

WESTERN RECORDER

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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FOR THE RECORD

New building under roof at Freeda Harris Center

New structure
A broad outline has been released of the structure of the new North American Mission Board, showing the agency will focus on church starting and evangelism. *Page 2.*

Ordination dispute
The presence of a female pastoral counselor ordained three years ago by a North Carolina church has caused disputes in two West Kentucky associations. *Page 3.*

Abortion booklet
A Mayfield minister has written a booklet detailing the controversial "partial-birth" abortion procedure in an effort to educate church members. *Page 3.*

Family Forum
Do a year-end review of your marriage and your family's relationships. *Page 4.*

Editorial
Larry Lewis: An authentic conservative. *Page 5.*

Internet porn
Religious and civil-liberties groups are divided over efforts to limit pornography on the Internet. *Page 8.*

By Ken Walker
State Correspondent

LOOKOUT—When the Freeda Harris Center opens its new multi-purpose building sometime this winter, 200 boys and girls in Big A Clubs no longer will have to attend on alternate weeks because of space limitations.

Nor will rainy, cold weather curtail recreation, since it can be held in the new gymnasium. The 80-by-60-foot, two-story building also will have an office, kitchen, two meeting rooms and a small ceramics room. That will allow for expansion of the food pantry and clothes closet in the old center.

"The new building is going to allow us to expand and give us more flexibility," said Greg Whitetree, the third successor to the center's name-sake, who started the outreach in her mountain home. "Our old missionary apartment is so small the summer missionary has to go outside to change her mind," Whitetree quipped.

The witness of how the building is going up is inspiring, said project coordinator Bob Jones, former head of

the Kentucky Baptist Convention's direct missions department.

"The children in the community stand and look at that building and don't say a word," Jones explained. "They can't believe that someone cares enough to do that for them."

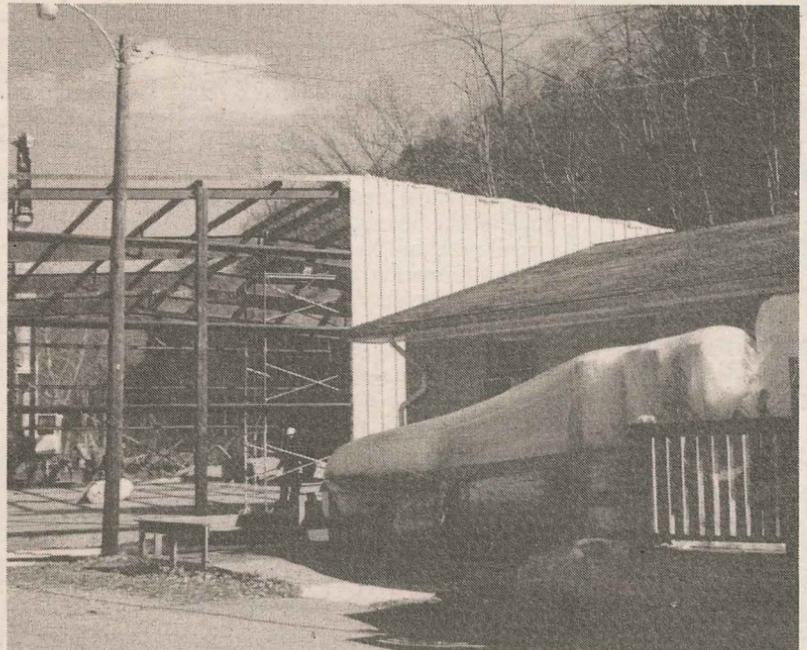
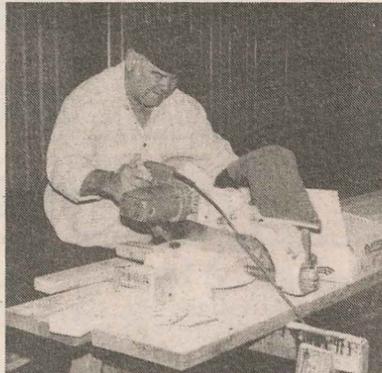
As amazing as the new center is to this Appalachian community 40 minutes south of Pikeville, Jones is just as impressed with the volunteer response himself.

When construction is complete, costs are expected to total about \$110,000. When Whitetree took the first set of drawings to Lexington, an architect there estimated it would cost \$275,000 to contract all the work.

One key contribution came from Meta Baptist Church members Jerry Brock and Ray Cornett, owners of Appalachian Steel, who discounted their price to install the steel building.

Eugene Little, a member of First Baptist Church of Pikeville, donated his time to install electricity. Members of a number of area churches are laying tile, framing rooms, hanging dry-wall and painting.

The first volunteer crew finished



GOING UP A new 1,700-square-foot multi-purpose building is under construction at the Freeda Harris Center in Lookout, a coal mining community near Pikeville. The old building is shown on the right side of the photo, with insulation for the new building stacked outside. A volunteer (inset photo) cuts lumber for framing walls inside the steel structure.

framing the downstairs rooms Dec. 7. Participants came from First Baptist Church of Pikeville, Elkhorn City Baptist Church, Immanuel Baptist Church and Hellier Baptist Church.

Pike Association Brotherhood director Brent Thompson said the workers will return every Saturday until the

job is done, plus some evenings during the week after electricity is installed.

"We've got a lot of work to do," said Thompson of the anticipated completion date in mid-January. "It's about like building a house. We've got

See New building ..., page 6

Church splits: Doctrine and authority issues

By Mark Wingfield
Editor

WASHINGTON—Conflicts over doctrine and governance are the two primary reasons churches split, according to new research by sociologists at the University of Manitoba, Canada.

But which of those reasons a person cites depends on which side of the split that person is on, according to researchers Frederick Starke and Bruno Dyck. Their work is reported in the December 1996 issue of the Review of Religious Research, a scholarly journal published by the Religious Research Association.

Those who stay with the parent congregation generally perceive the conflict as authority based, while those who break away to form a new congregation are more likely to describe the conflict as doctrinally based, the study found. In other words, those who break away usually believe they are acting on principle due to a deeply held belief, while those who remain perceive the breakaways as unwilling to abide by the parent church's established authority and governing structures.

See Doctrine and ..., page 7

Gambling turns Baptist mom to prostitution

By William Perkins Jr.
Mississippi Baptist Record

GULFPORT, Miss. (BP)—Gaylon (not her real name) wishes she never had accepted the casino's invitation to dinner.

She believes if she hadn't, she never would have become addicted, lost her family, humiliated herself in prostitution or lived in fear of using her real name on the Mississippi Gulf Coast.

"I thought I could handle it, but it's the strongest drug I've ever done," Gaylon said as she sat trembling in her counselor's Gulfport office.

What could compel Gaylon—a devout Southern Baptist and stay-at-home mother who voted against the county referendum that brought gambling to the Gulf Coast—to give up everything for a hooker's life?

"Satan can appear to be an angel of light, and that's what those casino lights are for me," she said.

Tempted again and again to return for the elaborate, inexpensive buffets—a casino staple—Gaylon eventually began detouring by the video poker machines on her way out.

In a matter of months, she had stolen \$30,000 from her children, driven her recovering husband back into alcoholism and was hurtling toward personal destruction. She lost 30

pounds because she gambled three to four days at a time without stopping to eat, always convinced the next bet would be the big winner.

"I talked to the machines; I worshiped the machines. I have seen people wet their pants because they couldn't bring themselves to leave a machine," Gaylon said.

As her money vanished into the machines, she became increasingly desperate for more cash. She was approached by a casino floor employee, who gave her a room number at the casino hotel. He was the casino pimp, splitting with her the proceeds of her prostitution.

The deeper her addiction became, the darker her personal life became.

"(The pimps) loved me, because they knew I'd do anything for the money. I'd go to a room thinking,

'Let's get this over with so I can get back to my machine,'" she said.

This Baptist mother considered prostituting her teenage daughter for gambling money. She contemplated robbing a bank, as much for closure as for the money.

"I had access to a gun. I didn't care if I got away with it, or if I hurt somebody and went to prison. I just wanted it to end," she said. Her 23-year marriage crumbled and her children turned her away. She couldn't get credit extensions and no business in

town would cash her checks.

Abandoned, forlorn and homeless, the starving Gaylon knew she had hit bottom. That's when she began thinking about suicide.

"I had lost all self-respect. Suicide is something you think about when you just want it over," she said, echoing the sentiments of many addicts who want to break out of their downward spiral but don't know how.

In the midst of her personal crisis, a friend urged Gaylon to talk with a Southern Baptist counselor specializing in problem gambling. The counselor helped find Gaylon a place to live and convinced her she could turn her life around.

She confessed her addiction and her lifestyle to her pastor. A godly woman in her church began to pray for her.

"She's been my spiritual mother," Gaylon said. "She walks the walk. Even when I rejected her, she never gave up on me. She gives me hope. As long as she is on my side, I know God won't give up on me, either."

Gaylon is hanging on, but the temptation is almost overwhelming. "Just sitting here with money, I get nervous. Everything makes me think of it; with gambling, you really are possessed," she said.

Gaylon harbors a special disquiet regarding her fellow Southern Baptists who frequent the casinos.

"I kept thinking, 'If you're really saved, you wouldn't be doing this.' See Gambling led ..., page 9

The bitter fruit of



GAMBLING

Moving? See page 4 (1224)

NAMB structured around evangelism, church starting

By Mark Wingfield
Editor

NASHVILLE—The organizational structure of the new North American Mission Board will focus on two main tasks: evangelization and church planting.

Although few details have yet been released by the task force charged with shaping the new Southern Baptist Convention agency, a broad organizational outline was released Dec. 16. Despite repeated protests from the denominational press, the 10-member implementation task force holds all its meetings behind closed doors and releases information only through occasional news releases.

A brief news release carried in Baptist Press quoted David Hankins, chairman of the transition communications team for the SBC Executive Committee, as saying NAMB would utilize a "process" model of organization. He explained that this model begins with the organization's mission statement and builds around the processes necessary to accomplish that mission.

The mission statement for the NAMB, approved by messengers to two SBC annual meetings, is: "To proclaim the gospel of Jesus Christ, start New Testament congregations, minister to persons in the name of Christ and assist churches in the United States and Canada in effectively performing these functions."

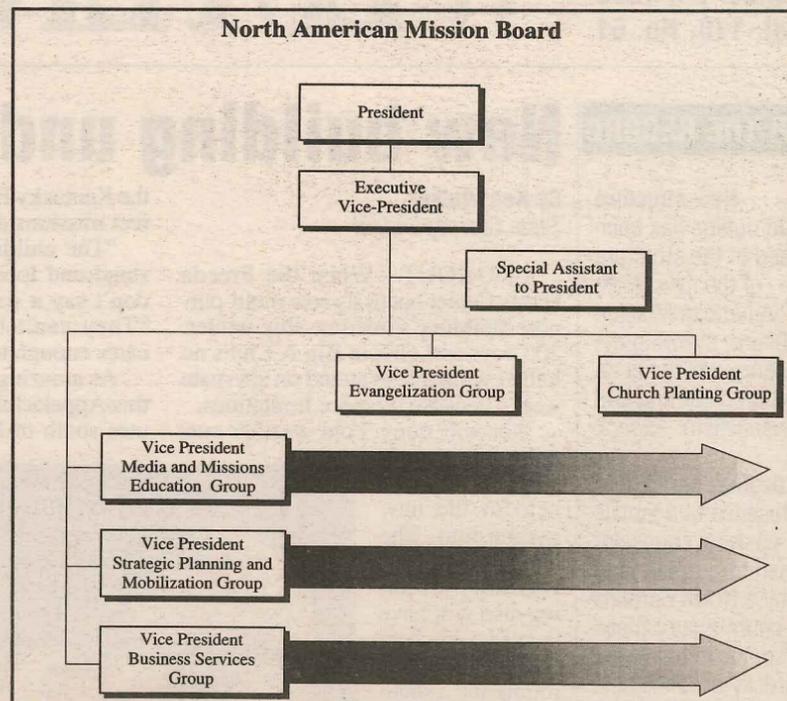
Out of this statement, the implementation task force has identified evangelization and church planting as the two primary processes. Both thrusts will be headed by vice presidents.

According to an organizational chart released by the implementation task force, these two primary thrusts will be assisted by three support functions, each headed by vice presidents: media and missions education group, strategic planning and mobilization group, business services group.

The two main thrusts are visualized as vertical lines which intersect and form a grid with three horizontal lines of the support functions. "The advantages of the matrix or grid organization are increased cooperation, communication, flexibility and rapid response," Hankins said.

The overall grid is headed by a president and executive vice president.

The structure released by the task force differs from what was outlined in the "Covenant for a New Century" document adopted by messengers to SBC annual meetings in Atlanta in 1995 and in New Orleans in 1996. That document states: "The North American Mission Board of the Southern Baptist Convention will consist of three major divisions: a) North American evangelization; b) mission technologies and communications; c) mission volunteers and education. The board of trustees of the North American Mission Board will elect a presi-



dent who will serve as chief executive officer of the new board and will provide administrative leadership for the total board structure. Each of the three major divisions will be led by a vice president/chief operating officer."

No explanation was given as to why the major framework has been changed.

NAMB is to be formed in June

1997 by merging the current Home Mission Board, Brotherhood Commission and Radio & Television Commission. The new agency will be housed in suburban Atlanta.

A separate committee has been charged with nominating a president for the new agency. That committee had been pursuing California pastor Rick Warren, who recently declined to talk with the committee any further.

FMB lists 750 requests for missionaries; 50 top priority

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has released a list of 750 new missionary requests for 1997—including 50 which are labeled strategic priorities.

The requests reflect needs among ethnic people groups that have never heard the gospel as well as "harvest fields" where potential response is great.

"God is moving as never before to bring a lost world to Christ," said FMB President Jerry Rankin. "He's moving quickly to fulfill his promise that the gospel will be preached to all peoples before the end comes."

"There are only a few nations left in the world still closed to the gospel. I can count them on my hands,"

he said. "We may, in fact, be sending out the last generation of missionaries."

Rankin said doors of opportunity have been opened in places like Russia, where Baptist leaders have requested 150 new missionaries to help start and develop churches. Needs also are listed for Bosnia, where war has left people receptive to the gospel, Rankin said.

The opportunities to serve are many and varied, said Lloyd Atkinson, who directs the FMB's missionary selection department.

"The needs are so great we could have listed 10,000 requests," Atkinson said. "But because of limited resources we ask missionaries on the field to narrow the number down.

These top 50 requests are the highest priority of the highest priority.

"As urgent as the needs are, however, at least three-fourths of these requests may not be filled," Atkinson added. "That's a real burden for me."

"But God's the one who lays a people group or country on someone's heart. He's the one who designs them through their gifts and experiences for their assignments."

Here's a sampling of priority requests for new overseas workers:

- English teacher in China.
- Church developer in Mozambique, Russia, Cambodia, Nigeria.
- Church planter in Russia, Ukraine, Central Asia, Cote d'Ivoire, Honduras, Peru, Hungary, Madagascar, Bosnia.

- Community center ministry in Guinea.

- Student worker in Brazil.
- Urban evangelist in Sao Paulo, Brazil.
- Rural health worker in Nigeria.
- Strategy coordinator in Asia, Southern Asia, Africa, Russia.
- Nurse in Africa.
- Trade evangelist in Egypt.
- Hospital administrator in Yemen.
- Community development evangelist in Mali.

Other needs listed include surgeons, well drillers, children's workers, business managers, pilots and musicians—even a chemical engineer.

For more information about opportunities for service with the FMB, call (800) 999-3113, ext. 1635.

Vestal outlines his vision for assuming Fellowship post

HOUSTON (ABP)—The Cooperative Baptist Fellowship, born in the crossfire of Southern Baptist discord, will build its future around Christian renewal, global missions and evangelism—not on competition—says the organization's new leader.

Daniel Vestal made that pledge in his first official appearance since becoming the Fellowship's chief executive.

Speaking to an annual Global Missions and Evangelism Conference Dec. 5-7 in Houston, Vestal unfolded his vision for the organization of Baptist moderates in a sermon and a workshop. The confer-

ence was held at Tallowood Baptist Church, where Vestal was pastor for five years before becoming the Fellowship coordinator Dec. 1.

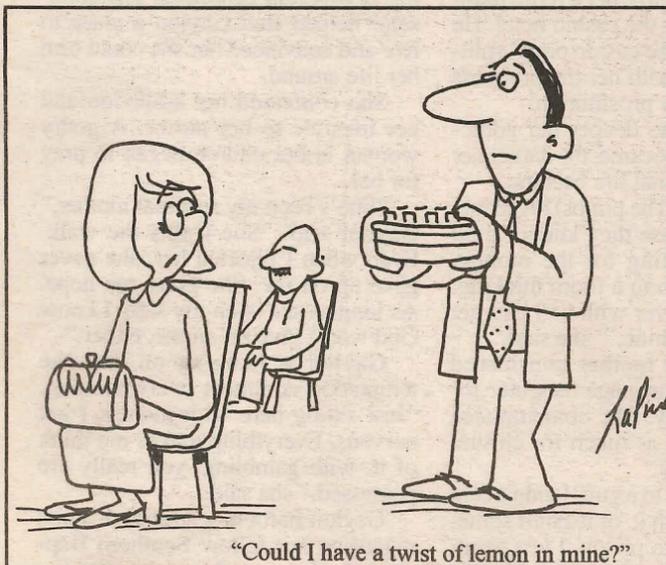
The kingdom of God, Vestal emphasized, is no place for competition or elitism. He said he envisions Fellowship people marching not in iron-clad lock step but co-ministering in flexible "partnership"—a word he said characterizes his dream for the Fellowship.

"To partner with CBF doesn't mean you can't partner with other churches, organizations, associations, conventions, institutions and individuals" across the spectrum of Baptist and Christian life, he said.

Baptist individuals and groups should have freedom to engage in multiple affiliations, Vestal told workshop participants.

"If a church—even one hostile to CBF—has one member who wants to relate to us, he or she may do so," he said. "CBF will be healthy and vibrant and not push people, churches or other organizations away."

Vestal identified renewal among Christians and world evangelization as "the two great passions in my heart." Those passions, "stirred by the Spirit of God," he said, prompted him to end 27 years as a pastor and join the Fellowship staff.



"Could I have a twist of lemon in mine?"

Ordination disturbs two associations

By Mark Wingfield
Editor

DRAKESBORO—When a North Carolina Baptist church ordained Angie Flack to the gospel ministry in 1993, neither she nor the church imagined their action would become the source of conflict in two Baptists associations in West Kentucky.

When First Baptist Church of Drakesboro called David Flack, Angie's husband, as pastor last spring, the churches of Muhlenberg County Baptist Association did not know that their local understanding of what it means to be a Baptist was about to be challenged.

And when the Cornerstone Counseling ministry of Kentucky Baptist Homes for Children later hired Angie Flack as a part-time counselor in Madisonville, they did not know that decision would soon rupture their three-year partnership with Little Bethel Baptist Association.

Now both associations are engaged in disputes about how much latitude a Baptist association should allow for differences of opinion on doctrinal issues.

Little Bethel Association voted Nov. 4 to sever its relationship with Cornerstone Counseling, which had been housed in the association's Madisonville office building. Now Cornerstone Counseling has moved to another location and the association is undertaking a study to determine whether it should begin a separate counseling ministry in the space Cornerstone formerly occupied. At least one church is considering reducing its funding to the association in protest.

Muhlenberg Association, meanwhile, has appointed a credentials committee which is to bring a recommendation Jan. 21 on how to respond to overwhelming concern in the association about Angie Flack's ordination. Even though she holds no church

office, does not consider herself called to be a pastor and was not ordained by any church in the association, a majority of the association's executive board members have expressed concern that her presence in the association could "open the door for other problems."

Though not explicitly stated, the credentials committee is perceived to have been charged with recommending whether the association should withdraw fellowship from the Drakesboro church.

"This is not a personal issue, a personal vendetta against Brother Flack or his wife," James Shutt told Muhlenberg Association's executive board Nov. 19 in calling for the inquiry. "My biggest problem is with Drakesboro First Baptist in that they called Brother Flack knowing full well that his wife was ordained, and knowing full well what the position of the association has been on this issue."

"Yes, a church is autonomous, it governs itself," said Shutt, pastor of Calvary Baptist Church in Central City. "It has the right to do what it wills as a people and to believe what it wants. However, when that church or individual tries to push its beliefs and practices off on me and my church, you and your church, then that becomes another issue. I am not trying to tell another church what it can or cannot do. But when what it does affects an association of churches, then the matter must be addressed."

If the association does not address the "problem" of Angie Flack's presence, "it will open the door for other problems, like the ordination of women as deacons," Shutt said. "We need to speak on this subject loud and clear. Our voice needs to be heard saying that we will not accept the ordination of women for any reason."

Shutt's comments and those of other participants in the executive board meeting were obtained from written

statements and an audio recording of the session. Neither Shutt nor Director of Missions Ken Abbott was willing to discuss the issue further until after the next executive board meeting. Associational moderator Leroy Reardon did not return a phone call from the Western Recorder.

Though present, Angie Flack was not allowed to address the Nov. 19 executive board meeting. Visitors to Muhlenberg association meetings are not allowed to speak.

However, David Flack read a statement from his wife, in which she explained her call to ministry by using the children's song "This Little Light of Mine" as an illustration.

"When I first answered God's call to ministry, I believed I was letting God's light shine," she said. "To ignore this call would have been like hiding it under a bushel."

Her statement noted that some had suggested she should send her ordination papers back to Florence Baptist Church in Forest City, N.C., the church that ordained her.

"This is not an option for me, nor is it an option for Florence Baptist Church," she responded. "I could not and will not extinguish the light God has given me to carry. I will not hide it under a bushel as some have proposed, and I would not ask anyone to do the same."

"I am a spiritual woman called to serve God," she continued. "To try to reduce myself to anything less is a violation of New Testament Scripture."

"God has led me into the ministry of pastoral counseling to help people whose hearts are hurting," she said. "This is what I do. This is what I will continue to do until God tells me to do otherwise."

Aside from David Flack, only one other pastor rose to speak against the motion to form the credentials committee.

□ See *Woman's ordination ...*, page 6

Pastor writes about partial-birth abortion

By David Winfrey
News Director

MAYFIELD—What started as an effort to inform Mayfield churches about partial-birth abortions could become a drive to abolish the procedure in Kentucky, said the man who started the project.

Rick Reeder, associate pastor of Northside Baptist Church, said he was motivated to write a booklet about partial-birth abortions after Congress failed to override President Clinton's veto of a ban on the controversial procedure.

Already, 4,500 copies of "Innocent Blood, Guilty Hands" have been distributed, and a fourth printing of 10,000 copies recently was ordered, he said.

Also distributed, he said, are about 1,000 copies of a petition opposing legalization of partial-birth abortions.

Once collected, copies of the petitions will be distributed to President Clinton, Kentucky congressmen, state senators and representatives and Gov. Paul Patton, Reeder said.

"We're getting petitions back ev-

ery day," he said.

With a red cover and a drawing of the White House on the front, Reeder's 30-page booklet describes the partial-birth abortion procedure and offers reasons to oppose it. The book also urges readers to action, including letter writing and sharing the booklet with others.

"When the God of heaven gets enough of this outrageous behavior, we are in deep trouble," Reeder writes. "If we do not turn and repent, we deserve whatever we get."

In the book's introduction, Reeder equates those who vote for politicians "who would vote for death instead of life" with doctors or nurses who perform or assist abortions. "They are either murderers or accomplices to murder. It is that simple," he writes.

As a member of the public issues council in Graves County Baptist Association, Reeder said he wrote the book simply to inform Mayfield church members about the issue.

The effort has grown, he said, as the book has been read and supported throughout the state.

"Our ultimate end is that we would

like to see the ban of partial-birth abortions passed as law," he said.

If that cannot be accomplished in Washington, Reeder said, he hopes the book and petitions will motivate legislators in Frankfort.

"I think informed people can make things happen and that's what we need to do," he said. "Hopefully the Kentucky legislature will ban partial-birth abortions in the state."

Reeder said such activism is a new experience for him. "I'm probably like every other normally involved citizen. I've written my representatives and senators before," he said.

He said support for the book has come from a variety of sources, including those with no church background.

"When they read about this issue and see what's involved in it, regardless of their spiritual background or their political leanings, they seem to realize that we've gone too far with this," he said. "And that doesn't happen very often."

More information about the book or petition is available from Reeder at (502) 247-4861.

BLUEGRASS BURGEO

■ **Williams re-elected.** Stan Williams, pastor of Cannonsburg First Baptist Church, has been re-elected chairman of the Kentucky Historical Commission. Other officers elected during the commission's Dec. 3 meeting at the Baptist Building in Louisville are Vice Chairman Joe Priest Williams, Secretary Cheryl Doty and Treasurer Lowell Ashby. Williams is a retired pastor from Louisville; Doty is the Kentucky Baptist Convention archivist; Ashby is the KBC business manager. The Historical Commission has engaged Duane Bolin, professor at Murray State University, as author of a new history of the Kentucky Baptist Convention to be called "Cooperative Years: 75 Years, 1925-1999."

■ **Georgetown gets grant.** The James Graham Brown Foundation of Louisville has awarded Georgetown College \$750,000 toward construction costs for the instructional area of the new Anne Wright Wilson Fine Arts Building.

■ **Brush resigns at Georgetown.** Bob Brush has resigned as head football coach at Georgetown College after four years at the helm. Athletic Director Bert Hawkins said a search is underway for a new head coach.

■ **Campbellsville to break ground.** Campbellsville University will break ground Jan. 28 for a 16,000-square-foot addition to its Gosser Fine Arts Center. The addition will include rehearsal spaces for the Tiger Marching Band, concert band, choral and handbell groups, as well as a 227-seat recital hall with pipe organ, five practice rooms and storage space.

■ **Shirley Winters featured.** The strawberry collection of Shirley Winters, wife of the president of Campbellsville University, will be featured in the February 1997 issue of Good Housekeeping magazine.

■ **Georgetown alumni officers.** Gene Hunt of London is the new president of Georgetown College's alumni association. Other new officers are Vickie Yates Brown of Louisville, vice president, and James Dobbs of Columbus, Ohio, treasurer. Seven new members have been appointed to the alumni association's advisory board: Gene Enlow of Louisville; Jack Harrington of Charlevoix, Mich.; Harold Jessie of Georgetown; Jason Ladd of Louisville; Barbara Pinchback of Lexington; Brad Richardson of Louisville; and Carolyn Von Lehman of Owensboro.

■ **Mountain Outreach honored.** The Mountain Outreach program of Cumberland College has been honored as one of 10 "model" programs receiving the 1996 Samaritan Award from the Acton Institute for the Study of Religion and Liberty.

■ **Georgetown sets record.** Fund-raising on behalf of Georgetown College set a new record for the 1995-96 fiscal year, the college reported. Donations to the annual fund totaled \$902,210, a 13 percent increase. Gifts from all sources, including the Kentucky Baptist Convention, exceeded \$7.5 million.

■ **Services expand in Henderson.** Kentucky Baptist Homes for Children has expanded its services in the Henderson area by opening an office there and adding a second foster care specialist for the area. Laura Gipe of Owensboro has joined Betty Peckenpaugh at the Family Foster Care office, located at 2470 S. Green St.

■ **KBC suit settled.** A 5-year-old lawsuit has been resolved in favor of the Kentucky Baptist Convention, according to the KBC's attorney. The suit was filed in Pulaski County Circuit Court after the son of a Baptist minister was severely injured during a high jump attempt at a track-and-field match involving churches in the Pulaski Baptist Association.

The family of the boy, who became a quadriplegic after the accident, sued the church, association and state convention. The church and association settled out of court, but the convention held that it had no involvement in the track meet, said James Taylor, attorney for the KBC.

The judge granted summary judgment in favor of the convention, but the case has been appealed for several years. A September decision by the state supreme court not to hear the case means the family has exhausted its appeals, Taylor said.

WESTERN RECORDER

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

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BAPTIST FORUM

Beware of slander

You can't imagine my first thoughts when I read your editorial for the Dec. 10 edition: "Clinton bashing isn't biblically sound."

This is what I said to myself: "It is about time!" It is time for someone to speak out about the slanderous words that come out of the mouth of so-called Christian preachers of the gospel and other so-called Christians. So much is said in the Bible and especially the New Testament about the use of the tongue. Read James again and again.

However, I would like to use one passage of Scripture that is often used today to condemn others, but is read selectively. The Apostle Paul says in 1 Corinthians 6:10: "Do you not know that the wicked will not inherit the Kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor drunkards nor slanderers nor swindlers will inherit the kingdom of God" (NIV).

It is very clear that Paul puts the slanderers in the same list as homosexuals as those not inheriting the kingdom of God. It is time for these slanderers to stop their slandering. The same might be said about the so-called "Christian" radio.

Milton Murphey
Williamsburg

'Liberal' editorials

I've restricted myself from writing critically of your editorials for fear I will be guilty of doing to you what I

see you doing to others, especially our brother in Christ Jerry Falwell.

However, after just reading your most recent, Dec. 10, editorial about "president-bashing" I wish to respond hopefully as a Christian brother.

It seems to me our Baptist paper leans heavily, especially your editorials, toward the so-called moderate agenda, which I see as liberal, not moderate at all.

I'm well aware that God says "Touch not mine anointed" and Jesus said "Judge not..." As it has grieved me over the years to read and listen to criticism of our brother Billy Graham by those who seem to be doing far less in Christ's kingdom, it also grieves me to read such caustic criticism of God's men like Falwell, Merritt, Vines, etc. in our Recorder.

Wouldn't it be better to use the great Christian platform you have to promote evangelism and missions among our Kentucky Baptists and out-of-state readers? It seems to me we get enough "bashing" and "trashing" from our secular media that we shouldn't be getting some of the same from our Baptist paper.

I thought your editorials were fairly good while you were interim editor, but when you became editor they have swung strongly toward the moderates (liberals).

Aubert Rose Jr.
Benton

Am I a Baptist?

I must express my extreme concern regarding the action of Little Bethel Association in response to Angie Flack's ordination (page 3, this issue).

Having been certain that I am a Baptist since my conversion at age 23, I am forced to re-evaluate my Baptist-ism at age 47. Although I have written for Baptist publications; directed youth departments

and choirs; taught youth Sunday; completed seminary extension classes; served as church secretary, Baptist Young Women director, Baptist Women president and music director; served on nominating committees, building committees, pulpit committees; and several years ago narrowly missed being selected as one of my church's deacons—until now I had no doubts I was a Baptist.

But the expulsion of Cornerstone Counseling and Angie Flack from Little Bethel Association's office because she had been ordained... leaves me reeling. If this is what a Baptist believes, then I'm no Baptist.

I am at a loss as to why gender prevents a person from serving God's kingdom when his kingdom recognizes not slave, not Jew, not male, nor female—only the spiritual image of God in us. I am confused by the Baptist willingness to name all major mission thrusts in honor of women missionaries while refusing to allow women to speak in pulpits at home.

Angie Flack was not seeking a pastoral position, was not promoting the fact that she had been ordained, was not attempting to use her ordination in any authoritative fashion... Am I to understand that because she served the Lord in leadership roles she is violating biblical teaching and is not representative of Baptist doctrine?

Assessing my roles in the Baptist church, I have committed the same "sins," most currently serving as music director at Dixon First Baptist.

As a result, I have resigned all leadership positions in that church and am soul-searching as to where I went wrong in assuming myself to be Baptist.

E. Carolyn Tucker
Dixon

Anticipation

The season of Christmas arouses within us a host of thoughts and feelings. Among them is the feeling of anticipation—"to look forward expectantly."

Anticipation... young children, who still believe in the magic of Christmas, eyes brightly lighted, like reflections of the Christmas tree... those who still believe it was Santa who took the cookies and drank the milk... those who are still a bit confused when the preacher asks what name do we think of when we hear the word Christmas and the little tow-headed fellow yells out "Santa Claus." Children, who even in poor estate, somehow know that they will have a gift or two under a tree or beside their bed—or, at least, hope so.

Anticipation... a kitchen-weary grandmother who, along with granddad, are waiting for their children and grandchildren to arrive. It has been years since they were together at Christmas at the old home place... dolls long put aside in a box brought out and propped on pillows... even

the old Lionel train, winding happily around the Christmas tree... the aroma of their favorite dishes floating deliciously in the air... granddad looking out the window to the driveway with every sound of a closing door.

ON MISSION TOGETHER



William W. Marshall

"Not yet," he says to his wife of more than 40 years, and then he hears the horn and car doors close. And then... squealing voices penetrate the air... "Grandmamma... Granddaddy!"

Anticipation... what will 1997 bring our way? Will it be a better year? Will it be worse? Can I do anything at all about it?

To that, as Christians, we can answer with an emphatic "Yes!"

For just as surely as this season of anticipation generates within us an inward look at who we are, the season of Christmas prompts a deeply felt desire to be a better person next year. For there is, indeed, within all of us a Scrooge... the part of us we aren't pleased with... the part of us which makes us sometimes not like ourselves... or hurt others... the Scrooge in us whom we really wish

would stay away.

For it is, after all, the Christmas event that assures us we can do something about our future... a message not delivered to us by visits from the ghosts of Christmas past, Christmas present or Christmas future. But a visit from the one who walked down the stairway of heaven on a night long ago with a baby in his arms to give us, not a ghost, but a divine messenger who became Good News for all of us.

A messenger who continues his unquenchable mission in this world... stimulating glorious and timeless Christmas music like Handel's Messiah... blessing the work of those who bless others, whether Mother Theresa, the Salvation Army, or your church and mine...

A messenger who owns the past, the present and the future... and who is with us in our anticipation of 1997... waiting, not for the midnight countdown on New Year's Eve... waiting, rather, for the right moment in this season to say again to you and to me, "Merry Christmas and happy new you!"

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



FAMILY FORUM

Review family's year together

By Diana Garland

As we begin the new year, many of us like to reflect on the past year and make decisions about how we will try to live differently in the year ahead.

We know our resolutions often do not make it past Jan. 2, but there is still something helpful in the "taking stock" they require.

This "taking stock" and making resolutions can be especially helpful for couples and families to do together. Perhaps sometime during the New Year's holiday or on one or more of the long quiet evenings of early January, you can plan a "taking stock" time as a couple or family.

Some families spend this time together going through photographs and mementos of the past year, putting them in an album. Make it the beginning of an annual ritual.

Or you may want to do this with other families in your church. Invite everyone to bring the shoe boxes full of mementos and pictures and spend time together filling your scrapbooks, taking time to share pictures and stories between families.

My family enjoys reviewing the year as we are driving the long road back from our Christmas gathering.

If you have this kind of opportunity—or can make such an opportunity—be sure to take along the calendar from the past year where your family has recorded its comings and goings. You'll be surprised how many memories it will jog.

If you have never done this before as couple, consider going all the way back to your wedding day. Year by year, record the marker events, the funny and not-so-funny experiences, the problems.

Once you have reviewed the past, reflect on three questions:

- What struggles have we survived?
- What changes have we experienced and handled well?
- What would I have done differently?

Finally, think about and pray over the year to come. What do you want to commit yourselves to? What are you going to be working on together? What do you hope this time next year to be saying about the year just passed? What concrete steps will you take to live the commitments you are making?

Diana Garland is a Baptist family ministry specialist currently doing research for Louisville Presbyterian Theological Seminary and the Lilly Endowment Inc.

HE SAID/SHE SAID

The Great Christmas Tree Fight signaled collision of traditions

SHE SAID



Alison Wingfield

Everybody has different Christmas traditions. No matter how silly these rituals may seem at other times of the year, they become sacred and must be followed at all costs during the Christmas season.

Naturally, some adjustments to these traditions have to be made when you get married. But it isn't easy.

I remember decorating the artificial Christmas tree in our little triplex in seminary housing on the first

Christmas after we were married. It was a hand-me-down, as were most of the ornaments. But I was proud of it.

We made it through our first Christmas together fairly smoothly as we adjusted to separating our time between our two families in Albuquerque. We returned home to Fort Worth the day after Christmas so I could be at work the next day.

When I got home from work, Mark had done what he thought was a great deed. He had taken down the tree and all our decorations and put them away. Heresy! Everyone knows you don't take the tree down until New Year's Day.

I was beside myself. Mark had messed with what I had assumed was everybody's tradition.

Now that I'm older and (hopefully) wiser, I realize that while traditions are a good thing, you also have to be flexible and willing to change those traditions as circumstances dictate.

Celebrating Jesus' birth doesn't have to happen in a certain way. The important thing is to make the most of the moments you have, whether with friends and family or by yourself.

And, of course, don't even think of taking down your decorations until New Year's Day.

HE SAID



Mark Wingfield

Marriage exposes a person to all kinds of new ideas and cultural oddities, as the story of our first Christmas illustrates.

It's not because I was raised in a family of the world's best housekeepers that I learned to take down the tree the day after Christmas; perhaps we just knew that when Christmas is over, it's over. Take the tree down and stop pretending. Clean up the house and get ready for the

new year.

I learned my lesson, though. For the sake of marital peace, I now keep plugging in the Christmas tree lights every day after Christmas until Alison says it's time to stop. I will take down no tree before its time.

Marriage changes some of each person's family traditions during the holidays, but having children changes things even more. Once the kids are old enough to really enjoy Christmas, it becomes more important to develop your own family traditions.

Having young children also puts the brakes on a couple's holiday social life, whether by their choice or not. Having two babies at once suddenly dropped us not just to the B list for New Year's Eve parties but somewhere on the Y or Z list. Nothing like a couple of crying children to make the party invitations dry up.

One year we discovered some friends with young children had suffered the same plight, so we bonded together to have our own New Year's Eve shindig with more rattlers and screaming than you'll find on Times Square.

Of course, that party broke up about 9 p.m., after the children had gone to sleep and the parents had passed out on the floor without having imbibed in any alcohol.

Larry Lewis: An authentic conservative

A key transition era in the leadership of Southern Baptist Convention home missions comes to a close when Larry Lewis retires as president of the SBC Home Mission Board this week. Lewis will slip quietly off the scene Dec. 31 to become a consultant with a para-church missions organization.

Lewis' departure is significant for several reasons. First, because he was the first head of a major SBC agency elected after conservatives gained control of the denominational structure.

Second, his "retirement" at age 61 is significant because it is not what he had planned.

As the HMB began preparations to merge with two other agencies to form the North American Mission Board next June, it became abundantly clear there would be no place for Lewis in the new organizational structure. To his credit, he has found a graceful way to exit before being left behind.

Why was there to be no place for Lewis in the new structure? Many people who know Lewis and the inner workings of the SBC believe it is because he had proved himself to be his own man—a devout theological conservative who still thought for himself and refused to toe a party line. Lewis ran afoul of the new powers that be on several occasions when he spoke out for what he thought was best for missions even though it conflicted with what his would-be handlers desired.

Installed as a conservative, he was eschewed by most moderate Baptists as a lackey of the new power structure. But in time, he was equally shunned by conservative political leaders because he wouldn't be a lackey of the new power structure. In the final analysis, he became somewhat of a man without a country.

Lewis should be seen as a transitional figure in SBC life because he will be remembered as the HMB president who bridged the gap between what the SBC used to be and what it is becoming.

Even so, Lewis has made important marks on Southern Baptist missions efforts:

■ He has demonstrated that it is possible to be theo-

logically conservative and open-minded. He did not pretend to have all the answers and was open to explore every possible means of reaching people for Christ.

■ He has hammered home tirelessly the importance of starting new churches. Although the SBC had been starting many new churches prior to Lewis' tenure, he raised awareness of this fundamental principle of the growth of God's kingdom and made it a public priority.

■ He has encouraged innovation in church starting, evangelism and ministry with an eye toward reaching baby boomers and younger generations with the gospel.

■ He has demonstrated that ministry and evangelism can and must work together.

Because I worked under Lewis at the HMB for three years, I know each of these things to be true. An illustration of the last point, however, speaks volumes.

One summer we both participated in an urban missions "plunge" in San Francisco, designed to help us better understand the realities of urban ministry through immersing ourselves in an urban setting for a week.

Walking with a large group down a main boulevard in San Francisco one afternoon, we encountered a street person who had just been beaten severely. Lewis was the first person to reach out to help the man. He did not ask for gloves to protect himself from the man's bloody wounds; he did not scold the man for his state of depravity. Instead, he reached out and put his arms around the man and prayed with him; he urged others to get napkins and water from a nearby Burger King; he preached a silent sermon about the love of Jesus while he helped the man and waited for an ambulance to come.

Lewis and I have differed in our understandings on certain theological and political issues. He has not always done things the way I wish they had been done. However, I have respect for the man because of his authenticity.

With Larry Lewis, what you see is what you get. It's too bad that's not viewed as an admirable trait by everyone.

—Mark Wingfield

EDITORIAL

The transforming power of forgiveness

By Charles Colson

Cultural critics complain, with some justification, that nobody writes good Christmas songs or stories any more, a serious problem in this season of hope.

I'm no Dickens, but I do have a true story about the transforming nature of love, one played out on a much larger stage than the tale of the family Cratchit, spanning decades and continents, peacetime and war.

It all began 24 years ago. I was a top-ranking White House aide, a man of nominal faith and considerable power. Picking up the paper one day, I was overcome by a picture that will hang forever in the gallery of human pain: Kim Phuc, a South Vietnamese child, running naked down a street. Her village had been napalmed. Her grandmother and two younger brothers had been incinerated. She was severely burned.

No person can look at such a picture and not be deeply moved. And because I was part of the administration prosecuting this war, there was no escaping a sense of personal responsibility, which made my agony deeper. While I believed we were right to oppose the communist onslaught, our decisions, nonetheless, contributed to the horrors experienced by this helpless child and many like her.

Kim's life and mine changed im-

mensely in the years to come.

Nick Ut, the Associated Press photographer who snapped that famous picture, took her to a hospital, where she received years of burn therapy.

As Kim rose from her wartime ordeal, I sank into an ordeal of a different kind. Yet in the furnace of Watergate and prison, my life changed—perhaps more so than Scrooge's. I surrendered my life to Christ and received a new life

and a new passion: serving the "least of these mine brethren" in prisons throughout the world.

We never totally escape our past, of course, and throughout those years I would think of that poor Vietnamese girl, wondering what had happened to her, wondering if she had survived. Unknown to me, Kim's spiritual life was moving in the same direction as my own.

In 1986, the Vietnamese government sent her to Cuba. There she met and married Bui Huy Toan, an evangelical Christian, and Kim herself surrendered her life to Christ. On the way to their 1992 Moscow honeymoon, the two defected in Toronto.

Fast forward to a Veterans' Day service at Washington's Vietnam Veterans' Memorial, where Kim told those assembled: "As you know, I am the little girl who was running to es-

cape from the napalm fire. I have suffered a lot from both physical and emotional pain. Sometimes I thought I could not live, but God saved my life and gave me faith and hope."

Then Kim forgave the unknown pilot whose load of napalm seared her skin and killed three family members, a message that spoke directly to all of us who played a role in that war.

"Even if I could talk face-to-face with the pilot who dropped the bomb," she said, "I would tell him we cannot change history, but we should try to do good things for the present and for the future to promote peace."

Simple, direct words. Yet how many who have suffered as Kim had suffered could bring themselves to speak those words?

In our shared religion we call this "a meeting at the foot of the cross," a place where faith reconciles us to one another no matter how deep the wounds we inflict, no matter what the distance between us.

The story does not end at the Vietnam Veterans' Memorial.

Kim and her husband, who are of humble means, had long hoped to attend Bible college. After I retold her story on my daily radio broadcast, scholarships were immediately forthcoming from several institutions.

Kim and her husband are still deciding exactly which school they will attend. But one thing is certain. After graduation they will return to Vietnam—as missionaries.

God bless us every one. Indeed.

Woman's ordination disturbs two associations

"This problem was created by Drakesboro Baptist Church. They chose to go against what is the commonly held belief among Baptists on ordination of women."

Charles Gresham, pastor of Temple Baptist Church in Central City, speaking to the executive board of Muhlenberg Baptist Association

Continued from page 3

"We may not agree on the understanding of ordination, but I would hope we would respect the autonomy of the local church," said Charles Midkiff, pastor of First Baptist Church of Greenville. "I have never ... criticized another Baptist church for who they call to be their pastor, and I'm not going to start tonight," he said. "If you take this action against the Drakesboro church, please know they will not stand alone."

Besides Shutt, who made the motion, one other pastor also spoke in favor of creating the credentials committee.

"When any member of any group goes against the principles or purposes of the organization to which they belong, they create a situation which is a no-win situation for themselves and for the organization," said Charles Gresham, pastor of Temple Baptist Church in Central City. "This problem was created by Drakesboro Baptist Church. They chose to go against what is the commonly held belief among Baptists on ordination of women."

Gresham said there are only two kinds of ordination in a Baptist church: ordination of deacons and ordination to the gospel ministry. When someone is ordained to the gospel ministry, it "doesn't matter what the job description is," he said.

That the Bible teaches that ordination is for males only is "just as clear as the teaching on salvation," Gresham said. He also compared the surety of this teaching to the commonly held belief in parts of West Kentucky that Baptist churches should not recognize baptisms performed by churches of other denominations.

"This is not about the right of individuals to believe as they choose," he said. "This is not about the right of churches to believe and practice as they choose. This is an issue of what we believe and stand for as an association."

But David Flack said the Drakesboro church did not call him as pastor with an agenda of introducing women's ordination into the association. The church has not made an issue out of Angie Flack's ordination, he added.

He explained that the dispute in both associations erupted after he truthfully answered a request for information for Muhlenberg Association's 1996 annual. Churches are

asked to list all ordained ministers in their congregations. So he submitted Angie Flack's name under the heading "ordained ministers other than pastors."

"When I went to Muhlenberg County, I did not go there with the banner of the ordination of women," David Flack said. "I happened to be married to a woman who is ordained."

Although Drakesboro First Baptist Church never has ordained a woman, the church was fully aware of Angie Flack's ordination and has been supportive in every way, the couple said.

Despite what has been portrayed by other pastors in the association, "I know of no strife" within the Drakesboro church over the ordination issue, David Flack said.

Ironically, the constitution and by-laws of Muhlenberg Association offer little detail about doctrinal issues such as ordination. Churches are required to subscribe to statements of faith that comply "in spirit" with the 1963 Baptist Faith and Message convention. The Baptist Faith and Message makes no mention of ordination.

Further, Muhlenberg Association's constitution stipulates that only one article may never be amended. That article, No. 5, states: "This body shall exercise no ecclesiastical authority."

David Flack said his understanding of that article, interpreted by old-timers in the association, is that the association won't meddle in the affairs of the local church. Thus, taking any action against the Drakesboro church due to Angie Flack's ordination runs counter to the association's own governing documents, he said.

The matter will next be addressed in Muhlenberg County Jan. 21, when the executive board convenes to hear the report of the credentials committee. Members of that committee are Scott Bennett of New Harmony Baptist Church in Bremen, J.D. Hunt of First Baptist Church in Greenville and E.W. Greenwalt of Woodland Baptist Church in Greenville.

In neighboring Little Bethel Association, action already has been taken by a 42-5 vote to move Cornerstone Counseling and Angie Flack's ministry out of the association's office building. The association's executive board will hear a report from a special study committee Jan. 6 about whether to begin a different counseling ministry in the space previously occupied by Cornerstone Counseling.

New building under construction at Freeda Harris Center

Continued from page 1

1,700 square feet of floor space."

Jones said 40 Baptist Builders from around the state were ready to help. But their offer was turned down by southeastern Kentucky Baptists, who said they needed to get involved themselves.

"That speaks volumes to me," he said. "That's ownership and pride in local work. The anticipation and involvement of several men up there has astounded me."

He credited the advisory committee of Thompson, Butch Roberts, Tom Westfall and Harold Brehm with spearheading much of the work.

About half the funds for the project came from the Eliza Broadus Offering for state missions. The remainder came from various donations, Jones said. Funds are still needed for finishing touches, including a gym floor.

The largest single gift of \$14,000 came from the Murray area's Blood River Baptist Association. Whitetree spoke at a world missions conference there in the late 1980s.

They stayed in touch and two years ago the association asked its youth and adult Sunday school classes to donate \$10 a month toward the building.

Among other donations is tile for the kitchen, meeting rooms and bath-

Profile of an ordination

DRAKESBORO—David and Angie Flack were ordained to the gospel ministry on the same day in June 1993, but they each sensed God's call to ministry at separate times, they said in a recent interview.

After examining their own understandings of what God wanted with their lives, David Flack pursued a pastoral ministry in the local church and Angie Flack became a pastoral counselor. Both earned the master of divinity degree from Southern Baptist Theological Seminary in Louisville.

Though called separately and pursuing separate vocational specialties, the Flacks viewed their journey as a partnership in ministry, he said. "Neither of us had the sense that our call was more important than the other's."

While in seminary, they participated for two years in the "van program" which takes students from Louisville to Michigan every weekend to serve small churches in new work areas. They also have participated in partnership missions ventures overseas.

Eventually, David Flack, 36, became pastor of Union Grove Baptist Church in Trimble County. Angie Flack, 33, became a chaplain. Then last April, David Flack was called as pastor of First Baptist Church of Drakesboro.

Since moving to Drakesboro, Angie Flack has continued to commute to Louisville three days a week to complete schooling at the University of Louisville and a residency in pastoral counseling with Alliant Health System. In May, she was hired to do part-time counseling in Hopkinsville and Madisonville through Cornerstone Counseling, a ministry of Kentucky Baptist Homes for Children.

Angie Flack said her ordination is an important link that keeps her counseling ministry accountable to the Baptist church that ordained her. "It was one of the most sacred worship services I have been in," she said.

To her, the ordination signified the church saying, "We recognize your call from God, and we are setting you apart."

Now as she counsels people about their trials and heartaches, she said, she constantly remembers that "I have a home I need to stay rooted and grounded in and need to stay responsible to."

For her understanding of Christian-based counseling, obtaining certification from the American Association of Pastoral Counselors is necessary but not enough, she explained. "Through AAPC, I am accountable for clinical training. Through ordination, I am accountable as a minister to my community of faith."

Robert Reeves, a spokesman for Kentucky Baptist Homes for Children, said his agency has no ill will toward the association over the issue. "We agreed it would be less divisive if we moved the office," he said.

Reeves said Cornerstone Counseling follows the same guidelines as the Southern Baptist Home Mission Board on ordination of pastoral counselors. "We recognize that pastoral counselors who have certification through the American Association of Pastoral Counselors may be ordained," he explained.

A spokeswoman for the pastoral counselors' accrediting agency confirmed that to be credentialed, pastoral counselors usually must obtain

"ordination or consecration" from their faith group.

Reeves said Kentucky Baptist Homes for Children is "not trying to take a stand on the ordination of women" but simply tries to hire the most qualified individuals as counselors in each of its regional Cornerstone offices.

Currently, 17 Cornerstone Counseling offices are operating across the state. All but the Madisonville office are operated through partnerships with the children's home and a local association, church or agency.

Reeves said the Madisonville office has not experienced any decrease in client referrals since moving out of the associational office.

room from the Christian Appalachian Project in Prestonsburg. A local man who is not a Christian saved the center \$1,800 by removing a huge sycamore tree from the property before construction began.

"People have seen the ministry and know its value," Jones said. "It's real interesting how a lot of this has come about. But I'm not really surprised. That's how the Lord works."

For Whitetree, another bonus will be added sleep. Cramped conditions in the old building meant occasionally getting up at 2 a.m. to fire up the ceramics kiln because it puts out toxic fumes.

Now it will be placed in a properly-vented room, he said. An art teacher from Pikeville High School has offered to teach children how to throw pottery on a wheel, which couldn't have been done in the old space.

The Freeda Harris Center is a joint ministry of the Kentucky Baptist Convention and the Southern Baptist Home Mission Board. In addition to the Big A Clubs which have touched thousands of Appalachian children through the years, the center offers a teen club, Bible studies for adult women, recreational ministries, vacation Bible schools and a host of other ministries.

Study: In time, church splits create positive growth

By Mark Wingfield
Editor

WASHINGTON—Though painful and ugly, church splits usually create a burst of emotional energy that eventually leaves two stronger churches standing in place of one dysfunctional church, according to new research.

Sociologists Frederick Starke and Bruno Dyck of the University of Manitoba studied 11 self-governing congregations in the United States and Canada. Each congregation had experienced a split, so that 22 churches now exist where once there were 11.

Results of the study are published in the December 1996 issue of the *Review of Religious Research*, a scholarly journal of the Religious Research Association.

"Congregational splits ... result in

the formation of new congregations in ways that are functionally similar to the Diaspora of the early church," the authors report. "Viewed in this way, the formation of breakaway congregations can be seen as a promulgation of the faith and an improvement in the performance of the larger church."

The researchers add: "While there may be better ways to plant new congregations, it seems that an intense conflict creates an emotional energy that is helpful in forming a congregation in a way that well-reasoned church planting strategies cannot match."

The study found that breakaway congregations usually fare far better than established congregations in the first two years after a church split.

"Immediately following the split, members of the parent organization described themselves as distraught,

abandoned, betrayed and shell-shocked," the authors noted. "Although some individuals in the parent congregation were happy that the 'dissidents' were gone, there was a definite sense of loss associated with the congregation's forced downsizing."

In the parent congregations, more trauma often followed the split, the study found. "For example, in all congregations where the pastor had survived the chain of events leading up to the split, he was either dismissed or resigned within 15 months."

Breakaway congregations fared much better in the first months after the split, however. "These individuals felt freed from the 'oppression' of their 'parents' and were exhilarated about the prospect of starting a new work. ... They were relatively quick to let bygones be bygones."

But differences between the two

congregations usually levels out after about two years, researchers said.

In that period, the established congregation regains its momentum, the breakaway church becomes more established and both move toward the middle of a performance scale.

Considering that most churches that split have endured a difficult period in which performance was exceptionally low, the end result of two congregations performing well represents an overall gain, the researchers argue.

Another positive outcome of the trauma of a church split is that more people step forward to assume roles as church leaders, the study found. "In practical terms, the conflict outcome means that people who have been sitting on the sidelines will step forward and assume positions of leadership that they otherwise probably would not have assumed."

"While there may be better ways to plant new congregations, ... an intense conflict creates an emotional energy that is helpful in forming a congregation in a way that well-reasoned church planting strategies cannot match."

Doctrine and authority called causes of most church splits

Continued from page 1

This finding is consistent with the theories of sociologist Max Weber, the authors suggest. Weber said changes of the greatest historical consequence are driven primarily by value-based reasons, or by fundamental beliefs and principles.

"Beliefs and principles will supply the high level of motivation needed to form a breakaway organization," the authors explained. "No such high lev-

el of motivation is necessary for members to remain in the already-existing parent organization. Those who remain may view the conflict in authority terms because they perceive the people that want to introduce change as merely upstarts or troublemakers."

Congregations in the study split between 1983 and 1993. The sample included churches in small towns and large cities. Baptist, Mennonite, Pentecostal and non-denominational

churches were studied.

Data was obtained by in-depth interviews with multiple people on both sides of each congregation's split.

The main issues identified in these disputes covered a wide range: the theology of the pastor, worship style, pastor's leadership style, charismatic influence, role of women in ministry, views of biblical authority, defining the mission of the church and whether or not to begin a private school.

The study found that pastors play a pivotal role in most church conflicts. While concerns about the pastor are not always cited as the main reason for the conflict, they are frequently cited as a contributing factor, the researchers noted. Pastoral issues frequently cited in the study included concerns about the pastor's continued employment, disputes about the pastor's leadership style and questions about the pastor's integrity.

Habits of the Mind: Ten Exercises to Renew Your Thinking. Archibald Hart. Word Publishing, 1996. 187 pages. \$17.99. ♦♦♦♦

Hart is the author of 18 books. Throughout his writings, he addresses topics which are close to everyday situations people of faith encounter. In this recent book, Hart, former dean of the Graduate School of Psychology of Fuller Seminary, tackles what he considers a core problem for our society: controlling our thinking.

Hart's contention is that we can influence how we feel and behave by paying attention to how we think. Hart reveals how thinking influences our spiritual and emotional health. Obviously, then, if we want to behave and feel healthy, we need healthy thinking. Hart contends that healthy thinking is a habit we can learn, and he sets about discussing 10 habits of healthy thinking. A chapter is devoted to each habit and is written succinctly and without psychological jargon. Hart concludes his book with a section of practical exercises intended to help shape healthier patterns of thinking.

This clearly written book can have a profound effect on one's life if put into practice. When you read such habits as: "see the good in others, don't punish yourself and accentuate the positive," you are not reading something entirely new. But Hart's presentation is worthwhile because he makes his points while emphasizing how we might incorporate the "habit" in our lives.

I recommend this book to people in the pew and those who face people in the pew. If there is one thing the church needs in order to be more effective in its mission to reach the world for Christ, it is healthy thinking. The result is a family of people who, individually and together, are able to live healthier and happier lives. Because the book is not preachy, it will also find a welcome audience with those who are not a part of the Christian faith. — Wayne Hager

Spiritual Disciplines within the Church. Donald Whitney. Moody Press, 1996. 216 pages. \$10.99. ♦♦♦♦

By the title, one might be tempted to believe Whitney plans to tell us how to exercise spiritual disciplines within the corporate life of the church. However, this is not a book about fasting, meditation or solitude. Subtitled "Participating Fully in the Body of Christ," Whitney's book is a primer on church membership.

Whitney, assistant professor of spiritual formation at Midwestern Baptist Theological Seminary, provides an overview of what it means to be a member in good standing of a Baptist church. He deals with such questions as: Why go to church? Why join a church? Why worship with the church? Why give to the church? Why pray in the church? Why learn in the church?

His premise is that for the Christian, church membership and participation are not optional. While one can worship God anywhere, one cannot serve God fully apart from the church; while one can learn about God from tapes and books (even the Bible), one cannot understand God fully apart from the church.

Written in a clear, concise and biblically-grounded style, Whitney has provided a challenging and inspiring apology for the necessity of church membership. While one might argue with some of his criteria for "shopping" for the proper church to join, he at least reminds us that joining a church is serious business for the Christian.

This book could serve as an excellent resource for a new members class or a refresher course on church membership. — Jim Holladay

Kingdom Leadership: A Call to Christ-Centered Leadership. Michael Miller. Nashville. Convention Press, 1996, 116 pages. No price given. ♦♦

The church growth movement has spawned a spate of books on leadership, most of which are designed to cultivate the type of pastoral leadership it takes to grow a church. Miller's book is another in that series.

If you are looking for a thorough treatment of leadership—its nature, principles and practices, you are likely to be disappointed in this brief treatment of the topic. If you are looking for a discussion starter, or a book to help stimulate a group discussion on leadership, *Kingdom Leadership* may be the type of resource you will find helpful.

Miller begins his discussion of leadership with the acknowledgment that Jesus is the "kingdom leader." "Christ chooses church leaders to nurture, protect and guide the church as his undershepherds."

From that foundation, Miller moves to a discussion of the person of the leader by examining the call, character and competencies of the leader. After looking at the personal attributes necessary for kingdom leaders, Miller outlines the four basic roles a kingdom leader fulfills: leading, administering, ministering and communicating.

With all the books being published on leadership, I am waiting for one to deal with "followership."

After all, in the kingdom economy, the leader is to be the servant of all. — Jim Holladay

The Minister's Manual: 1997 edition. Edited by James Cox. HarperCollins, 1996. 345 pages. \$17. ♦♦♦♦♦

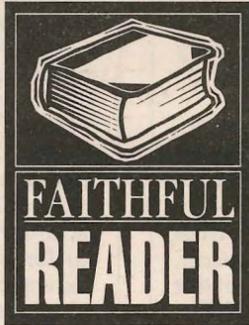
The Minister's Manual series is so well known among pastors of all denominations it is hard to say anything that has not been said over the decades. "Helpful," "concise," "insightful," "life-saver" all come to mind. The Minister's Manual is as familiar as an old shoe but continues to offer new and refreshing aids for the task of proclaiming the word.

Cox does a good job of assembling a wide variety of people to contribute to the book. Some contributors appear from year to year, but each year new people bring new perspectives and styles as well. Each week sermons, illustrations, sermon suggestions, prayers, worship aids and lectionary message provide a wide range of starting thoughts for the weekly message.

As with any collected work, there is a variety of styles. This is particularly helpful with the preaching task, as "reading" the manual helps stretch the preacher and expose ways of presenting the sermon which are not "natural." I use the scriptural index to see how others have presented a particular text I am studying. As the years go on, the preacher develops a multi-volume preaching commentary.

Sections on preaching during Advent and Easter/Lent help give the preacher new starting places to present the "old, old story." Funeral helps, children's sermons, evangelism and world missions and "a little treasury of sermon illustrations" are a part of the familiarity of the manual. This year, Cox's special section consists of resources for preaching on prayer. Of particular help to Southern Baptist preachers is the section on Ephesians, the 1997 Bible Study Book.

Every pastor has a place on the shelf for The Minister's Manual. This year's edition deserves to take its place next to the high quality manuals of the past. — Wayne Hager



NATIONAL NOTES

■ **Homeless again.** City officials across the United States are making it more difficult for the growing number of homeless people to survive on the street, according to a report released Dec. 11 by the National Law Center on Homelessness and Poverty. An analysis of new laws in the nation's 50 largest cities shows that three out of four municipalities now have anti-panhandling laws, a 62 percent rise in the past two years.

■ **Chaplain's assistant discharged.** An assistant to the Roman Catholic chaplain at the U.S. Naval Academy has been discharged from the Navy after he refused to wear his uniform in protest of federal abortion law. William Downes, a former petty officer, said he was angered by President Clinton's veto of the Partial Birth Abortion Ban Act.

■ **Episcopal Church recovers funds.** The Episcopal Church in the United States has closed the book on the Ellen Cooke scandal, announcing that all but about \$100,000 has been recovered from the \$2.2 million embezzled by its former treasurer. The total loss to the church was \$422,094, including \$320,000 in costs associated with the case.

■ **AMA to study abortion procedure.** Delegates to the American Medical Association's mid-term meeting in Atlanta in early December turned aside pleas from abortion opponents that the organization take a stand on a controversial late-term abortion procedure known as "partial-birth" abortion. Instead, the AMA will study the issue, including the safety and ethics of the procedure and will issue a report in June.

■ **Vatican to review gender-neutral Bible.** In an effort to resolve one of the thorniest disputes between the American church and Rome, the Vatican agreed Dec. 13 to speed up talks with the U.S. hierarchy on the use of "inclusive language" in the biblical texts read during mass. The talks are aimed at resolving differences that emerged four years ago when a Vatican panel rejected gender-neutral language in the Catholic lectionary proposed by American Catholics.

Views differ on limiting Internet porn

WASHINGTON (RNS) Conservative religious groups are urging the U.S. Supreme Court to uphold a new law restricting pornography on the Internet.

Civil libertarians, however, claim the law is a clear-cut violation of constitutional free speech guarantees.

On Dec. 6, the high court announced it would hear oral arguments in March in a landmark case examining the 1996 Communications Decency Act, which makes it a crime to disseminate "indecent" or "patently offensive" words and images to children over the Internet.

President Bill Clinton signed the bill into law in February, but a three-judge panel in Philadelphia immediately blocked enforcement, ruling that the law violated the rights of adults.

In a statement, the Northern Virginia-based anti-pornography group Enough is Enough said the Supreme Court must stop "pornographers and pedophiles" from "exploiting" new computer technologies.

"It is critical now, before the Internet further expands into more homes, schools and libraries, that the pornographers and their distributors understand that the same laws that have protected children from the likes of Penthouse and Hustler magazines will also protect these same kids surfing in cyberspace," said Enough is Enough spokeswoman Donna Rice Hughes.

Southern Baptist public policy specialist Will Dodson said he's hopeful the Supreme Court will declare the act constitutional.

"It is bad enough that adults are not protected from pornography which

the Supreme Court does not consider obscene. However, surely the justices will find it in their hearts to protect children from this harmful material," Dodson said.

Opponents of the law, however, called this a simple case of impermissible government censorship.

"We would not be here today were it not for Congress' misguided attempt to regulate what one lower court judge described as 'the most participatory form of mass speech yet developed,'" said American Civil Liberties Union Legal Director Steven Shapiro.

"Individual users and parents—not the government—should decide what

material is appropriate," Jerry Berman of the Citizens Internet Empowerment Coalition told USA Today.

Both sides agree the case will set important precedents.

However, such responsibilities make at least one Supreme Court justice uncomfortable. Ruling last spring in a case about decency and cable television, Justice David Souter, who does not have a computer in his chambers, wrote: "In my ignorance, I have to accept the real possibility that if we had to decide today just what the First Amendment should mean in cyberspace, we would get it fundamentally wrong."

Come and join us in our ...

Experiencing God Weekend

God's Invitation: A Challenge to College Students

Speaker: Steve Ayers, pastor

*Hillvue Heights Church, Bowling Green, Ky.
with Hillvue Heights Worship and Praise Team*

January 24, 25 & 26

Cave City Convention Center, Cave City, Ky.

Registration Cost: \$10 per person

*Send to: Baptist Student Union, 800 Waldrop
Murray, KY 42071 (502) 753-5771*

Please respond by Jan. 13 • Hotel accommodations available

Joy to the world!

By Robert Dunston

This week's Christmas devotional was written by Jennifer Van Camp. Jennifer is a sophomore at Cumberland College and is from Lexington. Her devotional is based on Luke 10:20.

"Joy to the World"—what a wonderful song. We sing it every Christmas with family and friends. Have you ever really listened to the words?

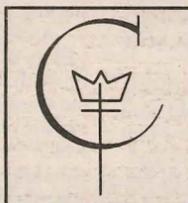
"When Christ was born on that cold, dark night almost 2,000 years ago, he brought a new joy to the world—one that had never existed, and one that has never been paralleled.

"When I say 'joy,' I don't just mean a feeling of happiness, because feelings come and go. Joy is a condition, a constant state of being, and after all, what better joy to have than a Savior who died for our sins and promised us the gift of eternal life?

"I'm happy when I get a gift for Christmas, but that feeling fades with the passing of time. God gave us a gift more precious than any other, one that never fades—his Son. This gift is ours only if we

choose to accept it. We can have eternal joy, everlasting joy, all year around, not just at Christmas. The next time you hear 'Joy to the World,' remember who brought that joy, and what it means every day of our lives. Make it a song of your heart at Christmas, and every day of the year."

CUMBERLAND COLLEGE



Jennifer's words remind us of the incredible gift God has given to us.

God has not given us some thing, but himself. It is our receiving of that gift that makes a difference in our lives and produces within us a hope that will not be dis-

appointed, a peace that exists even in the most trying of circumstances, a joy that rejoices even in the face of adversity and a love that empowers us continually.

All of us at Cumberland College wish you the hope, peace, joy and love of this Christmas season. May we all kneel in awe before a child in a manger who came to set us free and give us abundant life.

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

Treasures

I love this time of year.

No matter how many Christmas-es I celebrate, there is always an excitement and anticipation that takes hold of me. I know other believers share this feeling because I can see the results.

Across the state, gifts are arriving at Kentucky Baptist Homes for Children facilities in bunches. Imagine Santa's sleigh hit a pothole and lost its cargo and you'll get the picture. We're so grateful for this generosity and are looking forward to seeing the faces of our children and teenagers light up when they begin to unwrap these gifts of love.

I have to admit that when I see all these beautifully wrapped packages and bulging Christmas stockings, the child in me wants to know what treasures are inside. Some of our children are like those unopened presents. Unfortunately, their wrappings are not always so pretty. Abuse, poverty, neglect and violence have created a barrier that hides what is inside. As with the gifts, there is so much more than is represented by the wrapping.

It is with great care that our staff and loving supporters unwrap these

precious gifts and reveal the treasures that lie within each boy, girl and family. Thank you for celebrating with us the beauty and value of the gift inside as seen through the eyes of Jesus. Hope is renewed.

Please remember to lift up the children and staff of KBHC this

Christmas. Some of our young people will hear the Christmas story for the first time and we pray the message will take root in their hearts.

On behalf of the staff, children and families whose lives you have touched, I want to take this opportunity to thank you for caring enough to get involved. Thank you for striving to make the world a kinder place—a

place where children and families are remembered with food, clothing, toys and other treasures.

From our "Home" to yours, may you have a joyous time of celebrating the birth of our Lord.

Brenda Gray is vice president for development and communications for the 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/>

HOMES FOR CHILDREN



Brenda Gray

ISSUES

'I pray God will take away this urge & give me peace'

By William Perkins Jr.
Mississippi Baptist Record

GULFPORT, Miss. (BP)—Harley (not his real name) didn't have to go all the way into the pit. Just teetering on the edge was enough for him.

"I never gambled in my life. I voted 'no' in the referendum and swore I'd never go in one, but when the casinos opened on the coast, I went out of curiosity," said Harley, a small-business man, a lifelong Mississippi Gulf Coast resident and churchgoing Southern Baptist.

Within three months, he was frequenting the casinos seven nights a week, forsaking his young wife and newborn baby. He stopped only long enough to put on a fresh change of clothes and go to work when the sun came up.

Harley knew he was in trouble.

"Every time I'd leave a casino, I'd be sick to my stomach, hating myself. I thought, 'You should

The bitter fruit of



GAMBLING

have paid the house note. You should have paid the insurance.' It was like a craving for a drug," Harley said.

On the hook for more than \$30,000 in losses, Harley's relationship with his wife began to founder as his addiction grew.

"She didn't understand why I'd go down there just to lose. At one point, I had to take the day's receipts from my business and give

it to my wife at night so I wouldn't lose that money," he said.

A pastor friend intervened with words that jarred Harley out of his fantasy world.

"He asked me what I'd do if he told me my wife was having an affair. I couldn't believe it; I just sat in his car dumbfounded. Then he told me she wasn't having an affair, but that was exactly what I was doing to her with my gambling," Harley explained.

From that point, Harley determined to set things right. It hasn't been easy, but he is working to rebuild his relationship with his wife.

"I still have the urge to go to the casinos. Before I started gambling, I slept all night. Now I wake up at 3 a.m. and can't go back to sleep. I pray that God will take away this urge and give me peace," he said.

Harley described casinos as a source of "spiritual warfare" in communities.

"I don't know if you believe in evil spirits that can control you, but I do. I would head for a casino with my heart full of Jesus, and come out with Jesus gone and evil in his place.

"Gambling interferes with your relationship to Christ, and that should be enough to keep you out.

"Don't give the devil this opportunity to get a foothold in your life. It may be years before you realize it, but if you put yourself in that situation, you'll find out eventually," he warned.

People don't see legalized gambling for what it truly is, Harley said. "The casual gambler doesn't see the hurt and misery. If we don't consider gambling the same as alcohol and drugs, we're not looking at the whole picture. It's the same," he said.

Harley's message is that a person can stop the slide before all is lost.

"As this point, I am as free as I've ever been. You can look away, but it's going to take God to keep you strong.

"God does not take joy in our foolishness, and gambling is foolish," he said.

Gambling led Baptist mom to prostitution

Continued from page 1

Then I would see church people in there at 3:30 in the morning when they thought no one would see them."

Gaylon has a suggestion for anyone who believes legalized gambling brings prosperity. "I would invite them to come with me and stand outside a casino at 3 a.m. They will see men and women fighting. They will see wives crying. They will see hungry children locked in cars."

Gaylon is determined to make her life what it once was before gambling, but she knows it will be a one-day-at-a-time struggle. "Every morning I wake up and promise myself that I won't go to the casino, but the urge is there," she said.

A telling example of her personal battle is her response when asked how much she would have to win to quench her thirst for gambling:

"Do they print that much money?"

Have a problem?

If you have a problem with gambling and need help, call Gamblers Anonymous in Kentucky at their Louisville number: (502) 561-5665.

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January 10-12, 1997

Are you, or do you know someone who is going through a divorce or recovery period—someone who needs answers, support or just time away to unwind? Give us a call. We will send you detailed information including agenda and reservation form.

\$135* per person includes ...

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- ◆ Experienced Leadership
- ◆ Private concert by Joshua (Contemporary Southern Gospel)
- ◆ Fellowship with other Christian singles
- ◆ Four sessions on coping with divorce
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Reservations limited ◆ Cancellation policy ◆ Payment in advance
Toll-free: (800) 488-3998 ◆ Paducah area: (502) 488-3999

*Rates vary with B&B accommodations

Also available for other retreats such as marriage enrichment or small business planning. A developing ministry of Trinity Hills Farm Bed & Breakfast Home, 10455 Old Lovelaceville Road, Paducah, KY 42001

PRAYER PARTNERS

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

- Russians who do not attend any Christian church.
- Continued confidence in learning Russian for Kentucky missionaries Bob and Nancy Walden.
- The 11 full-time Russian Baptist missionaries as they seek to impact a nation of 150 million people.
- Ignatius Meimaris, director of missions for the Greater Boston Baptist Association.
- Kentucky churches as they make plans for summer 1997 mission endeavors in New England.
- Fund-raising efforts of the Baptist Convention of New England for a new office and training center in Northborough, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BENTON**—Aubert Rose retired as co-pastor of Purchase Church Oct. 7. He is available for interim and supply work. He may be contacted at (502) 527-0862.

■ **BOWLING GREEN**—Katherine Hooks, age 89, wife of the late R.B. Hooks Sr., died Dec. 16. Survivors include two sons, two daughters, 11 grandchildren and 13 great grandchildren.

■ **CORBIN**—Central Church ordained John Way as a deacon Dec. 8.

■ **DUNMOR**—New Hebron Church called Chad Watson as pastor.

■ **GRAHAM**—Draham Church called Tommy Drury as pastor. He began his new ministry Dec. 6.

■ **GREENSBURG**—South Greensburg Church called Daryl Jessie as pastor. He previously was pastor at Macedonia Church in Manchester.

■ **LEXINGTON**—Former chaplain and pastor Talmage McGary was recognized for his leadership role in the funding and building of the Abundant Life Center and its program at the Blackburn Correctional Complex. In 1972, McGary was instrumental in

starting a chapel program for the minimum security institution of the Kentucky Corrections Cabinet.

■ **LOUISVILLE**—Cloverleaf Church will host The Crossmen in a gospel music concert Jan. 5 at 6 p.m. Call (502) 367-0218 for information.

Carlisle Avenue Church held a semi-retirement reception for Pastor Ferrill Gardner and his wife, Lou Rae, Dec. 22. He will work on a part-time basis for the Southern Baptist Home Mission Board.

■ **MIDWAY**—Forks of Elkhorn Church called Bill Barnett as pastor. He will begin his new ministry Jan. 1.

■ **MOUNT WASHINGTON**—Mount Washington Church called Travis Collins of Birmingham, Ala., as pastor. Collins began his new ministry Dec. 22.

■ **SALVISA**—Kirkwood Church ordained Steve McGaughey to the gospel ministry Nov. 17. McGaughey is pastor at Fonde Church. He also is a student at Clear Creek Baptist Bible College.

■ **WICKLIFFE**—Bethlehem Church ordained Wayne Ivey as a deacon Dec. 8. William Releford is pastor.

No paper next week

In keeping with the Western Recorder's traditional publishing schedule, no paper will be published Dec. 31. The next issue will be dated Jan. 7.

CLASSIFIED ADS

SEEKING: Immanuel Baptist Church in Lexington is looking for a secretary for the preschool ministries. Please call Anita at (606) 266-3174 for more information.

FOR SALE: 1987 Ford 40-passenger bus. 379 gas engine, PS/PB/AC, excellent condition. \$8,500. Central Baptist Church, Corbin. (606) 528-6650.

WANTED: Full-time minister to children (grades 1 through 6) and their families. Send resumé to: Personnel Committee, Immanuel Baptist Church, 3100 Tates Creek Road, Lexington, KY 40502. Resumé should include applicant's experience and education for the position.

SEEKING: Women on Mission. Send resumé to: Kay Trisler, Kentucky Woman's Missionary Union, P.O. Box 436569, Louisville, KY 40253-6569.

NEEDED: Full-time secretary/treasurer (strong computer experience required). Send resumé immediately to South Jefferson Baptist Church, 6505 Pentelton Road, Louisville, KY 40272.

WANTED: Interior design firm needs part-time office manager. Clerical, bookkeeping, customer service and computer skills. Call (502) 637-5608.

FOR SALE: First Baptist Church of Owensboro, Ky., is accepting bids on 11 pews, 13 feet, eight inches long with cushions. Please fax your bid to (502) 683-8067 or call the church administrator for details at (502) 683-3505.

NEEDED: 40 copies of the 1977 New Broadman Hymnal in good condition. Contact Ann Richards at work (502) 484-2430 or (606) 643-5257.

SEEKING: Meta Baptist Church is presently in the process of searching for a full-time minister of youth and music. Send resumé to: Search Committee, Meta Baptist Church, 8807 Meta Hwy., Pikeville, KY 41501.

FOR SALE: 22 12' pews, blue cloth; one pulpit; two clergy benches; one altar bench; excellent condition, call (502) 866-2089.

SEEKING: Part-time church secretary (25 hours); desktop publishing, financial records, receptionist, general office. Send resumé to: Personnel Committee, Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218.

HIRING: Part-time church secretary. Salary negotiable. Send resumé to: Calvary Baptist Church, 36 School House Road, Frankfort, KY 40601, Attn: Personnel Committee.

WANTED: Permanent, part-time director/minister of youth. Send resumé to: Search Committee, Oak Ridge Baptist Church, 6056 Taylor Mill Road, Covington, KY 41015. Resumé should include applicant's experience and/or education for the position.

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

God has loved and blessed us again in 1996!

One of the blessings of this season of the year is pausing for a moment to see what wonderful things God has done. While we receive many blessings every day, each one is like a piece of a puzzle; you cannot see the whole picture until the puzzle is complete. God desires to bless us, and the total picture will not be complete until Christ returns or we go to be with him.

While many smaller pieces of the puzzle are now in place to show us what has happened in 1996, the blessings we have received this year are only a piece of a much larger picture. Allow me to share some of the blessings God has flooded our lives with during 1996.

Just a few days ago we received more than 13,000 pounds of potatoes. Someone recently donated two truckloads of frozen and canned food items. This week two ladies I have been working with and praying for have agreed to come Jan. 4 to be full time volunteers. (This is a tremendous blessing.) More than 400 volunteers came this summer from seven states to do much needed work we would never have completed.

A wonderful unknown friend, or friends, offered us \$500,000 for a permanent endowment fund if we could raise an equal amount. Several blessings resulted from this offer. First, the gift itself was a first of its kind to this school. Second, as always, our faithful friends have responded in an absolutely unbelievable way. Third, many friends who had never before supported us financially responded in a very generous way.

Friends who had not contributed for many years felt led to support this challenge. I believe God used this challenge gift as a way for many others to be a blessing and to receive a blessing.

We also have received many other items; vans, cars, clothes, furniture, plastic and paper dishes, 200,000 foam cups, school supplies, building materials, computers, farm equipment, two calves ... and I must not forget the squirrels!

We also have been blessed during the past 12 months to have new faculty and staff. Some of these are "seasoned," "full time," ministry-oriented staff. Others are entering "full time" ministry for the first time. For some, being involved "full time" has been everything they had imagined. For others, it has been a greater challenge than they had expected. Even some of Jesus' followers left him after a short time because "full-time" ministry was so challenging.

I am always very grateful for our faculty and staff. Without their dedication and personal sacrifice, we would not be able to minister as we do. I am equally grateful for our students. Some have been here for years, others for only a few weeks or months. Each young person represents an opportunity for us to share the greatest gift of all, Jesus.

We were able to lead many young people to the Lord during 1996. We believe we have made real progress with scores of others. Please pray with us that we will be able to lead many more youth to the saving knowledge of Jesus in 1997.

When I was in high school here, I read a sonnet written by Robert Browning to his wife, Elizabeth Barrett Browning. Browning says, "How do I love thee? Let me count the ways." Man is not capable of counting the ways in which God loves us and shows us that love every day. Thank you, Jesus, for the outpouring of your love.

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

THIS IS ONEIDA



W.F. Underwood

Some more good things God has done

May these words of praise from a student testimony chapel encourage you. In this season of giving, God already has given us so very much.

"I praise God for what he has done in my heart and life this semester. The men's prayer meetings have brought cleansing in my life. I thank God for the maturity he has

placed in my life. He has taught me people can put up with bad messages, but the bottom line is to love them. All of you have had a part in my growth; I'll never be the same. I want people to glorify God because of me. Thank you for putting up with me and being a part of what God is doing in my life." — Steve McGaughey, second year, Salvisa

"I thank the Lord for the opportunity to be here and sit with people who in a few years will be pastors of churches. I watched Billy Graham on television; I believe if he gave thanks over a bowl of cereal, some people would be saved. God blesses all of us. Fourteen people have been saved under my preaching. That is nothing to compare with others, but I'm thankful to be part of the team." — Larry Parker, former coal miner, second year, pastor in Harlan County

"The 'shopping spree' blessed my heart. So many people are willing to give. How do we know real love? God so loved the world, he gave. We ought to appreciate those who give time, efforts and prayers for the work of God." — Charles Shults, first year, Tennessee

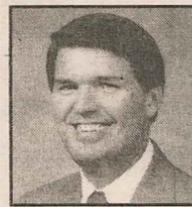
"I thank the Lord for salvation. Last year, I knew the Lord could provide for us, but wondered how. That was when I truly met 'the Lord, my provider.' I receive a scholarship, but this year the amount was less. My mother said, 'I don't see how you can make it.' I told her God would provide. Two months later, a check arrived that made up the difference. God also has provided time with family, and the greatest group

of friends." — Alan Moser, second year, Tennessee

"I really am in awe that the professors not only are excellent in the classroom, but are willing to invest personally in our lives. Without their prayers and encouragement, a lot of us would fall on our faces. They really are trying to help us prepare for ministry." — David Musser, second year, Maryland

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CLEAR CREEK CHRONICLE



Bill Whittaker

Big time poses big challenges for Christian artists

By Adelle Banks
Religion News Service

FAIRFAX, Va.—Appearing before a crowd of 4,400 screaming fans, Christian singer Steven Curtis Chapman tried his level best to remind people that they were there to glorify God and not him.

"The best part about tonight is not any of us that are standing on this stage," Chapman declared, after encouraging his audience to sing and clap along to his fast-paced, guitar-strumming music. "Because we are gathered in his name, Jesus Christ is here."

But in the Christian music industry—a blend of ministry, show business and, yes, sex appeal—it's not easy for some performers to separate faith from fame.

Chapman took a break from his 80-city tour recently to talk with his band about the ever-present tension between ministry and fame.

"I said, 'Guys, sometimes does it just hit you that we are getting ready to walk on a stage to be encouraged, cheered on by people and really in so many ways told how wonderful we are ... and yet we are here as representatives of one who made of himself no reputation. We're here to communicate the gospel and to say that I want to be decreasing so that he might increase,'" Chapman said. "That's a real paradox."

Chapman and his band are not alone. In recent years, singers, agents and pastors have been grappling with the difficult dichotomy of music and ministry in a realm fueled by fame and fortune.

At this year's Gospel Music Week, the Christian music industry's annual convention in Nashville, an emotional and well-attended session addressed the topic of "Christian Celebrities: The Dilemma of Balancing Fame & Ministry."

Reed Arvin, a producer who once played keyboards for Amy Grant, has tackled the issue in his novel "The Wind in the Wheat." The 1994 book, re-released this year, chronicles the rapid rise of Andrew Miracle, a gifted singer who grows increasingly uncomfortable with his larger-than-life celebrity image.

Christian music publications, too, have increased their coverage of the conflict between faith and fame.

Arvin and others in the industry say the falls from grace of high-profile artists have contributed to the sense of introspection. In 1994, Michael English returned his six Dove Awards to the Gospel Music Association and disclosed that he had been involved in an extramarital affair. In 1995, Sandi Patty, the Gospel Music Association's female vocalist of the year for 11 consecutive years, admitted to an extramarital affair.

"It's brought to the surface the clay feet of Christian artists and forced us to look inward," Arvin said. "I believe when we looked at a Michael English

or we looked at a Sandi Patty, very many of us looked into our hearts and said 'Man, there but for the grace of God go I.'"

In response to such revelations and the growth of the industry, some artists are rethinking their priorities and engaging in a variety of activities to give them a better spiritual grounding.

The evolution of the contemporary Christian music industry—which blossomed in the 1970s with artists like Larry Norman, Andrae Crouch and Second Chapter of Acts—has made contemporary Christian music a major contributor to Christian music record sales that totaled \$481 million in 1995.

"I believe that as the industry has grown, so has the tension between fame ... and the creative person whose mission is to spread the gospel," said John Mays, vice president of artist and repertoire at Sparrow Communications Group, whose roster of artists includes Chapman; Carman, a brash, in-your-face pop artist; and CeCe Winans, a contemporary gospel singer who appeals to pop, R&B and Christian music listeners.

"Twenty years ago, there wasn't as much celebrity attached to that person as there is now. Obviously, the tension is greater and so is the struggle," he said.

Although the industry is responding to those tensions "perhaps too late

story status, Styll also has critiqued "almost obsessed" fans who were distraught when Toby McKeehan, a member of the modern-rock group dc Talk, got married.

"It kind of was a gentle rebuke," Styll said of an editorial he wrote last year. "These people put their pants on one leg at a time just like everybody else."

Tony Payne, assistant dean of the conservatory of music at Wheaton College in Illinois, said evangelicals, some of the main consumers of contemporary Christian music, tend to idolize people in pulpits and on musical platforms.

"It's more tempting for me to idolize Billy Graham," Payne said. "It's not as easy for me to idolize say, dc Talk, but I have a 13-year-old son who would probably do the reverse."

Chapman, whose rock and folk music often gets teenagers on their feet dancing, said it's up to the artist to shape the reaction of the crowd.

"That whole idolizing thing can either be nurtured or it can be kind of disarmed by those very things that you say and do," he said.

Seeking to disarm his audiences, which range from pre-teens to parents, Chapman often speaks to his audience about his wife and kids.

Timothy Wesolek, a marketing specialist at a Hagerstown, Md., television station, brought his 8-year-old daughter and 10-year-old son to see Chapman at the Patriot Center at George Mason University in Fairfax, Va.

Having listened to his music at home and in the car, Chapman—who has been named the Gospel Music Association's Songwriter of the Year seven times in a row—seemed like a celebrity to them. But after hearing Chapman's tales of parenting his three children, Wesolek felt he could relate.

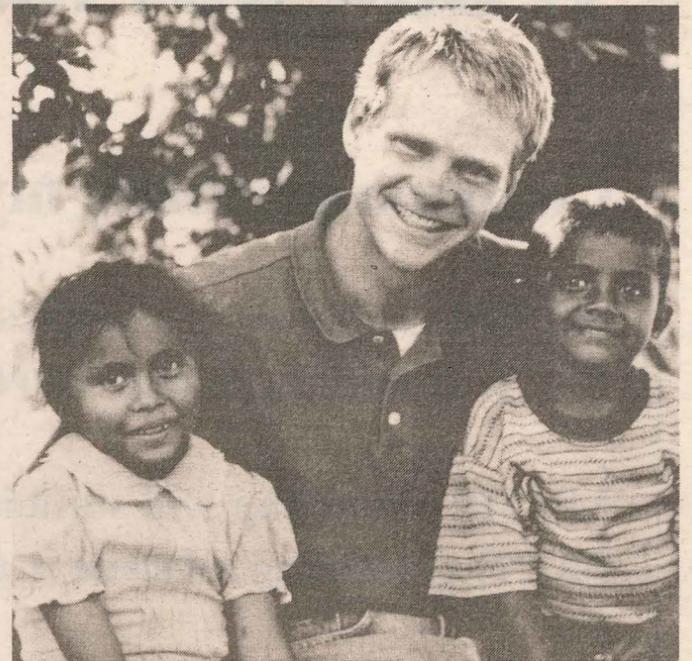
"He's got three kids. So do I," Wesolek said. "He's a little bit more real now."

While Chapman's boy-next-door approach is held up as a good example of how fame can coexist with ministry, Carman's style—such as his recent R.I.O.T (Righteous Invasion of Truth) concert tour—strikes some critics as arrogant. And Carman contends fame is not a problem for him.

"All the other trappings, as someone might see them, be it ... the performance element, the adulation, the record contracts and the public recognition, doesn't necessarily take away from ministry," Carman said.

But Carman, known for dance-driven performances that put a Christian spin on stylists ranging from Janet Jackson to Stevie Wonder, said he has made sacrifices to maintain the integrity of his ministry.

Unlike most major Christian artists, Carman chooses to take "love offerings" at his concerts rather than sell tickets. And that seems to be a draw: Carman holds the record for the largest concert in Christian music his-



MORE THAN MUSIC Native Kentuckian Steven Curtis Chapman, shown here with two Honduran children his family sponsors through World Vision, uses his influence to promote other Christian causes, such as World Vision.

tory when 71,132 people filled a stadium in Dallas in 1994.

"When I'm standing up there in faith knowing that the Lord has sent me, totally trusting in him to provide," Carman said, "I am a demonstration of that faith that I'm asking people to exhibit when it comes time for them to give their hearts to Christ."

But both artists have their own ways of keeping spiritually grounded.

"When we're on the road, we have Bible study every day," said Carman, who leads the sessions. "That automatically keeps me in the word ... keeps me in check. ... It's hard to really mess up bad when you're having to preach a Bible study every day."

Carman, 40, also attends Born Again Church, an interdenominational congregation in Nashville.

Chapman, 34, said his family and his "pastoral advisory board" make sure any new opportunities line up with his original mission.

"Many, many times I've had to go back to that and say what was it I felt called to and compelled to from the very beginning with the gifts and the ability that God has given me," he said.

Scotty Smith, pastor of Christ Community Church in Franklin, Tenn., estimates that about 20 percent of the adults in his 4,000-member congregation are involved in the creative arts, including the Christian music industry.

"Several of the artists ... will just fly me out to meet them on tour," he said. "Several of them bring their lyrics to me before they're even recorded to make sure they're theologically, biblically there."

Smith thinks the conscious efforts artists are taking to keep a spiritual focus help maintain a sense of balance that counters the temptations that can come with the industry.

"It feeds the wrong things," Smith said. "It can ... make it difficult for artists to live a repentant lifestyle. ... They've got to be called to repentance like all of us."

Chapman, who attends Smith's church, said the answers to the tough questions about faith and fame may come not so much from specific solutions as from ever-vigilant awareness.



Be Be and Ce Ce Winans

and perhaps not enough," he said the mere fact that it's a business out to sell records "doesn't make it evil."

Even as the introspection goes on within the industry, fans respond to Christian musicians as if they were secular celebrities, seeking autographs and buying T-shirts and posters of their favorite singers and bands.

"Anytime your face gets on videos and your face gets on CD covers and magazines you do become larger than life, and I think as Christians ... we do have a responsibility to keep this in perspective and not to place people on pedestals in an inappropriate way," said John Styll, publisher of CCM Magazine, a consumer publication that covers the contemporary Christian music industry.

His magazine, which has featured several articles this year on the struggles with fame, finds itself right in the middle of the tension.

While attempting to "demythologize" the artists who make it to cover-

Casino Gambling: A Bad Bet for Kentucky

Common gambling myths:

MYTH: Gambling is a painless source of new revenue.

FACT: Gambling is regressive; the poor are hardest hit.

MYTH: Gambling will stimulate business growth.

FACT: Gambling revenue is generated at the expense of other businesses.

MYTH: Gambling will be controlled by the state.

FACT: Gambling interests seek to make states dependent on gambling dollars.

MYTH: Gambling does not contribute to addictions.

FACT: Gambling is addictive, and addictions increase wherever gambling is legalized.

What can one person do?

- ✓ Get the facts.
- ✓ Share the facts.
- ✓ Contact your legislators.
- ✓ Register and vote.

The Kentucky Coalition Against Casino Gambling will oppose the gambling industry in every forum at every level.
We want your help to strengthen and expand our grassroots organization. For more information, contact:

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Funding is provided by citizens and churches who see the need for our ministry.