



WESTERN RECORDER

July 16, 1996
Vol. 170, No. 28

FOR THE RECORD

Darkness, conflict natural parts of life

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—Although often considered unwelcome intruders, darkness and conflict constitute a natural and normal part of life and are not necessarily negative, according to conflict resolution specialist Peter Steinke.

"If we can't tolerate the darkness, we won't be able to accept the light," the Lutheran pastor noted.

Steinke, director of clergy care for Lutheran Social Service of Texas, is a popular consultant, lecturer and author in the field of congregational reconciliation and conflict resolution. He currently is developing a structured process for working with churches in conflict.

In a session at this year's "Ministry of Reconciliation" conference in Colorado Springs, Colo., Steinke addressed the topic "Treasures from the Dark Time: Using Conflict for Growth."

"The biblical story surges back and forth from darkness to light and back to darkness," Steinke said. Such tension can be seen from the creation passage in Genesis, where "darkness moved over the face of the deep," to the promise in Revelation that "night will be no more," he explained.

"From beginning to end, there's always this tension," he said. "Light and darkness are set in a continuous folly."

And real-life experience mirrors this tension, he added, insisting that without crisis, transformation to new levels of faith, understanding and reconciliation rarely occurs.

"Renewal is impossible without forays into danger," he said, referring to biblical characters who experienced a "dark night of the soul."

"God comes to us in both the light and the darkness. Some say we can see farther in the darkness because we have to probe," he added.

Steinke offered nine lessons, or gifts, which can be gleaned from the dark times experienced by individuals and churches:

■ **Respect distance.** Distance is required to assess a conflict situation accurately, Steinke said. Thus a mediator or uninvolved party offers a significant gift in his or her "non-anxious presence."

■ **Raise awareness.** For true transformation to occur, people must discover for themselves a new level of awareness. Darkness can facilitate moving to such levels. "Help people see things through your distance," Steinke said.

■ **Tolerate pain.** Darkness and pain are not necessarily negative, Steinke said. Although people in conflict crave a quick fix to shed light on darkness, tolerating pain can bring tremendous insight.

"Pain is a motivator; it's required for change," he said, noting that the capacity to tolerate pain in oneself and others relates directly to the degree to which a person can experience personal growth.

Simply put, Steinke said, those who cannot tolerate pain do not grow. Those who cannot tolerate darkness won't be able to accept the light.

■ **Practice self-restraint.** "All darkness in some way will produce anxiety, which limits our capacity to be imaginative," Steinke said. Anxious people are less thoughtful. And buying into that anxiety by defending, explaining or justifying one's position only enables and intensifies the difficult situation.

A better alternative is to override the inner anxiety for the benefit of the community, Steinke said. For example, a person might inwardly remind himself or herself to refrain from instinctive reactions, or might repeat the promise of Romans 8, that "nothing will be able to separate us from the love of God in Christ Jesus," not even all the current anxiety.

□ See *Darkness and conflict ...*, page 10

■ Related stories on pages 10-12.

Editor's note: This package of stories was developed out of a recent conference in Colorado Springs, Colo., sponsored by the Lombard Mennonite Peace Center. The center has operated as a ministry of Lombard Mennonite Church in Lombard, Ill., since its inception in 1983. It seeks "to proclaim Christ's gospel of peace and justice and to be active in the sacred ministry of reconciliation, wherever and whenever we can." A major function of the center is to sponsor "The Ministry of Reconciliation," a biannual three-day conference on conflict resolution and peacemaking which features plenary speakers, workshops, resources and networking opportunities.



Criswell split
Richard Melick has resigned as president of Criswell College in Dallas because he and the school's founder, W.A. Criswell, do not hold exactly the same view on the end times.
See page 2.

Camp coordinator
Kentucky Woman's Missionary Union has hired a new camp specialist as part of a long-term plan to devote more attention to developing camps for girls.
See page 3.

Editorial
Did the Cooperative Baptist Fellowship make the right decision?
See page 5.

GREAT EXPECTATIONS
Everyone has expectations of what they should experience when they go to church. What happens when those expectations aren't the same?
See page 9.

No new convention
The Cooperative Baptist Fellowship voted overwhelmingly not to break its ties with the Southern Baptist Convention and declare itself a new convention.
See page 7.

Kuwaiti man sentenced to die for his faith

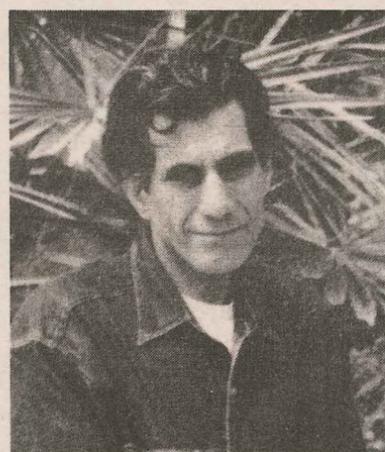
RICHMOND, Va. (ABP)—The plight of a Kuwaiti Christian convicted of apostasy—an offense that carries a death sentence under Islamic law—is drawing support from politicians, human rights advocates and fellow Christians worldwide.

A Southern Baptist missionary who was held hostage in Kuwait during the Persian Gulf War also is among those lobbying on behalf of Robert Hussein, who was convicted in May for converting from Islam to Christianity.

Hussein is believed to be the first person convicted of apostasy in modern Kuwait, a moderate Muslim country. His case is considered the first test of Kuwait's constitutional guarantee of religious liberty.

Hussein, 45, who changed his name from Hussein Qambar Ali after conversion, has been in hiding in fear of his life since his conviction. Now international pressure is mounting to guarantee Hussein is not executed for his faith.

Hussein has appealed the conviction handed down by a Shiite religious court, and the first hearing in his ap-



Robert Hussein

peal process is scheduled for Sept. 15.

Maurice Graham, who was a Southern Baptist missionary in Kuwait when neighboring Iraq invaded the country in December 1990, spent four months as a hostage in the American Embassy before the oil-rich nation was liberated.

"I feel that the United States liberated Kuwait for the people to have basic human rights, including the right of

freedom of religion," Graham said in a statement. "Now the Kuwaiti government needs to support their own constitution and the basic human right of freedom of conscience."

"I am asking Christians everywhere, especially those who fought in the Gulf War, to write to the Emir of Kuwait expressing their concern over this recent decree from the sharia (Islamic) court that sentenced Robert Hussein to death."

Graham, now associate pastor of Bon Air Baptist Church in Richmond, Va., said he met Hussein in March when Graham returned to Kuwait at the invitation of the U.S. State Department. Hussein is not affiliated with Southern Baptist work in Kuwait, but he is a member of the National Evangelical Church there, with which Graham worked.

Hussein, a contractor who became a Christian during a visit to the United States, made his conversion public in December during a legal battle with his estranged wife. He told local newspapers his wife was divorcing him and preventing him from seeing their two

□ See *Kuwaiti man ...*, page 16

Rockford Lane experiences a 'conspiracy of kindness'

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Rockford Lane Baptist Church is caught up in a "conspiracy of kindness."

In recent weeks, members of the church have fanned out in their community to perform simple acts of kindness with no strings attached, "just because God loves people, and so do we," said Pastor Ron Abrams.

So far, in four outings, they've distributed 300 packets of flower seeds, cleaned automobile windshields in a local parking lot, washed cars and given quarters to people preparing to do their laundry at the laundromat. And they've done it all for free.

It's the "for free" aspect that takes people by surprise, project coordinator Lisa Tucker said. "People aren't used to somebody doing something for nothing."

The response of some people who received the free quarters at the laundromat went beyond surprise. "They were shocked," Abrams said. But once they recovered, they expressed appreciation, he said.

Although church members don't expect anything in return for their deeds, they do hand out cards which indicate the gift is given by Rockford Lane Baptist Church. The cards also include a schedule of church activities.

It's a loving, non-threatening way of reaching and serving the community, Abrams said. While it doesn't appeal to every member of his congregation, it is an attempt to offer as many ministry outlets as possible to get the people "out of the pew and into the highways and hedges to let their lights shine," he said.

"And it's a great intergenerational ministry," the pastor said. Having his 9-year-old son, Adam, teamed up with his 19-year-old son, Aaron, and the church's associate minister, Philip Hedgecoth, helped break through the disbelief people at the laundromat first expressed. "Adam disarmed them," he said.

Rockford Lane took the idea of blanketing their community with kindness from the book "Conspiracy of Kindness" written by Pastor Steve Sjogren of the Vineyard Christian Fellowship in Cincinnati, according to Tucker.

"These unassuming deeds done by Christians convince more people of the love of God than all the words in the world," Sjogren writes. "Free service offers a picture of the grace of God, a priceless gift which can never be repaid."

Melick leaves Criswell in disagreement on end times

DALLAS—Richard Melick Jr. has resigned as president of Criswell College, apparently because he does not hold precisely the same view of the end-times as the school's founder, W.A. Criswell.

Both Melick and Criswell are pre-millennialists, meaning they believe in a literal 1,000-year reign of Christ on earth before the end of the earth. Amillennialists, in contrast, believe the 1,000-year reign of Christ mentioned in Revelation is symbolic.

The problem is that Melick is a post-tribulation pre-millennialist and Criswell is a pre-tribulation pre-millennialist. That means Melick believes the church will be "raptured" from earth after a seven-year period of tribulation described in the Bible.

Criswell believes the church will be "raptured" before the seven years of tribulation.

Both believe the period of tribulation will precede Christ's 1,000-year reign on earth.

"It's become apparent that, at this point, we're not in full agreement," Melick said. "So the best thing is for me to step aside."

"Within the last few weeks, discussions have revealed a preference for a president who holds to Dr. Criswell's eschatology," Melick explained.

He said Criswell did not request his resignation nor had he voiced any question of administrative ability.

"I love Dr. Criswell. I have the highest regard for everybody at the college. We just reached an issue that

had to be resolved," Melick said. "The timing (of the resignation) is what I think is best for the college."

Melick said he had disclosed his view of the end-times when he was hired, "but I don't know how widely it was disseminated."

A statement released by Jack Brady, trustee chairman, said the school's trustees had offered Melick a two-year extension of employment but he had declined it "out of respect" for Criswell.

Melick has headed the school the last four years. His predecessor was Paige Patterson, who now is president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. Patterson had his share of conflict with Criswell and the school's trustees as

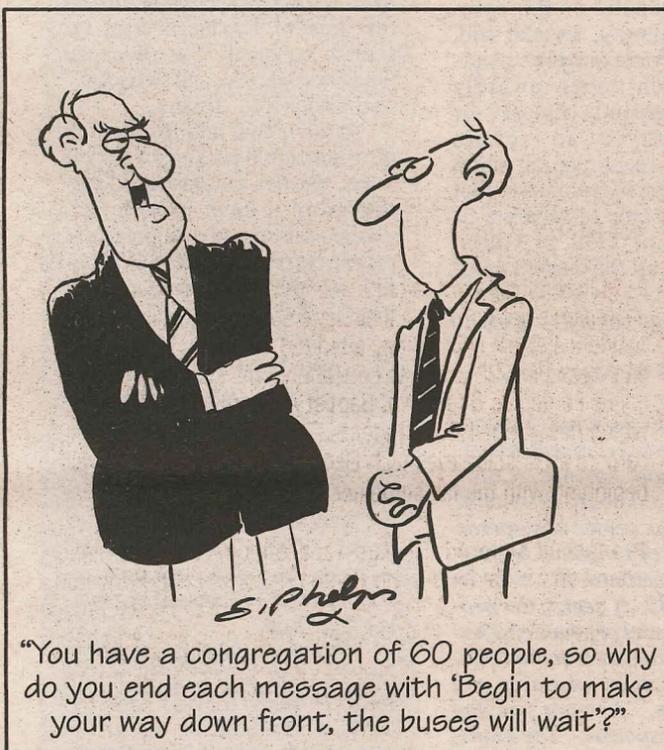
well.

Criswell College currently enrolls about 450 students.

Melick said he has no specific plans for employment. "I hope to remain in theological or church-related education in the future, and I wish the best for Criswell College," he said.

Previously, Melick was chairman of the doctor of theology program and New Testament department at Mid-America Baptist Theological Seminary in Memphis, Tenn. Earlier, he taught at Palm Beach Atlantic College in West Palm Beach, Fla., where he also served as vice president for academic affairs.

Based on a Baptist Press report



"You have a congregation of 60 people, so why do you end each message with 'Begin to make your way down front, the buses will wait?'"

Louisiana College professors sue critics

PINEVILLE, La. (ABP)—Four professors at Louisiana College have sued a group of conservative critics for what the professors claim are defamatory and derogatory statements.

The lawsuit names Leon Hyatt of Pineville and anyone else involved in the publication of a packet of letters early last summer. The college itself is not involved in the suit.

The professors allege the "Louisiana Baptist conservative resurgence" distributed letters containing defamatory information to harm the professors' moral and professional reputations.

The suit alleges that letters distributed by the conservative group charged the professors taught in violation of traditional Christian values, exposed students to pornographic materials, accepted homosexuality as an alternative lifestyle and declined to recognize the divine inspiration of the Bible.

The charges against the professors

are "absolutely and patently false," the suit further alleges.

The suit was filed June 10 with the Ninth Judicial District Court in Alexandria, La., and requests a jury trial.

Vic Sooter, attorney for the professors, said the decision to file the suit came after months of efforts to resolve the issue through other means.

"Our clients ... have sought to discuss the allegations made against them in a prayerful, Christian manner," Sooter said. "This lawsuit could have easily been avoided by defendants simply discussing their concerns directly with our clients."

Hyatt said the suit "is very regrettable." He declined comment on details of the allegations, saying he was in the process of securing counsel and had been "strongly urged" not to make public statements.

Hyatt is chair of a group of Louisiana Baptists formed to call the state convention "back to its biblical and moral roots."

As part of a campaign to recruit supporters, the group prepared and distributed a packet of 21 letters citing past and recent concerns with Louisiana College, the only college affiliated with the Louisiana Baptist Convention.

Louisiana College trustees met last July to address those concerns. They adopted a nine-point statement affirming faculty members and encouraging professors to communicate their deep belief in the Bible to students.

In October, the resurgence group—by then named Louisiana Baptists Speaking the Truth in Love—announced support of Slidell Pastor Michael Claunch for state convention president. Claunch won that post at the annual meeting.

Meanwhile, tensions continued to simmer at Louisiana College. The most recent point of contention came when trustees rejected a proposed professor of religious education by a one-vote margin.

BAPTIST BITS

■ **Credit card supports missions.** Users of a new "KeyMission" credit card will generate financial support for Southern Baptist home missions volunteers. A percentage of every purchase made with the special MasterCard will go to the Baptist Volunteer Mission Fund. For credit card applications or information, write to Bob Banks, P.O. Box 768773, Roswell, Ga. 30076.

■ **Golden Gate expands.** Golden Gate Baptist Theological Seminary will offer courses in Colorado this fall in partnership with the Colorado Baptist General Convention. The San Francisco-based seminary also offers master's-level programs in Brea, Calif.; Portland, Ore.; Phoenix, Ariz.; and Albuquerque, N.M.

■ **Southeastern expands.** Southeastern Baptist Theological Seminary is expanding its off-campus program for the fifth time in the last three years with establishment of an extension center in Tampa, Fla. Other Southeastern extensions operate in Snellville, Ga.; Augusta, Ga.; Charlotte, N.C.; and Norfolk, Va.

■ **Ngan to Truett.** Old Testament scholar Lai

Ling Elizabeth Ngan has joined the faculty of Baylor University's George W. Truett Theological Seminary. She has been associate professor of Old Testament at Golden Gate Baptist Theological Seminary in California.

■ **Home Life editor leaves.** Charlie Warren, editor of Home Life magazine since 1988, has left that post to become public relations director for Oklahoma Baptist University. During his tenure with the magazine, published by the Southern Baptist Sunday School Board, Warren oversaw a major redesign of the publication. According to a statement by Gary Hauk, director of discipleship and family magazines, the Sunday School Board intends to pursue a new direction with the magazine.

■ **Board adds departments.** The church leadership services division of the Southern Baptist Sunday School Board has been reorganized to incorporate new assignments given through denominational restructuring. Two new departments will assimilate stewardship education, church history and heritage education, capital fund-raising and assisting churches with Christian school and home ministries.

Arson funds distributed to 12 states

NASHVILLE (BP)—Twelve state Baptist conventions have received \$246,712 from the Southern Baptist Convention's "Arson Fund" to assist African-American churches victimized by arson.

The disbursement of funds, primarily from the offering taken at the SBC annual meeting in New Orleans June 11-13, followed instructions of the SBC inter-agency council's racial reconciliation task force. The offering taken in New Orleans raised \$282,000 in pledges and cash gifts.

The inter-agency task force calculated a formula for distributing the arson funds to state conventions where black churches have been burned.

The 12 states receiving the gifts, the percentage ratio established by the task force and the actual July 3 disbursements are: Alabama, 9.7 percent, \$23,931; Arkansas, 2.8, \$6,907; Florida, 4.2, \$10,361; Georgia, 1.4, \$3,453; Louisiana, 11.1, \$27,385; Mississippi, 9.7, \$23,931; North Carolina, 9.7, \$23,931; Oklahoma, 1.4, \$3,453; South Carolina,

20.8, \$51,316; Tennessee, 11.1, \$27,385; Texas, 15.3, \$37,747; and Virginia, 2.8, \$6,907.

Jack Wilkerson, finance vice president with the SBC Executive Committee, said gifts continue to arrive at the Nashville office, including a \$10 check from a man who does not attend a church but who wanted to participate. Another check for \$25 arrived from a woman, 93 years old, who said her church had elected not to participate but she wanted to help.

Richard Land of the SBC Christian Life Commission said the task force developed the distribution formula based on a count of arson-related fires at African-American churches in each state as a percentage of the total number of churches impacted nationally.

Those reports, Land said, indicate South Carolina, followed by Texas, has had the largest number of fires.

Donations to the SBC "Arson Fund" may be sent to the Kentucky Baptist Convention or the SBC Executive Committee.

Vandegrift camp director for Woman's Missionary Union

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Kim Vandegrift has been hired as camp specialist by Kentucky Woman's Missionary Union.

Vandegrift, who began her duties May 1, will be on-site director of Girls in Action and Acteen camps at Cedar-moore Baptist Assembly and will assist in the GA and Acteen camping program at Jonathan Creek Assembly.

Vandegrift, 33, comes to this position with a wealth of camp experience, said WMU Executive Director Kay Trisler. Vandegrift worked five summers in Baptist camping programs in

Virginia.

In the summer of 1989, she worked as director of the GA/Acteen camp sponsored by Florida WMU.

Following graduation from Southern Baptist Theological Seminary in 1990, Vandegrift spent five years as campus minister at Bluefield College in Virginia. In July 1995, she became a resident chaplain at the University of Kentucky Medical Center in Lexington.

In addition to a strong background in camping and ministry, Vandegrift has a "sweet spirit, a sense of humor and a deep dedication to the task," Trisler said.

Those traits are important, Trisler

said, since the camping experience offers "a unique opportunity to change the lives of children and youth as they learn about following Christ in a fun, creative camp environment."

Vandegrift "has camping in her blood," said Brenda Price, Kentucky WMU associate for GAs and Mission Friends.

"She will bring consistency to our camping program," Price said.

With Vandegrift focusing her time and energy on camping, "Kentucky WMU will have an opportunity to strengthen its camping program and make many of our dreams reality," Price said.

Price, assisted by Acteen Associate

Julie Keith, had been responsible for overseeing the state WMU camping program for the past several years.

Last year, more than 1,800 campers attended missions camps at Jonathan Creek and Cedar Crest. More than 100 staffers worked at the two camps.

"Even though camp is a summer experience, directing a camp is a year-round project," Trisler said. As soon as the 1996 camping season is over, Vandegrift will begin planning, promoting and securing personnel for the 1997 season, Trisler said.

Vandegrift will work full time during the summer camping season and part time the remainder of the year.

Puryear selected interim KBHC president

LOUISVILLE—Audrey Puryear has been named interim president of Kentucky Baptist Homes for Children.

Current President Curtis Mooney will leave the Kentucky Baptist child-care agency at the end of this month to become president of DePelchin Children's Center in Houston.

Trustees of Kentucky Baptist Homes for Children will appoint a presidential search committee later this month. Until a new president is hired, Puryear will manage day-to-day affairs of the agency.

Puryear, who was appointed to the interim post by the board's executive committee, said she does not want to be considered for the president's position on a permanent basis.

"Curtis Mooney has put together a tremendous staff, and we're extremely pleased that Audrey has agreed to take on these additional responsibilities during the time of our search for a new president," said Terry Lester, board chairman. "By making this move, we know the agency will not miss a beat in its ongoing work to share Christ's healing touch with children and families in need."

Puryear has been vice president for program services since 1988. In that role, she oversees eight residential child-care facilities, a pregnancy counseling and adoption service, a foster

care program, a Christian counseling ministry, a college-and-career program and a family preservation and unification program.

Prior to joining the Kentucky Baptist Homes for Children staff, Puryear was director of social services for Buckner Baptist Benevolences in San Antonio, Texas.

She holds a bachelor of arts degree from Southwest Texas State University in San Marcos and a master of social work degree from Our Lady of the Lake University, also in San Marcos.

She is a member of Walnut Street Baptist Church in Louisville.



Puryear

Singers bring, receive ministry through music

GLENDALE—It's hard to know who gets the greater blessing from the Homeland Singers of Glen Dale Children's Home—those who listen or the singers themselves.

The Homeland Singers were formed in 1981 when nine residents of Kentucky Baptist Homes for Children began meeting regularly to sing and pray. They began singing at campus events and area churches.

Now 72 members strong, the singers and their small ensemble, Slice, regularly sing in churches across Kentucky and tour each spring.

The group is so popular that they get more invitations than they can make. The young people, however, consider themselves blessed just to be able to participate.

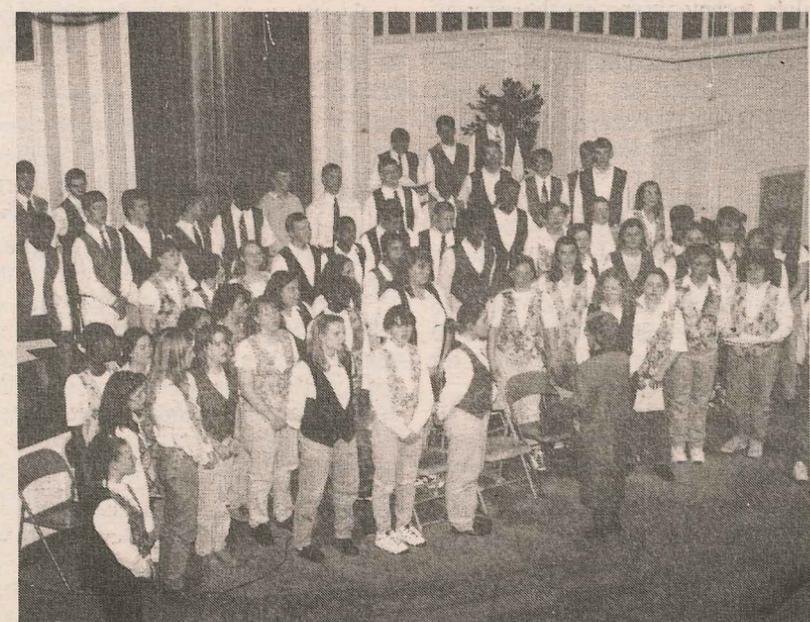
"When I first joined the Homeland Singers I was so overwhelmed," said Kelly, who had been in numerous foster and residential homes before going to Glen Dale.

"People came up and said they loved me. How could they love me when they didn't even know me?"

Kelly said she loved to sing even though she didn't always understand the songs meanings. The songs led her to ask questions, which were answered by cottage staff and Homeland Singers director Sue Carlin.

"They helped me with things I didn't understand in the Bible," Kelly said. "I found Jesus through them."

Roger also became a Christian at Glen Dale and says his involvement in Homeland Singers has helped him



HOMELAND SINGERS The 72-member choir from Glen Dale Children's Home, under the direction of Sue Carlin, shares its message during a recent performance at First Baptist Church of Leitchfield.

learn to be a witness about his faith.

"It's like spreading the word," he said. "When I'm up there singing, a young kid will see that they don't need drugs and gangs for friendship. They can depend on Jesus Christ for companionship."

Carlin said the singers have a unique ministry. "The first purpose of the Homeland Singers is the opportunity to witness. It gives the kids a chance to give back—to be able to as-

sociate faces with things that have been donated."

The increased confidence and self-esteem of performing are part of the young people's healing process, she said.

A ministry also occurs within the group. Each rehearsal ends with a "circle of caring" for sharing prayer requests and discussing problems. "Sometimes that lasts longer than the rehearsal," she said.

BLUEGRASS BURGEOO

■ **Azinger to speak.** Pro golfer Paul Azinger will speak Aug. 6 at a breakfast in Louisville's Commonwealth Convention Center. Tickets are \$10. The event is scheduled from 7 a.m. to 8:30 a.m. It is sponsored by the Louisville Chapter of Christian Business Men's Committee and the Fellowship of Christian Athletes. For more information, or to order tickets, call (502) 426-9165, Ext. 550.

■ **Missionaries come back.** Georgetown Alumni Grundy and Jean Janes are coming full circle to serve as missionaries-in-residence at the school they attended 40 years ago. The Janeses spent 28 years as educational missionaries in Chile. Janes served as director of Baptist Academy, in Temuco, which has about 1,000 students. The two will discuss their careers as missionaries with Georgetown College students beginning with the fall semester in August.

■ **Tapscott honored.** Richard Tapscott, director of seminary extension for Caldwell-Lyon Baptist Association in Princeton, has been named extension center director of the year. Tapscott has directed the association's seminary extension center 16 years. During that time, the center has offered at least two classes each year, with an average enrolment of 20 students in each class.

■ **Children's home opens house.** Glen Dale Children's Home in Glendale will host its annual open house July 20 from 10 a.m. to 2:30 p.m. at the campus, 2125 Gilead Church Road. Tours, a petting zoo, donkey cart rides for children, lunch and other activities will be provided. For more information, call (800) 456-1386. The home provides care for children who have been abused, neglected or whose families are in crisis. It is a facility of Kentucky Baptist Homes for Children.

■ **School signs Brazilian pact.** Campbellsville University recently signed an educational partnership with four private high schools in Brazil. Students may enter Campbellsville as early as the 1996 fall semester, and agreements are likely with some of the other 24 high schools that Brazilian Baptists operate. A significant number of Brazilian students may enroll in Campbellsville when the partnership is implemented, predicted President Kenneth Winters.

■ **Western Hospital gets \$850,000.** The estate of Olyn Boyde of Wickliffe donated \$850,000 for use at Western Baptist Hospital, according to the Baptist Healthcare Foundation. The money will likely be used to develop a community wellness program, said President Larry Barton.

■ **Henderson program extended.** Kentucky Baptist Homes for Children has extended its family foster care program with the opening of an office in Henderson and the addition of a second foster care specialist in that area. Laura Gipe of Owensboro joins Betty Peckenpaugh at the recently-opened office in Green Valley Baptist Association. For more information on foster care, call (800) 456-1386.

WESTERN RECORDER

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

MARK WINGFIELD
Editor

DAVID WINFREY
News Director

MAURI SMITH
Marketing & Business
Manager

C.R. DALEY
Editor Emeritus

*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, and the Internet, wesrec@ntr.net. Periodicals postage paid at Louisville, Ky.

To subscribe: Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6472, fax to (502) 244-6474 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 300 words and may be edited for length.

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Bill Thurman, Lexington, chairman; Rusty Ellison, Louisville, vice chairman; Jim Abernathy, Covington, secretary; Mark Boes, Cecilia; Tom Curry, Louisville; Frank Hatfield, Shepherdsville; Sherry Hignite, London; Melinda Mays, Vanceburg; June B. Rice, Paintsville; John Searcy, Franklin; Kenneth Wells, Somerset; Charles Midkiff, Greenville.



Apology due

As a master of divinity student at Southern Seminary, I was grieved, but not too surprised, when I read that Frank Tupper was forced to resign. What does surprise and offend me is that some supposedly have asserted that he denies the historicity of the Resurrection of Jesus (June 11, page 2).

Such a charge is groundless. I have taken both his introduction to theology classes and read his book, "A Scandalous Providence." In his classes and in his book, Tupper clearly and repeatedly attests to his conviction that Jesus rose bodily from the dead, and that because of this, believers can be assured they will experience bodily resurrection.

In "A Scandalous Providence," Tupper writes that "the Gospels express through their individual and collective witness the news of the Resurrection of the crucified Jesus—the one shrouded in mystery without need for grave clothes on the other side of death."

In the preface to his 1989 doctoral dissertation, Al Mohler wrote that David Mueller, Frank Tupper and Wayne Ward "represent models of effective and dedicated teaching in the service of the church." I have not experienced the teaching of Mueller or Ward, but I have had the privilege of studying under Tupper, and I agree with Mohler's assessment.

In Tupper's theology class, I found myself disagreeing with him on several points, most significantly his view of Scripture and providence. Despite

Russia revisited (Part I)

Three years separated our recent Russian journey from the last of three earlier journeys made to establish our partnership with Russian Baptists. We marveled at the changes, the most noticeable of which was the explosion of new, single dwelling homes.

All along the rivers near Moscow and St. Petersburg, new buildings are under construction while huge, older mega-factories lay idle, their giant machinery rusting outside, creating a fantasy-land of make-believe dinosaurs.

The riverboat journey took us into the innards of a Russia we had not seen; villages time-warped in the 1880s and 1940s. Lenin statuary remained intact, imposing. These were the farm villages where residents would have voted for Zughanov, ultimately defeated by Yeltzin in the runoff.

Our traveling companions were Dr. Allen Winchester and his wife, Portia. Though their third journey to Russia, this river trip was for them, as for us, a first. Allen will return in September on another medical project with our partnership. These are loyal and faithful friends to Kentucky Baptists.

my disagreements, or perhaps because of them, I may have learned more from him than from any other faculty member. I left Tupper's class with a deeper understanding of the importance of theology in the life of the church and the wonderful reality that God the Son suffered and died on our behalf.

I call on those who have slandered Tupper to recognize he does affirm the reality of the Resurrection of Christ, and to apologize publicly, and to him personally.

Van Ingram
Louisville

'Repent' abused

Not only is the term "Christian" being demeaned (June 25, page 2), but from reading recent directives from self-anointed spokesmen for Baptists, so too is the term "repent" being abused.

Southern Baptist Convention President Tom Elliff avows that any Baptist who does not interpret each word of Scripture the same way he does needs to "repent" before being considered for any SBC place of service.

Earlier this year a letter to President Clinton from the former SBC presidents demanded that he "repent" of his veto of the bill to outlaw so-called "partial-birth" abortions.

President Clinton showed far more compassion and pastoral concern than did the drafter of the letter. He is to be commended for standing up for women—and their families—who face serious health consequences, even death or inability to bear future children, in order to deliver severely deformed or dying babies. The name-calling of President Clinton by the head of the Christian Life Commission is hardly a fine example of "Christian life" nor does it show respect for the office of the president.

The "all-or nothing-no-exceptions"

With multiple days both in Moscow and St. Petersburg, there were visits with missionaries Norman and Martha Lytle, Jack Shelby and our own "Kentucky missionary coordinators," Larry and Joy Lindsey, Bob and Nancy Walden, and Lee and Sarah Bivins. Larry had arranged for us to have dinner and breakfast with the Kentucky project team heading for Seltzo, in the Bryansk region.

ON MISSION TOGETHER



William W. Marshall

Missions overseas always provides obstacles and difficulties, but Russia is especially difficult. Our coordinators there deserve our commendations and continued prayer support. The logistical challenges will tax the patience of the best of us!

A lengthy dinner meeting with my counterpart, Peter Konovalchik, and his wife, Antonina, was hosted by the Lytles in their tiny apartment. Our translator, Nicolay Maslyakov, also had been one of the primary translators in our early partnership negotiations. I had preached that morning in his church, Kitichi.

The Russian Baptist Union president is unsparing in his praise of what Kentucky Baptists have been doing with the Russian churches. Since no other group is assisting them with fi-

stance also is disrespectful of our predecessors in biblical and church history. For example, Martin Luther and our own Baptist ancestors were told to "repent" in the area of interpretation of Scripture. Far more disrespect is shown to the living word, the author of the written word, who speaks continually to his disciples, all of them.

C. Creed Caldwell
Pineville

Stop robbing God

It troubles me deeply that some Christians feel that tithing isn't important to their spiritual lives.

Many times I have sat quietly and listened to the jests of those who feel that tithing is an unnecessary commandment. To these people tithing is an inconvenience, a burden to their pocketbooks and account balances. Now, we're not to be too critical of these people because they have bills to pay and those who tithe don't; tithers are born independently wealthy and are debt-free. Fellow Christians, we need to wake up from these falsehoods and do as God has commanded.

Every time you refuse to tithe your earnings you are stealing from the Lord. Your earnings may have your name on the paycheck, but that money belongs to God. Generosity from the Lord has allowed you to keep the 90 percent, and in return you are trusted to return 10 percent to the Lord. How can you tell your children not to lie or steal when you are constantly robbing God?

Tithing will be a wonderful blessing in your life. Though tithing isn't something you must do to be saved, it is something you must do to receive the Lord's blessing. Just think about all the things God has done for you, and then see if 10 percent is too much.

Larry W. Ferguson Jr.
Louisville

■ More letters on page 6

nances in church building, we are a key player in his vision for the Union. I regretted having to tell him that finances for church buildings had leveled but reminded him we would be praying that the Lord would call out other partners for them.

Kentucky Baptist churches, as generous as they are, do not have the resources to even approach the level of their challenging goals. Over and over again it has been reported to me that Russian Baptist leadership has a special appreciation and affection for their Kentucky Baptist friends. Kentucky volunteers have had a positive impact on Russian Baptist work.

Their challenge is awesome. Still viewed by the government as a "sect," they enjoy almost no public support. Whether their pre-revolution existence will give them special status by the government remains to be seen. In the meantime, they are moving as quickly as possible to start churches, establish pastor training schools and construct new church buildings.

The Russian partnership is a constant tension of political uncertainty. Our days may be numbered. I am deeply grateful for the generous and sacrificial efforts made by individuals, churches and associations across this state. It makes me proud to be a Kentucky Baptist.

■ More on Russia next week.



All generations need the church

By John Lepper

A reporter was interviewing a man 104 years old. The reporter asked this centenarian, "What's the best thing about being 104?"

In a flash the man responded, "No peer pressure." Having outlived his peers, he was now free from that kind of pressure. However, no matter our age, we live with generational pressure.

Just as we are born into a unique family with our own unique personalities, we also are born into a certain generation with its characteristics. Whether consciously or unconsciously, we internalize that world view and make it our own.

As we become more conscious of the world view of our own generation, we can better determine and control our response to these influences.

Significant social and cultural events during our pre-adult years help shape the lens through which we view life. People who lived through the great depression were influenced by this period of deprivation. Those who grew up following World War II were influenced by the prosperity of that period. These two generations differ in their view of money and how it is spent or saved.

Today's generation seems to have little difficulty with computers and technology. These children and young adults have always known a world filled with computerized gadgetry. Most are not as threatened by computers as older generations.

Your church, if it's like most, is made up of people from a variety of generations. Recognizing the influence of each generation's view of the world can help us affirm differences. There's room for all generations in the church.

Generational preferences can also inform us as we seek to reach those around us for Christ and church membership. Is your church intergenerationally friendly, or does it reflect the outlook of one or two generations? Are you sending signals to certain generations that they are not welcome at your church? How can your church be inclusive as you reach all generations?

John Lepper is director of the Kentucky Baptist Convention's family ministry department.

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

HE SAID/SHE SAID

Our top-secret vacation went goofy but we squeaked through

HESAI



Mark Wingfield

We can't tell you where we went on our vacation this summer. Let's just say it was in California and the character who greeted us was all ears.

Contrary to the goofy rumors going around, we now can attest that this character hasn't shacked up with one of his male friends. He seemed pretty tight with a certain squeaky female, best we could tell.

Of course, we didn't devote all our time to investigating this unnamed place that really should have been off-limits to self-respecting Baptists like us. This vacation, which was planned months in advance, also included several days with other family members at the beach, which is a place we can talk about.

Although it wasn't part of our well-laid plans, we also worked in a half-day experience at the local emergency room. The day before our visit to no-no land, Luke, one of our 4-year-olds, got his right index finger smashed in a door.

Seven stitches and one lost fingernail later, we were all fit to be tied. Luke probably handled it the best of all of us, but that doesn't count because the nurse gave him a shot of Darvocet.

Of course, this excitement happened the morning before the boys and I were to pick up Alison at the airport, since she had stopped off in New Mexico to help her father for a few days. I've learned that crises with parenting always happen when one parent is away for a day or two.

The positive side of this unplanned medical excursion was that it made it much easier for me to break the news to Alison that I had lost a pair of prescription sunglasses in the ocean while boogie boarding the day before.

A lost pair of glasses seemed like a Mickey Mouse problem compared to a smashed finger.

SHESAID



Alison Wingfield

The day after the great finger mishap, we were off to that land which will remain nameless. And we experienced a truly magical moment.

Before we ever left Louisville, Luke had told me he wanted to see a certain mouse when we were in California. So, camera in hand, I took Luke to the mouse's house. It was quite a maze, and Luke began to lose his nerve as we approached the place where we would soon be able to see you-know-who.

He obviously was not the first child who had had second thoughts, because there were several "escape" doors throughout our tour, and we took one of the last ones before we got to see the mouse.

But we were given a second opportunity later that day. Right there on Main Street was the mouse himself, with very few people around him. Luke was ready to try again.

When it was our turn, the mouse pointed to Luke's injured finger and motioned with the marker in his hand, wanting to know if he could sign the bandage. I asked Luke, and he shook his head no, overwhelmed by it all. So then the mouse got down on his knees, put his hand on his mouth and pointed to Luke's finger.

"I think he wants to kiss your finger," I said.

Luke cautiously walked closer and stuck out his finger. Mickey kissed it.

Even for a Baptist family, the magic kingdom lived up to its name that day.

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

Did Fellowship make the right choice?

Some believe the Cooperative Baptist Fellowship has become a parasite clinging to the Southern Baptist Convention.

According to this mindset—which can be found among hardline Fellowship advocates as well as hardline Fellowship opponents—it would be better for disgruntled moderates to fully separate themselves from the SBC now that conservatives have gained absolute control.

That would make the SBC's new conservative leadership happy because they would be rid of their critics and would have cleared the SBC of perceived liberals. It would make many vigilant moderates happy because they would be rid of their critics and would have separated themselves from perceived fundamentalists.

But such a clean breakaway isn't going to happen any time soon. At this summer's general assembly, members of the Fellowship decisively voted not to break from the SBC and form a distinct convention. (See story on page 7.)

Did they make the right decision? From a national perspective, perhaps not. But from a local church perspective, absolutely yes. Things just aren't as neat and tidy on the local church level as they are on the national level.

Nationally, leadership of the Fellowship and the SBC are mutually exclusive groups. Declaring a formal separation would call for little change at this level. Both the SBC and the Fellowship already have organizational structures in place and missionary-sending programs activated. And the SBC has cut off all channels for the Fellowship to contribute financially to SBC programs, so there is no money link to be severed.

But on the local church level, affiliation with the Fellowship and the SBC is not a mutually exclusive condition. Few Fellowship-supporting churches—particularly in Kentucky—have cut off all funding through the SBC.

Members of local congregations, who have to live with each other every day, do not have the luxury of criticizing one another from afar and declaring edicts of conformity to one political agenda or another.

In order to keep the peace on the local level, there has arisen something that could be called the "Fellowship-friendly" church. These are churches that allow members the freedom to designate where their missions money goes—some to the SBC, some to the Fel-

lowship.

They are not exclusively Fellowship churches. Nor would they be exclusively SBC churches if the Fellowship ceased to exist tomorrow. They are something of a mixture, the product of 17 years of denominational infighting.

Even if the Fellowship declared itself a separate, full-fledged convention, these churches likely would remain dually aligned with the Fellowship and the SBC.

In these churches—which number about 90 in Kentucky—the SBC and the Fellowship are so intertwined that they cannot be easily separated. For either the SBC or the Fellowship to demand that these churches declare absolute allegiance one way or the other would be catastrophic. Everyone would lose.

Churches would be split in half; their gospel ministries in our communities scarred irreparably. And nothing really would have been solved. The Fellowship would continue to be a threat to SBC leadership, and SBC leadership would continue to be a nuisance to the Fellowship.

The reason for this conundrum is that the Fellowship is not a parasite, sucking resources away from its unapproving host. Both the Fellowship and the SBC have prospered financially in recent years, and together they are sending out more missionaries than the SBC alone could support.

The Fellowship is no more a parasite clinging to the SBC than are Young Life, Campus Crusade for Christ, Focus on the Family, the Gideons, the American Bible Society, Habitat for Humanity and a host of other parachurch organizations.

This is not an endorsement of the Fellowship; it's a reporting of reality. Whether one likes the Fellowship or not, its existence must be acknowledged as part of the changing religious landscape.

As numerous church historians and futurists have pointed out, the day of the monolithic denomination is past. A new model is emerging, but we can't see far enough ahead to understand exactly what it is.

One thing we do know, however. The local church is the center of power today more than ever before. The organizations that survive and thrive in the 21st century will be those that lovingly nurture the local church, not those that make unhealthy demands or issue edicts requiring absolute conformity.

—Mark Wingfield

Juggling goats

There are some times when reading the Scripture that I find something that speaks to me. I found just such a passage in 1 Samuel 10:1-7 on how the future King Saul was sent to meet a company of prophets to "be turned into another man."

In the third verse of that passage we are told that Saul would meet "three men going up to God to Bethel, one carrying three kids (goats), and another carrying three loaves of bread, and another carrying a bottle of wine."

Now, every pastor knows the meaning of bread and wine as the Body and Blood of our Lord. So we

can understand those men going up to worship God at Bethel carrying bread and wine.

But what about that man carrying three young goats? As best as I can understand, this man was putting one goat under each arm and tossing the third one in the air. That must have been tiring, juggling three goats all the way from Mount Tabor to Bethel.

Goat juggling is the "busyness" of the ministry. The Lord said we as pastors would be shepherds of sheep, but most of the time we are busy juggling goats.

I have heard many busy pastors say it cannot be God's will for them to be so busy. But any pastor with a grow-

ing church is going to be busy, and the constant busyness must be seen as a vital part of successful ministry. I wouldn't have it any other way.

I also realize that as our church grows, my work must change from doing everything to equipping the saints to help with the busyness of growing a church for the Lord.

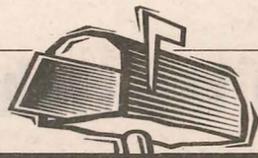
So I think the key to continued growth is to delegate and share the work with others. Those three men could each have carried one goat and one loaf of bread and taken turns balancing the wineskins on their heads.

Make your pastor a good pastor by sharing the work load.

Jerry Howerton, pastor
Harmony Baptist Church
West Paducah

EDITORIAL

MINISTERIALLY SPEAKING



BAPTIST FORUM

Express your opinion

The Western Recorder welcomes letters from Kentucky Baptists for the Baptist Forum section. Letters must be 300 words or less in length, must be signed and must not make a personal attack on anyone. No individual may have more than one letter published within a 60-day period. Send letters to Baptist Forum, Western Recorder, Box 43969, Louisville, Ky. 40253.

Who are Nazis?

Who are the Nazis today? Who is the confessing church that stands in opposition to its relentless agenda?

I am referring to the quote of Tony Campolo (June 25, page 1). When he made the allusion to the stand of most of today's believers with Hitler's Germany, he gave every believer a slap in the face.

First, the Nazis are socialists. That means they were in favor of the government providing everything for everybody. The state was supreme. Who today is in favor of making the state more powerful and assigning them care from "cradle to grave?"

Second, the Nazis had designs on eliminating from society all "undesirables." Are not the unborn America's "undesirables?" Approximately 4,000 are slaughtered daily because they are "inconvenient." Who is the lone voice calling America to repentance?

Third, to assert that gays are "defenseless" is ludicrous. They are well-organized and funded, with clout in the White House. They do not seek a "live and let live" policy; but an in-your-face attempt to force the majority of Americans to accept their abnormal lifestyle as normal. The Bible clearly denounces this behavior (Leviticus 18:22; Romans 1:26-27 and 1 Corinthians 6:9).

What is more compassionate: to win them to Christ, or let them perish thinking their behavior is normal? If such a self-destructive lifestyle isn't wrong and opposed to God's plan of a family unit of man and wife, pray tell what is? Indeed, other issues are more important; but if we can't define deviant behavior, how can we define anything wrong? Isn't it time to stop slandering each other and show Christian love and unity to the world?

*Eddie Reynolds
Shepherdsville*

Be consistent

Concerning the opinion (July 2, page 6) on whether or not the Bible

allows a woman to be a pastor, I have yet to hear a totally convincing viewpoint for either side.

Most arguments against women as pastors or deacons emphasize 1 Timothy 3, but place little emphasis on 1 Timothy 2, which states that a woman should not braid her hair, wear gold or pearls or expensive clothing. I never have heard a sermon preached against these specific admonitions.

If we are to accept a strict, literal interpretation of 1 Timothy 3, then we must be consistent with our interpretation of 1 Timothy 2. Or can we view these passages in light of their times? We need to pray for discernment in matters of interpretation.

1 Timothy 2 also states that a woman should keep silent in church. I cannot accept this as a literal application for all situations. Women have spoken in my home church since I can remember. Their influences have enhanced my Christian growth as well as the men who spoke.

Many who propose a literal interpretation seem to fudge on the issue of women being silent. Many roles of the church would be neglected if it weren't for women.

If women are disallowed their calling to serve, what will become of the Southern Baptist church in 20 years? Members of Girls in Action at my church outnumber Royal Ambassadors 2 to 1.

Our energy would be better spent spreading the message of Christ instead of arguing over the messenger.

*Stacy Stillwell
Elizabethtown*

At the scene

There's something to learn from being "at the scene" that one cannot learn from other resources. After exploring the idea of attending anything connected with the Cooperative Baptist Fellowship, I finally did it.

My position would probably be considered a potential dissenter. Almost all my Baptist roots are conservative. My dad graduated from Clear Creek in 1949. He pastored in Whitley, Rockcastle, Lincoln and Pulaski counties. I grew up in those conservative churches and associations. Then I graduated from Clear Creek in 1991.

I am a pastor in Wayne County. Many are the friends I have who call themselves conservatives, loyal to the

Southern Baptist Convention.

My quest was to find the difference—not the theological difference, but the intangibles, the things you don't read about.

The first difference was excitement about something new. I was welcomed not because of my belief or position, but because I was searching and seeking something new.

Another difference was sophistication. Generally, moderates have more education and the churches are financially better off; thus, everything seems to be more proper and polished. I'm not sure if this is good or bad.

The thing that surprised me most was who was there. I did not expect to see, nor did I see, my conservative friends from south central Kentucky. However, I did see former and current denominational leaders from across the state, pastors and their wives, godly women who are serving in ministry-related positions, laypeople who are sticking to the Baptist distinctives and a host of others. All were accepting and caring.

My experience was a good one. I'm still exploring. However, I still feel at home when I gather with Kentucky Baptists. There are some things you just have to experience to understand.

*Burney Manning II
Monticello*

Effective committees

How effective is committee work in your church? Are committee recommendations acted on at the business meeting with full opportunity for discussion?

The Leadership Integrity Conference recently held in Texas (May 14, page 1) has focused on this issue of leadership, laity training and mobilization. It seems apropos to take a fresh look at what we are doing in our churches.

Does each committee have a chairman from laity? Possibly some may have co-chairs if the task is important enough to have subcommittees working on various aspects of the task.

Our church's constitution calls for regular or standing committees, indicating structure and tenures. It also allows for special committees, with members appointed or elected for a certain task until the task is completed. Centennial committees are usually in this category. Special committees

need not be a certain number; sometimes five, seven or more may be more representative of the church membership on such committees. Often the church constitution will indicate the make up of such committees as to number, gender and organizational representation, as well as outlining task and manner of operating. This seems not to be a common practice, to include special committees in the constitution structure, except in metropolitan churches.

Woman's Missionary Union highlighted the need for knowing and practicing good group procedures in a publication, "The Group and I," some years ago. There are good references available if a leader needs help on brainstorming ideas, making plans, planning ways to expedite plans made, as well as planning ways to get approval or confirmation of plans for goal clarification.

Get all committee members involved and working diligently, and when needed, involve other people in the endeavor. All these are involved in leadership roles. In summary, are good group processes recognized and used?

*Virginia L. Swann
Murray*

Room for all?

Whatever happened to the priesthood of the believer and freedom to choose? People are losing job status, church membership and are being forced out because their views don't line up with the ones in authority.

As long as actions and performances are Bible-based, it surprises me even yet, and causes resentment toward these so-called people in authority who are supposed to be building self-esteem, rather than destroying. A person's belief is between that person and God. As long as the belief is Scripture-based, within job guidelines and church membership guidelines, we love all in the name of Christ. But maybe we don't condone certain actions. We have every right to voice our opinion.

I hear and know for sure there are lists on both sides politically, whoever is in authority, on which ever side is disagreed on. That person in question, if they don't agree with the politics involved, will be ejected.

*Phyllis Barnes
Louisville*

The benefit of two Pastor Bills

Admittedly, "Bill" is not a particularly charming name. However, the writer has gotten some extra mileage from being known as "Brother Bill."

One of my predecessors in the pastorate at First Baptist Church of Princeton is also "Brother Bill" (J. Bill to be more exact). One of my most pleasant pastoral experiences has been the joy of having Brother J. Bill Jones and his lovely wife, Jenny, in our church.

J. Bill Jones came to the pastorate of First Baptist Church of Princeton on May 13, 1962, from Central Baptist Church of Corbin. The church responded to the warm, caring ministry of Brother Jones and Jenny. I say "and Jenny" because I know of no other husband and wife who have such a shared and team ministry as

do J. Bill and Jenny Jones.

After serving Florence Baptist Church and First Baptist Church of London, Brother Jones "retired" in 1980. The Joneses returned to Princeton, where their daughter's family resides. At my invitation and gentle insistence, Brother Bill and Jenny joined First Baptist Church of Princeton.

I already respected and admired them upon the basis of their reputation. The joy of being their pastor has only increased my love and appreciation for the Joneses.

J. Bill and Jenny have served in various capacities in the church. Shortly after coming "home" they

were asked to teach adult Sunday school classes. Let me brag on Jenny for her ministry to and through a class of young adult women. This class grew in number and in effective ministry to many families. J. Bill has recently served on the church's search committee for a minister of music. His wisdom and insight were helpful. He is not only a former pastor but in a real sense is an associate pastor.

Some folk may perceive this as a potential problem. But how can someone who indeed is so helpful be a problem? For example, when I am away, I know there is someone present who will give good pastoral care.

Some may ask, "Does the former

pastor conduct funerals and is this a problem?" Brother Jones has assisted me in many funeral services and in doing so has rendered a ministry to families and to me. His knowledge of older folk from their younger and more active days in the church is very helpful.

My experience in having a former pastor in the church is very, very positive. Not only has the gracious and loving spirit of the Joneses made this possible, but the maturity of First Baptist Church has enabled this relationship.

The church has accepted Brother Jones as a "former" pastor and the writer is privileged to be their current pastor. It is my hope that I too can someday be a good "former" pastor.

*Bill Tichenor, pastor
First Baptist Church
Princeton*

MINISTERIALLY SPEAKING

Fellowship votes against forming new 'convention'

By Bob Allen
Associated Baptist Press

RICHMOND, Va. (ABP)—The Cooperative Baptist Fellowship has stated decisively that it does not intend to formally split from the Southern Baptist Convention at this time.

However, the Fellowship will seek to endorse its own chaplains, further distancing the moderate organization from the conservatives who lead the SBC, the nation's largest non-Catholic faith group.

At their June 27-29 general assembly in Richmond, Va., Fellowship members voted overwhelmingly against a motion by Bill Montgomery of San Antonio, Texas, that the group "declare ourselves to be a new convention."

Montgomery, a retired military chaplain and member of Woodland Baptist Church in San Antonio, had a similar motion ruled out of order at last year's general assembly in Fort Worth, Texas. After that ruling, however, Fellowship Moderator Pat Anderson appointed a committee to study the matter.

That committee, chaired by Greensboro, N.C., pastor Randall Lolley, was not asked to bring a recommendation but produced a 141-page report showing that the vast majority of Fellowship participants, while believing a formal split is probably inevitable, do not believe the time is right for the Fellowship to further organize.

Since constituting in 1991, the Fellowship has presented itself as a haven for moderates disenchanting by recent changes in the conservative-dominated SBC. As relations with SBC leaders have become more embittered, some within the movement have

called for a clean break with the convention.

Some SBC leaders also openly hope the Fellowship will form a new convention, believing the act would limit the group's ability to draw new SBC churches into sympathy with Fellowship causes.

One issue involved in the question is endorsement of chaplains. Most entities which employ military or hospital chaplains require they be certified by a denomination. Currently, chaplains from Fellowship churches either must be certified by the Southern Baptist Home Mission Board or join another faith group.

General assembly participants adopted a motion by David Moore of Liberty, Mo., that a committee be appointed to find a way for the Fellowship to endorse its own chaplains and report to next year's general assembly in Louisville.

The Fellowship's coordinating council already has a committee that has been studying chaplaincy endorsement for a year but is not quite ready to bring a final report, according to the committee's chairman, Ed Beddingfield, a pastor from Sylva, N.C., who is a chaplain endorsed by the HMB.

The committee has focused its work in three areas, Beddingfield said:

■ Counseling with Fellowship-friendly chaplains who feel "anxiety" about the possibility that the HMB might choose to revoke their certification.

■ Determining "the reality of what is going on" with chaplains who are sympathetic to the Fellowship. "To the best we know," he said, no one has been turned down by the HMB's chaplain's commission because of Fellowship sympathies.

The HMB requires the chaplains it certifies to be members of churches which support the SBC, but the vast majority of churches which support the Fellowship also remain in good standing with the SBC. Only an estimated 60-70 churches of the nearly 1,500 churches which support the Fellowship do not also relate to the SBC or another recognized Baptist group, he said.

The HMB has reportedly toughened doctrinal guidelines for new chaplains to weed out moderates, but chaplains who already have been endorsed are required only to pass through routine updates of their endorsement administered by staff.

And while the HMB does not approve of women serving as pastors, it has endorsed ordained women as chaplains in cases where ordination is a job requirement, Beddingfield said.

■ "Integrity" issues, like the fact that moderate chaplain candidates must adopt theological shibboleths like using the word "inerrant" to describe the Bible to be endorsed and that many Fellowship Baptists do not want to be identified with the SBC.

Montgomery's motion to form a new convention attracted about 50 votes in a business-session crowd estimated at 1,000.

After Montgomery introduced the motion at a business session early in the meeting, it was discussed in a "breakout" session and in the Fellowship's administrative committee before being voted on in the general assembly's closing session.

About 500 people crowded into the breakout session to discuss the motion.

Montgomery told the group he was tired of people who privately say they support the Fellowship but don't want

to be identified publicly with the group.

"I want us to come out of the closet and quit being a secret society," Montgomery said. "I want us to stand up and be counted. I want us to get out of the trenches and charge. I want us to quit being so hesitant and timid about what we already are."

A series of individuals responded with reasons not to take the action. The most-voiced concern was that forming a convention could divide churches which have members on both sides of the dispute between the Fellowship and the SBC.

One man described the pain he felt after being fired as pastor of a church with 900 members for trying to promote the Fellowship. "It took me over a year to preach again," he said. "My head tells me, 'Let's go ahead and be one (a convention),' but my heart tells me, 'Let's not go through it so fast that we hurt those other pastors, other laity, who are struggling with it.'"

Others said making the change could harm pastors who have retirement programs with the SBC Annuity Board, that separating from the SBC would close the door to many churches that still might be open to the Fellowship, that the "convention" model is outmoded for ministry in the 1990s and beyond, and that formalizing its organization would detract the Fellowship from its primary objectives of missions, theological education and resourcing churches.

Montgomery acknowledged his motion was unpopular, but he made one last effort to press his point.

"The price is never going to go down," he declared. "The complications are going to get bigger, not lesser."

BAPTIST BITS

■ **Tommy Boland**, a retired Atlanta banker, has been named interim coordinator of the Cooperative Baptist Fellowship by the Fellowship's Coordinating Council. Cecil Sherman retired from the post June 30, and a search committee has yet to recommend his successor.

■ **Lavonn Brown**, pastor of First Baptist Church of Norman, Okla., has assumed responsibilities as moderator of the Cooperative Baptist Fellowship. Martha Smith, a piano teacher and pastor's wife from Gastonia, N.C., was approved as moderator-elect.

■ **Kentuckians Suzy Thurman and John Barnett** have been elected to new terms on the Cooperative Baptist Fellowship's Coordinating Council. Thurman is a member of Calvary Baptist Church in Lexington. Barnett is a member of Bagdad Baptist Church in Bagdad.

Marty, Sweet, Davis address Fellowship

RICHMOND, Va.—Church historian Martin Marty urged the Cooperative Baptist Fellowship not just to preserve Baptist distinctives but to "restore" them for ministry in a post-denominational age.

Marty was among several key speakers during the Fellowship's June 27-29 general assembly in Richmond, Va. Other speakers at the assembly and related meetings included futurist Leonard Sweet and Kentucky social work educator Anne Davis.

Marty, a distinguished professor at the University of Chicago and senior editor of *Christian Century* magazine, drew a distinction between preservation and restoration.

"Preservation is a very honored thing," he said. "Preservation is admirable for historians, tourists, antique-shop owners and the like."

Restoring, however, has a different connotation, Marty said, meaning to "bring back into existence or use."

"To preserve means to maintain, to protect, to keep in perfect or unaltered condition," Marty said. "If that's the only concept we have about what the people who have gone before us have done in the life of the church, we are going to be in trouble. That assumes that everything that went on back then was a finished product."

Baptists bring many "artifacts"

from their past, including the principles of congregational polity, the priesthood of all believers and the separation of church and state, Marty said. But they are useless unless Baptists are willing to "let them go" in order to recapture their underlying wisdom that is grounded in bedrock belief in Jesus Christ, he said.

In another message, Leonard Sweet, dean of the divinity school of Drew University, used three Internet sites about animals to illustrate what the Christian church needs for the 21st century.

Sweet, a historian and futurist, said he has been looking for ways to bring churches into the future.

The cockroach Internet site, sponsored by the state of New Jersey, is considered the "yuckiest" site on the Internet. Despite the loss of many other species to extinction, roaches will survive into the future, Sweet said.

To "future-fit" churches, they—like cockroaches—must get used to a lot of "yuck" and "muck," Sweet said. "We must be willing to visit yucky places and deal with some yucky issues," he said.

The butterfly page is considered one of the most beautiful sites on the Internet, Sweet said. The site has pictures of each step of a caterpillar's transformation into a butterfly.

"For it to fly it has to be willing to undergo a very unpleasant experience," he said.

Sweet said avoiding change risks the decay of the church. He pointed to a medical definition of death as a state when nothing changes.

The third animal page Sweet cited from the Internet concerned snakes, which he used as an image for Satan.

He said the life, death and resurrection of Jesus Christ destroyed the devil's ultimate powers, but the danger is great to humans today.

In the assembly's closing sermon, retired social worker Anne Davis described the generational differences in the Fellowship by comparing two parables from Matthew 25—one teaching preparedness and the other encouraging risk.

While the older generation empathizes being safe, prepared and orderly, a younger generation says life is meaningless unless it involves "inordinate risk," explained Davis, former dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary.

"The good news is both sides are right," she said. "The problem comes ... when we grab hold of one of these parables and forget the other one."

Compiled from Associated Baptist Press reports

Dawsons named missionaries

RICHMOND, Va. (ABP)—The Cooperative Baptist Fellowship appointed 41 new missionaries at a service in Richmond, Va., June 28. It was the largest-ever class of new missionaries for the 5-year-old moderate Baptist organization and brings the Fellowship's total missionary force to 139.

Keith Parks, who oversees the Fellowship's missions program, challenged missionaries to be willing to sacrifice convenience, career and family ties for the sake of the gospel.

"I offer you a very challenging and disturbing word," Parks said. "You cannot save yourself if you would be an instrument of saving others."

"You cannot allow the principles of this world to be the governing principles of your life," Parks said. "Gaining material things is not the standard of success. Being close to home and family is not the epitome of success. Rising to higher and higher positions, even religious ones, isn't the direction of Christ's life."

Among the new missionaries are Kentuckians Cindy and Frank Dawson, who will work with an unreached people group in the former Soviet Union.

Dawson was born at Dreax Air Force Base in France and has until recently been pastor of Central Avenue Baptist Church in Elizabethtown. She was born in Cleveland, Tenn., and has been minister of music at Central Avenue.

He is a graduate of Southern Baptist Theological Seminary. She attended the seminary. Both are graduates of Mobile College. They have two children: Lindsay, 12, and Alesha, 8.



Dawsons

"Go in with your eyes open, and keep the focus on the child."

Marge Myers, director of the child development center at Southern Seminary

Plan well for church child-care ministry

By Joyce Sweeney Martin
Staff Writer

Is your church thinking about opening a child care center? A week-day preschool program? A parents' day out? An afterschool program?

Then do your homework, advises Jewell Nelson, preschool consultant for the Kentucky Baptist Convention.

And do it early on, a number of Kentucky Baptists involved in these programs add.

Whether you offer a parent's day out for three hours each week or a full-scale day care program for 12 hours every weekday, don't expect to begin without investing lots of time researching and planning long before opening day, according to those who have experience with such ventures.

Meeting state licensing requirements, preparing facilities, arranging food services, hiring and training faculty and preparing curriculum don't happen overnight, said Christi Cobban, director of Walnut Street

Baptist Church's child care center in Louisville. Weekday child care programs require an intentional commitment, she said.

In addition, understandings within the church must be worked out, according to Peggy Thomas, director of the weekday program at Severns Valley Baptist Church in Elizabethtown.

"Relationships between church staff and the weekday staff must be clarified," she said. "Shared space issues must be addressed."

But first and foremost, a church should "clarify expectations," warned Pastor Mark Boes of Cecilia Baptist Church, which offers a three-day-per-week preschool program.

Too many churches begin week-day programs with stars in their eyes, expecting to gain church members, make money or discover a mission field, he said. But the reality many times doesn't match expectations.

Marge Myers, director of the child development center at Southern Baptist Theological Seminary,

agreed. Rather than being a source of revenue, "it will probably cost the church money," she said. "Go in with your eyes open, and keep the focus on the child."

A weekday child care program is a valid ministry in and of itself, Cobban said. Programs such as the one at Walnut Street Baptist Church help validate the church in the community, she said.

And such programs demonstrate the love of Christ, Cobban added. Providing quality weekday child care is "the hand of Christ in the community, a safe place for children and parents."

The more detailed the up-front planning, the more likely the program will be successful, said Thomas, who has directed the Severns Valley program for four years.

Setting up a quality childcare program takes "lots of time and groundwork, even for an experienced person," said Myers, who has directed Southern's program 10 years. "Just looking at an established program is not adequate."

Child-care tips

Want to start a week-day child-care program in your church?

Begin your homework at least two years before opening day, says Kentucky Baptist Convention preschool consultant Jewell Nelson.

She suggests:

- Research Kentucky and federal regulations and work toward meeting requirements. "Write to the Cabinet for Human Resources in Frankfort for current regulations." And remember, those regulations change constantly.

- Survey the community to determine if a child-care program is needed. Are suitable personnel available to run it?

- Consult your insurance agent and an attorney for their legal advice.

- Invite experts in the field of child development and child care, including pastors and staff members of church-based programs, to talk with church members. "Ask for advice on how to avoid problems."

- Give church members an opportunity to voice their concerns and to ask questions.

- Work closely with volunteers in other church programs who will share rooms with a weekday program. Encourage an open exchange of concerns about beginning a weekday program.

- Bring all decisions before the church for a vote.

Learn to discipline, not 'frustrate' children

LOUISVILLE—Adults who work with preschoolers must learn "what will discipline, not frustrate" their charges, according to a long-time preschool worker who spoke at the annual Church Weekday Education seminar held at Southern Baptist Theological Seminary.

The first step in that process is to understand the difference between discipline and punishment, according to Anne Smith, minister of education at Highland Baptist Church in Louisville.

"Punishment means 'to pain another,' while discipline means 'to disciple our behavior,'" she said.

Discipline, she said, "means

'come with me, together we will learn.'"

Smith contends that many conflict situations which arise between preschoolers and their caregivers—whether in a weekday or a Sunday school setting or a home setting—could be avoided if caregivers better understood the child development process.

"Successful discipline is geared to the child's developmental stage," she said.

For example, a young preschooler cannot be expected to be potty trained until he or she has developed the appropriate physical muscles, she said. "To place early expecta-

tions on the young child before he or she is developed enough to handle such expectations leads to frustration."

She likened such expectations to telling Helen Keller to "squint and you will be able to see" or to telling someone who cannot speak Russian to "speak Russian. You can do it."

And an infant "is not a subject for discipline," she said. Often physical abuse of young infants occurs around issues over which infants have no control.

Also, preschoolers who are naturally curious about their environment cannot be expected to "look and not touch," she said.

CLASSIFIED ADS

SEEKING: A diverse suburban congregation (750 resident members) seeks dynamic senior pastor. Seminary degree required. Minimum of 6 years experience. Must be effective communicator with strong preaching skills. Submit resumé and videotape to: Pastor Search Committee, Lyndon Baptist Church, 8025 New LaGrange Rd., Louisville, KY 40222.

SEEKING: Highview Baptist Church accepting resumé for a minister of music. Send information to: Staff Development Committee, Highview Baptist Church, 7711 Fegenbush Ln., Louisville, KY 40228.

NEEDED: Christian person to help me to clean homes. Must know Louisville area, south end. (502) 449-1500.

AVAILABLE: Muralist to paint scenes in Jeffersonton-area homes, churches and small businesses. Jennifer, (502) 267-7556.

SEEKING: Baptist church in Louisville, Ky., is looking for a congregation without facilities to consolidate with. Write RR2, Box 271, Pekin, IN 47165, or call (812) 967-4302.

SEEKING: Computer specialist in Microsoft Office 4.3 with a strong emphasis in Word 6.0 and Excel 5.0. Relational database experience a plus. Experience required in Windows 3.1, preferably in a Novell network environment. Dedicated to excellence. Good communication skills needed to instruct and respond to user questions in all hardware/software areas. Have experience or be trainable in areas of data input, maintenance service calls and network tasks. Send resumé to: Douglas D. Hayes, Kentucky Baptist Convention, 10701 Shelbyville Rd., Louisville, KY 40243.

SEEKING: Part-time youth minister for growing, active youth group. Send resumé to: Farmdale Baptist Church, 5610 U.S. Highway 127S, Frankfort, KY 40601.

SEEKING: Northern Kentucky/Cincinnati-area Baptist church expanding from part-time youth activities director to full-time minister of youth and children. Send resumé to: Search Committee, c/o Jeff Hume, 9125 Clear Brook Ln., Covington, KY 41017.

TOUR: 10-day Holy Land tour plus Greece, departing Feb. 24, 1997, for only \$1,795. Call Jack R. Studie for a color brochure and more information at (502) 247-8331. Experience you can trust!

SEEKING: Meta Baptist Church is searching for a full-time minister of youth and music. If interested, send resumé to: Meta Baptist Church, 8807 Meta Hwy., Pikeville, KY 41501. Pastor Ron Spurgeon.

SEEKING: Full-time pastor for rural church in a central location between four small towns in south-central Kentucky. Please send resumé to: Middleton Baptist Church, 9193 Russellville Rd., Franklin, KY 42134.

SEEKING: Part-time youth leader. Providence Baptist Church is a growing country church and is seeking a youth minister. This is a great ministry opportunity for a seminary student or anyone else who is called to minister with youth. Paid position, office and weekend housing. Contact: Sherry Hurley, (502) 222-9859; Pastor Doug Boyd (502) 532-6321; or send resumé to: Providence Baptist

Church, RR3 Box 609, Campbellsburg, KY 40011.

SEEKING: If interested in an interim or the full-time position as minister of music, please send resumé to: Kaye Smith, First Baptist Church, 200 W. Lincoln Blvd., Hodgenville, KY 42748-1414. Fully graded music ministry with preschool, children, adult, senior adult and handbell choirs. (502) 358-3193.

CARE: Kinnett Care. Services include live-in and hourly care, personal care, meals, housekeeping, companionship. Free in-home assessment; insured and bonded. Call 24 hours, (502) 499-7777.

SOUND: System problems? Need consultation, training? Call Jim Cottrell, professional church sound engineer. Serving as sound/media engineer for KBC annual meetings, technical director, Severns Valley Baptist. (502) 862-9586.

SEEKING: Minister of music/outreach for northern Kentucky SBC church. Call (606) 635-2444. Grant's Lick Baptist Church, 175 W. Clay Rd., Alexandria, KY 41001. Dr. Paul E. Broyles, pastor/teacher.

Everyone has different expectations about church

By Joyce Sweeney Martin
Staff Writer

Everyone who goes to church has expectations of what should happen there, but not everyone has the same expectations. When those expectations collide, sparks fly, according to church growth expert Vernon Cole.

Cole, who has served as a consultant to more than 30 Kentucky Baptist Convention churches during the past eight years, identified 14 flashpoints he sees often in his work:

■ **Worship.** This creates the most frequent conflict between builders, those people born between 1927 and 1945, and boomers and busters, those born between 1946 and 1983, Cole noted.

Boomers and busters want lots of music and drama followed by short—"30 minutes or less"—sermons filled with "good news and hope," he explained. Reared in the television/MTV/video age, they quickly tune out anything they consider boring. They value interaction and show their approval with applause.

Builders complain when there's "too much music and not enough preaching." They were born and bred on the "you sit and while I instill" learning model, and to many of them, real preaching delivers strong content with an element of judgment, Cole said. If they make a visible response, it is more likely to be a verbal "Amen."

■ **Bible study.** Boomers and busters want inductive, experience-based, interactive study. They expect to find Bible study and sermons which meet their felt needs.

Builders focus more on doctrine and deductive, knowledge-based study.

■ **Role of the pastor.** "Feed me and motivate me" are the twin cries of the boomers. They expect a pastor to be a "stellar speaker" who can deliver content as well as persuade, Cole said.

And they expect a pastor to be a strong administrator who is adept at what Cole calls "vision casting." If a pastor doesn't meet their needs, "they will move to a church with a pastor who does."

Builders, on the other hand, want a pastor who "walks with them through crisis as well as through the celebratory times of life," Cole said. They place more value on relationship than on pulpit performance.

■ **Literature.** If boomers and busters don't like the religious education materials their church uses, they look for something else. They expect to be able to experiment and to make choices.

Builders, raised on literature from denominational publishing houses, tend to use whatever their church provides.

■ **Church-sponsored activities.** With a focus on "what meets my needs," boomers and busters pick and choose what they will be involved in.

Builders feel they need to be involved in everything their church provides.

■ **Marks of spiritual maturity.** Builders fondly remember the five-point record system which Southern Baptists used until 1970 (measuring whether a person was present, prompt, read his Bible, studied the lesson, gave an offering and stayed for worship). This was a tangible way expectations

were clarified for the builders.

But busters in particular want to set their own standards for clarification. Boomers and busters alike are turned off by what they consider to be legalistic and meaningless record-keeping.

■ **Church decision making.** Boomers and busters expect freedom to meet a need without having to undergo an official church process or secure official church approval. "They want immediate results," Cole said.

Builders are used to running every program or ministry idea through a well-defined church approval process.

■ **Church organization.** Boomers and busters like to work through task groups with specific short-term assignments. Builders are accustomed to working through standing committee structures.

■ **Prayer.** Boomers and busters expect more spontaneity and emotion in prayer, whether it happens on a regular schedule or not.

Builders place more value on the discipline of a regular time and place for prayer. "Their prayer life is marked by quiet times and daily devotions," Cole said.

■ **Ministry.** Boomers and busters minister based on the possibility of "transformation," Cole explained. They ask questions about how their lives or the lives of others will be changed as a result of a particular event, program or ministry. They evaluate based on productivity, not the amount of activity.

Builders minister through "patterns of programming," Cole says. They

define and evaluate the church's work in terms of ongoing programs or activities.

■ **Finances.** Personal finance is the "taboo subject" for boomers, Cole warned. "It's mine, and no one ought to tell me I have to give," is their attitude. They prefer to give to specific projects rather than through an open-ended commitment.

Builders, brought up on tithing and unified appeals like the Cooperative Program, focus on "commitment and consistency" and give "regularly, bountifully and generously," Cole said.

■ **Missions.** Boomers and busters are "short-termers," eager to take on projects, but averse to long-term commitments, Cole said.

Builders view missions programs in terms of lifelong callings and commitments.

■ **Accountability.** If boomers and busters become dissatisfied with their church, they look for another. If no other church choices are available in their area, they show their dissatisfaction by being selective in the aspects of the church program they will support and participate in.

Church growth expert Lyle Schaller has said this accountability, "administered through the feet and pocketbook," is the "most widely used system of evaluation" used by younger churchgoers.

Builders, on the other hand, are more likely to expect pastor and staff to do the moving.

■ **Change.** All three groups may want change, Cole said, but their timetables are different. Builders "are more patient to see it occur," while boomers and busters "want change to be more immediate and personal."

GREAT EXPECTATIONS

Changing expectations altering approaches to missions

By Joyce Sweeney Martin
Staff Writer

What does it mean to be committed to missions?

Younger and older members of your congregation may express radically different expectations about this key tenet of the Baptist experience, suggests Bill Leonard, a Baptist historian and dean of the Wake Forest University divinity school.

Fueled by an increasing distrust of institutions—coupled with the desire for more personal control and involvement in the choices they make—boomers and busters are reshaping their expectations for every aspect of church life. Among Southern Baptists, missions methodology especially has been targeted, Leonard and others believe.

The younger generations aren't "buying into" the denominational structures, Leonard explained. In contrast to the World War II builder generation raised on loyalty to tightly controlled business-model denominations, boomers and busters are shopping around, matching their interests with agencies and entities which can help them accomplish their goals, he said.

And the declining influence of denominational structures impacts the

way Southern Baptists do missions, according to Bill O'Brien, director of the Global Center at Samford University and a former missionary to Indonesia.

No longer do Southern Baptists automatically look to mission boards as entry points into missions, O'Brien said. Increasingly, they are as apt to go out under the auspices of a local church as they are to work through national denominational mission-sending agencies.

"The local church is retaking missions," O'Brien explained.

In contrast to members of the builder generation for whom career missions was the ultimate choice, boomers and busters prefer short-term mission experiences, according to O'Brien.

Trying to explain how missionaries in the first three quarters of this century got on a boat or plane and headed out to some remote part of the world knowing they would not return to the states for as long as seven years is "as far out as Mars and Venus" to the younger mind, O'Brien explained.

Leonard agrees. Instead of calling a mission-sending agency and waiting for a slow boat to China, boomers and busters "call their travel agent and head out," he said. Advanced communication and transportation coupled

with improved economics have made the global village easily accessible by a single phone call to a travel agent.

Instead of the career-oriented missions model of the builder generation, today's boomers and busters prefer short-term projects, O'Brien said.

And instead of long-term financial commitments for missions through such mechanisms as the Cooperative Program, boomers and busters "give designated offerings for projects they can see or touch," Leonard said. "This is the end of the tithing generation."

Instead of supporting the plans of missions agencies, boomers and busters want those agencies to support their plans, O'Brien said.

This creates not just a new methodology but a whole new way of thinking about missions, both O'Brien and Leonard agreed.

"My generation went somewhere and studied, then we went and did what we had learned for the rest of our lives," O'Brien said of the builders. "It was front-loaded education."

Boomers and busters, however, prefer to "go and get involved," which can motivate them to "come back to study and read," O'Brien said. For them, obedience to the gospel means hands-on involvement and personal gratification, and that's "a new take on life-long education," he said.

This realignment of loyalties knows no theological boundaries, Leonard added. "You have churches across the spectrum redefining their organizational identity."

Consequently, Leonard believes the American church is in the midst of the "most significant change in terms of organization in 200 years."

For two centuries, "Americans have looked to denominations as the primary way to organize religion," according to Leonard. But now, as the 20th century comes to a close, fewer Americans think of their primary religious identity in terms of denominations, he said.

O'Brien agreed. He likens the "erosion of denominational loyalty in the church place" to loss of brand loyalty in the marketplace.

So, are denominations going to vanish completely from the scene as missions sending agencies? Probably not, both Leonard and O'Brien agree.

Middle-aged and younger believers are just as committed to mission endeavors as the older generation, O'Brien explained. But they want to make a difference on their own terms and through structures of their own choosing, he added.

The bottom line: "Any entity that learns how to resource local churches will make it," O'Brien said.

Two anchors: Identity and intentionality

With fewer Americans tying their religious expectations to local churches, local churches must salvage some of the things denominations traditionally have provided, according to Baptist historian Bill Leonard.

Leonard, dean of the new divinity school at Wake Forest University, suggests local congregations facing loosening denominational ties need two anchors: identity and intentionality.

■ **Identity.** "The denomination is that it provided a sense of identity," he said. Through uniform literature and programs, it created an identity about the Bible, doctrine and history.

As denominational ties loosen, churches must create a powerful local identity based on a clearly defined doctrine, he said. "Unless we give people a place to stand, we are in effect pointing them in the direction of shopping around."

■ **Intentionality.** No longer do churches automatically "call up Nashville" to find out how to be Southern Baptist, Leonard said. Since identity is not passed on without intentionality, local congregations that minimize denominational identity must be more deliberate about defining and passing on "parts of the Baptist identity worth retaining," he said.

To do that, Leonard advocates "finding a way to do what training union did" for an earlier generation in emphasizing church member training in doctrine, polity and church history.

Values disputes differ from other church conflicts

Not all conflicts should be handled the same, expert says

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—Conflicts over how to make decisions can be complex and require intentional strategies for coping, according to Speed Leas of the Alban Institute.

"Much of our approach to mediation has been to consider conflict a problem to be solved," Leas said, noting the popular attitude that indecision or lack of agreement are chief causes of conflict. In reality, the situations may be much more complex.

The root word for "decide," "cidere," is the same root for homicide and suicide, and means "to cut off," he noted. Therefore, to decide actually is to cut off debate.

"That's an OK way of making decisions, but do they stay made?" Leas asked.

In addition to values disputes, which often create organizational "hot buttons" because of the tenacity with which people hold to their core values, Leas described three other types of decision-making disputes and appropriate strategies for managing them effectively.

■ **Consensus.** The consensus strategy works for easily solved problems. "It's a win-win strategy where all interests are met," Leas said. Churches or individuals should aim for consensus when many solutions are possible, when resources are divisible and when a high level of commitment is needed.

While similar to consensus, a negotiation approach concedes that some data—details of a situation or a personal agenda—may be withheld. Leas called this strategy a "sort-of-win, sort-of-lose" approach.

■ **Arbitration.** Dichotomous situations often are handled by arbitration, which employs a third party to settle a dispute. Such an either/or situation probably will not be solvable by negotiation or consensus, Leas said, noting "there are not enough resources to go around" for parties to satisfactorily decide among themselves.

For example, the Bible records an incident when King Solomon arbitrated two women's dispute over a baby both claimed belonged to them.

When Solomon suggested cutting the baby in half so the women could share it, the true mother desperately protested, insisting that the other woman take the baby instead. Solomon then gave the baby to the mother.

Other extreme examples of arbitration include divorce settlements and removal of a staff member. "Use it when collaboration fails, ... when no future relationship is possible," Leas said.

■ **Polarities.** "Polarity disputes are the tension between interdependent opposites which are best managed by the ability to move between the poles" rather than becoming stuck at one extreme or the other, Leas said.

In polarity issues, both poles are appropriate and necessary.

For example, one person on a church's planning committee may take the managerial approach of setting short-range goals, reducing risk and maintaining order, while another member may take the transformational approach of long-range planning, risk-taking and barely considering available resources.

Congregations also commonly experience polarity disputes between a focus on outreach versus a focus on inreach, Leas noted.

"Which one is best?" he asked. In both cases, "the answer is yes. You have to have both."

The best way to manage such disputes is to avoid a permanent choice of one pole over the other. Rather, move back and forth between the two perspectives, Leas said. "Keep both poles viable and working within the system."

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—Dialogue and compromise for the sake of peace are not the only viable options for Christians caught in values disputes, said church conflict specialist Speed Leas.

Leas, senior consultant at the Alban Institute, has been called the "dean of the church conflict field." His book "Moving your Church through Conflict" is considered an authority in the field.

At the "Ministry of Reconciliation Conference," he addressed the topic "Values Conflicts in Evangelical-Liberal Disputes."

Values disputes erupt over basic beliefs that guide actions or enable people to make judgments, Leas said. "Values have to do with judging; you cannot do it values-free."

Consensus, negotiation and arbitration—all good strategies for dealing with decision-making conflicts—fail in disputes over values, Leas said. "Values are connected deeply with our identities of who we are."

Families instill values in youngsters from earliest childhood, he explained, quoting his father: "We are Leases; we don't do that."

Values also connect people in profound ways with the authorities by which they live, Leas added. For example, some Christians for whom the Bible is an authority insist on the "inerrancy" of Scripture.

"We cannot say to someone, 'Just give up your understanding of how God has revealed himself to us.' ... That's outrageous."

One of the hottest values disputes today concerns abortion and the sacredness of human life, Leas noted.

Values held about abortion are not open for consensus or negotia-

tion-type decisions. Instead, proponents on both sides of the issue view their beliefs of truth, far beyond merely an opinion that differs from someone else's opinion.

And unlike polarity issues, where two equally good and necessary perspectives influence decisions, one cannot swing back and forth between pro-abortion and anti-abortion decision-making, Leas explained.

"You choose for the child or for the mother, period."

In confronting values disputes, Christians should not always compromise for the sake of peace or attempt to solve all problems through dialogue, Leas said, noting Jesus did not always invite dialogue or work for peace at all costs.

Further, Christians should accept limitations on being able to "solve" everything.

"The responsible is not waiting for God or evolution to act, but sees salvation as knowing that we have the ability to move toward perfection, but not achieve it," Leas said.

Leas offered five techniques for facing values disputes:

■ **Satyagraha.** "Struggling together," a doctrine of Mahatma Gandhi which favored passive resistance and noncooperation, is not dialogue, Leas emphasized. Instead, it is the belief that "we've both got truth and we've both got error," and that the truth and error push together in a way that produces greater truth.

Leas noted the Apostle Paul seemed to advocate a similar practice when writing to the divided church at Corinth. Paul optimistically suggested that the church could stay in the truth struggle as long as members shared a common value, namely that the Spirit of Christ was their head, Leas said.

■ **Dialogue.** "In dialogue, I don't have the assumption that I'm going

to change your values, but that I can work to get to know you better," Leas said. Dialogue doesn't seek to change the other party.

For example, many thoughtful people of faith join together for Jewish-Christian or Buddhist-Christian dialogues, "because all they can think to do is dialogue," he said.

■ **Recognize but don't pursue.** This is the favored strategy among churches, Leas said. Churches recognize values differences, express pride in such "diversity," but refuse to deal with the differences directly.

Rather than try to reach a decision about which worship style to use, for example, a church employing this strategy might simply establish two distinct worship services, Leas said.

Jesus invoked such a strategy when he told the pharisees to "give to Caesar what is Caesar's, and to God what is God's" (Matthew 22:21).

■ **Avoid/ignore/deny.** Concerned that confronting a dispute would be embarrassing, unseemly or disharmonizing, some churches or organizations simply pretend the conflict does not exist, Leas said. Or in other cases, some conflicts may be avoided in order to deal effectively with other conflicts that may be potentially more damaging.

■ **Separation or divorce.** "There are times when a relationship is so toxic that the best solution is not to be in that relationship," whether on an interpersonal or organizational level, Leas said.

"The word in the New Testament as I understand it, is it is possible to let go of a relationship" after repeated attempts to improve conflicted situations, he said. Leas referred to Jesus' instruction to shake the dust from one's feet when leaving an unwelcoming village.

"All we have on earth are penultimate values," or next-to-the-last values, Leas said, quoting theologian Reinhold Niebuhr.

Nevertheless, "God has called us to strive for and be in the struggle toward perfection," Leas said.



Darkness and conflict called natural parts of life

Continued from page 1

Steinke quoted Lutheran theologian and World War II martyr Dietrich Bonhoeffer as saying, "The act of self-control is always a ministry to the whole community."

■ **Allow time.** "Everything in life that grows takes time," Steinke said. "We want darkness to quickly disappear, but we need to respect time."

Steinke noted Christians, who live with an Easter mentality, should maintain a healthy respect for the darkness: "The person who possesses the last hour does not need to be anxious about the present moment."

■ **Forgive.** Offer forgiveness to people in darkness, "but don't wink at it," Steinke said, saying that those who pretend not to

notice sin practice "sloppy agape." Forgiveness implies repentance, which precipitates a change of behavior, he said.

■ **Pursue justice.** "Most people in a time of conflict want peace," Steinke acknowledged, but they shouldn't pursue it at the expense of justice. Rather, both are needed for reconciliation to occur: "Peace cannot come at the cost of justice."

■ **Accept darkness.** Conflict and darkness are not necessarily an aberration, but simply result from living in community, in the brokenness of creation.

"Conflict is not the issue; what you do with it is," he said. A person who can appraise conflicted situations, maintain confidence in available resources to face them and handle the situations effectively likely can avoid being over-

come, even in the face of extreme stress, Steinke said.

Far too many ministers cling to peace at any cost rather than accepting the normal experience of conflict, Steinke added. Instead, clergy should develop a higher tolerance for conflict than church members in order to lead congregations through the darkness effectively, he suggested.

■ **Utilize theological metaphors.** Christians should learn to use the wealth of resources contained in biblical stories and metaphors of conflict resolution—as well as prayer and rituals of church communities—to help shed light in the dark places, Steinke said.

"God is with us through all this stuff," Steinke concluded. "God works through the darkness as well as the light."

Learn to hold broken bodies to be Christ's body

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—To represent Christ's body in the world, Christians must learn better how to hold people in their brokenness, an evangelical Christian speaker said.

Karen Burton Mains, nationally known author and Wheaton, Ill.-based radio and television personality, works alongside with her husband, David Mains, director of Chapel of the Air Ministries.

She spoke during the "Ministry of Reconciliation Conference," a three-day biannual event sponsored by the Lombard Mennonite Peace Center.

Mains based her address on material in her book to be published in January 1997 by Nelson. Her topic, "Holding the Broken Body," was framed by the central image of the Pieta, a famous sculpture by Michelangelo of Mary, Jesus' mother, holding Jesus' body in her lap after he died.

In the artist's rendering, Mary's head is bowed, "but her hand uplifted in acquiescence," Mains said.

Although the sculpture depicts an extra-biblical scene and the balancing of one on the other's lap is realistically impossible, the image holds tremendous significance for Christians—especially those interested in reconciliation, Mains said.

The image symbolizes the granting of mercy to others in their moments of greatest need, she said. Although mercy is referred to at least 250 times in Scripture, it too often is neglected by Christians, she added.

The Pieta has come to mean any kind of vigil over the dead or someone near death. The image became a powerful one for Mains, who calls the Pieta a "lap-type lamentation."

"It is the emblem of the desire of all humanity to be held at the moments of their greatest need," she said.

In her address, Mains spoke of her own personal journey from an idealist who was critical of others through a devastating personal encounter of brokenness to learning to give and receive

mercy.

For a long time, Mains said, she was an idealistic wife and mother, eager to fix problems she encountered in the church and Christian circles.

Later, however, when she and her family's ministry came under intense scrutiny, she learned how personal brokenness redefines a person's approach to life and Christianity.

Caustic criticism to controversial elements in Mains' 1993 book, "Lonely No More," shook the foundations of the Mainses' ministry and set off a string of traumatic confrontations that forced her into intense self-examination and, ultimately, to transformation.

"I descended deeply into pain and suffering," she said. Throughout that season of suffering, Mains learned to keep focusing her attention on Jesus Christ. Years of keeping vigil over the cross on Good Friday suddenly took on a drastically different meaning for her.

"Do those who keep vigil over the broken body become broken themselves?" Mains began to ask herself.

"We had better consider the crucifixion," she said. "At the foot of the cross, one thinks often of being reviled, excoriated, spat upon. ... Standing at the foot of the cross puts all suffering into perspective."

At best, humanity can only "slouch toward Jerusalem," she said, indicating that although Christians rarely choose suffering, it can transform them in positive ways.

The controversial 1993 book chronicled Mains' "search for identity as a woman leader and her struggle with a 'workaholic husband,'" according to a May 1994 article in Christianity Today.

In the book, Mains incorporated psychological concepts developed by Carl Jung and enigmatic, metaphorical language to describe the "repressed, malformed" part of herself

with which Christ identified, the article explained. By Mains' request the book was declared out of print in 1994.

Fellow evangelical Christians criticized the work, calling Mains apostate and accusing her of espousing New Age philosophies and deviating from Scripture.

They also faulted her for association with Richard Foster's Renovare movement, a small-group ministry, and for her spiritual direction from a Catholic nun.

After sponsors of several retreats and conferences canceled speaking engagements with Mains because of the controversy—without even speaking directly with her—she withdrew from such events for a time.

Mains later acknowledged to Christianity Today that she would rewrite some portions of the book if it were to be rereleased, "because obviously there are some things that are puzzling."

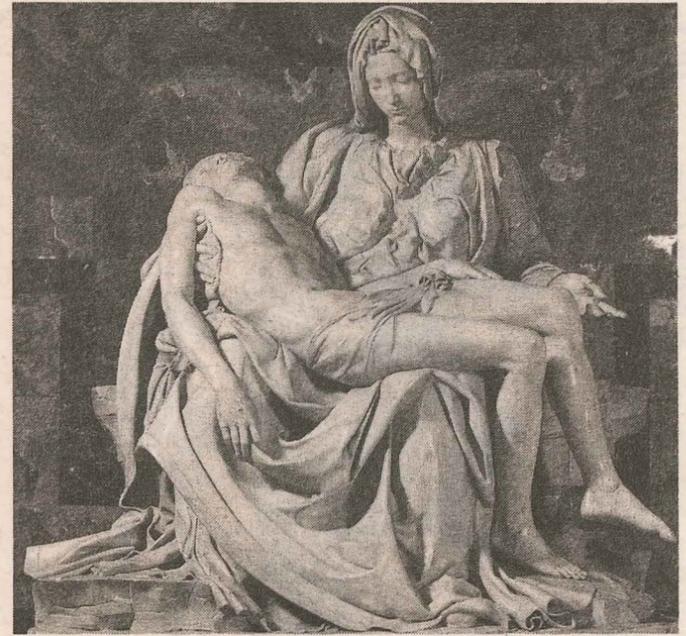
Still, Mains said, she determined to "emerge undestroyed" from the suffering she experienced.

"We've been hurtled through a subway going to an uncertain depot," Mains said of Chapel of the Air's broadcast ministry, whose staff has been reduced by half. "Yet we are being held by others who are praying for us. We are undergirded by others."

This personal experience of being upheld by others during personal crisis became a powerful symbol to Mains—a "mystical Pieta"—of the mission of Christians who experience the brokenness of Christ and who are commissioned to help heal others' brokenness.

After she began a personal quest to collect examples of the highly symbolic Pieta images, Mains said, she realized they can be found in many facets of contemporary society:

■ The photograph of the rescue worker carrying a child's body from the wreckage after the Oklahoma City



SYMBOL OF LOVE The Pieta, sculpted by Michelangelo.

bombing in April 1995.

■ The closing scene of the recent movie "Speed," where the hero chooses to stay with the heroine to their presumed deaths because she is chained to a pole in a subway car speeding out of control. After they both emerge alive, she exclaimed to him, "You stayed with me."

■ In Eugene O'Neill's play "A Moon for the Misbegotten," Josie Hogan cradles the drunken and guilt-ridden Jim Tyrone for hours in her arms, offering him the simple love and forgiveness he desperately wanted but never had found.

■ Some faithful Christian friends, and some people they didn't even know, formed a community around the Mains family to lift them up and carry them through the darkness of their crisis, providing Mains with the image of a "mystical Pieta," the body of Christ at work "with no structure, marble or architecture," she said.

"You and I must create these pictures for our culture," she said. "We need to learn better how to hold broken bodies, how to hold Christ's body in the world, how to hold the broken church."



Bible contains stories of conflict, models for resolution

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—The Bible contains about 133 stories of conflict, but it also describes diverse models for handling troublesome situations effectively, conflict resolution specialists believe.

Workshop leaders addressed biblical approaches to conflict resolution in a series of seminars at the "Ministry of Reconciliation" conference in Colorado Springs, Colo., this summer.

"The Bible is full of diversity and conflict," said Marlin Thomas, citing 133 conflict situations in Scripture from Genesis 3 to Revelation 22. Thomas, president of the Colorado Springs-based Resources for Resolving Conflict Inc., wrote his doctoral dissertation on a theology of conflict.

Some biblical characters employed conflict resolution strategies more effectively than others, Thomas noted.

And about half the situations resulted in negative consequences, he added.

However, Christians can learn from studying the situations, and especially from studying the positive model of Jesus, he said.

Matthew 18, a popular passage used as a model for handling interpersonal conflict in the church, actually applies to a method invoked in the case of "grave sin," noted Bob Williamson of the Lombard Mennonite Peace Center.

The passage describes Jesus' words of advice to people "if a brother or sister sins against you," including instructions for personal confrontation, group confrontation and withdrawing from relationship.

"Most of our conflict doesn't start with 'grave and notorious sin,' but rather opposing views" on methods or actions the church should take, Williamson explained.

Williamson paired each phase of

Jesus' advice in the Matthew passage with a corresponding step in healthy management of conflict:

■ *Negotiation—dialogue and decision-making between parties.* The first phase mentioned in Matthew 18, confronting another individual one-on-one, suggests negotiation, Williamson said.

Another biblical example is in Matthew 5:23-24, where Jesus instructs a person to leave a sacrifice at the altar to go and mend a broken relationship.

■ *Mediation—inviting a third party to facilitate discussion and decisions among parties.* The second phase of Matthew 18 may suggest mediation—"take one or two others along, so that every matter may be established by the testimony of two or three witnesses."

Paul's exhortation to Euodia and Syntyche in Philippians 4:2-3 also illustrates the mediation level of conflict management, Williamson said. In that passage, Paul urges that the two

should "be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women."

■ *Arbitration—invoking a third party to intervene and make the decision.* If the sinful person refused to listen to the small group's concerns, Jesus instructed the church to intervene.

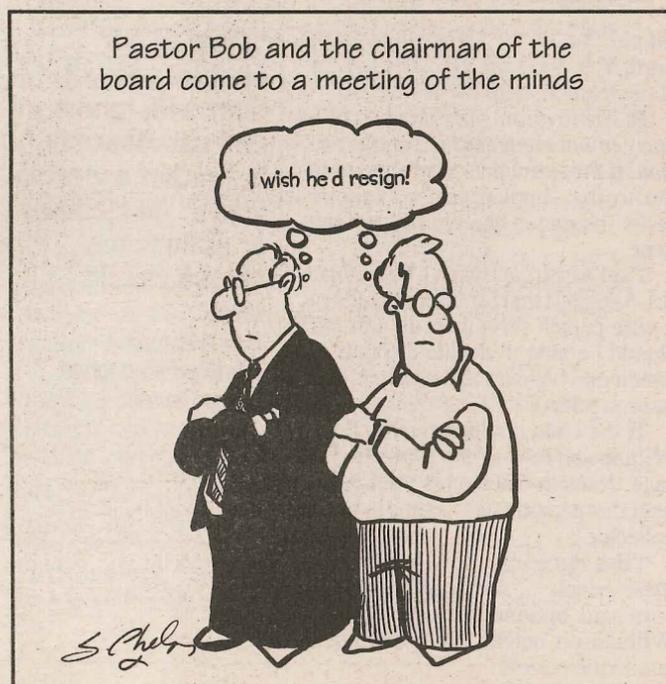
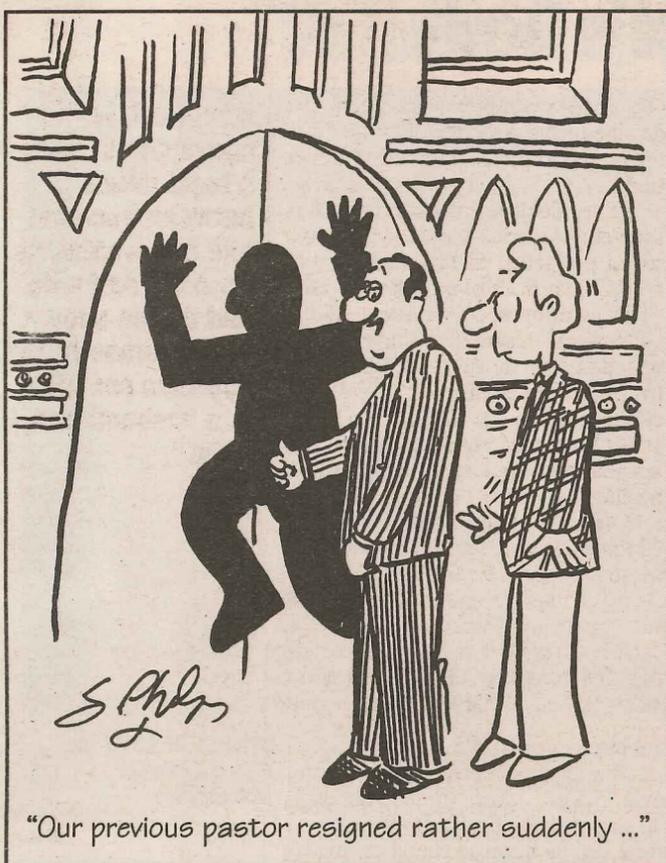
Paul's instructions in 1 Corinthians 6:1-5 suggest that for ordinary matters, a wise person serving as an arbitrator should be able to decide disputes between one believer and another, Williamson added.

If the church's intervention failed, Williamson said of the Matthew passage, Jesus instructed his followers to treat that person as a "Gentile and a tax collector."

"But remember how Jesus treated these people ... with continuing concern and openness to restoration," Williamson noted. "This was not an automatic cut-off."

"Most of our conflict doesn't start with 'grave and notorious sin,' but rather opposing views" on methods or actions the church should take.

Bob Williamson,
Lombard Mennonite
Peace Center



Bad pastoral transitions create anxiety

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—Healthy pastoral transitions require appropriate closure, informed searches and intentional new beginnings, according to an experienced Christian mediator.

Blackburn, director of the Lombard Mennonite Peace Center in Lombard, Ill., led a seminar on "Pastoral Transitions: A Critical Time for Working at Conflict Prevention" during the "Ministry of Reconciliation" conference in Colorado Springs, Colo.

The departure of a pastor often is a painful experience both for the pastor and the congregation, Blackburn noted, explaining that "some form of dying occurs" for both.

"A poorly managed pastoral transition creates tremendous anxiety and conflict," he added. But healthy transition times can prevent excessive tension and enable former and future pastors to function at their maximum potential.

One of the most important aspects of transitions is bringing appropriate closure to the pastor-church relationship, Blackburn said.

Goodbyes are important because transitions can be significant periods of growth for individuals and congregations, he said. Unsuccessful transitions, however, can result in a diminished sense of self-worth and a lowered capacity for living.

A healthy closure process should

provide the pastor and the people with opportunities to reflect on and affirm the journey they have shared, Blackburn said. It should allow time for processing and "letting go" of the pain associated with saying goodbye.

And both parties should have opportunity to experience "the depth of God's love when facing the gospel dimensions of death and resurrection," he added.

Steps in the closure process include:

- Announcing the resignation.

- Taking control of the time which remains to prepare each other for closure.

- Letting go of old grudges.

- Clarifying the reasons for leaving. Lack of clarity invites others to imagine worse-case scenarios, which raises anxieties unnecessarily, Blackburn said.

- Sharing expressions of sadness and uncertainty.

- Getting affairs in order.

- Expressing appreciation to each other for valuable gifts received during the time together.

- Ritualizing the process through corporate worship as a way of acknowledging God's leading. Blackburn told of one congregation that publicly presents a towel and basin to its pastor when the pastor arrives, and the pastor symbolically returns it before moving to another congregation.

- Providing for an interim period of pastoral leadership.

- Searching for a new pastor.



Church's gender conflict 'honors curse of sin'

By Melanie Childers
Staff Writer

COLORADO SPRINGS, Colo.—By supporting men's domination over women, churches honor the curse of sin rather than the true intention of God, according to a gender reconciliation specialist.

"I'm frightened by a theology based more on the fall (of creation) and the effects of sin on human relationships than on God's intent," noted Carolyn Holderread Heggen, a psychotherapist and writer from Albuquerque, N.M., who also teaches on the university level. She spoke during the "Ministry of Reconciliation" conference on the topic: "Men and Women: Can We Be Reconciled?"

"If we were created as human beings for love and intimacy, why can't we get along?" the speaker asked, acknowledging gender conflict to be a serious problem despite men's and women's "genetic and cosmic" attraction to one another.

Part of the answer lies in the church's misinterpretation of the Genesis story of the fall of creation, she suggested.

Adam and Eve's sin in the Garden of Eden created broken relationships between men and women. As a result, men gave up God-given "dominion"

and replaced it with "domination," she said.

The church has taken this description of life in broken relationship and held it up as a model of God's intent, she warned.

And as long as the church uses a domination/subordination model for men's and women's relationship, Christians honor the curse of sin and cannot expect to bring about reconciliation between genders, she said.

Holderread Heggen offered three suggestions for gender reconciliation:

- Re-examine theology. A theology that supports a male-dominated church and society is not conducive to healthy relationships. "We cannot support hierarchical relationships and get gender reconciliation," the speaker said.

- Many Christians fail to recognize or emulate Jesus' revolutionary, counter-cultural treatment of women for the radical behavior it was in that day, she added.

- Work toward individual healing. Females and males both have suffered profound woundedness because of unresolved brokenness and pain from childhood, Holderread Heggen said.

When left unresolved, these issues are projected onto others in adulthood, she added. "When we numb our hearts to our own pain, we also become

- Entering a new pastoral relationship.

To avoid impeding closure, Blackburn said, people should try to avoid several behaviors:

- Don't compare the new pastor and the former pastor.

- Don't share complaints about the current pastor with the former pastor.

- Don't ask the former pastor to perform pastoral functions.

Likewise, pastors should avoid comparing congregations and becoming overly anxious about the functioning of the former pastor.

In addition to allowing for closure, interim periods can be healthy when churches and pastors work intentionally to find the right match for their gifts and needs, and when a new pastor incorporates healthy entrance strategies in a new congregation.

Blackburn suggested several strategies for entering a congregational system:

- Pastors need an interim period too. Take time off between congregations. Talk with family members about the pain of leaving and hopes for the future.

- Pastors need to be intentional about entering a new church, remembering that the first 12 months set the tone for the entire ministry.

- Be aware of the importance of first impressions.

- Focus on building relationships for the first year or more.

- Help the congregation deal with its feelings of grief and loss.

- Avoid getting caught in other people's disputes.

- Take time to learn how the church system functions.

- Avoid making significant changes in the first year.

numb to the pain of others."

While men often have been socialized to cover up their pain and suppress their hurts, many women—desperate for relationship—have overcompensated by taking responsibility for carrying the feelings and hurts of both men and women, she said.

A lack of a sense of physical security also prevents gender reconciliation, the speaker noted.

"As women, we cannot be reconciled with men if we're afraid of you," she said, referring to a study that found most men fear ridicule or scorn from women while most women fear rape, battering or murder by men.

"We need men to do what they can to make society safer for women," she said.

At the same time, however, women have not been clear about their desires and needs and must accept responsibility for the mixed messages they have sent, she admitted.

- Churches must become counter-cultural communities modeling what it means to be men and women.

Although secular society has made positive changes toward breaking down stereotypes of the roles and functions of men and women, the church lags behind. "Our communities of faith must provide space for more major change," she said.

House overwhelmingly passes 'Defense of Marriage Act'

By Kenny Byrd
Associated Baptist Press

WASHINGTON (ABP)—Legislation that would define marriage and allow states to deny recognition of same-sex marriages that occur in other states won overwhelming approval in the U.S. House of Representatives July 12.

The Defense of Marriage Act, approved on a 342-67 vote, was described as election-year politics and pointless by its opponents. But it was called necessary by supporters who fear an attempt to legalize same-sex marriages in Hawaii could force other states to recognize them.

President Clinton has said he would sign the bill in its present form. The Defense of Marriage Act is still under consideration in the Senate.

The House version would define marriage as "only a legal union between one man and one woman as husband and wife." The measure also would define the term spouse as a "person of the opposite sex who is a husband or a wife."

The act would allow states to refuse to recognize same-sex marriages that occur in other states. Opponents argue

that states already have that right, making the provision "pointless."

Supporters of the act say the U.S. Constitution's "full-faith and credit" clause in Article IV would require every other state to recognize same-sex marriages if one state legalized them.

In 1993, Hawaii's Supreme Court ruled that denying marriage licenses to gay couples may violate the state constitution. The court sent the case back to the trial level and demanded the government show "compelling" reason for upholding the ban on gay marriage.

The case is now on appeal, but most observers expect the court to rule that gay marriages are permissible in Hawaii.

The passage of the Defense of Marriage Act followed intense House debate. Supporters said the bill is needed to defend the family. Rep. Bob Barr, R-Ga., said the bill is needed to "maintain a moral foundation and an ethical foundation for our families."

Rep. Steve Gunderson, R-Wis., asked why his male partner of 30 years should not be entitled to the "same health insurance and survivor's benefits that individuals

around here—my colleagues with second and third wives—are able to give to them?"

Rep. Barney Frank, D-Mass., offered two amendments that failed. One would have deleted the definition of spouse and marriage. The second would have required the federal government to recognize a same-sex marriage in a state when that state, "by democratic procedures," allowed such a marriage.

Frank said, "So much for states rights."

He said if a state decides to allow a same-sex marriage, the federal government should not usurp that right. A recognition federally would mean that married couples of the same sex could receive the same federal benefits that married couples receive.

Rep. Henry Hyde, R-Ill., said Congress was well within its rights to define marriage. "It is appropriate. Most people don't approve of homosexual conduct. It isn't mean-spirited." He added that allowing same-sex marriages "demeans and lowers the concept of marriage."

Reaction to House passage of the bill was swift.

Gary Bauer, president of the Fami-

ly Research Council, said that 30 years of a sexual revolution has added to the decline of the American family. "It is not hatred to prefer normalcy," Bauer said.

"The decline of marriage has spawned America's most destructive social problems, as fatherless households have multiplied," Bauer said. "The solution seems evident: If the collapse of marriage is the problem, why don't we move to strengthen this irreplaceable institution? Well, we could and should. Yet we are being asked by some groups with a radical agenda to do precisely the opposite," he added.

Officials of the Southern Baptist Christian Life Commission were unavailable for comment July 12.

Cass Sunstein, law professor at the University of Chicago Law School, said that, if passed, the bill would mark the first time Congress would allow states to deny other states' judgments and laws.

He said the bill is either "pointless or unconstitutional." He added that the bill would "move us more in the direction of a confederation."

He predicted the Hawaii case won't be settled until 1998.

The House version would define marriage as "only a legal union between one man and one woman as husband and wife" and define spouse as a "person of the opposite sex who is a husband or a wife."

Fornication law revived to fight teen sex

By Doug Bates
Religion News Service

EMMETT, Idaho (RNS)—A note arrived from the principal's office as Amanda Smisek, great with child, sat in class this spring at her high school.

The message: A detective at the city police station wanted to speak with her.

"I thought someone must have got into trouble and they were going to question me to see if I knew anything about it," Smisek says. "So after school I went down there and talked to him, and he asked if I was pregnant."

"I said, 'Yeah,' and he goes, 'Who's the father? Where did it happen?' I told him and then I left."

Smisek, 17, says the detective then called in her 16-year-old boyfriend and questioned him, too. A couple of weeks later, both young people received summonses to appear in Gem County Court.

The formal charge: fornication.

The pair joined a handful of other Emmett juveniles recently charged under a 75-year-old Idaho law banning sex by unmarried people. Virtually forgotten and ignored elsewhere in Idaho, the 1921 statute has been hauled out of mothballs by Gem County authorities appalled at the rise in teen pregnancy.

Their use of the fornication law has divided this conservative, heavily Mormon community of loggers and ranchers in southwestern Idaho and touched off a debate reaching all the way to the state capital.

"Prosecuting a 17-year-old for fornication, over her mother's objections, represents the worst kind of government interference in the family," says Jack Van Valkenburgh, executive director of the American Civil Liberties Union of Idaho. "This prosecution impinges on rights of privacy (and

drives a wedge into the mother-daughter relationship."

Nonsense, says Douglas Varie, the Gem County prosecutor who is the driving force behind the fornication cases.

"It is absolutely inarguable," Varie says. "The state has a compelling interest in preventing the transmission and spread of sexually transmitted diseases as well as preventing teen pregnancies."

Smisek's boyfriend pleaded guilty before Gem County Magistrate Gordon Petrie and received a 30-day suspended jail sentence, three years' probation and 40 hours of community service.

The case against the young couple might have gone unnoticed if Smisek—supported by her mother, Jody—hadn't decided to fight it and go public. Amanda pleaded not guilty and went to trial, where she was convicted by Petrie.

About 50 noisy demonstrators—many of them young mothers and pregnant girls—showed up for her sentencing last month at the courthouse. Smisek, by then nine months pregnant, says the judge lectured her behind closed doors about teenage pregnancy and its high cost to society.

"He said my case wasn't about sex," Smisek says. "He said it was about welfare and how much it cost taxpayers, and then he gave me a sentence like my boyfriend's, except that I've got parenting classes instead of community service."

Petrie declines to discuss juvenile cases such as Smisek's, but Varie, the prosecutor, issued a statement defending her prosecution.

"What Amanda Smisek received was a 30-day suspended detention time and three years' probation," during which she must finish high school and stay off drugs, alcohol and ciga-

rettes, among other conditions. "That's it. It's not much of a story."

But Smisek's conviction made headlines all over Idaho, and Varie found himself under fire.

"Yes, teen pregnancy is a problem," says Jeanette Germain, communications coordinator for Planned Parenthood of Idaho. "But charging a pregnant teenage girl with fornication is an ineffective means of prevention. We suggest comprehensive education and health services."

And Idaho lawyers, along with the ACLU, questioned the legality of the fornication cases. Not only did they invade family privacy, critics say, but the charges appeared to violate constitutional equal-protection guarantees.

"I know what me and my boyfriend did was wrong, but we didn't mean for this to happen," says Smisek, who gave birth May 28 to a healthy boy, named Tyler. "What makes me mad is that, if they're going to charge people with fornication, they should charge it equally—to adults, too—and they don't do that."

Varie acknowledges that he hasn't brought such charges against any unmarried adults.

Smisek and others accuse Varie of bringing fornication charges only against teenagers who—like Amanda—apply for Medicaid benefits covering their childbirth expenses. Varie denies singling out any specific group.

Varie points out that he prosecutes boys just as vigorously as girls under the old law.

"The goal is to not only make them (boys) financially responsible for those children, but to encourage and do everything possible to ensure that they have contact with the child," Varie says. "It's a sad thing for a child to only know his or her natural father as someone who had a good time with his mother in the back seat of a car."

NATIONAL NOTES

■ **Assisted-suicide ban left in place.** The U.S. Supreme Court said Washington state's ban on doctor-assisted suicides can remain in effect while state officials prepare a challenge to a lower court ruling that the law is unconstitutional. The action means doctor-assisted suicide remains illegal in Washington and the eight other states covered by the 9th Circuit until state officials file a formal Supreme Court appeal and the justices say whether they will accept the case. That decision is unlikely before the court's next term, which begins in October.

■ **Museum gains tax-exempt status.** An art museum on the campus of Bob Jones University has been declared tax-exempt even though the school's racial policies prevent the university from having such status. The non-denominational Christian school in Greenville, S.C., prohibits students from engaging in interracial marriage or dating. In 1983, The Supreme Court ruled Bob Jones was disqualified from tax-exempt status. In granting the exemption, U.S. Tax Court Judge Maurice Foley declared, "Unlike the university, petitioner (the museum) does not prohibit interracial dating or marriage."

■ **Unitarians back same-sex marriages.** The Unitarian Universalist Association voted June 25 to endorse legalizing same-sex marriages, the first U.S. denomination to do so. Delegates to the annual meeting voted overwhelmingly to "proclaim the worth of marriage between any two committed persons." The Boston-based denomination has 205,000 members. Under church rules, each of the church's 1,040 congregations can decide for itself whether it will endorse such marriages or host homosexual weddings.

■ **BYU fires feminist.** Brigham Young University has fired English professor and feminist Gail Turley Houston. Among the reasons listed for Houston's dismissal from BYU, which is owned by the Church of Jesus Christ of Latter-day Saints, was that she referred to God as "mother" as well as "father."

■ **Lutheran synod missing money.** In the wake of embezzlements of large sums of money reported recently in other major churches, the New England Synod of the Evangelical Lutheran Church in America recently announced that \$740,000 is missing from its endowment funds. Church officials have asked Connecticut authorities to investigate what happened to the money.

Study: Faith a growing influence on vote

By David E. Anderson
Religion News Service

Survey says:

- 16 percent think of Bill Clinton as very religious and 52 percent consider him somewhat religious.
- 35 percent think the news media portray very religious people unfairly. Similarly, 36 percent believe news organizations are biased against fundamentalist Christians.
- Only 7 percent of voters think of themselves as members of the "Religious Right."
- The GOP is preferred over the Democrats by a 45 percent to 34 percent margin as the party most concerned with protecting religious values.
- The Christian Coalition gets a mixed rating from the public at large—45 percent favorable, 35 percent unfavorable. White evangelical Protestants give the organization a 64 percent favorable rating.

WASHINGTON (RNS)—The conservatism of white evangelical Protestants is the most powerful religious force in politics today, but religion overall has a strong impact on the political views of Christian Americans, according to a recently-released survey.

"Religion is a strong and growing force in the way Americans think about politics," said a report on the survey conducted by the Pew Research Center for the People & the Press.

"It has a bearing on political affiliation, political values, policy attitudes and candidate choice," it said. "Its increasing influence on political opinion and behavior rivals factors such as race, region, age, social class and gender."

At the same time, however, the report said that while religion plays an important role in the political life of African-Americans, "race, rather than religious faith, is the dominant force driving the political beliefs of black Christians."

The report, "The Diminishing Divide ... American Churches, American Politics," was based on a survey of 1,975 adults, 18 years of age or older. The survey has a margin of error of plus or minus 3 percent.

The survey found that, regardless of denomination, people who express higher levels of faith commitment, who engage in more religious practices and who say religion plays a very important role in their lives are more politically conservative than members of the general public.

While the survey found indications that religious influences lead to a more liberal position on some issues—it cited opposition to the death penalty as one example—it added "there is little

indication of a coherent pattern of liberal (political) belief associated with any major religion or religious group."

According to the survey, white evangelical Protestants have become increasingly politicized over the last decade and are more conservative than the general public on policy issues beyond the moral issues usually associated with the Religious Right. It cited environmentalism and military spending as examples.

"Compared to a decade ago, a greater percentage of them (white evangelical Protestants) now self-identify as Republicans," the report said. "The GOP has not made as many conversions among non-evangelical Protestants nor among white Catholics."

In 1978, 26 percent of white evangelical Protestants identified themselves as Republicans. By 1987, the number had grown to 35 percent and last year stood at 42 percent.

Other white Christian religious groupings also showed some movement toward Republican affiliation. Between 1987 and 1995, the number of white Catholics who identified themselves as Republican moved from 25 percent to 30 percent, and the number of white mainline Protestants moved from 31 to 34 percent.

"White Catholics and mainline Protestants are less consistently conservative on moral issues" than white evangelical Protestants, the survey found. While majorities in both Catholic and mainline Protestant groups oppose gay marriage, most support the legal right to an abortion.

"There is an indication of a clear ideological schism within the Catholic population," it said. The survey found the nation's 60 million Catholics about evenly divided between self-described "progressives" and "traditionalists" on church doctrine and teaching. It found 73 percent of progressive Catholics

support the availability of abortion, versus 43 percent of the traditionalists.

"Progressive Catholics come closest to fitting the description of a religiously based liberal group—but they are nowhere near as consistently liberal on a broad range of issues as white evangelical Protestants are conservative," the report said.

"The views of black Christians reflect the mixed liberal/conservative agenda of their clergy," the report added. "On the one hand, they express less support for the death penalty and more support for helping the poor than do other Christians. On the other hand, they oppose gay marriages and on balance take a pro-life position."

Nevertheless, the report said that blacks are as partisan for the Democratic Party in their political affiliation as white evangelical Christians are in their growing alignment with the GOP.

"In spite of their partisanship, black Christians are less politicized than white evangelical Protestants in one very important respect—they are less politically active," the survey found. "Only 30 percent of black Christians say they follow what's going on in government most of the time, compared to 42 percent of white evangelical Protestants."

Churchgoers across the board report their clergy speak out on political issues from the pulpit, but mainline Protestants report less political preaching in their churches than do other groups.

Overall, as many as one in five churchgoers says his or her clergy speak out on candidates and elections. Some 47 percent of the African-Americans surveyed reported such politicking as did 20 percent of white evangelical Protestants. Only 12 percent each of white Catholics and white mainline Protestants reported partisan politicking by their clergy.

Reed: Vote will stay to the right

WASHINGTON (ABP)—This year's elections will answer the question of whether the Republican landslide of 1994 was a realignment or "a temporary blip on the radar screen of American politics," according to Ralph Reed, executive director of Pat Robertson's Christian Coalition. In remarks at the Heritage Foundation, a conservative research organization, Reed predicted the elections will show a continuation of conservative voting trends.

He said the involvement of religious conservatives is non-partisan and reflects a major shift that will "reshape how we think about politics, what we value and how we go about our political discourse."

Reed criticized the social gospel movement for relying on the federal government to fix social problems, sparking reaction from Jim Wallis, editor of *Sojourners* magazine and leader of *Call to Renewal*, a group offering an alternative voice to the Religious Right.

Reed said the liberal social gospel movement was right to address the concerns of civil rights, poverty and other issues, but was wrong in assuming that the federal government can provide the answers to problems the faith community is called to address.

Wallis said Reed was correct in saying big government is not always the answer.

However, "it is wrong to say all those safety nets should be slashed, burned and destroyed without something in their place," Wallis said.

Disney boycott information packet mailed to SBC pastors

By Ken Walker
State Correspondent

TUPELO, Miss. (BP)—Southern Baptist pastors looking for additional reasons to boycott The Walt Disney Co. may soon find them in their mailboxes.

The American Family Association mailed to 28,500 SBC pastors a packet containing a letter and fact sheet explaining reasons for the boycott and a list of Disney's products.

The packet will include a postcard that can be mailed to Disney Chairman Michael Eisner.

Association President Donald Wildmon said the group has printed 500,000 boycott cards, which are perforated to allow the sender to mail a message to Eisner and retain the product list.

The association also is mailing a series of public service announcements to approximately 1,200 Christian radio stations. President Donald Wildmon said these outlets generally have supported past boycotts by airing the announcements.

Boycotts generally take up to two years to have an impact, Wildmon

said.

Disney's size could require a boycott for two and a half to three years before the company sees any difference on its bottom line.

"I've done this for 20 years and I know how it works," he said. "If the SBC or AFA calls for a boycott, you're not going to see any effect in 30 days. It's foolish to think you are. But if you aggressively promote it ... you'll see an impact."

"We're getting feedback from the public about Disney, wanting information or verification (of its actions). This is the way boycotts normally catch on, from the grassroots level. I saw an editorial from the Texas Catholic, the diocese paper for Dallas, which has endorsed it. I expect other denominations to come on board."

The SBC resolution cited five primary reasons for its concern about Disney, such as extending insurance benefits to employees' homosexual partners, hosting homosexual theme nights at its amusement parks and distributing films that attack Christian values.

The American Family Association fact sheet provides further details of

the company's actions. Among them:

■ Objectionable elements in children's movies, such as censoring Pocohontas' conversion to Christianity in its recent animated feature. It also portrayed two characters in "The Lion King" as homosexual. For the latter claim, it cited a New York Times interview with the actors who played the roles.

■ Hiring a director specifically to produce a movie belittling Christian beliefs and another movie about a man's pursuit of a lesbian. Disney also hired a lesbian director to develop female and lesbian movies, drawing praise from a gay magazine.

■ A company subsidiary, Miramax, distributing movies that contain graphic and sexually-explicit language, are excessively violent or pro-homosexual or contain nudity.

■ Helping underwrite a Hollywood benefit for the National Gay and Lesbian Task Force.

Those who want to boycott Disney may find it tough to forego all contact with the entertainment giant, which owns ESPN sports network and ABC, which features such family oriented fare as "Home Improvement" and Fri-

day night's "TGIF" programming.

Disney companies also hold the rights to popular shows like "Live With Regis and Kathie Lee" and "Siskel & Ebert," market numerous family oriented videos and own a host of daily newspapers and radio and TV stations.

Wildmon acknowledged the company's size will make the battle extremely difficult and make it hard for people to avoid all contact. Given the situation, he said, participants should shun Disney products at a level that is comfortable for them.

Boycotts are impossible to enforce, he said. Obviously, not all Christians will participate; some don't agree with the idea of boycotts, he added.

Despite criticism of the measure, he said he expects it will eventually register when viewers either cancel or refuse to take cable's Disney Channel and stop purchasing other Disney products.

"This is a matter of Christian stewardship," Wildmon said. "It's about spending your money where it would make a difference for the kingdom of God, and where it would not be detrimental to his kingdom."

Peacemaker sees climate for racial unity

By Joyce Sweeney Martin
Staff Writer

CHATTANOOGA, Tenn.—Despite more than 40 recent arsons of black churches, America may be at the verge of racial and spiritual reconciliation, according to a South African peacemaker and religious leader.

"The climate is ripe in the United States for racial reconciliation," said Michael Cassidy, founder of African Enterprise.

Established 35 years ago, African Enterprise is a Christian interdenominational, interracial ministry of evangelism and reconciliation.

Cassidy's book, "A Witness For Ever," recounts the behind-the-scenes efforts of South African Christians to avert expected civil war as the April 1994 elections approached.

A solution was reached just six days before the election and the peaceful elections were hailed by secular media around the nation as "a miracle," he said.

Against the backdrop of long-entrenched racial polarization in South Africa and the recent burnings of African-American church buildings in the United States, Cassidy spoke to planners of Reconciliation '97, an international gathering of Christians to be held in Coventry, England, Sept. 1-7, 1997.

"Something is just on the verge of happening. The devil has over-

reached himself with the burning of those churches. It may well be a 'kairos moment' in which God will work mightily," said Cassidy, an Anglican who was also in America to speak at two recent Promise Keepers rallies.

He suggested three steps toward reconciliation:

■ *Recognize and acknowledge alienation exists.* "The average white in the United States is unaware of the depth of pain in the black soul."

Similar to whites in his native South Africa, Anglo Americans have failed to grasp what it is to be robbed of one's human dignity, he said.

■ *Engage in mutual education.* Listen to and learn from each other. "Whites are blind to blacks' pain, while blacks continue to say 'What's the problem with whites? Why don't they understand us?'"

In America, "a mighty act of listening needs to take place," he said. Congress can try to curb racism, but "all the trump cards are in the hands of the church."

Cassidy cautioned the audience against underestimating the power of prayer. For two years before the 1994 elections, South Africans prayed around the clock. "There is no where in the world where politicians are prayed for night and day like in South Africa."

Cassidy said Christians in America should build an interracial net-

work for prayer and building right relationships.

■ *Adopt a partnership rather than an adversarial approach.* "Focus on the problem, not on each other."

As a model, Cassidy recounted the story of how African Enterprise set up six retreat weekends for key "second-tier" leaders from South Africa's opposing political parties prior to the 1994 elections.

As blacks and whites alike shared their fears and pains, each understood how they had contributed to the pain of the other, he said. Only then could forgiveness begin, he said.

Cassidy encouraged every white church in America to start serious dialogue with a neighboring black church. "Go on a retreat together. Share your stories, your pain, your fears, your background; shatter stereotypes and myths," he said. "Nothing happens until people meet face to face."

Reconciliation '97 will bring together Christians from around the world who "have a heart for reconciliation," according to conference planner Reid Hardin.

The international event will include forums dealing with racial, gender, generational, religious, class, economic and other divisions, said Hardin, coordinator for renewal and reconciliation for the Southern Baptist Home Mission Board. "We want to get people together to tell their stories."

President touts congressional, religious unity against arsons

WASHINGTON—President Clinton praised congressional and religious unity in a July 10 White House ceremony for enactment of legislation intended to combat the church arsons of predominantly African-American congregations.

The Church Arson Prevention Act expands the federal government's authority in investigating and prosecuting crimes of defacing or damaging churches or other religious property on the basis of race, color or ethnicity.

The bill also doubles the maximum sentence for those convicted in cases where injury has occurred and increases from five to seven years the statute of limitations for prosecuting the crimes.

About 40 church buildings of predominantly black congregations have been burned since January 1995.

"These attacks may be intended to divide America, but they have had just the opposite effect," Clinton said. Arrests recently have been made in North Carolina, South Carolina, Texas, Virginia, Washington and Missouri.

"We have to continue our struggle against racism and religious bigotry," Clinton said. "I want to compliment all the religious organizations and other groups in this country that have agreed to come together to help to rebuild these churches, showing that we can reach across lines of race and religion and region to bring all law-abiding Americans together in this rebuilding effort."

Southern Baptists have been among those groups providing assistance. The convention passed a resolution at its annual meeting condemning the arson of black churches and gave about \$280,000 to help rebuild the churches.

Clinton also called for a transfer of \$6 million from Justice Department coffers to prevent further burnings in Kentucky and 11 other states with the highest number of incidents.

Compiled from reporting by Baptist Press and Associated Baptist Press

Fake Cruz tricks churches into losing money

COLORADO SPRINGS, Colo.—Churches in at least three states have fallen victim to a scam related to a former gang member turned evangelist.

A letter from Nicky Cruz Outreach states that someone claiming to be Cruz' cousin has dishonestly coaxed money from churches in California, Arizona, Florida and other states.

The person has called himself Jesse or Jerry Cruz, "and always says that he is a nephew of Nicky Cruz," according to Patrick Dow, executive administrator of Nicky Cruz Outreach.

Cruz, a former New York City gang member, has an evangelistic ministry to inner-city youth. He became a Christian through the ministry of evangelist David Wilkerson, who wrote "The Cross and the Switchblade."

The scam artist tells a pastor or church administrator that he has been on a trip with students, according to Dow. The person claims he has been left behind and needs money for an Amtrak ticket or hotel.

"Numerous churches and their pastors have been drawn into this scam," Dow warned, noting that the person making these claims has no connection to Nicky Cruz.

Presbyterians send mixed signals at meeting

ALBUQUERQUE, N.M.—Grass-roots discontent led to a mixed-bag of results during the Presbyterian Church (USA) General Assembly meeting.

In a surprise vote July 4, commissioners rejected a second four-year term for the General Assembly Council's executive director.

The vote—222 in favor and 258 opposed—means, in effect, that the Rev. James Brown will be out of a job when his term expires in September. The council will then search for a replacement to lead the group, which represents the church body outside of annual meetings.

"There is just kind of an air of general discontent and a feeling of disconnection out in the church," said Jerry Van Marter, news director for the Presbyterian Church (USA), which is headquartered in Louisville.

Van Marter listed a variety of reasons for discontent, among them a perceived lack of firm leadership at the council; dissatisfaction with the denomination's continuing debate over ordaining homosexuals; and fallout from the controversial "Re-imagining" feminist theology conference in 1993, in which some Presbyterian staff members were involved.

Brown, the denomination's top bureaucrat, had become the scapegoat for the frustrations, divisions and contradictions that ripple through the membership not only of the PCUSA, but also in other mainline denominations, smaller evangelical denominations and other religious bodies.

Nowhere in the eight days and 900

agenda items was this more telling than on the issue of homosexuality, an issue that has dogged the denomination and American public life for two decades.

At issue for the Presbyterians was a proposed amendment that would change the church's rulebook, to deny ordination as pastor, elder or deacon to practicing homosexuals.

After 90 minutes of debate and two minutes of prayer, the amendment was approved by a 313 to 236 vote. While it represented a solid victory for opponents of gay ordination, the 57 percent to 43 percent vote dramatically demonstrated how closely the church is divided on the issue.

However, delegates also voted to have the church go to court in support of "committed same-sex" partners who "seek equal civil liberties in a contractual relationship with all the civil rights of married couples."

The disparity between the two measures on homosexuality led one Albuquerque observer to say that the meeting would be remembered as the "However Assembly."

In other action, delegates voted Thursday to give "commissioned lay pastors" greater responsibilities. Lay pastors have been allowed to preach and administer communion. Now, they may also conduct baptisms, perform some weddings, moderate governing board meetings of local congregations and vote at meetings of regional Presbyterian groups.

Van Marter said the policy change on lay pastors, who are trained but not

seminary-educated, will be particularly helpful for rural and immigrant congregations.

"It opens up a lot of places for a fuller ministry by lay persons," Van Marter said.

Commissioners also rejected a proposal to change the pattern of General Assembly meetings. A proposal had been made to change assemblies in odd-numbered years so that they would feature less business and more worship and theological discussion.

Delegates also adopted a major social policy statement, "Hope for a Global Future: Toward Just and Sustainable Human Development," which has been in the works for five years.

The 100-page document examines the social, economic and ecological effects of U.S. economic policies on the world's poorest nations. It also includes a sharply worded criticism of American over-consumption and a bevy of recommendations aimed at bringing about just economic relations between rich and poor nations.

However, while the document was approved, delegates rejected spending any money to implement the paper's policies in the church and the nation.

In the end, the 208th General Assembly may have seemed unfocused. But in seeking to chart a middling, moderate way through factional demands, it very closely resembled American society, which itself is deeply riven by ideological absolutes of every persuasion.

Compiled from Religious News Service reports

Disparity between the two measures on homosexuality led one Albuquerque observer to say that the meeting would be remembered as the "However Assembly."

WORLD VIEW

■ **Muslim leader criticizes militants.** The leader of the worldwide Ahmadiyya Muslim movement said Islamic leaders who use violence to advance political aims are to blame for the negative image that Islam has among many in the West. "Muslim states are passing through a stage that Christianity passed through several hundred years ago" during the Crusades and Spanish Inquisition, said Mirza Tahir Ahmad, head of the 10 million-member, century-old movement. The Ahmadiyya movement, which sends missionaries around the world, was one of the earliest Muslim sects to establish itself in the U.S.

■ **Singapore convicts Jehovah's Witness.** A 72-year-old grandmother in Singapore was convicted July 1 of owning a banned Bible and other literature published by her religious denomination, the Jehovah's Witnesses. She faces up to two years in jail, according to Reuters news agency. Her case is one of many stemming from a crackdown last year. Jehovah's Witnesses were banned in Singapore in 1972 because male followers refused to perform compulsory military duty. People are allowed to have Bibles in Singapore, but they cannot have Bibles produced by the Jehovah's Witness' publishing arms.

■ **Devil worship growing in Kenya.** Roman Catholic Archbishop Nicodemus Kirima of the archdiocese of Nyeri says devil worship is taking place in Kenya "because people have allowed wrongdoing to become a standard way of life." Kirima headed Kenya's Devil Worship Probe Committee, appointed two years ago after churches complained the cults were springing up. Kirima said doing good is the antidote to the problem. "We are preaching this doctrine everywhere," he said. "Be kind, be upright, love your neighbor."

■ **Israel's parliament gets mosque.** For the first time, Israel's Knesset, or parliament, building will have an on-site mosque. The mosque will be opened at the request of a newly elected Muslim parliament member, Abdul Malik Dehamshe, the leader of Israel's Islamic Movement. Israeli Arabs, who represent about 12 percent of the population in the overwhelmingly Jewish nation, won nine Knesset seats in June elections, up from five seats in the previous parliament.

Kuwaiti man sentenced to die for faith

Continued from page 1
children because he had become a Christian.

Three Islamic lawyers filed suit against Hussein charging the 45-year-old with apostasy—abandoning Islam. Hussein was convicted May 29 and given 30 days to appeal or recant.

Hussein's case is confusing—and his fate unclear—because of Kuwait's dual justice system. Apostasy is not a crime in Kuwait's criminal court system, but it is in Islamic court. The punishment, according to Islamic law, is forced divorce, loss of property rights, loss of citizenship and execution.

The Islamic court that convicted Hussein did not impose the death penalty but reportedly called for the Imam—the supreme Islamic ruler and the only one with power to execute—to carry out a death sentence.

Jaafar al-Mazidi, the presiding judge in the case, acknowledged other Muslims might take the court's guilty verdict as permission to kill Hussein themselves. "That is possible," said Mazidi, but not likely, he added, according to Reuters News Service.

Graham, who held a press conference with leaders of the Southern Baptist Foreign Mission Board to appeal on Hussein's behalf, explained, "In Islamic court, anyone can kill you (after conviction) and not be punished."

Although the Kuwaiti constitution permits religious freedom, conversion is another matter.

"Those constitutional freedoms stem from Mohammed's teachings," the court said in its verdict. "The constitution respects freedom of religion ... but it does not mean a Muslim should be allowed to convert from his religion to another."

The freedom to convert reportedly never has been tested in constitutional court. Hussein was singled out for prosecution because he converted and then professed his faith publicly, Gra-

ham said.

FMB President Jerry Rankin wrote a letter to Shaikh Saad Al-Sabah, crown prince and prime minister of Kuwait, asking that the conviction be reversed.

"The American people have always prized the freedom of speech, of assembly and of religion," he wrote. "Our soldiers fought a war on Kuwaiti soil not long ago to guarantee that all men would live by the same code of ethics. Many of our servicemen paid the ultimate sacrifice. Your response to this request tests your country's ability to honor that sacrifice."

Rankin also wrote President Bill Clinton and former President George Bush to plead Hussein's case.

In June the Southern Baptist Convention passed a resolution denouncing the persecution of Christians around the world. But it is unusual for the FMB to get directly involved in the case of a foreign national, Rankin said.

A proliferation of persecutions against Christians makes action neces-

sary, Rankin said. "Not to respond to that only invites it to happen," he said.

Other Christian groups have gotten involved, including the World Evangelical Fellowship.

Nina Shea, director of Freedom House's Puebla Program on Religious Freedom, said Americans "have a moral responsibility to do everything in our power to defend this victim of the most fundamental of human-rights abuses."

Several members of the U.S. Congress, led by Sen. Sam Nunn, D.-Ga., have protested to the Kuwaiti government.

■ *To protest Robert Hussein's conviction, address correspondence to His Highness Shaikh Saad Al-Sabah, Crown Prince and Prime Minister, The State of Kuwait, P.O. Box 4, Safat, Kuwait 13001. The Kuwaiti ambassador to the United States is Mohammed Sabah Al-Salim, The State of Kuwait, Chancery, 2940 Tilden St. NW, Washington, D.C. 20008.*



Church Buses Rental Buses

(New & Used)

Call Henry Headden
Carpenter Bus Sales Inc.

Brentwood, Tenn.

1 (800) 370-6180

1 (615) 371-6180

Available in 20' to 33' Models
(12 to 38 passengers)

Guaranteed Buy-Back Program • We Buy Used Buses

Come share the joy of...

Child Care Day!

You're invited to a special time of fun and learning at Glen Dale Children's Home! It's a great opportunity to see for yourself how Baptists are ministering to young people.



- Campus Tours
- 4-H project displays & demonstrations
- Petting zoo & donkey cart rides
- Lunch provided

Glen Dale Children's Home

2125 Gilead Church Rd.

Glendale, Kentucky

Saturday, July 20

10 a.m.-2:30 p.m.



Kentucky Baptist Homes for Children

Call 1-800-456-1386 for more information!

CENTRAL BAPTIST THEOLOGICAL SEMINARY

invites applications for the following positions:

PASTORAL CARE AND PRACTICE OF MINISTRY: Ph.D. or Ed.D. in pastoral care; sufficient pastoral experience; certified Associate Clinical Pastoral Education supervisor desirable; ability to supervise students in applied ministry settings and work with learners from culturally diverse backgrounds. Position available January 2, 1997.

LIBRARIAN AND PROFESSOR OF LEARNING RESOURCES: M.L.S. or Ph.D. in Library Science from an ALA accredited school or equivalent; additional graduate degree in theology or related field strongly preferred; minimum of 5 years preferred in administrative experience in an academic library, an electronic environment (specifically library automation), collection development experience, and using the OCLC computer system.

Application: Applicants will be accepted until position is filled. To guarantee consideration, applicants must submit by September 30, 1996, (a) a letter describing library interests and experience with specific reference to applicant's qualifications for the position, scholarly plans and commitment to ethnic/ cultural/ gender diversity, (b) vita, and (c) the names, addresses, and phone numbers of three references.

SEND TO: Dr. James F. Hines, Academic Dean, Central Baptist Theological Seminary, 741 N. 31st St., Kansas City, KS 66102-3964.

*Central Baptist Theological Seminary
is an Affirmative Action, Equal Opportunity Employer.
Minorities and women are encouraged to apply.*



FINANCIAL FORUM

Foundation aids Baptist ministries

By Laurie Valentine

The Kentucky Baptist Foundation often has been referred to as Kentucky Baptists' best-kept secret.

The Foundation, the agency of the Kentucky Baptist Convention charged with developing and managing funds for the benefit of Baptist causes, has served Kentucky Baptist individuals, churches, associations, agencies and institutions and the Kentucky Baptist Convention for 51 years. Last year the Foundation had \$55.2 million of assets under management and earned \$6.6 million of income for Baptist causes.

The Kentucky Baptist Foundation offers a number of specialized services:

■ **Estate consultation services.** Staff is available to provide guidance to individuals and families as they consider personal and family estate planning alternatives such as wills, trusts and advance directives.

■ **Receive gifts for Baptist causes.** The Foundation is the only agency which receives gifts for the support of every Baptist cause. Through a single gift into a trust or endowment fund, a donor may provide support to more than one Baptist cause at the same time. The Foundation can accept gifts of any size, allowing people of any means, modest or wealthy, to experience the joy that comes from giving to change peoples' lives in Christ's name.

■ **Seminars.** Foundation staff is available to conduct seminars and workshops on estate and tax planning and financial planning topics. These seminars can be provided to a group within your association or church or can be provided on a churchwide basis or as part of a general association meeting.

■ **Investment management.** The Foundation provides investment management of funds owned by churches, associations, cemeteries and mission causes. This permits the organization to free its finance committee, deacons and/or staff from the burden of the daily investment management and account administration of its perpetual funds. The Foundation provides a unique blend of competent, competitive investment management services and a commitment to the growth of your ministry.

The Kentucky Baptist Foundation exists to serve all Kentucky Baptist causes. Let us know how we may serve you.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.

Americans give to churches, but not much

GLENDALE, Calif.—The good news is people are still giving to their churches. The bad news is they aren't giving very much.

Church attendance is at its lowest level in 15 years, but 45 percent of all Americans still donate money to a place of worship in a typical month, according to a recent Barna Research Group survey.

The study also found 41 percent of adults donated money to non-profit organizations other than a church within the past month, and 23 percent gave to both a church and other non-profits.

But 75 percent of adult Americans gave less than \$500 to both churches and charities last year, Barna reported.

Giving to all non-profits, including churches, rose according to the donor's level of religious involvement. That was measured by participation in 10 activities ranging from attending church to sharing their faith.

Of "born-again" Christians (those who report having made a personal commitment to Jesus Christ), 64 percent reported donating to a place of worship in the previous month.

Evangelicals led the survey, as 85 percent reported giving to a place of worship in the past month. Evangelicals—about 8 percent of the U.S. population by Barna's count—are a subset of "born-again" Christians who say they believe the Bible is totally accurate in all that it teaches, they have a responsibility to share their faith and they don't believe Jesus committed sins while on earth.

Among those attending a Baptist church, 55 percent reported donating to the church within the past month. That was roughly equal to those attending a Catholic church (54 percent) and higher than those attending a Methodist (49 percent) or other mainline denomination church (47 percent).

Those who reported giving more than \$500 a year to churches and charities were more likely to be married, college graduates and have annual incomes above \$50,000, the survey found.

Donors to a worship center are more likely to consider themselves politically conservative (57 percent) than moderate (42 percent) or liberal

(27 percent).

Of the 42 percent who reported giving to a non-profit other than a place of worship, 34 percent gave to a Christian or para-church organization. Overseas missions and youth ministries were leading activities in that category.

Donors to churches and other religious centers have a high level of confidence in their financial credibility, the survey found.

Nearly half, or 47 percent, said money donated to worship centers was used more productively than money given to other non-profits. Another 38 percent said churches were as effective financially as other charities.

Reasons for church donations were varied, with no category gaining more than 26 percent of the responses. Community service and helping the poor led the reasons cited.

Reports were based on a nationwide phone survey of 1,004 adults. Responses are estimated to be accurate within a range of plus or minus 3 percent.

The study found 75 percent of adult Americans gave less than \$500 to both churches and charities last year.

1.3 billion people live on less than \$1 per day

WASHINGTON (RNS)—While modest progress has been made in fighting global poverty, about 1.3 billion people in the developing world still live on less than a dollar a day, according to a report by the World Bank.

People in the developing world are living longer, healthier and better-educated lives than a generation ago, the report said.

"Tremendous progress has been made over the last few decades in raising living standards in developing countries," stated the report "Poverty

Reduction and the World Bank: Progress and Challenges in the 1990s." The World Bank is the autonomous lending agency of the United Nations.

But while the incidence of global poverty has fallen slightly—from 30 percent to 29 percent of the world's population between 1987 and 1993, the last year for which figures are available—the number of people living in poverty continues to grow, in part because of population growth and in part because of the failure of poverty-reduction programs in some coun-

tries.

"In developing countries, half a million women die each year from maternity-related complications, 7 million people still die every year from easily preventable diseases and nearly 8 million children die every year from diseases linked to contaminated water and air pollution," the report said.

"Moreover, 50 million children are mentally or physically impaired because of malnutrition, and 130 million children—80 percent of them girls—are denied the chance to go to school," it said.

Recognition of Deceased Kentucky Baptist Leaders

The 1996 Kentucky Baptist Convention Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1995 through August 31, 1996.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefited our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 4 to:

Obituaries Report 1996
Mrs. June Rice
117 Laurel Street
Paintsville, Kentucky 41240-9363

These obituary entries will be reported to the 1996 KBC annual meeting in Bowling Green. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.

June Rice, Person to Report to the 1996 KBC annual meeting

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia, Boston and Utah-Idaho and needs in Eastern Kentucky:

- The 130 people who professed faith in Jesus Christ during the recent Veronesk prison ministry.
- Morris Norfleet of Nancy, Ky., as he goes to St. Petersburg, Russia, later this summer to conduct seminars on Christian business principles.
- Lee and Sarah Bivins, as they spend long days working with Kentucky volunteers in St. Petersburg, Russia, this summer.
- Preparation for the Kentucky-New England partnership which will begin in 1997.
- The closing months of the Kentucky-Utah/Idaho partnership.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOWLING GREEN**—Living Hope Church celebrated its 20th anniversary July 7.

■ **DANVILLE**—William Henry Vaught Jr., 65, longtime sports editor of the Advocate-Messenger, died June 26. Vaught also was a Baptist minister, serving as pastor several years at Ellers Memorial Church in Harrodsburg and as an interim and guest pastor at several churches in the area. Survivors include his wife, Mary; two sons; one daughter and several grandchildren.

■ **FRANKFORT**—Wallace Kent is not retiring as pastor of Crestwood Church, as reported in the July 2 Recorder. Erroneous information was provided to the Recorder.

■ **JAMESTOWN**—Welfare Church will celebrate its 165th anniversary by holding its first homecoming Aug. 4. Dinner and special music will follow. Everyone is welcome.

■ **LEWISPORT**—Lewisport Church called Mark Taylor, native of Petersburg, as minister of youth and children. He is a graduate of Campbellsville University.

■ **LOUISVILLE**—Highland Church ordained Melanie Childers to the ministry July 14 at 2 p.m. Childers has served as staff writer and partnership editions editor at the Western Recorder since February 1992. She begins a chaplain's residency at Carolinas Medical Center in Charlotte, N.C.,

Sept. 1.

Ormsby Heights Church called David Scott as minister of music and senior adults. Scott began his new ministry July 15. He has been serving as minister of music at First Church in Hopkinsville.

Kim Ketting resigned as minister to children at Melbourne Heights Church to accept a teaching position at Kentucky Country Day School.

Foster Avenue Church will celebrate its 50th anniversary Aug. 11 with services at 10:45 a.m. and 2 p.m., with a fellowship meal at 12:30 p.m. Former pastors and members are invited to attend; please call (502) 499-5333 to reserve space for the luncheon.

Cloverleaf Church will host a gospel music concert featuring Hovie and Sondra Walker of Nashville, Tenn., July 20 at 7 p.m. Call (502) 367-0218 for information.

Thomas F. Cox, former pastor of churches in Kentucky and Indiana, died June 16. He is survived by his wife, Libby, five children and eight grandchildren.

■ **MURRAY**—Elm Grove Church will celebrate its 150th anniversary July 20 at 7 p.m. and July 21 at 10 a.m. Events will include potluck dinner, presentations of former pastors, special music and testimonies of longtime members.

■ **PELLVILLE**—Pellville Church

called Dale Hanson as pastor. He previously was pastor of Sligo Church in Pendleton.

■ **RICHMOND**—Unity Church will celebrate its 13th anniversary July 27-28.

■ **SANDERS**—Bryant Shaver resigned as pastor at Sanders Church June 30, to accept a church position in Georgia. Also, he was music director for Whites Run Baptist Association.

■ **SHELBYVILLE**—First Church called Kevin Pearce of Greensboro, N.C., as associate pastor/minister of education.

■ **SOMERSET**—High Street Church

will honor Sam Adkins, who is retiring after 22 years as pastor. A service of appreciation will be followed by a fellowship dinner Aug. 4. Call (606) 678-8973 for information.

Flat Lick Church called Chris Burtch as minister of youth. Burtch is a graduate of Cumberland College. He began his new ministry June 16.

■ **VERSAILLES**—Versailles Church called Chris Briggs as associate minister of discipleship and youth. He began his new ministry July 1.

■ **WILLIAMSBURG**—Wolf Creek Church called Eugene Hamilton of Corbin as pastor.



PILLAR AWARDS The Pawling Heritage Society of Georgetown College recently presented Pillar Awards to 10 individuals. Bob Edwards, host of National Public Radio's "Morning Edition," was guest speaker for the event. Shown in the photo with Edwards (third from left on back row) are Georgetown College President Bill Crouch; James Hargrove of Lexington; Linda and Rick Crawford of Lawrenceburg; Virginia Dempsey, who accepted the award on behalf of her brother, Robert Mills, and his wife, Millie; Maribeth and Horace Hambrick. Recipients not pictured include Evelyn and Samuel Flowers of Middlesboro and the late Vinson Pierce.

Homecoming 1996

We just had our 1996 homecoming. Weeks were spent preparing decorations and materials, including thousands of pictures of school days of many years ago. The campus was well groomed and our dozen flower gardens were beautiful. Four big tents were erected on our athletic field, and letters had been written inviting all to come.

Food is always a major concern at gatherings, and homecoming was no exception. Very early in the morning, staff members were busy preparing the fire. Nine of our home-grown hogs provided the meat for our barbecue. We used our own secret barbecue sauce.

There was a continuous line of faculty and staff volunteering to sample the barbecue to make sure it was OK. I confess I made a trip or two myself to check things out. The smell of that delicious meat was a serious temptation. After nearly four hours of taste-testing, the barbecue was proclaimed to be ready. It did not take a second call for several hundred folks to make their way to the tents. Several who had been "sampling" the meat all morning gave testimony to its quality. We even had some volunteers here from Owensboro, the barbecue capital of the world, who said ours was second to none.

The barbecue was served with biscuits, green beans, potato salad, fresh green onions from the garden, tossed salad, watermelon and pie. From the barbecue sauce on the fingers and faces, I would have to say everyone had a good time.

After lunch, the alumni gathered in our air-conditioned gym to fellowship with classmates and other schoolday friends. Hours were spent looking at displays depicting happy days long since passed. Copies of The Oneida Mountaineer were on display. The first issue was in 1915.

Except for the few years the Mountaineer was

not published, anyone could look back in those old issues to see what was going on back in the "good ole days."

There were also thousands of pictures, some as much as 90 years old, on display. These pictures had been in boxes for years. We asked everyone to take a little time and see if they could help us identify the people. Much to our surprise, many were able to tell us who some of the folks were in the older pictures. I am not saying everyone agreed about who everyone was, but a considerable amount of good logic was used to prove a point.

After hours of fellowship, many made their way to the chapel for the afternoon program. We had our traditional hymn sing led by '56 graduate Judy Sizemore Rose. At one point, all former Oneida choir members were asked to come to the platform. About 40 of us made our way to the front and sang.

Five of our alumni were inducted into the Athletic Hall of Fame. McKinley Bishop '36, Jack Frost '38-'40, Rudolph Shepherd '47, Oscar Hornsby '51 and Harvey Travis '78 were all added.

I asked each of the reunion classes to stand and tell us a little about themselves. Those from the class of '46 were celebrating their 50th reunion. One had come from California and another from Colorado. We had others from the classes of '30, '31, '32, and '38.

The new swine center was dedicated in honor of our former farm manager Jack Tillman and his wife Sherry. The Tillmans left us last year for health reasons, after 10 years of service.

After many hugs and handshakes, all made their way back home.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

Illinois couple appreciate Clear Creek

James and Melissa Beam remember their first visit to campus, and it didn't encourage them to enroll. The trip from Illinois was rescheduled twice. They saw two accidents on the way and almost turned back. Once on campus it rained. "We left immediately the next morning and didn't expect to return." Admissions Director Jay Barnett didn't think they would be back either. "Once we made the move, everything was fine. The Lord gave us peace after the truck was unloaded," James recalls.

Their first Christmas found them facing a new semester with an account that couldn't be paid. "A professor called one of his friends in a Virginia church. They gave us a love offering that took care of our account and also gave us a box of food."

Melissa acknowledges Clear Creek "has taught us to depend more on each other. We've grown a lot together."

James will never forget the 1995 campus revival. For some time he had felt some uncertainty about his relationship to Christ. "I could not ignore the Lord's conviction that I had made a religious decision but had not fully trusted the Lord as my savior. At the altar, Brother Rice prayed with me as I fully surren-

dered my life to Christ. For a while I was hesitant to tell people about it; I wondered what they might think. But God did a miraculous work in my life."

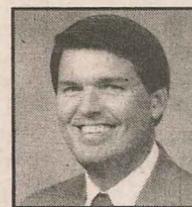
The Beams like the family nature of Clear Creek. The family also includes faculty relationships. Assistant Academic Dean Charles Rice visited their church and held their son Michael. "Michael kept calling him, 'chubby cheeks.'" While Mom and Dad work or attend classes, Michael is cared for at the campus child development center.

The campus work-program, which receives significant support from our BEYOND 2001 development campaign, is the major financial support for the Beams. Melissa is academic office secretary, and James is custodian in the Aldridge building.

West Pineville Church asked James to be Sunday school director. Melissa teaches in the TeamKid ministry on Wednesday night. James has the opportunity to develop what he wants to do after graduation—strengthen the Sunday school program. "People learn in Sunday school what they will take with them through life."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Colorado pastor sees tiny church accomplish big things

By David Winfrey
News Editor

GRAND MESA, Colo. (BP)—The same God who turned five loaves and two fish into a meal for 5,000 can use small churches with few resources to minister in their communities, the pastor of a tiny Colorado church maintains.

MountainView Baptist Mission had only six members when Walker Horne arrived in Walden, Colo., in 1992.

"Sometimes we look at what we have and say, just like Phillip, 'What are these among so many people?'" he says. "But if you give that to God, he can work miracles with it."

Following a world missions con-

ference, members began talking about offering ministries in their communities, Horne recounts. MountainView, which was constituted as a church last year, is supported through the Southern Baptist Home Mission Board and the local Baptist association.

Six months after Horne arrived, the congregation began a food ministry in the laundry room of the house they were renting for worship services. "Before long, six people were feeding about 20 families."

A saw mill closed and many residents of Jackson County were left without work. Horne bought a 3-by-5-foot bulletin board and posted job opportunities on the door of the food pantry. "We just started that last summer, and we've gotten six people jobs."

Horne acknowledges all those who were helped have not joined the church or become Christians. Still, the gospel is presented and residents know the church cares, he says. "When you feed somebody and you give them a job, who are they going to look to when they have trouble?"

The church's average attendance has grown to 20. Its reputation also has grown throughout the community as a caring group of people willing to help. Other assistance projects have included a fund drive for a family with medical bills and support for a student in financial need.

Even residents who don't come to the church are being ministered to when they bring food to the pantry, Horne adds.

He recommends that churches wanting to get involved in ministries should begin with prayer and looking for needs in their community. MountainView developed a purpose statement, and members listed more than 30 projects they wanted to tackle throughout the county.

Afterward, pastors should encourage members to become involved and model participation, he says. Too often, members of small churches think they don't have enough time, money or people and decide to wait until they grow, he adds.

"It doesn't work that way. Take those resources that you have and say, 'Lord, this is what I have. Take it and use it,'" he advises. "It's been really amazing to see what God can do."

"Take those resources that you have and say, 'Lord, this is what I have. Take it and use it.'"

Colorado Pastor Walker Horne

Baptist school serves Beirut Muslim kids

By Marty Croll
SBC Foreign Mission Board

BEIRUT, Lebanon (BP)—When little Waseem grows old enough to attend school, his parents will be able to send him to one of the best.

Waseem was born at Beirut Baptist School while his parents took shelter there in April. They fled their home in southern Lebanon as part of a mass exodus during a 17-day exchange of rocket fire between Israel to the south and Hezbollah guerrillas operating out of Lebanon.

School Principal Elias Bitar told Waseem's parents he could attend the school for free through graduation when he grew older. But that was only one contribution the school made.

Students' parents provided food for the 40 families stranded there. And students took to the streets to collect money to support the refugees during their stay. Also, the Southern Baptist Foreign Mission Board appropriated \$10,000 from its hunger and relief funds to help.

The Beirut Baptist School—nursery school through grade 12—is one of the most highly respected schools in the city. About 90 percent of its 1,200 students are Muslims. Muslim families send their kids there to get an education, but often they graduate with something more: eternal life.

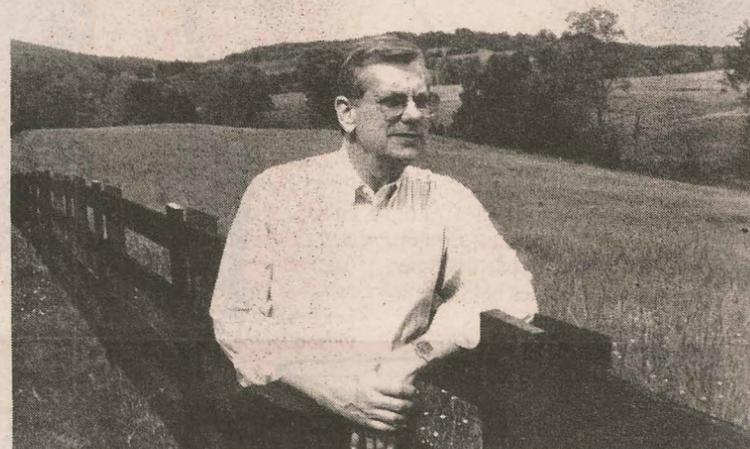
The school, located in predominantly Muslim East Beirut, is a light-house for the gospel. Muslim parents see changes in their children as they attend the required Bible studies and worship services to which the parents agree when they register.

For many refugees at the school, it was not the first brush with Baptist Christianity. They first heard the gospel more than a year ago when a Baptist representative shared the gospel in southern Lebanon.

"Many people pray for things like this to happen. It's the work of the Holy Spirit," said the representative about his ministry among the majority population.

"Christ is claiming people in these places. That's why they give us this access."

Lottie's life and times



PROFILE OF COURAGE Rankin's book studies a missionary whose work is evident 84 years after her death. "Her calling and sacrificial commitment continue to inspire hundreds of Southern Baptist missionaries." (BP photo by Don Rutledge)

Rankin studies our favorite missionary

RICHMOND, Va. (BP)—More than 100 years ago Dwight L. Moody was moved by a man who commented that the world had yet to see what God could do through one person dedicated to serving God.

Today the president of the Southern Baptist Foreign Mission Board seeks to prove how the influence of a little missionary woman exceeds that of any other Virginian, including George Washington or Thomas Jefferson.

That's one theme of Jerry Rankin's "A Journey of Faith and Sacrifice: Retracing the steps of Lottie Moon" (New Hope, \$38.95).

"Her influence is not limited to this nation or even this world," wrote Rankin. "It has eternal significance."

Last year he and wife Bobbye followed Moon's footsteps—from her Virginia birthplace to China, where she served people and spread the gospel four decades until her death in 1912.

Rankin describes today's rapidly growing Chinese church, nurtured in its infancy by Moon and other missionaries. He also examines the opportunities and challenges facing Christians and missionaries worldwide as the 21st century

approaches.

The book is a record in words and photographs of Rankin's trek and the insights it produced about the work of Moon—a tiny woman who defied enormous odds to go alone to China in 1873 as an unmarried female missionary, who challenged a fledgling denomination to build one of the largest mission efforts in church history.

Collaborating with Rankin was award-winning photographer Don Rutledge, who has covered missions in scores of countries. WMU Executive Director Dellanna O'Brien wrote the book's foreword.

In asking for more mission workers, Moon once appealed: "Please say to the missionaries that they are coming to a life of hardship, responsibility and constant self-denial ... If 'the joy of the Lord be their strength,' the blessedness of the work will more than compensate for its hardships."

Those words, writes Rankin, "are as true today as they were a hundred years ago. Technology may have advanced, with consumer goods and luxuries in abundance. But sacrifice and hardship continue to be the lot of a missionary who would identify with the people and discover the joy in suffering."

Missionaries see labor of love pay off for Chinese in St. Lucia

By Wally & Betty Poor
SBC Foreign Mission Board

BLACK BAY, St. Lucia (BP)—Love is a language understood by 55 homesick Chinese young people working in a garment factory.

They've heard it from Southern Baptist Foreign Mission Board missionaries Joe and Helen Prickett, Charles and Mary Love, Lee and Deb Miller and many others in Black Bay, St. Lucia. "Everyone they have seen in our home has loved them," said Mary Love.

As a result, 20 of the young people have accepted Christ. Nine have been baptized, and others are awaiting baptism. A Chinese-speaking congregation meets on the ground floor of the Millers' house every Sunday morning.

"I knew the Lord meant for our downstairs to be used for something besides hanging out clothes," Deb Miller said.

The factory sits right beside the two missionary residences in Black Bay—so close you can hear Chinese spoken through open windows.

The young people, ages 20 to 30, are on a three-year contract with a Chinese-owned factory making children's clothes for American department stores.

The window of opportunity for winning and discipling the Chinese opened in March 1995 when the Pricketts asked their Chinese neighbors if they would like to study English—the language spoken in St. Lucia. Helen began teaching 15 to 20 in their home.

Most of the Chinese workers' contracts will terminate this summer. The young people will return to China as new Christians—most of them the only believers in their family or even their city.

To help them become better grounded in their new faith, the St. Lucia missionaries are using MasterLife to disciple them. Two Chinese couples—missionaries James and Sheila Wang from the Dominican Republic and pastor Timothy Choy and his wife, Eunice, from Trinidad—visit periodically to give them intensive Bible teaching and discipleship training.

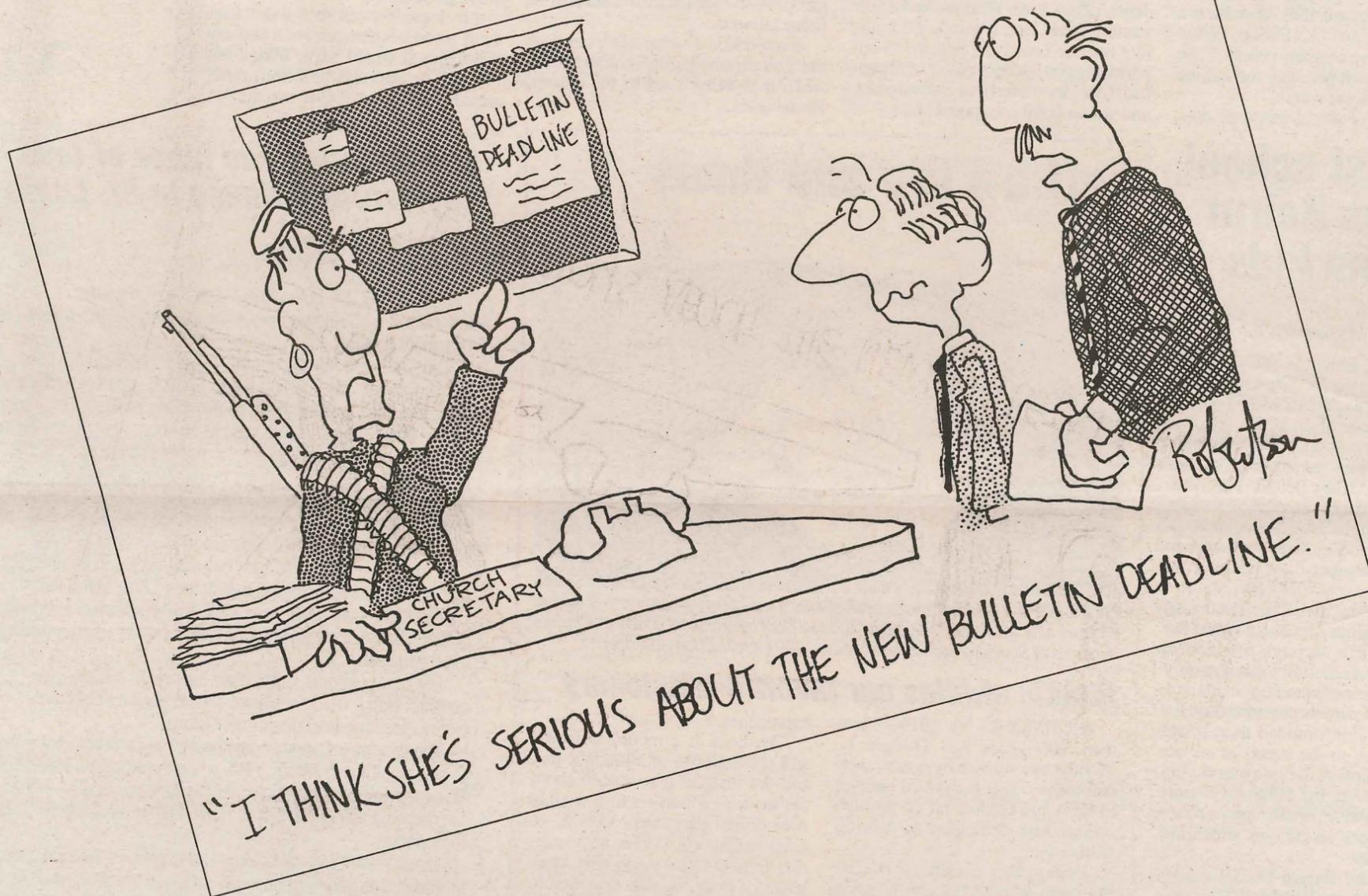
"They will hit a wall of atheism and Buddhism when they return to China," Mary Love said. "The Lord has hand-picked them for some reason. We hope they will continue to grow and find fellowship with other believers—and even start new churches in China."

A new group of Chinese workers will arrive in the fall to replace these when they return home. Two of the new Christians, in their roles as supervisors, have been asked to stay long enough to get the new workers started. They will be able to tell them about Jesus and direct them toward the St. Lucia church.

Mary Love said she's trusting God for the future of the new believers when they return to China and for the future of the Chinese church in St. Lucia.

"God started this work," Mary Love said. "It's in his hands."

Go ahead. Make your church secretary's day.



Putting out a church newsletter doesn't have to be this difficult. The Western Recorder's church newspaper plan offers an easier and less expensive way. Give your church secretary a break. Call (502) 244-6473 today.

Western Recorder
Practical Resources for Christian Living