

FOR THE RECORD

Willis nominated

Avery Willis, a former missionary who currently works with the Southern Baptist Sunday School Board, has been picked to be the new overseas vice president of the Foreign Mission Board. *See page 2.*

New year

The 135-year-old doctrinal statement of Southern Baptist Theological Seminary took center stage during convocation ceremonies marking the beginning of a new year and new administration. *See page 3.*

Rally planned

Kentuckians concerned about the increase of gambling in the state plan to stage a rally in Frankfort. *See page 3.*

Editorial

Does a Kentucky Baptist Convention worker have the right to be a member of a church that contributes to the Cooperative Baptist Fellowship? *See page 5.*

Regional differences

Americans living in different regions of the nation believe and act differently on faith issues. *See page 7.*

Bible & 12 steps

An expanding array of products now are available that combine the Bible with applications to 12-step recovery programs. *See page 13.*

Kentuckians play key role in New England ministry

By Marv Knox
Editor

NORTHBORO, Mass.—Kentucky natives Sandy and Ken Hale once backed away from the idea of joining the staff of a church in Dayton, Ohio.

"We thought 50 miles north of the Ohio River was at least 50 miles too far north," Hale recalled. "Now look at us—a thousand miles north of Kentucky."

Today, he's the pastor of Trinity Baptist Church in Hanover, N.H., and president of the Baptist Convention of New England. She's the Baptist campus minister at Dartmouth College, an Ivy League school with a



■ Profiles on pages 8, 9 & 10

hard-earned reputation for world-class scholarship. As transplanted Kentuckians in New England, the Hales are rare. But not totally unique among Baptists.

"Kentucky Baptists live and minister all over New England," said Larry Martin, a vice president of the Southern Baptist Home Mission

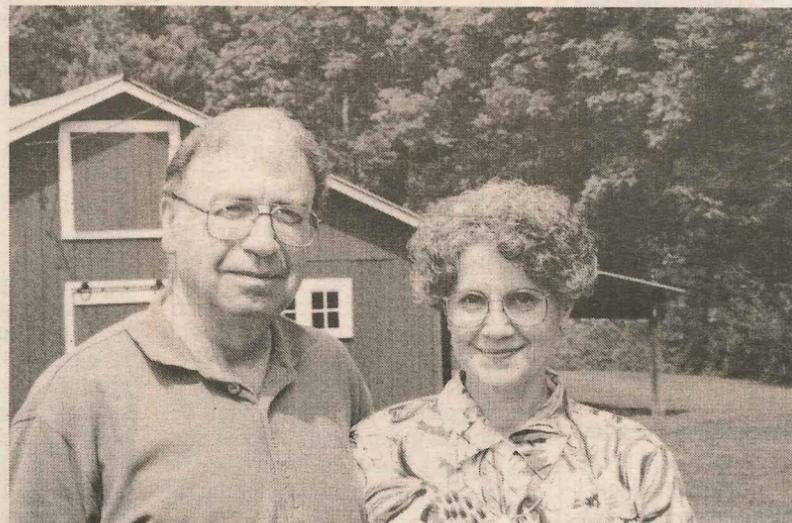
Board. Until he joined the Atlanta-based HMB about a year ago, Martin and his wife, Joyce—both natives of the Eubank area—spent the previous decade in New England, too. He was director of missions for the Greater Boston Baptist Association; she was editor of the New England Baptist, the convention's newspaper.

That's not to say every missionary and pastor in New England hails from the Bluegrass State, but Kentucky has turned out its share of Yankee Baptists, Martin insisted.

Merwyn and Linda Borders are the senior couple in that group. They plan to retire and move back to Kentucky this December, almost exactly 30 years after they left for New England.

"We were attending Foreign Missions Week at Ridgecrest" Baptist Conference Center, she said. "In the closing service, the invitation was, 'If you're willing to leave where you are to go to missions ...'"

"So, we thought we'd wind up in



PIONEERS Kentuckians Merwyn and Linda Borders moved to New England 30 years ago to help strengthen Baptist witness there. Now they're retiring and returning to the Bluegrass State, although their hearts still are in missions.

Minnesota, Wisconsin or Michigan—somewhere closer to home," he added. But they got a chance to help a small Massachusetts congregation that was meeting in a Grange hall, and he became pastor of Rice Memorial Baptist Church in Northboro in February 1964. After seven years in Massachusetts, they moved to Vermont.

Now, he's director of missions for Green Mountain Baptist Association, which covers all Vermont. When they arrived in 1970, the state claimed only one Southern Baptist church; now it has 23 churches and/or missions.

The Borderses were instrumental in bringing the Hales to New England. *See Kentuckians play ..., page 10*

Americans think TV adds to violent acts

VIRGINIA BEACH, Va. (EP)—An overwhelming majority of Americans believes television contributes to violence in the nation, especially among children under 18.

That's the finding of a Family Channel/Gallup nationwide survey of television viewing habits conducted in May.

The poll found 79 percent of Americans believe TV shows either "strongly contribute" or "somewhat contribute" to violence in society.

Further, 86 percent said TV contributes to violence by children under 18.

In contrast, fewer than 1 percent believe TV "strongly helps prevent" violence overall, and virtually no one said TV helps prevent violence among children.

The poll found older adults more concerned about TV violence than younger adults. Among those age 50 and above, 60 percent said TV "strongly contributes" to violence. Among those ages 18 to 29, only 34 percent said the same.

David Moore, a vice president with the Gallup Organization, offered this explanation for the different perspectives: "First, as people get older they tend to become more concerned about violence in general. And second, over the last

□ *See Americans say ..., page 11*

Evangelism training moves to fast track

By Melanie Childers
Staff Writer

More and more Kentucky Baptists are subscribing to a "Reader's Digest" version of evangelism training.

The succinct "One Day Soul-Winning Workshop" gives laypeople the opportunity to learn how to share their faith in Jesus Christ and to experience evangelism first-hand—all within about a six-hour time frame.

The tools participants use include prayer, an evangelistic tract and their personal testimony.

Although it is virtually impossible to determine the number of Baptists in the state trained by the workshops, the figures have been rising steadily for several years, according to Bill Jagers, director of the Kentucky Baptist Convention's evangelism of-

ice.

Jagers estimated his office is notified of, or helps lead 15-20 workshops each year.

He suggested the brief time required for the workshop sets it apart from other evangelism training tools and contributes to its popularity.

"Not too many people will commit 26 weeks to CWT or 13 weeks to WIN," Jagers explained. "But a lot of people want to share their faith."

CWT and WIN are two of the most-popular long-term training programs for evangelism in churches.

While the brevity of the course is "a symptom of our age," he added, the workshop can be effective and useful in helping people learn the basics of evangelism.

"Almost every time we hold these, someone makes a profession of faith,"

Jagers said.

The workshops usually are held from 9 a.m. until about 3:30 or 4:30 p.m. on Saturdays.

Church or associational leaders may conduct the seminars, or they may enlist state level evangelism leaders to conduct them.

The "One Day Soul-Winning Workshop" packet, which contains a teaching guide, tracts and visual aids, is available through the Southern Baptist Home Mission Board or the state evangelism office.

"Usually, (the workshop) begins with a Bible study on the work of the Holy Spirit," Jagers said. The study emphasizes that the Holy Spirit both empowers and precedes the witness in evangelistic visits.

Participants in the workshop also

□ *See Evangelism training ..., page 3*

Faith has place in politics, Clinton says

WASHINGTON (ABP)—The political world is "entirely too secular" and should include room for people of faith, President Bill Clinton told a group of religious leaders Aug. 30.

Clinton made the remarks at an interfaith prayer breakfast in the State Dining Room at the White House.

Fresh from his vacation in Martha's Vineyard, Clinton said he wanted to make a "new beginning" by talking to religious leaders from all faiths and parts of the country.

"Sometimes I think the environment in which we operate is entirely too secular," Clinton said. "The fact that we have freedom of religion doesn't mean we need to try to have freedom from religion."

"It doesn't mean that those of us who have faith shouldn't frankly ad-

mit that we are animated by that faith, that we try to live by it, and that it does affect what we feel, what we think, and what we do."

He acknowledged that "it's hard for me to take a totally secular approach to the fact that there are cities in this country where the average murderer is now under the age of 16."

"Now there may not be a religious answer to the policy question of whether it's a good thing that all these kids can get their hands on semi-automatic weapons," he continued. "But there certainly is something that is far more than secular about what is happening to a country where we are losing millions of our young people and where they shoot each other with abandon."

Yet Clinton cautioned that reli-

gious Americans "who seek to know and do God's will" should approach the public arena with a certain amount of humility for two reasons: "One is, we might be wrong. After all, we're only human. The other is that the thing that has kept us together over time is that our Constitution and Bill of Rights give us all the elbow room to seek to do God's will in our own life and that of our families and our communities. And that means that there will be inevitable conflicts."

He encouraged the religious leaders to find strength in their diversity and to find areas in which they could agree.

One area of agreement, Clinton noted, is the need for the Religious Freedom Restoration Act.

□ *See Clinton calls for ..., page 11*

BAPTIST BITS

■ A total of 168 students made commitments to missions or full-time Christian ministry, 36 rededicated their lives to Christ and eight made public professions of faith during summer student conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers, the Southern Baptist Sunday School Board has reported.

■ Cooperative Program gifts sent to the Southern Baptist Convention Executive Committee in August were up slightly—one-half of 1 percent—over the same period last year, according to Morris Chapman, Executive Committee president. Undesignated gifts to the unified budget in August were \$11.27 million, compared to gifts of \$11.21 million last August. For the year to date, however, gifts are running behind budget. The current total is \$126.1 million, compared with a budget requirement to date of \$128.52 million.

■ Joanne LeGette, a veteran Southern Baptist home missionary, died in a car accident Aug. 22 as she was driving to a newly formed mission's second meeting. A home missionary since 1979, the 62-year-old LeGette had been church extension field consultant for Keystone and South Jersey Baptist associations since 1990. She also had worked in Michigan, Texas, New York, California and South Carolina.

Willis nominated as FMB's overseas vice president

By Robert O'Brien
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Avery Willis, a national leader in discipleship training and a former missionary, has been nominated to become the new senior overseas vice president at the Southern Baptist Foreign Mission Board.

FMB President Jerry Rankin, who announced his recommendation Sept. 1, said Willis would join the FMB staff Dec. 1 if elected by trustees at their Oct. 11-13 meeting in Richmond, Va. Rankin once served with Willis as a missionary in Indonesia.

Willis, 59, currently is director of the discipleship and family adult department at the Southern Baptist Sunday School Board in Nashville. He played a major role in developing the

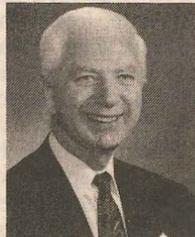
MasterLife discipleship training program used worldwide by Southern Baptists and others.

He also was among the top candidates considered for the FMB presidency before a search committee nominated Rankin. Rankin was elected June 14 to succeed Keith Parks, another former missionary to Indonesia.

In his memo to trustees, Rankin suggested they talk to search committee members who interviewed and researched Willis. Willis is "well grounded in mission methods and strategy" but would bring "the freshness and creativity of an 'outsider,'" he said.

During 14 years in Indonesia—

from 1964 to 1978—Willis worked in evangelism and church development for six years, then served at Indonesia Baptist Theological Seminary for two years as a professor and six years as president.



Willis

In Indonesia, Willis led in developing innovative strategies of theological education by extension and worked with others to structure the MasterLife prototype, Rankin said. MasterLife since has been translated into more than 50 languages.

Rankin's nomination of Willis already has been affirmed by a joint committee of 10 trustees and staff.

The joint committee also approved Rankin's recommendation that Executive Vice President Don Kammerdi-

ener retain his position directly under the president and his role of relating to the entire organization.

The committee came to a consensus, Rankin said, that a parallel role of executive vice president for overseas could cause "a dichotomy that would fragment the organization into an overseas and home office division." The recommended alignment, he said, "would retain a unified organization focused on our overseas task."

Rankin, Kammerdiener and the senior vice president will work as an administrative team, with specific roles to be defined later, he said. But the senior vice president will administer overseas operations rather than the five current regional vice presidents, who will assume other duties over an extended transition.

Ed Young owes \$60,000 in tax mix-up

HOUSTON (ABP)—Ed Young, president of the Southern Baptist Convention, has not paid property taxes on his \$600,000 Houston home since occupying it in 1979, the Houston Chronicle reported Sept. 1.

Young, pastor of Second Baptist Church in Houston and a prominent TV preacher, owes about \$60,000 in taxes on the house, which has been improperly listed as fully church-owned and therefore tax exempt.

The unpaid taxes may be the result of a mix-up, however, and church of-

ficials say there was no intent to avoid paying legitimate taxes.

The church, which bought the house in 1979, has since been gradually transferring ownership of the property to Young as part of his housing allowance. He has been granted ownership to one-fifteenth of the property each year and now fully owns the house.

But Young's ownership has never appeared on property rolls, which until recently indicated the church owned the house.

Young will pay the taxes due back to 1984—an estimated \$60,000—said Lynn Carter, chairman of the church's deacons.

Prior to 1984, Second Baptist mistakenly paid property taxes in full on the property, even though the church could have filed for a tax exemption on most of it. When church officials discovered the mistake in 1983, they began listing the property as church-owned and tax-exempt. But Young's partial ownership was not noted, leading to the 10-year error.

Woman accuses SBC figure of misconduct

By Debbie Salamone
Orlando Sentinel

SANFORD, Fla. (ABP)—A founding member of a Baptist church near Orlando is suing the church in an attempt to learn if the pastor—a national Southern Baptist leader—has misused church money.

Ann Haynes is suing William Parker and First Baptist Church of Markham Woods in Seminole County Circuit Court. She is demanding to see records that may show whether Parker has wrongly usurped control of the 13-year-old church, altered

church documents, taken interest-free loans from church money, and improperly included his home within the church's property tax exemption.

Parker, a member of the Southern Baptist Convention's powerful Executive Committee, denied all the allegations Aug. 30. He said Haynes is no longer a church member.

"She has no business with the church," Parker declared. "The church is fine."

According to the lawsuit, Haynes was kicked out of the church Aug. 19, two days after she requested in writing to see the records.

In her suit, Haynes asks that she be reinstated as a church member and that Parker and the church be prohibited from expelling members without just cause. The lawsuit says other members who have disagreed with Parker or questioned his authority also have been stripped of membership.

Parker is one of four Florida representatives on the 80-member Executive Committee, which performs the work of the Southern Baptist Convention between annual sessions. He also is a trustee of the Florida Baptist Witness, the state Baptist newspaper.

Research company apologizes for sending fraudulent fax

NASHVILLE—A Canadian research firm has terminated an employee responsible for sending a fraudulent fax to executive directors of Southern Baptist state conventions Aug. 26.

The employee apparently made the fax appear to have been sent from Morris Chapman, president of the Southern Baptist Convention Executive Committee in Nashville. The fax asked the executive directors to drum up support for a "900" number telephone poll on abortion.

Chapman immediately issued a statement saying the fax had not come from his office, did not have his authorization and was a "hoax."

"While I am unalterably opposed to abortion on demand, I unequivocally reject the attempt of any person to misuse and abuse the good reputa-

tion of this office for their own misguided scheme and personal gain of a 900 telephone number," Chapman's statement said.

The fraudulent fax, sent by Wave Industries of Vancouver, Canada, was designed to appear it had been sent from the private fax machine in Chapman's office. The fax included no identification as to the sender except the title "E.C. President" at the top and Chapman's office fax number.

Authentic faxes sent from Chapman read "E.C. President's Office" and include the same phone number used on the fraudulent fax.

Apparently the employee set Wave Industries' fax machine to emulate the top line of a fax sent to him earlier by Chapman's office.

Labeled "urgent" at the top, the Candian company's fax asked state

executives to contact churches in their states to include a notice of a "national opinion poll" to be taken Sept. 5-8. The letter urged Baptists to call one of two 900 numbers to register a preference "for abortion on demand" or "against abortion on demand." Each caller would be charged 90 cents.

Bill Lewis, public relations director of Wave Industries, blamed the problem on a new employee in the company's telecommunications department. In an Aug. 29 fax to recipients of the fraudulent fax, Lewis said the employee responsible for the hoax had been "terminated from the position."

Lewis apologized for the mistake but defended the legitimacy of the poll.

He said the survey undoubtedly would be "pro-life" in results and

would help those who oppose abortion win elections in Canada.

Michelle Arocha, a National Right to Life Committee spokeswoman, said her organization had no involvement in the purported poll nor any awareness of it.

"Most of the time they're pro-abortion scams," Arocha said, citing the committee's previous experience with such pay-per-call polls. In many cases, groups favoring abortion sponsor the polls as a means of funding their cause, she said.

Lewis denied that is the case with his company, however. "Wave Industries is politically neutral on this issue even though the ownership is decidedly pro-life," he wrote in his letter of apology.

Based on a Baptist Press report

Stanley staying at Atlanta church

ATLANTA (ABP)—Reports that Charles Stanley would resign as pastor of First Baptist Church of Atlanta are false, a church official said Sept. 2.

Nolen Rollins, administrator of the 13,000-member church, told Associated Baptist Press there is no truth to the rumor. He said he had talked to Stanley twice that day and received no indication Stanley would resign.

On July 4 Stanley, one of America's best-known preachers, told his Atlanta congregation that he and Anna Stanley, his wife of 38 years, were separating but that he was seeking reconciliation. Since then, there has been speculation he would resign the pastorate he has held since 1970.

But, Rollins added Sept. 2, "We're more hopeful now that the marriage will be healed."

Stanley was president of the Southern Baptist Convention in 1985 and 1986 and has preached solidly against divorce.

Doctrinal statement focus of seminary convocation

By Mark Wingfield
News Director

LOUISVILLE—The 135-year-old doctrinal statement of Southern Baptist Theological Seminary took center stage during Aug. 31 convocation ceremonies marking the beginning of a new year and a new administration at the Louisville school.

The Abstract of Principles, the seminary's doctrinal statement, was written by the school's founders in 1858.

Al Mohler, who became the seminary's ninth president Aug. 1, signed his name to the original copy of the Abstract during convocation and then delivered a stern lecture on the importance of the Abstract.

The original document has been signed by every tenured faculty member who has taught at the Louisville school since its inception. All faculty are required to affirm the Abstract before they are hired.

Addressing a nearly full house in Alumni Chapel, Mohler called the Abstract a "sacred contract and confession."

He declared the necessity of such creeds to safeguard the integrity of the school's stance and to ensure those in the denomination that the seminary is trustworthy.

"Southern Seminary is a confessional institution," Mohler said. "... Teachers here should expose their students to the full array of modern variance of thought related to their courses of study. But these options are not value-neutral, and they must not be presented as such. The standard of judgment is found within the Abstract of Principles."

In his address, titled "Don't Just Do Something, Stand There!" Mohler admonished faculty, students and administrators to stand firmly behind the

Abstract. He quoted at length from portions of the document, outlining its general content.

Mohler also quoted extensively from the seminary's founders, particularly James Petrigu Boyce, the school's first president.

He noted Boyce had been a newspaper editor and was only 29 when he assumed leadership of the new school. Mohler came to the presidency from the editorship of Georgia Baptists' weekly newspaper and also is a young president at age 33.

Mohler also indirectly compared the beginning of his tenure with that of Boyce, whom he said "saw a crisis in Baptist doctrine approaching" and was determined to meet it head on.

"We have arrived at a critical moment in the Southern Baptist Convention," Mohler declared. "A denomination once marked by intense theological commitment and demonstrable theological consensus has seen that denominational unity lapse into a programmatic consciousness."

"We are in danger of losing our theological grammar, but much more dangerous by far, of losing our theological inheritance as well."

This is a crisis much more severe than the theological and political controversy that has racked the denomination for the last 14 years, he said. However, the controversy has been symptomatic of the deeper theological crisis, he added.

"We are in danger of becoming God's most unembarrassed pragmatists, much more enamored with statistics than invested in theological substance," Mohler warned.

The solution, he said, is "reformation and revival, only the sovereign God of the universe can bring."

Mohler outlined four "operative convictions" from the Abstract.

First, he said, is the conviction that "truth is always confronted with error, and the doctrinal repository of the church is ever in danger of compromise."

Doctrine is not a matter to be taken lightly, he said, but is of grave importance. "There is no theological indifference to be found here, no gospel minimalism, no lowest doctrinal denominator," he said of the Abstract.

Second, Mohler cited the necessity of safeguarding the seminary against "theological atrocity or error."

Third is the conviction that the seminary has the responsibility "to protect the integrity of the gospel" and to ensure that its professors "give their unmixed and public attestation to the confession of faith," he said.

Fourth, Mohler said, is the conviction that those who teach ministry bear the greatest burden of accountability to the churches and denomination.

"Faculty at Southern Seminary will be held to a standard higher than that required of the churches, higher than that required of students, higher

than that required of those who would teach at many sister institutions," he said.

Allowing even one person to teach students contrary to Southern Baptist denomination, Mohler said.

"Scarcely a single heresy has ever blighted the church which has not owed its existence to one man of power and influence whose name has always been associated with its doctrine," Mohler quoted Boyce as saying.

As an example, Mohler cited the pervasive influence of Alexander Campbell in the mid-1800s. Campbell was the namesake of a movement known as Campbellism, in which many Baptist churches in Kentucky and elsewhere rejected all "man-made creeds" in favor of the simple teachings of the Bible.

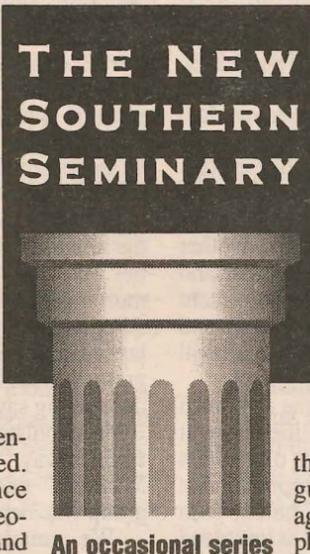
Due to Campbell's influence, many Baptist churches were converted to what is now known as the Churches of Christ denomination.

Mohler cited Boyce's description of Campbell as a destructive force in Baptist churches due to his violent doctrines. "As Boyce feared, 'Had (Campbell) occupied a chair in one of our theological institutions, that destruction might have been completed,'" Mohler said.

Although final statistics won't be available until later, enrollment appears to be steady, Dockery said.

Professors David Garland and Douglas Smith were installed in endowed chairs awarded them by trustees last spring. Diana Garland was installed as dean of the school of church social work, and David Dockery was installed as vice president for academic administration.

Marvin Anderson, new professor of church history, signed the Abstract.



An occasional series

Evangelism training moving to fast track

Continued from page 1

write and practice sharing their personal testimonies, learn to use the "Eternal Life" tract and receive practical tips for making evangelistic visits.

After lunch, participants are paired up and given names and addresses of several church prospects to visit.

After all the teams return, they report to the group about their visits. This is meant to be a time of encouragement and affirmation.

"We emphasize that there are no failures" when participants visit with gentleness and a genuine desire to share Christ with others, Jagers explained.

"Sharing Christ is like links in a chain: only a few might be that last link" to help a person make a profession of faith, he said.

The seminar is useful in a variety of contexts, Jagers added.

For example, Billy Compton led the workshop last January at First Baptist Church in Mount Washington, where he is pastor.

Compton scheduled the workshop in conjunction with the Southern Baptist Convention Soul-Winning Commitment Day Jan. 10, when 30 people

at the Mount Washington church made commitments to learn to share their faith.

"I decided if I were going to preach ... that people should learn how to share their faith, then I should provide training for them" as well, he said.

"The real beauty of the One Day Witnessing Workshops is that they give people tools," Compton continued. A personal testimony and the "Eternal Life" tract are "two of the best instruments I know of that the Lord uses" to bring people to him.

In the state's western region, the workshop has been offered as an association-wide event through Little Bethel Baptist Association, where more than 80 people participated.

Tate's Creek Baptist Association also held the workshop on an associational level, in preparation for the state evangelism conference last spring.

"I like the one-day workshop," Tate's Creek Director of Missions Hurstle Laxton said. "I like it because all the training is in one day. I like it because it tends to bring more people together for training, which helps eliminate anxiety."

KBC resolutions requested early

Resolutions to be considered by messengers to the Kentucky Baptist Convention annual meeting Nov. 16-17 should be submitted in advance if possible, according to Wayne Newby, chairman of the KBC resolutions committee.

Newby, director of missions for West Union Baptist Association, has asked that proposed resolutions be presented to the committee for consideration by Nov. 1.

Proposed resolutions should be typed or neatly written, titled and dated and should include the name, address and church of the messenger offering the resolution. All resolutions, even those submitted early, must be presented by title during the Nov. 16 resolutions period.

Send resolutions in advance to Newby at 2541 Olivet Church Rd., Paducah, Ky. 42001.

Rally against gambling set for Oct. 8

LOUISVILLE—A rally against gambling is scheduled for the Capitol building in Frankfort Oct. 8, announced Claude Witt, executive director of the Temperance League of Kentucky.

Witt has released statewide a letter and flier announcing the rally.

"Our purpose is to send a message to any and all persons who would try to increase legalized gambling in Kentucky that we are tired of their attempts to glamorize a social problem that is sweeping across our nation," the flier states.

Witt said he is especially concerned about attempts to introduce a bill in the General Assembly that would legalize casino and riverboat gambling. The Indiana legislature already has approved such a measure.

"The threat of a constitutional amendment to legalize casino/riverboat gambling in Kentucky is real," Witt said. "We must take action now and let our legislators know that enough is enough."

Witt has asked churches statewide to bring vanloads and busloads of people to the rally, armed with signs protesting the spread of gambling.

The rally is to begin at 1 p.m. on the steps at the main entrance to the Capitol.

For additional information, call Witt at (502) 893-8275.

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

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On the journey: Russia, Part II

The daily walk from the Hotel Szvadanya to the metro passed through a complex of tall apartment buildings, boringly the same, but alive with people whose eyes explored us. Not suspiciously, for we have found the Russian people genuinely friendly; perhaps only a bit surprised to see Americans in their neighborhood.

Neat paths had been worn through grassy areas, shortening the walk to the government store or the trolley bus stop. Even in the rain, of which there was ample, many chose the mud to the asphalt walks. The women explored Alice more than the men explored me. Her bright colors seemed glad to some, I think, after years of so much sameness in color. It was reassuring to see other women, especially the younger ones, wearing bright colors.

The folk art museums clearly reveal that bright colors, especially red, were part of the older culture, before communism.

Our Russian friend and guide, Julia, reminded us that the subdued colors were not a reflection of political restraint so much as a matter of economy and equality so that none would be considered to have more than another. (I remembered how I appreciated the "uniforms" our children wore to school on Cyprus—a positive impact for parents with limited incomes. The "rich or poor" factor is eliminated by uniforms.)

Russian Baptist women wear no makeup or jewelry in church, and the married ones cover their heads with a scarf. We began to notice more than a few bright scarves and some of the women had applied subdued makeup. It will be interesting to see how Perestroika will impact the younger generation and the traditions of the Russian churches.

Our walking route led us alongside a steel sky-touching monument to Leonid Brezhnev during whose administration Russia launched into space the world's first man, Uri Gagarin. It is still a sense of pride for Russian people, as well it should be. National pride seems to have been devastated by the breakup of the old Soviet Empire. Hardliners, especially, feel ashamed that their once-powerful Soviet now seems to be begging on the doorsteps of former enemies. One should be careful, as an American, to speak humbly at such a time as this. Russians are people with a rich culture, an appreciation for the arts, and a long Christian connection.

Westerners were conditioned to think of Moscow as the "heart of the Evil Empire," unfortunately overlook-

ing two very significant factors: There were no more than an estimated 10 million "card-carrying" communists in Russia, and there were many millions of Russian Christians, primarily Orthodox, who kept the faith through terrible years of persecution and suffering. Russian Baptists, 900 years younger than the 1,000-year-old Russian Orthodox Church, suffered as well. There are few, if any, stories of "missionary" persecution since they were not permitted in the country under communism.

ON MISSION TOGETHER



William W. Marshall

Southern Baptists currently support eight missionary couples in Russia, five of whom are in Moscow. They are there with the agreement of the Russian Baptist Union. Only two are "new" missionaries; the others are transfers from other fields, bringing specific expertise and experience to the mission. The extent of the commitment of personnel and funds the Foreign Mission Board will make is yet unclear.

When one considers the estimated 800-plus evangelical entities now at work in countries of the old Soviet Union, it should not be surprising that the Russian Orthodox Church, with its 60 million adherents, is involved in seeking restrictions on Western missionary activity. To go from a totally closed country to a totally open one in six years has brought hundreds of "missionary foreigners" to "steal Orthodox sheep," "to proselytize" and to further "fragment the church." The Russian Orthodox Church has once again become a major force in the life of Russia, and Baptists, one of the few churches in Russia before the Bolshevik revolution, understand that power and restlessness. Because Russian Baptist churches are increasing and expanding, they do so, unfortunately, at the displeasure of some Orthodox leadership. Russian Baptists are watching cautiously.

The likelihood of new restrictions on Christian groups not established in Russia before 1917 is very real. And even though Russian Baptists will likely have their freedom sustained, other groups could well be in their last months in Russia.

We were privileged to meet with a gathering of the 35 or so "district (Baptist) superintendents" during a three-day meeting hosted by the Russian Baptist Union. I was asked to bring the devotional the first day; Norm Lytle the second. My translator was the superintendent of the TVER District, Rev. Valter A. Mitskevich. He further interpreted the procedures of the morning, providing us an intimate glimpse of agenda and issues of the

union and the districts. The intensity, if not the content, was not unlike Kentucky Baptist life.

President Vasily Logvenyinko publicly expressed gratitude to Kentucky Baptists for the \$20,000 he had recently received from the Executive Board for assistance to the neediest churches. (I was unaware that some days later an Executive Board member would send a \$10,000 gift to my office to assist more Russian Baptist churches, determined by the union to have the greatest needs.)

It was humbling to hear the president's words of appreciation. Having heard directly during our April visit about the needs, presented by the Russian pastors themselves, I knew our Executive Board would have been pleased with their decision to provide \$20,000 for church assistance. (We have since received letters of appreciation from the 24 churches who were assisted.)

Moscow deserves far more than the few days an average tourist visits her. We felt this keenly during a morning visit to the Pushkin museum. Alice and I were seated, admiring a large Impressionist painting. A tour group whisked by, the guide hustling them along saying, "and these are the Impressionists," and as they passed further away, "and these are some Old Masters," and within minutes the group was beyond hearing.

We remarked to each other how fortunate we were to have some "quality time" to enjoy this museum and so much of Moscow's treasures. We enjoyed an evening at the Bolshoi Theater; watched a contemporary ballet interpretation of "Nutcracker" at the Kremlin's Palace of Congresses, and a fantastically funny performance at what is reputed to be the finest puppet theater in the world. And we knew we had only begun to taste the fruit of this bountiful city.

Along the way home each night, Kiosks bristled with goods for sale to those who could afford the price; long lines pressed the cash registers in the government stores to buy bread, milk, buttermilk, meats and cheese, at subsidized prices. We waited our turn for bread and buttermilk on two early evenings—the loaf of bread 4 cents; the bottle of buttermilk, 7. We felt a bit embarrassed to pay those prices, especially when we knew the average Muscovite monthly salary was \$35. But we needed the food and wanted the experience. I had taken the time to learn the words for "bread" and "buttermilk," but I could tell by the cashier's smile she had me figured out. She shouted across to the lady at the milk counter to be sure I was getting what I wanted. So much for my Russian language!

William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.

churches; and to give a witness for Christ.

Most of us should be able to help in some way—by volunteering, by sending supplies or by sending money to the Kentucky Baptist or Southern Baptist Brotherhood.

There should be an outpouring of help as well as constant prayer for victims and volunteers.

*Kay & Merrill Aldridge
Lexington*

Help flood victims

We read the reports of Kentucky Baptist Brotherhood volunteers who are helping flood victims in Quincy, Ill.

We are moved by the tremendous needs of the people and the dedication of volunteers, many of whom

have been doing back-breaking work there since the area was flooded. When God moves us to be concerned,

BAPTIST FORUM

■ More letters on page 6

he always moves us to do something, so we sent some financial aid.

We noted the need for more volunteers to serve meals; help victims; remove mud; clean homes, places of business or



FAMILY FORUM: TEEN-AGERS

Growing up

By Wade Rowatt

A worried father recently asked, "How do I get my son to grow up?"

He explained that when his son was 13, he worried about the boy hanging out with the wrong group. He added, "When he was 16, I worried about his staying out too late, but now he is 19, and I can't get him out on his own."

Older teens who hang onto the family too much can hurt themselves and could burden their families.

What can be done to change this situation?

Many youth leave home for college, military or trade school. Most are helped to grow up.

Others get their own apartments (often with some financial support from home) and begin to learn the basis of self care.

Getting an apartment can be frightening for youth and parents alike. Youth are afraid of failing, of someone breaking into the apartment and generally being alone. Parents are afraid of "big mistakes," losing their child, and living in the empty house. Face the fears whatever they are and talk them out.

If the youth doesn't seem to want to grow up, try helping them see the need to do so. A few suggestions from other parents may help:

■ Have a straight-from-the-shoulder talk—adult to adult. Express your concerns. Make new guidelines for their staying, such as a list of responsibilities, expected rent payments and/or other expectations.

■ Stop "babying" them. Do not continue to pick up after them, cook for them and/or do their laundry. One frustrated mom confessed, "When I quit being the personal maid, my son started to grow up fast."

■ Help them find a hero to copy or a path to follow. Listen to their concerns and ask, "Why don't you do something about those things?" Help the hungry, etc. When they have a purpose, they will be motivated to move on. If they want to be like someone, they will grow.

■ Try family counseling. Go with your teen to talk over the options. Seek help before it gets worse.

Wade Rowatt is professor of psychology of religion 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.

Does Fellowship support disqualify KBC workers?

Does a Kentucky Baptist Convention worker have the right to be a member of a church that contributes to the Cooperative Baptist Fellowship?

That's the basic question raised by five very similar letters published on page 6 of this week's Western Recorder. The writers voice concern about the presence of the Cooperative Baptist Fellowship as a "competitor" to the Southern Baptist Convention's Cooperative Program unified budget. They also criticize KBC Executive Secretary-Treasurer Bill Marshall and myself for our membership in churches that give money to the Fellowship.

The letters demanded response. Bill Marshall announced he will respond in his column when his series on Russia has ended. My response focuses on three principles and a comment:

■ **The "Southern Baptist Convention OR the Fellowship?" question does not have an all-or-nothing answer.**

For the vast majority of churches that have decided to support the Fellowship, the answer is both/and, not either/or. Yes, many of them have felt disenfranchised by recent developments in the Southern Baptist Convention. Still, they have been unable or unwilling to sever that relationship. They somehow have determined their churches will support both the SBC and the Fellowship.

Furthermore, Kentucky Baptist churches that give money to the Fellowship have decided to continue their solid support for the KBC. Most have taken the portions of their missions gifts that would have stayed in Kentucky through undesignated Cooperative Program giving and earmarked them for Kentucky use. They remain among the top KBC supporters.

To honor all their convictions, they have channeled their money in three directions: SBC Cooperative Program, KBC-only and Cooperative Baptist Fellowship. This is no different than the decisions churches make to support other non-Cooperative Program causes, such as independent missionaries with ties to the church, the Gideons, Mid-Continent Baptist Bible College or Kentucky Right-to-Life.

■ **The idea that faithfulness to the KBC requires exclusive loyalty to the SBC contradicts history and polity.**

The General Association of Baptists in Kentucky, which later took the name Kentucky Baptist Convention, organized in 1837, eight years before the formation of the SBC. The state convention never has been subordinate to the national convention. If anything, the SBC owes its existence to Baptist state conventions and associations, not the other way around.

But our polity doesn't even make that distinction. We hold the various spheres of Baptist life—local church, association, state convention, national convention and international Baptist bodies—to be autonomous. One cannot tell the other what to do. One does not own the other. This is a corollary to our doctrine of the priesthood of the believer. Each sphere of Baptist life is comprised of believer-priests who, thinking and working together in that unique context, have autonomy in that specific realm. They are free to search for God's will as they understand it.

Through years of less controversy, this system has worked with few hitches. That's true to the extent that we forgot some of the fine points of our polity. Because the Cooperative Program is a "unified" budget, we often viewed it as a monolithic structure, which should not be altered. We ignored that it actually was divided into two parts to support two autonomous spheres—state and national.

If we continue to hold this rigid definition of cooperation, we risk destroying the state and national conventions. As the letters this week illus-

trate, the controversy in Kentucky is about loyalty to the national convention. If we make complete fidelity to the SBC the litmus test for participation in the KBC, we will purge the state convention of churches that feel disenfranchised by the national convention. Kentucky is not big enough to do that. Neither group is large enough on its own to sustain its programs and ministries. And if the states are diminished, leaving their institutions to seek funds independently, the SBC will suffer.

■ **Churches—and individuals within them—have a right to exercise their autonomy.**

My church, Crescent Hill Baptist, and other congregations that have chosen to support the Fellowship have not taken this step lightly. In our case, the impetus arose from the membership. The church created a committee to examine our relationship to the denomination and recommend action. The process took years and still continues. It included research, discussion, written reports, more discussion, votes and more discussion. A paramount concern was that we would not violate the consciences of our members. Ultimately, the church made three decisions. We would continue full support for our association and state convention. We would continue some support for the SBC Cooperative Program, but the primary vehicle for national/global ministry support would be the Fellowship. And we would not violate the integrity of individuals; members could designate their own national missions funds without fear of condemnation.

This process is the Baptist way of decision-making. It underscores corporate responsibility. It protects individual conscience.

■ **Finally, a personal word.**

Joanna and I joined Crescent Hill Baptist Church in 1990 because we believed that to be God's will for our family. We joined Crescent Hill the first time while I was a seminary student—not because of its theological or political stance, not because of its worship, but because its members reached out and loved us. When we moved back to Kentucky in 1990, they enveloped us in their love again, and we felt at home. We found its programs to be more mainstream Southern Baptist than most others.

When we joined Crescent Hill in 1990, it still was giving its missions support through undesignated Cooperative Program gifts. We participated in our church's lengthy decision-making process regarding missions giving, and we affirmed the way it operated by consensus and protected individual conscience. When the church decided to route the lion's share of its national missions gifts through the Fellowship, we talked and prayed and decided to designate our family's missions money through the Cooperative Program. Perhaps we did that because we knew this moment of accountability would come; perhaps because we still affirmed the lives and ministries of friends supported by the Cooperative Program. Beyond our tithe, we have given support to Fellowship causes, just as we have supported missions offerings, our alma mater, the Fraternal Order of Police, the Council on Peacemaking and other good causes.

The question posed by the letter writers this week draws a line in the sand for denominational workers like me and families like ours. I feel called of God to minister through this job. But long before that, I felt called of God to be a Baptist Christian. If Kentucky Baptists denigrate my church and deny my personal priesthood by saying I cannot worship with this family of faith, they will have ceased to be the kind of Baptist I am. I will stand with my church.

Marv Knox

"The question posed by the letter writers this week draws a line in the sand for denominational workers like me and families like ours."

When it comes to education, a kid has to establish the right priorities

"First grade is much, much better than kindergarten," Molly declared last week, after the first day of school.

"How's that?" I asked, expecting big answers regarding the exciting things she's about to learn. Maybe a comment about going to school all day long. Or perhaps about her wonderful new friends.

"Well," she said, "in kindergarten, you can only buy chocolate milk for snack once a month. But in first grade, you can get chocolate milk annnnnny day you want!"

So much for my grandiose parental expectations. This child has her educational priorities, and they come in a brown-and-white carton.

Funny how some things never change. I remember eagerly anticipating high school

because we heard the cooks sold cream puffs in the cafeteria at lunch. Who cares about geometry, civics and world history; just feed us yummy food!

Of course, eclairs were the lunch room equivalent of the shimmering mirages that hovered across the hot, dusty landscape. When I got to high school, the cooks professed ignorance of cream puffs. "Have another helping of peas, honey," one of them told me.

Fortunately, the educational experienc-

es of my youth far exceeded the disappointment of my cafeteria comeuppance.

I still thank God for teachers, like Mrs. Knighton, Coach Lackey, Mrs. Anthony, Mr. Miller and Mrs. Guinn. If you loved school, you do, too.

As our "baby" enters first grade and her mama experiences the initial daytime version of the empty-nest syndrome, I've found myself praying for our children, teachers and parents.

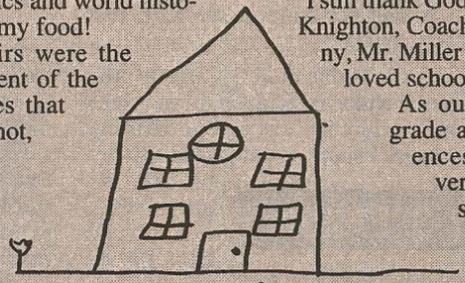
Dear God, bless these children—not just Lindsay and Molly, but all the girls and boys—as they head back to school each

day. Help them to appreciate this wondrous gift, an education. Let them open it each day, with joy and excitement. Show them how to combine book-learning and common sense. Lead them to explore not just "how-to," but also "why" and "who."

Bless their teachers, too. Give them patience, and wisdom to guide nimble minds. Enable them to impart the power of their subjects. Grant them the moral strength to lead young lives. Protect them from vilification.

And help us who are parents. Show us how to support their teachers. Guide us as we extend the moral, social and religious education of our daughters and sons. Let them feel our love. Amen.

Marv Knox



'Open the eyes'

The recent finding of the Southern Baptist Peace Committee that stated the difference between Baptist is theological and not political does not reflect the present and overt actions of current leadership.

There are many examples of politics, sans theology, in past convention meetings where rules were broken, ignored and buried for the sake of selfish control. More recently, the selection, acquisition and installation of Southern Seminary President Al Mohler provides ample proof of sequestered and secret (not to mention expensive) agendas that have nothing to do with theological concerns.

The latest, almost laughable, evidence of political control is to be seen in the effort made by the Executive Committee to make no historical reference to the Cooperative Baptist Fellowship. Just as there is no concern for science in Genesis, there is no concern for theology in the lamentable and contrived actions of those who control the direction of Southern Baptists. Is this behavior couched in theology?

Southern Baptists leaders need to rediscover a sense of wonder, reverence and humility. They have backgrounds of educational exposure that should prohibit such proclivities toward political agendas. One must wonder what happened to missions, service and surrender. Theresa Greenwood, in her "Prayers of a Black Mother," laments for those who have "three degrees, but no salvation; honors, but no honor," and prays, "Lord, open the eyes of my boy who has been blinded by a thimbleful of knowledge."

Edward Clark
Danville

Which direction?

Regarding the article about Kentucky Baptist Fellowship meetings held around the state (WR, Aug. 24), I attended the Paducah meeting and asked Cecil Sherman if the Southern Baptist mission cause would be hurt by the Cooperative Baptist Fellowship. I taped his reply: "Well, you can't spend a dollar two ways. If it goes to one, it doesn't go to the other."

He discussed the three CBF giving plans and then asked: "Does this diminish the money that goes to the Foreign Mission Board? Oh yes." I said, "So, in other words, you could say the CBF hurts Southern Baptist missionaries in that sense because money is diminished that would have gone to the Lottie Moon offering that's now going to the CBF's missions offering." Dr. Sherman replied, "That's right. ... If Southern Baptist missions is what you're about, that diminishes it. ... If you're interested in Southern Baptist missions, this is a competitive way."

I read that the churches to which Marv Knox and Bill Marshall belong have radically decreased their CP giving and now give to the CBF. Marv and Bill have supported the Cooperative Program and Southern Baptist mission boards in the past. I'd like to know where both men stand now. Both are respected leaders in the KBC. Leadership comes with the responsibility to lead. Gentlemen, which direction will it be? Kentucky Baptists deserve to know where you stand. Which do you prefer, the CP or one of the CBF plans?

Mike Morris
Wickliffe

Give an answer

As a concerned Kentucky Baptist, I, and many others, have a question. Why are several among the Kentucky Baptist Convention so sympathetic toward the Cooperative Baptist Fellowship? Many of our churches are giving support to it, of which some of you at the Baptist Building are members.

If there is a desire among some to start a new movement, that is their privilege, but I don't see why we should fund it as KBC people. As concerning avenues to work through, it seems all of our loyalties should go to Southern Baptist Convention, Cooperative Program and Kentucky Baptist Convention. If we take care of our own house (SBC, KBC), we will have plenty to support.

To my knowledge the question has not been answered. Faithful Kentucky Baptists need the answer addressed to

'Give a warning?'

In the August issue of the Baptist Program, Ernest Mosley addressed the issue of improper relationships between

pastor and parishioner. He got down the nitty-gritty issue of sexual misbehavior (sin) of a pastor. He wrote about the dilemma of disqualifying the guilty pastor. He stated that, according to Baptist polity, removing a

them through the Western Recorder.

Johnny Adamson
Manchester

Answer the question

I am writing in regard to the recent meetings of the Kentucky Baptist Fellowship. I attended one and some things disturb me.

Fellowship leaders say they remain Southern Baptists and do not want to harm Southern Baptist missions. However, I heard Cecil Sherman say that the Cooperative Baptist Fellowship giving plan diminishes support to Southern Baptist missions and that the CBF plan is "a competitive way." Anything that diminishes support to our missionaries or competes for Southern Baptist mission dollars disturbs me.

The Cooperative Program is the lifeline of our mission endeavor. The church which I pastored for 10 years before retirement gave 28 percent of undesignated offerings through the Cooperative Program. I have not just "talked the talk" about mission support; I have "walked the walk."

One other thing also troubles me. The churches to which the editor of the Western Recorder and our executive secretary belong are Cooperative Baptist Fellowship churches. Marv Knox has given strong support to the Cooperative Program, and I have long admired Bill Marshall and his strong support for missions. Do these men still have their loyalty to the Cooperative Program and Southern Baptist missions, or do they feel the Fellowship plan is better?

I, and I believe all Kentucky Baptists, would like to know the answer to this question.

James T. Garland
Hazel

Deeply disturbed

In the 1960s and 1970s, some conservative Kentucky Baptist churches gave minimal support to the Cooperative Program and gave a majority of their missions money to non-SBC institutions and missions organizations. They were vilified in the Western Recorder.

Now some moderate/liberal churches in the KBC are giving minimal support to the Cooperative Program and are giving their financial support to non-SBC institutions and missions organizations through the Cooperative Baptist Fellowship. They are honored and revered by the Western Recorder.

This blatant journalistic bias is deeply disturbing.

If paid personnel of the KBC had

pastor's ordination is left to the church which ordained him; and since some churches are now ordaining women, I suppose we should add her to that responsibility.

I write from the recent experience of "forced termination." Some years ago when my father was about 85, he asked me why we pastors did not tell our successors of problem church members. Since 90 percent of the time the same people

attended these conservative churches in the '60s and '70s, they would have been fired. Yet two of these key personnel of our KBC now attend churches which give less than 1 percent of their undesignated receipts to the Cooperative Program. These employees have the freedom to attend the church of their choice, but they also must remember that they are responsible and accountable to those churches which pay their salaries through Cooperative Program gifts. How can any employee receive a Cooperative Program paycheck and tithe it in a church which supports an organization which is in direct competition with the Cooperative Program. As a Kentucky Baptist and ardent supporter of the Cooperative Program, I am deeply disturbed.

Mike Routt
Shepherdsville

Two concerns

I am writing you (the editor) concerning two items that concern not only me but many other faithful Kentucky Baptists.

The first is your sympathy with the Cooperative Baptist Fellowship. I understand this is a free country and that a person can worship and support any denomination they wish to. However, a group that has clearly set out to lessen Southern Baptist influence, even though they say they are trying to help, deserves some investigation, don't you think? It is appalling that for years people like you and denominational servants begged and pleaded to support the Cooperative Program of the Southern Baptist Convention. Now that you do not agree, you have changed your stance, and support.

It seems to me that you have made two denominations. The Southern Baptist Convention and the Kentucky Baptist Convention. I thought the Cooperative Program meant the national, state, association and the local church working together to tell the whole world about Jesus by the year 2000 was our goal.

My second concern is that the church you attend does not support the Cooperative Program. The only reason money is sent is to keep the relationship with the Annuity Board intact. It seems that if the Southern Baptist Convention program isn't good enough for them, they should find their own retirement plan to support their pastors.

Don't you think that it would be right to belong to a church that supports the whole Southern Baptist program and not just a small part of it—the Annuity Board?

Ken Bolin
Manchester

Objective authority

Dorothy Crider's letter (WR, Aug. 24) is an example of Scripture fulfillment in the most disturbing way. Aside from the ridiculous analogy of homosexuality and being black or white, left-handed or right-handed, she seems to ignore the Scripture that says: "For this cause God gave them up into vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting" (Romans 1:26-28).

The Bible says that homosexuality is not only bad; it is tragic. However, the same book says that God loves each one as if he had none other to love. I agree with Ms. Crider we should love those "overtaken by a fault"; however, this does not mean that I am thusly obligated to approve their faults.

She illustrates poignantly how much we need an objective authority to correct and guide our devious and inventive minds.

John Huffman
Louisville

Action OK

Regarding your Aug. 10 editorial: The Executive Committee thought it odd that the Historical Commission brochure should put the spotlight on any parachurch group by name, especially one attempting to divert funds from the Cooperative Program. If they had to name another cause, why not the Billy Graham Evangelistic Association, Focus on the Family or Wycliffe Bible Translators? Those folks don't go from church to church gansaying the SBC budget.

Yes, the Cooperative Baptist Fellowship will be a part of our history and should be duly noted in historical works. But why should it gain special mention in an orientation brochure for new Southern Baptists, a brochure published by an agency supported by the Cooperative Program?

Since only the SBC itself sets the budgetary allocations for the various agencies, no individual agency controls another by means of purse strings. Each agency is free to voice its concern, and that is what the Executive Committee did.

Mark Coppenger
SBC Executive Committee
Nashville

MINISTERIALLY SPEAKING

pastor and parishioner. He got down the nitty-gritty issue of sexual misbehavior (sin) of a pastor. He wrote about the dilemma of disqualifying the guilty pastor. He stated that, according to Baptist polity, removing a

pastor's ordination is left to the church which ordained him; and since some churches are now ordaining women, I suppose we should add her to that responsibility.

I write from the recent experience of "forced termination." Some years ago when my father was about 85, he asked me why we pastors did not tell our successors of problem church members. Since 90 percent of the time the same people

are involved in forcing one pastor after another to move and in my case since no prospective church provided a way out, my recourse was to resign. One leader in my forced termination had been involved in forcing other pastors to move. Fortunately they had churches to move to, where I did not.

Am I bitter? To a degree—perhaps large—the answer is yes. Should I warn a possible successor of those involved in my forced termination? I hesitate to say I should because there are mostly loving, God-

honoring people in that church. Should I warn the incoming pastor of Diotrophes and his followers, or should I for the sake of the good people keep silent? I know I will not personally contact the incoming pastor.

But what if he calls me before he makes his acceptance. What do I do? I hope someone with more wisdom than I will address this question. In the meantime, I will wait and pray that I do the right thing should a prospective pastor for the church call me.

Name withheld

New Age: 'Microwave spirituality'

BIRMINGHAM, Ala. (BP)—The New Age movements circulating in America today offer "microwaveable spirituality," according to James Browning.

The Kansas City, Mo., pastor and former staff member with the interfaith witness department of the Southern Baptist Home Mission Board, said the movements are "culturally adapted to what middle Americans want."

What people want, Browning said, is low commitment. In New Age movements, "You don't have to join and pay a tithe or teach Sunday school."

Though many in the New Age movements are looking to share what they have, they are not evangelistic in the sense of evangelical Christians, he said. "No one's going to knock on your door."

Instead, adherents say things such as "Come study at the institute"; "Come take this course"; "Learn about this technique," Browning said. "It's more like a therapeutic relationship. You would pay them a fee, usually, and get back some service."

To help educate confused Christian young people, however, Browning has written a booklet published under the World Changers Resources imprint titled "Read the Label Carefully: Separating New Age and Christianity." Jointly produced by Southern Baptist Woman's Missionary Union and Brotherhood Commission, the booklet is one of a series dealing with issues facing teen-agers today.

The booklet outlines basic ingredients of New Age movements and suggests that readers genuinely listen to others involved in them.

"Your dialogue will pay off by building trust and demonstrating that you are really interested. Later, when you share your testimony, your friend will be more likely to listen to you," Browning wrote in the booklet.

Many religious "streams" flow into New Age movements, he explained. One is Hinduism, but filtered through American culture. For instance, Hinduism wouldn't have a concern for the physical world, such as interest in ecology, as do many New Age movements.

Although he said he believes much of the positive morality of New Age movements come from Christianity, opposition to Christianity comes because they see it as "an old, outmoded, outdated religion," Browning said.

On the other hand, he said, "Secularism they would see as a bankrupt approach to life because it doesn't deal with the spiritual."

CBN's ties to vitamin firm questioned

VIRGINIA BEACH, Va. (RNS)—Pat Robertson has run afoul of organizations that monitor charitable groups because his Christian Broadcasting Network, a non-profit ministry, has spent \$2.8 million on a for-profit company.

Red flags have gone up because Robertson owns half of the firm, called KaloVita, and Christian Broadcasting Company owns the other half.

The firm sells "The American Whey" nutritional supplement and "Sea of Galilee" cosmetics.

"You don't risk a charity's money," funds solicited from donors, in that manner, said Gerald Kaufman, co-chairman of the National Council of Non-Profit Associations. "It violates acceptable standards."

Kaufman added, "It seems to me that he's treating this (ministry) as his own. He doesn't own it. The public owns it. He's just a trustee."

The firm, which also goes by the names American Benefits Plus and American Sales Corp., was founded by CBN in 1990 to sell a Bible study course. Last year it lost \$2.7 million, and so far this year it has lost \$1.3 million. But Robertson said in a statement Aug. 19 that the company is expected to become profitable by this fall. "All of CBN's funds will be paid back in 1994," he said.

Robertson, 63, a former candidate for U.S. president, issued the statement amid requests from The Virginian-Pilot and the Ledger-Star. He described the arrangement as "entirely ethical, in the best interest of CBN and its donors" and said it "in no way constitutes any conflict of interest or impropriety."

He said he had become a co-owner of the firm in order to "keep it alive" and protect CBN's investment.

"To allege any unethical conduct in a transaction which is costing me so much money, and is in large part intended for charity, is nothing short of outrageous," Robertson said.

CBN acknowledges the IRS has been reviewing the ministry's activities but gives no specifics. The ministry says it is on solid legal ground.

CBN has not informed donors of money spent on the vitamin company or of Robertson's personal stake in it despite warnings from watchdog groups urging charities to disclose all financial matters to the public.

Bennett Weiner, head of the Philanthropic Advisory Service of the Council of Better Business Bureaus, said he was unable to judge the CBN situation without reviewing it thoroughly. But in general, he said, charities are strongly advised against business transactions with board members or with firms linked to staff members.

"There is the potential that the charity made a financially poor decision because it was influenced by someone with whom the board is friendly ... Or worse, the individual involved may be taking advantage of the relationship."

Gordon Robertson, Robertson's son and a board member of KaloVita, said the company was established to benefit CBN rather than his father. The goal, he said, is to establish a network of for-profit enterprises that will provide long-term funds for Robertson's ministry. It is part of a plan to spread the gospel when his father is

no longer involved, he said.

The IRS routinely declines public comment on its audits. But in an interview last October, Marcus Owens, director of an IRS division that oversees tax-exempt organizations, explained what raises red flags. The interview was not specifically related to KaloVita.

"Any time a charity invests its money in a business that's not charitable, that's an area we should probe or audit," Owens said. "The potential for diversion is great. You have money leaving the charitable stream," and the IRS wants to know, "Who will eventually profit?"

While it is acceptable for non-profit groups to have for-profit subsidiaries, it is unacceptable for them to give "seed money" to benefit someone connected to the charity.

Penalties can range from small fines to revocation of an organization's tax-exempt status.

Another business spawned by CBN, the Family Channel, produced millions for Robertson and his family. Robertson and his son Tim were able to gain control of almost \$90 million in stock for a relatively small expenditure, \$150,000.

But that enterprise is different because the Robertsons bought the channel from the ministry.

As for KaloVita, Robert Prigmore, chief financial officer for CBN and a board member of KaloVita, said CBN has first claim on the firm's profits until the debt is repaid.

Although Robertson earns no salary from KaloVita, he was paid \$38,600 last year for "services to the company."

Scandal hurts Tilton's TV appeal

DALLAS (EP)—Televangelist Robert Tilton, known for preaching a prosperity gospel to the elderly and ill, has seen his own prosperity dwindle in recent months.

Tilton lost 85 percent of his national television audience since ABC's "Prime Time Live" exposed his lavish lifestyle and showed that his ministry threw out prayer requests unread after financial gifts had been removed.

Arbitron ratings show that Tilton's program has dropped from being aired in 235 markets to only 26 currently.

A \$50 million lawsuit is pending against Tilton and his Word of Faith Outreach Center Church. The plaintiff is seeking medical records of people who claimed healings on Tilton's program.

Additionally, on Aug. 16 Tilton filed for divorce from his wife of 25 years.

U.S. religious beliefs & practice by region

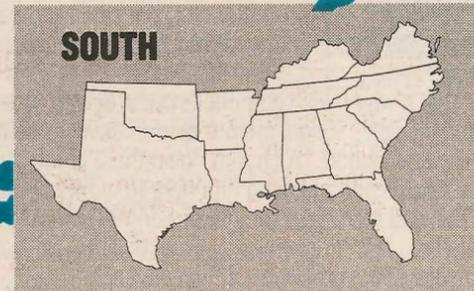
ISSUE	WEST	MIDWEST	SOUTH	EAST
Believe in God	93%	95%	99%	93%
Protestant	48%	59%	70%	44%
Catholic	26%	28%	15%	38%
Take Bible literally	21%	32%	46%	24%
Believe faith in Jesus necessary to salvation	45%	61%	75%	49%
Church members	57%	74%	74%	73%
Attend church regularly	32%	35%	44%	40%
Consider religion very important	50%	58%	68%	53%



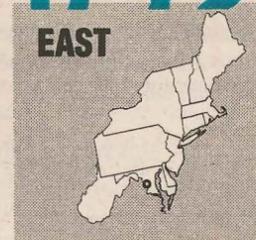
WEST



MIDWEST



SOUTH



EAST

SOURCE: Gallup Poll summaries as released in Religious News Service by George Gallup Jr. and Robert Bezilla

MISSIONS

Borderses coming home after 30 years in New England

New England ministry tough

NORTHBORO, Mass.—Words like “fragile,” “relationships” and “available” frequently appear in conversations with former Kentucky Baptists who now minister in New England.

“Nothing is guaranteed; we’re still fledgling,” said Merwyn Borders, who’s been a pastor or associational missions director for three decades.

Borders and his wife, Linda, described Baptist work in New England as fragile, even though the first Baptists who came to the continent landed in the region.

“The work here is challenging and hard,” he said. “It’s one of the toughest assignments—to give it your best and see no results or watch the work go backward.”

“We’ve had foreign missionaries say it’s easier to start churches overseas than to start them in New England,” added Bob Brindle, a former pastor and associational missions director who now is the Baptist Convention of New England’s missions director.

“You have to earn your right to minister here,” noted Linda Borders. “You don’t just show up and say, ‘We’re here!’”

That’s because of New Englanders’ conservatism and independence, her husband said. “People fight the cold and new life out of rock. There’s a resistance to change.”

Regionally, he noted, the people tend to be more secular than in Kentucky, where 45 percent of the population claims to be some form of Baptist. “We have a generation or two who have lost exposure to the gospel,” Borders claimed. “That’s not a blanket statement, ... but it’s tough to grow churches and Sunday schools where that’s not a part of the heritage.”

That’s why Baptists must concentrate on building relationships with people, said Ken Hale, pastor of Trinity Baptist Church in Hanover, N.H., and president of the New England Baptist Convention.

“In Kentucky, if you come on a (church) staff, you’re immediately known and accepted in the community,” Hale said. “Your ministry frequently is ready-made in the Bible Belt. Here, it must be created through fellowship and relationships. Here, there’s more of a sense of isolation, and you’ve got to carve it out a piece at a time.”

“There are people here who are open to the gospel, but they’ve got to see that you’re sincere—that you believe it, that you care about them. Once you prove that, you will gain a hearing.”

Sometimes, despite Baptists’ efforts, events push the work back.

In 1973, Middletown Baptist Church in Middletown, R.I., had 473 resident members, but that figure dropped to 17 in six months, Pastor Ron Huffman said, explaining, “The Navy pulled out.”

Then 16 years later, “the whole area was hit hard by recession,” Hale remembered. “We lost 30 members (who lost their jobs) in a two-year period. That’s hard out of a membership of 50 people.”

“The economy is so bad, it’s almost impossible for someone from the South to find a job here” and become a bivocational pastor in one of the region’s small churches, Brindle said.

“That’s why I wish churches (in the South) would help,” added his wife, Susan, interim church development director for the convention. “A church down there could hire an associate pastor and send him here to work full-time.”

The vital ingredient for any newcomer’s success in ministry in New England is availability, stressed Huffman, immediate past president of the convention.

“When it all boils down, the key is being available,” Huffman said. “Churches that have been flexible and willing to be responsive are the churches that have grown.”

RANDOLPH, Vt.—“We took the road less traveled, and it’s made all the difference,” Merwyn Borders said, paraphrasing New England poet Robert Frost and reflecting on three decades of ministry in the region.

As Borders spoke Frost’s lines, his wife, Linda, watched him closely, her eyes glistening with tears.

Retirement is a recent subject around the Borders household, which packed up in Kentucky and moved northeast almost 30 years ago. “Intellectually, we know it’s the right thing,” he said. “But our hearts haven’t kept up with our minds.”

Time and the needs of aging parents have dictated that this will be their last autumn in New England. They came in 1964, from the pastorate of Main Street Baptist Church in Alexandria. She’s a native of

Falmouth; he’s from Elkton. They arrived in the Northern Kentucky pastorate via Campbellsville and Georgetown colleges and Southern Baptist Theological Seminary.

They accepted a Massachusetts pastorate after hearing God’s call to missions and thinking they would

wind up closer to home. But it was a “fit” from the start.

“We learned a real appreciation for New England people,” he recalled. “We love the land and the natural beauty, but we love the people most.”

Vermont, where he is director of missions, is a natural for Kentuckians, he added. “Vermont was the 14th state in the Union, and Kentucky was No. 15. Both were backwoods places, where the Indians passed through. We found it easy to accept the people—rugged and independent, like Kentuckians.”

A 30-year ministry is a rarity in New England, where many local people ask a new pastor when he plans to leave. But longevity has had its benefits, Borders said. “Staying so long, we’ve been able to accomplish some things in the last 10 years we couldn’t in the first 10.”

After seven years in Massachusetts, they’ve spent nearly 23 years in Vermont. Baptist churches and missions there have multiplied, from only one in 1970 to 23 today.

“We’ve seen the work through the years solidify,” he said. “Not that it’s built on us or depends on us, but we’ve invested our lives here. ... And the people who were born here have made us one of them.”

The couple has enormous respect for pastors and their families who trek

to New England to start churches. “There’s a saying that it takes seven years to develop,” he reported. “You pay a tremendous price.”

That’s due to New Englanders’ vaunted reserve and resistance to change, the broad diversity of the people of the region, the lack of religious background of many of the people, the smallness of many Baptist churches and tough economic times.

But the difficulty has made the progress sweeter, he noted. “They say the best violins are made from the most-distressed wood. We have a quality here, because of the difficulty, that can’t be reproduced.”

Thinking back over the years, Borders declared the ministry had survived for one simple reason. “It’s been a family project,” he said. “I couldn’t have made it without Linda’s multiple talents—preschool ministry, music, projects and support for pastors’ wives.

“Our children (son Kevin lives in Louisville, and daughter Paula Jacoby is a pastor’s wife in Georgia) grew up doing their homework by flashlight in the back seat of the car on Sunday night, coming back from some church.”

Given the opportunity, the family would take the New England challenge again. “We would do it,” he said, “a thousand times yes.”



Change a constant for Huffman’s ministry

MIDDLETOWN, R.I.—Life never gets boring for Ron Huffman.

“The unique thing about this ministry is the constant change,” reported Huffman, pastor of Middletown Baptist Church in Middletown, R.I. His church is just up the road from the Newport resort area, famous for its international jazz festival, the America’s Cup yacht races and seaside mansions once owned by industrialists.

“You might discover a new ministry tomorrow, and through God’s providence the resources might come about,” said Huffman, a Mayfield native who calls Lexington his hometown. “We Baptists think about planning years ahead. But in New England, it’s spontaneous.”

That means ministry sometimes resembles a roller-coaster ride.

For example, Middletown Baptist’s resident membership rose to 473 in 1973, but it dropped to 17 in a six-month span. No church fight, no split. “The Navy pulled out,” he explained.

Twenty years later, even without the impetus of a huge naval population, the church is on an upturn. It has 186 resident members and 135-150 on Sunday morning worship. And the opportunities for spreading the gospel are abundant. “We’ll have five first-time visitors on any given Sunday,” Huffman said.

Adaptability and risk-taking have been hallmarks of Huffman’s ministry. After graduation from Southern

Baptist Theological Seminary in Louisville—which followed graduation from Cumberland College in Williamsburg—he turned down a call to be pastor of one of Kentucky’s oldest congregations.

Instead, he and his wife, Pamela, accepted a call to the tiny Southern Baptist church in Randolph, Vt. They also served the Southern Baptist congregation in Billerica, Mass., before coming to Middletown.

“Our whole family has perceived this experience as a spiritual adventure,” he reported.

And now, the years of flexibility and adaptability to change are being put to the test as Middletown Baptist reaches out to help its community.

The church just finished a study Huffman hopes will “become the foundation for helping hurting people” and propel the church outward.

It has launched a soup kitchen for Newport’s street people. It’s developing a language ministry. It’s studying how to create new ministries and start mission congregations in nearby towns. It’s rebuilding its ties to an inner-city mission in Providence. It’s looking at a campus ministry in nearby Bristol.

“These things are just evolving in the life of the church,” he said. “I see us as a church that’s coming of age at 30 years.”

Despite the never-ending change, some things remain constant.

“We have always had an open door,” explained Huffman, immediate past president of the Baptist Convention of New England. “We could propel the ministry in New England decades ahead if we had people who could seize the opportunity.”



CHURCH TALK Kentucky natives Ron Huffman (left) and Susan Brindle (right) catch up on family and church during a brief visit by Huffman and her husband, Bob, to Huffman’s church, Middletown Baptist in Middletown, R.I.

MISSIONS

Brindles followed their hearts to New England churches

NORTHBORO, Mass.—Bob and Susan Brindle's hearts moved to New England before they did.

The year was 1966. They were not long out of Kentucky, but back then they lived in Maryland, where he was pastor of a fast-growing new church. At the time, New England was part of the Maryland Baptist Convention, and she frequently traveled north to help conduct church leadership conferences.

"The Lord began to burden her for it and told us about it," he recalled. But at first they had a hard time imagining why God would lead them away from such a fruitful ministry.

Fortunately, God spoke to them. Not directly, but through Wendell Belew, a Kentucky native who was director of the Southern Baptist Home Mission Board's pioneer missions department.

They shared their feelings when Belew was in Maryland to preach a

revival in their church.

Later, after he had recommended them to South Burlington Baptist Church in Burlington, Vt., he told them what they had not yet admitted: "You know your hearts are already there."

So they followed their hearts. He was a pastor in New England for 10 years and an associational director of missions for 15. He's been missions director for the Baptist Convention of New England since the spring of 1992. She's currently the interim director of church development for the convention.

The feeling of their hearts has transcended jobs and bonded to people, they said.

"The most rewarding aspect of our ministry in New England has been the individual persons we've known through the years whose lives have literally been transformed," she explained. "It's not the growth of the

churches, which have increased from 22 to 200 in our time. But when you look at the lives, that's exciting."

"We've worked at birthing churches and Christians," he added. "We've had the joy of seeing new Christians grow up."

"Grow up" is a literal truth, she noted. "We're just now seeing the second generation of New England Baptists—the children of people in our churches are now coming along as leaders."

The diversity of those people is broad, she added: "There are very many different cultures and language groups here, and not only language groups but also a unique culture. The Bostonian thought pattern is mixed all through New England. The people like the fact it is the intellectual base of the nation. The country was born here, so it's also a region of 'firsts.'"

But, despite stereotypes and poll results to the contrary, the region is

not godless.

"We didn't come to a pagan area," he stressed. "Christianity's been here a long time, and there are many fine Christians here. We're on duty with them to reach a growing population that is not Christian."

"Baptists often are reaching people who fall between the cracks—people hurting and needy."

Many Baptists who have come to New England to help those people have left families in other parts of the country, and that's true of the Brindles. She grew up in Louisville and graduated from Georgetown College. He's from North Carolina but came to Kentucky to study at Southern Baptist Theological Seminary in Louisville and stayed on to be pastor of several churches.

But their hearts have sent them north and taught them something she said they can't forget: "You just have to love New England."

Kentucky churches inspired Hales for New England missions

HANOVER, N.H.—Sandy and Ken Hale got bit by the "missions bug" in Kentucky, but they found their cure in New England.

The Hales rubbed shoulders with a steady succession of missionaries during the nine-plus years he served on the staff of First Baptist Church of Lawrenceburg in the 1970s and '80s.

"Our church had a missionary house," he explained. "We met a lot of real-live missionaries. We saw how down-to-earth they are, and their commitment."

"Seeing their lives inspired us. The Holy Spirit was getting us ready for a place like New England."

That feeling followed degrees from Georgetown College and Southern Baptist Theological Seminary, and a decade and a half of music ministry in Kentucky.

They checked the feeling out through a series of trips to the region—a vacation in 1981, a family vacation Bible school in 1982, a 15-month stint leading the Baptist church

in Washington, Vt., in 1983-84. Then they turned down a call from a Baptist church in West Kentucky and "struggled for weeks" over whether to accept the pastorate of Trinity Baptist Church in Hanover, N.H.

"We went through some trying times," Hale said of their decision to join with the church, which only numbered seven members and stored its assets in a cardboard box. "Finally, it became clear we should accept this position."

That was September 1984. The next summer, the church took the deed to the property it now owns. In May 1986, it broke ground for its own building. And during the summers of 1986-87, 13 work crews from churches across the South—including First and Sand Spring Baptist churches in Lawrenceburg—came to help complete the facility.

"You don't need a building to worship," he admitted, "but it gives credibility in the community."

"And it was God's timing. The

whole area was hit hard with recession in 1989-90. We lost 30 members in a membership of 50 people. Putting that building up couldn't happen now."

But with facilities in place, the church sought God's new leadership.

"We asked: 'Who are we as a church? Why are we planted here?'" Hale said. "It became clear we needed to reach students at Dartmouth College, a world-class university. Door-to-door efforts hadn't made an impact on the community. But God said, 'I'm at work on the Dartmouth campus; I invite you to join me.'"

So, a "faithful core" of members set out to minister to students. At first, only two or three students. Last year, with Mrs. Hale serving as Baptist campus minister at Dartmouth and the church geared to serve, the congregation reached 50-60 students.

The church has been strengthened by the presence of young couples with Southern Baptist backgrounds who are in Hanover to attend gradu-

ate school at Dartmouth, Hale said.

And the ministry has become a "conduit for missions," he added, noting two students recently went on mission trips, to Japan and India. Beyond that, the church's student ministry reaches Dartmouth students from around the world who will go back to their homelands to be tomorrow's leaders.

"One Sunday I counted 13 countries represented in a total church population of 45," he recalled.

Beyond their church, the Hales have provided leadership for other Baptists. She's been the New England Woman's Missionary Union president, WMU director for Vermont twice, chair of the national WMU nominating committee and a member of the national WMU committee that recently charted the organization's course into the future. He's president of the Baptist Convention of New England.

Together, "we're a team," he said. A team bitten by the missions bug.

Lacey volunteers as unlikely guide to Brazilian congregation

ROCKLAND, Mass.—Suzanne Lacey doesn't look like the leader of a Brazilian Baptist church.

She's Anglo. She's young. She's quiet. She's a woman.

But folks who visit First Brazilian Baptist Mission of the South Shore see Lacey up front—physically and spiritually—speaking fluent Portuguese and providing leadership.

It's not exactly what she dreamed of doing when she was a girl growing up in Louisville.

But when she was 13, General Electric transferred her father to Brazil, and that was only the beginning of life-changing experiences. In Brazil, she learned Portuguese, became a Baptist and sensed God's call to missions.

Of that call, she said, "I never thought about doing it here," in a blue-collar Boston suburb.

But she is, and—as a Mission Service Corps volunteer—she's raising most of her own support, too.

The journey from Brazil to New England led back through Kentucky, where she earned degrees from Centre College in Danville and Southern Baptist Theological Seminary in Louisville.

As she considered where to minister, someone suggested language missions. "After that, I started pursuing all the places that might have Portuguese ministries," she recalled. "But New England didn't have the money."

She considered other options but eventually raised her own support and arrived in Boston in June 1988.

"What I came here to do is not what I did at first," Lacey acknowledged. She started out helping with day camps and teaching English as a second language. She later took charge of the day camps, coordinated mission groups "coming up from the South" to work in Boston, supervised summer missionaries, helped start ethnic Woman's Missionary Union

chapters and continued to teach English.

Eventually, she got the opportunity to lead the Brazilian congregation in Rockland and coordinate Sunday school leadership development for the Greater Boston Baptist Association.

Although Lacey described her work with the congregation as a major challenge, her gender has not been a significant obstacle. "They're really more accepting of it than I was or than the Anglo churches were," she said. "I know the mission would grow faster if we had a Brazilian pastor. But it's easier for me as a woman (to be) an Anglo than if I were a Brazilian. They see me as a missionary, not a woman."

Her goals include helping the tiny mission grow and finding a Brazilian pastor.

"But it's difficult to get them here" because of visa restrictions, she said. And although many Brazilians come to the United States illegally, a pastor

must come legally, "or it would cut his moral authority."

So, in the meantime, she tends to the spiritual, emotional and physical needs of her flock of about 15 members. They work on the bottom of the economic ladder—busing tables, washing dishes and clothes, cleaning buildings.

To help them, Lacey does "anything that needs to be done" from taking them to the doctor, to filling out forms and job applications, to reading letters, to providing interpretation.

As she looks to the future, Lacey thinks about missions. She's in the application process with the Southern Baptist Foreign Mission Board, considering ministry in "World A," reaching out to one of the unreached people groups.

But, despite her language skill, she doesn't intend to go back to Brazil, she insisted. "There are more Baptist churches down there than in New England."

Articles and photos by Editor Marv Knox



Ken Hale



Suzanne Lacey

New Englanders need to hear gospel, Lyle believes

NORTHBORO, Mass.—Everybody in New England should have an opportunity to hear the gospel, Ken Lyle believes.

He's been talking, planning and dreaming about that reality since April 15, when he became executive director of the Baptist Convention of New England.

"The vision (for New England Baptists) includes making sure the people in our geography get to hear the gospel," he stressed. "There are tried and proven ways to do that, but we must always be on the lookout for fresh ways to share the gospel.

"We will continue to start new churches in many places where we have no churches. But we'll also increase our networking with other believers who already are here. We're not assuming Southern Baptists will accomplish what needs to be done by ourselves.

"We want to find out what Christ is doing and join him there."

Lyle previously was executive director of the Baptist Convention of Maryland/Delaware, and before that a missionary, pastor and associational director of missions. He cited many facets of the dream for Baptist work

in New England:

■ **Strengthening churches.** "The major issue is helping people know Christ," Lyle said of church growth. "We've got to produce churches; we also want to strengthen the churches we've already started.

■ **Renewal and revival.** "A lot of folk are praying God will begin another great awakening—nationally and globally—in New England," he reported. "None of that is said in arrogance. It's a humbling thing to think God might bring sweeping revival.

"We'd like to see New England people come to know Christ. That means prayer and church renewal will be deeply ingrained in our strategy and planning. Everything we do will be undergirded by that discipline."

■ **Campus ministry.** The region is home to about 275 colleges and universities with 750,000 students.

"How do you tap into a world of students?" Lyle asked. "They come from all over the globe. They'll one day be leaders in their countries. We can make an impact on their lives, so that they'll at least be open to Christianity. God is giving us a tremendous opportunity to minister all over the world through these lives.

■ **Partnerships.** The New England convention recently launched a partnership missions relationship with Baptists in South Carolina, and New England leaders intend to work with the Southern Baptist Foreign Mission Board to start a partnership with Baptists overseas.

■ **Ministry training.** New England Baptists are active leaders in providing training for ministers that is set in the context of their region, Lyle said.

A key component is the Northeastern Baptist School of Ministry, which

provides master's-level degrees in conjunction with Southern Baptist Theological Seminary. The seminary recently hired the school's first full-time director, Andrew Lee, an Old Testament scholar and former pastor in New York City.

Under the umbrella of the Northeast Task Team on Theological Education, New Englanders are part of providing an even larger array of training opportunities.

■ **Stewardship.** "We will move toward a better understanding and living out of stewardship concepts," Lyle predicted. "We're trying to see this world as belonging to God. How do we become better managers and stewards of it?"

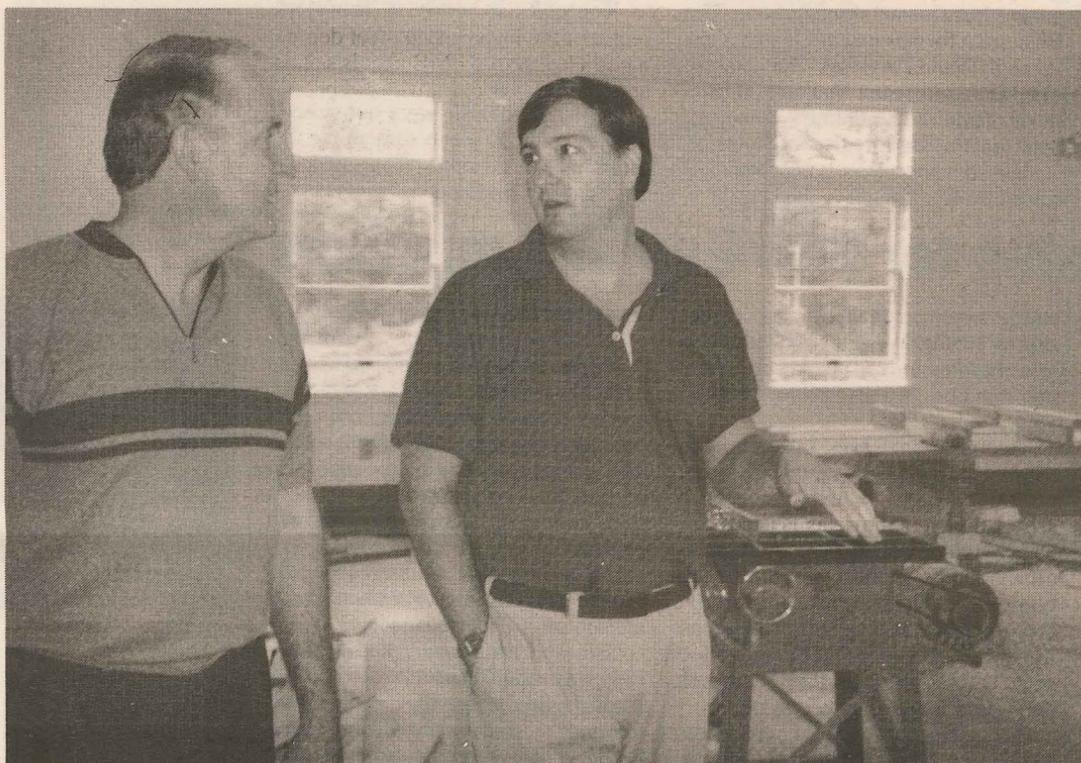
Part of the answer is the creation of a foundation to manage resources, he said, noting plans call for one to be in operation by the first of next year.

"We don't have a money problem, but a stewardship problem," he stressed. "A foundation will help us grow up as a convention."

■ **Identity.** "We're in a continuing process of understanding what it means to be Baptist," he said. "We joyfully see people come to Christ who are not out of our context. So, if we're going to be Baptist, we have a training task."

■ **The big picture.** "Part of our dream will be a Kingdom-of-God dream, and it's bigger than we are as a denomination," Lyle said. "We've got to see some world-class global Christians. We've got to bring into play a generation of people who are salt and light and leaven in a very different world.

"We've got to constantly prod ourselves to see the world as God sees it."



NEW HOME Ken Lyle (right), the new executive director of the Baptist Convention of New England, visits Pastor Rick Monk at the new home of New Covenant Baptist Church in North Berwick, Maine. The 6,300-square-foot building has been constructed largely with volunteer labor.

Kentuckians play key role in New England witness

Continued from page 1

gland, and before that they helped entice another pair of Kentuckians, Ron and Pamela Huffman, to head northeast.

Huffman, currently pastor of Middletown Baptist Church in Middletown, R.I., came to New England right after he graduated from Southern Seminary.

"I specifically felt called to a church," Huffman said of the pull to New England. "A lot of people feel called to missions, a desire to be adventurous, but I felt called to a church."

That call came almost simultaneously as he was being elected pastor of Stamping Ground Baptist Church in Stamping Ground 15 years ago. Sensing God's leadership, Huffman traded the alluring appeal of a settled ministry in one of Kentucky's oldest Baptist churches for the opportunity to serve the Baptist Fellowship of Randolph, Vt., a congregation without its own building.

Huffman, the immediate past president of the New England Baptist convention, since has been pastor of the Southern Baptist church in Bellerica, Mass., and now in Middletown, near the famous Newport resort community. Huffman's enthusiasm for ministry in New England infected the

Hales, who at the time were at First Baptist Church in Lawrenceburg, where he was minister of music and outreach.

Huffman came to central Kentucky trying to raise money for the struggling ministry, Hale noted: "I remember being fascinated. That was the first time I had heard of Baptists in Vermont."

The Hales took a vacation to New England in 1981. A year later, they went back to conduct a vacation Bible school in Washington, Vt. After another year, under the direction of Borders, they went back for a 15-month stint to lead the Washington Baptist congregation. When that was over—after extensive soul-searching whether to remain in New England or return to Kentucky—they joined with Trinity Baptist in Hanover, another church that had no building.

"Our 'building' was a cardboard box," Hale joked, recalling the days when the family carried supplies to the church's rented facilities.

Despite the inconvenience, God's call to New England remained, as it

did for Kentuckians Susan and Bob Brindle.

She felt the burden for New England back in the '60s, when it was part of the Maryland Baptist Convention. She traveled in New England conducting leadership training conferences and always came home concerned for the region.

"The Lord began to burden her for it and told us about it," he remembered. They visited their first New England church, South Burlington Baptist in Burlington, Vt., in October. The beautiful scenery was a hook, he said. "You come here during the foliage time and say, 'I believe the Lord's calling us here.'"

They moved to New England during the first snowfall of 1966 and have remained—first as pastor, then as director of associational missions for Maine and New Hampshire. He became the New England convention's missions director in the spring of 1992 and was interim executive director for about a year. She's served the churches and convention in numerous volunteer capacities

and currently is interim church development director.

"The Lord gives you a tremendous heart for the ministry, but in New England it's stronger than that," she said. "We just love New England. The work is hard and expenses are high, but we wouldn't trade it."

Suzanne Lacey knows how they feel. She's a church starter, working with poor Brazilian immigrants in the Boston suburb of Rockland.

She lived in Louisville until she was 13, when General Electric transferred her father to Brazil. There, she made two adjustments that have shaped her life—she learned to speak Portuguese and became a Baptist.

She has been a volunteer and has led day camps, taught English as a second language, coordinated the work of visiting mission groups and supervised summer missionaries. Now, she leads a Brazilian mission congregation and coordinates church leadership training.

"I don't think I would have stayed," she said, thinking particularly about the financial hardships of raising almost all her own support for ministry. "But God called me."

And it was that same call, these and other Kentuckians affirm, that carried them beyond the bluegrass to New England.



BAPTISTS

Study: Crusades draw big numbers but uneven results

ST. LOUIS (BP)—Evangelistic crusades where American volunteers descend on a foreign country for a week or two of rapid witnessing and then go home may tally big numbers but sometimes have questionable long-term impact, a Foreign Mission Board study shows.

Jim Slack and Harold Cummins conducted a study of follow-up efforts after the 1990 Kenya Coastal Crusade during which 56,323 spiritual decisions were reported. The crusade involved 60 missionaries and 540 short-term volunteers from the United States working alongside Kenyan Christians.

Cummins is a former Southern Baptist missionary to Kenya, and Slack is a church growth analyst with the FMB.

Follow-up has been inadequate in most instances, Cummins said in a recent interview with Word & Way, Missouri Baptists' newsjournal.

Cummins said the study found more than 75 percent of decisions made during the Kenya Coastal Crusades were not followed up. A number of reasons were noted:

■ Many of the addresses given by new converts were post office boxes, making it difficult for church members to locate the individuals for visitation.

■ The number of missionaries and pastors is small in proportion to the need, and national pastors typically are bivocational, which limits the time they have to do follow-up work.

■ Adequate printed materials were not always available.

■ Some crusade services were held in public places where there was no local church.

"The loss was abominable" from that type of setting, Cummins said, stressing the need for relating evangelistic efforts to a nearby church or mission.

In contrast, some of the best results in discipling converts were found in places where the evangelistic work was accompanied by an effort to start a new church by career missionaries and Kenyan Baptists, he said. Eighty-four new congregations were organized during the Kenya crusades.

Cummins pointed to a need for "better-managed volunteerism" that coordinates short-term mission projects with long-term missionary goals.

Last year more than 10,000 Southern Baptist volunteers participated in missions projects overseas.

Volunteerism has its place, but the core of foreign missions efforts must be the career missionary, said Jim Hooten, a former missionary to Kenya and Uganda now serving as associate director of the FMB's volunteers in mission department.

But there are great benefits to volunteerism as well, said missionary

Ralph Boyle, who currently serves in Mbeya, Tanzania.

"I wouldn't want to say we should put all our eggs into volunteer missions," he said. But sometimes volunteers can "do something unique and special that can't be done any other way."

The presence of Southern Baptist volunteers in local churches overseas sometimes gives an added sense of "credence" to the work those churches are doing, Boyle noted.

And volunteers themselves typically gain a greater awareness of missions and of prayer, he added.

That means volunteerism often leads to increased giving to missions causes, said Bill Peacock, interim director of the FMB's volunteer department. He said the FMB also is seeing an increase in appointments of people for career or long-term service who previously have participated in short-term volunteer projects.

The study found more than 75 percent of decisions made during the Kenya Coastal Crusades were not followed up.

Relief units released after Emily threat

MEMPHIS, Tenn. (BP)—Southern Baptist disaster relief units from Kentucky and 10 other state conventions were poised to provide assistance this week if Hurricane Emily came ashore, but only one unit was called in after the storm brushed by North Carolina's Outer Banks.

One of North Carolina Baptists' two units began feeding operations at Buckston, N.C., Sept. 2, serving 1,400 meals that morning to hurricane victims and relief workers.

The other units were "prepared to go, just in case, but we're thankful the Heavenly Father pretty much spared us this time," said

Douglas Beggs, vice president of program services for the Brotherhood Commission, which coordinates multi-state disaster response for Southern Baptists.

In addition to the North Carolina unit, a unit from Ohio was on standby in Raleigh as Emily approached.

But the Ohio unit was released to go home Sept. 1 as on-site coordinators decided the North Carolinians could handle any needs resulting from the storm, including mass feeding.

According to North Carolina Brotherhood officials, cleanup crews of North Carolinians will be organized.

Curriculum change coming

NASHVILLE (BP)—Expected changes in the Baptist Sunday School Board's Sunday school curriculum for 1995-96 have prompted the agency to delay its fall conferences for youth and adult curriculum writers.

According to Louis Hanks, director of the youth-adult department in the board's church growth-Sunday school division, the delay is necessary because of anticipated recommendations for changes in curriculum by the board's program-curriculum design task force. That group has been studying the board's literature and possible options for improvements since February and is expected to issue a report soon.

"One thing churches are telling us is that they want relevant materials that are designed, written and pro-

duced closer to their time of actual usage. Delaying our writers conferences will allow us to accomplish this, as well as give us time to fine-tune the emerging recommendations for changes for the '95-'96 materials," Hanks said.

The board will be exploring different ways of training writers, Hanks said, adding writers conferences will be rescheduled "to maximize the potential for increasing relevance and timeliness of content."

Despite the delay in the youth and adult conferences, the fall conferences for writers of children and preschool curriculum will continue as planned, according to Cos Davis, director of the preschool-children's department of the board's church growth-Sunday school division.

Americans say TV too violent

Continued from page 1
couple of decades TV programs have become increasingly violent. Younger adults may be so inured to the shock of violence that they don't recognize its harmful effects."

Among other findings of the poll:

■ Both men and women concur that women too often are portrayed on TV in a degrading manner. This opinion is held by 88 percent of women and 82 percent of men.

■ 57 percent of Americans believe the quality of television programming has gotten worse in the last year, and 54 percent said they are more offended by what they see on TV today.

■ More people believe TV depicts negative values (65 percent) than positive values (29 percent).

■ Most Americans (69 percent) feel television programs do not represent their own personal values.

Clinton calls for good mix of faith & politics

Continued from page 1

The bill (S. 578, H.R. 1308) would restore a high level of protection for religious freedom that virtually was abandoned by the U.S. Supreme Court in 1990.

"This administration is committed to seeing it (RFRA) through successfully. And I think virtually every person of faith in this country without regard to their party or philosophy or convictions on other issues agrees with that. So we are hopeful that that will happen.

"But there must be other areas in which we can meet together and talk together and work together, and frankly, acknowledge our agreements and our disagreements. If people of faith treat issues about which they disagree as nothing more than a cause for a screaming match, then we also trivialize religion in our country."

Clinton said the country needs a new ethic of personal, family and community responsibility that "should unite people across the lines of different faiths and even different political philosophies."

Clinton asked the leaders to pray for him and his administration, inviting them to be part of an ongoing dia-

logue.

Five Southern Baptists, including one Kentuckian, were present for the breakfast. Carolyn Hale of Georgetown was the Kentuckian.

Other Southern Baptists were Cecil Sherman, coordinator of the Cooperative Baptist Fellowship; James Dunn, executive director of the Baptist Joint Committee; Oliver Thomas, general counsel for the Baptist Joint Committee; and Rex Horne, pastor of Immanuel Baptist Church in Little Rock, Ark., Clinton's home church.

No representative of the Southern Baptist Convention's new conservative leadership was invited to the breakfast, a fact that drew criticism from leaders of the SBC Christian Life Commission.

"Average, mainstream evangelicals" should feel snubbed because no Southern Baptist officials were invited to a prayer breakfast, said James Smith, Washington-based director of governmental relations for the CLC.

In interviews with the Nashville Tennessean and Washington Times, Smith criticized Clinton for not inviting Richard Land, CLC executive director of the CLC, and Robert Dugan,

leader of the National Association of Evangelicals.

The CLC also issued a lengthy news release through Baptist Press highlighting the fact Land had not been invited.

"This is the price that you pay for standing up for biblical morality in this town," Smith said. "We're willing to pay that price."

Some religious and political leaders predicted the CLC would be shut out of White House sessions under Clinton after Land and some other SBC leaders were critical of Clinton during the presidential election last year.

One Baptist ethicist, who was not invited to the breakfast, warned that Christians on both sides of the political fence are vulnerable to the allure of political power represented by such White House meetings.

"The religious right lost its moral credibility through overzealous identification with the Reagan and Bush presidencies," said Robert Parham, executive director of Baptist Center for Ethics. "I hope the religious left and center do not publicly sell their heritage for a bowl of breakfast potage with the president."

"Sometimes I think the environment in which we operate is entirely too secular. The fact that we have freedom of religion doesn't mean we need to try to have freedom from religion."

President Bill Clinton



WELCOME RELIEF Children on a balcony in the Moslem quarter of Mostar, Bosnia, wave at Spanish U.N. troops bringing medical supplies to the city, which had been cut off for two months by fighting with Bosnian Croat forces. The isolation of Mostar has been compared to the situation in Sarajevo, which has been blockaded and shelled by Moslem forces. (RNS photo)

RTVC expands to foreign markets

FORT WORTH, Texas (BP)—An increasing number of foreign markets are opening for radio programs produced by the Southern Baptist Radio and Television Commission.

"We've cooperated with the Southern Baptist Foreign Mission Board in providing programming for mission stations around the world," said Ed Malone, vice president for radio at the RTVC, "and we expect even more new opportunities to be opened internationally in 1994."

Malone said a station in Bratislava, Slovakia, recently had contacted the RTVC and is now carrying its weekly programs "Streams in the Desert" and "Country Crossroads."

The breakup of the Eastern Bloc and Soviet Union opened up the area to foreign broadcasters as never before, he said.

"I think the door is opening to do just about anything internationally," Malone said. "We're looking into going strong internationally."

Being good stewards

Kentucky Baptist Homes for Children has just passed an important milestone in its 124-year history. We recently received word that KBHC would receive a certificate of accreditation from the Council on Accreditation of Services for Families and Children Inc.

Kentucky Baptists long have had one of the premiere child care programs in the nation. In recent years, however, I and the board of directors felt a strong need to carefully evaluate our work and make sure we always are meeting the needs of the children in the best possible way. Applying for accreditation gave us the ideal opportunity to do this. The accreditation process calls for an organization to go through an intense period of self-study and then follows that up with site visits by a team of independent reviewers.

The accreditation process put our entire organization under the microscope as the reviewers examined everything from the way we care for children in the cottages, to the way we handle personnel issues, to the way we raise and spend money. It meant laying it all on the line, but we felt the work involved

was well worth the effort. I, the board, and the KBHC staff feel very strongly that we have a responsibility to be accountable to you as Kentucky Baptists, to the children and families we serve, and to the other child care professionals we work with. More importantly, we have a responsibility to our Lord to be good stewards of the talents, resources and tender young lives he has entrusted us with.

Accreditation also is beneficial because it helps to keep us on our toes. A team of reviewers will return periodically to help us ensure that we always are providing the best quality service possible. I appreciate this because it will enable Kentucky Baptists to stay on the cutting edge helping hurting children.

I also appreciate the fine work of staff that ensured that KBHC passed with flying colors. I'm especially grateful to staffer Larry Owens, our director of family services, who served as coordinator for the accreditation process.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

Missionaries wait in Nigeria

IBADAN, Nigeria, (BP)—Southern Baptist missionaries in Nigeria continued to pray for peace as the nation's military president transferred power to a civilian successor Aug. 26.

Gen. Ibrahim Babangida resigned as Nigeria's president and military commander Aug. 26 and named former corporate executive Ernest Shonekan as his replacement.

Babangida, who came to power in 1985 after a bloodless coup, earlier had promised to step down and hand over power to an elected government, according to news reports. The new interim government, which is mostly civilian, is expected to rule until Nigeria's elections next year.

Southern Baptist missionaries in Ibadan, Nigeria, reported the city was

"very quiet" Aug. 27 after Babangida's transfer of power in a ceremony Aug. 26 in Abuja, Nigeria's federal capital.

"With the missionaries, there have been no problems anywhere that we know of. For the most part people have stayed (home) during these past two days," said missionary Don Reece Aug. 26 as the nation awaited Babangida's announcement of his successor.

"We have had no more than five percent of our Baptist headquarters (Nigerian) staff present."

Nigerian Baptists and the 65 Southern Baptist missionaries in Nigeria have met in homes and churches to pray for continued peace during the political crisis, Reece said.

Women priests likely in England

LONDON (RNS)—Two critical votes taken in July virtually assure that the Church of England will have women priests sometime soon.

On July 13, the church's General Synod voted to move forward with a "peace plan" aimed at keeping in the church ardent opponents of women priests. Four days earlier, Parliament's Ecclesiastical Committee voted by a wide margin to give its endorsement to the concept of women priests, as approved by the General Synod last November.

In both cases, opponents of women priests sought, but were denied, legal assurances of continued full ecclesiastical rights.

In the end the Synod offered no more than a "peace plan" with promises—but nothing legally binding—of continued protection and voted overwhelmingly to put that plan to a final vote at November's session of the Synod.

The July 9 approval of the concept of women priests by Parliament's Ecclesiastical Committee is expected to lead to a vote by the full Parliament within the next two to three months, giving final approval to women priests.

Archbishop of Canterbury George Carey has said he expects to see women ordained in the Church of England by next Easter.

'Better to Give'

By Robin Oldham

Most people living in the Greater Louisville area during the late 1960s will remember Mort Crim, the bright, articulate news anchor on WHAS-TV. In addition to being a highly respected and award-winning journalist, Mort is a gifted speaker, sharp thinker and keen observer of human nature.

Several years ago, Crim compiled a number of his popular radio commentaries in a book titled "One Moment Please!" Recently, I came across some of his commentaries and soon was immersed in his enlightening and inspiring observations and opinions.

In a brief entry titled "Better to Give," Crim relates the story of globetrotting physicians Ed and Claire Manwell. Ed was a surgeon, Claire a retired pediatrician. From time to time they left the comforts of their home in Massachusetts to take their much-needed medical expertise to such places as Kenya, Nigeria or Vietnam. Years ago, during the Biafran War, they ministered to thousands of starving children, and built a hospital from scratch. Ed even performed surgery using a detached car headlight to help him see.

Crim mentioned that instead of

taking well-deserved vacations from their demanding schedules, the Manwells, both in their mid-60s, decided to use their vacation time to help less fortunate people around the world.

In his usual insightful style, Mort Crim said, "We might think about the Manwells the next time we plan that annual expensive vacation. Is it possible that Manwells know something we don't about enjoyment?"

One of the real blessings of being part of Baptist Healthcare Foundation is having opportunities to meet many "Manwells." Each day, we come in contact with caring people who, through thoughtful planning, carry out their personal financial goals while strengthening Baptist Healthcare System and its Christ-centered mission.

If you would like to know more about Baptist Healthcare Foundation and its ministry, please contact our office.

Any questions or comments concerning this article, Baptist Healthcare System or Baptist Healthcare Foundation should be directed to Charles W. Cox Jr., president of Baptist Healthcare Foundation, Corporate Complex, 4007 Kresge Way, Louisville, Ky. 40207 (502) 896-5003.

Paid Column

Chaplains gaining clout as important fringe benefit

NEW YORK (RNS)—In the annals of collective bargaining, chaplains never have ranked up there with salary increases and more vacation time. But now employees and their managers are increasingly seeing chaplains as a bottom-line benefit.

By increasing its force of industrial chaplains, corporate America is taking an unusual step to improve productivity among employees, according to several experts involved in training and supplying chaplains.

Chaplains are proving themselves extremely valuable in factories and office buildings—offering immediate counseling in the face of bad news, seeing employees through marital or family disputes and, in at least one case, disarming a worker who literally planned to shoot his line manager.

General Motors, Carolina Telephone and Telegraph and the shipping company Allied Systems are three of more than 50 American corporations now employing full-time chaplains. Many other companies also use part-time or volunteer chaplains.

The United Auto Workers union now sponsors at least part-time chaplains in every plant where its members are employed, even where the

corporation isn't paying for one. This program was pioneered in the mid-1980s by Southern Baptists.

"It's been a gradual realization that the workplace absorbs an enormous amount of time for individual workers," said Jim Townsend, associate general secretary of the division of chaplains and related ministries of the United Methodist Church. "Going to see a chaplain during the day isn't possible, and companies are seeing the value of having one on site."

"In the workplace, our greatest service to employees is to be available—right now," said Rodney Brown, a United Methodist minister who is director of employment counseling at R.J. Reynolds Tobacco Co., in Winston-Salem, N.C., which, in 1949, created what is now the nation's oldest full-time workplace ministry.

Brown said the greatest stresses hitting employees are marriage and family issues, followed second by alcohol and drug addiction. Number three is job security related to layoffs and corporate takeovers. "It was ranked seventh in 1967 when I first joined the company," he said.

Currently, America has between 15,000 and 20,000 chaplains, ranging from lay volunteers to ministers

working full-time in the field. In 1988, the American Association of Ministry in the Workplace identified at least 2,000 industrial chaplains in the United States. The number is growing steadily, according to the group, which was founded five years ago to increase awareness of the need for chaplains in industrial America.

"From the corporate perspective, it's a matter of how many man hours a chaplain can save a company by meeting with the employee on the job site," said George Schurman, an independent oil producer, a Methodist layman and president of the Ameri-

can Association of Ministry in the Workplace.

Schurman said the most powerful story he heard from a factory chaplain involved a distraught employee who came to work one morning armed with a handgun and a plan to kill his line manager.

The story, which had the elements of recent cases of disgruntled workers carrying out horrible workplace violence, ended peacefully. Instead of carrying out his plan, the employee, after talking with the chaplain, gently took the gun out of his pocket and set it on the chaplain's desk.

Products merge Bible & 12 steps

NEW YORK (RNS)—Need help recovering from addictions, compulsions, unhealthy relationships?

If you do, and if you have a tough time deciding whether to use the Bible or the traditional "12-step" recovery program popularized by Alcoholics Anonymous, publishing houses are rushing to your aid.

Their answer: Why not try both at the same time? They are publishing Bibles and New Testaments that integrate biblical text with the Twelve Steps.

The latest to jump onto the Scripture/Twelve Steps bandwagon is Zondervan Publishing House, based in Grand Rapids, Mich., a division of HarperCollins Publishers and one of the largest publishers of religious texts.

In October Zondervan will release its entry in the Scripture/Twelve Step arena—an entire Bible in the New International Version translation. Earlier entrants include the "Serenity New Testament," from Thomas Nelson Publishers, and the "Life Recovery Bible," based on The Living Bible

paraphrase, from Tyndale.

In the newest offering, readers will find 400 "Life Connections," or explanatory notes, described by Zondervan as "tidbits" designed to "show practical connections between the Bible and the issues we are working on today in the world of our recovery."

The "Life Connections" for Philippians 1:6 says, "Our salvation began with God, and so did our recovery process. He was working in our lives even before we took the first step of admitting our powerlessness over our addiction."

"He saw what we had been doing to ourselves, and out of compassion gave us the courage and the strength to begin our recovery. Now that we are yielding to his power, we can count on him to stay with us every step of the way."

Doris Ridders, vice president and publisher of Zondervan's Bibles and specialty products division, said, "Our goal is to develop an aid for those in recovery and through that to guide them to a saving knowledge of Jesus Christ."

Quilts are ministry to troubled girls

BURRVILLE, Tenn. (BP)—When a troubled, abused or neglected girl enters the Tennessee Baptist Children's Home unit in Morgan County, Tenn., she receives a handcrafted quilt as a housewarming gift, the work of Nella Kring, 73.

"The Lord inspired me to do this," Kring says. "All I can do is quilt. I can't even drive a car. I'm just working for the Lord and I don't want any praise. Those children are precious. They're down on their luck and I want them to know someone cares."

For the girls, houseparent Abbie Rogers says, the quilts "are sometimes the only thing that is uniquely theirs. They keep these quilts forever."

What Happened to the Southern Baptist Convention?

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Grady C. Cothen

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KENTUCKY KERNELS

Kentucky's infant mortality rate fell to the lowest level on record last year. The 1992 rate was 8.3 deaths per 1,000 births. Both the number of deaths and number of births declined last year. In 1992, Kentuckians gave birth to 53,655 infants, of whom 444 died. Source: Cabinet for Human Resources

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—The Planting Christian Ministry will have its annual praise and celebration Saturday, Sept. 11, from 2-6 p.m. Gospel and contemporary Christian vocalists will entertain. For information, call (502) 255-7676.

■ **BOWLING GREEN**—Forest Park Church called **Lee Saunders** as minister of education and youth.

■ **DANVILLE**—Gethsemane Church called **Mark Payton** as pastor.

■ **HODGENVILLE**—Middle Creek Church called **Paul Fields** as pastor. He previously was pastor at Bradfordsville Church.

■ **INEZ**—Inez First Church will celebrate its 90th anniversary Sept. 11-15. A pig roast is planned for Saturday, Sept. 11, at 3 p.m. at the Cassidy house picnic shelter. Revival services begin Sunday morning, Sept. 12, and will continue each evening through Sept. 15, with **Pastor Paul Schmidt** as the evangelist.

■ **LAWRENCEBURG**—First Church ordained **Jack Duffer**, minister of youth and activities, to the ministry.

■ **LOUISVILLE**—Baptist Healthcare System announced the following staff additions and promotions: **Dot Darby-Paschall** has been named director of government relations. **Bill Green** has been promoted to director of core applications for information

services. **Kelly Hall** has been promoted to user support services manager for information services.

■ **LOYALL**—First Church called **Chuck Lovejoy** as pastor.

■ **NORTONVILLE**—New Salem Church called **Gary Pate** as pastor. He formerly was pastor at Hurricane Church in Cadiz.

■ **WADDY**—Graefenburg Church celebrated its 125th anniversary.

MISSIONARY UPDATE

■ **Dan and Menda Sue Hatfield**, missionaries to Panama, are on the field at Apartado E, Balboa, Ancon, Republic of Panama. He is a native of Louisville.

■ **Robert and Lisa Moor**, missionaries to Tanzania, are in the States at 107 A-P Hill Ave., Highland Springs, Va. 23075. He was born in Louisville.

■ **Jerry and Carol Robertson**, missionaries to Ivory Coast, are in the States at 2030 Hyman Place, New Orleans, La. 70131. He was born in Owensboro and lived in Louisville.

■ **Clayton and Charolette Rock**, missionaries to Argentina, are on the field at Bolanos 141, 1407 Buenos Aires, Argentina. He is from Hodgenville, and she is from Barbourville.

■ **Harold and Debbie Nowell**, missionaries to Tiawan, are in the States at 415 Wood Road, Louisville, Ky. 40222. She is from Murray.



KID TALK Phil Spees (right) of Lone Oak First Baptist Church in Paducah discusses "TeamKID," a discipleship club for children in first through sixth grades, with participants in a recent conference at Ridgecrest Baptist Conference Center in North Carolina. "TeamKID" is a new offering from the Southern Baptist Sunday School Board. (Photo by Jim Veneman)

Homes for Children now accredited

LOUISVILLE—Kentucky Baptist Homes for Children has been accredited by the Council on Accreditation of Services for Families and Children.

The accrediting agency is a national oversight group that helps ensure quality service from child care providers.

Accreditation was granted after a site visit by a team of reviewers and a detailed self-study by Homes for Children staff.

President Curtis Mooney said he and the board of directors decided to seek accreditation as a way to provide

independent evaluation of the institution and to become more accountable to Kentucky Baptists and those served by the agency.

"Accreditation, which is for a four-year period, attests that an agency has met a set of nationally established requirements which help to ensure quality service," said David Shover, the accrediting council's executive director.

"Accreditation provides assurance that the agency is performing services which the community needs, conducting its operations effectively and managing its funds wisely."

'Oneida must be seen to be appreciated'

A few days ago Mrs. Sally Bowling celebrated her 95th birthday. A nephew sent her some money to go out to dinner. She said she had much rather use the money for gasoline to visit Oneida again. A relative brought her to us from her Berea home. A frequent visitor, Mrs. Bowling looks 25 years younger than her age. She is a generous donor to our work. She puts others first. Our girls and boys are so blessed to have such friends. Thousands like her give because they want to.

This wonderful letter came from Lexington a few days ago with a generous gift: "Each year descendants of Alice and Simeon Johnson of Carr Creek (Knot County) gather together to renew the spirit of family and to remember those no longer with us. This year, as an expression of that remembrance, we passed the plate. Because of Oneida's service to our youth, to education and to eastern Kentucky, we are forwarding the enclosed.

"Alice and Simeon Johnson raised five girls and five boys on Carr Fork. They had little formal education but they instilled in their children the importance of education and were instrumental in the formation of the Carr Creek Community Center. Two of the children were among the first graduation class of Carr Creek in 1927. Five of the children went on to receive college degrees. Many of their grandchildren have received advanced degrees. Alice and Simeon, like so many other pioneers in eastern Kentucky, showed great foresight as well as great love. It is that love that brings us together each year. Thank you for your dedicated service."

From Louisville: "Our son attended Oneida for two and a half years about 10 years ago. Back then I worked two jobs and did well to have his

lunch money. You helped us. I have a little extra money now and would like to help someone else along the way. Use it where needed. Thanks for helping our son. I thank the Lord for Oneida and its dedicated people."

Grandparents write from Ohio: "Enclosed is \$100 to be used where most needed. This is in appreciation for what you are doing for young people and how you helped our grandchild."

From Lexington: "Someone said recently 'I don't believe in miracles.' She never has been to

Oneida, has not seen your staff at work nor witnessed some of the wonderful results of your efforts. I have and it is hard to believe it all! It is a privilege to give with wonderful results."

From Hopkinsville: "I have just read about the construction activity at Oneida. Do hope that it can all be accomplished debt-free. Am enclosing \$100 to be applied to the building. I was very impressed with the work and the many lives enriched."

Our friends amaze us. Consider this: "I am custodian of my church. Since becoming occupationally disabled, I cannot earn anything. So I take care of my church and use the janitor's pay to give where I see a need. So I am now donating to you."

From Somerset: "I am so impressed by the excellent standards upheld by the staff—academically, socially and spiritually. Truly Oneida is a mission field with dedicated Christians giving of themselves. I want to visit again. I've told everyone about my visit. I have stirred interest in several friends to come see for themselves. It is a unique place for sure. It must be seen to be appreciated."

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

What a birthday celebration!

A few days before my 50th birthday, my wife received a phone call. "This is Arnett-Steele Funeral Home. We have instructions to pick up a body at your house."

"You are too late," she replied. "He's gone to Corbin for a visit."

I arrived back on campus later that morning to quite a surprise. The first indication was the campus flag at half-mast.

The halls were decked in black balloons and crepe. Posters and banners issued such greetings as "Fifty! I Demand a Recount!" A bulletin board displayed childhood photos, evidence my wife was part of the plot. My post office box, festooned with a black bow, was filled with greeting cards. The office door held a large memorial flower arrangement with a black bow imprinted "Precious Memories." My desk included a copy of *Mature Living* with a magnifying glass nearby.

Switchboard operator Dawn Skeans escorted me to the front of the Aldridge Building. Black-suited Eric Snyder, second-year Oklahoma student, stood beside the hearse and invited me for a "final" tour of the campus. After 27 years in the ministry I made a discovery. Hearses do not have air-condition-

ing nor handles in the back compartment!

The four-car caravan of "mourners" delivered me to the library parking lot where black-robed faculty and staff formed two lines. Singing a dirge, they walked me (glad they didn't roll me in a borrowed casket) to the gazebo where we all had cake trimmed with black icing. The table centerpiece was a large bottle of prune juice wrapped in transparent cellophane held with a balloon. Children from the Child Development Center sang "Happy Birthday to MOO," accompanied by a worker dressed as a milk cow. Distinguished professor Jack Robertson finally added a serious note with a prayer of thanksgiving.

My secretary, Shelby Castlen, masterminded this celebration with the help of "some friends." Was it Norman Cousins who credited laughter as a major part of his recovery from cancer? I laughed enough on my 50th that I may never get cancer.

Birthdays are family celebrations. Clear Creek is family and a great place to celebrate a birthday.

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

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

Paid Column

Traditional style called relaxed but structured

GLORIETA, N.M. (BP)—Traditional Southern Baptist worship, at least as Bill James can describe it out of his experience, is “informal dignity.”

James, minister of music at Wilshire Baptist Church of Dallas, further defined what some might feel is a contradictory description as “worship having some structure, but relaxed.”

He looks for seven elements in worship: revelation of God, adoration of God, confession, expiation and forgiveness, proclamation, dedication and a commission.

“Worship is communion with God,” James said. “We tend to sit and watch television, sit and watch movies, sit and watch sports, so we are inclined to sit and watch at church.”

James said he believes worship is the most important activity of the church. “If people can worship well together, then every other program of the church will thrive,” he declared.

To focus the worship leaders, as well as the congregation, on purposeful services, Wilshire Church has developed a mission statement for worship, which says in part: “The purpose of the worship ministry is to stimulate the gathered people of God to worship the God revealed in Scripture as Father, Son and Holy Spirit.”

And to achieve this mission for worship, the church has established seven guidelines:

- To balance and integrate God the Father, the Son and the Holy Spirit in the themes of worship.

- To balance the moods of worship related to God the Father, the Son and the Holy Spirit.

- To balance and integrate the traditions of worship related to God the Father, the Son and the Holy Spirit.

- To use Scripture as the primary source of worship and preaching.

- To use a wide variety of people of diverse ages, genders and life experiences in worship.

- To use a wide variety of musical offerings with diverse groups, individuals and instruments to provide a variety of musical styles.

- To encourage the congregation to participate in worship enthusiastically and actively.

Like more liturgical churches, James said his church celebrates Advent, Holy Week and other parts of the Christian calendar.

However, he said the church has never announced an intention to follow a calendar plan. “We have used what the worship committee has expressed an interest in doing,” he said.

Also, worship leaders encourage each other to be “pew-friendly,” he observed. “We try to think from the pew.”

Liturgical style defended against bad reputation

GLORIETA, N.M. (BP)—Liturgical worship has gotten an undeserved bad reputation among some Southern Baptists, in Michael Marcades’ estimation.

Marcades, minister of music and worship at Second Baptist Church of Lubbock, Texas, said he frequently finds Southern Baptists who believe liturgical worship is cold, stiff, formal and downright unevangelistic.

Since Marcades helps plan liturgical worship for his church, he said he knows neither the leaders nor the congregation aspire to those descriptions. Like other Southern Baptist churches, Second Baptist of Lubbock wants to be known as a warm, friendly church that puts people in a personal relationship with God, Marcades said.

But liturgical worship is not for every church, just as other forms of worship would not be effective in every church, he said.

The word “liturgy” means “the work of the people,” Marcades said, and as it is practiced in his church, liturgical worship provides “lots of opportunity for people to interact during worship. It’s not rigid. Our goal is just the opposite. The worshiper has to come with the intent of participating.”

The liturgical approach, as Marcades sees it, is “a map that is fairly easily followed. At any given point in the service, I know where we are and where we are going. The service is not personality-centered.

“Everything that happens does not lead up to the preacher speaking for 25 minutes. Every element—including responsive reading, silence, congregational singing, the use of simple symbols, among others—is highly intentional and is an important part of worship.”

And Marcades said liturgical worship does not necessarily mean the use of “boring music that nobody understands.” He said he leads his church to use a variety of music that includes both works that “have been around forever” and compositions by people who are still very much alive.

He said he is determined that all music he chooses “be soundly based in Scripture, have a healthy theology and be long-lasting music.”

Many liturgical congregations choose to observe the “church year,” he said, including Advent, Christmas, Epiphany, Holy Week, Easter and Pentecost.

On the other hand, Marcades declines to give worship time to observance of some other holidays. “The Fourth of July is not related to our worship service,” he said.

Observances of Mother’s Day and Father’s Day are done in the context of the Christian home, he said, and like Southern Baptist Convention emphases, “we fit them into our worship flow; we don’t let it take over what we are doing.”

Blended style has something for everyone

GLORIETA, N.M. (BP)—Dennis Goskie combines traditional and contemporary worship elements in a “blended” worship style at First Baptist Church of Albuquerque, N.M.

Goskie knows his church reaches diverse cultures and religious backgrounds. Among worshipers on any given Sunday may be people of Hispanic, Asian, Native American, African-American and Anglo cultures, as well as street people.

Some participants have grown up Southern Baptist, while others come from Catholic or Pentecostal traditions.

He said he strives to meet a wide range of worship needs to create what he hopes will be a “warm but free worship” appealing both to the unchurched people and long-time church members.

Worship, Goskie said, includes nine elements:

- Recognizing and declaring the worth of God.

- Responding to the needs worshipers have in communion with God.

- Acknowledging the presence of God.

- Rejoicing in the redeeming love of God.

- Celebrating the fellowship of God made possible by the work of Christ.

- Serving in the power of God, leading the church to reach out and touch others in the name of Jesus Christ.

- Responding by thanksgiving in the assurance that Christians are eternally the children of God.

- Personal and corporate, intimate and holy.

- An expression of what God has done in the people’s lives all week.

Goskie leads participants to use worship elements that make a variety of people feel comfortable.

In music, he uses hymns of doctrine and theology as well as choruses.

“Our people raise their hands and shout,” he said. “God says, ‘Let everything that has breath praise the Lord.’ We have no sacred cows. We have to listen to where our people are.”

Churches, like individuals, are in varied points of growth, Goskie observed.

“If the Holy Spirit leads us to a lost person on a Tuesday evening,” he said, “why can’t the Holy Spirit lead a lost person into our worship service on Sunday? We hope they find the Christ who lives in our lives.”

Seeker style attracts people outside of church

GLORIETA, N.M. (BP)—“Church for the unchurched” is how Mark Royce describes the “seeker” worship style at Van Ness Community Church in Fresno, Calif.

While the Southern Baptist congregation gladly will include anyone who wants to worship with them, their target audience is people between 25 and 45 years old who probably have not been involved in church very much, Royce said.

“Some may have attended church as children but not as adults. Others may have come from another denominational background but have not felt completely satisfied with the experience,” he said. “A lot of unchurched people are looking for something to give their children, so the real contact point is Sunday morning when they come in response to one of our mailings.”

The church is a come-as-you-are kind of congregation. Royce describes the mix of people as “grandmothers in flowered dresses to accountants in suits to bicycle enthusiasts in shorts.”

Contemporary and celebrative is the description Royce gives the music that visitors hear when they enter the auditorium of the junior high school where the congregation gathers. Up-tempo hymns in contemporary forms and choruses are paired with texts in the vernacular to make the message accessible, he continued.

Overhead projection of the words to hymns and choruses helps those who do not know the words and keeps people’s heads up while they participate, he said.

Drama or a video clip from a television program may be used to raise an issue to be dealt with in the service. A 30-minute message follows approximately 25 minutes of music and other worship activities.

Royce describes the sermon as “very conversational, very practical.” Yet the message always has an evangelistic emphasis, the amount of that emphasis related directly to the sermon topic.

When the church was begun five years ago, founding members conducted a survey to determine why some people in their community did not attend church.

They found unchurched people generally do not relate to church music, Royce said. And preaching “was viewed as not understandable or not applicable to their lives.”

“There’s a lot of wonderful preaching going on for the saved, and that’s great,” he said. “It takes all different types of church personalities to reach all different kinds of people personalities. We’ve got a whole mission field of people in the United States who don’t understand our (church) culture.”

“What we are preaching and teaching at our church is no different from what is being preached and taught at any other Southern Baptist church,” Royce maintained.

“But you have to get people in the door before you can teach them those things.”

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STYLES OF BAPTIST WORSHIP
 Articles by Charles Willis SBC Sunday School Board

HOMES FOR CHILDREN

It's Round-Up Time!

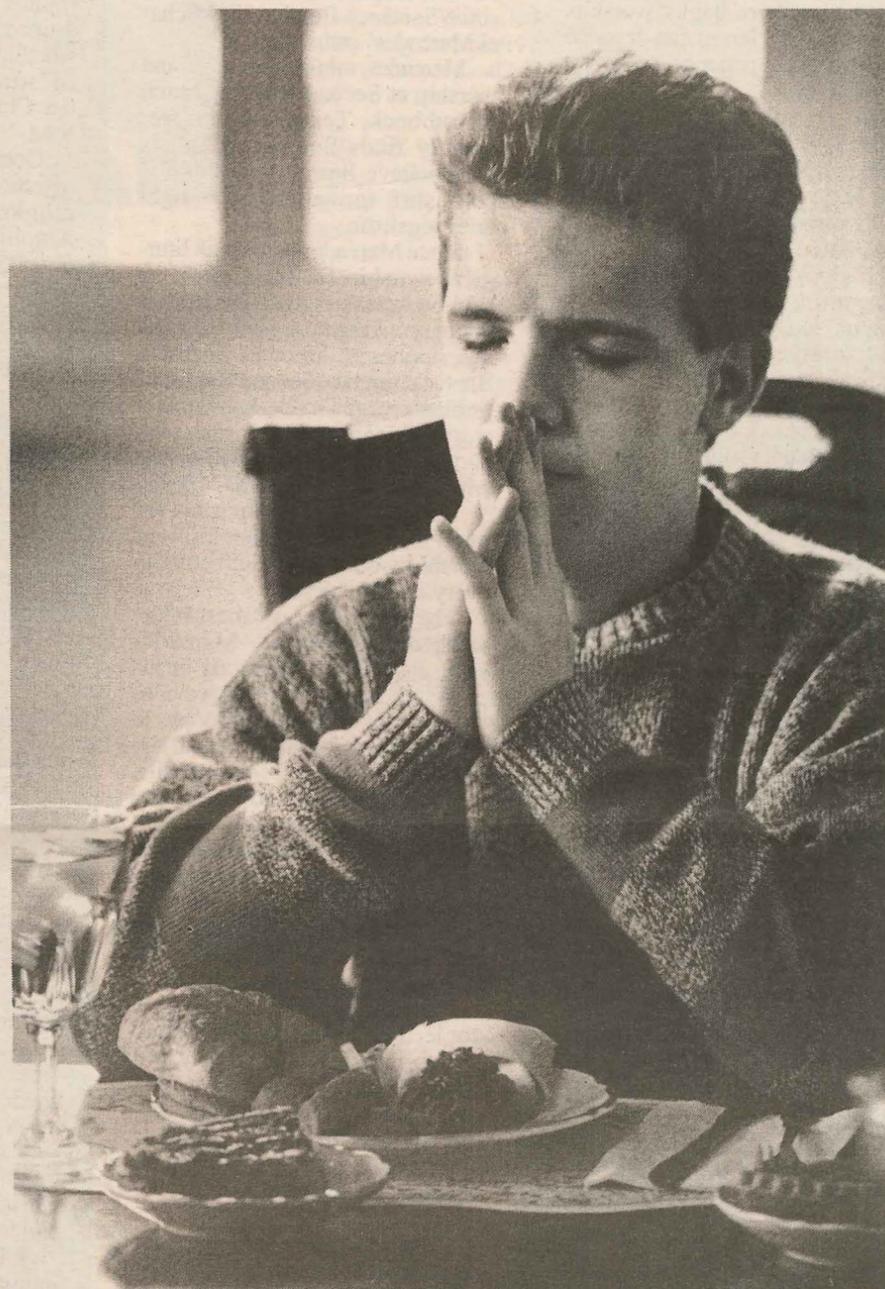
September is Food Round-Up month for the boys and girls of Kentucky Baptist Homes for Children. Every church is needed to pitch in. Your gifts of canned goods and other non-perishable food items can help supply our campuses for the coming year!

Suggested Foods

Commercially canned foods, mixes, potatoes, cereals, flour, and sugar. (Health regulations prohibit us from accepting homemade or home-canned foods.)

Personal care items such as soap, shampoo, toothpaste, and deodorant are also needed.

Note: To assist our pick-up volunteers, please pack items in sturdy boxes.



For more information, call:

1-800-456-1386

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Kentucky Baptist Homes for Children

10801 Shelbyville Road, Middletown, Kentucky 40243

