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FOR THE RECORD

Leadership tips
 This week's Recorder features a series of articles on "Church Growth with Leadership Integrity."
 See pages 1 & 9.

Sherman retiring
 Cecil Sherman has announced plans to retire as the first executive of the Cooperative Baptist Fellowship. See page 2.

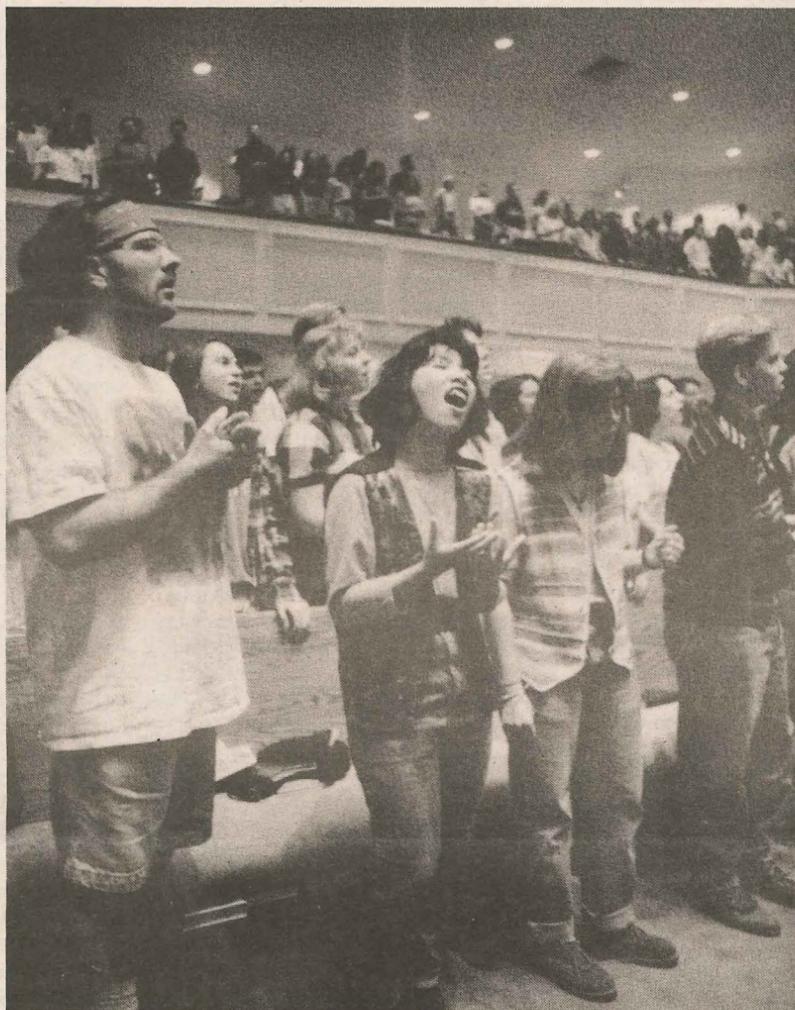
Foundation's 50th
 The Kentucky Baptist Foundation celebrated its 50th anniversary with a tribute to the people who have empowered missions and ministry through contributions. See page 3.

Editorial
 What can Christians learn from the O.J. Simpson trial and its aftermath? See page 5.

Changing churches
 What happens when suburban sprawl envelopes churches that previously have served rural communities? See pages 6 & 7.

Sunday work
 A bivocational Baptist pastor is seeking restoration to his job at Western Kentucky University, claiming the university fired him for refusing to work on Sundays, against his religious convictions. See page 12.

'God has chosen you,' students told



HEART AND SOUL Students attending the Kentucky Baptist Student Convention sing with emotion during a worship session.

By Melanie Childers
 Staff Writer

BOWLING GREEN—"Chosen" was the theme for the 68th annual Kentucky Baptist Student Convention, attended by more than 1,000 college and university students Sept. 29-Oct. 1 at Eastwood Baptist Church in Bowling Green.

Students participated in innovative worship, discussed business matters and attended a variety of seminars during the three-day event.

Topics ranged from summer missions opportunities to suicide, from building relationships to breaking down barriers. Students practiced interpretive movements, studied the effect of fire and power in a believer's life and learned money and time management tips.

Contemporary Christian singer Margaret Becker, winner of two Dove awards, performed in concert at the conclusion of the opening session Friday evening.

Allen Walworth, pastor of Park Cities Baptist Church in Dallas, spoke during worship of biblical characters chosen by God to perform certain functions.

God's call to Jonah, an unwilling prophet, to go and preach to the Ninevites shows that "it is purely God's humor whom he chooses to use," Walworth said. "Look at us."

One of the most important passages in Scripture is Jonah 3:1, Walworth said: "And the word of God came to Jonah a second time: 'Jonah, get up' See Student Convention ..., page 10

Know rights, but know right from wrong

By Mark Wingfield
 News Director

CHARLOTTE, N.C.—The ethical Christian must know the difference between what he or she has the right to do and what is the right thing to do, according to Robert Parham, director of the Baptist Center for Ethics.

Parham borrowed the definition of ethics from former Supreme Court Justice Potter Stewart to introduce a seven-point agenda for ethical church leadership Oct. 2. He spoke at the opening session of a Baptist Center for Ethics-sponsored conference on "Church Growth with Leadership Integrity," held at Providence Baptist Church in Charlotte, N.C.

Parham illustrated the world's current crisis of ethics with a true story from the Chernobyl nuclear crisis. The night of the fatal meltdown of that Russian nuclear reactor, two engineers had engaged the reactor's computers in an unauthorized experiment, he said.

To do so, they had to manually override six warning alarms built into the system, he explained. "The failure of Chernobyl was not a failure of technology. The failure of Chernobyl was a failure of ethics."

What the engineers lacked was "a sense of moral oughtness," Parham said. And that is the same temptation

faced by Christians and church leaders, he added.

In America, particularly, people are prone to talk about their rights. And while some individuals and groups may be denied their full rights, that is not the major problem the nation faces, he said. "Our problem is not a lack of rights but a lack of responsibility."

In response to this challenge, Parham outlined a seven-point agenda for church leaders to act ethically:

■ **Be positive.** Christians often speak in terms of the negative, he said, noting prohibitions on drinking, dancing and smoking as illustrations. "It's high time for thoughtful Baptists to be for something rather than against something all the time."

■ **Be proactive.** "Too often we are passive Christians, ... waiting on God to tell us what to do rather than taking an initiative and taking a risk."

■ **Act with your neighbor's welfare in mind.** Parham told a story about a boat occupied by two men, one of whom decided to drill a hole in his side of the boat. The other man protested that the boat would sink, but the driller said not to worry because he was drilling the hole only under his

seat. Americans are so individualistic that the tendency is to "engage in actions without thinking of the consequences for our neighbors who are in the raft with us," Parham said.

■ **Act today for tomorrow.** The current culture promotes a short-sightedness based on self-gratification, Parham said. This contrasts with some Native American traditions, which emphasize decision-making based on

the impact to be felt seven generations later, he explained.

Such forward thinking is a biblical idea based on love for one's neighbor, Parham asserted. "We need to move into a broader definition of neighbor to include those who live across time."

■ **Sometimes do nothing.** This sabbath ethic, demonstrated by God in the creation of the world, says that "doing nothing sometimes may be the ethical thing to do," Parham said.

■ **Be civil.** Parham labeled civility a "contemporary fruit of the Spirit" generally absent from heated debates on issues such as abortion, gun control and school prayer.

■ **Play.** "Sometimes the right thing to do is to interrupt our serious efforts to change the world with play," Parham said.

Tithing still thriving among the faithful

By Julia Lieblich
 Religion News Service

WASHINGTON (RNS)—Elaine and Robert Meyer Lee didn't start tithing because the Bible says to.

"And it's not because we think we're going to hell if we don't," said Mrs. Meyer Lee, 29, a Quaker. "Politically, we feel that we owe something to the 'have-nots' in an unjust society. And spiritually we want our lives to be about more than pleasure and consumption."

They didn't have to suffer much when she taught at a college in Cambridge, Mass., and her husband, 31, was technical director at a software development company. Sacrifice meant giving up lunches out and postponing a trip to China. When he left his job to start a doctoral program at Yale, however, the prospect of giving a chunk to charity became more daunting.

"I said I didn't think we should feel compelled to give so much if it meant we were going to pull our hair out," Mrs. Meyer Lee said. "But we budgeted to continue giving anyway." And they found with a few choice cuts they could continue to tithe.

Tithing, to many, conjures up images of wealthy matrons devoted to a dying practice. Indeed, a study of one-third of the nation's Christian congregations by empty tomb inc., a research organization, confirms that few people donate 10 percent of their earnings to churches. On average, church members gave only 2.52 percent of their incomes in 1993, down from 3.1 percent in 1968.

"The day is coming when tithe will largely be in nursing homes or graveyards," laments James Williams, World Service executive director for the Church of God based in Anderson, Ind.

Still, the Meyer Lees are among the younger Protestant, Catholic, Jewish and Muslim worshipers resuscitating the practice. They have help from robust football players such as Reggie White and Barry Sanders. See Tithing still ..., page 11

We've got a new e-mail address

The Western Recorder's CompuServe e-mail address has changed. Our new address is 102667,1300. We welcome letters to the editor and other forms of correspondence via e-mail. Of course, the old-fashioned way still works too, with the lick of a stamp.

Moving? See page 4 (1010)



BAPTIST BITS

■ **Oklahoma Fellowship coordinator.** Rick McClatchy of Shawnee, Okla., has been elected state coordinator of the Cooperative Baptist Fellowship of Oklahoma. McClatchy, formerly pastor of University Baptist Church in Shawnee, began duties Sept. 15. The Oklahoma Fellowship is the first state group affiliated with the Cooperative Baptist Fellowship to hire a full-time executive officer.

■ **Hendricks to TCU.** Longtime seminary professor William Hendricks has been chosen to direct a Baptist studies program at Texas Christian University, a Disciples of Christ school in Fort Worth. Hendricks, currently senior professor of Christian theology at Southern Baptist Theological Seminary in Louisville, has accepted an appointment to TCU's Brite Divinity School as director of the school's Baptist studies program and a lecturer in theology.

■ **Wayland to expand at Glorieta.** Wayland Baptist University will establish a New Mexico campus at Glorieta Baptist Conference Center, offering an associate degree at the campus and allowing Texas, Hawaii, Arizona and Alaska students to complete portions of their course work for baccalaureate degrees at the scenic site. Wayland's trustees, meeting Oct. 5 at the Plainview, Texas, main campus, accepted an invitation from the Baptist Convention of New Mexico and Glorieta, operated by the Sunday School Board of the Southern Baptist Convention. Classes could begin as early as next year. Glorieta also will continue as one of Southern Baptists' two key conference centers.

■ **Dunn to receive Maston Award.** James Dunn, executive director of the Baptist Joint Committee on Public Affairs, will receive the T.B. Maston Christian Ethics Award at a Nov. 30 ceremony. The banquet also will feature "A Conversation on T.B. Maston with Bill Moyers." Dunn is the fifth person to receive the award, presented biennially by the T.B. Maston Foundation.

■ **WMU has new magazines.** Woman's Missionary Union has introduced two new magazines for girls. Beginning with October releases, WMU now offers Discovery for girls in the first through fourth grades and GA World for girls in the fifth and sixth grades. WMU leaders say both magazines will continue to feature Southern Baptist missionaries but will be more age-appropriate for each group of girls.

■ **SBC a really big show.** This year's Southern Baptist Convention annual meeting in Atlanta was the seventh-largest trade show or convention held in that city, according to the Atlanta Convention and Visitors Bureau. With about 25,000 people in attendance, the SBC deposited an estimated \$15.7 million into the local economy.

■ **Women in Ministry retreat.** Baptist Women in Ministry will hold their annual retreat in Little Rock, Ark., Nov. 9-10. For registration information, call (502) 896-4425.

■ **Correction:** A Baptist Bit in the Sept. 5 issue of the Western Recorder incorrectly stated that the Northeastern Baptist Educational Consortium is an arm of Southern Baptist Theological Seminary. The educational consortium is a partnership between Southern Baptist and four state or regional Baptist conventions in the Northeastern United States.

Sherman to retire as Fellowship head

ATLANTA (ABP)—Cecil Sherman will retire as chief executive of the Cooperative Baptist Fellowship of the South, he announced Sept. 28.

Also, the Fellowship's Coordinating Council has voted to purchase a \$1.25 million tract of Atlanta property from Mercer University and enter into a five-year rental agreement on the university's Atlanta campus.

Sherman, 67, has held the post of Fellowship coordinator since 1992. He announced his resignation, effective June 30, 1996, at the opening session of a meeting of the group's Coordinating Council in Atlanta.

"The thing that I was asked to do has happened," Sherman said. He said he and his wife, Dot, "were called to this position to get this infant organization—which was almost an idea—up and going. I think that has happened."

Sherman is the first executive of the Fellowship, which was organized in 1991 by moderate Baptists opposing a conservative takeover of the Southern Baptist Convention during the 1980s. It currently receives support from more than 1,400 churches and, with an annual budget of \$13 million, employs 21 staff members and 80 missionaries and funds a variety of ministries.

Fellowship moderator Pat Anderson of Lakeland, Fla., appointed an 11-member search committee that

will begin immediately to seek Sherman's successor. The committee is chaired by Carolyn Weatherford Crampler, the Fellowship's past moderator and retired executive director of Woman's Missionary Union.

The search committee includes five pastors, four women and two African-Americans.

Moderator-elect Lavonn Brown of Oklahoma will serve ex-officio on the search committee. Other members are Colleen Walker Burroughs of Louisville; Lenthon Clark of Fayetteville, Ark.; David Currie of San Angelo, Texas; Jim Denison of Atlanta; Denise Dillon of Tulsa, Okla.; Maurice Johnston of San Antonio, Texas; Stephen Nash of Dallas; Walter Shurden of Macon, Ga.; Leon Smith of Gastonia, N.C.; and Bill Wilson of Waynesboro, Va.

The agreement on office space for the Fellowship beginning in 1997 to rent office space in a building that will be built to house Mercer's proposed theology school.

In addition, the Fellowship will buy approximately four acres of land adjacent to the university campus. The property will be paid for from investment funds. Eventually, it could be used to build a permanent headquarters for the Fellowship or sold at a profit, leaders of the Atlanta-based organization said.

The five-year lease—totaling

\$750,000—will be paid in advance by the Fellowship. Coupled with the land purchase, the deal will give Mercer \$2 million to build its theology school.

Supporters of the agreement said it provides a "win-win" situation for Mercer, which needs the new building but can't yet afford it, and the Fellowship, which has grown rapidly during its first four years but cannot yet predict its long-term space needs.

Opponents of the measure, which the Coordinating Council adopted by a vote of 46-10 with five abstentions, said it could give the Mercer school—one of several theological education initiatives supported by the Fellowship—an unfair advantage in budget negotiations.

The Fellowship owns no seminaries but provides partial funding for several schools, including the independent Baptist Theological Seminary at Richmond in Virginia and the George W. Truett Theological Seminary at Baylor University in Texas. Funds for theological education are meted out according to needs, judged on a case-by-case basis.

In other business, Anderson reported that a committee he appointed to study whether the Fellowship should declare itself a new Baptist convention has begun its work. The committee will study the question intensely but is not necessarily working toward a recommendation, he said.

Baptists swing into action as Opal swipes U.S.

MEMPHIS, Tenn. (BP)—Jim Henry, president of the Southern Baptist Convention, issued a call for Southern Baptists to "pray, go and give" in response to the destruction caused by Hurricane Opal last week.

At the same time, volunteers from four state conventions began feeding and cleanup operations across the southeast. Other state conventions continued on standby.

Opal struck the Florida panhandle the evening of Oct. 4 with winds of up to 140 miles per hour, with remnants continuing across Alabama and Georgia. The storm, which killed at least 17 people and caused an estimated \$1.8 billion in damage in Florida alone, was the latest in one of the busi-

est storm seasons on record.

The Florida Baptist Convention moved 20 staff members to the damaged area to assist in damage assessment and response planning and had set up a command post in Fort Walton Beach. Feeding units were setting up in Fort Walton, Destin, Niceville, and Panama City.

Elsewhere, an Alabama Brotherhood feeding unit was operating at First Baptist Church of Enterprise, Ala., while Texas Baptist Men located their feeding unit in Niceville, Fla.

Disaster relief units in Georgia were preparing meals at Central Baptist Church in Douglasville while two cleanup crews worked in the area. Another feeding unit was operating at

First Baptist Church of Pine Mountain.

The aftermath of Opal opened up a third arena of involvement for Southern Baptists in disaster response. Feeding units operated by Texas Baptist Men and the Alabama Brotherhood are continuing to provide meals in the U.S. Virgin Islands, while the Brotherhood Commission is working with the Foreign Mission Board in recruiting construction teams to serve in Antigua and St. Maarten through November.

Donations in support of the disaster relief effort should be sent to the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104, and clearly marked "disaster relief."



"Sure the church has money—it's just that you can't have any."

Foundation cited for its people power

By Marv Knox
Editor

LOUISVILLE—Love, trust and long-term vision have defined the Kentucky Baptist Foundation during five decades of service to the Kentucky Baptist Convention, a trio of former leaders said during the agency's golden anniversary banquet Sept. 29.

The Foundation manages more than \$53 million on behalf of Kentucky Baptist causes. It also provides financial and investment guidance to the Kentucky Baptist Convention, its churches and their members.

"This has been a labor of love," former Foundation President Richard Carnes said of the agency's ministry.

That love—for God and for Kentucky Baptists—is expressed through long-term personal and professional relationships, said Carnes, who resigned in August, after seven years at the Foundation's helm, to become the first president of the Woman's Missionary Union Foundation in Birmingham, Ala.

For example, Carnes told about "Miss Alice," who became "the donor I think about most often."

Miss Alice was the daughter of a Southern Baptist missionary to the Indian Territory, which now is the state of Oklahoma. She already was an 83-year-old woman when he met her, and she was scratching out a living in a tiny apartment when she sent word that she wanted to meet the young Foundation leader.

"She always had given to missions, and she wanted to figure out a way her offering would keep on supporting missions, long after she was gone," Carnes recalled.

Although she was poor, Miss Alice sacrificed to save \$7,500 to set up an endowment that would support her annual offering forever, he said.

"That was the most significant gift I could imagine," Carnes confessed, choking with emotion. "The Kentucky Baptist Foundation has been

here to serve all Kentucky Baptists, helping them make the most significant gifts of their lives."

"The mission of the Foundation is not just money, but people—helping people do what God wants them to do with their resources," echoed Grady Randolph, executive director of the Foundation from 1969 to 1985.

Randolph remembered how, as a young minister, he wanted to become a missionary. He acknowledged he felt he had fallen short of that calling until the day he held in his hands a check for \$100,000, which had been given to the Foundation to support missions.

That gift confirmed the value of working on behalf of Kentucky Baptists to secure and manage financial resources for strengthening the Kingdom of God, he said.

Still, those gifts must be developed, Randolph added. He told about a woman who called him to her home time after time before she finally gave \$750,000 to the Foundation.

He asked her why she took so long to make the gift, and she told him, "I

wasn't sure I could trust you."

"The Foundation is a matter of trust," he said. "That is something you earn."

The Foundation has grown dramatically during recent years, various speakers reported. Late last year, the Foundation became a full agency of the KBC, stepping out from under the umbrella of the KBC Executive Board.

The Foundation has grown strong because it has been part of the Kentucky Baptist "family," insisted Bill Marshall, the convention's executive secretary-treasurer.

"The Foundation has the opportunity to be a very major source of sustenance of the Baptist family for a long time to come," Marshall added.

Charles Barnes, chairman of the Foundation's board and a retired Louisville banker, affirmed Marshall's prediction.

The board will strengthen its already-strong staff by choosing a worthy successor to Carnes, who will lead the Foundation in continued growth, Barnes pledged.



FOUNDATION LEADERS Past and present leaders of the Kentucky Baptist Foundation gathered for the Foundation's 50th anniversary celebration included Grady Randolph, executive director from 1969 to 1985; Charles Barnes, chairman of the board and interim president; Franklin Owen, former executive secretary-treasurer of the Kentucky Baptist Convention; Bill Marshall, current KBC executive secretary-treasurer; Richard Carnes, who recently resigned as Foundation president; Barry Allen, KBC business manager and currently interim Foundation treasurer; and Laurie Valentine, trust counsel and interim chief operating officer.

Graduation prayer bill voted down in committee for now

By Mark Schaver
Louisville Courier-Journal

LOUISVILLE—When Everett Hoffman of the American Liberties Union of Kentucky appeared before the interim Education Committee Oct. 5, some members hissed.

Hoffman, the Kentucky ACLU's executive director, was there to argue against a bill that would allow student-led prayer at graduation ceremonies and other school events.

The bill did not get enough votes to win the committee's approval, but it did provoke a rambling, sometimes quarrelsome, sometimes humorous debate about prayer in school.

The defeat has little practical effect because the sponsor, Rep. Robert Damron, D-Nicholasville, promised to bring the bill back when the General Assembly begins its regular session in January. "I don't think there's any doubt the bill will pass," Damron said after the meeting.

The bill got 13 votes, two shy of

the majority needed to win the committee's approval. No one voted against it, but six members passed and 10 were absent. The committee can't pass laws during the interim, but its vote gives an indication of the bill's prospects during the regular session.

Damron said afterward that four or five legislators on the committee support the bill but were not there.

The question of whether the U.S. Constitution allows prayer at school graduation ceremonies has led to emotional arguments in some Kentucky communities.

Damron said his bill is consistent with court decisions that say prayer is allowed as long as it is led by students. He said some school systems are reluctant to allow prayer, however, unless it is written into state law.

Hoffman argued that courts have ruled both ways and the question is unsettled. He said the decision should be left to local school officials, and added that the bill could lead to costly federal lawsuits.

That remark caused one member, Rep. Mark Treesh, R-Philpot, to accuse Hoffman of threatening the committee.

"The most foolish thing for me to do would be to come up here and threaten the General Assembly of Kentucky," Hoffman replied.

Sen. Julie Carman Rose, R-Louisville, said Hoffman was putting the rights of the minority ahead of those of the majority, which she said wants prayer.

"If I'm going to pick a problem in society, it's not going to be the people who pray, because I think they're the least threatening," Rose told him.

Hoffman invoked Thomas Jefferson, saying the Constitution was written to protect the rights of the few against the many.

He said students can pray and bring Bibles to school now, and that he did not understand why prayer advocates insist prayer must have the imprimatur of the state. He said they could have prayer in their homes,

churches or community groups before and after graduation ceremonies.

"I don't know of any cases in which the state denied an individual the right to pray," Hoffman said. "This idea that everywhere in this country you've got evil school administrators and teachers denying students the right to pray is just not true."

The committee voted down by voice an amendment to the bill that would have allowed only non-denominational prayer. Some members argued that would deny students the right to freely exercise their faith.

The committee also voted down an attempt to make clear that only one student could initiate prayer after others argued that was already implicit.

Hoffman was hissed as he came to a table to testify. That led Rep. Ernesto Scorsone, D-Lexington, who passed on the bill, to scold the other members for being rude to Hoffman just because the ACLU defends civil rights and civil liberties. "That, to me, is incredible," Scorsone said.

BLUEGRASS BURGEOO

■ **Carlin honored.** Sue Carlin, a volunteer at Glen Dale Children's Home for more than 14 years, received the 1995 Bell Award for her work with youth. She is one of 10 recipients of the annual awards presented by WLKY Spirit of Louisville Foundation. This year's awards were presented Oct. 5.

■ **Healing forums offered.** The Wayne Oates Institute is offering a monthly program of "Forums on Healing," one and one-half hour sessions on specific topics, with lunch provided. The cost is \$150 for a year or \$25 for an individual session. All sessions will be held at the Institute for Leadership Development at Spalding University in Louisville. Upcoming topics and dates include "Healing Laughter" on Nov. 15, "Spirituality and Aging" on Jan. 17 and "Managed Care: Issues in Spirituality and Ethics" on Feb. 21. For information, call (502) 459-2370.

■ **Georgetown hosts prospects.** High school seniors and juniors and their parents are invited to Visit in Person Day at Georgetown College Nov. 11. The day-long event will include interaction with faculty members, athletic leaders, financial aid officers, as well as campus tours and brunch. For reservations, call (800) 788-9985.

■ **More children helped.** More children and families than ever before received help from Kentucky Baptist Homes for Children in the agency's last fiscal year. The agency cared for 2,222 children and families in 1994-1995. That is an 81 percent increase over the previous year and continues a rapid growth trend of recent years. Of these clients, 1,329 were served through Cornerstone Counseling centers across the state and 630 were served through residential programs.

■ **Harris and Garrard combine talents.** Contemporary Christian singer Larnelle Harris and Christian magician David Garrard will join talents for "An Evening of Music and Magic" at St. Matthews Baptist Church in Louisville Oct. 22 at 7 p.m. The event is free, but tickets must be secured in advance by calling (502) 896-8882. A love offering taken at the event will benefit the church's "Christmas Connection" ministry to needy children in the Portland community of Louisville.

WESTERN RECORDER

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

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BAPTIST FORUM

Nix Halloween

I am concerned because I see so many Christian families celebrate Halloween.

Would Jesus want us to dress our children as witches and scary creatures? Biblical references are Deuteronomy 18:10-12, Micah 5:12, II Kings 17:17, Galatians 5:19-21.

I'm not against children having fun, and I used to celebrate Halloween. But along my Christian walk I realized God is against these things. There is nothing holy about them.

I base my opinion on the Bible and on testimonies from children who have been brought out of devil wor-

ship and the occult.

Many of our traditions stem from superstitions. Masks started because in early times people put them on to frighten spirits away.

Black cats were believed to be symbols of evil spirits that embody animals. Regardless of how these customs got started, they have nothing to do with God. God is opposed to evil, and so must we be. I encourage all to find alternatives to Halloween.

*Connie Valencourt
Ashland*

Don't reprimand

The members of Woman's Missionary Union at Broadway Baptist Church are proud that we have been a missionary-minded and missionary-sending church. Indeed, we take great pride in knowing our church was instrumental in helping establish the Cooperative Program of giving through which we have continued to

support Southern Baptist causes.

We also give our money and support to other agencies that are sharing the gospel with those who need its saving message. Our church exercises its autonomy in choosing to support the Cooperative Baptist Fellowship as well as the Kentucky Baptist Convention and Long Run Baptist Association.

We are glad Woman's Missionary Union also has chosen to support all Baptist mission causes.

We hope the Southern Baptist Convention will cease its adversarial relationship to the Cooperative Baptist Fellowship and will not feel the necessity of reprimanding our dedicated women—WU—for wanting to work cooperatively with all groups to carry out the Great Commission of our Lord.

*Lucy Belle Shook, chairman
Baptist Women
Broadway Baptist Church
Louisville*

Carver School students praise profs

The students of the Carver School of Church Social Work at Southern Baptist Theological Seminary would like to publicly express our deep love and appreciation for the women and men who have been called by God to lead us in our educational and spiritual formation at this time in our lives.

It is with devotion and acknowledgement of personal struggles and sacrifices that we offer this word of gratitude to each member of the Carver School faculty and staff:

They have been the example of Christ to us when faced with a struggle between God's will and the powers which hinder its accomplishment. They have inspired us to hope and to daily deny ourselves, placing our futures in the hands of the One who called us to take up the cross.

They have continued to plant seeds, even when it was unclear whether there would be a harvest. They have empowered us as students and colleagues by enabling us to seek our own Spirit-led directions after informing us to the extent possible.

Above all, we recognize their uncompromising faith in the Almighty and his desire that "justice roll down like waters and righteousness like an everflowing stream" (Amos 5:24).

Our lives and ministries have been influenced by Dr. Anne Davis, Prof. Donoso Escobar, Dr. Timothy Johnson and Prof. Gregory Lewis. We pray God's blessing on each of them and those to whom they have been called to serve.

To Dr. Diana Garland, Prof. Erlene Grise-Owens, Prof. Mary Ann

Poe, Prof. Jon Rainbow, Prof. Sharon Sanders, Prof. Janice Seifrid, Prof. Janet Spessart and Prof. Donna Trabue, it is with honor and loyalty that we offer our hearts and minds for them to continue to mold so that we too may serve alongside humanity to the best of our God-given abilities.

In addition, we especially would like to thank our sister, April Armour, without whose help and encouragement both faculty and students alike would be at a tremendous loss.

We love them all. What they have done for us and taught us will never be far from our memories as we seek to live out the calling to church social work in our everyday dealings with individuals, the church and church-related agencies, and the world.

*Organization of Student Social Workers
Carver School of Church Social Work
Louisville*

The growing 'gray army'

Over the past few months, three books have found their way into the stream of my thinking and, to some extent, have influenced my lifestyle. I should qualify the word "influence" with the word "slightly," since major lifestyle adjustments past 60 are rarely brought on by reading.

The books are "New Passages," by Gail Sheehy; "The Methuselah Factors," by Dan Georgakas; and "Having Our Say," by two centenarian sisters, Sarah and Elizabeth Delany.

Perhaps because I have crossed the big six-zero, I have become more interested in thinking about "life after the KBC." Having a growing group of friends who have retired and a few who probably ought to, I have been struck by the realization from reading that persons who reach the age of 60 with no serious health problems can expect to live into their late 80s or beyond. I fall into that category.

If "genes" play a factor, I also have several ancestors who lived into their 90s and, I should add, in good health up until the last several months of their lives.

In "The Methuselah Factors," the author's conclusion is that humans were created with a "body clock" of about 120 years; that it hasn't changed from the beginning; that recent generations have come to experience the benefits of science, medicine and good nutrition, making more

possible the capacity for humans to approach that 120 barrier with a relatively good quality of life.

As he researches both historical and contemporary long-living people, he lists a number of lifestyle factors which have the greatest degree of commonality. However, these factors are distilled into two over-arching factors: dietary habits and exercise.

Aside from the fact that I have determined that my lifestyle has much to do with the amount of time I have left to live (and that I am largely responsible for that lifestyle), what is it I want to say in this column?

First, there are lots and lots of Kentucky Baptists who have "retired" from their long-term jobs who can look forward to 10, 20 or even 30 more years of fruitful and relatively

vigorous life. The potential for this reservoir of resource for Christian ministry is enormous.

According to a reporter who followed President Jimmy Carter's defeat for a second term, he returned to Plains, Ga., a nearly shattered man who saw his future as "a potentially empty life." Surely I need not remind the reader of the powerful (and Christian) impact he and Rosalyn have since had through Habitat for Humanity and his giftedness for political conflict resolution.

Second, there are already significant numbers of past-60 Kentucky Baptists who are involved in some form of ministry through their local churches, associations and state convention. A significant number of Russia volunteers are past 60; civic and humanitarian organizations abound with Baptist retirees.

Third, a major challenge for church leadership in facing the future will be the more effective incorporation and utilization of the growing "gray army" for the work of ministry beyond the traditional roles of deacons, teachers, officers, etc.

Some folks bemoan the "graying" of church population. The more astute will learn how to take advantage of it.

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



FAMILY FORUM

How much anger may son express?

By Wade Rowatt

Q How much temper do I let my 17-year-old son express? He kicked and screamed as a 3-year-old, and now he has kicked a hole in the basement door, threw a chair down the stairs and screams curses at me. His father had a bad habit of smashing things in anger, but we divorced three years ago. I wonder if this is just normal for males or is it something he learned?

A No one knows for sure why some people blow up and others remain calm. But a few likely causes make some sense.

Males are usually more physically aggressive than females. Some think this is caused by male hormones. Others believe this is learned from being punched, poked and roughed up more as an infant. Adults tend to be more gentle with a baby in pink than in blue.

Of course TV, movies and video games teach aggression. Boys pick up the message that it is OK for males to express anger physically. Some use violence to scare others. They intend to get what they want by creating fear. Fright and terror must not rule a family.

Do not permit anger that destroys property or threatens you as a person. Set clear rules to establish your boundaries. Out-of-bounds behavior cannot be ignored without consequences. It is OK for your son to use words to talk about his being hurt and therefore angry, but hurting things and others is not acceptable. Remember Ephesians 4:25-27 which teaches we are to be angry but not to sin as we do so. Let him be angry, but do not tolerate abuse.

Sometime when he is not upset, talk with him about your expectations and set plain rules and boundaries. Give fair results for violations. Listen to his ideas and feelings. Be willing to negotiate changes within limits. If he refuses to try, then get some help.

Family counseling could assist in stabilizing this situation. Maybe some relative could talk with him on your behalf. Just do not permit the violence to continue. If you continue to accept these abuses of property and of yourself, it will likely get worse. Stop it while you still can.

Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.

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

Simpson's trial & response sound warning signals

O.J. Simpson's acquittal and the resulting response sounded a series of warning signals to America last week.

People who believed the "Trial of the Century" turned on mere media hype should have dropped that notion before the afternoon was up. In the public mind, the Simpson trial became a symbol of racial tension, police corruption, judicial ineffectiveness and cultural confusion. The immediacy of media coverage brought the trial, verdict and reaction into our homes.

What can we learn from this trial and its aftermath?

■ Character counts.

Anyone who wants to second-guess the outcome of this trial should begin with a simple question: What if Mark Fuhrman were a person of character and integrity? In all likelihood, no one will ever know if Fuhrman, the retired Los Angeles police detective, really found that bloody glove on Simpson's property. Maybe he did, or maybe he and others conspired to frame the former football star.

Fuhrman's character got in the way. His taped comments, laced with racist vitriol, painted a word picture of a bigot of the most despicable sort. He called African-Americans a name that will not be reprinted in this newspaper. He bragged about beating blacks. He described how he and fellow police officers doctored evidence in order to win convictions on African-American defendants.

Fuhrman's absolute absence of integrity neutralized the prosecution's primary evidence. No wonder jurors doubted the reliability of the evidence, from the glove, to the socks, to the blood on Simpson's Bronco.

Few people will be so publicly examined as was Fuhrman. Still, character counts every day of our lives. What we say and do reflects on who we are. This especially is important for Christians, who profess a saving, life-altering relationship with God through Christ. Errant words and vile deeds can neutralize our testimonies before a world who needs what we've got.

■ Money walks.

Guilty or innocent, a defendant in Simpson's shoes probably would not have had a chance for acquittal without his millions. He could afford the best trial lawyers and technical experts. Joe Blow, fighting for his life on a normal income, wouldn't have had a chance against the prosecution's DNA experts and police technicians.

But Simpson turned his athletic ability and public persona into a goldmine. Unfortunately, people of lesser means don't stand such favorable odds. That's one reason capital punishment is unjust. Poor people, a disproportionate number of them African-Americans, cannot afford such gifted defenders. And poor people, a disproportionate number of them African-Americans, are the ones sentenced to die.

■ Racism rampages.

The response to Simpson's acquittal revealed the depth of the racial chasm that divides America. The vast majority of blacks believe he did not kill Nicole Brown Simpson and Ron Goldman. By contrast, most whites believe he got away with murder.

The specifics of the Simpson decision pale in comparison to this ominous issue. Through the bigoted rantings of Fuhrman and the persuasive

rhetoric of defense attorney Johnnie Cochran, the case degenerated into a trial of racial hatred in America. How people viewed the evidence seemed to be determined more by their perception of racism than by their comprehension of DNA analysis.

Because of the color of his skin, Simpson came to represent persecution of African-Americans. Never mind that he led one of the country's most charmed lives after winning the Heisman Trophy. Never mind that he was richer than 99 percent of all Americans. Never mind that he had been one of the nation's most-popular celebrities. Simpson, accused of the murder of two whites, became black America on trial.

Set aside the verdict and whether you believe he's guilty. Focus on the response to his acquittal.

Picture a scene from the news: A roomful of young women who live in a spouse-abuse shelter. If any group could be expected to root against a wife-beater, it would be these women. And yet they—all of them African-American—cheered when the jury found Simpson not guilty. Listen to young African-American men: Their lifestyles, like the lifestyles of almost all Americans, are much more akin to the police on this case than to the multi-millionaire defendant. If anyone had reason to resent a rich hero who married a beautiful white woman, they would. And yet they chanted, almost in unison, "Even if he's guilty, it's time a brother beat the system."

The wounds of racism have crippled this nation's soul. African-Americans are not simply mad at bad cops and hard judges. They're angry at an oppressive society and callous indifference. They're mad about your apathy, and mine.

Christians can make a powerful contribution to our culture by bringing whites, blacks and other minorities together to listen, learn and begin to respect each other. Until we know and understand each other, we cannot expect to bridge the chasm of racism that divides us.

■ Consequences happen.

Racial hatred and resentment did not develop in a vacuum. Blacks who rejoiced over Simpson's acquittal said they did so for two primary reasons. First, they doubted he did the murders. Their experiences with "the system" have conditioned them to expect unfair treatment. Second, they were thrilled an African-American could win in this system. For generations, the deck has been stacked against them, so they were relieved that Simpson beat the odds.

Blacks have expressed anger and frustration, not just at past oppression, but because things aren't getting any better. As a matter of fact, they're getting worse. In the name of "reform," lawmakers are threatening to roll back many of the advances African-Americans have made in the past 50 years. They're bracing for even more oppression.

Christians must stand for justice in America. Certainly the government bureaucracy has been abused. It can be improved. But gains should not be made on the backs of the people who have carried their share of burdens already. Christians must not let "progress" become just another excuse for keeping blacks "in their place" and further dividing the nation. That's not right, and it could lead to social chaos.

Marv Knox

Response to the acquittal of O.J. Simpson illustrates the racial divisions that fragment America. Churches must promote the well-being of the nation by providing and promoting healthy, ongoing dialogue between the races and by protecting policies and programs designed to enhance racial equality.

These Baptist kids don't think school's holiday policy is quite kosher

Thank your Bible-belt buckle that religious affiliation isn't decided on the basis of holidays. Lindsay and Molly would be praying in Hebrew by now.

I made this little discovery last Wednesday night, as we were driving to church for prayer meeting, choir, mission study and all the other Wednesday-night things Baptist people do.

We drove past The Temple, and cars were everywhere—parking lot, lawn, even lining the road. They had been there just about all day, while their owners worshipped inside, observing Yom Kippur, the Jewish day of atonement.

"Do Jewish kids get out of school for Yom Kippur?" I asked, quite innocently.

"Of course," Lindsay responded.

"They got out for Rosh Hashanah last week too."

"Yeah; they're lucky," Molly joined in. "They get out for lots of holidays, but we just have to go to school."

"Well, you get out of school for two whole weeks for Christmas," I reminded them, sounding charitably ecumenical. From a practical standpoint, however, I was merely trying to nip a pity party in the bud.

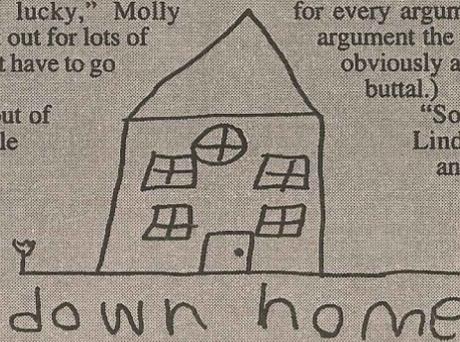
"So," they chimed back. ("So" is a

powerful word in the lexicon of kid language. "So" is the automatic trump word for every argument. It means that the argument the opponent just stated is obviously absurd and needs no rebuttal.)

"So," they retorted, and Lindsay added a rebuttal anyway: "Jewish kids get out of school for all of our holidays, plus all of theirs. There must be at least 10 of them."

"Yeah," Molly added. "It's just not

fair." "Yeah, but..." I began. (Dads start ar-



guments with "Yea, but" when they know they've already lost. They merely state their case for the record, just to show they didn't bail out completely.)

"Yeah, but it's harder on them, because they have all that homework to make up, from the days they miss school," I replied.

"No way," Lindsay corrected. "They just have to say, 'I don't understand this,' and their teachers say, 'Oh, that's right, you were out for Rosh Hashanah' or whatever it was, and they get out of it."

Well, it's a good thing Jews aren't more evangelistic and Baptist parents aren't more lenient. Otherwise, bushels of Baptist kids would be giving up pepperoni pizza for Yom Kippur.

Marv Knox

CHURCHES

Suburban sprawl presents challenge to churches

Most country churches touched by suburban sprawl fail to adapt because the transition is too painful, according to Vernon Cole, director of the Kentucky Baptist Convention's church growth and administration division.

What happens when suburban sprawl envelopes an existing Baptist church which has been content to serve a small, rural constituency for years?

Most often, the existing church fails to adapt to the changing community and either dwindles or dies, according to church growth experts in Kentucky and elsewhere.

But sometimes, rural churches make successful transitions to become suburban churches.

The stories in this special section highlight three Kentucky Baptist churches which either have made or are making such a transition.

Most country churches touched by suburban sprawl fail to adapt because the transition is too painful, said Vernon Cole, director of the Kentucky Baptist Convention's church growth and administration division. "The leadership has to be visionary enough to adjust or be hurting enough to realize they have to change.

"The hardest task is to do a turnaround. It's a lot easier to start

one than take on a new identity," Cole said. "Think of a person moving from being highly introverted to mildly extroverted and you have the idea."

Once-rural Kentucky churches that suddenly find themselves in the midst of suburban development are located in more places than Louisville, Lexington and the Northern Kentucky

and smaller communities.

One-third of the SBC's 15 million members live in such transitional areas, Farley said. And the numbers are likely to increase as expanding cities continue to gobble up rural land, he added.

Farley cites Atlanta as a prime example. Currently 60 miles wide, the

metropolitan Atlanta area is projected to reach 100 miles in diameter in the 21st century.

Other transitional issues Farley identified for churches include differences in pastoral leadership, openness to female participation, and who holds power in a congregation. The latter stems from "old money" families and church founders mixing with newcomers seeking a voice in church policies, he said.

Not all rural churches must adapt to survive—perhaps in the short term, Farley conceded. "In Atlanta we see a lot of rural churches that continue to be rural with the city all around them," he explained. "Some of them will die (in the future) because the pool they're fishing out of will become smaller. This is especially true in Georgia and Kentucky, where there are so many Baptist churches."

Changing communities Changing churches

suburbs of Cincinnati, according to Gary Farley of the Southern Baptist Home Mission Board.

Nationwide, approximately 11,000 Southern Baptist churches may be found in so-called "collar" counties around metropolitan centers, according to Farley, who specializes in assisting churches in rural areas

metropolitan Atlanta area is projected to reach 100 miles in diameter in the 21st century.

"At the end of World War II, Louisville was a small city," he said in another illustration. "But it's gone out and incorporated small places, and they have gradually become part of it. There will be more pressure on rural

Dawson: Not a country church but not a city church either

By Ken Walker
State Correspondent

OWENSBORO—Members of Dawson Baptist Church near Owensboro know you don't have to live in a major metropolitan area to experience spreading suburbia.

Located in Philpot, an unincorporated community of several hundred people, the church has watched Owensboro steadily growing its direction in recent years.

More than 100 members have joined since the 90-year-old church moved to a more visible site along the new section of Ky. Rt. 54 in 1991. The expansion has brought change, said deacon Kenneth Foster, a church member for 49 years.

"That's the hardest thing about it," said the retired mail carrier. "You get to that point and you're not the country church you used to be, but you're not a city church, either."

"You need more Sunday school classes and teachers, and in worship services you do some things differently," Foster said. "Some of us older folks have a problem with that. But we're still the same people. There's just a few more of us."

The newcomers haven't led to radical change, Foster said. But even the new practice of welcoming visitors and a different announcement schedule can be unsettling to some, he admitted.

The larger numbers also can be unsettling to long-time members. Sunday morning attendance that used to hover between 100 and 125 now averages 200, and it's not as easy to greet everyone.

"In the old church everyone went out the same door and you saw everyone," Foster said. "Now you have more doors and more people and not as much personal contact. That's one thing I miss."

Even though Dawson Baptist Church has endured readjustments, the family feeling still exists, the deacon said. He credits the adversity that surrounded its move with helping the church grow.

The congregation had intended to relocate more than a decade ago, beginning construction at its 4.5-acre site in April 1984. Disaster struck the next February, however. Builders failed to compact the soil, and when they poured the concrete, it collapsed.

Though the church ultimately prevailed in court, it took several years to collect \$550,000 in damages from the contractor, architect and insurance company. Thus, groundbreaking to dedication spanned more than seven years.

"I think through all of that we have stayed together," Foster said. "Going through all the problems taught us something. We came out of that and it made us stronger. Because of that we were able to move to a new location and keep that feeling."

Little Flock: Relocation and redirection spurred growth

By Ken Walker
State Correspondent

SHEPHERDSVILLE—In the mid-1980s, Little Flock Baptist Church exemplified the rural Southern Baptist congregation, with hymn-based worship and average Sunday attendance of less than 200.

This fall, the church passed the 800 mark on Sunday morning attendance and welcomed 76 students to its new elementary school. There is room for more growth, since the sanctuary seats 1,200.

While the church only moved half a mile down Preston Highway three years ago, its physical expansion symbolizes a larger and more difficult shift—from country congregation to suburban congregation.

"Don Randolph (a pastor friend) said he couldn't believe the changes we had made," said Ron Shaver, Little Flock pastor since 1987. "I'm convinced our biggest job was moving from a committee-driven to a staff-driven church."

One way Little Flock stayed afloat was studying local demographics.

With help from the Kentucky Baptist Convention and other agencies, it conducted studies of residents within a one-, three- and five-mile radius.

Little Flock discovered those living around the church placed a

high value on education and the teaching of values, Shaver said. The church also discovered a multitude of young parents, teens and children in their community. The latter led them to place more emphasis on youth outreach.

"Unless you're in a resort area, most harvesting is done between 14 and 35 years of age," Shaver said. "Conversions and the transfer rate go down after 35. You have to decide what fields you're going to work in and where you'll send your laborers."

Shaver led the church to adopt an "excellence" model, in which commitment and involvement are expected from members. This makes the church more attractive to baby boomers and busters, he said.

To meet the needs of the shifting population, Little Flock also shifted its worship style to be more contemporary, mixing praise choruses with hymns and featuring a 20-piece orchestra.

As the church grew, it also shifted from a committee-driven structure to a staff-driven model. While committees have not been replaced, they cooperate with staff members to reach a consensus that enables the church to move forward, Shaver said.

"We believe our people want a leader who is responsive to God," the pastor said. "When people come together and work together, great things can be done. This has caused tremendous harmony."

CHURCHES

Barna: Ignoring demographic changes leads to decline

By Mark Wingfield
News Director

The good news, according to church growth researcher George Barna, is that declining or plateaued churches can be turned around and start growing again.

The bad news, however, is that precious few churches accomplish this feat, he quickly adds.

One key to a successful turnaround is a congregation's acknowledgement that problems exist, Barna says in "Turn-around Churches," a study of 30 churches that reversed a decline.

Despite the good news that a turnaround can happen, the "better news" is that "we now know enough about congregational dynamics to state that the best way to be turned around is to avoid the need for a turnaround," Barna says. "We can

now identify the critical steps a church may take to preclude the necessity of being turned around from the brink of extinction."

So how do you know if your church is headed for decline?

Barna identifies eight "life-threatening" symptoms to beware of.

Foremost among them is demographic change, he says. "Few communities remain static over the course of time. Every year almost one-fifth

of the nation's population moves."

Yet for people who remain in one place, discerning these demographic changes may not come naturally, Barna explains. "It is like rearing a child: When you spend time with that child, day after day, you sometimes overlook some subtle changes that reshape the youngster."

Demographic changes creep up

a direction, to motivate them to act, to monitor their progress and to react to their efforts."

■ **Poor management.** "Leadership without strong management results in theoretical, idea-heavy, pastor-driven churches. Management without visionary leadership leads to ministry that is mechanical, passionless, predictable and limited. An ef-

problems are inevitable."

■ **Building campaigns.** While building campaigns have their place, they are not a quick fix for a troubled church, Barna says. Such campaigns carry inherent risks, such as creating a drain on the pastor's time and causing bickering within the congregation, he says.

■ **Ingrown family.** "Declining churches generally focus inward rather than outward. The ministry that takes place rarely reaches beyond those people who are faithful participants within the church."

■ **Resistance to change.** "In a dying church, change is viewed with alarm because it simultaneously represents an admission of failure and the recognition that the future will not be identical to the past. More commonly, the stalwarts in the collapsing church argue that

things will return to normal if the church can simply continue to do what it has always done but in greater quantities or with superior quality."

■ **Spiritual health.** "In declining churches, you find a lack of passion for ministry. Ministry becomes a job or a series of routine activities that are to be performed at the prescribed time by the usual cast of characters like a Broadway play."

Changing communities
Changing churches

on a church in the same way, he says. "They have silently, but certainly, overwhelmed many a congregation across America."

Other symptoms of an impending decline, Barna says, include:

■ **Inadequate leadership.** "More often than not, the churches that declined found themselves with a pastor who failed to provide effective leadership. Most people are followers and need a leader to point them in

fective ministry is one that combines true leadership and efficient management and produces life-changing experiences with God and his people."

■ **Old blood.** "It is difficult to build a thriving, vibrant church in which young adults and children are not a significant part of the mix. When the church relies exclusively upon the 'old guard' to bear the brunt of the ministry year after year, without the infusion of some newcomers,

Maple Grove: Family life center opens new doors to ministry

By Ken Walker
State Correspondent

LOUISVILLE—A new family life center is the centerpiece of Maple Grove Baptist Church's transformation from a rural congregation to a suburban congregation.

"We hope to provide recreation and fellowship opportunities that we've never offered before," said Pastor Steve Spencer, "and make more contacts than through traditional Bible study and worship."

Located in the southern tip of Jefferson County, Maple Grove was founded in the mid-1950s. Many of Maple Grove's founders came from rural Kentucky and Southern Indiana for jobs at Louisville's industrial plants. But the maturing of their children, coupled with suburban de-

velopment, has altered traditions.

Demand for new ways of doing things comes from younger people with differing ideas and expectations of what ministry should mean, Spencer said.

While Maple Grove has a great heritage, he said, the church acknowledges that traditional methods aren't always the best way to reach the unchurched.

Thus, instead of insisting that everyone go out to homes during Monday evening visitation, some members are encouraged to stay behind to call prospects and those missing recently from Sunday school.

The church videotapes worship services and special events as an outreach tool and is looking toward forming home Bible studies at

apartment complexes.

As part of the church's transformation to reach its newly suburban community, worship services now feature more drama, musical presentations and sometimes the singing of praise songs.

A recent "Bluegrass Mountain Sunday" utilized a blue jeans and casual attire dress mode, which Spencer said was well received in the community.

Maple Grove also has strengthened its Wednesday evening program, which begins at 5 p.m. with children's choir and runs until 8 p.m. The pastor discovered the appeal of the midweek service when he invited a visitor to return the next Sunday.

"When Sunday rolls around, it's hard for us to get to church,"

she told him. "We work six days a week and by Sunday we're so stressed out. That's our day to visit relatives and spend time with family. Wednesday nights are better for us."

Even though the younger families moving into the area won't come to church on Sunday nights—regardless of what is offered, Spencer said—Maple Grove has continued its Sunday evening service because of its appeal to older members.

"That worship opportunity meets a need, so we're going to continue it," Spencer said. "It's going to be different in every community. You have to adapt. There has to be some continuity with the past. At the same time you have to develop other approaches."

KBC conducting statewide survey on church growth factors

If you recently received a survey form in the mail from the Kentucky Baptist Convention, please take time to respond, urges Vernon Cole, director of the KBC's church growth and administration division.

Staff and lay leaders from 447 Kentucky Baptist churches are being asked to participate in the most thorough study of church growth issues in Kentucky Baptist history.

Cole's office used church statistics from a recent seven-year period to identify churches which have grown in resident membership, held

steady or declined. For the study, churches with more than 7 percent growth over the seven-year period are considered to have grown. Likewise, churches with more than a 7 percent decline in resident membership are considered to have declined.

Churches have been further classified within each category of growth, plateau or decline to examine issues such as Sunday school enrollment, Sunday school attendance and giving.

According to the criteria out-

lined, Cole's office discovered 844 growing churches, 496 plateaued churches and 693 declining churches.

That means about 42 percent of Kentucky Baptist churches in the study were found to be growing and about 34 percent were found to be in decline.

Survey forms were mailed two weeks ago to clergy and lay leaders in churches from a representative sample of each category. People receiving the survey forms include pastors, other church staff, Sunday

school directors, deacon chairmen, Woman's Missionary Union directors and others.

The current survey has targeted 3,044 leaders from 447 churches.

The next stage in the process will be to conduct focus group interviews with select groups for further insight, Cole said.

Ultimately, findings from the research will be developed into training sessions during the 1997 Super Saturday conferences and other conference events, Cole explained.

Demographic changes "have silently, but certainly, overwhelmed many a congregation across America," George Barna says.

NATIONAL NOTES

■ **"Mean spirit" decried.** Presiding Bishop Edmond Browning told the Episcopal Church's House of Bishops that "there is a mean spirit abroad in the church" caused by "pressure groups" on such volatile issues as homosexuality and women's ordination. These groups, Browning said, "are doing all they can to create a climate of disease and are willing to attack and diminish our church in order to gather strength for their positions."

■ **Scientology victory partial.** A federal judge in San Jose, Calif., has granted the Church of Scientology a mixed victory against a former church member who published church documents on the Internet in a campaign to discredit the church. The church charged that some of the materials were "trade secrets." U.S. District Judge Ronald Whyte dismissed the trade-secrets argument, but he did forbid the former church member from future wholesale postings of copyrighted Scientology materials.

■ **NEA stance protested.** Christian groups are protesting a recent resolution adopted by the National Education Association that advocates teaching acceptance of homosexuality and lesbianism and celebration of a Lesbian and Gay History Month. "The NEA represents radical special interests who want to hijack American public education and use it to brainwash the nation's children with their own outlandish, anti-biblical values," said Richard Land, executive director of the Southern Baptist Christian Life Commission. "Thankfully, the NEA does not represent the values of the vast majority of our nation's public school teachers."

■ **Methodist move could cost \$72 million.** A committee charged with selecting an alternate site for the United Methodist Church's Board of Global Ministries says it will cost \$42 million to move the agency from its current headquarters in New York City to Reston, Va. Some Methodists have been organizing to oppose the move. Spending money for "moving vans, personnel buy-outs, bricks and mortar are unwarranted at a time when mission priorities including Hispanic, Native Americans and urban ministries are not fully funded," charged one such group.

■ **Bishops back women's ordination.** The Episcopal Church's House of Bishops in late September decided to require all dioceses to ordain qualified women to the priesthood. The 121-15 vote must be approved by the denomination's General Convention, which next meets in 1997.

■ **Lobbying limits disliked.** Joan Brown Campbell, general secretary of the National Council of Churches, has objected to two proposed pieces of legislation, saying Congress is moving to "limit, or even to silence, voices that disagree with the narrow agenda of the religious and political right." Campbell said the goal of proposed restrictions on lobbyists "is to silence those who question the morality of attempts to cut spending on health, education, welfare and other programs that serve the needs of the poorest and most marginalized persons in America."

■ **Abortion method cited.** Doctors can induce abortions at home with a new procedure using two drugs already approved for other medical uses, according to a study published in the *New England Journal of Medicine*. The new abortion method may be as effective as the controversial French abortion pill, RU-486.

■ **A "new" New Testament.** Oxford University put the "new" back in New Testament in September with a "politically correct" version that aspires to remove "unnecessary offense" from the world's best-known religious work. "The New Testament and Psalms: An Inclusive Version" eliminates sexist references to avoid giving offense. God the Father has become "father-mother," and the Son of God is now the "child of God." Thus the Lord's Prayer begins, "Our Father-Mother in heaven." Even references to the "right hand of God" have been excised to avoid giving offense to lefties. The term is now "God's mighty hand."

Ambassador to Vatican questions GOP

ROME (RNS)—Are congressional conservatives engineering social changes that run contrary to the teachings of the Roman Catholic Church?

As Pope John Paul II prepared to make his fourth pilgrimage to the United States last week, the U.S. ambassador to the Holy See, Raymond Flynn, suggested that the party of Newt Gingrich and Bob Dole is less sympathetic than Democrats to social issues that the church truly cares about.

"The (Republican) Contract with America is, in fact, I think, anti-poor and anti-needy families. So it's inconsistent with the Catholic teachings," Flynn said in an interview in his office.

"There is an effort being made right now in the Congress that cuts those programs that assist poor and developing countries I think in an unconscionable way," he said. "Now it just so happens that the people who are leading that change are coming from the Republican Party."

He quickly added, "But what I say would apply to Democrats as well. So this message is not directed at Republicans."

One Republican who doesn't see it that way is Sen. Jesse Helms, R-N.C., chairman of the Foreign Relations

Committee. In correspondence with Secretary of State Warren Christopher, Helms said he had "serious reservations" over a letter that Flynn wrote along the same lines last April to about 1,700 business and religious leaders, academics, and college presidents.

Helms suggested that the two-page letter, which contains no mention of red-hot issues like abortion on which the Democrats and the church are at polar ends, smacked of gamesmanship more in line with a political operative than a diplomat. He asked Christopher to determine whether Flynn's letter was an "appropriate communication from an ambassador" or a "political statement."

Flynn, a Catholic who earlier served as mayor of Boston, said he got the idea for the letter after talking to American university students in Rome about the pope's upcoming U.S. trip. In his two-page letter, entitled "From a war on poverty to a war on the poor?: The United States at a crossroads," Flynn writes that the pope's visit comes as the nation's anti-poverty programs are under assault in the 104th Congress.

In reference to the debate over welfare and Medicare reform in the Congress, he asked, "Should we as a

nation abandon our commitment to social and economic justice and stop helping the poor?"

He answered his question this way: "The recent debate in the U.S. about poverty, however, has turned mean-spirited. Cutting off aid to poor families, poor working mothers and poor children is immoral and wrong."

Many Republicans argue that welfare reform bills recently passed in the House and Senate are not intended merely to reduce spending but to improve a wasteful, outdated system that encourages dependency. The measures have won the support of many Democrats.

Although Flynn's letter was mailed as Congress was gearing up to debate welfare, he insisted that the White House did not ask him to write it.

"I'm stating my position as representative of the president," he said. "That is my job."

But Helms disagrees.

"It appears that Ambassador Flynn is making the claim in his speech that one political party is better suited than another to the Vatican's teachings on poverty, and that the Vatican 'believes in' the actions of that party," he wrote in a July 27 letter to Christopher.

Response to school guidelines positive

WASHINGTON (ABP)—U.S. Education Secretary Richard Riley said Oct. 2 that his department has received an overwhelmingly favorable response to the set of guidelines on religion in public schools it mailed in mid-August to the nation's 15,000 school superintendents.

Riley gave the update at the annual meeting of the Baptist Joint Committee board Oct. 2-3 at Riverside Baptist Church in Washington, D.C.

The BJC board also elected a new slate of officers, adopted an \$830,000 budget for 1996, unanimously approved a statement opposing a "religious equality" amendment to the U.S. Constitution and began planning for the agency's 60th anniversary celebration next year.

Riley told the group that the guidelines were designed to help local school officials move from polarization toward common ground.

He pointed to the BJC's role in helping to draft and distribute "A Joint Statement of Current Law" that outlines what religious expression is permissible in public schools. He said the administration drew heavily from that document in providing guidance to school districts.

Many people have been surprised at how much religious expression is permitted in public schools, Riley said, adding that the guidelines have helped to "counteract the misperception that schools must be religion-free

zones." Dwight Jessup, vice president for academic affairs and dean at Taylor University in Upland, Ind., was elected chair of the BJC, succeeding Sarah Frances Anders, professor emerita and former chair of the department of sociology and social work at Louisiana College, Pineville, La.

In its statement opposing a religious equality amendment, the BJC board said the nation's spiritual rootlessness must be addressed by "a re-dedication of families and churches to prayer, religious education and evangelism," not by "school-sponsored religious exercises and government-endorsed religious expression in public places."

Group organizes to oppose gene patenting

WASHINGTON (RNS)—A Washington-based group that opposes gene patenting launched a nationwide protest Sept. 27 against corporations and scientists involved in what it says is a "morally indefensible" industry.

The Foundation on Economic Trends, led by longtime social-policy activist Jeremy Rifkin, said it will launch grassroots movements against gene patenting in 125 U.S. cities. It kicked off the effort at news conferences and demonstrations near the New York Stock Exchange and Chicago Board of Trade.

"The rich genetic resources of the Earth's biological commons should be shared openly and fairly and not become the exclusive intellectual property of transnational corporations," Rifkin said in a statement.

Already, the group's efforts have drawn criticism, notably from theologians and ethicists who work on the

border between religion and science.

"There is no theological warrant for a 'hands off DNA' policy any more than there would be against getting a haircut or an appendectomy," said Ted Peters, a Pacific Lutheran Seminary theology professor and head of the Center for Theology and the Natural Sciences.

The center, specializing in research on the ethical dimensions of scientific research, is a think tank at the Graduate Theological Union, an independent, interfaith consortium of Bay Area seminaries and religion schools based at the University of California at Berkeley.

Rifkin, whose career as an activist goes back to the civil rights and anti-war era, has built moral and religious concerns into his causes and garnered religious support for his anti-gene patenting effort.

Last spring, in a move that Rifkin orchestrated, 186 Roman Catholic,

Protestant, Jewish, Buddhist, Hindu and Muslim leaders issued a statement expressing concern over the patenting of life forms created through genetic research.

Genetic engineering, including research that would alter DNA codes or recast them into new forms, is a growing scientific field.

Some scientists hope, for example, to use genetic research to find a therapy for cystic fibrosis. Others seek to create disease-resistant plants and animals.

But Rifkin, supported by other opponents, says such research tampers with "God's creation." This spring, Richard Land, executive director of the Southern Baptist Christian Life Commission, warned that genetic manipulation would lead to the creation of "designer human beings."

Rifkin's campaign aims to build public opposition to the Patent Office ruling on gene patenting.

Effective leadership must be sound at three levels

By Bob Allen
Associated Baptist Press

CHARLOTTE, N.C. (ABP)—To be effective, leadership must be sound at three levels, Baptist scholar Bob Dale told a gathering of church leaders Oct. 2.

Dale, director of the Center for Creative Church Leadership Development in Richmond, Va., spoke at a Baptist Center for Ethics conference on "Church Growth with Leadership Integrity" in Charlotte, N.C.

Dale, a former seminary professor who since 1989 has served on the staff of the Baptist General Association of Virginia, described three "building blocks" for leadership. The foundation for leadership is the "stance" that underlies "styles" and "strategy," he said.

"Good leaders are going to have to pay more and more attention to building a stance for leadership," Dale said. "Servanthood, I think, is a stance."

Styles of leadership can emphasize "mission" or "morale," he said, noting that Baptist seminaries often have neglected the latter. Baptists "are good at dealing with mission; we are not good at dealing with morale."

"I want to suggest to you that our style of leadership is a balance of mission and morale," he said.

Strategy, Dale said, is "the most artistic form of leadership."

"Strategy is what you do when you realize you can't be two places at one time," he said, "when you realize you have more opportunities than you have resources."

In a forthcoming book, "Leading Edge: Leadership Strategies from the New Testament," Dale studied leadership strategies in the New Testament. He noted transition in strategies used as the early church matured.

"Jesus was a highly focused leader," Dale said. "He didn't take on too many things. ... He just tried to bring in the Kingdom of God."

Taking a key from that example, Dale said, "The first thing you and I have to determine is what will I give my attention to, what will I be zealous about."

In the biblical book of Acts, leadership was marked by flexibility, Dale noted. "Every time the Holy Spirit opened the door, they were quick to move through."

Leadership strategies took a different focus, however, by the time pastoral epistles were written, Dale said.

When the early church turned into "an establishment," he observed, its leaders "all of a sudden stopped playing offense as they had in the book of Acts and started playing defense."

Dale observed that leading estab-

lished churches poses a special challenge. "When we become the establishment, we become so engrossed in protecting our present and our past we run the risk of losing the future."

A final shift emerged in the book of Revelation, one of only two biblical books written when Christianity was in danger of annihilation, Dale said. Leadership in that era offered "encouragement" and an appeal to return to the basics of the gospel, he said.

Dale said a cultural shift from an industrial society to one characterized by information redefines the task of leadership from "making things" to "making sense." The gospel message, which offers a way for people to make sense of their lives, should benefit under the new paradigm, he said.

"In an information age, we are what we understand," he said. "The leader is not the person at the front of the room. The leader is the person who can help people make sense."



Leaders called to integrity & competence

CHARLOTTE, N.C.—Integrity and competence are the foundation for building effective church leaders, according to a pastoral counselor and minister.

Leadership is not something that can be learned instantly or even developed quickly, said Steve Scoggin of Valley Pastoral Counseling Center in Waynesboro, Va. Scoggin also is a certified facilitator for Stephen Covey's "Seven Habits of Highly Effective People" seminars.

He spoke during a Baptist Center for Ethics conference on "Church Growth with Leadership Integrity."

Effective leaders develop certain habits over time, Scoggin explained. And the foundation upon which these habits are built is integrity, he said.

"Our culture is tired of disintegrated leadership that has made promises it cannot keep," he declared. "Keeping promises ... builds integrity."

National polls have shown that in-

tegrity and competence are the two traits most desired in leaders, Scoggin reported.

Many leaders are good people who are not competent, and others are competent people with no character, he said. But the effective leader will exhibit both competence and integrity.

Integrity, or character, is like a deep root system that anchors a person, Scoggin said. "Leadership isn't about a quick fix. It's about developing in ourselves a massive root system that will develop over time."

This theme was echoed by another plenary speaker, Larry Donnithorne, author of "The West Point Way of Leadership." The book is based on his observations as a cadet and 13 years on the faculty at the U.S. Military Academy in West Point, N.Y.

"I believe leadership is inextricably interwoven with morality," said Donnithorne, now president of Col-

lege of the Albemarle in Elizabeth City, N.C.

He outlined five objectives for moral development at West Point. Each cadet, he said, is expected to learn to:

- Appreciate moral values.
- Apply principles to facts and reason in moral terms.
- Appreciate moral rules or norms of behavior.
- Obey moral values and apply moral principles, even when costly.
- Develop a "willingness to accept final responsibility for one's own moral beliefs and actions and to challenge norms and practices one finds questionable."

"Practically every leader finds himself or herself eventually in a position where there is moral objection to what he has to do," Donnithorne said. "It is at that point the moral dimension of leadership becomes acute."

Conflict happens, church consultant says

By Mark Wingfield
News Director

CHARLOTTE, N.C.—Conflict is inevitable in the church, according to Dave Odom, a specialist in helping congregations resolve conflict.

"The definition of peace is not the absence of conflict," said Odom, director of the Center for Congregational Health in Winston-Salem, N.C. Odom led a session on conflict resolution during the Baptist Center for Ethics conference on "Church Growth with Leadership Integrity."

Ministers often are the last to admit that conflict has risen to dangerous levels, Odom said. And even laypeople often deny the presence of conflict in the church, he added.

Odom outlined a process that conflict often follows in churches and noted some conflicts can be thwarted by facing them head-on as they arise. As conflicts elevate to higher levels, the chance of avoiding long-term damage decreases, he noted.

The first step to resolving conflict is to understand that different people employ different styles of conflict management, Odom said.

He outlined five styles identified by Speed Leas:

■ **Persuade.** The persuader assumes that the other person is simply ignorant or incorrect and needs to be changed. This assumes that with enough persuasion, the other person will change positions.

■ **Compel.** The compeller uses the force of authority to demand compliance.

■ **Avoid/accommodate.** This style, which Odom said is the most common for ministers, leads a person to stay out of the conflict, either actively or passively. While such a style is appropriate sometimes, it is dangerous at other times, he said.

■ **Collaborate.** The collaborator gets everybody together to look for a "win-win" solution. But Odom said such an outcome may not be possible in every situation.

■ **Negotiate.** The negotiator employs a strategy similar to the collaborator, but doesn't look for a "win-win" solution. In this model, no one gets everything they want, but some resolution is achieved.

■ **Support.** The supporter merely listens to the conflict without offering any solution or direction. This is the style most often employed by counselors, Odom said.

Each of these styles of conflict management may be appropriate in certain settings, he said. The effective leader will know how to adapt to the circumstances and not remain stuck in one style, he explained.

The simplest way to manage conflict is to keep it at the most basic level or move it back to that basic level, Odom said. This basic level focuses on "we have a problem to solve" rather than on personalities and side issues.

Odom advises writing out a "workable problem statement" as the guide to solving the problem at hand.

Bugg: Balance preaching between pastoral, prophetic

By Mark Wingfield
News Director

CHARLOTTE, N.C.—Integrity in preaching calls for a balance between pastoral sermons and prophetic sermons, Charles Bugg told participants in an Oct. 3 conference.

Bugg, pastor of Providence Baptist Church in Charlotte, N.C., and former preaching professor at Southern Baptist Theological Seminary, led a session on preaching during the Baptist Center for Ethics conference on "Church Growth with Leadership Integrity."

Pastoral sermons represent a therapeutic model, based on the assumption that people in the congregation are spiritually or emotionally sick, Bugg said. This is the type of sermon most commonly preached.

Prophetic sermons, on the other hand, view the congregation as collectively healthy and able to move into the world on mission, he said. "Prophetic sermons are calling the church to be the church in the world."

Most pastors shy away from prophetic sermons because of "the danger of specificity," Bugg said. "As long as we talk in general terms, everybody in the congregation is going to agree with it."

While pastoral sermons may be easier to preach and may meet spiritual needs in the congregation, prophetic sermons provide a balance, Bugg said.

"Sometimes we need to go into the church with the assumption that the congregation is well enough to go out into the world and make a difference," he asserted.

People do not come to church today to hear sermons promoting institutional needs, Bugg said in another part of his seminar. Rather, people come because they want to experience something in their lives, he said.

"There is a dearth of hope, of meaning, of purpose" in people's lives today, he explained.

This hunger can be filled in Christian worship, but many spiritually hungry people can't see the nourishment available there because of the form in which it is presented, he added.

"If people are hungry, they may eat junk food if they can't find something else," Bugg said.

Modern preaching has fallen into a deductive style, based on the assumption "If I can give information to you, you can change your life," he explained.

Yet most people already know many things they don't put to practice in their own lives, he added.

Effective leadership through preaching will move sermons from mere information to transformation, Bugg suggested.

Student Convention reminds, 'God has chosen you'

Continued from page 1 and go to Nineveh."

"This is the beginning of the road back to recovery for Jonah," Walworth said. "After your failure, after your sinfulness, if the call comes a second time, you will know more about grace," Walworth said. "It will be the reason you can get out of bed" in the mornings.

However, even after Jonah went to Nineveh, his attitude was all wrong, Walworth said. Jonah's hatred toward the Ninevites influenced him to focus on God's wrath, without even a men-

tion of God's love.

The three-point sermon Jonah preached all through the city was, "You're wicked; God is righteous; and you're dead," Walworth said, adding the fourth point that Jonah left out: God is abounding in steadfast love.

"Who are the Ninevites for you?" Walworth asked the students. "Who are the ones you would like to keep at an arm's distance? Those people you really hope God wouldn't send you to go touch."

If God could use "a guy like Jonah

with impure motives and incomplete theology," Walworth said, God certainly could use students willing to give of themselves to God.

Philip is a good New Testament example of a person willing to give himself to God, Walworth said.

Like Kevin Costner's character in the movie "Field of Dreams," the people in the New Testament church had never done a crazy thing in their lives until they heard "the voice," Walworth said.

"The laypeople heard the voice of God, and they led the church to get beyond internal dissension and do something," Walworth said, noting the church set apart Philip and others as chosen ministers.

Before meeting Philip on the road, the Ethiopian eunuch was heading home after being rejected at the temple in Jerusalem.

"Eunuchs were not welcome in the temple—not even in the court of the Gentiles," Walworth said, adding the eunuch probably felt much like many people today when they are rejected or excluded from churches they visit.

"When we've been rejected, we tend to reject," he said.

Walworth illustrated his point by describing signs he and his three siblings posted on their bedroom doors when they were children.

Walworth's oldest brother wrote "Keep out." The next oldest boy responded by posting a sign, "Members only." With only his younger sister left to intimidate, Walworth said, he made a sign that said "No girls allowed."

Then Walworth's sister scrawled out a notice for her own bedroom door: "Welcome anybody."

Unfortunately, today's church is big on the "members only" perspec-



INTERPRETIVE MOVEMENT Students learn a sequence of movements to accompany the Christian contemporary song, "The Mind of Christ," during an interpretive movement seminar at the state student convention Sept. 30 at Eastwood Baptist Church in Bowling Green.

tive, Walworth said. "But if it doesn't say 'welcome anybody,' it's not a church," he insisted. "Jesus paid a high price to write that sign in his own blood. If God said yes, how dare we say no?"

Walworth challenged students to listen for and respond to God's call.

"Would you be willing to do something a little crazy?" Walworth asked. "If you hear the voice inside, the whisper of God, would you be willing when that voice calls you to leave the safe comfort of where you are, to run wherever he sends you?"

"In the name of Jesus Christ, the voice, I announce to you that you are all welcome... to his grace and to his service."

Students pointed to relationships

BOWLING GREEN—"God wants us to have the most fulfilling relationships possible," Scott Kilgore told students during the Kentucky Baptist Student Convention Sept. 29-Oct. 1.

Kilgore, minister of education at Living Hope Baptist Church in Bowling Green, led student seminars on building healthy, happy relationships and on turning risks into rewards.

Building up healthy, happy relationships requires breaking down certain longstanding myths, Kilgore said:

■ **The myth of the perfect relationship, that "there's just one person out there for me."** If God has only one person in mind for each person in the world, then when even one person somewhere in the world marries the wrong person, the entire plan collapses for everybody, Kilgore said.

■ **The myth that a relationship will make an unhappy person happy.** It isn't fair or healthy for one's partner to be expected to make a person feel complete or be responsible for his or her happiness, Kilgore said.

■ **The myth that good things happen to good people.** "If that's true, and if I do not have a

significant other, then I must be a bad person," Kilgore explained. Instead, he added, good and bad things happen to good and bad people.

■ **The myth of omniscience.** Don't expect your partner to know what makes you happy, what makes you sad, what turns you on, and what turns you off—unless you tell him or her, Kilgore said.

A healthier, more realistic approach to relationships is to develop self awareness, decide what is desired in a relationship, cultivate a positive attitude and pursue assertive interaction, Kilgore said.

Kilgore also broached the question, "How do you know when you're in love?" He offered three indicators of a healthy relationship between two people who are in love with each other:

■ **Sustained.** Simply put, love lasts.

■ **Unique.** "This type of relationship is luminary in its singularity," Kilgore said. "It represents the brightest and best of all you've experienced."

■ **Committed.** "You're motivated to work in the relationship ... to make it work, day in and day out."

Cumberland college students mentor middle schoolers

By Joyce Sweeney Martin
Staff Writer

WILLIAMSBURG—A collaborative effort between Cumberland College, Whitley County Middle School and the Knight Foundation of Miami, Fla., is giving some Appalachian students an extra boost for success and some college students a unique opportunity for personal growth.

The program pairs a middle school student with a college student in a mentor-mentee relationship, according to project coordinator Norma Patrick.

Each mentor—dubbed a "knight"—spends at least two hours per week with the mentee—a "noble." The two participate in sports, eat out, take walks and "spend time talking and listening to each other," project co-director Garnet Chrisman said.

When the program began in January 1994, 21 middle school students were paired with 20 Cumberland students. (One mentor worked with twins.)

This academic year, 42 pairings are in place. Nine of the 42 mentors

are in the program for the second year.

The Knight Foundation, through an Excellence in Education grant earmarked for collaborative efforts between public schools and institutions of higher learning, has provided \$250,000 for the three-year project. Although mentors are volunteers, they do receive expense money. In addition, the grant pays for one week of mentor training and a week of enrichment activities for mentors and mentees during the summer.

After less than one year, those involved say they already have seen "significant change in both the middle school students and Cumberland students," Chrisman said.

The nobles have gained self confidence and begun to solidify life goals, she said. "They are adjusting well to moving from community-based, small elementary schools to a county-wide middle school. They are beginning to believe their goals and dreams are attainable."

And the knights "have grown up tremendously" through the relationships, she said. They have dis-

covered "they can be leaders and can be a positive influence in the lives of others."

An added bonus is that they are learning to be "lifestyle missionaries," an important goal for a Christian institution such as Cumberland College, according to Patrick.

Knight Sarah Smurr agreed: Not only has the relationship with her mentee, Stephanie Johnson, helped Smurr to mature, it has helped her "reconnect with my youth and that perspective of life."

And as she has tried to make a difference in Johnson's life, Smurr has gained valuable insights into a culture different than her own. For the self-proclaimed "Northerner," some stereotypes she had of the South have been confirmed and some "have been exploded," she said.

And though Smurr has found that the way she was brought up in South Bend, Ind., and the way Johnson lives in Whitley County are very different, their goals and ambitions are much the same.

"We are a perfect match," the senior English major said. "Stephanie is very career-oriented,

very bright and has lots of ideas about what to do with her life."

Knight Chris Rhorer didn't need to adjust to southern culture. He grew up in it.

Rhorer, who was reared by his grandparents in nearby Richmond, remembers well his middle school days when he didn't have a lot of self esteem. Now, the college sophomore says the program has given him a chance "to give something back" to kids much like himself.

"It's about building relationships and building self-esteem," he says of the time he spends with 15-year-old mentee Kenneth Murray.

While Cumberland College has several collaborative efforts afoot in the community, Patrick believes this program is the "most intense, personal, ongoing and long-term." She is hopeful that funding will continue after the three-year grant is over; but even if it doesn't, the college and the middle school have agreed to continue the program.

"It's an extraordinary way to connect with the community, with one's own personal growth and at the same time, impact a person for life," Smurr said.



FINANCIAL FORUM

Three styles of investing

By Don Spencer

As investors, people can generally be categorized into three groups: savers, investors and traders.

■ Savers

Savers pick an investment and stick with it, wanting stability and safety. Often, a saver is either unaware or unconcerned about the impact of inflation on their investment.

Savers view both investors and traders as "gamblers." They often perceive a successful investor as a "trader." Uncomfortable with this approach, they retreat to their safety net, investing conservatively and avoiding risk.

■ Investors

Investors have some understanding of the risk vs. reward connection in investing. They are willing to take a reasonable risk to increase earnings. An investor is not overly concerned about short-term losses, anticipating a greater reward in the long term. Investors tend to view both other types as naive, the saver in taking too little risk and the trader in taking excessive risk.

■ Traders

Traders enjoy the "game" of investing, using market timing and making frequent changes in their portfolio. They are comfortable with risk and volatility in investments. Enjoying the challenge of trying to "beat the market," they thrive emotionally at their successes but often are wrong. Traders tend to view the other two types as stupid and naive in the modern information age.

There is no right or wrong among these three styles. God created us as unique persons. Our comfort level for investment risks is a part of that uniqueness. Make sure your investments are compatible with who you are as an individual and with your overall investment goals. Do not be enticed into investments you do not understand or those that are contrary to your comfort level for risk in investing.

Don Spencer is a certified financial planner and director of the Kentucky Baptist Convention's annuity department.

Tithing still thriving among the faithful

Continued from page 1

ers, vocal advocates of tithing, and from performers such as Kathie Lee Gifford.

In a debt-laden culture that reveres plastic, cultivating financial discipline can be tough. Many clerics, wary of appearing self-serving, would rather preach about adultery than money. Still, more religious leaders and financial planners are showing parishioners how to donate without ending up in debt and how to care for themselves while caring for others.

While there are those who consider the tithe a secular moral imperative, most say they follow the biblical directive to offer their "first fruits" to God.

"The Jewish ideal is that everything we are given should be used to serve God," said Baila Olidort, 34, a Lubavitcher Hasidic writer in the Crown Heights section of Brooklyn, N.Y.

But Dean Hoge, professor of sociology at Catholic University of America in Washington, D.C., believes many tithers are motivated by a desire to ensure God's favor and protection. "It's like an insurance policy," he said.

Recipes for tithing vary considerably. Some people pay on gross income, others on net.

Hoge says Jews give more than Protestants or Catholics to both religious institutions and charities, though most Jews don't formally tithe. Between 30 percent and 45 percent of Mormons are full tithers, the highest percentage of any religious group, according to "Research on Factors Influencing Giving to Religious Bodies," a study by Hoge and fellow scholar Douglas Griffin. That's because Mormons have a clear sense of identity and a theological emphasis on giving, the researchers note.

Catholics give less to their churches than members of any Protestant denomination, which Hoge attributes in part to the fact that tithing is optional in the Catholic Church.

IRS releases new manual for ministers

WASHINGTON (BP)—Ministers have a new resource from the Internal Revenue Service to help with tax planning and preparation.

In an unprecedented move, the IRS has publicly released a training manual that teaches IRS examiners how to audit ministers' tax returns.

The publication is part of the IRS's "Market Segment Specialization Program," in which the IRS has targeted 31 "industries"—including ministers—for scrutiny.

For the most part, the 27-page manual echoes key advisories and warnings sounded for years by experts in ministerial tax law:

■ Car allowances are taxable, unless the minister documents mileage and expenses to the church for reimbursement. A flat auto allowance is considered taxable income.

■ The vast majority of ministers should receive Form W-2 after the end of a tax year, not Form 1099. "In those very limited cases in which a minister is an independent contractor,

In general, high-level Christian givers tend to be theologically conservative and worship in churches that stress personal salvation. In percentage of income, Seventh-day Adventists give 2.5 times as much as Episcopalians, according to Hoge.

Studies show that the poor give the highest percentage of earnings and middle-income earners the lowest. And though religious giving doesn't peak until after age 50, more generation X-ers are giving early and often.

"A lot of generation X-ers come into ... the church after some kind of radical conversion," said Hugh Magers, the Episcopal Church's director of stewardship. "They tend to be college-educated folks who (believe that) when they voluntarily submit to God's law and to tithe, they experience liberation in the rest of their lives."

Religious groups with strong tithing traditions teach the practice early.

"Tithing was instilled in us at a young age," said Olidort, whose children put change in their pushkas, or charity boxes, each day. So that people could make the connection between collecting money and feeding the hungry, Olidort wrote a book, "Quarters, Dimes, Nickels, Pennies," about a boy who brings his pushka to a soup kitchen.

"A kindly old lady empties the pushka and counts the money," said Olidort. And she tells the boy his change will feed two more people.

The Mennonites produce financial planning materials useful for first-time tithers, and many groups sponsor biblically based money-management classes. Financial planner Sharon Rich of Belmont, Mass., helps religious and secular clients develop values-driven financial plans that incorporate both savings and "gifting."

She recommends that people begin giving away a percentage of income that feels manageable and increase the level annually. "Choosing an arbitrary percentage can be dangerous because you can go into debt,"

she said. "You need to take care of yourself along with others."

How religious institutions spend their tithes is increasingly important to donors. "Baby boomers are spearheading the move toward accountability," said Williams, of the Church of God.

For example, Guillermo Morales, 33, tithed to a Pentecostal church for nine months. But he lowered his contribution to 3 percent when he became dissatisfied that his money was going toward building what he described as a fancy new church. "The old one was good enough for me," he said. "I would like to give more money to the poor and the homeless."

He's not alone.

"Tithers have low levels of comfort needs," said Magers, of the Episcopal Church. "They don't have a need for a big church." They would rather see money go to social outreach and missions.

When the Church of God (Anderson) instituted a designated-giving program that permitted parishioners to fund specific projects, donations increased.

Whatever the method used, church steward directors are asking clerics to break their silence about money and preach to parishioners about donating to help others and show gratitude to God.

Some parishioners don't like the "guilt and obligation in stewardship sermons," Hoge and Griffin note. But Champlin says worshipers often are moved by the testimony of laypeople who find tithing "spiritually liberating."

Elaine Meyer Lee, for one, says that tithing gives her "a sense of order and spiritual grounding."

Most of all, tithing ends the distress that comes from ignoring human suffering, says Joseph Champlin of Immaculate Conception Cathedral in Syracuse, N.Y.

"When you're doing 10 percent and you see some kid starving," he said, "you don't have to torture yourself for not doing anything."

such as in the case of a traveling evangelist, the issuance of a Form 1099-MISC is appropriate," the manual states.

■ A minister is considered an employee, not an independent contractor, if the church has the right to tell the minister when, where or how to work.

■ Ordination does not guarantee a church staff member will be eligible for tax benefits available to ministers. The manual cites a 1968 case in which the U.S. Tax Court ruled that a certain Baptist minister of education was not a minister for tax purposes.

■ Allowances to help a minister pay income taxes or Social Security self-employment taxes are taxable.

■ A minister who lives in a church-provided home must pay self-employment taxes, but not income taxes, on the "fair rental value" of the home.

■ A minister who receives a housing allowance must pay self-employment taxes on the full amount of the allowance and income taxes on any

part of the allowance not spent on housing expenses.

■ A minister who receives money for services rendered—such as weddings, funerals or counseling—must report the amounts as income on Schedule C and Schedule SE.

■ A minister must pay income taxes and self-employment taxes on compensation above and beyond regular salary, such as Christmas bonuses or "love offerings."

■ A minister's offerings to the church may be deducted as charitable contributions on Schedule A, but not listed as a business expense on Schedule SE in an effort to reduce self-employment taxes.

A free copy of the manual is available by writing to IRS Freedom of Information Reading Room, P.O. Box 795, Ben Franklin Station, Washington, DC 20044.

The Kentucky Baptist Convention's annual conference on clergy tax issues will focus on the manual this year.

In general, high-level Christian givers tend to be theologically conservative and worship in churches that stress personal salvation.

Bivocational minister claims religious discrimination

Alfred Cook claims he was fired from his maintenance job at Western Kentucky University in November 1993, after his schedule was changed to include Sunday work, which he refused to do.

By Mark Wingfield
News Director

BOWLING GREEN—Nearly two years after his employment was terminated by Western Kentucky University, a bivocational Baptist minister continues to seek reinstatement to his plumbing job through a religious discrimination claim.

The Kentucky Commission on Human Rights has investigated Alfred Cook Jr.'s claims and found probable cause that religious discrimination occurred, said Leslie Jones, enforcement branch manager for the commission.

Cook claims he was fired from his maintenance job at the state university in November 1993, after his schedule was changed to include Sunday work, which he refused to do. An attorney for the university counters that Cook's dilemma could have been worked out in time, but he refused.

Cook serves two rural congregations in Edmonson County, Cedar Springs United Baptist Church and Silent Grove Missionary Baptist Church. Neither congregation is affiliated with the Kentucky Baptist Convention.

Cook began working for Western Kentucky University in April 1989. He claims he was assured at that time that he would not be required to work on Sundays. A little more than four years later, however, the university switched its plumbing unit to a seven-day work week and required Cook to take Sunday shifts on a rotating basis.

Cook said he told his supervisors he would not work on Sundays due to his religious convictions, and he kept to his word on the first Sunday he was scheduled to work. He worked on Saturday, as the new schedule required, but did not report to work on Sunday.

He was terminated from his job when he reported to work the follow-

ing Monday morning, he said.

Debra Wilkins, the university's attorney, said the university offered to "modify his schedule to allow him to go preach (on Sundays) and come back" to work afterward. Cook refused this offer, she said.

Cook "met with several administrators who urged him to stay here and work something out," Wilkins said. "They urged him to stay, and he refused."

The problem the university faced, she said, was needing to cover maintenance problems that arise on weekends. "When a pipe bursts on Sunday morning, you can't wait until Monday morning to fix it," she said.

The university did not violate the law by requiring Cook to work on Sundays, she said, because other employees with similar skills were not willing to trade shifts with Cook. "The law does not require us to discriminate against other employees to accommodate someone else's religious beliefs," she said.

At the time of Cook's termination, the plumbing unit had eight employees, Wilkins said.

Ironically, about two months after Cook's termination, the university hired a plumber primarily to work on Sundays, Wilkins said. The "temporary" schedule to which Cook objected no longer is in force, she said.

Nevertheless, Cook says he has pursued legal action because he believes he was "done wrong."

"If I stop this now with me, then maybe it will help somebody else later," he explained.

Cook also would like his job back at the university and back pay. Since May 1994, he has worked for the Edmonson County Road Department.

Several hearings on Cook's religious discrimination claim have been scheduled, but he has yet to have his day in court. A hearing scheduled for Sept. 27 was postponed after all sides gathered in a courtroom of the Warren County Courthouse but the primary hearing officer scheduled for the case did not arrive in time.

A new hearing date is to be set for some time in November.

The Kentucky Commission on Human Rights has been charged by the Kentucky General Assembly with

enforcing the Kentucky Civil Rights Act, which prohibits discrimination based on race, sex, religion and other factors. Commission decisions in hearings have the authority of a court of law.

Kentucky Revised Statute 344.040 prohibits employers from terminating employees because of religious beliefs. In previously decided cases, the courts have required employers to make "reasonable accommodations to the religious needs of employees" where such accommodations can be made without "undue hardship" to the employer.

In a 1983 religious discrimination case against General Tire & Rubber Co., the Kentucky Court of Appeals overturned a ruling by the Kentucky Commission on Human Rights. In that case, an employee claimed religious discrimination because he was required to work on Saturday, his sabbath. Forcing others to work for this employee on Saturdays created morale problems and lost efficiency within the company, the court found, and therefore created an "undue hardship" on the employer.

Recommendations to Messengers Attending 1995 Annual Meeting of the Kentucky Baptist Convention from the KBC Executive Board

The convention's constitution calls for Board recommendations to be published in the Western Recorder 30 days prior to the annual meeting. The following recommendations are printed here for that purpose:

Recommendation #1: Clear Creek Baptist Bible College

Recommendation to messengers of the 1995 KBC annual meeting. In 1946 the Kentucky Baptist Convention (then the General Association of Kentucky Baptists) received Clear Creek Baptist School as part of the Christian education ministry of Kentucky Baptists.

In recognition of these 50 years of partnership, in celebration of Clear Creek's 75th anniversary in 2001, and to secure needed support for a stronger future, the Clear Creek Board of Trustees has approved a 2-year development campaign to increase the college endowment to \$7.5 million and secure 250 commitments to include Clear Creek in estate plans.

A. The campaign would be launched at the 1996 KBC annual meeting.

B. Specific regions of the KBC will be targeted for an appeal each year during a two-year period.

C. The appeal will be for funding of endowed regional scholarships which give first preference to students from that region who attend Clear Creek.

Recommendation #2:

1996-97 Cooperative Program Budget Goals and Percentage Distribution Between SBC/KBC Causes

The annual Cooperative Program goals and percentage division between KBC and SBC causes are determined by the KBC in annual session.

It is recommended that the Kentucky Baptist Convention approve the following:

1. That the 1996-97 Cooperative Program Operating Budget goal be \$18,750,948, which is the same as the 1995-96 goal.

2. That the percentages for the division between KBC and SBC causes remain the same as 1995-96:

SBC = 37%
KBC = 63%

This is in accordance with the 1989 Convention adopted formula for determining the SBC percentage. That this division be subject to the Executive Board's decision to apply the Financial Crisis Plan approved in 1990, which stated:

"In case of a financial crisis, allocations be reduced proportionately to the SBC, Kentucky Baptist institutions of Christian Education and the Executive Board staff and/or programs."

3. That the 1996-97 Cooperative Program Challenge Budget goal remain the same as 1995-96, \$1,300,000.

4. That 83.271 percent of any challenge funds be distributed to SBC causes and 16.729 percent to KBC causes. Should the total \$1,300,000 challenge goal be attained, SBC causes would receive 40 percent of all Cooperative Program receipts in this year.

Illustration

	Actual 1994-95 Receipts	Approved 1994-95 Budget	Approved 1995-96 Budget	Proposed 1996-97 Budget
Cooperative Program Goal				
A. Operating Budget	17,857,929	17,858,046	18,750,948	18,750,948
1. SBC Causes (a)	6,607,434	6,607,477	6,937,851	6,937,851
	37.000%	37.000%	37.000%	37.000% (d)
2. KBC Causes (b)	11,250,495	11,250,569	11,813,097	11,813,097
	63.000%	63.000%	63.000%	63.000% (d)
B. Bold Mission Challenge (c)		1,300,000	1,300,000	1,300,000
1. SBC Causes (a)		1,055,743	1,082,528	1,082,528
		81.211%	83.271%	83.271% (d)
2. KBC Causes (b)		244,247	217,472	217,472
		18.789%	16.729%	16.729% (d)
Total CP Goal	17,857,929	19,158,046	20,050,948	20,050,948

(a) The distribution of these items is approved by the Southern Baptist Convention.
(b) The distribution of these items is approved by the Executive Board, Kentucky Baptist Convention.

(c) If Challenge Goal is attained, total CP through the SBC would equal 40 percent.
(d) Subject to Executive Board's decision to apply the Financial Crisis Plan approved in 1990.

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AVAILABLE: Pastor with 40-years experience seeking bivocational ministry. Greater Louisville. References upon request. Rev. Thomas Burke (812) 285-9330.

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WANTED: 15-passenger van in good condition to buy for church. (502) 477-2047.

SEEKING: Minister to children at Broadway Baptist Church. Part-time position. Please send resumé to: Children's Minister Search Committee, Broadway Baptist Church, 4000 Brownsboro Rd., Louisville, KY 40207.

SEEKING: Part-time music/youth director (will consider someone interested in just the music position). Send resumé to First Baptist Church, P.O. 577, Lebanon Junction, KY 40150; phone (502) 833-4954.

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SECURITY: Need security at church, business or home? Call Bob at ADT Security Systems, Lexington, (606) 254-0837 or (502) 343-4056.

Danville missionaries keep prayer support going at home

By Joyce Sweeney Martin
Staff Writer

DANVILLE—When members of First Baptist Church of Danville talk about their church's first overseas mission endeavor, they not only tell the stories of those who made the journey to Russia, they also tell the stories of some who stayed home.

While 13 First Baptist members joined two other people from neighboring churches on the construction/vacation Bible school/evangelism trip to Tihkvin, Russia, in August, more than 100 fellow church members undergirded the mission with around-the-clock prayer.

Actually, the concerted prayer effort began two weeks before the trip and continued during the two-week trip, according to coordinator Marty Lough. Each hour of each day was divided into 15-minute time slots covered by at least one person, she said.

Once the team arrived in Russia, it did not take long for them to need specific prayer support from their church family back home.

On their first Sunday night in Russia, they learned that a promised building crane probably would not be available. Team coordinator Tom Christopher called home to ask for prayer that the crane would arrive as planned on Wednesday.

"The time frame was short," Lough said. "But we activated the prayer teams and began praying."

Not only did the crane arrive on Wednesday, but "we were able to keep it through Friday—a two-day

bonus," Christopher said. They proceeded with work on the foundation and basement of the church building. Prior to the trip, the Danville church had sent the Tihkvin church \$15,000 for building supplies.

Another day the team discovered they were staying in the same hotel as the "Russian mafia," according to Christopher.

"We called back home and asked our church to pray that we could get the 'devil off our backs,'" he said. The gangsters moved out.

And, on yet another occasion, the team learned they would not be able to conduct a vacation Bible school as planned.

Again, back home, people prayed. Not only did the team conduct the previously scheduled VBS, but an additional school as well.

Plus, the Tihkvin church decided to begin a mission congregation in the village where one of the Bible schools was held. "An extra bonus," Tom Christopher said.

In Tihkvin, the Kentuckians found a hunger for God and an openness to the gospel "like we had never seen before," Christopher said. More than 34 people professed faith in Jesus. In addition to giving out more than 600 Bibles, the Kentucky team left 3,000 Bibles with the Russian Christians.

"We felt the presence of God 24 hours a day," Christopher said.

And, back home, the First Baptist prayer team found "we all had a job in the mission," Lough said. "The prayer partners were just as important as those who went to Russia."

"We all had a job in the mission. The prayer partners were just as important as those who went to Russia."



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Western Recorder

The Executive Editor Search Committee of the Western Recorder is seeking applications from interested persons. Anyone interested in this position should send a current resume to one of the committee members no later than November 1, 1995.

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Tom Curry, 7602 Old Shepherdsville Road, Louisville, KY 40219
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- Planning for 1996 partnerships projects in St. Petersburg, Russia.
- Speedy and safe delivery of the Christmas gifts for Russian children.
- The Clay Cartwright family, International Service Corps volunteers in Tambov, Russia.
- Michelle St. Clair, International Service Corps volunteer in Penza, Russia, who is experiencing physical problems.
- Marti Williams of Henderson, who is teaching English in Dubna, Russia.
- Planning for the Kentucky-Boston partnership.
- Director of Missions Ignatius Meimaris and the staff of the Greater Boston Association.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Mount Herman Church called **Lon Cullen** as pastor Sept. 10. He is a student at Southern Seminary.

■ **BRANDENBURG**—First Church ordained **William Corum** as deacon Sept. 24. He is a graduate of Campbellsville College.

■ **COVINGTON**—Latonia Church called **Shannon Porter** as minister of youth and education. He will begin his new ministry Oct. 15.

■ **DRY RIDGE**—Crittenden Association will sponsor a mini youth camp "Who's In Da House," led by several 1995 Centrifuge staffers Oct. 13-15 at Grant County High School. Call (606) 824-2492 for information.

■ **FRANKFORT**—**Gordon Lunceford** resigned as associate pastor for youth and education at Evergreen Church to become minister of youth and education at First Church in Pine Bluff, Ark.

■ **LEXINGTON**—Southern Heights Church called **Gary Grogan** of Roanoke, Va., as pastor. He began his new ministry Aug. 27. Also, **Douglas Hisel**, **Barrett Riggs** and **Harold Powell Jr.** were ordained as deacons Oct. 1.

■ **LOUISVILLE**—Crescent Hill Church will present "The Music of Henry Purcell" concert Oct. 15 at 6:30 p.m. The concert will commemorate the 300th anniversary of the composer's death. Call (502) 896-4425 for information.

Phillip Moody resigned as minister to youth at Woodland Church to become full-time minister of education at First Church in Tullahoma, Tenn.

■ **MANCHESTER**—New Home Church ordained **Earl Hubbard**, **Paul Crawford** and **Delbert Smith** as deacons.

■ **MAYSVILLE**—First Church called **Nathan Miller** of Cynthiana as minister to youth and children.

■ **SHEPHERDSVILLE**—Little Flock Church will host a "Toward a Growing Marriage" seminar Nov. 17 at 7 p.m. and Nov. 18 at 9 a.m., led by **Gary Chapman**, director of adult ministries at Calvary Church in Winston-Salem, N.C. The cost: \$35/individual, \$65/couple. Call (502) 955-8760 for information.

■ **STEARNS**—First Church called **Thomas Hughes** as pastor. He previously was pastor at First Church in Moreland.

■ **WILLIAMSBURG**—**Bob Dunston**, chairman of the Cumberland College religion and philosophy department and professor of religion, is the author of the December 1995 background Bible commentary published in the fall edition of the Adult Teacher, a publication of the Southern Baptist Sunday School Board.

■ **WORTHVILLE**—Worthville Church recently called **Todd Benkert** as minister of music and youth. He is a student at Southern Seminary.

California's Saddleback Valley Church finally gets building, baptizes 384

LAKE FOREST, Calif. (BP)—The nation's largest church without a building finally has one.

After nearly 16 years of meeting in schools, country clubs, warehouses, tents and even mental hospitals, Saddleback Valley Community Church has moved into its own facility.

Nearly 12,000 people filled the three dedication services Sept. 17 of the Lake Forest, Calif., congregation where Rick Warren is pastor.

The event included the baptism of 384 new converts in Saddleback's outdoor baptism pool on the patio of the new facility. Worshipers watched some of the baptisms projected live onto three large video screens included in the new building.

"We wanted to keep the focus on the theme of our church: changed lives," Warren said. The church has baptized more than 1,000 people so far this year.

The next week, Sept. 23-24, members held a grand opening of the building for the community. Members brought hundreds of unchurched neighbors to the services, resulting in 210 professions of faith in Jesus Christ and another 64 baptisms.

Saddleback began in 1980 in the living room of Warren's home and

has met in 79 different facilities in five different cities over the past 15 years.

In December 1992, the church purchased 74 acres of prime Orange County property worth \$9 million, paved 25 acres of parking and erected a giant 2,500 seat tent where four services have been held each weekend the past three years. In November 1994, members committed \$23.5 million in a single weekend to be used for buildings. The first building was erected in record time, 10 months later, and was completely paid for when the congregation moved in. The erection of two three-story educational buildings will be the next phase.

In June of this year, Saddleback was recognized in a study by Liberty University as the fastest-growing Baptist congregation in American history, growing from one family to nearly 12,000 attenders in 16 years.

Members attribute the church's growth to Warren's philosophy of ministry, called "The Purpose-Driven Church," which places a greater emphasis on building people rather than erecting buildings.

"We've wanted to prove to the world that the church is people, not buildings, and that you don't need buildings to grow a church. I think we made our point," Warren said.

"I found a 20-dollar bill"

For years I have heard Christians talk about "faith." Over the years of working with Barkley Moore, I learned many things from him.

He always reminded us that each child had been created in the image of God, and that Jesus died for every child whether the child accepted this fact or not. We were also reminded that faith is trusting God to meet needs. We were told that if you have everything you need all of the time, you have made it impossible for God to provide a miracle. Talking about faith is one thing, but depending on God is another.

Because so much of our ministry is done by "faith," I must confess there are times when I wonder how God is going to meet certain needs. I am happy to say there are many ways in which God reminds me how He will do this. Last week there were several reminders of God's provisions in the mail.

Early in the week I received a letter with twenty dollars inside. The letter said in part, "I found a twenty dollar bill beside my car in a public parking lot. There was no one around to ask if they had lost one. So I'm sending it on to you. I know you can put it to good use."

The same day a letter came addressed to the school. When I opened the letter there was five dollars inside. I do not know who sent it or even the city from which it was sent. The stamp had been canceled but the postmark telling where the letter had been mailed was missing. I guess some would think that five dollars is not much, but at Oneida every gift is important. Many of you may have heard another of Moore's quotes: "You cannot give a gift so little that we do not appreciate it, nor a gift so large we cannot use it."

Another wonderful letter came last week from

Lexington, from a lady whose husband had just passed away. Enclosed was a check for \$2,500. I called this lady to ask about her husband and about her gift. I was surprised to find that neither she nor her husband had ever been to our campus. They had heard many good things about Oneida over the years, and her late husband wanted a portion of his estate to be given to us.

It has always amazed me that some of our largest gifts come from people who have never been on our campus. That may not be unusual, but it seems unusual to me.

I never stop being amazed at the way God works. Surely David must have been thinking the same thoughts when he said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him?"

It is a wonderful thing to see God creating and bringing so many things together. It is very much like a puzzle. Until all of the pieces are put together, you are not able to see the whole picture.

What a blessing it is to see God bring order out of chaos, to calm the storm, and to provide where there is need.

As God uses us to meet the many needs of the students on our campus, He also provides many friends who help to supply our needs. Some give financially, others volunteer to work, many bring used clothing and other items. We have an army of prayer partners who pray for us daily and share with others information about the ministry we provide. I cannot thank everyone enough for allowing God to bless us through you.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

Testimony chapel

The fall season brings a deeper awareness of our many blessings. Testimony chapel at Clear Creek expressed God's working.

Australian guests of Dr. and Mrs. Jim Castlen attended that day and we heard the thrilling account of a vibrant church in Newcastle, New South Wales. Kevin and Roberta Hodgson are lay leaders with some of the 27 growth groups that involve 80 percent of the members.

"It's hard to believe I'm at Clear Creek, with my background in sports," Randy Stone testified. "If I hadn't broken my thumb at UK, I wouldn't be here. Pray for me and my family as we work through problems. They look to me for guidance and I'm only 23."

Wayne Lewis said, "Last year I asked you to pray that my family would come back to the Lord. Both Mom and Dad lost their jobs since then. Last week they got a new job and acknowledged it was the Lord's doing. They have started back to church. Thank you for praying."

"I prayed for God to send me a country girl. But I didn't say which country," Kevin Kramer acknowledged. At Clear Creek he met Anya Krevasheeva from Russia. They married this past June. "I praise the

Lord for a godly woman as my wife."

South Carolina single Harvey Traynum confessed, "I was a loner in high school. The Lord has shown me what friendship is and blessed me with so many friends and family. Thank you for helping me make it."

Second-semester student David Musser encouraged new students:

"I remember coming here with excitement and fear, knowing God called me. Difficult things happened in class, and my emotions went on a roller coaster ride. There were times I thought coming here was really stupid. I didn't want to be here, but I couldn't go back. It's all right to have those feelings; there is no shame in it. God sus-

tained me. We need to be transparent and honest with each other, pray together and help each other through."

"I'm thankful that at Clear Creek we get more than an education; we are family," said second-year student Randy Logsdon. "I lost my dad June 18—Father's Day. The support of families helped me through the grief."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Louisiana warden opens doors to jailhouse revival

By Lacy Thompson
Louisiana Baptist Message

ANGOLA, La. (BP)—When Burl Cain became a warden, his mother laid down the law.

"She told me, 'You have a wonderful opportunity. You have a chance to make a difference in people's lives. Don't blow it,'" recalls Cain, warden of the Louisiana State Penitentiary in Angola.

"I'm just trying to do what she said, what I'm supposed to be doing."

And it is working so well Cain himself cannot believe it sometimes. Indeed, in the nine months since Cain arrived at Louisiana's largest prison, violence is "significantly less," he says.

And revival—yes, revival—has broken out at the institution.

"Is there revival at Angola?" Cain repeats when asked if he would use that word to characterize developments. "There is revival in Angola. Revival is happening. When you have over 300 people taking 'Experiencing God' classes, that's revival. When you have inmates taking seminary extension courses, studying to be preachers, that's revival.

"There is definitely revival in Angola," Cain says. "Big time."

And while such developments may amaze Cain and others at times,

one cannot say the lifelong Louisiana Baptist layman is surprised by developments. After all, Cain does not consider the work to be his anyway.

"This is God's program. It's his work," he says. "As long as he wants it to go on, it will."

At this point, it has been going on ever since Cain arrived at the Angola institution in January. At that time, the former agriculture teacher made a commitment.

"I believe moral rehabilitation is the only true rehabilitation there is," says Cain, a member of First Baptist Church of Zachary, La., and the longest-tenured warden in the state prison system at 14 years. "So I came here committed to do what I'm supposed to do by making Christianity available. I came to this committed to seeing their religious program at this institution flourish and to making sure no one got in the way of that. All I really did was remove the roadblocks."

Some may characterize Cain's actions as a little more proactive than just removing the roadblocks, however. He took several key steps, including the hiring of more chaplains. He authorized New Orleans Baptist Theological Seminary classes on site. "We're producing preachers now," he says. "And they'll have an impact with others."

Cain also led in the effort to start "Experiencing God" classes throughout the institution, even on death row, where such efforts were unprecedented. About 70 inmates were involved in the first round of classes. The number has more than tripled now. "And that's just going to keep multiplying as it goes," Cain says.

The response of inmates to the efforts has been tremendous, he notes. "Look, it's easy to take the easy road. It's easy to lock 'em up and throw away the key. But you have to remember—these people have souls inside their bodies. They have souls."

That belief fuels all of Cain's actions as warden. "I run this prison on common sense and good judgment. It's the only way I know how to do it. So I do."

For instance, Cain teaches inmates their beds are their homes, the aisles in the cellblocks are their roads and the beds around them are their neighbors' homes. He teaches them to take care of their homes and keep them clean, to take care of their neighbors and watch out for one another.

"Then if the person is rehabilitated and re-enters society, they understand their responsibilities within a community," the no-nonsense prison leader points out.

During a recent series of revival services in the prison, officials decid-

ed to bring problem inmates to the services. These were inmates who had been isolated because of their inability to get along with others. They were troublesome. They had enemies.

What happened was more unexpected than the hesitant prison officials could have imagined.

"We saw people hugging the necks of people they hated earlier," Cain recounts. "We saw men turned around. We saw lives changed. I couldn't believe it. I could not believe it was happening."

"All these men were looking for was something, just looking for something to hang their hats on. And we ought to be ashamed for what we hadn't done for them before. They were ready for God. They were probably more ready than anyone."

"It was just amazing. And even though some of these people may never be free from this place, they'll now be free with eternal life. That's what it's all about."

But that is not all it is about. In addition to the eternal benefits for inmates, there are practical payoffs as well, as evidenced in the drop in violence since the religious movement began full force at the prison.

"There are no losers in this," Cain insists. "If I was an atheist warden, I'd be crazy not to promote Christianity."

"When you have over 300 people taking 'Experiencing God' classes, that's revival. When you have inmates taking seminary extension courses, studying to be preachers, that's revival. There is definitely revival in Angola. Big time."
Warden Burl Cain

38-year-old leader brings new life to Tulsa Association

By Dave Parker
Oklahoma Baptist Messenger

TULSA, Okla. (BP)—He rides a bike 17.5 miles to work and back every day. Each Friday he does volunteer work in area shelters. His "desk" is a conference table, and two bicycles hang on the wall next to it.

To say Steve Bass is unconventional is an understatement—as is saying he is successful.

In 1992 Bass became one of the youngest men ever elected director of missions in the Southern Baptist Convention, when he was named executive director of Tulsa Metropolitan Baptist Association. This summer, the Southern Baptist Home Mission Board honored Bass as metropolitan director of missions of the year for the western United States.

Accomplishments cited by the HMB included relocating the associational offices, building a new Baptist Student Union facility and expanding DaySpring Villa, a shelter for homeless and abused women.

Bass, 38, said the association has accomplished a great deal in those projects, but he said the more important changes have come through a "radical transformation" in the way Tulsa area churches are thinking.

Bass, a 1981 graduate of Southern Baptist Theological Seminary, succeeded his former pastor, Garnet Cole, who retired in 1991. He said Cole "had the association on stable financial ground. He accomplished a lot, and he helped me accomplish a lot."

When Bass was elected, though, he said Tulsa Association churches were looking for a new way of doing

things.

"They were not only asking for someone from a different generation, they were after a different way of doing missions," he said.

"I had no image, or 'paradigm' as it's now being called, for how the previous generation did missions, so the first thing we did was to hold 'Metro Thrust,' a strategic planning process."

This process "caused us to rethink the very basis for what an association is in the first place," he said. "All around us we saw the crumbling of traditional denominational structures, built with 1960s money."

In the 1950s and 1960s, he said, the way to solve problems was to add another staff member or create a new program, which led to large bureaucracies. What was effective then is not so in the 1990s, he said.

One of the association's first steps was to change its name to include the word "Metropolitan." Then it came up with a mission statement that begins, "We affirm that each church is on a mission ..."

"We believe our association has the right to ask churches, 'What is your mission?'" Bass said.

Some churches may see their mission as including a strong Sunday school and discipleship training program, while other churches may have a more nontraditional approach to reaching people.

"We realize that each church is different, and we don't want them to be the same," he added. "When they tell us what their strengths are, we say, 'That's wonderful. Now, what are you going to do with them?'"

The association will go to a church, meet with members and de-

velop a personalized mission statement and set of priorities.

One of the biggest transformations he has seen has been in the association's staff. He said the old structure stifled creativity and growth.

"Our staff meetings are learning times," he said. "One of the staff members is assigned a book to teach, and so we are constantly learning new ideas."

"We also have tried to make them feel their ideas are important," he said. "Anyone can bring up suggestions and we will discuss them. By doing this, everyone quits worrying about his or her department and is able to see the big picture of what we can accomplish as an association."

The association also has begun using more volunteers.

"We asked ourselves how we could work smarter," Bass said. "There are people all around just waiting to share their gifts."

One area Bass predicts the association will give greater emphasis to is the health of its churches.

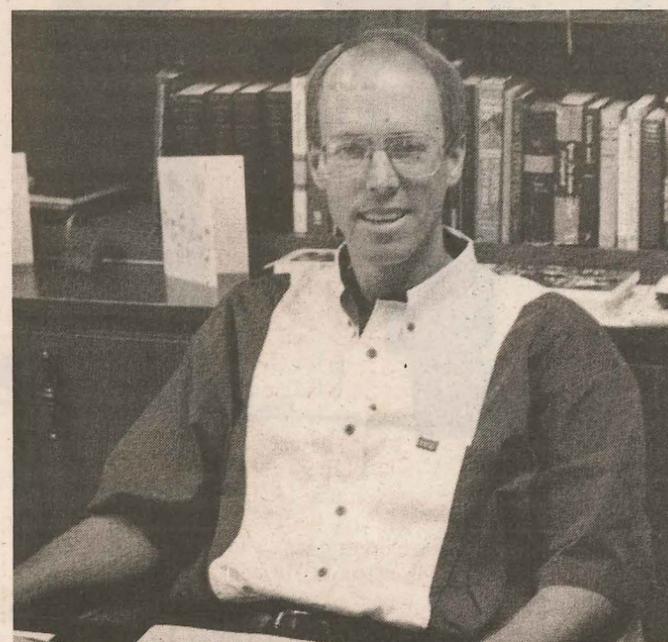
"We don't talk about church growth here anymore, we talk about growing healthy churches," he said.

"We feel that a healthy church is growing. And the growth and health of the church is directly tied to the growth and health of its pastor. If pastors are not growing, the staff will not grow."

"Our No. 1 call is to help that pastor get on a track of personal growth and leadership development," Bass said.

Continuing education is essential, he said.

"A recent study showed that when a Tulsa University computer student



walks across the platform to get his diploma, what he learned as a freshman is already out of date," he said. "When we talk about missiology, you need something fresher than what a Southwestern Seminary professor told you in 1942."

One way Bass keeps his perspective fresh is by giving every Friday to volunteer mission work. On Fridays, he and his wife, Dottie, will be found sacking groceries for indigents or cooking meals for women's shelter residents.

"We started doing this because I am convinced that people will not hear what I say, they'll see what I do," he said. "This is one way of staying involved with the people of the community."

NEW PERSPECTIVE Director of Missions Steve Bass has brought a new perspective and excitement to churches in Metropolitan Tulsa Baptist Association. (Photo by Dave Parker)

Thank You!



The children and staff of Kentucky Baptist Homes for Children want to thank all associations, churches, and individuals who helped support this year's Food Round-Up. Your caring and generosity have gone a long way toward providing for the food needs of your children's ministry for the coming year!

P.S. Interested in other ways you can be involved with helping children and families? Call us at
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