

FOR THE RECORD

Trustees targeted
Cecil Sims, executive director of the Northwest Baptist Convention, has announced he will ask messengers to next month's Southern Baptist Convention annual meeting to remove the three trustee officers of Southwestern Baptist Theological Seminary. See page 2.

Alcohol tax?
Claude Witt, director of the Temperance League of Kentucky, has urged the General Assembly to help solve the state's budget woes by raising the tax on alcohol. See page 3.

Family Forum
Should we just "live together" to be sure we're compatible for marriage? See page 4.

Editorial
Consider the incredible cost of religious liberty. See page 5.

Candidate profiles
The race between Jim Henry and Fred Wolfe for presidency of the Southern Baptist Convention pits two conservatives with different views of the future against each other. See page 6.

Tithing tested
Two Baptist religious liberty groups have criticized the federal government's desire to make a church return money a couple tithed before filing for bankruptcy. See page 13.

Woman to woman
Women in the United States have created a way to offer support for Bosnian rape victims. See page 14.

Kentucky worship still mainly traditional

EDITOR'S NOTE: This week's Recorder features a series of articles on the different ways Kentucky Baptist churches worship. Profiles of how Kentuckians worship at six Baptist churches begin on page 9. These stories are not exhaustive in exploring all the varied ways Kentucky Baptists worship. But they illustrate the major styles and trends found in the Bluegrass State.

By Melanie Childers
Staff Writer

While most Kentucky Baptist churches still choose traditional fits in worship styles, more are trying on new fashions for size, two state Baptist leaders agreed.

Traditional worship remains the predominant model for worship in the Bluegrass State, according to Vernon Cole and Jim Cordell. Cole directs the church growth and administration division of the Kentucky Baptist Convention; Cordell directs the KBC church music department.

"The next largest segment would be the blended style," Cordell added. "The contemporary is just now emerging here."

Neither Cordell nor Cole would classify stylistic changes in Kentucky Baptist worship as a "trend" yet. The Bible Belt region tends to lag behind other parts of the United States in initiating such change, Cordell noted.

Nevertheless, worship in Kentucky Baptist churches is in transition, Cole said. "In the '70s, the trend was toward more cognitive worship," or emphasizing mental

processes in worship. "Now, the younger generation is forcing the pendulum back toward the emotive"—accenting feelings and emotions.

Regardless of the style, worship should incorporate a variety of approaches to provide a "voice" for as many people in the congregation as possible, Cordell said.

"People today relate and learn in different ways," he said, noting some are visual learners, while others prefer listening or hands-on experiences.

Many churches have responded

vice."

People tend to relate to God like they relate to other people, Cole explained. They aren't together all the time and they don't connect on every point. But in some moments, they are moved or touched in some way that draws them into God's presence.

Cordell views worship primarily as a vertical experience between God and worshippers.

"The worship of God must be vertical between believers and their Creator," he said.

While most churches diligently participate in legitimate, significant activities, "a lot of what we do in worship has nothing to do with worship," Cordell said. "If it ascribes praise to God, it's worship."

In a strict sense, missions promotions, concerts and announcements do not qualify as worship, he said.

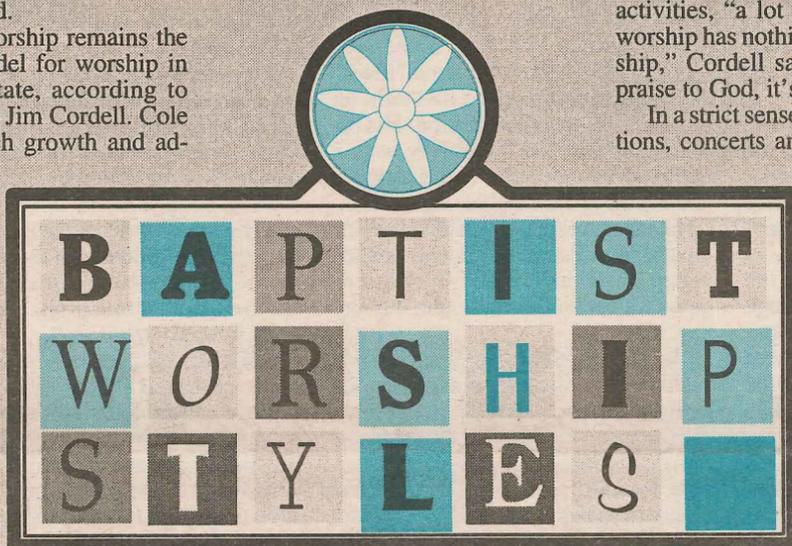
Placing such items outside the worship hour—either before or after the service—helps affirm the primacy of the vertical relationship of worship, Cordell added.

However,

Cole said he believes vertical and horizontal elements form an integrated whole in worship and cannot be separated into simple categories. The vertical communion with God naturally "spins out" into horizontal relationships with fellow Christians, he said.

Cordell sees churches having three main emphases: "Gaining strength through worship; equipping and teaching; and ministry and

See Kentucky's worship ..., page 8



to this need already, introducing banners, new musical instruments and brief dramas into worship.

Few worshippers actually sustain a sense of worship during the entire worship hour, Cole said. "People usually worship in one or two elements."

Worship may occur in a prayer, a sermon illustration, through a certain way Scripture is read, during an offertory or a choir special, he said. "It doesn't have to be the whole ser-

Rwanda missionaries planning relief work in Tanzania

BUKOKA, Tanzania (BP)—Eleven of the Southern Baptist missionaries who have fled the ethnic slaughter in Yemen are relocating to Bukoba, Tanzania, to work in refugee camps strung along the border.

The four Kentuckians who are Southern Baptist missionaries to Yemen are not among those headed to the refugee camps. Ruth Ann McConnell of Hopkinsville remains at Jibla Baptist Hospital in Yemen; Leslie Durham of Owensboro remains in Cyprus temporarily; and Al and Edna Lindholm have arrived in her hometown of Cadiz for a previously planned furlough.

Missionaries assigned to Rwanda and Tanzania missionaries, along with staff of the Southern Baptist Foreign Mission Board and representatives of the Florida Baptist Convention, are planning refugee relief efforts following two survey trips to assess needs.

"It's hard to deal with the things we saw—the bodies floating in the

rivers, people starving en route to the refugee camps, fear in the eyes of orphans—but not as hard as wanting to help and being unable to," explained Rwanda missionary Larry Randolph, who went on both survey trips.

Exactly what they will do remains unclear.

Southern Baptist missionaries in Tanzania have submitted a proposal to the United Nations High Commission on Refugees to use educational and language skills of the Rwanda missionaries—backed up by their Tanzania colleagues, local pastors and laity.

Jimmy Foster of Richmond, Va., head of the FMB's human needs department, made an emergency trip to assess the situation and determine how Southern Baptists can financially underwrite the effort. At the same time, the Florida Baptist Convention, which already was in a partnership with Tanzanian Baptists, is launching a special offering for Rwandan refugees. See Rwanda missionaries ..., page 15



BOGGED DOWN A Rwanda refugee family and the Tanzanians they hired to ferry them across the Kagera River arrive on the Tanzania shore. For weeks, 2,000 to 3,000 refugees a day have risked the five-mile trip through the swamp infested with crocodiles, leeches and disease to escape tribal slaughter in their homeland. They bring everything they still own, sometimes including cattle. Often, they have to pay exorbitant fees to Tanzanian boatmen to ensure passage. (BP photo by Craig Bird)

Crusade will reach 165 countries in 50 languages

MINNEAPOLIS—Evangelist Billy Graham has announced plans for a "Global Mission" that will reach an estimated 165 countries around the world in 50 languages next year.

Graham's simple gospel message will be carried via satellite from a major crusade in San Juan, Puerto Rico, March 16-18, 1995.

Programs will be transmitted on various satellites orbiting Earth, in many cases hopping two or three times between satellites and Earth stations before reaching satellite dishes at hundreds of mission sites.

"We have never had anything quite like this, when we are able to reach so many millions of people every night," Graham said.

Organizers are calling this the most far-reaching evangelistic outreach in the history of the Christian church.

"The technology revolution has shrunk the world to a global village, with instant access to world news networks in even the most remote areas," Graham noted. "It is time for the church to utilize this technology to make a worldwide statement that in the midst of chaos, emptiness and despair, there is hope in the person of Jesus Christ."

The global crusade will be preceded by a three-day Christian workers' conference that will be broadcast over the same satellite linkups as the crusade. Pastors and Christian workers in hundreds of remote locations will be encouraged and trained in preparation for the crusade.

News of the forthcoming crusade has drawn praise from Christian leaders in numerous countries, including Uganda, Haiti, Rwanda and Ethiopia. See Graham crusade ..., page 18

BAPTISTS

Messenger will ask to remove trustees

"I genuinely believe the decisions and judgments of these officers have not been in the best interest of the seminary."

Cecil Sims, on why he will ask SBC messengers to remove trustee officers at Southwestern Seminary

PORTLAND, Ore.—A request to remove the three trustee officers at Southwestern Baptist Theological Seminary will be presented to messengers at next month's annual meeting of the Southern Baptist Convention.

Cecil Sims, executive director of the Northwest Baptist Convention in Portland, Ore., has notified SBC President Ed Young and others of his intention to bring the motion.

He seeks the removal of Ralph Pulley, a Dallas attorney; Lee Weaver, a Fort Worth petroleum engineer; and T. Bob Davis, a dentist from Dallas. The three were instrumental in the firing of Southwestern President Russell Dilday March 9.

Sims, who is retiring this year from the Northwest Baptist post, has asked Young to "please allow the motion to be presented to the floor and please do not rule me out of order."

"I have carefully researched the SBC constitution and bylaws and the charter documents of Southwestern Seminary," Sims said. "I can find nothing which would suggest the motion would be out of order."

Sims acknowledged removing the three trustees "will not change any balance of power" but will afford "an appropriate forum for the voice of dissent" at the SBC, scheduled June 14-16 in Orlando, Fla. He also said he is not seeking Dilday's reinstatement.

"I genuinely believe the decisions and judgments of these officers have not been in the best interest of the convention or seminary," Sims said.

Mark Coppenger, the SBC Executive Committee's vice president for public relations, said it will be Young's prerogative to rule on whether the motion is in order. Those who would advise the president, including legal counsel and parliamentarian, already are in conversation,

studying "everything from Robert's Rules of Order to Texas law," Coppenger said.

Young could not be reached for comment.

SBC legal counsel Jamie Jordan said recent precedents are being considered. Two incidents, in 1989 and 1990, indicate the SBC has been reluctant to air grievances with individual trustees on the convention floor.

In 1989, a motion to remove Mississippi physician Curtis Caine from the SBC Christian Life Commission over allegedly racist statements was ruled out of order. That convention did, however, adopt a motion by the committee on order of business that an investigation, including the legal ramifications of the motion, be conducted and a recommendation be brought to the 1990 convention.

After study, the SBC Executive Committee declared the issue "moot" since Caine completed a first term on the CLC at the 1990 meeting. His re-nomination to the committee was a decision between the commissioner and the SBC's committee on nominations, they reported. Caine was included in a slate of nominees to leadership posts and elected by messengers to a second term, which expires this year.

In 1990, President Jerry Vines ruled out of order a motion calling for Colorado pastor Jerry Johnson's removal from the board of trustees at Southern Baptist Theological Seminary for writing a widely circulated article alleging a "cover-up" of liberalism by the seminary's president, Roy Honeycutt.

At Honeycutt's suggestion, the convention voted to refer the matter to Southern Seminary's board of trustees. Johnson subsequently apologized to Honeycutt and the board and received a public exoneration by the trustees.

"Those are the only two precedents of which I'm aware," Jordan said. In his opinion, how the motion is worded when brought to the floor will have a lot to do with whether the motion is in order, but "it really wouldn't be appropriate for me to second guess the chair."

Chairman Pulley said he is surprised by the motion. He said he has known Sims since both were students at Baylor University more than 40 years ago but has not had contact with him "for some time."

Sims is "free to bring any kind of motion he wants to," Pulley said, but the officers "feel the convention will affirm the trustee process that's been in motion all these years."

In other matters related to Dilday's firing:

■ The acting chairman of the presidential search committee has said the seminary won't have a new president anytime soon, and the selection process may take as long as a year. Ollin Collins said there is "no way" a decision can be reached by the SBC's June meeting, as some have speculated. The search committee is considering eight presidential nominees and intends to interview four initially, Collins said. At this point it's a wide open field, he said.

■ Officials from two accrediting agencies visited Southwestern's campus May 23-25 to determine what response they will make to Dilday's firing. Bill Tolar, acting seminary president, said he does not expect the Association of Theological Schools and the Southern Association of Colleges and Schools to place Southwestern on probation.

"I did not get the impression, personally, they were going to put us on probation. We may be in for a notation or two."

Based on reports from Associated Baptist Press and Baptist Press

SBC urged to repent of racism

WASHINGTON (BP)—A task force on racial reconciliation plans to ask the Southern Baptist Convention to repent of its past involvement in racism.

A document calling for repentance will be presented to the Southern Baptist Conference of Associational Directors of Missions June 13. Supporters hope it will be approved by messengers to the SBC annual meeting in 1995, the 150th anniversary of the convention.

The Declaration says many African-Americans still view the SBC as racist because of its formation in defense of slaveholders and its unwillingness to take a decisive stance during the Civil Rights movement.

The declaration states: "We publicly repent and apologize to all persons of African descent for condoning and perpetuating individual and systemic racism in our lifetime. Though we may not have personally participated in such distant acts of evil (i.e. slavery), we continue to reap the bittersweet harvest...."

Penny Hildreth-Ellis, a member of the task force, said she would like to see the document passed by the SBC in 1995 but is doubtful it will be passed. "If it's passed, it will be an act of God," she said.

Joe Ratliff, pastor of Houston's Brentwood Baptist Church and president of the African American Fellowship, echoed that doubt. The convention reflects the political climate of the country, he commented, and at present the climate is not one of reconciliation.

Truett may add 4 satellites

DALLAS (ABP)—Baylor University, which had planned to move gradually into theological education, now says it is willing to raise by tenfold the number of students who can enroll in its George W. Truett Theological Seminary if student demand and financial support are there.

Baylor's board of regents, which had limited this fall's inaugural class at Truett to 150 students, voted May 20 to accept as many as 1,500 students at the Waco, Texas, campus and possible satellite sites.

The move would position Truett for an exodus of students and faculty expected by some observers from Southwestern Baptist Theological Seminary in nearby Fort Worth, rocked by the March 9 firing of President Russell Dilday.

The Baylor plan would double the 150-student limit for the Waco campus, plus open the door for 250-300 students on each of four satellite campuses—in Dallas, Fort Worth, San Antonio and Houston. Classes are scheduled to begin in Waco in August.

Future expansion could continue beyond the borders of Texas and per-

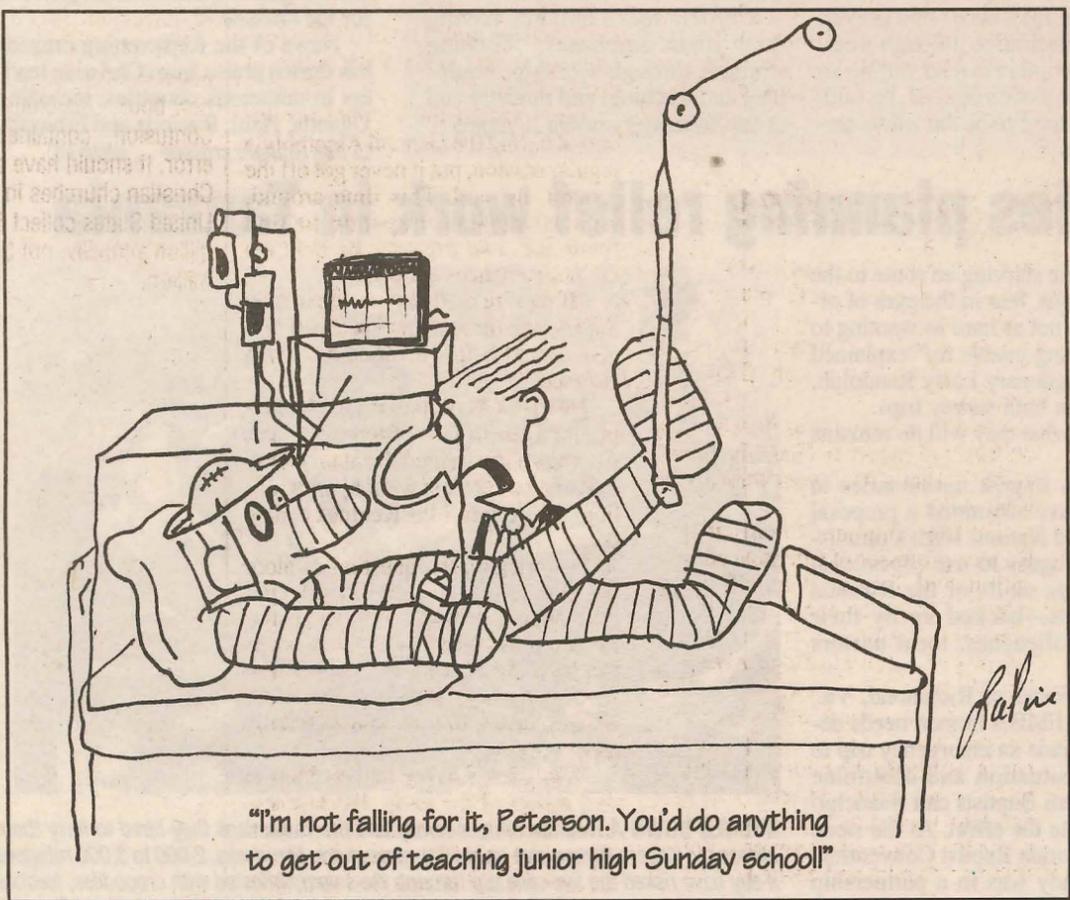
haps into key international locations, said Baylor President Herbert Reynolds. Reynolds said Baylor will open other satellite campuses "wherever highly capable faculty and adequate financial resources permit."

The rate of expansion is contingent on donor support, faculty availability and student interest, Reynolds said. To plan for this fall, he said, donor pledges must be in by June 20 to allow time for hiring faculty.

The seminary will aim for one faculty member for every 20 students, using both full-time and adjunct professors. Faculty likely will be recruited from existing schools, including seminaries owned by the Southern Baptist Convention, said Robert Sloan, dean of Truett Seminary.

Reynolds discussed Truett's expansion with Dilday, Sloan reported. Dilday reportedly is considering continued involvement in theological education in Texas after his severance with Southwestern is completed.

But since Dilday is negotiating with Southwestern trustees about terms of his severance benefits, "it would not be responsible" to comment further, Sloan said.



KENTUCKY



GETTING READY Kevin Colon (right) of Western Kentucky University in Bowling Green, Missy Belcher of Mississippi Gulf Coast Community College Perk Campus in Perkinston, Miss., and Lee Stauter of Mississippi Gulf Coast Community College in Gautier, Miss., participate in a leadership development group during a training conference at the Southern Baptist Sunday School Board May 16-20. Eighty students from 16 states attended the special training program for Baptist Student Union presidents and leaders, sponsored by the board's national student ministry department. (Photo by Jim Veneman)

Boyce grants new degree on 20th anniversary

LOUISVILLE—Boyce Bible School celebrated its 20th anniversary by awarding its first associate's degrees and hearing a reminder of why the school was started.

Thirteen students received associate of arts degrees from the school, a division of Southern Baptist Theological Seminary in Louisville. Forty-seven other students also received diplomas and certificates during commencement exercises May 20.

Boyce Bible School provides ministerial training for students who do not have college degrees. Seminary trustees approved the associate of arts degree program, equivalent to a junior college education, during their spring meeting in April. However, in anticipation of the program's approval, students already had been taking

courses to fulfill requirements for the two-year degree.

The school was founded in an effort to be faithful to the vision of the seminary's first president, James P. Boyce, said commencement speaker Duke McCall, president of Southern Seminary from 1951 to 1982.

Boyce dreamed the seminary would train any God-called minister, without regard to previous academic preparation, McCall reported. The school that fulfilled Boyce's vision was approved by the Southern Baptist Convention in 1974 and named in his honor.

In his address, McCall recounted his call to ministry, which he received as he drove on a rain-slick mountain highway listening to a preacher on the radio.

"I owe that mountain preacher my career, because he faithfully proclaimed the message of God," McCall said. "His ministry changed the direction of my life. I don't know what God is going to do through you, but believe me, God is at work if you are a minister."

Throughout their ministries, and despite whatever happens, the new graduates must be faithful to proclaim the good news of the Christian gospel, McCall added.

"There are sure a lot of ugly things wrong with this world," he explained. "But please, please get the emphasis on the right syllable—the good news what the gospel will do, what the Holy Spirit will provide, what redemption in Christ means to lost human beings."

Call starts journey, George tells graduates

LOUISVILLE (BP)—God's call to Christian ministry is a summons that "sets you on a journey," church historian Timothy George told graduates at Southern Baptist Theological Seminary in Louisville.

A call to ministry is required to "get you through those hard nights when there are no easy answers," said George, dean of Beeson Divinity School at Samford University in Birmingham, Ala. The former Southern Seminary professor addressed about 220 graduates at the seminary's 173rd commencement May 20.

George compared the call of Christian ministers to the call of Abraham and Sarah in the Old Testament.

They received "a call that came to them from outside themselves," he said. "They were not just 'get-

ting in touch with their true feelings.' This was an objective summons that demanded a personal response."

Abraham and Sarah set out on their physical and spiritual journey not knowing where they were going, George said.

While emphasizing ministers must not doubt central theological convictions, George maintained God often calls ministers to lives filled with uncertainties.

He cautioned against planning a ministry based on "our own abilities and things that are passing away." Instead, he urged graduates to enter a journey from "carnal certainty to triumphant trust."

God's call also leads people on a journey from "security to vulnerability" and from the "ephemeral to the eternal," George stressed. He exhorted graduates to invest their

lives in eternal things such as God's word, the gospel, God's purposes and the church.

God's call to a journey is a call to an ultimate destination, George noted.

"We're looking for a city whose builder and maker is God," he declared. "That's what your ministry is all about."

During commencement, Bill Rogers, professor of Christian education and former dean of the school of Christian education at the seminary, was presented the Findley B. and Louvenia Edge Award for Teaching Excellence.

The Edge Award, named for a retired Christian education professor at Southern Seminary and his wife, is presented annually to a Southern professor. The selection is made by a committee composed of students, faculty and alumni.

Tax on liquor might help oil tight budget

By Marv Knox
Editor

LOUISVILLE—Liquor could help ease the pain of Kentucky's budget woes, Claude Witt told members of the General Assembly.

Witt, executive director of the Temperance League of Kentucky, has sent a letter to state lawmakers, urging them to revise the tax on alcohol to reflect an increase in the state's retail sales tax.

The General Assembly will convene a special session in June to draft a state budget. The special session is necessary because lawmakers failed to adopt a budget during their regular session earlier this year.

In his letter to legislators, Witt noted the tax on alcohol has not changed during a period when the statewide retail sales tax has grown by 20 percent.

The alcohol tax—currently 9 percent of wholesale value—was set to calibrate with a 5 percent retail sales tax, he said. But while the retail tax has risen to 6 percent, "the same 9 percent tax is on the wholesale end of alcohol tax."

In April, the wholesale beer tax generated \$1.5 million and the wholesale distilled spirits tax produced another \$1 million in revenue for the state, Witt said.

If the legislature would modify alcohol taxes to reflect the state's 6 percent tax on retail sales, the state could generate at least \$1 million to \$2 million in additional revenue each year, he calculated.

Kentucky's tax on alcohol ranks near the bottom of alcohol-tax rates of the 50 states, Witt said. "Kentucky ranks 46th in state beer taxes per six-pack, and we rank 31st of 33 (license-required states) in taxes per gallon of distilled spirits."

Witt pushed the alcohol-tax increase during the General Assembly's regular session, but it never got off the ground, he said. This time around, with lawmakers desperate to find funds for state projects, he believes the tax's chances are better.

"If they're really interested in raising money for state parks, this 6 percent would help with funding," Witt stressed.

He also has proposed the alcohol-tax increase to Gov. Brereton Jones, who has barnstormed the state on behalf of a budget that would pump millions of dollars into Kentucky state parks.

Historically, the question of alcohol taxes creates a division deeper than budget debates. Alcohol manufacturers and distributors see taxes as threats to their business. Alcohol foes see taxes as one way to reduce alcoholism, drunk driving and especially teen drinking.

Witt's letter to lawmakers hints at that aspect of the issue. His last sentence states, "We should stop protecting an industry that causes the physical and mental destruction that alcohol brings along as baggage."

BLUEGRASS BURGEO

■ Three 1994

Georgetown College graduates from Kentucky have received academic honors from the Kentucky Baptist school. Amy Cabbage, daughter of Mr. and Mrs. Norman Cabbage of Leitchfield, was bestowed the Dean's Honor Award, Marie Book Award, Phi Alpha Theta-Carl Fields Award and the award for the best performance in an upper-division philosophy course. John Patrick Hanly, son of Mr. and Mrs. John Hanly of Frankfort, won the Dean's Honor Award, President's Honor Award, Marie Book Award and W.B. Jones Award. Jennifer Reber, daughter of Mr. and Mrs. Larry Reber of Clinton, received the Outstanding Student Leader Award and gave the 1994 senior class address at commencement May 14.

■ **Larry Lewis**, president of the Southern Baptist Home Mission Board, will preach at First Baptist Church of Brandenburg at 11 a.m. June 5. A member of the church, Linda Principe, is completing her tenure as a director of the board this month.

■ **Correction:** An article in last week's Recorder about George Barna's new book, "Absolute Confusion," contained an error. It should have said Christian churches in the United States collect \$50 billion annually, not \$50 million."

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

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'Bristlecone pine' Christians

Some time ago, an article appeared in Reader's Digest which described a most unusual tree called the bristlecone pine.

These evergreens, growing in the Western mountains, sometimes as high as two or more miles above sea level, may live for thousands of years. The older specimens often have only a thin layer of bark on their trunks. Considering the harsh habitat of these trees, such as rocky areas where the soil is poor and precipitation is slight,

it seems almost incredible that they should live so long or even survive at all.

The environmental "adversity," however, actually contributes to the longevity of these trees. Cells that are produced as a result of these adverse conditions become densely packed, and many resin canals are formed within the tree. Wood that is so structured continues to live for an extremely long time.

The author of the article, Darwin

Lambert, says, "Bristlecone pines in richer conditions grow faster, but die earlier and soon decay." The harshness of their surroundings, then, is a vital factor in making these trees strong and sturdy.

How similar this is to the experience of Christians who become stronger through their struggle with adversities.

"Let us boast in our sufferings, knowing that enduring produces endurance, and endurance produces character, and character produces hope" (Romans 5:3-4).

*Greg Brooks, pastor
Immanuel Baptist Church
Frankfort*

MINISTERIALLY SPEAKING

Truth sacrificed

I read "Evangelicals and Catholics outread new cooperation" (WR, April 5) with my mouth gapped open in disbelief. People have died for the truth, and now we sacrifice it, compromise it, and in the same breath claim it is an indication of our great love for one another.

If I withhold any truth from my child that could result in his death, that would not be defined by worldly thinking as love. If we withhold truth from a man, that could cost him his soul. God does not call it love.

We say, "Look, we agree on some things." Simply because we agree that abortion and sodomy are immoral, does that mean I forsake all other truths of the word of God? I believe some things Jehovah Witnesses have said to me, but the doctrine they bring is heresy. That's why fake doctrines are so dangerous.

Truth mixed with error is like D-Con, only a small portion of the corn meal is tainted, but it's enough to kill.

And truth mixed with error will have the same effect spiritually.

Our courts know this. The oath we repeat says, "I promise to tell the truth, the whole truth, and nothing but the truth, so help me God." Why? To do less could cost a man his life.

Satan is delighted at the prospect of one watered-down church, void of concrete truth because sinners can feel perfectly comfortable as members and never come to the truth.

*Joyce Paul
Louisville*

BAPTIST FORUM

CBF should go

Why does the Cooperative Baptist Fellowship halt between two opinions? Why does the Fellowship say it is Southern Baptist while actively continuing to fuel the fight among Southern Baptists? Why the divided loyalty?

The answers are easy. It's because the CBF is backing its own programs and its own liberal agenda. It's because the CBF is acting as a denomi-

nation within a denomination until it can grow larger and more powerful.

My own loyalty is not divided. I have been a Southern Baptist for 42 years. I will never be a member of any church that is affiliated with the CBF. I will remain a Southern Baptist.

When the contention is too sharp between Christians, it is better for them to separate than to continue a bitter fight that simply will not be settled. That's what Paul and Barnabas did: "The contention was so sharp between them that they departed asunder one from the other" (Acts 15:39).

The only honorable and Christian thing for the CBF to do is to declare itself a new denomination and get completely out of the Southern Baptist Convention. Such a move will be to the glory of God. It will stop the fighting, and at the same time, provide an opportunity for the Fellowship to be positive instead of wasting so much time and energy on the fight. It may even open the door to reconciliation at some later date.

*William R. Hagan
Taylorsville*

A worthy model of ministry

An overflow crowd had gathered for the 104th annual meeting of the Warren Association of Baptists.

Vintage beams from an earlier period had been gracefully blended with the architecture of the newer sanctuary. Fourth-oldest church in the association, Clear Fork was organized in 1833, four years before the organization of the General Association of Baptists (now Kentucky Baptist Convention) and almost 60 years before Warren was established as an association.

Moderator Jim Doyel provided flawless leadership to a meeting joyfully punctuated by congregational singing and special presentations by the combined choirs of Greenwood and Clear Fork churches.

Business matters were dispatched without challenge, leaving adequate time for a helpful doctrinal message by Grover Westover.

By 8:30 p.m., the "official" portion of the annual meeting had ended and the gathering turned its attention to what had been uppermost in the hearts of those present and for which I had been especially invited—a time of affirmation and reception for their

retiring director of missions family, Frank and Joyce Dorris.

My connection with them dates back to Georgetown College days, before their later ministry in California and Colorado, graduation from Golden Gate Seminary and Kentucky pastorates at Hazard, Auburn and Morgantown. We were "reconnected" when I returned to Kentucky in 1983.

Their 10 years (1984-1994) with Warren Association of Baptists has been, in my opinion, a textbook example of the best that occurs when an association and a director of missions work well together.

A strong foundation had been laid by their predecessors, Francis and Charlene Tallant. With excellent support, nurtured by congenial leadership, Frank and Joyce provided the "spark" which makes Warren one of the most "alive" associations in our state.

With research provided me by an active associational Woman's Missionary Union leader and long-time friend, Doris Mullendore, I shared with the group a list of their accom-

plishments, together with comments by our staff which I had solicited for the occasion. Those accomplishments are too numerous and detailed to include in this column. It took me almost 15 minutes of "fast reading" to list what I had!

What the Dorrises accomplished in 10 years would take most of us much longer. This says much, not only about the Dorrises, but about Warren Association. As diverse as its churches are, they have managed to keep their focus on their mission together. In those 10 years, there has been no serious breach of the larger fellowship.

Frank and Joyce "retire," not because they are 65 for, in fact, they are not. Neither have they "worn out their welcome" or made political "missteps." They were urged to stay on. But Frank and Joyce are folks who listen to the voice of the Lord in their own lives—the no big show; no verbosity. For them it was simple: it was time to leave one phase of ministry for another.

Knowing Frank and Joyce, their next phase of ministry will bear beautiful fruit. They have been a worthy model of what a director of missions and an association can do together.

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



FAMILY FORUM: SINGLES

Cohabitation?

By Harry Rowland

Q I'm a product of a divorced family. Isn't it better to live together until you are sure that you are compatible for marriage?

A One of the fastest-growing phenomena in our time is cohabitation. In 1992, some 6 million households were in this category, compared to 1.56 million in 1980 and 0.52 million in 1970. I strongly oppose living together or "playing house." For one thing, couples who live together have the same problems as married adults: they complain about sexual incompatibility, finances, household chores, fears of pregnancy and break-up.

The transitory, non-binding nature of a live-in relationship also breeds all kinds of questions: "Will he still be there when I get home?" "What will it take to push her over the edge?" "Is he seeing anyone else on the side?" "What will I do if I find myself suddenly alone?"

Here are some census facts for those who are tempted to buy the "logic" of cohabitation:

■ 40-50 percent of cohabitants never marry each other.

■ People who live together before marriage are 33 percent more likely to divorce than those who don't.

■ Cohabitants report a lower quality of marriage and a lower level of commitment to marriage.

■ Domestic violence is more common and more severe among live-in couples than among those who are married.

Compatibility is not so much a state of being as it is a decision. Marriage is a decision that commits you to learn to live with inconsistencies and fears. A live-in relationship may seem like a simple (and financially attractive) solution to the need for intimacy, but it tends to destroy the things that make intimacy possible: trust, commitment and vulnerability to another person.

No, you won't be ostracized from society in this day and age if you choose to live together. But you will be cheating yourself of an opportunity to grow old with someone you care for. A live-in relationship can never be more than a cheap imitation of the real thing.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Consider the incredible cost of religious liberty

Liberty comes with a high pricetag.

Take soul liberty, for example. The reason human souls are free is because that's what it cost God to make us who we are. The story of Genesis clearly reveals God created people for conversation, relationship, friendship. God could have made us like pre-programmed robots, with characteristics predisposed to appear friendly toward God. But a coerced relationship is not friendship at all. True friendship requires the choice to accept or reject that friendship, so God gave us individual will. We are not robots; we can be God's friends, but we don't have to be. So, soul liberty cost God absolute control over human actions and feelings.

And that ultimately cost God even more. You see, the dark side of freedom is the ability to reject God. At one point or another, Adam and Eve and everyone down the line has made the same fateful decision to choose self will over God's will. In so doing, the human race traded true freedom—freedom unbounded through a loving relationship with the Creator of all that is—for bondage to self will, or sin. Consequently, the same God who created people for relationship ached to see that relationship restored—so much so that God sent Jesus to earth to restore the relationship that human will broke. Jesus came to liberate people from the shackles of their own will, from sin. But the cost of liberty went up immeasurably, because it cost Jesus his life.

Religious liberty has been costly ever since. The pages of church history are splattered with the blood of martyrs. Even the Reformers drowned and burned Baptists' spiritual forebears. On an even larger scale, soldiers have bled and died to preserve freedom, freedom that ensures liberty of conscience and the opportunity to practice one's own religion freely. Throughout the centuries, others have made significant

sacrifices as well. Missionaries, teachers, preachers and ordinary layfolk have endured lesser persecutions to proclaim godly freedom and pass on the torch of liberty.

Despite such sacrifice, many American Christians take religious liberty for granted. You can understand how that has happened. It's been our constitutionally guaranteed birthright for two centuries. For many of us, it's a cultural birthright as well. We live in a society where Christianity is the professed (if not practiced) norm. We're the mainstream, tempted to believe our religious hegemony will last forever.

But America faces an erosion of religious liberty:

■ Some people fritter away their liberty by failing to exercise it. Of course, they have the right to be irreligious, but that's not the point. When vast numbers of Americans seem to give no thought to religious values, one wanders if the majority would be prepared to withstand a pervasive challenge to religious liberty.

■ Others are willing to trade their liberty for lesser things. Churches that accept state money or vouchers for their schools, for example, may find themselves regulated by the hand that feeds them. Religious groups that accept government aid or favors risk external control that comes with the cash.

■ Still others, particularly those who sense they comprise the majority in their context, are willing to deny religious liberty to minorities. The practices of sects and "foreign" religions may seem offensive, but a breach of their security ultimately undermines the liberty of all religion.

As Baptists celebrate Religious Liberty Day June 5, we would do well to consider the cost of religious liberty and work to preserve it.

Marv Knox

Americans' religious liberty has been purchased by incredible divine and human sacrifice. It should not be rationed, traded away or squandered.

MADD 'extremely disappointed' with General Assembly

Mothers Against Drunk Driving feels the 1994 Kentucky General Assembly was an extreme disappointment. We realized loopholes existed in the 1991 driving-under-the-influence laws and that these loopholes needed to be eliminated. Drunk driving remains the most frequent violent crime, and the rate of alcohol-related injuries and deaths is alarming.

In 1992, one American died at the hands of a drunk driver every 30 minutes, and one person was injured every 20 seconds. Alcohol-related crashes cost society \$46.1 billion, not to mention pain, suffering and lost quality of life. In Kentucky, drunk driving caused 303 deaths, and more than 5,142 people were injured.

We hoped the '94 legislature would pass at least three efforts to strengthen the DUI laws. Unfortu-

nately, it failed to do so.

House Bill 33 would do away with the hardship license and restore a 45-day "hard suspension" for specified offenders. We learned the current hardship license provision is greatly abused, primarily because of difficulty in monitoring such licenses. The bill was defeated, 49-43.

Two other worthy bills never were allowed to clear committee.

House Bill 807 involved placing authority to suspend the driver's license back in the hands of the Transportation Cabinet. This administrative license revocation would physically take a driver's license from a driver who has a blood-alcohol content of 0.10 percent or above or who refuses to take breath, blood or urine tests. Placing the authority for automatic license suspension with the Transpor-

tation Cabinet would have been a step in the right direction, because not all courts promptly suspend the licenses of offenders. In some cases, licenses are not suspended at all.

A major problem with the present DUI law involves the accuracy of determining whether the offense is a first or subsequent offense and reporting this information to the Transportation Cabinet. Under the current law, some courts allow offenders with prior offenses to receive convictions under "first offense" when they should be convicted as repeat offenders.

MADD is concerned that the defense attorneys' lobby was given a strong voice in molding the 1991 legislation, while MADD and other highway safety coalition members were pretty much "left out in the cold." Whereas MADD's interest in highway safety legislation is based

upon public safety, we are not so sure about the primary concerns of some of those who had a major say in writing the laws. Although the general public's perception of the laws is that they were "tougher and better," experience verifies we still have major problems.

MADD urges each Kentuckian to learn about drunk driving and communicate concerns with government leaders. We encourage Kentuckians to join us in a public outcry to give major consideration to public safety and the elimination of the tragedy of drinking and driving. With two out of every five of us expected to be touched by this tragedy, we feel it is in everyone's best interest to speak out and demand protection.

Earl S. Bell, public policy liaison
Kentucky MADD
Frankfort

Mothers Against Drunk Driving believes Kentucky lawmakers did the state a disservice by failing to close loopholes in drunk-driving laws.

VIEWPOINT

When it comes to understanding kids' lingo, it's good to be 'bad'

If beauty is in the eye of the beholder, then definitions must be on the tongue of the definer.

And, as every parent knows, children use a completely different dictionary than adults. Adults assume words mean what Mr. Webster, Mr. Funk or Mr. Wagnalls says they mean; kids know words mean what they want them to mean.

Take "torture," for example.

A literate, reasonable adult would think torture has to do with criminal or political violations of human rights. Like stretching someone on the rack or beating the bottoms of his feet with a rubber hose. Torture's supposed to happen only in Turkish prisons or Mujahadeen hideouts.

But according to Lindsay, our resident

10-year-old linguist, torture takes place just down the hall. "You're torturing me!" she bellowed at 7:30 the other morning.

Maybe I should go to work for the CIA, getting bad guys to spill their secrets by kissing them on the forehead and telling them it's time to get up and get ready for school.

I might, however, need the CIA to protect me from the Children's Defense Fund if they ever adopt Lindsay's definition of "child abuse."

One night we were driving home from

church, discussing all the things she needed to do before bedtime.

"We've been talking about 'child abuse' at school," she reported. "I think it happens when parents make their kids do homework and chores instead of what they want to do."

That sounds like "definition abuse" to me. But what do I know; I've only been living by the dictionary for 31 years.

Not that a dictionary actually helps anymore, since words can mean what they're supposed to mean, or exactly the

opposite.

"Cool" can mean what you feel when the temperature drops 15 degrees. But usually it means "really neat."

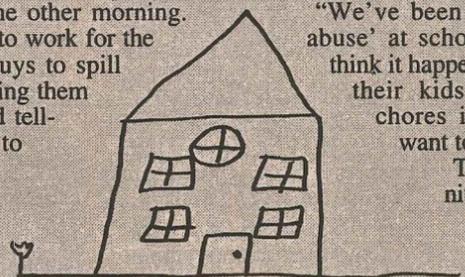
"Hot" can mean what you feel like when the temperature gets over 90 degrees, but sometimes it means "cool."

To old fogeys, "bad" describes naughty children or stale coffee, but younger ears equate it with "hot." Or "cool."

"Mean" used to describe the evil villain in old black-and-white westerns. But my kids tell me I'm "mean" when I say they have to eat their broccoli or carry their sneakers up to their rooms.

Maybe parenting would be easier if I gave up talking and became a mime.

Marv Knox



down home

BAPTISTS

SBC presidential contenders alike yet different

Both Jim Henry and Fred Wolfe are biblical inerrantists who say the 15-year struggle to steer the SBC onto a more conservative course was worth the cost. But convention insiders say the election reveals a struggle for control of the conservative movement.

By Greg Warner
Associated Baptist Press

ORLANDO, Fla. (ABP)—The election of a Southern Baptist Convention president, which for the past 15 years has given the SBC's conservative movement a mandate for reform, will this year serve as a referendum on the future tone and direction of that movement.

Two prominent and successful conservative pastors, both supporters of the SBC's rightward swing, will square off in the presidential election June 14 when the SBC annual meeting comes to Orlando, Fla.

At first blush, the contest between Jim Henry of First Baptist Church of Orlando and Fred Wolfe of Cottage Hill Baptist Church in Mobile, Ala., seems hardly noteworthy. Both are biblical inerrantists who say the 15-year struggle to steer the 15-million-member SBC onto a more conservative course was worth the cost.

But convention insiders say the election reveals a struggle for control of the conservative movement.

Wolfe's supporters, who include most of the movement's past presidents, say Southern Baptists need to keep the reins of the convention in the hands of those who have championed the conservative reforms.

"I am thankful for the conservative resurgence," Wolfe told the SBC Pastors' Conference last year. "I make no apologies as one who is privileged to be on the inside with the leaders God has used to bring God back to this denomination."

Henry's supporters say his election would signal a departure from the tightly held control that has characterized the conservative leadership and left a bad taste in the mouths of many Southern Baptists.

"We've had tight control," Henry

said in a recent interview. "An honest observation would acknowledge that. And among conservatives, there is a feeling that there was a time for that, but the time has passed. ... Most Baptists I talk to feel like the battle for the Bible is over. We must always be vigilant. But the people are tired. ... My sense is we need to move ahead."

Those different perspectives on SBC politics have brought Wolfe and Henry into the presidential contest through different routes.

Wolfe followed the well-established protocol of recent conservative presidents, waiting first for the encouragement to run from one or more of the past presidents, asking other top leaders to pray about his decision, then receiving the unsolicited endorsements of past presidents like Adrian Rogers, Jerry Vines, Charles Stanley and Bailey Smith.

That process has yielded a string of successful conservative candidates and guaranteed that Baptists committed to conservative reforms would be appointed to positions of denominational leadership.

The process also left Wolfe on the sidelines in 1990, when conservative leaders turned from front-runner Wolfe to Morris Chapman as their presidential choice.

Wolfe and three other more centrist conservatives were asked to endorse Chapman, who was in a tight contest with moderate Daniel Vestal in 1990. Wolfe did, under the banner of "broadening the tent" of leadership among conservatives, and Chapman won.

But critics say the broadening never took place, that control of the SBC machinery has remained in the hands of a few. Meanwhile, Wolfe has emerged as the consensus choice of those few leaders this year.

Henry says that process of presi-

dential selection needs to be loosened. "I remember going to the convention (before 1979) when several candidates were nominated," he recalled. "... We need to be opening more to what the Holy Spirit is telling people to do."

Henry is not the first conservative to break ranks over the presidency. But his nomination is viewed by some as the most serious evidence yet of a long-predicted split within conservative ranks.

"There are serious divisions in the camp over all this," said Bill Leonard, a church historian and religion professor at Samford University. "You have the old guard, who are nearing retirement age, and the new guard, who are younger and are part of the non-denominational megachurch movement."

But Wolfe and others downplay talk of a conservative rift.

"I don't think there's any split," Wolfe said. Pointing to Atlanta pastor Nelson Price's unsuccessful bid against Ed Young in 1992, he added, "It's happened before."

Bailey Smith, SBC president in 1981 and 1982, agreed. "I do not see a split in the conservative effort. I think there is more of a coming together than there was a month ago."

Conservatives are coming together around Wolfe's candidacy, said Smith, an Atlanta evangelist. "I think Fred will win, but sure, he (Henry) has a chance."

Where Henry made his mistake, Smith said, was in not seeking the counsel of conservative leaders, the group some critics have labeled "the college of cardinals."

"The only thing that has made a lot of us question is that he's not talked to any of us," Smith explained. "I think there's a sadness (among conservatives) that a man as good and

sweet as Jim is embroiled in this, because if he had talked to any of us maybe something could have been worked out.

"There is this perception that he's running (for the office)," Smith said. "I would never, never have put my name up as a volunteer. I think that's the issue. But Jim Henry has called none of us."

"Why should he have to?" countered J.C. Mitchell, a friend and supporter of Henry's. There has been too much emphasis on seeking the approval of the past presidents, said Mitchell, a former Orlando pastor and member of the powerful SBC Executive Committee, which Wolfe chairs.

"Many people I know have been disenfranchised by the strong-armed group who seem to be in control and continually think they've got to call all the shots," Mitchell continued. "For them to question Jim Henry's right to run for president without checking with them is ridiculous and—I know it's a harsh word—arrogant."

Henry said he deliberately did not seek the endorsement or approval of the past presidents or anyone else before deciding to be nominated "because I did not want to be beholden to any group. ... I wanted to be where I could not be maneuvered by anyone and could not manipulate anyone else."

"The presidents, I love them, they are all friends of mine. I've been with them through the battles. But I didn't go to them, because I wanted to get a sense of the Lord leading me."

Henry acknowledged some conservative leaders—whom he did not name—urged him to back out of the presidential contest. The pressure was "not very much," he said. "They were very gracious and gentle and (there was) no threat at all."

Fred Wolfe profile

- **Age:** 56
- **Position:** Pastor of Cottage Hill Baptist Church in Mobile, Ala., since 1972.
- **Track record:** Cottage Hill has grown dramatically during Wolfe's tenure, to a membership of 9,000, worship attendance of 2,600 and budget of \$4.27 million.
- **Cooperative Program giving:** In 1993, Cottage Hill gave \$199,681 of its undesignated gifts of \$4.2 million, or 4.7 percent, up from 4.5 percent the previous year and 4.2 percent the year before that.
- **Denominational service:** Currently serves as chairman of the SBC Executive Committee; past president of the SBC Pastors' Conference.
- **Education:** University of South Carolina and Southwestern Baptist Theological Seminary.
- **Of note:** Wolfe is a popular revival and pastors' conference preacher and has been a mentor to an estimated 100 vocational ministers out of his church.
- **On the conservative movement:** "While certain people have disagreed with this, the issue has al-

- ways been the inerrancy of Scripture, although a lot of issues have gathered around that one. The conservative leadership now feels that what we have prayed and hoped for is now a reality. ... We have upheld and confirmed the high view of Scripture."
- **On Russell Dilday's firing:** "I have nothing whatsoever to say critically about Russell Dilday. He did a fine job in many areas. But having been in a position where I have made decisions on the basis of information not known to the general public and then was criticized for those decisions, I can't criticize the trustees. I just have to trust them to have made the right decision."
- **On the Cooperative Baptist Fellowship:** "I believe that the people in the CBF are people who are going in that direction out of conviction. I don't judge them. But while I do not agree with that direction, I respect their rights as Christians to do that. However, I do not see CBF as a major threat."
- **Family:** Married to Anne for 37 years; they have two sons, Mark, 35, and Jeffrey, 32.

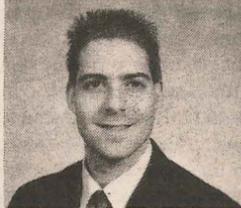
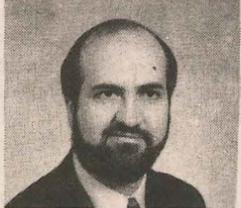
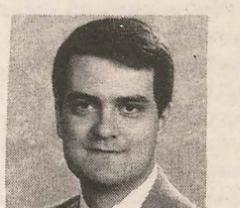
Jim Henry profile

- **Age:** 56.
- **Position:** Pastor of First Baptist Church of Orlando, Fla., since 1977.
- **Track Record:** Under Henry's leadership, the church has grown to a membership of 10,000 and an average Sunday school attendance of 3,800 and baptized an average of 333 people each of the last five years.
- **Cooperative Program giving:** First Baptist of Orlando has been the No. 1 contributor to the Cooperative Program the last three years. Last year the church gave 14 percent (\$894,805) of undesignated receipts.
- **Denominational service:** Former trustee of Foreign Mission Board; served on SBC Peace Committee; former president of SBC Pastors' Conference; former trustee of SBC Sunday School Board.
- **Education:** Georgetown College and New Orleans Baptist Theological Seminary.
- **Of note:** Henry is a popular preacher for state and national meetings, as well as on college and seminary campuses. He also has

- led the church to begin a crisis pregnancy center and ministry to terminated ministers.
- **On the conservative movement:** "For some, inerrancy has become a bad word, so to speak, but I don't necessarily think it is. I think what we are looking for and have said we want to continue is our historic Baptist commitment to Scripture as fully trustworthy and authoritative. You can use the words 'infallible,' 'inerrant' or 'high view of Scripture'—however you want to say it."
- **On Russell Dilday's firing:** Henry has not publicly commented on this issue but is expected to pick up votes from messengers angered by the firing.
- **On the Cooperative Baptist Fellowship:** Henry has said he wants to expand "the window of opportunity" for denominational service. He would leave the door open even to moderates who have supported the Fellowship, under certain circumstances.
- **Family:** Married 34 years to Jeanette; they have three grown children.

BAPTISTS

Kentucky Baptists receive seminary degrees

| | | | | | | |
|---|---|---|--|---|---|---|
| Southern Seminary |  |  |  |  |  | |
| | James Barnhart Owensboro Master of divinity in CE | Gregory Steven Barr Shepherdsville Doctor of philosophy | Terry Ray Clark Louisville Master of divinity | Jeff Deasy Franklin Master of divinity in CM | Philip Ray Drake Pendleton Master of arts | |
| |  |  |  |  |  |  |
| | Jeff Eaton Campbellsville Master of divinity | Marilynn Jo Ford Somerset Master of social work | Rex Alan Gibson Owenton Associate of arts | Donald Austin Gullion Louisville Associate of arts | Chris Gustafson Louisville Master of divinity in CE | Carmen Marie Hardin Louisville Master of divinity |
| |  |  |  |  |  |  |
| | Tim Heard Lexington Master of divinity | Faron Lee Knopp Hodgenville Diploma in theology | Timothy Alan Lucas Leitchfield Master of divinity | Elizabeth Milazzotto Louisville Doctor of ministry | Jacqueline Tracy Moore Elizabethtown Master of divinity | Edna Faye Napier Louisville Master of divinity |
|  |  |  |  |  |  | |
| Jeffrey Wayne Peck Bowling Green Master of divinity | David Eugene Preston Louisa Master of divinity in CE | Drew Preston Danville Master of arts in CE | John Clellan Purdue Lexington Master of divinity in CE | Michael Lynn Rust Sacramento Master of divinity | Steven Ray Skaggs Buffalo Master of church music | |
|  |  |  |  |  |  | |
| William Stallard Danville Master of divinity | Douglas Sturgeon Shepherdsville Diploma in theology | Donna Thomas Louisville Master of church music | Steven David Wells Murray Master of divinity | John Mark Withers Lexington Master of divinity | Julia Yuen Louisville Master of divinity | |
| Midwestern Seminary |  | Southwestern Seminary |  |  |  | |
| | Robert Carruthers Junction City Master of divinity | | Stuart Collins Marion Master of divinity | Nathan Funk Louisville Master of divinity with biblical languages | Jennifer House Alvaton Master of arts in religious education | |
|  | New Orleans Seminary |  | | | | |
| Paul Sizemore London Master of divinity with biblical languages | | Brenda Hazell Lewisburg Doctor of education | | | | |

Other Kentucky Baptists receiving seminary degrees this spring, for whom photos were not available, include:

- Walter Birch, Lexington, diploma, Boyce Bible School.
- Robin Delynn Gardener, Lexington, master of social work, Southern Seminary.
- Sharon West, Louisville, associate of arts, Boyce Bible School.
- Glen Keith Menshouse, Ashland, doctor of ministry, Southeastern Seminary.
- Carolyn Hale, Georgetown, master of divinity, Lexington Theological Seminary.

WORSHIP

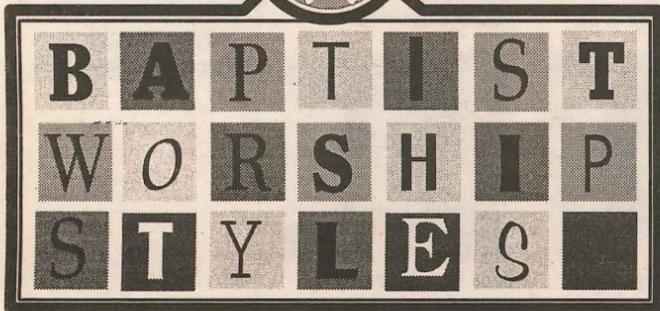
Kentucky's worship still traditional

Continued from page 1 evangelism."

Churches tend to accent one of those three to the neglect of the others, he explained. "We have to achieve a balance between the journey inward and the journey outward."

"Worship at its core is people feeling that God has spoken to and/or with them," Cole said.

Christians can learn how to worship, but they also experience some levels of worship naturally, Cole said. "There is a way God



speaks to us, that we sense it is the one who is beyond us who speaks."

Yet as Christians grow, certain hymns or choruses, Scripture and other elements of worship have a cumulative educational effect that expands the worship experience, he added.

Just as people's cultural backgrounds partially dictate their speech and behavior, culture profoundly influences worship styles, Cole explained.

"If Southern gospel is the dominant music that people in a certain area listen to, that's their cultural music idiom," he said.

And Christians worship God out of those same idioms, he added. Therefore, some people may express adoration to God through classical music sung in German or Latin, while others prefer banjos or guitars and country music.

"God is worthy of our very best," Cordell said. "But who am I to say God loves Bach best?"

Like the people who attend them, churches develop distinctive personalities, Cole said. "Some churches have a winter-style personality," where even the celebrative aspects of worship are in muted tones. These churches tend to emphasize structure and inner meditation.

Other churches develop summer-style personalities, Cole said. These are identified by bright tones and a heavy emphasis on praise.

Baptists need to develop an appreciation for and acceptance of the many styles of worship, even if they are not comfortable worshipping in such dramatically different ways, Cole said.

"Everybody doesn't have to be uniform," he said, noting the Apostle Paul described different spiritual gifts for the Corinthians than for the Ephesians. "To say that one is better than the other is impossible."

Worship styles found in Kentucky

Whether in somber Latin masses or rhythmic praise choruses, diverse types of people find a voice in Kentucky Baptist worship.

Jim Cordell and Vernon Cole of the Kentucky Baptist Convention and other worship leaders across the state identify these prevalent characteristics of several worship styles among Kentucky Baptist churches:

■ **Traditional.** An established pattern frames traditional worship. Elements such as a prelude, greeting, invocation, hymns, announcements, offering, choir special, Scripture reading, sermon and invitation are arranged in a certain sequence that varies little from week to week. The traditional model may appear different in churches of various sizes.

■ **Blended.** Traditional forms of worship are adapted in the blended

style so that people unfamiliar with church will not feel alienated. "Seeker-sensitive" worship adds praise choruses in with hymns and offers relevant, practical messages in a grace atmosphere.

■ **Contemporary.** Relevance and practicality receive more attention in the contemporary worship service. Words of simple praise choruses often are projected onto a large screen at the front of the sanctuary. Music may include synthesizers, drums and accompaniment tracks. Pastors use humor freely and avoid in-depth biblical exegesis. Dress may be informal. In some cases, pulpit furniture and pews are replaced with more contemporary atmosphere.

■ **Liturgical.** Formality in the liturgical Baptist church mirrors worship in Episcopalian and Lutheran congregations. Sacred classical or-

gan and choral music typically accompanies Old Testament and New Testament readings, printed prayers, responsive readings and meditative silence. Liturgical worship usually follows prescribed emphases of the church year, including Advent, Lent and Easter-tide.

■ **African-American tradition.** Joyful Baptists participate in celebrative worship in the African-American tradition. Through verbal responses such as "Amen," "That's right" and "Preach it," worshipers affirm the message of the pastor and musicians. Frequently, when led by the Holy Spirit, they testify about God's work in their lives. Services commonly are two hours or more in length. The warmth and fellowship among worshipers balances powerful, dynamic preaching.

Look to Bible for models of worship

Worship leaders should look to the Bible for a model of essential elements in the worship of God, said Jim Cordell, director of the Kentucky Baptist Convention church music department.

Isaiah provides a classical model for worship in the account of God's appearance to him in the Jerusalem temple in Isaiah 6:1-9, Cordell explained. The passage delineates seven movements or functions of worship:

■ **Revelation.** "God reveals himself to us," Cordell said. Architecture, calls to worship and organ preludes commonly convey the message "God is with us, God is among us."

■ **Adoration.** "When we see God, we want to praise him," Cordell said. Hymns of praise and some anthems and responsive readings give adoration to God.

■ **Confession.** "When we see God in his holiness, we see ourselves in our sin," Cordell said. "Confession of sin is an important part of worship we don't observe much" in Southern Baptist churches. Yet Isaiah realized his "unclean lips" and realized him from serving God effectively.

■ **Atonement and thanksgiving.**

Hymns, solos and Scripture may express God's cleansing of sin and worshipers' acceptance and gratitude for that cleansing.

■ **Proclamation.** The brief message in verse eight represents the sermon, anthem or other mode of proclamation common in worship today.

■ **Response and commitment.** Just as Isaiah responded by saying, "Here am I, Lord; send me," worshipers today are invited to respond to worship during a time of commitment. "One mistake we make is thinking that (only) others need to make decisions," Cordell explained. "The invitation is for all of us to ask, 'What changes do I need to make in my life?'"

■ **Commissioning.** A benediction typically provides the time for worshipers to be sent forth into the community to live out their faith.

Vernon Cole, director of the KBC church growth and administration division, suggested another Old Testament passage also serves as a standard for worship: Exodus 24:1-11.

"This is a better passage for me as a model of corporate worship," Cole said, noting the Isaiah passage relates only one person's worship

experience, while the Exodus account describes the children of Israel participating in worship together.

The event on Mount Sinai, summarized in Exodus 19-24, emphasizes both imminence and transcendence, Cole said.

Worship builds on the relationship between humans and God, Cole said.

Such a relationship sometimes resists simple categorization. However, worship elements evident in the Sinai event include:

■ **Calling of God for his people to meet with him.**

■ **Structure of responsibility and participation.** Although Moses led the people in the worship experience, other worship roles were filled by Aaron, Nadab, Abih, the 70 elders of Israel, the young men and all the people.

■ **Proclamation of God's word to all his people.**

■ **People's renewed commitment of God's people.** "Everything the Lord has said we will do" (Exodus 24:3).

■ **Dramatic symbol.** The meeting was climaxed by a dramatic symbol of ratification, a sealing of the covenant.

Tips for changing worship styles

Changing a church's worship style requires sensitivity and intentionality, warn Vernon Cole and Jim Cordell of the Kentucky Baptist Convention.

Cordell and Cole, who advise churches in areas of church music and church growth, offer several suggestions for church leaders who want to enhance or alter their church's worship style.

■ **Establish a biblical basis to guide worship.**

■ **Be sensitive to the church and**

its heritage.

■ **Develop a worship committee to provide feedback and suggestions to worship planners.**

■ **Understand the educational aspect of the process.** Staff members, church leaders and the congregation should talk openly about proposed changes and act together.

■ **Include the congregation on all significant decisions.**

■ **Talk to young adults in the community.** "Listen to their words. ... Then ask, 'How can we find ex-

pression for that in our worship?'" Cole said.

■ **Target the groups to be reached by the church.**

Most church growth experts warn against making radical changes in a church's worship style. Such change may run off current members without bringing in new members. A better option may be to start another worship service as an alternative or to make more gradual changes in the existing worship hour.

WORSHIP

Blood River desires to 'let the Spirit lead' in worship

By Melanie Childers
Staff Writer

NEW CONCORD—Worship leaders at Blood River Baptist Church in New Concord say they try to "stay out of God's way."

"We have 100 percent reliance on the Holy Spirit," said Clint Lester, minister of education. "There's too much country in us old boys to do it on our own. We're not fancy, we're just people. We try to stay out of God's way and let him do the work."

Located about 15 miles southeast of Murray and averaging 85 in worship, Blood River Baptist Church represents a small church with a traditional worship style, Pastor Jerry Norsworthy said.

A traditional service of worship generally is informal and follows the same pattern every Sunday, said Norsworthy, bivocational pastor at the church for 16 years. That way, each staff person can prepare his own part of the service independently.

"We don't have any formal time of sitting down and planning the service," Norsworthy said. "Everybody does their own thing. I have a policy that Gunner doesn't preach and I don't sing."

Gunner Nance, volunteer minister of music, chooses hymns and organizes the special music, which may be sung by a soloist or the choir.

Although the choir does not meet for regular rehearsals, they do lead in hymn singing, and occasionally sing

special music from the 1975 edition of the Baptist Hymnal.

There's usually no intentional effort to make the music and sermon match thematically, Norsworthy said. And as for the preaching—there's no set style: "Every week when I get ready to work on my sermon, I say, 'Lord, you direct me...' I let the Spirit lead."

Norsworthy speaks with ease and authority in the pulpit, carrying his Bible with him as he walks from side to side. Men in the congregation respond with frequent "amens."

On a typical Sunday, hymns such as "At the Cross," "Footprints of Jesus" and "Sweet Hour of Prayer" are interspersed with prayer, welcome and announcements, a time of offering, special music, the pastor's sermon and the invitation.

Laypeople assist in the service by leading a prayer and helping collect the offering.

The 3-year-old sanctuary, complete with traditional pulpit furniture, carpet and cushioned pews, was built almost completely by donated labor, Norsworthy said. It seats 250 people.

Blood River's dynamic bus ministry deeply influences worship at the church, Norsworthy explained. Each Sunday and Wednesday, volunteers drive three vans to bring children and teen-agers to church.

The ministry mainly serves children from poverty-stricken families.

On some Wednesdays, as many as 70 children have attended the church's mission programs.

Many who come to church through the van ministry haven't yet made professions of faith in Jesus Christ. But adults who need to make that decision attend regularly, too, the pastor said.

That's why worship at Blood River focuses primarily on evangelism, Norsworthy said: "We have lost people every Sunday."

"So often, you don't see people being saved anymore. But here, it's not uncommon to see two or three saved during one service."

Norsworthy said Blood River has led its association two years in total number of baptisms. In the 16 years Norsworthy has been pastor of the church, he has baptized more than 300 people.

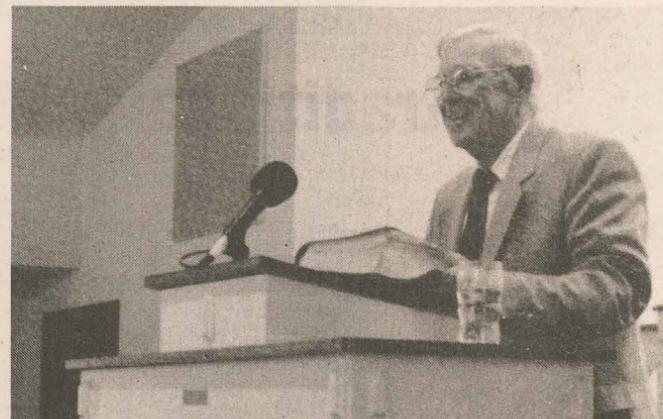
The bus ministry also has led to the church's approval of informal dress, even on Sunday mornings.

"Some ... may not have dresses to wear," explained the pastor's wife, Martha Norsworthy, who plays the piano during worship.

The church accepts people as they are, without putting restrictions on them, her husband added.

Blood River's close-knit, family-oriented atmosphere emphasizes the inherent value of each person.

"There are no big I's and little



COUNTRY CHARM Jerry Norsworthy, pastor of Blood River Baptist Church in New Concord, emphasizes the warmth of Christian fellowship in his sermons and in his personal interactions with church members and visitors, both young and old.



You's," Lester said. "Our people care" for each other like one family.

Worshippers should leave church on Sunday having been "assured that they've been in God's presence that day," Norsworthy said.

And worship also should be a continual reminder that "God loves them and cares for them regardless of who they are," he added.

Somerset First has intentional worship but no surprises

By Melanie Childers
Staff Writer

SOMERSET—Worship comes as no surprise at First Baptist Church in Somerset.

Communities harbor certain expectations of worship at a county seat First Baptist church, explained Pastor Bob Browning. Most people naturally assume, for example, that services will start at 11 a.m., and they have a general idea about what will occur during the hour.

First Baptist in Somerset doesn't disappoint them.

"There will be a call to worship, there will be a hymn, there will be prayer," explained Mark Johnston, the church's associate minister for youth. "There is not a lot of variety in the sequence."

This traditional style of worship reflects the county seat church's heritage of 195 years of ministry and worship in the community. Browning said he believes people rely on the consistent and unfluctuating approach to worship they have come to expect from First Baptist.

Despite an established pattern of worship, the staff plans worship intentionally. When they meet on Monday mornings, Browning provides the Scripture and sermon topic he will use on Sunday; then, other appropriate elements are chosen to complete the order of worship.

"We try to coordinate the music, Scripture and sermon," the pastor said. "We don't always have a theme,

but we often do."

Worship includes many different expressions.

"Some people think worship is only praise, ..." but it's really much more than that, Johnston explained. Worship also includes self-reflection, which leads to an awareness of sin, as well as confession and requests for guidance and peace, he said.

And people fully realize worship as God responds to each of those expressions, Browning added.

Music at First Baptist matches the traditional atmosphere of the entire service, said Larry Earhart, associate minister for music. For example, the congregation is accustomed to singing standard hymns, such as "Amazing Grace" and "Great Is Thy Faithfulness."

Choruses are not sung. However, instruments ranging from organ, harp and trumpet to an electronic keyboard contribute to worship at various times, Earhart said. Rather than limiting the types of instruments appropriate for worship, "we use what works for the occasion."

A pianist and organist are employed part-time to provide music on a weekly basis, he added.

Browning described his preaching style as "expository conversational," with confessional elements. He speaks in a gentle yet compelling voice, which he rarely raises when he preaches.

"This church has a strong pulpit

heritage," which has nurtured listening skills among the worshippers, Browning explained. For example, some members still quote the man who was pastor there from 1912 to 1940. "They're good listeners—easy to preach to," Browning said.

Staff members at First Baptist believe effective worship depends in part on worshippers' active and collective participation.

"Everything that's done is a gift everyone gives to God," even though soloists or other individuals may serve as prompters, Browning said.

"We subscribe to Kierkegaard's worship format," which views worship as a drama, the pastor explained.

Soren Kierkegaard, a 19th century Danish theologian, described worship as a drama in which the worshippers are the actors, worship leaders serve as prompters and God is the audience or recipient.

While laymen and laywomen at times serve as prompters by reading Scripture or leading prayers, the staff most often fills that role.

About 500-550 people attend the two morning worship services at First Baptist each week.

Exposed organ pipes flank the baptistry, which sits behind the choir loft, and provide a striking backdrop for worship in the expansive, stately sanctuary. The balcony extends across the back of the auditorium, with steps down to the front sides of the lower level. Waxed hardwood



floors mark the wide pulpit area, which is mirrored in the wide but shallow arrangement of pews in the sanctuary.

Although both morning services function in the same format, they have distinct personalities, Browning explained.

The 8:30 service, which he referred to as a type of "Baptist mass," includes 125-140 faithful worshippers who prefer a "very subdued worship" experience.

One element absent from both services at First Baptist is applause, staff members said. Applause tends to draw attention to worship prompters rather than focusing on God. Also, both corporate and private dimensions of worship should be respected, they explained.

"We do our best to ensure that the word of God is not confused with entertainment," he continued. Worship should "focus on God," and "usher people into the presence of God."

PROUD HERITAGE Larry Earhart (at pulpit), associate minister for music at First Baptist Church of Somerset, leads the congregation in an invitation hymn while Pastor Bob Browning stands ready to greet parishioners.

WORSHIP

Living Hope plans for spontaneity in contemporary worship

By Melanie Childers
Staff Writer

BOWLING GREEN—If you mistakenly received the wrong week's bulletin at Living Hope Baptist Church in Bowling Green, you'd know it.

"We don't just take last week's bulletin and scratch out the hymns" to make changes, explained Minister of Music Dave Love. "Every week we start with a clean slate. We're not bound by any particular form."

In fact, the worship guide in this contemporary atmosphere is somewhat sketchy—elements such as the offering, a drama and some of the congregational singing are omitted regularly.

There's a reason for

mat, they risk sacrificing a meaningful worship experience for form. Living Hope avoids such a dilemma by drawing on contemporary worship styles.

"A contemporary approach to worship reflects something new," Johnson explained. "It uses newer songs and newer methods to worship God."

As a rule of thumb for utilizing such new methods, the staff continually asks the question: "Does it communicate?" They aim to communicate clearly in all facets of worship, Johnson said.

"If our goal is for people to score spiritually, we've got to know how to throw the ball in so they can connect," he added.

Johnson and Love agreed that while worship at Living Hope certainly would be considered "contemporary" in Kentucky, it is not as modern as some churches in other parts of the country, like Willow Creek Community Church near Chicago.

"We still sing some hymns, and we do use the organ," Love said.

Nevertheless, projecting words of choruses onto a large screen would leave little doubt that Living Hope uses modern equipment and methods to speak relevantly to people today.

Despite the large size of the sanctuary, warmth and comfort are reflected by the warm appearance of the pulpit area. Plants arranged symmetrically behind the choir loft and a large Oriental-style rug spread underneath the acrylic lectern signal a contemporary feel to worship.

The absence of a modesty rail separating the choir loft from the pulpit area adds an open feeling. The large screen descends and rises in front of the baptistery, which is framed by white columns.

In addition to new formats and environments for worship, Living Hope offers non-traditional worship through drama, choruses and modern music.

While handbells and an orchestra occasionally may be played in worship, more commonly used instruments include an electronic keyboard, string bass and guitar, Love explained.

"Contemporary music gets a bum deal sometimes" in churches, Love said. But he believes "music can bridge the generation gap."

In addition to choir members who sing during worship, laypeople accept leadership roles through reading Scripture, collecting the offering,

praying and participating in dramas.

Planning ahead is a key to effective worship, Living Hope leaders agreed.

"We plan about four or five weeks out," Love said.

"We believe we should offer our best to God—our first fruits," Johnson added. That means not waiting until one week before a musical selection is to be presented to begin rehearsing it.

Offering their best also implies good stewardship of the worship hour, Johnson said. Separate worship guides for technicians and worship leaders ensure a steady flow in the service, without interruptions or lulls.

In the past, Love said, he would receive the sermon topic from Johnson, and then "I'd do it all." But recently, the staff has adopted another method for planning weekly worship.

A small group has been chosen to plan worship jointly. Currently, the pastor, minister of music, production director, drama director and another church



PRAISE SONG Connie Laffin, Belinda Mabry, Diana [unclear] during worship at Living Hope Baptist Church. The format utilizes contemporary music and carefully

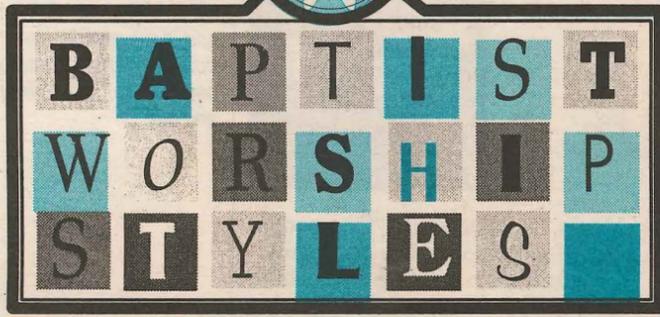
member meet on Mondays to brainstorm ideas for effective worship.

And the congregation's response has been exceptionally positive, they said. Overflow crowds attend worship and participate eagerly. They applaud frequently when moved by drama or music.

"A lot of the feedback we're getting—even more than 'I liked that chorus,' is 'I really understand,' and 'I can apply this,'" Johnson said. "And people feel comfortable bringing their unchurched friends to worship."

Johnson preaches high-application sermons in a conversational manner.

"They don't leave thinking they just read a commentary" without glean any practical help for their daily life, the pastor said. "Thirty minutes on the Jesusites doesn't cut it for the person not sure about their job or for the parent deal-



that, Love said.

"It adds an air of excitement—of not knowing" that keeps the congregation alert and focused, he explained.

The congregation benefits from this feel of "spontaneity," Pastor Brad Johnson added. "It gives the Holy Spirit an opportunity to make a great impact."

Johnson and Love believe when churches get "stuck" in a particular for-

Bellevue blends worship elements for seekers and believers

By Melanie Childers
Staff Writer

OWENSBORO—Looking for a church where you can sing "All Glory, Laud and Honor," "Holy Ground" and "Just as I Am"—all in the same service of worship?

Such a combination would not be unusual for Bellevue Baptist Church in Owensboro, which offers a blended worship style.

"To me, (the blended style) would be the type of worship service that contains both the hymnal and choruses in a balanced format," explained Bret Robbe, Bellevue's pastor. "It also includes up-to-date drama sequences along with solid preaching of the word of God."

However, something difficult to find at Bellevue is "dead space"—lulls in the

action during the worship experience.

Staff members at Bellevue believe people in today's "high-tech" society—especially people unfamiliar with church—rightly expect high-quality, polished, professional worship.

Therefore, the staff invests a great deal of effort enhancing traditional forms of worship to make them appealing and relevant, said Michael Smith, the church's minister of music.

Additions to traditional forms of worship include choruses, drama and new styles of music that are more familiar to most people today, staff members said. An electronic keyboard is used alongside the piano and organ. And recordings of jazz and other styles of Christian music often are played immediately before and after the service.

However, these are not intended to "replace anything, but to enhance" what already is there, Smith emphasized.

In fact, Bellevue's staff wants to make clear that worship is designed for church members and non-churched people alike. "There's no compromise for the church people," Smith said.

The additions to traditional worship are intended to relax unchurched people who tend to "come in with their arms folded," Robbe explained.

The church averages a combined total of 525 in its two Sunday morning worship services, which last about an

hour each.

Interior brick walls form an unusual shape for Bellevue's sanctuary. The pulpit area forms a "V" so that it ends in a point at the back of the choir loft. A podium and stool have replaced traditional pulpit furniture, while a curtained baptistery is positioned to the left of

the pulpit.

Robbe, who has been pastor of the church about two-and-a-half years, described his preaching style as exegetical and relational—speaking to the needs of the church. Since he often preaches sermon series, other elements of worship can be structured to support a particular theme.

"Some services are very thematic," Robbe said. At other times, Scripture is used to connect various elements.

Creativity and energy support worship preparation in important ways, Robbe said.

"If we don't invest our creativity and energy into worship preparation and are bored with it ourselves, we can only assume that the congregation will have the same experience," Robbe said.

Smith organizes worship for each Sunday's 8:15 a.m. and 10:45 a.m. services. On Mondays, he begins preparing a worship script that details every element of worship, transitions between those elements and technicians' instructions.

ALTAR CALL Pastor Bret Robbe (far right) welcomes worshippers to register decisions while Minister of Music Michael Smith leads the congregation in singing an invitation song.



WORSHIP

Worship style



Mabry, Diane Steiner and Beth Strayer sing "I'll Be Believing" at West End Baptist Church in Bowling Green. The church's worship style features carefully orchestrated lighting.

brain- ing with a rebellious teen." Word-of-mouth has been effective as an outreach tool at Living Hope. In 17 years, Living Hope has grown from a few pioneers to a combined average attendance of 1,200 in two worship services. A third morning service will begin in September.

Because the church is young and not steeped in tradition, members have cultivated an openness to try new forms of worship all along, explained Billy Compton, Living Hope's first full-time pastor. Yet, "Our church is not about 'Do choruses and you'll grow' or 'Use a screen and you'll grow,'" Johnson said. "The emphasis is community and connecting with people." "We're growing because people are being touched by the Lord."

Believers

people like this couple in many ways, staff members said:

■ The offering is collected at the end of the service, after the sermon and invitation. "We don't want to turn off the unchurched people before they even get to the sermon," Smith said, noting many unchurched people believe churches are always asking for money. Guests are asked not to give money, but to place the completed visitor's card in the offering plate.

■ The bulletin, a fold-out pamphlet, includes the words to several choruses, an outline of the day's sermon and a pertinent Scripture passage. Unchurched people likely wouldn't know how to locate the passage in the Bible, the pastor said.

■ Language barriers must be crossed when making worship accessible to the unchurched, Robbe said. "When we say 'Lottie Moon,' we realize that we have to explain Lottie Moon in detail, every time."

■ Laypeople are trained to use a seven-step model for helping non-Christian friends and acquaintances follow Christ, Robbe said. Also, church members are active in worship through greeter and contact teams.

"As Southern Baptists, we talk about evangelism a lot, but we have a narrow view of it," Robbe said. At Bellevue, "we've broadened that view a little bit. The message is the same, but the methodology is different."

West End worship calls for participation

By Melanie Childers
Staff Writer

LOUISVILLE—Everybody participates in worship at West End Baptist Church in Louisville, said Pastor Dartanya Hill.

Shouts of "Amen," "Uh-huh," "Come on" and "Preach it" punctuate the lively service.

Whether they are singing in the choir, sitting in the pews or sharing their testimony, members of West End exemplify the longstanding "call and response" heritage of the African-American worship tradition.

During music and preaching, members of the congregation offer spontaneous, individual endorsement of the worship of God. In this way, every element of the service at West End becomes participatory, Hill explained.

Hill, bivocational pastor of the church for six years, expects and invites such "spiritual participation" from his congregation.

"Worship is dialogical," he said. "Preachers always desire even more participation than they receive."

"Some of the idea behind this is participation, cooperation, agreement and unity," Hill

African-American

noted. "The underlying concept is if people are saying 'amen,' they are testifying to their agreement, and testifying to others of the truth being spoken."

Generally, "the more people give expression to their responses to worship, the more committed they are," Hill continued.

West End Baptist, which is dually aligned with the General Association of Baptists in Kentucky and the Kentucky Baptist Convention, models the African-American tradition of worship in other ways, too, the pastor said. These distinctives include emphasizing a triumphant tone, freedom from structure and the use of personal testimony.

Music and preaching at the church retain some echoes of the cultural struggle prevalent in the music of the spirituals, but the emphasis is on the Lord's mercy, grace, salvation and goodness, he explained.

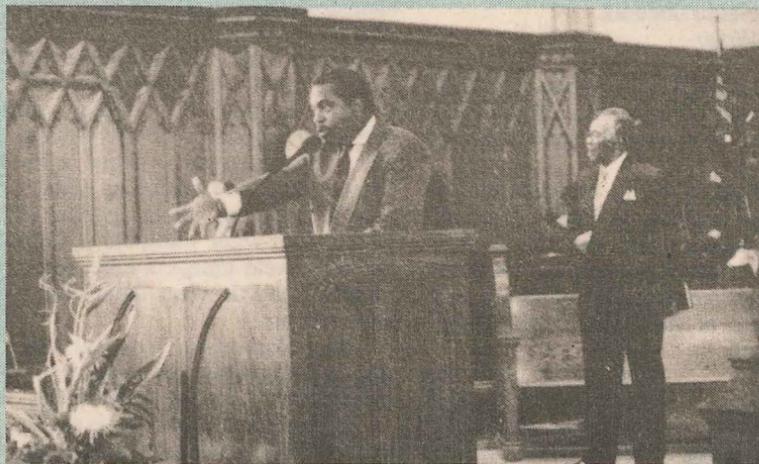
On a typical Sunday, the congregation enthusiastically sings hymns like "Since Jesus Came Into My Heart" and "Love Lifted Me."

However, choirs and ensembles provide the majority of the singing during worship. West End devotes an entire section of the worship service every week to choral music.

"Every Sunday, we have at least three choirs sing," he explained, noting a children's, youth and adult choir customarily process down the aisle to the choir loft and later sing in the service.

Many of the musical presentations, such as "King Jesus is All," sung by the children's choir on a recent Sunday, feature soloists.

Singers show great fervor and enthusiasm, swaying to the rhythm,



POWERFUL PULPIT Dartanya Hill, pastor of West End Baptist Church in Louisville, emphasizes a point as he appeals for response to his message.

clapping and snapping their fingers as a group. They sing to lively organ and drum accompaniment.

"The purpose of music is threefold," Hill said: "To give praise to God, to affirm God's word and to encourage the people of God."

With weekly rehearsals and regular worship participation, young people in the church learn how to lead worship effectively, the pastor added.

In fact, children and youth play significant roles throughout worship, leading prayers and responsive readings as well as singing, he said.

"Music is second only to the preaching" at West End, Hill said.

"Preaching is primarily instructive," he said. "Second, it is moving. The word is preached with the intent to move people toward application." And, like the hymns, prevalent sermon themes accent joy, praise and hope, Hill said.

Softspoken in other contexts, Hill preaches in a loud, vigorous voice that grinds some words as he develops rhythm and momentum in his speech.

When the pastor wants to add emphasis to a statement, he presses his lips close to the microphone and speaks even more loudly.

All the while, Hill's congregation reminds him they are listening by offering frequent encouraging comments.

However, Hill is not the only person at West End likely to stand and share what's on his heart, he said. Personal testimony plays a significant role in worship.

For example, when visitors are recognized, they are encouraged to give a testimony of how God has blessed them during the last week.

Also, many laypeople who assist in worship leadership share a personal need or expression of joy before proceeding.

After the invitation, a deacon may even go to the pulpit to share another passage of Scripture on his mind, Hill said.

Such spontaneity in worship develops out of a conscious effort to keep the service free from too much structure, Hill said.

The general format for worship

defined by the staff includes several sections: "We come to worship," "We give our praise," "We do God's word," "We make our commitment" and "We prepare to depart for ministry."

And while the bulletin offers a general order for the flow of worship, leaders and members feel free to interrupt or add to it, virtually at any time, Hill said.

"The Holy Spirit is in charge," he explained. "The people are led by the Spirit in worship."

With this guideline, a person may pray or stand to give a testimony whenever he or she feels led to do so, he added.

"At the same time, though, the pastor is very much in charge of worship," Hill said. "The pastor is the worship leader."

The service begins at 10:55 a.m., and no one seems to notice when noon passes.

Usually, the service ends about 1 or 1:30 p.m. Even then, members linger to talk and mingle.

Some approaches distinctive to West End include high visibility of women in worship, and inclusion of as many people as possible in leadership positions, Hill said.

While they do not speak from the main pulpit, women direct congregational singing and choral music, as well as welcome visitors and highlight ministry opportunities.

The church averages 200 in attendance. A minister of youth and a secretary join the pastor on the church's staff. Many volunteers direct most of the church's ministries.

West End's ornate, Gothic-style sanctuary doesn't provide the most accurate depiction of the church's worship style, Hill said.

The historic building, nearly 100 years old, boasts beautiful Tiffany stained glass windows—"some of the best in the state," Hill said.

It formerly belonged to St. Paul's Episcopal Church, which moved to new facilities about the time West End's former building burned in a fire.

Hill said the congregation adjusted well to the more liturgical atmosphere of their new home. "We've been able to maintain the closeness," he said. "We don't really have a cathedral mentality."

WORSHIP

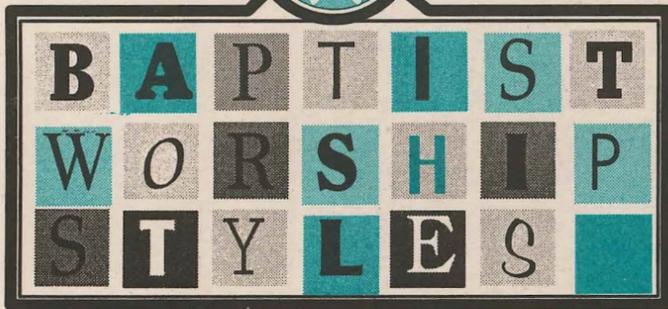
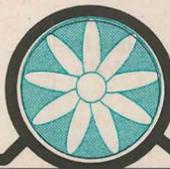
Lexington's Central Baptist seeks dignity & warmth

By Melanie Childers
Staff Writer

LEXINGTON—Worship at Central Baptist Church in Lexington links dignity with warmth, staff members believe.

Objecting to the criticism that liturgical worship is "cold," "formal" and "impersonal," the church tries hard to make a place for human spontaneity, laughter and children, said Minister of Music and Youth Raleigh Kincaid.

"It's formal, but the warmth is there," added Pastor Gerard Howell. "We're warm, human, caring—but with dignity."



Liturgical worship generally relies on prescribed forms for worship, such as printed readings or prayers, silence, observance of the liturgical year, classical music and, in some cases, adherence to the common lectionary—a list of Scriptures to be used in services throughout the church year.

Mainline Protestant denominations—such as Lutherans and Episcopalians—as well as Roman Catholics have adopted liturgical worship.

"Ours is a hybrid," Kincaid said of Central's style. "It's liturgical worship, but it's still our version."

Visual symbols help define Central's worship setting. For several Sundays after Easter, candles on the communion table stood on either side of a cross draped with a cloth. Two banners hung on the high wall behind the choir loft. The centrally located

baptistry harbors a stained-glass window behind it.

Kincaid and Howell explained that worship follows the liturgical church calendar as much as possible, with particular emphases on the Advent and Lenten seasons. Advent is the four-week period preceding Christmas; Lent is the season leading to Easter. And while ministers at Central don't wear liturgical robes every Sunday, they do wear them during these seasons.

Other elements of liturgical worship at Central may be found in the music, prayers and use of Scripture.

The written word of God is significant enough to stand on its own, Howell said. For that reason, at least one Old Testament and one New Testament lesson are read each Sunday. Usually, a Psalm is read as well.

As part of corporate worship, church members frequently read printed prayers, recite the Lord's Prayer and sing the "Doxology."

Some laypeople who offer public prayers write them out prior to the service. Howell also writes his prayers, he said, because it helps him focus on specific needs in the church rather than falling into the mode of praying for the same things week after week.

Organist David Cooper studied at the Juilliard School in New York and received his doctor of musical arts degree from the University of Kentucky in Lexington.

The instrument he plays is a 1925 "museum piece" that had not been played in 25 years until the church recently bought and restored it.

Stately hymns such as "Joyful, Joyful We Adore Thee" and "O Love that Wilt Not Let Me Go" are organized, Kincaid explained. "I try to give David the freedom to lead."

Frequently a piano, harpsichord, cello or violin also may accompany worship, he added. "But you would never hear accompaniment tracks."

The choir provides calls to worship, anthems and choral benedictions. Occasionally, these may be sung in a language other than English.

For example, a soloist on Easter

Sunday sang a piece in German, Kincaid said. Also, a Requiem mass in Latin was planned for May. English translations for these texts are printed in the bulletin.

Howell chooses Scripture passages and topics for his sermons about a month in advance, he said. Frequently, he chooses a text suggested by the Revised Common Lectionary.

Kincaid coordinates sermon topic and Scripture with music and other elements of the service. The two men collaborate on larger services, he said.

Worship is divided into several sections, such as the "Service of Praise," the "Service of Meditation" and the "Service of Commitment."

"It's generally not a one-theme service," Howell said. For example, the service of praise may accent something besides the topic of Howell's message. And that's intentional.

"We're not all on the same wavelength" all the time, Howell said, noting a one-theme service may not communicate to everyone.

Howell preaches in a quiet voice, maintaining a steady, unhurried pace through his exegesis of the passage, illustrations and fresh insights.

Kincaid explained one aspect of worship as the vertical communication between God and humans: "The direction of worship is back-and-forth between revelation and response."

But worship includes horizontal elements as well, Howell added: "With only the vertical; we haven't made contact with (other) people in the pews. The vertical and the horizontal both are important in worship."

One worship format at Central accents the horizontal through a time for expressing concerns and distributing prayer requests, Howell explained.

Staff members' understanding of worship as a drama accents the importance of participation in worship.

This model, conceptualized by the Danish theologian Soren Kierkegaard, suggests God is the audience, the congregation the performers and

ministers the prompters in the "drama" of worship.

Laypeople of all ages and both genders join the ministerial staff frequently as prompters at Central.

"We try to be inclusive," the pastor said, noting children, single adults and families participate in worship leadership.

These leaders walk to the pulpit from their place in the congregation, he added. "This is symbolic because it demonstrates how the congregation is the participating group."

Worship at Central begins at 11 a.m. And although a lot goes into the hour, "we're not impulsive about getting out at noon," Howell said.

Radio and television may offer brief bursts of high energy without any lulls in the action, but such a philosophy should

not apply to worship, Howell and Kincaid agreed.

Howell suggested the opposite. With people's frantic, fast-paced lifestyles, he asked, why can't they be afforded one quiet moment during the week—to think, to rest their minds and to pray?

"There needs to be a place for some people to be quiet," he added. "We have a lot of quietness built into our services. That's planned—it's intentional."

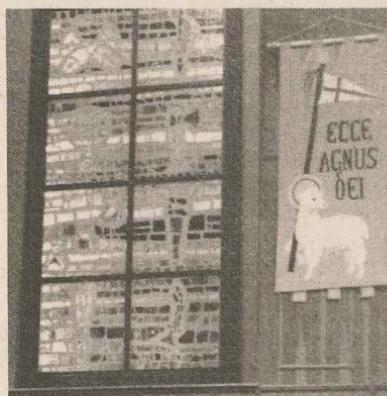
One place when the congregation does this is during "a discipline of silence." After the benediction, the organist creates an extended pause before worshipers are dismissed with the first chords of the postlude.

"It forces people to pause for a moment before they burst out the door" to another week, Kincaid said.

Howell acknowledged that many Baptists in Kentucky are not oriented toward a liturgical worship style or the quiet formality that accompanies it. But about 175 people do come each Sunday, expecting to worship in just that way.

"We're not a Wal-Mart church," Howell said. "We're probably more like a boutique."

Liturgical



FORMAL WORSHIP Symbolic banners (above) and classical music are among the elements of worship employed at Central Baptist Church in Lexington. Here, Clyde Beavers accompanies the choir on cello. The banner, used during Eastertide, says "Ecce Agnus Dei," Latin for "Behold the Lamb of God."



Baptist groups oppose government on tithing case

By Larry Chesser
Baptist Joint Committee

WASHINGTON (ABP)—The Justice Department's contention that a Minnesota church should return more than \$13,000 in tithes contributed by a couple headed for bankruptcy has elicited a stern rebuttal from Baptist and other religious groups.

The Southern Baptist Christian Life Commission and the Baptist Joint Committee joined five other groups May 23 in asking the 8th U.S. Circuit Court of Appeals to reject the argument that Bruce and Nancy Young were giving away creditors' property when they donated \$13,450 to Crystal Evangelical Free Church during the 12 months before they filed for bankruptcy.

The two organizations earlier joined a similar coalition of religious and civil-liberties groups siding with the church when it appealed a court's order to turn over the funds to a bankruptcy trustee to help pay debts owed to the couple's creditors.

The coalition's latest friend-of-the-court brief responds to an argument filed recently by the Justice Department which contends that the funds donated by the Youngs actually belonged to their creditors. Recov-

ering the funds would violate neither the First Amendment's free exercise guarantee nor the recently enacted Religious Freedom Restoration Act, the government brief also contends.

University of Texas Law School professor Douglas Laycock wrote the religious groups' response to the Justice Department brief. In addition to the CLC, the social concerns agency of the Southern Baptist Convention, and the BJC, a religious liberty watchdog coalition of several national Baptist bodies formerly including the SBC, Laycock's brief represents the Christian Legal Society, the Catholic League for Religious and Civil Rights, the Evangelical Lutheran Church in America, the National Association of Evangelicals and the Traditional Values Coalition.

Laycock accepts the view that religious liberty does not include the right to give someone else's property to one's church but insists that in this case, "the property contributed to the church was the property of the debtors."

The church is offering religious liberty claims, which the Justice Department brief rejects. The Youngs' free-exercise rights are not "substantially burdened," the government contends, because bankruptcy law does

not interfere with "a debtor's ability to dispose of money or property the debtor has the right to give away."

The government also argues that recovery of funds from the church is not barred by the Religious Freedom Restoration Act—which requires government to show a "compelling reason" to restrict religious freedom. In this case, the compelling interest served is that of "protecting the property of others," the government's brief states.

"The government's interest is not in protecting anyone's property, but in enriching unsecured creditors at the expense of churches," Laycock contended. "The interest in enriching unsecured creditors is not generally pursued and is not compelling."

Laycock noted that bankruptcy laws permit debtors to spend money without benefit to creditors in a host of ways during the year before bankruptcy. If debtors spend \$13,000 on "luxuries, travel, parties, gourmet food, liquor, prostitutes, casino gambling or lottery tickets," Laycock wrote, the bankruptcy estate could not recover the money.

"It is frivolous for the government to claim a compelling interest in prohibiting religious contributions when it claims almost no interest in prevent-

ing irresponsible consumption," he stated.

Laycock also argued that ruling for the church in this case would not create a religious shelter for debtor misconduct. Gifts to churches with the actual intent to hinder creditors still could be challenged, he said.

All that is at issue in this case is whether churches can be forced "to repay contributions made in the ordinary course of the free exercise of religion," Laycock stated.

Baptist Joint Committee General Counsel Brent Walker said the government "is dead wrong" on its reading of RFRA.

"If invading the collection plate to take a tithe already dedicated to God's kingdom doesn't 'substantially burden' free exercise, I don't know what does," Walker said. "And the state hardly has a compelling interest in compensating unsecured creditors when the loophole-ridden bankruptcy code routinely exempts other property" that could satisfy debts.

The government's view fails to appreciate the importance of tithing to religious Americans, Walker said. "It's not just a way to keep the lights on in the church house," he said. "It's nothing less than an act of religious worship."

"If invading the collection plate to take a tithe already dedicated to God's kingdom doesn't 'substantially burden' free exercise, I don't know what does."
Brent Walker, general counsel for the Baptist Joint Committee

Court rules fetus a person

SAN FRANCISCO (ABP)—The California Supreme Court has held that a person can be convicted of murder for causing the death of a fetus, even though the fetus could have been aborted legally.

The May 16 ruling, by a 6-1 majority, will allow prosecutors to charge a defendant with murder for causing a pregnant woman to miscarry, even if her fetus is incapable of surviving outside the womb.

The ruling will not directly affect abortion rights, which since the U.S. Supreme Court's 1973 Roe vs. Wade ruling have been protected under constitutional rights to privacy. However, both abortion advocates and opponents monitored the case for its ruling on a legal definition of when life begins.

Anne Kindt, executive director of the Right to Life League of Southern California, called the ruling "a victo-

ry of sorts" because it asserts that life in the womb is legally regarded in California as a human life.

Abby Leibman, executive director of California Woman's Law Center, said the California court moved the law "in a very troubling direction" by paving the way for regulation of abortion.

Chief Justice Malcolm Lucas wrote for the majority that killing a fetus can be considered murder "... as long as the state can show the fetus has progressed beyond the embryonic stage of seven to eight weeks."

The court ruled in a San Diego case in which a 20-year-old man was convicted of murder for causing a woman to miscarry during a robbery in March 1991. During the trial, experts testified that the fetus was 22 to 25 weeks old and disagreed about whether it could have survived outside the womb.

Alcohol label bill dead for now

WASHINGTON (BP)—The first congressional committee vote on a bill requiring warning messages in alcohol advertisements failed to occur May 17 when a chief Senate sponsor withdrew his request for action.

A vote on the Sensible Advertising and Family Education Act, S. 674, in the Senate Commerce Committee was canceled at the request of Sen. Strom Thurmond, R.-S.C., because "at this point in time he felt there were not enough votes to move the bill," said his press secretary, Chris Cimko.

A poll of the committee showed an 11-8 vote against the SAFE Act, a Thurmond staff member said, according to "Food & Drink Daily." The cancellation effectively kills the bill for this year. The legislation still has

not received a committee vote since its introduction in 1990.

"Unfortunately, we have the worst of both worlds—not only did we lose, the senators who are responsible are able to hide because there wasn't a vote," said James Smith of the Southern Baptist Christian Life Commission. "The failure to get a vote in the Commerce Committee is the result of going up against two major political forces in this town—the broadcast and alcohol industries."

The chief sponsors of S. 674 are Paul Simon, D.-Ill., and Thurmond. The companion bill in the House of Representatives is H.R. 1823. Joseph Kennedy, D.-Mass., and Joseph Conyers, D.-Mich., are the prime sponsors.

NATIONAL NOTES

■ **EEOC extends deadline.** The Equal Employment Opportunity Commission has extended until June 13 its deadline for input on proposed guidelines on religious harassment in the workplace. Critics have said the guidelines, if unchanged, could severely inhibit religious expression on the job. Also, Rep. Buck McKeon, R-Calif., was to introduce legislation in the U.S. House of Representatives May 26 calling on the EEOC to remove religion from its proposed guidelines.

■ **Sexually active teens have regrets.** More than half (54 percent) of sexually active teens say they should have waited until they were older, according to a new poll by Roper Starch Worldwide Inc. A total of 36 percent of the high school students polled said they had engaged in sexual intercourse. While 71 percent of the girls said they were in love with their most recent sexual partner, only 45 percent of boys said the same.

■ **Beware of different yellow pages.** Churches should pay careful attention to their yellow pages billing to be sure they are advertising in the telephone directory of their choice, according to Clay Moore, minister of music and youth at First Baptist Church in Senatobia, Miss. He thought his church was paying \$196 for a listing in the local South Central Bell Yellow Pages, only to discover the church had bought a listing with an out-of-state yellow pages organization with no connection to the local phone company. Bill Dawson, district manager for South Central Bell in Jackson, Miss., said there are many competitive directories across the country now. Churches should double-check all billings to ensure they are advertising where they want to, he warned.

■ **Pope & Clinton to meet.** Pope John Paul II and President Bill Clinton will meet June 2 at the pope's summer residence outside Rome. The pope has

been at odds with Clinton over his position regarding abortion.

■ **Graham requests prayer.** Evangelist Billy Graham has asked Christians to pray for the upcoming North American Conference for Itinerant Evangelists, to be held in Louisville June 28-July 1. The conference will focus on equipping, encouraging and strengthening North American itinerant evangelists. More than 3,500 people are expected to attend.

■ **Quayle talks about faith.** In his new autobiography, former Vice President Dan Quayle says faith in God is the driving force in his life. In "Standing Firm," Quayle says, "Not a day goes by when I don't conduct some kind of conversation—no matter how quiet and casual—with God." He also recalls his profession of faith in Jesus Christ during a Bible study in his hometown.

■ **More "Christy" ordered.** "Christy" isn't on the CBS fall television schedule, but the network ordered 13 more episodes and will use the program as a mid-season replacement, the network announced. Based on the Catherine Marshall novel by the same name, "Christy" has been hailed as a family-friendly series with favorable portrayals of Christian values.

■ **Court declines jury case.** Despite ruling in the past that lawyers cannot dismiss potential jurors because of their gender or race, the U.S. Supreme Court refused May 23 to extend that ban to prohibit exclusion of a potential juror based on his religion. The refusal carried a sharp dissent from two members of the court, Justices Clarence Thomas and Antonin Scalia.

U.S. women seek to comfort Bosnian rape victims

How to help:

To participate in the Women for Women in Bosnia program, write to Zainab Salbi at Box 9733, Alexandria, Va. 22304 or call the organization at (703) 519-1730.

WASHINGTON (RNS)—An estimated 60,000 women have been systematically raped, many forcibly impregnated, during the brutal war in the former Yugoslavia, but a newly formed interfaith group on U.S. soil is trying to provide comfort from afar.

Women for Women in Bosnia, headquartered in Washington, D.C., is busy putting faces on the numbing statistics coming out of Bosnia, believing that an exchange of photographs and letters between rape victims and Americans can help begin the healing process.

WWB matches victims with American sponsors. Photographs and letter get swapped, making personal a connection that will continue, month after month, as women in a shattered land numbly go through the motions of getting on with their brutalized lives.

"The first woman I met had been held in a rape camp for nearly nine months," said Zainab Salbi, the fiery 24-year-old Iraqi-American woman who founded the organization, as she described her trip to a Croatian refugee camp.

"She had to serve the troops naked and cook naked. Eventually, of course, she became pregnant.

"They usually release women in the late stages of pregnancy. She was raped up to eight-and-a-half months and then released. She gave birth to a daughter, who died after two months.

"When I met this woman in the camps she was so depressed. She refused to eat or to speak, or even to cry. Her husband, who had been missing in the war, escaped and returned, but she couldn't even bring herself to go back to him. I think I understand why."

American-Bosnian pairs exchange letter every month. Along with their letters, American women send \$20 which is converted to local currency and hand-delivered by American nurse Judy Darnel, stationed in Zagreb, Croatia.

Women in the former Yugoslavia have been permanently changed, according to Inga Basic, an 18-year-old Bosnian who escaped with a few family members four months ago.

"Women are depressed. They are smoking. In her own a woman cannot control herself," she said in a telephone interview from her new home in Philadelphia. "Even if this war stops, how will she continue life?"

Noting that so many women have lost their husbands, brothers and par-

ents, Basic asked, "Who will give her room, and food? How will she live alone?"

"Women—as do the men and children—have mental problems as a result of living in the situation of war," said Amra Sinanovic McCormick of the Bosnian Embassy in Washington, D.C.

McCormick was a lawyer in Sarajevo before she and her American ecologist husband fled what she described as the "constant snipers, bombings, no food, no water, no electricity" last August. She now works as a translator of letters for WWB.

Shame and fear is palpable among women in the former Yugoslavia, said Basic. She recalled going to a refugee camp in Split, where she met with two or three rape victims.

"I was shamed. I didn't know what to say to them. I didn't know they were shamed. We were talking about simple things—how old they are, what's been happening. But you could see by how they moved that they are afraid. They are really, really afraid."

It is hard to believe, said Basic, that in the shadow of Nazi Germany Serbs are using concentration camps and rape camps to wipe out people who speak the same language but with a

different accent.

"I know about Hitler and this 'ethnic cleansing' but I never actually knew anybody who saw that," said Basic. "But my friends go around, and if they can get into the camps they take pictures, and they come back with stories, and it is true. They see 20 people sharing one piece of bread, soldiers giving them water once every three days."

"They (the soldiers) will make a son to rape his mother, make a father to rape his daughter. People say they want to die. They don't want to even remember these things."

Basic spent her teen-age years in a war zone with no school or clothing, living amid 3 a.m. police raids and water shortages. She got to the U.S. through the help of an American sponsor and now lives with her mother and younger sister and brother, studying in the 11th grade of a Philadelphia-area high school and translating letters for WWB.

"It is amazing the kind of response we have gotten," said Salbi, who created WWB with her husband in June. "People feel so helpless when they see what is happening in the news, and they tell us, 'Now there is something I can do.'"

ANNUITY BOARD SUNDAY, JUNE 26

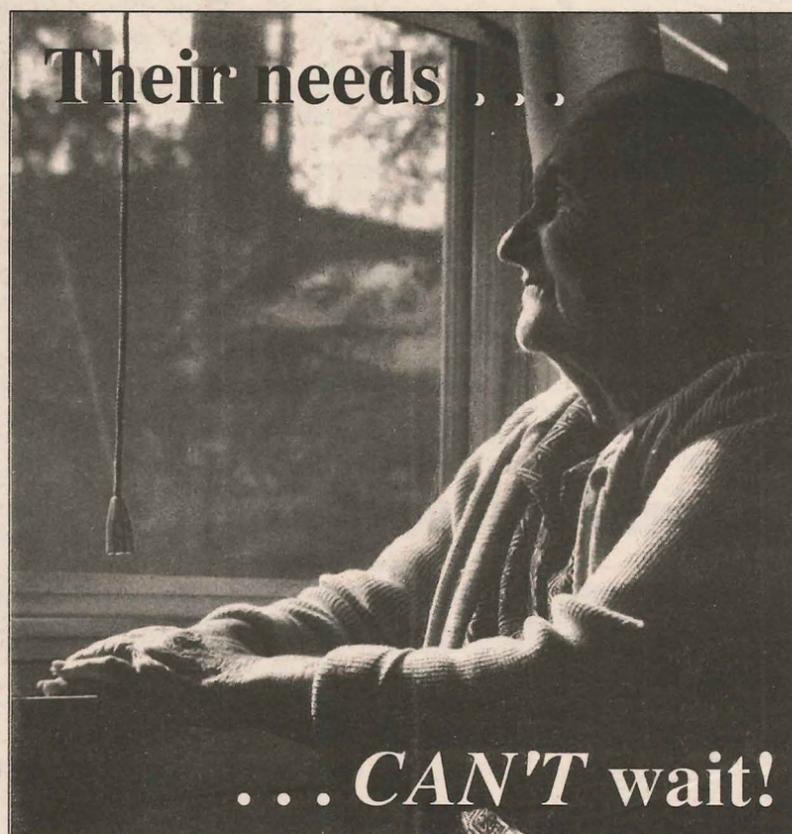
4,615 retired ministers or their widows receive annuity benefits of \$100 or less. 168 of these live in Kentucky.

525 in the nation are on Relief. Average age is 78. Average total monthly income is \$586. Average monthly expenses are \$719. Their needs can't wait! The Annuity Board provided them \$191,693 in the first quarter. About half the Relief recipients get no monthly retirement benefit because they never enrolled in the Church Annuity Plan.

1,389 annuitants with the lowest monthly benefits receive an extra \$50 a month from the Adopt An Annuitant fund.

Sources of Money for Those in Need

- Cooperative Program (from the SBC)
- Retired Ministers' Support Fund (from designated or direct gifts)
- Adopt An Annuitant (from designated or direct gifts)



**Pray for these people in need.
Is God leading you to do more than pray?**

SBC approved Program Statement: "... Present, as needed, information on ministers' relief through the Southern Baptist and state convention publications."

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Rwanda missionaries plan relief work

Continued from page 1
gees.

The proposal the Southern Baptists submitted to the U.N. refugee commission offers assistance in:

- Staffing and funding a supplemental feeding program for "vulnerable groups" such as orphans, the elderly, widows and handicapped.

- Supplying water purification units for clinics, hospitals and supplemental feeding sites.

- Supplying the services of a veterinarian, a nurse and a social worker (all Rwanda missionaries).

- Taking census of the refugees and helping reunite scattered families.

- Providing utensils such as dishes, basins and hoes.

- Distributing supplementary packets (coined "Baptist bags") of basic personal hygiene and dietary products and other articles to make the refugees feel more like individuals instead of just a number to be fed and housed.

"Even if we're not allowed in the camps, we still intend to do ministry," said John Crews, who coordinates human needs for Tanzania missionaries. "We can pass out 'Baptist bags' and offer counseling inside or outside the camps.

"We also want to set up worship

centers where missionaries and Tanzanian pastors can preach and witness and operate recreational programs, show videos and teach literacy and nutrition," he said. "With the vast needs, it will be a matter of deciding how to use the people and resources available."

Southern Baptists who want to help make a difference "can continue to pray for the Rwandan people and they can provide financial support for hunger and general relief," said John Faulkner, FMB administrator for eastern and southern Africa.

"The FMB is ready to commit as many budgeted funds as we are able, but much of the basic cost will be borne by the relief budget, which is funded by special gifts from Southern Baptists who care about what's happening to people half a world away from them."

Most of the world's attention is focused on Nagara, Tanzania, which almost overnight became "the world's largest refugee camp" when 250,000 people fled the slaughter in Rwanda.

But Southern Baptists also are looking at four camps north of Nagara where 75,000 homeless, frightened and disheartened refugees have sought refuge.



HEAVY LADEN Bowed down by her child and the physical and emotional strain of the past month, this Rwandan woman plods through a refugee camp toward a tiny thatched hut protected only by a piece of bright blue plastic. Southern Baptist relief workers hope to help some of the most vulnerable refugees—widows, the handicapped and orphans—with supplementary food supplies and other aid. (BP photo by Craig Bird)

How relief funds will help

KAYANGA, Tanzania (BP)—Who would benefit from Southern Baptist aid to Rwandan refugees?

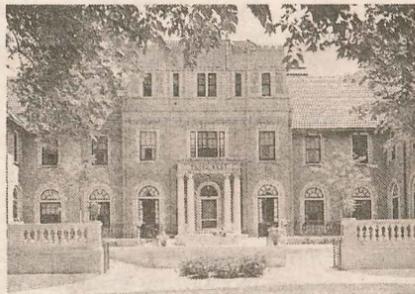
- **Orphans.** Thousands of orphans have been brought into Tanzania by people who found them wandering through the dense bush of the border area. As a survey team of Southern Baptist missionaries drove toward a river May 16, they met a man and woman walking with six children in tow. Another child, too young to walk, perched on the man's weary shoulders. Four of the children were orphans the couple had found en route.

- **Destitute families.** Grieving, destitute families like one the survey team met at the edge of the swamp are pouring into refugee camps. Thirteen were in that group—eight fewer than when they left their Rwandan village almost a month before. The others died en route to the safety of the refugee camp. And when Tanzania was in sight, a local boatman agreed to take them across the swamp and river—but only at the price of the bicycle they had struggled to carry through the bush and a piece of cloth.

- **The wounded.** The survey team encountered one man recovering from a machete wound to the head. He was forced to watch his wife and nine children be hacked to death before he was attacked himself and left for dead.

- **People who need God's love.** Tens of thousands—if not hundreds of thousands—of refugees wonder where God is in all of this chaos, or if anyone cares for them. Southern Baptist missionaries believe these refugees may be ready to see if Jesus Christ really does care for all those who are weary and heavy laden.

Contributions for Rwandan relief may be sent to the Foreign Mission Board, Box. 6767, Richmond, Va. 23230.



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BAPTISTS

BAPTIST BITS

■ **University to offer divinity degree.** Hardin-Simmons University, a Baptist school in Abilene, Texas, will begin offering a master of divinity degree in the fall of 1995. President Lanny Hall announced May 19. The master of divinity degree is the basic theology degree offered by seminaries.

■ **Bruster takes Fellowship post.** Bill Bruster has resigned as pastor of First Baptist Church of Abilene, Texas, to become the new western region coordinator for the Cooperative Baptist Fellowship. Bruster, 54, will be a liaison for the Fellowship in Texas, Oklahoma, Missouri, Louisiana, Arkansas, Kansas, New Mexico, Arizona and California.

■ **Henry's father dies.** James W. Henry, the 76-year-old father of Orlando, Fla., pastor Jim Henry, died in Nashville May 22 due to complications after heart surgery. Funeral services were held May 25 in Nashville. The younger Henry is a candidate for Southern Baptist Convention president this year.

■ **Former trustee guilty.** James Reimer, who served as a trustee of Midwestern Baptist Theological Seminary until last year and served in 1991 as a teller at the Southern Baptist Convention annual meeting, was sentenced to two years' probation and 100 hours of community service after confessing in federal court to two counts of understating his income on tax returns. He also has been ordered to pay back taxes, interest and penalties totalling \$92,000. Reimer has resigned as pastor of Second Baptist Church of Springfield, Mo., "to minimize hurt to the church," he said.

■ **Kentuckian to Central Seminary.** Gayla Sher-

man, former director of annual giving at Southern Baptist Theological Seminary in Louisville, has been named vice president for development and public relations at Central Baptist Theological Seminary in Kansas City, Kan. Trustees of the seminary, affiliated with American Baptist Churches USA, also have declared the seminary "in full support" of the Cooperative Baptist Fellowship. The seminary will offer students from Fellowship-supporting churches the same tuition rate as American Baptist Churches students.

■ **Church recreation gets the axe.** The Southern Baptist Sunday School Board will eliminate its church recreation department in an ongoing reorganization. The board will continue to offer church recreation resources on a more limited basis through another department, officials said. Ten of the board's 13 church recreation positions reportedly will be eliminated over the next five months. Also, the board will cease publication of "Church Recreation Magazine."

■ **Summer missions memories sought.** The Southern Baptist Home Mission Board is seeking stories, photos and statistics from people who have served as HMB-appointed student summer missionaries. The materials will be used in a 50-year review of the program next year. Contact Scott Hudgins at the HMB, 1350 Spring St. NW, Atlanta, Ga. 30367.

■ **Hill retiring.** Leonard Hill, longtime managing editor of the "Baptist Program," will retire from the Southern Baptist Convention Executive Committee Sept. 1. Hill, who also has served as assistant convention manager or convention manager for 36 SBC annual meetings, has worked with the Executive Committee since 1958.

Seminary trustee chastises SBC leaders for being silent

WATAUGA, Texas (ABP)—A trustee of Southwestern Baptist Theological Seminary says he and his fellow trustees have felt abandoned by the Southern Baptist Convention's conservative leaders after carrying out their wishes in firing seminary President Russell Dilday.

In a letter to eight key figures in the conservative movement—including six former SBC presidents—Texas trustee Ollin Collins complains about their "strange silence" since the March 9 firing.

"I say strange silence because it just seems strange that when we finally did what you men had been leading us to do, and saying needed to be done for some 10 years now, and yet once it was done it was as though we had leprosy and nobody wanted to touch us or be associated with us," wrote Collins, acting chairman of the committee seeking Dilday's replacement.

"We really feel like we have been hung out and left by our self and nobody that we have respected has stepped forward" to show support, he wrote.

The May 9 letter was sent to former SBC presidents Jimmy Draper of Nashville, Adrian Rogers of Memphis, Tenn., Bailey Smith and Charles Stanley of Atlanta, Jerry Vines of Jacksonville, Fla., current President Ed Young of Houston, and prominent pastors Homer Lindsay of

Jacksonville and James Merritt of Snellville, Ga. Copies were sent to trustees.

Collins urged the leaders to speak out in defense of the trustee action.

"I truly feel that because of the lack of this type of leadership by any high-profile conservative pastor, that our conservative constituency is fragmenting," said Collins, pastor of Harvest Baptist Church in Watauga, just north of Fort Worth, where Southwestern Seminary is located.

"I would urge you on behalf of my fellow trustees to prayerfully consider making some kind of a public statement saying that you trust us, believe in the trustee process, and urge conservative Southern Baptists to trust us to be making a decision that is right for Southern Baptists," Collins wrote.

Six days later, Vines declared his support for the firing, saying trustees "made a decision which, in my personal judgment, was long overdue." Vines said he also spoke for Rogers, Smith and Stanley, who had authorized him to say so.

In a May 24 interview with Associated Baptist Press, Collins denied the trustees were acting on specific instructions to fire Dilday. "Each one of us did what we felt God wanted done ... but we knew there were leaders in the convention who felt pleased with our action," he said.

"My question in writing the letter was, 'What happened to you guys?'"

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Kentucky Baptist Homes for Children
1-800-456-1386

Praise your children

Kentucky Baptist Homes for Children's Center for Independence and Spring Meadows Children's Homes have just recently held awards banquets at which they recognized young people for their various achievements during the school year. Glen Dale Children's Home's banquet is coming up.

One of the things that strikes me each time we have one of these special times is just how much these recognitions mean to the young people. So many of our young people come from backgrounds where they never were praised, never made to feel they could accomplish anything, and given the very strong message that they were not worthy of recognition.

In the care of Kentucky Baptists, they have found a different attitude from those around them. These young people are being taught to set goals, to work hard to reach their goals, and to take pride in who they are. On a daily basis, they are praised for what they do well and helped in a loving way to learn from their mistakes.

And when we come together for formal times of recognition, the young people literally beam. I wish you could see their faces as they walk proudly to the front of the

room to receive a certificate or a plaque recognizing them for their school grades, their helpfulness in their cottages, their involvement in church, or any one of the many other achievements that are recognized. It is truly a meaningful time for the young people and the adults in their lives.

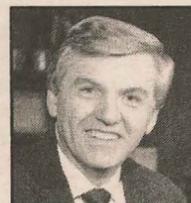
I share this as a reminder to myself and to those of you who have children or who have contact with children to not hold back your praise. Sometimes we as adults get so busy that we overlook what our young people are doing or dismiss their activities as trivial in comparison to our own.

The fact of the matter, however, is that our praise means much. Our praise is like water to a dry plant. It is soaked up instantly and applied to making the child grow and bloom.

Make it a point to praise a child in your life today. You'll be amazed at how big a difference it makes not only in the child's day but in your own as well!

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

HOMES FOR CHILDREN



Curtis C. Mooney

BAPTISTS

Florida pastor to turn over court-ordered records

SANFORD, Fla. (ABP)—After exhausting all appeals, a Florida pastor who is a prominent leader in the Southern Baptist Convention will obey a court order to open church records to a disgruntled member who alleges he misused his church's tax-exempt status for personal gain.

An attorney for Pastor Bob Parker and his church, First Baptist Church of Markham Woods in Lake Mary, Fla., said May 25 his clients will drop their challenge to a court ruling demanding they allow longtime member Ann Haynes and her agents to view church records.

Parker, pastor of the church since 1983, is on the SBC Executive Committee, which conducts work for the 15.4-million-member convention between annual sessions.

The Jan. 18 order by Seminole County Circuit Judge Newman Brock also levied court costs exceeding \$13,000 against Parker and the church to cover Haynes' attorney fees during the nine-month legal battle she initiated when denied access to church records last August.

Haynes, 73, says she believes the records hold answers to her suspicions that Parker wrongfully used the church's tax-exempt status to avoid real-estate taxes on his personal property, altered corporate documents, received interest-free loans to build a house and misused his position with First Baptist Church for personal gain.

She also requests proof that a \$416,000 estate left to the church by a former member was used properly.

The county sheriff will sell some of the church's property June 20 if the court costs remain unpaid, said Haynes' attorney, Tim Askew of Sanford. However, he said he was told by Parker's lawyer, John Campbell, the legal fees will be paid and an appeal of Brock's ruling dropped.

Askew said the church has agreed to produce the records within the next two weeks.

Campbell said his clients still believe they were within their rights to refuse Haynes' request to examine church records last Aug. 17 because the deacons had voted to exclude her from membership Aug. 4.

Campbell alleged Haynes sought access to the books for an improper purpose. "She was clerk of the church over 10 years," he said, and had unlimited access to records. Now, "she was doing this just for the purpose of harassing the church."

Campbell acknowledged that Parker's refusal to open the books "may create the impression" he has something to hide, but a committee overseeing the church's financial affairs shares the opinion that everything is in order.

Last December several church members tried to fire Parker. They asked Parker to declare the church in business session for the purpose of considering his termination. He refused, saying the church's constitution requires called business meetings to be announced in advance.

Several families, including four of the seven deacons, left the church after that meeting, said John King, one of the former members.

Trouble began for Parker when King, then the pastor's strong supporter, joined the congregation's fi-

nance committee. King, a certified public accountant, said he intended to offer his expertise to improve the church's budgeting process.

As King reviewed records, he said in a letter to Parker last December, he became concerned about certain practices, such as the church handling the title of Parker's house, and became convinced the pastor was overpaid. As he pressed those questions, King said eventually Parker accused him of performing an unauthorized audit and King and other members concerned about unanswered questions were "shunned" by the congregation.

King plans to act as Haynes' agent when the books are opened.

Campbell said the public battle between factions has damaged the church. "They lost a little bit of attendance when this was going on and they've not regained it," he said. "In the community it is known legal action is pending," but the people who remain in the church "are glad these disgruntled people are gone. There's a sweet spirit and a lot of love among the members that are in the church."

"In the community it is known legal action is pending," but the people who remain in the church "are glad these disgruntled people are gone. There's a sweet spirit and a lot of love among the members that are in the church."

John Campbell, attorney for Pastor Bob Parker

Chapman seeks to dissuade Texas committee

DALLAS (ABP)—The committee considering a dramatic change in the way Texas Baptists fund mission causes moved a step closer to a recommendation May 23, despite a warning from Morris Chapman, president of the Southern Baptist Convention Executive Committee.

Under a proposal being studied by the committee, all missions contributions from a Texas Baptist church would stay in the state convention unless the church specifies otherwise. Currently, the Baptist General Convention of Texas automatically sends

about 37 percent of all undesignated receipts to the national coffers of the SBC—\$21 million in 1993.

The proposal, one of several under consideration, has drawn sharp criticism from critics who say it would undermine the Cooperative Program, the SBC's 69-year-old system of joint missions funding.

Chapman cautioned against any move away from the partnership that exists between the SBC and state conventions and toward the "society approach" to convention support.

"I would think long and hard be-

fore abandoning" the Cooperative Program system, he said, adding the CP is the "one thread that has kept us together" through controversies.

Whatever Texas does could be a "bellwether" for other state conventions, Chapman said. Should Texas quit the CP, "it would begin a chain reaction that would totally change the nature of who we are as Southern Baptists."

Ray said the committee is considering no recommendations that would return the state convention to a form of societal support.

CLASSIFIED ADS

FOR SALE: Oak pews, various lengths, \$10/ft., 12 chandeliers \$100 each, 10 stained-glass windows \$500 each, Porter Memorial Baptist, Lexington (606) 272-3441.

SEEKING: Clay First Baptist Church is seeking a full-time minister of music and youth. Housing and salary provided. Send resumé to Clay First Baptist Church, P.O. Box 485, Clay, Kentucky 42404. Phone (502) 664-2414.

SEEKING: Corinth Baptist Church, a modern church in a rural setting, is seeking a full-time pastor. Please send resumé to: Eva G. Harris, secretary of pulpit committee, 9 Sylvania Ave., Winchester, KY 40391.

WANTED: Song book, "Great Gospel Songs & Hymns." Call (502) 538-3910, leave a message.

SEEKING: Full-time pastor/minister of Grant's Lick Baptist Church, Campbell County, Kentucky. Send resumé to Search Committee, Robert Miller, chairman, 6098 Hissem Ave., Alexandria, KY 41001. Phone (606) 635-7420.

FOR SALE: 1980 Ward/GMC 17-passenger bus. Just 35,000 miles and \$6,000. Good condition. Call (502) 896-0302.

ANGELS: Have you had an experience with angels? Seeking first-person accounts for future story in Western Recorder. Call Mark Wingfield at (502) 244-6472.

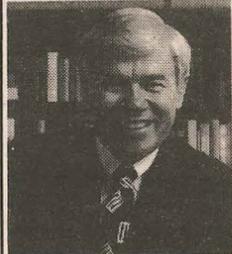
SEEKING: Frontier Baptist Church, Michigan, is seeking a retired or bivocational pastor. Send resumé to: P.O. Box 821, Hilldale, MI 49242.

VACATION: Sanibel Island, Fla., 2BR, 2B condo available for vacation rental. Pool, tennis courts, bikes, screened porch, lovely secluded beach. Call Pat Owen (502) 895-8752.

RETREATS: Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

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SOUTHERN BAPTIST CONVENTION • JUNE 14-16, 1994 • IN ORLANDO, FLORIDA

PEOPLE

KENTUCKY KERNELS

The top associations for churches giving through the Kentucky Baptist Convention's Cooperative Program in the last complete fiscal year were Long Run (\$1.25 million), Elkhorn (\$1.1 million), Daviess-McLean (\$881,641), West Union (\$806,518), Northern Kentucky (\$725,234), Blood River (\$714,426) and Severns Valley (693,390). Together, gifts from churches in these seven associations represented 36 percent of all money given to the KBC's 1992-93 budget.

Source: KBC business division

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BRENTWOOD, Tenn.**—The Executive Board of the Tennessee Baptist Convention elected **Terry Sharp** of Smyrna as partnership missions department director during its May 10 meeting. Sharp and his wife, **Kathy**, interim director of education/administration of First Church in Smyrna, Tenn., are both former missionaries to Brazil. He previously served Kentucky churches in youth and student ministry. She is a native of Louisville.

■ **HARRODSBURG**—Harrodsburg Church is sponsoring a Foundation Day June 26 for all present and former recipients of Harrodsburg Baptist Foundation scholarships. Contact Pastor **Bob DeFoor** for more information.

■ **HARTFORD**—**Wesley Hanson** was named pastor emeritus at Hartford Church, where he served as pastor 26 years. **Dale Rouse** is current pastor.

■ **JAMESTOWN**—Mount Vernon Church will celebrate its 175th anniversary July 3. An all-day service is planned. **Bob Jones** of the Kentucky Baptist Convention's direct missions department will lead the morning service. Special afternoon services, following lunch, will include guest speaker **Bob Browning**, president of Kentucky Baptist Convention and pastor of First Church in Somerset. An invitation is extended to everyone.

■ **LIBERTY**—**John Routh** resigned as pastor of Chestnut Grove Church.

■ **LOUISVILLE**—**Ginny Lloyd** resigned as minister to children at Beechmont Church.

Paul Brown was approved for US-2 missionary service with the Southern Baptist Home Mission Board with his wife, **Amy**. They are members at Buechel Park Church.

■ **RADCLIFF**—Stithton Church called **Joseph Hammond** of Louisville as associate pastor of youth, singles and senior adults. Also **James Walker** of Memphis, Tenn., was called as associate pastor of education.

■ **ROBARDS**—Robards Church called **Marvin Freeman** as interim pastor May 15. The church also ordained **Bill Crowder**, **Jonathan Skipworth** and **Billy Miller Sr.** as deacons.

■ **WHITESBURG**—**Susan Vanover** resigned as director of music and senior adult ministries at First Church.

MISSIONARY UPDATE

■ **Stanley and Patricia Crabb** are on the field at P.O. Box 610340, D-22423 Hamburg, Germany, where he serves as director of European Baptist Press. He is a native of Louisville.

■ **William and Lucy Pat Curl**, Baptist representatives to the United

Kingdom, are on the field at 88 Hunters Ridge, Brackla, Bridgend, South Wales CF31 2LJ, United Kingdom. They are natives of Kentucky.

■ **Wayne and Mary Emanuel**, missionaries to Japan since 1958, have retired from active missionary service. He served as a general evangelist and she was a church and home starter. She is from Middlesboro.

■ **Eldon and Jo Ann Sturgeon**, Baptist representatives to Mexico, are on the field at Betunias 23, Jardines de la Florida, Edo de Mexico, 53130 Mexico. He was born in Milton, and she was born in Sonora.

■ **Joe Pat and Hilda Winchester**, missionary associates to Trinidad and Tobago, are in the States at Rt. 4, Box 469, Murray, Ky. 42071. He considers Murray his hometown. She is from Concord.

■ **Karen Wright**, missionary to Chile, is in the States at 7704 Fegenbush Lane, Louisville, Ky. 40228. She is a native of Louisville.



CHAPLAIN COMMISSIONED Steve Michalke, shown here with his wife, Teresa, has been commissioned for chaplaincy ministry by the Southern Baptist Home Mission Board. Capt. Michalke serves as a military chaplain stationed at Fort Campbell. (HMB photo)

Graham crusade will reach 165 nations

Continued from page 1

With tears in his eyes, Cedric Singh, head of the Bible Society in Suriname, South America, said, "It's difficult to get cooperation among different denominations, but this Global Mission will be a unifying event to bring groups together."

"We have been eagerly awaiting assistance in evangelism in Ethiopia," said Solomon Kabede, regional director of the International Bible So-

ciety. "The Global Mission with Billy Graham is an answer to our prayers."

During the crusade, Graham will speak in English, accompanied by a Spanish interpreter. Backstage, 50 other interpreters will be translating Graham's words for live satellite transmission to other cultures.

Additional segments of culture-specific personal testimonies and music will be pre-produced for insertion in the broadcasts.

Awards Days: Fine arts, academics, baseball and tennis

On May 10-12, we presented awards in chapel to those students who have earned honors in academics, the fine arts and spring sports.

Ed Lowdenback, middle school principal, began the first service by reminding his audience of the importance of spiritual values. "I don't know how you measure success. I hope you find it through happiness in Christ."

Before the older students received their awards, they were treated to a special event—Oneida's first recent kindergarten graduation. Marilyn Vaughan, teacher for our K-1 class, ushered her two graduates to the platform. Dressed in caps and gowns, Lester "Chuckie" Daniel and Clay Spencer accepted diplomas from Lowdenback.

Linda Gordon, one of our guidance counselors, gave honors for "educational excellence" and "academic excellence" based on grade point averages.

Then each of our teachers handed out certificates and trophies. Awards were given to outstanding scholars in every class.

When the audience murmured their surprise that one boy's name was called, teacher Walter Campbell lovingly chided, "Oh, you're surprised? He's come a long way. That's what this day is all about."

Diana Pauline, academic team sponsor, presented awards to team members. She began her remarks by dismissing a popular misconception about the academic team: "I heard someone say, 'You have to make As and Bs to be on the academic team.' No you don't! But you need to have a brain and you need to be able to think."

Fine arts honors included the following teachers giving awards in their subjects: Claudia Kelsey for art; Sherry Tillman for piano; Diane Blades for choir; Debbie Winters for drama; By-

ron Perrine and Donald Sutton for band.

Spanish teacher Jim Mallard ended the first day's program by admonishing students to set the proper priorities for their lives. "Whatever course you're taking, if your goal is not to use your skills and knowledge to serve the Lord, you're wasting your time and your life. Whatever ... you learn, use it to the glory of God."

At our sports awards presentation, athletic director Oliver Hawkins gave honors to the following varsity athletes for achieving Academic All-State status: Amber Kempthorne, Sarah Perrine, Amanda Travis, and Cliff Lowdenback. Hawkins also presented letters to nine members of our tennis team.

Coach Ed Lowdenback gave out baseball awards, helped by assistant coach Mike Wasluski. In his remarks, Lowdenback shared the team's motto for this year: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Wayne Franklin earned three awards: most stolen bases, "Golden Glove" and the "110 Percent" award. Jason Haacke received two honors: most runs batted in and most wins in pitching. Curtis Hudson also was awarded for most runs batted in.

Our sports awards concluded with Hawkins' presentation of the U.S. Marine Corps award to Shane Franklin. Hawkins described Shane as "a quiet young man ... but definitely the kind who can lead a team."

Written by Denise Spencer

A.B. Colvin is administrator of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



A.B. Colvin

A visit from a '47 graduate

Among alumni, Arlon Davis holds several distinctives: He is the first graduate to work as a state missionary, he is the first alumni president, he gave the first gift to inaugurate the alumni scholarship endowment, and he is the only living graduate from our first three-year classes of 1946-47.

Last year Davis celebrated the 50th anniversary of his ordination. He made his first visit to Clear Creek for Sunday school week in 1938. He remembers hearing R.G. Lee preach in the old Alice Rains Auditorium. We were the Kentucky Baptist assembly grounds in those days.

Davis sold cattle, sheep and tools from a Wayne County farm and moved to Clear Creek in 1944.

Walking the campus on graduation day recently brought back many memories for these Winchester residents. "I was here during the building of Kelly Hall. An old stone mason taught me how to lay stone. I have gone through 11 church building programs." The creek stone wall near the sulfur spring was built by Davis and still stands.

With final exams on Monday, Davis was rushed to the hospital on Saturday night. Dr. Ed Wilson gave the diagnosis: "You have a dynamite cap ready to go off. If you say

so, we'll operate." Davis asked, "What if I don't have any money?" Wilson replied, "Operate anyway." Davis went back on two occasions to pay Dr. Wilson and was told it would be figured up sometime. Wilson eventually told him, "That preaching and singing you do is worth more than you can give me." Many alumni understand these memories of Arlon Davis. "There were times we didn't know where

the next meal would come from. I went to the grocery once and returned with four pennies, not enough to buy a can of baking powder that Lois needed. The next morning I found a dime on the way to class and stopped off at the campus store to get the baking powder. That same day Dr. Kelly handed me a roll of bills and said, 'Some fellow

asked if I knew you and told me to give you this.' I never knew who gave the money."

For 47 years Arlon Davis has been influenced by the teaching of Dr. Carter, J.C. Dance, T.W. Calloway, Carter Morgan, Dr. Mahon and Dr. Kelly. Ohio and Kentucky Baptists have been enriched by his faithful ministry. Many others will follow in his steps.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MARRIAGE

Understanding different pasts called key to marriage

By Terri Lackey
SBC Sunday School Board

ANCHORAGE, Alaska (BP)—He brought a past filled with murder, death and abuse into the marriage. She brought what she thought was the perfect family and expectations for more of the same.

The family backgrounds of Jerry and Vickie Minchew hardly could have been more distinct.

Her father was a staunch Southern Baptist who ruled with an iron hand, a practical, dependable and honest man. Jerry's family grew up poor. He had 10 brothers and sisters, half by a different father. He spent most of his childhood in housing projects as he suffered sexual, mental and physical abuse.

Vickie grew up in Mobile, Ala., where her family occupied an entire pew at church. Jerry's family occupied a block of cells in the Mobile county jail.

"Out of three brothers and a father, I am the only one who has not been locked up," said Jerry, now pastor of Bodenburg Butte Baptist Church in Palmer, Alaska.

"Many people suffer from abusive hurts in their pasts, and that past affects your marriage in the present," said Minchew, who with his wife taught a workshop at a Baptist Sunday School Board-sponsored marriage event in Anchorage. The Minchews based their workshop on the course "Making Peace with Your Past" developed by the Southern Baptist Sunday School Board.

Vickie's seemingly idyllic childhood left her with the expectation her adult life would be the same.

"When we enter a marriage relationship, we enter with a past," she said. "We all bring expectations to our

marriages, good or bad. We are what we've learned, do, and what we've experienced in the past."

"Vickie's father was perfect, and she expected me to live up to him," Jerry said as Vickie nodded in agreement.

But Jerry is lenient on their two children, Vickie said, while her father was strict. And her dad was assertive, while Jerry is more laid back.

Vickie's mother and father never argued in front of Vickie or her five brothers and sisters, she said.

On the other hand, when Jerry's mother and father fought, they went at it "screaming and scratching," he said.

These are some of the "pasts" Vickie and Jerry have had to cope with in their 15-year marriage, they said.

And his past gets even more complex. A half brother was murdered in 1968 at age 22, the trigger of the 22-gauge magnum rifle pulled by the husband of Jerry's sister.

Jerry said he had to grow up fast when his brother was killed. His inability to forgive the murderer resulted in intense anger—at his wife, his children and God.

"That death affected my marriage," he said. "I was an angry, bitter young man. And that anger and bitterness was a hindrance to my becoming a Christian.

"I, like a lot of people, was held captive by my memories," Jerry said. "It wasn't until I was able to experience hope, healing and especially forgiveness that I was able to let them go."

"There comes a time when a person has to say, 'I am responsible for who I am now,'" he added.

In high school, several of Jerry's acquaintances attempted to lead him

to Christ, but he would always ask the same question, "If I become a Christian, do I have to forgive my brother-in-law?"

Their answers were always "yes," Jerry said.

But while in the Air Force, Jerry met a Christian man who answered, "no" to his pat question.

"He said if I accepted Christ, the forgiveness would come later," Jerry recalled. "He said, 'Don't allow this man who has already destroyed your brother's life to destroy your life too.'"

So at age 19, Jerry accepted Jesus Christ as his Savior.

But it wasn't until 1989, after he had graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas, that he made a commitment to himself and God to forgive his brother-in-law.

Jerry said it took two more years before he was able to walk up to his brother-in-law, shake his hand and say, "I forgive you for what you did to my brother."

"The bottom line of this story," Jerry said, "is that forgiveness is the key to healing your painful memories."

From the "Making Peace with Your Past" workbook, the Minchews listed several elements of forgiveness.

■ Forgiveness is not just forgetting.

■ Forgiveness does not mean the other person was right.

■ Forgiveness does not mean all the pain vanishes instantly.

■ Forgiveness does not mean the other person controls you.

■ Forgiveness means you are more interested in understanding the dynamics of the offensive events than in blaming someone for what happened.

■ Forgiveness means you no longer regard the offending person as in-



debted to you.

■ Forgiveness means you are more interested in moving ahead with your life than in being controlled by the past.

FORGIVENESS Jerry and Vickie Minchew whisper compliments to each other as part of an exercise during the Spring Festival of Marriage in Anchorage, Alaska. The couple said they have learned how important forgiveness is to ensure good marital relationships.

Husbands & wives have different expectations of sex

By Terri Lackey
SBC Sunday School Board

ANCHORAGE, Alaska (BP)—Husbands and wives tend to have different concepts about what makes good sex. But understanding each other's needs and desires could turn good sex into great sex, an Alaskan couple said.

"Sex is not something that Hugh Hefner invented. It is not something that has to be twisted," said Brad Riza, a sex therapist and senior chaplain at Elmendorf Air Force Base in Anchorage. "Sex is a gift that God has given to us as Christian people, and we ought to reclaim it as good."

Riza and his wife, Joy, a sixth-grade teacher, led a conference on Christian sexuality during a recent Spring Festival of Marriage in Anchorage, Alaska.

The Rizas have been married 30 years and spoke often from their own experiences.

Frequency is a male's idea of good sex, while passion is a female's concept of quality, they ex-

plained.

"We have a lot of definitions about what makes great sex, and you as couples need to come to some kind of consensus about what those are," Riza said. "We are not going to tell you what you ought to be doing, but we are going to tell you how to find out what great sex is for you."

Riza said understanding three basic concepts of love is rudimentary knowledge for a great sex life.

The first is erotic love, which Riza explained as "a selfish kind of love. You want something out of it. It's sexual and selfish, but there is nothing wrong with it as long as it is balanced with the second type of love, which is agape."

Riza said many Christians believe erotic love is wrong, but he claimed it is only unhealthy when "you start having erotic, sensual feelings for someone other than your wife or husband."

Riza defined agape love as a giving, sacrificial kind of love.

And the third is "buddy, friend, companion type of love," he said.

A balance of these three basic types of love is needed for a good marriage and a great sex life, Riza said.

Sometimes a balance is hard to achieve, according to Riza, because of the differences in the way "men and women are wired." An understanding of the differences allows mates to be more agreeable to them, he added.

For example, Riza said he believes men are more sensory than women. They are more readily stimulated by smells or visuals.

"While I don't have any hard research, I think women have a switch somewhere in their brain that allows them to select whether they want to be stimulated. Guys don't have the ability not to respond, yet women can choose to or choose not to," he said.

"Sights and smells stimulate a man, and this is a big piece of information for what it takes to go from good sex to great sex," Riza told the group.

On the other hand, women are a little more complicated to satisfy in

the sexual arena, Joy Riza said. "Women need affection and intimacy from their spouses in order to achieve better sexual relationships. Affection symbolizes approval of our personhood and of our physical bodies."

Affection also symbolizes comfort, security and emotional protection, she said.

"If women get affection from their husbands, they are more likely to feel comfortable and be able to relax," she said. "Women cannot provide great sex unless they are relaxed."

Intimacy in the non-sexual sense is another key element in a woman's ability to feel close to her husband, she said, adding couples can achieve intimacy through open and honest conversation.

"Through openness and honesty, women feel true caring and true concern from their spouses," she said. "We need communication—verbal words, not grunts and groans and shrugs of shoulders. Women need conversation, and through conversation, we feel intimate."

Dear Dr. Winters:

We Vermonters had heard of Southern hospitality and can truly say that we experienced it during our recent visit to Campbellsville College. My mother-in-law, husband, daughter and I would like to thank the administration, faculty, staff and students who so graciously welcomed us and made our campus visit much like a family reunion.

A special commendation is extended to the admissions staff, which truly is an asset to your college. From the first day when I spoke to them on the telephone requesting admission materials, asking further questions and arranging our campus visit, they always have been candid, helpful and pleasant. They are so much more personal than admission counselors we encountered at other colleges. We felt that we knew them even before we visited.

As parents of a daughter who has decided to accept her offer of admission at Campbellsville College, we came away with a confident, comfortable feeling that we would have peace of mind knowing that she would be well cared for there in the fall. The sincere unity, warmth and concern that clearly differentiates your college from others certainly is not a facade, but a living testimony of everyone working together for the good of all.

May God bless and keep you in his care, as we look forward to returning in the fall.

Very truly yours,

Susan M. Slack
Proctorsville, Vermont

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