

SEPTEMBER 15, 1992 VOL. 166, NO. 36

FOR THE RECORD

AIDS exclusion

The son of a former SBC executive says his family was not welcome in several prominent Baptist churches after his wife and two sons became infected with the HIV virus. See page 2.

Cults conference

New Age movements and the occult were two topics of conversation during recent "Conference on the Cults" meetings held in Kentucky. See page 3.

Family Forum

Despite high divorce rates, 50-year marriages are common in America today. See page 4.

Bingham honored

Lincoln Bingham will receive the 1992 Clarence Jordan Award. See page 8.

Bushes at Highview

President and Mrs. George Bush worshipped at Highview Baptist Church in Louisville after two church members invited them to attend. See page 9.



BIG MEAL Disaster relief volunteers Jack Wade from Calvary Baptist Church in Franklin and Jerry Butcher from First Baptist Church in Greenville prepare food in a large fryer for distribution to victims of Hurricane Andrew. The Kentucky Baptist Men's disaster relief unit served more than 30,000 hot meals in a southern suburb of Miami before relocating Sept. 10 to Florida City, one of the areas hardest-hit by the hurricane. Kentucky volunteers will continue staffing the unit there indefinitely. (ABP photo by Greg Warner)

100 Kentucky Baptists assist in Florida

By Mark Wingfield
News Director

MIAMI—More than 100 Kentucky Baptists have worked as disaster relief volunteers in South Florida since Hurricane Andrew hit Aug. 24, and "the end is not in sight," according to crew chief C.A. Easterling of Somerset.

Volunteers associated with the Kentucky Baptist Men's disaster relief unit served more than 30,000 hot meals out of Wayside Baptist Church in Kendall, Fla., through Sept. 10. They also provided chain saw crews to help clear debris from homes and other property in the area.

As of Sept. 10, the Kentucky unit was relocated to First Baptist Church of Florida City, located about 30 miles further south and in the heart of the storm's hardest-hit area.

Before the Kentuckians left their first site, nine people had professed faith in Jesus Christ as a direct result of their ministry. Thousands of others had been touched by the relief ministry.

"I'm sure many other seeds have been planted and the church will reap the harvest later," Easterling added.

The Kentucky disaster relief unit is especially valuable to the overall Southern Baptist effort in Florida because of the large number of trained volunteers available to staff it, said Bob Simpkins, state Brotherhood director.

Simpkins, who has been serving as national coordinator of the Southern Baptist effort in Miami, returned to Louisville for a few days last week but was to return to Florida Sept. 11.

About 1,500 Southern Baptist volunteers from across the nation have been working in the South Florida relief effort. More than 1,000 others joined them for an additional emphasis over the Labor Day weekend.

In Florida City, the Kentucky volunteers were to pick up the work started by Tennessee Baptists. Kentucky Baptists trained in disaster relief work will continue to rotate in and out of Florida for an indefinite period.

Florida City is one of the areas most devastated by the hurricane,

Easterling explained in a telephone conversation from Wayside Baptist Church shortly before leaving for the new site.

"Where we're going is going to be real rough," he said. "There's no electricity and no water. We'll be sleeping in Army tents on the ground."

"We will be feeding 400-550 people daily on our line, plus sending 5,000 meals a day out on Red Cross vans to satellite feedings units."

But the hardships and hard work are well worth the sacrifice, said Easterling, who will turn 76 in November. "It's one of the greatest missions we've ever undertaken."

And although the disaster relief unit is staffed by volunteers trained by the Kentucky Brotherhood department, other Baptists have supported the effort in a variety of ways, he said. One person brought a truckload of childcare kits, another brought a truckload of ice and someone else provided a much-needed set of floodlights.

For Kentuckians still wanting to

See Kentucky relief ..., page 6

Proposal would set up Joint Committee fund

By Marv Knox
Editor

The Baptist Joint Committee could get about \$17,000 per year from the Kentucky Baptist Convention but would not receive ongoing church contributions through the convention's budget, according to a proposal to be considered by the KBC Executive Board.

The Kentucky Baptist Convention Executive Board's business and finance committee approved the plan—designed to strike a compromise be-

tween Baptist Joint Committee foes and advocates—Sept. 4. The proposal will be considered by the full Executive Board when it meets in Louisville Nov. 9, just prior to the KBC annual meeting.

The Baptist Joint Committee, a religious liberty watchdog that has represented nine Baptist denominations in Washington, has been near the center of Southern Baptist controversy for most of the past decade.

Opponents have said it's too liberal, that it should have supported school-prayer and anti-abortion

amendments. Supporters have said it holds the traditional Baptist line on separation of church and state and that abortion never was its assignment.

Until recently, the Southern Baptist Convention provided the lion's share of the Baptist Joint Committee budget. Kentucky Baptists participated in that support through contributions to the SBC Cooperative Program unified budget. But the SBC funding was reduced from \$400,000 to \$50,000 in 1990 and cut completely in 1991.

See Proposal would ..., page 7

Single adults urged to be encouragers

RIDGECREST, N.C. (BP)—Christian singles need to move beyond the pain of past rejections and become affirmers of other people, speakers urged at a Baptist conference for single adults held Labor Day weekend at Ridgecrest, N.C.

And church leaders were encouraged at the conference to see beyond the "traditional" family to meet the needs of a growing single adult population.

"I think it's a sin for singles to have a down-in-the-mouth attitude about their singleness," said Ron Churchill, a single adult who is pastor of First Baptist Church in Plant City, Fla.

He acknowledged some people still suggest people are incomplete until married. But Christians "find our completeness in Jesus Christ, not by finding someone to marry," he said.

Churchill urged singles to be affirmers, to build up other people, and not be evaluators who tear others down.

"The healing antidote for rejection is affirmation," he said. "We nurture other people when we tell them what is good and noble and honorable in them."

"Listen to the people who want you to succeed," he urged. "Think about the people who are for you."

That advice is especially true for single adults over age 50, added Sara Thrash, a retired educator whose husband left her for another woman 14 years ago.

"I meet so many singles over 50 who seem to need a jump-start from God's Diehard battery," Thrash said. Too many older singles seem sidetracked with "if onlies" and playing the "ain't it awful game," she added.

After her divorce, Thrash said, she "chose for almost three years to lie on a pallet of self-pity. God will let us do that. God had to do open heart surgery on my attitude, my life. Change comes only when you get sick and tired of being sick and tired."

"Our problem is we want to microwave our pain," Thrash counseled. "God doesn't microwave us, he slow cooks us. And he's right there with his eye on the thermostat."

Only a few years ago, Churchill said, single adults in a church were viewed either as "swingers, losers or perverts."

But today, being single is a viable option, he explained, noting about 50 percent of adults in the United States are single.

That means too many churches are focusing their total energies on reaching the 7 percent of the population that make up the "traditional" family of mother, father and two or more children, he warned.

BAPTIST BITS

■ **The Pembroke Foundation**, a church-planting ministry closely aligned with the Florida Baptist Convention, is collecting funds to help repair and rebuild 16 church buildings destroyed or heavily damaged by Hurricane Andrew. Contributions should be sent to the foundation at 445 N. Wymore, Suite 102, Winter Park, Fla. 32789.

■ **A \$2 million lawsuit** filed against the Southern Baptist Convention will be dismissed, according to SBC legal counsel James Guenther. The suit related to child abuse cases tied to a former staff member of a Tennessee Baptist church. Attorneys for the plaintiff have filed an "order of non-suit," which should release the SBC from the case, he explained.

■ **A \$1 million gift** has been received by the Southern Baptist Annuity Board, marking the institution's largest personal gift in history. Hughy and Wyndolyn Royster Hollifield of Winston-Salem, N.C., donated the money for the board's fund to supplement retirement contributions for pastors of new or small churches.

■ **James Porch**, a pastor from Tullahoma, Tenn., has been elected executive director-treasurer of the Tennessee Baptist Convention. He will succeed D.L. Lowrie, who leaves this month to return to the pastorate of First Baptist Church in Lubbock, Texas.

College dismisses chancellor

BOLIVAR, Mo. (BP)—The chancellor of Southwest Baptist University was dismissed Sept. 3 after trustees accused him of sabotaging the election of a Kentucky educator as the school's president.

James Sells served as chief executive officer of the Missouri Baptist school from 1969 to 1991, but had retained the title of chancellor under a contract to run through 1993.

He was abruptly dismissed by trustees after refusing to meet with them about allegations that he orchestrated a campaign to thwart the election of Ron Ellis as president and instead promote election of defeated gubernatorial candidate Roy Blunt.

Ellis is vice president of Campbellsville College, a Kentucky Baptist school in Campbellsville.

Trustees said Sells made "a deliberate attempt ... to interfere with the proper working of the board of trustees to find and hire a president of the university."

Ellis was the announced recommendation of the trustee search committee but withdrew his name from consideration after learning of a campaign against him.

The trustees charge Sells orchestrated that campaign by distributing information he knew to be incorrect and by authoring anonymous letters attributed to students and faculty.

Trustee Chairman Wayne Gott said trustees desired to "work something out" with Sells and invited him to two different meetings. However, Sells refused to meet with the trustee executive committee.

SBC housing deadline nears

NASHVILLE (BP)—Hotel reservations for the 1993 Southern Baptist Convention annual meeting should be mailed Oct. 1, according to convention manager Richard Rosenbaum Jr. The meeting will be June 15-17 in Houston's George R. Brown Convention Center.

A new addition this year will be an attempt to assist groups of 50 or more people who wish to stay in the same hotel, Rosenbaum said. Requests for group housing forms should be directed to the Housing Information Office, SBC Executive Committee, 901 Commerce Street, Suite 750, Nashville, Tenn. 37203, telephone (615) 244-2355.

Individual housing request forms are available from the Kentucky Baptist Convention and in the September issue of *The Baptist Program*.

Requests postmarked Oct. 1 will receive priority. The SBC housing office will begin filling the requests Oct. 15. The housing office will assist in finding rooms for others after requests postmarked Oct. 1 have been filled.

The convention's block of 8,000 rooms is spread among 39 Houston hotels. The Hyatt Regency will serve as SBC headquarters, with the Westin Galleria Hotel as WMU headquarters.

Disabled individuals and others with special needs should contact the SBC Housing Information Office.

Clinton says he supports RFRA

WASHINGTON (ABP)—Democratic presidential nominee Bill Clinton spoke in favor of the Religious Freedom Restoration Act during a Sept. 9 address to Jewish leaders in Washington.

The Arkansas governor, a Southern Baptist, told members of the B'nai B'rith Biennial International Convention that America needs a U.S. Supreme Court that does not hand down "ill-advised rulings" that necessitate congressional intervention with legislation such as RFRA.

RFRA, backed by a 53-member coalition of religious and civil-liberties organizations, would restore the strict "compelling interest" test that the Supreme Court formerly required government to meet before restricting religious practice.

Under the standard, government

could restrict religious practice only to protect a state interest of the highest order, such as safety or health, and if the least restrictive means of safeguarding that interest had been used.

The high court virtually abandoned the standard in its 1990 decision in *Employment Division vs. Smith*.

A church-state specialist who chairs the Coalition for the Free Exercise of Religion lauded Clinton's implicit endorsement of RFRA.

Oliver Thomas, general counsel for the Baptist Joint Committee, said: "We hope Mr. (George) Bush will join Mr. Clinton in supporting RFRA. This is a bipartisan effort that deserves the support of both presidential candidates."

The Joint Committee and the Southern Baptist Christian Life Commission both support RFRA.

Baptists aid after Nicaraguan flood

MANAGUA, Nicaragua (BP)—Nicaraguan Baptists have begun providing emergency food and clothing to survivors of the tidal wave that slammed Nicaragua's Pacific coast Sept. 1, killing at least 100 people.

All Southern Baptist missionaries in the country, including former Kentuckians Sam and Margaret Drummond, are reported to be safe.

The Baptist Convention of Nicaragua will work through local Baptist churches and contribute money, food and clothing to relief efforts begun by

the Nicaraguan Red Cross. Drummond is representing Southern Baptists on a Nicaraguan Baptist committee planning relief efforts.

The Baptist convention decided to request \$25,000 in relief funds from several Baptist groups based in the United States. About \$10,000 would be earmarked for emergency food and clothing and \$15,000 would be used to rebuild houses.

The Baptist World Alliance already has committed \$5,000 to fund relief efforts in Nicaragua.

Son of SBC leader felt shut out after 3 in family acquired AIDS

By Jim Jones
Fort Worth Star-Telegram

FORT WORTH, Texas (BP)—Devastated on learning his wife and two young children were infected by the deadly AIDS virus, a third-generation Baptist minister thought he could find help in the church that had nurtured him since his infancy.

Instead, Scott Allen and his family were shunned, becoming modern-day pariahs, he said.

Some of those churches now regret their treatment of the Allens, and one, Broadway Baptist Church in Fort Worth, has changed its policy as a result.

The grandson of a Baptist minister and the son of Jimmy Allen, former Southern Baptist Convention president, 36-year-old Scott Allen has left the church and is telling his story to encourage congregations to help those infected with the human immunodeficiency virus, which leads to AIDS.

"I don't think it's strictly a failure of churches," he said. "It's a failure of our culture and our society, and too often churches reflect society."

Allen said his eldest son, Matt, was turned away from Sunday school at First Baptist Church of Arlington, Texas, and Broadway Baptist in Fort Worth.

Moreover, the family received sympathy but little help from other congregations, including Travis Avenue Baptist Church under Pastor Joel Gregory, he asserted.

Allen's life fell apart in 1985 when he was informed the donor of the blood his wife, Lydia, had received in a transfusion had died of AIDS. Lydia Allen contracted HIV and passed it through the womb to their two sons, Bryan and Matt. Bryan died soon after at seven months.

Lydia Allen died in February at age 38. Matt, now 10, is attending school in Dallas and is doing well on AZT treatments.

Until now, Allen kept the story quiet because his wife believed publicity would hurt their son.

In 1985, he was associate minister of the First Christian Church in Colorado Springs, Colo., when he was told of the tainted transfusion. Although the pastor and Allen explain the details differently, the Allens left Colorado in the middle of the night for Fort Worth, where Allen's father was president of the Southern Baptist Radio and Television Commission.

"I joined the First Baptist Church of Arlington because I thought we were going to live in Arlington," Allen said.

Although Charles Wade, pastor of the Arlington church, was very sympathetic, three couples who had been sounded out opposed allowing Matt, then 3, to attend Sunday school.

"We didn't know as much about the AIDS virus in 1985," Wade re-

called. "I sensed it was very difficult for them. If something had gone wrong, I would have regretted it. I didn't push them to do it. I let it drop."

"I feel very badly about it," he said. "We could have reached out to them and we failed. We just did. I hope that out of this the consciences of churches will be pricked all across America so that better policies can be developed."

Allen said he was more shocked when Broadway Baptist Church in Fort Worth, known nationally as a progressive congregation, also blocked his son from attending Sunday school.

"The experience haunted us and has caused us to do a tremendous amount of study," said Jan Hill, minister of childhood education.

The Allens' request initially went to Cecil Sherman, then senior minister and a friend of the family.

"It was discussed by the ministerial staff. We sought counsel from six physicians, as well as the Centers for Disease Control," said Hill, who has been at the church for seven years. "We could not get the same story twice from physicians, for one thing, and basically did not respond to the (Allen) family."

Recently, Broadway's children's ministry committee approved a policy allowing the church to receive any child and family.

"We are beginning to use universal precautions with regard to hygiene, the same as in hospitals," Hill said.

"Church workers must wear gloves when changing diapers and will be asked to be careful about washing their hands."

Joel Gregory was reaching the height of his popular following in Fort Worth when, as pastor of Travis Avenue Baptist Church, he was approached by Allen, whose parents were then members of Gregory's church.

"I was looking for any church that would take us in," Allen said.

But Gregory, now pastor of First Baptist Church of Dallas, recalled the meeting differently.

"I went to Scott's home and offered to do anything Travis Avenue would do," said Gregory, who maintained Allen never directly requested church membership.

After Bryan's death, Allen said, he gave up on his search for a church.

"I thought enough was enough," he said. "We felt like the church had let us down. Why beat our heads against the wall?"

Allen left his job with the Texas Baptist Christian Life Commission in 1990, saying he could no longer remain a Baptist. He now consults on a project dealing with care of AIDS patients.

"So many are living in secrecy and silent pain," he said. "It is unfortunate that society is moving so slowly to accept us. Ours is not an isolated case."

Georgetown named Barron's 'best buy'

GEORGETOWN—Georgetown College, a Kentucky Baptist Convention-supported school, has been named one of America's "best buys" in college education.

Georgetown is one of 300 colleges and universities selected from a national pool of public and private institutions for the listing in "Barron's Best Buys in College Education," to be released this week.

Schools chosen by Barron's offer quality education at the most reasonable prices, explained Jackie Raab of Barron's. The listing is compiled based on additional factors such as faculty attention to students, inspiring and useful programs and opportunities for personal and professional development, she added.

Some of the schools chosen offer extremely low tuition, while others are relatively expensive, Raab explained. But in all cases, the tuition and quality of education have been factored together to select schools providing the greatest educational value received for every dollar spent.

New Age influence subtle, Terry warns

By Mary Royals Driskill
State Correspondent

PIKEVILLE—Most Kentucky Baptists wouldn't recognize a New Age item in their own homes, and they might have just one or two.

That's the illustration Mark Terry of Clear Creek Baptist Bible Institute used to describe the subtle influence of New Age movements in American life while speaking at Shelbana Grace Baptist Church in Pikeville Sept. 1.

Terry was one of four certified seminar leaders at two "Conference on the Cults" programs recently hosted by the Kentucky Baptist Convention's evangelism office. In addition to New Age Movements, seminars focused on the occult, Mormonism and Jehovah's Witnesses.

The New Age movement is subtle but pervasive, Terry said, noting that "almost every book store in America has a New Age section." And he's convinced merchants stock the merchandise because it sells.

Christians might find the influence of New Age movements in their homes, he said, in things such as "He Man" cartoons, "Star Wars" movies, the "Smurfs," crystals and some items featuring unicorns and rainbows.

But Terry is quick to point out that

not everyone who may have or use these symbols has a New Age agenda.

New Age movements have no one founder or central headquarters but can be defined as a "broad coalition of various networking organizations that believe in a new world religion, are working for a new world order and expect a New Age christ," he said. "These concepts have crept into our workplaces, our music and the media, even our educational system."

For example, Terry said, the Kentucky Educational Television Network this year broadcast a series on Transcendental Meditation to elementary school children to teach them concepts of concentration.

Terry warned that the subtle influences of New Age may overlap with the occult, a subject taught at the conference by Charles Rice of Clear Creek College.

"The darkest side of the occult is Satanism," Rice said, explaining the occult's connection to voodoo, Tarot cards, Ouija boards and the Dungeon & Dragons game.

These influences can be found in most any high school in America, he said.

While visiting his son's high school in Bell County, Rice ex-

plained, he found an invitation for students to join a Satanic group.

Rice suggested several reasons the occult attracts teen-agers: curiosity, peer pressure, the drug culture, media influence, the breakdown of the family and the declining influence of the church.

He said teen-agers are engaged in a search for truth and often are rejecting the religion of their parents. This makes it vital for Christians to model an authentic faith for children, he added.

Some warning signs of involvement in the occult, Rice said, include a sudden personality change, preference for black clothing and make-up, drug use and a preoccupation with death.

Symbols associated with the occult include a distorted cross, pentagram (star inside a circle) and the number 666.

Terry and Rice are among a group of Kentucky Baptists certified by the Southern Baptist Home Mission Board to teach seminars on interfaith witness issues.

Additional information about a variety of cults, sects and religious groups is printed in "Belief Bulletins" available from the HMB or the KBC's evangelism office.

BLUEGRASS BURGEO

■ **A community chorus** is being organized by Cumberland College's music department to serve the Southeastern Kentucky region. Rehearsals are held on Mondays from 7-9 p.m. in McGaw Music Building on the Williamsburg campus. Pre-enrollment is not necessary to join. For information, call (606) 549-2200, extension 4332.

■ **Campbellsville College** will host a preview day for high school juniors and seniors Sept. 26. The day's events include campus tours, meetings with faculty and staff, access to information about financial aid and academic programs as well as a luncheon and a Tiger football game. For more information, call (800) 264-6014.

■ **Kentucky Campers on Mission** will hold their fall rally Oct. 9-11 at Walnut Meadow Campground, located one-half mile off I-75 at exit 76 near Berea. The weekend includes a chili supper, potluck dinner and gospel concert. For reservations, call the campground at (606) 986-6180.

■ **The Blair Christmas Museum** is moving from Monroe, Mich., to the new Cumberland College Museum, and will open the day after Thanksgiving. The collection represents the lifelong work of Jim and Joyce Blair, who have collected electrically controlled animals, snowmen, elves, skiing bears, a giant rotating snowman, thousands of lights and yards of artificial snow to create a diverse display.

■ **Correction:** Due to an editing error, last week's Recorder mistakenly identified Wayne Moore, a new staff member at Cumberland College, as James Moore.

Dockery hopes Southern can be catalyst for SBC unity

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Creating a catalyst for denominational unity is the vision of David Dockery, the new dean of Southern Baptist Theological Seminary's school of theology.

"We need to begin to move out of an era of frustration into a time of positive transition ... so as to be agents of unity for future generations in the Southern Baptist Convention," said Dockery, who was installed Sept. 1 as dean during convocation services opening the fall semester.

Dockery's installation marks a major milestone in the seminary's more conservative course charted last year in the school's "Covenant Re-

newal," a document approved in an effort to help relieve mounting tensions between faculty and a new conservative majority among trustees. Trustees and faculty agreed in the covenant to steer the school in a more conservative direction by filling future faculty vacancies with theological conservatives.

"We must develop a framework for faculty, administration and trustees to live out our mutual commitments to the covenant," Dockery said in an interview. "We need to build alumni support and broaden our appeal in both our denominational and broader evangelical contexts."

For the past two years, Dockery, who holds the faculty rank of associate professor of New Testament, has

been general editor of the New American Commentary for Broadman Press, the publishing arm of the Southern Baptist Sunday School Board.

Previously, he taught two years at Southern Seminary and six years at Criswell College in Dallas.

Dockery said he would like to build an evangelically oriented school that embodies academic respectability and cultural relevancy.

"My goals include providing the best Baptist/evangelical scholarship possible, maintaining the highest academic standards for the school of theology and educating ministers who can bridge the gap between our changing American and global context," he said. "We also need to en-

gage the public square with the truth claims of Christianity."

Search processes for new professors in the school of theology should focus on individuals who have a "deep spiritual commitment" as well as academic qualifications, he said.

New faculty members must affirm "the complete inspiration and truthfulness of Scripture," the seminary's confessional statement and the covenant, Dockery said.

But he praises the current faculty as "one of the finest" assembled and said he hopes to build on that base. "We want people who understand Southern's rich heritage, who are dedicated to the church and world evangelization through their respective disciplines."

'Educators share blame for church's failure'

LOUISVILLE (BP)—Theological educators must bear some of the blame for the church's failure to appeal to a generation of young adults, the head of the nation's primary accrediting agency for theological schools said.

In a Sept. 1 convocation address at Southern Baptist Theological Seminary in Louisville, James Waits, executive director of the Association of Theological Schools, said a recent Presbyterian study has shown that "an entire generation between the ages of 33 to 42 'left the church in the 1970s and are not coming back.'"

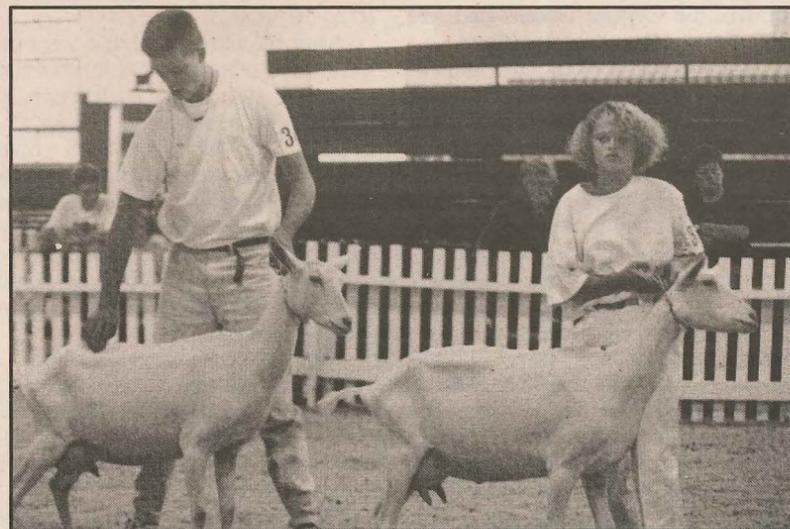
"We have not made the case with this generation for participation in organized religion, and we in the seminaries must bear some of the responsibility for the ill-focused

quality and unconvincing appeal of much of the church's pastoral leadership," Waits said.

Graduates of theological schools have complained their training did not prepare them for the practical aspects of ministry, Waits noted.

"We have tended to dismiss their remarks on the grounds that such comments lacked academic respectability. Perhaps what our graduates have been (saying) is for us to better equip them for making the case to a generation that seems yet to want to believe, but sees organized religion as an unimaginative conveyance of the deeper truth and meaning for which they yearn."

Some schools have begun to reassess their mission, he said, but for the most part theologians have been slow to envision new strategies.



GOATS ON THE GO Tommy Leachman and Amy Baff, residents of Kentucky Baptist Homes for Children, show their goats at the Kentucky State Fair last month. Children from the agency's Glen Dale campus won at least 99 ribbons, including 22 blue ribbons. The 4-H program at Glen Dale gives the children who have experienced difficult family situations, abuse or neglect an opportunity to learn nurturing skills by working one-on-one with animals such as goats, pigs, dogs, rabbits, sheep and bulls.

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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'We must speak for the powerless'

It is time to reshape our nation's public values as well as our private values. Some talk about values as if all values were transmitted only within the family—that the sum of morality in our society is what parents tell children about sexuality, self-discipline, faith, honesty and work. These are central values, of course. They must be transmitted from parent to child.

But the family's transmission of values is only part of the story. The other part is how we support those "family" values in our lives outside the home: in our religious congregations, in our work places, in our civic and government public policies. Do we exemplify in our public life the values of sharing, honesty, tolerance and taking responsibility for each other?

Each private family value is mirrored by a public value. If we expect families to teach children to solve their problems peacefully, we need media and public policies that don't

glamorize violence or put guns in the hands of children and adults.

If we expect families to teach children the value of hard work, we need public policies that make work pay and allow a hard-working parent to support the family above the poverty line and get needed health care and child care.

If we expect families to teach children the centrality of education, we need first-rate schools and to invest in fully-funding programs like Head Start that are proven to increase the likelihood of children successfully completing high school.

If we expect families to teach their children to delay sexual activity and pregnancy, we must provide children real hope and options, engage them in school and after, and fill them with life's promise, not despair.

And if we want these values to permeate our society, we must reject scapegoating of the poor and of welfare recipients, and efforts to cut the meager benefits poor children receive.

We must find and support real moral leadership for our country. If Christ were here today, would he blame the poor children for erosion of wages and job training and opportunities? Would Lincoln use code words to blame blacks for the disintegration of values? Would Martin Luther King be silent about the escalating violence in our culture—on TV, in toy stores, movies, music and cities?

Our moral voices—our assertion of values—must speak for those who are powerless or cannot speak for themselves, for the victims whom others would blame as well as victimize. We must speak out for those whose lives are blighted by poverty or discrimination or illness or hopelessness. And we must speak out for the children, who are suffering the most but have the greatest potential to redeem our country if we first redeem ourselves by acting to meet their needs.

*Marian Wright Edelman, Director
Children's Defense Fund
Washington*

We need to take time to be still & hear God

One of my favorite signs is the one that says, "The hurrier I go, the behinder I get." R.A. Lafferty said it this way, "And then the world came to an end, only everyone was too busy to notice, so they went right on doing what they always did."

Our pace is fast. We drive fast, eat fast, walk fast and die fast. The statistics say we are living longer, but many people are not enjoying life.

Why do we hurry? Maybe we are afraid we will miss something. Maybe we just don't know how to say,

"No." Maybe we fail to recognize our own limitations. Perhaps it is because we have allowed others to force us onto this treadmill.

Jesus never seemed like he was in a hurry, even when others tried to "push" him. He paced himself and never missed doing what was right and important. A man's daughter was dying, but Jesus stopped to heal a woman. People in the city were waiting to hear him speak, but he stopped to bless the children. The story he told about the good Samaritan was the story of men

in a hurry who would not stop, and a "good" Samaritan who did.

"Be still and know that I am God," said the Lord (Psalm 46:10).

To a great degree, the pace we live life by depends on us. Who has time to be still? You and I need to begin just that. We need to step back and look at our lives and ask, "Is all that I am doing necessary?"

"Slow me down Lord; quiet my mind; show me how to enjoy life and to do with my life what is meaningful and purposeful."

*Michael Gilmore, pastor
Westport Road Baptist Church
Louisville*

MINISTERIALLY SPEAKING

The courage of sacrifice

My telephone call to Cyprus was routed through Rome. Static accompanied our every word, but we managed to communicate.

The brief but effective invasion of Cyprus by Turkey had ended within a few weeks. New borders had been drawn; the Cypriot Greeks had lost significant portions of the island.

The war had broken out while Alice, the children and I were returning from furlough, attempting to drive a Volkswagen bus from Frankfurt, Germany, to Beirut, Lebanon. We had succeeded, although on several occasions prayed for "deliverance" from some uncomfortable encounters with Turkish troops convoyed along the main roads through Turkey.

It would be several weeks before we could make contact with Cyprus to ship our household effects on to Beirut as prearranged with our travel agent in Nicosia.

"Andreas!" I shouted over the phone. "It's Bill Marshall. How are you?"

My four-year friend at Hull-Blythe responded that he and his family were

well. His parents, however, had lost their home in the bombings.

Shortly he revealed that the warehouse, in which all our household effects had been stored, had been bombed. "I am sorry, Mr. Marshall," he consoled, as though he had suffered the loss.

After the initial pain, life went on for us. We rebuilt, and no one would suspect that such ever happened to us.

Our losses were small compared to the thousands of Cypriots who had been displaced by the invasion. It would be years before the wounds of war would ultimately recede into scars.

Several weeks later, I returned to Nicosia and went by Hull-Blythe. All of the employees I remembered were there. Andreas got to his feet, and we embraced.

He ordered "cafe metrio" (medium-sweet Turkish coffee) for the two of us, and we sat at a small table in a corner of the large room.

Andreas had become a friend during those early years; I had frequently lunched with him and on one occa-

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: MARRIAGE

Keeping faith

By Diana R. Garland

When I was a girl, I remember marveling over a front-page newspaper picture of a smiling older couple celebrating their 50th wedding anniversary. What a long time, I thought!

Today, 50th anniversaries are no longer such significant news. Why? Because so many more couples achieve this milestone. Americans are staying married longer, in marriages which are richer and more fulfilling for most, than they ever have.

True, almost half of marriages end in divorce. But the other half are staying married 20 or more years longer than our great-grandparents did. When life was shorter, a vow to live with a partner until death was not as long a commitment as it is today!

For Christians, a lifetime marriage is a significant spiritual challenge. Marriage for Christians is our witness to the world of our faith: "By this all will know that you are my disciples, if you have love for one another" (John 13:35).

Just as prayer and tithing and fasting and Christian service are ways we express our faith, so is living faithfully in marriage. Jesus' command to love our neighbors as ourselves applies to the person who sleeps next to us just as much as it does to the people who live in our neighborhoods or work in our offices. Often, it is even more difficult. Marriage requires that we go the extra mile for our partner every day. It requires spiritual discernment, because sometimes, going the extra mile means recognizing that for the good of my partner, I must respond not by going along with what my partner expects of me, but with what I believe is really needed.

Every married Christian struggles with the meaning of the commitment to act out the love of Christ with the person who shares my bed, my car, my checkbook, my children. Our struggle to overcome troubles that come to every marriage, then, is a sign not only of our marriage commitment, but of our faith in God and the way of Christ.

Diana R. Garland is associate professor and director of the Gheens Center for Christian Family Ministry at Southern Baptist Theological Seminary.

Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

'The secret to church growth is there is no secret'

Joe had big arms, and he swaggered when he walked. He played on his church's softball team, and he talked a big game. Every time—every single time—he went up to bat, he tried to hit a home run. Almost every time, he hit a long, lazy fly ball caught by the left fielder. Easy out.

Joe symbolizes much of what's pawned off as church growth leadership today: Lots of talk and bluster. Fancy displays of prowess and emotion. A swing-for-the-bleachers attitude of all or nothing. Poor results.

Joe took the same approach each time he went to the plate: "Watch these strong muscles, guys. I'm going to knock that ball over the outfield fence." Joe never paid attention to how the pitcher tossed the ball. He didn't care where his team's runners were on base, nor where the outfielders were playing him. He never noticed which way the wind was blowing. He just tried to kill the ball.

The same goes for many quick-fix church-growth formulas: "Do it our way, folks. Follow these steps to the nth degree, and you can't lose." Never mind that one church is in a small town, another in an aging suburb, still another downtown. Don't worry about the characteristics of the community or the nature of its people. Just follow those steps.

In contrast to the idea of a rigid church-growth "formula" a new emphasis on customized growth plans—tailored to the needs of individual churches and their communities—surfaced in several recent conferences. Story after story from these meetings illustrated a multitude of approaches, all of which worked in their context.

Take, for example, ideas offered by speakers at the Nationwide Church Growth Conference last month in Fort Worth:

■ The heart of church growth is vision, proclaimed Charles Redmond, pastor of First Baptist Church of Pasadena, Texas. That vision must come from God, he said.

■ A combination of Sunday school-based outreach and an expectation for growth will lead to growth, added Tom Freeman, pastor of Emmanuel Baptist Church in Houston.

■ Door-to-door "people search" visitation works in his community, said Jack Still, pastor of Elkton Road Baptist Church in Athens, Ala.

■ Telemarketing—systematic telephone calls to people in the com-

munity—works in his town, countered Gerald Otahal, pastor of Princeton Southern Baptist Church in Princeton, Ind.

■ Worship is the key, noted Mark Turman, pastor of Crossroads Baptist Church near Marshall, Texas, who said worship provides "encouragement and ... correction and instruction and energy and power for living."

■ A good publicity program in the community makes a major difference in church growth, stressed Tom Cheyney, pastor of Calvary Baptist Church in Morgantown, W.Va. Good publicity builds a positive image in the community and morale among members, he said.

■ Successful churches must be "more like cafeterias than plate-lunch diners," Elmer Towns, a dean at Liberty University, told another ministry conference earlier this year. Churches must offer people choices and variety—from worship times, to Bible study groups, to sermon topics, he insisted.

■ Many churches could provide more effective ministry if they would reach out to residents of multi-housing units, such as apartments, high-rises and condominiums, said David Bunch, a Southern Baptist Home Mission Board vice president, at a conference in Glorieta, N.M.

■ And churches that use suitable contemporary music are meeting needs and reaching people for Christ, added John Worcester, pastor of Mount Tam and Bay Marin Baptist churches in San Rafael, Calif.

"The secret to church growth is there is no secret to church growth," observed Sarah Zimmerman, a Home Mission Board news writer who covered all three events.

She's right. Church growth is too complex to be contained in a secret formula or even a not-so-secret formula. Just as Joe's consistently ineffective softball strategy sent him back to the dugout, rigid church-growth formulas fail to serve churches in ever-changing times.

The bad news is this: Churches can't take simplistic formulas, apply them to the letter and expect multitudes to come pouring in. But now for the good news: Any church willing to study its community, analyze its resources and follow God's leadership can make an impact.

Marv Knox

A rigid church-growth "formula" is being replaced by customized growth plans—tailored to the needs of individual churches and their communities.

No matter how difficult the race, God made you to finish

Have you ever known someone who started something and did not finish it? Has that ever happened to you?

Wes Thompson writes about a scene he remembers from the 1968 Olympics in Mexico City:

It was cool and dark in the Olympic Stadium. The last of the marathon runners were being carried off in exhaustion to first-aid stations. More than an hour earlier, Mamo Wolde of

Ethiopia—looking as fresh as when he started the race—finished first in the grueling 26-mile, 385-yard race.

As the remaining spectators prepared to leave, the air was broken with the sound of sirens and police whistles. Then out from the marathon gate appeared one lone runner. He was from Tanzania. His name was John Stephen Akhwari. He was the last man to finish the marathon. His leg

was bloodied and bandaged; he grimaced with each step. He hobbled around the track for the last 400 meters.

The crowd that was left stood and applauded him as if he were the winner. After crossing the finish line, Akhwari slowly walked off the field.

Someone asked him why he continued to run. In view of his injury and having no chance of winning a medal,

why had he not quit?

Akhwari replied: "My country did not send me 7,000 miles to start the race. They sent me 7,000 miles to finish it."

No matter how hard it gets, no matter how hobbled you are, don't quit. God made you to finish!

Mark F. Boes, pastor
Cecilia Baptist Church
Cecilia

If at first you don't succeed, call someone who knows what to do

One of life's nastiest burdens is proving my wife absolutely right.

This happens more often than I'd like to admit. And she prevailed again last week, in what we call "The Ceiling-Fan Incident."

Joanna got this fan from our neighbor, Jodi, who remodeled her bedroom. It looked like a fine fan, lying there on our floor. That's good, because that's where it stayed for about a month.

Well, I finally decided the fan wasn't going to climb up on the ceiling by itself. I'll skip the installation details. Suffice it to say I'm convinced each person in hell sits atop a rickety ladder, holding a 3-ton ceiling fan with one hand while trying to thread a nut onto an anchor bolt with the other.

Down from the ladder, I flipped the switch. The fan whirred—fast enough to lift

a Huey helicopter full of troops over the mountain. And the lights wouldn't come on. At all.

"What did you do wrong?" Joanna asked. "I can't believe you didn't ask Steve (Jodi's Mr. Fix-it husband) to help you."

"I hooked the white wire to the white wire, the black to the black and grounded the blue," I huffed and avoided the family for the entire evening.

Next day, home from work. "I don't understand why you men have such fragile

egos that you can't ask for help," Joanna told me. "Why don't you call Steve? He'll know what to do."

I didn't want to call Steve because: (1) He's a busy guy, (2) I didn't want to confront Jodi with the possibility she sold us a bum fan and (3) I'd probably wind up looking stupid. Or stupider.

I called Steve just after I realized probable embarrassment couldn't be worse than certain hounding. He came right over. After he finished painting the trim around the new stained-glass win-

dow in their dining room.

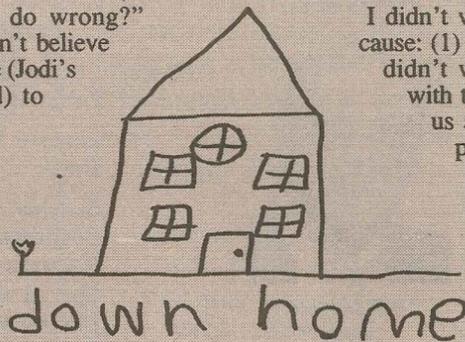
Steve fixed the fan first. In a high-tech maneuver, he took a pair of pliers and yanked the on/off cord. Loosened it right up.

Then he focused on the lights. We worked through the outfit piece by piece. Turns out my blue "ground" wire was the power line for the lights, which don't shine without electricity.

All done, I groveled profusely, thanking Steve for his help and admitting to Joanna she was right. Again. I secretly hoped they got selective amnesia and forgot the whole incident.

When I get to heaven, I want a fully furnished condo, with eternal warranties for everything with moving parts.

Marv Knox



Kentucky relief workers move to new site in Florida

Continued from page 1
help with the relief effort, the No. 1 need now is for money to support the long-term ministry, Simpkins said. Donations may be channeled through the KBC's Brotherhood department in Louisville or sent directly to the Florida Baptist Convention's disaster relief fund, 1230 Hendricks Ave., Jacksonville, Fla. 23307.

A second need is for building supplies, Simpkins said. Supplies needed include 30-pound roofing felt, shingles, three-quarter-inch plywood, visken, roofing nails, nylon window screening and duct tape. A more complete list is available by calling (305) 964-7182.

Meanwhile, Woman's Missionary Union has called for donations of other supplies such as adults diapers, baby diapers, baby formula and baby feeding supplies.

All supplies should be sent to Pembroke Road Baptist Church, 7130 Pembroke Rd., Miramar, Fla. 33023. The church, located just south of Fort Lauderdale, is serving as a central collection point for donated goods.

Individuals or churches desiring to contribute specifically to the work of the Kentucky disaster relief unit should contact the KBC Brotherhood department at (502) 245-4101.

Florida Baptist leaders and other volunteers have expressed concern that Southern Baptists' contributions may dry up after the storm fades from daily headlines.

"This is not a short-term project," said Mike Daily, church and community ministries director for Miami Baptist Association. And recovery is not as well underway as some news accounts portray it to be, he added.

Although the number of deaths in Florida from Hurricane Andrew stands at 38, more than 4,000 people still are listed as missing. There is con-

cern many more migrants, whose family members fear detection of their illegal status, have not been listed as missing.

Area building officials are condemning homes throughout Dade County as unsafe, yet few residents are willing to trade their salvaged possessions or their wrecked homes for a new life among the military tents.

The 250,000 homeless people include some insured homeowners but

many more poorer homeowners, apartment dwellers and mobile home residents who have no insurance, little recourse and nowhere to go.

According to Daily, many South Florida residents still are in shock.

"I saw a friend of mine driving to work in a forklift the other day," he said. "He wore a glazed look on his face as he steered it down the road. Many are going to work each day and coming home to a pile of rubble."

Brenda Forlines, church and community director of the Florida Baptist Convention, noted the economic base of South Florida is in shambles.

"So many people, especially the poor, hourly-waged employees have lost their jobs and source of income," she said. "They will be unable to purchase food when the stores reopen."

Additional reporting provided by Baptist Press

HURT & HELP The warehouse roof wrapped around a tree in Homestead, Fla., illustrates the devastation greeting Kentucky Baptist disaster relief volunteers when they arrive in Southern Florida. The work of Kentucky Baptists and volunteers from other Baptist state conventions is coordinated out of Miami by Bob Simpkins, director of the Kentucky Baptist Convention's Brotherhood department. Below, Simpkins show Illinois disaster relief workers Thurman Stewart and Tom Lindgens how to get to a site to set up a feeding station. (Photos by Greg Warner and Ferrell Foster)



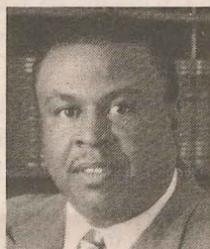
COOPERATIVE MINISTRY/EVANGELISM CLINIC

November 2-3, 1992

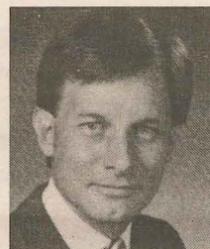
First Baptist Church, Hopkinsville

We are pleased to announce the second Cooperative Evangelism Clinic sponsored by the General Association of Baptists and the Office for Evangelism of the Kentucky Baptist Convention. An outstanding array of speakers/leaders has been arranged. You will want to note the program and our speakers/leaders listed below.

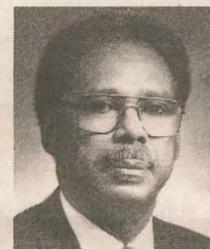
Theme: Perfectly Joined (I Corinthians 1:1-10)



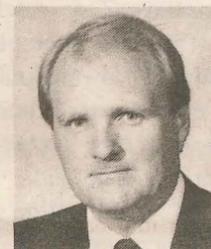
Joe Ratliff
Pastor
Houston, Tex.



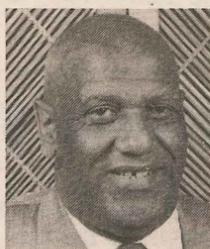
Charles Lyons
Pastor
Chicago, Ill.



Lincoln Bingham
Supt. of Missions
GA of B



Paul Blizard
Pastor
Fairdale, Ky.



Thurmond Coleman
Pastor
Jeffersonton, Ky.



Alma Randolph
Singer
Owensboro, Ky.



Bill Jagers
Director
Evangelism

Program

Monday, November 2

- 12-1 p.m. Lunch/Fellowship
Welcome Jim McKenzie
Purpose Lincoln N. Bingham
Special Music Alma Randolph
- 1:30 p.m. Interpretation of the Theme Charles Lyons
Seminar I - "Exploring New Paradigms for Church Growth Today" (break included) Joe Ratliff
- 6:30 p.m. Evening Session - Thurmond Coleman, presiding
Congregational Hymn
Devotional Worship Harold Greenfield
Introduction of Speaker, Joe Ratliff Thurmond Coleman
Special Music Alma Randolph
Message Joe Ratliff
Congregational Hymn Bill Adcock
Introduction of Charles Lyons Raynarldo Henderson
Special Music Alma Randolph
Message Charles Lyons
Benediction Ralph McConnell

Tuesday, November 3 - Kenneth Brown, presiding

- 9:00 a.m. Congregational Hymn Bill Adcock
Devotional Worship C.E. Timberlake
Seminar II - "Testimony of a Former Jehovah's Witness" Paul Blizard
Break
Seminar III - "Tested Strategies for Church Growth" Charles Lyons
Congregational Hymn Bill Adcock
Remarks Lincoln N. Bingham
Special Music Alma Randolph
Closing Message Joe Ratliff
Benediction Bill Jagers

Sponsored by the General Association of Baptists and Office for Evangelism, Kentucky Baptist Convention

Proposal would establish fund for Joint Committee

Continued from page 1

The issue was handed over to the Executive Board last November, when messengers to the KBC annual meeting approved a motion requesting the board to "find a way to provide funds in the 1993-94 budget and subsequent budgets which will allow our convention to continue financial support of the Baptist Joint Committee on Public Affairs."

The Executive Board created a special workgroup to study the issue. It met twice this summer to develop its proposal, which it brought to the business and finance committee.

Introducing the proposal, workgroup Chairman Mike Thomason noted "how divisive these issues are to the fellowship and energies" of the KBC.

The workgroup began its study with the understanding that the KBC already had directed it to provide money for the Baptist Joint Committee, said Thomason, pastor of Temple Hill Baptist Church in Glasgow. Therefore, the workgroup did not debate the merits of the Baptist Joint Committee, but rather focused on finding the best way to do what the convention said it wanted done, he added.

The committee looked at six possible alternatives for providing the money, Thomason reported: Off the top of receipts for the Cooperative Program unified budget; from the SBC's portion of the Cooperative Program; from the KBC's portion of the Cooperative Program; from the Exec-

utive Board's budget, provided by the KBC portion of the Cooperative Program; from funds designated to the KBC budget; from an endowment that would be established at year-end by the Executive Board from unspent funds and unrestricted earnings.

All the options presented unique problems, and ultimately the workgroup settled on a modification of the endowment idea, he explained.

The original proposal would have set up an endowment in the name of the Baptist Joint Committee through the Kentucky Baptist Foundation. It would have allowed churches that did not wish to support the committee to receive refunds of their Cooperative Program contributions in proportion to their gifts that would have gone into the endowment. It also would have allowed churches and individuals to contribute directly to the endowment and increase the amount going to the committee.

The proposal had four strengths, Thomason said: It would accommodate Baptist Joint Committee foes; it would accomplish the 1991 KBC directive quickly; it would maintain the autonomy of the KBC in relation to other Baptist entities; and it would maintain an autonomous relationship between the KBC and the Baptist Joint Committee.

But it had four weaknesses, he added: It could set a precedent for funding "special interest" projects; it could limit the KBC's control of the funds; the Baptist Joint Committee is not an institution, such as colleges,

which normally receive endowments; and it conflicts with the "scriptural basis of giving tithes and offerings."

So, the workgroup modified the concept and proposed a "special-purpose board-designated" fund, also funded by unspent funds and unrestricted earnings.

Unlike an endowment, which is controlled from the beginning by the terms of the agreement, the special fund and its earnings would be controlled by the Executive Board. The proposal would not provide for refunds to foes, but it also would not be open to special contributions from supporters.

The workgroup determined the fund would require an investment of \$200,000, spread over two years if possible, to provide an annual return of about \$17,000, Thomason said. The income figure was targeted to match the KBC's annual contribution to the Baptist Joint Committee before the Southern Baptist Convention cut its support in 1990.

The fund would be managed by the Kentucky Baptist Foundation, on behalf of the convention, which would own the account.

The proposal grew "out of a vision for Kentucky Baptists that we believe extends beyond our small circle of discussion," Thomason told the committee. "Namely, that Kentucky Baptists have a divine mission to accomplish in a world and state where most people are lost. Issues that would divert our attention and divide our support for that mission need to be dealt with in a manner that affords trust, openness, respect and toleration. ...

"This resolution ... forges a compromise that will move to the back burner issues about which we cannot

at present come to consensus. This resolution allows the Executive Board to fulfill the convention's action and to move ahead with our greater mission with respect and support for both points of view.

"The strength of this resolution lies in its weakness," Thomason added. "It is weak in that it creates nothing that would be cast in cement. Future conventions or Executive Boards may change or eliminate the effects of this resolution as they see fit.

"The strength of this resolution is that it is established in a spirit of trust and conciliation which, if left alone, will stand in our convention as a testimony to the fact that we can address our differences in a Christ-like manner."

During discussion, committee members asked how the proposal would be approved. KBC Executive Secretary-Treasurer William Marshall noted the Executive Board will have that decision. But messengers to the 1992 KBC annual meeting also are likely to have another opportunity to reconsider the issue. A motion to rescind the 1991 action that initially called for the proposal is likely, he said.

The proposal should work because it is a true compromise, said KBC Second Vice President Floyd Price, pastor of Buck Grove Baptist Church in Ekron: "Some want more funding for the Baptist Joint Committee; others want no funding. This proposal will work on its own and allow us to ... go on to other things."

Committee member Robert Johnson, pastor of Grace Baptist Church in Murray, warned: "This issue polarizes the convention. If the KBC does this, it's going to force those on the other side to choose some other alternatives" of convention cooperation. He also expressed concern about spending money to set up the restricted fund when the KBC is cutting staff and programs.

"We've got to make concessions," Thomason responded. "We've got to stop letting (one-tenth of) 1 percent of the budget cause the problems. My hope and prayer is that the majority of Kentucky Baptists will see what is trying to be done so that we can continue to do missions together."

In other action, the committee:
■ Proposed a goal of \$17,337,909 for the Kentucky Baptist Cooperative Program operating budget. That goal is the same as the operating budget for the 1992-93 fiscal year, which began Sept. 1.

The proposal came on the heels of a zero-growth 1991-92 fiscal year, in which the state Cooperative Program received \$17,004,967, or less than one-tenth of 1 percent more than the previous year.

■ Agreed to file criminal charges against a Kentucky man for spending \$30,000 of an estate left in his care for personal use rather than transferring the money to the KBC, as was stipulated in a will.

The committee was told repeated efforts to claim the KBC's share of the estate had been unsuccessful and that the KBC's attorney had determined the executor's actions had been unlawful.

A proposal to be considered by the Kentucky Baptist Convention Executive Board would establish a special fund of \$200,000 from unspent funds and unrestricted earnings. The Baptist Joint Committee would receive about \$17,000 in annual earnings off this fund but would not own the principal.

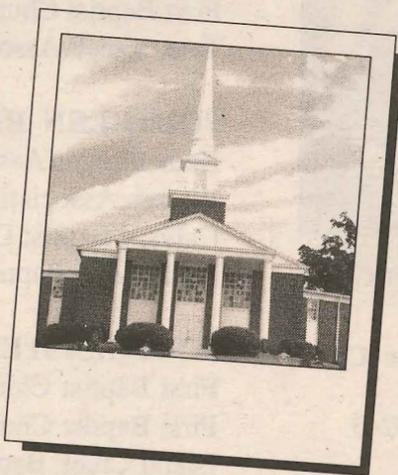
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PEOPLE

Bingham to receive Clarence Jordan Award Oct. 8

"He has a tremendous impact because of his energy level, awareness and commitment to the cause. He has untold energy, and he's an excited man."

Jeffersontown pastor Thurman Coleman on Lincoln Bingham, recipient of the 1992 Clarence Jordan Award

LOUISVILLE—A black minister who has spent a lifetime practicing what he's preached about racial harmony is the 1992 recipient of one of Kentucky's most prestigious awards for race relations.

Lincoln Bingham, superintendent of missions for the General Association of Baptists in Kentucky and a cooperative ministry consultant for the Kentucky Baptist Convention, will receive the Clarence Jordan Award during a banquet at Walnut Street Baptist Church in Louisville, Oct. 8 at 6:30 p.m.

The award is named for the late civil rights leader, who founded the interracial Koinonia Farm, near Americus, Ga., in 1942. Before moving to Georgia, Jordan was missions director for Long Run Baptist Association in Louisville. The award is granted by the association's Christian life committee to a person whose life "exemplifies the practical application of the gospel," said committee Chairman Wayne Hager.

The banquet's keynote speaker, Paul Simmons, said he plans to emphasize "Clarence Jordan as a prophetic perspective for our time."

Jordan's ministry was dominated by his commitments to eliminating racism, working on peace and justice issues "and the courage required to pursue them," said Simmons, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville.

Those virtues also describe Bingham, according to colleagues in min-

istry.

"He's never had any inhibition in working across racial lines," said Bill Rogers, who worked with Bingham when Rogers was the KBC's director of church-ministry support. "That has to do with his self-concept. He feels good about who he is, accepts himself as a gifted person and trusts his ideas. He's not hung up because he's from a minority race whose ancestors came out of slavery."

Bingham's success in ministry stems from his ability to understand and compensate for the differences between races, Rogers added. "He's a

bridge-builder by his personality, as well as what he does."

Black Baptists also respect Bingham, added Thurman Coleman, pastor of First Baptist Church of Jeffersontown. "He has had a tremendous impact because of his energy level, awareness and commitment to the cause," Coleman said. "He has untold energy, and he's an excited man. He works well in both areas of the black

and white situation.

"And his message always has been about Jesus Christ. He sticks to the message of Jesus. That language speaks to anybody."

Tickets for the banquet are \$8.75 and may be purchased by writing to Clarence Jordan Awards Banquet, c/o Wayne Hager, 310 N. Bonner Ave., Louisville, Ky. 40207. Phone (502) 635-2601.

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SEEKING: Growing church seeks part-time Youth/Music Minister. Salary and benefits negotiable. Send resumé to Central Baptist Church, P.O. Box 496, Lebanon, Ky. 40033, or call (502) 692-4333.

NEEDED: Part-time Music Minister needed. Lexington; phone (606) 293-1822 for additional information.

WANTED: Part-time Minister of Music; bachelor, church music and prior church experience required. Send resumé to: Rev. Mike Rodgers, Valley View Baptist Church, P.O. Box 468, Vine Grove, Ky. 40175, or call (502) 877-2150.

MINISTERS' WIVES RETREAT



Linda W. Serino

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KBHC's Annual September Food Roundup is in Full Swing

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Little Bethel Associational Office, Madisonville
Daviess-McLean Associational Office, Owensboro
Ohio County Associational Office, Hartford
Ohio Valley Associational Office, Sturgis
Hawesville Baptist Church, Hawesville

NORTH CENTRAL REGION

Erlanger Baptist Church, Erlanger
Porter Memorial Baptist Church, Lexington
First Baptist Church, Morehead

SOUTHWESTERN REGION

West Union Associational Office, Paducah
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Bethel/Logan Associational Office, Russellville
Warren Associational Office, Bowling Green
Calvary Baptist Church, Glasgow
Burkesville Baptist Church, Burkesville

SOUTHEASTERN REGION

First Baptist Church, Hazard
First Baptist Church, Barbourville
Island Creek Baptist Church, Manchester
Main Street Baptist Church, Williamsburg

NORTHEASTERN REGION

Unity Baptist Church, Ashland
First Baptist Church, Prestonsburg
Pike Associational Office, Pikeville
Campton Baptist Church, Campton

PEOPLE

Bushes worship at Highview at invitation of 2 members

By Marv Knox
Editor

LOUISVILLE—If churches gave prizes for outreach, Rebecca Jackson and Ralph Orms would be in serious medal contention.

They might not have invited the most people to Highview Baptist Church, but they certainly brought the most famous—George and Barbara

Bush.

The Bushes, both Episcopalians, worshiped at the church Sept. 6, during a weekend trip to Louisville.

They came at the invitation of Jackson and Orms, who independently contacted the White House to ask them to church, reported Pastor Bill Hancock.

Jackson is Jefferson County court clerk and the county's highest-ranking

Republican official. Orms, a local police sergeant, is the national secretary of the Fraternal Order of Police and an active leader in the war on drugs.

On Thursday before the Sunday service, Highview Church leaders learned their congregation was on the short list for a possible presidential visit. "But we literally found out at 8 o'clock on Sunday morning that the president would attend our church," Hancock said.

The pastor praised Secret Service and White House staff for keeping the presidential visit as unobtrusive as possible.

"They were adamant that they wanted a worship experience," he said, noting the president's security staff kept their presence in the church sanctuary to a minimum.

Secret Service and other security personnel arrived at the southeast Louisville church about an hour before the 9:30 service. They mapped out the president and first lady's route to their seats, but they did not set up high-profile metal detectors or other security devices.

Once in worship, the Bushes heard a sermon on "Faith to Wait." Hancock preached from Psalm 27 and Isaiah 40, focusing on "some of the things

the psalmist faced during difficult times."

Knowing the president might visit, Hancock studied sermon materials he had collected on patriotism and Christians in government. "But I decided to preach a pastoral, encouraging sermon that would apply as well if the president were not there," he said.

The president and Mrs. Bush did not address their fellow worshippers. However, the congregation gave them a standing ovation when Hancock expressed appreciation for their visit.

"We want him to know, and Mrs. Bush, that he has our prayers, not as a candidate for president, but as our leader," the Louisville Courier-Journal quoted Hancock as saying.

The pastor and president had about seven or eight minutes to visit during the trip. "We talked about things in general—the worship experience and mutual concerns," Hancock reported.

Highview Church was fortunate to receive a presidential visit, but it's not unique, Hancock said.

"I hope the community will see this as our representing all Christians in the community. Any other church could have done it equally well," he said. "We were honored, but our main concern was to worship the Lord."

"We were honored, but our main concern was to worship the Lord."

Pastor Bill Hancock on the visit of President and Mrs. George Bush to Highview Baptist Church in Louisville

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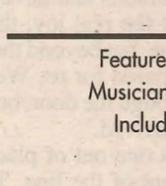


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KENTUCKY KERNELS

The number of Kentuckians who make their living by farming decreased by 12 percent in the past 30 years, down from 145,782 in 1969 to 129,440 in 1989. Meanwhile, the number of Kentuckians who earn their living in government and other non-farm jobs has increased dramatically. Non-farm workers increased 52 percent during the same period, and government employees increased 22 percent.

Source: Kentucky State Data Center.

Mountains to the Mississippi

■ **BAXTER**—First Church called **Dallas Messer** as pastor. He had been serving as interim pastor.

■ **BEAVER DAM**—Slaty Creek Church called **Phillip Rowan** as pastor.

■ **CARROLLTON**—**Dennis Vance**, a student at Southern Seminary, is pastor of Prestonville Mission.

■ **CENTERTOWN**—**Dan Hopkins** is pastor of Waltons Creek Church.

■ **DUNDEE**—Dundee Church called **Don McGuire** as pastor.

■ **FITZPATRICK**—**Stephen Whitaker** is pastor of First Church. He is a recent graduate of Southwestern Seminary in Fort Worth, Texas.

■ **FRANKFORT**—**Ken Forman** has been named director of missions for Franklin Association. He is serving on an interim basis until he retires from the direct missions department of the Kentucky Baptist Convention in December.

■ **GRAY**—**John Sowders** is pastor of Grays Church. **Coy Brewer** served as interim pastor.

■ **HOLMES MILL**—**Mike Blair** resigned as pastor of Cloverfork Missionary Church.

■ **LEXINGTON**—**Chevy Chase** Church called **Michael Wolfzorn**, a student at Southern Seminary, as minister of youth/education.

Hillcrest Church called **Charles Overton** as pastor. He has served as pastor of Woodlawn Church in Leba-

non since 1988.

■ **LOUISVILLE**—Beechmont Church honored **Eugene Enlow** on the 50th anniversary of his ordination Aug. 29. He was ordained in 1942 by Dry Ridge Church in Dry Ridge, and served as pastor of churches in Kentucky and Oklahoma. He was pastor of Beechmont Church from 1974 until his retirement in 1988.

Shari DeGraff was ordained to the ministry by Crescent Hill Church Aug. 30.

Sherman Towell retired as minister of adult education at Carlisle Avenue Church. He served in ministry for 60 years. The church honored him with Sherman Towell Day Sept. 13.

■ **MANCHESTER**—**Frank Peters** is pastor of Pleasant Point Church. He previously served at Antioch Church in Keavy.

■ **MONTICELLO**—**Ronald Jones** is pastor of Meadow Creek Church. He previously served as pastor of Central Grove Church in Albany.

MISSIONARY UPDATE:

■ **Roy and Diane Brent**, missionaries to Kenya, are in the States at 3242-B Walnut St., Los Alamos, N.M. 87544. He is a native of Campbellsburg.

■ **Mike and Pat Krahwinkel**, missionaries to Mali, are on the field at BP 2017, Bamako, Mali. They are Owensboro natives.

Church has history of helping community

By **Melanie Childers**
Staff Writer

MT. VERNON—Scaffold Cane Missionary Baptist Church has been keeping order in town for 200 years.

During the late 1700s and early 1800s, the church was a courthouse on Saturdays. Members called business meetings to hear community disputes about everything from unpaid debts to consuming alcoholic beverages.

Although the church now has handed over its gavel to public courts of justice, pastor **Wayne Harding** said Scaffold Cane Church still is highly esteemed in the community as a place to turn for help with common problems and difficulties.

"We refer to ourselves as 'Scaffold Cane Missionary Baptist Church: a Landmark for Christ,'" Harding said. "The church is recognized as one of the long-standing, faithful places in the community that people have a high regard for."

This year marks the 200th anniversary for the church, which averages 90 people for worship on Sundays. Harding said celebrations have been taking place all year long, but the main focus of activity is in September.

July featured a "Youth Crusade for Christ," led by Berea College Baptist Student Union leaders, the pastor said.

September activities include an old-fashioned fall revival Sept. 14-18 and an "all-day meeting" on Sept. 20, for the actual anniversary celebration and dinner on the grounds.

Also, Harding said the congregation chose symbolic reminders to help them look to the future as well as reflect on the past.

On Sept. 13, the church planted two hemlock trees. "To me, evergreens represent life. They're symbolic of lasting things," Harding said.

The trees and a time capsule, which will store information compiled this year about the church, are "reminders of God's blessings through 200 years," he added.

Harding said the church has continued for 200 years, not out of habit or tradition, but out of love. He explained that a positive relationship with the community is vital for the church's ministry.

"I hope to see the church meeting even more needs in the community," he said. "For the community to continually turn to the church, the church must continually turn to the community."

A blue carnation for Rhonda

Oneida senior **Rhonda Louise Barger** died unexpectedly Saturday, Sept. 5, as a result of injuries suffered in a wreck two months ago.

Rhonda was a local girl who commuted from her family's nearby farm. Her forebears have attended OBI through four generations. We watched her grow from a fifth grade child in our staff school into a pretty and intelligent young lady. She had long blond hair, well over her shoulders, and always a beautiful smile. A Christian, Rhonda had attended the nearby Crane Creek Baptist Church, pastored by OBI Bible teacher **Jerry Smith**. She had led her brother and sister to the Lord in recent months and several others.

Her death came as a great shock to her loving and large extended family, as well as to our OBI family.

Rhonda's body was brought to our Melvin Davidson Chapel where she had worshipped daily for the past seven years. Over 20 hours, nearly 1,100 were a part of her lying-in-state and the service itself.

The loss of a beloved schoolmate and friend, only 17 years of age, stirred many powerful emotions. Everything had the air of quiet dignity with which she had lived her life. Her dying words to her mother were, "Be calm."

There was a large array of beautiful flowers, including 68 white carnations representing each of her classmates, and a blue carnation in the center for Rhonda.

The family requested a worship and praise service; the Holy Spirit made it so. Our choir sang "Victory in Jesus" and "When We All Get to Heaven," the two hymns most frequently sung over the past seven years Rhonda worshipped with us—over 1,250 times in daily chapel.

Teacher **Steve May** led prayer and teacher **Jim Mallard** read the 23rd Psalm. Principal **Larry**

Gritton shared Scripture and memories, followed by the congregation's singing of "Amazing Grace." **Jerry Smith** gave a powerful sermon, and Oneida Pastor **Joel Rackley** sang beautifully "The Love of God." **Henry Walters**, a favorite teacher of Rhonda, gave a moving benediction.

The service began in bright sunshine, but a tremendous rain poured during part of the service. We wondered how we would get up the mountain to Cinamond Knob, the highest point of the Barger farm, where Rhonda was to be laid to rest. Arriving there (about a mile from the campus as the crow flies), we were amazed to find not a drop of rain. We buried her in bright sunshine with not a cloud in the sky.

OBI Chaplain **Mike Spencer** had some food for thought the morning of the service:

"We are all standing in a line, the longest line you have ever been in. We are born in this line and we live our lives moving forward in the line moment by moment.

"Where is this line taking us? Our destination—eternity. Sometimes, unable to see all the way to the front, you forget what this line is all about, caught up in the things you are doing

now. We enjoy our companions and have some wonderful times here, but the real joy, the real life, is not in the waiting line, but beyond the door in the world God has prepared for us. We miss those who have passed through the door, but they aren't 'gone,' they have 'arrived.'

"Sometimes God takes one out of place and moves that one to the front of the line. This is God's line! While we wait let's be useful, happy and busy. Every one of us will soon have our moment at the front. See you on the other side! It's wonderful over there."

Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

ONEIDA JOURNAL



Barkley Moore

Paid Column

Pineville native experiences new family

Family is high priority among eastern Kentuckians, and our new English instructor shares that value. **Beth Bevins'** family believed Proverbs 22:6, "Train up a child in the way he should go," and she is thankful for being raised in a Christian home.

In a recent chapel testimony, **Miss Bevins** showed a china tea cup and related, "My grandmother told me when I was a little girl, 'Beth, when I pass away, I want you to have my china.'

Through the years pieces were lost, some got chipped, and it all went through the '77 Pineville flood. When she died, I inherited the china, but I have a greater inheritance. My grandmother introduced me to Jesus Christ when I was 11 years old."

Beth grew up in Pineville and was valedictorian of her senior class. She wanted to teach since she was a very little girl. Her first experience was teaching VBS one summer while in high school. After graduation from Lincoln Memorial University she accepted a job in Pikeville, "because that was the only place I could find full-time employment." Believing the Lord gave her the ability to teach and write, she completed a master's in English at University of Tennessee. Teaching adults also found affirmation as the future di-

rection for her life, but she wondered how it would work out. She also wanted to return home and work in Bell County, but for two years nothing opened.

Her mother's death in 1991 brought the need for greater spiritual support and guidance. "When I received the call about Clear Creek, it was answered prayer," she said.

Like all our faculty and staff, **Beth** lets the Lord use her beyond the campus. She teaches the college and career class at Pineville First Baptist. As an Acteen, under the leadership of our former librarian **Carolyn Brooks**, **Beth** earned Queen Regent in StudAct. "Acteens helped me to grow tremendously as a Christian and helped shape my new life in Christ."

Her desire to write already has found fulfillment. The Tennessee English Journal published her article, "Taking the Pain out of the Research Paper." Our students will be glad to hear about that!

"Coming to Clear Creek has brought me home and given me a larger family than I could have ever hoped for," **Miss Bevins** noted with thanksgiving.

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

CLEAR CREEK CHRONICLE



Beth Bevins

Paid Column

CHURCHES

Growth methods may differ but message is the same

By Chip Alford
SBC Sunday School Board

FORT WORTH, Texas (BP)—When it comes to church growth, Ken Hemphill and Rick Warren may preach different methodologies but their message is the same—reach the unchurched and bring them to Christ.

Hemphill, director of the Southern Baptist Center for Church Growth, and Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif., both addressed participants at the Nationwide Church Growth Conference Sept. 1.

They agreed there is no one key or "secret" to growing churches.

"To reach our generation, we are going to have to have multiple methods for growth," Hemphill said. "We need to focus on church growth principles, not the methods."

Warren agreed: "We can have unity in our convention without having uniformity (in church growth methodology). We don't think our way is the only way; we're only one way."

Hemphill supports a more traditional approach to church growth. Before beginning his current job, he served 11 years as pastor of First Baptist Church of Norfolk, Va., leading the church to growth through an "evangelism-focused" Sunday school and "celebrative" worship services.

Warren, on the other hand, led Saddleback Valley to become the fastest-growing Southern Baptist church in America by using home Bible study groups and "seeker services" to appeal to the unchurched.

"I firmly believe an age-graded Sunday school is the finest integrative church growth tool on the market," Hemphill said, adding the Bible study program is "alive and growing" in the Southern Baptist Convention despite

claims to the contrary by some church growth experts.

Hemphill said other denominations are recognizing the value of Sunday school, citing a recent survey showing 14 of 17 of the fastest-growing churches in America rated Sunday school as a "key agent" in growing a church.

Though more than 70 percent of Southern Baptist churches are plateaued or declining, Hemphill insists Sunday school itself isn't to blame. What is needed in many cases is new vision and creativity in carrying out the Bible study program, he said.

"Why go reinventing the wheel? We just need to refocus it toward evangelism and use our creativity and flexibility to build off that foundation," he said.

But Sunday school has not been a key focus of Warren's church-growth strategy in California.

Warren, a fourth-generation Southern Baptist pastor, said he started Saddleback as a "church for the unchurched."

"I discovered real quick that what I had grown up with would not reach that particular target," he said.

The church's innovative ministry approaches include holding two types of worship services: a seeker service on Sunday with topical sermons and contemporary music designed to reach the unchurched and midweek worship services for believers that feature "verse-by-verse" preaching.

Other innovations include home cell groups for Bible study and investing in staff members rather than buildings. Warren said Saddleback is the largest church in America without a building, adding the church has met in 54 different locations in its 12-year history. The congregation currently meets in a local high school building.

The secret to church growth is there is no secret to church growth.

Though a myriad of models were shared during the Nationwide Church Growth Conference Aug. 31-Sept. 1, none of the speakers claimed to have a magic formula for growing churches.

Instead, speaker after speaker offered warnings like, "This worked in my city, but it may not work in your situation."

John Bisagno, pastor of First Baptist Church of Houston, told participants: "Don't swallow all of this. Pray over it and filter it through your personality."

The "great mistake" Southern Baptists make

in trying to grow churches is "we think it's a head matter rather than a heart matter," said Charles Redmond, pastor of First Baptist Church of Pasadena, Texas.

The heart of church growth, he said, is vision. "The pastor himself must have a vision to grow ... and the vision must come from God," Redmond said. "Visions from anyone other than God won't work when the going gets tough."

Growth means change, however, and Redmond noted change can lead to conflict. He said pastors and church leaders must respond spiritually to people's reaction to change.

"Lead the positive people, and as best you can, love the negative people," Redmond said.

Growth key is being relevant

FORT WORTH, Texas (BP)—What works in church growth?

It depends on who you ask and what the particular needs of the community are, according to numerous speakers at the National Church Growth Conference.

At Emmanuel Baptist Church in Houston, Pastor Tom Freeman emphasizes Sunday school. He said the key components are training workers to witness; organizing Sunday school for maximum member involvement; removing anything—from schedules to classes—that is not productive; and keeping things that do work.

But at Elkton Road Baptist Church in Athens, Ala., door-to-door visitation is the key, Pastor Jack Still said.

During one intensive effort, 46 teams of church members surveyed 500 households and found 400 church prospects, he explained. In two years, the church had 152 new members, 90 of them by baptism.

Gerald Otahal, bivocational pastor of Princeton Southern Baptist Church in Princeton, Ind., said a door-to-door survey would be unproductive there because residents are weary of solicitations from Jehovah's Witnesses.

Instead, Otahal said his church

uses telemarketing. Church volunteers call residents listed in the phone book in the town of 10,000, looking for people who are not involved in any church.

"Since we started telemarketing, we've never lacked for visitors," Otahal said. Sunday school enrollment has grown from 25 in 1989 to 105 currently.

Mark Turman, pastor of Crossroads Baptist Church near Marshall, Texas, emphasized the importance of worship services which are times of celebration, thanksgiving, repentance and commitment.

"Understand what is relevant in your culture, in your setting, and implement that," concluded Michael Dean, pastor of Travis Avenue Baptist Church in Fort Worth, Texas.

For example, although worship style is a hotly debated issue among churches today, Christians often miss the point, he said.

"The issue is not contemporary versus traditional worship service styles. The issue is relevant versus irrelevant," Dean said, warning that what works in urban Southern California might prove disastrous at a rural church in Texas.

Churches have life cycles, speaker explains

FORT WORTH, Texas (BP)—Churches, like people, go through normal life cycles, according to church growth researcher George Bullard.

Bullard, missions director for the South Carolina Baptist Convention, talked about church life cycles during a seminar on helping plateaued churches grow. He spoke during the National Church Growth Conference in Fort Worth, Texas.

"You need to understand what's going on in a church that has led it to that particular point in its history," he explained. "This is extremely important because different things will work (to bring growth) at different stages."

He said every church, no matter what its size, goes through three primary life cycle phases: growth, prime, and decline.

Within these phases, Bullard said, churches also pass through 10 stages, each with unique characteristics and struggles. They include:

■ Birth. A church begins with a vision or dream. The congregation is enthusiastic, excited about the future.

■ Infancy. Inclusion is emphasized through activities such as evangelism,

outreach, assimilation and discipleship.

■ Childhood. The church begins to define the "how and why" of its age-group ministries. Programs become more important than outreach.

■ Adolescence. The church is "growing in all directions" in an awkward manner. A lot of competing programs are talked about and debated. Many fights occur over what the church's priorities should be. Churches that fail to decide what kind of church they are going to be in this stage experience stunted growth, he warned.

■ Adulthood. Programs and ministries are running smoothly. But a potential problem occurs in this stage if churches give the mantle of church growth to the pastor and staff, Bullard said.

■ Maturity. When the congregation is a generation old (about 22-28 years), the congregation rests. Vision is no longer important. The original goals and dreams of the church have been accomplished and are not replaced by a new vision.

■ Empty nest. During this very angry stage of the church's life, mem-

bers begin challenging one another's commitment level. Many leave the church.

■ Retirement. The congregation is aging, and little effort is made to reach out to the community. Decline continues.

■ Old age. The church is on the verge of dying.

■ Death. The congregation dies, unless it develops a new vision and strategies for change.

About 80 percent of Southern Baptist churches fall in the maturity, empty nest, retirement or old age categories, Bullard said.

And that's not good news, he added, since the amount of effort it takes to turn a church around increases as it progresses in the life cycle.

A change in methodology and programs may help spur growth in churches through adulthood, but once they hit the stages of decline, "a vision solution instead of a program change is what you need," he said.

"The issue is not work harder, but work smarter in terms of reconceptualizing the vision and direction of the church. No church that I'm aware of has to die," he said.

"Understand what is relevant in your culture, in your setting, and implement that."

Michael Dean, pastor of Travis Avenue Baptist Church in Fort Worth, Texas

Changing methods or programs may help rescue churches through the adulthood stage, but once they hit the stages of decline a vision solution is necessary, according to George Bullard.

Pastor gives tips for good publicity

FORT WORTH, Texas (BP)—Church publicity must go beyond an ad in the local newspaper's religion section, according to Tom Cheyney, pastor of Calvary Baptist Church in Morgantown, W.Va.

Instead, he suggested other forms of church publicity:

■ Seeking media announcements or coverage of things at church events such as ministry projects and choir programs.

■ Adapting the pastor's column from the church newsletter for the local newspaper.

■ Participating in community festivals and county fairs.

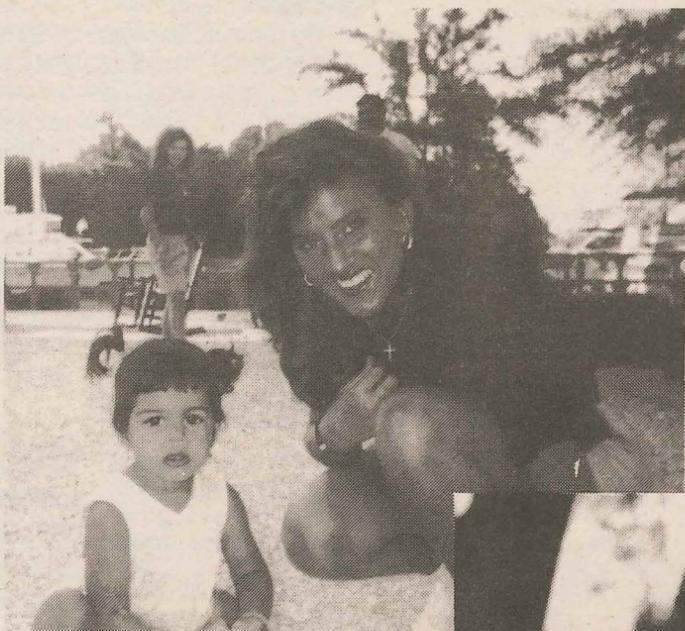
■ Presenting an award to an outstanding citizen, and seeking media coverage.

■ Giving something away, such as cups at football games.

■ Hosting arts events such as piano concerts.

■ Offering seminars to the community on topics from child care to budgeting.

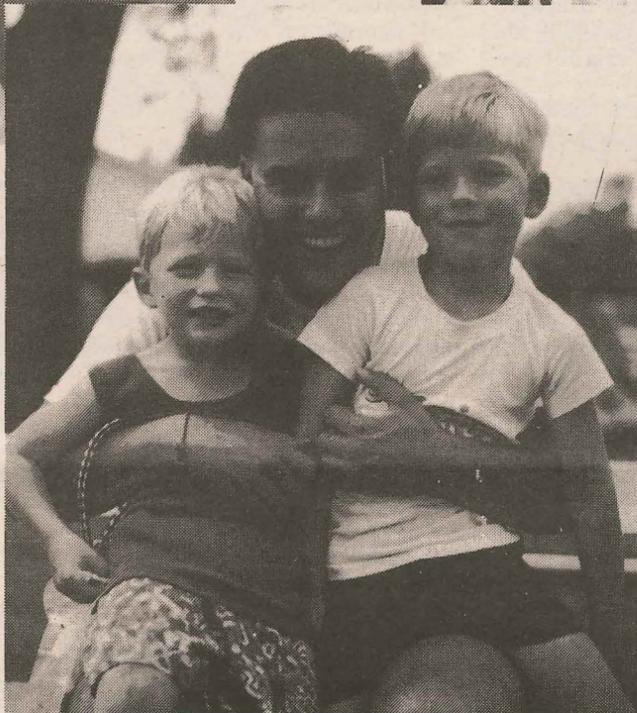
GEORGETOWN



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