


**PRACTICAL RESOURCES FOR CHRISTIAN LIVING**  
**WESTERN RECORDER**

**April 15, 1997**  
**Vol. 171, No. 15**

**FOR THE RECORD**

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**Georgetown's chief exceeds expectations**

**By Holly Stepp**  
*Lexington Herald-Leader*

**GEORGETOWN**—Six years ago, when Georgetown College's trustees were looking for a new college president, they wanted a dynamic leader who could raise funds and motivate the community.

In Bill Crouch, they got that and a whole lot more.

"He has exceeded what we expected. We were aware of his fund-raising skills, but he has much more than that," said Randy Fox, chairman of Georgetown College's board of trustees and a member of the search committee that recruited Crouch.



*Crouch*

The gains made since Crouch's arrival in 1991 read like a college wish list: securing gift commitments of more than \$22.8 million; earning the status of a national liberal arts college in numerous rankings; and beginning three new construction projects on campus, including a new stadium complex that will be the site of the Cincinnati Bengals' 1997 summer training camp.

Crouch, who last summer signed a contract through 2002, says he can't take all of the credit for the success at the small Baptist college of 1,420 students.

"I have been surrounded by a lot of great people," Crouch said. "It was not as if Georgetown College was not a strong college already."

But when you talk to those who work with the 44-year-old native Kentuckian, you hear about a man who's leading the college into the future.

Crouch "has made some of the things faculty has always wanted a reality," said Gwen Curry, an English professor and former chairwoman of the faculty.

The college opened the Anne Wright Wilson Fine Arts Building in October—the first new academic building on campus in 25 years—and began construction on a new library.

"Those projects were talked about for a long time," Curry said.

In addition to construction and fund-raising gains, Crouch has kept an open-door policy with faculty.

"When I was elected faculty chairwoman (in 1994), he came to me and said he wanted to make the position a liaison between the

□ See Crouch exceeding ..., page 3

**Faith & career can mix, writer says**

**By Linda Lawson**  
*SBC Sunday School Board*

**MONTGOMERY, Ala. (BP)**—Bill Nix's 1993 commute from home to work was only 15 minutes, "but the distance between my office and my home was worlds apart."

An active Christian who also was chief operating officer of a mortgage company, Nix said he was experiencing God at home and at church. "But every Monday I'd get in my car to go back into bondage. I was living in Canaan, but working in Egypt."

A trip to a Promise Keepers stadium rally for men changed the direction of Nix's life.

He heard Christian author and radio personality James Dobson say, "When you come to the end of your life, the only thing that will matter will be who you loved, who loved you and what you did in service for your Creator."

A hard-driving, successful mortgage banker who had modeled his

career after icons such as Ivan Boesky and Charles Keating—icons whose business practices landed them in prison—Nix knew he had to make big changes in the life he was leading in his workplace.

"When I got in touch with God about my work, he supernaturally removed the desire for me to do business the world's way," he said.

Nix, now president of Faith at Work based in Montgomery, Ala., said too many Christians segregate God from a large part of their lives.

"Many Christians have bought into the myth that to succeed in the real world you have to do business the way the world does it," said Nix, author of "Transforming Your Workplace for Christ."

"They are active in church as leaders, but on Monday they become monsters in the workplace," he said.

Nix sought to make a difference by developing an employee training program on character, based on the life

of Christ.

During an study of the four Gospels of the New Testament, Nix listed every trait he could find of Christ. He consolidated them into 10: love, encouragement, forgiveness, balance, accountability, excellence, communication, promise keeping, stewardship and integrity.

Through his training program, Nix taught about Christ's life "in a provocative but appropriate way."

"If you go into the typical workplace, pull your Bible out and start preaching, people's eyes are going to glaze over," Nix said.

Instead, he wrote his training program as "sharing from my heart." It's based in Scripture but actually quotes few verses, he said. "What I wanted to do was plant a seed and let God work."

He quickly saw evidence that God was touching lives through the material.

"All of a sudden a stream of people started coming to my office wanting to talk with me," Nix said. They □ See Nix mixes ..., page 13



*Nix*



**PUPPET TIME** Kim Day (top) and Laura Edlin of Youngers Creek Baptist Church in Elizabethtown try out a two-person puppet at the Acteen conference.

**Acteens urged to get active in missions work**

**MURRAY**—Too many Christians are like sponges, missionary Dottie Williamson told more than 800 Kentucky Acteens.

"Some Christians sit in the pews and soak up like sponges and they never squeeze out one drop Monday through Saturday," said Williamson, keynote speaker for the annual conference for Baptist teenage girls at First Baptist Church of Murray.

Mixing humor with her personal testimony, Williamson described how she never planned to be a mis-

sionary but felt called to start churches in America, which she learned was not as Christian as she had assumed.

"If anybody had told me when I was young that I was going to be a missionary, I would have told you, 'You're crazy,'" said Williamson, who currently serves in Mississippi.

"I never felt called to another country, but I saw how desperate my country was and I thought I could do something," she said.

"Your mission field is where you live. . . . If you're a Christian you're a home missionary," she added. "You've got something inside of you you need to give away."

The annual meeting combined worship, encouragement, fellowship and training for teenage girls involved in the Woman's Missionary Union Acteen program.

"It's exciting to see Christians around you because they encourage you," said Autumn Alcott, one of six □ See Acteens challenged ..., page 7

Moving? See page 4 (0415)

# BAPTISTS

## Ashland Avenue re-enters SBC; seminary hires pastor

**York said Ashland Avenue Baptist Church has been "thrilled" by the more conservative direction the Southern Baptist Convention has taken in recent years.**

By Mark Wingfield  
Editor

LEXINGTON—The pastor of a Kentucky church that this year renewed its ties to the Southern Baptist Convention after a 27-year lapse will become associate professor of preaching at Southern Baptist Theological Seminary.

Hershael York, pastor of Ashland Avenue Baptist Church in Lexington since 1990, told the congregation of his resignation April 6. He will move to Louisville and begin work at Southern Seminary June 1.

York, 37, has been appointed to the professorship by Southern President Al Mohler. Mohler is expected to announce the appointment to the seminary's trustees when they meet April 21-22. Mohler has the prerogative to appoint some faculty positions, while others must be voted on by trustees.

A seminary official said no further comment could be made until trustees are officially informed of the appointment.

Ashland Avenue Baptist Church withdrew from Elkhorn Baptist Association in 1970 because of perceived liberalism in the association, state convention and national convention. The church did not technically withdraw from the SBC or Kentucky Baptist Convention, although it ceased giving to the state and national Cooperative Program.

A letter from Pastor Ross Range published in the Nov. 28, 1970, issue of the Western Recorder explained the

church had voted unanimously to withdraw from Elkhorn "to take a public stand against the liberal trends among the churches of Elkhorn Association, Kentucky State Convention and Southern Baptist Convention."

Among concerns cited in the letter: churches receiving members baptized in non-Baptist churches and fraternization with other denominations that "do not believe Bible doctrine."

The letter also explained: "We cannot fellowship with churches which openly deny that the Bible is the very word of God. We cannot fellowship with churches which believe that one denomination is as good as another."

York said the members of Ashland Avenue have been "thrilled" by the more conservative direction the SBC has taken in recent years and last year "voted to re-enter Southern Baptist life." The church has begun making "substantial" contributions to the SBC Foreign Mission Board and smaller contributions to the Cooperative Program, he said.

Ashland Avenue has become well-known in the Lexington region and across Kentucky for its conservative stands on theological and social issues. At one time the church had an extensive publishing ministry, including a weekly newspaper mailed to 100,000 homes.

The church also has been the major publisher of a booklet by the late Texas pastor J.M. Carroll titled "The Trail of Blood." This booklet, linked to a theological system called Landmarkism, has sold more than 2 mil-

lion copies, York said. The church still publishes it, although the weekly newspaper and other publications have ceased.

Baptist historian Leon McBeth describes the booklet and its teaching in his book "The Baptist Heritage": "This booklet ... includes a vivid chart which purports to show that 'according to history ... Baptists have an unbroken line of churches since Christ.' Centuries are traced back through the baptisms by a series of connected red dots representing those who have suffered for the true faith, thus a 'trail of blood.'"

In a companion volume titled "A Sourcebook for Baptist History," McBeth adds: "No reputable historian holds these viewpoints today." The vast majority of Baptist historians today trace the first Baptist churches only to the early 17th century or to the Anabaptists of the Reformation era.

York said both he and the Ashland Avenue congregation still subscribe to the teachings in the "Trail of Blood" although they believe that it teaches has been misconstrued.

"The church subscribes to the belief in the perpetuity of the church," he said. "I don't believe the 'Trail of Blood' teaches chain-link successionism. I do believe there has always been a true church on the earth at all times, and that is outside of Catholicism."

Ironically, Southern Seminary is no stranger to controversy over "The Trail of Blood" and differing viewpoints on Baptist origins. It was 100

years ago this spring that seminary trustees first investigated the writings of seminary President William Whitsitt. Whitsitt challenged the successionist view represented in the "Trail of Blood," much to the consternation of Baptists of that era.

Seminary trustees met May 7, 1897, to investigate concerns raised about Whitsitt's writings on Baptist origins and ultimately found no reason for dismissing him. However, two years later, with the controversy consuming much more attention among Southern Baptists, the trustees relented and dismissed Whitsitt.

After his dismissal, Whitsitt taught in Virginia at Richmond College, precursor to the University of Richmond.

York is only the third pastor Ashland Avenue has had. The founding pastor, Clarence Walker, served 50 years and was succeeded by Range. York, a Christian County native, first came to the church under Range's leadership as an associate pastor in 1980. He served there until 1987, when he moved to Memphis, Tenn., to obtain the master of divinity and doctor of philosophy degrees from Mid-America Baptist Theological Seminary.

He then returned to Ashland Avenue as senior pastor in 1990. After a period of decline in the 1980s, the church has rebuilt to a body of about 1,600 people.

LaVerne Butler, who will retire as president of Mid-Continent Baptist Bible College this spring, will serve Ashland Avenue as interim pastor.

## Golden Gate trustees conduct music school's finale

By Mark Wyatt  
California Southern Baptist

MILL VALLEY, Calif. (BP)—Despite emotional pleas from students and faculty, trustees of Golden Gate Baptist Theological Seminary voted April 8 to close the seminary's Dixon School of Church Music.

Trustees declared a "financial emergency" in the music school's operation and directed President Bill Crews to shut down the program effective July 31.

George Mullinax, trustee chairman from Virginia, termed the action "a tough decision that will enable the seminary to set the kinds of program priorities necessary to achieve its mission in the future."

"We will make every effort to ensure students currently enrolled in the music programs can complete their courses of study at Golden Gate as successfully as possible," Mullinax said.

Music school professors complained they were not given adequate notice the school would be shut down.

Gary McCoy, director of the music school, said trustees may have violated procedures by voting to close the school without a faculty recommendation. Several trustees expressed sympathy with that concern and sought assurances that proper procedures were being followed before going ahead with the vote.

Max Lyall, a Golden Gate music professor for 23 years, said he learned the action would be considered just hours before the vote by trustees.

Crews said the financial emergency was not a

new problem and had been discussed "informally" with the music school faculty. Eliminating the program "may not have been action we would have recommended," Crews said. But trustees determined decisive action was needed, he said.

"Our recommendation was that there be an attempt to perform a restructuring," Crews said. However, he noted, "ultimate authority still rests with the trustees."

During committee meetings before the vote by trustees, seminary officials said rising costs combined with falling revenue from years of declining enrollment made closing the music school necessary.

According to a financial analysis prepared by seminary administrators, the music school has operated with deficits ranging from \$107,833 in 1992-93 to \$245,382 last year. In addition, a five-year projection forecast continued deficits of more than \$120,000 annually through the 2001-02 academic year.

Golden Gate has graduated 60 students with degrees from the seminary's music programs since 1985. Music school enrollment reportedly has declined steadily since 1989.

The closing affects 25 current students, four tenured professors and several part-time music instructors.

Under seminary guidelines, the tenured faculty members apparently will keep their jobs for 12 months after the scheduled closing of the school. During that period they will continue teaching currently enrolled music students working to complete their degrees.

## FMB to reorganize internally

LITTLE ROCK, Ark.—The Southern Baptist Foreign Mission Board plans to change more than its name this summer.

FMB trustees last week approved a sweeping reorganization of the agency's structure to be implemented in July, when the FMB changes its name to International Mission Board of the Southern Baptist Convention.

The name change was approved by SBC messengers as part of a larger denominational restructuring plan, but the internal reorganization was added by FMB trustee and administrative leadership.

Among the key changes: Integrating the board's Cooperative Services International work into the regional structure, redefining the regional boundaries under which FMB work is administered, creating a new associate vice president position and shaking up regional missionary leadership.

"We are in the greatest era of mission opportunity in history, and we must be willing to make whatever changes are necessary to keep pace with what God is doing," FMB President Jerry Rankin told trustees, meeting in Little Rock.

Rankin said Southern Baptists can take pride in their past missionary accomplishments, but if they rest on how God has used them in history, they will miss even greater opportunities unfolding for the future.

FMB Senior Vice President Avery Willis said the FMB no longer can "measure ourselves by ourselves and

commend ourselves by ourselves" but instead must see its ministry in the context of all God is doing through Christians worldwide.

One of the restructuring's key components calls for integrating Cooperative Services International's work into all 14 regions and, "as appropriate," using its approaches to unreached people groups in each region.

CSI is the FMB's humanitarian arm, which has worked in areas of the world where traditional missionary methods were unwelcome. Under the new plan, most regions will have their own CSI-type components.

The mission board's work will now be divided into 14 regions, rather than the nine currently used. A new position of associate vice president for strategy coordination and mobilization will guide the CSI-type components.

Ten regional administrators currently in place will vacate their positions during the transition. Each will be considered for reassignment to any of the new positions, officials said.

Also under the plan, all regional leadership will be classified as missionaries. Now, area directors are considered as "Richmond staff" and are guided by a different set of policies than missionaries.

Trustees also approved spending \$6.4 million for building renovation and improvement to the agency's Richmond, Va., facilities.

Based on a Baptist Press report

# KENTUCKY

## BSU summer missions commissioning notes 50th year

By Joyce Sweeney Martin  
Staff Writer

RICHMOND—Surrounded by family and friends, 77 Kentucky college students were commissioned as summer missionaries April 5 in a ceremony at First Baptist Church of Richmond.

The student missionaries, supported directly by Kentucky's Baptist Student Unions, will serve across Kentucky and around the world for 10-week terms this summer.

Overseas assignments include Australia, China, Philippines, Russia and Niger.

In addition, another 130 students will serve as summer missionaries under appointment by other groups, and 38 of them also were recognized during the commissioning service.

These 130 students will serve through the Southern Baptist Home Mission Board, New Tribes Mission, Fellowship of Christian Athletes and local Kentucky Baptist churches and associations.

This year marks the 50th anniversary

of student missions in Kentucky and the Southern Baptist Convention.

During the past 50 years, more than 1,650 Kentucky students were served in 46 states and 54 foreign countries through BSU summer missions.

Five former Kentucky student missionaries representing each of the five decades of summer missions shared what they learned through their experiences:

■ **Marie Hans Jester** served in eastern Kentucky in 1948 and in San Francisco in 1949. She said summer missions provided a transitional bridge from childhood and adolescence to "a more mature understanding" of God's purpose for her life. She and her husband spent 14 years as Southern Baptist missionaries in Nigeria. He now is president of Mid-Continent Bible College in Mayfield.

■ **James Hawkins**, KBC Hawaii executive director, served in Hawaii in 1957. Ministering to and living with Asians who worked the sugar cane and pineapple fields on Maui gave him a "love for people of other cultures," he said. Hawkins said he

learned God could use him "anywhere, anytime regardless of circumstances" after the career missionary to whom he was assigned left Hawaii on his own to be preacher and pastor.

■ **Gary McDonald**, a Louisville building contractor, served in Hawaii in 1974. He assured the 1997 missionary that God "goes before you and with you." He said his experience stretched him to do things he never had done before.

■ **Bill Fort**, pastor of First Baptist Church of Richmond, served in Winter Park, Fla., in 1970. He said his experience was "one of the most shaping events" of his life. He described one day when he felt he had failed to take advantage of a witnessing opportunity in the morning. That afternoon, however, he opened himself to listen to the problems of a 15-year-old. Fort said he learned "God was the only one who could walk me through defeat in the morning and lead me to victory in the afternoon."

■ **Hunter Bates**, legal counsel for U.S. Senator Mitch McConnell, was a member of the 1985 ministry team SonShare Players. Bates said if he had

### Where students will serve

■ KBC ministry teams: Son Celebration, SonBurst, Son Bound, SonShare, Son Praise.

■ Other U.S. areas: Florida, Louisiana, New England, Virginia, Utah, Alabama, Arkansas, South Carolina, Oklahoma, Nevada, Georgia, Illinois, California, Northwest, Arizona, Montana.

■ Through Kentucky partnerships with Russia and New England.

■ Various Kentucky churches and associations.

■ Other countries: Russia, Philippines, Australia, China, Niger.

to choose between the summers he worked at the White House and his summer missions experience traveling across Kentucky, he would choose summer missions. It was "great for one reason: I became a servant," he said.

In addition to Cooperative Program money allocated by the KBC student department, BSUs across the state will raise about \$90,500 this year to support the 77 students in the summer missions program, according to Ralph Hopkins, associate director of the KBC's student department.

### BLUEGRASS BURGEO

■ **Abundance**, a musical group of Cumberland College students, will perform a free concert April 12 at 7 p.m. at the college campus' Gatliff Chapel.

■ **Kentucky Brotherhood** volunteers who worked in Quincy, Mass., last year are featured in the April issue of *Missions Today*. The Southern Baptist Brotherhood Commission's magazine offers a six-page spread about Kentucky volunteers with disaster relief.

■ **Art by naturalist John James Audobon** will be exhibited May 6-21 at Georgetown College's Anne Wright Wilson Fine Arts Building. For more information, call (502) 863-8174.

### Restrictions force halting of Russian medical missions center

ST. PETERSBURG, Russia—Building permits for a medical and dental clinic at Central Baptist Church in St. Petersburg, Russia, have been denied, bringing a halt to plans some Kentucky Baptists had of constructing and equipping the facility.

The St. Petersburg sanitation department has said the sewage system is inadequate in the area where the clinic would be located, according to KBC Partnership Missions Director Calvin Wilkins.

"Officials say that to add this kind of facility to their existing problems would only create more problems," he said.

Further, officials say they have no money to upgrade or enlarge the existing sewage system, Wilkins said.

While the dream for a permanent clinic originated with the pastor of Central Baptist Church, Kentucky dentist Orson Arvin of Mt. Vernon spearheaded the effort to raise \$450,000, as reported in January by the Western Recorder. To date, less than \$3,000 has been received by the KBC partnership office, but additional money had been pledged, Wilkins said.

Those who already have made donations to the project will be given the option of rerouting their gifts to help St. Petersburg area churches complete construction projects, Wilkins said.

For more information, contact Calvin Wilkins at (502) 245-4101.

## Crouch exceeding Georgetown's expectations

Continued from page 1  
president and faculty," said Curry.

Crouch's success as a college president is not surprising, given that he knew at an early age that higher education was the career for him.

As a child, Crouch often accompanied his father, a minister, to University of Mississippi football games where his father gave the opening prayers. The Crouch family would sometimes get to sit in the president's box.

The spark was ignited, and at 39, Crouch became one of the youngest college presidents ever.

Crouch, who was born in Louisville and raised in North Carolina, was vice president for development at Carson-Newman College in Tennessee when he became Georgetown's president.

He earned a bachelor's degree from Wake Forest University and later earned master's and doctoral degrees in divinity at Southeastern Baptist Theological Seminary.

He has been married for 17 years to the former Jan Banister, originally of South Carolina. They are parents of four daughters and a son.

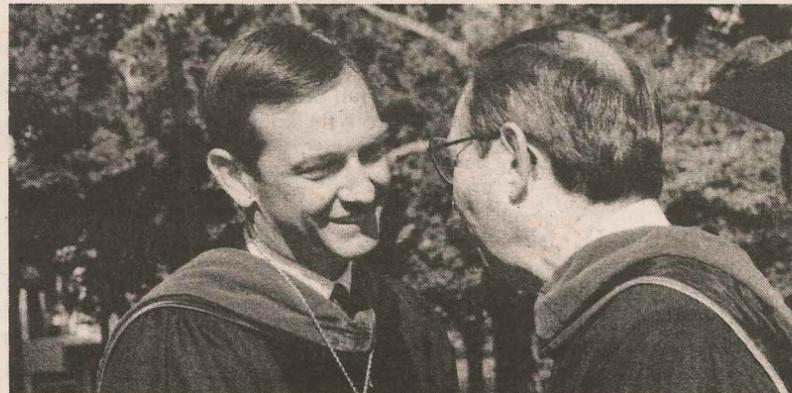
Crouch believes he accomplished the goals set for him by the board of trustees when he was hired.

"The first speech I made to the faculty, I said when people say Georgetown, I want them to at least ask, 'Which one? Kentucky or Washington,'" Crouch said.

But the accomplishments Crouch is most proud of are the result of goals he set for himself.

Crouch, despite a busy fund-raising schedule, serves as a mentor for college and high school students through three programs.

His President's Ambassadors—22 juniors and seniors—serve as student representatives for the college at alumni and community functions. His personal chauffeurs are students who



PRESIDENT Bill Crouch, shown here during his 1991 inauguration, calls Georgetown College "a dream."

drive Crouch to his presidential functions, and on the return trip get to ask him questions.

"But it's also an opportunity for me to ask the students about the college," Crouch said.

One of the ambassadors, D.J. Jandl, said Crouch's accessibility is one of his strengths.

"You can always stop him on campus, even when he is talking to someone important," said Jandl, a senior from Racine, Wis.

Crouch also personally mentors 12 students from Scott County High School for four hours a month.

Crouch's popularity extends beyond the college community.

"That is one of his greatest assets—his ability to draw people to the college; people who have drifted away from the college," said trustee chairman Fox.

In addition to his high school mentoring program, Crouch sits on numerous boards, including the Scott Education Foundation, the Columbia Hospital Georgetown and Hospice of the Bluegrass.

Crouch's commitment to the community is part of reason the city of Georgetown was willing to help build the college's stadium, said Mayor

Warren Powers.

The city, county and the school district had pledged \$1.75 million to help build the new stadium, but a lawsuit filed by a local farmer in protest of tax dollars used by a Baptist college ended the partnership.

"I hope we get the opportunity again to work with the college on such a project," Powers said.

The college decided to build the stadium with its own funds. Crouch defends the decision, saying the community would have lost more if the Bengals pulled the camp out of Georgetown.

Crouch says he has few if any regrets about his first five years.

When his contract ends in 2002, Crouch will have to decide what will be next for him—remain at Georgetown or go elsewhere.

"When I first arrived here, I thought of Georgetown as a stepping stone, but not anymore," Crouch said.

"This is the best place to be a college president—you have a great corporation in your back yard, two big cities within an hour."

"Georgetown College is a dream."

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# OPINION

## WESTERN RECORDER

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

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to [compuserve@102667.1300](mailto:compuserve@102667.1300), and the Internet, [wesrec@ntr.net](mailto:wesrec@ntr.net). Periodicals postage paid at Louisville, Ky.

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## What will you teach kids on Derby day?

By David Garrard

The Kentucky Derby will be here soon, and many of us will find ourselves attending Derby parties with family, friends or business associates.

In addition to the food and fun, some of us will, at some point, be invited to draw a horse's name from a hat and drop a quarter or 50 cents in the pot. The casualness of it will not bring a second thought. So what's the big deal?

Legalized and casual gambling continue to grow in the United States. Casinos and riverboats are popping up everywhere. Lotto tickets are available with every purchase of gas and groceries. Children's toys, especially video games, are beginning to incorporate gambling themes.

We've even coined a new politically correct name for gambling in an attempt to reduce the sting and stigma: "Gaming."

Do you know what a VLT is? If you're a parent, you should, because video lottery terminals are the newest rage as the gambling industry seeks automation and wider access. You have to get a lottery ticket, but VLTs make the action quick and constant—especially with the growth of cable systems.

Speaking of cable systems, interactive television gambling is on the horizon. Soon access to gambling will be as easy as turning on the TV. You won't even have to leave home.

Earlier access. Constant access. Access for literally millions of people who otherwise would not be exposed to the lure of gambling—including children.

In his 1995 book, "The Luck Business," economist Robert Goodman chronicles the devastating economic consequences and broken promises of America's gambling explosion. Taking an economic rather than moral approach to the issue, Goodman demonstrates that the gambling industry simply cannot make good on the promises it makes to citizens and society. Goodman shows how the increase of gambling has created a "pathology of hope," as more and more Americans choose to rely on ventures of chance rather than on skill and real work.

What does all this portend for children? What lessons are we teaching our boys and girls, and what are they learning about the nature of gambling and the place it plays in a productive society?

I vividly remember the moral dilemma I found myself in when as an eighth grader, I was asked to sell raffle chances to benefit my Pop Warner football team.

I wanted to support my team, and I wanted the University of Georgia game ticket that everyone who sold all their chances received. However, I had been taught, and I believed, that gambling was wrong, and to me, raffle tickets were just another form of gambling.

Thirty years later, I find myself wondering if we have gradually bought into a behavior that is culturally acceptable, but also morally wrong and potentially harmful.

We need look no further than our own state lottery to see the attractive but deceptive nature of gambling. Each month seems to bring a new game with new incentives and flashy new promotions. The appealing, though misleading message, "Someone's going to win; it might as well be you," shouts at us from television, radio, billboards and buses.

The truth is, most people who play the lottery are going to lose. I'd like to see the slogan changed to "Some-

one's going to win ... and it probably won't be you!"

Problem gambling can be every bit as addictive and destructive as drugs or alcohol, and the willingness to wager often begins in childhood. Last year, I was dismayed and disappointed at the number of children in my church who came up to me the day after the Kentucky Derby to proudly report their "winnings."

Research indicates that gambling among children and adolescents continues to increase—a simple reflection of trends in society at large, and an indicator that parents may need to start setting a better example.

Have your Derby party. Draw horses from a hat, or simply let everyone choose and cheer on their favorite colt. Give prizes to the winners if you like, but don't put any money on the line.

It seems like such a little thing, but life's big picture is made up of lots of little things—little things that make a big difference, especially when children are watching.

As a parent, I am not going to intentionally introduce my children to drugs or alcohol. I'm not going to introduce them to gambling either. I invite you to join me. I bet we can make a difference.

*David Garrard is a professional magician and children's minister at St. Matthews Baptist Church in Louisville*

## Tips for parents

- Pay attention to gambling issues and legislation.
- Write your state and local representatives and speak out against gambling whenever possible.
- Don't gamble personally in any form. Kicking in a quarter, 50 cents or a dollar at the Derby party or to the NCAA office pool silently but surely conveys the message that gambling is OK.
- Teach your children the value of working for what they want, and the importance of delayed gratification and self-control.
- Look for opportunities to talk with your children about the true nature of gambling and the problems it creates. Balance the glitz and glamour of the come-on with stories of lives ruined and promises broken.
- Know what you believe about gambling. Christians oppose gambling on a biblical basis for many reasons, including the fact that gambling preys on those who can least afford to lose, promotes behavior that is often destructive to individuals and families and plays to materialistic and hedonistic tendencies which are, at the bottom line, sinful.

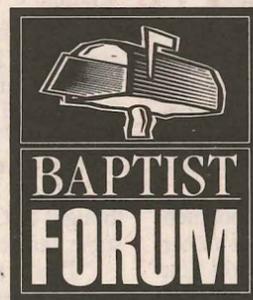
## Color barrier

It is highly fitting the 1997 baseball season is dedicated to commemorating the 50th anniversary of Jackie Robinson breaking major league baseball's color line.

Robinson's abiding faith, keen intellect, superior athletic skills and great courage enabled him to succeed, in spite of unbelievable obstacles. His achievement opened a door of opportunity for African-Americans in professional sports and in other areas of society.

The man who gave Jackie Robinson his chance also merits recognition. He was Branch Rickey, general man-

ager of the then Brooklyn Dodgers. By signing Robinson for a minor league contract for the 1946 season,



Rickey went against the code of society that prohibited African-Americans from playing in white professional leagues.

Not a single person encouraged him to take the bold step. His own family begged him not to do it. Like Robinson, the God-fearing Rickey had to turn the other cheek when verbally attacked by critics.

What Rickey did was significant, because it was one of the few times in American history that the opportunity for

African-Americans was offered voluntarily. Almost all advancement has come as a result of court orders, marches, sit-ins and boycotts. African-Americans had to resort to these measures to get unfair laws changed.

Rickey wasn't ordered to bring blacks into major league baseball; he did, because he knew it was the right thing to do. He saw a wrong and voluntarily tried to right it.

Over the course of two centuries, our country has been extremely slow in granting African-Americans their God-given human rights. Fifty years ago, Rickey set an example that needs to be followed today. Blacks have proved they can succeed in any field if given the opportunity. Rickey exemplified voluntary affirmative action at its best.

*Paul Whiteley Sr.  
Louisville*

## MARRIAGE

### Caring for both a child and parent

By Diana Garland

A young couple, married less than a decade, with one preschooler and hoping to conceive another child in the not-too-distant future, asked me what they should do. Her widowed father recently had a stroke. He still can live on his own, but he cannot drive and needs some help every day. Grandpa lives nearby, and this young wife—his only child—juggles caring for her preschooler and caring for her father.

Recently, Grandpa has begun to hint that he would like to move into the spare bedroom in his daughter and son-in-law's home. The home is small—too small to have another adult living there and preserve the sense of privacy and control over their daily lives that they now have. On the other hand, it is hard to say no.

The daughter and son-in-law worry that having a parent in their home would put a major strain on their marriage. On the other hand, they feel guilty and somehow selfish.

One of the hardest aspects of marriage is that we must make it up as we go, making a new path where there isn't one, knowing not only our own limits and abilities but also those of our partner.

I suggested that this couple decide not to decide for a few weeks, using the time to pray and talk together. How is God shaping and calling their family? What can they really do? Pride leads us to assume we can handle more than God expects us to do, and we ultimately hurt rather than help.

Grandpa needs this young couple's marriage to be a source of strength for the spouses and for the family. If living together in the same household with Grandpa throws the marriage into a crisis, everyone will suffer.

Whenever you are faced with an either-or decision like this, try to generate some other possibilities between the two extremes. What about picking up Grandpa to have supper several evenings a week and then take him home at bedtime? What about having Grandpa spend Monday through Wednesday with them?

These decisions usually do not have to be made right away, once and forever. Take your time; experiment; talk and talk about the options together.

*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

### Love between parent and child turns faster than the weather

#### HE SAID



Mark Wingfield

The expressions of our love sometimes take weird forms.

For example, take the love a child has for a parent. Both may be enduring when viewed from the future, but in the present, the switch can turn on and off in an instant.

Both our boys have gone through their "Mommy" phases, those times when only Mommy can fix a problem or do anything worthwhile. At such

times, I'm chopped liver. The first few times this happened, I was deeply offended that my own children had cast me aside.

Now I've come to enjoy these times. They're when I get to rest. I know the tide will turn, so I've learned to take advantage of the free time while it lasts.

The biggest mystery of being a parent is trying to figure out how your child can look so angelic and act so extraordinary one moment and then morph into a tantrum-throwing tempest the next. Where is that switch and how can I Superglue it into the "angelic" position?

It's always nice to hear your child say, "I love you, Daddy." But when those precious words are uttered only moments after you've been fingered as the cruelest parent on earth, it's hard to gloat.

Of course, we all do the same thing in our relationship with God as a heavenly parent. We, too, vacillate between acting like angels and devils.

What's really amazing is that God could have Superglued the switch and chose not to.

#### SHESAI



Alison Wingfield

A friend of ours joked that if someone were to draw a caricature of me or Mark, we would have one or both the boys stuck to our legs.

I know I should cherish these moments when our children still want to be close to me in public, because soon enough they won't want to admit they have a mom or dad, much less hide behind us. But there are times when I could do without the extra appendage clinging to my leg or pulling on my clothes and purse.

And when it comes to who they call for the most, I would gladly relinquish the title voluntarily. I remember the first time they entered a "Daddy" phase (albeit brief). I was in shock. No longer was it, "I want to sit by Mommy." Or "I want to hold Mommy's hand." Everything was "Daddy, Daddy." And I have to admit it wasn't an altogether pleasant feeling.

I also get a bit jealous when they make a big deal over Mark when he comes home from work. But I get over it quickly. When he gets home, it's his turn to keep the peace. And it's worth being taken for granted to have my office at home.

Children's love bounces from unconditional, no holds barred to conditional, depending on whether you grant their request for candy right this minute.

A friend's daughter recently told her mom how wonderful she was after a Saturday morning treat of donuts. Later that day, after her mother denied one of her requests, she said, "Remember what I said earlier? I take it back."

And then there is the unconditional love. No matter what has gone on during the day, when it comes to bedtime, we both say our "I love you."

And at the end of the day, I'm glad God loves us unconditionally as well.

## Arkansas church sent wrong message

Someone ought to ship the members of First Baptist Church of Berryville, Ark., a box of WWJD bracelets. The letters on these bracelets—the hottest item in Christian retailing right now—are designed to remind the wearer constantly to ask the question "What Would Jesus Do?"

As most of America knows by now, First Baptist Church of Berryville, Ark., is the church that shut down its day care center and sent home notes telling parents God wants all mothers to stay at home. The note explained that families could get by on one salary if they gave up "big TVs, a microwave, new clothes, eating out and nice vacations."

This church's sad tale has been broadcast on "Good Morning America" and disseminated worldwide by the Associated Press. Chalk it up as one more example of the Christian community giving itself a black eye.

Of course, there's a kernel of truth to the church's position. Few people would deny that children, especially young children, benefit by having one parent—father or mother—home with them in their formative years. And there are some families where both parents work outside the home only to keep up with the Joneses.

But anyone who argues that all or even most families could get by on one worker's earnings doesn't have a clue what an average worker earns in America today or what it costs to support a family with no frills. Even many couples who consider a stay-at-home mom the ideal have no means of achieving that goal.

And then there's the millions of single parents. What should we tell them?

The pastor of the Arkansas church explained that his congregation determined "operating a day care was sending a mixed signal with home and family values. We want to be conscientious about the message we're sending out."

Message received.

Here's a message in return: What was the church's motivation for operating a day care in the first place? Was it intended as a profit maker? Or was it intended as a ministry? Given the needs of the community and the opportunity for shaping the lives of children, what would Jesus do in Berryville, Ark.?

He might have said: "Let the little children come to me, and do not forbid them; for of such is the kingdom of heaven."

#### EDITORIAL

While you're hot with indignation toward a church that could take such a callous position toward children, turn the accusing figure around and look at your own church. What are you doing to meet the needs of the children in your community?

Are the precious walls of your church building too beautiful and sacred to be scarred by "outsiders," by children who leave their mark wherever they go? Or is your congregation like the disciples, simply too busy with God's work to be bothered with children?

And if you do operate a child care program, is it a true ministry?

Consider this fact, delivered in a speech last week by Sharon Perry, assistant to the secretary in Kentucky's Cabinet for Children and Families: The No. 1 barrier to making welfare reform work in Kentucky is finding adequate and affordable child care for welfare recipients who want to work but can't afford to work.

Today, 15,000 Kentucky welfare families are on a waiting list for such child care. There is a desperate need for free or low-cost options that would enable these parents to work at \$5- or \$6-an-hour jobs and get off government support.

If your church operates a weekday child care program, could you provide full or partial scholarships for parents like these? If your church doesn't operate a child care program, could you start one as pure ministry to your neighbors in need?

What would Jesus do?

—Mark Wingfield

## Hallelujah and amen

*Editor's note: This is the last of a three-part series on the resurrection of Jesus.*

By Carey Newman

A generous soul, my friend had invited us to join him and his wife in attending the annual Easter performance of Handel's "Messiah." The post-performance cheesecake and coffee topped off a great evening.

Naturally the conversation drifted back to the oratorio. My friend commented that he thought "Messiah" should be performed only at Christmas. He pointed to the chorus "For Unto Us A Child is Born" as proof of its seasonal character. His wife, however, insisted that "Messiah" should be performed at Easter. She suggested that the "Hallelujah" and "Amen" choruses most appropriately fit the themes of resurrection. I could read their minds as they both, in appeal, turned and looked at me.

"Hallelujah" literally means

"praise the Lord." It is praise, however, that singles out what uniquely belongs to God.

To say "hallelujah" in response to Jesus' resurrection isolates God as the giver of life. The exclamation "hallelujah" thus becomes an act of faith. It affirms that Jesus was raised and that it was God who raised him. Moreover, "hallelujah" joins the chorus all creation sings to God for his triumph over evil in the resurrection.

"Amen" literally means "truly" or "indeed." It is most often used as the final word of

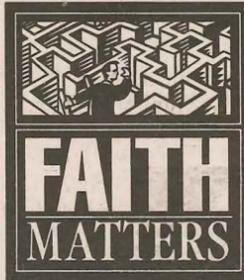
a prayer or an interjection which demonstrates agreement. Like the close of a long petition for help, resurrection ends all questioning about God's trustworthiness. In the resurrection God has demonstrated that he is resolutely faithful to his promises. For us to say "amen" in response to the resurrection signals that we stand with God.

It is amazing how one word can speak volumes. Our 19-month-old daughter Savannah's tentative reach

for an expensive vase receives an immediate "No!" Spilling milk on the kitchen counter demands the obligatory "Oops." Opening the most recent Visa bill is the occasion for the monthly ritual of saying "Ohh." To Chipper Jones (the Braves third baseman) ninth-inning double off the right-centerfield wall both Leanne and I will say, in unison, "Yes!" "Whew!" is the only appropriate word when falling into bed after an especially tiresome and trying day.

At lucky moments one word possesses the ability to gather up all we feel and believe; to say any more would be inappropriate. One word has the power to show where we stand—in agreement or opposition. One word, like a blessing over a child, can raise the expectation of what lies in the future. "Hallelujah" and "amen" are just such words. They say everything that needs to be said.

After listening carefully to both sides, I told my friend to pack it in; his wife was right: "Hallelujah" and "Amen" speak volumes about the resurrection. A sustained "hallelujah" of devotion and a defined "amen" of loyalty are the most appropriate ways we can use our lives as response to the resurrection of Jesus.



## More views: How should we define who's a cult?

**"I have personally experienced and witnessed what Boschen claims not to be present in these groups."**

*Editor's note: Two weeks ago, the Recorder ran a commentary in which Stanford pastor Tim Boschen responded to an article on Mormonism as a cult. Both articles have generated considerable discussion. With the publication of the two additional commentaries on this page, the Recorder will end the current discussion on this issue.*

**By Paul Blizard**

I must give a strong rebuttal to Tim Boschen's commentary: "How should we define who's in a cult?" (April 1, page 4). To those of us involved in cult apologetics and evangelism, the arguments, though well intended, are flawed.

I counsel with hundreds of people from around the world who are trying to escape from the mind control and destructive tactics of what Boschen refers to as "those that are not dangerous to physical life and emotional well-being." With all due respect, what lacks in this commentary is experience.

Boschen's article is of the type Mormon and Jehovah's Witness pro-

pagandists crave. Cults carefully groom their image to outsiders, portraying themselves as clean-cut, wholesome and family-oriented. They try desperately to be accepted into the mainstream, portraying themselves as different only in a few theological points.

Behind this thin veneer however, lies the real truth of life in a cult. On a regular basis I see how damaging and destructive cult groups such as Jehovah's Witnesses and Mormons really are. I have files of horror stories and more which fill my electronic mailbox daily.

I was raised and nurtured in one of the most destructive and dangerous cults in America. My experience is not just dealing with these groups as a minister of the gospel, but from one who before converting to faith in Jesus Christ spent 28 years as a Jehovah's Witness. Please, let us not make light of the "theological and doctrinal differences."

The tragic truth is, Watchtower cult theology and doctrine have sent three generations of our family into a Christless eternity by teaching a dif-

ferent Jesus and another gospel.

Jehovah's Witnesses teach Jesus Christ is Michael the archangel, a mere created being. Mormons teach Jesus is the spirit brother of Lucifer, a product of celestial sex between a god named "Elomim" and one of his many goddess wives. Both cults teach earning one's salvation by good works and deeds rather than by grace through faith in the real Jesus Christ.

Only by his mercy and grace did I find the truth and receive the real Jesus Christ as Lord and Savior. A tragic postscript to our story is that in those years of door knocking no one ever told me I was lost and needed a Savior. Offering the "grace-filled loving message of Jesus Christ" demands we tell them the whole truth.

Boschen offers the suggestion we change our terminology when we "distinguish between groups with which we differ theologically and doctrinally such as the Latter-day Saints and Jehovah's Witnesses, and those that are dangerous to physical and emotional well-being." My problem with this proposal is I have personal-

ly experienced and witnessed what Boschen claims not to be present in these groups.

Watchtower doctrine demands that under no circumstances are Jehovah's Witnesses allowed to take a blood transfusion, even if it means their death. Thousands have gone to early graves because of this Watchtower law. Mormons and Jehovah's Witnesses may not have the outward appearance of Branch Davidians or People's Temple followers but nonetheless are just as dangerous and deadly.

The penalty we personally suffer for our leaving the Jehovah's Witness cult is being shunned by edict from family members and life-long friends. Watchtower leaders have ordered our parents not to have any contact with their grandchildren because we are now Southern Baptists.

Pastor Boschen, would you please tell my children their "emotional well-being" is not affected? Would you please explain to my 3-year-old what a grandmother is?

Let's call them what they are: cults.

*Paul Blizard is pastor of Reidland Baptist Church in Paducah*

**"Not to classify a belief system as 'cultic' when all defining principles (whether apologetically or psychosocially) are present is purely a blatant disregard for documented facts, or a simple lack of thorough information."**

**By Joe Kreisle**

I just hung up the phone with a grief-stricken former Jehovah's Witness who recently came to Christ and was attempting to answer some questions of a "doubting" Jehovah's Witness, a Jehovah's Witness who was under tremendous pressure from loyal Jehovah's Witnesses who were bombarding this person with guilt.

The result? The person in question committed suicide.

After reading the commentary by Tim Boschen (April 1, page 4), I am compelled to respond.

Although not an expert in Mormonism, I have devoted a great deal of my life to reaching out to Jehovah's Witnesses and ex-Jehovah's Witnesses, educating Christians and equipping those concerned for family and friends. I am an interfaith witness associate of the Home Mission Board, a Mission Service Corps volunteer serving in a ministry, Good News Outreach. Through this ministry, I have also engaged in research into cultic tendencies from scriptural, secular and psychological standpoints.

There are two or three points of the April 1 commentary that I would like to respond to. First, the use of the word "cult" and when it can be applied. The word cult is an explosive term, which normally brings to mind the likes of Manson, Jones and Koresh. However, upon closer examination it is evident that these tendencies are present in the Latter-day Saints and Jehovah's Witnesses.

Especially in strong Mormon areas, when a Latter-day Saint comes to Christ, he is subjected to substantial emotional and social abuses, which many times includes the loss of employment (especially when all businesses and industry are Mormon-owned), the loss of family and friends, along with the thought that they have forsaken the "one true church."

Second, the use of the word "cult"

in witnessing opportunities. Obviously, it is ill-advised to use the word "cult" while witnessing to a Latter-day Saint or Jehovah's Witness. It would be as counterproductive as screaming at your lost neighbor, "You are going to hell" at the top of your lungs. In any witnessing encounter love for the person should be evident.

However, not to classify a belief system as "cultic" when all defining principles (whether apologetically or psychosocially) are present is purely a blatant disregard for documented facts, or a simple lack of thorough information.

Third, "We need to distinguish between groups with which we differ theologically and doctrinally such as Mormons and those that are dangerous to physical and emotional well-being such as the Branch Davidians and the People's Temple."

In actuality, Jehovah's Witnesses and Branch Davidians have similar roots in that they both stem from the Adventist movement. Allow me to share some facts, many of which I have witnessed personally:

- All congregations of Jehovah's Witnesses are closely monitored by a judicial committee of elders, and every Jehovah's Witness is subject to intense scrutiny.

- They live in a very closed environment, and any prolonged association with non-Jehovah's Witnesses is deemed improper.

- Any violation of the rules can leave one subject to disfellowshipping and shunning. This same penalty applies to anyone who should leave for any reason.

These circumstances have left many in states of depression and with mental problems, including suicide. These have come to the attention of psychiatric professionals. Jerry Bergman, in his book "Jehovah's Witnesses and Mental Illness," explains that

the rate of mental illness among Jehovah's Witnesses is at least four times the norm.

Many also are unaware that the Watchtower Bible & Tract Society, over their 118-year history, has dabbled in the medical field. From 1931-1952, they had a ban on vaccinations; and from 1967-1980 organ transplants were considered cannibalism.

Even more troubling, Jehovah's Witnesses have had a ban on blood transfusions for more than 50 years.

Untold numbers of men, women and children have died.

The Red Cross published figures that state 10 percent of the population will need blood in some form every year. How many die without it? Again, no one seems to know. But based on operative risks and information supplied by medical journals, one might conservatively estimate that 1 percent of the 10 percent who need blood would die without it.

If that be true, based on attendance statistics supplied by the Watchtower Society, between 50 and 120 Jehovah's Witnesses will die this year alone. Remember, this ban has been in effect for 50 years.

As shocking as cult injustices and deaths are, the Jehovah's Witness death toll rivals and may surpass that of Jim Jones, David Koresh, the Order of the Solar Temple and the recent Heaven's Gate, put together. But this death toll continues to climb.

The general public, media and Christians alike are relatively unaware due to the fact that these victims die one at a time. No pictures of the masses, no national exposure, just a man here in a traffic accident, a child there or a mother hemorrhaging during childbirth.

So I ask, Who is the most dangerous? or Who poses the greatest threat? The one whose true nature is clearly seen, as in the case of Koresh and

Heaven's Gate or the one who comes to you deceptively, very subtly?

No, the word "cult" is not a pretty word. Nonetheless, it applies. The word is not used only to describe the outlandish, but wherever the principles and tendencies exist. It is not a descriptive word for individuals but rather a defining term for policy and practice.

Religious organizations, such as Mormons and Jehovah's Witnesses, with a vast amount of financial wealth, are in the process of running tremendous television and magazine advertising campaigns. Ad campaigns that are geared to lose the cult status and be recognized as Christianity.

Their battle cry seems to be, "We can't be considered 'cultic' because we are normal people"—as if those in groups such as Heaven's Gate and those involved with Koresh were not. In most cases, intellect is not a deciding factor in cult involvement.

Are these ads working? Recent statistics tell us that maybe as many as 87 percent of those who are in cults had previous religious affiliations prior to their involvement.

Although we face cultural changes and live in a society of religious pluralism, we must stand to proclaim the never-changing message of Jesus Christ, without compromise. Our age is one of tolerance, but we must continue to preach the exclusiveness of the gospel of Jesus Christ and to continue to speak the truth in love. We must be willing to educate our churches and to equip believers to be ready to give an answer to anyone who asks the reason for the hope within us, with meekness and fear (1 Peter 3:15).

The Lord Jesus has commissioned us to take the gospel to all people. All people, regardless of who they are, Latter-day Saints, Jehovah's Witnesses or just your neighbor. Therefore, let us continue to reach out in love to all people.

*Joe Kreisle lives in Hawesville*

# KENTUCKY

## Acteens challenged to get active in missions work

Continued from page 1  
state Acteen panelists who helped plan the conference.

"There's always been someone I could look up to in Acteens," said Alcott, a member of First Baptist Church of Murray.

More than 70 Acteens were commissioned for service this summer. In all, 120 Acteens will serve on 13 Activator missions teams.

Missions work can be a life-changing event for the teenagers, said Debbie Bell. Last year she supervised a missions team of Activators from First Baptist Church of Murray.



Williamson

"I just see our girls growing and becoming so mature in Christ," she said. "You grow the most when you're challenged."

Working with inner-city youth in Birmingham, Ala., was an eye-opening experience, Bell said. "When we went in there, it was a whole new world," she said. "They saw the needs of little kids just like them."

The experience made the teenagers more aware of missions needs and challenged them to be flexible in a new environment, she added.

"I think it helps them to understand that missions is something you do now and not in the future," she said.

Former missionary Kym Mitchell told Acteens that missions doesn't require leaving home.

"There are lots of opportunities right where we live," said Mitchell, who served as a two-year missionary to Myrtle Beach, S.C.

"Find out what people need and find sometimes unique ways of meeting those needs," she said. "God just calls us to be faithful in telling people about how much he loves them."

In addition to the fellowship of Christian peers, Elizabeth Granstaff said she's appreciated how the Acteen program helped her spiritual growth.

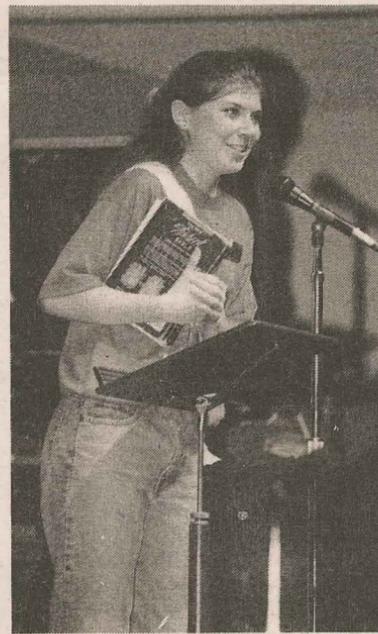
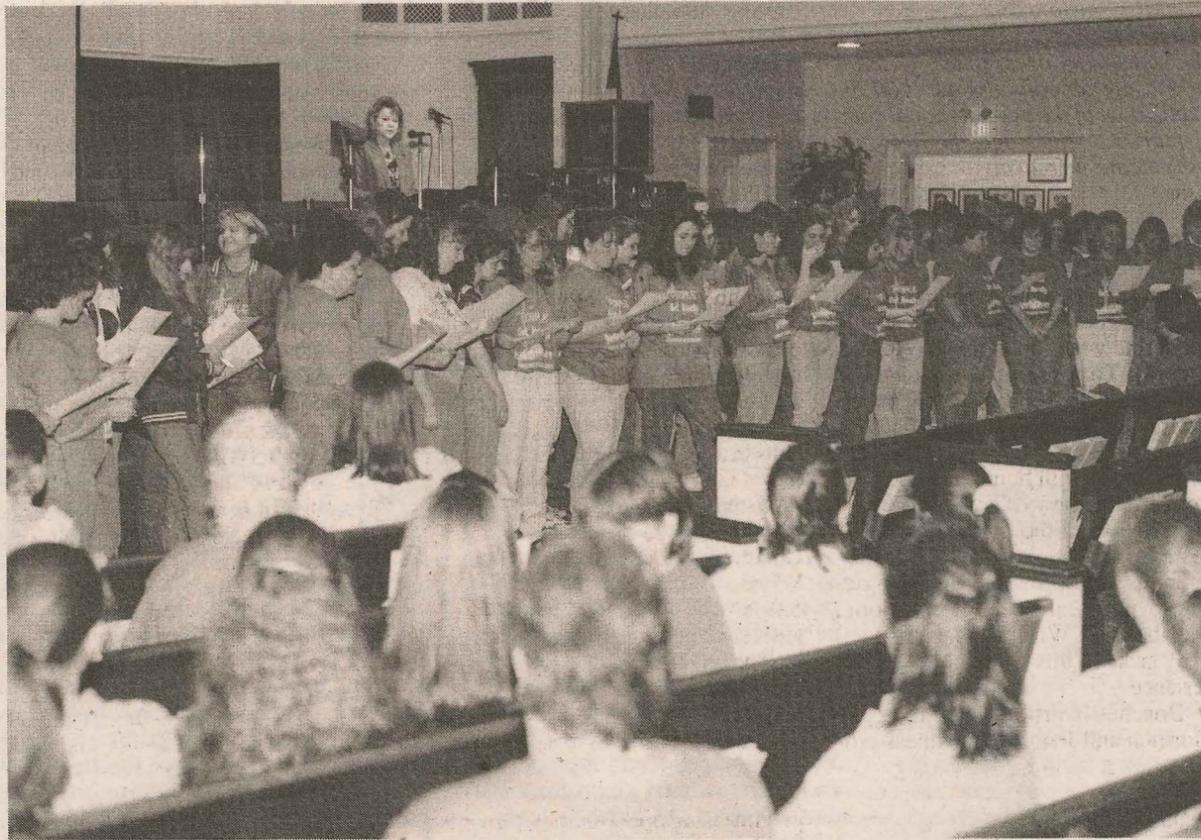
"Before I got into Acteens, I wasn't as close to God as I am now," said Granstaff, 14, of Calvary Baptist Church in Princeton.

"I was afraid to talk to him before I got into Acteens because I thought I was going to say the wrong thing. And then I learned that it doesn't matter what you say; it's if it comes from your heart."

Acteens collected an offering of \$1,128 that will be used to support an Activator missions team and to support the work of foreign missionaries Ken and Beth Perkins, whose 16-year-old son, Ben, died Easter Sunday.

Acteens also donated eight boxes of canned goods and 20 boxes of baby supplies for local ministries in Murray.

Next year, the National Acteens Conference will be in Louisville July 1-4, drawing more than 10,000 teenage girls to the Kentucky Fair and Exposition Center.



**ACTEENS** About 835 teenagers attended the annual meeting. ■ **Left** Activator mission teams are commissioned for service this summer. ■ **Middle Left** Lori Hall (left) and Teresa Slaughter demonstrate clowning. ■ **Middle Right** Autumn Alcott addresses the general session. ■ **Bottom Left** A group prays for the national Acteens conference to be held next summer in Louisville. ■ **Bottom Right** Kym Mitchell, a former missionary to Myrtle Beach, S.C., talks about her work.

# KENTUCKY

## After initial flood clean-up, now it's time to wait

By Mark Wingfield  
Editor

The immediate clean-up from floods and tornadoes that have ravaged Kentucky in the last six weeks is over, and now it's time to wait before the next phase of recovery begins.

"I'm so tired of waiting, I don't know what to do," said Wilma Simmons, who along with her husband, Jack, leads a trailer park chapel in West Point. The trailer used as home base for their ministry in the Bel Air Trailer Park was seriously damaged by floodwaters.

Now they are waiting to learn whether residents of the trailer park will be allowed to return, what repairs

will be required if residents do return and whether the chapel trailer can be salvaged or must be abandoned.

Waiting is the current activity in many areas of the state damaged by floodwaters in early March. Now that the emergency phase of disaster relief efforts has concluded, residents and property owners in many cases are waiting for information on what they must do to rebuild and on what resources will be available to help them.

In some cases, water-soaked structures haven't dried out enough for repairs to begin.

The building of Dawson Memorial Baptist Church in Maceo is "airing out," said Pastor Steve Boyd. "We're waiting for it to dry up."

The building has been cleaned up by a host of volunteers, but further work cannot be done until the saturated wood dries out. Floodwaters shifted the building off its foundation, and the ground is still too soaked for repairs to be made, Boyd said.

Volunteers from Kentucky and Virginia helped clean the building, and a Brotherhood group from Hardinsburg Baptist Church is ready to work on the foundation. The small congregation has been meeting in a fire station since the flood but plans to move back into a large Sunday school room soon, even though the sanctuary won't be inhabitable for

months.

A women's Sunday school class from Cherry Hill Baptist Church in Greenville has bought the congregation a new communion table; the old floated away during the storm.

Other individuals and churches have made contributions to help Dawson Memorial rebuild, but the church still needs about \$40,000 to make needed repairs, Boyd said. That amount could be more or less, depending on how much volunteer labor the church can round up when the time is right to do the work.

The time lag created between people wanting to help now while the disaster is fresh on their minds and the fact that many flood-damaged buildings are not yet ready to be repaired is frustrating, according to disaster relief coordinators.

Carla Purvis of the Kentucky Baptist Convention's partnership missions office said she has been flooded with calls from volunteer groups that want to help, but it's been difficult to connect the help with the need at the right time. Flood-damaged churches that could benefit from volunteer labor should call Purvis at (502) 245-4100.

Coordination of volunteer workers also has become a difficulty in Pendleton County, which encompasses some of the state's hardest-hit towns, includ-

ing Falmouth and Butler.

That's why Dan Reynolds, pastor of Falmouth Baptist Church, has joined with other area ministers to form PenCARE, an acronym for Pendleton County Area Recovery Effort. "We're going to be the organization that coordinates matching the people who are in need with people who can help rebuild," Reynolds explained.

PenCARE is preparing a 4,000-square-foot building for use as a warehouse and volunteer lodging.

This effort will coordinate volunteers from Baptist, Mennonite, Lutheran, Methodist and Disciples of Christ churches, as well as any others who want to help, Reynolds said. "The flood is interdenominational."

Reynolds presented the idea to the Falmouth City Council a few weeks ago, and they were enthusiastic about it, he said. County officials also are expected to endorse the cooperative ministry plan.

The recovery effort could last up to two years, Reynolds said. And, like everywhere else, it is being held up by waiting. In Falmouth, residents are waiting to learn whether the federal government will buy out some of their homes and businesses in a relocation effort.

Nevertheless, PenCARE is gearing up for the next wave of rebuilding. The interfaith coordinating ministry has established a central phone number: (606) 654-2444.



### Two churches will move

The Flood of '97 will move at least two Kentucky Baptist churches to higher ground.

Mount Olivet Baptist Church in Springfield already has voted to move, and Rock Front Baptist Church in Cadiz is seriously considering moving.

"We voted the Sunday after the flood to go and build a new church about a mile away," said James Fox, pastor at Mount Olivet. The church averages about 50 in worship attendance.

Plans already have been drawn for the new structure, to be built on property donated about four years ago.

To date, the church has about \$70,000 in its building fund, including about \$6,000 in donations from people outside the church. Erecting the new structure will cost about \$165,000, Fox said.

Volunteer labor will be used for much of the work, with the church using a Federal Emergency Management Agency loan to finance any unfunded expenses.

In the meantime, the congregation has moved back into its seriously damaged building for a brief time. "It's damaged really bad, but we wanted to meet there a few more months," Fox said. "We're going Sunday by Sunday."

Rock Front Baptist Church also is considering a move, said Bob Morrison, director of missions for Little Bethel Baptist Association. The congregation of about 40 members currently has no pastor.

The force of the floodwaters pushed Rock Front's educational building away from the sanctuary and moved the foundation. If the building stays in the same location, it will have to be raised for a new foundation to be placed underneath it, Morrison said.

"The consensus appears to be to seek out a piece of property and rebuild the church," he said. Because the floodplain in that area has changed, church leaders fear the current location could be flooded again.

If the church decides to relocate, it might be possible to move the existing building to a new site, Morrison said.

### Baptist relief units complete work

Although the flood of '97 didn't damage Third Avenue Baptist Church in Louisville, it swamped the basement of Pastor David Green's home several miles away.

Green and his wife, Carol, who teaches social work students at Southern Baptist Theological Seminary, watched the water rise to within two steps of the main floor of their home.

The 8 feet of water that filled their basement ruined not only a family room and children's play area but the home office David and Carol Green share—including their library of more than 1,000 books.

One day while they were hauling out the ruins and gutting the basement, three women showed up with crowbars. "We're from Kentucky

Baptists, and we're here to help," they announced.

The women were part of a Kentucky Brotherhood disaster relief team. They didn't know Green was a Baptist pastor; they were merely working throughout the Greens' flood-ravaged neighborhood.

They arrived at just the time the Greens needed crowbars, which they didn't have, he said. And the three women wielded those heavy tools as skillfully as any man, he added.

Volunteers representing Kentucky Baptists have made contacts with hundreds of flood victims in similar encounters over the last six weeks. They have worked across the state, from Louisville to Falmouth to Madisonville and Paducah.

And in the midst of offering aid

to flood victims, the volunteers also found time to assist victims of tornadoes that ripped through central Kentucky in late March.

Between the two disasters, Kentucky Baptist relief workers provided 131,576 hot meals and performed 680 jobs. Most of those jobs were clean-up and mud-out work, often nasty and time-consuming labor.

Falmouth Baptist Church in Northern Kentucky is functioning again in its building, thanks to extensive work by Kentucky Baptist volunteers. A mud-out team worked in the building four days. Another crew cleaned up the parsonage.

As of last week, all Kentucky Baptist disaster relief units had completed their work and shut down.

## Worship seminar question: Whose needs should be met?

By Marc Whitt  
Campbellsville University

CAMPBELLSVILLE—In order to reach America's unchurched residents, more congregations must become "seeker sensitive," according to ministers at Living Hope Baptist Church in Bowling Green.

Pastor Brad Johnson and Music Minister Dave Love led the annual Robertson Worship Workshop at Campbellsville University.

Seeker-sensitive churches organize their services to communicate with unchurched people—or seekers—who are present, Johnson said.

At Living Hope worship includes elements of inspiration, celebration and edification, Johnson said.

"Careful attention is paid to song lyrics for clarity," he said. Contemporary instruments, including drums, synthesizer, bass and guitar are used.

"We still own an organ and piano, though, and use them as part of the worship service as well," Johnson said. "We try to introduce music sounds that people are most familiar with during the week when they listen to their radios on their way to and from work."

Worship planners also try to remove the "cringe factor," or man-

made obstacles that might prevent someone from hearing the gospel, Johnson said. "Hard work is employed so that the preaching is relevant, applicable and clear."

A variety of styles are used to communicate the message, whether with music, video or dramatic skits, he added.

While some might argue to keep the more traditional-style worship service, Johnson said, "The question I would ask is, 'Are we here only to meet the needs of those who are Christian, or are we going to seek those who need Jesus Christ?'"

Change is inevitable if Christians

are obedient, both men said.

Traditional worship services tend to follow patterns of worship created during the 1940s and 1950s, and they focus on believers only, Johnson said. But many hymns and expressions of worship are not familiar to some present-day Christians as well, he said.

"Very little is said in the New Testament about worship," Johnson told the audience. "Jesus taught the woman at the well in John 4 about worshipping in spirit and in truth. The fact of the matter is, whether one uses the Old Testament or New Testament, there is no clear teaching found about worship style."

## Study suggests Bible studies help inmates stay clean

WASHINGTON (RNS)—Prison doors may swing a little wider for inmates involved in Bible studies, according to a study that suggests such inmates stand a better chance of staying out of trouble.

A study conducted for Prison Fellowship Ministries shows some inmates who were actively involved in the fellowship's Bible studies were less likely to be rearrested in the year after their release.

The study, published in the March 1997 scholarly journal *Justice Quarterly*, found 14 percent of those frequently involved in Prison Fellowship Bible studies were rearrested, com-

pared to 41 percent of those who were not.

John DiIulio, a public policy analyst and professor of politics and public affairs at Princeton University, told a news conference that prison officials should examine Prison Fellowship's program "not because it is faith-based but because it is apparently so very effective."

"Today's study suggests that these programs have great potential," said DiIulio, author of "No Escape: The Future of American Corrections."

The study, conducted by the National Institute for Healthcare Research, compared 201 male inmates

from four New York prisons who took part in Prison Fellowship Bible studies with 201 inmates who did not. The researchers acknowledged the study had a variety of limitations, including the fact that it was not random and did not have a national scope.

"Though this study has several acknowledged limitations, our findings at least suggest that religious programs have the potential to affect former inmates' behavior after release," the authors concluded.

Byron Johnson, a criminologist at Lamar University in Beaumont, Texas, and one of the authors of the study, said he would like to see additional

studies of religious programs in prisons. He added that the Muslim programs would have similar effects on prisoners.

Tom Pratt, Prison Fellowship's president, said he expects the findings also could apply to other Christian prison ministries. He estimated there are about 450 prison ministries nationwide.

David Larson, president of the National Institute for Healthcare Research and co-author of the study, urged the federal government to consider further study of the issue, since many religious programs exist in federal prisons.

**"Today's study suggests that these programs have great potential."**

*John DiIulio, a public policy analyst and professor of politics and public affairs at Princeton University*

## Two groups combining to oppose school voucher programs

BALTIMORE (RNS)—The NAACP and People For the American Way recently launched what they claimed will be a national campaign to fight school voucher initiatives that provide tax funds to aid parents of students attending private and religious schools.

More than 100 voucher critics packed New Shiloh Baptist Church in Washington for a day-long workshop April 3 kicking off an anti-voucher campaign called "Partners for Public Education."

NAACP president Kweisi Mfume

called the group's fight against vouchers a "fight for fairness."

"The attacks of the right on our children's future have solidified around a concept of exclusion and selective opportunity called vouchers," he said.

The use of vouchers to help parents offset the cost of sending their children to private schools, including religious schools, has become a high priority policy proposal by conservative groups who say public schools are providing inadequate and, at times, immoral education.

Voucher proponents argue that poor families, looking for a way to get their children out of troubled public schools, need vouchers.

In January, when the Christian Coalition unveiled its 1997 legislative agenda, dubbed the "Samaritan Project," what it called "hope and opportunity scholarships" were near the top of the list.

Critics, however, argue vouchers would divert dollars from already cash-strapped public schools, where they say most students will remain in even worse condition.

Additionally, the critics say the use of vouchers to support religious schools violates the separation of church and state provisions of the Constitution.

Voucher proposals are pending before Congress and in more than two dozen state legislatures. Court challenges to voucher systems are under way in Ohio and Wisconsin.

"Vouchers are publicly funded scholarships for private and religious schools, and they deserve to be rejected," said Carole Shields, president of People For the American Way.

### CLASSIFIED ADS

**SEEKING:** Centerfield Baptist Church, a contemporary church located in Oldham County, currently is accepting resumes for a part-time minister to children. If interested, call (502) 243-1982 for more information, or mail resume to: Centerfield Baptist Church, P.O. Box 1026, Crestwood, KY 40014.

**SEEKING:** A multiple-staff, seeker-sensitive, purpose-driven church is looking for a full-time youth and children's minister to provide vision, direction, training and leadership to a team of volunteers. Individual must be gifted in teaching and must have management skills, a high energy level, fresh ideas and the ability to function in a team approach to ministry. Interested? Experienced? Challenged? Send resume to: Search Committee, Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069. Phone: (606) 336-3544.

**FOR SALE:** 13' and 9' church pews, upholstered seat and back. Also for sale: three pulpit chairs, communion table and pulpit. For information, call (606) 623-1771.

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

**WANTED:** Part-time minister of music, responsible for adult, children and handbell choirs. Contact Lewis Lane Baptist Church, 2600 Lewis Lane, Owensboro, KY 42301. (502) 684-4266.

**FOR SALE:** Lowrey electronic organ (Pageant) \$1,199 or reasonable offer (\$3,900 new). (502) 554-5644.

**SEEKING:** Associate minister for music. The First Baptist Church of Middlesborough, Ky., is seeking a minister to lead, develop and coordinate the music ministry of the church. In addition, the minister will assist the pastor in all areas of church life. The successful candidate will have a minimum of a college degree with a music emphasis, and a seminary degree is preferred along with previous music ministry experience. The candidate also should possess a calling to ministry and strong interpersonal and organization skills. The First Baptist Church of Middlesborough has a resident membership of 500 people and is a diverse community of faith affiliated with the SBC and CBF. Send resume by April 30, 1997, to: Rev. Jeff Roberts, First Baptist Church, P.O. Box 839, Middlesborough, KY 40965-0839.

**SEEKING:** Faith Baptist Church in Knoxville, Md., is seeking a full-time minister of music and youth. Faith is located in a rapidly growing area outside D.C. Send resume to: Staff Search Committee, Faith Baptist Church, 2212 Jefferson Pike, Knoxville, MD 21758.

**SEEKING:** Minister of music. FBC, Joelton, Tenn., seeks a full-time minister of music. The church, located 25 minutes northwest of Nashville, has an average morning worship attendance of 575 in multiple services, including one more contemporary in format and one more traditional. This person will oversee age-graded choirs from preschool through senior adult, and have significant responsibilities for senior adult ministry as well. Send resume to: FBC, P.O. Box 86, Joelton, TN 37080; Attn: Dean Anderson.

**TOUR:** Biblical Greece and Turkey. 8-day tour departing Sept. 8, Athens, the Parthenon, Mars Hill, Corinth, plus a 3-night Aegean cruise to Mykonos, Rhodes, Ephesus and Patmos. Only \$1,798. Call Pastor Studie for brochure (502) 247-8331.

**FOR SALE:** 6 church pews, \$100 each. Parrish Avenue Baptist Church, Owensboro, Ky. (502) 683-2156.

**SEEKING:** Full-time pastor for Valley View Baptist Church, 8911 Old Third Street Road, Louisville, 40272. Previous pastoral experience desired. Resume and cover letter by May 1, 1997. In cover letter describe where you are spiritually in your ministry and why God might be moving you into a new place. Fax: (502) 935-5252.

**SEEKING:** Full-time minister of music and youth. Seminary training and some experience preferred. Send resume to: Union Baptist Church, P.O. Box 194, Union, KY 41091.

**SEEKING:** Full-time minister to youth. First Baptist Church, Shawnee, Okla. Please submit detailed resume. Send to P.O. Box 1928, Shawnee, OK 74802-1928.

**SEEKING:** Full-time pastor for Blackjack Baptist Church, Franklin, Ky. Blackjack is a growing church with new sanctuary in '94. Worship attendance approximately 150-200. Interested persons should send resume to: Weston Smith, 220 Turnertown Road, Franklin, KY 42134.

**SEEKING:** Calvary Baptist Church, Glasgow, Ky., is accepting resumes for position of pastor. All interested parties may reply by mail to: Pulpit Committee, Calvary Baptist Church, P.O. Box 1524, Glasgow, KY 42142.

### NATIONAL NOTES

■ **Arkansas outlaws abortion procedure.** Arkansas legislators have approved a bill outlawing a controversial form of late-term abortion. Gov. Mike Huckabee said he would sign the bill that outlaws "partial-birth abortion."

■ **Christian retail shoppers profiled.** The average shopper at a Christian retail store is a white woman between the ages of 30 and 49 who is likely to spend between \$51 and \$250 a year on Christian products, according to a recent study. About half the shoppers consider themselves Baptist or nondenominational. Most of the shoppers are women, but 23 percent are men.

■ **Coalition raises funds for burned churches.** The Congress of National Black Churches plans to deposit a total of \$1.1 million in African-American-owned banks to challenge people in 10 cities to support its fund-raising drive to rebuild churches destroyed by arson.

■ **N.C. suit opposing Ten Commandments dismissed.** A North Carolina federal district judge dismissed a suit filed by the American Civil Liberties Union that sought to remove the words of the Ten Commandments from a courtroom wall. The decision has been appealed to the U.S. Court of Appeals for the Fourth Circuit in Richmond, Va.

■ **Court reinstates parental notification abortion law.** The U.S. Supreme Court has revived a Montana law requiring notification of a parent or a judge's approval before an unmarried minor can undergo an abortion. In an unsigned opinion, justices reversed lower-court decisions that struck down the Montana law.

■ **Adventists issue child sexual abuse statement.** Seventh-day Adventists adopted a statement on child sexual abuse that acknowledges their church community is not immune from the problem and emphasizes the need for members to be actively involved in preventing such abuse. The statement notes that sexual abusers come from a variety of—and often reputable—backgrounds. The statement cites various ways the church could help both those who are abused and abusive individuals "in their healing and recovering process."

## Judge supports Baptist minister's firing from panel

SAN FRANCISCO (RNS)—A federal appeals court in San Francisco has upheld the 1993 firing of a Baptist pastor from the city human rights commission for telling reporters he adheres to biblical admonitions against homosexuality.

The lawyer for Eugene Lumpkin, pastor of Ebenezer Baptist Church, said he was considering an appeal to the U.S. Supreme Court.

Lumpkin was cornered about his biblical beliefs on two occasions by reporters during a time of national debate on whether open gays and lesbians should be allowed to serve in the military. In an interview with the San Francisco Chronicle, Lumpkin acknowledged "the homosexual lifestyle is an abomination against God. So I have to preach that homosexuality is a sin."

Those comments prompted leaders in San Francisco's powerful gay community to call for Lumpkin's removal. At first Mayor Frank Jordan defended Lumpkin as one who had never taken anti-gay positions during his time on the human rights commission.

But some days later, Lumpkin was asked by a TV reporter whether he believed the admonition in Leviticus that "a man who sleeps with a man should be put to death." Though he tried to dodge the question, Lumpkin did acknowledge, "Sure, I believe; I believe everything the Bible sayeth."

Jordan fired Lumpkin the next day.

Lumpkin sued the city and Jordan in federal court, charging violations of state and federal anti-discrimination statutes. The suit also alleged the city had to show a "compelling interest" for firing Lumpkin.

But U.S. District Judge Fern Smith decided for

the city, ruling that a government has greater leeway to curb the religious speech of an employee, especially speech that is antithetical to the employee's workplace duties. And Smith ruled the law provides even less protection for religious speech of employees in policymaking positions.

The Ninth Circuit U.S. Court of Appeals in San Francisco came to an almost identical conclusion.

"Rev. Lumpkin's statements explicitly condemning homosexuality as a sin and implicitly endorsing violence against homosexuals are not simply hostile to the Commission's charge, they are at war with it," the court held, in a decision written by Circuit Judge William Norris.

"To be sure, when Rev. Lumpkin speaks as a private citizen, he has every right to preach that homosexuality is a sin and that Leviticus says that 'a man who sleeps with a man should be put to death,'" Norris added. "But the First Amendment does not assure him job security when he preaches homophobia while serving as a city official charged with the responsibility of eliminating prejudice and discrimination."

Lumpkin's attorney—James Struck, a Modesto, Calif., lawyer who took the case pro bono for the Charlottesville, Va.-based Rutherford Institute—said he is considering an appeal to the U.S. Supreme Court.

"What our Ninth Circuit is telling us is that if you are among the millions of people who hold the traditional belief that homosexuality is a sin, ... you're homophobic," Struck said. "It's pretty scary for the Ninth Circuit to be engaged in that sort of politically correct name-calling," and "a pretty sad state of affairs for the First Amendment and Free Exercise."

## States looking to slow divorce rate

LENAWEE COUNTY, Mich. (RNS)—Proposals are under consideration in at least 10 states to require pre-marital counseling to lower divorce rates, USA Today reported.

In Lenawee County, Mich., local clergy, judges and public officials have made a pact to require anyone getting married to undergo marriage education classes.

Required counseling also is being considered in Arizona, Illinois, Iowa, Maryland, Minnesota, Mississippi, Missouri, Oregon and Washington, USA Today reported.

Among the ideas being considered: lower marriage license fees for couples taking the courses and delayed marriage licenses for those who refuse.

## Groups ask FCC for new TV rating system

WASHINGTON (RNS)—Churches and religious groups have asked the Federal Communications Commission to find TV's new rating system too vague and unacceptable.

In reports filed with the FCC, the groups said content-based descriptions of shows would be better than

the current system, which rates programs by age categories.

Groups filing the report included the Southern Baptist Christian Life Commission, the Union of Orthodox Jewish Congregations of America, the Center for Jewish and Christian Values and the Presbyterian Church (U.S.A.).

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## A Cooperative Program endowment

If you were a missionary or the leader of a Baptist organization, which kind of financial support would you prefer: sporadic gifts or steady support?

Since 1925 we Baptists have provided a steady stream of support through the Cooperative Program.

Over the years there have been numerous descriptions of the CP. Some of my favorites are:

- A link between Christians who care and people in need of care.

- People and money on mission to people.

- The pipeline—the lifeline of our Baptist work around the world.

- A rope of sand.

- Not an end in itself, but a means to an end.

- Not a sacred cow but a sacred how.

- Mission money multiplied.

- The greatest strategic plan for education, evangelism and missions God has ever given anyone.

- A method that assures Baptists every dollar of spending is planned, approved and accounted for.

Not only is the Kentucky Baptist Foundation one of the beneficiaries of the CP in Kentucky, but we also are the stewards of 23 endowment accounts totaling \$5.9 million for which the CP is the income beneficiary. The investment

earnings of these funds are channeled through the Kentucky Baptist Convention in the same way your church CP contributions are sent.

Last year these endowment earnings represented the third largest contribution through the CP in Kentucky. Only two churches gave more than these endowments produced.

Approximately one-third of the foundation's total cost of operation is provided through the CP.

We are most grateful to be a part of the Kentucky Baptist family and to receive this steady support. Because of it we can offer our estate planning consultation service to all Kentucky Baptists without a fee.

Sunday, April 20, is Cooperative Program Day on the denominational calendar. Perhaps it's a time for you to consider being a part of permanently endowing this mission pipeline we call the CP.

Please give Laurie Valentine or me a call at (502) 244-6466 to show you how to make a lasting difference through a CP endowment.

**KENTUCKY BAPTIST FOUNDATION**



Barry Allen

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

## CHURCHES WORKING



## TOGETHER

Through the Association and the Cooperative Program can Witness to Our Lost World

**Sunday, April 20 is Cooperative Program Day.**

**Thanks, Kentucky Baptists, for your faithful support!**

Contact the KBC Communications/Media Department (502/245-4101, ext. 212) for more information.

## Group proposes common date for Easter

GENEVA (RNS)—The World Council of Churches has proposed a new way to calculate the date of Easter that would allow Eastern and Western Christians to celebrate Jesus' resurrection on the same day.

Easter always is observed on the Sunday following the first full moon after the March equinox, a practice established by the Council of Nicea in 325.

But Easter falls on different dates

for Eastern, predominantly Orthodox, and Western Roman Catholic and Protestant bodies because the churches follow different calculations of the equinox and the full moon.

The new proposal recommends that the date for Easter—beginning in 2001—should be calculated according to modern astronomy, using Jerusalem as the earthly reference point.

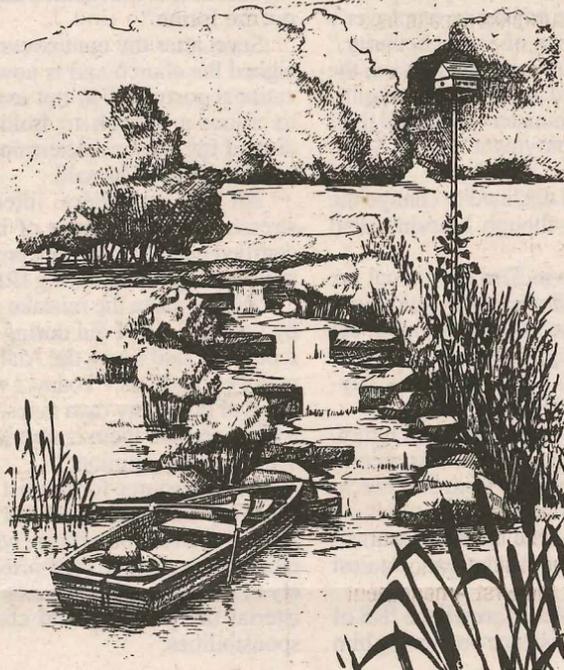
Past attempts to address the differ-

ences in dating Easter have been divisive and faltered because for some churches loyalty to the "old calendar" symbolized their desire to remain separate from secular influences.

The proposal will be sent to churches around the world for consideration and discussion. The idea was hammered out by a team of senior church officials including leaders from Anglican, Orthodox, Roman Catholic and Protestant churches.

Retreat.  
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Renew.

*Draw aside  
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refuge  
to strengthen  
and restore  
your heart.*



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Tri-State Area Women's Conference

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Florence Baptist Church

Florence, Kentucky

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Evelyn Christenson	Janet Parshall	J.J. Turner
Keynote Speaker	Keynote Speaker	Praise Leader
Saturday	Friday	Friday/Saturday

### Conference Schedule

**Friday, April 25, 1997**

Registration - 10:00 a.m.  
Opening session - 1:00 pm  
Seminars - 3:00-7:45 pm  
(Dinner Break 5:15-6:45..  
Meal not provided)

General session - 8:00 pm

**Saturday, April 26, 1997**

Registration - 7:30 am  
General session - 8:30 am  
Bible study - 9:00 am-3:00 pm  
(Lunch and snack break  
provided in registration fee)  
Closing session - 3:00 pm

### Registration Form

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

Street

City

State

Zip

Church Home \_\_\_\_\_

\$40.00 Conference fee enclosed.\*

Mail to: Women's Conference  
Florence Baptist Church  
P.O. Box 456  
Florence, KY 41042

\* No child care provided.

### WORLD VIEW

■ **Romanian Baptists beaten.** Nine Romanian Baptists were beaten by a crowd of about 850 villagers March 30 as the Baptists attempted to reach the small room where they meet. The incident, reported in the newspaper Montiorul de Iasi, was verified by an administrator at the Baptist Seminary in Bucharest, who said local Orthodox priests had been inciting hatred toward the small Baptist congregation. Residents of the northeastern Romanian village of Ruginoasa, along with some from nearby villages, reportedly blocked the road to the Baptist meeting place and beat the Baptists for nearly an hour.

■ **Prayer, fasting for Libya scheduled May 16-17.** Southern Baptists are being asked to set aside a 24-hour period beginning at 6 p.m. May 16 to pray for the Arabs of Libya. A resource kit to support the prayer emphasis is available from the Southern Baptist Foreign Mission Board by calling (800) 866-3621.

■ **Missionaries flee eastern Zaire.** Two female American Baptist missionaries and their children, along with a Burmese co-worker, were evacuated March 25 from Vanga, Zaire, to the capital city of Kinshasa, according to American Baptist News Service. Male missionaries stayed behind as the women fled to avoid advances by rebel forces in eastern Zaire.

■ **Vatican official blasts Buddhism.** Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, recently told a French newsmagazine the church must do all it can to stop the spread of Buddhist meditative practices among Catholics. Ratzinger, one of Pope John Paul II's closest advisers, called Buddhism "erotic spirituality" that "seduces" Catholics by offering "bliss without having concrete religious obligations."

■ **Canada agency rebuked for pro-gay stance.** An official body of the Christian Reformed Churches in Canada, the Canadian arm of the Grand Rapids, Mich.-based Christian Reformed Church, has provoked a firestorm of controversy on both sides of the border by telling the Canadian government it supports legislation protecting the civil rights of gays and lesbian.

■ **Sudanese police destroy chapel.** Police destroyed a chapel in the Sudan capital of Khartoum but were prevented by local Christians from destroying two others, a Roman Catholic missionary group reported. The Comboni missionaries said officials in the Islamic government had ordered police to demolish the churches on March 31, or Easter Monday, Reuters reported.

■ **Update: Australian euthanasia law overturned.** Australia's governor-general, Sir William Dean, signed into law an anti-euthanasia bill last month. The bill signing followed votes by Australia's federal Senate and House of Representatives to overturn a Northern Territory law legalizing voluntary euthanasia which had been in effect since September.

■ **Japanese court makes church-state separation ruling.** Japan's Supreme Court has handed down a landmark decision on the separation of church and state, ruling that a local government's use of tax money as offerings at a Shinto war shrine was unconstitutional. The Grand Bench, Japan's 15-member judicial body, ruled 13-2 that offerings at Tokyo's Yasukuni Shrine, where Japan's war dead are commemorated, violated Japan's constitutional provision separating church and state.

■ **Swiss-American missionary released by Iran.** Nine weeks after his arrest and incarceration in Iran, a Swiss-American missionary has been released from prison and deported to Switzerland. The Swiss Ministry of Foreign Affairs reported that Daniel Baumann, who was released to the Swiss Embassy March 16, faced "hard conditions and psychological pressure" during his imprisonment in Iran, according to a statement from the Colorado-based Iranian Christians International.

## Audited ministers: Have records in order

**"Today, I wouldn't think of doing my own taxes. Having a CPA prepare them is absolutely essential."**

*"Leon," an Alabama director of missions*

NASHVILLE (BP)—Churches and their employees should understand and follow tax rules carefully, according to several Southern Baptist ministers who have been audited by the Internal Revenue Service.

Citing privacy concerns, ministers interviewed asked their real names not be used, but wanted to help others understand what an audit can entail.

"Keep good records—not just good records but excellent records," said Ted, an evangelist from Oklahoma who is still working through an IRS audit that began two years ago. "Canceled checks won't be enough. You'll need other documentation, like utility bills, church giving statements and actual receipts."

Leon, an associational director of missions in Alabama, agreed. "If the minister is a pastor or other church staff member, then they'd better keep a record of miles traveled, dates, odometer readings and the business purpose of the trips. The first thing the auditor told me was, 'Let me see your mileage log.'"

Sometimes inaccurate records can be worse than no records at all. Bob, a pastor from the Midwest, was asked during an IRS audit to provide copies of minutes from his church's business meetings.

The IRS found the amount Bob and his wife, Mary, had reported as income, was less than what the church minutes reflected as annual salary.

Three years before the audit, when

Bob first came to the church, an inaccurate figure was recorded in the church's minutes, reflecting a few thousand dollars more than Bob actually received annually.

With additional taxes, interest and penalties, Mary said the IRS claimed she and Bob owe well over \$10,000 in back taxes, interest and penalties. That amount will likely be trimmed in half if the couple can come up with the money in 90 days, Mary said.

Marvin, a pastor from the west, found himself in conflict with the IRS after his church treated him as an employee for Social Security purposes.

"They were paying an employer's matching portion of Social Security," Marvin said. In doing so, he said, the church violated an IRS policy requiring ordained ministers to pay all their own "self-employment" Social Security taxes.

The church declined to change the practice, even though Marvin asked them to do so.

When Marvin filed his annual tax returns, he followed IRS guidelines and paid all the self-employment tax due, even though he knew it was being duplicated by the church's payments on his behalf.

Upon auditing Marvin's tax return, the IRS assumed Marvin was receiving two equal salaries from the church.

In reality, Marvin said, his income was only half what the IRS assumed in calculating his back taxes, interest and penalties.

When Marvin informed the IRS of the church's insistence on treating him

as an employee, the auditor gave Marvin a simple solution: Have the church file for a refund of the employer's matching portion paid on his salary.

The IRS would then recalculate and assume Marvin had been paid only as pastor and not in some other capacity as well.

Deacons and trustees, however, wouldn't budge, he said.

"It was simply a matter of putting the preacher in his place," he said. "The church wasn't willing to admit they hadn't followed the instructions, so I basically just lost \$10,000. It wouldn't have cost them a dime to fill out the forms."

Soon after the controversy, he resigned the church and is now a bivocational pastor. "I'm not ever going to allow a church to hold a rope around my neck or determine my financial affairs," he said.

All the ministers interviewed stressed the importance of having a certified public accountant prepare tax returns and present during IRS audits.

"Never make the mistake of going by yourself, like I did during the first meeting," said Leon, the Alabama director of missions. "Today, I wouldn't think of doing my own taxes. Having a CPA prepare them is absolutely essential, in my opinion."

A key resource for Baptist churches, Mary said, can be found in state Baptist convention offices, where annuity and insurance staff offer a variety of seminars and resources on ministerial tax planning and church responsibilities.

## Attorney says IRS not unfairly targeting pastors

SPRINGFIELD, Mo. (BP)—Contrary to some rumors, churches and ministers are not being targeted for special scrutiny by the Internal Revenue Service, said an attorney and specialist in tax issues for religious workers and organizations.

"Ministers are not being targeted by the IRS any more than other taxpayers," said Richard Hammar.

The IRS typically audits 5,000 ministers per year, he said.

"Since there are about 500,000 ministers in this country, that's only about a 1 percent audit rate. They're right in the mainstream, because 1 percent is the normal audit risk for any taxpayer."

Hammar criticized tax consultants who promote their services using "scare tactics." One firm sends brochures showing photographs of pastors in handcuffs or standing before a judge, Hammar said.

A key tool for churches and ministers is the ministers tax guide, available free from the Southern Baptist Annuity Board.

The book, which includes a section on reporting requirements for churches, can be obtained by calling (800) 262-0511.

## Summer inspiration

By Robert Dunston

This year's pastor, staff and family conference at Cumberland College will be July 21-23. For the sixth consecutive summer, the college and its church relations board are preparing a time of spiritual renewal and relaxation through inspirational messages, Bible study, seminars, fellowship and recreation.

Billy Compton, pastor of Severns Valley Baptist Church in Elizabethtown, is the keynote preacher for the conference. Compton has served as president of the Kentucky Baptist Convention and is an inspirational and challenging speaker. Those attending will be blessed and encouraged by his words.

Our Bible study leader will be Mike Robinson, assistant professor of philosophy at Cumberland College. Robinson is completing his second year of teaching with us. His study sessions will center on the parables of Jesus recorded in the Gospel of Luke—the 1998 winter Bible study emphasis throughout the Southern Baptist Convention. Robinson brings both scholarship and pastoral concern to the study. While working and completing his education, Mike spent 11 years as a

pastor in Indiana.

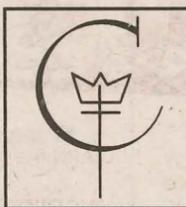
John Lepper, director of the Kentucky Baptist Convention's family ministry department, will lead several workshops during the conference. Lepper will discuss the minister's impact a minister's life and work. Lepper's words will provide food for thought and action.

Sherry Roy Clark, a 1995 Cumberland graduate and a choral music, speech and drama teacher at Walton-Verona High School in Walton, will lead congregational singing, provide special music and coordinate other musical performers for the conference. She brings a beautiful voice, warm personality and deep commitment to Christ.

The conference will be a wonderful time of fellowship, learning and recharging. For more information, contact Wes Roy, director of church relations, 7934 College Station Drive, Williamsburg, Ky. 40769, (606) 539-4154. This is a family conference so bring everyone. We will have activities for children age six and older during conference sessions.

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

**CUMBERLAND COLLEGE**



## A new voice

By Audrey Puryear

I really have enjoyed my time as interim president for Kentucky Baptist Homes for Children. It has been particularly rewarding to work even more closely than usual with vice presidents Brenda Gray and Jim Moak as we have faced trials and triumphs these past few months.

To my delight I watched people take on additional responsibilities, pray faithfully for the search committee and, in the process, not only maintain our programs but expand them.

The southern region capital campaign is reaching a successful conclusion.

Our treatment program at Spring Meadows continued to develop and excel in its ministry to our most damaged children.

Cornerstone Counseling and family foster care flourished.

So it is with great anticipation that I join the rest of the staff in welcoming William Smithwick as our new president.

I see an obvious love for the Lord and for children in Smithwick and know he brings valuable experience from his years of ser-

vice in Virginia.

An experienced child care administrator and pastor, Smithwick shares our view of KBHC as a ministry. He is uniquely suited to lead our agency to help thousands of Smithwickians who are in need.

Smithwick describes Kentucky Baptist Homes for Children as "on the cutting edge"—a tribute to our supporters and board who have helped us become more proactive in our ministry without sacrificing the foundation which began nearly 130 years ago.

I believe Smithwick has great respect for our heritage and, at the same time, wants to cultivate a vision for the future that will bring healing to the children and families who come to us.

As Smithwick and his family join our family here in Kentucky, I encourage those of you who support us with prayer and gifts to welcome him into your hearts, your churches and your homes.

Audrey Puryear is interim president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address for KBHC is: <http://www.iglou.com/kbhc/>

**HOMES FOR CHILDREN**



Audrey Puryear

# MISSIONS

## FMB discovers 1 million Arabs in Venezuela

MARACAIBO, Venezuela (BP)—Southern Baptists' efforts to tell unreached people groups about Christianity is not limited to the Middle East, China and India. The Southern Baptist Foreign Mission Board has shifted its focus from countries to the ethnic people groups who populate those countries.

As a result, the missionaries' strategy group in Venezuelan discovered 1 million Arabs who have been cut off from the message of Jesus Christ.

Nearly 85 percent of business owners on Margarita, Venezuela's largest tourist island, are Arabic, said missionary Paul Tinley.

Latin American countries offer a more open ground for reaching unreached people groups like Arabs, said missionary Dana Seale.

Many have married outside their faith, causing a breakdown in family structure and cultural identity that has opened them to new ideas, she said.

## Vols sought for French crusade

RICHMOND (BP)—About 150 volunteers are being sought for a large evangelistic effort in France.

Crusade coordinator Dub Jackson said he hopes at least some of these will be Kentucky Baptists. Several Kentucky Baptists participated in similar crusades last fall in Norway and Sweden.

"France is a vast mission field," Jackson said. "Here's a way for any active church member to make a great contribution to reaching that land for Christ."

A total of 250 volunteers are needed to work in scores of churches across the nation of France in a partnership campaign May 21-June 3 this year.

"We especially need young people and music," said Jackson, crusade

coordinator in Western Europe for the Southern Baptist Foreign Mission Board.

Volunteers will work in small teams with a national Baptist congregation. Activities may include street evangelism, singing in a shopping center or visiting in homes of unchurched people.

France remains one of the biggest mission fields in Europe. Many French citizens call themselves Roman Catholic, but few are active in that church or any other. Muslims outnumber active Catholics and all evangelicals combined.

Language skills are not a necessity, Jackson noted. For details or other information, contact Dub Jackson in Abilene, Texas, at (915) 677-2500; fax (915) 677-2800.

## Baptists send aid to war-torn Liberia

McLEAN, VA. (ABP)—With a 10-year civil war in Liberia apparently winding down, Baptists are stepping up to aid returning refugees.

Rebel groups in the country have disarmed, leading to hopes that a May 30 election may at last lead to long-term peace and stability in the country.

Baptist World Aid, a division of

the Baptist World Alliance, has pledged \$15,900 to Liberian Baptists to provide food, medical care, clothing, shoes and cooking utensils for distribution to refugees.

In a recent meeting at BWA headquarters in McLean, Va., Liberian Baptist leader Emile Sam-Peal asked Baptists worldwide to continue relief operations.

## Nix mixes Christianity & career

*Continued from page 1*

wanted to know more about the program.

As he opened his Bible and showed them the traits of Jesus, he had many opportunities to witness. He also saw people's lives change.

"Their progress became like test-driving Christianity. The more they learned, the deeper they wanted to go. It was very affirming to see that happen. I had prayed it would," Nix said.

Nix said that as co-workers worked through the character program, he saw them grapple with common but difficult workplace issues such as how to get along with a difficult boss.

Through the study, he said, attitudes change from "How am I going to put up with this guy?" to "How am I going to minister to him?"

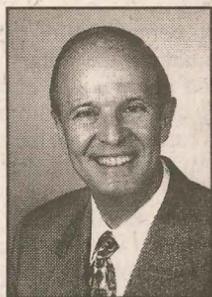
As word of the training program spread, Nix began to teach his course in other companies and also to lead seminars in churches. After completing his book manuscript in late 1995 and with his wife's encouragement, he left the secular workplace to start Faith at Work Ministries.

The workplace often is based in self-centeredness, Nix wrote in his book's final chapter. "Many of us work today to create the cash for self-indulgence, the wherewithal for self-reliance and the position for self-image. Our world emphasizes self, but such self-centeredness is hostile to the cause of Christ."



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# PEOPLE

## PRAYER PARTNERS

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

■ Four Maine Southern Baptist churches without pastors: Hope Community Church, Little River Church, River City Church and Trinity Church.

■ A community-wide Bible study sponsored by Milton Baptist Fellowship in Milton, N.H.

■ The Smolensk area near Moscow which is considering a law which would ban all foreign missionaries from living there. Kentucky Baptists have a partnership project planned for Smolensk in September.

■ Jenny Charlton, missionary in Gotchna, Russia. She asks for patience and wisdom as she deals with eighth graders.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Bedford Church will celebrate its 10th anniversary at its present location April 20.

■ **BEREA**—Hurstle Laxton Jr., director of missions in Tates Creek Association for 13 years, will retire effective June 1. He will continue to reside in Richmond.

■ **BROOKS**—Mount Elmira Church will host the "Bishops" in concert April 25 at 7 p.m.

■ **CAMPBELLSVILLE**—Mount Carmel Church called Tom Coffey as pastor. Coffey began his new ministry Feb. 23. He previously was pastor at Bethel Church.

■ **COX'S CREEK**—Cox's Creek Church called Rich Cheek as minister of youth. He will begin his new ministry in mid April. Cheek previously was minister of youth at Jeffersonstown Church.

■ **INDIA**—Mike Jones of Union, Monte McElfresh of Brooksville and

Tim Testerman of Cecilia traveled with Tom Cox World Ministries of Arkansas on a medical-evangelism team to India Feb. 1-19.

■ **LOUISVILLE**—St. Matthews Church will host the Bethel College Alumni luncheon April 19 at noon. Call (502) 426-4835 for information or send \$10 for reservations to Peggy Prather, 11211 Coventry Greens Dr. Louisville, Ky. 40241.

Woodland Church will host the "Louisville Singers" in a free concert April 20 at 4 p.m. Call (502) 245-5416 for more information.

Lakewood Church will dedicate its new media-library center during the April 20 morning worship service. Lee Warf is pastor.

■ **MAYFIELD**—Sharon Church will hold revival services April 27 at 6 p.m. and April 28-30 at 7 p.m. Ricky Cunningham of Hardin Church will be guest speaker.



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"You mentioned we would be learning about Noah's ark, and I thought you might need some visual aids."

## 'Annie get your gun'

By W.F. Underwood

It only happens twice a year, and now is one of those times. Anyone who has been to one of Oneida's plays knows of the marvelous performance our students give. Many hours have been spent memorizing lines and practicing where to stand, walk, sit, etc.

For some, this play will be their first performance. For others, this will be one of many plays in which they have been involved. I must confess that on more than a few occasions I have been pleasantly surprised by some performances. Students who may not do very well in other areas excel in drama.

Oneida's philosophy always has been to involve as many students in as many activities as possible. Hopefully, each student will find success in one or more of these activities.

From time to time there have been parents who did not want their child to be involved in an activity in which he or she found so much pleasure, if that child were not doing well academically. A call from such a parent may go something like this:

"My child is not making very good grades, therefore I do not want him to spend study time in drama, band, athletics, etc."

Our response always has been simple and to the point. We will not remove the one source of pride and success from a student who may not be succeeding in other areas. Our philosophy is to use this one area of interest and success to motivate a student to do well in other areas.

We would be the first to admit that it may take from a few months to an entire year to see the positive results of our efforts. But in nearly all situations, the child will end up doing better—much better—than he or she would have done if we had taken the source of pride and motivation from him.

We would be honored to have you as our guest for this play. The two dates reserved for our many friends are April 25 and 26. The play will begin each evening at 7 p.m. and will last approximately two hours. If you need overnight lodging, please call. You may want to come with a church group or a Sunday school class. We look forward to seeing you.

THIS IS ONEIDA

Oneida Baptist Institute  
presents  
Irving Berlin's  
"ANNIE GET YOUR GUN"

April 24, 25, 26  
7:00 p.m.  
Tickets:  
\$2.00 adults  
\$1.00 students

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

## Classroom building construction begins

By Bill Whittaker

Students, faculty, staff and trustees were to gather April 15 to break ground for the new classroom building. We have anticipated this for several years and look forward to using this facility during the 1998-99 academic year.

The structure contains a lecture hall, five classrooms, bookstore and reception area. The \$800,000 cost includes \$600,000 for the building and a facelift of the adjoining Aldridge Administration Building, \$100,000 for furnishings and \$100,000 to endow the operation of the facility.

Almost half the construction cost has been committed through the Beyond 2001 Campaign. Sufficient cash is on hand to place the building under roof and close it for

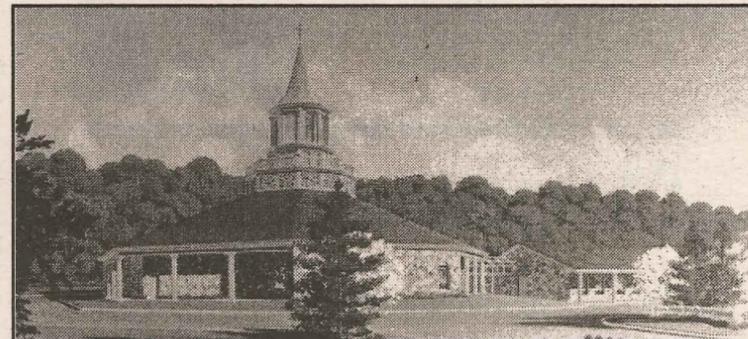
interior completion during the fall and winter.

Upon completion of the classroom building, the library can be expanded into the area now occupied by classes. The library has reached capacity use in the existing space. An archival unit also will be included.

This new building will be the first view of the campus people will see when they round the curve into Clear Creek Valley. The design reinforces our mission to equip God-called servants for work in the churches. A new entrance already has improved our visibility and brought positive public comments.

Continue to pray for the Lord to move the hearts of his people who will cover the remaining cost for this much-needed building.

CLEAR CREEK CHRONICLE



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

## Bracelets a constant reminder: 'What would Jesus do?'

By Terri Finch Hamilton  
Religion News Service

HOLLAND, Mich. (RNS)—The bracelets are everywhere. If you want one, just ask.

Strap on a purple one, teal or rainbow stripe. But realize it comes with a daunting responsibility: You must live your life the way Jesus did.

Businessmen, grandmothers, young people and kindergartners are wearing the simple nylon straps that read W.W.J.D. They pique curiosity by design. When someone asks what the letters mean, the wearer is expected to take the bracelet off and hand it over. But not before explaining the meaning of the mysterious letters: What Would Jesus Do?

The bracelets started as a youth-group project at a Holland, Mich., church and have spread. Australians wear them. So do kids in the Dominican Republic. And Spanish-speaking priests.

Mike Freestone carries a few in his pockets wherever he goes. The Holland resident makes a living selling the bracelets for Lesco, a Lansing, Mich., company selling imprinted clothing and gift items.

But Freestone often gives them away. It's what Jesus would do.

"They're a personal reminder that you should live your life the way Jesus would," said Freestone,

31. "You're accountable for every minute of every day when you have that bracelet on."

Wearers say the bracelets guide daily thoughts and actions, and foster ministry to others—particularly those who ask what it means.

They come in eight colors, and sell for \$1.50 or \$2 each. Christian bookstores can hardly keep them in stock. Baker Book House in Kentwood, Mich., goes through about 2,000 a month, said assistant manager and gift buyer Donna Shemenman.

"We started carrying them because of all the people coming in and asking for them," Shemenman said. "I have to keep replacing my grandkids' bracelets. They keep giving theirs away."

The first shipment Family Bookstores ordered sold out in a week, said Michael Hupp, senior gift buyer for the national chain of Christian stores. In 12 months the 186 stores have sold 225,000 bracelets. One recent week alone, they sold 5,000.

Freestone estimates he'll sell 600,000 this year. Christian bookstores order them by the thousands. Churches buy 300 at a time. Missionaries take them to Mexico, India, Russia.

"I wish I could say it was my great marketing genius that has spread these across the country, but

we don't really market them—it's the work of God," Freestone said, a burgundy bracelet strapped to his left wrist. "I never could have predicted this."

It started seven years ago in Janie Tinklenberg's youth group at Calvary Reformed Church in Grand Rapids, Mich. The kids were studying Charles Sheldon's Christian classic "In His Steps." Experts have ranked the novel as one of the most-read in the world.

Written in 1896, the novel tells the story of a self-satisfied Midwestern congregation challenged by a tramp during a Sunday service. No one responds to his pleas for help.

"It seems to me," the ragged man tells them, "there's an awful lot of trouble in the world that somehow wouldn't exist if all the people who sing such songs went and lived them out."

The man dies in their midst. The minister and parishioners are stunned—and shamed. So they pledge to live their lives for one year asking themselves, "What Would Jesus Do?"

Tinklenberg wanted her kids to do the same thing. But she thought they needed something tangible to remind them. She went to Freestone, and they decided on bracelets, based on the popularity of woven and beaded friendship bracelets kids were wearing.

"The bottom line is, it's a reminder about who we are, and much more practical than a cross around my neck," said Tinklenberg, now the youth and education minister at New Hope Reformed Church in Powell, Ohio. "Most of what Jesus would do is about work, so it's appropriate that this bracelet is near my hand."

Tinklenberg had no idea the bracelets would be so popular.

"We were just looking for something for our youth group. It grew out of a desire to find a tangible way to remind kids that we're called to make a difference in this culture—not just sit in the pew at church. To really make a difference, you have to leave church."

Wearers say the bracelets are unflinching reminders. Would Jesus lie to his mother-in-law? Spank a child? Take credit for a co-worker's idea?

"If you call yourself a Christian, and wear a bracelet that announces you're one, it's real important to do the right thing," said youth minister Greg Stauffer. "Being a Christian is a spiritual struggle we take part in, and people are watching you all the time."

When people aren't, the bracelet is, he said—a fact he believes is keeping some kids out of trouble. "If you're ready to take off your clothes with somebody, it's kind of hard to take off that bracelet without thinking, 'Hmmm—what am I doing here?'"

**"If you're ready to take off your clothes with somebody, it's kind of hard to take off that bracelet without thinking, 'Hmmm—what am I doing here?'"**

Youth Minister Greg Stauffer

## Bivocational 'tag-team' effort working well, co-pastors say

By Todd Deaton  
South Carolina Baptist Courier

MECHANICSVILLE, S.C. (BP)—The sign in front of the 242-year-old church reads "Heavenly celebration: Thanking God for one year of tag-team ministry."

In the past year, Mechanicsville Baptist Church has added two new pastors, two coffee makers, two tape machines and two vans. And if things keep going the way they are, the church may soon double its active membership and have to hold two morning services.

Sixty people joined the church last year—one new member for every two active ones.

"We're pretty much having to put chairs out every Sunday," says Aubrey Phipps, who is co-pastor with Frankie Tanner.

"Tag-team ministry is a new concept for bivocational pastors," explains Phipps. "But, it's really an old concept; Jesus sent out his disciples two-by-two to start something new."

"For some folks at Mechanicsville, it was quite an adjustment," Phipps admits. "On the plus side, Frankie and I were strong friends. But we're also totally different people with different interests, gifts and personalities."

The two have been close friends for about four years. They met while Tanner was pastor of Kingsburg Baptist Church in Johnsonville, S.C., and Phipps was working at a senior adult housing complex.

Phipps served as Mechanicsville's interim pastor for three months. Dur-

ing that time, he approached church leaders with the bivocational, co-pastor concept, and the congregation embraced the idea.

The co-pastors note that ministry is not only shared between them, but also with the laypeople.

They point to the lay teams who serve communion, sing and share testimonies with homebound members, an expanding youth program, a weekly "prayer closet" ministry and two weekday, laity-led Bible studies.

"Prayer also is a key," Tanner says, crediting the church's main prayerer who coordinates eight to 10 prayer groups. "Whenever there is a crisis, she will have 50 to 60 people praying in less than an hour," he said.

"Being there for the people is also essential," Tanner adds, offering this advice for bivocational ministers: "Get a beeper, so you can be there within one-half hour."

Phipps stresses teaching members to love one another. "We want people to feel at home through friendliness and personal contact," Phipps says. "People are hungry for God's love. We ask, 'Where are you hurting? What can we do to help?'"

Perhaps the biggest change at Mechanicsville is blended worship styles. Sunday morning is still a traditional service, led by Tanner. Sunday night is a more contemporary approach, led by Phipps.

"We're not here to change things, but we believe God is bringing about change," Tanner says. "When you sense God's hand and spirit moving, then you go for it."

## Quilts a sound solution for church's noise problem

By Pamela Long  
Religion News Service

MOBILE, Ala.—The folks at Ashland Place United Methodist Church had a problem: the noise in the fellowship hall was deafening.

Any time a group of children or even a wedding reception convened in the hall, reverberation from the cement block walls was nerve-racking.

When the board of trustees met a year ago to address the problem, the only woman on the panel suggested a somewhat unconventional and a tad old-fashioned solution: quilts.

It's a practical solution that also turned out to be a work of art.

A year later, the answer to the acoustics problem hangs in the fellowship hall in the form of a series of five multicolored quilts designed and sewn by Joan Dodici, president of Mobile's quilters' guild, and Michele Nimtz.

The quilts were designed to replicate the stained-glass windows in the balcony of the church's sanctuary.

In all, it took Dodici and Nimtz just over a year—from the time they first photographed the church windows, made the patterns, purchased the fabric and sewed all the parts together—to create and complete the quilts.

Originally the quilting duo wanted to use hand-dyed fabrics, but soon they realized they could not get all the colors they needed

and eventually settled on suede cloth, a kind of 100 percent cotton, dyed "color on top of color," Dodici said.

And they had to search fabrics stores as far as away as Paducah, Ky., to find all the right colors.

Dodici said she doesn't know for sure how much fabric was required to make the 34-by-90-inch quilts. The backing alone took 13 yards. "And don't even ask me how many spools of thread," she said.

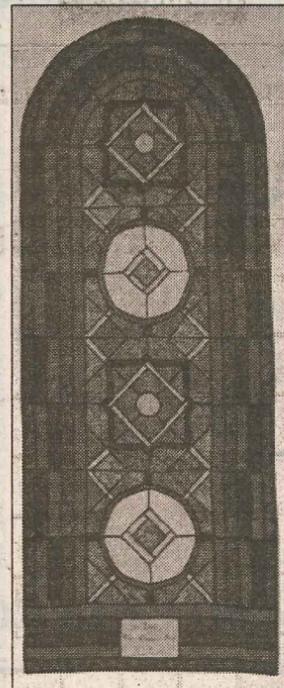
All of the work was done by hand. "It had to be cut, pressed, sewn, all by hand, nothing on the machine," Dodici said.

She and Nimtz took different parts of the quilts to work on separately, and Dodici said she took her handiwork with her everywhere, always worrying the pattern might not turn out the way she and Nimtz had envisioned it.

"No matter where I took them when I was working on them, every person told me they were a church window," she said. "I was thrilled to death they knew what it was."

Dodici said the most complicated part of the task was sewing on the tiny strips of black that represent the rim or border "leading" between the colored sections of the windows.

Finley said she is proud of the finished product. "We came up with something that's not seasonal, and they're appropriate for any function."



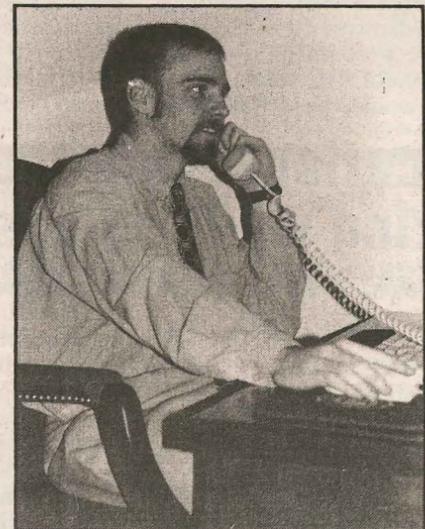
## BERT COMBS LEADERSHIP GRANTS HELPING TO TURN DREAMS INTO REALITY

Cumberland College students, Kimberly Helton and Christopher D. Jones are two of the more than one hundred students attending Cumberland College with the assistance of the Bert Combs Leadership Grants. These grants are awarded annually to students from sixteen Eastern Kentucky counties and four counties in Tennessee, to honor Bert T. Combs, a Cumberland College alumnus and former Kentucky Governor. The Combs Leadership Grants are presented annually by The Honorable Sara Combs, widow of Governor Combs.



Kimberly Helton came to Cumberland College as a Bert Combs Scholar in 1993 following her graduation from North Laurel High School in London. An elementary education major with emphasis in English and communication, Kim was a member of Alpha Lambda Delta, the freshman honor society, and is currently a member of Sigma Tau Delta, the national English honor society. She is active in Appalachian Ministries and a member of the Cumberland College Chorale. For her college workstudy position, she is employed in the college's Academic Resource Center. She is a Sunday School teacher, works in Vacation Bible School and other children's activities and sings regularly in her church.

Christopher Jones is a sophomore from Cawood and a member of Friendship Baptist Church. He is Vice President of the Cumberland College Baptist Student Union and is active in the Student Government Association, a business major with an emphasis in Accounting and a minor in Computer Information Systems. Chris was president of the freshman honor society, Alpha Lambda Delta.



Criteria for the Bert Combs Leadership Grant include the following: (1) must be a full-time student; (2) must rank in the top half of their graduating class; (3) must score at least 19 on the ACT or 920 on the SAT; (4) must have applied for financial aid and be eligible for the Pell Grant; (5) Kentucky students must be eligible for the Kentucky Tuition Grant; and must be a resident of Bell, Clay, Floyd, Knott, Knox, Harlan, Jackson, Laurel, Leslie, Letcher, Lincoln, McCreary, Owsley, Perry, Pulaski, Rockcastle, Wayne, or Whitley County in Kentucky or Anderson, Campbell, Clairborne, or Scott County in Tennessee.



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