asking colleagues to look for gentler metaphors to reflect their desire to convert others to their faith.

"Warfare" metaphors and terminology, while biblical in the cosmic/spiritual sense, have been misused in Christian mission communications," according to a statement from the Consultation on Mission Language and Metaphors held recently at Fuller Theological Seminary in Pasadena, Calif.

"They have become increasingly counterproductive to mission work, sometimes endangering the lives of local believers, and are being used by opponents of the church to indict and impede its work. We therefore advocate an immediate end to the inappropriate use of such words."

The consultation, June 1-3, was the first of its kind, according to several participants. "It came about because a number of mission leaders began to realize that some of the metaphors we used were needlessly offensive to our Muslim and Hindu friends," said Paul Pierson, dean emeritus of Fuller's School of World Mission. "The basic issue is we do not want to create an impression with our friends of other faiths and cultures of arrogance or imperialism."

The meeting included leaders of two large umbrella groups of evangelical missionaries—the Evangelical Fellowship and the Interdenominational Foreign Mission Association—as well as representatives of the Southern Baptist Convention, the Association of Vineyard Churches and the World Evangelical Fellowship.

The statement, ratified by all 31 participants in the meeting, affirms that participants are "not ashamed of the gospel," but want to prevent misunderstanding.

"We make no apology at all for the belief that Jesus Christ needs to be communicated to people of every race, language and culture," said Pierson. "We just acknowledge that sometimes our language has been offensive for no good reason."

The statement is nonbinding but those who signed it anticipate it eventually will affect the wording chosen for promotional literature distributed by missions agencies.

Pierson said he would no longer recommend that missions organizations use the word "crusade" to describe evangelistic activities, particularly those led abroad.

"A crusade, of course, to a Muslim brings up the memory of a very, very tragic incident in European history," he said.

The statement points to Jesus as "a great master of redemptive metaphors," and urges missions leaders and local churches to search the Scriptures for different language to describe their goals. "Alternate words and images in-

clude blessing, healing, inviting, sowing and reaping, fishing, restoring family relationships, becoming reconcilers, peacemakers and ambassadors," the statement reads.

John Orme, executive director of the Interdenominational Foreign Mission Association in Wheaton, Ill., said many of the 94 agencies affiliated with his umbrella group were founded around the time of World War II, when military lingo was popular.

"There is a spiritual warfare going on, but our relationship with Hindus and Muslims is not warfare," Orme said. "We're hopeful that agencies will broaden their appeal by a rich and even deeper use of the multiplicity of biblical metaphors."

Paul McKaughan, president of the Evangelical Fellowship of Mission Agencies in Atlanta, cited India as a country where some metaphorical language has been taken literally.

"There has been language appearing in newspapers, public newspapers, intimidating very clearly that people felt that certain Christian organizations wanted to make physical conquests of the culture and the people," said McKaughan, whose umbrella organization includes about 100 missions groups.

Consultation participants said it was particularly important to address the language issue as their words cross the globe via the Internet.

"The technology that opens the world to us also opens us and our words to the world," the statement reads. "The world, we must assume, will read or hear whatever we say to our own."

God's great activity at Jonathan Creek

A week ago on a Tuesday evening we had a few problems with our physical plant at Jonathan Creek. We had been running seven days a week for four weeks, and our systems were stretched to capacity. That evening, right before our Crossings worship service, one of our campers found Jason Ellerbrog and me to tell us about the problem. We immediately went to work, worked about half the night solving it (or so we thought) and trying our best to take care of our guests who had been inconvenienced.

Less than 48 hours later, the problem resurfaced, and this time we had to go to the extreme of running to Louisville, picking up a couple of pumps at 11:30 that night (that one of our suppliers had driven to Dayton, Ohio, for), returning before dawn to get our pumps up and running again that afternoon. What a couple of days.

Then, on Saturday morning, we had some more smaller issues come up that frustrated all the parties involved. We were understandably worn out from the trials of the week. I thought about the passage in James that urges us to "consider it all joy whenever you face trials."

And about the time we got the

mess cleaned up Saturday morning, along came a youth minister to give us some good news. His church had 19 students saved in the three days they had been at Jonathan Creek! And earlier in the week, we had another 10-12 students make professions of faith. That same week we also had a group of students from God's Appalachian Project, one of

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

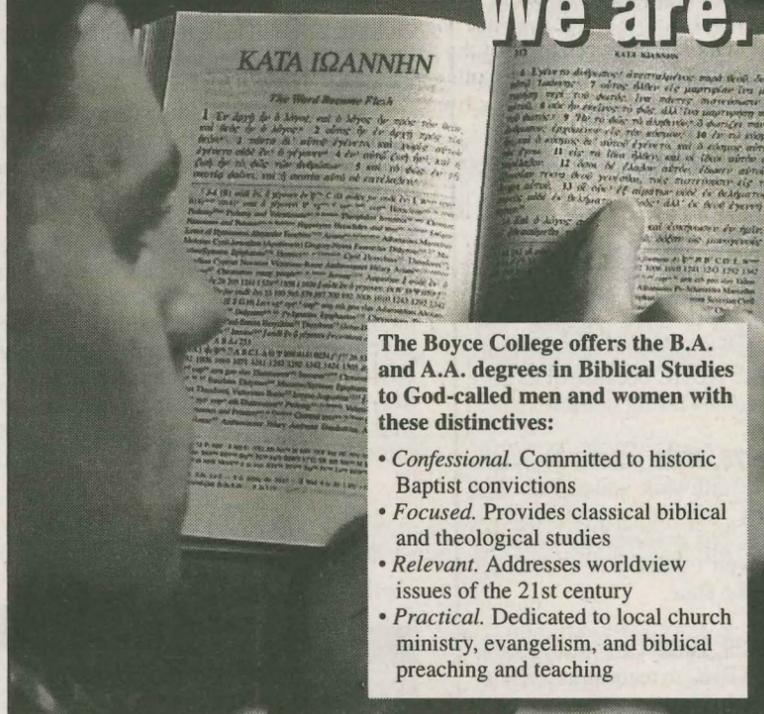
our Eastern Kentucky ministries, attending Crossings. Six of the GAP students got saved from that group alone.

So what is the lesson in all of this? I was reminded of the power of God to work in the lives of students (and yes, in us as staff) regardless of the circumstances surrounding the moment. In the midst of what was by far our most challenging

week of the summer, God moved in most incredible ways in spite of our lack of capacity to anticipate and stay on top of the circumstances. And we were thankful and humbled to be a part of such a great movement of God. It's a joy to see God change the lives of students in this ministry.

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

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Church-state expert outlines threats to religious liberty

By Marv Knox
Texas Baptist Standard

ORLANDO, Fla. (ABP)—The greatest threat to religious liberty in America is a mindset that lumps religion in with secular pursuits and insists religious activity should be determined by majority control, according to church-state specialist Brent Walker.

Walker, executive director of the Baptist Joint Committee on Public Affairs, a Washington-based religious-liberty organization, addressed "Religious Liberty at Y2K" in a discussion session during the Cooperative Baptist Fellowship's June 29-July 1 annual meeting.

"The most serious threat to (American) religious liberty is not religious persecution. This is the freest and most tolerant society in history," Walker said.

Religious persecution is grave elsewhere, such as Burma, Indonesia and China, where religious hostilities often flare into physical violence, he noted.

"And religious liberty is not seriously threatened by insensitive bureaucrats who handle our zoning laws and implement local ordinances that impact churches," he added. "This is a problem, but it's not our most serious threat to religious liberty."

"The biggest threat is the mindset that calls for religious equality—for religion to be treated equally with secular pursuits—and insists on majori-

tarian control of religion," he said.

In fact, the Bill of Rights to the U.S. Constitution is "counter-majoritarian," Walker said, explaining the first 10 amendments to the Constitution are designed to protect the rights of minorities, including religious minorities.

And the religious practice of all faiths is "best secured when government treats religion differently than secular institutions," he said.

For example, the hiring practices of a church appropriately are protected from the laws that control non-discrimination in hiring employees of a business, such as McDonald's. He said a Baptist church should be protected from being forced to hire a person of another faith as a minister. Similarly, churches also are exempted from some building codes that require businesses to construct expensive handicap-access ramps.

"Religious liberty is protected and preserved not by treating religion the same as secular activities, but differently," he stressed.

But that idea has been diminished by recent Supreme Court cases, Walker lamented, pointing out that some justices insist on applying the same rules to the free exercise of religion that they apply to secular activities.

"The court thinks in majoritarian terms (which do not account for the rights of minorities) and fails to protect religious liberty," he said.

But when government deals with support for or establishment of religion, "sometimes religion should be protect-

ed a little less," Walker added.

For example, the First Amendment prohibits government from funding religious schools or leading in religious practices, he said, calling such support for religion unconstitutional because it illegally advances religion.

Unfortunately, he said, the Supreme Court has engaged in a "slow chipping away" of the longstanding principle that government should not support parochial schools. The most recent example just occurred, when the court affirmed the practice of government funding of computers for parochial schools in Louisiana.

On the other hand, Walker affirmed another new Supreme Court case, which ruled unconstitutional school-sanctioned prayers at football games in the Santa Fe Independent School District in Texas. "To its credit, the court was troubled by the (majority-vote) notion of who should say the prayer," he said.

The consistent link between government under-protection and over-protection of religion is concern for the rights of minorities and the preservation of religious liberty for all Americans, he said.

Looking to the 2000 elections, Walker added, "The upcoming electoral process ups the ante" on religious liberty.

The next president is likely to appoint three or four Supreme Court justices, a high number, Walker said, considering many religious liberty cases are decided by 5-4 votes.

A busy court

WASHINGTON (ABP)—The U.S. Supreme Court recently announced several decisions related to religious or moral concerns. They include:

■ **Boy Scouts and homosexuals.** The Boy Scouts of America have a constitutional right to bar homosexuals from being troop leaders, the court ruled June 28. The 5-4 decision reversed a unanimous decision by New Jersey's Supreme Court that a man's membership in the Boy Scouts was unlawfully revoked solely because he is gay. In an opinion by Chief Justice William Rehnquist, the court ruled that forcing the Boy Scouts to accept an undesired member violated the organization's First Amendment rights to free expression and association.

■ **Late-term abortion ban and protests.** The court struck down a Nebraska law banning "partial-birth" abortions and upheld a Colorado law restricting "sidewalk counseling" outside abortion clinics. In a 5-4 decision, the justices said the Nebraska ban that bars "partial-birth abortions" except in cases where the life of the mother is at risk lacks the requisite exception for preserving the mother's health and places an "undue burden" on a woman's right to choose an abortion. In the Colorado case, the Supreme Court upheld a state "bubble" law that bars people from counseling, distributing leaflets or displaying signs within eight feet of other people without consent if they are within 100 feet of a clinic entrance.

■ **Religious schools & tax-financed equipment.** In a 6-3 vote, justices affirmed the constitutionality of a 33-year-old federal program that provides computers and other instructional materials to the nation's public, private and religious schools. But the majority split on key principles regarding the Constitution's Establishment Clause, with four justices forging a plurality that would allow virtually all government aid to religious schools.

Casey Patrick, honored senior

By Robert Dunston

Casey Patrick, son of Norma Patrick of Williamsburg and Ken Patrick of St. Cloud, Fla., and the husband of Leslie Grillon Patrick, received the Berger Award as outstanding male graduate of the class of 2000 at Cumberland College.

As a biology major with a perfect 4.0 grade point average, Patrick received numerous academic honors. He was inducted into the freshman, biology and mathematics honor societies as well as into the J.T. Vallandigham Society, Cumberland's honor society recognizing overall academic excellence.

Patrick participated in Cumberland College life in many ways. His activities included playing on the varsity football team, volunteering through the Indian Player's Club service organization, and serving as a student government senator, student leader in Cumberland's freshman orientation program and tutor in our Academic Resource Center. He also worked at the Cumberland Inn, served as a summer resident assistant in the dormitories, and led a weekly Bible study at First Baptist Church of Williamsburg.

Patrick's athletics and academ-

ics won him many special awards. He was a NAIA Academic Football All-American and a member of the All-Academic Mid-South Conference football team. He also received the award this year as the best male scholar/athlete in the Mid-South Conference.

During his time at Cumberland, Patrick took advantage of many study opportunities. One summer he completed a molecular biology internship at the British Museum of Natural History. In the summer of 1999 he worked as a neuroscience internist at the National Institutes for Health, affiliated with Johns Hopkins University. His work there resulted in two publications. After completing his course work in December 1999, Patrick worked as a pre-doctoral intramural research training appointee at the National Institutes for Health.

In the fall Patrick will begin a combined M.D./Ph.D. program at the University of Kentucky. We pray God's richest blessings upon him as he continues to use his abilities in God's service.

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

CUMBERLAND COLLEGE



A message to Kentucky Baptists

I want to extend to you my personal thanks for the many calls, letters, e-mail and other expressions of support during this difficult time for Kentucky Baptist Homes for Children. On behalf of the children and teenagers in our care, our staff and the hundreds of families touched by your financial support, prayers and donations, I also want to say thank you. As long as there are children and families who need help and as long as there are Kentucky Baptists who care, Kentucky Baptist Homes for Children will go on. Thank you for keeping us Christ-centered, now and always.

Serving the most innocent among us,

William K. Smithwick

William K. Smithwick
President and CEO
Kentucky Baptist Homes for Children

WORLD VIEW

■ **French bill could hinder missionary work.** Southern Baptist missionaries and lay people who share their Christian faith in France could be imprisoned for up to two years under a proposed law that accuses religious "proselytizers" of "mental manipulation" of the public. Southern Baptists are just one of 173 religious groups labeled "dangerous sects" by members of France's Socialist party. The proposed bill aims to limit the spread of what French officials have called the mental manipulation of the public by evangelical and other religious groups. Currently, Southern Baptists have 40 workers in France and have had an established missionary presence in the country since 1960.

■ **Christian cemetery in India vandalized.** In the latest in a series of vandal attacks on Christian property in India, four graves in a Christian cemetery in the southern part of the nation have been destroyed, police authorities announced June 27. Earlier this month, four churches in three states across India were bombed, just two days after a Catholic priest was found beaten to death in northern India. Leaders of India's Christian population—who comprise less than 2 percent of the nation's 1 billion people—say they suspect right-wing Hindu groups are responsible for the violence, but Hindu groups deny the charges.

■ **Rector revives begging custom.** A Church of England rector who needed to raise an extra \$22,500 to repair the roof of his 12th century church raised nearly all of the sum needed by reviving a 12th century custom: sitting outside his church with a begging bowl one Saturday. John Ganjavi was told the roof of St. Nicholas, 15 miles south of Birmingham, would not last another winter. Repairs would cost \$97,500. A grant provided \$49,500, while the parish raised another \$25,500. Ganjavi's day with a begging bowl raised \$18,750, while a further \$1,650 came in thanks to the publicity aroused.

Indonesia's religious violence grows worse

AMBON, Indonesia (RNS)—The latest flare-up of Christian-Muslim violence in eastern Indonesia has claimed four lives and destroyed the largest university in the troubled Maluku islands, a Christian attorney reported July 5.

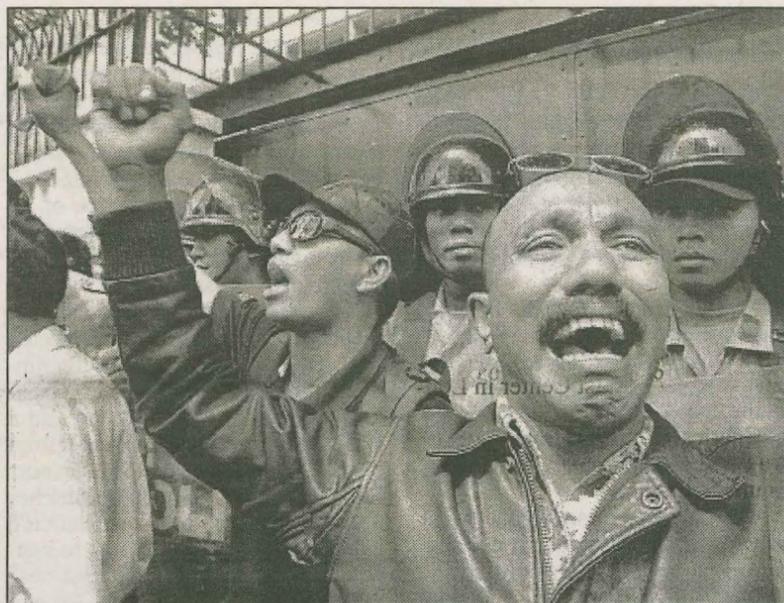
The attacks on Pattimura University and several Christian homes in the outlying areas of Ambon, the capital of the Maluku provinces, occurred late July 4, Semmy Weileruny, an attorney for the province's communion of churches, told Reuters news agency. Witnesses said the violence began July 3.

"We see this as the military's failure to protect Christians," said Weileruny. "We want all of the soldiers to be pulled out. ... They are useless."

But the Indonesian military's efforts to end religious fighting in the provinces are hampered by a U.S. embargo that limits the government's access to military equipment, Defense Minister Juwono Sudarsono told the Washington Post. The embargo was imposed last year in the wake of reports of human rights abuses in the nation.

Those who died July 4 were among an estimated 3,000 Christians and Muslims killed in 18 months of sectarian violence in the Maluku provinces, once known as the Spice Islands. Last month the government of Indonesia declared a state of civil emergency in the region.

The recurring violence prompted the U.S. Commission on International Religious Freedom to send a letter July 5 to Secretary of State Madeleine Albright urging the Clinton administration to make "a more energetic response" to



PROTEST Ambonese shout "Freedom" during a protest outside the British embassy in Jakarta June 28. The protesters demanded international intervention in the religious conflict in the Moluccas. (Reuters/RNS photo)

the crisis in Indonesia.

"There appears to be little question but that the targets and victims of such violence are selected on the basis of their religion," the panel stated.

The U.S. government should "use all diplomatic means at its disposal" to encourage Indonesia's government to end fighting in the provinces and hold those responsible accountable, the commission's letter stated.

Presbyterians meeting during their annual meeting also called on the U.S.

and United Nations to intervene.

Also, last month about 500 Indonesians fleeing the religious fighting were aboard a ship when it sank during a storm June 28.

Search and rescue coordinator Ering Musa said rescuers worried about survivors' chances in the shark-infested waters.

"Nothing has been found so far," he said. "There have been no reports of survivors clinging to bits of the ship's wooden hull or the boat itself."

Half-way there

Our summer students went home for the Fourth of July. This holiday marks the half-way point of summer school. When the students return after the break, they will complete two more quarters of school and earn a high school credit.

It has been a good summer school, with fewer classroom and dorm problems than usual. The 43 new boarding students did a great job of adjusting to a boarding school environment. They will be less likely to get lost in the crowd when the fall term begins. While low grades are the most common reason students attend summer school, there are often other reasons.

During the past two or three months, some students have wanted to come to Oneida, but it was too late in the school year to change schools. While many were having academic problems, frequently there were other difficulties as well. We told most of those young people to wait and come to summer school. It won't surprise you to know that most students do not really want to attend summer school. There are many other summer activities that are a lot more fun.

Since most of the new students could not come near the end of the regular school year, they would have preferred to wait until the fall term to enroll. Sometimes we agree that starting in the fall is OK. On the other hand, many students need to come to summer school so they can make the adjustment to boarding school with fewer frustrations. Our summer program includes about 150 students. It is much easier for a newcomer to make this transition when there are fewer students here. Also, the faculty and staff can give more individual attention to students, in and out of the classroom,

during summer school.

Not all of our summer school students are new. Many are here because they failed classes either before coming to Oneida, or during the first quarter they were here. Nearly half of our students enroll with failing grades. We were delighted this past school year when about 45 percent of our students were on the A or B honor roll. Three of our junior students last year earned a perfect 4.0 GPA.

THIS IS ONEIDA



W.F. Underwood

One of those students, Liza, came to Oneida Baptist Institute three years ago from Missouri with failing grades. She did not go from failing to honor roll status overnight. While her grades did begin to improve soon after coming to OBI, it took three years to earn the 4.0.

Liza was also voted by the faculty and deans, in a secret ballot, to receive the Most Improved Junior Girl Award. During a chapel service in May she was given both of these awards. While she knew she had earned the highest GPA award, neither she nor the faculty and staff knew she had earned the Most Improved Award until it was presented.

The biggest surprise was yet to come. Liza received the Brad Dorough Friendship Award. This is the only award voted on by the students and includes a "full" one-year scholarship to OBI. What a wonderful treat it was to see a student make so much progress in just three years.

Hopefully, there are some more Lizas here this summer. What a blessing it is to see such remarkable progress in a student!

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

A registrar doing what God desires

How did a Tacoma, Wash., native find her way to Bell County?

"After I graduated from high school, I married and moved to the Detroit area, where Bruce lived before joining the Air Force," Registrar Mary Lou Walzer said. "We lived in a little town called Flat Rock for 12 years. Our three children, David, Bruce Jr. and Dawn were born there.

"Bruce was a milkman, and God called him to preach. Our pastor, Bro. Daley, from Western Kentucky, was very big on Bruce attending the seminary, but Bruce wasn't raised in church and felt he needed something more basic," she said. "The pastor told us about 'a little school in Eastern Kentucky' that we could check out on a trip to Ridgecrest (N.C.) Assembly."

It was Thanksgiving when the Walzers visited the campus, and then-President D.M. Aldridge gave them a campus tour. They stayed in Kelly Hall and met several students. Anna Starkey was Kelly Hall director; both of the Walzers later had her as an English teacher. After they both graduated in 1968, Bruce became pastor of Cumberland Baptist Church in Harlan County, a position he held for 21 years.

CLEAR CREEK CHRONICLE



Bill Whittaker

One of our 1999 graduates, J.W. Lewis, is a product of their ministry. In 1989, Bruce became director of missions for Bell County Baptist Association, working with 62 churches. The Walzers are members of East Cumberland Baptist Church in Middlesboro. Mary Lou is Woman's Missionary Union president, an assistant Sunday school teacher and sings in the choir.

With nine years on the staff, Mary Lou Walzer has seen many changes at Clear Creek.

"I think we're still right on target with fulfilling Dr. Kelly's vision. We're a good college. I see many students come with limited education, and we help them become more useful. They are taught what the Bible says, but Clear Creek

can't make a preacher," Mary Lou declared.

With the sometimes-tedious task of maintaining academic records, Walzer enjoys her work. "We serve so many who are interested in doing what God desires, and I enjoy 'pushing' them in that direction."

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

Experts vary on how best to answer panhandlers

By Mark O'Keefe
Religion News Service

WASHINGTON (RNS)—“Can you spare some change?”

That question often is posed by beggars throughout Kentucky and around the country.

Is there a right thing to do? Even experts in ethics, homelessness and poverty disagree on the proper course of action.

“Don't ever give money,” advises Randall Harvey, director of Jefferson Street Baptist Center in Louisville.

Charles Holmes, director of the drug and alcohol abuse program at Brantley Baptist Mission Center in New Orleans agrees. He has had a policy for years against giving beggars money. But even he admits, “every once in a while I violate that.”

“They might be conning, but I've finally come to the conclusion that it's OK to be conned every once in a while,” he said.

He and his boss, Tobey Pittman, have a habit of not carrying money so they can honestly say they don't have anything to give. But that doesn't mean they recommend ignoring a request for help.

Pittman and Holmes, both Southern Baptist missionaries, oversee a project that sells vouchers for meals at the mission center as a way for someone to give assistance without wondering if the money will be spent on the reason it's being requested.

Pittman also recommends offering alternatives to money. Carry hygiene and food packages in the trunk of your car, he suggests. “When you see someone in need, the Christ-like response is to meet that need.”

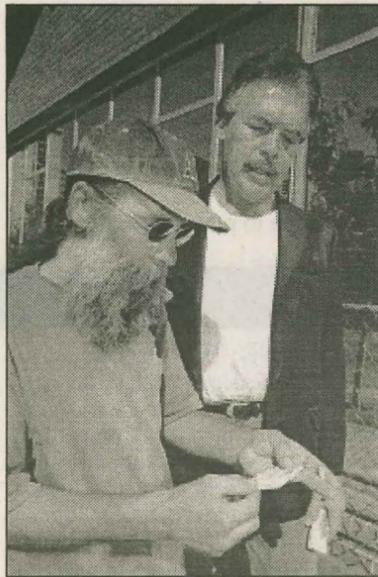
He added that any care package should also include a Christian message or Scripture portion. “You want to make sure that you're meeting the deepest hunger that someone on the street would have, and that's a spiritual hunger.”

Louisville's Harvey recommends carrying fast-food coupons to give to panhandlers. Further tips, he said, can be found in the booklet, Louisville Street Tips, available free from the Coalition for the Homeless, 1115 S. 4th Street, Louisville, KY 40203; phone (508) 589-0190.

The homeless have been much studied, but not so panhandlers, who aren't always homeless, said Dennis Culhane, an associate professor of social work at the University of Pennsylvania.

“But trust me on this,” said Culhane, who has done research for the U.S. Department of Health and Human Services. “There is still a considerable amount of people whose only route to get money is begging.”

They include the unemployable who no longer receive government checks because of welfare reform, the physically and mentally disabled trying to stay under strict income limits in order to qualify for federal aid, and ex-convicts who just finished prison terms but haven't been trained to join the work force, Cul-



GOT SPARE CHANGE? ■ Above: Howard University student Brooke Sylvester opens her wallet to contribute a dollar to Mark Wade, a Washington, D.C., panhandler who says he can make up to \$20 an hour by using humor. ■ Left: A former beggar himself, Bob Cote (right), advises against giving panhandlers money since they could spend it on drugs and alcohol. Jeff Hubert examines a coupon good for a meal at Cote's Step 13 homeless shelter in Denver. (RNS photos)

tors was reluctant to go along, fearing a deluge of people.

That was 11 years ago. Cote said he has distributed more than 100,000 coupons at churches and civic organizations throughout the Denver area. Only 32 beggars have redeemed them, he said, and two threw the food down in disgust when they saw what it was. None enrolled in Cote's tough-love program, which requires people to get sober, get a job and pay a low rent at the shelter.

Beggars create discomfort because they challenge our fundamental values, said Aaron Kipnis, 51, a psychologist and author.

“We have to either say, ‘There's something I have to do’ or ‘There's something the matter with these people and it's their problem,’” said Kipnis who works in Carpinteria, Calif.

Kipnis begged on the streets of San Francisco from ages 14 to 17 between stints in juvenile institutions and foster homes. His wife gives money to panhandlers, he said, but he rarely does out of concern they—as he did—might spend it on drugs. But Kipnis tries to establish eye contact and conversation.

“When I was on the street, there was this sense of worthlessness projected toward me by people who were well-dressed and clean and obviously had places to go,” said Kipnis, whose book, “Angry Young Men: How Parents, Teachers and Counselors Can Help ‘Bad Boys’ Become Good Men,” was published last year.

“I don't remember anyone ever asking me, ‘Why are you on the street and how can I help?’ he said. “Not once.”

That was then, the 1960s. This is

now, when unemployment has dipped below 4 percent nationally, according to the Bureau of Labor Statistics. In some major cities, it's even lower.

Nearly every religion advocates charity in general, but disputes arise regarding beggars. Judaism emphasizes “Tzedakah” (righteousness) and “Gemilut Hasadim” (bestowing kindness). Christianity stresses a responsibility to help the poor, with Christ saying “give to the one who asks you” in Matthew 5:42.

No one knows how much panhandlers make on average nationally, but researcher Culhane said he suspects the numbers vary widely by skill, location and other factors.

When the weather is pleasant and people are on the streets of Washington, D.C., Mark Wade said he can make up to \$20 an hour. An average week brings in around \$300, with lows of \$100 or less in the winter and highs of more than \$500 in the summer.

Wade relies on humor. He has learned to target tourists by saying “show me the money” in French and Arabic. He switches spots according to the time of day, and makes his best money when he targets college students outside night clubs on weekends.

Brooke Sylvester, a Howard University student, recently dropped a dollar into Wade's pail as a reward for making her laugh.

“Who am I to decide what they do with their money?” Sylvester asked, adding that she was raised in a Christian household and taught to give to those in need.

With additional reporting by News Director David Winfrey

“They might be conning, but I've finally come to the conclusion that it's OK to be conned every once in a while.”

Missionary Charles Holmes

PRAYER PARTNERS

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

■ Open doors for new churches in the villages near Lake Victoria, Tanzania.

■ Struggling churches near the Rwanda border in Tanzania.

■ A missionary family, the Lays, who recently began work among the 1 million Makonde people who live in a remote region of southern Tanzania. The nearest missionary family lives two days away.

■ Missionary Tatiana McNeil offers praise to God for how He has opened doors through the American Friends of Warsaw, Poland. She has been asked to work with a cancer relief program and will be able to begin two Bible studies among cancer victims and their families.

■ Missionary Janet Erwin gives praise for the 14 women who regularly attend a Bible study in her home in Poland.

■ Church planters Alanna Davis and Alex Forrest who began work July 1 in the Allston-Brighton area of Boston.

■ A deaf ministry recently begun by Emmanuel Baptist Church in Springfield, Mass.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **CARROLLTON**—Stanley Reedy Jr. resigned as pastor of Whites Run Church effective July 9 to become pastor of Mt. Carmel Church, Lake City, Fla.

■ **ELIZABETHTOWN**—Severns Valley Association will host a Frank Harber area-wide crusade July 2-23 at 7 p.m. at Central Hardin High School. For information, call (270) 765-4023. John Walker is director of missions.

■ **FORT THOMAS**—Gerald Sharon resigned as pastor of Highland Hills Church to accept a position on the staff of Saddleback Church, Lake Forest, Calif.

■ **FRANKFORT**—Charles Stephens resigned as director of missions for Whites Run Association to become campus minister at Marshall University, Huntington, W.Va.

■ **GEORGETOWN**—Dry Run Church called Michael Parks of Owensboro as pastor effective July 2. Ira McMillen was interim pastor.

■ **GHEENT**—Tom Collier resigned as pastor of Ghent Church. Collier accepted staff positions at Southern Seminary and Boyce Bible College.

■ **LEWISPORT**—Blackford-Breckenridge Association will host a Celebrate Jesus 2000 crusade July 16-20 at 7 p.m. at Hancock County High School. Harold Hunter will be the evangelist. The musicians will be John Bos and The Millers. For information, call (270) 788-3241. Bob White is the director of missions.

■ **LEXINGTON**—Grace Church will

host revival services July 23-26. Tom Huls will be the evangelist. For information, call (606) 252-1119. Terrence Freeman is the pastor.

■ **LOUISVILLE**—Cloverleaf Church will host the Heartland Boys from Nicholasville in concert July 14 at 7:30 p.m. For information, call (502) 367-0218. Geoffrey Lacefield is pastor.

Davis Memorial Church licensed Kevin Van Horn to the pastoral ministry. Van Horn was called as pastor of Pleasant Ridge Church, Leavenworth, Ind. Wes Brockway is pastor of Davis Memorial.

■ **MURRAY**—First Church called Wendell Ray of Gulf's Breeze, Fla., as pastor beginning in August.

■ **NEW LIBERTY**—New Liberty Church will host David Livingston in concert July 16 at 7 p.m. Jeffrey Combs is pastor.

■ **OWENSBORO**—Bellevue Church will host Truth in concert July 21 at 7 p.m. Tickets cost \$8 and are available at the church and Owensboro Christian bookstores. For information, call (270) 685-5103. Gregory Faulls is pastor.

■ **OWENTON**—Harmony Church will host David Livingston in concert July 16 at 11 a.m. Robert Miller is pastor.

■ **PADUCAH**—Leigh Ann Summers, a member of Bellview Church, is serving as a summer missionary with Little River Church, Belfast, Maine, with the Kentucky/New England partnership.

Arrest scraps English concert

PIGEON FORGE, Tenn. (RNS)—Popular gospel singer Michael English won't take the stage to perform at the Dollywood theme park in Tennessee this fall.

The theme park, named after famed country crooner Dolly Parton, canceled English's two performances scheduled for Sept. 24 because he faces drug charges.

"The circumstances under which we must cancel Mr. English's concerts are unfortunate," Dollywood General Manager Ken Bell told Associated Press. "However, we feel it is the best decision for everyone at this time."

English, 38, appeared in court June 28 charged with 12 counts of fraudulently obtaining the drug hydrocodone, a prescription sedative similar to co-

deine. He said he became addicted to the substance after a doctor prescribed it for a back injury.

After the hearing, English, who will enter a plea at a court hearing scheduled for Aug. 3, said he wished gospel singers would be more open about the personal problems they face.

"It sure feels better when it's out in the open," said English, who is seeking probation and is free on a \$2,500 bond.

No other venues have canceled English's performances because of the charges, said spokesman Jeff Lysyczyn.

English returned six Gospel Music Association Awards in 1993 after acknowledging he impregnated backup singer Marabeth Jordan during an adulterous affair. Jordan later said she suffered a miscarriage.

Fonda confirms she's a Christian

LOS ANGELES (RNS)—Former actress Jane Fonda has confirmed her Christian commitment in an interview with Oprah Winfrey in the talk-show host's new "O" magazine.

"I have become a Christian. ... And I do go to a black church," said Fonda, an activist known for her roles in such movies as "On Golden Pond."

Fonda, 62, said that although she attends Providence Missionary Baptist Church in Atlanta, she has not joined any congregation.

After being raised in an agnostic environment, she said, she began to feel a "need to be spiritual" about 10 years ago.

"I began to pray," she said. "I felt

the hand of God on my shoulder."

Fonda described media executive Ted Turner, from whom she has been separated since January, as a "fallen angel" who once considered becoming a missionary.

"He felt betrayed by God when his sister died horrifically from lupus when he was about 19," she said. "And it turned him hostile."

Fonda also described the challenge of being both a celebrity and a person of faith.

"It's been difficult, because when you're famous and the word gets out that you're a Christian, every church is saying, 'Even Jane Fonda.' People come up to me in airports and throw their arms around me."

CLASSIFIED ADS

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: \$650. Call Pat Owen, (502) 895-8752.

FOR SALE: Padded church choir seats. Please call (606) 266-2601 (Chevy Chase Baptist Church) for more information.

FOR SALE: 1991 Dodge 15-passenger van. 105k miles. Asking \$4,500. Please contact Jerry Gifford at (270) 842-5554.

FOR SALE: 1970 47-passenger coach bus, fair condition, needs work. \$12,000. Leave message: (812) 941-7799 key 806.

SEEKING: St. Matthews Baptist Church, a progressive congregation in Louisville, Ky., has begun a nationwide search for a minister of music and worship arts. Our church is in a dynamic stage of development and this position provides great opportunity for someone who feels called to focus on leading the music and worship arts ministry. Resumes or recommendations should be submitted in the next three weeks. Please refer them to: Music Search Committee, St. Matthews Baptist Church, 3515 Grandview Ave., Louisville, KY 40207. (502) 896-8882.

SEEKING: Part-time minister to children. Rich Pond Baptist Church. Send resume to: Personnel Committee, 200 Brad Ave., Bowling Green, KY 42104.

SEEKING: FBC Prestonsburg is seeking a highly motivated and Spirit-filled individual to lead and direct its youth toward a more fulfilling and enriched Christian experience. The full-time position has primary emphasis on youth and their salvation and daily walk with our Lord. Send resume to Cara Hall, FBC, PO Box 756, Prestonsburg, KY 41653.

SEEKING: Part-time youth minister for a contemporary church. Please send resume to: Elk Horn Baptist Church, 3145 East Elkhorn Road, Campbellsville, KY 42718, Attn: Search Committee.

SEEKING: FT administrative assistant, Hunsinger Lane Baptist Church. \$8.50-\$11/hour, 2-3 years work experience, good Microsoft Office, verbal and written skills. Church office: (502) 491-4356; Fax: 491-4848.

SEEKING: Part-time minister to children for First Baptist Church, Shepherdsville, Ky. Send resume to: First Baptist Church, 238 Frank E Simon Ave., Shepherdsville, KY 40165, Attn: Personnel Committee.

SEEKING: Secretarial position available. Telephone and computer skills required. Health insurance provided. Call: (502) 426-6577.

SEEKING: Elementary school teachers and high school teachers (chemistry/physics and math). Call Highview Baptist School, Louisville, Ky., (502) 239-2509, or e-mail brose@highviewbaptistschool.org or jmarcy@highviewbaptistschool.org.

SEEKING: Part-time secretary, Church Music department. Position requires secretarial experience and computer application skills. Competitive hourly wage. Contact: Administrative services department, Kentucky Baptist Convention, Louisville, Ky. Phone: (502) 244-6468.

SEEKING: Part-time minister of youth. Lyndon Baptist Church. Send resume to: Personnel Committee, 8025 New LaGrange Road, Louisville, KY 40222. E-mail: south01@win.net.

SEEKING: Second Baptist Church of Greenville, Ky., is prayerfully seeking a full-time minister of music and youth. Please send resume to: Mr. John Mark Pendley, Search Committee, PO Box 253, Greenville, KY 42345.

SEEKING: Union Baptist Church (Northern Kentucky) has an opening for a part-time minister of music. The position will require approximately 13 hours per week. Send resume to: PO Box 194, Union, KY 41091, or call (859) 384-3855 for additional information.

SEEKING: South Elkhorn Baptist Church, Lexington, is prayerfully seeking a full-time associate pastor of music and youth. Send resume to SEBC, 4867 Versailles Road, Lexington, KY 40510, Attn: Search Committee.

SEEKING: East Cadiz Baptist Church of Cadiz is seeking a full-time minister of music and youth. Send resume to: M/Y Search Committee, East Cadiz Baptist Church, 407 Third St., Cadiz, KY 42211.

SEEKING: Full-time pastor. Send resume to: Pioneer Baptist Church, 264 Sparrow Lane, Harrodsburg, KY 40330.

SEEKING: Experienced full-time youth/children's minister for a 1-1/2 year old contemporary style, growing church (225+) in a small town in central Kentucky. Must be self-motivated, creative, a team player and able to work in a portable church situation. Send resume to: River of Life Community Church, PO Box 192, Springfield, KY 40069.

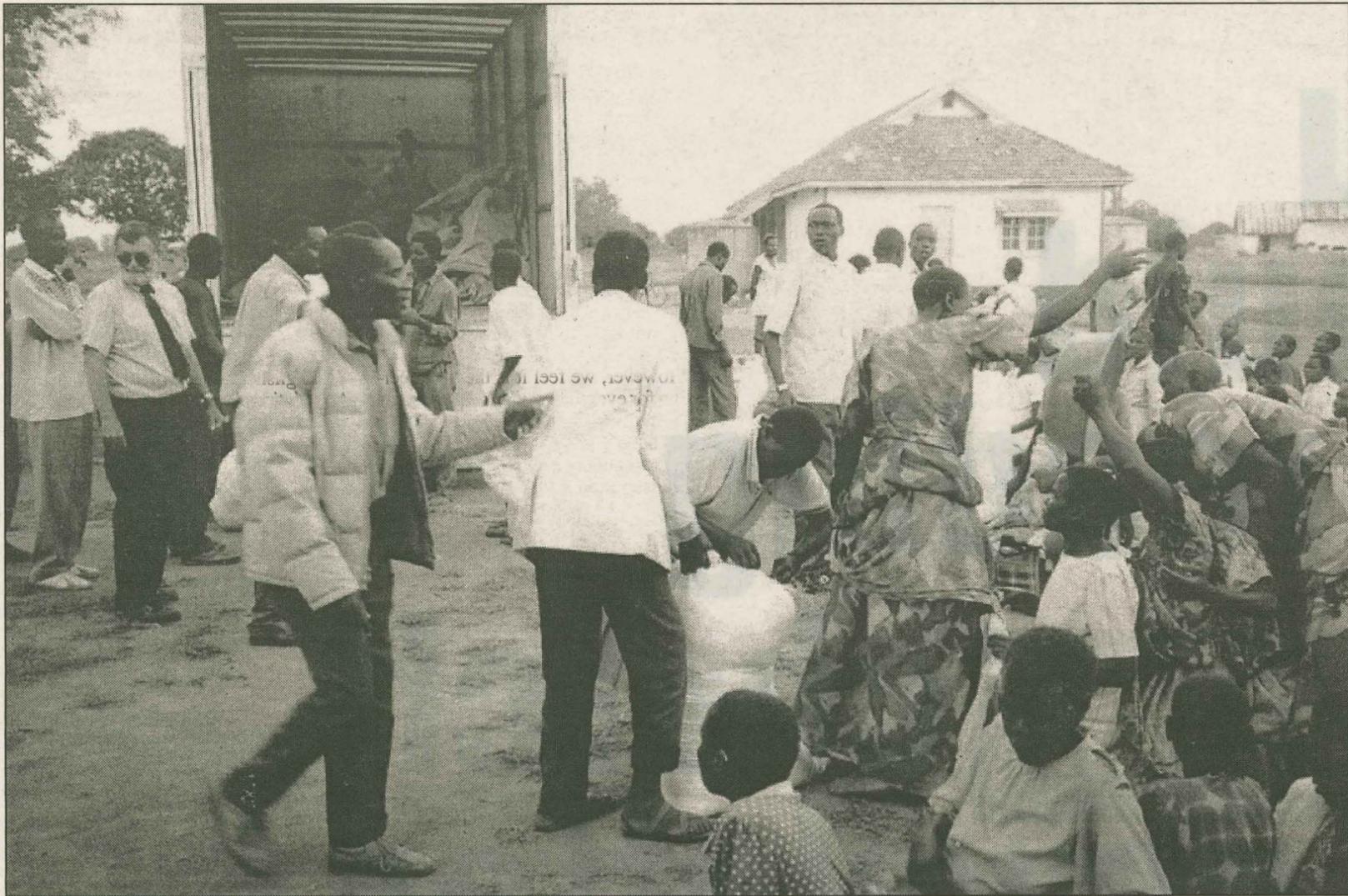
SEEKING: Senior pastor for a loving church in Bowling Green. Must be experienced and ambitious. Send resume to: Forest Park Baptist Church, 520 Old Morgantown Road, Bowling Green, KY 42101, Attn: Search Committee.

SEEKING: Part-time children's minister for Farmdale Baptist Church, 5610 U.S. Highway 127 South, Frankfort, Ky. If you feel God is calling you to this area to work with children, send resume to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

SEEKING: Full-time minister of music and youth. Please send resume to: First Baptist Church, PO Box 506, Hindman, KY 41822, Attn: Search Committee.

SERVICES: Home care for the elderly. Meal preparation, housekeeping, personal hygiene. Bonded, insured, eight years experience. Kinnett Care, (502) 499-7777.

MISSIONS



ITESO REFUGEES Food provided through gifts to the Southern Baptist World Hunger Fund help feed refugees from war-weary Uganda. ■ **Left:** A crowd of displaced Iteso people line up to receive a ration of corn meal and beans as missionary Jack Frost looks on. ■ **Below:** A young Iteso girl pulls leaves from clover to be cooked for her family. She is living in a refugee hut built of reeds. Refugees have no blankets and very little food. (BP photos)

Baptist hunger funds help feed Ugandan refugees

By Steve Nelson
SBC Ethics & Religious Liberty
Commission

KATAKWI, Uganda (BP)—It is a world few Westerners can imagine. Incidents of rape, pillage and murder at the hands of a warring tribal group known as the Kiramajong are commonplace these days in four provinces of northern Uganda.

As many as 200,000 Iteso people have fled their homes to escape the recent outbreak of violence. Some people have lost their cattle, some their possessions and others their loved ones.

Where the raiders used to carry spears, they now are armed with AK-47 assault rifles. Many villagers fled to makeshift refugee camps established by the Ugandan government.

Along the 30-mile dirt road to Katakwi, capital of the district by the same name, trucks transport cattle to market. Villagers sell their livestock to cattle dealers for a fraction of their worth rather than risk having them stolen at the hands of the Kiramajong.

Thousands of displaced people, mostly women and children, are living in squalor. Sleeping on mats in mud huts, many gather clover to prepare as the only food for their family and draw drinking water from marshes.

As a group of Southern Baptists assessing the needs of the people walked through the refugee camp, an elderly woman clasped her hands, bowing in Ugandan style, and began to plead for food. Clutching her stomach, she said in her native tongue she had been hun-

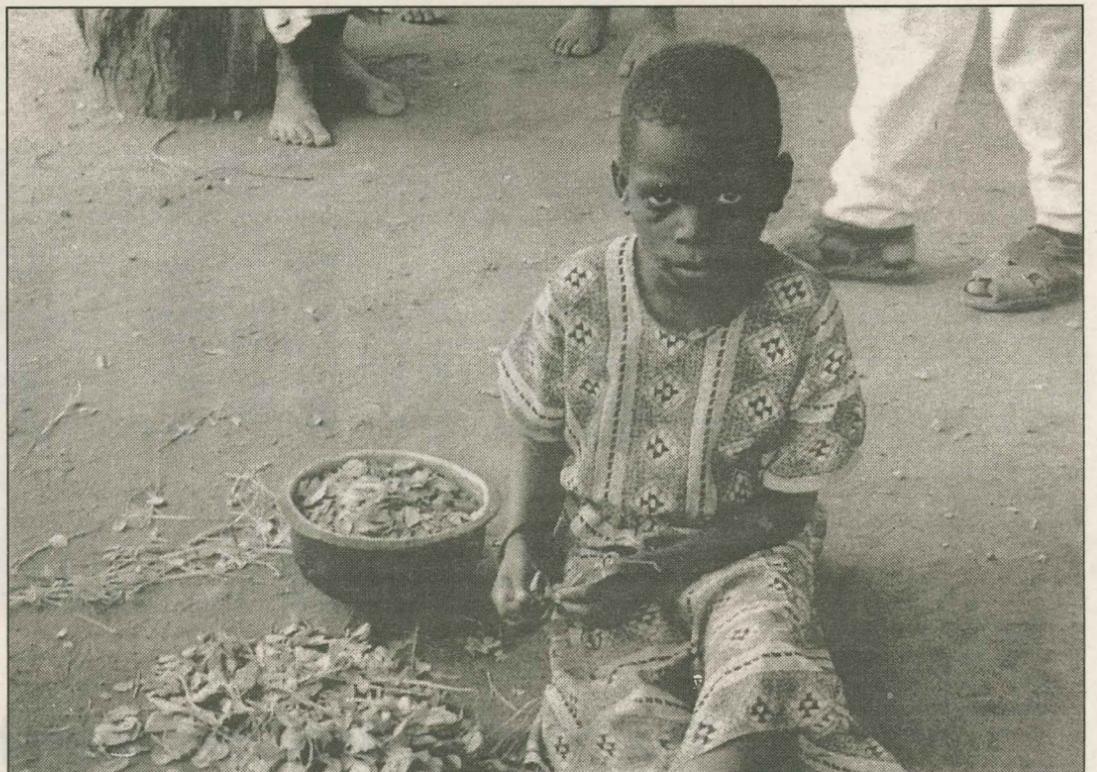
gry for a long time. She begged for a morsel to eat.

Another middle-aged man told how the Kiramajong raided his farm night after night, stealing everything of value. With a wife and 10 children, he said fleeing his home was his only option. "Now," he sighed, "we have nothing left and no place to go."

The lack of international media coverage of this tragedy means the area has received little assistance. The Ugandan government distributed some corn to the people, but no other help arrived. But the arrival of a Southern Baptist mission team changed all that.

On May 6, Southern Baptists delivered 13 tons of corn meal and beans to six different locations where displaced people were anxiously waiting. Several Ugandan Baptist seminary students among those displaced from their homes aided in the distribution of food as they told of Christ's love and concern for the suffering Ugandans. National pastors were on hand to preach the message of Jesus Christ and many refugees responded by making professions of faith as a result of the Southern Baptist-directed efforts.

"At a crisis time like this, people realize that there is little they can count on in this world. At such a time, they become very open to Jesus Christ," said Jack Frost, a Southern Baptist missionary serving in the area. To avoid so-called counterfeit decisions prompted only out of gratefulness for the food, pastors made it abundantly clear that the food was for everyone—whether they responded to the gospel message or not.



"We want to share a little hope with everyone, and the ultimate hope with any who will receive," Frost continued. At one location, 43 people prayed to receive Jesus Christ as their personal Savior.

As evidence of their appreciation for the kindness of Southern Baptists, two older Ugandan ladies fell on their knees at the feet of volunteers to convey their thanks for the food they had received.

The food was provided through the

Southern Baptist World Hunger Fund. This food costs about 12 cents per meal. The Southern Baptist World Hunger Fund uses 100 percent of all donations for hunger, with nothing taken out for administration or promotion.

For more information on the ministry of the Southern Baptist World Hunger Fund, contact the Southern Baptist Ethics & Religious Liberty Commission at (888)375-2461; 901 Commerce, Suite 550, Nashville, TN 37203; or e-mail worldhunger@erlc.com.

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