



WESTERN RECORDER

December 12, 1995
Vol. 169, No. 49

FOR THE RECORD

Dockery elected

David Dockery was unanimously elected president of Union University in Jackson, Tenn., last week. He is one of six professors at Southern Baptist Theological Seminary to announce resignations this fall. *See page 2.*

Christian County men

Some Baptist men in Christian County are leading an interfaith effort to rally all the county's men for Christ. *See page 3.*

Editorial

A lesson for modern churches: See the big picture to follow the Christmas star. *See page 5.*

Water holders

The church must dispense the Living Water of Christ, but in containers the unchurched can handle, according to futurist Leonard Sweet. *See page 6.*

Heresy trial

The Episcopal Church is preparing to hold its second heresy trial in history, this time against a bishop who ordained an openly gay man as a deacon. *See page 7.*

Churches lead journey to Bethlehem

By Joyce Sweeney Martin
Staff Writer

This Christmas season, perhaps 30,000 Kentuckians will travel to the little town of Bethlehem—and they won't even leave the state.

Thanks to three Kentucky Baptist churches, those Kentuckians and a few people from neighboring states are experiencing recreations of the town of Bethlehem as it might have been when Jesus the Christ was born.

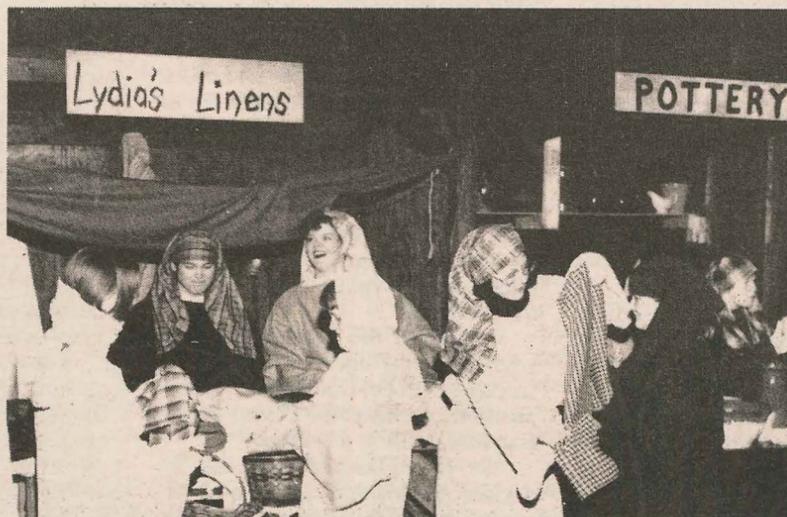
This year, Pleasant Hill Baptist Church in Somerset, Shively Baptist Church in Louisville and First Baptist Church in Madisonville are continuing what has become a Christmas tradition in their communities.

While each church puts its own unique touch on the experience, all three offer the sights, sounds and smells of the town of Jesus' birth.

Costumed church members operate "shops," such as the potter's shop, a linen shop, the bakery, the inn, fruit-vending and animal-trading centers.

Sheep, goats, chickens, donkeys and camels enliven the "city." "Shepherds" hover over bonfires, watching over their flocks. "Beggars" roam the streets. The smell of simmering spices fills the air. "Visitors" coming to Bethlehem for the Roman census add to the hustle and bustle. And, of course, in each "Bethlehem," there is a beautiful baby in the manger.

Participants sense they are being transported back in time and place, and that realism is the key ingredient



BETHEHEM SCENE Members of Pleasant Hill Baptist Church in Somerset recreate Bethlehem at the time of Jesus' birth during last year's "Journey to Bethlehem," which they will produce again next week.

in the success of these events, Shively Pastor Steve McSwain said.

"I've been to Bethlehem (in Israel) four times. I know what Bethlehem is like," he said. "Our recreation is realistic."

Two years ago, realism took on new meaning at First Baptist Church of Madisonville when one night during the walk-through, the stable donkey went into labor and gave birth, according to director Donna McMurtree. Last year, both the donkey and her colt were back in the stable. This year, the colt is the "star" donkey.

At Pleasant Hill, the church park-

ing lot is transformed for the "Journey to Bethlehem" drive-through. At Shively and Madisonville, the church buildings and parking lots are utilized for walk-through experiences.

The recreations are mammoth undertakings for each church. Early in the year, committees ranging from electrical to set construction to costumes to "animal procurement" to child care and food service for workers begin their work. And during the event itself, the churches "mobilize to do the monumental," as McSwain described it.

□ *See Churches lead ... , page 8*

Chapman celebrates 'Music of Christmas'

NASHVILLE (BP)—In December 1984, newlyweds Steven Curtis and Mary Beth Chapman didn't have what most people might consider a merry Christmas.

"We got married in October and had \$50 in our bank account," Chapman said. "I was in school at Belmont, and she was working to put me through school. We couldn't believe how much it cost to have a Christmas tree, and so we found the cheapest tree we could possibly get."

Christmas trees have come a little easier for the Chapmans since then, especially now that the Paducah native has become one of contemporary Christian music's top performers. But the memories of that Christmas have endured, inspiring Chapman's "Christmas Is All In The Heart," one of the original songs on his newest album, "The Music of Christmas."

"I've wanted to do a Christmas album for a long time because I love Christmas music so much," said Chapman, who also co-produced the project.

While some people may get their first inkling of the Christmas spirit from lights or other sights, not Chapman. "For me it's music," he said. "If I can hear one line of a certain Christmas song, that Christmas spirit just explodes in my heart."

This album also carries a lot of nostalgia for Chapman's childhood in Paducah, especially his newly ar-



KENTUCKY CHRISTMAS Paducah native Steven Curtis Chapman drew inspiration for his new Christmas album from his Kentucky childhood.

ranged medley of "Silent Night/Away in a Manger/O Holy Night."

"My father owned a music store and was a choir director, so at Christmastime we'd hear those three songs constantly," he explained. "When we were singing, though, it brought back memories of my family singing around the kitchen table, and my brother Herb and I singing at parties—we'd do all the little banquets and parties in Paducah—so I drew on all my experiences and tried to recreate something that really captured the spirit of those moments frozen in time."

The album contains a collection of traditional Christmas carols and original songs, all of which were written

or co-written by Chapman.

"When I sat down to make this Christmas recording, I wanted to create a timeless gift for all who would listen to it," said Chapman, who was raised in Olivet Baptist Church in Paducah. "I drew on all my 32 years of Christmas experiences and memories to write, select and record music that celebrates the wonderfully timeless truth that our God is with us."

"Obviously, the true meaning of Christmas is for all humanity, but there's so much about Christmas that's for the child in all of us," Chapman said. "It's a season that I watch now through the eyes of my kids."

One song on the album that will undoubtedly touch a number of listeners is "Going Home For Christmas," a song co-written by Chapman and James Isaac Elliot about the death of Mary Beth's grandmother two years ago and her absence during that first Christmas season.

"Christmas is a holiday season where everything is exaggerated," Chapman said. "If you're joyful and happy, it's the greatest time of the year. But when you're in pain, I think it's also a time when that's exaggerated because you're reminded of what you've lost."

Chapman said he wanted to acknowledge that pain in an album with the theme of "our God is with us."

"It's not just 'our God is with us'"
□ *See Memories inspire ... , page 8*

Barry Allen new head of Foundation

By Mark Wingfield
Interim Editor

LOUISVILLE—Barry Allen, longtime business division director for the Kentucky Baptist Convention Executive Board, has been elected president of the Kentucky Baptist Foundation.

Allen, 47, succeeds Richard Carnes, who left the Foundation in August to become president of the Woman's Missionary Union Foundation in Birmingham, Ala.

Ironically, until one year ago, Allen had been Carnes' supervisor, since the Foundation at that time was a department of the Executive Board's business division. Last January, the Foundation was granted full agency status and became a separate entity from the Executive Board, managed by its own board of directors.



Allen was selected for the new post by a search committee composed of members of the Foundation's board of directors. The Foundation's full board elected Allen to the president's post Dec. 7, and the KBC Executive Board confirmed the election Dec. 11.

Allen will assume his new responsibilities Feb. 1.

"Barry Allen has served Kentucky Baptists with distinction for many years. He knows Kentucky Baptists, their needs and potential," said Charles Barnes, a Louisville layman who is chairman of the Foundation board. "The Foundation's board of directors believes Barry Allen is uniquely qualified to lead the Foundation to a new era and level of service to undergird the work for all Kentucky Baptist causes."

Bill Marshall, KBC executive secretary-treasurer, concurred that Allen is "uniquely qualified" for this role due to his "training, giftedness, spirit and vision."

"The Executive Board will greatly miss the daily contribution of this deeply dedicated servant-leader," Marshall said. "My personal consolation comes with his sense of God's leadership and the awareness that he and I will have continued opportunities for serving Kentucky Baptists on mission together."

Allen said he is "delighted, honored and highly complimented" by the opportunity to lead the Foundation.

"I am looking forward to con-

□ *See Allen to lead ... , page 8*

Moving? See page 4 (1212)

BAPTIST BITS

■ **Michael Cogdill** has been named first dean of Campbell University's new divinity school. Cogdill currently chairs the university's religion and philosophy department. Bruce Powers, professor of Christian education at Southeastern Baptist Theological Seminary, was named associate dean of the new divinity school.

■ **American Baptists** will re-establish ties with the Baptist Peace Fellowship of North America after an eight-month rift over the Peace Fellowship's position on homosexuality. The national ministry arm of the American Baptist Churches in the U.S.A. voted in November to rescind an early vote to sever ties with the Peace Fellowship.

■ **The Cooperative Baptist Fellowship** appointed its 100th missionary in a service Dec. 1. The organization of Southern Baptist moderates appointed its first missionary in 1992.

■ **John Yeats**, a pastor and editor of a conservative newsletter in Texas, has been named editor of the Indiana Baptist, the newspaper of the State Convention of Baptists in Indiana. Yeats, 45, has been pastor of South Park Baptist Church in Grand Prairie, Texas, and editor of *The Plumline*, a monthly publication of Texas conservatives.

■ **Herschel Hobbs** will continue to be featured in Sunday school lesson commentaries published by the Southern Baptist Sunday School Board, even though the Baptist statesman died Nov. 28. Sunday School Board officials said they plan to draw from the more than 100 commentary volumes and other materials Hobbs has written in the past.

Dockery elected president of Union University

By Mark Wingfield
Interim Editor

JACKSON, Tenn.—David Dockery was unanimously elected president of Union University Dec. 8, succeeding Hyran Barefoot, who will retire May 31.

Dockery, 43, currently is vice president for academic administration and dean of the theology school at Southern Baptist Theological Seminary in Louisville.

University trustees and faculty praised Dockery as a good fit for the 2,000-student Baptist school located in West Tennessee.

However, faculty and staff at Southern Seminary quietly lamented Dockery's impending departure from the seminary, where he has been considered a cohesive force between faculty and administration during three years of tumultuous transition on campus.

The seminary's trustees and president have enacted a virtual gag rule that prevents faculty and staff from speaking publicly in any way that could be deemed negative toward the seminary. However, faculty sources who spoke on condition of anonymity used words such as "chaos" to describe the perceived impact of Dockery's departure on seminary faculty and staff.

Dockery reportedly has been a buffer between President Al Mohler and the faculty, who have been at odds with each other from the start of Mohler's tenure in 1993.

In a speech to Union's trustees immediately after his election, Dockery praised the university for moving to the forefront of Christian colleges in recent years. "It will be a privilege to serve alongside a faculty of this

quality, to work with this very capable trustee board and to get to know the outstanding students and alumni of this institution," he said.

Dockery's selection drew praise from the university's trustee chairman, current president and a faculty spokeswoman.

"The search committee and board of trustees see Dr. David Dockery as a man of true conviction and vision who already possesses a firm understanding of Christian higher education, a man we believe will capably lead Union University into the next century," said John Drinnon, a Memphis, Tenn., layman who chairs the trustee board.

"I support the board's decision wholeheartedly and look forward to working with Dr. Dockery in my new position of chancellor," said Hyran Barefoot, retiring president.

"Dr. David Dockery possesses the desired presidential qualities as described by the search committee, faculty and staff of our university," said Carla Sanderson, dean of the university's nursing school and a faculty representative on the search committee.

In Louisville, Mohler commended Dockery to Union's trustees, faculty and staff, saying Dockery has made a "stellar" contribution to the seminary. "He has provided leadership for this faculty, guidance for students, and he has served as a model of the Christian scholar."

Although no specific plans were announced by either institution, Dockery apparently will continue to serve the seminary through the spring semester. Mohler said he intends to name Dockery's successor before the spring trustee meeting, which is April 15-17.

Six leaving seminary faculty

By Mark Wingfield
Interim Editor

LOUISVILLE—Six faculty members have announced resignations from Southern Baptist Theological Seminary this fall, with some departures effective this month and others to be effective in the spring.

The six are:

■ **David Dockery**, vice president for academic administration and professor of theology, who will become president of Union University in Jackson, Tenn., in May.

■ **Janet Spessart**, acting dean of the Carver School of Church Social Work, who will become associate professor of social work at Roberts Wesleyan College in Rochester, N.Y., after this academic year.

■ **David D'Amico**, professor of evangelism, who has been appointed by the Cooperative Baptist Fellowship to serve as a missionary to the diplomatic community in New York City, effective soon after the first of the year.

■ **John Hendrix**, professor of Christian education, who has been called as pastor of Northside Baptist Church in Clinton, Miss., effective Jan. 1.

■ **Mary Alice Seals**, assistant professor of church music, who will become associate professor of church music and assistant to the dean at Gardner-Webb University's divinity school, effective in January.

■ **Rebecca Russell**, assistant professor of church music, who re-

signed at the beginning of this academic year and now is teaching at the University of Kentucky.

Spessart's resignation could have the most immediate impact on students, since she is one of only two full-time faculty members remaining in the Carver School. Seminary trustees have voted to discontinue the master of social work degree program, which is the primary degree offered in the Carver School.

The seminary's administration has been seeking to transfer that degree program to another Baptist institution, but no deal has yet been struck. After this spring, 24 students will remain in the Carver School lacking only one year of study to complete their degrees.

A primary concern of these remaining students is whether the master of social work degree program will retain its accreditation by the Council on Social Work Education.

Spessart said her resignation will not be the sole determining factor in that accrediting decision, but could be one factor. "It's going to be a total picture. They will be looking at an array of things: How many students will be here? Who is on board to provide leadership? What kind of educational plan is available for the students?"

Nevertheless, Spessart said she announced her decision to leave the seminary well in advance "so the students would have one more piece of information in their course of making decisions."

HMB planning evangelism blitz

JACKSON, Wyo. (BP)—A five-year plan to share the gospel in every household in America is being developed by the Southern Baptist Home Mission Board.

Known as "Celebrate Jesus 2000," the process includes training, prayer, personal witnessing, evangelistic crusades and publicity.

Larry Lewis, HMB president, called the strategy "Spirit-led and God-directed." Using Mark 16 as a reference, Lewis said the success of Celebrate Jesus 2000 depends in part on whether Christians really believe in hell.

"Too many Christians, deep in their hearts, don't believe that people without God are really that bad off," Lewis said. Believing that Jesus is the only way to escape eternal punishment will motivate Christians to share Christ, he explained during an HMB-sponsored annual meeting of evangelism leaders from across the Southern Baptist Convention.

To develop a mindset for outreach and growth, the HMB evangelism staff recommends churches use "Total Church Life," a book written by Darrell Robinson, HMB vice president for evangelism, which challenges churches to exalt the Savior, equip saints and evangelize sinners.

Every part of the process must be bathed in prayer, Lewis said. He said he envisions churches praying for their communities, perhaps by making prayer lists from names in the phone book. Prayer efforts also could include walking through neighborhoods and praying for situations participants observe, enlisting prayer partners and observing periods of prayer and fasting.

After being trained to witness and pray for lost people, Southern Baptists will be encouraged to share the gospel "house to house, door to door and face to face," Lewis said. The witnessing thrust will help churches discover prospects and also create a community awareness of the church's ministry, he predicted.

"People Sharing Jesus" is the training process emphasized by the HMB evangelism staff. It is designed to help Christians witness in their everyday settings.

The final phase of Celebrate Jesus 2000 is mass evangelistic programs such as crusades and revivals. One component will be "YouthLink," simultaneous youth rallies to be held in seven cities Dec. 29, 1999, through 1 a.m. Jan. 1, 2000. The rallies will be transmitted via satellite to churches across the country.



"Pastor, I realize the motion passed officially, but would you like to hear the parking lot version?"

Two Baptists rallying Christian County men for Christ

By Joyce Sweeney Martin
Staff Writer

HOPKINSVILLE—Will Stone and Brian McKenzie have big dreams for the Christian men of Christian County.

They envision a day when Christian County men of every religious denomination and every race will be intentional in supporting each other "in being the fathers and husbands and churchmen God wants them to be," they said.

And they believe the goals of the national Promise Keepers movement are in tune with what they want to accomplish. Promise Keepers is a national movement calling men to be better husbands, fathers and churchmen.

Over the last few weeks, Stone and McKenzie have traveled the county, making contact with more than 50 churches; they have led in forming

"Christian County Men's Ministry"; and they have planned their first county-wide rally—called a "Wake-Up Call"—for Dec. 16 at their church, Henderson Memorial Baptist in Hopkinsville.

They expect at least 350 men to attend the rally, which is sanctioned officially by the national Promise Keepers organization. The two men stressed they are not seeking organizational unity, but spiritual unity and are not trying to form a "super church" or convert men from one denomination to another.

The rally will focus on fellowship, bridging denominational and racial divides and "uplifting the name of Jesus," they said.

Jim Misler, Kentucky field coordinator of Promise Keepers, agreed.

"Promise Keepers is not another organization and does not replace or compete with any other men's organization in the local church," Misler

said. Promise Keepers' goal is to help men become "men of integrity who keep their promises to be godly husbands, fathers and churchmen," he said. "Men don't join Promise Keepers, they become promise keepers."

Douglas Anderson, pastor of Henderson Memorial Baptist Church, sees the goals of the movement as "complementary, not competitive" to existing men's groups in his church. "If a man grows in the Lord, then he will be stronger in all aspects of ministry and missions in the local church," he said.

Since the Promise Keepers movement began in 1990 in Colorado, more than 4 million men have been "touched" by it, according to Misler. In 1995 alone, more than 720,000 laymen and pastors attended 13 rallies held in stadiums across the country.

For a local meeting such as the one in Christian County, the role of Promise Keepers is to "come alongside and

help with organization, materials and finances," Misler said. "Promise Keepers is not a church, but para-church."

Using a system of "key men" and "ambassadors," the national organization helps men throughout the country "strengthen men's ministries in all churches," he said.

In a local church, the pastor appoints a "key man" who receives training from the Promise Keepers organization as a liaison to help the men in his church use "the tools that can help them be men of integrity," Misler said.

"Ambassadors," such as Stone and McKenzie, work with five key men in other churches to help develop Promise Keepers support systems.

In Kentucky, at least 12 Promise Keepers Task Forces are in place across the state to assist in efforts like those in Christian County, Misler said.

"Men don't join Promise Keepers, they become promise keepers."

Jim Misler, Kentucky field coordinator for Promise Keepers

Bob Jones retiring after 20 years at KBC

By Melanie Childers
Staff Writer

LOUISVILLE—Bob Jones marked the end of his tenure with the Kentucky Baptist Convention by helping Paul Patton mark the beginning of his tenure as governor.

Jones retires this month after 20 years as director of the KBC direct missions department. And this week, he read Scripture at the worship service during inaugural ceremonies for Gov. Patton in Frankfort.

"I've known him for more than 30 years, and I have great confidence in him," Jones said of Patton, who professed his faith in Jesus Christ in the 1960s when Jones was preaching at Virgie Baptist Mission in Pike County.

Jones, a Corbin native, surrendered to preach one week while a freshman at Cumberland College, he said. The next Sunday, he preached his first sermon to an audience of three at a local jail, and one of the inmates made a profession of faith in Christ.

Jones finished his studies at Cumberland, then continued his education at Georgetown College and Southern Baptist Theological Seminary.

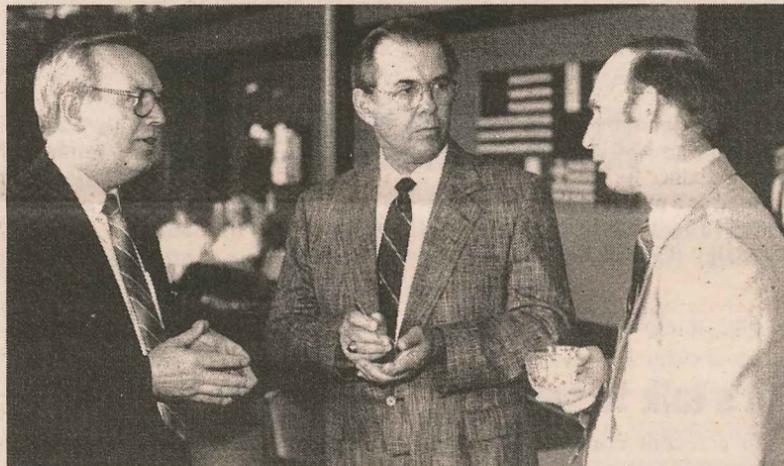
His first pastorate actually was his first six pastorates, Jones explained. He accepted a position with West Virginia Baptists in which he became the pastor for six small congregations.

"I preached on Sundays at 10, 11:30, 2:30 and 7," he said. "I was 26 years old and didn't know any better."

Jones said he expected he would always be a pastor, and was somewhat surprised by each new turn in opportunities for service—first as director of missions in Pike Baptist Association, then as KBC mountain missions director and finally as director of the KBC's direct missions department.

"I just tried to be faithful in whatever task I was given," he said, noting how blessed he has felt. "I wouldn't trade jobs with anybody in the Southern Baptist Convention."

Among Jones' most significant



IALOGUE Bob Jones (center), shown here in a Recorder file photo with Randall Jones and Ernest Harris, is retiring as director of the Kentucky Baptist Convention's direct missions department.

contributions is helping establish the state's missions partnerships, particularly the early partnerships with Kenya and Ohio. He coordinated the task force guiding the first endeavor, which at that time fell under the direct missions department.

Partnership missions in 1985 was a relatively new concept among Southern Baptists, and it was accomplished without computer assistance, he noted.

"Yet we sent 779 volunteers to Kenya," Jones said. "That was the beginning of one of the most significant things, in my judgment, Kentucky Baptists have ever been involved in. ... It's one of the most satisfying things I've ever done."

By the end of the Kenya venture, partnership missions had expanded into its own separate department in the KBC.

As direct missions director, Jones has served as a coordinator and resource person for associational directors of missions. He said he is leaving Kentucky's associations in good hands with the corps of directors currently in place.

"Our associational program is stronger today than in the entire history of the state," he said.

"I see the association becoming

more important than ever before in the life of the denomination," Jones added, noting the SBC controversy has caused many Baptists to shift their trust from national to local leadership.

A key focus of Jones' ministry has centered on starting new churches, missions and preaching points across the state. Through Mission Kentucky and other concerted efforts, he helped the state add more than 500 such evangelistic starts in 10 years.

Other areas Jones would like to see continue to grow include resort ministries and multi-housing ministry, he said.

"I leave with one great frustration," he said. That is the unmet need for new facilities at Freeda Harris Center, a weekday ministries program in Eastern Kentucky. "But I still think it can be done."

"I have nothing but pride and happiness for the privilege of working for and with Kentucky Baptists," Jones said. "God gives us a memory, and I hope to use mine for a long time" reflecting on blessings received in ministry.

Jones and his wife, Maxine, who recently retired as a public health nurse, already have begun exploring options in volunteer missions to pursue during their retirement years.

BLUEGRASS BURGEO

■ **Georgetown network funded.** The James Graham Brown Foundation of Louisville has given a \$750,000 grant to Georgetown College for creation of a campus-wide computer network. The project will include installation of nearly 50 miles of fiber-optic cable linking 31 campus buildings.

■ **Western hospital expands.** Western Baptist Hospital has opened a 25-bed transitional care unit to serve older patients who no longer need acute care but require specialized medical services before returning home.

■ **Clear Creek gets gift.** The estate of Charles Fuller Jr. of Norton, Va., has given Clear Creek Baptist Bible College nearly \$70,000 for a student scholarship fund.

■ **Campbellsville professor named "outstanding."** The Kentucky Academy of Sciences has named Campbellsville College professor Gordon Weddle one of four recipients of this year's "Outstanding College/University Teacher" award. Weddle has been cited for helping students bridge the gap between technical information and real-life application.

■ **Whitlock at Southern.** Luder Whitlock, president of Reformed Theological Seminary in Jackson, Miss., will be the speaker for Southern Baptist Theological Seminary's commencement ceremonies Dec. 15. The seminary will award master's and doctor's degrees to 159 students.

■ **Williams to head Historical Commission.** The Kentucky Baptist Historical Commission has elected Stan Williams, pastor of Cannonsburg First Baptist Church in Ashland, as chairman. Other officers named at the commission's Dec. 5 meeting include Vice Chairwoman Norma Hennigan, Secretary Pauline Stegall and Treasurer Barry Allen.

■ **Student conference explores God's call.** Cumberland College will sponsor a student conference on "Exploring God's Call" Jan. 12-13. Keynote speaker will be former Kentucky pastor Kevin Schrum, pastor of Inglewood Baptist Church in Nashville. For registration information, call (606) 539-4227.

■ **Correction:** The Nov. 28 issue of the Western Recorder incorrectly identified Greg Brooks as pastor of Immanuel Baptist Church in Lexington. Brooks actually is pastor of Immanuel Baptist Church in Frankfort. The Lexington church is pastorless.

OPINION

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to CompuServe 102667,1300. Second class postage paid at Louisville, Ky.

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BAPTIST FORUM

When life begins

Recently there appeared in the Western Recorder an article entitled "Casey calls for Congress to determine when life begins" (WR, Nov. 8). Don't we know?

Don't we know that new life begins the instant the sperm cell and the egg cell unite? This new cell begins to divide and multiply, having within itself the DNA—the design, the pattern, the blueprint for a completely new individual, one-of-a-kind human being. Oh, the wonder of it all!

What if my mother had aborted me? What if your mother had aborted you? What if these great personalities

'God with us'

In one of the cathedrals in Rome there is a magnificently beautiful fresco. Every colorful detail was painted with patience and inspiration, but for hundreds of years only a few visitors actually appreciated this work of art. The reason so few could appreciate the fresco was because of its location. It was painted on the inside of a high and lofty cathedral dome.

Everyone trying to look up that high for too long suffered from a stiff neck and eyestrain. So it was physical discomfort that prevented enjoyment and appreciation of a wonderful work of art.

Finally someone with common sense solved the centuries-old problem. A large mirror was placed just above the floor, and a sight once too distant and difficult to behold was, in effect, brought down to a more human level. You can now stand for hours studying and appreciating the splendor of this painting without any discomfort at all.

That's just what God did for us

Speaking of gifts

The following appeared on the editorial page of the Dec. 5 issue of the New York Times:

"With the season of holidays and gift-giving comes the story of Anne Scheiber, a 101-year-old recluse who spent her retirement quietly turning a \$2 million nest egg into a \$22 million stock portfolio. She then left the entire fortune that she had accumulated over half a century to Yeshiva University, to establish scholarships for needy women students there.

"Here's a woman who for 101 years was childless and now becomes a mother to a whole community," said the president of the university.

"During her life, Ms. Scheiber had no direct contact with the university, or indeed with just about anyone except her lawyer and stockbroker. Although she clearly had a genius for finance, she founded no business. She had no close family, and no friends.

has been aborted: George Washington, Abraham Lincoln, Mother Teresa and Martin Luther King Jr.?"

*Ruth Anna Phillips
Fort Thomas*

Estes commended

I heard Joseph Estes preach his final sermon as the pastor of Louisville's Beechwood Baptist Church Nov. 26. That good church would be exceedingly fortunate to have his likes again.

The sermon was laced with deep emotion. But as he spoke "On Living Above See Level," that other reality that eludes the mundane who grope with only the physical senses came into full view, urged on the listeners with quotations of Scripture and the lyrical imagery of George Santayana.

Estes models biblical preaching with theological content and lyrical integrity as well as any among us. The lack of this model in too many places is attested to by the fact

on that first Christmas. The invisible God came down to us on the human level. Jesus is the image of the invisible God. He is no longer God a long way out there in the stars too distant or difficult to behold.

He is now "God with us."

"He is the image of the invisible God, the firstborn of all creation. For in him all the fullness of God was pleased to dwell." (Colossians 1:15,19)

*Charles Darland
Immanuel Baptist Church
Elizabethtown*

Let's talk turkey

In a recent commentary, Paul Harvey told a story from this year's "Butterball Turkey Hotline."

Every year the Butterball turkey people set up an 800 number for people who struggle with baking the perfect bird. This year an individual called and told the "turkey experts" they had a turkey that had been in

that hundreds, perhaps more, of Southern Baptists in Louisville have left Baptist churches to join another denomination apparently without the slightest awareness they were making a doctrinal departure.

Estes comes to retirement still in love with Jesus, the holy Scriptures and the local church. With tongue-in-cheek, he refers to himself as a "denominational drop-out," believing possibly that is driving for a super-denomination the obscuring the primacy of the local church.

Though he was not a fellow-traveler with the center-of-gravity-shifters, and admirably so, he bows out of the busy pastorate to what we hope will be a larger ministry with churches in Kentucky.

As he goes, he will personify one of his favorite lines from Santayana: "To trust the soul's invincible surmise was all his science and his only art."

*John Huffman
Louisville*

the freezer for 23 years. They were wondering if it was safe to eat.

The expert told the caller if the freezer was at zero degrees during the 23 years, then the bird would be safe to eat. However, the expert added the quality and taste would be

MINISTERIALLY SPEAKING

lacking. The caller responded, "That is what we thought. I guess we will just give it to the church."

What a sad commentary about our attitude toward giving to the church. How many times do we give what is left over or what we do not need? The Scripture admonishes us to give our first fruits. We are to give our best when it comes to the kingdom of God, not what is left over.

Every Advent season we are reminded that God gave his very best when he gave Jesus Christ for us. Why should we give less?

*Jeffery Roberts
First Baptist Church
Middlesboro*

She had no projects, no charities, did no volunteer work. She retired a half-century ago from the Internal Revenue Service, feeling that her hard work there had gone unrewarded because of her sex. It was apparently that memory that inspired her bequest.

ON MISSION TOGETHER



William W. Marshall

dents at the University of Southern Mississippi. Both women lived simply and cared nothing about possessions. That may explain why they gave their money for opportunity, rather than plaques or buildings.

"Besides money, both women left us a lesson: We can touch the future in many different ways. The childless can leave their imprint on the young for generations to come. The friendless can transform a community. The

quietest can make a great noise."

It is more than ironic to me that on this same day, two estate gifts, each for more than \$70,000 came for my attention. Both gifts will benefit the work of missions through the Kentucky Baptist Convention.

Both gifts were from the estates of Baptist women who were active in their church and alive to the larger mission of Baptists. In their death, as in the case of Anne Scheiber, they have left no children.

What each has left, however, will be added to permanent endowment, the interest from which will remain part of our Kentucky Baptist mission together until the Lord comes.

The Christmas season was begun with a surprise gift to all humankind. And in no small way, that Gift has been generating "gifts" ever since.

On Tuesday, Dec. 5, 1995, one came in the mail and another by phone. And I had the privilege of "opening" them for the entire Kentucky Baptist family.

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



JESUS vs. SANTA

By Jewell Nelson

Santa on street corners: *Santa 1 Jesus 0*

Santa in stores: *Santa 1 Jesus 0*

Santa displays in stores: *Santa 1 Jesus 0*

Santa on TV/Jesus on TV: *Santa 1 Jesus ?*

Santa talk at home/Jesus talk at home: *Santa 1 Jesus ?*

Santa talk at church/Jesus talk at church: *Santa ? Jesus ?*

What do you think the total score would be? *Santa _____ Jesus _____*

Teachers at church do not need to feel obligated to bring Santa or Santa activities to church. Santa has more agents than he needs. Children will be overloaded with Santa hype long before the holy day arrives.

It is Jesus who needs additional agents to promote his true reason for the season. Teachers at church are the perfect agents for getting the message of Luke 2:1-20 into the minds of children.

Here are ways parents can help emphasize the importance of the message at home:

■ As a family, make it a tradition to read aloud the story from Luke 2:1-20 each Christmas Eve.

■ At every opportunity, relate the true meaning of Christmas.

■ Help children make gifts for friends and family.

■ Share Christmas with a needy family or someone who may be away from his or her home.

■ Talk about giving more than about getting.

■ Make time for each other.

Jewell Nelson is associate director of the KBC's Sunday school department.

Got a question?

The Western Recorder welcomes reader suggestions and questions for future installments of Family Forum. On what topics do you need help pertaining to children, teens, marriage, singles or aging? Send your comments or questions to Family Forum, Western Recorder, Box 43969, Louisville, Ky. 40253.

HE SAID/SHE SAID

Theories of housecleaning run deep and wide at our house

HESAIID



Mark Wingfield

Yes, it may be true that cleanliness is next to godliness, but I need to know which kind of cleanliness.

We have a fundamental difference of opinion about cleaning at our house. You might call it the difference between deep and wide. I come down on the wide side, and I'm not sure it's entirely a male thing. I know other guys who definitely take the deep side, not to mention others who take no side at all.

My theory is this: It's more important to look clean than to be clean.

(Don't worry; this theory applies only to house cleaning and not personal hygiene.)

That means I'm great at straightening but wouldn't pick up a dust cloth on a bet. The appearance of orderliness takes high priority. Toys, books, blankets, newspapers and clothes worn three days earlier strewn across the floor haunt me. I feel a compulsive need to pick them up as I pass through the room, like a human vacuum cleaner. Whatever crumbs or cobwebs lie beneath them merits no consideration.

Alison, however, carries one of the highest tolerance levels for clutter known to humankind. This creates some benefits: She can sit happily reading a book amid piles of unfolded laundry without appearing to feel a single pang of guilt.

But if she detects dirt underneath that pile of laundry, beware. Hell hath no fury like Alison attacking deep-seated dirt, cockroaches or ants. When she's done, that one spot will be clean enough to eat off of.

We've often debated which approach is superior. Of course, I'm convinced mine is, but I'm having trouble justifying my position. The Bible offers scant support for either cause, perhaps for good reason. But it recently occurred to me that when Jesus cleared out the moneychangers in the temple, he was endorsing the wide method of cleaning. Scant evidence, yes, but that's about as deep as I can go.

SHESAIID



Alison Wingfield

OK, OK, I'm a slob when it comes to straightening. It's not that I don't like things to be neat and clean, I just can't seem to keep them that way. Of course, having twin 3-year-olds around the house doesn't help matters, but I can't blame them entirely.

I think it's also a matter of priority. The kitchen is a definite first over folding laundry. Mark can blissfully ignore a sinkful of dishes while straightening the living room.

The bathroom is a different story. It's gotten to be a case of whoever cries "uncle" first. While it bothers me to see it dirty, I determined early on in our marriage that I was not going to be stuck with the task of cleaning the toilets every week. So sometimes it gets downright yucky before one of us gives in and cleans it.

But when I'm in cleaning mode, watch out! I can spend a whole day on one room. When I'm finished, you can be sure it is clean AND straight from top to bottom.

Unfortunately, these moods don't hit me often enough to keep our house in order all the time. The best way I know to keep the house clean is to have company over. Our boys know when someone's coming for dinner, because we clean like crazy. One Saturday, we were actually cleaning house just for the sake of cleaning, and Garrett asked me, "Who's coming over, Mommy?"

Mark Wingfield is interim editor of the Western Recorder.
Alison Wingfield is a freelance writer.

See the big picture to follow the star

The star that guided the magi to Jesus bears a striking symbol for the church this Christmas season.

That singular star focused the wise men's attention on the most important event of history: God becoming human in the form of a baby who would set his people free from their sins.

In the nearly 2,000 years that have passed since that event, the Christian church has faced a galaxy of distractions that seek to outshine the message of the Christmas star.

Some of those competing voices come from outside the church, but many come from within the church. Too often we are tempted to see the world and the church through the narrow scope of our own agenda.

Paradoxically, focusing on the Christmas star requires taking a broad view, seeing the big picture. That's a lesson the early church had to learn and one modern churches often forget.

The healthy church—and indeed the biblical church—keeps its focus by keeping the big picture in view instead of allowing the narrow vision of various special interests to set the agenda.

A fear of communism makes most American Christians gloss over the reading of Acts 2, where the early church is portrayed as living communally. Scripture records: "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. ... And the Lord added to their number daily those who were being saved."

Get beyond the cultural fears of communal living and you'll see the bigger principle is one of perspective. The secret of the early church recorded here is working together for the common good by focusing

on the singular message of Christ. Each member sacrificed his or her own rights and agenda for the sake of the whole.

This was not a superficial sacrifice or merely a public piety covering private actions of a contrary nature. It was not a false humility.

In our churches today, this must not become a matter of the right giving in to the left, of the senior adults capitulating to the young adults or of the education program playing second fiddle to the music program. Instead, it is a call for all elements in the church to adjust their agendas to the common purpose of the larger body, to focus on the Christmas star.

The starting point must be a common understanding of the church's purpose and mission.

Many churches today are drafting mission statements, which is a good step in the right direction. But the kind of community experienced in the early church transcended words on paper to become a shared understanding of the heart. Your church can draft mission statements until the computer and photocopier break down, but it will be to no avail until the narrowly focused hearts of the congregation break down into a shared vision.

And even the most harmoniously adopted mission statements aren't worth the paper they're written on unless the people who write them put feet to their words. Faith without works is a dead church.

What the church desperately needs today is more people who can see the big picture and then have the courage to act on it. Like the magi's journey, the road may not be easy and it may not be fast, but when you follow the Christmas star, the reward will be great.

— Mark Wingfield

EDITORIAL

Remembering a father who kept the faith

EDITOR'S NOTE: Peyton Thurman, longtime Kentucky pastor and former dean of students at Southern Baptist Theological Seminary, died Nov. 28. The following comments are excerpted from a eulogy delivered by his son, Bill Thurman, a Lexington attorney and member of Calvary Baptist Church there.

In my younger years, I thought maybe my father was naive or not in touch with reality in regard to his reactions to some people, because some of the most caustic people can be your own family and church members. And then I realized that wasn't it at all.

Rather, my father tried not only to forgive but, in an act of mercy brought on by a desire to reconcile, to forget what had been done or said.

Maybe that is why I believe, unbeknownst to him, the Apostle Paul actually penned my father's epitaph many years ago when he said, "He fought the good fight; he stayed the course; he kept the faith."

My father not only kept it, but tried to pass it on to those who were willing to listen and understand.

There are those who will tell you my father did not teach me well when he taught me about life. For while other fathers taught their sons in 1954,

my first grade year, that it was an abomination to have to go to school with people of another color, my father taught me to act justly. While other fathers taught their sons not to get mad but to get even, my father taught me to love mercy. And while other fathers taught their sons that you only go around once in life so go with all the gusto you can, my father taught me that it was better to try to walk humbly with God.

There will be those who will tell you my father was not a great man, for great men preach against the sins of the world, while my father opted to go to the bars late at night in Hopkinsville to minister to the lost and hurting servicemen he did not necessarily know, but who had found his phone number in the phone book. Great men preach about the wrong of civil disobedience, while my father, when growing up, chose to ride in the back of the bus with those who were not permitted to ride in the front. Great men gather in larger prayer groups to pray for those in the world who may have suffered loss (usually very loudly and with great oratory), while my father chose to drive to another city on a Thanksgiving night to be sure the families of a seminary student and his wife, who were killed in a car wreck,

were taken care of and comforted, and that their child, who survived the crash, was being provided for. Great men ruminate over great theological issues, while my father sought simply to be a counselor and minister to the students who were trying to grasp those issues. And great men seek to end their careers replete with numerous awards and plaques noting their various earthly achievements, while my father sought to end his career where his roots were, at a small church in Charlottesville, Va., which was in need of his special touch.

But I will tell you this: For all the great preachers and saints of the Church assembled around the throne of God in heaven, in my mind's eye I see the Lord God, upon noting my father approaching the gates of heaven, jumping up from his throne and saying, "Make way! Make way! For a great man cometh."

And just as surely as the Father ran to greet the prodigal son, so I know that God ran to greet my father. And with a smile as bright as a million stars and as broad as the heavens themselves, he embraced my father with those all-comforting, all-encompassing arms and said, "Well done. Well done, my good and faithful servant. Welcome home. Welcome home!"

CHURCHES

Preaching, Sunday school, prayer cited for growth

Among program-based evangelistic methods, Sunday school is clearly the most successful among growing Southern Baptist churches, the study found.

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—A study of growing Southern Baptist churches has affirmed the evangelistic effectiveness of biblical preaching, intentional prayer ministries and outreach-oriented Sunday schools.

These factors were consistently cited as important in most evangelistic churches of all sizes, said church growth author and professor Thom Rainer. The study was conducted by Southern Baptist Theological Seminary's Billy Graham School of Missions, Evangelism and Church Growth, which Rainer serves as dean. "God is using a variety of methodologies that are as numerous as the churches themselves," Rainer said. Preaching, prayer and Sunday school nevertheless formed the "big three evangelistic methodologies," he said.

The study was based on responses of 576 Southern Baptist churches

from around the country. All churches surveyed had baptized at least 26 people in the previous year and had recorded at least one baptism for every 20 members.

In their responses, 90 percent of church leaders indicated preaching is an important evangelistic methodology.

"The pulpit is powerful," Rainer said. "In our infatuation with church growth methodologies over the past three decades, the role of preaching for evangelistic growth has been sorely ignored."

More than 60 percent of the respondents cited prayer as a major component of their church's evangelistic ministry. "Though one must be careful about explaining the work of a sovereign God, we can see one clearly discernible pattern in many of these newly awakened churches," Rainer said. That pattern, he explained, is that a new emphasis on prayer touched the church "prior to

the visible manifestations of God's Spirit" revealed through "repentance, brokenness and people coming to Christ."

Among program-based evangelistic methods, Sunday school is clearly the most successful among growing Southern Baptist churches, Rainer said. More than 60 percent of church leaders said Sunday school is a key part of their outreach.

Rainer said respondents expressed amusement at the prediction by some that the Sunday school would decline or die.

"When we asked them why such predictions were being made, they had a unified response," Rainer said. "The problem with non-evangelistic Sunday schools is not the program itself, but the failure to utilize the program as an intentional evangelistic tool."

In addition to preaching, prayer and Sunday school, Rainer noted several other methods frequently men-

tioned by leaders of evangelistic Southern Baptist churches, including:

■ Relationship evangelism. More than half of the church leaders cited the importance of relationship evangelism in their congregations. These are evangelistic efforts stemming from friendships developed in the workplaces, schools and neighborhoods.

■ Traditional outreach. About 50 percent of the churches have weekly visitation programs. "Cold-call visitation is not dead," Rainer said.

■ Youth evangelism. Almost half the churches emphasized youth evangelism in addition to youth ministry.

■ Music ministry. Nearly 50 percent of the church leaders reported music ministry played a significant part in outreach efforts. Yet no single style of music predominated. About 40 percent of church leaders identified their worship services as "traditional," 30 percent as "contemporary" and 30 percent as "blended."

Conference emphasizes missions as both here and there

By Bob Allen
Associated Baptist Press

BIRMINGHAM, Ala. (ABP)—Jesus' command to make disciples applies both across the ocean and across the street, said speakers at a Nov. 30-Dec. 2 missions-and-evangelism conference sponsored by the Cooperative Baptist Fellowship.

Baptist churches often tend to emphasize either global missions or local evangelism, noted Texas pastor Allen Walworth.

"For some people, it's a lot easier to pray for people over there they will never have to meet," said Walworth, pastor of Park Cities Baptist Church in Dallas. Other churches, meanwhile, are aggressive in evangelism, but give proportionally less to missions.

Churches sometimes behave as if there is "a dichotomy or a choice between those who share the gospel with thousands or one-on-one, face-to-face," Walworth said. "You don't find that kind of dichotomy in the Bible."

About 400 people attended sessions of the first-ever conference on evangelism and missions sponsored by the Fellowship, a moderate group offering alternatives to programs of the Southern Baptist Convention.

The cities of the United States and the world should replace traditional foreign fields as the focus of Christian missions, urban ministry expert Ray Bakke told the conference.

"The challenge of missions is on all six continents," said Bakke, senior associate of International Urban Associates.

In the 19th century, evangelical Christians focused on sending missionaries to foreign lands to learn about and minister to particular cultures, he noted. But at the close of this century, the world's rapidly growing urban centers are bringing many cultures within reach at home. "Today we don't cross the ocean to find the nations, we cross the street."

Bill O'Brien, director of the Global Center at the Beeson School of Divinity, said Christian missions must

change if it is to survive in the post-modern age.

Describing a model from futurist Alvin Toffler's book, "The Third Wave," O'Brien noted three major shifts in civilization: the agricultural age, the industrial age and—now—the information age.

As a product of the second wave, the Southern Baptist Convention grew a large, centralized bureaucracy to serve a "rather homogeneous" denomination, O'Brien said. Through this homogeneous plan the SBC was able to "grow better 'crops' of missionaries, put them further afield and keep them longer" than other agencies, he explained.

Though that model worked well in its time, it will not survive in the future, he predicted.

"Demassification is the characteristic of the third wave," O'Brien said. "In the old wave we built monoliths. ... In the third wave it flattens out, it is decentralized. The game is changed, the playing field is changed and the rules have changed."

"The local church is retaking the initiative in missions—no more blind loyalty or allegiances," O'Brien said. "No more 'give us your money, we're your friends, trust us.'"

Tillie Burgin, director of Mission Arlington, a ministry to low-income apartment dwellers in Arlington, Texas, said Christians ignore missions opportunities every day.

"How many of you today thought about bringing an unsaved, unchurched person with you?" she asked. "Probably no one."

Jesus looked on the masses with compassion, she said, but most Christians don't.

"We see people and usually think of people as a crowd of folks who are in our way. When was the last time you were in a grocery store waiting in a long line and had compassion on the people in front of you? We don't think that way."

"Could it be that there are a whole lot of folks all around us who, if they understood, would rush into the kingdom of God?" she asked.

"The local church is retaking the initiative in missions—no more blind loyalty or allegiances."

Bill O'Brien

'Give Living Water in containers the unchurched can handle'

By Sarah Zimmerman
SBC Home Mission Board

JACKSON, Wyo. (BP)—Living Water still satisfies spiritual thirst, but churches must learn to put it in containers non-Christians can handle, a Methodist professor told Southern Baptist evangelism leaders.

To illustrate his point, Leonard Sweet poured water from a pitcher into a glass, a paper cup and a coffee mug.

"Water will fill every container it can find," he explained. "The content remains the same, but the container is different."

Sweet was among the speakers at the annual meeting of evangelism leaders of Baptist state conventions, seminaries and mission agencies sponsored by the Home Mission

Board, Nov. 30-Dec. 3 in Jackson, Wyo.

Churches often will not change their methods of sharing the gospel despite an ever-changing environment, said Sweet, dean of theology at Drew University in Madison, N.J., and a noted futurist. "The whole world is dying because the church refuses to put the Living Water in a container it can handle."

One container for worship is to involve more people in the service, Sweet said. Today, people want honesty and participation, he suggested, noting that soap operas, the most popular daytime television shows in the 1970s, have been replaced in popularity by talk shows.

"The bleachers have to be empty; people have to be brought into the mainstream of what we're do-

ing," he said. "Step from behind the pulpit to interact with the congregation."

In a related address to the group, Calvin Miller, evangelism professor at Southwestern Baptist Theological Seminary, agreed that the gospel must be presented in relational and experiential terms.

"It's not what we know but who we are and who we know," he said, referring to a Christian's personal relationship with Christ.

Miller said the gospel also should be presented in art forms.

"People may or may not talk about your sermon on the way home, but they always talk about the movie they've just watched," he observed. With video rental and electronic stores on virtually every corner, Miller said the church should

consider how to present the gospel in other ways than sermons.

Miller also said non-Christians need to see Christians apply their faith to daily situations. "We can't argue this lost generation into Jesus," he declared.

Churches also should follow the medical community's trend of emphasizing wellness—preventing disease rather than treating symptoms later, Miller said. "The Sermon on the Mount is a prescription for healthy living. We should stop people from getting sick."

While presenting the gospel in today's culture, Miller said dogma must come last. Christian convictions and absolutes must be taught, he said, but they should not be the church's first approach to non-Christians.

Episcopal bishop faces heresy trial for ordaining gay

By Judy Peet
Religion News Service

TENAFLY, N.J. (RNS)—On a soft autumn evening, as final notes of an old spiritual lingered in the rafters of the Church of the Atonement in Tenafly, N.J., an elderly Episcopal bishop laid his hands on the head of the man kneeling before him and repeated the familiar invocation of the Holy Spirit.

At that moment five years ago, Barry Stopfel became an Episcopalian deacon and, according to a small but aggressive faction of conservative Episcopal clergy, Bishop Walter Righter became a heretic.

Righter, 72, who retired as bishop of Iowa in 1989, is a gentle, gray-haired grandfather who estimates he ordained 150 deacons and priests during his 44 years in the ministry.

But that Sept. 30, 1990, ordination of Stopfel, 48, an openly gay man, has thrust Righter into the Episcopal Church's first heresy trial since 1924.

He is only the second bishop to

stand so charged in the 206-year history of the 2.5 million-member church. His ecclesiastical trial, scheduled for Feb. 27-29 in Hartford, Conn., is expected to cost as much as \$1 million. And, conservatives say, Righter is only the first of several clergy they have targeted, including Newark Bishop John Spong.

Righter's attorney, Michael Rehill, calls the heresy trial "a preposterous waste of money," provoked by "frustrated power-mongers who have forgotten how to even be civil, let alone ecclesiastical."

Righter's defense against the charge of heresy hinges on this question: Is a 1979 church resolution which calls the ordination of homosexuals "not appropriate" a recommendation or a binding doctrine?

Righter's accusers, 10 diocesan bishops who have been frustrated in repeated attempts to have the church formally ban homosexuals from the clergy, say the money will be well spent if it imposes their view of authority and discipline within the

church hierarchy.

The trial will be conducted according to canon law, which specifies it will follow the federal rules of civil procedure.

At the center of the rhetoric is a deceptively quiet man of firm convictions. Righter lives with his wife, Nancy, in a small, hillside house in New Hampshire. He seems neither flamboyant nor confrontational.

He is not, however, willing to back down from this particular battle. Righter says he stands by his decision to ordain Stopfel and is prepared to spend as much as \$500,000 to defend his reputation.

"Am I a heretic, or are they using me as a scapegoat to achieve their own ends?" he asks. "I am charged with heresy, and they say things like 'We needed to get the church's attention.'"

"They say they want the bishops to be more accountable to each other ... but what it boils down to is they want things their own way."

Heresy is defined in Episcopal

canon law as "holding and teaching doctrine contrary to that held by this church." A guilty verdict normally would depose a bishop, stripping him of his standing.

But Righter is retired, and possible sanctions against him are limited. A guilty verdict wouldn't affect his pension or retirement benefits.

"The issue is church order," said Bishop James Stanton of Dallas, one of Righter's 10 accusers. The point of bringing Righter to trial for heresy, Stanton and the others explain, is to put curbs on bishops who act in what the conservatives consider to be deliberate defiance of church teaching.

Most of the trappings of a heresy trial are new to those involved, since everyone involved in the last Episcopal heresy trial is dead.

In that 1924 case, a retired bishop of Arkansas wrote a book titled "Communism and Christianity." In it, he claimed the God of the Christians was a superstition and denied Jesus was divine. He was tried, convicted and deposed.

Senate passes Partial-birth Abortion Ban

WASHINGTON (BP)—Both houses of Congress now have passed the first legislation banning any abortion procedure since the Supreme Court's 1973 Roe vs. Wade decision legalized abortion.

The Senate voted 54-44 on Dec. 7 to ban a late-term abortion procedure called dilation and extraction.

The bill must return to the House of Representatives, which passed it Nov. 1 by a 288-139 margin. The House and Senate versions differ on how they handle an exception to protect the life of the mother.

Approval of the Partial-birth Abortion Ban Act, H.R. 1833, in the Senate followed defeat of an amendment offered by Sen. Barbara Boxer, D.-Calif. The Boxer amendment, which failed by a 51-47 vote, would have allowed the procedure "prior to the viability of the fetus." It also would have permitted the method to protect the life of the mother or to avoid "serious adverse health consequences to the woman."

Opponents of the Boxer amendment said it would have allowed abortion doctors to determine their defini-

tion of viability. It also would have permitted doctors to use "health" to cover any reason for the procedure, opponents said.

Before the Boxer amendment was considered, the senators passed unanimously an amendment offered by Sen. Bob Smith, R.-N.H., and Sen. Bob Dole, R.-Kan. The Smith-Dole amendment allows an exception to the bill to "save the life of a mother whose life is endangered by a physical disorder, illness, or injury, provided that no other medical procedure would suffice for that purpose."

Religious leaders arrested in Capitol Rotunda

WASHINGTON (ABP)—U.S. Capitol Police arrested 55 religious leaders Dec. 7 in the Capitol Rotunda as they prayed for the president and Congress to refrain from passing budget bills they claim would punish the poor.

Police said the religious leaders were charged with "demonstrating within a Capitol building," a misdemeanor. The religious leaders were expected to be released on their own recognizance and could face a maximum fine of \$500 or six months in jail or both.

The demonstrators in the Capitol chanted, "Woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse justice to the unfortunate, who cheat the poor

among my people of their rights, who make widows their prey and rob the orphan," a quotation of Isaiah 10:1-2.

The religious leaders also prayed and sang "Jesus Loves the Little Children" as they were arrested one by one and cuffed by police using plastic "flex-cuffs."

The group included Catholic priests, Protestant pastors and inner-city church workers. Jim Wallis, editor of Sojourners magazine, helped organize the gathering along with Tony Campolo, a popular evangelical speaker.

Before he was arrested, Campolo said Jesus came to rescue the perishing and care for the dying. Alleging that "the church has forgotten the poor," Campolo said he came to

speak to fellow Christians more than to the politicians.

Campolo said other evangelical voices had been usurped by the "far religious right" because "we have been too busy spending money on soup kitchens and the poor rather than setting up television and radio networks."

The group of religious leaders said in a statement that they were not defending the systems that have failed to transform poverty and "sometimes further entrenched it." But the poor must not be punished for the systems' failures, they maintained.

They said the Bible insists "that the best test of a nation's righteousness is how it treats its poorest and most vulnerable in its midst."

High court won't hear girl's free-speech case

WASHINGTON (ABP)—The U.S. Supreme Court refused Nov. 27 to hear arguments that a Tennessee student's free-speech rights were violated when a teacher refused to allow her to write a research paper on "The Life of Jesus Christ."

Brittney Settle sued ninth-grade teacher Dana Ramsey and Dickson County school officials after she declined to select another topic and re-

ceived a zero on the research project.

A federal district court dismissed Settle's complaint, a judgment later upheld by the 6th U.S. Circuit Court of Appeals. Federal courts should exercise restraint in teacher-student conflicts "over matters falling within the ordinary authority of the teacher over curriculum and course content," the appeals court said.

As long as teacher decisions about

topics and grades are based on learning goals and are not the pretext for punishing or rewarding students on the basis of race, gender or political ideology, courts should not interfere, the appeals court said.

"It is not for us to overrule the teacher's view that the student should learn to write research papers by beginning with a topic other than her own theology," the court said.

NATIONAL NOTES

■ **Church tax proposed.** Supporters of a Colorado initiative that would impose property taxes on churches and other non-profit groups say they have enough signatures to place the measure on next November's ballot. If the measure succeeds in getting on the ballot and is approved by voters, Colorado would become the first state to make churches pay property taxes.

■ **Halverson dies.** Richard Halverson, who served 14 years as chaplain to the U.S. Senate until his retirement early this year, died Nov. 28 of heart failure.

■ **Court rules on Medicaid abortions.** Colorado has lost its bid to deny Medicaid-financed abortions for pregnancies resulting from rape and incest. Without comment, the U.S. Supreme Court refused Dec. 4 to review lower court rulings that the state could not deny payment for such abortions as long as it chooses to participate in Medicaid, a jointly funded federal-state program that provides health care services for indigent Americans.

■ **Baptist schools dropped.** Money magazine has dropped Samford University and Baylor University from its "best buys" list because of their emphasis on religion. Last year Money ranked Samford 41st and Baylor 34th on its list. A magazine spokeswoman said existing rules about qualification were enforced more stringently this year.

■ **Armstrong steps down.** Garner Ted Armstrong, television evangelist and head of the Worldwide Church of God International, stepped down from his posts Nov. 11 after being charged with sexually assaulting a masseuse. Surae Robertson sued Armstrong Nov. 22, claiming he made lewd requests of her and tried to force her to engage in a sexual act. He allegedly told her that "his execution of the Lord's work was so vital that any transgressions on his part would be overlooked by God." Armstrong has said the allegations are "totally false."

■ **Leaders lay hands on Clinton.** A dozen religious leaders invited to the White House Nov. 18 ended a 45-minute meeting by laying hands on President Clinton and joining him in prayer. The leaders, representing the National Council of Churches, came to the meeting to urge Clinton to fight Republican-proposed cuts in social programs for the poor.

"The Foundation's board of directors believes Barry Allen is uniquely qualified to lead the Foundation to a new era and level of service to undergird the work for all Kentucky Baptist causes."
Charles Barnes, chairman of Kentucky Baptist Foundation board of directors

Allen to lead Foundation

Continued from page 1
 tinuing to serve Kentucky Baptists in what will be for me a new and exciting assignment," he said.

Allen's entire professional career has been spent with the Kentucky Baptist Convention. He is a Mississippi native who came to Kentucky in 1970 to attend Southern Baptist Theological Seminary. He was hired as a part-time assistant to the KBC business manager in 1971 and subsequently became assistant business manager, then business manager. He has held his current position since 1975.

Allen served as acting director and treasurer of the Kentucky Baptist Foundation for a 27-month period beginning in 1985 and ending in

1988, before Carnes was named to fill the position permanently.

Allen earned the bachelor of business administration degree from the University of Mississippi and the master of divinity degree from Southern Seminary.

He and his family are members of Hurstbourne Baptist Church in Louisville, where he has served as a Sunday school teacher, finance committee chairman, deacon, moderator and in many other roles. He and his wife, Larie, are the parents of two boys, Justin, 14, and Glen, 12.

The Kentucky Baptist Foundation currently manages assets of more than \$55 million. The Foundation's assets under management have more than doubled in the last five years.

Memories inspire Chapman

Continued from page 1
 on the mountain peaks, it's 'our God is with us' through all of the pain of life, the mourning as well as the laughing," Chapman said.

The Christmas season also has been enhanced for the Chapman family by their involvement in Angel Tree, a ministry of Prison Fellowship that provides gifts for the children of prisoners.

"It makes you feel like your hands are not as tied as you think they are when you look at the problem of crime," Chapman said.

"I guess in my own life I want Christmas to be a time of happiness, and part of that comes from helping others," Chapman said. "Whether it's December or July, it's Christmas every time we let God love others through us."

Churches lead journey to Bethlehem

Continued from page 1

This year director Robert Price utilized more than 400 people during Shively Baptist's three-day event, which is always held the first weekend in December. A like number will work during the Madisonville event Dec. 16-19. And at Pleasant Hill, more than 200—two-thirds of their Sunday morning attendance—will be involved on Dec. 19-22 under direction of Paula Whitis.

None of the churches charge admission for the events. But "beggars" in the Bethlehems—at both the Shively and Madisonville events—accept donations which average a dollar per visitor. Money collected above expenses is given to charity. Last year, together the two churches donated more than \$5,000 to charity.

Response from the communities has been phenomenal, according to organizers of the events.

At Shively, the number of visitors has grown from 2,000 for the first event five years ago to 12,408 this year.

At Madisonville, 5,000 people came the first year and 7,000 came last year. This year's crowd is expected to increase again. It has "surpassed everyone's expectations," Pastor James Weaver said.

In Pleasant Hill's first year, more than 12,000 people drove through during the four-night event. While the event was scheduled from 6 to 9 p.m. each evening, people still were driving through at 11 p.m. many nights, publicity director Donna Wheeldon said. "We were overwhelmed by the response."

For all three churches, the purpose of the "journey to Bethlehem" makes all the work worthwhile. "This is a gift to our community to help focus on the true meaning of Christmas," McSwain said.



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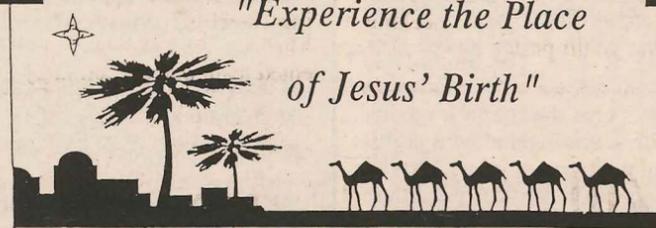
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Children and Christmas

There is nothing like the feeling we all get when we combine thoughts of children and Christmas.

I believe all of us remember that special Christmas gift or just the anticipation of Christmas morning. For most of us, Christmas is a fond memory of family and the warmth of Christmas dinner at grandma's.

This Christmas we accept the challenge to help create some fond memories for the more than 220 children who are living in our care. Right now they are busy preparing their Christmas lists, making Christmas presents, and thinking about their individual plans for Christmas.

Each of our residential programs will have a special dinner and Christmas party at which the children will open their gifts. There are usually additional parties as church groups, families and even businesses plan parties for our children.

For the children in foster homes there will also be special dinners and Christmas parties. These will be more family-oriented and may involve the foster families' extended family.

Our children will also be involved in special Christmas programs in their respective churches.

We all try to make sure that we recognize the real reason for Christmas and the gift that God gave to each of us.

Many of our children are also planning home visits this Christmas. We are working with the families to arrange visits ranging from a few hours to a couple of weeks. This is a vital part of the long-term plan for the children.

Most of the children will return home someday or at least have ongoing family contact.

If you would like to play a part in our children's Christmas this year, we still need sponsors to buy gifts for some children and to provide for some special needs of our individual facilities.

A wonderful long-term Christmas present would be for some more families to become foster families or ongoing visiting resources. Call us at 1-800-456-1386.

And don't forget to pray for the children and staff during this Christmas season. That's the best gift of all!

HOMES FOR CHILDREN



Curtis C. Mooney

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

PEOPLE

Bivocationalists called essential to church growth plan

BOLIVAR, Mo. (BP)—Once they were a deciding factor in the expansion of Southern Baptist churches across America. But bivocational ministers say today they are often negatively stereotyped by their fully funded peers and by congregations.

"Laypeople still envision the bivocational pastor as undereducated and with less ability or motivation," conceded Dale Holloway, a Southern Baptist Home Mission Board missionary for bivocational ministries. "Many people think we are eighth grade drop-outs."

He rejects that image, saying most have more education than fully-funded ministers. In fact, Holloway estimates 30 percent of bivocationalists work in some field of education.

During their annual meeting Nov. 30-Dec. 2 in Bolivar, Mo., Southern

Baptist bivocationalists celebrated their work and called for greater inclusion by state and associational organizations.

Participants called for more state convention annual meetings to be held on Friday evenings and Saturdays, when bivocational ministers and laity can more easily attend. This year, a handful of the 40 state conventions held meetings into the weekend.

During the first half of the century, Southern Baptists' use of bivocational pastors helped the denomination grow faster than denominations relying on fully funded clergy.

"Before 1950, most of the preachers either were bivocational or pastoring multiple churches," said Gary Farley, HMB director of town and country missions. "It's really only been since 1960 that the scales tipped

the other way" toward fully funded clergy.

A study in the 1920s found many rural churches plateaued or declining, Farley said. That resulted in the Long Range Rural Church Development Program, encouraging rural churches to build meeting halls and support fully funded pastors.

"It did a world of good, but in retrospect I think we see how they misdiagnosed it," he noted. "The problem wasn't the amount of time. The problem was the quality of leadership."

Despite misperceptions about bivocational ministers today, acceptance is growing, said Charles Chaney, HMB vice president of church extension. "We're recognizing now we need thousands more bivocationalists, not only serving as

pastors but in other roles in churches as well as volunteers."

Bivocational ministers are essential to the evangelism tasks, added John Vaughan, director of the Church Growth Research Center at Southwest Baptist University in Bolivar, Mo. "If unchurched America is to be reached, we will never do it without an army of bivocational pastors."

Holloway may be the bivocational ministry's greatest cheerleader.

"Most Baptists' view of ministry is too narrow," he said. "Ministry is not a preacher in the pulpit. Ministry is a Christian in the world."

Furthermore, churches with bivocational pastors have more baptisms and give more to the Cooperative Program than similar-size churches with a fully funded pastor, he said.

"Laypeople still envision the bivocational pastor as undereducated and with less ability or motivation. Many people think we are eighth grade drop-outs."

Dale Holloway, defending the education and ability of bivocational ministers

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SEEKING: Part-time minister of youth. Please send résumé to: First Baptist Church Broadway, P.O. Box 132, Danville, KY 40422 Attn: Youth Minister Search Committee.

SEEKING: Full-time minister of family life for ministries of a new Christian life center. Third Baptist Church, Owensboro, Ky. Please send replies to: Shannon Roberts Bailes, P.O. Box 8003, Owensboro, KY 42302.

SEEKING: 25-year-old exurban Southern Baptist congregation with 150 members (25 miles from Washington D.C.) prayerfully seeks senior pastor having minimum of 5 years experience, master's degree from Southern Baptist seminary preferred.

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SEEKING: Minister of music/education, full- or part-time. Send résumé to: Vine Grove Baptist Church, 408 W. Main St., Vine Grove, KY 40175.

SEEKING: First Baptist Church in Lawrenceburg, Ky., is seeking a full-time youth pastor. Send résumé

to: Youth Pastor Search Team, c/o First Baptist Church, 111 North Main St., Lawrenceburg, KY 40342.

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PEOPLE

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- Russian children who will receive Christmas gifts from Kentucky Baptists.
 - Larry and Joy Lindsey as they return to Moscow to develop plans for 1996.
 - Building materials for Russian Baptist churches presently under construction.
 - Russians who will hear the Gospel for the first time during this Christmas season.
 - Campus ministers who serve on 10 of the 80 Boston-area campuses where more than 300,000 students are studying.
 - Willie Marquez, director of ethnic ministries for Greater Boston Baptist Association, as he begins a work with Russian immigrants.

Mountains to the Mississippi

Compiled by Ann Tatum

- **BEDFORD**—Bedford Church called **Donald Kauffman** as pastor. He previously was pastor at Long Ridge Church in Owenton.
- **BRANDENBURG**—First Church ordained **Roy Padgett Jr.** to the gospel ministry Nov. 5. Also, Pastor **Billy Marcum** announced his retirement effective May 12, 1996, after more than 45 years as a pastor; 29 of those years have been spent at First Church.
- **ELIZABETHTOWN**—Cardinal Creek Church called **Randall Brown** as pastor. He began his new ministry Dec. 6.
- **EUBANK**—Eubank Church called **Noel Dodson** as pastor Dec. 1. He previously was pastor at McKee Church.
- **FANCY FARM**—Kirbyton Church called **Lillard Dunn Jr.** as pastor.
- **IRVINE**—New Harmony Church called **Rick Kirby** as pastor.
- **LEXINGTON**—**Edwin Talley** resigned as pastor at Parkway Church Nov. 12 to become pastor at Litz Manor Church in Kingsport, Tenn.
- **LONDON**—Corinth Church called **Ron Kidd** as minister of evangelism and recreation.

Pastor **Owen Edwards** of East Pittsburg Church will retire Dec. 31. Hawk Creek Church called **Vince Mullins** as pastor. Mullins was ordained to the gospel ministry at Greenmount Church Nov. 18.

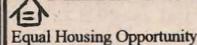


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HELP THE CHILDREN

- **LOYALL**—First Church ordained **Jay Whitaker** as deacon Dec. 3.
- **MARION**—Second Church called **James Driver** as pastor.
- **STAMPING GROUND**—Long Lick Church called **Glenn Redmon** as pastor.
- **WADDY**—**Johnny Collett** resigned as pastor at Mount Vernon Church to move to Ohio.
- **WESTPORT**—Westport Church celebrated its 150th anniversary Nov. 18-19. Festivities included a staff concert Nov. 18.
- **WINCHESTER**—Central Church recently held its 85th anniversary revival services.

Nada Mission called **James Rediford** as pastor.

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Smith and Korn recruiting in state

RICHMOND, Va.—David A. Smith and Joe Korn are working with the Southern Baptist Foreign Mission Board as missionary enlistment assistants in Kentucky.

Smith, a publications worker in Israel, and Korn, a veterinarian in Togo, will travel throughout Kentucky in the next few months urging pastors and others to consider becoming foreign missionaries.

Smith and his wife, the former Marsha McNeely, may be contacted at 113 N. Main St., Lawrenceburg, Ky. 40342, (502) 839-5483. Korn and his wife, the former Tamira Fields, may be reached at 3700 Nanz Ave., Louisville, Ky. 40207, (502) 897-0079.

Both families have extensive ties to Kentucky Baptists and are available to speak to church groups.

Looking for a Challenging Mission?

Spring Meadows Children's Home is accepting applications for live-in Christian couples (teaching-parents), and singles. Teaching-parents will receive on-going training, active participation in treatment planning, on-going consultation and, most importantly, the opportunity to make a difference in a young person's life. We offer a competitive salary plus benefits. Please send resumé to Mike Armbrust, 10901 Shelbyville Rd., Louisville, KY 40243.

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'Where Shall I Work Today?'

This past spring, summer and fall we enjoyed hosting the greatest number of volunteers in the history of our school. Needless to say, we are always blessed when they come. These volunteers came to us from seven different states.

The last group of volunteers came to us in November from a church in Illinois. Here is part of a letter I received this week from someone who was in that group:

"Mr. Underwood: Please forgive me that I never learned your first name while I was at your Institute week before last. I do however want to thank you again for the most enjoyable time I have ever experienced. My visit and work at Oneida was the spiritual high of my life thus far. I was so blessed that I feel that I should have paid you all for allowing me to come, stay and volunteer my humble services for that week.

"Mere words were insufficient to tell our congregation of the wonderful experience I had while with you. I simply told them that they must come to Oneida and see what blessings the Lord will provide them while they volunteer their services there.

"I have enlisted several prayer warriors from our church for your cause. Our people were so excited for my having been allowed to go.

"I have also distributed several copies of the poem, 'Where Shall I Work?' Our brothers and sisters at Mount Zion Baptist Church loved the poem but more especially the concept of the words of that poem.

"You all are doing such a marvelous work there in Oneida, and it is obvious to me that our Lord is richly blessing your efforts. The Friday morning praise service and the BSU service that evening were certainly evidences of the Lord's

hand on your ministry. May the Lord continue the revival which is going on there now.

"Should the Lord permit and you allow, I certainly would like to return to work with you all again sometime in the near future. While my talents lean toward wood working and carpentry, I would be open to doing anything that you needed to be done at the time of my visit there. I too believe in the words of the 'poem.'"

The poem referred to is "Where Shall I Work?" by Stanley Singleton. It is engraved on the monument in honor of Dr. Moore, located in the center of our campus. I do not know where Dr. Moore found this poem, or if someone sent it to him. It is a simple poem, but it has a lot to say about our service to the Lord.

Think about all of the opportunities you have to serve as you read this poem.

Where Shall I Work?

Where shall I work today, Dear Lord?"

*And my love flowed warm and free.
Then the Lord pointed out a tiny
place And said, "Tend that for me."*

*I cried aloud, "O, Lord not there, Why, no one
could ever see How well my work was done, Not
that little place for me."*

*When the Lord answered, He was not harsh.
He answered me tenderly, "Tell me, precious
child of mine, Are you working for them or for
me?"*

Nazareth was a little place and so was Galilee.

Oneida is a little place also, but in the eyes of God there is no little place of service.

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

THIS IS ONEIDA



W.F. Underwood

CLEAR CREEK CHRONICLE



Bill Whittaker

Journey to Bethlehem brings revival

"A dynamic spirit has swept our church. The 'Journey to Bethlehem' brought us together and ushered in revival," Pastor David Bullock described the Christmas production of Pleasant Hill Church in Somerset.

The inspiration began in December 1994 with member Paula Whitis. She had visited a similar production in North Carolina and returned with "a conviction we ought to do this." She also was willing to provide leadership. Leaders of the North Carolina church came to Somerset for a training session. Production of props and costumes took nine months. The church was overwhelmed with first year attendance of nearly 12,000. Some waited in line for hours.

The drive-through presentation of the Christmas story depicts scenes from the Bible. The journey begins with the annunciation of the birth to Mary. Other scenes include Joseph's carpenter shop, the Bethlehem market with fish, vegetables and basket vendors, the inn and an angelic choir-60 feet above the shepherds and their live sheep. The night sky radiates the light of a star 90 feet above the manger. The scenes include live camels and donkeys. The journey goes from Beth-

lehem to the cross and this year a temple scene will be added. All who take the journey receive a copy of "The Bethlehem Star," a newspaper presentation which includes the plan of salvation.

The event is advertised on restaurant place mats. Members dress in costume and distribute invitations at local businesses and on the downtown square. WalMart chose

Journey to Bethlehem to receive a percentage of their sales on the day after Thanksgiving."

Church members take Sunday afternoon to set up everything. "We are finished about dark. We light the set and then sing carols. It is a dynamic spiritual experience," Bullock said.

The church doesn't let this major event replace other spiritual needs. They had a fall "Experiencing God" weekend with a 26-member team led by John Baker of Fredonia. Attendance averaged 210. Nine were baptized on Sunday night. Bullock is a 1988 Clear Creek graduate and became Pleasant Hill pastor in June 1993.

The production is Dec. 19-22 at 6 p.m. The church is located on Clifty Road off 27 North.

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

Missions interest grows as church adopts a focus

RICHMOND, Va. (BP)—When pastor Dennis Watson prays for his church's preschoolers, he asks God to call them to spread the gospel among one of the world's 2,466 unreached people groups.

Actually, it's a little more personal than that. Watson's 5-year-old son, Joshua, is a preschooler. But Joshua isn't the only reason his father prays that prayer. And Watson, pastor of Harp's Crossing Baptist Church in Fayetteville, Ga., isn't the only one praying it.

"We're expecting God to raise up children from our church to serve among an unreached people group," said Watson during the Southern Baptist Foreign Mission Board's Creative Access Network conference in Richmond, Va. "We're hoping to 'pave the road' for them to go."

"Paving the road" involves the whole congregation at Harp's Crossing.

Early this year, the church adopted an unreached people group in Asia with the help of the FMB's Creative Access Network and Global Focus, an organization cooperating with the FMB to help Southern Baptist

churches broaden their missions involvement. Creative Access Network was formed in 1993 to link churches with unreached people worldwide and to make missions more personal to Southern Baptists, according to Bill Morgan, FMB assistant vice president for mission personnel.

Besides Harp's Crossing, about 20 other Southern Baptist churches have linked themselves to specific unreached people groups in World A, part of the globe with little or no access to the gospel of Jesus Christ.

Adopting such a group "has given a new vitality to our (church) body," Watson said. "People are coming to understand that missions isn't an attachment to the body (of Christ). It's what we're all about."

Members of Harp's Crossing have prayed regularly for their people group, studied them in their missions education organizations and traveled to the remote area of Asia where they live. The congregation has adopted the group—which can't be named for security reasons—for the long haul.

"We've made a 25- to 50-year commitment to this group," Watson said. "The whole congregation is ze-

roing in on this."

Church member Lois Stallings, 34, is the first one from the church called to go. It's something she never would have planned for herself.

"I've thought about doing missions most of my life," Stallings, a former Spanish teacher, said during an interview at the conference. "But I've always thought it would be among Spanish-speaking people."

But when her church began its focus on an unreached Asian group, Stallings felt God directing her to work with them instead. A survey trip to the region with several other church members confirmed that call in April. She moved there in November to teach English. She'll serve there two years as part of the FMB's International Service Corps program.

"I feel a lot of responsibility in going. I know our church's children and youth are watching me. I'm an example for them," Stallings said. But she also knows an entire congregation—including preschoolers who learn about the people group during meetings of the Mission Friends and Sunday school groups at church—will pray for her.

In fact, this kind of missions praying has made a big difference among church members, Stallings said.

"The church's prayer life has really grown," she said. "I think people are much more concerned about reaching the world because it's been personalized for them. They've seen a group of people—their photographs, recordings of their voices. It's become real to them."

This new emphasis also has increased the congregation's giving to missions.

Last year the congregation gave \$31,897 to the Lottie Moon Christmas Offering, "by far the most we've ever given," pastor Watson said.

In fact, the year before that the church didn't make its Lottie Moon goal of \$25,000, said Keith Turner, minister of education at Harp's Crossing. But when the congregation began discussing adopting a people group in 1994, the Lottie Moon offering saw an immediate increase, Turner said.

Later, someone attending the church who wasn't even a church member gave an anonymous designated gift of \$10,000 for work among this unreached people group.

"We're expecting God to raise up children from our church to serve among an unreached people group. We're hoping to 'pave the road' for them to go."

Pastor Dennis Watson

Anglican and Catholic rolls decline in UK

LONDON (RNS)—The United Kingdom's Anglican and Roman Catholic churches are continuing to suffer declines in membership, even as the nation's smaller Pentecostal, independent and Orthodox churches are growing, according to the latest edition of the UK Christian Handbook.

Overall church participation for England, Scotland, Wales and Northern Ireland also was reported down for last year. The Christian Research Association, which publishes the handbook, noted that just 13.9 percent of the United Kingdom's total population was active in its churches last year.

The figure was 14.7 percent in 1990 and 16.9 percent in 1980.

The Christian Research Association estimated that by the year 2010, the figure for active church participation will have dropped to 10.8 percent because of ongoing secularization in the United Kingdom.

Anglican Church membership dropped in 1994 to about 1.8 million, compared to about 1.9 million in 1990. Roman Catholic membership was about 2 million in 1994, down about 200,000 from four years earlier.

During the same period, the Christian Research Association reported, membership in Pentecostal churches increased from 158,505 to 183,109.

An increase in membership also was reported for so-called "new churches," small, independent congregations that generally meet in private homes.

Spain crusade draws 100 people to Christ

By Mike Creswell
SBC Foreign Mission Board

MADRID, Spain (BP)—More than 100 people committed their lives to Christ during a 13-day evangelism campaign in Spain involving 105 Southern Baptist volunteers from several states.

That number is more significant than it first appears in a country where "many of our churches for months don't see one hand raised of a person accepting Christ," said Jos Carmet, director of missions and evangelism for the Spanish Baptist Union.

The campaign, which ended Oct. 23, also left Spanish Baptist churches with an increased zeal for evangelism.

"We had revival in most of the churches and some 100 to 150 professions of faith," said Larry Henry, the missionary who administers Southern Baptist Foreign Mission Board work in Spain. "The team members, Spanish churches, pastors and missionaries are very satisfied with the results."

"From 3,000 to 4,000 people heard the gospel for the first time," Carmet said during a closing victory dinner in Madrid. "We distributed between 260,000 and 300,000 tracts and passed out 26,000 gospels and a thousand Bibles."

Among Spain's 40 million people, Baptists number only about 8,000 and evangelicals of all kinds about 70,000. Eighty percent to 90 percent of Spaniards are Roman Catholics, but missionaries say only about one in four ever attends a worship service. Spanish Baptist leaders insist Spain is one of Europe's major mission fields.

During the campaign, volunteers worked in 26 teams across Spain and the Canary Islands. Team members preached, sang, taught, visited in homes and institutions and handed out tracts and other materials.



The campaign also included a series of concerts by American gospel singer Willa Dorsey and pianist Martin Cuellar, piano professor at William Carey College in Hattiesburg, Miss. Fifty people made spiritual decisions of one kind or another after the concerts alone, said W.H. "Dub" Jackson, FMB crusade coordinator.

Team members were covered by television, radio and newspapers in some locations, giving Spanish Baptists a much-needed spotlight in the national media. In Barcelona, Alabama Baptist leader Harper Shannon preached on a Christian radio station. Shannon is associate executive and director of evangelism for the Alabama Baptist State Convention. Dick Barrett, an evangelist singer from Bremen, Ga., sang on the same station.

A team in Bilbao, a city on Spain's

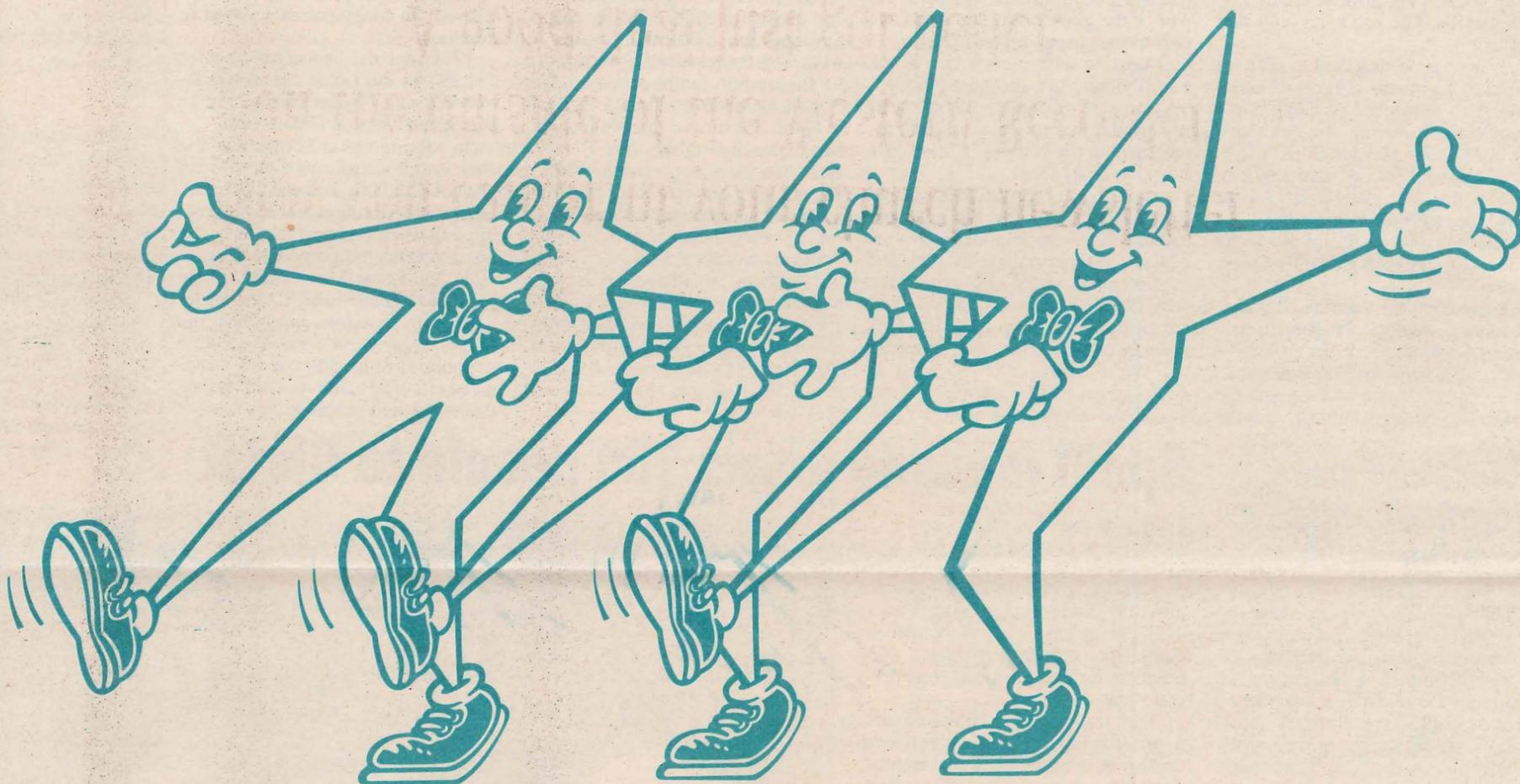
northern coast, distributed New Testaments to officers at a police station.

James and Edwina Jennings of First Baptist Church in Woodbury, Tenn., served in Vitoria, where they worked with a mission group now meeting in a home. Mrs. Jennings, a veteran of partnership evangelism in 15 countries, said the evangelism needs in Spain "were the greatest I've ever seen."

The success of partnership hinges on American and national Baptists learning from each other and sharing together in ministry, Jackson stressed. "Partnership is not something we do to somebody," he said. "When we get normal, everyday Southern Baptists from the States together with normal, everyday Baptists overseas, God can use that chemistry to make amazing things happen. It happens like that in every campaign I've ever worked in."

STREET WITNESSING
Betty Luther (right) of Leeds, Ala., and Debbie Villa, a member of Ebenezer Baptist Church in Terrassa, Spain, offer a tract to a pedestrian during a 13-day crusade in Spain. More than 100 people throughout Spain committed their lives to Jesus Christ during the effort, which involved 105 volunteers from several states. (BP photo by Mike Creswell)

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