



WESTERN RECORDER

July 29, 1997
Vol. 171, No. 29**FOR THE RECORD**

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Researchers conclude faith helps health

WASHINGTON (RNS)—A group of leading scientists has concluded that sincerely held religious or spiritual beliefs and practices can have a positive impact on physical and mental health.

The scientists said faith has the power to help ward off serious physical or mental illness, provides better coping skills once illness sets in and enhances recovery. They also said religious faith is an advantage in overcoming alcohol or drug abuse.

The scientists urged academic researchers and health care providers to pay greater attention to faith's health benefits, saying that's what Americans want.

David Larson, president of the National Institute for Healthcare Research, said studies show 80 percent of Americans want religious or spiritual concepts included in the health care they receive, but only one in 10 doctors address spiritual or religious issues.

Larson spoke at the conclusion of a three-day conference on "Scientific Progress in Spiritual Research," which drew more than 70 leading medical and social science researchers from across the nation.

Together, they attempted to review available research and apply rigorous scientific standards in determining whether religious beliefs promote physiological or neurological changes that promote health.

The scientists said research shows sincerity is more important than form in determining the impact religious beliefs can have on human health.

Everett Worthington, a psychology professor at Virginia Commonwealth University, said religious faith based on "extrinsic," or social reasons, appears not to provide the same health benefits derived from "intrinsic" faith, or faith based solely on deeply held beliefs.

Bluegrass Baptist prof gets answers at BYU

By Joyce Sweeney Martin
Staff Writer

PROVO, Utah—Eula Monroe didn't have to leave the academic world to learn this lesson, but she did move across the country to find out God could use her to make a difference.

For 23 years, Monroe was a mathematics education professor at Western Kentucky University. Then a powerful, unexpected pull drew her to leave the security of Bowling Green to move to Provo, Utah.

In the fall of 1992, she became the only non-Mormon staff member of Brigham Young University's College of Education.

Facing the "big 5-0" led to the new assignment, Monroe said.

As she approached her 50th birthday, she asked herself the same question she had at each 10-year milestone:

"What's this decade supposed to count for?"

In previous years, the question had led her to detailed planning. "I wanted to be in control," she said.

At 30, she pursued a doctorate in mathematics education. She focused on being a good wife and mother.

At 40, she mapped out plans to publish her academic writings and advance through the ranks at Western Kentucky University.

And although she had been an active member of First Baptist Church in Bowling Green for many years, she said she'd always planned her church activities around her life in academia.

But while facing 50, Monroe said, she "felt life slipping away and began to wonder if at the end of the journey, the Lord would say, 'Well done.'"

This time, as she faced her future, Monroe began questioning whether the epitaph she had hoped would be

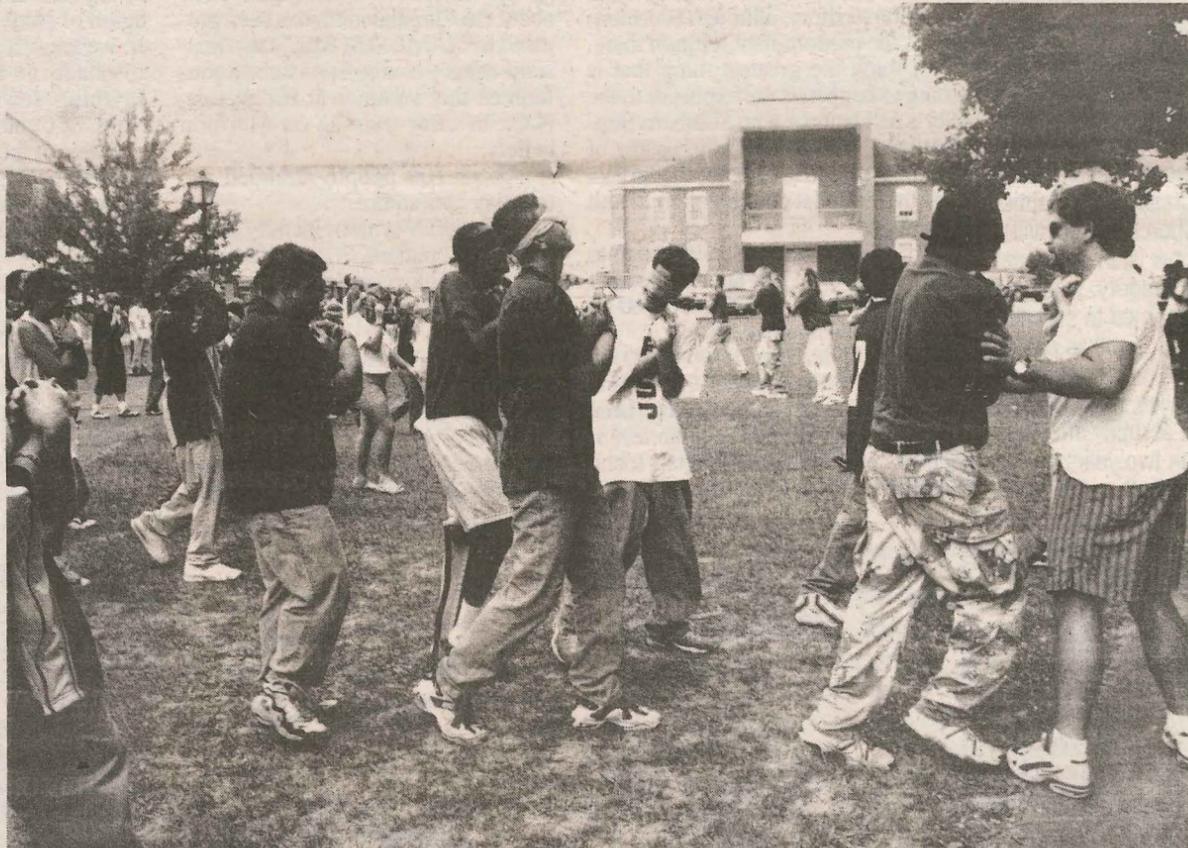
written about her life was satisfactory.

"I had always thought I wanted, 'She made a difference'" said about me," she said. After much prayer and reflection, she believed it should be reframed to say, "God made a difference."

She also felt she didn't have to know the big picture anymore. Instead, "I was supposed to plan one day at a time," she said. "I wasn't to be in control."

During the next years, those two principles would guide her as God prepared her "way and heart" to leave the known of a secure position at WKU and enter the unknown of BYU, Monroe said.

In 1990, while attending a national conference for mathematics educators, Monroe visited a friend who was a professor at BYU. Almost in jest, See Question of the ..., page 6



CAMP GAMES Youth from Kentucky Baptist Homes for Children participate in a game during Centrifuge camp at Campbellsville University last week. The camp was a pilot project with the Southern Baptist Sunday School Board to develop a camp for at-risk youth. More than 125 students and staff attended. (Photo by Robert Reeves)

Frankfort church asks: Are Ten Commandments in homes?

By David Winfrey
News Director

FRANKFORT—While leaders nationally debate displaying the Ten Commandments in public buildings, some Kentucky Baptists have undertaken a more personalized approach.

Some members at Crestwood Baptist Church in Frankfort are distributing framed copies of the Ten Commandments to children in the church and elsewhere.

John Shoemaker said the project started two years ago after a Sunday school class discussion uncovered no one in the class displayed the Ten

Commandments in their home.

"We'd love to see it in our public institutions, but we felt like the basic responsibility is in our homes," said Shoemaker, director of one of the church's adult Sunday school departments.

"The Ten Commandments are really the basis of western civilization. It's the cornerstone of the Judeo-Christian faith. Our judicial system is based on the Ten Commandments, and yet it's been ignored."

With the help of a computer, a printer and parchment-style paper, the class printed copies of the Decalogue for every child in church.

Each copy is personalized with

"Words to life by for" and the child's name at the top, Shoemaker said. At the bottom is printed John 3:16.

Bill Coakley, chairman of the deacons, said the commandments are printed in language that's easily understood.

With financial help from class members and others, every copy has been framed, Shoemaker said.

The effort gained a tremendous response, he added. "You should see the children beam," he said. "We had a lot of requests from people in the church who had friends elsewhere."

About 200 were distributed two years ago, and the church is prepar-

ing to do it again. Shoemaker estimates another 100 copies will be distributed for new youth in the church and others.

Shoemaker said he hopes children will internalize the commandments by seeing them daily.

"As those kids see it over the years, it's got to imprint on their minds," said Shoemaker, a former educator. "We really think it's worthwhile."

Coakley said he hopes other churches take the project and use it with their own children. "We think it's a pretty nice idea."

Anyone interested in duplicating the project may call Shoemaker at (502) 695-2925.

BAPTISTS

BAPTIST BITS

■ **Jeff Pool**, editor of the spring 1997 issue of *Southwestern Journal of Theology* that was canceled by presidential order, claims the act was "academic censorship." Pool, assistant professor of systematic theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas, makes the claim in the prologue to his newly published book, "Sacred Mandates of Conscience: Interpretations of the Baptist Faith and Message." The book, published by Smyth and Helwys, features the articles that were rejected by seminary President Ken Hemphill for *Southwestern Journal of Theology*.

■ **John Claypool and Joel Gregory** will headline a conference on "leadership integrity" sponsored by the Baptist Center for Ethics Oct. 6-7 in Birmingham, Ala. Claypool, former pastor of Crescent Hill Baptist Church in Louisville, now is an Episcopal priest. Gregory, who was groomed to succeed W.A. Criswell as pastor of First Baptist Church of Dallas, resigned that post abruptly after less than two years on the job. Both will discuss their own struggles with leadership integrity. For information, call (800) 469-4223.

■ **Clarification:** An Associated Baptist Press story published in last week's *Western Recorder* about Jon Stubblefield being denied an adjunct teaching post at New Orleans Baptist Theological Seminary contained an error. The story reported Stubblefield as saying he is "not a part of" the Cooperative Baptist Fellowship. To be fully accurate, Stubblefield said, the story should have explained that he holds no leadership position with either the Cooperative Baptist Fellowship or the Louisiana Baptist Fellowship but has attended meetings of both.

SBC's next meeting scheduled in Mormon territory

SALT LAKE CITY—When the Southern Baptist Convention held its annual meeting in Las Vegas in 1989, many spectators and participants alike wondered why the Baptists were descending on "sin city."

Now the SBC is preparing to hold its 1998 annual meeting in an equally unlikely location: Salt Lake City, home turf for the Church of Jesus Christ of Latter-day Saints.

Eyebrows are being raised again, but SBC officials say they hope the Salt Lake City experience will turn out as surprisingly positive as they believe the Las Vegas meeting did.

"There were obviously a lot of people who were negative about coming to Las Vegas," said David Meacham, executive director of the Nevada Baptist Convention. "I think quite a few of those people stayed home."

"But I heard a lot of people who came to Las Vegas—the ones who were able to get out into our neighborhoods, knock on doors and be in our churches—realized that Las Vegas is a lot more than just casinos."

Baptists in Utah are picking up that same theme, urging Southern Baptists to realize that Salt Lake City isn't just Mormon territory, although Mormonism is the predominant religion there.

"I think the greatest thing that is going to happen is the exposure to the city's residents of who Southern Baptists are," said Mike Gray, pastor of Southeast Baptist Church, the largest Southern Baptist congregation in Salt Lake City.

As in 1989 when the SBC went to Las Vegas, the 1998 annual meeting in Salt Lake City will be preceded by a massive evangelism effort.

Goals of leading 1,500 to 2,000 people to faith in Jesus Christ and starting 10 new churches have been set, explained Herb Stoneman, evangelism consultant for the Utah-Idaho Southern Baptist Convention. "It will

take an army of God's people willing to witness and minister to the lost of our state. We are praying they will come."

Evangelistic tools and events to be used include block parties, street evangelism and door-to-door witnessing. A special effort is being made to enlist 500 college students to participate in Crossover Salt Lake City.

Baptists need to realize the population of Salt Lake City includes not only Mormons but many people who have no faith, Gray added.

"People need to come to Salt Lake prepared to share the gospel with all kinds of lost people, including Mormons," he explained. "We're not targeting Mormons, and we're not trying to make Baptists out of them. We just want to share the real Jesus with anyone who doesn't know him."

Nevertheless, preparing Southern Baptists from other parts of the nation to confront the Mormon faith head-on has become a major thrust of the interfaith witness office of the SBC's North American Mission Board.

A video designed to introduce Southern Baptists to Mormon theology and teach how to talk to Mormons about the Christian faith has been prepared by NAMB. The SBC's two missions agency also co-sponsored a conference this summer at Ridgecrest, N.C., to offer training on Mormon beliefs.

About 100 people attended the two-day conference.

Although Mormons identify themselves as Christians, Southern Baptists historically have not seen it that way, explained Phil Roberts, interfaith witness director.

"Mormonism is confusing because they use the same terminology as Christianity, but they use a different dictionary," he said. "Mormons don't mean the same thing Baptists do when they talk about the scriptures, the gos-

pel, virgin birth or even being born again.

"If you ask a Mormon to bring you the scriptures, they will most likely bring you four books in one: The King James Version of the Bible, the Book of Mormon, the Pearl of Great Price and the Doctrine and Covenants," Roberts said. "And even though they include the Bible and quote from it extensively, Mormons believe it is incomplete. The Book of Mormon is necessary to fill in the gaps."

The Mormon church teaches that the Book of Mormon records the history of Native Americans who, Mormon history says, were Jews who immigrated to the western hemisphere to escape the fall of Jerusalem in 600 B.C.

"The key question to raise about Mormon history and the Book of Mormon," according to Roberts, is, "Are Native Americans Jewish? Mormons say yes. However, there is virtually no independent record or indication outside the Mormon Church that would lend any credence to that supposition."

"In fact, it's not that we don't know enough about the life, culture and religion of Native Americans, but rather, we know a lot about it and there is absolutely no evidence that there was anything Jewish about Indians in North or Central America."

Some of these differences between Baptist theology and Mormon theology are addressed in the NAMB-produced video, called "The Mormon Puzzle."

"The official doctrine of the Mormon church is that Jesus is the literal offspring of God," Stephen Robinson, chairman of the department of ancient scriptures at Brigham Young University, says on the video. "He has 46 chromosomes, 23 from Mary and 23 from God the eternal Father."

Adds Robert Millet, dean of reli-

gious education at BYU: "Our differences about Christ (with Baptists) would be our view that Jesus is not the same person as the Father, but is literally his son. Jesus is a separate person from God the Father."

The training video and an accompanying training manual are available from NAMB by calling (800) 634-2462.

Those who do go to Salt Lake City intent on witnessing to Mormons should be prepared for the cultural differences they will encounter, said Jim Harding, executive director of the Utah-Idaho Southern Baptist Convention.

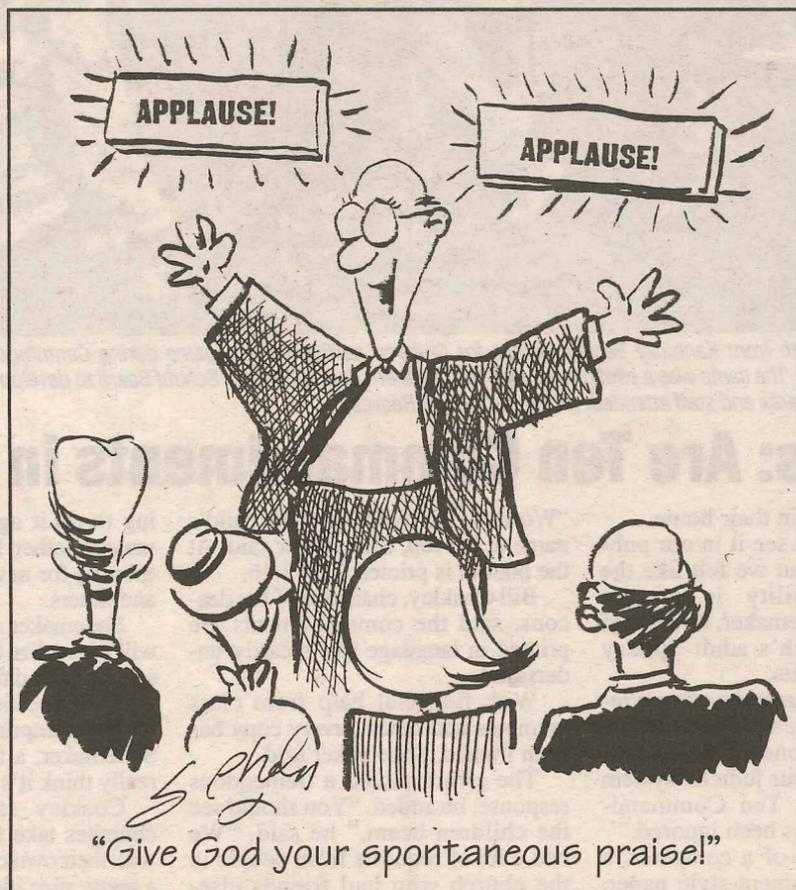
"Showing up at somebody's door, going in, sitting down, witnessing and them accepting Christ on the spot is almost unheard of with Mormons," he said. "Becoming a Christian means coming out of a religion that holds quite a stranglehold on them, especially here. If you leave Mormonism, you're likely to be disinherited by your family, lose your job or have your business blacklisted or boycotted."

Developing relationships with Mormons is a critical factor in presenting the gospel to them, Harding said.

Regardless of the difficulties that may arise as Southern Baptist and Mormon cultures come together on a large scale, Southern Baptists who live in the West "appreciate the Southern Baptist Convention coming to our area," said Meacham of Nevada. "We appreciate having it west of the Rocky Mountains once in a while."

And the results of going to Salt Lake City may be more positive than expected, he added. "Don't underestimate the fact that Southern Baptists did make a positive impact on Las Vegas. I would hope the same would be true in Salt Lake City."

Compiled from Baptist Press reports.



Others joining SBC's Disney boycott

WASHINGTON (ABP)—Two groups joined the Southern Baptist Convention's boycott against Walt Disney Co. July 23 after leaders from pro-family organizations claimed they were snubbed by a Disney official at a closed-door meeting in Washington.

King for America, a new organization led by Alveda King, niece of Martin Luther King Jr., joined the boycott, as did Concerned Women for America, a 500,000-member organization led by Beverly LaHaye.

Concerned Women for America, which formed originally to oppose the Equal Rights Amendment, normally does not participate in boycotts, said Jim Woodall, the group's chief executive officer. "Unfortunately, because Disney has refused to address our concerns regarding their anti-family agenda, we feel we must call this boycott," Woodall said.

Other groups including Focus on the Family, the Family Research Council and James Kennedy's Coral Ridge Ministries normally do not

participate in boycotts but were said to be considering an exception after a meeting set up to allow leaders of several groups to air grievances with Disney Executive Vice President John Cooke.

At the last minute, Cooke cancelled, saying he had been invited to introduce Secretary of State Madeline Albright at a meeting in Los Angeles. He offered to reschedule and sent a vice president, who reportedly offered no solutions. After the meeting, conservative leaders accused Disney of stonewalling.

"I know when I've been dissed, and I'm going to make sure Southern Baptists know they've been dissed," said Richard Land, head of the SBC's Ethics and Religious Liberty Commission.

At its annual convention in June, the SBC asked its 15.6 million members to "refrain from patronizing" Disney and its more than 200 related entities. Other smaller denominations and the American Family Association previously joined the boycott.

KENTUCKY

KBC committee fills evangelism, campus minister spots

By Mark Wingfield
Editor

A new campus minister for Cumberland College and a permanent associate in the Kentucky Baptist Convention's evangelism office were approved by the KBC Executive Board's administrative committee July 22.

Dean Whitaker was named campus minister at Cumberland College, replacing Wendy Holbrook, who has taken a similar position at Berea College.

Sheldena Johns, who has been interim associate in the KBC evangelism office on a contract basis, was named to that position on a full-time basis.

In other action, the administrative committee approved a new consultant in ethnic/language missions and a new consultant to aid pastors experiencing conflict in their churches. The committee also approved a request by KBC business division director Lowell Ashby to upgrade two support positions in his division to professional-level staff positions, with the current employees remaining in those positions.

Whitaker, the new campus minister at Cumberland College, will be jointly employed by the college and the KBC.

The 32-year-old Hazard native will begin his new work Aug. 1.

He holds the bachelor of arts degree in business administration from Alice Lloyd College in Pippa Passes and the master of divinity degree in Christian education from Southern Baptist Theological Seminary.

Currently he is an instructor and assistant director of Intensive English as a Second Language at the University of Louisville. Previously he has been an intern with international students at the University of



Johns



Whitaker

Louisville BSU, a single adult ministry intern with the KBC and a campus ministry intern with the BSU at Virginia Tech University. He also has worked part-time in the past as a Baptist campus minister at Spalding University in Louisville, Alice Lloyd College, Hazard Community College and Prestonsburg Community College.

Whitaker is a former president of the BSU at Alice Lloyd College, where he was active in missions opportunities and served on the KBC's SonShare drama team in 1987.

He is married to Jane Elizabeth Moir Whitaker, a native of Dartmouth, Nova Scotia.

Johns was named to permanently fill the evangelism associate position vacated late last year when Monty Carter left it to become the KBC's communications director. She has been performing many of that position's tasks the last seven months on a part-time contract basis. She carried major responsibility for this year's YouthFest youth evangelism conference.

Johns will help the KBC develop evangelism strategies particularly related to youth, women and the African-American community. All three are key areas where the KBC needs to provide service to Kentucky churches, said Bill Jagers, evangelism director.

Johns is the first African-American elected to a full-time professional staff

position based out of the Baptist Building in Louisville. The KBC relates to a growing number of predominantly African-American congregations and has for years worked cooperatively with the General Association of Baptist in Kentucky.

A native of Enterprise, Ala., Johns earned the bachelor of arts degree in English literature from Georgia State University and the master of arts degree in Christian education from Southern Seminary.

She previously has served in ministry positions with Brentwood Baptist Church in Houston, Young Life of Kentuckiana, Christian Fellowship Baptist Church in Atlanta and the mass evangelism department of the Southern Baptist Home Mission Board.

From 1993-1995, she helped coordinate the KBC's participation in the "Here's Hope" national simultaneous revival emphasis.

In other personnel action, the administrative committee:

■ Named Grundy Janes as a part-time consultant in ethnic/language missions through the KBC's metropolitan missions department. He and his wife, Jean, recently retired as Southern Baptist missionaries to Chile. They are Kentucky natives and have been missionaries-in-residence at Georgetown College.

■ Named Walter Jackson as a part-time consultant through the KBC's minister-church support division. Jackson will work about 20 hours per week consulting with pastors facing conflict in their churches or other types of crisis. Jackson is a counselor and associate director of the St. Matthews Pastoral Counseling Center, a ministry of St. Matthews Baptist Church in Louisville. He also is senior professor of ministry at Southern Baptist Theological Seminary.

■ Created two new professional-

Upgrade: Web, toll-free calls

In addition to personnel actions, the KBC administrative committee approved a \$113,000 upgrade to the telephone and communications systems within the Baptist Building.

The upgrade will include the addition of voice mail, toll-free 800 numbers for some incoming calls, creation of Internet web sites for the KBC and Western Recorder, as well as integrated Internet and e-mail capabilities for all employees of the Executive Board, Western Recorder, Kentucky Baptist Foundation and Woman's Missionary Union.

The communications system upgrade will be implemented during the next eight months, with completion scheduled by March 1998.

KBC business division director Lowell Ashby described the communications upgrade as a way for the KBC to build better relations with Kentucky Baptists by becoming more service-oriented.

A human operator will continue to answer the phone at the Baptist Building during office hours, he said, but callers will be able to leave voice-mail messages for employees who are unavailable. Callers also will be able to leave voice-mail messages after business hours.

level staff positions within the KBC's business division by upgrading existing support-staff positions. Tamara Murphy was named senior accountant to work alongside accounting director Cathi Roy-Sanders. Rick Pryor was named systems specialist to work alongside computer services director Douglas Hays.

■ Interviewed candidates to become KBC Sunday school director and Brotherhood director. Those candidates are to be presented to the full Executive Board in a called meeting July 31 in Elizabethtown. The administrative committee, which acts as the Executive Board's personnel committee, may act on its own to fill positions below the department director level. Department and division directors must be approved by the full Executive Board.

BLUEGRASS BURGEO

■ **Baptist East joins with Duke.** Baptist Hospital East in Louisville recently announced its affiliation with the Duke Comprehensive Cancer Center. The joining will mean Baptist Hospital East gains access to leading cancer research, treatment and technologies. Duke faculty members and Baptist East physicians will be able to consult and work jointly on complex cases, treatment planning and evaluations.

■ **Valentine to head council.** Laurie Valentine, trust counsel and chief operating officer of the Kentucky Baptist Foundation, has been elected president of the Kentucky Planned Giving Council. Valentine is a charter member of the council and has served two years as secretary of its board of directors.

■ **Pollard to lead Bible study.** Frank Pollard, preaching voice on "The Baptist Hour" radio program, will lead Campbellsville College's Bible studies program Aug. 7-8. The pastor of First Baptist Church in Jackson, Miss., will lead the study on the Gospel of Luke. The program is free. For more information, call (502) 789-5227.

■ **Families conference offered.** The inaugural conference of the Center for Congregation and Family Ministries at Louisville Presbyterian Theological Seminary will be Nov. 13-15. The conference, titled "Faith, Families and Congregations," will include Marian Wright Edelman, founder and president of the Children's Defense Fund, and others. Call (502) 895-3411 for more information.



TRAINING CAMP Cincinnati Bengals practice for next season at Georgetown College's new Rawlings Stadium. This is the first year of the school's seven-year agreement to host the Bengals' training camp. The camp will run through mid-August. Admission to the training camp is free, although parking costs \$3. For more information call (502) 863-7080.

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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Criticize greed

If the self-righteous leaders of the Southern Baptist Convention really wanted to be prophetic and speak for God, they would go after the source of all wrongdoing, greed, or the love of money and power. They won't, because greed and lust for power are as much a part of their make-up as it is for society as a whole.

With malice aforethought, power-hungry fundamentalists in the SBC ruthlessly seized control of the convention, its agencies and seminaries in the 1980s and '90s. By ostracizing many true prophets and members within the denomination, they have severely weakened the cause of Christ.

Is Jesus of Nazareth, the poor carpenter who resisted the temptation to establish a powerful political kingdom on earth, pleased?

Paul L. Whiteley Sr.
Louisville

Methodist agrees

It has been interesting dialogue around our house. As a United Methodist minister whose daughter is going to be married to a Southern Baptist minister, our conversations have been most stimulating and satisfying.

In one of our many conversations, we discussed the Disney boycott. Though I may be missing something because I was not at your convention during the discussions and vote, I wanted you to know that I admire and respect your decision to boycott.

Sometimes I think Southern Baptists are more unified than United Methodists and that United Methodists are more independent than Southern Baptists. I remember many years ago when United Methodists boycotted grapes and lettuce because of the poor labor conditions of migrant workers. We heard little from the liberal contingent about such boycotts, but those who said little about our boycotts seem to be upset by the Southern Baptist Convention's boycott of Disney.

Though we may not agree on all issues, there are some of us in other persuasions that appreciate the courage the convention took, and I intend to support it and encourage it in my own congregation. My folks will be as free to do what they want as your folks, but at least they will be made aware of Disney's hypocrisy. God's plumb line still holds true. It always has and always will.

Quentin Scholtz
Senior Pastor
Middletown United Methodist Church

Too big a bite

It is very sad that leaders in one of the world's largest churches would have to bicker on the issue of the Southern Baptist Convention's resolution to boycott the Walt Disney Co. I have non-Christian co-workers and acquaintances who have chosen to avoid the "Baptist" church simply because of the fighting between those "liberal" members and those "conservative" members.

The only way to boycott a company as large as Walt Disney is to avoid pumping money into their bank account. As Southern Baptists, we are urged to avoid Disney as well as those other companies owned by Disney. Disney owns ABC TV, ESPN, Lifetime Television and others. Southern Baptist messengers have voted to boycott all Disney-owned companies. A boycott should mean that we must not support any of these companies. The way we support them is to purchase from and do business with those companies who advertise on those stations.

Does this mean that we must avoid every fast-food restaurant, grocery store, department store, automobile manufacturer and church that advertises on these stations? I am opposed to violence and sexual immorality, but I feel that the SBC has bitten off more than it can chew.

Jacob L. Vaughn
Louisville

Other problems

Since the Disney boycott was implemented, I have tried to determine what I should do. Although I wholeheartedly disagree with gay rights, and was appalled by Bill Bartleman's observations at the annual Gay and Lesbian Day at Disney World, I am not sure a boycott is the answer. I believe what convinced me of this was realizing that we should not expect non-Christians to act like Christians.

There is another issue we Southern Baptists should address. Why can we not make an attempt to ban the advertising of beer and alcohol in the same way tobacco has been banned? Alcohol is as much a problem, if not more, than the homosexual agenda. I have long thought some action should be taken in this regard, but it was brought to my attention in a startling way when I attended YouthFest at Freedom Hall recently.

During the praise service the words to the songs were flashed on the large screen on the scoreboard that hangs in the center of the building. Every time I looked up to see the words to the songs, I was faced with the words "Bud Light" staring me in the face. I wondered why these could not have been removed or covered.

Larry Baker
Franklin

Not biggest sin

In regard to a July 15 letter in Western Recorder: Yes, I think Jesus would go to Disney World. He was accused of fellowshiping with wine bibbers, tax collectors and other sinners while on earth. He said he came to seek and to save those who need a Savior. Read Isaiah 61:1; this was Christ's mission on earth.

To say that Jesus would not have the money to purchase a ticket for Disney World is putting Jesus on a human level. He was human while on earth, but also God. When did Jesus ever need money to fulfill his purpose? We do have an account of him using money one time through Peter. Where did the money come from?

The mouth of a fish (Matthew 17:27).

Yes, I believe the Bible and the Bible condemns homosexuality along with murder, stealing, gossip, slander, gluttony, alcoholism and many more sins. In God's eyes there are not little sins or big sins, it is the same sin. We as Southern Baptists need to tell sinners the errors of their ways. How can we do this if we separate ourselves from the world and live in our own little ivory towers.

We are in the world and we are to live so that others can see Christ in our lives. Christ said to go to all nations teaching and baptizing them. We also have the promise he would be with us always.

Chrystelle Stayton
Melber

Creating division

I just finished reading yet another editorial that did little more than criticize Southern Baptists (July 15, page 5). This one got us all: past, present and future. I've been back in Kentucky for only a few months. However, Mr. Wingfield, you have already broken my heart several times.

Why do you hate Southern Baptists so much? You don't hate Southern Baptists you say? Then why do you continue to fan the flames of division in our state? I finished reading all the divisive mail on both sides that was generated by the Disney editorial only to look across the page to another editorial laying waste to all Southern Baptists on yet another issue. It seems almost as if you are doing this on purpose, that is, trying to get Kentucky Baptists to argue with one another, trying to keep us divided.

Do you enjoy causing pain and division? I know you've caused me pain. It hurts me so much to see Kentucky Baptists fighting with one another over what one man writes in an editorial. By the way, does the word "editorial" mean to criticize your employer unrelentingly and constantly?

Maybe it's time for you to find other employment.

Am I the only one in Kentucky who thinks a man who seems to dislike Kentucky Southern Baptists should not be the editor of our Southern Baptist paper?

Rodney Groff
Marion

The Western Recorder provides an open forum for all Kentucky Baptists to express their views on issues of the day. This is in keeping with the historic Baptist belief in the priesthood of the believer. In this tradition, allowing individuals to express differing opinions fans the flames of freedom, not division.

The Disney resolution you refer to is what Kentucky Baptists ultimately have expressed different views about. My editorial was not the cause of the Disney resolution; I was not the author of the Disney resolution; I did not serve on the SBC resolutions committee that proposed the resolution.

Further, as a matter of record, the Southern Baptist Convention employs no one on the Western Recorder staff. The Recorder is an agency of the Kentucky Baptist Convention, an autonomous body that chooses to cooperate with the SBC in world missions.

— Editor

TEENS

Turning wild

By Wade Rowatt

Q. My 13-year-old son is hanging out with kids that I don't like. What can I do?

A. Younger teens frequently find new friends as they reach into different activities and try other ways of looking at life. Perhaps you have reason to be concerned and maybe not.

Before you react too negatively, ask yourself a few questions: What about this new group causes you to worry? Are these fellow youth just different in some way? Are they not your color or from "the other side of the tracks" and involved in a church very unlike yours?

If so, then perhaps getting to know his friends better will lessen your anxiety. Try having them into your home. Their clothes, hair or habits may blind you to their better qualities. However, if these new friends have serious value differences, or are living on the edge of legal rules, or have major habits that are outside of your family's "acceptable limits," then you need to help your son find new friends.

He will not want to give up these friends completely, but he may let them move from the "best friend" category to his circle of "just friends." Here are a few ways to help.

■ Limit his time away from home with them. Explain your concerns and permit them to come to your home under your supervision. He can still see them, but not without limits.

■ Invite the questionable friends to be with him one at a time in a safe context. He can more safely confront differences if he is on his turf.

■ Get him involved with new teens in new activities. New places will mean new teens for friends. You can decide how much of your time to give to this search for a variety of peers.

■ Be his friend whatever else you do. Listen to his stories, hear his dreams and learn to be playful together. As he gets older, your bond with him will lessen, but the memories and values built now will strengthen his ability to say "no" to the wrong crowd.

Sooner or later his choosing right over wrong will be all you can count on.

Reprinted from WR, Aug. 3, 1993.

Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.

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



HE SAID/SHE SAID

Give a kid Junior Monopoly and he'll take you to the cleaners

HE SAID



Mark Wingfield

Training young capitalists to be humble is no easy task. For their birthday in June, our boys were given their first Monopoly game—not the full-blown houses-and-hotels game, but one more their speed, Junior Monopoly, where you own ticket booths to amusement park attractions.

It only took one time around for our 5-year-olds to understand the value of becoming real-estate tycoons—even at a make-believe amusement park. They love this game, and they love to accumulate the play money. At dinner recently, Garrett informed us he wanted to play Junior Monopoly that night. Then he quickly began a chant reminding his mother that she never had won Junior Monopoly, while he had won three times. In fact, he proudly declared, only the boys in our family had ever won Junior Monopoly.

Attempting to seize this teachable moment (and sensing Alison's "If he wasn't my own kid I'd clobber him" look) I tried to explain to Garrett that it's not nice to brag. When someone else loses a game, it might hurt their feelings to keep reminding them that they always lose and you always win, I suggested.

For a moment, he seemed to understand. He got out of his chair, walked over to Alison and with gentle enthusiasm said: "I hope you win tonight, Mommy." But just as quickly, he forfeited any points he had scored as he added: "Don't you hope you finally win tonight, Mommy?"

It's a good thing the game wasn't bridge, because this kid knows nothing about finesse.

SHE SAID



Alison Wingfield

Playing Junior Monopoly with the kids has shown me shades of things to come. Maybe it's a twin thing, but whenever one of them has a choice between taking one of my ticket booths versus their brother's booth, they always choose to knock me off the board.

So it falls my lot to demonstrate how to lose gracefully—not always an easy task when you have two 5-year-olds ganging up on you.

On the same night we had the "winners shouldn't brag" talk, the opportunity to teach them that losers don't cry also came up.

We were playing a different game together and Mark came in first. Luke was really close behind him and went into meltdown because he didn't win the game. He finally settled down and did indeed get to finish second. Garrett was third. I, of course, was last.

How quickly they learn the concepts of winning and losing. I remember when they got their first game, Candyland, and it didn't matter to them who won or lost. They had more fun getting the cards with candy on them and pretending the gingerbread players were people. We hardly ever got through a whole game.

But somewhere along the line, they discovered they liked "winning" and didn't like "losing." The two decks we have of that standard card game "Old Maid" (no, they haven't changed the name, much to my regret) don't have "old maid" cards. The boys didn't want to get it, so they hid the cards.

It's a competitive world out there. As parents, we struggle between telling them it doesn't matter who wins, and what they can see with their own eyes—that society applauds winners. And, naturally, we want them to succeed in this world, to be "winners" in whatever they do.

Nevertheless, we do our best to instill the concept that we all have worth, because God made us. Which means we are all winners. Even Mommy.

Christ's church vs. the cultural church

Should going to church be an enjoyable experience?

That question cuts to the heart of the struggle many churches face today in balancing the tastes of long-time churchgoers with the tastes of would-be churchgoers. Sometimes it seems like the two never can be reconciled.

As a result, phrases such as "seeker service" and "seeker-sensitive" have been coined. These phrases derive from attempts to make church work and worship more appealing to the unchurched.

On the other hand, critics of the church-growth movement often respond that the church's work and worship shouldn't be changed to suit someone else's preferences. There ought to be a culture that is unique to the church, and there ought to be language unique to the church, they argue.

The danger with this response lies in creating a kind of pragmatic hyper-Calvinism: "God will cause the elect to like the way we do church and therefore bring them to himself by enjoying what we enjoy."

To hear some Baptists tell it today, anyone who wants to find God must swallow the church's cultural Castor Oil because we're convinced it's as good for you as the gospel. We are too enmeshed in our own subculture to separate it from basics of the faith.

Some of us go even further and espouse a view of God not too far removed from early American Puritanism that denounces any joy in worship. If you want to hear from God, you'd better sit upright in a hard chair and listen to fiery sermons. That "old-time religion" ought to be good enough for everyone.

Clearly, there is danger in accommodating contemporary culture too much. The church must uphold certain standards of biblical truth and moral behavior. But there is an equal danger in accommodating a by-gone culture too much.

Finding a balance between the two cultures—while maintaining fidelity to essential biblical truths—is one of the most daunting challenges church leaders face

today. And it will be an ongoing struggle as the world around us continues to change at a rapid pace.

Tradition prevents many longtime church members from being able to enjoy newer expressions of worship and teaching. Yet lack of tradition prevents the unchurched from getting within 100 yards of traditional expressions of worship and teaching.

Something must be done to serve both groups.

That's one reason most communities need more than one Baptist church. Today, more than ever, associations need keen leaders who can think strategically to ensure that Baptists offer multiple styles of worship in every region of our state. Often, existing churches are similar in style and cannot become all-things to all people.

The need to serve multiple tastes also is why some churches ought to offer more than one option in worship styles and Bible study classes. In many parts of Kentucky, the answer may not be creating alternative churches but creating additional entry points into the life of existing churches.

In the old days, churches started additional worship services because they ran out of space. Today, growing churches start additional worship services because they want to reach more people—regardless of how full the existing services are.

Merely raising these issues causes discomfort among many Baptists who want everything about their own church to be comfortable for them.

Yet the love of Christ compels us to comfort the unchurched with the good news of the gospel even when it makes us uncomfortable.

Going to church ought to be an enjoyable experience for everyone, although not free of confrontation with the claims of Christ. But if anyone is called upon to sacrifice personal preference on non-essentials, it ought to be established Christians who are concerned about bringing others into Christ's church more than into the cultural church.

— Mark Wingfield

Take it, Alex

By Carey Newman

My friend and his family had just returned from a vacation out West—a week-long guided camping trip down a river. He could hardly contain himself as he recounted the experience.

Each night it was their responsibility to find and make camp. Each new day brought its own emotional drama as they faced white-water rapids and the perils of the rocks. "This was one of the most exciting experiences of my entire life," he said. "Why can't Christianity be as exciting as this?"

The Christian life is sometimes wrongly understood as only correct belief matched with behavioral compliance. That is, some people think all the bases are covered simply by believing the right things (doctrine) and living the right way (ethics).

No doubt, both doctrine and behavior are important, even essential.

The Bible certainly emphasizes right belief; and almost every turn of a page finds encouragement, instruction and warning about right behavior.

But to say that this is all there is to being a disciple is to leave something out. It misses the fact that God has involved us in his purposes for the world. He has written us into the drama of salvation. He fully expects us to participate, and to participate imaginatively, in accomplishing the great task of redeeming his entire creation.

In short, God turns us loose on the river of life. Our family recently returned from spending four days in the home of some good friends. Beside getting a little baby relief (they all took turns caring for Savannah and Eliza), we were able to renew a relationship that has meant so much to us over the years.

One of their family traditions we value most goes something like this: Each evening the father and three sons

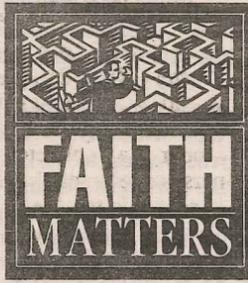
(and me during our visit) all pile into the beds (both bunk and trundle). With the lights out and prayers said, one of the three boys will give the opening line to what will become a story.

Each of us, in turn, adds a bit to the narrative, with the transitions marked by the exclamation, "Take it, Will," or "Take it, Dad," or "Take it, Alex." What adventures the five of us had in the land of imagination.

Interestingly, the stories always end the same way, regardless of any dangers faced along the way: we always end up safe at home.

Like the third act of some great, unfinished Shakespearean play, the Christian life requires improvisation. We know how it begins; we even have good information on how it finishes. What we don't always know is how to get from where we are, currently, to the end.

That makes the Christian life a great adventure and God our sure guide. *The Christian life is far more than just being able to say what you believe and why you believe it; it is far more than simply following a set of rules; the Christian life is an adventure in attempting to fulfill God's purposes for the entire world.*



KENTUCKY

Stitch in time pays big dividend for church sewing team

"We are examples to senior ladies who think they aren't useful any more."
Aileen Dietz

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—All Mary Jo Taylor wanted to do was earn \$50 to give to her church's carpet fund; instead her dream has mushroomed into more than \$3,000 to pay for projects Midlane Park Baptist Church could not otherwise afford.

The story began almost two years ago when Taylor hand-stitched a few cloth covers to hold plastic bags and took them over to friend Aileen Dietz's home. That day, Taylor almost reached her \$50 goal, selling 15 of the \$3 covers to Dietz's relatives.

But also that day, a dream of providing more than carpet developed.

"We decided we could provide other extras not possible though our church budget," Dietz said.

Dietz suggested the two septuagenarians team up to sew more cloth

covers. Rather than Taylor making the covers by hand, Dietz could sew them on her sewing machine and Taylor could add the elastic.

Soon, their product line had expanded to include cloth remote control holders, arm chair caddies, towels, notepad holders and other \$3-\$5 craft items.

Taylor sold the items at the local beauty shop, bank and the gift shop at Baptist East hospital where she is a volunteer.

"Mary Jo's enthusiasm is contagious," Dietz, 74, said of her 78-year-old friend. "She's a fantastic saleslady. You don't get by her without her selling you something."

Within four months, the two women had earned \$500 to give to the church carpet fund—10 times Taylor's original goal.

They knew they were on a roll. And so, they sewed and sold and

took on new projects at church.

Within a year and a half they had earned more than \$3,000.

They contributed \$500 to the carpet fund. They purchased a silk flower arrangement for the vestibule, an electronic keyboard for the music ministry, two bathroom sinks and a slip cover for the sofa in the pastor's office. They donated \$2,000 to furnish a prayer room in the church.

The whole venture is an illustration of how God gives Christians gifts to use even as life changes, said Pastor Wayne Hager. "Mary Jo and Aileen are prime examples," Hager said.

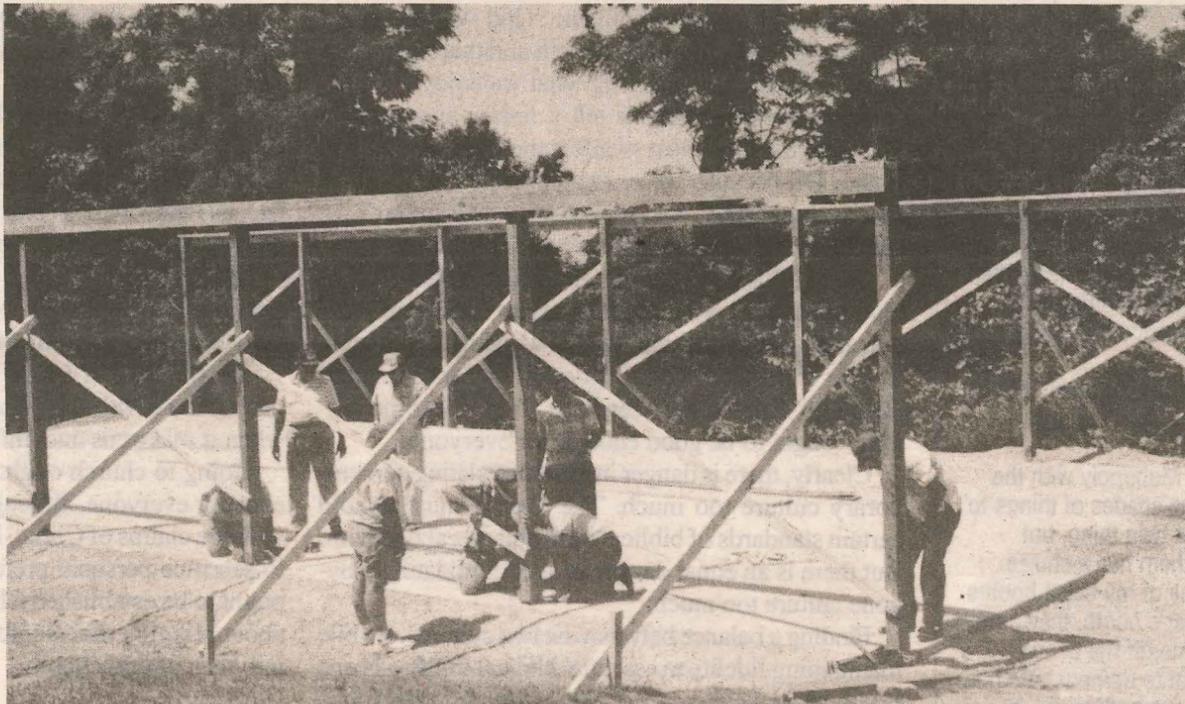
Dietz agrees. "We are examples to senior ladies who think they aren't useful anymore," she said.

Their next project? A church van.

"We won't be able to raise the entire amount, but we want to make a sizable donation," Dietz said.



SEWING TEAM Aileen Dietz and Mary Jo Taylor have raised money for church projects through the sale of such handmade items as cloth remote control holders, arm chair caddies and notepad holders.



VOLUNTEERS Campers on Mission build a pavilion for Fairview Baptist Church in Waynesburg. (Photo by Guy King)

Teens help Campers on Mission team

WAYNESBURG—When the Kentucky Baptist Campers on Mission team recently helped Fairview Baptist Church in Waynesburg with construction projects, the workers got a little help themselves.

The church's Kentucky Changer volunteers helped Campers on Mission put a new roof on the church and build a new pavilion, said COM President Guy King.

Many of the youth were completing the required 10 hours of local work before they could travel to the statewide Kentucky Changers project in Pike County, he said.

Campers on Mission's next mission project will be Sept. 15-20 at Pathway Baptist Church in Beaver Dam, he said.

For more information, contact King at (606) 341-7622.

Question of the decade prompts prof's move to Brigham Young

Continued from page 1

she told him to call her if a teaching position opened up in the next five years.

Much to her surprise, a few days after returning home to Bowling Green, BYU's faculty search committee asked her to return to Provo, Utah, for an interview. She had no idea she

was being considered for a position for which she had not even applied.

She interviewed, but, believing the timing not right, declined.

BYU didn't take no for an answer. Instead school leaders gave Monroe the option to wait a year to decide and held the position open for that year.

When she returned to BYU for more interviews in the fall of 1991, the time was right, she said.

She said she sensed God had prepared her path when during an interview with a BYU vice president she was invited to be the adviser to the BYU Baptist Student Union.

"I felt the Lord tugging at me to consider this opportunity," she said. Each semester, there are usually about 20 Baptists among the 30,000 BYU students. One percent of BYU students are non-Mormon, she said.

Then, during the required interview with a Mormon elder in Salt Lake City, she again felt a strong spiritual pull.

She didn't have to be told again. "I felt the presence of the Holy

Spirit so powerfully that when I called my husband back in Bowling Green, I told him that I had the confirmation of the Holy Spirit that this is where I should be," she said.

"I did not have a decision to make; the Lord made it for me."

Her years at BYU have been instructive, she said.

Being the only non-Mormon in her department has not been a problem, she said. "I have been treated absolutely wonderfully." She is now a tenured professor.

Being in a religious minority has not been a threat to her faith in God; instead it has helped her sort out which things are really central to her faith, she said. "My belief about what it means to be a born-again believer has been strengthened."

Being BSU adviser has given her a new appreciation of the importance of student ministries, she said.

"I did not realize the circumstances religious minorities might be going to school under," she said. "I was not familiar with the campus or with

the intensity of the LDS faith as it prevails here."

In a culture dominated by Mormonism, Baptist students need love and support, she said. In addition to providing social activities, the group meets on campus and at First Baptist Church in Provo for regular Bible studies. This fall, the BSU will celebrate its 30th anniversary with a concert on the BYU campus.

And moving to Utah has put her life in perspective.

"Had I stayed in Kentucky I don't think the focus of my spiritual life would have been as clear. I learned I didn't have to leave academia for God to use me to minister to others," she said, "but I did need to learn to rely on God daily."

Now as Monroe edges toward her 58th birthday, she says her fifties have been full of "tremendous Christian growth."

Best of all, she said, "I've had the wonderful feeling that the Lord is right here with me; he has walked beside me."

AT BYU Professor Eula Monroe with semester missionary Jim Guthrie



Congressmen debate need for a religion amendment

WASHINGTON (RNS)—A congressional subcommittee continued the debate over a proposed Religious Freedom Amendment when it held its first hearing on the latest version of the bill.

Rep. Ernest Istook, R-Okla., who introduced the proposed amendment, said at the hearing that the legislation is necessary to respond to court decisions that have placed "barriers to religious expression which do not exist for other forms of free speech."

Opponents to the proposal continued to voice their belief that religious expression already is protected under the First Amendment and that Istook's proposal could hurt rather than help religious causes.

During the hearing, supporters and opponents questioned the wording and intent of the current language.

While Istook defended the use of the words "to secure the people's right to acknowledge God" in the proposed amendment, Rep. Sanford Bishop, D-Ga., questioned naming a deity.

"It is a common term used in Western religious discourse to refer to a deity, but other religious faiths use other terms," said Bishop, who is a co-sponsor of the proposal but testified that he is "not wedded" to Istook's current language and that "the amendment is not perfect."

Istook suggested his proposal could be expanded to re-establish the Religious Freedom Restoration Act, which was overturned by the U.S. Supreme Court on June 25.

But Forest Montgomery, general counsel for the National Association of Evangelicals, said he thinks it is "premature" to consider that option because legislative remedies for the overturning of RFRA are still a possibility.

"I think we ought to investigate those before we go the constitutional route," he said.

Rep. Chet Edwards, D-Texas, said amendment proponents should follow the Ten Commandments' call for honesty. He said citations used by amendment supporters to prove that religious freedom is in peril are "inaccurate at best and misleading at worst."

Edwards said God has not been taken out of public places. "No one has the power to remove an all-powerful, ever-present God from any place on this Earth."

Rep. Tom Campbell, R-Calif., disagreed. The "First Amendment has been amended many times," he said. "The difference is that it's been amended by the courts."

With additional reporting by Associated Baptist Press

'Reagan Revolution' hasn't changed how the U.S. Supreme Court treats religion, conservative writes

By Mark Wingfield
Editor

CHARLOTTESVILLE, Va.—The "Reagan Revolution" that many conservative Christians thought would change the way the United States Supreme Court treated people of faith "did not materialize," admits a key Religious Right figure.

John Whitehead, an attorney and president of the Rutherford Institute, writes in the August issue of Jerry Falwell's National Liberty Journal that Ronald Reagan and George Bush appointees to the Supreme Court have dashed the hopes of conservative Christians.

"It is now apparent that 12 years of conservative presidents did nothing to change the judiciary's 'progressive' course," Whitehead notes.

"In 1980, conservatives heralded the election of Ronald Reagan as the dawn of a new era. Popular wisdom predicted Reagan would appoint conservative justices, and soon the tide of liberal decisions would begin to turn," he writes.

Whitehead notes that five of the court's nine current justices were appointed by Reagan or Bush, his vice president and successor.

Given this majority, conservatives believed "the courts would deliver a string of decisions reasserting the rights of religious persons in America's public arena and a respect for the value of human life."

But the revolution "did not materialize," he

explains.

Whitehead cites the court's cluster of major decisions released in June as final evidence that the expected revolution hasn't happened and won't.

He takes the court to task for overturning the Religious Freedom Restoration Act, which guaranteed government could not burden the free exercise of religion without good cause, and the Communications Decency Act, which would have banned indecent images from the Internet. He also cites a sampling of earlier decisions.

Rather than aiding people of faith, the Reagan-Bush court "has actually provided new rationales for excluding religion and religious belief from public life," Whitehead says.

"The underlying message in this labyrinth of decisions is clear: the Supreme Court will not revive American society. It will not lead religious people, unborn children and concerned parents into a bright new millenium. It will not fulfill any 'conservative' dream."

The only remedy, given the failure of the hoped-for judicial revolution, is "grassroots organizations battling at the lowest levels of the court system," Whitehead suggests.

The Rutherford Institute is a non-profit organization dedicated to providing legal services for individuals and groups who believe their rights to free religious expression have been denied. Whitehead also anchors a daily radio broadcast carried on many Christian stations.

Youth urged to add Christian ministry to evangelism efforts

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—Brian Burke, a recent high school graduate from Rochester Hills, Mich., came to the "DC/LA '97" conference to learn about evangelizing his peers. But he left with a challenge to include community service in outward demonstrations of his faith.

"Jesus went and fed thousands of people with fish," he said. "He was out there doing community service and we should be doing community service, too."

The call to social action marked a turning point for "DC/LA," an ongoing series of conferences sponsored by Youth for Christ, a Denver-based, international evangelical Christian organization. The triennial meetings—held this year in Los Angeles in June and in Washington July 16-20—are billed as "Youth Evangelism Super Conferences."

The direct challenge to the junior and senior high students at the Washington conference came from evangelist Tony Campolo.

"Today I'm going to ask you to make a pledge to commit yourself to three hours of service a week," said Campolo. "You can do it. You watch television 20 hours a week. Will you set aside three hours to serve Jesus Christ?"

Many of the thousands of youth listening to Campolo stood and raised both hands to the sky in a pledge to do just that for the next six months.

The solemn moment was a serious contrast from the more fun-loving atmosphere that preceded Campolo.



DC/LA An estimated 29,000 students attended the rallies in Washington and Los Angeles. The event, held every three years, is sponsored by Youth for Christ. (RNS photos)

The young people danced and sang along with Christian rock band Audio Adrenaline as they repeated the chorus, "Come and go with me to my Father's house."

At a press conference, Campolo estimated that a total of 1.1 million hours of community service would result if all the estimated 29,000 students who attended the Los Angeles and Washington conferences heeded his call for community service.

"A commitment to Jesus Christ inevitably translates into action that serves other peoples' needs," said Campolo, a sociology professor at Eastern College in St. Davids, Pa. "I can think of no better way of communicating to the world out there that we are serious Christians than translating that into concrete social action."

However, Campolo, an American Baptist, said community service

should not replace evangelism.

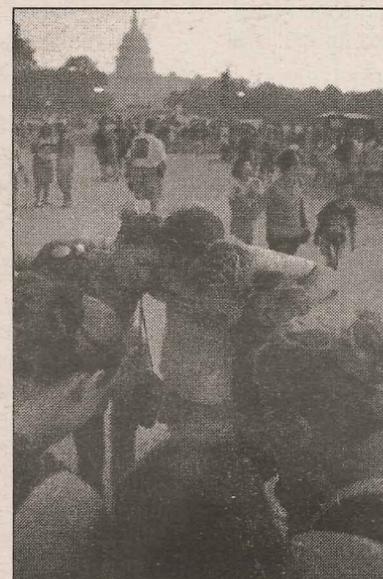
"The truth is that we refuse to separate the two," he said.

Roger Cross, president of Youth for Christ/USA, said that his organization has been slow to emphasize social action.

"We're just realizing now that we must step forward in this area," he said. "We understand that without the actions, maybe our words don't mean very much."

Other signs of the students' willingness to help others also were evident at the conferences.

In both Los Angeles and Washington, young people pledged or donated money to help sponsor similar youth conferences in 25 foreign countries. Students attending the two conferences donated about \$170,000 in cash and pledged \$245,000 more, said Cari Allen, public relations director



for Youth for Christ/USA.

For the first time, the students also were given an opportunity to sponsor a child in a poor country through Compassion International, a Christian child-development organization based in Colorado Springs, Colo. More than 2,400 teens signed up with that program during the two conferences, Allen said.

Jessica Sams, 16, and her boyfriend Matt Busick, 15, of Greensboro, N.C., jointly "adopted" a little boy from Mexico by pledging to pay \$24 a month to help him get medical attention and to teach his parents about the gospel.

"We want to make a difference in the world," said Sams. "We want to let people know ... that we care about others."

"You watch television 20 hours a week. Will you set aside three hours to serve Jesus Christ?"
Evangelist Tony Campolo

Ministers call for more than condemning homosexuality

"We have to make it clear there is a way out through Jesus Christ."

Michael Riley, pastor of Church of the Open Door in Rafael, Calif.

By Ken Walker
Staff Writer

WILMORE (BP)—John Paulk still winces when he recalls the anti-homosexual protesters along the parade path of the 1985 "Gay Pride" march in Columbus, Ohio.

Dressed in high heels and a white gown, Paulk was riding in a red Corvette convertible driven by his male lover.

As they approached a bridge, chanting opponents held signs like "God Hates Homosexuals" and "Leviticus 3:5-6"—as if he was reading Leviticus in his spare time.

But later, he said, the compassionate friendship of a Christian couple led him to make a profession of faith in Christ and to reject his gay lifestyle, he said.

Today, Paulk says it will take more personal contact and less group criticism to dissuade homosexuals from their beliefs and behavior.

"The best thing people can do is love them and treat them with respect," said Paulk, public relations director for Exodus International, a coalition of 85 Christian ministries to

homosexuals.

Exodus International recently held its North American conference at Asbury College and Seminary in Wilmore, drawing more than 750 people.

In a day when Americans are debating the causes of and responses to homosexuality, Exodus serves as a network for ministries specifically designed to lead people out of homosexual behavior.

Various speakers at the conference called on churches to reach out to people in homosexual lifestyles and proclaim a message of hope.

"It's wrong' preaches easy," said Michael Riley, pastor of Church of the Open Door in Rafael, Calif. "But that's first base. Romans 3:23 says all have sinned. God has accepted all of us. We're all welcome here. Jesus accepted me, I accept you, let's go to work on our problems."

Bob Davies, Exodus' executive director, called the assembly the largest gathering of former gays and lesbians in history, although not all 765 who registered had homosexual pasts.

"That is a tremendous statement of the power of Jesus Christ to change lives," he said. "It's also a tremendous

witness to the world, because they say we don't exist."

Michael Newman of Encourager Church in Houston said Southern Baptist churches should become more active with ex-gay ministries in their area.

"Pastors need to get trained," said Newman, director of Christian Coalition for Reconciliation. "There is training on a pastoral level and resources ... so they can have an active connection."

Riley added that an open heart is as important as education. Church of the Open Door has ministered to homosexuals for 24 years, but Riley said he hasn't tried to be an expert on homosexuality.

Instead, he said, he's fulfilled a ministerial role and called on experts for assistance. Although the church fluctuates between 150 and 250 in attendance, its reputation has spread internationally in the homosexual community, he said.

"We've literally had hundreds of men and women come through our church to receive help. People come from all over the world because they know God is doing something there,"

he said.

Echoing other conference speakers, Riley said the Bible prohibits homosexual conduct, citing Leviticus 18:22 and 20:13 and Romans 1:26-32.

But Riley also cited Isaiah 61 to remind listeners God wants his people to preach good news to the captives.

"We have to make it clear there is a way out through Jesus Christ," he said. "It's compassion without compromise. We have to keep the standards high, but keep our love just as high."

One theme during the week was that many workshop speakers cited sexual abuse while children as the reason they became homosexual. Davies said 85 percent of the women and more than half the men seeking help from Exodus' 125 ministries worldwide have been abused.

But Phil Hobizal, director of Portland Fellowship in Portland, Ore., said homosexuality's roots can't be traced to a single factor.

"It's a whole range of things. But one thing we are responsible to is the word of God. He has called us to be obedient to him," he said.

NATIONAL NOTES

■ **Abortion funding ban continued.** The Senate voted 54 to 45 to continue barring federal workers' health plans from covering the cost of most abortions. The restriction was part of a \$25.2 billion appropriations bill for the Treasury Department, Postal Service and other agencies for the fiscal year starting Oct. 1.

■ **Same-sex marriage suit filed.** Three homosexual Vermont couples filed suit July 22 against that state and three of its towns, saying their constitutional rights were violated because they were denied marriage licenses. Because its constitution is broadly worded, some legal specialists believe Vermont, with its tradition of accepting alternative lifestyles, could prove an even better opportunity for gays to secure marriage rights than Hawaii.

■ **N.J. court says OK to sue clergy.** A landmark decision by the New Jersey Supreme Court could impact all clergy charged with sexual misconduct while conducting pastoral counseling. The court ruled that priests, ministers, rabbis and other clerics may be sued for sexual abuse. The 5-2 decision sparked an immediate debate in the religious community over church-state separation concerns.

■ **Anti-Semitism threat gauged.** Despite occasional anti-Jewish violence, anti-Semitism today poses little immediate threat to Jewish existence in most nations in which Jews live, according to a report released by the London-based Institute for Jewish Policy Research and the New York-based American Jewish Committee. Covering 60 nations, the "Antisemitism World Report 1997," said Jews generally feel "increasingly secure in the societies in which they live."

■ **Mennonites merging.** Delegates to the annual meeting of the General Conference Mennonite Church have voted to merge with the larger Mennonite Church. The new denomination will likely be called the Mennonite Church. The 36,000-member GCMC and the 91,000-member Mennonite Church are theologically similar. The merger, largely an administrative measure, would create a new general board and church programs for both denominations would be combined.

■ **Episcopals OK pact with Lutherans.** The Episcopal Church has approved its end of a historic intercommunion agreement with the Evangelical Lutheran Church in America that will create pastor exchanges, common parishes and joint ministries.

■ **Mormon trek ends on anniversary.** The three-month, 1,100-mile retracing of the route taken by Mormon pioneers between 1847 and 1869 to their new home in Utah ended July 22 when an anniversary wagon train reached the mouth of Emigration Canyon, where immigrants first spied the Valley of the Great Salt Lake. The wagon train was the focal point of the Church of Jesus Christ of Latter-day Saints' celebration of the Mormon migration to what is now Utah.

■ **Catholics to open cultural center.** The pope has chosen the nation's capital as the site for the Pope John Paul II Cultural Center—a facility part interactive museum and part think-tank—to explore the faith, values and global impact of Roman Catholicism. Construction of the \$50 million facility, called the first of its kind by

church officials, is set to begin in September. The center is expected to open in the year 2000.

■ **Episcopals move to clarify faith.** An expected change in Episcopal Church law may for the first time give church members a legally binding doctrine of faith. Currently the church operates under a common understanding that its doctrine is found in the Bible, historic creeds and its Book of Common Prayer. But the church's House of Bishops approved a formal definition that says doctrine is found in "the canons of holy Scripture as understood in the Apostles' and Nicene creeds," and three components of the Book of Common Prayer.

■ **More Disney.** A Catholic anti-defamation group has urged Disney-owned ABC-TV to pull the drama "Nothing Sacred" from its fall lineup. The 350,000-member Catholic league said the show, about a young priest "who questions the existence of God," demeans the Roman Catholic church, Associated Press reported.

■ **Author Phillip Keller dead at 76.** Phillip Keller, an internationally known evangelical Christian author and Bible teacher, died July 20 at his home in British Columbia. Keller wrote 50 books. One of his most popular books was "A Shepherd Looks at Psalm 23," first published in 1970. Other well-known titles include "A Gardener Looks at the Fruits of the Spirit" and "Rabboni—Which Is to Say, Master."

■ **Religious leaders oppose "workfare."** A coalition of 68 New York City churches, synagogues and nonprofit

groups has announced it will refuse to hire welfare recipients under Mayor Rudolph Giuliani's "workfare" program, which was likened to slavery. The program requires welfare recipients to work for their benefits. However, coalition members said recipients are being forced to work without pay and that the program is driving down the wages of others.

■ **Judo family refuses to bow.** A Washington state family has objected to traditional bows performed in judo competitions on grounds the bows are holdovers from Japan's former state religion, Shintoism. Mariko Akiyama took the matter to court in an effort to enable her children to compete in judo competitions without bowing. The court remanded the matter to U.S. Judo Inc., the sport's governing body, which gave the children permission to refrain from bowing before the start of a competition.

■ **Assisted suicide going to state level?** The U.S. Supreme Court's decision to uphold two states' bans on physician-assisted suicide will "refocus the battle on the states," said a Christian ethicist. "I think that whatever state passes that legislation first, it will be model legislation for many of the other states," said Ben Mitchell, assistant professor of Christian ethics at Southern Baptist Theological Seminary in Louisville.

■ **Harvard to allow same-sex weddings.** Harvard University's nondenominational campus church announced that it will allow same-sex marriage ceremonies. The decision was announced by Peter Gomes, the gay pastor at Harvard University Memorial Church in Cambridge, Mass.

China leads list for religious persecution

By Ira Rifkin & Adelle Banks
Religion News Service

WASHINGTON (RNS)—The State Department last week accused China of severely limiting the religious rights of Christians and, in some instances, actively persecuting members of Protestant and Roman Catholic churches.

The report, prepared at the request of Congress, addressed the situation faced by Christians in 78 nations in which the State Department suspected problems might exist. Although the primary focus was on Christians, problems faced by other minority faiths—Baha'is in Iran and Buddhists in China, for example—also were briefly mentioned.

A State Department official said China had not been singled out, but the report gave more attention to Beijing government policies than any other.

Following a 1996 government directive "to suppress unauthorized religious groups and social organizations," said the report, "Chinese authorities in some areas made strong efforts to crack down on the activities of unregistered Catholic and Protestant movements in 1996-97."

China requires the official registration of religious groups, but Catholics aligned with Rome and many Protestant churches have declined to comply. They say registration means compromising religious freedom because the government places restraints on doctrinal teachings and activities.

Unregistered churches often meet in private homes and are known as "house churches." The report said house churches have been raided and leaders "were detained for lengthy investigation, and some were beaten."

Local Chinese authorities, the report continued, have used threats, property demolition, interrogation, arrest and "reform-through-education sentences" to carry out Beijing's pol-

Other offenders

Among other countries cited by the U.S. State Department for limiting activities of Christians and other religious groups:

■ **Saudi Arabia.** Freedom of religion is non-existent and non-Muslims face arrest for engaging in religious activities

■ **Pakistan.** "Muslim mobs" have destroyed Christian homes and churches, and Christians have been sentenced to death for alleged blasphemy stemming from comments judged anti-Islamic.

■ **Sudan.** The country has been wracked by civil war between the Muslim north and the Christian and animist south. Churches have been closed, ministers have been harassed and "there are reports that

many Christians are victims of slave raids and forced conversion" to Islam.

■ **Russia.** A proposed Russian law—vetoed by President Boris Yeltsin—would have denied full legal status to all faiths other than that nation's traditional religions—Russian Orthodoxy, Judaism, Islam and Buddhism.

■ **Romania.** "Baptists and Greek Catholics who proselytize in traditional Orthodox regions have faced harassment and even violence," the report said.

■ **Belarus.** Regulations have been passed "as a means of enhancing the Orthodox Church with respect to the faster-growing Roman Catholic and Protestant churches."

icy of suppression.

Nina Shea, a Catholic activist in Washington with the human rights group Freedom House, said the report could mark a turning point in the effort to galvanize support for Chinese Christians, who she said number more than 40 million.

"This report is very important because it has created a peg for people to take note of the issue," she said. "This lends important credibility to what we've been saying all along."

Shea said China persecutes unregistered Christians more for political than theological concerns.

"Chinese officials no longer regard religion as the opiate of the masses, but they fear religion because they cannot control it," she said.

Joan Brown Campbell, general secretary of the National Council of Churches, said the report "makes it clear that we have to take a hard look at the plight of the unregistered churches. This makes it crystal clear that they are being persecuted."

Speaking at a news conference, John Shattuck, an assistant secretary of state, said the report was not intended to single out China.

Nonetheless, he said, "those who are seeking to exercise basic rights of freedom of religion in China as elsewhere should take heart" from the report's release.

Several Muslim-ruled countries, Russia and other formerly communist and still-communist countries also were criticized in the 83-page report.

In a forward to the report, Secretary of State Madeleine Albright said the United States was committed to "working actively to promote tolerance of religious expression of all faiths."

The report noted presidential and diplomatic efforts to raise religious freedom issues with Chinese, Russian and other officials, and the establishment last year of a State Department advisory panel on the issue comprised of Christians, Jews, Muslims and others.

Orthodox leader predicts bill passage despite Yeltsin's veto

MOSCOW (RNS)—A Russian Orthodox Church official says a Russian law that would restrict the activities of all but a few specified "traditional" religions will eventually be approved, despite President Boris Yeltsin's July 22 veto of the proposal.

Yeltsin said he rejected the measure because it could "trigger religious strife" in Russia. However, he also proposed unspecified rewording of the bill and said some law was needed to keep "radical sects" from harming Russians.

The bill—which has wide backing in the Russian parliament and has been promoted by the Russian Orthodox Church—would have granted full legal status to four "traditional" Russian faiths: Russian Orthodoxy, Judaism, Islam and Buddhism.

All other groups—Roman Catholic, Protestant or otherwise—would have been required to wait 15 years before gaining full legal status. During that period, they would not have

been allowed to own property or open bank accounts, effectively crippling their ability to function.

The activities of foreign missionaries also would have been severely restricted.

The bill was widely viewed as an attempt by the Russian Orthodox Church to protect its ranks from evangelical Protestant and other faiths—both mainstream and fringe—that have found success in gaining Russian converts since the fall of the Soviet Union.

The bill was broadly criticized as anti-democratic. Pope John Paul II urged its rejection by Yeltsin, as did President Clinton and the U.S. Congress.

Alexander Bulekov, a Russian Orthodox Church spokesman, told the Washington Post that after rewording the bill to mute some of the criticism the measure would be resubmitted "and we expect that (parliament) will eventually overcome the president's rejection."

Student workers safely evacuated from Cambodia

BANGKOK, Thailand (BP)—Thirty Southern Baptist summer workers fled an intense street war in Cambodia this month and were to catch a commercial flight from Bangkok, Thailand, to Los Angeles. The group had planned to teach conversational English in Phnom Penh, Cambodia, during the summer.

The summer workers, students at universities in the United States, were able to catch the first Red Cross flight out of Cambodia. They were to return to their homes and are not expected to go back into Cambodia.

The students sought safety in the home of Cooperative Service International workers Steve and Patti Ellis July 5 after troops of rival prime ministers squared off against each other with mortar and machine gun fire in Phnom Penh.

WORLD VIEW

■ **House groups today, churches tomorrow?** Owenton-native Sonya Coppedge has been working with First Baptist Church of Montevideo, Uruguay, to begin 100 new house groups. A Southern Baptist missionary with the International Mission Board, Coppedge and her husband, David, are seeking families willing to host house groups. "Pray that we will be able to discover one more church who will use their members to begin more groups in Montevideo like First Baptist has done," she said.

■ **Vatican denies it stored gold coins.** The Vatican denied a TV report that it had stored 200 million Swiss francs (\$130 million), mostly in gold coins, for Croatian fascists after World War II to keep the money out of Allied hands. "These reports have no basis in reality," chief Vatican spokesman Joaquin Navarro-Valls said in a statement, Reuters reported. Producers for A&E, the arts-and-entertainment cable TV network, said they came across the internal Treasury Department memo kept secret for 50 years while researching the two-hour documentary "Blood Money: Switzerland's Nazi Gold."

■ **New Dead Sea Scrolls theory offered.** Another controversy has arisen concerning the Dead Sea Scrolls. Archaeologist Yizhar Hirschfeld of Hebrew University in Jerusalem recently claimed the site where the scrolls were found was a wealthy nobleman's villa and not the library of a Jewish sect, as is generally believed. He unveiled his findings to 300 international scholars at a conference in Jerusalem, but found little support among other scholars in attendance.

■ **Health minister bans female circumcision.** Female circumcision will not be allowed in Egyptian hospitals, despite a court ruling that recently declared the ban on the practice null and void, the Egyptian health minister has said. Ismail Sallam said his agency will challenge the ruling. Some Islamists say the practice is Islamic, but the operation is rarely performed outside Africa and many Muslims dispute that there is religious authority for it, Reuters reported.

■ **Global evangelism's origins changing.** The vast majority of delegates to a recent global conference on evangelism were from countries traditionally viewed as places for missionaries to go. The Global Consultation on World Evangelization was held in Pretoria, South Africa. Organizers said evangelists from continents that long have been seen as mission fields are now leading the efforts to send Christian missionaries to places where they believe people have not heard the Christian gospel. Almost two-thirds of the 4,000 conference delegates were from Africa.

■ **Second Aussie euthanasia law offered.** The world's first voluntary euthanasia law lasted nine months in Australia's Northern Territory before being overturned by the federal parliament. Now the South Australian parliament is attempting to pass a similar measure and, according to observers, it has a better chance of remaining law. Opinion polls show 75 percent of Australians support euthanasia.

■ **German to head Lutheran federation.** German Bishop Christian Krause has been elected president of the Lutheran World Federation. Krause was elected July 14 at the federation's ninth assembly, held in Hong Kong. The federation—celebrating its 50th anniversary—is a worldwide communion of 122 Lutheran churches with more than 57 million members in 68 countries.

■ **Anglican leader condemns homosexuality.** Archbishop of Canterbury George Carey told the Church of England's general synod he found no justification in the Bible or in Christian tradition for sexual activity outside marriage. "Same-sex relationships, in my view, cannot be on a par with marriage," he said. Carey said he did not believe any major change in his stand was likely in the foreseeable future. The archbishop also firmly ruled out the involvement of clergy in active homosexual relationships.

Whose morality will prevail in library web software debate?

WASHINGTON (RNS)—Call it software with a conscience. Morality in a box. A tool for parents to ensure that what kids see on their computers is consistent with their values. Or a serious weapon in the culture war pitting anti-porn activists against free speech proponents.

Whatever you call it, business is booming for the new technology of content-control software, which blocks access to some sites on the Internet. And now that the U.S. Supreme Court has declared the Communications Decency Act unconstitutional—ruling that government cannot censor Internet content—politicians, parents and free speech advocates are at odds on how this new and far-from-perfect technology is to be used, especially in public libraries.

Politicians from President Clinton to members of community library boards are touting the merits of the new technology, but few acknowledge its complexities. And that, critics say, will complicate the debate as people struggle to balance community standards with the free-wheeling, anarchic culture of the Internet.

"The next battle is going to be waged over software," said Andy Schwartzman of the Media Access Project, a public-interest telecommunications law firm that opposes on-line censorship.

"Sophistication varies on this subject and there's a lot of demagoguery, but politicians left, right and center are interested in finding a technological fix," he said.

The American Library Association, which represents the nation's 57,000 librarians, is adamantly opposed to installing filtering software on library computers.

"Censorship," says ALA President Mary Somerville, "is the job of the parent, not the library."

Anti-porn advocacy groups see the issue differently. "To put all the onus on the parent is unprecedented. We don't do that with tobacco or with illegal drugs, why should we make the job of policing the Internet the sole responsibility of parents?" asked Maryam Kubasek, spokeswoman for the Religious Alliance against Pornography, a coalition of senior leaders of the Protestant, Roman Catholic, Orthodox Christian and Jewish faiths.

New law ties wedding knot a lot tighter

By Bruce Nolan
Religion News Service

NEW ORLEANS (RNS)—Before last month, Shannon Mitchell, a 24-year-old bride to be, had never heard of Louisiana state Rep. Tony Perkins. With the altar beckoning and the planning tempo for her September wedding quickening, she barely noticed a few newspaper stories detailing the state legislature's workman-like construction of something called "covenant marriage."

But for Mitchell and thousands of others, the light is dawning.

In ways only now becoming apparent, the legislature last month reached deep into the personal lives of tens of thousands of Louisianians by creating a new kind of marriage.

The new marriage bond, the first of its kind in the country, requires a couple to undergo counseling before an exchange of vows, and still more counseling before a breakup. Divorce is still available, but it becomes more difficult and expensive.

Covenant marriage is voluntary. Indeed, couples applying for a marriage license after Aug. 15 must ask for it. They will still have the option of applying for a traditional marriage license which will continue to allow no-fault divorces.

But it suddenly took on real heft for Mitchell and others when the Catholic and Episcopal churches said they will consider offering church weddings only to those who approach the altar with the new covenant marriage license, a requirement Mitchell and fiancé Byron Kives say they would meet without second thoughts.

Among Southern Baptists, the state's largest Protestant denomina-

tion, policy decisions on which weddings to bless are made on a church-by-church basis. But conservative Baptist congregations clearly prefer the idea of covenant marriage, said Pastor Michael Claunch of First Baptist Church of Slidell, president of the state Baptist convention.

And Bishop Paul Morton Sr. of Greater St. Stephen Full Gospel Baptist Church, the state's largest, said his church will definitely require couples to get a covenant marriage license.

In the immediate sense, covenant marriage is the handiwork of two people: Louisiana State University family law professor Katherine Spaht, a disillusioned former champion of easy, no-fault divorce, and Perkins, a conservative first-term Republican.

A former Marine and father of two who found his own 11-year marriage in counseling in its early years, Perkins bemoaned what he called society's easy-in, easy-out approach to marriage that he said ultimately subverts family life.

Spaht and Perkins' concern stems from growing research that divorce produces long-lasting and previously unidentified damage in children, for which society ultimately pays.

"That's why things always seem one step ahead of us, because we're just dealing with symptoms," Perkins said. "What we're finding is that divorce is the cause of many of the problems we're faced with."

"If you're going to enter into a contract to raise kids, we're going to hold you to that because all the rest of us are going to be affected by your ability to hold to that commitment."

The new form of marriage will prohibit immediate divorce except in cases of adultery, abandonment, abuse or

imprisonment. A partner seeking a "no-fault" divorce must live apart from his or her spouse for two years rather than six months.

Conservatives in other states have tried and failed to repeal or rewrite no-fault divorce laws. What made the Louisiana approach difficult to attack was its status as a freely-chosen option and its attention to counseling.

"Our opponents have been screaming about choice," Perkins said. "So we're giving people the opportunity to choose this contract."

"What makes this interesting to me is that for the first time people are looking at the real issue, which is thinking about what marriage is in deciding how to apply it to divorce," said Ira Lurvey, a Los Angeles lawyer who is head of the American Bar Association's family law section.

"Here at least we're looking at what makes a good marriage, and there's at least some attempt ahead of time to understand what's expected of you," Lurvey said.

Critics, such as Terry O'Neill, president of the Louisiana chapter of the National Organization for Women and a law professor at Tulane University, assert that the "option" of covenant marriage is not much of an option, given the context of romance, or youth—or both—in which the decision is made.

"I don't think any man or woman gets married with the view that a spouse will engage in destructive behavior," she said.

She called covenant marriage a "trap," meant to entice women into conservatives' ideal: a Scripture-based "patriarchal family" in which women are relegated to subservience.

Washington exhibit tells story of first English Bible translator

By Gary Warner
Religion News Service

WASHINGTON (RNS)—The nation's capital, a city of tributes and memorials to soldiers and statesmen, presidents and politicians. And this summer, to a Bible translator, too.

The extraordinary life story of William Tyndale (1494-1536) and the evidence of his persistence in creating the first printed English translation of the New Testament are told in the exhibit "Let There Be Light: William Tyndale and the Making of the English Bible," now on display at the Library of Congress through Sept. 6.

Some Washington tourists have made the exhibit a specific travel destination. John Kemlo, tour guide for Christian Heritage Studies, brought a group of 10 high school students from Olympia, Wash.

"George Washington said, 'To rule well you must rule with God and the Bible,'" Kemlo said. "Our roots are in the word of God. We want these students to see that this (Bible) is the root we want to build good government on."

Inga Nagel of Lancaster, Calif., a high school American history teacher, had another view of the exhibit's importance. She said the ancient pages prove that "if you try to suppress people and control knowledge, it will

backfire. Eventually, free will triumphs."

Besides Tyndale's translations, the exhibit is augmented by books and documents from the Library of Congress and the British Library.

While Tyndale did not completely accomplish his goal of translating the entire Bible from Greek and Hebrew into everyday English, his work eventually reached the world through the King James Version of 1611 with little change. Many common phrases were included from Tyndale's vernacular version, including "the powers that be," "the salt of the earth" and "eat, drink and be merry."

Tyndale not only gave his life to the Bible, he gave his life for the Bible. And his achievements and martyrdom can be understood only in the context of the laws and traditions of his time.

Tyndale, a Catholic priest, teacher and humanist, continued the work of John Wycliffe, the English religious reformer, and John Huss, the leader of the Czech reform movement who was burned at the stake.

In Tyndale's youth, the Bible in Roman Catholic England was the Latin Vulgate. It was incomprehensible to most English citizens, especially the poor and uneducated, and for nearly 1,000 years any attempts to correct or clarify parts of the text were usually

branded as heresy.

Tyndale first began his translation in England. Dogged by church and civil authorities who were upholding the 15th-century Oxford Council ban on translating or reading the Bible in English, Tyndale fled to the continent in 1524 where he worked in several German cities and finally in Antwerp, Belgium.

Tyndale completed his 706-page New Testament translation in Cologne but only 10 sheets were printed before officials shut down the printer. This "Cologne Fragment" is part of the exhibit.

Tyndale then fled to Worms, where in 1526 printer Peter Schoeffer, who helped Johann Gutenberg print the Gutenberg Bible, printed 3,000 to 6,000 Bibles for Tyndale. They were shipped in bales of cloth down the Rhine River and smuggled into England. Copies discovered in England were burned. Tyndale, working on faith, probably never knew if his work was getting through.

Tyndale next went to Antwerp, where he translated five books of the Old Testament and revised his New Testament between 1528 and 1534. By this time Tyndale was branded a

heretic by the Roman Catholic Church, King Henry VIII and English authorities. Sir Thomas More, who also tormented Luther, denounced Tyndale as a "beast" and a "hellhound."

One of history's ironies in this period involves Tyndale and Anne Boleyn, second wife of King Henry VIII who was convicted of adultery and beheaded five months before Tyndale was killed. Although the two never met, a copy of Tyndale's New Testament was found in her possession. The ornate, pocket-size volume, on display in the exhibit, is identified by the words "Anna Regina Anglia"

written in her hand. While it is only conjecture, her possible support of Tyndale would have given her enemies in Henry's court more ammunition for her execution.

Tyndale was betrayed by Henry Phillips, who was paid to befriend him, in May 1535, and spent 16 months in a cell in the castle of Vilvoorde outside Brussels. He was found guilty of heresy, and, on Oct. 6, 1536, strangled and burned at the stake. The exhibit reports that his last words were said to have been, "Lord, open the king of England's eyes."



Tyndale



Tyndale not only gave his life to the Bible, he gave his life for the Bible.

Specialist offers tips to overcome witnessing fear

By Lynne Jones
SBC North American Mission Board

GLORIETA, N.M. (BP)—The toughest doorway for Christians to cross in witnessing is their own, said Kentucky Baptist Dale Griffith.

"The best way to overcome fear in witnessing is to practice witnessing every chance we get," said Griffith, a Missions Service Corps volunteer with Southern Baptists' North American Mission Board and founder of Messengers for Christ Inc.

"Most Christians do not witness because they are afraid," Griffith told a conference during North American Missions Week at Glorieta (N.M.) Baptist Conference Center.

"The question Christians should

be asking themselves is, 'Will I let fear control my life or will I allow Jesus to control my life?'" said Griffith, a resident of Ashland. "If we will put Christ first in everything we do, then our fears will diminish greatly and we will focus on him instead of ourselves."

Griffith cited four basic fears most Christians face that hinder them from bearing witness about their faith: failure, rejection, how to begin and ignorance about what to say.

"The fear of failure is one of the greatest deterrents in soul-winning," Griffith said. "But we should remember that all we are commanded to do is share the gospel and leave the results to God."

Concerning fear of resentment or rejection, Griffith said, "Christians should keep in mind that we are not

responsible for a person's response to the gospel."

Griffith offered tips for overcoming the fear of rejection. "Be friendly. Smile and be pleasant. Look for ways to compliment the other person. Talk to them about their interests or hobbies. If you are genuinely interested in the person, he or she will be more open to your testimony."

Some people can discuss family, interests and occupation, but have difficulties turning a conversation toward matters of faith, Griffith said. Transition sentences or questions can help, he said.

Among the phrases he recommended:

■ When you attend church, where do you attend?

■ Do you ever think about spiritual things?

■ There are at least two things we can agree on: We are all going to die, and we do not know when we will die. If you were to die today, do you know for sure that you would go to heaven?

"Gain their confidence, find out about their spiritual condition and get them to respond as much as possible," Griffith recommended.

"Most nonbelievers are hurting and searching for what we already have. Most people will respond politely and will show interest if we approach them the way Jesus would."

Regarding not knowing what to say, Griffith said, "Remember, salvation is not a plan. Salvation is a person, Jesus Christ. This fear can be overcome by mastering a way of introducing Jesus to lost people."

"The best way to overcome fear in witnessing is to practice witnessing every chance we get."
Dale Griffith

Author: More Christians should aspire to godly leadership

By Linda Lawson
SBC Sunday School Board

GREENVILLE, Ill. (BP)—Christians should do a better job of producing and being godly leaders in the marketplace, says an author

and former sports promoter and television producer.

"We haven't done a very good job of strategically placing the gospel in leadership areas," said Bob Briner, who recently co-wrote "The Leadership Lessons of Jesus, Vol. 1."

"Producing godly CEOs or godly secretaries of state is really expensive. I'm not talking just in terms of dollars, but the kind of commitment that it takes both for the would-be leader and the institution that's committed to developing them."

Some Christians have shied from aspiring to leadership from a false sense of humility, equating leadership with self-promotion, he said. But leadership is a noble calling, Briner insisted.

"What we need to understand is that some of us are called to leadership," he said.

A call to leadership must be accompanied by a commitment to excellence, he added. Briner now disciplines 20 student athletes each semester at his alma mater, Greenville College in Illinois.

Briner shows them the film "My Fair Lady" to emphasize the importance of looking your best, speaking well and learning to be comfortable in executive board rooms.

"We need to think about those things, not in a superficial sense, but for the sake of the gospel," Briner said.

Briner said his book is designed for individual or group study for

Christians desiring to grow as leaders.

"I hope that we'll get parents, pastors, our Christian colleges and Christians in secular colleges to think about the whole area of leadership and to see leadership positions as a mission field," Briner said.

One area where Christian leadership has been strong is in sports, he noted.

"The church didn't abandon sports," said Briner, former promotions director for the Miami Dolphins. "For whatever reasons we were there and showed up, and now the gospel has a tremendous acceptance all throughout sports and from the major leagues down to the little league."

On the other hand, Briner, who used to produce sports television specials, said Christian leadership is absent from television production.

"I could go for weeks in television and never find, not just another Christian, but even anybody who had a sympathetic attitude to the gospel," said Briner, author of "Roaring Lambs" and "Lambs among Wolves."

"We need to get people who are competent and committed and classy to be in the areas where programming decisions are made, where it's determined what kind of message is going to spill out into 93 million homes every week," he said.

He praised some recent efforts at addressing spiritual themes in television through series such as "Christy," "Touched by an Angel" and "Promised Land."

"There's a very intense interest in spirituality now, and we need to capture that for the gospel and for Jesus," he said.

Briner listed top qualities for a Christian leader as the ability to create order, create unity and lead with compassion.

"Compassion is caring deeply about the best for the most people. That doesn't mean that you don't sometimes deliver painful kinds of messages," he said. "Good leaders take care of their people. Great leaders take care of their people's people."

"We haven't done a very good job of strategically placing the gospel in leadership areas."
Bob Briner

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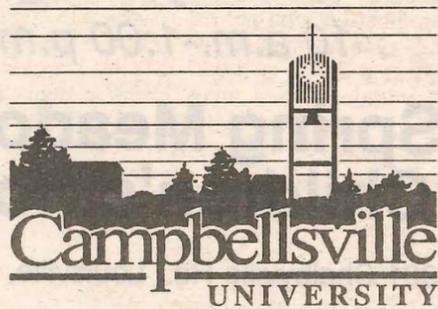
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BOOKS

Conservative Bible authority: NIV's critics 'seriously wrong'

ATLANTA (ABP)—Critics of a proposal to revise the New International Version of the Bible using more gender-inclusive language may be sincere in their concern but are "seriously wrong" in attributing such changes to feminism, a Bible scholar told Christian booksellers.

Conducting a workshop during the Christian Booksellers Association convention, John Kohlenberger said gender-inclusive language has been used in translating the Bible since the Septuagint, a Greek translation of the Hebrew scriptures dating from the second century before Christ.

The association said it invited Kohlenberger, a Conservative Baptist author from Portland, Ore., because of recent controversy which caused the International Bible Society to drop plans to revise the NIV.

Kohlenberger expressed concern that as a result of the controversy, future generations could see the NIV—currently the most popular Bible translation—become obsolete.

A controversy over gender-accurate biblical translation erupted this spring when World magazine published reports alleging that the International Bible Society and Zondervan Publishing House planned to publish a "unisex" NIV which would become the only version available in the United States.

Zondervan and IBS officials said the magazine distorted and misrepresented the issue.

Kohlenberger said two "suppositions" fueled the controversy. One was that gender-inclusive language is driven by a feminist agenda and the other that gender-inclusive language would be applied to God and to distinctions between men and women in church and family roles. Both, he argued, are false.

Gender-inclusive language always has been a part of Bible translation, Kohlenberger said. Examples include the male rabbis who translated the Septuagint from Hebrew more than 2,000 years ago. "This is not your hotbed of feminism in the ancient world," he said.

These 'Habits' can be hazardous to faith

By Frederica Mathewes-Green
Religion News Service

WASHINGTON (RNS)—Christian author Chris Fabry writes in the preface of his new book that he'd been through too many similar upbuilding experiences.

"I had been to seminars and dinners and week-long meetings ... men's meetings, couples' retreats, leadership training and Bible walk-throughs." Exhausted, Fabry found himself looking for something less stressful and, "frankly, not so spiritual."

The result is a slim volume titled "The 77 Habits of Highly Ineffective Christians." Each of the roughly page-long chapters details one habit to ensure "an average, normal, mediocre Christian life."

Among the chapter titles are these rules for ineffective living: "Dichotomize Your Life," "Shun Pain," "Treat God Like a Pal," "Leave Fasting to the Weird People," "Believe Sex is Dirty," "Have All the Answers," and "Be a Spiritual Weenie."

One rule clearly indispensable to cultivating a weak and ineffective spiritual life is Habit No. 7, "Make Prayer Occasional." Some might be inclined to bring only the biggest questions to God: "Who should I marry," "Which college should I attend" and "Should I get tinted glass in my minivan?"

But as Fabry explains, "True mediocrity demands even less. What you must actually do is make up your mind

about the decision that faces you, and then subtly conform the will of the Almighty to your own." Not only does this put God on notice as to his next move, but it also "makes you feel spiritual since you can rightly say, 'I prayed about it.'"

"The 77 Habits of Highly Ineffective Christians" offers plenty of chapters that allowed me to feel superior and scoff at those low-achieving believers who do it all wrong.

But more often I ran into descriptions that were a little too familiar. This is partly because each bad habit has its equally troublesome opposite.

Habit No. 14 is "Get to the Head Table."

On the other hand, Habit No. 67 is "Be a Poor Receiver." In this case, "There is nothing more exasperating for people in the church than a person who will not take anything, will not receive from others and will only give. ... When someone offers to watch your children and give you a break for a

few hours, do not accept. ... If the person persists, let your children go for 45 minutes then keep your friend's children for two weeks in the dead of winter."

"The 77 Habits of Highly Ineffective Christians" is a provocative book, effectively using humor to disarm and then persuade. I'd thank Fabry for it but, as his own dedication page warns, "An ineffective Christian never remembers to thank anyone under any circumstances. Better get used to it."

REVIEW

WEEKDAY MINISTRIES DIRECTOR

Seeking director of urban ministry center. Must have high level of creativity and energy. Prefer MSW, MDIV/SW or MRE/SW degree. Norfolk Baptist Association, 513 N. Lynnhaven Road, Virginia Beach, VA 23452. (757) 463-6525



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Building bridges

By Robert Dunston

About 1875, Pastor A.A. Myers and his wife arrived in Williamsburg. Both were graduates of Hillsdale College in Michigan and came under the auspices of the American Missionary Association. As a trustee at Berea College, Myers was dedicated to educational work. Under his guidance, funds were raised through the American Missionary Association and the Congregational Church, and by 1882 enough money had been received to establish a school called Williamsburg Academy. Later the school would become Highland College.

By 1890 Myers and his wife moved to Cumberland Gap to begin a new ministry. There Myers was a driving force in founding Lincoln Memorial University.

In 1907 Williamsburg Institute (later Cumberland College) purchased Highland College. Three new buildings became a part of Williamsburg Institute.

But according to Cumberland College President James Taylor's book "A Bright Shining City Set on a Hill," one problem remained. Williamsburg Institute now had two campuses, located on adjacent hills. A way was needed to connect the

two campuses and make each more accessible to the other.

In 1920 a viaduct was constructed that crossed the small valley between the two hills and provided a direct and beautiful means for walking from one campus to the other. Now the two campuses were one.

In the years since 1920 the viaduct has been repaired and strengthened, but it still fulfills its original purpose and provides an effective symbol of the work of Cumberland College. Each day students cross the viaduct on their way to classes so that they can learn to build bridges of hope and promise through education and service.

Education provides students with the knowledge and ability they need to create a better future. Christian values provide the framework on which a better future can be constructed. But it is commitment to God through Christ that provides the drive to work under God's leadership for building a better future. We have faith that those who walk across Cumberland College's viaduct will build bridges guided by the Master Builder.

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

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LEADERSHIP

FAMILY

Here's 6 ways you can avoid those tempting impulse buys

By Jeremy White

Here are some tips to keep you from falling financially:

■ **Get rid of mail order catalogs.** Protect your wallet and your time from these

temptations. Rather than flipping through them idly, make a trip to the trash can. To get your name off up to 60 percent of the national lists for junk mail, write to Mail Preference Service, Direct Marketing Association, P.O. Box 9008, Farmingdale, N.Y. 11735.

■ **Find ways other than shopping to relax and unwind.** Stroll in the park or have prayer walks for your neighborhood rather than go to the mall. Nothing is inherently wrong with window shopping, but why open yourself to coveting and discontentment. Joseph finally dealt with temptation by fleeing (Genesis 39:12).

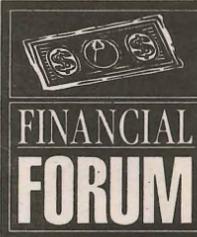
■ **Shop with lists.** No freelance shopping. Buy only what you came for.

■ **Make an impulse plan.** To avoid buying items on impulse, set your strategy. This should include a cooling off period (say, 30 days) before buying the tempting item. During this time, compare prices and discuss the purchase with your mate. Find out how you will adjust your budget to pay for it.

■ **Get rid of telephone solicitors.** To stop most junk phone calls, write to Telephone Preference Service, Direct Marketing Association, P.O. Box 9014, Farmingdale, N.Y. 11735. For solicitors who still call, ask to be permanently removed from their lists. The recent Telecommunications Act requires solicitors to remove callers who request it. If they call again, mention this act and that you will report them to the Federal Trade Commission.

■ **Say the phrase, "I don't need that," at least three times to tempting items.** Remind yourself that you have a limited amount of money. Ask yourself, "Would God think I am a good manager of my resources by purchasing this item?"

Jeremy White is a certified public accountant in Paducah. He presents financial seminars and workshops at churches and conferences.



Scholars: Don't let gadgets dictate worship

LOUISVILLE (ABP)—The purpose and integrity of worship must not take a back seat to technology and cultural trends, workshop leaders said at a recent conference.

Two hour-long workshops during the Cooperative Baptist Fellowship conference in Louisville focused on trends in worship, a topic that is stirring more than a little controversy in Baptist churches.

Bill Leonard, dean of the divinity school at Wake Forest University, urged Christians to "look underneath" changing practices and technology and evaluate how the changes impact the purpose and mission of the church.

As an example, he noted a Texas megachurch has considered using hologram technology to project a three-dimensional image of its pastor to the worship center of the church's second site.

The plan would allow the "virtual image" of the pastor to deliver a sermon, even though he would not be present at the service. But it could also project a negative message about the availability of the pastor to the church members, Leonard warned.

Likewise, new prepackaged "disposable communion" sets—which offer grape juice sealed in a tiny cup with a bread wafer inserted in the cup lid—could dilute the spiritual significance of communion.

On one level, change is nothing new, said Leonard, a leading American church historian. Some changes in worship help churches get the attention of religious seekers who have been hostile to formal religion, Leonard said, but congregations must consider how those changes affect the nature and purpose of worship.

"Christianity is a pilgrimage" be-

tween a sense of God's nearness and God's vast pervasiveness, he said. He urged against extreme positions that diminish either element in God's character.

In a separate workshop, Molly Marshall outlined five principles to guard the integrity of worship:

■ Worship must be faithful to the word of God.

■ Worship must be in touch with the roots from which it has sprung.

■ Worship must be expressive of contemporary culture. It is "rehearsal for life" and must deal with the issues people face, said Marshall, a professor at Central Baptist Theological Seminary in Kansas City, Mo.

■ Worship should "engage the fullness of our lives." It should involve the senses and employ the aesthetic.

■ Worship must include all members of the community.

A Texas megachurch has considered using hologram technology to project a three-dimensional image of its pastor to the worship center of the church's second site.

CLASSIFIED ADS

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

SEEKING: Turner Ridge Baptist Church in Northern Kentucky is searching for a part-time minister of youth. If interested, please send resumé to: Turner Ridge Baptist Church, Rt. 5, Box 283, Falmouth, KY 41040.

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.

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: First Baptist Church of Sonora seeks a part-time minister of youth and music. Send resumé to: P.O. Box 187, Sonora, KY 42776.

SEEKING: Part-time minister of music, 15 to 20 hours per week. Experience will be rewarded. Our church has very talented accompanists. Experienced applicants send resumé to: Personnel Music Minister Search, Lynn Acres Baptist Church, 5007 Southside Drive, Louisville, KY 40214-2298.

SEEKING: Bivocational minister of music and/or youth. Send resumé to: Personnel Committee, Trinity Baptist Church, 3900 Lafayette Road, Hopkinsville, KY 42240.

SEEKING: Full-time minister of education/outreach, First Baptist Church, Mayfield. Send resumé to: Pastor Bob Swift, 118 West South Street, Mayfield, KY 42066.

SEEKING: Audubon Baptist Church is currently seeking a part-time minister of youth. The church seeks a mature Christian who is committed to youth ministry. Anyone interested should send a resumé to: Audubon Baptist Church, 1046 Hess Lane, Louisville, KY 40217, or call the church office at (502) 635-6750.

NEEDED: Senior adult groups—fall mission trips in Atlanta, Leesburg, New Orleans. Activities include fellowship, mission work, Bible study, sightseeing. Call Mission Adventures, (800) 299-0385.

SEEKING: Wonderful opportunity for minister of music and youth at a well-established Southern Baptist church with a large family life center. Qualified persons with experience please send resumé to: P.O. Box 3705, Highway 266, Corydon, KY 42406.

SEEKING: Interim director of missions to administer new paradigm for missions in the fast-growing Shelby Association. Twenty hours per week; creative, catalyst, communicative. Send resumé to: Steve Boyd, P.O. Box 56, Simpsonville, KY 40067; (502) 722-5246.

AVAILABLE: Experienced moderate leader, director of missions, minister of education, etc. Salary of no importance. Particular interest in assimilating new members, discipleship training/Lifeway materials, special ministry projects used as outreach, lead teams, etc. Bivocational; must be within driving distance of Elizabethtown. Want to talk? Write: Available, P.O. Box 7, Cecilia, KY 42724.

SEEKING: Full-time minister of education/discipleship, First Baptist Church, Richmond, Ky. Send resumé to: Search Committee, P.O. Box 697, Richmond, KY 40476-0697.

SEEKING: Louisville church seeks full-time children/preschool minister. Experience required; generous salary and benefits. Send resumé to: P.O. Box 1066, Louisville, KY 40222-1066.

SEEKING: Nicholasville Baptist Church is searching for a full-time minister of youth. Send resumé to: Search Committee, Nicholasville Baptist Church, 131 South Main St., Nicholasville, KY 40356.

NEEDED: Houseparents. Florida Baptist Children's Home seeks a live-in couple as child care workers to care for 10 children in Miami. Compensation based on salary range of \$14,635 to \$22,123 each, based on education and experience. Excellent benefits including paid vacation. Call Brian Hawkins (302) 271-4121. EOE/DFW.

SEEKING: Growing church seeks full-time worship leader. Forest Park Baptist Church, Bowling Green, KY 42101. (502) 843-3419; Fax: (502) 843-3434.

NEEDED: Mothers day out director for two-days-per-week program at Rockford Lane Baptist Church. If interested, or for more information, contact Ron Abrams, pastor, at (502) 447-2591.

FOR SALE: YouthFest '97 laminated, four-color Roman Road badges with chains at 50 cents each. Great tool to help youth share their faith with others. Good for mission trips, backyard Bible clubs, etc. Quantities limited. Orders taken on a first-come-first-served basis. Contact the Office for Evangelism at (502) 245-4101 to place your order.

SEEKING: Part-time music director to lead choir and congregational music, Blackjack Baptist Church. Small salary. Send resumé to: Personnel Committee, P.O. Box 555, Franklin, KY 42135.

TOURS: Miller Tours. Pigeon Forge, Tenn./Asheville, N.C., Oct. 8-10, 1997—Alabama Grill, Music Mansion Theatre, tour of Smokies, Biltmore estate, Deerpark Restaurant, two nights hotel, five meals, \$291. Branson, Mo., Christmas, Dec. 3-6, 1997, Wayne Newton, Jim Stafford, Charley Pride, Tony Orlando, Mel Tillis, Imax, three nights hotel, six meals, \$379. Reservations call: (502) 363-0609.

SEEKING: Middle Creek Baptist Church in Hodgenville, Ky., is seeking a full-time pastor. Please send resumé to: Pastor Search Committee, 3595 Carters Bro. Road, Hodgenville, KY 42748.

SEEKING: Beacon Hill Baptist is now accepting resumé for a full-time minister of students (children, youth and coordinator of college). Send resumé to: Search Committee, Beacon Hill Baptist Church, 274 Old Monticello Road, Somerset, KY 42503. Deadline for resumé is July 31.

SEEKING: Part-time minister of youth. Send resumé to: Youth Search Committee, Double Springs Baptist Church, P.O. Box 70, Waynesburg, KY 40489.

PEOPLE

PRAYER PARTNERS

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

- Wisdom for Matt Spann as he assumes the responsibility of interim mission administrator in Moscow.

- Safety and good health for Kentucky volunteers who are in Russia this month.

- Continued freedom for Baptists to minister in Russia.

- Kentucky volunteers ministering in New England this month.

Mountains to the Mississippi

Compiled by Ann Tatum

- **ALEXANDRIA**—Main Street Church will celebrate its 40th anniversary Aug. 24. Special services will be held at the regular morning service and at 2 p.m. Former Pastor **Merwyn Borders** will be guest speaker. Former members are invited to attend.
- **CAMPBELLSVILLE**—Campbellsville Church called **David Johnson** as minister of music. He previously was music associate and singles minister at First Church in Shreveport, La. He began his new ministry July 1. Also, **Wally Vinson** resigned as minister of youth/college, effective Aug. 3. He plans to pursue his seminary education on a full-time basis.
- **CRESTWOOD**—Harrods Creek Church will celebrate its bicentennial Aug. 8-10. Special events are planned

for each day. Contact Diane Hillard at (502) 241-8491 for more information. **Ron Williams** is pastor.

- **ELK HORN**—Raikes Hill Church recently called **Wayne Orange** as interim pastor.

- **FRANKFORT**—Immanuel Church called **Michael Greer** as pastor. He previously was pastor at Park Street Church in Columbia, S.C. He will begin his new ministry Aug. 10.

Evergreen Church called **Walter Lee Eames** as pastor. He previously was pastor at New Unionville Church in Bloomington, Ind.

Farmdale Church called **Becky Milburn** as minister of music. She is a student at the University of Kentucky.

Buck Run Church called **Kevin Hash** as minister to students. He pre-

viously was youth minister at Rich Pond Church in Bowling Green. He began his new ministry July 13.

- **HARTFORD**—Hartford Church called **David Bratcher** as minister of music and senior adults.

- **LAWRENCEBURG**—Alton Church called **John Charles** as pastor. He previously was pastor at Spring Bayou Church in Kevil.

- **LOUISVILLE**—Valley Station Church called **Eric Walton** as part-time minister of music. Walton previously was interim music director at Bardstown Church. He will begin his new ministry Aug. 10.

Cloverleaf Church will host **Amy Lambert** of Boone, N.C., in a gospel music concert Aug. 3 at 6 p.m. For more information, call (502) 367-0128.

- **SPRINGFIELD**—Thompsonville Church recently named **Wesley Powers** pastor emeritus for his years of service and dedication. **Brent Gup-ton** is current pastor.

National Baptist leaders vote to retain Lyons

NASHVILLE (RNS)—Henry Lyons—despite controversy over his spending practices and alleged marital infidelity—will retain his post as president of the National Baptist Convention, USA, after his denomination's board gave him a vote of affirmation July 17.

Lyons faced questions about his marital fidelity and lavish spending after his wife, Deborah Lyons, was charged with setting fire to a Florida house her husband co-owns with business partner, Bernice Edwards.

At an emergency meeting, the

board of the nation's largest black denomination voted unanimously to keep Lyons as president, Associated Press reported.

The board said in a statement after the meeting that it "moved and accepted the explanation of President Henry J. Lyons on issues ... raised in the media."

Charles Williams, a denomination spokesman, said Lyons addressed board members for about an hour and answered questions. Williams did not disclose details of Lyons' remarks.

At a July 11 news conference at his

St. Petersburg, Fla., church, Lyons denied having an affair with Edwards. Pinellas County sheriff's officials said Deborah Lyons told them she believed her husband was having an affair with Edwards. But Mrs. Lyons later retracted that statement in the media.

Among the revelations that have surfaced about Lyons and Edwards since the July 6 fire was a report that the two bought \$130,000 worth of merchandise, including a 20-carat diamond, from a Clearwater, Fla., company. The company has sued because it is still owed \$89,000.

Former New England worker now missionary in Lexington

LEXINGTON—Sandra Williams recently was appointed to serve as a Southern Baptist missionary to Kentucky.

A native of Missouri, Williams is serving as director of church and community ministries for Elkhorn Baptist Association in Lexington.

She is the former director of church development for Western Connecticut Baptist Association, in New Britain, Conn.

"I will be serving in the areas of church development and social needs," she said.

Her responsibilities include working with benevolence ministries, including the association's clothing room.

She also is working with local agencies to design responses to welfare reform.

A graduate of Northwest Missouri State University in Maryville and Southern Baptist Theological Seminary in Louisville, Williams served as minister of education and music for Maple Grove Baptist Church from 1975 to 1992.



Williams

A bus full of happy faces

On a recent Saturday morning at 8:15, a busload of our faculty and staff children and their parents left for a day of fun at Kentucky Kingdom. I stepped out of my office and waved at the bus full of smiling faces as they pulled away.

Many of our friends know our faculty and staff work for modest salaries. Any household must adjust spending to income. The children of our faculty and staff obviously are affected by the incomes of their parents. Vacations must be scaled back in order to stay within the family budget.

Recognizing the limited financial resources of our families, the school provides one or two trips each summer for staff children and their parents. During this trip to Kentucky Kingdom, the school paid for admissions tickets and provided their meals for the day. I must confess I was as excited about this fun-filled trip as they were.

As a parent and grandparent, I am aware of the difficulty of balancing one's commitment to the needs of our students with those of our families. Few people are aware of the many extra hours our faculty and staff spend away from their families in order to meet the needs of our students. This time away is not given grudgingly, but with the clear understanding that God has placed these young people in our care. The greatest need of many of our young people may be to improve academically. Others are deficient in social skills. But a large percentage of our students want someone to spend time with them and listen to them.

Many of our faculty and staff will spend some time with our students; shopping or taking them out to eat. This special time may include inviting students to visit in faculty/staff homes. We have a

relatively new family on staff who moved from Maine to be a part of this ministry. Last Saturday they took about a dozen girls over to the farm to fish in our school pond. I don't know how big the fish were, but the girls told me they had a wonderful time catching them.

Often this time away from the family is because of coaching or other responsibilities. We are not alone in this category, as any teacher who coaches knows, a certain percentage of family time must be forfeited to meet the needs of others.

Knowing that it's difficult for our staff and faculty to find time and financial resources for family fun, we gladly provided this special day. Children and adults alike had a great time. Many of the teenagers sought excitement on roller coasters and water slides. Younger children rode the "kiddy rides" and splashed in the wading pool. Some of our adults spent most of the day afloat in "Hurricane Bay." Regardless of what they chose to do, everyone had fun.

When the time came to return, the kids were tired and ready to make the four-hour trip home. Many sleepy eyes were closed during most of the trip back to Oneida.

I am truly grateful for the dedication of our faculty and staff. They work long hours, face many difficulties and make many financial sacrifices in order to be a part of this ministry. Needless to say, we could not do what we are doing if it were not for the prayers and financial support of our many friends. Your support helps us in so many ways, including a well-deserved day of fun for our staff children. Thanks.

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

THIS IS ONEIDA



W.F. Underwood

Alumni serve in Liberty Association

I left our valley at 5:45 a.m. to preach at the 8:30 a.m. worship at Coral Hill Church near Glasgow. A brilliant sun splashed the rolling hills of Barren County.

A car approached from behind whose driver was accustomed to traveling that section of road at a faster speed. The driver was Pastor Ray Woodie, a 1985 graduate.

Church growth analysts probably would say Woodie's enthusiasm and energy are a significant factor in the growth of this rural church. The early service had about 85 present, and they were fully awake. A basement room was filled for the pastor's Bible study; Sunday school attendance was 169. The 11 a.m. worship had a nearly-filled auditorium. They love to sing, both

Woodie wants the church to strengthen and encourage area churches. Neighboring pastors or a guest evangelist sometimes preach at the early service. That week the youth sang for a sister congregation. Coral Hill Church encouraged

Clear Creek with a \$350 gift for student scholarships as part of our Beyond 2001 Campaign.

After a nostalgic visit to the Wigwam Village on U.S. Highway 31 W., I drove to Park City. Sam Huff, a 1996 alumnus, and his wife, Vanessa, welcomed me to a comfortable parsonage and a delicious supper. Their children Tiffany and

Zachary enjoy the local schools. It was good to hear this family talk about a church that loved and cared for them. Prior to worship at Park City Baptist Church, a group of members celebrated the conclusion of the Experiencing God study. They fully understood Clear Creek's "God-sized opportunity." In the pastor's study Sam shared new books that feed his sermon preparation. His love for the Bible and commitment to prepare relevant messages will bear fruit. The evening worship rekindled memories of my beginnings. I was baptized by B.A. Houchens, pastor of the church on two occasions.

Kentucky Baptists' investment in our ministry gains a return from these two Kentucky Baptist pastors.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Pastor a familiar face to casino workers

By Tim Ellsworth
Illinois Baptist

GODFREY, III. (BP)—Trennis Killian is a regular on the local riverboat casino. He spends hours there, and most of the employees know him by name.

But Killian isn't a patron of the Alton Belle at Godfrey, Ill., and he's never spent a dime there. Instead, he spends his energies ministering to the 850 workers and taking every opportunity to share the gospel.

"There are hurting people there who don't really have anybody to turn to," said Killian, pastor of Godfrey's Bethany Baptist Church.

Killian also hopes his ministry at the Alton Belle will catch on with others across the state. He pointed to the 10 riverboat casinos in Illinois as the potential for a meaningful ministry.

"We need to let people know that it is being done, and it can be done in their area as well," Killian said. "This is an up-and-coming ministry."

He's making an impact. Killian wears a pager, and the first call he received was from a woman who worked at the casino calling on behalf of a co-worker. This woman had a pregnant teenage daughter who was planning an abortion. The woman calling had tried talking the girl out of it, but to no avail.

So, she called Killian. "We got 'em hooked up with a local crisis pregnancy information center, and as far as I know a healthy baby was born," he said.

That's just one of the many opportunities Killian has had to minister.

Merv Cruthis, assistant director of security at the Alton Belle, is one of Killian's biggest supporters and played a key role in getting permission for the pastor to serve as chaplain.

"He fits here like a glove," Cruthis said. A chaplain at the casino can't just have an attitude "that you must save these people" from what they're do-



CHAPLAIN Trennis Killian spends hours on the local riverboat casino. "People keep coming up to me and talking." (Photo by Tim Ellsworth)

ing, he said. "I'm sure they would rebel against that."

Cruthis pointed out that "many of the employees have a problem with what's going on as far as the gaming part." He said 5 percent to 10 percent of the customers are gambling addicts, and "we hate to see that. It's nice to have a chaplain around they know they can go to and talk to."

Killian began the ministry in August 1996 but said God had been working on him before that.

Saved at 32, Killian worked as a bartender and bouncer before his conversion. He's not proud of his background but now sees God is using that to his advantage in casino ministry.

"It has helped me considerably," he said. "Lots of people there have become much more receptive when they found out what my background was. They've got to feel that you can relate to them."

Killian's attitude about the casino has changed considerably in the past

few years. When he came to Godfrey three years ago and first saw the Alton Belle, he said, all he could think about was throwing a stick of dynamite toward it.

One of his church members picked up information on casino ministry while at a conference in Mississippi, and that was Killian's first exposure. He wasn't interested at the time, but the issue kept surfacing during the next year, he said.

In August 1995, he attended a Southern Baptist Home Mission Board-sponsored conference on gaming and met John and Linda Landrum, who minister to casino employees in Gulfport, Miss.

It was during that conference that Killian went on a riverboat casino for the first time. Expecting to feel surrounded by a black cloud of sin, Killian was surprised at his reaction.

"I saw people. All I saw was people," he recalled. He started getting a burden for them, and last August he went on the Alton Belle for the first time with John Landrum.

Before long, Killian had permission to launch the ministry. He usually visits the boat twice a week. It often occupies four or five hours of his time. "People keep coming up to me and talking."

With access has come guidelines he must follow: He can't try to talk anyone out of gambling, and he can't discourage employees from working there.

That's not always easy. Killian knows many Christians work on the boat to provide for their families. Sometimes they ask his opinion about their employment. He gives them his standard answer: "God could have a reason for you working here."

Those are words he abides by himself. He said he doesn't fully understand why he's involved in the ministry but believes he's doing the right thing.

"You've got to see the ministry," Killian said. "If you don't see the ministry, there's no hope for you."

Baptist inner-city congregation featured in Time for ministries

ST. LOUIS (BP)—After starting in 1994 with two home Bible studies, the 10-member Gibson Avenue Baptist Chapel moved into a building at the corner of Gibson and Newstead in St. Louis.

This was not just any building. It has been a known "crack house" where people sold and used crack cocaine.

"When we first entered this building, people were afraid to come out of their houses at night because gangs walked the streets and would just shoot in the air," recalled Pastor Jimmy Ward.

"We had gang members who used to stand in front of the building and sell drugs ask us why we made this a church. From that, we developed a relationship with gang members, and they finally stopped hanging out in front of the building and moved down the street."

But the church did not stop there. "We would go down the street and take them Christian literature, and because of that, they moved off the block," Ward said. "People have gone from being afraid to come out at night to having block parties last summer. We've shown outdoor movies, such as the 'Jesus' film and 'Heaven's Gates and Hell's Flames.' Once a month, we have a community-wide activity."

It's a different picture Ward paints today of the same Gibson Avenue community where, six years ago, a 9-year-old boy was killed in the crossfire between rival drug dealers. In fact, it is such a different picture that this former mission of Kingshighway Baptist Church in St. Louis, was included in a July Time magazine article about the effects of inner-city missions on communities.

"People in the community have really supported and embraced the church," Ward said. "The community and church are coming together to do things that make it a lot better. That was one of the church's first goals—to form community block units where residents could discuss problems of the community and come up with solutions. The main priority of the church was to reach out to the community in a five-block area."

Now, with 63 members, it is known as Gibson Avenue Baptist Church. It is one of three Kingshighway missions that have become churches within 15 months.

A photographer from Time magazine also visited a Hispanic mission and took pictures of four people being baptized, reported Bill Jones, Kingshighway's administrator. Jones said the missions are growing because they are located where the people are.

Columnist comfortable adding faith to public forum debates

By Ken Camp
Baptist General Convention of Texas

DALLAS (ABP)—Baptist layman Steve Blow says he doesn't consider his column in the Dallas Morning News a pulpit. But the recipient of this year's Texas Baptist Communications Award admits that some readers see it that way.

"There are a few people who have said they're sick of me wearing my religion on my sleeve," said Blow, a member of Shiloh Terrace Baptist Church in Dallas. "I don't think I do that, but I did get a letter last week from someone who said I sound like a bleating divinity student."

While Blow is not always appreciated by those who disagree with him, his human-interest column in the newspaper's metropolitan section is popular with readers. He often incorporates competing opinions from readers on issues of faith, morality and ethics.

"I try to use the column as a place where people with lots of different

ideas feel comfortable and safe expressing their views," Blow said. "I hope it's a place where we can listen to each other. I just want to be the moderator of the discussion, to provide a place where we can talk in a civil way to each other about a lot of things, including matters of spirituality and faith."

On that basis, a communications advisory committee selected Blow as the recipient of the 1997 Texas Baptist Communications Award. The award is presented annually to a person in communications who has made significant contributions to the religious life of Texas.

The committee honored Blow for his ability "in portraying religion as a normal part of daily life," according to chairwoman Beth Pratt, religion editor of the Lubbock Avalanche-Journal.

In a nomination letter, two staff members at Blow's church said, "He has used wit and humor to pen articles that reveal how Christian values are influencing our society and how

society influences Christian values."

Blow said he grew up in a Church of God congregation and became a Christian as a 12-year-old at an East Texas camp.

"I may be one of the last people to have been saved in an honest-to-goodness brush arbor camp meeting," he said.

Blow's faith tends to permeate his column, to the delight of some and the consternation of others.

"I certainly didn't begin writing the column with the idea that 'here's my pulpit,'" he said. "I did make the conscious decision to be as honest as I possibly could be in the column about my life and experiences, and a big part of my life is my faith."

But Blow said he is not interested in advancing anybody's political agenda. And that has drawn fire from fellow Christians when he has featured people with a variety of perspectives on volatile issues such as homosexuality and abortion.

"I'm cursed with the ability to see both sides of every issue," he reflect-

ed. "I think that comes with being a journalist. But that's what prompts the letters about being lukewarm and getting 'spewed out.'"

On at least one occasion, it also drew a protester who picketed outside the church where Blow and his family worship.

"The folks at Shiloh Terrace have been wonderful to me," he said. "And they were also wonderful to (the protester). A number of people went out of their way to make him feel welcome. I think it probably took all the fun out of it for him."

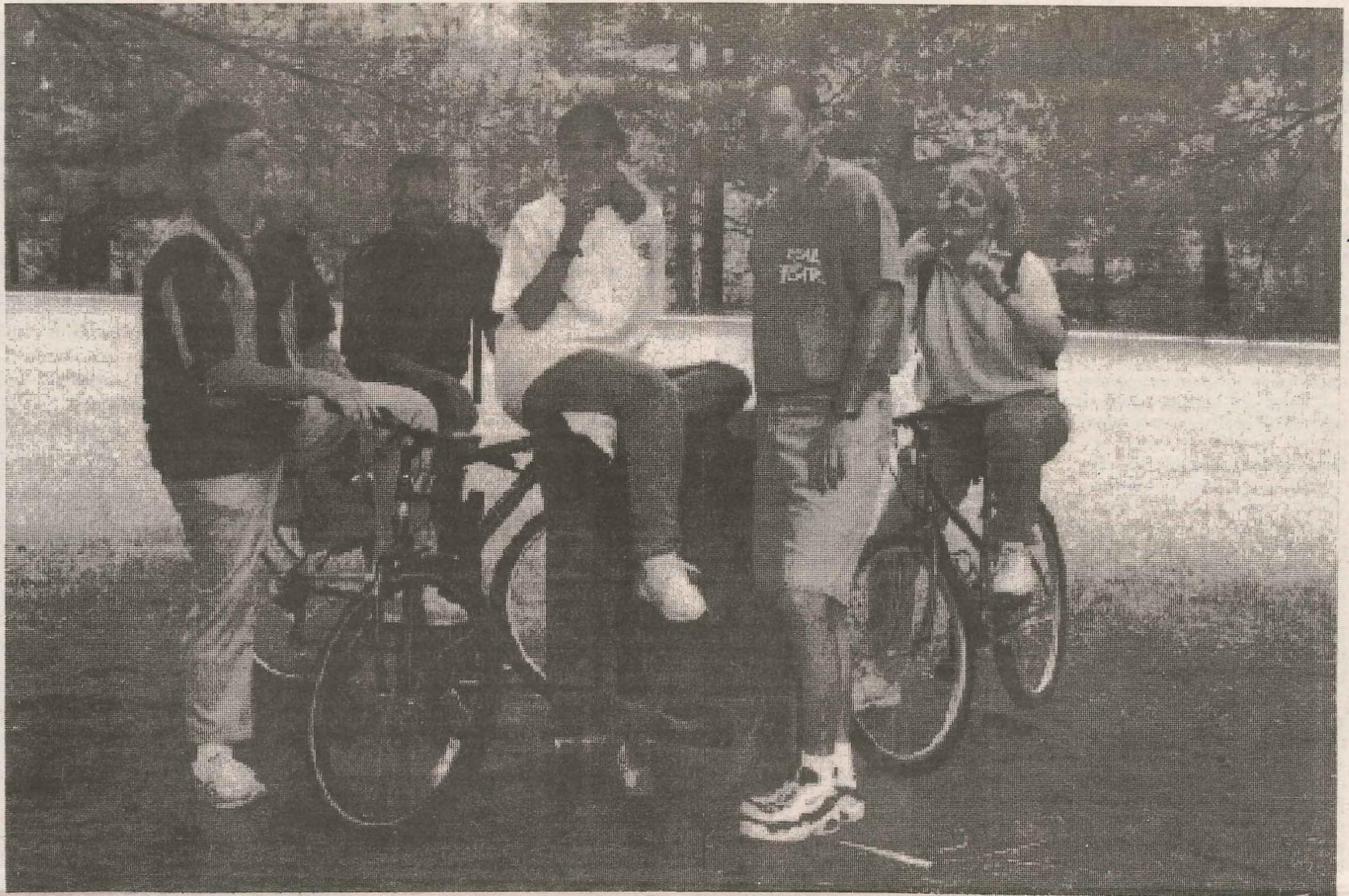
The fun hasn't gone out of writing his column, particularly when he is able to feature people who confound stereotypes and force readers to think, such as a 53-year-old conservative Baptist policeman who works with the homosexual community.

"I feel so blessed to have found a career I love," he said. "There are so many people who work just to make a living. I've been blessed to have found something that is still exciting to me and exhilarating for me."

"I did get a letter last week from someone who said I sound like a bleating divinity student."

Steve Blow, Dallas Morning News columnist

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