


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

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**FOR THE RECORD**

**New agency**  
 North American Mission Board trustees prepare to inherit something new. Also, Virginia pastor Charles Fuller is expected to be nominated to chair the new agency's board of trustees. *Page 2.*

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**Not in my backyard**  
 A growing number of communities are protesting the construction of church buildings. *Page 7.*

**Warning: Holding a grudge is hazardous to your health**

By David Winfrey  
 News Director

MADISON, Wis.—To forgive is not only divine. It's also healthy, according to a professor who's spent 12 years studying the subject.

From survivors of incest to family members of murder victims, an ability to forgive radically improved subjects' emotional and psychological health, said Bob Enright, director of the International Forgiveness Institute.

"I was very surprised actually," said Enright. "I'm a Christian believer, and I was still surprised by the depth of emotional healing I saw through our educational programs."

During studies at the institute, patients completed a lengthy process during which they examined their own feelings and eventually forgave someone who had hurt them, Enright said.

As a result, he said, they experienced decreased anxiety and depression and increased self-esteem and hopefulness toward the future. "All of this happened upon forgiving someone who had hurt them very deeply."

The findings give credence to the lessons of both Sunday school teachers and psychologists: Hate or bitterness may never affect the person it's directed toward, but it can destroy the person who feels it and fails to let go.

Enright said his study of forgiveness has affected him both professionally and spiritually.

More than a dozen years ago, as a social scientist studying moral devel-

opment, Enright became disenchanted with the direction of his research, he said.



"The scholarship was isolated for the most part," he said. "I was much more interested in having an impact on everyday people."

Enright abandoned his line of study at the University of Wisconsin and took an interest in the idea of forgiveness. To his astonishment, however, he found absolutely no scholarly books on the subject.

The most helpful writing, he said, was a book by Christian professor Lewis Smeeds: "Forgive and Forget."

As a scientific researcher, Enright

said, he had become distant from his Christian background.

But his growing interest in forgiveness paralleled a strengthening of his faith, he said. "It's interesting that my personal life has been radically transformed as I've studied forgiveness."

In 1994, Enright established the International Forgiveness Institute to promote his findings. He chuckled when he said the 3-year-old institute is the world's oldest, but added that more have developed in the wake of awareness about the topic.

Enright said the center uses scientific tools to define forgiveness and help people understand it. "All I can say as a scientist is it has shocked me about how important and valuable forgiveness is to hurting people," he said.

Today, the institute seeks to be a clearinghouse of information.

"What's interesting about forgive-  
 □ See *Forgiveness is ...*, page 9



**CONSTRUCTION INVASION** North Carolina Baptists unload building materials in Falmouth last week, where more than 260 volunteers helped people get back into their homes. "This is going to get us back on the map ... physically and in a spiritual sense as well," said Dan Reynolds, pastor of Falmouth Baptist Church. Reynolds also said the week was a boost for members to work with what he calls the spiritually elite. "I think you have to be that way to do this kind of work." See story page 3. (Photo courtesy of Dan Reynolds)

**Schaller lists changing expectations of church**

By Joyce Sweeney Martin  
 Staff Writer

BOSTON—Church members today expect their involvement in a local congregation to transform their lives, not just enrich their lives, according to a widely-known church consultant.

Lyle Schaller shared changes he's seen in church life during a metropolitan ministry conference in Boston, sponsored by the Southern Baptist Home Mission Board.

Forty years ago, Schaller said, church membership was a destination that entitled a person to vote and tithe, but rarely included expectations that a person's life would show evidence of the transforming power of the gospel. For many church members, membership was basically a "life-enrich-

ing" experience, he said.

For many believers today, however, church membership is a means to an end, bringing higher expectations from both church leaders and participants, who believe a "life-transforming" experience will result from involvement in a congregation, he said.

Schaller, a Methodist, has worked with more than 60 religious traditions during the past 37 years. He said American churches have changed more in the last 15 years than in the previous 60 years.

For example, many churches today expect people to be well along in their faith journey before they become a member of the church. In the past, joining the church was easy, he said. A person only had to profess faith in Jesus as Savior in order to join. Now, in order to join, a person also must

commit to being a lifelong disciple.

Converting non-believers is no longer the end-focus, Schaller said. Instead, conversion is the doorway to a journey of "transforming believers into saints."

Other changes Schaller said he has observed:

■ **Marks of a true Christian.** Today, discipleship and ministry, not baptism or active church membership, are the marks of a true Christian. A lot of people today are not interested in being "admirers of Jesus," Schaller said. Instead, they want to be "followers of Christ."

■ **Worship.** Today, worship is an "experience" not a "service," Schaller said. Instead of the "preaching sermon" model of the past, congregants want a teaching sermon or a teaching/
 □ See *Schaller: Churches ...*, page 6

**Some churches say Saturday services worth the headaches**

By Ken Walker  
 State Correspondent

CRESTWOOD—When Crestwood Baptist Church wanted to grow without expanding its facilities, members turned to an increasingly popular option: Saturday night worship.

While such services pose many challenges, members at Crestwood and at least two other Kentucky Baptist churches said they've found the effort to be worthwhile.

"Once we got into it, the worship is exciting," said John Shapanus, associate administrator for Crestwood's new service. "So is seeing the people who come, like the husband who would never come on Sunday but now is there every week with his family. There's story after story like that."

Crestwood averaged 165 people attending the first two months of Saturday services. Although that's a fraction of the 685 average from both Sunday services, 10 people have joined the church, and newcomers account for 50 percent of the Saturday audience, Shapanus said.

Changing work and family schedules are leading more churches to consider alternate worship times. Not all have been successful. At least two Kentucky Baptist churches started and closed Saturday services.

But members of churches that continue them said the services provide options of worship styles, increase the church's ability to reach unchurched people
 □ See *Churches say ...*, page 3

Moving? See page 4 (0527)

## NAMB trustees prepare to inherit something new

### Fuller likely NAMB chairman

ROANOKE, Va.—Charles Fuller, pastor of First Baptist Church of Roanoke, Va., and former chairman of the Southern Baptist Convention Peace Committee, will be nominated as the first chairman of trustees for the SBC's new North American Mission Board. Fuller confirmed May 22 that he has been nominated by the NAMB incorporators, one of two small groups responsible for launching the new mission agency June 19. Potential NAMB trustees learned the nomination in a closed-door meeting several weeks earlier. The new mission board, which replaces the work of three current SBC agencies, is the centerpiece of a massive denominational restructuring. NAMB trustees are scheduled to meet twice annually. They will conduct an organizational meeting in Dallas upon the adjournment of the SBC annual meeting June 19. The next full board meeting is proposed for November. At the June 19 meeting, the first orders of business will be to adopt a constitution and bylaws, name trustee officers and elect a president. Virginia pastor Bob Reccord has been announced as the presidential nominee. The trustees also are expected to elect several NAMB vice presidents. Three Kentuckians are nominated to serve as NAMB trustees: Mark Bond, pastor of First Baptist Church in La Center; Gary Southard, associate pastor of Rose Hill Baptist Church in Ashland; and Emma Day, a layperson and member of Severns Valley Baptist Church in Elizabethtown.

By Mark Wingfield  
Editor

DALLAS—When trustees of the North American Mission Board officially convene for the first time June 19, they will launch something new, but something they have not created.

That's a source of concern for some of the 80 trustees, each of whom has served as a trustee of one of the three agencies dissolved to form NAMB.

While generally supportive of the plans laid out for the Southern Baptist Convention's newest mission board, some trustees express concerns about decisions already made that they may not be able to change easily.

The most frequently listed concerns include the pay scale for NAMB employees, which some trustees believe is excessive, and the structure of the new board's trustee committees, which some believe consolidates too much power in too few hands.

During the last two years, messengers to SBC annual meetings have approved creation of NAMB as part of a massive restructuring of denominational agencies and institutions. However, details of creating NAMB have been left to a 10-member group known as the implementation task force.

That group was not appointed by the convention but is the SBC Executive Committee. It is accountable only to the Executive Committee, and it has held all its meetings behind closed doors.

The implementation task force has held two advisory meetings in recent months with potential NAMB trustees, who are to be elected by messengers to this year's convention.

"We don't have any power yet because we haven't been elected by the convention," explained Mark Bond, one of Kentucky's three potential NAMB trustees and pastor of First Baptist Church of La Center. "We have no more power than anyone else. The power has all been given to the implementation task force."

This creates an awkward situation, according to Bond and other potential trustees.

For example, the implementation task force and a related ad hoc group called the incorporators have drafted a pay scale and have begun offering positions with specific salaries to potential employees.

That bothers potential trustee Billy Bissell of Muskogee, Okla., and others. Bissell says the proposed pay scale is too high, yet he fears it's too late to undo what's already been done.

The proposed pay scale—obtained from another source—lists salary ranges for every position.

Robert Reccord, the nominee for NAMB president, will be paid from \$140,000 to \$210,000 annually. Each of five vice presidents, who have not yet been named, will be paid from \$100,000 to \$150,000 annually. Directors of the next units downline will be paid from \$75,000 to \$98,000.

According to Bill Hogue, chair of the incorporators group that nominat-

ed Reccord and recommended salary ranges for NAMB's top executives, almost all employees will start near the bottom of the pay ranges.

That explanation is not enough to satisfy Bissell, who is among a handful of trustees who already have expressed concern about the pay scale.

Although he said he is not part of any orchestrated effort to oppose the pay ranges, Bissell predicted the issue will be a source of discussion at the June 19 meeting.

"It will be a concern of a significant number of trustees," said Bissell, pastor of Boston Avenue Baptist Church in Muskogee, Okla. "Part of the issue is going to hinge on exactly how much we can do. If those who have been promised employment have had a certain amount committed to them, then it's going to be more difficult."

Bissell said the NAMB pay scale is too high in comparison to salaries at other SBC agencies. The proposed pay scale shows about a 35 percent increase over the HMB's current pay scale, said Bissell, who has been an HMB trustee six years.

"I think this is going to cause some questions among churches, especially among pastors, about how much of a savings we really have (from restructuring) and how much of this is going to missions and how much is going to administration," he said. "I think there's going to be a perception problem as to how effectively we can call on volunteers and regular missionaries to sacrificial service with the appearance that the salaries at the board have increased significantly."

Nevertheless, Hogue defends the NAMB pay scale as fair. "A great deal of research has gone into this decision. It did not come lightly, but with a great deal of research into non-profit groups, even a look at what others were being paid inside the convention."

Jerry Rankin, president of the SBC Foreign Mission Board, is paid \$114,225 a year, according to that agency. The Home Mission Board, forerunner of NAMB, pays its president between \$91,839 and \$137,759—specific salaries are not released.

As for the other two agencies being replaced by NAMB, the chief executive is paid in a range of \$106,087 to \$158,644 at the Radio & Television Commission and \$66,210 to \$99,315 at the Brotherhood Commission.

The highest-paid Southern Baptist chief executives are at the Sunday School Board and Annuity Board, neither of which receives funds from the SBC's central budget, the Cooperative Program.

Although specific figures are not released for any employee at the Sunday School Board, President Jimmy Draper's job has a pay range of \$210,000 to \$315,000. In 1994, the last year for which figures are available, Annuity Board President Paul Powell was paid \$195,900.

Hogue said he believes NAMB must be willing to pay good salaries to attract good employees. "If you get quality leadership, you're going to have to pay for them."

Accusations that the proposed pay scale is outlandish are not true, Hogue said. "Whenever you look at what pastors are making in good-sized churches, this (accusation) is not fair at all."

A 1996 study of ministerial pay across 13 state or regional Baptist conventions recorded the average pastor's pay (salary and housing allowance) at \$33,125. The average pay for pastors of churches with 1,000 or more members was \$76,682.

The highest salary reported for a pastor in the survey was \$133,050.

Hogue said he believes the pay scale proposed for NAMB headquarters employees will provide incentive to raise the pay scale for field missionaries as well. "We were hoping to have a very good salary scale in order to enhance the missionaries out on the field," he explained.

Another point of concern expressed by potential NAMB trustees is the board's governing structure, also drafted by the implementation task force. The board reportedly is to meet only twice each year, with decisions between those sessions delegated to a 10-member executive committee.

Details of the proposed board structure have been given to potential trustees in a closed meeting but have not been released to the press.

Charles Fuller, pastor of First Baptist Church of Roanoke, Va., and nominee to become chairman of NAMB trustees, acknowledged concerns have been expressed about the number of people involved in decision-making. "When you go from the Home Mission Board concept of an executive

board to this structure, there is a sharp decrease in number," he said.

The HMB, the largest of the three agencies being merged, had a 30-member executive committee—about one third of the full board's 88 members. NAMB's trustee board will be reduced from 80 to 56 in coming years, meaning a 10-member executive committee eventually would represent one-sixth of the full board.

To Bissell and other trustees, this is a dangerous consolidation of power. "I'm concerned about what seems to be a move within the convention as a whole toward a centralization of authority," he explained.

Fuller responded that this issue may not be settled. The final number of executive committee members "remains somewhat in the hands of this new board," he said.

Despite concerns about the pay scale, board structure and the way NAMB has been created, potential trustees uniformly expressed enthusiasm about the new agency.

Although Bissell thinks Reccord may be paid too much, he is excited about Reccord's vision for NAMB. "The vision he has is one that will take Southern Baptists into areas of home missions that we need to be involved with," he said.

Bond, the Kentucky trustee, said he isn't concerned about the salary scale or the executive committee structure so much as other things he fears may be lost in the transition. But overall, he's optimistic.

"We've all got some concerns about what's going to take place after June 19, but I believe the Lord's going to take this and make it a blessing to Southern Baptists."

Fuller agreed. "There are questions, naturally. But I don't think the questions are concerning the validity of restructuring. That's a settled matter."

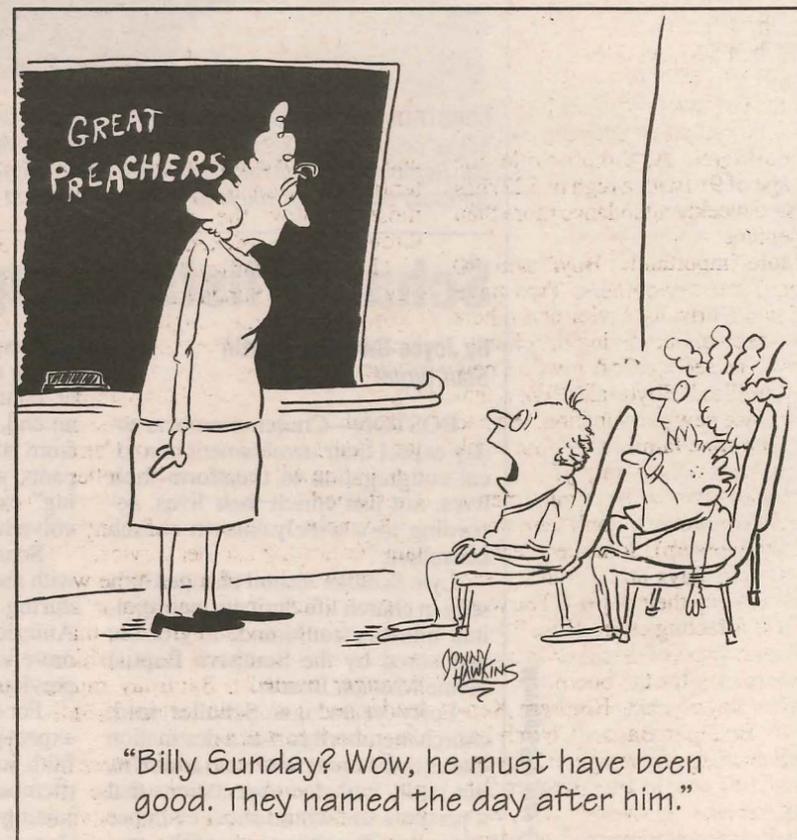
With additional reporting by Greg Warner of Associated Baptist Press



Fuller



Reccord



# KENTUCKY

## 260 Baptists invade Falmouth to rebuild

By David Winfrey  
News Director

FALMOUTH—More than 260 volunteers from North Carolina swarmed into Falmouth last week sharing Christian love and helping local residents get back into their homes.

"Their goal is to get 50 families back in their homes in seven days," said Dan Reynolds, pastor of Falmouth Baptist Church.

Their work is not only restoring the buildings of Falmouth, but is providing opportunities to show Christian love, reach out to people in the community and build bridges of healing, Reynolds said.

Teams of five to 25 volunteers were spread throughout the community, he said. "It's pretty impressive to have that much concentrated labor in one shot. They're getting a lot done."

Workers also helped renovate Sunday school rooms at Falmouth Baptist that were damaged by the March flooding.

But it is their work in the community that is helping residents regain hope, he said. "Every house that's rebuilt, every business that opens back up is a ray of hope that Falmouth is going to survive."

Baptist Men of North Carolina spent more than \$40,000 to work in Falmouth, Reynolds said. Some were repeat visitors to Kentucky who already had witnessed the devastation during clean-up work immediately after floodwaters receded.

Workers are staying both at the lo-



**REBUILDING** Tony Spence of Falmouth Baptist Church, left, watches as Billy Tarlton puts finishes the ceiling at Spence's house. The number of North Carolina Baptist volunteers in Falmouth could have grown to 275 by the end of the week. (Photo by Dan Reynolds)

cal school and under large tents near the school.

"This is going to get us back on the map ... physically and in a spiritual sense as well," Reynolds predicted.

Spiritually, the volunteers' presence is affecting both church members and residents with no religious involvement, he said.

The workers are modeling "real Christianity," Reynolds said. "Eventually people will be won to the Lord just by seeing love in action."

This outpouring of work and love could be a spark to start spiritual revival, Reynolds said.

"This flood is non-denominational. This flood has affected basically everybody in this community," he

said.

Although no one wishes the flood had occurred, Reynolds said it has prompted both actions and emotions that might never have happened otherwise.

"Already enemies are speaking to each other, he said. "I just think God has something big at hand."

"Everything is raw right now, everything is open," he continued. "We have the potential for God to do something new here and that's the ray of hope."

The number of workers could have grown to 275 before the end of the week. Some workers were planning to go from Kentucky to North Dakota, another area damaged by floods.

## Lack of volunteers threatens to derail 4 Russia mission trips

Four mission projects to Russia will be canceled unless Kentucky Baptists step up to help, said the director of Kentucky Baptist Convention partnership missions.

About 30 volunteers are sought for the projects, said Calvin Wilkins. Already a construction and evangelism project in Orekhovo-Zuevoz has been postponed for lack of volunteers, he said.

In that community, near Moscow, a church is seeking eight to 10 volunteers who will help finish construction on the inside of a new two-story building, Wilkins said.

Other projects still needing volunteers are:

■ Painting and evangelism work for a team of four people in Shegozera, near St. Petersburg, Aug. 6-19. "We were hoping that we would find some rambunctious guys who wouldn't mind climbing up scaffolding and staying at the church where they were working," Wilkins said.

■ Evangelism work for about six people in Plavsk, near Moscow, Aug. 13-26. Most of the work would include house-to-house visitation, evangelistic services and Sunday worship, Wilkins said.

■ A construction and evangelism team of up to 10 people to go Oct. 1-14 to Seltzo, in the Bryansk region, about 200 miles southwest of Moscow. The congregation's new building is mostly constructed, but workers are needed for work on the inside, Wilkins said.

Any of these projects could be filled by individuals, a church or an association, Wilkins noted.

The cost for the 14- or 15-day assignments is \$2,175 per person. That includes air fare, visa, room and board, transportation, one day of sightseeing, interpreters and insurance through the FMB, Wilkins said.

Russian language skills are not required to participate in the projects, Wilkins added. "Everybody works through interpreters."

For more information about these projects, call the KBC partnership missions office at (502) 245-4101, Ext. 236.

## Churches say Saturday worship services worth the headaches

Continued from page 1

and involve more members in worship.

"My gut feeling is it's time for the church to be a little more diversified with its methods," said Steve Boyd, pastor of Simpsonville Baptist Church. "It's a whole different culture than when Sundays at 11 a.m. was the norm."

Like Crestwood, the Shelby County church kicked off Saturday worship in mid-March. At Simpsonville, the average of 91 (with a high of 122) has boosted weekly attendance more than 40 percent.

More importantly, Boyd said, 70 percent are newcomers. Two have accepted Christ as Savior and others have asked about joining the church.

"We're seeing God give us new core families," Boyd said. "We openly embrace new participation. We had nine first-time families the first week and we're shouting for joy."

"Those with work commitments, or pleasure-seekers, don't care about Sunday (worship). Some people work six 10-hour days and a Sunday service breaks up their day off. The work world is affecting church life."

The newness of these services may be one reason for the boom.

After three years, Northern Kentucky's Erlanger Baptist Church has settled down to an average of between 75 and 100 people attending its Saturday service. However, with new Christians and baptisms resulting from Saturday worship, Pastor Bill

Crosby is calling the effort worthwhile.

"Basically, these are folks not going to church anywhere else," he said.

The constant among these three congregations is how different Saturday nights are from Sunday morning.

Affected by contemporary worship leaders like Rick Warren of Saddleback Community Church in California, they feature a relaxed atmosphere.

Casual dress, contemporary music and drama are common. So is the potential drain on the pastor, though most employ the same sermon throughout the weekend.

"I preach Saturday, twice on Sunday and teach Sunday school," said Crosby. "By Sunday night I'm pretty tired and Monday I'm dead."

At Crestwood, members hired Chris White to preach two Saturdays a month. White recently became pastor of First Baptist Church of Carrollton, but he will continue his duties at Crestwood.

Sermons are just one of many details for hosting another service.

Crestwood hired a part-time worship coordinator to lead drama and music. Simpsonville agreed to make its music minister a full-time position. Erlanger named a Saturday music leader and a worship service coordinator, both part-time.

Saturday services require more input from members, such as the 10-person drama team at Simpsonville Baptist. A range of musicians, ushers and greeters also are needed, as well

as teachers for those offering Bible study classes.

"There's a good deal of adjustment required," said Pastor Stephen Hadden, noting Crestwood's Sunday school attendance declined about 10 percent because Saturday attendees aren't returning the next morning.

Communication and coordination of volunteers also is a struggle, said Shapanus, who circulates memos after weekly planning meetings to keep church members informed of their progress.

Churches also work to help people attending two different days feel like one church. Simpsonville has held additional fellowships, concerts and picnics to bring people together.

One of the most important factors of staging a Saturday service is commitment. Although Hillvue Heights Baptist Church in Bowling Green is growing, Associate Pastor Scott Whittle said its Saturday night service fizzled in 1994 after seven months.

Whittle, pastor of faith development, said Hillvue gave up too quickly after attendance leveled off at 100. By contrast, Sunday attendance has grown from 600 three years ago to more than 2,000 today.

"We would do more aggressive promotion and publicity if we did it now," Whittle said. "We didn't know what we were doing and were a little bit impatient."

He advises churches considering Saturday night worship to write clear-



ly-defined goals, including a statement of purpose.

It also needs unified leadership, an informed congregation and long-range planning for music styles and sermon themes, he said.

While Saturday services demand more of a church, Hadden said Kentucky Baptists should be aware that such services create many possibilities.

"One of the positives is it motivates people," said the pastor of Crestwood Baptist. Contemporary worship "ties into their abilities in music and arts they had never used before. It provides more involvement and enriches people who get involved."

In Simpsonville, Pastor Boyd said he sees few negatives. While acknowledging the possibility of fatigue, "there's a lot of excitement here right now."

**ACTING OUT** Cherissa Eden of the drama team Character Witness and Music Minister David Atcher perform a skit during the Saturday worship service at Simpsonville Baptist Church. (Photo courtesy of Lowell Ashby)

# OPINION

## WESTERN RECORDER

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

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## Wasted space

In response to the Point/Counterpoint (May 13, page 6): On one side you have memories of a father and son enjoying time together. If this was how all fathers acted, the issue of guns would be a moot point. On the other side you have the usual rantings of the liberal left.

The remark about a gun being 43 times more likely to injure a family member is one of those "factoids" that floats around without one ounce of proof behind it, like it has a life of its own. In fact, most reputable sociologists, both liberal and conservative, contribute the recent declines in violent crime to increased concealed carry and the presence of guns in the home and find no proof of this danger.

The question is: Why is the Western Recorder wasting time on this issue? Guns are inanimate objects made of steel along with wood, plastic or rubber. They are harmless until a human being is attached to the other end. Violence and problems in America are not caused by guns. They are caused by people.

The solution to such problems is: (1) Jesus Christ as Savior and Lord; (2) Churches willing to help teach parenting skills to parents without them; (3) Churches willing to love and support children who are not getting such support at home.

In this same issue was a lengthy article about teen problems in Kentucky. This is an area where Kentucky Baptists should be directing their attention instead of wasting time on issues that will not be resolved. Those who enjoy guns or feel the need for a gun in the home were not converted by these articles, and I doubt if anyone opposed to guns was converted either.

Danny R. Zickefoose  
Fulton

## Questions statistics

In the May 13 Point/Counter Point on children and guns, an array of alarming statistics were used to con-

## Tell it like it is

A time-proven and honored method of evangelism is your personal testimony. Just telling about your spiritual pilgrimage.

Not even the skeptic can ignore the fact that your life has been cleaned up and revolutionized. He may not listen to a preacher like me, but he is somehow attracted to the human interest story of how you found peace. Believe me, the steps that led to your conversion are far more appealing to the lost than a preacher's exposition of John 3 or Romans 5.

On six occasions in Acts 22-26 Paul stood in front of hostile, rude people and gave his testimony. Each time he just shared how his own life had been changed by the presence of Christ. Not once did he argue or debate with them. He didn't even try to preach a sermon.

Why? Because one of the most

convincing, unanswerable arguments on earth regarding Christianity is one's own personal experience with the Lord Jesus Christ.

Here are five suggestions:  
■ *You want to be listened to, so be interesting.* No one, no matter how gracious, enjoys being bored. It's a contradiction to talk about how exciting Jesus is in an uninteresting way. Remember to guard against church language.

■ *You want to be understood, so be logical.* Think of your salvation in three phases and build your testimony accordingly—(a) before you were born-again, the struggles you faced, the loneliness, the lack of peace and love, the fears; (b) the decision that changed your life; (c) the change, the difference it has made since you received Christ.

■ *You want the moment of your new*

Prevent Handgun Violence, a political arm of the liberal left, to get "fact" sheets on gun violence.

I would warn readers to first consider the source. As Christians we must be careful not to decry anti-Christian organizations and then use their flawed data if it supports what we would like to believe.

Richard D. Cary

Harrodsburg

## Say no to guns

As a Christian, a childcare representative for our church and as someone who has lost a cherished loved one due to careless handling of a gun, I was shocked and deeply hurt by the publication of Russ Dilday's opinion (May 13, page 6) that children should be allowed to use guns. I can hardly believe he would suggest this as a means of teaching discipline to children and as a way to spend time with them.

I applaud the Baptist Sunday School Board, which placed a caption in the front of each teaching guide that asked for guns, real or toy, not to be used by vacation Bible school workers.

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■ *You want the moment of your new*

Dilday is entitled to his opinion, and I realize this is not necessarily your opinion. What surprised me was that the Western Recorder would even consider whether children should be allowed to use firearms an issue.

Donna Biliter  
Pikeville

## CP comments

Your article (April 29, page 13) concerning the spring trustee meeting at Southern Baptist Theological Seminary intrigued me. After reporting on Rick White's statement urging trustees to work to change the distribution of Cooperative Program funds, or to even bypass the state conventions in favor of the Southern Baptist Convention, you correctly reminded us that, "the Cooperative Program is both a state and national program."

The comment is fascinating considering the mood of many pastors and churches in this state. At the next Kentucky Baptist Convention we will vote on the second reading of a proposed amendment to the KBC's constitution. This amendment would replace the words "Cooperative Program" with the words "convention's works." The purpose of this amendment is to allow churches who no longer support the SBC to still maintain their messengers to the KBC.

When we changed our Cooperative Program allocation last year and proposed to get out of supporting the SBC, we made the first step at division and not the trustees of Southern Seminary.

Even when there is dissatisfaction with the work of the KBC, we do agree with the work of Clear Creek, Oneida, Homes for Children and our colleges. The same holds for the SBC; you may disagree with some of the people but we must support the work of missions and education.

If this state approves the proposed amendment, then be ready to see the division grow wider between Christians who should be about winning the world instead of protecting "their" turf. Any protest of the trustees of Southern Seminary is laughable while we propose to do the same thing.

Eddie Reynolds  
Shepherdsville

*birth to be clear, so be specific.* Don't be vague. Speak of Christ, not the church. Emphasize faith more than feeling. Be simple and direct as you describe what you did or what you prayed or what you said.

■ *You want your testimony to be used, so be practical.* Be honest as you talk. Don't promise, "All your problems will end if you will become a Christian." That isn't true. Be practical. Admit the continuing struggles. The secret is now Christ lives in me.

■ *You want your testimony to produce results, so be warm and genuine.* A smile will do more than cold hard facts. Let your enthusiasm flow freely. It's hard to convince someone of the sheer joy of knowing Christ if you're wearing a face like a jail warden. Above all, refuse to argue.

Ask God to open your lips and give you a chance to speak for him. He will.

Mark Boes, pastor  
Cecilia Baptist Church  
Cecilia

## SINGLES

### The importance of premarital counseling

By James Stillwell

**Q.** *Is premarital counseling so important that churches and even whole communities should require it before couples marry?*

**A.** There is an emerging consensus that people must make wise choices, strengthening their relationships on the "front end" of the marriage journey.

One result is communities working together to require significant premarital counseling.

Many churches require tools such as the Prepare/Enrich inventory be utilized with all engaged couples. A study done at the University of Minnesota showed that of the 148 couples who had taken the premarital inventory, an 86 percent accuracy rate could be shown of which couples eventually would become dissatisfied. Couples canceling their marriage plans showed wisdom, because their scores were similar to those of dissatisfied couples.

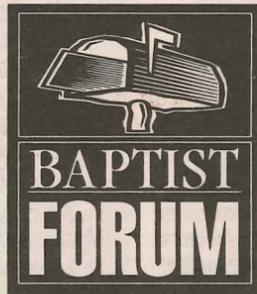
In "Finding the Love of Your Life," Neil Clark Warren says, "Don't be afraid to walk away from a relationship at any time before you say your vows—even if it is while you are standing before your minister." As painful as any breakup can be, a "divorce" before a wedding is infinitely to be preferred to one years later.

In Warren's pamphlet "How to Know if Someone is Worth Pursuing in Two Dates or Less," he mentions that the major contributor to catastrophic relational outcomes is lack of emotional health. In fact, in 75 percent to 80 percent of all marriages eventually ending in divorce or separation, one or both partners is emotionally unhealthy. A premarital inventory can point out areas where more in-depth counseling would be beneficial.

Not only can a premarital counseling process cause you to take your time to assess a relationship more thoroughly, it also can be an affirming and strengthening process when your relationship is already strong.

Opening yourself up to a counselor or pastor may be initially intimidating. However, the result of helping your relationship last a lifetime is well worth the effort. As written in Proverbs 11:14 (Amplified): "Where no wise guidance is, the people fall; but in the multitude of counselors there is safety."

James Stillwell is minister with single adults at Immanuel Baptist Church in Lexington



## HE SAID/SHE SAID

She said she was overdue for a holiday. He said, knowing what was best for his own well-being, they could take this week off. He Said/She Said will return next week.

## SOMEONE ELSE SAID

### 'Get me a wife, please'

By Dale Hanson Bourke

The breakfast dishes were overflowing the sink, my husband was searching for a lost piece of homework, and I was trying to dry my hair while helping my youngest son get dressed. Suddenly my son announced he couldn't wear the pants I had set out because they were missing a button.



Dale Hanson Bourke

As I searched through dirty laundry for an acceptable replacement, I yelled my now-familiar refrain: "I need a wife!"

Every working woman I know has expressed this sentiment at one time or another. Wisely, my husband never has said those words, but I know he must have thought them more than once.

In every family where both parents work, the stress of everyday life is simply overwhelming at times. And how single parents cope is beyond my comprehension.

The generation before mine thought they had things figured out. Generally, the man went to work to make money while the woman stayed home and cared for the children, the house and all things associated with quality of life.

This freed the man to spend his lunch hour making deals instead of searching for school play costumes, allowed him to work later than the childcare facility stayed open and even offered the opportunity to travel on business and entertain clients without worrying when charges might be brought against him for abandoning his children.

With all this time to concentrate on work, some men were able to make a lot of money. Take Gary Wendt, for instance. As chief executive of GE Capital he reportedly amassed a fortune of \$100 million by deal-making, entertaining and leading his corporation with great focus.

According to articles in the New York Times, Wall Street Journal and other business publications, Wendt was able to think about corporate mergers instead of daycare because of Lorna Wendt, by all accounts a wife extraordinaire. While she cared for the children, the home and entertained his business associates at the drop of a hat, he brought home the increasingly fat paychecks.

All was well and good until Wendt decided he didn't want to remain married. Now Mr. and Mrs. Wendt are involved in a very public discussion over how assets should be divided and what value a wife has to a career.

Clearly, neither the previous generation nor mine has this life-and-work balance figured out. But now the next generation, having been raised by frazzled or absent parents, has had enough and is charting its own course.

A recent Wall Street Journal article reports that recruiters for major corporations are surprised by the kinds of questions being asked by wannabe executives.

Even in first-round interviews, candidates want to know how much travel is required, if flextime is offered and what support is available for families.

The executives of tomorrow, it seems, want to have it all. This sounds a bit naive to those of us living the dream turned nightmare, except for one thing: The next generation doesn't seem to care as much about making big money.

Has the next generation found the solution? I hope so. But even if they haven't, their push for greater balance is bound to impact our entire society positively.

How we value work and wives says a great deal about our culture. And every time we get it wrong, it is the next generation of children who suffer. (RNS)

Dale Hanson Bourke is author of "Turn Toward the Wind" and publisher of Religion News Service. She is the mother of two boys.

## Let's boycott chauvinism, not the Bible

Imagine this headline in your local newspaper: "Baptists Boycott Bible."

Sound absurd? It may not be as wild as you think. When the Southern Baptist Convention convenes its annual meeting in Dallas next month, a resolution is likely to be considered that would protest proposed changes in the English-language translation of the New International Version of the Bible.

Whether such a resolution actually makes it to the convention floor and whether messengers adopt it will speak volumes about whether the modern-day SBC should best be described as a place for evangelicals or fundamentalists.

There is a vast difference. Evangelicals, in the tradition of Billy Graham, emphasize a warm-hearted, positive gospel that calls all people to repentance and faith in Jesus Christ. Fundamentalists, in the tradition of Jerry Falwell, emphasize a negative gospel that condemns all who don't toe their own theological line or share their social agenda.

Evangelicals have been the translators and supporters of the NIV from the start. Evangelicals remain at the helm, through the NIV's Committee on Bible Translation, a group of conservative evangelical scholars. This is by no means a liberal group.

Yet some Southern Baptists—including seminary presidents Al Mohler, Paige Patterson and Mark Coppenger—are beating the drums loudly in protest of the committee's desire to make the NIV's English-language translation more accurate. Each of these seminary presidents has made harsh statements about plans to market a "gender-accurate" NIV translation.

No final decision has been made about whether to proceed with the "gender-accurate" translation in the United States, although one already is available in Britain. Falwell, Patterson, Mohler and Coppenger are leading the effort to scare Zondervan Publishing Co. away from such a project in the United States.

This is odd, because these men have been leading defenders of biblical inerrancy. What the NIV translators propose to do is render the most inerrant translation possible: Where generic words are used in the original text, they will use generic English words.

The current NIV translation, like the King James and most other translations, presents masculine nouns in

many places where the biblical languages imply no specific gender. The NIV translators have explained that by "gender-accurate" they merely intend to present the original biblical text in contemporary English—the same goal they had when they started in 1965. They're not out to make God a "she" or to obscure the fact that Jesus came to earth in the form of a man.

For example, the NIV committee would change the English translation of Genesis 1:26-27 from God making "man" in his image to making "human beings." The English word "man" once was universally understood as a generic reference to both men and women, the translators explain, but no longer is viewed that way.

Critics of the NIV translators contend that the Hebrew word "adam" currently translated into English as "man" in verses 26-27 must be interpreted with a male identity. But the NIV translators are correct when they say that isn't true.

The Theological Wordbook of the Old Testament, a Hebrew dictionary used in many seminary classrooms and published by the evangelical Moody Press, offers this insight: "This word has to do with man as being in God's image .... It should be distinguished from 'ish' (man as opposite of woman or as man distinguished in his manliness)..."

Likewise, these critics assert that Genesis 5:2—currently translated in the NIV as "And when they were created, he called them 'man'"—must imply maleness. That isn't the case at all. Again, this passage uses the Hebrew word "adam" in a context that clearly implies all humans. Any first-year Hebrew student should understand this, yet Southern Baptists have three seminary presidents who seem to have forgotten it.

What's so threatening about acknowledging that God made both men and women as humans? Are objections to the possible NIV changes in the English text driven by an evangelical desire for biblical accuracy or by some other agenda?

Those who fear the NIV translators have been captured by a feminist agenda may have been captured by a chauvinist agenda themselves.

Let's boycott extremism from feminists and chauvinists alike, but let's not boycott the Bible.

— Mark Wingfield

## EDITORIAL

## Train wreck theology

By Carey Newman

"How was the flight?" I asked. "Oh, you know, it was a plane ride." After a short pause, my friend added: "I did have an interesting conversation with the man next to me. It started with where we lived, shifted to our work and our family before, surprisingly, turning to the subject of faith. He was really interested in what I believed and why. In fact, it became obvious he was, well, that he was searching for something more in his life."

After staring out the window for a moment, my friend turned and looked at me. "When I finished talking to him I felt as if I had failed. During the whole conversation I was haunted by this question: 'Am I really qualified to help someone else become a Christian?'"

Conversion is a complex event in someone's life—especially for an adult. Becoming a Christian enacts many dramatic changes: life's old playbook is rewritten in line with a

new script (the gospel); a relationship with God is restored (salvation); character, behavior and life goals are completely re-evaluated (discipleship); and a new peer group begins to wield influence (the church).

Such dramatic transformations can only occur when God's Spirit is decisively at work. Yet God has given us an important role in conversion. He has commissioned us to be his witnesses. We are to be God's human instruments in helping others undergo this spiritual transformation.

Our reluctance and fear are understandable. We are afraid we might say the wrong thing when so much is riding on the line. We find it hard to put into words what conversion really entails. And, because most of us never have been to seminary, never read a book on the subject or never received any practical training in evangelism, we feel completely inadequate. Our fear and reluctance, however, diminishes when we realize that being a witness really turns on

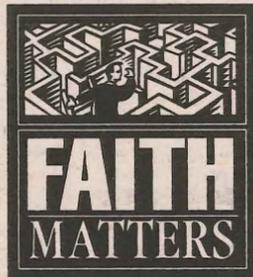
something else.

Each year, to kick off the Kentucky Derby Festival, Louisville puts on the nation's largest fireworks display, "Thunder Over Louisville." The next day the whole city is abuzz with talk of what happened, despite the fact that few Louisvillians are fireworks experts. If you were present and witnessed it first hand, you were quipped—even compelled—to recollect what you had seen.

While exchanging stories with those who were there is good, telling the events to those who were not present is even better—indeed exciting. No training necessary. No technical language required. The only qualification is to have been there.

Our own conversion makes us first-hand, ringside-seat spectators to the greatest event in history: the resurrection of Jesus. Having witnessed something so explosive, cataclysmic and reality-changing, how can we be silent—especially around those who have not become witnesses?

I told my friend to sleep well and always be prepared to give an account of the hope that is within him. *Evangelism is simply telling what we know to be true to someone who has not experienced it.*



# CHURCHES

## Schaller: Churches have changed radically in 15 years

**"Where do you find unhappy volunteers today? Doing administrative work. Where do you find happy volunteers? Doing ministry."**  
Church consultant Lyle Schaller

*Continued from page 1*

counseling sermon. They expect to hear something about the faith that will change their lives or hear what the gospel has to say to their hurts, he said.

Teaching sermons run 35 to 75 minutes, while preaching sermons run 12 to 22 minutes, he said.

■ **Laity/church staff roles.** Increasingly, lay people are more intentional about the work they do in the church.

Churches used to hire staff to do ministry and asked volunteers to do administrative tasks. Today, staff focus on administration and train volunteers to do ministry.

"Where do you find unhappy volunteers today? Doing administrative work. Where do you find happy volunteers? Doing ministry," he said.

■ **Church staff qualifications.** Today, churches list Christian character as the highest priority they want in staff members. A distant second is competence, followed by Christian commitment and skill in interpersonal relationships. "Way down the list at about number 18 is 'credentials,'" Schaller said.

■ **Choosing a church.** Fewer people choose a church based on geo-

graphical proximity or denominational label. "About the only place left where a denominational label matters is the Yellow Pages listing," he said.

Today, people choose a church based on its teachings and how much help it provides for their particular stage on their spiritual journey.

When their journey takes them beyond what one church is providing, they move to another church.

It's much like a person who completes elementary school then high school then college then graduate school—each time recognizing "they taught me all they had to offer," Schaller said.

■ **Essential teachings.** Today, church shoppers are defining essential Christian teachings. In times past,

professional religionists performed that function.

The historicity of the biblical accounts concerning Jesus, Scripture as the sole source of authority and Christianity as revealed religion "once and for all time" are the teachings Schaller said he most often hears stated as essential. "People are looking for certainty," Schaller said. "They don't want ambiguity."

Two issues Schaller says he hears professional religionists discuss frequently but never hears church shoppers talk about are the virgin birth and biblical inerrancy.

■ **Women in the church.** Today, the issue for most evangelicals is not gender, but spiritual gifts, Schaller said. "For every bundle of words I hear

about what women can and can't do, I hear 50 bundles of words about gifts," Schaller said.

Even in theologically conservative churches, 50 percent to 60 percent of the program staff is female, he said. While men still decide ministry content, "women staff it" based on their spiritual gifts, he said. The fastest growing ministry role in the church today is the minister of prayer, most of whom are women volunteers.

Meanwhile, a significant number of "liberated" professional women 25 to 30 years old still say the senior pastor has to be male, he said.

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**SEEKING:** First Baptist Church of Quito, Ecuador (English language) is seeking an ISC pastor for two years. Congregation includes diplomats, business people, teachers, missionaries, oil company workers and consists of expatriates and Ecuadorians. Housing, transportation, airfare and stipend provided. Applications: ISC, FMB, Box 6767, Richmond, VA 23230-6767. (800) 999-3113. Information: kmacharg@hcjb.org.ec.

**SEEKING:** Full-time minister of music for church averaging 350+ in worship service. Send resumé to: Minister of Music Search Committee, P.O. Box 57, Hawesville, KY 42348.

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**SEEKING:** Meta Baptist Church is presently in the process of searching for a full-time minister of youth and music. Send resumé to: Search Committee, Meta Baptist Church, 8807 Meta 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 RENT:** Sanibel Island, Florida: 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$595. Call Pat Owen, (502) 895-8752 (home) or (502) 897-5079 (office).

**SEEKING:** Bardstown Baptist Church is currently accepting resumés for a full-time minister. Resumés will be accepted until June 1, 1997. Send resumé with a cover letter claiming your statement of faith to the Pastor Search Committee, Bardstown Baptist Church, 101 West Brashear, Bardstown, KY 40004.

**SEEKING:** First Baptist Church, Lebanon Junction, Ky., is accepting resumés for full-time pastor. Previous pastoral experience desired. Send resumé and cover letter to: Pastor Search Committee, First Baptist Church, P.O. Box 577, Lebanon Junction, KY 40150. Resumés received through May 31, 1997.

**SEEKING:** Concord Baptist Church is in process of searching for a full-time minister of youth. If interested, please send resumé to: Concord Baptist Church, 1945 Concord Lane, Hopkinsville, KY 42240, Attn: Search Committee.

**FOR SALE:** Baby grand piano, \$3,500. Call Greg Harry at Cecilia Baptist Church, (502) 862-4228.

**SEEKING:** Salvisa Baptist Church is presently searching for a part-time minister of youth. Please send resumé to: Personnel Committee, Salvisa Baptist Church, P.O. Box 75, Salvisa, KY 40372.

**NEEDED:** Pianist for east-end church. Two Sunday services and Wednesday evening choir rehearsal. Pay is very competitive. Call Gary Vidito, West Broadway Baptist Church, (502) 491-1920.

**SEEKING:** Part-time minister of youth and children. Send resumé to: Fern Creek Baptist Church, P.O. Box 91146, Louisville, KY 40291, Attn: Search Committee.

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

**SEEKING:** Preschool teachers. Fern Creek Baptist Child Development Center is currently looking for preschool and parents day out teachers for the 1997-98 school year. Hours are MWF, 8:30 a.m.-12:30 p.m. for preschool and TT, 8:30 a.m.-2:30 p.m. for parents day out. We offer competitive wages, a friendly environment and other benefits. Please contact Debbie Gorbandt or Linda Barnes at (502) 239-0316.

**SEEKING:** Calhoun Baptist Church in western Kentucky is accepting resumés for pastor until July 1, 1997. Send resumé to: Pastor Search Committee, Calhoun Baptist Church, P.O. Box 283, Calhoun, KY 42327.

**SEEKING:** High Point Baptist Church in Mayfield, Ky., is seeking a full-time associate pastor with primary responsibilities in youth and children's ministry. Send resumé to: Search Committee, High Point Baptist Church, 220 Farthing St., Mayfield, KY 42066.

**SEEKING:** Blackford & Breckinridge Baptist Associations, consisting of 36 churches, are accepting resumés for a full-time DOM. Resumés will be accepted until June 16. Applicants should mail resumés to: DOM Search Committee, Blackford & Breckinridge Baptist Associations, 404 Elm St., Cloverport, KY 40111.

**SEEKING:** A full-time associate pastor with a strong music emphasis. The position will require the ability to provide strong leadership, direction and training for our music and education programs, plus assist the pastor with the overall ministries of the church. Send resumé to: Morganfield First Baptist Church, 200 North Morgan St., Morganfield, KY 42437, Attn: Search Committee.

**SEEKING:** Immanuel Baptist Church is seeking a full-time youth pastor. Ideally, he should be married with a family, college degree in youth ministry and have some experience. Our church runs approx. 200 in Sunday school with 30 youth on roll. Send resumé to: Immanuel Baptist Church, 264 New Hope Road, Princeton, WV 24740-2132.

**SEEKING:** Resumés are now being received for the position of director of missions for Pulaski Baptist Association, Somerset, Ky. Located in south-central Kentucky, the association has 60+ churches and missions which support a variety of ministries with a strong emphasis on direct mission involvement through volunteer work in both home and foreign fields. Full-time salary package and benefits commensurate with experience. Interested candidates should submit resumés by June 30 to: DOM Search Committee, P.O. Box 72, Somerset, KY 42502-0072.

**SEEKING:** Daviess-McLean Baptist Association is accepting resumés for the position of director of missions. The association consists of 58 churches in Daviess and McLean counties in western Kentucky. Please mail resumé to: Daviess-McLean Baptist Association, c/o Chairperson Dr. Marilyn Sanders, 1003 Scherm Road, Owensboro, KY 42301. Deadline for resumés is June 6, 1997.

## 'A new church? Not in my backyard'

SILVER SPRING, Md.— Churches, once considered community assets, are joining chemical plants and landfills as frequent targets of the "Not in my back yard" syndrome, according to USA Today.

A report by the paper found officials and citizens groups are putting up more barriers to where and how churches can build or expand.

Especially important on their lists are bigger parking lots.

Some communities are going further. Richmond, Va., ordered First English Evangelical Lutheran Church to stop serving meals to poor people every Sunday.

The church is still serving meals while the case is being litigated.

Elsewhere, the city council of Evanston, Ill., refused to let Vineyard Christian Fellowship worship in a downtown office building because it didn't want to lose the building from tax rolls.

The rules are changing in large part because churches are changing, USA Today reported. More worshippers attend services at churches outside their own neighborhoods. Mega-churches draw hundreds of cars and often offer programs every day, all day.

Many of the new churches are home to growing ethnic and minority congregations who may encounter resistance when they try to build in formerly homogeneous areas, the paper stated.

## NATIONAL NOTES

■ **Senate passes 'partial-birth' abortion ban.** The Senate, as expected, last week passed a bill banning a controversial late-term abortion procedure, but the 64-36 vote fell three votes shy of the two-thirds needed to override an expected presidential veto.

■ **Texans 'adopting' flooded Baptists in N.D.** Texas Baptist churches are being urged to "adopt" about 75 families from two Southern Baptist churches in Grand Forks, N.D. Churches are expected to provide new clothing, linens and other items to the families, whose homes were damaged by April flooding of the Red River.

■ **Conservative to chair gambling commission.** Kay James, an administrator at Regent University, the school founded by religious broadcaster Pat Robertson, was appointed chairwoman of the nine-member federal commission that will study the impact of legalized gambling on U.S. communities. The American Gaming Association objected to James' appointment, claiming she would bias the panel against legalized gambling.

■ **Report: Murdoch wants Family Channel.** Media tycoon Rupert Murdoch is reportedly seeking to purchase religious broadcaster Pat Robertson's International Family Entertainment

Inc., the Virginia Beach-based company that owns the Family Channel. The deal could be worth \$1.4 billion.

■ **Groups want school official fired for remarks.** At least two national groups have called for the resignation of a member of South Carolina's board of education after he made disparaging remarks about non-Christian religions. During a discussion about displaying the Ten Commandments in public schools, Henry Jordan, referring to possible opponents of the idea, said: "Screw the Buddhists and kill the Muslims." Jordan later said his remarks were not meant to be taken literally, Associated Press reported.

■ **Some Presbyterians to defy anti-gay rule.** Since their denomination passed an amendment opposing homosexuality, clusters of Presbyterian (USA) churches have formed dissenting groups. An estimated 40 to 50 of the denomination's more than 11,000 congregations have said they will dissent from the new rule. The "fidelity and chastity" amendment, approved on a 95-72-1 vote by the churches' presbyteries, declares the only acceptable sexual behavior as "fidelity within the covenant of marriage between a man and a woman or chastity in singleness."

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## Forgiveness takes time, but here's a crash course

### Although, miracles do happen

In her book "The Hiding Place," former concentration camp prisoner Corrie ten Boom describes an encounter after World War II with a camp officer.

It was at a church service in Munich that I saw him, the former S.S. man who had stood guard at the shower room door in the processing center at Ravensbruck. He was the first of our actual jailers that I had seen since that time. And suddenly it was all there—the roomful of mocking men, the heaps of clothing, (sister) Betsie's pain-blanching face.

He came up to me as the church was emptying, beaming and bowing. "How grateful I am for your message, Fraulein," he said "To think that, as you say, he washed my sins away!"

His hand was thrust out to shake mine. And I, who had preached so often to the people in Bloemendaal the need to forgive, kept my hand at my side.

Even as the angry, vengeful thoughts boiled through me, I saw the sin of them. Jesus Christ had died for this man; was I going to ask for more? Lord Jesus, I prayed, forgive me and help me to forgive him.

I tried to smile, I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent prayer. Jesus, I cannot forgive him. Give me your forgiveness.

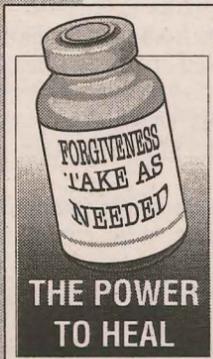
As I took his hand, the most incredible thing happened. From my shoulder along my arm and through my hand a current seemed to pass from me to him, while into my heart sprang a love for this stranger that almost overwhelmed me.

And so I discovered that it is not on our forgiveness anymore than on our goodness that the world's healing hinges, but on his. When he tells us to love our enemies, he gives, along with the command, the love itself.

By David Winfrey  
News Director

MADISON, Wis.—Forgiveness is a process, not an overnight feeling, according to Bob Enright.

Having studied the topic of forgiveness for 12 years, Enright said he's learned forgiveness requires time and work.



"You have to be willing to wait for it," said Enright, director of the International Forgiveness Institute.

Through research, he has developed a checklist of activities used to work with people who are exploring forgiving someone.

The process, which can take more than a year, has up to 20 steps, but Enright has outlined it by five key events:

■ **Examination.** Victims should examine the extent of their pain and anger and realize how that pain and anger affects them, Enright said.

While some may consider anger a bad emotion or a sin, Enright said the Bible teaches anger can be a proper emotion if it is handled correctly.

"The Bible doesn't tell us not to be angry at all. Paul realized people can exasperate us," he said. "He said, 'Be angry but sin not.'"

"I think you need a period of anger so that you don't let it just stifle

you and overwhelm you."

Enright encourages subjects to focus on one person and one event. "If one person might have hurt you 30 times, just think about one time when the other person was unfair."

■ **Commitment.** After examining the impact of pain and anger, someone seeking to forgive should make a commitment to work at forgiving.

"The decision doesn't mean it's accomplished," he said, comparing this step to a marriage ceremony—the vows are spoken, but the long-term marriage is by no means accomplished.

■ **Thinking work.** Forgiveness requires consciously trying to think about the other person in new ways, Enright said. He offered a series of questions to consider about the other person:

■ What was it like for the person who hurt you at the time of the incident?

■ What was it like for that person while growing up?

■ Can you see the hurtful person as a member of the human community? "A question that I think is important for Christians to ask is, 'Can you see that person at the foot of the cross with you, as needy of Christ's grace as you are?'" Enright said, "The Christian would say that you're trying to see the person as a sinner. Welcome to the club."

These questions shouldn't be seen as an attempt to excuse the action, Enright added. "That doesn't mean we

condone the sin, but we see them as vulnerable at this point."

■ **Feelings change.** "As we begin seeing a person in a new way, new feelings, if we're open to them, begin to emerge," Enright said. "I still don't understand it. It's a mystery what happens here in transition."

Such feelings include compassion, empathy and, eventually, love, he said.

"That's the ultimate challenge as a Christian, to love those who you don't particularly see as lovable—and those who hurt us deeply tend to fall into that category," Enright said.

Because forgiveness is a process, such feelings usually won't come automatically, Enright noted. "There's something rather developmental about these feelings," he said. "These feelings have to be nurtured. ... You have to be willing to wait."

■ **Absorbing the pain.** In this step, the victim decides to take responsibility for their pain rather than seeking to return it in vengeance or deflecting the pain to someone else. "Those who were less forgiving to their ex-husband tended to have harsher parenting to their children," Enright noted.

"In essence, when we forgive we are carrying a cross that should not be ours," he said. "Usually, people ... want the person who hurt them to carry the cross."

"If a Christian understands the cross, they're more willing to take up that cross on behalf of the one who hurt them."

### Honoring students

By Robert Dunston

On May 5, the Cumberland College faculty and administration gathered to honor our students who had demonstrated academic excellence and outstanding service. Special awards were presented to recognize four students for their extraordinary accomplishments. Two of the special awards were presented to juniors who have demonstrated outstanding potential for service to society.

The recipient of the A.T. Siler Service Award was Elizabeth Hamm. Hamm is from Pigeon Forge, Tenn., and is the daughter of Gary Lee Hamm and Janet Lee Williams. Hamm is an education major and has served in both Cumberland's Knight Mentoring Project and academic resource center. This year Hamm is president-elect of Cumberland's chapter of the Kentucky Education Association Student Programs and a regional representative to the state organization.

Hamm is active in the Baptist student union, Campus Crusade and many other activities on campus. Each weekend she returns to Pigeon Forge to work as manager of a store. In the midst of her busy schedule, she has made time for helping oth-

ers reach their full potential.

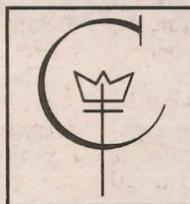
Matt Norton received the T.E. Mahan Service Award. Matt is the son of Larry Norton of Stephensonport and Rebecca Norton of Irvington. Mahan is a psychology major and a religion minor. Next year he will be president of both the Cumberland Baptist student union and the state BSU. Mahan has served in many capacities on the Cumberland campus and has invested his summers in ministry as well.

Last summer he ministered in Russia and this summer he is part of the Son Bound team in Kentucky. His experiences have given him a broader understanding of ministry and service and he has, in turn, touched our entire campus.

As a college community we are delighted to recognize Hamm and Mahan for the example they provide to all of us. Their concern for people and their dedication to Christ are making a difference here and beyond. We are blessed in Kentucky to have students like these in all of our Kentucky Baptist institutions of higher education.

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

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## Mom says God healed pain of daughter's kidnapping

By David Winfrey  
News Director

DETROIT—No one has to tell Marietta Jaeger about the power of forgiveness. She credits it with helping her survive 15 months of uncertainty and dread after the abduction of her youngest daughter.

Jaeger, her husband and five children were asleep on a Montana camping trip in 1973 when a man cut a hole through the tent, reached in and choked 7-year-old Susie Jaeger to the point of unconsciousness.

"She never made a sound," her mother said.

While everyone else slept, the man pulled Susie through the tent and left with her. No one knew she was missing until morning.

A week after the disappearance, the abductor called with ransom demands. The family and authorities prepared for another contact, but he didn't call.

"About a week later, I had a major wrestling match with God," Jaeger said.

Montana law allows for the death penalty in kidnapping cases.

"I certainly wanted him to get it," she said. "I would have been happy to have killed the guy with my bare hands at that point."

At the same time, however, she couldn't reconcile her feelings of rage with God's call for forgiveness, she said. "Unable to do that on my own, I gave God permission to change my heart."

A month after the abduction, Jaeger and the rest of her family returned home to Michigan without Susie.

Three months after the abduction, the kidnapper called Jaeger's home. The man told her oldest son, Dan, that he still wanted to exchange Susie for ransom but hadn't thought of how to do it yet.

During this time, Jaeger had committed herself to three actions and ideas she believed God wanted her to

have toward the kidnapper.

First, "I had to remind myself that however I felt about this man, in God's eyes he was just as precious as Susie," Jaeger said. "That's the kind of God I believe in. ... I had to put my money where my mouth was."

Second, Jaeger tried to think of the kidnapper as someone with dignity, and she spoke of him always in respectful terms.

Third, she prayed for the kidnapper. "I discovered that when you start praying for someone, it's your own heart that's changed," she said.

Jaeger said she realized the importance of the kidnapper discovering in his heart the love of God. "If he had Susie, I wanted him to be good to her, and if he didn't have Susie, I wanted him to have the courage that it would take to come forward and say what had happened."

It wasn't easy, she added.

"A lot of people say that forgiveness is for wimps, but I say, 'Then you've never tried it' because forgiveness is hard work," she said. "Forgiveness takes daily, diligent discipline."

Almost a year after the abduction, Jaeger returned to Montana for a newspaper interview. In the article, one of her quotes intrigued the kidnapper: "I would give anything for the chance to talk to the kidnapper himself."

At almost 4 a.m. on the anniversary of Susie's abduction, at the very moment one year earlier that the kidnapping occurred, Jaeger got her wish. The abductor called.

"You wanted to talk to me? Well here I am," the man told Jaeger. "Now what good's it going to do you?"

"It became very clear he was just calling to taunt me," she said. However, "I was aware of the fact that something very marvelous was happening to me."

Regardless of the man's taunts, Jaeger found she could treat the man

with respect. That caught him off guard, and the two talked for more than an hour. "When I asked him, 'What can I do for you,' he began to weep."

Jaeger taped the call, and the man's answers to her questions helped the FBI focus its investigation on an earlier suspect named David. The local 26-year-old also had been a suspect in an earlier crime: the murder of an 18-year-old girl found at a deserted ranch.

But David passed both lie-detector and truth-serum tests, Jaeger said. After his release from custody, another child nearly was abducted, she said.

Jaeger was flown to Montana where authorities set up three conversations between her and David, hoping he would break and confess. He didn't.

A week later, Jaeger got a call from the kidnapper, which was traced to Salt Lake City. Authorities later determined David had escaped surveillance and drove there, trying to convince Jaeger and the authorities that the real kidnapper was someone else.

Jaeger, however, called David by his name. Confused and scared, David referred to information from their conversation in Montana. Aware he had incriminated himself, he told Jaeger, "You'll never see your little girl alive again."

The next day authorities prepared a warrant for David's arrest, and 15 months of wondering came to an end.

Because the 18-year-old's body had been discovered at the ranch, other items found there regularly went to a lab. On this day, anthropologists and biologists reported that a recent discovery was the backbone of 7-year-old Susie.

"In all this time I had been searching for her, she was already safely in the arms of God," Jaeger said.

Police arrested David immediately after he returned home. A subse-

quent search of his house uncovered conclusive evidence that he was Susie's killer.

Because of her assistance in the case, prosecutors in that county agreed to Jaeger's request not to pursue the death penalty, but instead to seek life imprisonment without parole.

"I had finally come to understand that God's idea of judgment is not punishment, but restoration," she said.

"That was the kind of justice I knew I wanted for this man."

With the death penalty no longer a possibility in the case, David admitted to killing Susie, the 18-year-old girl and two boys.

Authorities suspected him of killing several children in other counties, but he wouldn't confess in counties where prosecutors would seek the death penalty, Jaeger said.

Four hours after his confession, David committed suicide in his jail cell.

While others might have been bitter, Jaeger credits God with allowing her to have a forgiving spirit.

That spirit extended to the kidnapper's mother. Together, they have visited the grave sites of both David and Susie.

"People who retain a vindictive mindset give the offender another victim," Jaeger said.

As evidence she cited her husband, a heart attack victim 10 years ago. Jaeger attributes his death to his strong feelings against Susie's killer.

"I think his death was early and, unfortunately, in a large part, because he could not withstand the stress of being angry."

Today Jaeger shares her story with anyone who will listen, pointing a way to help people struggling to forgive.

"I always say God's the best psychologist going. God knows the only way we're going to be whole and healthy and happy is when we learn how to forgive."



Jaeger



Carter

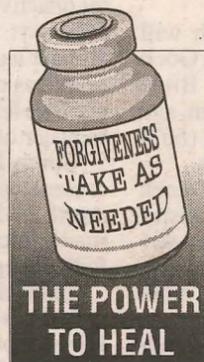
### A presidential perspective

In his book "Living Faith," former President Jimmy Carter discusses forgiveness in the context of Sunday school lessons he teaches at Maranatha Baptist Church in Plains, Ga.:

Every now and then, one of my Sunday school lessons is about forgiveness, and it is a difficult subject for me to teach. Almost invariably, a feeling of hypocrisy gnaws at me as I remember people against whom I still hold a grudge. Most of my lingering resentments relate to our time in Washington. In some cases, I have said, "I can't forgive that jerk!" But when I forced myself to consider the original altercations more thoroughly, they usually came to seem somewhat silly—some I couldn't even remember.

Is lasting resentment ever justified? Not according to the standards set for us by Christ, who said, "Judge not, that you be not judged" (Matthew 7:1) and "But if you do not forgive others, then your father will not forgive your transgressions" (Matthew 6:15). ...

Teaching these lessons has induced me to correct some of my mistakes. On a few occasions, I have written letters to the people involved, saying that I hoped we could be reconciled. Most of the time this has worked, and I've shared some of those responses with my classes.



## Forgiveness is not only divine, it's also healthy, institute claims

Continued from page 1

ness (is) regardless of your belief system you can understand this word. There's something rather uniting about this word. It also is a word that can repel. Some people hate the word and hate that I study it, but they're in the vast minority."

Enright defends his research by noting that forgiveness does not mean approval for the actions a person has committed.

"Forgiveness, ultimately, is a loving transformation within the human heart toward the one who hurt you," he said.

Neither is forgiveness necessarily reconciliation, he said, offering a Christian comparison.

God accomplished forgiveness for sinners through Christ, Enright said. "But we were not reconciled to him at the point he was giving us unconditional love." Reconciliation requires acceptance of the forgiveness

God offers, he said.

Enright hopes the institute promotes a consciousness about forgiveness that's similar to that of physical fitness or sound personal finance. Even if everyone doesn't exercise three times a week or save for a rainy day, most people know it's good for them.

"My impression is most people have heard about forgiveness, of course, and most of them would think it's a pretty good idea, but they don't necessarily consciously incorporate it into their lives," Enright said.

That assessment extends to Christians, he added. "We looked at religion a lot actually."

Research doesn't link regular church attendance with a higher initial willingness to consider forgive-

ness, he said. "In the short run, we can be as wounded as a non-believer."

Although Enright professes to be a Christian, he purposely has separated his faith from his studies. Those involved in his think tanks have ranged from evangelicals to atheists, Muslims and Jews.

"As a scholar I try to think about forgiveness from a wide variety of perspectives," he said. "If I approach this from faith alone, we certainly wouldn't be able to make the statements we make."

Those interested in the institute's findings are growing. "We've been overwhelmed with calls and letters," he said. Some are from counselors and clergy, but most are "from people who are deeply hurting who are

looking for resources ... and want to reflect on this idea of forgiveness."

That's helping Enright achieve his goal of making an impact on people's everyday lives. He also is working on a project to apply his findings to strengthen families in inner-city Madison.

As Enright's studies have developed, he said he's been more ambitious in the areas he has researched. Studies have included a multitude of pains that were forgiven, from children of emotionally distant parents to men who felt betrayed by the unilateral decision of a partner to have an abortion.

"There's no harm in the world that I've ever seen that at least one person hasn't forgiven," he said.

More information about the institute is available by calling (608) 262-0241 or by writing the institute at P.O. Box 6153, Madison, Wis. 53716.



Enright

# PEOPLE

## PRAYER PARTNERS

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

- The new pastor of Cambridge, Mass. Baptist Church, Pastor Nicholas Mutabe and his wife, Julienne. Both are natives of Zaire.

- Fifteen Hispanics who recently professed faith in Jesus Christ in Turner, Maine, as a result of the ministry of Robert and Olga Nyberg. The Nybergs are Baptist Convention of New England language catalytic missionaries. A pastor is needed to begin Bible studies and minister to these converts.

- The Tushinskaya church in Moscow as they seek a place to meet after the administrator of the public school they rented decided the church could no longer use the facility.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **DANVILLE**—Willow Grove Church held revival services May 11-15. **Ronnie Owens** was evangelist. There were 24 professions of faith. **Dale Denton** is pastor.

- **DRY RIDGE**—Dry Ridge Church will celebrate its 180th anniversary July 13. An all-day event is planned. Call (606) 824-5501 for more information.

- **FAIRDALE**—First Church will host "The Wild and Wonderful Good News Stampede" vacation Bible school June 9-13 for children age three through grade 12. Call (502) 368-9053 for more information.

- **LEXINGTON**—Rosemont Church will celebrate 50 years of ministry June 29. The event will include a service at 3 p.m. with reception to follow. Call (606) 277-6147 for more information.

Palomar Church called **Bill Lindsey** as minister of education and youth. Lindsey previously was minister of education and youth at First Church in Walnut Ridge, Ark. **Lee Caudill** recently resigned as pastor. **Bob Carpenter** was called as interim pastor.

Ashland Avenue Church called **LaVerne Butler**, former president of Mid-Continent Baptist Bible College, as interim pastor.

- **LOUISVILLE**—St. Matthews Church will host the "Great Parking Lot Party" June 1 from 4-7:15 p.m. Food, games and fun will be provided for all ages. The event is free. Call

(502) 896-8882 for more information.

Cloverleaf Church's "Adults on Mission" will host **W.F. Underwood**, president of Oneida Baptist Institute, June 10 at 7 p.m. This event is prior to the Barkley Moore Father's Day Offering. All churches are invited.

Staff anniversaries at Walnut Street Church include: **Billie Payne**, minister of activities for 22 years; activities assistants, **Rob Rodgers** 22 years and **Robert Austin** 17 years; **Jim Dye** has served as custodian for 12 years; **Susan Bowles** celebrates four years as minister of childhood education.

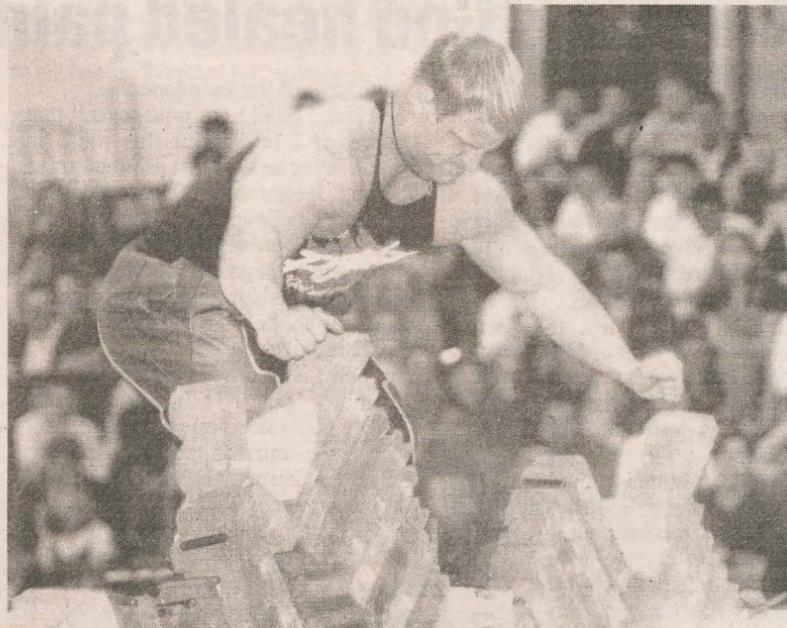
South Jefferson Church hosted a crusade with Evangelist **Jim Wilson** April 20-23. Many decisions were made, including 25 professions of faith. **Greg Burton** is pastor.

Summit Hills Church recently called **Sheila Collins** as part-time minister of youth.

- **MOUNT WASHINGTON**—First Church called **Joe Armour** as minister of education and administration. Armour presently is minister of education at First Church in Clinton, Miss. He will begin his new ministry July 1.

- **PROVIDENCE**—First Church will celebrate its 160th anniversary June 8. An all-day event is planned. Call (502) 667-2212 for more information.

- **RICHMOND**—Red House Church called **Larry Sizemore** as pastor, effective May 1. Sizemore previously was pastor at Florida Avenue Church in Avon Park, Fla.



**POWERFUL WITNESS** Andrew Mincy of John Jacobs' Power Team breaks two stacks of eight concrete slabs during a student assembly at Shelby County High School in Shelbyville. The Power Team conducted anti-drug and self-esteem programs in schools throughout the county. The team also held a five-night crusade at First Baptist Church of Shelbyville, where more than 500 people accepted Christ as their personal Savior or rededicated their lives to Christ. (Photo by Chris Aldridge, Shelbyville Sentinel-News)



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## 'A time to weep, and a time to laugh'

Where did this school year go? How is it possible that the time has so quickly come to let our seniors go? We were not finished with all of them. There was so much more we wanted to share with them and to teach them. We are sure some were not ready for the "real" world. Last week they were students, and now they are on their own.

Graduation is a truly exciting time for our students, especially our seniors. Last August the seniors thought May would never get here. At that time, graduation seemed like it was still years away. Finally Christmas break came and went, and the seniors began to realize the time truly was drawing near. When they came back from spring break in March, you could tell from the excitement and energy level that seniors definitely were seeing light at the end of the tunnel. Ever since our annual senior trip to Kings Island two weeks ago it has all been downhill.

We knew when they came to us we would have to let them go at some point in time. Some in the senior class had been here since the sixth grade, while others came to Oneida this year. As with every graduating class, we had become very close to many of these students. We have cried with them, laughed with them, praised them, disciplined them and hugged them.

Some were willing to let us be a part of their lives from the first day they came to our campus. A few were much more cautious about letting anyone be a part of their worlds. Sadly, one or two never allowed us to walk with them and help carry some of life's burdens.

It is so exciting to remember how much progress some have made. Several in this class

were not doing well academically when they came to Oneida. In fact, some were in our "special help" program when they came but made outstanding progress and earned advanced diplomas.

Several students testified that they had never been on the honor roll before coming to Oneida. One young lady said she was surprised to learn that during a chapel program we call the names of every student who makes the honor roll. She said it was so encouraging to know she would be recognized in this way.

Only about seven or eight in this class were not planning on continuing their education. Of the seven or eight who attending college or other training, three or four have enlisted in the military.

Several in this class have done very well in extracurricular activities. Many received special awards in track, wrestling, baseball, softball, swimming, basketball, volleyball, golf, tennis, cross country or soccer. Others were a great asset to our drama program. Three of our young ladies made school history when our cheerleading squad went to state competition.

One young man not only made tremendous academic progress but also has been an outstanding worker in our agriculture program. In fact, he received several scholarships and will attend the University of Kentucky this fall to be a part of their swine program.

It was a very exciting day for all of our students, but it was also a very sad day. We were reminded of Ecclesiastes 3:4: "There is a time to weep, and a time to laugh."

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

### THIS IS ONEIDA



W.F. Underwood

### CLEAR CREEK CHRONICLE



The Baileys

## Present and helpful

By Bill Whittaker

"Jerry is very devoted to his studies," Mollie Bailey said about her husband. Some of the results surfaced at our 1997 commencement. The Sevier County, Tenn., native received the Delta Epsilon Chi Award for the highest scholastic average of a male graduate. The faculty also chose him for the American Society Scholarly Achievement Award.

Bailey surrendered to the ministry at age 19. He and Mollie married in November 1984; he was ordained the next month. After some time as a pulpit supply preacher, he became pastor of Red Bank Church in Sevierville, Tenn. Since the fall of 1994, he has led Trinity Baptist in Middlesboro.

These parents of three children, Anna, 10, Amber, 9 and Andrew, 7, expressed thanks for the school's marriage enrichment class. "It helped us understand each other better and improved our communication," he said.

The children enjoyed campus Royal Ambassadors and Girls in Action missions education programs. "Our church has very few children, and they would not have

had the opportunities that have come at Clear Creek. They love the family life center and have made good friends," Mrs. Bailey said.

She is completing two and a half years as a teacher in the Irene Peterson Child Development Center. The campus family recognized her with the 1997 Excellence in Work Award. "That was a surprise. I love working with the children and other teachers. I have learned a lot and now consider additional training to work as a child counselor," she said. She also took time for two courses in the minister's wife curriculum.

"I don't think you can receive any better theological education than here at Clear Creek," Bailey said. "I feel better prepared to do the work of ministry. We receive so much in return for the low tuition we pay. We're thankful for the staff. No matter what our need, they've been there and helped us."

You can depend on graduates like the Baileys to be present and helpful wherever the Lord sends them.

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

## Klansman's conversion answers more prayers than one

By Dana Williamson  
Oklahoma Baptist Messenger

McALESTER, Okla. (BP)—“Hello, brother.”

Not an unusual greeting between two Christians. But few ex-presidents of the NAACP expect to hear such salutations from a former grand wizard of the Ku Klux Klan.

Johnny Lee Clary, the former Klansman, had harassed Pastor Wade Watts, debated him on radio and even once tried to burn down his church, Jerusalem Baptist Church in McAlester, Okla.

Clary, 37, said his prejudice against blacks began at age 5. He said his father filled him with prejudice, telling racial jokes and slurs, planting seeds of hatred.

At the same time, however, Clary's dad made sure his son was in church every Sunday—sending him, not taking him. The attention of a Sunday school teacher led Clary to make a profession of faith at age 9.

But trouble at home disrupted his life. His father committed suicide in front of him, and his mother kicked him out of the house.

She sent him on a bus to live with his sister and her abusive boyfriend in Long Beach, Calif.

Things eventually got so bad there that Clary, then 14, was thinking about committing suicide when he turned on the TV and saw David Duke, a grand wizard of the Ku Klux Klan. Duke was saying the kinds of things Clary recalled his father say.

Clary wrote for information and was visited by a Klansman who promised that the Klan would be the family he needed.

The man claimed the Ku Klux Klan was a Christian organization. “He started telling me things I didn't



Clary Before and after



understand,” Clary recalled. “What he was doing was twisting the Bible around.”

The man told Clary God meant the races to be separate and never intended blacks and whites to live together on the same continent, Clary said.

Clary immediately joined the Klan and during the next 16 years worked his way up the ladder to the key Klan position of grand wizard.

Clary met Watts when the two debated on an Oklahoma City radio station in the late 1970s and Watts was a target of the Klan.

“I called Watts every name in the book,” Clary said. “He would respond with ‘God bless you, son. Jesus loves you.’”

Watts' wife and adopted half-black, half-white baby girl were waiting in the lobby of the radio station. As the men left, Watts turned to Clary and said, “Just look at this baby. How can you hate her?”

Recalled Clary: “When I saw this baby, I didn't see a black baby, nor did I see a white baby. I just saw a baby who needed love.”

He said that when he looked into the baby's eyes, “I knew I could never hate her.”

After only six months in the Klan's top position, Clary knew something was missing. “Once I got there, I thought I would be fulfilled.”

All his life, he said, it seemed

Christians came across his path telling him he needed to get his life right and rededicate it to the Lord.

“Getting to the top cost me a marriage and a child,” Clary said. “Everything came crashing down around me. I was again to the point of thinking about taking my life.”

It was then that he saw a Bible laying on a table and remembered that the happiest times in his life were the years he spent in church.

“I picked up the Bible and began looking at it, thinking I should pray and ask Jesus for forgiveness and rededicate my life to him,” Clary said. “I don't believe it is a coincidence that the first place I turned to was Luke 15, the story of the Prodigal Son.”

Clary said that when he finished praying for forgiveness, “I felt like 1,000 pounds had been lifted off my shoulders.”

“I wouldn't tell you all the hate and prejudice left right then, because hatred is a learned response just like love is,” Clary explained. “I had to learn to do something I had never done. I had to get into God's word and find out what it has to say about love. I had to get my mind renewed.”

Clary said that in 1991 God called him to preach. “I asked the Lord what I should do, and he put it in my mind to call Wade Watts.”

Watts recalled his wife answered Clary's call. “Handing me the phone, my wife whispered, ‘It's that old Ku Klux Klansman,’” Watts recounted.

But when Clary said, “Hello, brother,” Watts said, “that sounded mighty strange to me.”

Added Clary: “When I asked Watts if he remembered John Clary, he said, ‘Remember you, son? I've been praying for you for years.’”

“I told him back in 1989, his prayers were answered,” Clary con-

tinued. “I resigned from the Klan and got my heart right with the Lord and decided to serve him the rest of my life.”

Clary told Watts the reason he was calling was because the Lord impressed him to call Watts and tell him he had surrendered to preach.

Watts asked if Clary had preached anywhere yet and asked Clary to do him the honor of speaking for the first time in his all-black church.

When Clary asked how to get there, Watts replied, “You ought to know. You tried to burn it down.”

At the end of Clary's first message in the McAlester church a teenage girl walked down the aisle during the invitation, Clary said.

“She was crying and said she wanted to know this same Jesus I knew,” Clary said. “Then I heard someone else crying, and saw Watts getting to his feet.”

“‘Johnny Lee,’ he said. ‘You remember that little baby I showed you when we debated years ago at the radio station, and I asked you how you could hate the baby? Johnny Lee, that's that baby.’”

“I just froze,” Clary said.

Watts has 13 children and only four of them had not accepted Jesus as their personal Savior when Clary preached that morning. After the teenage girl became a Christian, the other three children came forward to make professions of faith.

“Reverend Watts hugged me and said, ‘Who would have ever believed God would take an old Ku Klux Klansman, have me pray for him all these years and he would come down here and lead my unsaved kids to the Lord?’” Clary said. “That day a friendship was born between two men who can truly call each other ‘brother.’”

**“I called Watts every name in the book. ... He would respond with ‘God bless you, son. Jesus loves you.’”**  
Former Klansman  
Johnny Lee Clary

## Religious boxers: Love thy enemy, but pray he takes a 10-count

By Julie Lieblich  
Religion News Service

NEW YORK—Catholic boxer Tommy Rodriguez prays to God to protect him and his opponent before a fight. Still, the boyish, 132-pound former Golden Gloves champion can get “really motivated” when the crowd yells for him to “take a guy out.” During his last fight, he threw a punch so hard he broke his hand against his opponent's head.

“I prayed to God he wouldn't get up so I wouldn't have to hit him again,” Rodriguez, 25, recalls during a recent workout. “If I ever really hurt someone I couldn't live with that.”

But Evander Holyfield, reigning world heavyweight champion and an evangelical Christian, says restraint has no place in the ring.

“A guy shouldn't be a boxer if he's worried about hurting someone,” says Holyfield, who defends his title against Mike Tyson June 28 in Las Vegas. “Do you think people are going to pay to see ... a boxer hold back?” If an opponent gets up, he says, “you knock him out.”

Holyfield, Christian minister George Foreman and recent Muslim convert Mike Tyson join Muslim

Muhammad Ali as the most famous fighters to embrace religion in recent years. Like scores of lesser-known boxers, they have tried to reconcile the violence of their sport with the teachings of their faiths.

For fighters like Holyfield, the boundaries between life in and out of the ring are clear: Street fighting is a sin; boxing is a sport. And it's the boxer's job to knock out his opponent.

For other boxers, the lines are fuzzier. For them, the question of how hard to hit a man already dazed becomes a moral question. And still others wonder whether the teachings of their religion can ever be reconciled with the sport they love.

Even devout boxers say they pray harder before a fight. “I pray to win,” says Holyfield, who knocked out Tyson last November against 25 to 1 odds.

If the skill matches the fervor, says Thomas Hauser, author of “Muhammad Ali: His Life and Times,” prayer can give boxers a strong psychological edge. “So much of fighting is a test of will. ... If you believe you are fighting for God and God is on your side, that's a pretty big boost.”

Christian welterweight Keith Lee Jr. doesn't think God takes sides.

“Both guys are praying to win,” he says, “and only one can win.” He and his father, trainer Keith Lee Sr., pray for protection.

“You're this far from death every time you step into the ring,” says Lee Sr. “You're leaving walking or dead, and if you die, you want to be in one of those mansions. Football is a team sport. In boxing your only help is faith in God.” That's why fighters, he says, “are so religious.”

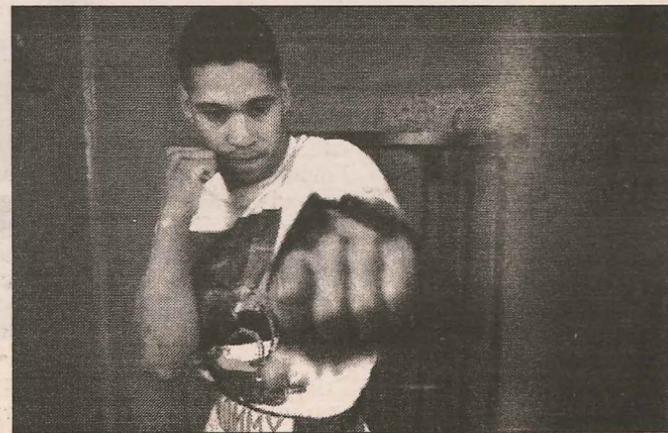
Many boxers see the ring as an arena where traditional moral codes don't apply. “If I hit you to deliberately hurt you, it's a sin,” says Keith Lee Sr. “If we go into the ring and agree to a contest of skill, it's a game.”

Although many fighters say they pray for their opponents before competing, once in the ring they do not ask themselves ethical questions about inflicting immediate harm or long-term damage.

“That's the referee's job,” says Holyfield. For the boxer to worry about harming his opponent, he says, “is a conflict of interest.”

Some boxers, however, believe even in the heat of the fight they are morally responsible for caring about their opponent.

Before his religious awakening in



1977, former heavyweight champion George Foreman writes in his autobiography, “By George,” “boxing had been a funnel for my hatred,” and he thought nothing of hitting a man as he fell to the ground.

After he returned to fighting at age 37 to raise money for his Houston-based youth center, he was determined that he would “have to win my matches with an absence of rage and a minimum of violence ... There was no way I could go wild on a human being again; no way could I unleash a torrent of punches until the man crumbled to the mat.”

**SWEET SCIENTIST** Boxer Tommy Rodriguez combines Bible study and boxing in the hopes of being a good Catholic and a good fighter. “I don't try to hurt anyone,” he says. “I'm not an evil person. My trainer says I'm too nice.” (RNS Photo)

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