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## FOR THE RECORD

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## Researcher finds shift in pulpit politics

GREENVILLE, S.C. (ABP)—Church and state intersect in a growing number of Baptist pulpits, according to an ongoing survey of Southern Baptist pastors. Meanwhile, the kinds of causes proclaimed from those pulpits has shifted significantly.

Southern Baptist clergy have become increasingly interested in politics and are more likely to get involved than they were two decades ago, reported James Guth, a political science professor at Furman University in Greenville, S.C. And preachers involved in politics are now more likely to embrace a conservative agenda, Guth said.

Guth polled a random sample of Southern Baptist pastors during each presidential election year from 1980 through 1992. His findings are reported in a new book, "The Rise of Political Religion: Dispatches from the Field," which he co-edited.

More and more pastors have been willing to embrace some form of political action, Guth discovered.

About 75 percent claim more than a "mild interest" in politics. And a similar percentage reject the notion that "clergy and churches should not try to influence or lobby public officials."

However, Guth's study documents a significant shift in the type of minister who engages in political activism.

Clergy were asked to identify themselves as "fundamentalist," "conservative," "moderate" and "liberal." Throughout his study, Guth tracked responses to political-activity questions according to those labels. "Vital changes ... transpired in factional attitudes," he concluded.

At the beginning of the study, theological liberals were most likely to be active politically, Guth found. But as the years progressed, the tendency toward political activity shifted to the conservative-fundamentalist end of the spectrum, he learned.

"The old relationship between liberal theology and political involvement has been reversed, at least among Southern Baptists," he reported. "The more politically conservative the minister, the more active."

Guth also learned "psychological orientations" are potent shapers of

□ See *Researcher reports ...*, page 9

## FAITHFULREADER

This week the Western Recorder introduces a new feature called Faithful Reader, a book review column that will appear twice a month. The reviewers are Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Hager is former manager of the Louisville Baptist Book Store. ■ See page 12.

Moving? See page 4 (1029)



**TRADITIONAL WORSHIP** Dan Garland, pastor of Zion Baptist Church in Henderson, preaches during the church's traditional worship service. Garland credits the church's growth, in part, to members' willingness to accept change. "They realize if they weren't willing to change they would die."

## Zion willing to work, change & grow

By David Winfrey  
News Director

HENDERSON—A year ago, more than 470 members and friends of Zion Baptist Church picked up a 10,000-pound shelter and moved it 200 feet across the church's property.

Looking from above, member Rick O'Daniel said, the structure appeared to glide with ease across the lawn. Underneath, however, the hands and feet of people age 3 to 93 were working to get the job done.

Pastor Dan Garland said that day remains a living parable told over and over. The scene, he said, illustrates what the church can do when members work together.

It also represents the can-do willingness of Zion's members to make changes they and their pastor deem necessary.

"It's been a church willing to change," said Garland, who's been at the church 14 years. "They realized if they weren't willing to change they would die."

## Who can call themselves 'evangelicals?'

By Kim Lawton  
Religion News Service

WASHINGTON (RNS)—Margaret and William Young have a deep faith in Jesus and they believe they should share their faith with others.

William, a telecommunications manager, is a registered Democrat; Margaret, an office manager, is a Republican. They oppose both abortion and expanded gay rights, but decline to define themselves as "liberal" or "conservative."

The Youngs, who are African-American, live in Clinton, Md., attend Mount Sinai Baptist Church in the nearby District of Columbia and consider themselves to be strong evangelical Christians.

But according to William, media stories about evangelicals sound "like (the reports) are talking about someone else." Usually, he says, the media

This month, such change included adding an 8:45 a.m. contemporary worship service, with praise songs and hymns projected on a screen and a shortened, 45-minute format.

Garland stands at the door before the service welcoming members rather than trying to greet everyone afterward, before Sunday school.

While the 11 a.m. service is like most other traditional ones, with a choir, children's sermon and invitation, the earlier service is more relaxed.

One recent Sunday Garland, who wore a suit for the later service, walked on stage for the contemporary service wearing a flannel shirt and carrying a fishing pole and tackle box to give a contemporary presentation of the disciple Peter's testimony.

"The whole point of the service is

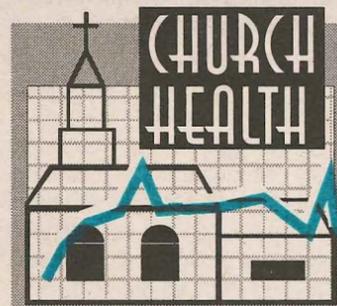
to reach the unchurched," he said after a message about failure not being final. "The part we're really going to have to work on is getting people to bring their unchurched friends."

Given members' history for working together, Garland remains confident that will be done. The church consistently adds new ideas to the variety of ways members reach out to the Zion community, he said.

Meanwhile, the congregation has grown annually 5 percent to 8 percent, he said, currently averaging 300 in both services and 420 in Bible study.

"It's a lot of work, but if you're going to reach people in the '90s, you've got to have a lot of hooks in the water," Garland said. "If you don't start something new, you have a

□ See *Zion Baptist ...*, page 6



# BAPTISTS

## BAPTIST BITS

■ **Seminary Extension leader named.** William Edward Thiele, professor of discipleship and director of field education at New Orleans Baptist Theological Seminary since 1983, has been named director of Seminary Extension. He succeeds Doran McCarty, who is retiring at year end. Seminary extension serves about 6,000 students through about 400 extension centers.

■ **New housing approved at Southeastern.** Southeastern Baptist Theological Seminary's board of trustees voted to proceed with negotiations to acquire 144 additional housing units by fall. The additional housing, for married couples with and without children, is expected to be provided through a combination of properties purchased and leased.

■ **Faculty elected.** Four new faculty members have been elected at Southeastern Baptist Theological Seminary in Wake Forest, N.C.: Kenneth Coley, principal of Montrose Christian School in Rockville, Md., as assistant professor of Christian education; Daniel Forshee, pastor of Mount Gilead Baptist Church in Keller, Texas, as assistant professor of evangelism and church growth; Keith Harper, professor of history at Mississippi College, as assistant professor of church history; and Andreas Kostenberger, assistant professor of New Testament and professor for theological German at Trinity International University, as associate professor of New Testament and Greek.

■ **Country music church conference set.** A conference for people starting churches that feature country-style music is planned for Nov. 8-10 in Branson, Mo. The conference is sponsored by Day Star Church in Branson. For information, call Henry Smart at the Home Mission Board at (770) 410-6341.

■ **Texas changes hunger giving.** Rather than devoting one Sunday in October to emphasizing world hunger as Southern Baptists traditionally have done, Texas Baptists have been asked to highlight the issue every Sunday in November. In addition to this calendar change, the Baptist General Convention of Texas has begun soliciting specific hunger projects Texas can fund through the Southern Baptist Home Mission Board and Foreign Mission Board as well as the Baptist World Alliance and Cooperative Baptist Fellowship. The change has provoked displeasure from the presidents of the FMB and HMB, who previously split all national hunger funds given by Texans.

■ **Convention plans home offices.** The Utah-Idaho Southern Baptist Convention is embarking on a unique plan whereby most convention staff members will work from their homes. Convention leaders say the shift from a central office will increase the availability of staff members to churches located across the wide expanses of the two-state region. Staffers will be linked with each other through a computer and telephone network.

■ **Midwestern plans campus revisions.** Trustees of Midwestern Baptist Theological Seminary in Kansas City, Mo., have approved spending up to \$400,000 to develop a new campus master plan. The master plan will precede efforts to replace the current building housing administrative offices, classrooms, faculty offices, auditorium and library.

■ **Staff reductions projected.** Creation of the North American Mission Board out of the Southern Baptist Convention's Home Mission Board, Radio & Television Commission and Brotherhood Commission will result in "a considerable amount of staff reductions," according to a transition team at work on the merger. Although no exact numbers have been released, RTVC President Jack Johnson predicted a significant reduction in total number of employees. Together, the three current entities employ about 500 people.

## Falwell's church now Southern Baptist

By Robert Dilday  
*Virginia Religious Herald*

LYNCHBURG, Va. (ABP)—Jerry Falwell, a pillar of the independent Baptist movement, has led his Lynchburg, Va., congregation to affiliate with the Southern Baptist Convention.

Falwell's move, after decades of guarding his church's unaligned status, is an apparent sign of support for the SBC's conservative stance, achieved after nearly 20 years of theological conflict in the 17 million-member denomination.

His affiliation follows the formation last month of the Southern Baptist Conservatives of Virginia, a new state Baptist convention which mirrors the theological views of the national denomination. Conservative Baptists broke away from the 173-year-old Baptist General Association of Virginia, charging its leaders with liberalism and lack of loyalty to the national convention.

"For many years, I have watched with admiration the theological renaissance within the Southern Baptist Convention," Falwell said in a statement released Oct. 24. "When inerrantists in Virginia formed the SBCV recently, the Thomas Road Baptist Church was quick to show its approval and to offer encouragement by beginning modest monthly financial support."

That financial support essentially gives Thomas Road a new Southern Baptist identity. Membership in the national denomination is based only on "bona fide" contributions to the convention's ministries as well as "sympathy with its purposes and work."

Half of all undesignated contributions to the Southern Baptist Conservatives of Virginia are forwarded to the SBC Cooperative Program unified budget, said Doyle Chauncey, executive director of the new group. Although neither Falwell nor Chauncey would reveal how much Thomas Road gave, Chauncey agreed the contribution is "modest." However, there is no minimum amount necessary to

fulfill the SBC's financial requirement for membership.

How comprehensive Falwell's new affiliation will be remains to be seen. For most Southern Baptist churches, the SBC is a primary resource for missionary support, theological education, clergy pensions and Sunday school literature. But in his statement, Falwell said Thomas Road has "no intention of discontinuing our support to our missionaries who are affiliated with many different fellowships and faith mission boards."

However, he added, "We fully intend to take our permanent stand with the national and Virginia Bible-believing conservatives who have rescued the Southern Baptist Convention from theological liberalism." And Falwell, who has made a career out of being fiercely independent, noted his church is "happy to work in voluntary cooperation with Southern Baptist churches."

Falwell's sympathy toward the modern SBC is not new. He frequently attends the convention's annual meetings and has preached in several prominent Southern Baptist megachurches. Southern Baptist leaders regularly speak in his church and at Liberty University, the school he founded in 1971.

Recently Liberty added three well-known Southern Baptists to its board of trustees: Ronnie Floyd, pastor of First Baptist Church in Springdale, Ark., and chairman of the SBC's Executive Committee; Johnny Hunt, pastor of First Baptist Church of Woodstock, Ga., and a past president of the SBC Pastors' Conference; and Gene Mims, a vice president at the Baptist Sunday School Board.

The new chairman of Liberty's trustee board is Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla., and a recent SBC president. Other Southern Baptists on Liberty's board include James Merritt, pastor of First Baptist Church of Snellville, Ga., and a member of the SBC Executive Committee; evangelist and former SBC President Bailey Smith; Beverly LaHaye, founder of Concerned Women of America; and Jack Graham, pas-



FALWELL IN SBC Jerry Falwell, shown here addressing the Southern Baptist Pastors' Conference in 1994, has led his church to affiliate with the Southern Baptist Convention. (BP photo)

tor of Prestonwood Baptist Church in Dallas.

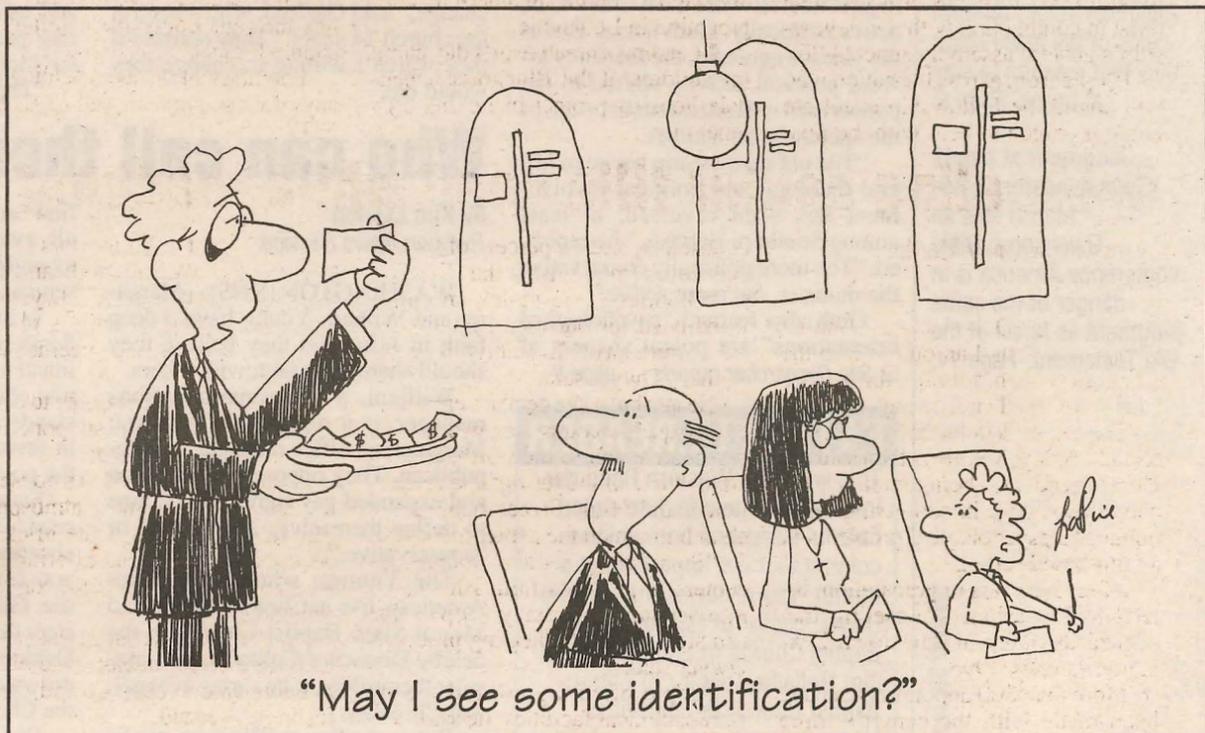
Falwell previously has said about 40 percent of his school's 14,000 students are Southern Baptists.

Although Falwell's entrance into the SBC no doubt will draw criticism from some Southern Baptists, an SBC spokesman welcomed Falwell into the fold.

"We are delighted to link arms with Thomas Road Baptist Church and any other evangelical, Bible-believing Baptist church in the gospel enterprises to which Southern Baptists are openly and enthusiastically committed," said Bill Merrell, vice president for convention relations at the SBC Executive Committee.

"It's not like Dr. Falwell has been outside the convention in terms of his involvement," added Chauncey of the Virginia conservative group. "It's not like we have to examine him to be sure he's a Southern Baptist in theology. ... I think he fits right in with the SBC in terms of theology."

Clint Hopkins, president of the Baptist General Association of Virginia, said: "I'm glad to see it. I think it clarifies and brings out in the public eye what has been a long-term relationship with Dr. Falwell and the new leadership in the SBC."



## KBC annual meeting features shortened schedule

BOWLING GREEN—Messengers to next month's Kentucky Baptist Convention annual meeting will get their first taste of a shortened schedule approved by messengers to last year's convention.

This year's annual meeting, Nov. 12-13 at First Baptist Church of Bowling Green, features only four sessions: Tuesday morning, Tuesday afternoon, Tuesday evening and Wednesday morning.

In addition to the business sessions and reports from KBC-related ministries, keynote speakers will be evangelical author Tony Campolo and home missionary Esther Burroughs. Bill Tichenor, pastor of First Baptist Church in Princeton, will deliver the KBC president's address. Ted Sisk, recently retired pastor of Immanuel Baptist Church in Lexington, will bring the annual convention sermon.

Special tribute will be paid during the convention to Bill Marshall, who



Tichenor

will retire in February as KBC executive secretary-treasurer.

Next week's Recorder will highlight major business expected to come before the convention. The convention will be called to order at 8:20 a.m. Nov. 12 and will conclude at noon Nov. 13. Here's a summary of what will transpire in each session:

■ **Tuesday morning:** Reports of credentials committee, committee on order of business, Woman's Missionary Union, Kentucky Baptist Foundation, Clear Creek Baptist Bible College; music by Clear Creek ensemble and choir of First Baptist Church of Princeton; president's address by Bill Tichenor.

■ **Tuesday afternoon:** Music by Kentucky Baptist Chorale; convention sermon by Ted Sisk; reports by Cumberland College, KBC Executive Secretary-treasurer Bill Marshall, constitution and bylaws committee, Western Recorder, Campbellsville University; recognition of Bill and Alice

Marshall; election of president; report and recommendations from Executive Board; miscellaneous business.

■ **Tuesday evening:** Miscellaneous business; reports by Baptist Healthcare System, Oneida Baptist Institute, public affairs committee, Georgetown College; music by Kentucky Baptist Singing Women; message by Esther Burroughs.

■ **Wednesday morning:** Reports from committee on committees, committee on nominations, resolutions committee, arrangements committee, Temperance League, Kentucky Baptist Homes for Children, Kentucky Baptist Historical Commission; miscellaneous business; music by Alma Randolph of Owensboro; message by Tony Campolo.

Although all sessions of the KBC annual meeting are open to the public, voting messengers to the convention must be elected by their churches in advance. To obtain messenger registration cards in advance, contact the KBC at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

## Pastors' conference to meet before KBC

BOWLING GREEN—Five preachers will address six topics related to the life of the pastor during this year's Kentucky Baptist Pastors' Conference Nov. 11.

"The Pastor" is the theme of the conference, organized by Pastors' Conference President Gary Frizzell, Vice President Ross Bauscher and Secretary James Shutt.

The conference begins at 1:30 p.m., breaks for dinner at 4 p.m., then

resumes at 6:30 p.m. Scheduled speakers and their topics include:

■ James Merritt, pastor of First Baptist Church of Snellville, Ga., "The Pastor, His Study" and "The Pastor, His Standard." Merritt will speak in both the afternoon and evening sessions.

■ Curtis McGehee, an evangelist from Greenville, "The Pastor, His Soul Winning."

■ Ronnie Stinson, pastor of Trace

Creek Baptist Church in Hickory, "The Pastor, His Stewardship."

■ Ronnie Sivells, pastor of Southside Baptist Church in Princeton, "The Pastor, His Sermon."

■ Richard Harris, Home Mission Board mass evangelism director, "The Pastor, His Stand."

Music will be provided by Lori Stringer of Unity Baptist Church in Ashland, and Jim Murray of Hendersonville, Tenn.

## Fellowship plans missions work for meeting

LOUISVILLE—Kentucky Baptists will gain a helping hand in several ministry projects when the Cooperative Baptist Fellowship holds its annual meeting in Louisville next summer.

Leaders of the national Fellowship organization and the Kentucky Baptist Fellowship have worked together to outline six missions projects to be done in conjunction with the Fellowship's general assembly June 23-26.

People from across the nation who will attend the Fellowship event are being recruited to help with the mis-

sions efforts or to donate items for two other ministries.

Missions projects planned include:

■ Leading day camps for children with AIDS at Baptist Fellowship Center, an inner-city ministry in Louisville.

■ Building a house to serve as a ministry base next to St. Paul Missionary Baptist Church, an inner-city congregation in Louisville.

■ Leading a creative arts day camp for children at the Bluegrass/Aspendale housing project in Lexington's inner city.

■ Leading backyard Bible clubs for children in apartment complexes and mobile home parks in Lexington.

■ Working with First Baptist Church of Morehead to build six Habitat for Humanity houses for low-income families.

In addition, donated items will be collected to make migrant ministry health kits and to give to needy families through Louisville's Infant Resource Project.

For information about helping with any of these projects, call (502) 535-5377.

## Counseling center fills need while reaching out to Lexington

By Joyce Sweeney Martin  
Staff Writer

LEXINGTON—Calvary Baptist Church has found an outreach to the Lexington community through a Christian-based counseling center.

The center developed from a 1991 church survey. Members then said the No. 1 need not being met by the church was help in addressing emotional and psychological problems in a faith-based setting.

After five years of preparation, Interfaith Samaritan Counseling Inc. opened its doors in downtown Lexington January 1996.

More than 800 appointments have been made with the center's three

counselors, and 75 percent of the clients come from outside the church.

"Obviously, we struck an unfulfilled need for our members and for the community," Executive Director Richard Dwyer said.

He attributes the center's early success to quality counseling from a faith perspective and to the warm, relaxed atmosphere of the turn-of-the-century house off High Street behind the church in which the center is located.

"So often at secular counseling centers, a person's faith isn't taken into account. For many people, that can slow down the healing process," Dwyer said.

People often are intimidated by sterile, clinical facilities, he said.

At the center, counselors respect clients "beliefs and faith and help them build on that faith," Dwyer said. They help "find solutions to their problems which are in agreement with their faith."

Counselors seek to come to a resolution so that "faith is supported and not torn down," he said.

Because it is located in a house, the center avoids a clinical atmosphere. The freshly painted white brick and decorative gingerbread exterior make it easier for people to come for counseling, he said.

"I think this setting makes them feel more comfortable, which is key to being able to open up and express feelings," he said.

## Convention-related events

- Monday, Nov. 11**
- Kentucky Baptist Religious Education Association, *Eastwood Baptist Church, 10 a.m.*
  - Kentucky Baptist Youth Ministry Association, *Western Kentucky University BSU, 10:30 a.m.*
  - Kentucky Baptist Association of Ministries with the Aging, *Calvary Baptist Church, 11 a.m.*
  - Kentucky Baptist Music Conference, *Living Hope Baptist Church, 11 a.m.*
  - KBC Executive Board, *First Baptist Church, 1 p.m.*
  - Kentucky Baptist Pastors' Conference, *First Baptist Church, 1:30 p.m. and 6:30 p.m.*
  - Past KBC presidents dinner, *University Plaza Suites, 5:30 p.m.*
  - Kentucky Baptist Director of Missions Fellowship, *Greenwood Baptist Church, 6 p.m.*
  - Reception for ministers, *First Christian Church, 8 p.m.*

- Tuesday, Nov. 12**
- Fun Run/Health Walk, *Paul Walker Park, 7 a.m.*
  - Boyce Bible College breakfast, *Holiday Inn, 7 a.m.*
  - Mid-Continent Baptist Bible College breakfast, *Ramada Inn, 7:30 a.m.*
  - KBC annual meeting, *First Baptist Church, 8:15 a.m., 1:30 p.m. and 6:45 p.m.*
  - Annuitants luncheon, *University Plaza Suites, noon.*
  - Directors of missions luncheon, *Eastwood Baptist Church, noon.*
  - Southwestern Seminary luncheon, *Ponderosa Steak House, noon.*
  - New Orleans Seminary luncheon, *Olive Garden, noon.*
  - Women in Ministry luncheon, *Eastwood Baptist Church, noon.*
  - 50th anniversary celebration of Clear Creek Baptist Bible College, *exhibit area, 1 p.m.*
  - Kentucky Baptist Ministers' Wives Fellowship, *First Christian Church, 5 p.m.*
  - Clear Creek Baptist Bible College dinner, *Calvary Baptist Church, 5:30 p.m.*
  - Reception for Bill and Alice Marshall, *University Plaza Suites, 9:30 p.m.*

- Wednesday, Nov. 13**
- Georgetown College breakfast, *University Plaza Suites, 7:30 a.m.*
  - Cumberland College breakfast, *University Plaza Suites, 7:30 a.m.*
  - Campbellsville University breakfast, *Eastwood Baptist Church, 7:30 a.m.*
  - KBC annual meeting, *First Baptist Church, 8:30 a.m.*
  - Laity luncheon, *Presbyterian Church, noon.*
  - Midwestern Seminary luncheon, *Shoneys, noon.*
  - WMU luncheon for missionaries, *University Plaza Suites, noon.*

## WESTERN RECORDER

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**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*

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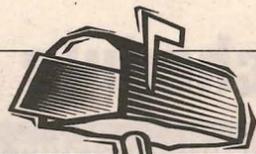
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## BAPTIST FORUM

### We saw God there

Jesus spoke in Matthew 25:40 saying that whatever we do in aid to the needy was the same as doing it for him. We saw the face of God last week in Bryansk, Russia, while on Kentucky/Russia partnership missions. Ours was a medical group serving the First Baptist Church.

Could it have been Jesus in the beaming face of a child at play with Rebecca Atkins of Lexington, or in the mirth of a young man who was given a chance to play a guitar supplied by Roy Atherton of Madisonville?

Was it in the countenance of the wrinkled, scarred faces of the elderly women pouring out their hearts to the nurses who took their histories and blood pressure in the persons of Nancy Walden of Moscow, Donna Atherton of Madisonville, and Sheila Murphy of Munfordville?

Perhaps it was exhibited in the anxious and tired faces of the elderly woman seeking answers to her problems, or the lady with multiple sclerosis or the woman who asked only our prayers for her recent biopsy of her thyroid nodule to Dr. Russ Hibbs of Henderson.

We suspect that our ministers, Gerald Murphy of Munfordville, Gary Parker of Newport, saw God's face in the multitude of preaching; or was it seen by Bob Bunting of Alexandria, a pharmacist who routinely was blessed by gracious thanks and joyful tears of grateful patients?

We saw the face of God in Bryansk, Russia, last week.

*Herbert Booth, M.D.  
Florence*

### Increase, not decrease

I am proud to be pastor of a church that increased its Cooperative Program gifts by \$1,200 in 1996. This is a 14 percent increase over 1995. This is why the Executive Board's decision to recommend cutting the percentage of CP gifts to the Southern Baptist Convention irritates me.

The excuse that funds are down and we do not have the ability to support our own mission ministries should address the reason that our CP funds have gone down. Many Kentucky churches have decreased their giving to the CP in order to give to the Cooperative Baptist Fellowship.

Executive Board members and employees of the Kentucky Baptist Convention (salaries are paid from CP gifts) should lead the way in supporting the CP. Each member of our Executive Board and employees of the KBC should acknowledge if their church has decreased their gifts to the CP and increased their gifts to the CBF. If their church has done this, they should resign or their employment should be terminated. They should not be allowed to make recommendations concerning the mission work of the SBC.

We should increase our gifts from Kentucky to the SBC to the previously agreed 40 percent. The SBC mission endeavors do more to reach the world for salvation than any other Christian organization. I'm proud of this, and I'm proud of being a Southern Baptist. It doesn't matter whether you call yourself a liberal or a conservative, speak out for our mission work and don't let it be depleted by those who wish to destroy the SBC.

*Daniel Belcher  
Hopkinsville*

**Editor's note:** In fairness, due to the nature of the charges made against the KBC Executive Board in the above letter, a response was so-

lited from Bill Marshall, KBC executive secretary-treasurer:

We acknowledge gratefully your increase in Cooperative Program gifts from \$8,624.62 in 1995 to \$9,846.56 in 1996. We would rejoice if all KBC churches increased their giving.

Regretfully, however, 796 KBC churches decreased their giving through the Cooperative Program this past year. Churches tend to increase some years and decrease in others. I note that your own church had that experience when your CP gifts declined from \$9,500.19 in 1993 to \$8,120.49 in 1994. There are usually good reasons for this vacillation by churches.

In addition, 565 KBC churches made no CP contributions at all this year.

On the brighter side, 1,151 KBC churches did increase their Cooperative Program gifts, yours included. And since the "increases" outweighed the "decreases," CP receipts exceeded last year's, though not achieving budget.

A call to the Cooperative Baptist Fellowship on Oct. 23 yielded the information that from Jan. 1-Sept. 30, 1996, they had received a contribution from 92 KBC churches.

KBC staff members are committed to promoting the Cooperative Program and are grateful for any help we may get from KBC pastors, directors of missions and other KBC institutional leadership. Since Kentucky Baptists still rank above the average SBC church in the percentage of undesignated giving sent as CP gifts, our efforts together on mission seem to be well directed.

As in the past, we will trust the judgment of the Kentucky Baptist Convention to determine whether KBC staff should be prohibited from membership in KBC churches which "have decreased their gifts to the CP and increased their gifts to the CBF."

### Difficult companions: Hope and reality

I am going to estimate, very conservatively, that of those who will be at the 1996 annual meeting of the Kentucky Baptist Convention, fewer than half will have been present for the 1981 meeting in Elizabethtown.

Many of our present pastors were teenagers or in college at the time. Many of the messengers at that meeting have gone on to be with the Lord or will be unable to attend this year. Amazing the transition that can occur in 15 years!

As for me, Baker James Cauthen had just retired as president of the Foreign Mission Board and his successor, Keith Parks, had asked me to lead the mission support division, neither of us suspecting that just over a year later I would be talking with the KBC search committee.

The enthusiasm for foreign missions by Dr. Cauthen was the spark for what would become Bold Mission Thrust, the heart of which was more money, more missionaries and, actually, more of just about everything.

With the unprecedented growth in Cooperative Program giving and off-the-charts interest-earning rates, it was

not surprising that SBC leadership dreamed dreams and promoted plans which assumed enormous monetary growth.

Those of us in foreign missions were excited by the idea and helped promote it. In our hopes, though we probably didn't realize it at the time, we were asking for a miracle—that Southern Baptist churches could and would accept and fulfill such an unprecedented financial challenge.

It was in that spirit of hope that in the 1981 annual meeting that then-KBC President Bill Whittaker moved the KBC increase from 35 percent to 40 percent the portion of KBC Cooperative Program receipts forwarded for SBC causes.

Numerous Kentucky Baptist churches made the effort to support it. SBC strategists developed Planned Growth in Giving to help church members increase their giving, with the presumable outcome of more Cooperative Program dollars.

Enough Kentucky Baptist churches increased their percentage of CP giving to bring us to an all-time high

in 1987 of 11.884 percent. If our churches had held that percentage, the action to be recommended to the convention this year would be unnecessary. However, from that 1987 high, KBC churches gradually declined to the present level of 9.886 percent. That steady drop leaves our KBC-supported ministries in a precarious fiscal position.

That Bold Mission Thrust's financial goals fell far short of the mark should not hinder us from still trying to reach the 40 percent goal. The Executive Board's recommendation is not to negate that goal. Rather, it is to prevent the "home base" from further deterioration while challenging the churches to move back up at least to their 1987 levels of percentage giving, and, hopefully, beyond.

The goal of 40 percent is still reachable. The question remains, as it did when Bold Mission Thrust was envisioned, as to whether churches are willing to release more of their undesignated income for missions through the Cooperative Program.

In today's "multiple missions market," the challenge is even greater than before.

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



## FAMILY FORUM

### Reviewing the past: Important for all ages

By John Lepper

Reminiscing about the past seems to occur universally in most, if not all, older people. Many older people have a vivid memory about their past, recalling early life events with remarkable clarity. This tendency of older people toward self-reflection and reminiscence was once thought to indicate a loss of short-term memory and to be a sure indication of aging.

On the contrary, reminiscence in the elderly is part of a normal life review process. It is an older person's way of bringing to consciousness past experiences, even unresolved wounds, and resolving these issues. By verbalizing our past, we are able to rethink the issues, reinterpret our response and defuse our strong emotions.

Often the person wishing to reminisce will tell his or her story to anyone willing to listen. One of the great difficulties for younger people is the desire and ability to listen thoughtfully as older people reflect.

Admittedly, reviewing one's life has the potential of negative as well as positive results. Remembering can be painful and can stimulate anxiety, guilt and depression. In extreme cases, when the person isn't able to resolve the issues, the result can be terror or panic.

If remembering your past stirs so much heavier your past stirs so much heavier you may become panicky or depressed, a competent counselor or therapist can walk with you through the process.

In most cases, reviewing one's life has more potential for positive than for negative. Old wrongs can be righted or emotional conflicts can be resolved. Reminiscing can help us have a sense of serenity, help in accomplishment and a feeling of having done our best. Reminiscing can help us live in the present by freeing us from the past.

Reviewing the past by telling our life story is important for any age. Finding someone with whom you can share your life story is important. You might wish to write your story in diary form and then share with a friend or family member. You may wish to review your life orally on a tape recorder. My hope for you is that you could find a special friend with whom to review your life story.

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

## HE SAID/SHE SAID

### What do you do if whatsisname introduces you to whoseit?

#### SHESAIID



Alison Wingfield

A rose by any other name may smell as sweet, but please don't ask me to remember the new name.

Names are the hardest thing for me to remember. Facts and figures are usually no problem. Faces and places don't stump me too often. But I have a mental block when it comes to names.

I come by it honestly. My dad is the worst when it comes to remembering names. We have a favorite breakfast place in Albuquerque called Annie's.

Since he never could remember the real name, he started calling it Aunt Susie's. We've called it that for so long that if someone were to ask me to go to Annie's, I would have a hard time figuring out what restaurant they were talking about.

The scary thing about my dad and his penchant for forgetting names is that half the time I understand who he is talking about. If someone were to listen in on one of our conversations about the latest movies we have seen, they would think we had lost it:

"I just saw the latest movie with ol' whatchacallit in it, and it was great."

"You mean whoseit who was in that other movie about a runaway train?"

"No, that was so-and-so. This is the guy who starred with that woman from the TV series we liked so well."

"Oh, him. We'll have to rent that one when it comes out on video."

So the next time you say "hi," please don't be offended if I don't remember your name. I know who you are. Just remind of me your name, one more time—so I can forget it again.

#### HESAIID



Mark Wingfield

Although I'm somewhat better with names than Alison, my greatest insights have come from being on the other side of the name game.

For starters, my parents thought they were naming me for my paternal grandfather when they gave me the middle name of Lee. Only after the ink was well-dried on the birth certificate were they reminded that my grandfather's name actually is Lawson.

My parents chose my first name in part because they didn't know of many parents naming their children Mark. My mother, being a schoolteacher, knew the identity perils of having a name that was too popular. Naturally, I showed up for the first day of kindergarten only to discover two other Marks in my small class. I quickly was dubbed Mark No. 3 because my last name started with W.

When Marv Knox was editor of the Western Recorder and I was news director, people were forever getting us confused. After all, we're both balding white guys with wire-rimmed glasses and mustaches.

Add to that the fact that Marv and Mark sound a lot alike, and it's a recipe for confusion. Marv's been gone to Texas nearly a year now, and people still call me Marv.

But at least the mail has cleared up. When Marv was editor, we were forever getting mail addressed to Mary Knox. Now, I may not be the best person with names, but I can usually at least get the gender identified correctly.

The funniest blunder happened recently when a campus minister friend came through our offices and introduced me to a pastor's wife by the right first name but the wrong last name. "This is Mark Coppenger," the campus minister said, confusing me with the new president of Midwestern Seminary whose political and theological views are markedly different from my own.

Oh well, at least it's comforting to remember that God knows my name. To him I'm more than just Mark No. 3,454,732.

## Will Falwell be a 'loyal' Southern Baptist?

After years of speculation, Jerry Falwell finally has joined the Southern Baptist Convention. But does that make Jerry Falwell a Southern Baptist?

In the strictest sense of the term, yes. Falwell's church, Thomas Road Baptist Church in Lynchburg, Va., has begun making monthly contributions to the SBC through the new conservative Baptist state convention in Virginia. According to the SBC's Constitution, all you have to do to be a Southern Baptist is give money. Falwell and his church now meet that requirement.

The significance of Falwell joining the SBC must not be overlooked. This is a watershed moment in Baptist history, as fateful in reverse as the day Texas fundamentalist J. Frank Norris led First Baptist Church of Fort Worth out of the SBC and energized an independent Baptist movement against the cooperative movement within the SBC.

Falwell has staked his prominent career on being an independent Baptist. He has not seen the benefit of cooperative missions nor of Southern Baptist doctrine. In years past, Falwell and Southern Baptists have been miles apart both in doctrine and practice. But now a merger has occurred.

The most pivotal question to ask is this: Who moved?

Falwell has not moved one inch toward the SBC. Rather, the SBC has slowly moved its tent right on top of Falwell's camp and now encompasses him.

If we ever lacked solid evidence that the SBC has shifted dramatically to the right, Falwell's endorsement removes all doubt.

Some Southern Baptists and Kentucky Baptists will welcome Falwell with rejoicing. These Baptists see Falwell as a great defender of the faith, a voice for righteousness and conservative values in a wicked society.

Other Southern Baptists and Kentucky Baptists will hang their heads in shame. To be identified as part of the same religious body as Falwell will be more than they can bear. These Baptists see Falwell as the poster child for religious intolerance and narrow-minded doctrine.

Given the trends, Falwell likely will be elected president of the SBC before the turn of the century. But even if Falwell's church does continue giving to the SBC and he does ascend to the convention's top elected post, does that make him a loyal Southern Baptist?

According to the logic the SBC's current leaders have used in dealing with disgruntled moderates, no. Falwell has clearly stated his church is giving only a "modest" amount to the Cooperative Program unified budget and intends to continue supporting a wide array of independent missionaries and ministries.

Falwell said Thomas Road Baptist Church has "no

intention of discontinuing our support to our missionaries who are affiliated with many different fellowships and faith mission boards."

So what's the difference between Jerry Falwell and a pastor who attends a meeting of the Cooperative Baptist Fellowship? What's the difference between Thomas Road Baptist Church and any church that gives money both to the SBC and the Fellowship?

Nothing, except the response each will get from SBC leadership.

Anyone who gives a penny to the Fellowship or attends one Fellowship meeting is immediately branded as disloyal. The Fellowship "competes" with the Cooperative Program, they're told in a scolding voice. No member of such a church is allowed to serve on an SBC board.

Everything Falwell has built his kingdom around competes with the Cooperative Program, but don't hold your breath waiting for him to be labeled disloyal to the Cooperative Program. And don't expect him to be blacklisted from meaningful involvement in the SBC.

Ironically, many Southern Baptist conservative leaders have been supporting Falwell's enterprises already. At least eight prominent Southern Baptists currently serve as trustees of Liberty University. The new chairman of Liberty's trustee board is Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla., and a recent SBC president. Two of the board's newest members are Gene Mims, vice president of the Southern Baptist Sunday School Board, and Ronnie Floyd, chairman of the SBC Executive Committee.

Liberty University is an independent Baptist school that competes head-on with every college associated with Southern Baptists. And one of the primary responsibilities of trustees of any school is fund-raising. In the last 25 years, Liberty University has raised more than \$1 billion.

But we've not heard anyone suggest that Vines, Floyd, Hunt or Mims is disloyal to the SBC and the Cooperative Program.

The reason is the double standard that exists today in defining who is a loyal Southern Baptist. The definition is based more on political perception than on reality.

If maintaining a monogamous relationship with the Cooperative Program is determined to be the rule, those who make the rule ought to live by it. It is hypocritical to welcome Jerry Falwell with open arms—and to raise funds for his independent university—while shunning those who support moderate Baptist causes.

As my farmer grandfather would say, "What's good for the goose is good for the gander."

—Mark Wingfield

## Thanks, Kentucky Baptists

Thank you for your faithful support of the Kentucky/Russia partnership this year.

First, thank you for your prayer support. The partnership would not be the success it has been if it were not for you, prayer warriors, lifting us and the people of Russia to the Lord.

Second, thank you for your faithful financial support. Your gifts have enabled churches to continue construction, home missionaries to evangelize, children to learn of Jesus and

countless people to have their very own Bible.

Third, thank you for your faithfulness in answering God's invitation to come to Russia. Your obedience has been a bold witness through evangelism, construction, physical assistance and many other ways that only eternity will reveal.

Second Corinthians 9:6 tells us that "whoever sows generously will reap generously." Kentucky Baptists, you have sown generously.

Second Corinthians 9:12-13 says

### MISSION NOTES

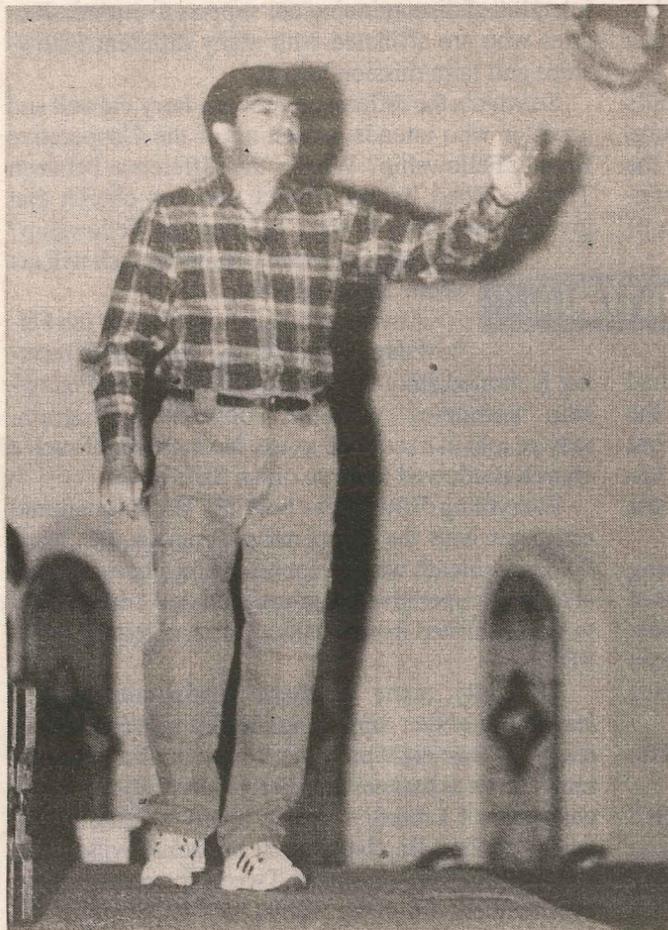
that "this service you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and everyone else."

Fourth, thanks to the Father and you, Kentucky Baptists, for allowing us to be your representatives along with the Lindseys in Russia.

Nancy & Bob Walden  
Moscow

# CHURCHES

## Communication key for change at church, pastor says



By David Winfrey  
News Director

HENDERSON—Communication and timing are two key factors for bringing new ideas to a congregation, a pastor familiar with introducing change to his congregation said.

"You constantly have to cast the vision to the people," said Dan Garland, pastor of Zion Baptist Church.

In 14 years, Garland has led his congregation through four building projects and a variety of organizational and ministry changes, including:

- Adding a contemporary Sunday morning worship service and several ministry projects.

- Restructuring the body of deacons from administrative duties to ministry work.

- Moving the congregation from a local community focus to one reaching people throughout the county.

"You have to take time to educate people and involve people in the decision-making process," Garland said.

"You have to be able to read the climate in the church," he said. "If we had tried to do this contemporary worship a year or two ago, it wouldn't have worked."

Garland also credits the church's willingness to follow his ideas, in part, to his longevity at a church that has a history of short-term pastors.

"They were founded in 1853 and never had anybody stay longer than three years," said Garland, who has been at Zion 14 years.

"The people know me; I know them, and we genuinely love each other." That love has developed into both trust and a sense of common vision, he said.

Member Melody Burbage noted, "I can't say no to brother Dan."

Garland notes that he never has lost a vote at the church because he doesn't bring an issue or program before the congregation before they're educated and ready to adopt it.

Others might call that being overly cautious, but Garland considers it laying the proper groundwork.

Soon, Garland will start a five-week Sunday night series on the purpose of the church. "As we get to budget time I want to make sure the people understand why we're here."

Garland also has invested in training members through conferences and workshops so leaders will understand trends and methods.

"It's a constant thing. You can't ever quit."

Garland said that when he arrived he identified a group of about 25 leaders he realized would be crucial in implementing new ideas.

Knowing they had the power to quickly kill any project, Garland proceeded to build a consensus among them for the direction he thought the church needed to go.

He admits his ideas aren't always successful. In 1988, he led members to add a second worship service.

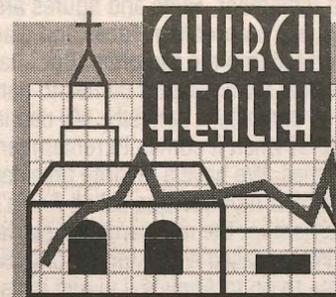
It failed miserably, leading to a decrease in financial giving, baptisms and attendance.

Seeing the problems, he assembled leaders who told him the church needed to go back to one congregation and build a larger sanctuary.

A building project was started, and the church continued to grow, he said. Garland is unsure what caused it to fail. Maybe bad timing, he suspects.

As the church has grown, its circle of influential leaders also has expanded, but Garland still works to enlist their input and support.

"If we're heading up the hill, I want to know they're with me," he said. "If they're not with me, I just won't go."



### CONTEMPORARY SERVICE

Dan Garland gives a modern-day dialogue of the disciple Peter during Zion Baptist Church's contemporary service. Garland considers himself a consensus builder, educating members about the reasons for change or new ideas at the church. "It's a constant thing. You can't ever quit."

## Attitude matters to churches that grow, research finds

By Mark Wingfield  
Editor

Attitude makes the difference when comparing churches experiencing numerical growth to churches that aren't growing, according to new research by the Kentucky Baptist Convention.

The research, conducted by Vernon Cole of the KBC church growth and administration division and statistical analyst Cynthia Woolever, was done over the past year among a representative sampling of KBC churches. Data gathered through the survey will form the basis for presentations at a statewide Church Health Summit in October 1997.

Through the study, Cole and Woolever isolated key characteristics that are most commonly found in

growing churches. While some of these characteristics may be found in plateaued or declining churches, the combination of these characteristics is found most often in growing churches.

Common characteristics in churches growing numerically often relate to attitudes, Cole said. For example, growing churches usually see themselves as "very evangelistic," he said.

Further, the leaders and members of growing churches do not see their destiny sealed by community population changes.

In addition to these key attitudes being present, Kentucky Baptist churches that are growing numerically also share these common characteristics:

- Sunday worship services are 60 percent to 79 percent full.

- Church attendance has been growing over the last five to 10 years.

- A large percentage of members have joined in the last five years.

- The church has a music ministry. Choirs rated as good or exceptional.

- Retirees constitute a low percentage of the congregation.

- A slightly higher percentage of new members come from transfer additions than would be true of non-growing churches.

- The church has an effective Sunday school outreach program.

- The church is less likely than non-growing churches to say most active members live within a 3-mile radius of the church building.

- An increased emphasis has been placed on evangelism.

Beyond these highly characteristic traits of growing churches in Ken-

tucky, Cole and Woolever identified other moderately characteristic traits.

For example, in growing churches a smaller percentage of the church budget is used for staff salaries and benefits than in non-growing churches. In the growing churches studied, an average of 34 percent of budgeted funds were applied to staff salaries and benefits, compared to 37.5 percent in stable churches and 39.6 percent in declining churches.

Also, in growing churches lay leaders hold fewer concurrent committee or leadership positions than in non-growing churches.

Further, lay leaders in growing churches are more likely to describe the pastor as an "effective administrator" and an "encourager." The pastor of growing churches also often takes church members on witnessing visits.

## Zion Baptist Church puts a lot of hooks in water to reach people

Continued from page 1

tendency to repeat what you did last year and get in a rut."

Minister of Evangelism Gary Cobb agreed. "We have so many projects, you couldn't list them all."

The church offers service ministries to share the Christian message, Cobb said, from Christmas gift wrapping at a local store and handing out quarters at laundry machines to giving away bikes and raking leaves.

"You have to figure out ways to reach people that haven't been tried before," he said. "We've said God loves them for so many years, but we haven't shown them."

Newer members credit the church's friendliness with attracting them and others.

"You feel you've come home, said Melody Burbage, who joined the church about five years ago. "I've walked into other churches who never knew you were there and couldn't care less."

Deacon Bill Francis noted the church's work to meet a variety of needs in the community.

Members have sponsored ministries for groups ranging from chemical dependency to patients with AIDS to adults recovering from divorce. "This church touches just about any area of family need."

Outside the church, members have been on mission trips to New England and Russia as part of the state convention's partnership efforts.

As the membership and ministries

have grown, so has the church's budget, Garland said. In 14 years, income has grown from \$92,000 to more than \$700,000, supporting both the Southern Baptist and Kentucky Baptist conventions, he said.

The ministerial staff has grown from being Garland only to including a full-time youth and education minister, a part-time music and senior adults minister and Cobb, who serves as volunteer minister of evangelism.

Burbage said she's happy that Zion presents Christianity to the community in a positive light. "It's a church where it tells you what you can do instead of what you're not supposed to do."

To help visitors feel at ease, Zion recently started a new Sunday school

class where guests can ask questions about the church specifically or Christianity in general.

"This class is very open; very non-threatening," said teacher Hope Goodwin. "If (visitors) have questions and they're unchurched, they're very unlikely to come forward in an altar call at a traditional service."

Francis said the church's constant activity and outreach generate interest in the church and outside. "There's always a 'what's happening at Zion?' attitude in this community."

Lifetime member Rick O'Daniel said it's rewarding to see what's taking place at Zion.

"God's been preparing us for this time, and I think this is just the generation that's getting to see the harvest."

# CHURCHES

## Russian partnership brings mission team to Kentucky

By Marti Williams  
Special Correspondent

HENDERSON—It was a Kentucky/Russia mission trip with a twist. This time, the missionaries were Russian and the mission field was Kentucky.

"I never dreamed this would ever be possible," said 18-year-old Lena Serova, one of five members of the Baptist church in Dubna, Russia, who traveled to the U.S. in mid-August.

Assistant Pastor Alexander Pleshakov and his wife, Svetlana, the children's Sunday school teacher, shared messages of inspiration to Americans and Russian immigrants in Kentucky, North Carolina and Missouri.

Other members of the team shared their testimonies and favorite hymns in Russian and in English. Lena Veronina, Sveta Abalieva and Lena Serova regularly sing together as part of their church's music ministry.

Back home in Dubna, their 30-member church organized a prayer chain for every day of the journey.

Mostly supported by Zion Baptist Church in Henderson, these five Russians traveled one month, sharing their witness with many who never would have the opportunity to meet believers from another culture.

They ministered in a wide range of places: afternoon mass in a Catholic parish, public and private schools, a retirement center and eight Baptist churches, six of which had sent members to Dubna on previous mission trips.

"We are senior citizens and knew nothing about Russia," said Cornelia Ashby, a resident of Redbanks Towers and Apartments in Henderson, where the team shared one August afternoon.

Hearing the song "Jesus, Name Above All Names" in the Russian language was especially touching for Barbara Gregory, resident manager of the retirement complex. "They spanned the globe for us," she said.

Alan Taylor, one of several from Zion Baptist Church who hosted the Russians in their homes, said, "I

learned that God doesn't just speak English."

Even when the Russians sang in their own language, and he couldn't understand the words, Taylor said there was "a special feel, a special spirit" in the room.

When Pleshakov talked to children in Holy Name Catholic School in Henderson, he explained that Russia and the U.S. have many differences besides language.

The students learned that pizza is not the norm for Russian teens and "football" in Russia is what Americans call soccer. Then, the 41-year-old Russian explained that Americans and Russians do have the same God. "We both have God's holy word, the Bible. This is very important."

He challenged students, few of whom said they read their Bibles daily, to remember that reading the Bible is a privilege not always possible everywhere in the world.

One week of their trip was spent in Bowling Green leading Bible studies for Russian immigrants, many of whom do not yet speak fluent English.

Thanks to the mission team, hundreds of Russian Christian books now are available in a Russian section in the library of Bowling Green's First Baptist Church.

"They brought us such wonderful gifts, what can we do for them?" asked Luba, a Christian who moved to the U.S. just a few years ago as a refugee.

Pat Howard of First Baptist Church works with immigrants as an outreach of Warren County Baptist Association. She said the visiting group's greatest impact was on several Russian Christian families now calling Western Kentucky home.

Because of the culture and language barriers, it has been hard for the Russian immigrants to cross over into American worship settings, Howard said. The immigrants have had no Russian pastor to lead them in Bible study since they left their homeland, but the Dubna team led four services for them.

"They had gotten so complacent in the last few years. The group made a



difference, they really did," Howard said. One week after the team left Bowling Green, two young Russian girls asked to be baptized.

It was complacency and easiness of life in the U.S. that Pleshakov focused on in many of his sermons to Americans and Russian immigrants.

"I see that you are really a blessed country," Pleshakov said.

He often retold a Leo Tolstoy story in which the listener's life is compared to a person who must get to the other side of a swift-moving river. The moral: Sometimes people get on ships that are so comfortable they forget their purpose is to get to the other side, until they hear the loud rumbling of the waterfall at the end of the river.

"Praise God for his loud, powerful voice," Pleshakov said as he warned listeners to wake up and remember their purpose in life, to follow God.

Some of the most meaningful moments of the trip came when the group

visited Americans in their homes. The earnestness and thankfulness of the Russian believers when they prayed in Russian or in English sent a message to all who heard them.

"I don't know how to explain it, but they have changed my life," said Kim Kirk, who had never thought about going on a mission trip to Russia until meeting the group.

"At first, many thought it was strange that 'missionaries' were coming here, to us," added Ann Williams, who helped organize the trip. But, after hearing the messages and songs of the Russian mission team, it was clear they had a story Kentuckians needed to hear, she added.

Marti Williams is a 26-year-old member of Zion Baptist Church in Henderson and recently spent an extended time in Dubna, Russia, as a volunteer missionary. After returning to Kentucky, she organized the trip of five Russian friends to her home state.

**MISSION TEAM Five** Russian Baptists visited Kentucky, sharing their faith in a variety of settings. Shown here are (from left) Lena Serova, Alexander Pleshakov, Sveta Abalieva, Sveta Pleshakov and Lena Veronina. (Photo by Kim Kirk)

## Veronina: 'Sometimes even adults were ashamed of their faith'



**SCHOOL VISIT** Lena Veronina and Sveta Abalieva sing in a Henderson elementary school during their visit to America. (Photo by Kim Kirk)

**Editor's note:** This is verbatim translation of the testimony of Lena Veronina, one of the five Russian Baptists who visited Kentucky. She is a 31-year-old mother of two who works at Russia's main nuclear research institute. Her husband also is active in the Baptist church in Dubna.

By Lena Veronina

### FIRST PERSON

I was born in a family of unbelievers, and I heard about God for the first time from my grandmother. She couldn't tell me much because she belonged to the Russian Orthodox church. She was not able to read the Bible because she was illiterate. Her family was very poor, and she could not attend a school.

There was only one pair of shoes for all the children.

When I was attending school, our country was atheist. In school we were taught only that a human being originated from a monkey and there is no

God. When I looked at a picture of a monkey, I did not want to believe this was true.

I thought about death for the first time at the funeral of my grandfather. I asked my mother (I was 10, by the way) what would happen after that. She said, "Nothing." Each time I saw a funeral, I was scared.

Once, my grandmother told me that she met a woman who gave her a New Testament. She invited her to a church where the Bible is really taught and studied. I refused to go the first time, saying, "There is no God." Then, my grandmother told me a story of a little orphan girl whose mother waited to tell her about God from her deathbed. She told her that if she trusts him, he will give safety always. Thankfully, after the death of the mother, the girl did this, and she trusted Jesus. Sometimes even adults were ashamed of their faith.

When my grandmother ended the

story in tears, I said that I would like to go to the church. The next Sunday my grandmother, aunt, two of my cousins and I went to the Baptist church. We liked it very much. We started to visit the church regularly, even though many of my friends started refusing to fellowship with me because I believed in God.

Sometimes it was dangerous for believers. The grandfather of my husband spent 10 years in prison for his faith in God. It was during World War II, and his wife was killed during the bombing. Five children were left. The oldest was 13, and the youngest was seven months old. Despite the war and hunger, God kept them all.

Praise God that times have changed and we can speak freely about faith and even see our Christian brothers and sisters in America.

We should never forget to thank God for the freedom he has given us, for the growth and food we have, and for the peaceful heaven above us.

**"I refused to go the first time, saying, 'There is no God.'"**

-Lena Veronina, mission team member from Dubna, Russia.

# CHURCHES

## Are churches flying down the road with no headlights?

**"We began with God saying, 'I am who I am'; moved to Descartes saying, 'I think, therefore I am'; and now to Wal-Mart saying, 'I shop, therefore I am.' The world is going to hell in a shopping cart."**

Leonard Sweet, dean of the theological school at Drew University in Madison, N.J.

By Dan Martin  
Baptist General Convention of Texas

DALLAS (ABP)—The 20th-century church is like a vehicle careening down the road at breakneck speed, said futurist and theologian Leonard Sweet.

"It really is somewhat of a danger to people," he said. "Everybody in this vehicle—called the church—is absolutely fixated on dome-light issues: fighting for who sits where, who gets the pillow, who gets a window seat, who gets to drive, who sits in the front seat."

"They have forgotten that the purpose of that car is to go down the highway," he continued. "We are so fixated on dome lights that we have forgotten to turn the headlights on."

Speaking to church architects in Dallas, Sweet, dean of the theological school at Drew University in Madison, N.J., described issues he believes churches will confront in the 21st century.

"The three biggies are environment, ethics and education, but overconsumption and overpopulation also are top issues," Sweet said.

"We must never separate overconsumption and overpopulation," Sweet said. "There is a notion that people are having too many babies, and that is part of our perception," he said, recalling a recent trip up the Amazon River. "I came home and did a little research. I discovered that one American child consumes 99 times what one of those Brazilian, Amazonian children does."

"A Brazilian father with 17 children could have 70 more and not have the same impact on the environment as one of mine does."

Consumerism is "one of the most virulent social diseases ever to hit this world," Sweet said. "We began with God saying, 'I am who I am'; moved to Descartes saying, 'I think, therefore I am'; and now to Wal-Mart saying, 'I shop, therefore I am.' The world is going to hell in a shopping cart."

Sweet chastised architects for creating "urban space that is dominated by massive filing cabinets called office buildings."

"These are so modern because in the modern age we created these filing cabinets and created filing cabinet lives to go with them," he said.

"What did people do with their time in these filing cabinet buildings? They processed information. But we do not need that now, because the post-modern world has moved from pyramid to pancake, from ladder to web, and you (the architects) have to design space to reflect this new reality. Most people are not living ladder lives anymore, but web lives."

Sweet also maintained that the new world is a world in which "lay people don't just want to lay there. They want ministry. They do not want people to represent them before God. They want to represent themselves."

The futurist said most clergy are having great difficulty shifting from representation to participation because

the pattern most clergy follow is based on the English-style country parish priest who does all of the ministry for a couple of hundred people.

"In the '80s, the most popular type of daytime television was soaps. In the '90s, the No. 1 type of daytime television is talk shows. Why? Participation. People want to participate, not to hire representational ministers to be soap actors and actresses and to do the ministry for them."

"The job of the minister in the post-modern age is to give up the ministry. The role of the minister is to teach others to do the ministry. That is a significant shift but one which will have to be done as we start inhabiting this new world."

Sweet told the architects that if they want to reach their grandchildren with the gospel, they are going to have to shift from the modern world to the post-modern world. "You are going to have to listen to music which gives you the heebie-jeebies."

## Recreation programs come before buildings, adviser says

By Charles Willis  
SBC Sunday School Board

NASHVILLE (BP)—Building a church recreation facility is not a "Field of Dreams" proposition, said a national leader in church recreation.

"It isn't, 'If you build it, they will come,'" said John Garner, director of the church recreation program at the Southern Baptist Sunday School Board.

"There are recreation buildings all over the country that are dark and closed because of inadequate program planning," he told participants in a recent seminar.

Garner urged church leaders to begin their church recreation ministries by developing their theology and philosophy of recreation ministry.

Churches wanting an organized program must view all leisure activities as tools to minister to people, he said.

A survey of church people's recreation activities, desired activities and interests in recreation leadership roles will prevent offering activities that no one wants, he added.

"Start small with what you have," he continued. "You don't have to build a big facility. What can you do with your parking lot? Make programming as good as you can make it."

Garner cautioned recreation leaders to be certain they need a building. In addition to construction costs, many people fail to calculate the costs of furnishings, equipment, utilities, staff, maintenance, insurance and supplies, he said.

"Develop a master plan," he said. "You can and you should let the ministry grow and then build a facility to house it. Learn from other churches' experiences. Call them. Take your committee and your architect to visit them and to ask what they would do differently."

Organizing a recreation program parallels organizing a new church, he added. Neither is started with a new building, but both rely on existing resources, he said. Once the new work is established and the needs are identified, facilities are designed.

"Remember: Form follows function. The programming should dictate the design of the building," Garner said. "In today's leisure-oriented culture, persons who use recreation programming as a tool, with or without a facility, know that it opens doors."

He urged churches not to follow wrong reasons for building a facility, including peer pressure or believing it will cure a church's outreach problems.

## Sweet offers architectural commandments

DALLAS (ABP)—God is birthing the greatest spiritual awakening in the history of the church, and he is calling architects to midwife that birth, Leonard Sweet said during a conference on church architecture in the 21st century.

Not unlike the Protestant Reformation in the 16th century, the reformation into a post-modern age will be an architectural reformation, Sweet said.

Sweet, an educator and author who is often called the "spokesman for the 21st century," gave church architects meeting in Dallas "Ten Postmodern Commandments of Soulistic Health Architecture."

■ *Thou shalt not make any graven images.* "You shall design for recycling and remember that you are not putting up a building, but are designing sacred space."

■ *Thou shalt not commit an ugly.* "How can you learn about a God of beauty and holiness in the basement of a church with prison-yellow walls, fluorescent lights, no windows, torturous chairs?" Sweet asked.

"Beauty is not an indulgence, an expense," he said. "The church has a disease: the 'smalls,' the 'cheaps,' and

it is a chilling disease which can kill its bearer."

■ *Thou shalt not design for one sense alone.* "You must design space that engages all five senses: smell, taste, touch, hearing and seeing."

■ *Thou shalt have a sense of place.* "The more the world becomes placeless—where any place can become any place—the more place becomes important."

The electronic revolution may be more important than the industrial revolution, he added.

"It took 40 years to get the overhead projector out of the bowling alley and into the educational classrooms of the churches. It must not take that long to get the computer into our ministries. In a world traveling the information superhighway, the church is still on dirt roads with no asphalt in sight."

■ *Thou shalt get real.* The post-modern church uncovers hypocrisy, he said. It is not performance-based but reality-based. Designs must be for interactivity. "Religion is not a spectator sport. Face-to-face interaction is emphasized over being pew potatoes. The 'sit and soak' style of worship is

over in this new church."

■ *Thou shalt build an organic, living church.* "Churches must be designed for healing. Architecture can make you sick, literally. It can make people ill. It can be life-supporting or life-suppressing."

■ *Thou shalt take the church out-of-doors.* "Christianity is an out-of-doors religion. God created Adam to be a gardener. The church, then, should celebrate the world's oldest profession: gardening. The church of the future will have extensive gardens."

■ *Thou shalt love the land upon which you stand.* "Don't just plow buildings down, but be environmentally responsible. Architecture has responsibilities to minimize pollution and ecological damage ... adverse biological effects on the occupants."

■ *Thou shalt not build a dumb church.* "You shalt build a smart church."

■ *Thou shalt create spaces in which people can experience God.* "You shall build buildings which uplift the spirit. Architects build the sky in which the souls may soar."

## Several prayer movements promoted this fall

ALPHARETTA, Ga. (BP)—Around every evangelical corner this fall is a call to prayer. Pray for revival. Pray for the lost. Pray for the president. Even "Good Housekeeping" magazine ran a recent column about the importance of prayer.

The trend toward seeking divine intervention is not new—four years ago the National & International Religion Report referred to an "unprecedented grass-roots prayer movement."

Henry Blackaby, Southern Baptist leader in prayer and spiritual awakening, said he's noticed a growing emphasis on prayer during the last three years, but he added he "sees a crescendo building."

"Every major denomination has prayer and revival as its No. 1 goal,"

Blackaby said. "I know of at least 130 global prayer networks" of people seeking revival.

Upcoming prayer-focused activities include:

■ Celebrate Jesus 2000, the Southern Baptist Home Mission Board's strategy to present the gospel to every American by the year 2000. The first phase of the four-year plan is asking Southern Baptists to pray specifically for lost people during 1997.

"We must bathe this nation in prayer if we're going to be effective at all in reaching it for Christ," said HMB President Larry Lewis. "We must begin our efforts with fervent, effectual prayer."

Witnessing and praying go hand-in-hand because "evangelism without

prayer can become a very humanistic enterprise," said Toby Frost of the HMB mass evangelism staff.

As Christians pray for the lost, they also should pray for Christians to diligently share their faith and for victory in spiritual warfare, Frost said.

"When you seek to win the lost, you are invading Satan's territory."

■ Arkansas pastor and SBC Executive Committee Chairman Ronnie Floyd called Southern Baptists to focus on prayer and fasting and to seek revival during this week.

■ "Fasting and Prayer '96," a multi-denominational effort scheduled for Nov. 14-16 in St. Louis. Its co-chairpersons are Bill and Vonette Bright, founders of Campus Crusade for Christ.

## Researcher reports change in politics from the pulpit

Continued from page 1

political activity. For example, younger clergy, with less experience, who minister in urban areas are more likely than their opposites to get involved in politics. On the other hand, such factors as social class, urban upbringing, advanced education, financial status, church size and length of tenure do not appear to have an impact on political activity.

But factors such as "strength of partisanship," a belief that political activity is effective, increase involvement significantly, Guth said.

More importantly, so does adoption of a "civic gospel" that calls ministers to take up arms in the "culture wars," stamp out abortion, hold the line against gay rights and uphold "family values," he added.

While Guth's study covers from 1980 to 1992, some people think the shift began years earlier.

Observers as diverse as Stan Haste of the moderate Alliance of Baptists and conservative Richard Land of the Southern Baptist Christian Life Commission agree the Jimmy Carter presidency had a dramatic impact on Southern Baptists and conservative Christians, especially in the South.

Carter's candidacy and presidency empowered conservative Southern Christians to enter the political process, Land said. Many of them supported Carter, a Southern Baptist Sunday school teacher from Georgia, in 1976. And although they turned against him in 1980, he had helped them erase the stigma of political involvement.

Other observers as diverse as Ed McAteer, founder of the ultra-conservative Religious Roundtable, and retired Southern Baptist Sunday School Board President Grady Cothen, a

moderate, move the date back even further. They point to the Supreme Court's 1962-63 rulings on school prayer and Bible reading, the 1973 abortion ruling and nuclear arms treaties as factors compelling conservatives to join forces.

Whatever their motive, conservative Christians had to overcome a natural hesitancy to plunge into politics before they were willing to join Jerry Falwell's Moral Majority in 1980.

Conservative evangelical theologian Carl F.H. Henry said they historically feared "a vigorous drive for religio-political power" and "put top priority on 'soul-winning' and not on 'the things of this world.'"

Church historian Bill Leonard noted a long-standing focus on personal sin and private faith, which led conservative Southern Christians to believe politics was outside their range of responsibilities.

### Why the shift?

GREENVILLE, S.C. (ABP)—Church historians, theologians and political scientists cite several reasons why Southern Baptists and other Christians in the South overcame their aversion to politics, shifted to the Republican Party and became politically powerful. They include:

■ **The South has changed.** It has become increasingly urban, and it has been repopulated by large numbers of Northerners and other immigrants who have brought new perspectives. In addition, advances in education, communication and travel have erased many regional distinctives.

■ **"It's the economy, stupid."** As a whole, Southern Baptists have crossed from blue-collar to white-collar employment. Many of them, laity especially, vote according to the dictates of their pocketbooks.

■ **Threats to physical and emotional security.** People are afraid of crime, drugs, gangs, violence and race. These factors have motivated increasing numbers of people to political activism.

■ **Spiritual and moral decay.** Many politically active Christians say they are appalled at the moral and spiritual climate of the nation. They talk about school prayer, abortion, pornography and sexual immorality.

■ **Effective organization.** Beginning with Moral Majority in 1980 and the Christian Coalition a decade later, conservative religious-political groups have mobilized countless Christians to their causes. They have used talk radio, television, voters' guides and—most importantly—the structure of local churches to recruit and rally their troops.

■ **A conviction that politics works.** Furman political science professor James Guth's survey shows many ministers who take political stands do so because they believe the action is supported by their churches and is effective. They believe politics works, and some observers said they may be right. Preachers are "symbolic substitutes" for their congregations, contended Nancy Ammerman, a sociologist of religion at Hartford Seminary in Hartford, Conn. "We expect them to ... represent us in all sorts of ways," she said. "Not only do we expect them to read the Bible for us, but to be passionately involved for us in political issues."

## Group of pastors urges using voter guides

WASHINGTON (ABP)—With just weeks before the general election, several prominent Baptists have signed a Christian Coalition letter urging more than 100,000 church leaders to obtain and distribute copies of the group's presidential voter guides.

Among signers of the letter were Pat Robertson, president and founder of the Christian Coalition; Charles Stanley, pastor of First Baptist Church of Atlanta; and Ed Young, pastor at Second Baptist Church of Houston.

The Christian Coalition voter guides are controversial. Critics charge the guides endorse specific candidates and should not be used in churches. Defenders of the Christian Coalition maintain the guides are educational and non-partisan.

In July, the Federal Election Commission sued the Christian Coalition, charging the organization improperly spent money to "influence the election of candidates for federal office."

Corporations may not spend money on federal elections, but may form political action committees, which may use money for elections. The Christian Coalition, a non-profit group subject to restrictions on political involvement, is not a PAC.

Because they are in a different non-profit classification, churches are even more restricted.

The letter signed by several Baptists claimed churches need not be concerned about jeopardizing their tax-exempt status. "The guides have been reviewed by a legal authority to

ensure they do not violate IRS regulations," the letter adds.

A spokeswoman for the Christian Coalition said after the letter was mailed that the voter guides were still being prepared and will not be released until close to the Nov. 5 election. She noted that Baptists have "historically been very open to using the guides" and said that particularly in the South, Baptists are the most receptive to the Christian Coalition.

Other religious leaders who signed onto the Christian Coalition letter included D. James Kennedy, senior pastor of Coral Ridge Presbyterian Church in Florida, Bill Bright, founder of Campus Crusade for Christ International and E.V. Hill, pastor of Mt. Zion Baptist Church of Los Angeles.

## Voters on both sides consider staying at home

By Kim Lawton  
Religion News Service

WASHINGTON (RNS)—In rural Northern Virginia, Judie Brown has made the fight against abortion her personal crusade. An hour's drive away in inner-city Washington, D.C., Carol Fennelly is a veteran advocate for the homeless.

Both women are activists on different ends of the political spectrum, but on Election Day this year, they face a similar dilemma: They both say they can't in good conscience vote for either of the leading presidential contenders.

Brown, who many would consider part of Republican presidential candidate Bob Dole's natural constituency, says she is frustrated with how both Dole and President Bill Clinton stand on the abortion issue. She is angry with Clinton for his general support of abortion rights—and particularly for his veto of a ban on a late-term abortion procedure. But she also is angry with Dole for claiming to be "pro-life" while treating abortion as a political issue. "Neither one has exhibited any backbone on (the issue), so how can you vote for someone like that?" she asks.

Fennelly is part of a constituency

that many would place in the Clinton camp. She is strongly opposed to many Republican-proposed economic policies, believing they would devastate the nation's poor. But she says she felt betrayed when Clinton signed the new welfare reform bill into law. With that signature, she believes a Democratic president "did more damage to poor people" than was done in 12 years under Republican presidents.

"I don't feel like I can bow down to the altar of either the Democrats or the Republicans. I feel like casting a vote for either one is somehow idolatry," she says.

Brown and Fennelly are not alone. Traditionally, most American religious leaders have stressed the idea that voting is a responsibility which springs from one's faith. But what happens when people of faith are so dissatisfied with the candidates on the ballot that they wonder if they can in good conscience vote at all?

The United States has one of the lowest voter turnout rates of all the world's democracies. Analysts say there are a complex set of reasons why people don't vote, including apathy, anger and an eroding sense of civic duty.

According to Curtis Gans, director of the Committee for the Study of the

American Electorate, based in Washington, D.C., there are also growing numbers of citizens "who are consciously choosing not to participate" in the electoral process for reasons of conscience. These citizens are less heedful of the message of religious leaders who stress the importance of voting.

Many religious groups are conducting massive "get out the vote" efforts this season. At the Christian Coalition "Road to Victory" rally in September, Executive Director Ralph Reed promised that his group would conduct the "most ambitious voter education and get out the vote program in the history of American politics."

But is it ever ethical not to vote?

Jim Wallis, an activist for the poor and founder of Cry for Renewal, says this question has come up repeatedly during the 50 town meetings his group has organized in 30 different cities in the weeks prior to the election. Cry for Renewal is a coalition of "politically progressive" Protestants, Catholics and evangelicals.

"People feel so anguished. They don't know how to vote, and they ask, 'what do I do?'" Wallis says.

For some, the answer is not voting at all.

## Are press, pollsters & pulpits misusing term 'evangelical'?

Continued from page 1

evident within political discussions. In a now infamous 1993 article in the Washington Post, reporter Michael Weisskopf wrote that evangelicals were being mobilized for conservative political causes because they were "largely poor, uneducated and easy to command." Thousands of evangelicals called the Post to complain or faxed their diplomas and tax returns.

Margaret and William Young are among many evangelicals who fear the term is now in danger of being saddled with the same negative connotations once associated with fundamentalism. Media stories, William says, usually portray evangelicals as "close-minded, narrow-focused individuals who can only see from one perspective in life and who don't have the capacity to be sensitive to circumstances that other people find themselves facing."

"I'd like to think that is totally opposite of who I am," he says.

Sarah Blaisdell agrees: "American society has been given a poor idea of what evangelical Christians are. An evangelical Christian is someone who believes in the gospel and wants to promote it throughout the world. It's not a political thing."

Despite the cultural misunderstandings, Henry insists "evangelical" is still a good term. He points to the Apostle Paul's definition of "evangel" in 1 Corinthians: "For what I received I passed on to you as of first importance, that Christ died for our sins, according to the Scriptures, that he was buried and that he was raised on the third day, according to the Scriptures. ..."

That, in a nutshell, is what the evangelical still believes, Henry asserts.

## Former SBC church to distribute marijuana as medicine

**"At times, Christ's call for healing stands in opposition to the laws of the state. When this happens, we humbly, prayerfully and earnestly must respond as Christ would respond."**  
Statement from Dolores Street Baptist Church

SAN FRANCISCO (ABP)—A former Southern Baptist church in San Francisco announced it will distribute marijuana to be used as medicine for people suffering from AIDS, cancer and other illnesses.

Dolores Street Baptist Church will begin weekly distribution of medicinal marijuana, announced Pastor Doug Donley. It is one of two churches in the San Francisco area currently offering the drug. Another half dozen are considering it, Donley said.

The medical community is divided over the use of marijuana. Some research has indicated it can prevent weight loss in AIDS patients, reduce nausea for patients taking chemotherapy and relieve symptoms of glaucoma and multiple sclerosis. A few doctors prescribe its use, despite the fact

that it is illegal.

"Our church believes that God's law of healing is more important than state laws banning the use of marijuana as medicine," said a document released by the church explaining its rationale.

Donley wrote in an accompanying message that a lengthy screening process will be required for patients seeking the drug. Recipients must show a California ID and have a doctor's prescription written on letterhead, which will be verified by phone. Recipients will get a limited amount of marijuana each week.

The statement from the church acknowledged that "some people" abuse marijuana, adding that church members "mourn" that fact.

However, the statement said, to

restrict the drug's medicinal use "is to deny Christ's call to offer healing to all of God's people in need.

"We believe Jesus calls us to follow the laws of healing, justice and love," the statement continued. "At times, Christ's call for healing stands in opposition to the laws of the state. When this happens, we humbly, prayerfully and earnestly must respond as Christ would respond."

The statement noted that Jesus healed people on the Jewish Sabbath, a violation of Scriptural law and cultural practice. "Jesus' Sabbath healing occurred in the Temple and was a form of civil disobedience," the statement said. "When he did this, he set the people free from restrictive Scriptural and civil laws and set them free to embrace the breakthrough of God."

The San Francisco congregation has a history of civil disobedience and controversial stands on social issues.

The church resigned from the Southern Baptist Convention in 1993 to protest the convention's expulsion of two churches over homosexuality. Dolores Street earlier had been kicked out of the California Southern Baptist Convention and its local association after declaring the congregation's openness to gays in 1981.

The church, once funded by the Southern Baptist Home Mission Board, was reprimanded by that agency in 1983 when 11 members, including then-pastor Jim Lowder, were arrested at a nuclear protest and, when asked for their names, identified themselves as "Southern Baptist Convention."

## News directors say religion coverage gaining ground slowly

LOS ANGELES (ABP)—The news media are finding religion but slowly, according to participants in a recent panel discussion.

Religion "resonates in every individual's life in one way or another," said Jim Bailey, anchorman of WKLG-TV in Fort Wayne, Ind.

"We did research in our market, northeast Indiana, which indicated that the No. 1 pastime of people in our market, more than anything else, was Bible study," he said.

As a New Orleans TV reporter in 1986, Bailey did a news series on apparitions of the Virgin Mary—still that station's highest-rated series, he added.

Broadcast journalists were the bulk of the 15,000 people attending the Oct. 9-12 annual gathering of the Radio-Television News Directors Association. One discussion panel attracting about 50 people was called "When

the Pope's Not in Town: Covering Religious and Spiritual Issues."

Issues vary from region to region, but news directors said religion is a constant in the lives of people who watch or listen to their newscasts.

In Abilene, Texas, KTAB-TV reporter Mary McMahan said religion stories are hard to do in a remote, small town that is predominantly Southern Baptist and Church of Christ.

"How do you get a story that you're including everyone and not offending everyone?" asked McMahan, who is Catholic and is marrying a Baptist man who is converting. "I would like to see stories on interfaith marriage because I'm going through a change; he's going through a change for me."

Moderating the panel was ABC News religion correspondent Peggy Wehmeyer, who teaches Sunday

school at a non-denominational Protestant church near Dallas.

She told the gathering about a network morning news show and its interview with American pilot Scott O'Grady, who was shot down in Bosnia-Herzegovina last year and eluded his captors for days until rescued.

Reading from the interview's printed transcript, Wehmeyer showed that every time O'Grady mentioned either praying to God or that God saved him, the reporter would steer away from that and ask other questions about his adventure.

"The man is trying to say something miraculous happened to him," Wehmeyer said. "And nobody (in the news media) wants to hear. The public wants to hear. Why are we getting in the way then? What's so scary about this?"

Wehmeyer cited polls showing 95 percent of Americans surveyed say

they believe in God, and 42 percent say they attend a church or synagogue regularly. Polls also show about 70 percent say they belong to a church, and 64 percent believe religion can answer all or most of today's problems.

Panelist Jim Ogle, news director at the CBS TV affiliate in Lexington, Ky., hired a full-time religion reporter two years ago. Her beat reporting has proved popular in a region dominated by conservative Protestants, he said. Ogle said his station's support of religion news is a way "to reach into a different set of communities inside our market."

There are other barometers of a community, but none that take the pulse "quite as effectively as the religious communities people belong to," he said.

"In Lexington, religion is a community story."

### NATIONAL NOTES

■ **Denomination enters hotel business.** The United Church of Christ plans to build a hotel in downtown Cleveland that it hopes will help the 1.5 million-member denomination not only save but make money. Denomination officials said the church uses an estimated 4,500 hotel room-nights per year for meetings in the city.

■ **Lutherans to file anti-euthanasia brief.** The Evangelical Lutheran Church in America announced it will file a friend-of-the-court brief with the U.S. Supreme Court asking the justices to uphold state laws in New York and Washington barring physician-assisted suicide. The denomination's position will be based on a 1992 statement on end-of-life decisions that drew a distinction between "allowing death" and "taking life." "We oppose the legalization of physician-assisted death, which will allow the private killing of one person by another," the 1992 statement says.

■ **Judge indicates settlement in Scientology case.** The Church of Scientology is claiming "total victory" after a federal judge indicated she will likely award the church \$2,500 in its lawsuit against a former member who posted copyrighted Scientology texts on the Internet. The \$2,500 would be for damages of violating

copyright law by distributing secret Scientology materials over the Internet.

■ **Persecution panel questioned.** The White House said it still plans to appoint a panel of top religious leaders to investigate and defend religious liberty abroad but left open the possibility the committee will not be put in place until after the presidential election. The comments came in response to the circulation of a letter to President Clinton by a number of prominent conservative evangelicals and Roman Catholics criticizing the administration's plan to appoint a broad-based interfaith committee rather than a single special adviser. The evangelicals have sought a more narrow focus, arguing that the adviser should look specifically at the persecution of Christians.

■ **Religious films ban not reviewed.** The U.S. Supreme Court refused to disturb a lower-court ruling that sustained a church's right to show a religious film and distribute giant-print New Testaments at senior-citizens centers in New Mexico. The non-denominational Church on the Rock filed suit after Albuquerque officials refused the church's request to show a film titled "Jesus" and distribute New Testaments to those who viewed the film.



**All Kentucky Baptists are invited to a special event to be held at the University Plaza Suites, 1021 Wilkinson Trace, Bowling Green.**

In recognition of his exemplary leadership, friendship, and administration for fourteen years as Executive Secretary-Treasurer of the

Kentucky Baptist Convention's Executive Board, Dr. William W. Marshall and his wife, Alice, will be honored with a reception on Tuesday, November 12 immediately following the evening session of the KBC annual meeting in Bowling Green. Please join us.

### The William W. Marshall Book of Letters

You're invited to share special thoughts and experiences with Dr. Marshall by writing him a letter.

Please send your letter by October 29, 1996, on 8½" by 11" paper, flat, in an envelope (DO NOT FOLD), to Dr. Jim Hawkins, Baptist Building, P.O. Box 43433, Louisville, KY 40253-0433.

# KENTUCKY

## U.S. in danger of God's judgment, Merritt tells conference

By David Winfrey & Mark Wingfield  
News Director & Editor

OWENSBORO—Unless she repents of her sins, America stands in the same danger as biblical Israel of suffering the judgment of God, Georgia pastor James Merritt told a Bible conference audience last week.

"Israel did not fall because of the power of her enemies. She fell because of the sin on the inside," Merritt said Oct. 23 on the first night of the three-day conference at Yellow Creek Baptist Church.

Merritt, pastor of First Baptist Church of Snellville in metropolitan Atlanta, paralleled Israel as described in 2 Kings with an America he said is drowning in alcohol, decaying from drugs, dying with AIDS and disintegrating in debt.

Merritt criticized both President Bill Clinton and churches while claiming the holiness of God puts America in more peril than the strength of any other country.

"God is not only our only hope, he's our biggest threat," he said. "For the first time in my life I'm ashamed of my country."

Failure to repent will cause God to deliver America to her enemies rather than from her enemies, Merritt said,

listing such enemies as radical feminism, homosexuality and "small-hearted, soft-headed liberalism."

"I think God is judging America," he said. "Is it possible Bill Clinton could be God's judgment on America?"

Merritt claimed he did not intend to be partisan, "but at the same time every David needs a Nathan."

Merritt called Clinton a president who wouldn't have run for office 30 years ago, couldn't have been nominated 20 years ago and couldn't have been elected 10 years ago.

Merritt criticized Clinton's support of legalized abortion and his comments about personal drug use while implying a vote for Clinton would be wrong.

"When you vote your pocketbook, you've sold out. I don't care how low interest rates are," he said. "America would be better off in a great depression if we had a godly man in political power."

At the same time, Merritt also faulted churches for not doing enough to bring America to holiness.

At the close of his address, Merritt said he looked forward to the day he could vote for a Democrat for president and wondered if he had offended anyone.

"I kept expecting somebody to get up and walk out," he said.

Another speaker, Bobby Boyles of Oklahoma City, also lamented the condition of American society but placed more blame on the church than on the Clintons.

Speaking on "Six Essentials for Saving a Sin-sick Society," Boyles explained: "I don't think it's Bill and Hillary's fault. I don't think it's Bob Dole's fault. ... It's the church's fault."

Boyles, pastor of Oklahoma City's Eagle Heights Church, drew from Acts 3 six steps to renew the church:

■ **Supplication.** "If we're going to see America changed, we're going to have to start praying."

He said Christians are too busy trying to heal the land when the Bible says to pray and God will heal the land. "God is waiting on a signal from us—not a political signal, not a social signal, but a signal of prayer."

■ **Jubilation.** "The church ought not to be dead," Boyles said, noting "the biggest controversy in the Southern Baptist Convention today is clapping in churches."

He asserted that the Bible encourages clapping in worship but that Satan discourages Christians from clapping.

■ **Congregation.** "If you get full of

Jesus and get excited ... they will come by the hundreds to see what's going on," he predicted.

■ **Proclamation.** Despite modern thinking on what attracts baby boomers to church, preaching remains an essential, Boyles said. "Baby boomers need a preacher who will stand and tell them that heaven's high and the only way to get there is the blood of Jesus."

■ **Invitation.** "Every Christian ought to learn to give an invitation," he said, referring to personal witnessing. "Your life ought to be inviting people to Christ all the time."

■ **Compassion.** "We get so busy about our Baptist stuff sometimes that we forget to do what Jesus came to do: to seek and save the lost," Boyles said. "We're losing our compassion for real lost people."

Several hundred people attended each night of the Bible conference, which Pastor Wyman Copass and other pastors said they hope becomes an annual event. The conference was co-sponsored by L.C. Gray Evangelistic Ministries.

In addition to Merritt and Boyles, other conference speakers included Gray, evangelist Sam Cathy of Oklahoma City and Bible teacher John Phillips of Memphis, Tenn.

**"Is it possible Bill Clinton could be God's judgment on America?"**

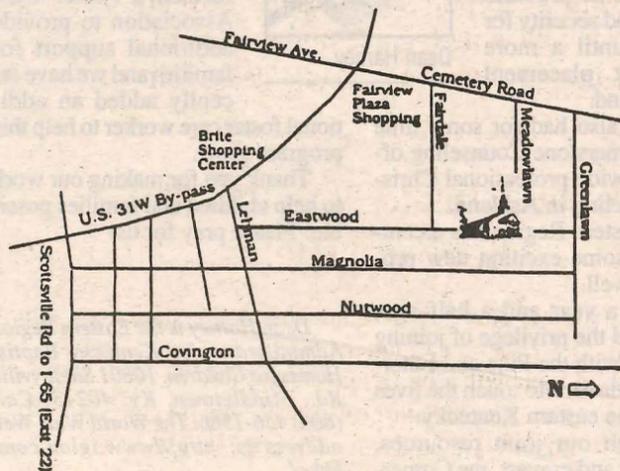
James Merritt, pastor of First Baptist Church of Snellville, Ga.

## Join the Kentucky Baptist Fellowship at the KBC

**Minister's Reception**  
with  
**BILL AND ALICE MARSHALL**

Monday, November 11  
8-10 p.m.  
First Christian Church  
1106 State Street  
(First Baptist is at 12th and Chestnut;  
Chestnut runs parallel to State, and the  
church parking lot faces Chestnut.)

Hear about the  
William and Alice Marshall  
Center for Christian Ministry  
at Georgetown College.



**Kentucky Baptist  
Women in Ministry  
Luncheon**

Tuesday, November 12  
immediately following  
morning session  
Eastwood Baptist Church  
(See map below)

Hear from  
**KATHY MANIS FINLEY**  
President  
Baptist Women in Ministry  
Pastor  
Providence Baptist Church  
Little Rock, AK

Send check payable to KBWIM  
for \$8.50 to Sherry McGlaughlin  
First Baptist Church PO Box 113  
Winchester, KY 40391

ALL SUPPORTERS OF  
WOMEN IN MINISTRY  
ARE WELCOME!

**Laity Luncheon**

Wednesday, November 13  
immediately following  
morning session  
The Presbyterian Church  
1003 State Street

with  
**ESTHER BURROUGHS**  
Assistant Director  
Field Staff  
Church Growth and  
Associational Evangelism  
Home Mission Board

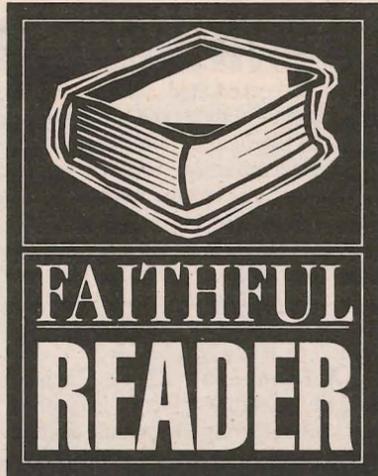
Lunch catered by  
Heavenly Ham of Bowling Green  
(ham and turkey available)  
Send check payable to KBF  
for \$7.00 to PO Box 11160  
Lexington, KY 40574-11160

## BEST SELLERS

### Best-selling Christian books

1. *In the Grip of Grace*, by Max Lucado, Word
2. *Making Love Last Forever*, by Gary Smalley, Word
3. *My Utmost for His Highest*, by Oswald Chambers, Barbour, Discovery House
4. *God's Inspirational Promises*, by Max Lucado, J. Countryman/Word
5. *My Utmost for His Highest, Updated Edition*, by Oswald Chambers and edited by James Reimann, Discovery House
6. *Moments Together for Couples*, by Dennis and Barbara Rainey, Regal Books
7. *His Needs, Her Needs*, by Willard Harley, Revell
8. *The Purpose-Driven Church*, by Rick Warren, Zondervan
9. *Experiencing God*, by Henry Blackaby and Claude King, Broadman & Holman
10. *The New Strong's Exhaustive Concordance*, by James Strong, Nelson

Based on actual sales in Christian retail stores in the United States and Canada in September 1996. By Evangelical Christian Publishers Association. Listing does not imply endorsement by Western Recorder.



■ **Support Your Local Pastor: Practical Ways to Encourage Your Minister.** Wes Roberts. NavPress. 175 pages. \$8. ♦♦♦♦ (out of 5)

This is a book every pastor wishes parishioners would read. The purpose of the book is to bring the average church member into an appreciation of the life of the local pastor and then to go about encouraging the pastor in ministry.

Roberts has spent a good portion of his professional career listening to the stories of ministers, pastors in particular. In his view, most of these stories are sad and show the lack of encouragement most pastors receive. This very practical book seeks to correct the situation.

Some of the suggestions Roberts makes involve church policy and can be done by churches of any size. Other suggestions require resources which the average church would find hard to assemble. Even so, the suggestions give a complete picture of how pastors can be encouraged.

The most useful part of the book is

when Roberts gives personal actions which, when taken by the church member, would greatly encourage the pastor. These suggestions generally require no funds, only the desire of the parishioner.

Church members will benefit from this book as they expand their understanding and appreciation of the life of the pastor. Pastors will benefit from Roberts' helpful chapter of suggestions to lessen stress and burnout in ministry. Church members and pastors will benefit when this book finds its way into the leadership circles of more and more churches. — Wayne Hager

■ **Proclaiming the Baptist Vision: The Church.** Edited by Walter B. Shurden. Smyth & Helwys Publishers. 154 pages. \$11.95. ♦♦♦♦

The decade-long struggle for control of the Southern Baptist Convention caused many of us to re-examine our understanding of what it means to be a Baptist Christian. Shurden, Baptist historian and chair of Mercer University's department of Christianity, has been trying to help in that quest.

*The Church* is the third volume in a series that examines basic Baptist visions on the priesthood of all believers, the Bible, the church, religious liberty, baptism and the Lord's Supper. Each book in the series is a collection of sermons with introductory and concluding essays. This variety of authorship is both a strength and weakness. As with any compilation, some authors are more faithful to their assignment. As with any group of preachers, some are more precise in their handling of the text. Yet the variety of perspectives on the same vision is truly Baptist.

My favorite quote comes from Leon McBeth's sermon, "The Church: Community of Faith": "Some describe Baptist polity as 'spiritual democracy,' ... By (this) we do not mean that church is free

to do anything the members want; instead it means that the church is free to obey the will of Christ as best it can determine what that will is. It means that all of the members, and not just the minister or deacons, ... have a role in seeking the will of Christ."

Shurden's introductory essay and the document from the Council of Baptist Union of Great Britain and Ireland titled "The Baptist Doctrine of the Church" are the most valuable parts of this book. — Jim Holladay

■ **Searching for God in America.** Hugh Hewitt. Word Publishing. 515 pages. ♦♦♦♦

America's religious landscape is as broad and varied as her geography. The American experience has shaped the faith of her people, and their faith has altered America's cultural, political and economic environment. Every religious tradition—those imported from Europe, South America, Asia and Africa, as well as those of indigenous to these shores—has shaped the outlook and expression of the others. Hewitt's book, based on his PBS series by the same name, paints a rich, varied and intriguing picture of the search for God and religious life in America.

As I read through the eight interviews which open the book (the one with Harold Kushner is worth buying the book for) and then moved on to the collection of writings from "America's Spiritual Treasury" to the hymns of faith which close the book, I was struck with the realization that America's spiritual heritage is not monolithic. One certainly cannot draw a straight line from orthodox Christianity to the founding fathers. The picture Hewitt presents gives pause to any attempt to build America's future on any single expression of religious experience.

An evangelical Christian, host of

KCET's "Life and Times," Hewitt observes that for 400 years America's spiritual journey has been ongoing and energetic for two reasons: our belief in God's existence and the freedom we have to search for and worship God on our own terms.

A must-have book for those interested in sharing their faith in this spiritual stew called America. — Jim Holladay

■ **Renewing America's Soul.** Howard E. Butt Jr. Revell. 264 pages. \$19.95. ♦♦♦♦

The goal of this book is to take us on a journey to become happy children of a heavenly parent. In this relationship we find true reconciliation with who we are. We find this relationship in its fullest with God as revealed in the Trinity. This relationship then carries over into how we relate as people and in society.

Butt, a layperson, has personally benefited both from the study of Scripture and the process of psychoanalysis. He is conversant with the language of therapy and lays out a convincing understanding of the human condition. In the process, he is never far away from his roots as a person of deep reverence for Scripture and its relevance.

Anyone who wishes to dismiss the idea that spirituality and psychiatry cannot be joined should read this impassioned lay perspective.

Butt's book is a rewarding experience. His answers and solutions are not quick and easy but go to the core of understanding our own relationship with the people and structures around us. His scope of applications ranges from the interpersonal to the national, and no doubt will at some point address every reader. — Wayne Hager

Views expressed are the authors' only

## A vision for children

By Robert Dunston

In 1974, Cumberland College student Jim Shemwell envisioned a student-led ministry that would reach out to area children. Twenty-two years later that ministry, Appalachian Ministries, is still going strong at Cumberland College.

Jim was a student from Gary, Ind., who had married Donna Maggard, a young woman from Cold Springs. The young couple had a daughter, Rhonda. Being a husband, a father and a student would be enough for most but Jim wanted to be involved in ministry while he was in college.

Jim approached Janus Jones, director of missions for Mount Zion and South Union associations, and explained that he was interested in working with children. Janus pointed Jim in the direction of Gum Fork, Tenn., and Jim never looked back.

That summer Jim, Donna, members of Donna's family and others held vacation Bible schools in three churches in Tennessee and Kentucky. Materials were purchased through a variety of fund-raising activities. One such activity was a walkathon.

After that first summer in 1974

the program continued to expand. More students caught the same vision that Jim had and volunteered their time and talents. While the group always had Appalachian Ministries in their title, for several years the group was called Love-In-Action. The students used 1 John 4:7 as their motto, especially as it was translated in the Cotton Patch

CUMBERLAND COLLEGE



Version by Clarence Jordan. These students believed that love was not only something to be spoken of but to be lived.

When Jim graduated, he moved on to Southwestern Baptist Theological Seminary. After completing his degree there, he became a Southern Baptist missionary in Togo, West Africa. Now he is back in the States serving as a director of missions in Illinois. He continues to envision new ways of reaching out to people and ministering in Christ's name.

Cumberland's Appalachian Ministries continues to make a difference in the lives of children through the love and talents of our students. One person with a vision can make a difference.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

## Eastern region report

Kentucky Baptist Homes for Children provides services to children and families all across Kentucky.

We've become a large agency with many different programs and within the last few years have begun organizing the programs by region. KBHC's Eastern Region of which I am a part stretches east of the interstate 75 and through the coal fields of Floyd and Pike counties.

KBHC has a number of exciting programs in this Eastern Region. You already may be familiar with the Baptist Youth Shelter at Morehead.

The shelter provides stability and security for children until a more permanent placement can be found.

We've also had for some time now a Cornerstone Counseling office to provide professional Christian counseling in Ashland.

The Eastern Region has recently added some exciting new programs as well.

About a year and a half ago, KBHC had the privilege of joining ministries with the Pike and Enterprise associations to touch the lives of people in eastern Kentucky.

Through our joint resources, manpower and prayers, the Corner-

stone Christian counseling program, the First Step Pregnancy Counseling and Adoption program and our KBHC Family Foster Care program were expanded into the area.

Many individuals were involved in this effort and an office was built to house the programs under the name Cornerstone Family Center.

I'm proud to report all of the programs have established a positive reputation in the community and are making an important difference in the lives of children and families in the area.

The foster families in the region have even formed a Foster Care Association to provide additional support for families and we have recently added an addi-

tional foster care worker to help this program grow.

Thank you for making our work to help children and families possible! Please pray for us!

HOMES FOR CHILDREN



Dean Harney

Dean Harney is the Eastern Region Administrator for Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address is: <http://www.iglou.com/kbhc/>



## FINANCIAL FORUM

### Teaching kids about money

By Doug Strader

I cannot remember when I first learned the meaning of tithing. But I can vividly remember going to Sunday school with my offering tied up in the corner of a handkerchief. I never once thought about keeping that money for myself; it was my offering I was to give to God.

It is important to begin teaching children very early in life how to use money.

1 Corinthians 4:2 says, "It is required that those who have been given a trust must prove faithful." Children need to learn everything we have is a gift from God. Nothing is really ours; it all belongs to God. This includes our life, time, abilities, talents and money.

Our beliefs about money—how to make it, spend it and save it—invariably are tied to our value system. It is very important that parents demonstrate a healthy view of money in their lifestyle. If we demonstrate to our children a lifestyle that is incompatible with our teachings about money, they will get mixed messages about our values.

For instance, if parents try to teach their children to tithe (give one-tenth) of their income, but the parents do not tithe themselves, children are given a mixed message.

Children should be encouraged to do things to earn money. Allowances can be given for chores performed. Children can learn the value of working to make money, how to save money and how to spend their money. When children are given money for special occasions such as birthdays, Christmas and other holidays, parents have an opportunity to teach their children the wise use of money.

Children need to be taught that they can manage their own money. If they want some special things for which they do not have the money, teach them to save until they have the money.

The practice of just giving money to children to buy whatever they want whenever they want it is not wise.

My parents were teaching me about giving money to God when they gave me money tied in the corner of my handkerchief.

For further suggestions on teaching children about money, I recommend a book available from Baptist Book Store called "Using Good Cents."

Reprinted from WR, Sept. 26, 1995. Doug Strader is director of the Kentucky Baptist Convention's stewardship department

## What's Better than a Hot Breakfast and a Great Time?

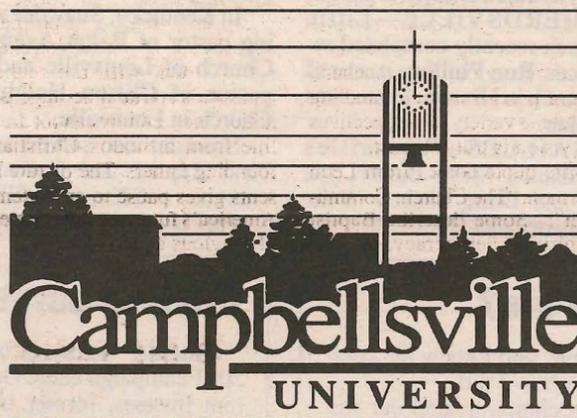
### A Breakfast Hosted by Campbellsville University!

Eastwood Baptist Church, Bowling Green  
5 minutes from First Baptist Church

Wednesday, Nov. 13 • 7:30 a.m.

Kentucky Baptist Convention

For reservations and a map, contact:  
Office of Alumni Affairs by Nov. 8  
1-800-264-6014, ext. 5216



## Religious officials pledge to help wipe out sweatshop labor

WASHINGTON (RNS)—Leaders from many of the nation's Protestant, Roman Catholic and Jewish denominations and agencies this month pledged to step up their efforts to eradicate sweatshops and the exploitation of women and child labor at home and abroad.

"Sweatshop labor, which we had thought banned from American life, is back," said Pharis Harvey, executive director of the International Labor Rights Fund.

Harvey represented the United Methodist General Board of Global Ministries at a news conference at the U.S. Department of Labor, where he was joined by three dozen religious leaders and grassroots activists involved in the fight against sweatshops, and by Secretary of Labor Robert Reich who has led a year-long government effort to enforce labor laws aimed at eradicating sweatshops.

The groups pledged to step up their anti-sweatshop efforts through education campaigns, selective buying campaigns and possible boycotts of manufacturers and merchants who sell garments made in sweatshops.

The issue of sweatshops and the exploitation of women and child workers broke into the headlines in August 1995, when a government raid on a sweatshop in El Monte, Calif., found 72 garment workers, mostly from Thailand, working in virtual slavery for as little as 70 cents an hour.

The International Labor Organization estimates 7.3 million children between the ages of 10 and 14 are employed in non-agricultural work around the world. The \$45 billion-a-year U.S. garment industry employs about 1 million workers; the Labor Department estimates that 22,000 sewing contractors fail to pay their workers a minimum wage.

Because they operate illegally, the exact number of sweatshops and the size of their labor force in the United States is unknown. The Labor Department, however, has stepped up its investigation of the garment industry and in the past year has conducted more than 200 investigations and won more than \$700,000 in wages for 2,500 workers.

Religious groups represented at the meeting included: Alliance of Baptists; American Jewish Congress; Bread for the World; National Association of Evangelicals; Presbyterian Church (USA); Progressive National Baptist Convention; the Episcopal Church and the United Church of Christ.

## CLASSIFIED ADS

**SEEKING:** Full-time pastor needed. Lucas Grove Baptist Church, 3895 Millerstown Road, Upton, KY 42784. Contact: Roger Dennis, (502) 369-7676 (days), 369-7915 (nights).

**WANTED:** Steinway or Mason-Hamlin grand piano. Any age, any condition; will pay cash and pick up. Call (800) 449-3850 anytime.

**TOUR:** Experience the difference. Join the Sons of Thunder for a 10-day pilgrimage to the land of the Bible, March 10-19, 1997. Custom itinerary is all-inclusive, with no additional charges for the places you want to visit. Deluxe accommodations, breakfast and dinner daily, air travel priced from Louisville (not New York). For those who love the Lord and his word, travel to Israel is a spiritual retreat, an on-site, indepth discovery of why God chose this land as the Land of Promise. Call today for information. Sons of Thunder is an educational ministry of Highview Baptist Church. Phone: (502) 239-7711.

**SEEKING:** Youth minister for church averaging 350+ in worship services. Send resumé to: P.O. Box 57, Hawesville, KY 42348.

**SEEKING:** Part-time minister of music at Farmdale Baptist Church. Send resumé to: 5610 U.S. Hwy. 127 S., Frankfort, KY 40601.

**SEEKING:** Pianist in Taylorsville/Mt. Washington area. Resumé to: Kings Baptist Church, 989 Kings Church Road, Taylorsville, KY 40071.

**SEEKING:** Church secretary at East Frankfort Baptist Church. This position requires 25 hrs/wk, Monday through Friday. Computer skills are a plus. Interested applicants please send resumé to: East Frankfort Baptist Church, 457 Versailles Road, Frankfort, KY 40601, Attn: Personnel Committee.

**WANTED:** LPNs, CMTs and unit secretary positions now open at Parr's Rest, Inc., for full- and part-time employment. Parr's Rest is a personal care home for women in Louisville. We offer competitive pay and flexible scheduling. An attractive benefits package includes vacation pay and tuition reimbursement. (502) 451-5440.

**SEEKING:** Minister of adult education and new member assimilation. Dynamic, growing church has an opening for a committed, growth-minded minister. Present membership is approximately 4,000 with average attendance of approximately 1,700. Resumé should be forwarded to: Personnel Committee, 11704 Kingston Pike, Knoxville, TN 37922.

**SEEKING:** Full-time minister of music. Outstanding opportunity in growing church and in high-growth community. Send resumé to: Music Search, Simpsonville Baptist Church, P.O. Box 56, Simpsonville, KY 40067.

**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!

**FOR SALE:** 22 12-foot pews, pulpit, altar bench, communion table, 2 clergy benches. Call (502) 866-2089.

**WANTED:** Part-time church organist—eight to 10 hours per week (Sunday mornings and evenings and Wednesday evenings). Organ is a 28-rank Aeolian-Skinner. The church appreciates a variety of music styles. Organist should possess excellent sightreading and accompanying skills. Competitive salary. Phone Mr. Douglas at the church office: (502) 683-0269.

**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.

## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia and New England:

- Continued financial support for construction of church buildings in Russia.
- That ministry opportunities in Russia will remain open.
- Lee and Sarah Bivins, Kentucky partnership coordinators in Russia.
- Greater Boston Baptist Association Woman's Missionary Union Director Margaret Ohanian.
- Follow-up efforts of Franklin Baptist Church in Franklin, Mass., for the more than 150 children involved in summer outreach activities.
- Willy Marquez, language missions director for the Greater Boston Baptist Association.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **ARLINGTON**—Shiloh Missionary Church called **John Baggett** as pastor Sept. 29. Baggett was ordained to the ministry Oct. 13.

■ **CAMPBELLSVILLE**—Mount Roberts Church called **Courtney Hall** as minister to children and youth. She is a student at Campbellsville College.

**Hermon Wilkins** resigned as pastor of Robinson Creek Church, effective Oct. 27.

**Don Gowin** resigned as pastor of Green River Memorial Church.

■ **CARROLLTON**—**David Warren** resigned as pastor at First Church. Warren has been appointed by the Foreign Mission Board to serve as a church planter in the Dominican Republic. **Marvin Kiper** was called as music minister. **Jay Montgomery** was called as full-time youth minister.

■ **CORBIN**—First Church called **Phil Majors** as pastoral assistant and **Amy Schlayer** as ministry intern for children and recreation Oct. 6. **Nathan Howard** was called Sept. 9 as ministry intern for students.

■ **GREENSBURG**—Pleasant Ridge Church will celebrate its homecoming Nov. 24.

■ **HENDERSON**—Immanuel Temple called **Lester Nash** as interim pastor. He began his new ministry Oct. 21.

■ **LOUISVILLE**—Beechmont Church called **Elizabeth Herndon** as minister to children. Herndon began

her ministry Oct. 6.

Ormsby Heights Church called **David Scott** as minister of music and senior adults.

Broadway Church called **Cynthia Collins** as full-time minister to children. Collins will begin her ministry Nov. 24.

St. Matthews Church will host "An Evening of Music and Magic," featuring magician **David Garrard**, soloist **Mae McAtee** and special guest **Lar-nelle Harris** Nov. 10 at 7 p.m. Call (502) 896-8882 for more information.

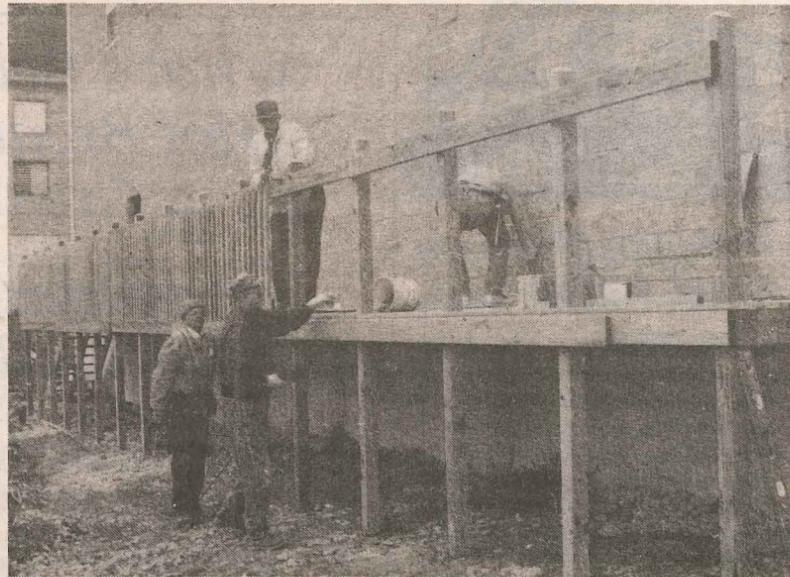
Cloverleaf Church will host a gospel music concert featuring "Perfect Heart" from Brownsville Nov. 7 at 7 p.m. Call (502) 367-0218 for information.

■ **MAGNOLIA**—Magnolia Church called **Kathy Thompson** as children's music director.

■ **RUSSELLVILLE**—New Union Church will hold homecoming revival services Nov. 6-10 at 7 p.m. Guest speakers will include former pastors **Carl Nelson**, **Hayward Casey**, **David Wilkerson**, **Ronnie Grace** and **James Doyle**. **Reed Buntin** is pastor.

■ **SHEPHERDSVILLE**—Little Flock Church recently completed revival services. **Ron Phillips**, pastor of Central Church in Hixson, Tenn., was guest speaker.

■ **VERSAILLES**—Versailles Church ordained **Steve Baker**, **Joe Crabtree** and **Doug Searcy** to the deacon ministry Oct. 27.



**CAMPERS ON MISSION** Four men from a Kentucky Campers on Mission trip install a stairway and patio at Oneida Bible Institute. According to Guy King, 35 people attended the rally earlier this month. In addition to construction work, volunteers also made craft items and assembled booklets for students.

## Pastor John Snawder, 72, dies

**PROSPECT**—John Snawder, 72, retired pastor of Grace Baptist Church, died Sept. 12.

In Kentucky, Snawder was founding pastor of Ralph Avenue Baptist Church of Louisville and a former pastor of Clifton Heights Baptist Church in Louisville.

Snawder also served as pastor of First Baptist and Calvary Baptist churches in Effingham, Ill.

He is survived by his wife,

Mildred; daughters, Jonda Wiggins and Marian Burton; brother, Garnie Snawder; sister, Pansy Hibbs; and a grandson.

### YOUTH GROUPS NEEDED

Atlanta, Orlando, Philadelphia, Baltimore, Buffalo, New Orleans, Branson, Denver, Tampa, Chicago for summer missions. We provide meals, lodging, assignment. For info, costs, contact Youth on Mission, Bx 2095, Rocky Mt, NC, 27802 (800) 299-0385

## It's 6 a.m.! Do you know where your children are?

This past Sunday morning while most of our students were enjoying a few extra hours of sleep before Sunday school and church, our student choir members were taking showers and preparing for our first choir trip this school year. I never cease to be amazed at the dedication of these young people. This is the first year for some of our choir members, but others have been in the choir several years.

You can always tell the veterans from the rookies. Veterans carry pillows and blankets. The rookies do not understand how to make the four-hour trip a little more enjoyable. One thing you can count on: in about 30 minutes rookies and veterans alike are sound asleep. Neither the bumps nor the crooked Eastern Kentucky roads can keep them awake. The first two hours are quite peaceful as they finish getting their "beauty sleep." I enjoy it while I can, because as soon as the sun is up and the students wake up it will not be quiet again until we make the trip home.

Our first Sunday choir trip this year was to Wilmington Baptist Church in Northern Kentucky. We arrived about 30 minutes before church was to begin. The choir formed a line at the restroom. After combing their hair, checking make-up, tucking in shirts and putting on choir robes, they went to an empty room for a few warm-up songs. Then they made their way to the sanctuary. It did not take long to realize that all the choir would not fit on the platform. The pulpit and pulpit furniture were removed to make more room, but still they would not fit. Several students stood on the steps leading to the platform while the rest stood in front of the platform. They were a little nervous, and so was I. But I knew this would be the best part of the program. I was

to have the preaching time, and I knew the choir would be great no matter how I did.

After the service, the church treated our students to a wonderful lunch. We feed our students three meals every day, but you cannot tell that from the way they eat. More than one person has asked, "When was the last time these kids have eaten?" I smile and simply tell them it is nearly impossible to fill them up. And if you do fill them up, it is only a temporary condition.

We then made our way to Kenton Baptist Church for the evening service. We knew we had a couple of extra hours, so we took the choir to see a movie. After the movie and some snacks, we made our way to Kenton. They were kind to us and moved their evening service up one hour.

We were again treated to a delicious meal after the service. And yes, again the folks wondered how long it had been since our kids had eaten. Someone suggested the students make extra sandwiches and put them in bags with some other treats to eat on our trip home. Just before leaving the church, I asked someone for directions to I-75. The response was, "You cannot get there from here." One of the members offered to "lead us out of the wilderness." I have driven the bus thousands of miles over the years, but I have never driven a bus on back roads like that before. Finally, 35 minutes later, we could see the interstate. I hope the woman who led us to the interstate found her way back home.

We ate the sack lunches at the rest stop in Berea. Finally, just before midnight and 17 hours after we had begun, we arrived back on campus.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

### THIS IS ONEIDA



W.F. Underwood

## Trustees surpass campaign goal

Another victory in our Beyond 2001 campaign came Oct. 17. Current trustees, former trustees and spouses of former trustees celebrated the victory of surpassing their goal for the development campaign. With a goal of \$500,000, these dedicated leaders pledged \$543,077, with additional pledges in the next few weeks. To God be the glory.

Trustee campaign chairman Harold Robinson, Somerset, recognized current trustee volunteer leaders: Ron Morgan, Frankfort, chair; Tom Prather, Louisville, laymen's division; lay vice-chairs: Richard Neal, Georgetown; Joan Parr, Nicholasville; Frances Gambrel, Corbin; Dudley Pomeroy, Pineville, chair of the minister's division. We had 100 percent participation from current trustees. This involvement clearly indicates their commitment to our vital ministry and the desire to strengthen our future.

Leadership of the former trustees came from Ruth Milby, London. The laymen's division was chaired by John Hughes, Danville, and had three vice-chairs: Heskell Roaden, Corbin; R.D. Day, Whitesburg; Olin Williams, Eubank. Volunteers for the former trustees minister's division included Archie Oliver, Madisonville, chair, and five

vice-chairs: J.Bill Hall, Danville; G.T. Moody, Murray; Bruce Walzer, Middlesboro; Clifford Hansford, Somerset; Glenn Luttrell, Flemingsburg. The spouses' division was chaired by Alma Parker, Louisville.

Gifts and pledges came from trustees who worked with former president L.C. Kelly. Longstanding friends believe we are continuing

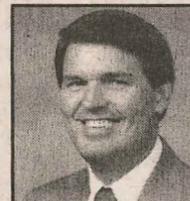
the original mission. Dyché Jones, now retired in Richmond, attended the trustee kick-off luncheon. "I signed the charter when Clear Creek became a part of the state convention. I like what I see going on at the school and we are glad to help," Jones said.

As of Oct. 18, total gifts and pledges to the campaign have reached \$1.5 million, with one-third of the funds already received.

At the November meeting of the Kentucky Baptist Convention, messengers will receive a progress report on the church campaign, which will continue through 1997. The college community campaign will conclude in December. In January the alumni and Bell County campaigns begin.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Plumber gets opportunity to use gifts on mission field

NEW ORLEANS (BP)—Sure, God needs preachers, evangelists and teachers. But who can figure out the drainage field requirements for a sewer system and speak words of truth from God's word at the same time better than a Christian plumber?

Alton Bene can whip out a New Testament and flip to John 3:16 with as much ease as he can install a shower. Thanks to donations from friends and members at his home church, Bene has been able to use his skills—both ministerial and plumbing—to help on global missions projects.

An expert with pipes, plungers and plugs, Bene went to Albania this summer on a joint mission work of the Southern Baptist Brotherhood Com-

mission and Foreign Mission Board, Campus Crusade for Christ and Heli-mission. His task was to help convert a former flour warehouse into sleeping quarters for more than 300 people from 10 nations.

Those people go out from the compound to the countryside, "trusting the Lord to provide them food, lodging and a place to show the 'Jesus' film," Bene said.

"It never ceases to amaze me how a diverse group of people can come together and work so well when they are committed to Christ and the building of his kingdom," Bene said.

Better known as "Bizzie" on the campus of New Orleans Baptist Theological Seminary, Bene has been a

seminary employee specializing in plumbing since 1989 and a lifelong resident of New Orleans.

Led to faith in Christ and disciplined in 1979 by seminary students witnessing in his neighborhood, Bene's first missions project was to Honduras in 1991 on a construction team.

"When Bizzie called me (from Honduras) to let me know how he was doing, I just knew he'd been bitten by that missionary urge," said his wife, Pat. "I knew God had called Bizzie to this and he had answered, and I knew he'd just have to go back to do more projects somewhere."

As with his other trips, "The work was hard—emotionally and physical-ly—and the hours were long, but it

was very rewarding," said Bene, a member of Gentilly Baptist Church in New Orleans. In 1994, his church raised the money he needed to go with a Brotherhood Commission team to Goma, Zaire, during the Rwandan civil war crisis. During his three-week stay, he used his plumbing skills to construct a water tower, a water purification system and a shower for the missionary compound, using materials remaining from Israeli relief efforts.

"I've gotten to see firsthand the word of God come alive right before my eyes," Bene said. "But then, this is the same Lord that I trusted to let me go on these mission trips. Nothing is impossible for God."

**"It never ceases to amaze me how a diverse group of people can come together and work so well when they are committed to Christ and the building of his kingdom."**

*Missions volunteer Alton Bene*



**ONE-TO-ONE** While difficult and unwelcome, ministry in remote Albanian villages sometimes takes on a jovial dimension. Here, Artan Malo jokes with a local woman after a Bible study in Bodini. Malo, from the capital city Tirana, works on a team with Cooperative Services International, the Southern Baptist relief and development agency. "Most people I see in my country are blind," he says. "They pretend to believe in God. Some say they are Christian, others Muslim, but they all act the same and they all don't know who Jesus is." (BP photo)

## Baptist leads morals effort for students

COLUMBIA, S.C. (BP)—"If most people knew better, most people would do better," said Harry Dent, author and chairman of the South Carolina Department of Education's character education committee.

That sentence serves as the premise for his self-published book, "Teaching Jack and Jill Right vs. Wrong in the Homes & Schools."

Dent said he envisions the book being a guide for parents, schools and churches in developing the moral character of young people.

"The aim is to get the character education message to parents and to educators" and ultimately to school children, he said.

Rather than simply knowing right from wrong, children should "learn to live right from wrong," said Dent, a member of First Baptist Church in Columbia, S.C., who leads a lay ministry, "Laity: Alive & Serving."

"Public safety is a major problem across America in our streets," Dent said. "Efforts to reverse public safety problems will be marginal if internal constraints of human consciences and character continue to decline."

Dent advocates character development in school curriculums. Both the State Board of Education and religious leaders have backed his suggestion that "communities can come together and agree on common moral virtues to teach and model to students."

Dent's committee found a consensus on teaching such virtues as honesty, courage, self-reliance, discipline, self-control, loyalty, dependability, respect, mercy, unselfishness, kindness and justice.

"School teachers, especially in public schools, need to focus even more on moral education because of the breakdown of families and thus the failure in too many families for par-

ents to be role models of righteousness," Dent said.

The committee's plan involves assisting schoolteachers in teaching and modeling key virtues for students, he explained. Approximately 10,000 teachers will visit parents of at-risk students each month to explain the moral development of children.

"South Carolina is the first state to move beyond the schools and into the homes so that moms and pops may come to understand better the key duties in rearing their kids in righteousness," Dent said.

"Parents need to know and understand rights and wrongs in America today and exactly what their roles are—to each other, to the children and to society," said Dent. "We must identify the priorities in life, not just for our own enjoyment and purpose, but to provide solutions to the problems facing America."

## Amusement park chaplain aims at reproducing this ministry

ARLINGTON, Texas (BP)—James Armstrong, hair bristling in a crew cut and biceps bulging, looks like a lifeguard or a coach.

His real job is a little of both, and more. The 26-year-old seminary student is the chaplain at Six Flags Over Texas. The job title brings up more questions than answers.

"So what do you do, pray for people when they get on the rides?" is a common question Armstrong fields from church youth groups.

Armstrong does a lot of praying, but mostly for the people who make the rides go round, the grounds sparkle and the food sizzle. For the 2,500 seasonal employees, the park can be a demanding environment, physically and emotionally.

Six Flags officials said they hope Armstrong will help keep employees healthy and happy.

"We have a lot of teenagers out here, and a lot of peer pressure," said Dan Linehan, human resources manager at the park. "He's here to help, and to help people get help if they need it."

Armstrong, who attends Southwestern Baptist Theological Seminary in Fort Worth, is in his second year as chaplain. His salary is paid by the Baptist General Convention of Texas.

Six Flags trains Armstrong and gives him access to all areas of the park, on the condition that he not evangelize the employees or promote one faith over another.

Before taking the job, Armstrong said, he puzzled over the restrictions on proselytizing.

"I'm a minister, but I can't tell people about Christ? So what do I do?" Armstrong remembers asking himself.

The answer has come as Armstrong has walked the park and worked side by side with employees, helping them resolve arguments with boyfriends, girlfriends and supervisors. By building relationships, he said he believes he gives people a positive view of religion.

"They get a different glimpse of what the church is and what it's about," he said. "Down the road, when a crisis comes, I'm going to be the first person they call."

Texas Baptists pay Armstrong \$5,000 for what is supposed to be a part-time ministry. But he works at the park full time. Linehan said the park has considered making Armstrong an employee. Although the financial security appeals to him, Armstrong said it would cut off one of his most fertile fields of ministry: the homes of employees and ex-employees.

This summer, he established a separate ministry, GraceWorks Inc., to help raise money and to promote similar ministries in other amusement parks nationwide.

Armstrong said he believes his Six Flags ministry is special. "There's one thing I can give them as a chaplain that the park can't provide, and that's love."

The thought of preaching from a pulpit or serving on a traditional church staff after graduation does not appeal to him. "They are not reaching out to people who would never come to church," he said. "I'm out where the people are."

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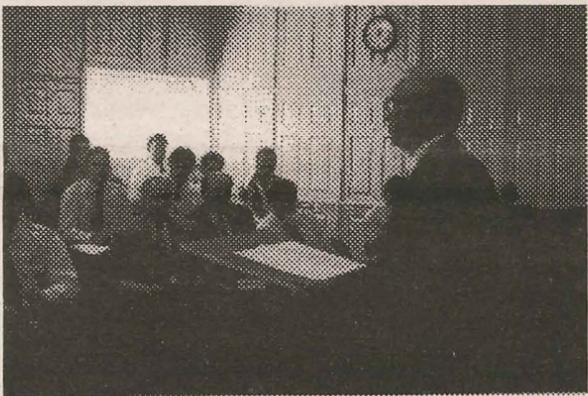


**Dr. James C. Barry**, after 10 years as pastor in Kentucky and Virginia churches, began a 35 year tenure with The Baptist Sunday School Board. As a senior consultant for preaching and worship, he conducted conferences on preaching and congregational worship on the national level and in every state convention. Since retirement, he has taught worship leadership courses at

Golden Gate and New Orleans Baptist Theological Seminaries.



**Dr. Calvin Miller** has served as pastor of Westside Baptist Church, Omaha, Nebraska, for over 20 years. He has led a congregation that grew from 10 members to more than 2,500. He is now professor of communications and writer in residence at Southwestern Baptist Theological Seminary.



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300 CLEAR CREEK ROAD  
PINEVILLE, KENTUCKY 40977-9754 (606) 337-3196  
Fax: (606) 337-2372 E-Mail: [clearcreek@tcnet.net](mailto:clearcreek@tcnet.net)