



# WESTERN RECORDER

September 11, 2001  
Vol. 175, No. 35

## FOR THE RECORD



### Mission trip

Seven Baptists from Louisville recently helped missionaries in Moscow party with a purpose. *Page 3.*

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What can Kentucky Baptists learn from Missouri Baptists' political turmoil? *Page 5.*

### Chaplains

The Army is looking for a few good chaplains, and your pastor might get a recruiting letter. *Page 8.*

### Camp expanding

Jonathan Creek has begun a \$1.5 million construction project that will help its summer camping program grow. *Page 10.*

### Nation

Congress faces more than a dozen ethics and church-state issues. *Page 12.*

## Insurer to cover church violence

MERRILL, Wis. (RNS)—The nation's leading insurer of religious institutions has decided to expand coverage to include incidents of serious violence.

Church Mutual Insurance Company of Merrill, Wis., is adding "catastrophic violence response coverage" to its commercial property and casualty policies, the company announced.

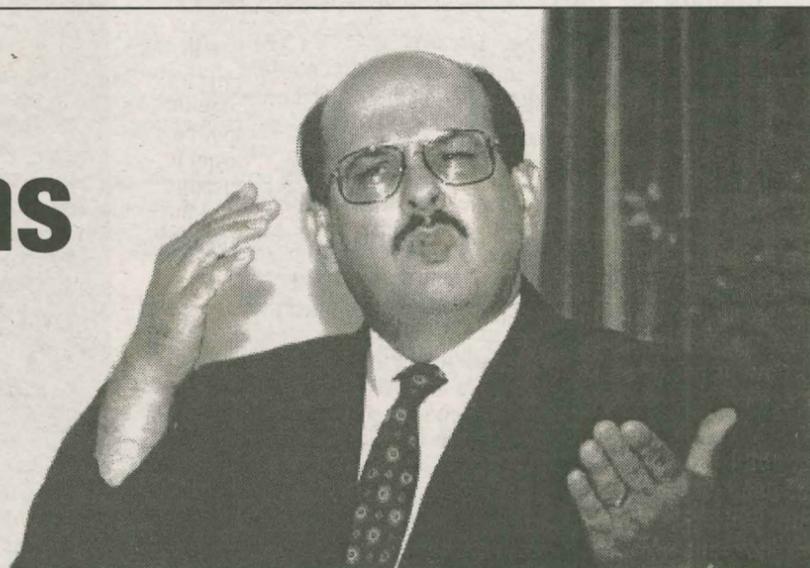
Religious organizations insured by the company will be provided with a maximum of \$300,000 of extra coverage if major acts of violence occur at their houses of worship. There is no extra charge for the additional coverage.

Beyond the traditional medical expenses for victims of violent incidents, the plan includes coverage of counseling for victims and their families, hiring of security services after an incident and payment of up to two-thirds of lost wages of people held hostage or injured during a crisis.

"Our hope and prayer would be, of course, that such dreadful events not occur in the future," Gerald Whitburn, chief executive officer of Church Mutual, said in a statement. "However, we've concluded that enough violent events have occurred to warrant creating a coverage."

The company is contacting its customers to explain that the coverage could be used if two or more people are seriously injured or killed at their religious facility during an event sponsored by the customer. Rick Schaber, a spokesman for Church Mutual, said incidents involving one person would likely be covered by the company's general liability policy.

## Silent sermons



**TIM BENDER** In addition to being pastor of Louisville Baptist Deaf Church and a Kentucky Baptist Convention consultant for deaf work, Bender recently was elected president of the Southern Baptist Conference of the Deaf.

## Missionary provides visual gospel in deaf world

By Christopher Hedglin  
Special to the Western Recorder

LOUISVILLE—Few words are spoken in the sanctuary of one Kentucky church on Sunday morning, but the Christian message still is conveyed clearly at Louisville Baptist Deaf Church.

Each week, Pastor Tim Bender and his wife, Lindy, deliver a biblical message to a group of about 40 hearing-impaired people. Bender seeks to model Christ's call to "go into all the world and preach the gospel to all people."

Though his message is silent, it is not without emotion. Bender provides emphatic facial expressions to convey meaning during his sermons.

Such gestures are imperative to reach people who don't have the benefit of hearing, he said.

"Deaf people are very visually oriented. When they have lost their hearing, their other senses take over—the other senses that they have increase," Bender explained.



Deaf ministry has been a lifelong calling for Bender, who is 50 percent deaf due to a premature birth. Not only has he been involved in strengthening deaf work both in Kentucky and around the country, but he also recently was honored by being elected president of the Southern Baptist Conference of the Deaf.

In the Bluegrass State, Bender has served since 1998 as a consultant to the Kentucky Baptist Convention for deaf work.

In May, he and Lindy were appointed by the Southern Baptist North American Mission Board as missionaries for the deaf.

According to the National Center

for Health Statistics, as of 1995, Kentucky had about 371,000 persons with a hearing loss and 33,000 deaf persons.

Kentucky Baptists have responded with 41 deaf ministries. Of those, 30 are hearing churches with interpreters; the rest are deaf churches and Bible studies.

Bender's own congregation provides an example of the differences between a deaf congregation and hearing congregation with an interpreter.

The church's deaf members play a role in many facets of the worship. Church members perform dramas to illustrate Scripture readings, and one member gives a summary of the previous week's scripture. Like Bender's message, these activities employ gestures, expressions and sign language.

"The way I see it is, when deaf people attend a hearing church, they are being ministered to or ministered for when the deaf should be ministering themselves," Bender said. "They should be involved in church,  See Missionary Bender ..., page 7

## 'Two-adult rule' urged to protect both children and churches

By Barbara Denman  
Florida Baptist Convention

COCOA, Fla. (ABP)—Childcare providers call it the "two-adult rule." Simply put, two adults always should be present during any church activity involving children and teens.

Pastor Bill Marr believes it would have saved his congregation in Cocoa, Fla., thousands of dollars in legal fees. John Barber says it would have prevented his wife from going to prison for a crime they contend she did not commit.

The two-adult rule is printed in all publications published by LifeWay Christian Resources of the Southern Baptist Convention. It also is taught in training sessions sponsored by many state Baptist conventions.

The two-adult rule is now a policy at First Baptist Church of Cocoa, Fla., said Marr. But for his church, it came too late.

On Feb. 19, 1999, police ques-

tioned Ann Barber about why two infants under her care at the church's daycare were both victims of shaken-baby syndrome. Believing it was more than a coincidence, the state of Florida prosecuted her vigorously. She was sentenced to serve a nine-year sentence at the Dade Correctional Institution in Florida City.

John Barber said his wife never would have been a suspect if another worker had been present in her room. No other evidence was provided by the state. "Tell our churches to protect their workers, one adult in a room is not enough," Barber advised. "Otherwise, you're asking for trouble."

Just weeks before the incident, the church had considered purchasing video cameras for each of the rooms, but an expenditure of \$5,000 seemed too costly at the time.

"What a difference that would have made in our case. We could have proved her innocence," said Barber,

minister of music and senior adults.

After Ann Barber was convicted, the parents of the two children sued the church, only to have the church's insurance company deny coverage. Marr has been forced to hire lawyers to defend the church and to sue the insurance company for coverage.

The situation has drained energy from the congregation, Marr said. "And money we have had to collect for legal fees should be used for God's work instead of paying lawyers."

Russ Hughes of the Florida Baptist Convention's Sunday school department, offers three reasons for the two-adult rule:

■ **Safety.** In case a worker is required to leave the room, such as with a sick child or an accident.

■ **Security.** To be sure that children are protected from any outside dangers, like an intruder, or hazard, such as fire or disaster.

■ **Mutual support.** "Backstopping each other particularly at the point of

being able to say it didn't happen," Hughes said.

The book "Reducing the Risk of Child Sexual Abuse in Your Church" also advocates the two-adult rule, stating that it "reduces the risk of sexual molestation and also reduces the risk of false accusations of molestations by individuals seeking a quick legal settlement."

Hughes goes one step further, saying that it is best if the two adults are not related because usually when one is absent, both are absent and workers must be found to replace both.

A second reason, he said is: "Should there be an accusation of abuse, the testimony of one partner would be suspect. Also, a spouse cannot be forced to testify against a mate."

Hughes also recommends that every room have a window to allow anyone to observe at any time. "This can be a sense of security for the adults inside—they know that there are others who are checking ... just in case."

Dated Material — Deliver by Wednesday, September 12

## IMB strategists evaluate impact of 'global gospel gap'

### Students, parents prepare for 2001 pole prayer focus

BURLESON, Texas (BP)—More than 3 million students throughout the United States and 20 other nations are expected to gather Sept. 19 at campus flagpoles for See You at the Pole 2001.

What started with a small group of teenagers at a DiscipleNow weekend in early 1990 has grown to phenomenal proportions. The students in Burleson, Texas, felt compelled to pray for three different schools one evening.

Not knowing exactly what to do, they went to the school flagpoles and prayed for their friends, schools and leaders.

Other youth leaders in Texas reported similar activities among their groups and embraced a vision for students throughout Texas to meet at their school flagpoles to pray simultaneously. The challenge was named See You at the Pole at an early brainstorming session. The leaders shared the vision with 20,000 students in June 1990 at Reunion Arena in Dallas.

From there, more than 45,000 teenagers met Sept. 12, 1990, at school flagpoles in four states to pray before the start of school. The next year, more than 1 million students gathered at school flagpoles all across the country. Within a few years, the prayer event grew into an international focus.

The annual emphasis also includes a Campus Prayer Journey in many locations. Parents and other adults walk, ride or drive around school campuses the night before See You at the Pole to pray for the students and schools.

For more information, visit the Web site [www.syatp.com](http://www.syatp.com).

By Erich Bridges  
SBC International Mission Board

RICHMOND, Va. (BP)—All the resources of the modern mission movement didn't get the news of Jesus to one Asian village soon enough to save the lives of three young boys.

A Christian worker preached the gospel for the first time in the village earlier this year. The local chief sadly asked him, "Why did you not come here two weeks earlier?"

The chief explained that a sorcerer had promised him prosperity if he would sacrifice three small children. "I was carried away by his words and kidnapped two 5-year-old boys from a neighboring village, and I sacrificed them to the gods," he confessed. "But I failed in all my attempts in kidnapping the third child. Finally, I took my 7-year-old son and sacrificed him also. If you had told me about this Jesus a little earlier, then I would have never killed those innocent children.

"Why did you come so late?" the chief asked again, weeping bitterly.

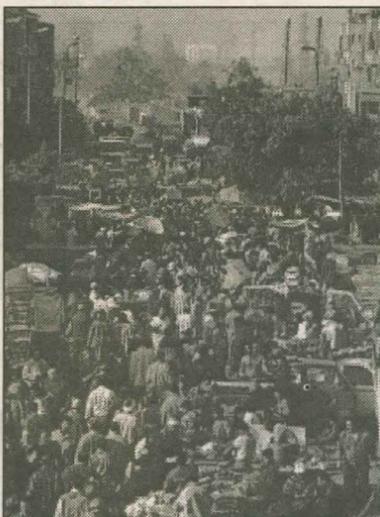
The worker could have offered several valid reasons: that the village is just one of countless communities in an unreached region, that its people are controlled by ancient superstitions, that local leaders are hostile to Christianity, that the national government opposes missionary activity. At the time, however, silence seemed the only appropriate response.

Multiply this scene millions of times over and you have a rough idea of the challenge facing Christians who seek to obey Jesus' command to preach the good news everywhere. The gap between the biblical vision of world evangelization and reality remains a vast expanse.

"Closing the Gap," a report prepared by strategists at the Southern Baptist International Mission Board, takes a big-picture snapshot of the secular and spiritual state of the world. It also examines the "scope and range of God's resources" among His followers—and asks some hard questions about how to bring evangelistic vision and reality closer together.

IMB trustees are using the report as the basis for a detailed review of their overseas strategy. Its findings include:

**Clusters of lostness.** About 600



**A WORLD OF NEEDS** Masses of people are flooding the world's cities, looking for jobs and education. Missions strategists are seeking ways to reach such people with the gospel. (BP photo)

million people claim a personal, saving relationship with Jesus Christ, leaving about 1.4 billion "cultural Christians" who associate in some way with the Christian religion but don't necessarily follow Jesus as Savior and Lord. Another 2.5 billion people are non-Christian but have some access to the gospel message. More than 1.6 billion people, meanwhile, have virtually no access to the gospel, a church, Scripture or followers of Christ. More than 2,100 of the world's nearly 13,000 people groups fall into the last category.

Forty-one countries have populations that are more than 99 percent non-Christian; 45 more are close behind. The highest concentrations of lostness span the so-called "10-40 Window" from North Africa to Southeast Asia. Not surprisingly, most of the countries with fewer than 10 missionaries per 1 million lost people are in this region.

"If we are to reach the world's more than 5 billion lost persons, how many missionaries and resources can we afford to deploy to countries, cities and people groups that already have thriving evangelical populations?" the report asks. "Can we afford not to partner with like-minded evangelical brothers and sisters wher-

ever we find them? How can we mobilize these Great Commission collaborators to take the gospel to a lost and needy world?"

**Big religion, no religion.** Nearly a third of the world's people identify themselves—or are identified by others—as "Christian." Islam claims more than 1 billion adherents. Hinduism has 800 million followers. Buddhism, with 350 million adherents, is experiencing a surge of growth. The third-largest bloc behind Christianity and Islam, however, is the 900 million people who profess no faith at all—including "post-Christian secularists in Europe, post-communist atheists in Asia, materialists, humanists and hedonists scattered around the world," the report notes.

**A world of cities.** More and more people are jamming into cities, a trend that will accelerate as global economics and communications drive mass migrations to urban centers. This year alone more than 10 million people will leave poverty-stricken rural areas of China in search of work. In India, rural flooding, drought and poverty may push 300 million people—more than the entire population of the United States—into already-packed cities over the next 20 years, according to the Asian Development Bank.

**Illiteracy and post-literacy.** Two-thirds of the world's population is functionally illiterate (including millions of adult Americans). That's more than 4 billion people who wouldn't understand the Bible in their own language if they had it. Of more than 6,000 world languages, fewer than 1,000 have a New Testament translation. Most of the globe's languages are purely oral, with no written forms.

"With today's technology, many non-literate peoples are moving straight to visual and oral means of learning and communication without ever learning to read and write their own heart language," the report notes. "How might the Internet, compact disks and video disks allow us to communicate the gospel to non-literate and post-literate peoples?"

**Pulled apart, pulled together.** Ethnic conflict is tearing whole nations apart. Yet renewed ethnic identity and awareness worldwide has focused modern missions on identifying

and reaching all of the world's ethnolinguistic people groups, which are often "hidden" within larger countries or majority peoples.

Meanwhile, global integration in communication, economics and politics is overcoming barriers to evangelism in many once-closed places—both for mission agencies and for individual churches and Christians, who increasingly seek to design their own customized mission strategies.

**Population grows east and south.**

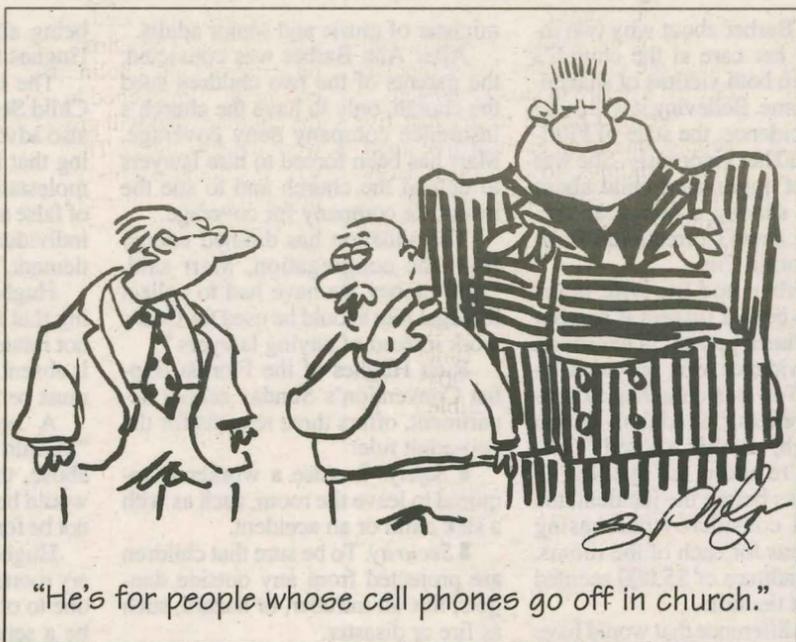
The world's 6.1 billion people likely will increase to nearly 9 billion by 2050, with nearly 95 percent of the growth projected to come in the developing world. Nearly a third of the world's current population is under age 15. More than 3.5 billion people live in Asia—greater than the rest of the globe combined—and 60 percent of expected population growth will come there. Yet it is the region farthest away from the Christian centers of the West, making it more difficult and expensive to reach.

The population of the Middle East and North Africa will double; sub-Saharan Africa's population will triple. Meanwhile, the aging populations of Western Europe, Japan and the former Soviet bloc will decline.

The report identifies eight key bridges crossing the world's gospel "gap"—and seven major barriers.

The bridges include: increased prayer among Christians for the world's lost; the growing phenomenon of rapid church planting movements; the emergence of large numbers of non-Western missionaries; more partnership among Baptists and evangelicals worldwide; expanding global communications; the increasing use of creative strategies to reach unreached peoples; and the mobilization of Southern Baptists and other Christians for missions.

The barriers: lack of prayer; unbalanced deployment of mission resources; runaway global urbanization; lack of communication among mission agencies, partners and churches; the non-growth of long-term missionary numbers; the sheer volume of unreached people groups; and the persistence of a "vast sector of the world's population that has never heard the good news of Jesus Christ."



### BAPTIST DIGEST

■ **Vestal affirms "partnering."** Partnerships with various entities, rather than primary affiliation with a denomination, will characterize Baptist churches in the future, according to Cooperative Baptist Fellowship Coordinator Dan Vestal. Speaking at a "town hall meeting" in Ridgeland, Miss., Vestal said he believes CBF's "partnering/networking" missions approach "is the future for Baptists in North America." He said choosing its own strategic mission partners "is the local church's business."

■ **NAMB volunteers on Web.** An Internet-based clearinghouse for mission volunteers is matching workers with needs, according to leaders of the Southern Baptist

North American Mission Board. The Volunteer Mobilization Information System, located at [www.volunteers.namb.net](http://www.volunteers.namb.net), lists mission opportunities that volunteers can access on-line, said Elmer Goble, manager of NAMB's adult volunteer department.

■ **LifeWay stores host party.** LifeWay Christian Stores will host a free "KidsJam" party for children Sept. 15 from 11 a.m. to 3 p.m. The premiere of a new Veggie Tales video, "The Ultimate Veggie Tales Silly Song Countdown," will be featured in the stores throughout the day. For information, contact LifeWay Christian Stores toll-free at (800) 233-1123 or at [www.lifewaystores.com](http://www.lifewaystores.com).

# KENTUCKY

## Kentuckians travel 5,100 miles to help missionaries share Christ in Moscow

By Mary Alan Woodward  
Special to the Western Recorder

LOUISVILLE—In Russia, someone who is open-hearted and sincere is sometimes said to have “an unbuttoned soul.”

For seven members of Bethany Baptist Church in Louisville, the week of July 27 through Aug. 4 was a time to leave behind some “buttons”—and preconceived notions—and visit Moscow as volunteers in church-planting.

The seven members joined 10 people from Tennessee to help Southern Baptist missionaries share the Christian message in a southeastern portion of Moscow.

Team members worked with missionaries Michael and Patsy Holyfield.

The need for church-planting help is obvious from the balconies of the Holyfields' modest, 20th-story home: The apartments of more than 50,000 people are visible on all sides, but no churches.

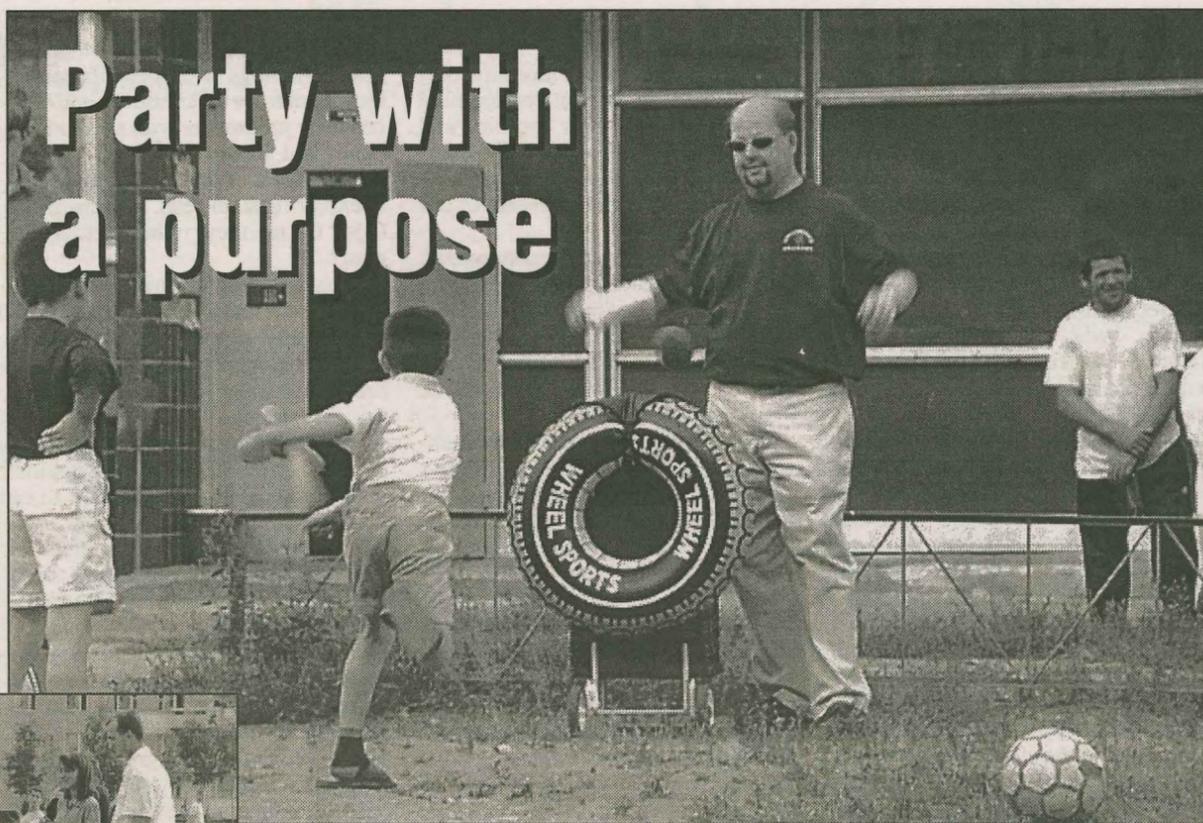
“Imagine how many churches, of many denominations, there are in any American city of that size,” Holyfield said.

In a city of more than 10 million people, only 22 churches make up the local Baptist union, he added. Most missions agencies operating in Russia have only their administrative offices in the city. Few church planters focus on Moscow.

Missionaries said that some Christians believe that Moscow was too long under direct Communist Party influence to be reached effectively, with virtually every citizen a hard-line atheist. Several volunteers said they didn't know what to expect.

Volunteer Valerie Swope said she didn't see as much poverty as she expected. “But I'll never forget seeing children sleeping on the floors of the subway stations, and kids as young as six smoking at McDonald's,” she said.

Jason Harris said the whole city looked run-down and poor.



**MOSCOW MISSIONS** A seven-member team from Louisville traveled with workers from Tennessee to Moscow to help missionaries recruit hosts for home churches. ■ Above: A Tennessee team member encourages a youngster in a ball-toss game. ■ Left: Missionary Michael Holyfield (right) stands by a display of free Bibles, ready to talk with adults interested in signing up for Bible studies. ■ Below: Kentucky volunteer Ken Slaughter on sax draws a crowd, proving that Amazing Grace works in any language.

“For the first time, however, I felt what it's like to be a foreigner in a foreign country,” he added. “I now know what people must go through when they come to America and can't read signs.”

The American volunteers helped host block parties and other activities that could help missionaries identify people who might host Bible studies.

The Holyfields and four other missionary families comprise the Southern Baptist International Missions Board's Moscow Antioch Team. They organize the Bible studies with the goal that they ultimately will become “house churches” where Russians can worship in their own language and customs.

Months of groundwork, including prayer walks, preceded the team's work. Missionaries bought adult and children's editions of the Bible, as well as a comic book-style version, to give away during the parties.

The Bibles, printed in Moscow, were expensive by Russian standards. A hardback, illustrated children's edition can cost the equivalent of a Muscovite's two weeks' pay.

Holyfield encouraged the volunteers to rely on God to make “divine appointments” with area residents. Workers prayer-walked through southeastern neighborhoods for several hours most mornings, silently asking God to give local residents a desire to study the Bible and a willingness to attend the block parties.

For five evenings workers set up children's games, music amplifiers and other block party gear in an apartment complex playground.

A variety of activities entertained and informed the visitors. Some volunteers made balloon sculptures for youngsters, played sports with older children or helped with games. Others told the basic Christian message, based on John 3:16, in story format to children and their parents.

The missionaries asked adults to fill out a simple survey. Questions included: “Will you be in heaven or hell and why?” and “Would you like to host a Bible study with five to 10 people in your home?”

During the week, 234 adults completed the surveys and 202 of them indicated a desire to study the Bible.

“We had hoped to get just five people, one from each of five apartment buildings, to host one,” Holyfield said. “Amazingly, at least 52 people were eager to hold Bible studies in their own home.”

An additional 117 people agreed to show the “Jesus” film in their homes and recruit at least five neighbors to attend. More than 415 Bibles were given to adults. At least 790 children received an illustrated Bible, or the comic book version.

Workers said “divine appointments” were kept at each party. One young professional man said he and his friends had been talking about studying the Bible, and pulled out his appointment book to schedule a meeting with the missionaries.

One woman cried when she re-

ceived her free Bible. A man kissed his copy. Another woman prayed on the spot to receive Jesus as her personal Savior, although her husband walked away in disgust.

When a Turkish immigrant sadly turned down a Russian Bible, explaining that he couldn't read it, one of the young Tennessee volunteers asked if he could read English. The immigrant said “Yes,” and the American gave him the Russian-English Bible he had bought for use on the trip.

Volunteer Ken Slaughter said he learned a lesson about friendship.

“While talking with one of the interpreters, I realized that the (Russian) word ‘friend’ means something different here,” he said. “He told me that Russians don't consider people friends until they have developed an intimate relationship with them. ... I think that in America, we act as if we're close to people when we aren't, and so we end up being a little superficial, perhaps even misrepresenting ourselves.”

Likewise, he added, many Americans profess to be Christians but have no sense of God's holiness and righteousness. “I'm excited to think about the churches that will grow out of our work in Moscow. ... They won't have so many of the external religious trappings that could distract them from a fervent relationship with each other, and with God.”

With the Louisville and Tennessee volunteers back home, the Moscow missionaries have begun the follow-up work with each of the 202 survey respondents.

“We were told that we'd get the cold shoulder from Muscovites,” said Todd Robertson, Bethany's pastor. “It's a good thing people said this was ‘impossible,’ because think how overwhelmed we'd have been if the things God chose to do were ‘possible.’”

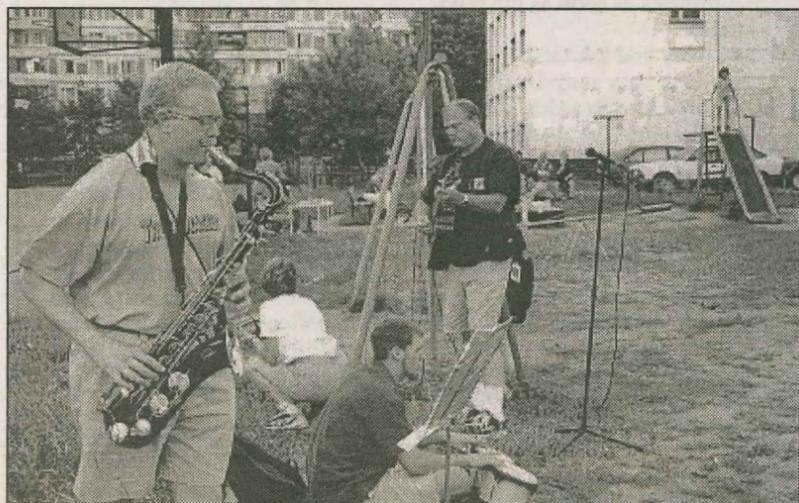
Mary Alan Woodward is a freelance writer based in Louisville and a member of Bethany Baptist Church.

## BLUEGRASS BURGEOO

■ **Correction:** The Aug. 28 issue of Kentucky Notes incorrectly listed the toll-free number for Kentucky WMU in the state missions ad. The correct number is (888) 254-5726. We regret any inconvenience caused by the error.

■ **The Owensboro** Family Service Center of Kentucky Baptist Homes for Children will host an open house and dedication Sept. 23. The open house will last from 2-5 p.m., and the dedication ceremony will begin at 4 p.m. For more information, call (270) 685-0110.

■ **KBC Brotherhood** will host its annual conference Oct. 5-6 at Yellow Creek Baptist Church in Owensboro. Clebe McClary, a nationally known speaker and Vietnam War veteran, will deliver the keynote address. In addition to conferences on disaster relief, men's ministries and other topics, participants will conduct mission projects in the Owensboro area. For more information, contact the Kentucky Baptist Convention's Brotherhood department at (888) 254-5720.



## WESTERN RECORDER

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

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## Do scientists act like God—or man?

By Eugene Kennedy

CHICAGO (RNS)—The question of stem cell research has inspired wide discussion, polling, chronic media hype, a month of Sundays of sermons, and even statements by people who know what they are talking about.

Let us listen to Kevin FitzGerald of Georgetown University, who holds doctoral degrees in both molecular genetics and bioethics. He reveals a scientist's humility by observing that, despite the media chatter and newspaper editorials that foresee universal cures by Christmastime, we know very little about what such research may accomplish. "Nobody," he says, "can claim that we must have this embryonic stem cell research in order to find a cure for anything."

Other hysterical prophets say such research leads to freezers filled with Frankensteins. FitzGerald notes, however, that technology always runs ahead of moral reflection. "The real challenge," he said, "is to try as best we can to keep pace, because our technological abilities are becoming more and more profound."

This measured and moral statement, acknowledging a dilemma not

new to either science or morality, bids us to be patient without condemning all scientists and their motives and without raising the specter of a morally free subdivision, opening soon near you, peopled by monsters of our own making.

Scientists, however, are portrayed by one platoon of pundits, who need to fill air time and newspaper columns, as omnipotent miracle workers if only the forces of ignorance would step out of the way.

The other squad of super-moralistic observers, some of whom need to fill pulpit time, see scientists making fast food out of the fruit of the tree of the knowledge of good and evil. A preacher I heard recently declared, "It is a lack of humility. Men are trying to act like God." Case closed; next moral issue, please.

This huge question of bioethics goes against the media-conditioned American grain. There are no answers after the next commercial, no wrapping up of loose ends by the end of the hour.

Most scientists understand this, and their principles might well be borrowed by many of the preachers who criticize them so readily. The traditional characteristics of science de-

mand that researchers do everything in the open, that they share their research findings with their peers, that they learn from their failures, and temper their judgments with the code of ethics that guides their field.

And what of this charge that men, in exploring stem cells, are acting like God? Or are they, rather, acting like man?

That is, acting as we should expect, questing for knowledge with the curiosity seeded in them by God, taking risks to learn more, suffering a hundred setbacks for each inch of advance against ignorance?

The stem cell discussion is not necessarily a revolt of humans against their Maker. We are not meant to be God, but we certainly are called to act like God. Why are humans made in God's image and likeness if we are to shrink back from entering into every mystery of creation?

All great scientists and theologians understand this and affirm it in the conscientious, step-by-step way in which they proceed in their disciplines. We may evince greater respect for life by respecting and supporting the best of them in this great search to understand ourselves and our world better.

Eugene Kennedy is professor emeritus of psychology at Loyola University in Chicago

## COMMENTARY

## Driving details

This letter is in response to a Family Forum article in the Aug. 28 issue of the Western Recorder. I am writing as a Kentucky Baptist, an AARP member and a 55-Alive instructor.

The article about elderly family members driving vehicles stated that the American Association for Retired Persons offers "elderly driver safety programs."

First, there is no American Association for Retired Persons. It now is merely AARP and has been since

early 2000.

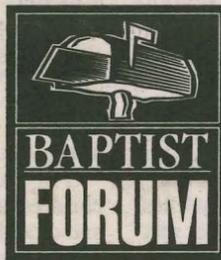
Second, there is only one AARP driver safety program. The name of the program is AARP 55-Alive Driver Safety program. It is an eight-hour classroom refresher course. No test is involved. The class covers driving laws, how to cope with aging and defensive driving techniques. Graduates may be allowed a discount on their auto insurance premiums.

Third, the registration fee is \$10.

This covers the cost of materials. AARP prohibits adding additional fees for any purpose. A trained volunteer teaches each class.

Fourth, there are no local AARP offices in Kentucky. The state office is in Louisville and does not have information on individual classes. Anyone can call toll-free (800) 227-7669 for class locations and dates.

Cluster Belcher  
Hartford



## PARTNERS IN THE MISSION

## Church planting and the Eliza Broadus Offering

A recent Labor Day weekend trip to Pennsylvania helped me to focus on the tremendous need for new church starts—both in nearby New England, where Kentucky Baptists have a special partnership, and here in our own state.

Kay and I, along with our daughter, Beth, and granddaughter, Lilly, visited our daughter, Anonda, in Philadelphia. Anonda and her husband live about 30 miles north of the city in a rapidly growing area. Much of the area still is open country, but subdivisions and strip malls are springing up everywhere.

With Philadelphia being a Southern Baptist Convention Mega Focus City in 2002, I was interested to discover new initiatives there. The new telephone directory had just arrived and I was pleased to discover two new Southern Baptist churches with contemporary worship advertised.

We were early for the 10 a.m. worship service at North Point Commu-

nity Church so we got to meet the pastor and several members. The church is an intentional church plant jointly sponsored by the Baptist Convention of Pennsylvania/South Jersey; the Southern Baptist North American Mission Board; and First Baptist Church of Concord, Tenn.

Signs were out on the streets along with greeters to help us find our way. Everyone was friendly. Equipment was in place for children, nursery and worship. The musicians were excellent and the song lyrics so meaningful. The pastor used interactive sermon notes with printed scripture texts and an outline to relate the message to the needs of people.

The pastor, Randy Johnson, graduated one year ago from Southern Baptist Theological Seminary and launched the new work. Attending the service reminded me that it is a big challenge to start a new church and Randy shared with me the struggle of



Bill Mackey

trying to move the new work to become self-supporting in two years.

As I listened to his challenges, I thought of the new-work pastors in Kentucky and their passion to reach people for Christ. Our own extension-ministries department is working to facilitate the growth of new churches and has a plan it is implementing along with associations and churches to start 15 new churches and 11 language ministries as soon as the funds are available.

Please pray and ask God how you can help. One way may be through giving to the Eliza Broadus Offering for State Missions. The challenge goal currently is designated for new work and this past year about \$17,000 in challenge funds was received. I hope you will plan to give your largest gift ever so churches and associations can have \$150,000 for new work!

Please join with me in prayer that God will use visionary church planters like Randy Johnson and the church planters here in Kentucky to connect with unreached people.

Bill Mackey is executive director of the Kentucky Baptist Convention

## CHURCH

## Budget decisions reveal churches' ministry priorities

By Doug Strader

If you want to know where a person's heart is, look at his or her checkbook. We spend our money for the things we think are important.

The same is true for our churches. Take a good look at your church expenses last year. Make a list of your church expenses and see where your money is being spent.

Christianity Today conducted a survey last year of more than 1,100 churches that had an average budget of \$292,790. The study revealed the following information:

■ 43 percent of the churches' income was spent for staff compensation.

■ 20 percent was used for facilities (rent, mortgage, utilities, upkeep).

■ 16 percent went to missions.

■ 9 percent was for church programs.

■ 6 percent was earmarked for administration and supplies.

■ 6 percent covered other expenses.

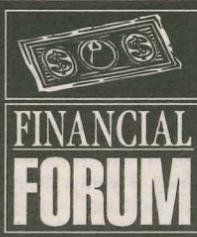
How can we understand more about how our church spends its money? Begin by dividing your church expenses into two categories: sustaining costs and outreach. Sustaining costs include such things as staff compensation, mortgage and other debts and operational expenses. Outreach includes missions and ministries.

Church consultants generally agree that no more than 85 percent (preferably 75 percent) of a church budget should go toward sustaining costs and at least 25 percent to missions and ministries. If it takes 85 percent or more of the church's money just to open the doors of the church, perhaps we should ask ourselves, "Why are we in business?" If we are in business to reach the lost with the gospel of Jesus Christ then we need to be more serious about the way we give and the way we spend the Lord's money.

Research shows that churches in the United States contribute a total of \$3 billion a year to overseas missions. That seems like a lot of money until you realize that Americans also spend \$55 billion a year on soft drinks.

Why not check out your church spending in the light of these statistics?

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



## Men and women tend to express feelings of grief in different ways

**Q: My father recently died shortly after I had broken up from a long-term relationship. The women in my single adult class say they are worried about me, that I am not grieving. As a man, what does grief look like for me?**

Neil Chetick's book, "FatherLoss: How Sons of All Ages Come to Terms with the Deaths of Their Dads," shares the results of research with men who have lost fathers. It might be a good place to start in giving yourself permission to grieve in your own unique way. Consider the following points:

■ Men tend to act out (externalize); women tend to act in (internalize). The best healing usually is a mix of action and talk.

You might need to give yourself permission to frame your grief in terms of thinking and doing. You might want to "talk it through" in order to engage the intellect before you are able to think in terms of sharing your feelings.

■ Allow yourself to grieve fully, not to be satisfied with "grieving lite." In our fast-paced culture, we need to realize that grief takes time.

Allow for multiple years in experiencing the loss of a significant loved one, to "go around the seasons" that were once experienced with that person. The longer the relationship, the longer the season of grief one can expect.

■ You clearly are experiencing multiple griefs. Many churches and community organizations offer groups that help in dealing with the losses of life. Give your pastor a call so that he can point you in the right direction.

Also, check out the following Web sites: [www.planetconnection.com/friendgrief/](http://www.planetconnection.com/friendgrief/) and [www.webhealing.com](http://www.webhealing.com) which encourage you to grieve in your own unique way.—James Stillwell

## Q: Is behavior modification an appropriate method of discipline for children?

Behavior modification, or "B. Mod" as it sometimes is called, came on the scene in the early 1970s and quickly gained popularity in Christian circles. It continues to be the favored approach of many Christian parenting "experts" and is reflected in many of today's popular parenting books, tapes and seminars. The B. Mod system uses positive reinforcement (giving something), negative reinforcement (taking something away) and punishment (giving something negative) to control behavior.

The problem, according to psychologist Ross Campbell, is that behavior modification primarily is a negative way of relating to children. It operates from a position of power and emphasizes controlling behavior while sometimes neglecting important emotional needs. B. Mod works reasonably well with younger children, but tends to backfire as children grow older. It produces children who, in Campbell's words, "are prone to develop anti-authority attitudes that lead to anti-parent attitudes and eventual rejection of the parents' values and beliefs."

Campbell says when behavior modification began to emerge, many researchers, teachers and authors predicted resulting emotional and behavioral problems that would contribute to the deterioration of society and that would create an attitude of "what's in it for me?" A simple look around shows they were right.

Behavior modification can have some value when used sparingly and can be part of an overall approach to discipline. However, as Campbell says, "Guiding a child toward what is right is far superior to punishing a child for wrong action."

—David Garrard

Family Forum writers are Suzanne Coyle, director of Cornerstone Counseling for Kentucky Baptist Homes for Children; David Garrard, minister to children at St. Matthews Baptist Church in Louisville; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; and Scott Wigginton, director of LifeCare Counseling at Walnut Street Baptist Church in Louisville. Send questions for Family Forum to [WesternRecorder](mailto:WesternRecorder), Box 43969, Louisville, KY 40253 or e-mail us at [wesrec@ntr.net](mailto:wesrec@ntr.net).



## What can we learn from Missouri turmoil?

It started a few years ago with a public pledge by the leaders of Project 1000. The get-out-the-vote campaign, fueled by the conservative Missouri Baptist Laymen's Association, was launched in an effort to elect like-minded state convention officers for five years in a row.

The political effort is headed by laymen's association research director Roger Moran, known for his relentless guilt-by-association accusations against opponents in Missouri, Texas and elsewhere.

His tactics have proven extremely effective in Missouri. Beginning in 1998, Project 1000's announced candidates consistently have been elected as state convention leaders.

The moderate Mainstream Missouri Baptists organization attempted an unsuccessful counteroffensive. With both groups pulling out all the stops a year ago, the state convention registered more than 3,400 messengers, shattering the previous year's attendance record by nearly 1,000 people.

Amid all the polarizing politicking, MBC Executive Director Jim Hill has worked to implement a "New Directions" ministry strategy. The resulting staff restructuring plan led to a severance option for convention staff who preferred to resign or retire. As a result, 28 Executive Board staff members—more than one-fourth of the MBC staff—took the buyout option last year. Hill noted that more than half of those who left cited political conflict in the state convention as a contributing factor.

And the saga continues. This year, with conservatives in control of the state convention nominating committee, members unilaterally altered the guidelines for nominating trustees to a traditional second term. The new rules restrict the number of board members per church and require that all nominees be fully supportive of both the state convention and the Southern Baptist Convention. The committee declined to renominate

24 trustees for various boards, including members who reported they met all of the new guidelines.

In related developments, trustees of three Missouri Baptist institutions—a college, a retirement home and the state convention conference center—have voted to invoke self-perpetuating status rather than have the convention elect their trustees.

As the turmoil escalates, Hill predicts up to 200 moderate-leaning churches could leave the state convention. Similar scenarios have played out in recent years on the conservative side in Virginia and Texas.

What do Missouri Baptists' political woes have to do with Kentucky Baptists? Hopefully, nothing. Ideally, no Kentucky Baptist would ever pursue actions that could lead to the loss of three agencies, two dozen trustees, nearly 30 convention staff members and 200 churches.

In reality, however, there are those who would put political ambitions above cooperative ministry efforts. Yet, the swift action last year by KBC messengers to ban on-site distribution of campaign materials indicates most messengers have little patience for politicizing the KBC annual meeting.

As Kentucky Baptists face issues this fall ranging from a presidential election to the report of the Baptist Faith and Message study committee, Missouri Baptists' imbroglio stands as a stark warning about how to approach such issues.

In recent years, most Kentucky Baptists have worked together through cooperative giving, partnership missions, church planting, prayer initiatives and other crucial ministry efforts. Such priorities leave little time for political infighting.

Perhaps the Bluegrass State can show the Show-Me State what Christ-honoring cooperation looks like.

## STRAIGHT FROM THE EDITOR



Trennis Henderson

## Recorder editor chairs controversial Children's Commission

By Duane Bolin

Editors of the Western Recorder historically have worn numerous hats.

Current editor Trennis Henderson vividly and humorously portrayed this fact in his report to the 2000 annual meeting of the Kentucky Baptist Convention as he donned hats representing the past, present and future. Henderson proved a fact that has held true throughout the years of the Baptist paper's publication: Editors of the Recorder have been gifted preachers and speakers as well as talented writers and journalists.

Editors of the state Baptist paper also realize that handling and reporting controversy is part of the position's job description. In 1946, for example, after R.T. Skinner agreed to chair a newly appointed Children's Commission, the Recorder editor found himself enmeshed in convention controversy.

The controversy concerned the organization of relief for homeless, orphaned children within the commonwealth. In 1946, the first year of the fruitful tenure of W.C. Boone as Kentucky Baptist executive secre-

tary and treasurer, the Children's Commission, along with the trustees of the Louisville Baptist Orphan's Home and the Kentucky Baptist Children's Home at Glendale, decided to merge the two homes under one board and build a new institution.

In January, Boone wrote persuasively of the plan in the Western Recorder. Other Western Recorder articles announced confidently, "Orphanages to be Combined." Skinner had presided over the merger meeting as the chairman of the Children's Commission.

At the 1946 annual meeting of the General Association in Ashland, however, the merger plan was defeated. V.V. Cooke, a prominent layman from Louisville, presented the merger proposal and forcefully outlined the advantages of the plan. Cooke explained that the plan would eliminate needless duplication and unite Kentucky Baptists behind the ultimate goal of caring for homeless children in the state.

C.W. Elsey of Shelbyville spoke against the plan "with equal zest and vigor," arguing that the homes should remain under separate

boards. Following a spirited discussion between supporters and opponents, the plan was defeated.

The defeat of the merger plan did not diminish the work of providing quality child care for orphaned and troubled children in the commonwealth. Under capable leadership, the work grew as Kentucky Baptists carved out a niche as a leader in Christian child care. The Louisville home, maintained in the middle of the city's downtown since 1869, purchased property in outlying Middletown in 1948. The home's name was changed to Spring Meadows, and on Jan. 20, 1950, Superintendent Sam Ed Bradley, his staff and 92 children moved to the new campus.

At the same time, a long overdue building program was under way at Glendale under the leadership of new Superintendent C. Ford Deuser. And the merger plan, defeated in 1946, finally was passed in 1953, when messengers voted to merge the two child care boards to form the Kentucky Baptist Board of Child Care.

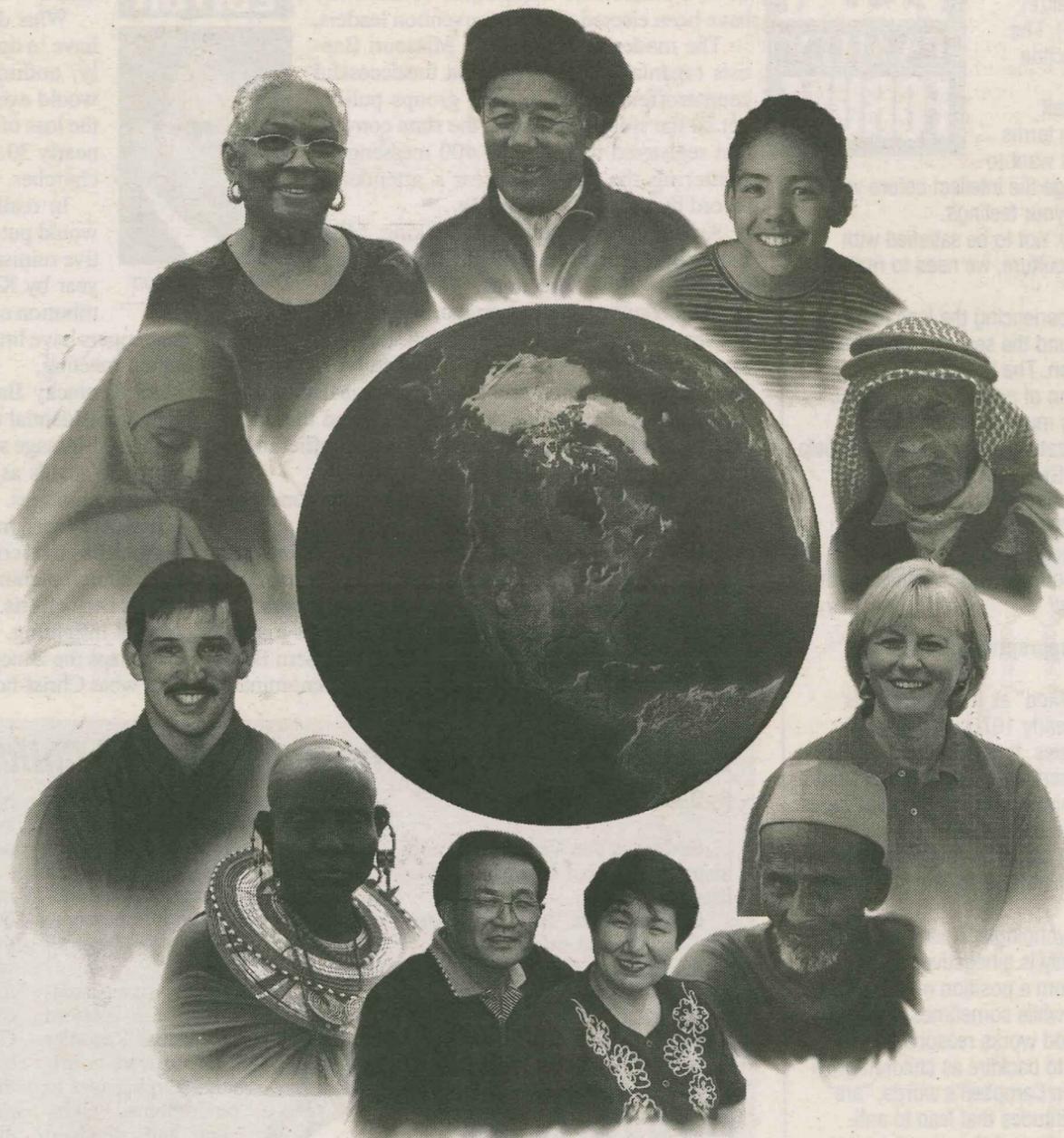
As with other issues and controversies within the convention, the state Baptist paper and its editor played important roles in the development of care for children in Kentucky.

Duane Bolin is the author of "Kentucky Baptists, 1925-2000: A Story of Cooperation."



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# KENTUCKY

## Missionary Bender offers visual gospel in deaf world

Continued from page 1

involved in serving. Not just being served, but to serve the Lord through the church."

Bender has been exploring the spiritual needs of deaf people since 1976 when he taught Sunday school at First Baptist Church of the Deaf in Portland, Ore.

Because he has 50 percent hearing, it wasn't until high school that he was placed in a deaf program, where he met other deaf students and learned sign language.

There he met Lindy, who has been totally deaf since she was three years old.

In 1982, the Benders went to Riverside, Calif., so he could attend California Baptist College. In 1986, he graduated from Golden Gate Baptist Theological Seminary with a master's degree in religious education.

In 1988, they moved to Kentucky, where to Bender was offered an opportunity to establish a deaf mission at Erlanger Baptist Church.

In addition, Bender commuted to Louisville where he taught in a deaf program at Boyce Bible School of Southern Baptist Theological Seminary.

His travels allowed Bender to

make connections in Louisville. In 1992 he was offered the open position at Louisville Baptist Deaf Church.

In addition to Bender's job as pastor, his state and national roles require that he wear many hats throughout the commonwealth.

There are a number of facets of the couple's new position as Southern Baptist missionaries. Their assignments include working as liaisons between the KBC and deaf-related ministries, creating new mission methods for the deaf and starting Christian training and fellowship opportunities for the deaf.

Bender also teaches seminary extension courses to deaf church leaders throughout Kentucky.

"We have what we call our 'Seminary Extension Center on Wheels,'" Bender explained. Classes currently are taught in Bowling Green, Erlanger, Danville, Lexington and Louisville.

"Tim is a remarkable combination of pastor, teacher and administrator," said Tony Hough, director of the KBC's extension-ministries department. "He does all three of those tasks very well."

As president of the Southern Baptist Conference of the Deaf, Bender provides leadership for an organiza-

tion that helps deaf Southern Baptist leaders throughout the nation to come together, worship and exchange ideas.

Despite the strong deaf ministry programs in Kentucky, Bender said many challenges remain.

Advancing technology such as closed-captioned television and the Internet have made it harder to reach many deaf people through traditional deaf ministries, Bender said.

"The world has gotten bigger, there are more things to do, more places to go," he said.

A crucial need for deaf ministries is reaching deaf youth with the gospel, he added.

Many of today's children are being placed in mainstream hearing schools, and while these youth are gaining access to a broader world, they might not become exposed to traditional deaf culture, traditions and role models, Bender said.

In addition, they may not be exposed to traditional deaf ministries, and many hearing churches often are not prepared to minister to the needs of deaf youth.

Bender said a camp for deaf teens in Underwood, Ind., is an excellent example of how to reach the younger generation. Bender said he hopes to involve some of the camp leaders in



**TIM BENDER** The pastor of Louisville Baptist Deaf Church talks with a church member. Bender encourages deaf Christians to participate in ministry, not just be ministered to.

workshops with Kentucky Baptists to explore ways to better reach deaf youth.

Other ideas Bender hopes to implement include a conference for Kentucky Baptist interpreters for the deaf.

Bender insists that deaf Christians must participate in ministry, not just be a group that continually is ministered to.

"We want to train and encourage them (the deaf) to get into ministry for themselves."

Christopher Hedglin, a summer intern with Associated Baptist Press, recently spent a week writing for the Western Recorder



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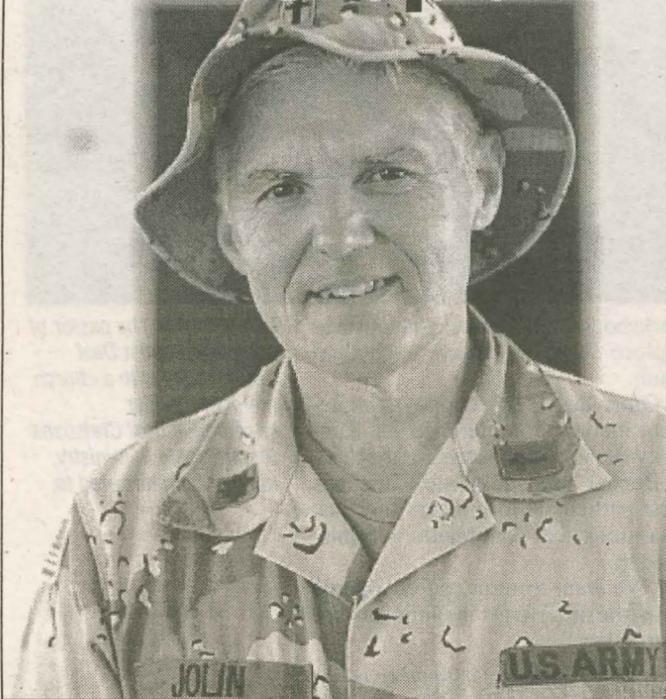
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## A few good chaplains



**CHAPLAIN** Guy Jolin is among the 454 Southern Baptist Army chaplains. The Army has mailed recruitment letters to 60,000 clergy. (NAMB photo)

## Army sends out the call to recruit ministers

By Jeffrey MacDonald  
Religion News Service

WASHINGTON (RNS)—Uncle Sam wants you in the United States Army—especially if you're ordained and under age 40.

That's because Army chaplains are so scarce that it's not uncommon for one to be responsible for ministry to 4,000 individuals.

Roman Catholic priests are stretched even thinner. At Fort Knox, more than 8,000 Catholic soldiers and their families turn to one priest for everything. And recruiters say Fort Knox is typical.

"We work these guys to death," said Chaplain John Armitstead, chief of the Chaplain Recruiting Branch. The shortage "just makes the other chaplains have to work that much harder."

To address the crisis, the Army is targeting settled pastors and seminarians in a nationwide marketing offensive. Through magazine advertisements, a new Web site, a slick video and 60,000 letters addressed to the ordained, the Army's "Consider the Call" campaign is promising adventure and security to a group that's apt to hunger for both.

"We know you are constantly

searching for new ways to please the Lord," says a recruitment letter from Chaplain Gaylord Gunhus, "so we just wanted to remind you of a path you might not have considered."

Benefits are listed up front: "instant leadership" as commissioned officers, 30 days of paid leave per year, full medical and dental benefits, at least \$33,600 per year in salary and housing allowance to start. Those who join as reservists can continue to lead their churches without missing Sunday worship services.

But even with a smorgasbord of perks to offer, the Army's pool of qualified applicants is getting smaller all the time because fewer and fewer pastors are meeting the Army's requirements.

The main barrier is age. Unlike 25 years ago when most seminarians were men in their 20s, today's seminary students tend to be middle-aged women and men who answered the call as a second career. But everyone who graduates after age 40 and has no prior service experience already is too old for the Army, according to regulations for physical fitness and pension eligibility.

That means only 9 percent of pastors who get a letter from the Army

are apt to meet basic requirements, according to recruiter research. And those who are young enough sometimes get disqualified on what Armitstead calls "moral grounds."

"The ministry is filled with those that were Sauls and became Pauls," Armitstead said, referring to the Damascus road incident that prompted a changed life, according to the Book of Acts. "Those are wonderful testimonies, but we can't use them in the military." Pastors who say they've smoked marijuana or have a criminal record, for instance, are ineligible for military chaplaincy.

Army chaplains see their mission as "nurturing the living, caring for the wounded and honoring the dead." They lead worship, administer sacraments, provide counseling to newlyweds and the bereaved. As "noncombatants" they don't carry weapons, but they do go to the battlefield or the bunker as necessary. Wherever the troops go, the chaplain goes.

The Army currently has 204 chaplains endorsed by the Southern Baptist North American Mission Board, according to Bob Vickers, director of NAMB's military chaplaincy division. NAMB also has endorsed 110 Army National Guard chaplains and 140 Army Reserve chaplains, he said.

### KEYnoters

#### Jon Bridges



As Vice-President of Information Technology and CIO of Chick-fil-A in Atlanta, Georgia, Jon understands change and cultural trends. A committed Christian who helps church leaders understand, anticipate and prepare for change, Jon will provide insight into today's cultural trends.

#### Steve Ayers



Hillvue Baptist Church in Bowling Green had only 30 members in 1991 when Steve started there. Today, it is one of the largest and fastest growing Baptist churches in Kentucky. He will relate the incredible Hillvue journey and teach the principles of how to reach this culture with the Gospel.

#### Jennifer Kennedy Dean



Jennifer is an author, speaker and conference leader specializing in prayer and spiritual growth. Using principles from her book "He Restores my Soul", the Blue Springs, Missouri, resident will show how God is using every moment of every day to restore our souls to be the place where His glory dwells.

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## Chaplain's suit against Navy allowed to continue

WASHINGTON (RNS)—A federal judge has allowed the case of a former evangelical chaplain claiming discrimination by the U.S. Navy to continue.

U.S. District Judge Thomas Penfield Jackson denied part of the Navy's motion to dismiss the case of Philip Veitch in an Aug. 30 order.

Among Veitch's claims that the judge said should be considered are his beliefs that he suffered "unlawful retaliation" and that his religious and free-speech rights were violated under the First Amendment.

"Although it appears unlikely at the moment, it is impossible to conclude beyond doubt that plaintiff can prove no set of facts in support of

those claims which would entitle him to relief," Jackson wrote.

While that phrasing seemed to cast doubt on the validity of Veitch's suit, his attorney, Art Schulz, called the ruling encouraging. He said overturning the motion to dismiss means he can initiate "discovery" proceedings to gather other evidence.

Added Veitch: "Once we go to discovery, the Navy is going to see how serious the case is. This is the first time an outside party has looked at this and said there may be a case."

Veitch, of Jacksonville, N.C., charges that military supervisors discriminated against him for theological reasons. He said Roman Catholic and Episcopal chaplains overseeing

his work accused him of preaching "nonpluralism" in a Navy chapel in Naples, Italy, and he was forced to resign because he refused to stop including his conservative Christian beliefs in his sermons.

Veitch is affiliated with the Reformed Episcopal Church, an evangelical denomination. In the suit, he asked to be reinstated by the Navy.

Lynette Williams, spokeswoman for the Navy Chief of Chaplains, declined to respond to the latest court action.

"Because it's still in litigation, we're not going to be able to comment at this time," she said.

*With additional reporting by Ken Walker for Baptist Press*

## NATIONAL NOTES

■ **Arsonist gets life for church fires.** An Indiana man who already is in prison on charges relating to dozens of church fires has been sentenced to life in prison without parole for setting fires at Georgia churches. Jay Scott Ballinger, 38, of Yorktown, Ind., was sentenced Aug. 17 after he pleaded guilty to federal arson charges related to five church fires in north Georgia in 1998 and 1999, Associated Press reported. A firefighter was killed in one of the blazes. Ballinger, who has described himself as "a missionary of Lucifer," already is serving a 42 1/2-year prison sentence after pleading guilty last fall to 26 church fires in eight states.

■ **Illinois passes halal legislation.** When Gov. George Ryan signed Senate Bill 750 into law this month, Illinois became the second U.S. state to pass legislation penalizing those who label food "halal" which has not been prepared according to Islamic law. Effective Jan. 1, 2002, food manufacturers in Illinois face fines of up to \$1,000 and possible prosecution if they mislabel products. Most food is considered halal, or lawful, by Muslims, except products prepared using alcohol, pork, animal blood or meat from carnivorous animals or animals improperly killed. The Illinois "Halal Food Act" is similar to one passed in New Jersey in July 2000.

■ **Utah polygamist gets five years.** A Utah man who follows a now-abolished Mormon practice by living with five wives and 30 children was sentenced Aug. 24 to five years in prison. Tom Green, 53, also was ordered to repay \$78,000 to the state for welfare checks his family collected fraudulently, Associated Press reported. Green declared on the stand Friday that he did not regret his actions, which sparked the state's largest polygamy case in almost 50 years. Each of his wives took turns on the stand, and all cried and asked the judge to be lenient. Green could have received a maximum sentence of 25 years in prison. A prosecutor had requested that he receive a 10-year sentence.

■ **Christian music sales up in first half of 2001.** Christian music sales increased by 12 percent in the first half of 2001, outpacing the overall music industry's declines in sales during that same period. The Christian Music Trade Association announced that contemporary Christian and gospel album sales totaled 19.8 million units from January to July 2001. That figure compared to 17.7 million units in the same period in 2000, according to SoundScan, a New York company that tracks sales of albums. The recent increase was attributed, in part, to sales of the compilation recording "Songs 4 Worship" and the popularity of urban/gospel music, which represented 25 percent of sales in the first half of 2001.

■ **Judge: No more "sincerity hearings" over shots.** A Wyoming judge has approved a settlement that prevents the state from holding "sincerity hearings" for parents to prove their religious or medical objections to vaccinations. The state department of health had required the immunizations for public school students because officials thought they were obligated to protect children from disease. "Wyoming can now finally close this shameful chapter in the history of religious discrimination," said John Whitehead, president of the Rutherford Institute, which represented parents in the matter.

■ **Muslim plans suit against AOL over chat room slurs.** A Muslim man said Aug. 30 he is filing a lawsuit against America Online, charging the Virginia-based company has failed to protect Muslim members from anti-Muslim harassment in chat rooms. "For years Muslim members of AOL have been subjected to religious harassment in Muslim AOL chat rooms," said Kamran Memon, one of the attorneys who represents plaintiff Saad Noah. Noah's lawsuit seeks unspecified damages and "an injunction ordering AOL to protect its Muslim members from harassment," Memon said.

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- Renewal Weekend Events
- How to Use Your Favorite Past Time to Impact People for the Kingdom.
- Becoming an "On Mission Church."

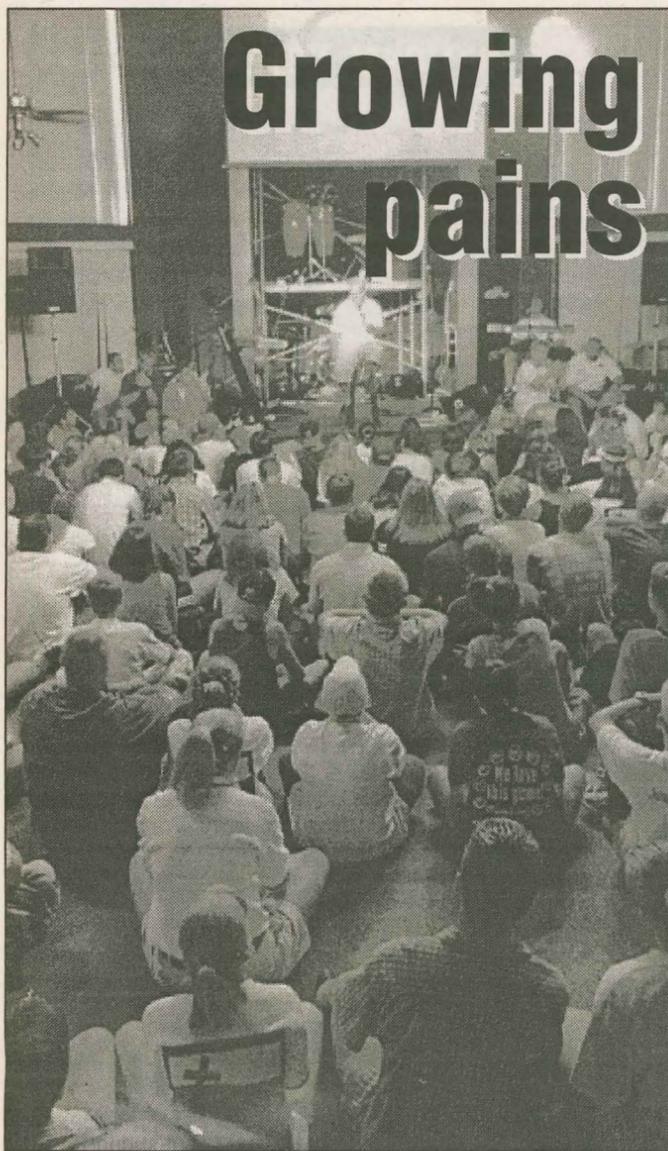
For more information contact the Brotherhood Department, 888-254-5720 (toll free KY), 502-244-6489 or by e-mail: [dwayne.doyle@kybaptist.org](mailto:dwayne.doyle@kybaptist.org).



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COOPERATIVE PROGRAM

## Growing pains



**WORSHIP-FULL** Teens sit on the floor in a full worship center during Crossings at the Creek at Jonathan Creek. Trustees for Kentucky Baptist Assemblies recently approved a \$1.5 million expansion, including a larger worship facility and two lodges.

## Camp adding larger worship facility to grow

By David Winfrey  
News Director

**JONATHAN CREEK**—Kentucky Baptist Assemblies trustees recently approved building a new worship center and two lodges at the agency's Jonathan Creek Assembly in Western Kentucky.

The \$1.5 million expansion will increase the capacity for teenagers to attend the agency's "Crossings at the Creek" summer camping program, according to President Rusty Ellison.

This year Crossings was full for eight weeks, hosting 1,920 teenagers, Ellison said. In addition, after the weeks were filled, more than 400 youth were turned away, he added.

But worship space, not housing, has been the key factor keeping the camp from growing, Ellison said.

"We can't grow any more until we address the worship space," he said. A worship space designed for 200 people was holding an average of 240 campers this summer. Some weeks the worship center held 270 campers, he said, with teens sitting on the floor and adults lining the walls.

"There was an intimacy about the old place that's going to be hard to match, but we've got to do it," Ellison said.

The \$1.15 million multi-purpose building will house a 400-seat worship center, a 2/3-scale basketball court, indoor climbing wall and four conference rooms.

Construction already has begun on

the 12,500-square-foot building and is scheduled to be finished by May 2002.

The two lodges will house 32 people each. Both will have eight bedrooms, eight baths, a laundry room, kitchenettes, a central meeting room and front porch.

The lodges will expand Jonathan Creek's total capacity to 352 guests.

Funding for the construction is being financed through a 15-year loan, Ellison said. "We are incurring debt for the project, but the increased revenues are more than enough to service the debt."

Ellison said he is projecting 2,700 Crossings campers next summer, more than a third increase compared to this year. Approximately half of next year's spots already are reserved, he added.

In addition to increased worship space and housing, organizers are adding at least one more week to the Crossings schedule, Ellison said.

With a full worship center, Ellison said he briefly considered the option

available to churches, two worship services, but soon ruled that out.

"It creates major scheduling problems," he said. Asking staff to host two worship services, which sometimes last as long as two hours, would tax workers who already are "pushed to the absolute limits," he added.

Also, having all the youth together creates an excitement during worship that wouldn't exist with half, Ellison said.

He noted that when Crossings was launched two years ago he predicted it would take five years to sell out. Instead, it only took two.

"I think the support for youth camping is at an all-time high," he added. "Eighty-five percent of this generation has no relationship with Jesus Christ. ... We bring them in and give them a week of worship, praise and recreation, and hopefully they go back energized with changed lives and understanding their own personal responsibility to reach their friends and classmates for Christ."

### Schedule your retreat or conference now

Summer has come to an end, though we haven't yet had much of a taste of fall. However, at Cedarmore and Jonathan Creek we are gearing up for a busy fall season of retreats and conferences.

If you are in the planning stages for a retreat in the coming months, whether it be fall, winter or spring, give us a call at Cedarmore or Jonathan Creek. Better still, come see us!

We have made lots of improvements at both places during the last few years. If you haven't been to either place in some time, you ought to check us out. You won't recognize either place.

With all the hype that our summer camp ministries receive, it might be easy to overlook the fact that we host many groups for retreats and conferences throughout the year.

Consider the location of Cedarmore, for example. We're less than an hour from Louisville and Lexington, and only a little more than that from Northern Kentucky. And all of you in between are closer yet.

I truly believe that the hour drive away from the hustle and bustle of the cities provides a stepping-off point of sorts as one pre-

pares for a weekend encounter with God. Many of us run so hard and fast. Perhaps it helps us to begin to slow down a bit as we seek to have a personal experience with our Lord.

So why not bring your group to Cedarmore? To be sure, you could go to an in-town hotel or motel, but those facilities don't

have the beauty of Cedarmore or even the awesome sense of the presence of God that you experience in a Christ-centered setting. At Cedarmore you can stroll around our grounds, prayerfully pondering the majesty of God. Our mission is "to provide an environment in which all our guests can come to know Christ or more fully experience Him."

That's our desire at Cedarmore and Jonathan Creek. Until recent times, Jonathan Creek has been a relative secret. Now that's changed. We're busier than ever before, so if you have thoughts of taking a group there, don't wait to call or contact us.

#### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

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

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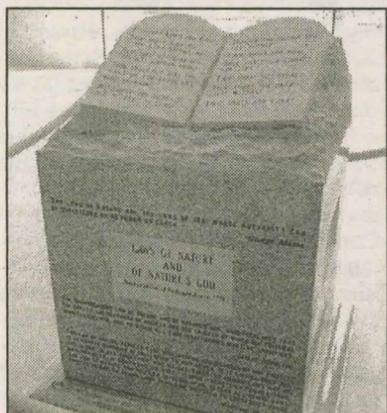
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## Poll finds mixed signals on church-state issues



**TEN COMMANDMENTS** The Alabama monument in question. (Montgomery Advertiser photo)

WASHINGTON (RNS)—In principle, a solid majority of Alabamians favors a wall of separation between church and state.

In practice, however, an even larger majority doesn't think Alabama Supreme Court Chief Justice Roy Moore jumped that wall by erecting a monument to the Ten Commandments on state property, the results of a new poll suggest.

More than three-fourths of those polled last month said they approve or strongly approve of Moore's decision to place the 4-foot granite sculpture in the rotunda of the Alabama Judicial Building in Montgomery.

That resounding show of support

came even as 62 percent agreed that government and organized religion should be kept separate and more than half said the current degree of distance is about right or needs to be widened.

Robert Varley, a Montgomery lawyer who works with the American Civil Liberties Union of Alabama, said respondents might have answered differently had they been asked about support for a monument on state property honoring the Koran, Muslim's principal holy book.

But at the American Center for Law and Justice, a conservative public interest law firm in Mobile, attorney Stuart Roth said Alabamians believe the Constitution's ban on a state-supported religion was meant to avoid the creation of a taxpayer-funded church under the auspices of the government.

Moore secretly arranged for the monument's installation about six weeks ago. About 4 feet tall and weighing 5,280 pounds, the sculpture depicts the Ten Commandments and 14 other quotations about God and law. No public money was spent on the monument, according to Moore's office.

The recent poll's one negative for Moore came on style: His decision not to inform the other eight justices on the high court about his plans for the monument.

Although Moore has said he was within his rights as the leaseholder of the judicial building, almost two-thirds of those polled faulted that approach.

## Judge upholds gay adoption ban

MIAMI (RNS)—A federal judge in Florida last month upheld the state's law banning gays from adopting children, reaffirming one of only three state laws in the country that ban gay adoption.

U.S. Judge James Lawrence King ruled against Steven Lofton and Douglas Houghton, who wanted to adopt the foster children in their care but were denied because they are gay. King ruled that traditional homes with two heterosexual parents are the most stable environment for children.

"Plaintiffs have not asserted they can demonstrate that homosexual families are equivalently stable, are able to provide proper gender identification or are no more socially stigmatizing than married heterosexual families," King said in his decision.

King, however, rejected the state's argument that the law is just because it reflects the will of the people against homosexuality. "The Court cannot accept that moral disapproval of homosexuals or homosexuality serves a legitimate state interest," he said.

The law was instituted in 1977, the same year Anita Bryant led a crusade against a gay anti-discrimination law in Miami. Only Mississippi and Utah also ban adoption by gay parents.

## Poll: Most teens support gay rights

NEW YORK (RNS)—Two-thirds of recent high school graduates support the right of gays and lesbians to marry, including an astonishing 80 percent of Catholics and 46 percent of Protestants who do not describe themselves as "born again."

Those findings were released as part of a sweeping survey of high school attitudes on homosexuality conducted by MTV, Zogby International and Hamilton College. The poll was tied to an MTV "Fight for Your Rights: Take a Stand Against Discrimination" special.

The poll found greater acceptance for gays and lesbians—as teachers, friends, Scouts and classmates—in the class of 2001 than among their parents or grandparents. Only 39 percent of graduates said "gay lifestyles are morally wrong."

Among the poll's findings:

- 71 percent support the right of gays to serve as Scout masters.

- 88 percent support hate crimes legislation to protect gays.

- 68 percent support adoption by gay and lesbian couples.

- 79 percent support gay employment anti-discrimination laws.

- 76 percent of evangelical Christian students oppose gay marriage.

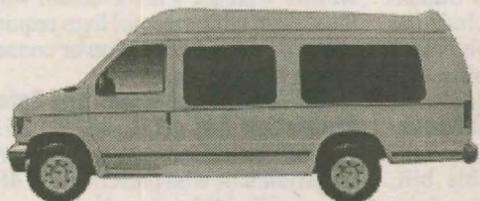
In other polls, about one-third of adults support the rights of gay couples to marry, compared with 66 percent of teen-agers.

Nearly two-thirds of teens—62 percent—say homosexuality is a choice, while only 23 percent say homosexuality is something a person is "born with." That figure reflects a broader spectrum of sexual identity definitions common among young people. Eighty-eight percent of teens said the phrase "That's so gay" is commonly used at high school to describe something they do not like or think is stupid.

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## Serving in Uganda

By Robert Dunston

Cumberland College student Kristin Keenan, daughter of James and Margaret Keenan of Tampa, Fla., spent 10 weeks this summer in Uganda. She served under the auspices of World Gospel Mission, a non-denominational Christian mission organization.

In 1999, Keenan worked in Kenya with the same organization. Her assignment then was to work with the community health section of a Kenyan hospital. During that summer, she came to love the people and the work and was thrilled to have the opportunity to return.

During Keenan's first two weeks in Uganda, she and a team of six young people, including three from Cumberland College, led a vacation Bible school and constructed a basketball court. Her fellow team members then returned while she ministered for an additional eight weeks.

Keenan spent her weekdays working out in the bush with children and youth. She also led training courses in the bush for individuals who were trying to start new churches. On the weekends she worked with a church in Kampala.

When Keenan was in Kenya two years ago, she met a young man whose entire family had been killed by rebels. He began to claim her as his sister, his only surviving relative. This summer when she returned, she again saw her friend who excitedly exclaimed, "You came back to us!" His response confirmed her call to missions in Africa.

**CUMBERLAND COLLEGE**



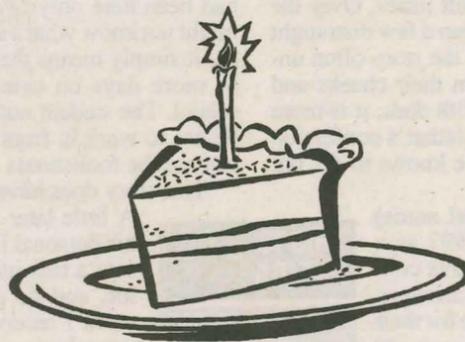
One of the many blessings Keenan experienced during the summer was the opportunity to encourage the missionaries she met. Progress can seem slow to those who work on the field, but Keenan was able to see and communicate the tremendous impact that had been made since she was last in the area.

Keenan, a senior with a major in community health and a minor in religion, plans to return to Africa as a career missionary. We thank her for answering God's call and pray His blessing upon her.

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

## Kentucky Baptists

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## Ethical, church-state legislation awaiting Congress

For more information from the ERLC regarding legislation, visit the agency's Web site at [www.eric.com/capitolhill](http://www.eric.com/capitolhill). More information also is available from the Capitol switchboard at (202) 224-3121.

WASHINGTON (BP)—Cloning, abortion and faith-based initiatives were among the issues awaiting Congress when it reconvened last week.

More than a dozen bills involving ethical or church-state issues could be considered this fall, according to a list monitored by the Ethics & Religious Liberty Commission, the Southern Baptist Convention's public-policy agency.

Some representatives also might attempt to liberalize President Bush's stem cell decision announced after Congress recessed. The president said he would limit federal funding of research to those stem cell lines, or colonies, already in existence, thereby preventing further destruction of embryos. Some members of Congress have expressed a desire to fund research involving embryos that have yet to be destroyed in order to procure their stem cells.

Here is a list of some of the legislation already introduced in Congress: **Human Cloning Prohibition Act** (H.R. 2505/S. 790). The House of Representatives adopted the ban on all human cloning in July. Supporters of the ban are hopeful it will pass if it reaches the Senate floor. The president has endorsed the measure.

**Born Alive Infants Protection Act** (H.R. 2175/S. 1050). Both houses have adopted this measure as part of the Patients' Bill of Rights. The bill would provide federal protection to a newborn fully outside the moth-

er's womb. It targets babies who survive abortion but who are allowed to die without medical care.

**Unborn Victims of Violence Act** (H.R. 503/S. 480). This proposal to extend legal protection to unborn children awaits a Senate vote. The House passed the bill in April. The president supports the bill. The measure would recognize an unborn baby as a crime victim when injured or slain during a federal offense against the mother.

**Mexico City Policy.** Some senators are attempting to overturn a pro-life policy reinstated by the president. In January, Bush issued an order re-establishing a ban on funds to organizations that perform or promote abortions in foreign countries or lobby those governments to liberalize their pro-life policies. In so doing, he reinstated the "Mexico City Policy," so named for the city where its implementation by President Reagan was announced at a population conference in 1984.

**Bipartisan Campaign Reform Act** (H.R. 2356/S. 27). This legislation would bar organizations from funding an ad that mentions the name of a senator or representative 30 days before a congressional primary election and 60 days before a general election, even if the ad is related to legislation rather than the election. The Senate passed the bill in April. Supporters in the House are nearing enough signatures on a discharge petition to bring the measure to the floor.

**Community Solutions Act** (H.R. 7). The House approved a version of the president's faith-based initiative in July. The Senate has yet to act on the legislation, and it appears the House version is unacceptable to most senators. The House measure would increase government support of efforts by religious groups to provide social services to the needy. It includes a provision allowing the grants to be in the form of vouchers, with the recipients able to choose whether to use a religious agency.

**Sudan Peace Act** (H.R. 2052/S. 180). Both the House and Senate have passed versions of this effort to relieve oppression of Christians and other Sudanese at the hands of a militant Islamic regime. The House version urges the Bush administration to help in delivering humanitarian aid and bars foreign governments from being listed on U.S. stock exchanges if they participate in oil development in Sudan. The Senate bill does not include the restriction on foreign involvement on stock exchanges. The bills will go to a conference committee.

**Local Law Enforcement Enhancement Act** (S. 625). The Senate Judiciary Committee passed this bill, which would expand hate-crimes laws to include "sexual orientation" among the protected categories.

**Amateur Sports Integrity Act** (S. 718). Included among this bill's provisions is a prohibition in all states on sports gambling on high school, col-

lege and Olympic events. Passed in committee, it has yet to reach the Senate floor. The House has taken no action on its more narrowly drawn bill.

**Education Savings Accounts.** This measure establishing accounts for the education of elementary and secondary school students was adopted by Congress as part of the tax-cut legislation and signed into law by the president. It allows education IRAs of up to \$2,000 per child for students in public and private schools, including religious ones. There is some debate as to whether it will apply to home schools.

Other bills introduced with no action taken so far include:

**Employment Nondiscrimination Act** (H.R. 2692/S. 1284). This bill would ban job discrimination based on a person's "sexual orientation."

**Child Custody Protection Act** (H.R. 476). This bill would make it a crime for an adult to transport a minor to another state for an abortion without a parent's involvement when the state in which the girl lives requires either parental notification or consent before such a procedure.

**RU 486 Patient Health and Safety Protection Act** (H.R. 482/S. 251). This bill would increase requirements for physicians who prescribe RU 486, the so-called "abortion drug."

**Tribal and Local Communities Relationship Improvement Act** (H.R. 2244). This bill would require the approval by a state's legislature before new gambling facilities are added on tribal lands.

### 'The Lord has held my hand'

One of the most agonizing experiences a parent can have is trying to understand how to help his or her child during difficult times. Over the years I have spoken to more than a few distraught moms and dads. With moms, the story often unfolds with tears running down their cheeks and sobbing from time to time. With dads, it is more of just plain frustration, and a father's confession that he has done everything he knows to do, but so far nothing has worked.

When "Eddie" (not his real name) enrolled in the summer of 1997 as a junior in high school, his parents confessed they were searching for answers. They realized they needed help for their son, but they were not sure we would be able to help. They had heard some good things about Oneida Baptist Institute and how we had helped other students, but they wondered if we could help Eddie. More importantly, would Eddie let anyone help him?

We were told that Eddie had been "skipping school, making poor grades, had a hard time focusing in class, would not pay attention, was back-talking his teachers and parents and was just plain lazy." His parents went on to tell us that he had been an "honor roll student until the seventh grade and had been a sweet and sensitive kid."

Eddie was fortunate in many ways. Unlike most students who come to Oneida, Eddie's parents still were married and they were able to give him a lot of special attention because he was an only child. He did admit to having low self-esteem and there had been some drug abuse. When we asked Eddie what he most wanted to accomplish at Oneida he replied, "I want to make good grades and learn to be more responsible."

Things got off to a rocky start. We had to suspend Eddie for a few days for fighting after he had been here only two months. For those who might not know what a suspension means at Oneida, it simply means that students must work one or more days on campus instead of going to school. The student not only has to work all day, he has to work in front of his peers so everyone can see the foolishness of his actions.

This story does have a happy ending, though.

A little later Eddie accepted Christ as his personal Lord and Savior. All of us saw a real improvement in his behavior, and he graduated in 1999. This week I received a letter, along with a contribution, from Eddie's parents. I would like to share part of that letter with you:

"Please accept the enclosed gift to OBI as a gift from Eddie's family ... What a blessing Eddie is in college! Both his father and I recognize that if it weren't for the good Lord and the staff at Oneida, our son would have been one of societies' 'throw-aways.' Eddie just completed two years at Lexington

Community College! Amazing!  
"As with everything in our life, we prayed that God would lead Eddie into a career of His choice and then show us ... how to find the money for his education. Our Lord has held my hand each step of the way through this experience, and with His help Eddie will graduate and continue to be clean and sober, and work for God's glory. ... Please say hello to all the old friends at OBI who kept me sane while miracles were worked in Eddie."

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. [www.oneidaschool.org](http://www.oneidaschool.org)

THIS IS ONEIDA



W.F. Underwood

### God's resources and our responsibility

On Aug. 11, 2000, I visited Ward Correll, CEO of Cumberland Lake Shell in Somerset. He and his brothers provided the funds to build our library building in 1982, in memory of their parents. In 1999 he gave to renovate the facility. On a previous visit I shared with Correll the need to secure \$1.75 million for the renovation of historic Kelly Hall.

He had earlier sent his nephew, Greg Correll, director of The River Foundation, the company's charitable foundation, to meet with us to launch the Heritage of Faith Campaign for Kelly Hall. My August visit was a follow-up. He invited secretaries and assistants into his office and asked me to "tell them about Clear Creek."

My brief presentation was interlaced with his enthusiastic comments about our strong evangelism outreach and our frugal management. Correll then asked the group, "What do you think? Should we give Clear Creek \$150,000 if they can secure five others to do the same?" This successful Christian CEO placed before me that challenge along with this good word, "I want you to seek something that only God can do and learn something about Him in the process."

I left Somerset thrilled and committed to "ask, seek and knock." Campus colleagues joined the effort. Specific, regular prayer was offered. Within 10 days, a trustee committed \$150,000. In response to the challenge, a Florida friend gave \$100,000. Two gifts of \$30,000 came, and three estate gifts added \$59,000. Twenty friends gave at least \$8,000 each to renovate a dormitory room. One hundred friends and churches pledged \$1,500 each.

Correll encouraged his son, Jess, CEO of Southern Bank Corp in Stanford, to visit the campus, and the result was a commitment on July 12 that surpassed the \$750,000 goal.

"We don't give to institutions. We invest in people, and we like what we see at Clear Creek and the impact the school has on the lives of people," Jess Correll said.

The campus family gathered the next day in front of Kelly Hall and joined hands in prayer and praise for God's provision. Thank you, Mr. Correll, for allowing God to use you to teach us again about God's ability and our responsibility.

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

CLEAR CREEK CHRONICLE



Bill Whittaker



## 'Big John' going home

**KEEPING THE FAITH** Despite recent opposition, John DiIulio insists Congress can pass a bill to support faith-based initiatives. "There are people who keep talking about 'dead, dead, dead,' who I think we keep teaching about resurrection." DiIulio recently announced he will step down from being the issue's key proponent to focus on his family and health. (RNS photo)

### Faith-based initiatives' front man: Work will go on

By Adelle Banks  
Religion News Service

PHILADELPHIA (RNS)—John DiIulio's already looking forward to it: mentoring kids in his hometown of Philadelphia at an independent Catholic school for which he's helped raise millions of dollars to provide education to low-income African-American children.

"Some read better than others, but every one of those children can read and every one of them can think and every one of them is a child of promise," he said.

After seven months of early-morning train rides from Pennsylvania to Washington, the director of the White House Office of Faith-based and Community Initiatives will soon take the train home and stay there.

DiIulio, 43, said he'll miss working with President Bush, but he's ready to return to grassroots and academic work and leave the political arena behind. Since the president announced the office in late January, DiIulio has been at the center of controversy with groups concerned about everything from church-state separation to potential anti-gay bias taking turns questioning the office's work.

Despite the criticism, DiIulio says he accomplished what he set out to do. The House passed a bill—albeit a scaled-back version of the White House's hopes—in July providing increased access by faith-based and community groups to governmental funding. The week he announced his resignation, he released an audit showing the "unlevel playing field" for those groups who seek governmental aid. And he's helped continue the Corporation for National Service that fosters Americans' involvement in community service.

While the bill passed by the House now faces trouble in the Senate, DiIulio remains optimistic that Sen. Joseph Lieberman, D-Conn., will find a way to get it passed.

"There are people who keep talking about 'dead, dead, dead,' who I

think we keep teaching about resurrection," DiIulio said in a recent interview.

But he had to stop his work before it took too great a toll on him.

DiIulio actually stuck around longer than the minimum of six months he predicted would be his length of stay in the job that came with an annual salary of \$140,000. The 18-hour days, sometimes in Philadelphia but often in Washington, kept him from his wife and three children.

The Democrat accepted President Bush's offer to head the faith-based office as he was considering taking time off to address health matters.

"The reality is I just need to get my weight and my blood pressure and all that under control," said DiIulio, who weighs 305 pounds.

Dubbed "Big John" by the president, he expects to depart within a month, at which time he hopes his successor will have been chosen.

Melissa Rogers, executive director of the Pew Forum on Religion and Public Life, said DiIulio made the unusual choice of facing critical audiences and seeking to create a dialogue on areas of controversy.

"John certainly had a tough job in trying to forge consensus on an issue that's had some criticisms from different quarters," said Rogers, whose forums helped foster that dialogue and were often attended by DiIulio. "It (his resignation) poses a challenge for the administration as they try to move this issue forward."

DiIulio is convinced there is grassroots backing "from Shreveport, La., to Brooklyn, N.Y.," for the effort.

"There's been an explosion of support and interest," he said. "It's only in D.C. and inside the Beltway and legislative politics where you have what looks like a vertical climb or trouble."

On leave from the University of Pennsylvania, where he has been a professor of politics, religion and civil society, DiIulio said he doesn't plan to return to the classroom until January.

In the interim, he'll reconnect with his wife, Rosalee, and their three children, ages 8 to 13. And he'll keep working on grassroots programs that affect other kids, by promoting literacy, working with Big Brothers Big Sisters of America and mentoring children of prisoners.

A Roman Catholic, DiIulio believes in not only funding but personally being among "people of faith nurturing children of promise."

Such work keeps him grounded and aware of the practical side of the theory on which he has become an expert.

"For me, it's just reality therapy," DiIulio said. "You just get a lot of fun out of it."

As he heads from Washington to Philadelphia, those in DiIulio's hometown consider his return a mixed blessing.

"We share the view ... that John was a really important voice in Washington," said Diane Cohen, co-director of Partners for Sacred Places, a Philadelphia-based organization whose studies of community service by often-aging religious facilities was supported by DiIulio.

"Having him back in Philadelphia is great. It will help keep the spotlight on the innovative work that congregations and other faith-based organizations are doing but it really is a loss for people who, I think, felt some skepticism ... but also felt some confidence that with John there, there were ways to deal with some of the more polarizing pieces of this argument."

DiIulio will be trading Washington podiums for teachers' daises in classrooms.

In the spring, if the nuns at the Gesu School permit him, he might return to teach eighth-graders out of the same American government textbook he wrote for college students.

"The fun of the community service programs is that you get a chance to see change, witness it with your own eyes up close," DiIulio said. "It's one thing to study it. ... It's another thing to witness it and live it."

### Will faith-based initiatives bill be worth supporting in the end?

By David Gushee

Trumpeted by President Bush as a cornerstone of his domestic agenda, the faith-based initiative might be staggering toward oblivion.

Let's first remember what the president initially proposed in February.

The initiative offered tax-code revisions to encourage charitable contributions, and a revision of laws related to government funding of social service programs in order to allow all interested faith-based organizations to compete for such funding.

#### COMMENTARY

The innovative theorist John DiIulio was named to head up a White House faith-based initiative office. The purpose of all this activity was to better meet the needs of what DiIulio called "the least, the last and the lost."

So where are we now? The president himself quietly hamstringed the first piece of this initiative by failing to include the tax provision when he pushed through his tax cut. Legislation advancing the overall initiative has passed the House but faces a most uncertain future in the Senate.

And now DiIulio has announced his resignation. The initiative—endorsed during the campaign by both Gore and Bush—is more controversial than anyone anticipated. Objections have centered on church-state issues.

The government has long been involved in funding religiously based social service organizations, but the president's initiative is intended to redress the common exclusion of many churches and other organizations that so far have been considered too "pervasively religious" to receive government funds. It is this inclusion of the heretofore excluded that has drawn separatist fire.

Advocates involved in drafting the House version of the legislation offered numerous concessions in order to meet church-state objections. They accepted a provision requiring that beneficiaries have access to an equally valuable secular program if a religious-based program is funded.

They agreed to requiring that religious providers of government-funded services not discriminate against beneficiaries on the basis of religious belief. They accepted a provision enabling a recipient to decline participation in the religious dimension of any government-funded program.

They also agreed to a prohibition on the use of government funds for particular religious activities. And they accepted financial accountability, including audits of the use of money received from government.

These are quite substantial concessions. But this has not defanged the opposition, which has instead turned its attention to the issue of discrimination, especially sexual-orientation discrimination. It is this constantly divisive hot-button culture war issue that finally could kill the legislation.

One of the most cherished liberties remaining to religious organizations in our heavily regulated society is the right to make employment decisions on the basis of their own internal religious criteria. But whether a religious group that receives federal dollars still retains the freedom to make such employment decisions has never been tested.

One of the most closely watched issues on Capitol Hill is whether this protection of religious organizations will be stripped out of the faith-based initiative bill, and if so, whether the president will sign the bill anyway.

One thing is completely clear: If the bill ends up requiring religious organizations to hire people whose beliefs or practices violate their cherished beliefs, most remaining religious support for the bill will turn into heated opposition.

Indeed, the recent concessions raise serious questions about the outcome of this initiative, and the proposed anti-bias provision could be a final back-breaking straw.

As one who initially supported this proposal, I hereby register my disdain for the hash that is being made out of it in Washington. I am not at all sure what survives of it will be worth supporting.

David Gushee is associate professor of moral philosophy at Union University in Jackson, Tenn.

## PRAYER PARTNERS

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

■ **Urgent need:** A team of 8-15 people is needed for light construction on the Luther Rice Lodge in Northborough, Mass., this month. Contact the KBC partnership office toll-free at (888) 254-5724 for details.

■ Good health for the children of students and faculty at the International Baptist Theological Seminary of East Africa in Tanzania during this, the winter season.

■ Nationals and missionaries who are following up on the many decisions made during vacation Bible school at Arusha (Tanzania) International Bible Church in early August.

■ The 20 full-time and 50 part-time students at the Polish Baptist Seminary.

■ Jim Wideman, executive director of the Baptist Convention of New England.

■ Preparations for a woman's retreat scheduled for Oct. 26-Nov. 9 in Meterich, Germany.

## Mountains to the Mississippi

Compiled by staff

■ **CAMPBELLSVILLE**—Saloma Church will hold revival services Sept. 23-26. **Dan Garland**, leader of the Kentucky Baptist Convention evangelism growth team, will be the evangelist. **Tim Shockley** will lead music. Services will be at 11 a.m. and 6 p.m. on Sunday and at 7:30 p.m. during the week. **John Chowning** is pastor.

■ **EDDYVILLE**—First Church will host homecoming services Sept. 16 with **Kirk Greenfield** as guest speaker. **Tim Perdue** is pastor.

■ **FALLS OF ROUGH**—Falls of Rough Church will celebrate its third anniversary Sept. 16. Activities will include a 9:45 a.m. service featuring the **Gospel Travelers Quartet**, 11 a.m. worship and a noon fellowship meal. **Roger Allen** is pastor.

■ **FLAGG SPRING**—Flagg Spring Church called **Ashley Beagle** as pastor. He previously was a staff minister at Main Street Church in Alexandria.

■ **LOUISVILLE**—Beechmont Church will celebrate its 90th anniversary Oct. 7. **Larry Armstrong**,

former associate pastor, will be guest speaker at the 10:45 a.m. service and **Royce Walsh**, former minister of music, will provide special music. Activities also will include a potluck lunch and a 1:30 p.m. "Celebrate the Past" service. **John Dever** is interim pastor.

St. Matthews Church began a weekly contemporary worship service Sept. 9. The service will be each Sunday at 6 p.m. For information, call (502) 896-8882. **Les Hollon** is pastor.

■ **RUSSELL**—**John and Vicki Edwards** were commissioned Sept. 9 by First Church to be Mission Service Corps volunteers. They will serve as Baptist Builder consultants in Kentucky. **Ken Gowin** is pastor.

### What's going on?

Send your happenings to Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: wesrec@ntr.net.

## Ford, retired U.S. House chaplain, dies

WASHINGTON (RNS)—James Ford, who retired last year as chaplain of the U.S. House of Representatives, died Aug. 27 at age 70.

Ford, a Lutheran minister, counseled members of Congress for two decades, from 1979 until his retirement in 2000.

"Through his many years of service he touched many lives, providing spiritual guidance to members and staff of all religions and political persuasions," House Speaker Dennis Hastert said in a statement. "We will miss this fun-loving man, known for his spirit of adventure, who was loved and respected by so many people who work on the Hill."

Ford served quietly on Capitol

Hill, drawing the most attention when he retired and a firestorm erupted over his successor. A House panel had chosen a Roman Catholic priest to be chaplain, but Republican leaders overrode that vote in favor of a Presbyterian. After weeks of charges of anti-Catholic bias, Hastert tapped Daniel Coughlin from Chicago as the House's first Catholic chaplain.

Ford, the son and grandson of Lutheran ministers, was a pastor of a small congregation in Minnesota before entering the chaplaincy. At age 33, he was named by President Lyndon Johnson as the nation's youngest military chaplain, serving at the U.S. Military Academy in West Point, N.Y.

## Campbellsville Lady Tigers basketball team shares skills & witness in Brazil

CAMPBELLSVILLE—Campbellsville University's Lady Tiger basketball team recently discovered their sport can help break down cultural and language barriers.

Ten team members, accompanied by Lady Tiger head coach Donna Wise, assistant coach Shannon Wathen and 10 other volunteers, spent part of their summer sharing God's love and basketball skills with youngsters in Brazil.

The trip was part of Campbellsville's missions partnership with Brazilian Baptists. The team held basketball clinics at Baptist schools in Natal and Sao Paulo.

"We were able to visit and share with the youth of churches and schools, conduct clinics and experi-

ence the culture in a very close-up and personal way," Wise said. "I think it was a tremendous experience for our young ladies to see young people from another culture that are so genuine in their faith and share a love for the sport of basketball."

"The trip was great," agreed team member Kelly Stamper. She said one of the bonuses was "the opportunity to get to know my teammates outside of the sports atmosphere" as they visited Brazilian Baptist churches.

Noting that the trip "allowed us to share God's work," Wise said plans are under way for a group of Brazilian basketball players to visit Campbellsville next summer as part of the partnership effort.



**CUMBERLAND CONVOCATION** Jim McKinley (right), president of the Kentucky Baptist Convention, spoke recently at Cumberland College's opening convocation of the 2001 fall semester. McKinley visited after the service with Cumberland campus minister Dean Whitaker (left) and director of church relations Wes Roy. McKinley, a retired Southern Baptist missionary to Bangladesh, will conclude his presidency at the close of the 2001 KBC annual meeting Nov. 13-14 in Murray.

## CLASSIFIED ADS

**AVAILABLE:** Experienced pastor seeking interim position. Excellent references. Available after July 15, 2001. (859) 238-9398; e-mail: mickey@eaglecarriers.com.

**FOR SALE:** Antique walnut corner cupboard (1820s). Kentucky or Virginia origin. Solid lower doors with original glass in upper doors. Beautiful rare cabinet. \$4,500. Call (502) 608-7706 for questions or appointment.

**SEEKING:** One part-time music minister and one part-time youth minister. Will also consider one part-time minister for both. Send resumé to: West Hickman Baptist Church, 1003 Broadway, Hickman, KY 42050; call: (270) 236-0046; or e-mail: Olliet@apex.net.

**SEEKING:** Part-time minister of music for Southern Baptist church, willing to work with preschool, children and adult choirs, lead congregation on Sunday mornings and evenings. Seasonal cantatas. Send resumé to: Greenwood Baptist Church, 5165 Scottsville Road, Bowling Green, KY 42104.

**SEEKING:** First Baptist Church of Coeburn, Va., is seeking a full-time pastor. First Baptist is a Southern Baptist church—a Southern Baptist seminary degree is required. Please send resumé to: First Baptist Church, PO Box 336, Coeburn, VA 24230.

**SEEKING:** Perryville Baptist Church in Boyle County, Ky., is seeking a full-time pastor for a congregation of 450 members. Average worship attendance will exceed 200. Send resumé to: Pastor Search Committee, Perryville Baptist Church, PO Box 26, Perryville, KY 40468. Fax to: (859) 332-8729.

**SEEKING:** Full-time minister of music and youth for FBC, Salem, Ill. Send resumé to: Search Committee, First Baptist Church, 721 W Main St., Salem, IL 62881, or contact fbc1@midwest.net.

**SEEKING:** Full-time pastor. Located in rural area, seven miles south of Kentucky Dam; parsonage available. Send resumé to: Bethel Baptist Church, 2603 Tatumsville Highway, Gilbertsville, KY 42044, Attn: Pastor Search Committee.

**SEEKING:** Full-time youth minister/director for growing rural church. Large, active youth group, children and youth. Send resumé to: Search Committee, New Salem Baptist Church, PO Box 275, London, KY 40743.

**SEEKING:** Youth minister/director with recreation oversight responsibilities. Moderate church with mid-size, active youth program. Send resumé to: Rosemont Baptist Church, 556 Rosemont Garden, Lexington, KY 40503, Attn: Personnel Committee. Fax: (859) 276-1545; e-mail: rosemontbc@aol.com.

**SEEKING:** Part-time minister of music (20-25 hours per week). Responsibilities include: Assisting in worship planning and leadership; planning a music program for all age groups; and training music leaders. Should be comfortable in a moderate congregation with a traditional/blended style of worship. Send resumé to: Music Search Committee, Lyndon Baptist Church, 8025 New LaGrange Road, Louisville, KY 40222. (502) 425-7150. Dr. Jim Holladay, pastor.

**SEEKING:** First Baptist Church is accepting resumé for full-time pastor. Please send to: Pastor Search Committee, First Baptist Church, 405 Kentucky Ave., Pineville, KY 40977.

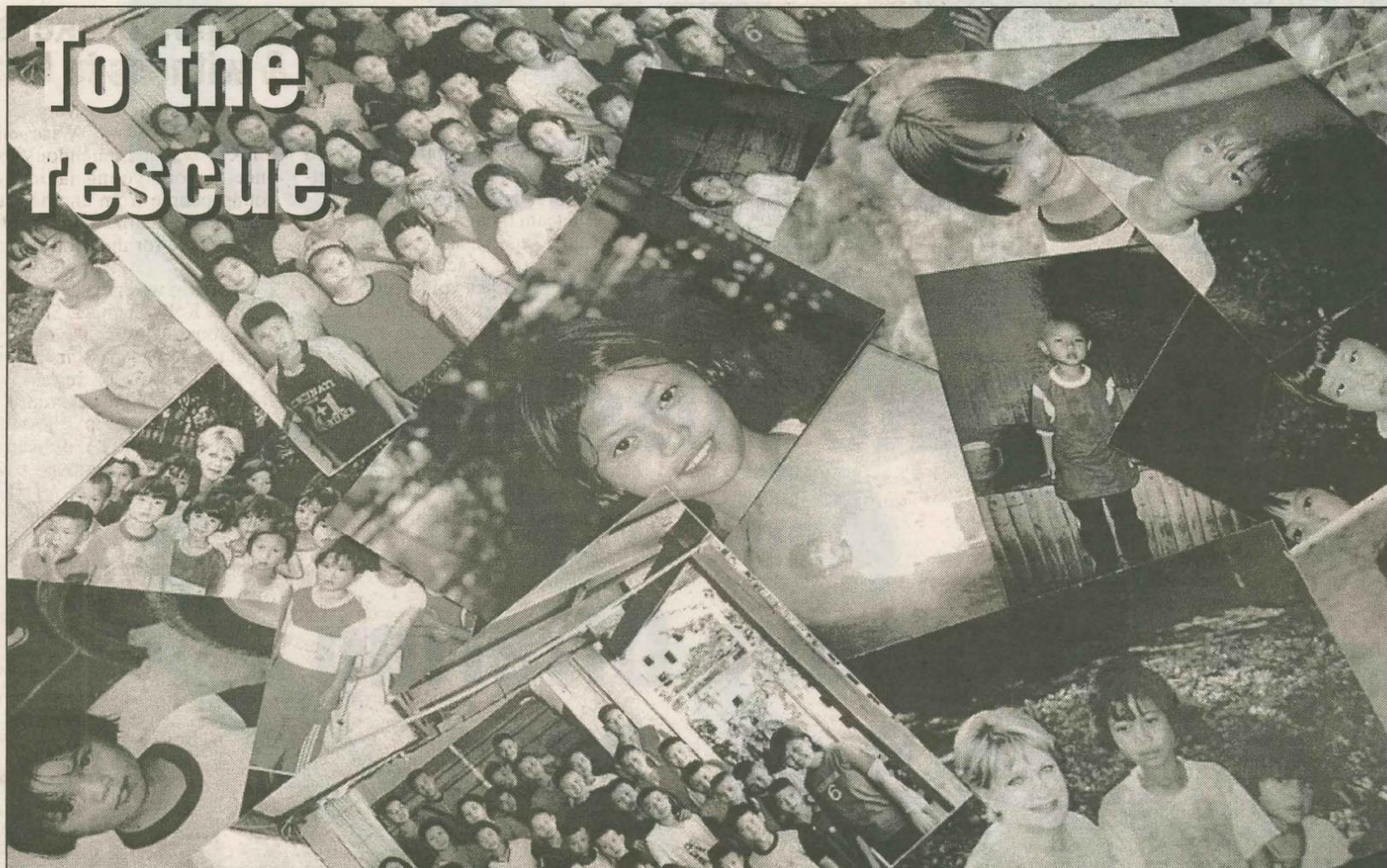
**SEEKING:** Full-time minister of education and youth. May's Lick Baptist Church, Maysville area. Contact: Ron Reule: (606) 763-6869; or church office: (606) 763-6585, or fax: (606) 763-6355.

**SEEKING:** Bayless Baptist Church is prayerfully seeking conservative full-time pastor. We're located in South County, St. Louis, Mo. Send resumé to: Robert McManus, 9635 Radio Drive, St. Louis, MO 63123.

**SEEKING:** Farmdale Baptist Church, 5610 U.S. Highway 127 South, Frankfort, Ky., is seeking two part-time positions: children's minister and organist. Send resumé to the church in care of Personnel Committee.

**WANTED:** The following books by Roy C. Angell: God's Gold Mines; The Price Tags of Life. Call (859) 623-3323 or write Ralph Forquer, 126 Frankie Drive, Richmond, KY 40475-3602.

# MISSIONS



**CHANGED LIVES** The Not Forsaken Children's Home in Thailand is an orphanage that seeks to rescue children from sex slavery, an estimated \$20 billion industry worldwide. ■ Above: A collage of photos shows children rescued by the ministry. ■ Below: Ann Bray talks about her trip to Thailand to work with the orphanage. (RNS photo by Robin Conn)

## Ministry works to save children from Thailand sex slave trade

By Yvonne Betowt  
Religion News Service

HUNTSVILLE, Ala. (RNS)—For many years, Ann Bray's mission in life was to rescue unwanted or abandoned Maltese dogs and place them in loving homes.

But earlier this year, Bray found another mission so compelling that she traveled thousands of miles to the jungles and mountains of northern Thailand to accomplish it.

In May, Bray and a handful of other Christians rescued 103 children ages 5 to 12, many before they either were sold by their parents or stolen from their homes to be used as sex slaves through an organized crime ring.

Many of the children already were orphaned or abandoned by their parents.

"It's the most horrible thing you can imagine," Bray said. "More than 50 percent of all the families in some of the tribes have children who have been taken as sex slaves."

"Many are bought from the parents with the promise of getting them a good education, but they are taken to cities where they are drugged, beaten and tied up until they are submissive. It's hard for us here to comprehend what is happening."

In many villages, Bray said, parents sell their children for \$100 to agents, who then resell them for \$200 to brothels.

Bray said it is estimated that more than 1 million boys and girls ages 5 through 12 are in the Asian sex-slave industry, which is worth an estimated \$20 billion annually.



She learned about the plight of the children through a friend of Russ and Judi Jo Adams, co-founders of Russ Adams Ministries and Not Forsaken Children's Homes in Broken Arrow, Okla.

"When I heard about it, I just knew I had to do something," Bray said.

"Most of the time we don't want to know or hear about something like this, but it was God's way of gently removing my hands from my eyes. It was supposed to be a dangerous mission, but God protected us. We were in there and out of there so fast, no one knew we had even been there."

Bray joined the Adamses and Anna Catherine Rigas, of Madison, Ala., as part of the rescue mission team, along with several Christians from Thailand.

One of the Thai Christians had been rescued years ago by a missionary there, and was instrumental in se-

curing permission from the villagers for the group to take their children.

The Adamses were in Huntsville, Ala., recently to lead a mission conference.

"When I was in the Philippines a couple of years ago, a pastor there told me about the children of Thailand being sold into slavery and it really started a burning inside of me to do something," Adams said.

"My wife and I knew when we went into the ministry eight years ago we wanted to start a children's home, but we just didn't know when."

Several years ago the Adamses had started several Bible colleges throughout the world, including one in Thailand. One of their graduates in Thailand opened a Christian orphanage and school for the rescued children.

"It is our desire to rescue children who have been forsaken, cast off or even thrown away by demonstrating God's love and providing an earthly family," Adams said.

The group made the trek into the mountain village where they whisked the children to safety. After a long hike, the children boarded buses that took them to Christian orphanages. They have little chance of being reunited with their families.

"The children don't have a choice," Bray said. "The parents don't want them back. You just wanted to take all of them and hug them."

For the most part, the children the Adams team rescued will stay in Asia. Passports are difficult to get because few children have birth certificates, Bray said.

But that hasn't stopped many people in the sex trade from smuggling

children into other countries, including the United States, she added.

"I saw an article in The Huntsville Times that said about 20,000 children have been smuggled into the country, but I'm sure it's much higher," Bray said.

After children in the sex-slave trade become teenagers, they often are abandoned on the streets or even taken to the jungles and left to fend for themselves unless they are "very productive," Bray said.

Bray said the sex-slave agents are targeting younger children because an estimated 50 percent of all the children taken are HIV-positive. "The younger ones are less likely to have been infected by it," she said. "If a girl becomes pregnant, they just abort the baby or simply get rid of her."

With the blessings and financial backing of her church, Bray took the trip to make a difference not only in the lives of these children, but in the world.

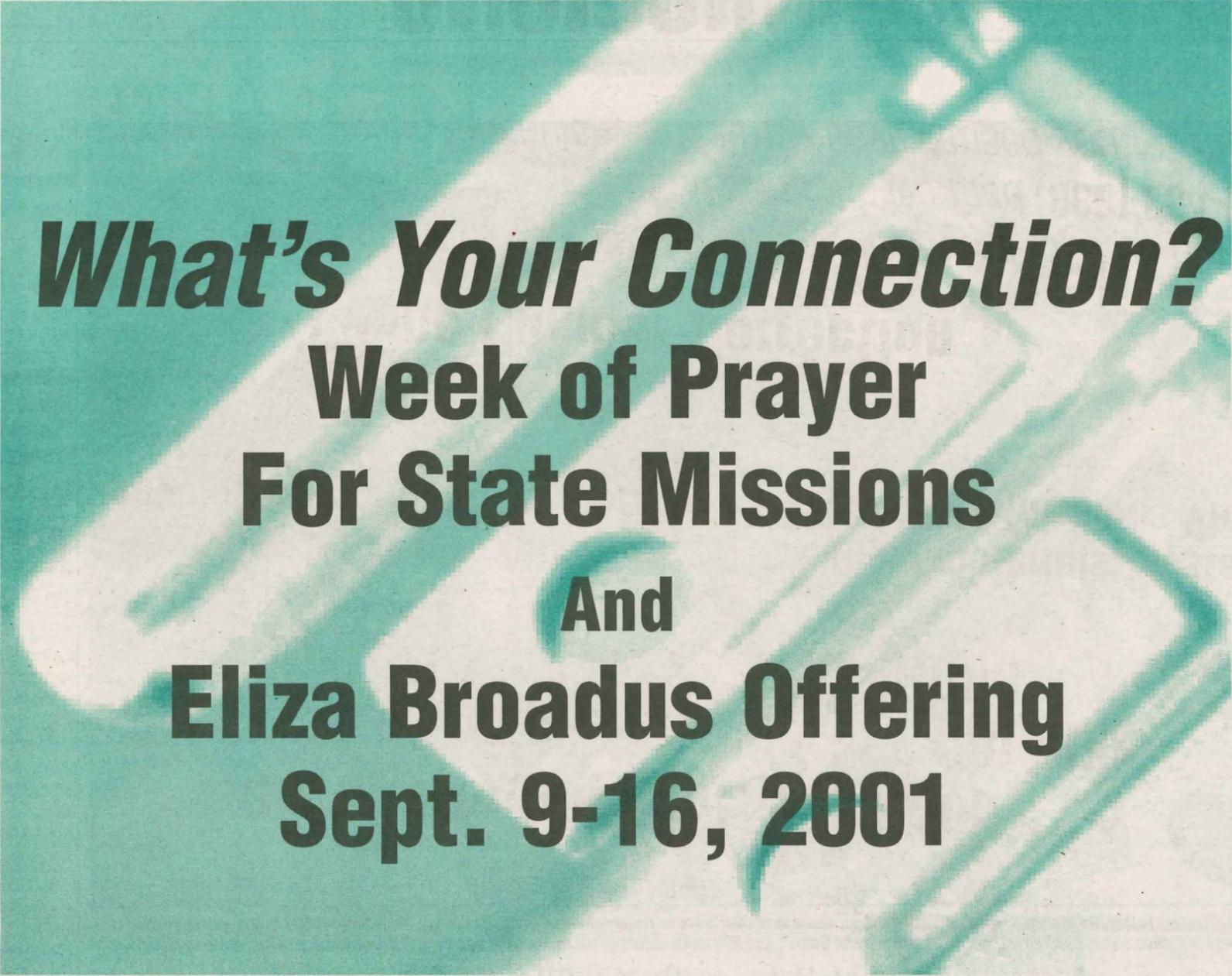
"People tell me there are too many to take care of, but try telling that to this child," she said, pointing to a photograph of one of the children.

Other than her self-appointed canine mission, Bray never had been involved in religious mission work until her trip to Thailand. The rescue effort, she said, has "totally changed me and the way I look at things. I don't let things bother me as much as I used to."

"We are so blessed here, and we just can't imagine what is happening, not just in Thailand, but in many other parts of the world. It's an epidemic."

"When I heard about it, I just knew I had to do something."

Ann Bray, volunteer for Not Forsaken Children's Homes



# ***What's Your Connection?***

## **Week of Prayer For State Missions**

**And**

## **Eliza Broadus Offering Sept. 9-16, 2001**

**Basic Offering Goal: \$850,000**

**Challenge Goal for New Work: \$150,000**

**Total Offering Goal: \$1,000,000**

**Contact Kentucky WMU for state missions teaching materials, posters, offering envelopes, promotional ideas and a FREE State Missions Video.**

### **Phone Number Correction**

*The August 28 issue of Kentucky Notes incorrectly listed the toll-free number of Kentucky WMU in the state mission ad. It should have read (888) 254-5726.*

*We regret any inconvenience this may have caused you.*