


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

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**FOR THE RECORD**

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**Beantown needs mentors, says Boston Baptist leader**

**BOSTON**—When Ignatius Meimaris became a Christian in 1968, he never dreamed he'd be a Southern Baptist missionary in Boston.

But he credits God's plan for his life with leading him there both to do cross-cultural language ministry and to find his future wife.

Meimaris, who serves as director of missions for Greater Boston Baptist Association, is among the missionaries with whom Kentucky Baptists work in their partnership with New England Baptists.

Meimaris met Southern Baptists for the first time in 1978, when he was a member of Boston's Greek Evangelical Church and was looking for ways to minister.

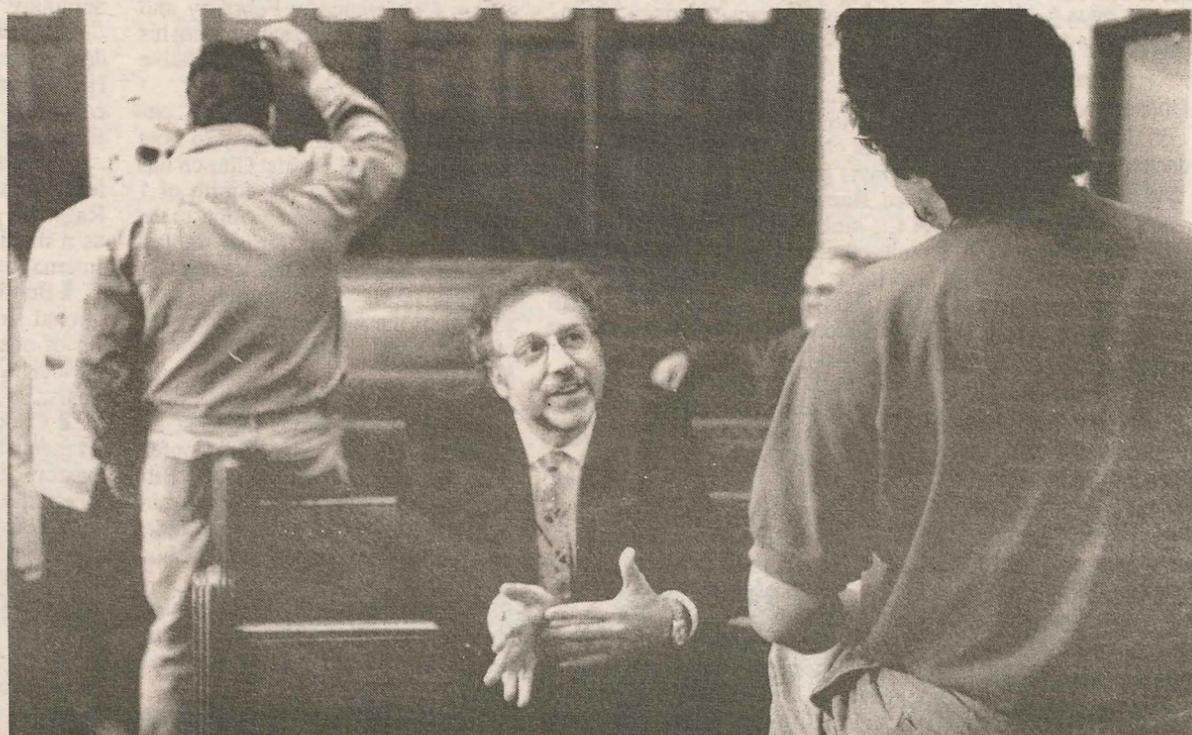
"I had an idea that God would use me working in different language groups cross-culturally," Meimaris said. "It wasn't long after that I began working as a language catalytic missionary in Greater Boston Baptist Association."

As director of missions, Meimaris faces a number of challenges, many of which arise from a lack of trained leadership.

"Perhaps the biggest struggle our churches have in reaching out to their communities is to develop the existing congregation so that it can develop new congregations," he said.

Meimaris has a vision to strengthen the churches of Boston. But to accomplish that, he must use a variety of methods. This is where creative thinking and volunteers serving in short- and long-term assignments come together.

"We want mentors to train others to be potential leaders and how to be



**PARTNERSHIP PLAN** Ignatius Meimaris, director of missions for Greater Boston Baptist Association, talks with a member of First Baptist Church of Chelsea, Mass. Meimaris' ministry is cross-cultural and language oriented. He wants to attract more volunteers to help mentor ethnic congregations. (North American Mission Board photo by Don Rutledge)

effective administrators," he said.

Only three of 71 churches and missions in the Boston association have full-time youth directors. Youth work is a great need.

"We are having new people come into our churches, yet so many of these people are second-generation families who have been unchurched. They don't have a background of working in a church setting."

One solution, Meimaris said,

would be to recruit volunteers to spend between one week and several months in Boston.

"If a volunteer comes and stays for a couple of weeks or months helping build a leadership base, they will leave behind a ministry. The people who were developed here in Boston still have a mentor to rely upon in another part of the country. The volunteers help create a homegrown leadership," Meimaris said.

Meimaris said he hopes churches will be willing to help Boston Baptists with short- and long-term volunteers.

"It takes a long time to develop leaders, but every bit counts," Meimaris said. "Volunteers need to be willing to learn. They can learn a tremendous amount about people and Boston while volunteering, yet they can give so much of Christ's love at the same time."

**Shoeshine lady in right spot for witnessing to rich & famous**

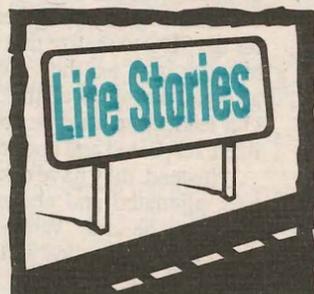
By Joyce Sweeney Martin  
Staff Writer

**BOSTON**—Sylvia Hill's been an employment counselor, a vocational rehabilitation counselor, a real estate development manager, a social worker and a director of human resources. But these days, she shines shoes.

Hill owns and operates "Sylvia Inc.," a shoeshine stand in Boston's Logan Airport.

The vocation requires 13-hour days—and many explanations to her professional friends who wonder why a woman who holds a master's degree from Northeastern University in Boston wants to shine shoes.

□ See Hill says if ..., page 8



**Kentucky pastor takes film role to share faith**

By Ken Walker  
State Correspondent

**PADUCAH**—Though he appeared in a half-dozen scenes during the recent filming of "U.S. Marshals," Paul Blizard acknowledges his movie debut could end up on the editor's cutting room floor.

But he already feels rewarded for reaching out to the cast and crew of the sequel to "The Fugitive." That effort included distributing 250 "Here's Hope" New Testaments on the final day of his stint as an extra in late July.

"I used to feel it was a disappointment not to lead somebody to the Lord, where they prayed the sinner's prayer," said Blizard, pastor of Reidland Baptist Church in Paducah.

"I still enjoy doing that if God gives me the opportunity. But I believe witnessing is planting seeds, watering and cultivating.

"Sometimes we don't see the fruit right then. But somewhere down the line the Holy Spirit will use that and another believer will have the bless-

ing of being there when they're birthed into the kingdom."

"U.S. Marshals" stars Tommy Lee Jones—who hunted Harrison Ford in the original movie—and Wesley Snipes as the fugitive.

Though a plane crash and other scenes were filmed 30 minutes away in a southern Illinois community along the Ohio River, Warner Brothers housed its crew at Paducah's Executive Inn.

If his appearance remains in the final cut, viewers will see Blizard wearing a blue jump suit with "Coroner" on the back. He dragged body bags up a hill and worked in the background after the plane crash.

He was one of 45 extras selected from a list of 1,300 applicants. It meant taking a week of vacation to work 12-hour days for \$45 a day, plus time-and-a-half for overtime.

"The set was all work," he said, noting they couldn't bring cameras or seek autographs. "It was very hot, and there was a lot of sitting around. Sometimes we would do over 20 takes for one scene."

He said his goal in applying for the position was to share Christ with Jones—an opportunity that never arose. But God showed him there were sound technicians, prop han-

dlers, transportation assistants and others who were just as important.

He got to share his faith daily. After the Paducah Sun mentioned him in a story about the filming, a member of the casting department asked, "Are you the reverend?"

That led to him explaining his T-shirt with "God is Love" written in Russian. He told details of his mission trip, and he explained Christianity.

His work with the Kentucky-Russia partnership paid other dividends. During a lunch break, a member of the camera crew noticed his Russian watch, sparking a discussion about Bible distribution and deliveries of humanitarian aid.

As they talked, other sound and transportation crew gathered. One person asked why someone would go that far for no pay.

"I shared the simple gospel message—the essence of John 3:16," Blizard said. "One guy said, 'I never heard it that way before.' He didn't understand Christ or why he died on the cross. They were enthralled with the simplicity of the message."

After many said they had never read the Bible, he scrambled to find New Testaments for everyone. Washington Street Baptist Church, a □ See Kentucky pastor ..., page 8

Moving? See page 4 (0909)

## African-American named to NAMB post

### Johnson to retire from Boyce

LOUISVILLE—Bob Johnson has announced plans to retire as dean of Boyce Bible School at the end of the current academic year. Johnson, who will turn 65 this year, said the decision was his alone and is not related to a new emphasis by the administration of Southern Baptist Theological Seminary to check more vigorously the theological beliefs of Boyce faculty. Boyce Bible School provides theological education for individuals without college degrees. Danny Akin, Southern's vice president for academic administration, said Johnson will continue to work for the seminary as a consultant in the 1998-99 academic year. This will help a new dean in a year of transition, he said.

ALPHARETTA, Ga.—An African-American pastor from North Carolina has been named to a high-level position with the new North American Mission Board of the Southern Baptist Convention.

Phillip Davis will become the highest-ranking African-American administrator among those named to NAMB positions thus far. As director of new church implementation, he will report directly to Richard Harris, vice president for church planting.

Davis has been pastor of Nations Ford Baptist Church in Charlotte, N.C., since 1988. He founded the multi-ethnic church with 11 members, and it has grown to an average Sunday school attendance of more than 900. Nations Ford also has started two other churches.

Davis will be responsible for coordinating and encouraging the starting of new churches across the United States and Canada.

Harris described Davis as "a gifted, visionary leader, and a great pulpiteer with a deep commitment to Christ. He is a proven church planter with a wealth of experience and success in starting new churches."

"My life's vision is to reach people of all races with the gospel of Jesus Christ," Davis said. "I believe this new position will give us the opportunity to do that and train others to do it."

Last November, Davis was elected first vice president of the North

Carolina Baptist State Convention in a narrow victory over an incumbent.

Several letter-writers to the Biblical Recorder, North Carolina's state Baptist newspaper, have criticized Davis in recent months—some for comments he made at the state Evangelism Conference in February and one for the relatively small amount his church has given to the Cooperative Program unified budget.

Marse Grant of Raleigh, N.C., cited state convention statistics to note that Nations Ford Baptist Church has given an average of one-fourth of 1 percent of undesignated receipts to the Cooperative Program during the last five years. The bulk of that money was given in 1996, when the church gave \$5,400 to the Cooperative Program, out of total church receipts of \$990,000.

Several other letter writers criticized comments Davis made at the North Carolina Evangelism Conference this year. According to the Biblical Recorder, Davis said pastors are called to preach, not to lead weddings and funerals or visit people in the hospital.

"I don't go to hospitals unless they're about dead," he said. "They see me coming, they know they're in trouble."

Despite that criticism, Davis had been considered a candidate for state office again this fall.

Others recently named to NAMB

positions include:

■ Christopher Schofield, spiritual renewal leadership manager. Schofield has an itinerant preaching and teaching ministry based in Wake Forest, N.C., where he also taught at Southeastern Baptist Theological Seminary.

■ James "Butch" Henderson, student volunteer mobilization associate. Henderson has served as minister of education at First Baptist Church of Birmingham, Ala., since 1990.

■ Tricia Ragsdale, producer of the television program "Home Life." Ragsdale spent the past seven years as a media producer for the SBC's International Mission Board.

■ Bob Franklin, director of associational strategy. Franklin was director of missions for Noonday Baptist Association in Marietta, Ga., for 12 years.

■ Chuck Allen, director of direct evangelism. Allen has been associate pastor of First Baptist Church of Snellville, Ga.

■ Tom Cheyney, leadership enlistment associate in the church planting group. Cheyney was director of missions for Genesee Baptist Association in Grand Blanc, Mich.

■ Roberto Gama, Hispanic church planting associate. Since 1996, Gama has been on contract assignment with the Home Mission Board writing and teaching the Church Multiplication System.

## Texas recommendation could lead to split, conservative says

MESQUITE, Texas (ABP)—Recommendations from a Baptist General Convention of Texas "effectiveness and efficiency" committee could splinter the state into two conventions, a leader of the BGCT's most conservative faction warned.

The report, which proposes several changes in the way the 2.5 million-member state convention conducts missions and ministry, "will most likely prove to be the document that gives birth to a new state convention of Southern Baptist churches in Texas," predicted Ronnie Yarber, administrator of Southern Baptists of Texas.

The 20-page report, released in late August, proposes the state convention publish its own literature, develop programs of theological education and affirm itself as an "autonomous body which will support mission causes in Texas, the nation and the world."

"The tenor of the document is that of a defense of the Texas convention's departure from the causes and purposes of the SBC," Yarber said. "If this document is approved, it will be the equivalent of firing on Fort Sumter," which launched the U.S. Civil War, Yarber claimed.

Committee chairman Darold Morgan expressed shock at Yarber's assertions and similar claims made by SBC leaders.

"I'm absolutely surprised," said Morgan, former president of the SBC Annuity Board. "That was never our intention at all."

"Every time we met, the emphasis was on support for the SBC," Mor-

gan added, noting the BGCT's financial support for the national convention is at an all-time high.

Yarber's criticism echoed charges leveled at the report by several SBC leaders, including Ken Hemphill, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"I personally do not want to see Texas Baptists do anything that would even give the appearance that we are distancing ourselves from our larger Southern Baptist family," he said.

Michael Chancellor, chair of an education subcommittee of the "effectiveness and efficiency" committee, noted Hemphill and other SBC leaders stressed "cooperation and binding ties" between the SBC and BGCT.

Then he asked: "What is it that has strained our ties to the SBC? Texas has continued to do business the way it always has done its business. The SBC has redefined its relationship to Texas and has indicated it did not want to work with our elected leadership."

"The way to strengthen our ties is for the SBC to realize that if they want to work with us, they must let us be an equal partner in all that is going on. Our leadership must be consulted, utilized, respected and cooperated with."

"Instead, they have castigated, bullied, alienated and abused this relationship," he said. "When finally Texas Baptists responded with great grace and restraint, they play the injured party and with unbelievable innocence cry out, 'We are committed to the relationship.'"

## Paper links O.S. Hawkins to Annuity Board leader search

By Herb Hollinger  
Baptist Press

DALLAS (BP)—O.S. Hawkins, senior pastor of First Baptist Church of Dallas, and the Southern Baptist Convention's Annuity Board both deny Hawkins is the nominee for president of the Annuity Board, although a major Dallas newspaper says he is considering the position.

The Dallas Morning News in its Sept. 4 edition said Hawkins told his congregation at its Wednesday night prayer meeting he "might leave for another job—but he insisted that he had made no decision."

Although the newspaper did not identify what "another job" is, the newspaper did mention rumors connecting the presidency of the Annuity Board, located in Dallas, and Hawkins' name "had percolated through the church for several weeks." The Annuity Board, the world's second-largest church pension fund, is looking for a successor for retiring president Paul Powell.

In a statement Sept. 4, Annuity Board officials denied any knowledge of a link between Hawkins and the Annuity Board search committee: "We have no information about any person who may be under consideration as a possible presidential nominee. The presidential search committee has made no recommendation to the board of trustees, and the committee has no deadline for completion of its search and recommendation."

Search committee chairman J. Ray Taylor, a Fort Worth, Texas, layman, is vacationing, board officials said, but confirmed the committee does not have a nominee at this time.

According to the newspaper, Hawkins told his congregation, "I have not told them 'yes' at all. Anything you hear about that is just a rumor."

Hawkins said he had neither been formally offered the job nor had he decided to pursue it, the newspaper said, although "he said he would make his decision in the next week to 10 days."

Hawkins has been pastor of First Baptist church since August 1993. Previously he was a pastor in Fort Lauderdale, Fla. He followed Joel Gregory, who resigned after two years over conflict with Criswell, who had led the church 50 years.

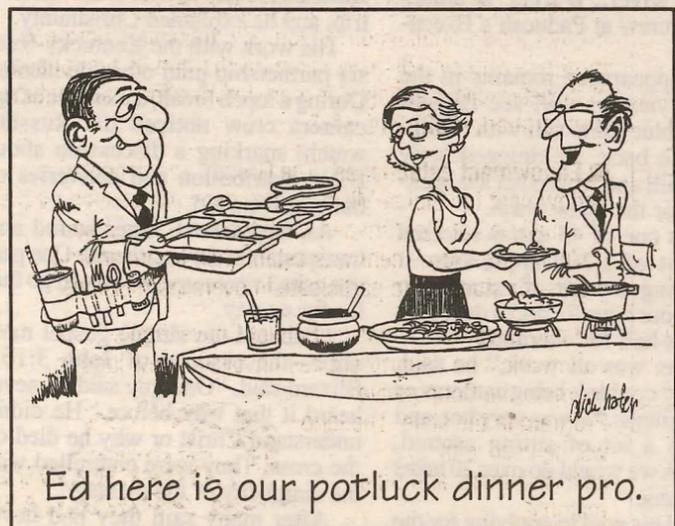
Criswell told the Dallas newspaper Hawkins would make a "good candidate" for the Annuity Board presidency.

"They'd be lucky to have him," Criswell was quoted as saying. "I told him to pray about it and do what God says."

### BAPTIST BITS

■ **MK sings at funeral.** Jonathan Kirk, son of Southern Baptist missionaries Tom and Carolyn Kirk, was one of 24 members of the Westminster Abbey boys choir that performed before world leaders and celebrities at the funeral service for Princess Diana Sept. 6. The Kirks, International Mission Board missionaries since 1984, now live and work in Porto Alegre, Brazil. In March 1996 Jonathan was invited to study at the Westminster Abbey Choir School.

■ **Make SBC reservations early.** Anyone planning to attend the Southern Baptist Convention annual meeting in Salt Lake City June 9-11 should submit a request for housing as early as possible, convention planners advise. The city's hotels are not as large as those in other cities where the SBC has met, said convention manager Jack Wilkerson. Beginning Oct. 1, reservations may be made by calling the Salt Lake City Convention and Visitors Bureau at (800) 217-0002 or (801) 521-9025.



Ed here is our potluck dinner pro.

## Peacemaker's dream shared with church

By Ken Walker  
State Correspondent

LOUISVILLE—A Louisville surgeon who hopes to establish an American university in Jordan said it was fitting that he unveiled his plans in a Baptist church.

"It's very appropriate to have this project ring its bells in this holy place," Zahi Masri said in a community forum at Lyndon Baptist Church.

"I pray every bell in every church, mosque, synagogue and institution will be calling for fulfillment of its mission, to bring peace to the Middle East," he said.

Masri hopes to help maintain peace in the region by organizing the American University of The Jordan. He hopes the school will play a key role in eliminating long-standing regional hostilities. It is expected to draw students from Jordan, Israel, Saudi Arabia, Egypt and other Mid-East nations to the port city of Aqaba in southwest Jordan.

Groundbreaking could begin in January, and Masri said he hopes some classes can begin in the fall of 1998 in temporary quarters.

The 61-year-old doctor is a native of Palestine who moved to America in 1965 and became a cardiac surgeon in Louisville. Four years ago he left his practice to become an associate professor at Jordan University, where he organized a heart surgery program.

After returning to his native region, he saw the need for initiatives to draw people together, he said. In numerous meetings with Israelis, Palestinians or Jordanians, each nationality expressed a desire for peace but questioned how to achieve it.

"They don't know how to ask for (peace)," he said. "The only place you can get people together is a university. We need people who can sit down and talk and live with each other for four, five or six years."

A place where various people can gather will involve more people in the peace process than just national leaders, he said. That is the only way to achieve lasting peace, the physician added.

When questioned about religious expression and the rights of women in a fundamentalist Islamic setting, he said that as an American school the university would be governed by United States' anti-discrimination laws.

Lyndon Pastor Brian Shoemaker said the school's mission is what interested him in inviting Masri to speak. Although emphasizing it was a community forum, he said the meeting also was intended to make Baptists aware of a viable peace initiative.

## Pastor refuses to let age slow him down

By Ken Walker  
State Correspondent

WEST POINT—For his 90th birthday today, one of Kentucky's oldest active pastors will do what he does best—lead worship services at Baptist Home East nursing home in Louisville.

Wednesday morning D.E. Jones will visit Allied Systems trucking company, where he has served as a part-time chaplain for 16 years.

That evening he'll preach mid-week services at West Point Baptist Church, where he has been pastor since 1991.

"Keeping busy keeps you young," said Jones, the object of three 90th birthday celebrations the past two weeks. "I think just keeping busy has kept me alive. If I didn't have anything to do I wouldn't get up 'til 9 o'clock."

"He wouldn't get up on life that many people don't have," said his son, Ron, a former school administrator and member of Highland Park First Baptist Church in Louisville.

"He doesn't really worry. I think that's one secret to his long life. He's had problems and difficult situations throughout his life. He meets them, thinks about it and goes to the Lord in prayer."

He also maintains a sense of humor. According to his son, Jones' favorite saying is, "I run like a race horse, eat like a pig, sleep like a log and don't have an acre of pain."

His quick wit and friendly ways have endeared him to his congregations and those outside the church, the junior Jones added.

"We couldn't get along without him," said Allied Systems manager Dave Coleman, who said Jones lends

moral support to the plant's 184 employees.

"When he decides to retire, it will be hard on all of us. He's very inspirational. He knows the right thing to say at the right time."

A native of northeastern Tennessee who moved to Kentucky in 1928, Jones traces his call to ministry to Hillsboro Baptist Church in Versailles in August 1933.

Though he "wrangled all night" over his pastor's invitation to substitute in the pulpit, the next day he heard a voice say, "Will you keep on resisting?"

"I may not have heard a voice, but I thought I did," he recalled. "I said, 'No, Lord, I'll try it.'"

Since then he has been pastor of a dozen churches and two missions and earned degrees from Georgetown College and Southern Baptist Theological Seminary.

His longest in one place lasted 30 years, starting in 1943 at South Jefferson Baptist in Louisville. He is proudest of his service there, because that congregation helped start three others—Valley Station, Kosmosdale and New Salem.

Unlike modern megachurches, he said, South Jefferson chose church planting over expansion when its Sunday school attendance reached 750.

In the midst of his first decade there, famed Southern Baptist evangelist Angel Martinez led a revival that resulted in 62 conversions and 59 baptisms.

"We had revivals in those days, I tell you," said Jones. "We had 10-day-

long revivals. We'd fill the building, and they'd be hanging out the windows."

Revival meetings may not last as long today, but the pastor hasn't slowed his pace. He is leading his flock to visit every home in West Point by Oct. 31.

Despite 21 funerals in the church the past six years, Sunday School attendance now averages 35 to 40, compared to a handful when he started. He has baptized eight teenagers since last spring.

"He always has a vision in front of him, looking to the future," said Associate Pastor

Doug Mitchell, who Jones baptized 39 years ago. "He's never one to be discouraged or depressed."

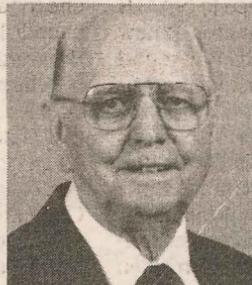
"He's been quite an inspiration for the whole community. He's quite energetic for his age. To be 90 years old, I would compare him to a 40 or 50-year-old."

Besides his son, the pastor has a daughter, Judith Richardson, who is a physician with the Veterans Administration in Ft. Meade, S.D.

Ruth, his wife of 52 years, died in 1990 after her second heart operation.

Jones said he believes God is keeping him alive for a purpose. In the past six months he has led seven men to accept Christ as their personal Savior, he said, including a cancer patient on his deathbed.

"Experiences like that keep me going," he said. "I feel the Lord is leading me in what I'm doing. I expect to fall over in the pulpit. I want to go out saying, 'Jesus saves!'"



Jones

## Barnes retires from Cedarmore after 8 years of camp service

By Joyce Sweeney Martin  
Staff Writer

BAGDAD—Harold Barnes retired Sept. 1 after more than eight years as manager of Cedarmore Baptist Assembly.

While his official responsibilities since April 1989 have focused on the day-to-day management of Cedarmore, the opportunity to work with camp staff has brought him the most satisfaction, Barnes said.

In addition to year-round staff, each summer Kentucky Baptist young people work as staff members at Cedarcrest camp for girls and Rabro camp for boys. Additionally, Son teams sponsored by Kentucky Baptist student ministries lead youth camps.

Involvement in the lives of young people who serve as counselors or who attend as campers is what a camp such as Cedarmore is all about, Barnes said.

Barnes traces his interest in camping back to his 20 years as pastor in south central Kentucky and 10 years

as director of missions in Liberty Baptist Association. He served on the board of trustees of Camp Joy in Brownsville for many years.

"As a pastor and director of missions, I saw what a week of camp can do for young people" as they spend concentrated time in a Christ-centered setting, he said.

During his years at Cedarmore, Barnes has had "an understanding of and commitment to the value of" the programs offered there, said Barry Allen, former Kentucky Baptist Convention business manager who supervised Barnes' work during most of his eight years.

Barnes has demonstrated a desire to serve and a "loyalty to the furtherance and development of the program at Cedarmore," Allen said.

Barnes' wife, LaVerne, has served alongside her husband as summer registrar, desk clerk and unofficial hostess. They have fulfilled their ministry "with integrity," Allen said.

The Barneses plan to move to Louisville later this fall.



Barnes

## BLUEGRASS BURGEO

■ **Lindsey back in hospital.** Larry Lindsey, an organizer in Moscow for Kentucky Baptists' partnership with Russian Baptists, is in the hospital for a third time this year for a collapsed lung. Surgery has been mentioned as a possibility, said Ken Murphy of the Kentucky Baptist Convention partnership office. Lindsey's condition makes flying too dangerous, so returning to America for treatment is not an option, Murphy said.

■ **Disaster relief training available.** Kentucky Brotherhood's second level of disaster relief training will be held Saturday, Oct. 4 at Second Baptist Church in Hopkinsville. A \$10 fee will cover the cost of materials. The training will begin at 9 a.m., on the final day of Brotherhood's annual convention. The training is designed for those who already have taken Brotherhood's first phase of disaster relief training. For more information, call Kentucky Brotherhood, (502) 244-6489.

■ **Endowment established.** The Grundy and Jean Janes Endowment for Global Missions has been established by the Marshall Center for Christian Ministries at Georgetown College. The endowment was established to underwrite grants for students to participate in overseas missions.

■ **Logo unveiled.** Kentucky Baptist Convention's communication department has unveiled a new logo to promote the Cooperative Program in the state. The logo will be used with advertisements and other material.



# 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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**Editor's note:** *The Louisville Board of Aldermen has been debating a so-called "Fairness Amendment" that would grant certain civil rights protections specifically for homosexuals and lesbians. A vote was to be taken Sept. 9. Although this particular vote is not a statewide issue, the subject being debated is of universal interest. The following two letters represent two viewpoints on this matter:*

## Rights with boundaries

Any discussion among Christians regarding homosexuality must start with the fact that both the Old and New Testaments proscribe the practice of homosexual behavior. Scripture also condemns drunkenness, but most churches, rather than shun the alcoholics among us, give them meeting rooms in which to recover.

Homosexuality is still a mystery to most of society and to a large segment of the medical community. Some treat it as a mental illness; some say it is a learned behavior; some say it is congenital. I have known people who practiced a homosexual lifestyle and believed they had no other option, who were persuaded to change their actions which consequentially changed their thinking, followed by a difference in belief.

Having said all of that, when Christians practice their Christianity as citizens, they cannot condone people losing jobs or being deprived of living quarters because of what they do in the bedroom. If governments or churches have no place in the bedroom, then they cannot become peeping Toms when it suits their purposes. If they do belong in the bedroom, they will find far worse things to concern themselves with than homosexuality.

Christians must be cautious of confusing civil rights with validation of lifestyle.

There is a segment of the medical community which believes certain people are born with alcoholism, but it is spiritually impossible to live as a

practicing alcoholic and be a practicing Christian at the same time. The actions of one are mutually exclusive of the other. However, most churches and Christians would not want the alcoholic deprived of livelihood and shelter while he is recovering, hopefully with the encouragement of Christians who at the same time are setting behavioral boundaries.

As Christians, we must want the same rights of livelihood and shelter for the homosexual, but we have a moral duty to demand the same boundaries.

*Kenneth Campbell  
Louisville*

## No special rights

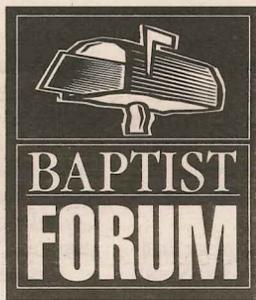
Homosexuals already have the same rights as every other American citizen. The homosexual community is asking for special rights. The general public believes that legislation is the result of coercion.

We need to look at the definition included in the proposed Bentley-Owen ordinance in Louisville. It states that sexual orientation is the status of an individual as to

their actual or perceived heterosexuality, homosexuality or bisexuality. What appears to be a harmless gesture of tolerance toward homosexuals in the workplace actually is a mighty weapon against employers.

Institutions currently implementing "sexual orientation" non-discrimination policies already are weeding out individuals who believe homosexuality is wrong. The following accounts (from "The Other Side of Tolerance," by the Family Research Council) are only the tip of the iceberg:

In California a software company hired a temporary worker. When the company chose not to offer a permanent position, the employee sued on the grounds of "sexual orientation" discrimination—only then revealing that he was a cross-dresser. The inclusion of the word perceived in the definition of "sexual orientation" made the employer's case difficult to de-



## Shake it off!

By June Baxter Rice

One advantage to having no bed partner is that one can channel-surf at all hours without annoying anyone but oneself. If you think day-time television is boring, you ought to try to find something that does not numb the mind after 1 a.m. Most of the programs are infomercials about making loads of money by using the book the supposed millionaire has written about how if he can make a million, you can also, or if you buy the advertised face cream, you will have kissably lovely complexion, or if you use this exercise gizmo you will have buns of steel and even unflapping upper arms.

Last week while unable to sleep because of a painful temporary malady, I was intrigued by the sermon of a lady evangelist I hadn't seen before.

I got in after the sermon started, but

evidently the title was "Shake It Off."

I understood that her Scripture was relating to the story in Acts 28: 1-6, where the Apostle Paul was shipwrecked and, after gathering sticks for the fire, was bitten by an adder which came out of the fire. He shook it off into the fire, and the natives thought Paul was a god when he wasn't killed by the viper's bite.

## COMMENTARY

My late-night evangelist was using this to say when Satan's snakebite gets hold of you, shake it off. I can't remember her illustrations, because I was too feverish and sleepy, but I did remember "Shake it off."

I am acquainted with people who seem unable to shake off disappointments and problems. I believe many people are physically ill today because they are holding grudges that should be forgiven and let go.

Did somebody hurt your feelings?

fend.

In Wisconsin, Ann Hacklander-Ready was sued for refusing to live with a lesbian. The ruling by the Supreme Court upheld the ordinance in Madison, Wisc. Hacklander-Ready lost her right to choose not to have a lesbian share her own four bedroom home.

Please keep in mind the advancement of "gay rights" depends on intimidation and coercion. Furthermore churches, private Christian schools, and church-sponsored day-care centers are not exempt. The churches would be liable for not hiring homosexuals or perceived homosexuals in the workplace. As the law is written you cannot distribute printed material that states homosexuality is a sin and is an unnatural act that is forbidden in the word of God.

*John Lawlor  
Louisville*

## Sweat equity

I was pleased to see the letter from Rosie Blankenship (Aug. 26, page 4), one of Habitat for Humanity's newest homeowners. I am proud that Kentucky Baptists sponsored four of the more than 50 houses built in June's Jimmy Carter work project.

However, I have one point of clarification to the editor's note preceding Blankenship's letter, where she was referred to as the "recipient of one of ... Habitat's houses."

Blankenship did not "receive" the house from Habitat; she purchased it with a mortgage held by Habitat. Additionally, she supplied more than 300 hours of labor building that house.

Habitat for Humanity builds homes with (not for) those homes' buyers; homeowners purchase the home from Habitat with 20-30 year mortgages.

Because Habitat's homeowners are low income, Habitat follows the Bible's instructions of not charging either interest or profit on the sale of the home (Leviticus 25:37). The mortgage is only for the cost of materials and land.

*Brenda Wiley  
Family selection committee  
Habitat for Humanity of Madison County  
Richmond*

Either he or she did not mean to or he or she did and they will be delighted if it makes you sick. Shake it off!

Your friend let you down? It's better to find out he's not to be trusted sooner than later. Find a new friend or realize that friend's weakness and love him anyway. Shake it off!

Somebody outsmarted you? Your lover dumped you? Your parents/children don't understand you? You disappointed yourself? Shake it off!

Worry, fear and anxiety make us physically ill as well as making us bad company for others who have to listen to our litany of woes. It hurts us when we are wallowing in misery when the cause of misery is having a wonderful time, caring not at all that we are coming apart at the seams.

Don't retaliate. Don't get even. Don't rehash bad events over and over. Give the whole process to God and shake it off.

*June Rice is a retired school librarian who lives in Paintsville, where she attends Liberty Baptist Church.*

## MARRIAGE

### 'And the two shall become one'

By John Lepper

A major goal of marriage is intimacy. Genesis 2:24 puts it this way: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

God's divine plan from the beginning was for marriages to be characterized by intimacy.

In recent years unity candles have been used in wedding ceremonies to symbolize this oneness. The bride and groom each take an individual candle and light a unity candle to symbolize their bond of oneness. On some occasions I have seen the bride and groom extinguish their individual candles. This symbolic act seems to go beyond the intended goal of marriage intimacy and signifies the loss of individuality.

Marriage has the potential for healthy intimacy but it also has the potential for unhealthy closeness. Notice the Scripture in Genesis says a person first must leave parents before a bond of oneness can be developed with the spouse. Leaving implies a person becoming an individual.

Intimacy is different from fusion. Healthy intimacy involves each spouse standing on his or her own and relating closely to the other.

Unhealthy intimacy could be called an A-frame relationship. Individuals in such relationships are bonded together by their great need for leaning on one another and their inability to stand alone. Healthy relationships grow as individuals are able to stand alone and be close without being engulfed and without engulfing the other person.

The word co-dependent has been a popular word in recent years and is one example of an A-frame relationship. Co-dependent refers to a person who is dependent on his or her caring for a person with an addiction. This person goes beyond caring for another to the point of taking care of the other person. This over-caring has the effect of enabling the addiction and not of calling out the best in another person.

Healthy marriages show evidence of interdependence. Neither spouse depends on the other to cover for him or her. Each can be close and also stand on his or her own feet. The two become one while each remains an authentic singular person of worth.

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



## HE SAID/SHE SAID

### He lay snoozing on queen bed while she wept for the princess

**SHE SAID**



Alison Wingfield

I got up at 2 a.m. (MST) to watch her wedding. I felt like the least I could do was watch her funeral.

So, even in this age of VCRs, I set the alarm for 4 a.m., got my tissues and sat on the sofa mesmerized and moved for three hours.

I haven't really paid that much attention to Princess Diana in the last few years, other than to feel sorrow at her separation and later divorce. I didn't read the tabloids, but I did glance at the headlines while waiting in line at the grocery store.

I guess part of the fascination with Princess Di on my part is that we were so close in age, but so different in circumstance. Although I wouldn't have dreamed of getting married at so young an age, it didn't seem so bad when she got married—to a prince of all things!

And she was so beautiful. She had that certain something you can't put your finger on, an inner glow.

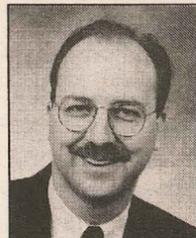
If she had lived to a ripe old age, I would have been sad at her death (provided I was still alive) but not so heart-wrenched. When someone one year older than you dies, you are rudely awakened to your own humanity.

Her death touched my motherly instincts. I couldn't help but wonder what would happen to the princes. They may be royalty, but they are still teenagers. They need their mother.

I have tuned in all week to the reports and specials. Mark was in hot water for putting the paper that announced her death in the recycling bin. Lucky for him, I retrieved it. I don't know what I will do with it, but I felt compelled to save it. People die in car accidents every day. But this was different. This was Di.

Being a part of her funeral, albeit by watching on television, somehow helped me express my own grief. No man or woman is an island, and we proved it Saturday by our common mourning of England's Rose.

**HE SAID**



Mark Wingfield

The furor over Princess Diana's life and death should be Exhibit A in making a case that American men and women see things differently.

While most men I know are saddened by Diana's tragic death and may have watched some of the deluge of TV tributes (what else was on?), I know of no male who has grieved as deeply as the average American female.

It is ironic that in our sex-obsessed culture, Diana was the subject of our most intense collective voyeurism, yet not in the same way that made Farrah Fawcett a poster icon for teenage boys in the 1970s or any of a dozen supermodels the object of male ogling today. She was beautiful, yet not in a way that made men buy the 47 issues of People magazine where she appeared on the cover.

Instead, women were fascinated with Diana, obsessed with seeing her, sharing her ups and downs. Perhaps because she embodied the fairytale princess come to life, other women vicariously lived through her—both in good times and bad.

Perhaps we males should make more effort to understand what it was about Diana that drew the attention of our mates and other females. Perhaps we should be indicted for not understanding the Princess Diana fascination.

The one lesson even males can understand from the life and death of Diana and the trials of England's royal family is the futility of putting our trust in earthly kings and queens and princes and princesses. Like us, they are human; they fail and they die.

But there is one king who never fails and never dies. He is the King of Kings and Lord of Lords. He is the one king worthy of worship.

## Will Kentucky churches buy Calvinism?

Not too long ago, a rural Kentucky Baptist church became pastorless. So as they had done for years, the members of this congregation went to Southern Baptist Theological Seminary and found a student pastor.

However, in a short time it became apparent this pastor was different from the student pastors they had known before. What raised more than a few eyebrows was the student pastor's declaration from their pulpit that God's gift of salvation through Jesus Christ is not available to all people, but only to some people God predestined before the foundation of the world to be drawn to Christ.

A conference quickly ensued between church leaders and the student pastor. The church leaders discovered their pastor had come under the influence of five-point Calvinism in his seminary education and now was trying to share this insight with his congregation.

The congregation was not receptive. "What you're teaching is not what we believe," they said as they escorted him out the door with an invitation not to return.

The story is real, and in fact it could have happened in more than one place. It graphically illustrates the kind of challenge that could face other Kentucky Baptist churches in the near future.

One of the ironic twists of the SBC's "conservative resurgence" is that for the first time in history, the SBC now has two seminaries headed by five-point Calvinists. One of those is right here, where not only the president is a Calvinist, but so are other administrators and an increasing number of faculty members.

The influence of Calvinist doctrine is penetrating classrooms at Southern and, according to reports from students and faculty alike, even is creeping into the Billy Graham School of Missions, Evangelism and Church Growth. What an irony that anything associated with the name of Billy Graham—the greatest freewill evangelist of our time—would give a foothold to Calvinist doctrines such as limited atonement.

Limited atonement is the assertion that Jesus' work of salvation on the cross was limited in its scope and did not open a way for everyone to be saved by calling on the name of the Lord. Rather, according to this doctrine, Jesus' sacrifice bought salvation only for those God has predetermined should be able to be saved.

It logically follows, then, that if God has chosen only some to be saved God also has chosen the rest not to be saved.

Some Calvinists try to explain this away by saying their belief in limited atonement has been misunderstood to imply that God preordained some of his creation to hell. But this assertion cannot be explained away, because if you teach that God has chosen only some to be able to accept the gift of salvation, by default you also assert that God has chosen some to be damned without a chance at heaven.

An honest five-point Calvinist cannot stand in the pulpit of any Kentucky Baptist church and tell the congregation with certainty that Christ died for all of them. And thus the rub with the rural Kentucky church.

It is true that some (but not all) the founders of Southern Seminary and of the SBC believed in limited atonement. But that doesn't mean Kentucky Baptist churches should be sent back to the future.

Just because the SBC's founders believed something doesn't make it right. Many supported slavery, for example, and believed women should not have the right to vote.

Before returning to the beliefs of the founders, we must examine those beliefs against the witness of Jesus, whose teachings could hardly be construed as supporting limited atonement. Limited atonement drives a dagger through the heart of the gospel, excising key Scriptures such as John 3:16 and the Great Commission.

Despite the obvious ramifications of believing in limited atonement, modern-day Baptist Calvinists claim they are not the anti-missions sort of Calvinists. However, it must be noted that this new breed of Baptist Calvinists represents a first generation. These individuals have been reared in the missionary mindset of an SBC not influenced by five-point Calvinism.

It may be true that today's Baptist Calvinists are missions-minded. But what will be the logical outgrowth as future generations are taught from birth that Jesus didn't die for everyone's sins? That kind of theology doesn't breed a natural zeal for missions.

It won't breed trust with Kentucky Baptist churches either.

— Mark Wingfield

## Can a woman be pastor of a church?

By Carey Newman

Even to pose this question invites controversy. It raises the topics of biblical authority and what it means to belong to a (Baptist) church like no other issue. In the name of harmony, many wish to shy away from the question altogether. However, it needs to be asked and deserves an answer.

Two approaches dominate. First, some appeal to a few texts that seemingly limit or prohibit a woman's role and participation in ministry. At the other end of the spectrum are those who point to the significant role women played in the ministry of Jesus and in the Pauline churches as evidence that a woman can be pastor of a church. However, both approaches have serious flaws.

Those who argue against women pastors often confuse texts about the home with texts about the church—texts specifically directed (and thus limited) to husband-wife relationships are wrongly applied to all women and all men in all contexts.

Further, the recent fad of attempting to distinguish between "senior pastors" (for men only) and other "ministry positions" (OK for women) finds absolutely no support in the New Testament. It is ironic that those who say they believe every word of the Bible appeal to a word not

found in the text.

Those who argue for women pastors also must face their own inconsistencies. To say that a woman participated, even in significant ways, in the ministry of Jesus or in the early church is not the equivalent of saying Jesus or Paul endorsed women pastors.

Jesus was completely silent on this subject, and what Paul says, while wide open to interpretation, does consistently limit a woman's participation. Any approach that finally endorses women pastors must account for such limitations or run the risk of being unbiblical.

Despite all their confident claims, both sides must frankly face the truth: The Bible gives us little evidence about what went on in the first-century churches, about their formal organization and how their leaders might face the question we face today. The New Testament is occasional literature, and thus Paul's admonition to Timothy about "the husband of one wife" addresses a specific problem, at a specific place, at a specific time—the issue monogamy vs. polygamy in early Christianity.

The question "Can a woman be pastor of a church?" never was directly asked and answered in the New Testament. The practice is neither prohibited nor affirmed.

Despite the New Testament's silence about the matter, we can make some pos-

itive statements. First, women and men are saved in the same way—by faith in the God who raised Jesus Christ from the grave. There are no gender distinctions with regard to salvation.

Second, women and men receive the same Spirit in the same way. If the New Testament is about anything, it is about the fact that the wall that divided humanity since the fall—race, social status and gender—has been broken down by the Spirit.

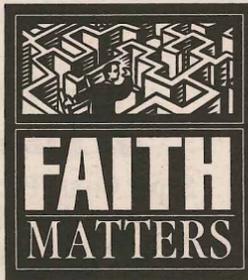
Finally, there are no gender distinctions with regard to the gifts of the Spirit. The lists of spiritual gifts enshrined in the New Testament make no gender distinctions whatsoever.

We are saved in the same way; we receive the same Spirit in the same way; and it is the same Spirit which gives us all the same gifts of ministry, including the gifts of preaching, leadership and shepherding. Nowhere in the New Testament are certain gifts limited to men alone.

Baptists stand in a tradition which consistently has said the "call" and the "gifts" come from God, and that a person comes to understand both in the context of the local church.

It would be strange (and un-Baptist) to argue that the qualifications for the pastorate are determined by something other than the "call" and the "gifts" and in some other context other than the local church. Those who wish to do so are far more Presbyterian in their view of the church than Baptist.

This is the first of a two-part series. Next week's column will address "Should a woman be pastor of a church?"



# PRAYER

## Prayer warriors try vigils in valley of death's shadows

By Judith Cebula  
Religion News Service

INDIANAPOLIS—Even as other cities watch their crime rates fall, Indianapolis finds itself in the middle of what is likely to be its second record year of homicides. So Don Howard has little reason to believe prayer will stop the violence.

But still, Howard prays. And he is not alone.

Howard prays at the places where people are gunned down, where they've been stabbed or beaten to death—in front of houses and apartments; on sidewalks and parking lots; outside toy stores in the suburbs and pawn shops downtown. He is one of about 500 people who have been attending prayer vigils for peace since February 1996.

"God is answering our prayers. I have to believe that," said Howard, a retired telephone company worker. "How many people would be dying like this if we didn't pray?"

Since January, 112 people have been killed violently in Indianapolis. During all of last year, 120 people were murdered. A new kind of community has formed around this violence.

While mainline Protestant church leaders legislate ecumenical partnership at their denominational conventions, here Methodists, Presbyterians and Episcopalians are joining Catholics, evangelicals and Pentecostals in simple worship to their common God.

While Promise Keepers and the Christian Coalition wage million-dollar campaigns for racial reconciliation, blacks, whites and Hispanics in the prayer network are coming together without regard to race. They have become an ecumenical and interracial congregation without walls.

At its center is a brief but complete liturgy filled with Scripture readings, testimony and hymns. Most mornings about 30 people show up for the 15-minute service.

Someone offers an invocation and the group begins to read from the Bible—Romans 8:31-39. After more than 230 vigils, most people no longer read from the photocopied order of worship distributed at each service. They know the words by heart:

"I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future."

Together they recite Psalm 23: "Even though I walk through the valley of death, I fear no evil. Your rod and your staff, they comfort me."

Then individuals offer personal prayers for the victims, their families and the city. The group joins hands to say the Lord's Prayer and sing its own verse of the civil rights hymn, "We Shall Overcome": "Deep in my heart, I do believe, we shall live in hope today."

The service ends with sacrament: the anointing of the ground with holy oil as the congregation reads from Revelation 21.

Before each vigil, ministers in the



Religious organizations in Louisville, and Gary and Evansville, Ind., have expressed interest in forming similar prayer networks.



**PRAYER VIGIL** Alpha Mitchell of Shreveport, La., bends over as she mourns for her son during a prayer vigil at the scene of his death in Indianapolis. Such vigils have united Christians from a variety of denominations and races to pray for an end to violence, which has killed 112 people so far in that city. (RNS Photo)

network try to contact someone who knew the victim to pray with them, to invite them to the vigil or at the very least to extend sympathy.

When a friend or parent or sibling of a victim does come, the service becomes like a funeral. Prayers turn into memorials of a lost life and stories of a family in pain.

That's what happened last month when Alpha Mitchell came to the vigil to pray with strangers for her son, Vernon Woods. The 28-year-old man was shot on the northside of Indianapolis Aug. 12.

"I can't explain how God is giving me the strength, but he is," Mitchell said. "He is in the people who are doing this for my son and my family."

On the rare week that no one is killed in Indianapolis, people in the prayer network say they still long to connect with one another, said Pastor

Catherine Newlin, one of the vigil organizers. So there is talk of holding a weekly vigil downtown in thanksgiving for peace and to increase awareness of the need for demonstrations against violence.

It's an idea that will bring the prayer network back to its roots. In 1995, the Church Federation of Greater Indianapolis began organizing the vigils after a protest against alleged police brutality turned into a riot in a northside neighborhood.

Since then, religious organizations in Louisville and Gary and Evansville, Ind., have expressed interest in forming similar prayer networks.

The group never intended to influence other cities, said minister Ivan Jenkins of Grace United Methodist Church. It just wanted to reach out to the people and neighborhoods of Indianapolis.

"I think this is cementing us into a

community in lots of ways that we hadn't imagined," he said. "We're trying to be the face of God to one another."

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# MISSIONS

## Venezuelan Baptists respond to earthquake

CARIACO, Venezuela (BP)—Venezuelan Baptists responded with an outpouring of food, clothing and the gospel to victims of this country's worst earthquake in 30 years.

In July, an earthquake measuring 6.9 on the Richter scale struck the eastern part of Venezuela, killing more than 100 people and injuring more than 500 people.

Hardest hit was the city of Caria-

co, about 370 miles east of the capital, Caracas.

Most deaths there were in a high school, where classes were in session. Scores of students, two teachers and another worker were killed.

"It was just like a bomb exploded," said Ted Daniels, a Southern Baptist Convention missionary. The SBC International Mission Board has given \$20,000 in hunger relief

funds to help victims of the disaster.

One Baptist directly involved in the quake was Pedro Orihoela, a Baptist pastor on the island of Margarita and a native of Cariaco.

On the day of the earthquake, his son was scheduled to be studying in the high school building that collapsed, he said.

"When I first heard about the disaster, I thought for sure my son had been killed," said Orihoela.

"But as it turned out, his teacher was not in school that day, so class was dismissed and my son was playing basketball in a nearby park when the quake hit," he said. "God has protected us through this tragedy and opened many doors of ministry to the people of that village."

As Baptists in Cariaco distribute food and other help to the quake victims, they also are showing the "Jesus" film.

"When I first saw all the damage to my hometown," said Orihoela, "I could not help but cry. But now is the time when the people of my village are going to search for God. The problem is that there are not enough evangelical witnesses. We need more preachers to go to Cariaco and tell people about Jesus."

## Kenyan evangelism campaign nets thousands of decisions

NAIROBI, Kenya (BP)—More than 34,000 people registered professions of faith in Christ as Southern Baptist and Kenya Baptist volunteers teamed up for two 10-day evangelism campaigns in western Kenya this summer.

The large response to the gospel is expected to jump-start Baptist work in a part of Kenya where Baptists are not well known.

The "West Kenya Baptist Evangelistic Effort" produced 125 congregations and 34,226 new believers, said Sam Turner, an associate director for the Southern Baptist International Mission Board's volunteers department. The effort teamed 258 Southern Baptist volunteers with 844 Kenya Baptist workers.

"Baptist work in Kenya is stronger in some areas than others," said Turner, a missionary in Kenya for 25 years before joining the staff at the board's Richmond, Va., headquarters. "Our goal was to start new churches, rather than get large numbers of decisions."

But volunteers found people ready to open their hearts to Christ, he said.

"Kenya Baptists are a people of prayer," he said. "Some of the volunteers who worked in the Bungoma area reported everyone they talked to wanted to accept Christ."

"When they asked why, they learned the Kenyans had fasted and prayed on a weekly basis for several weeks and then for three straight days before the volunteers arrived. They were just really spiritually prepared."

An evangelism campaign in eastern Kenya is set for 1999.

### The Seminar for the Forward Looking Pastor! "Teaching the Elephant the Texas Two-Step"

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# 1997 KBC Annual Meeting ACCOMMODATIONS

November 11-12 • Porter Memorial Baptist Church • Lexington

Messengers are responsible for making their own reservations. You must identify yourself as a Kentucky Baptist Convention attendee in order to receive established blocked room rates.

#### Also note:

•Room rates are for 1-4 persons per night

•Add 11.3% sales tax to each shown rate

•Non-smoking rooms are available at each facility

•Pay close attention to reservation deadline dates and confirmation numbers

Porter Memorial Baptist Church is located at 4300 Nicholasville Road, just south of Man-O-War Boulevard.

For additional information, call Denise H. Withers, KBC communications specialist, at 502/245-4101, extension 212.

(p=person b=bed dbl=double)

### NICHOLASVILLE ROAD AREA (at New Circle Road)

#### •Red Roof Inn South

2651 Wilhite Drive 606/277-9400

Reservation Deadline: November 1

1p, 1 king b \$44.99

2p, 2 dbl. b \$49.99

4 p, 2 dbl. b \$54.99

Free coffee in mornings

### HARRRODSBURG ROAD AREA

#### •The Campbell House Inn, Suites & Golf Club

1375 Harrodsburg Road 606/255-4281

(Use reservation # 4646)

Reservation Deadline: November 2

Flat rate (1-4 p, 2 b) \$60

Room service, dining room, indoor pool, golf

#### •Fairfield Inn

3050 Lakecrest Circle 606/224-3338

Reservation Deadline: November 1

2 p, 2 queen b \$65.95

Free continental breakfast, indoor pool, hot tub

#### •Hampton Inn South

3060 Lakecrest Circle 606/223-0088

Reservation Deadline: October 10

1-4 p, 2 b - flat rate \$65.95

Free continental breakfast, indoor pool, hot tub

#### •The Kentucky Inn

525 Waller Avenue 606/254-1177

Reservation Deadline: November 1

1-2 p, 2 dbl b \$45 (3-4 p, more cost)

Free continental breakfast, dining room

#### •The Springs Inn

2020 Harrodsburg Road 606/277-5751

Reservation Deadline: October 13

1-4 p, 2 b - flat rate \$50

Room service, dining room

### RICHMOND ROAD AREA

#### •Doubletree Guest Suites

2601 Richmond Road 606/268-0060

Reservation Deadline: October 20 (#G238)

1-2 p, king b \$92

2-4 p, 2 dbl b \$102

Children 18 and under - free

2-4 free breakfast coupons per suite; other nice amenities

#### •Shoney's Inn - Lexington

2753 Richmond Road 606/269-4999

Reservation Deadline: October 26 (#22864)

Flat rate 1-4 p, 2 dbl b \$50

### WINCHESTER ROAD/I-75 AREA

#### •Best Western Regency

2241 Elkhorn Road 606/293-2202

Reservation Deadline: October 10

Flat rate, singles and doubles \$49

Free continental breakfast, whirlpool

#### •Comfort Inn

2381 Buena Vista Drive 606/299-0302

Reservation Deadline: October 10

2p, 1 b \$50

2 p, 2 b \$59

Free continental breakfast, indoor pool

#### •Hampton Inn, I-75

2251 Elkhorn Road 606/299-2613

Reservation Deadline: October 20

2 p, 2 dbl b \$77

Free continental breakfast, indoor pool, exercise room

#### •Holiday Inn Express

2221 Elkhorn Road 606/293-0047

Reservation Deadline: October 27 (#63685907)

1-2 p, king b \$54

2-4 p, 2 dbl b \$54

Free continental breakfast, indoor pool

#### •Wilson Inn

2400 Buena Vista 606/293-6113

Reservation Deadline: October 30

1-4 p, either king b or 2 dbl b \$50

Free continental breakfast

# EVANGELISM

## Hill says if Jesus washed feet she can shine shoes

Continued from page 1

"My friends and my mother are appalled," she admitted. "My job doesn't engender much respect. No intellectual giant or college graduate, no prideful or self-respecting person wants to be a shoeshine person."

In fact, Hill says her friends often want to fix her up with opportunities to do something else. Just last month, she was offered an interview for a position with a \$70,000 annual salary, but she declined.

Shining shoes fits her perfectly, Hill said.

"What most of my friends don't realize is that for me, shining shoes is a ministry," Hill said. "Everyone knows I love my job."

She didn't always feel that way.

When Hill became a Christian in 1969, she thought that in order to serve Christ she needed to work for a decidedly "Christian" business. She tried that, but quickly discovered she didn't need to change professions to "do more for Christ."

As she watched her late husband, Donald, witness for Christ as an airport shoeshine person, she began to see the impact he had on people's lives as he shared the gospel in ordinary conversation at an ordinary job.

His boss never tried to control what Mr. Hill said, but eventually did stop

him from listening to Christian radio and tapes on the job. So after 13 years, Mr. Hill opened his own stand in 1985 so he'd have the freedom to talk about Christ, Hill said.

He prayed for people who had sickness in their family, or were sick themselves. He challenged people involved in cults. He read extensively about Mormons, Jehovah's Witnesses and other cults and sought opportunities to witness to people involved. He invited them to go with him to his church, Boston's Twelfth Baptist Church.

Since "ordinary people don't usually have their shoes shined," Mr. Hill had many occasions to establish relationships with prominent people, Hill said.

Mr. Hill and a well-known Boston rabbi developed a "very good relationship," in spite of Mr. Hill's challenges to the rabbi's beliefs about Jesus. After Mr. Hill's death in 1995, the rabbi came by the stand to tell his widow how much he enjoyed those talks. "He cried when he learned about Don's death," Hill said.

And television sports commentator and Boston Globe sportswriter Bud Collins has been a long-time customer. He mentioned both Hills in a column after Mr. Hill's death.

Since many customers were regulars, they often returned to thank Mr. Hill for his prayers, she said. About it all, "Don would say, 'just planting seed.'"

Mr. Hill's enthusiasm for his ministry rubbed off on his wife. "I began to see how God was using the stand for his glory," she said.

For seven years Hill put in a full day at her professional job, then headed to Logan Airport to work a four-hour evening shift at the stand. Mr. Hill opened each morning at 5 a.m. and worked until she arrived.

Then, after a few years of not working at the stand at all, Hill returned full time in May 1995, after Mr. Hill developed cancer. He died Dec. 14, 1995.

It's a decision she said she never has regretted.

Hill has had plenty of opportunities to follow her husband's example and offer more than just a polish.

People pour out their hearts to shoeshiners, like they do to bartenders and hairdressers, she said.

"They tell me very personal things," Hill said. "And often I take time to pray with them. Or I'll tell them I'll pray for them later."

Most often all she has to ask is how a person is doing, and immediately the floodgates open.

"People see me as a non-person. I'm certainly non-threatening, and in some cases, they feel they'll never see me again, so they really open their hearts."

They talk about marital problems, problems with their children or their business. They may be nervous about an upcoming job interview or on their way to see a sick relative.

"I tell them I can't solve them (problems), but I can point them to the one who can," Hill said. "There is a name greater than illness, greater than marital strife, greater than financial problems. There is a name above every name, and a name that is greater than those problems."

Most customers are regulars who take the shuttle service from Boston to New York or Washington one or two times a week, so they know Hill pretty well, she said. More than 2 million passengers take the shuttle each year and each one must walk past Hill's stand to board a plane.

"I always write down the dates, names and concerns," she said. "If they return, I write down the answer to the prayer and show them."

Recently, a nationally known Harvard University professor came by to ask Hill to pray for him and said he would be praying for her. She had first prayed for him a year ago.

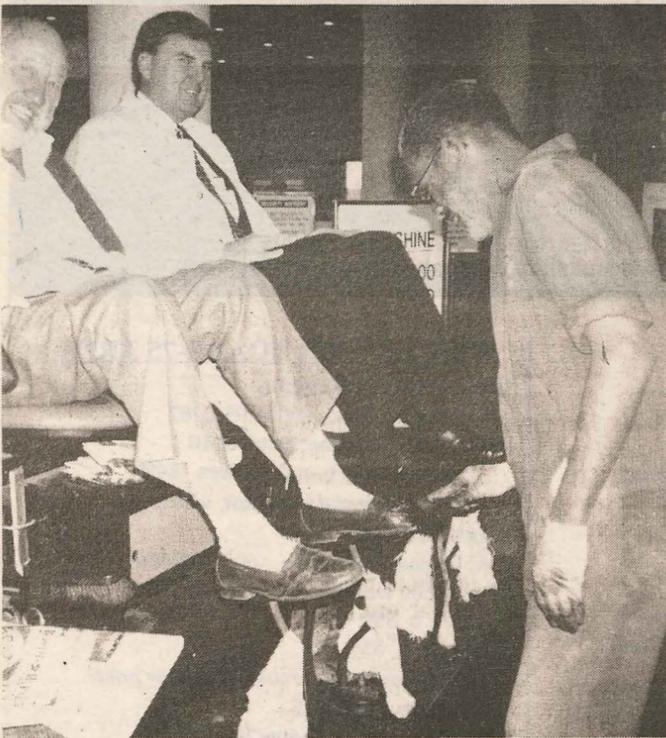
About a year ago, another man told Hill he had bone cancer and didn't expect to live long. He recently returned to tell her the prayers had helped: he is still alive.

While Hill says no child growing up aspires to be a shoeshine person, she is honored to have the job.

"God has placed me at the crossroads of life and has used me to show forth the love of Christ," she said. "When I think that Jesus himself washed the disciples' feet, I'm proud that God has entrusted me with the responsibility of shining people's shoes."



**SHOESHINE MINISTRY**  
Sylvia Hill said her late husband, Donald, taught her the impact a Christian can have through ordinary conversation at an ordinary job. Here, he shines the shoes of sports columnist and NBC commentator Bud Collins.



## Kentucky pastor takes job to witness to movie crew

Continued from page 1

predominantly-black Kentucky Baptist congregation in Paducah, gave him five cases.

Using his computer, the pastor created a sticker incorporating the movie's logo. He affixed one to each Bible, and gave them as gifts to crew members.

The group remained in the area another week to film additional scenes. When Blizard stopped at the casting office in early August, several people thanked him for the Bibles.

One man with tears clouding his eyes said, "Thank you, Paul, for the New Testament. I've never had one before, but I appreciate it. I'm anxious to read it."

Blizard said he doesn't know the movie's rating, but acknowledged that profanity and other objectionable content is common in movies. That already has drawn some criticism, and the pastor said he expects more.

But that hasn't deterred his enthusiasm.

"Jesus received a lot of criticism for eating with prostitutes and sinners," he said. "But if we're going to be fishers of men we can't fish in a bathtub. We need to go where the fish are."

"It was a unique opportunity God opened for me to be in that place. It was more exciting to witness than being in a movie. That was secondary to sharing Christ with people who have never heard the gospel."

## HOMECOMING

**SEVERNS VALLEY BAPTIST CHURCH**  
Elizabethtown, KY

**SUNDAY, SEPTEMBER 28**

*Celebrating 216 years of  
Ministry, Missions and  
Fellowship.*

- Bible Study - 8:30, 9:45 and 11 a.m.
- Worship - 9:45 and 11 a.m.
- Potluck "Dinner on the Grounds" - Noon
- Concert & Recognition Service - 2:00 p.m.

Former pastor, Dr. J. Howard Cobble, will be the featured speaker. Gospel artist, Lois Jane, will provide special music. Bring family and friends for a time of reunion and fellowship!

# EVANGELISM

## Author: New world demands new witnessing styles

JACKSON, Tenn.—When Hal Poe talks about evangelism, he comes at it from more perspectives than many Christians have had witnessing encounters.

Poe, dean of Union University in Jackson, Tenn., has been a student of evangelism as a chaplain, pastor, professor, convention leader and author.

In his book "The Gospel and Its Meaning," Poe contends Christians can't simply rely on the gospel's promise of forgiveness to reach the unchurched because many of them don't feel guilty.

Poe was the first person to earn a Ph.D. in evangelism when he graduated from Southern Baptist Theological Seminary in 1982.

While in Kentucky, he was chaplain of Kentucky State Reformatory in LaGrange, pastor of Simpsonville Baptist Church, associate director of evangelism for the Kentucky Baptist Convention and assistant professor of evangelism at Southern Seminary.

After spending three years at a Baptist school in St. Paul, Minn., Poe returned to Kentucky in 1994 to be associate vice president for academic programs at Southern. In 1996 he moved to Union University in Jackson, Tenn., where he serves as dean.

He recently discussed his book and views on evangelism with Wayne Hager, a Western Recorder book reviewer.

### How would you characterize the typical approach to evangelism, both in books and in practice?

During the 20th century, evangelism in the United States mainly has involved a lecture on how the penal substitutionary view of the atonement works. For most people, this dimension of the gospel struck at the heart of their experience of sin which called for forgiveness.

In a Postmodern Age, however, when so few people understand right and wrong or the need for forgiveness, we may need to reach people through some other spiritual issue which will

then give us a framework for teaching other spiritual truths. Unfortunately, when we only have one stock presentation of the gospel, we tend to leave out the answers to most of the spiritual questions the present pagan world asks.

### What is different about your approach to evangelism and the "typical" approach you have described?

In "The Gospel and Its Meaning," I explore the good news of every element of the gospel. While I give major attention to the substitutionary atonement in the chapter on the death of Christ for our sins, I also show how the

resurrection of Christ may be the most important aspect of the gospel to present to some people in evangelism, while for others the fulfillment of Scripture may be the aspect of the gospel that leads to faith.

### What in your experience as a pastor and professor led you to look at evangelism in this way?

A woman called my study on Christmas Sunday morning five minutes before the service began. She wanted to know if she killed herself could she still go to heaven. ... That was not her real question, though. What she really wanted to know was if there was any reason to go on living. I told her about the Resurrection instead of about the death of Christ. As the song says, "Because he lives, I can face tomorrow."

Numerous experiences like this convinced me that we have taken the gospel so for granted that we have forgotten what it means to be lost. And, worse, we have forgotten what it means to be saved. In eight years of teaching evangelism to seminary students, I required them to witness every week and write up the witnessing conversation for me.

Thousands of such conversations and several hundred conversion experiences later convinced me that we cannot reduce the gospel to a one-size-fits-all presentation. The gospel fits all, but how we explain it will depend on how the Holy Spirit is dealing with

the individual. ... In the New Testament, Jesus is always the answer to the deepest spiritual issues of every person and culture.

### Take one of the elements of the gospel you describe and put it in the context of one of the concerns which people face.

I once witnessed to a man who made a fortune in advertising and retired at age 40 to roam the world looking for something, he knew not what. ... He said he did not understand what Christians meant by love. Was it merely ethics? He also did not know why we spoke of the love of Jesus, because Jesus always seemed rather stern to him. Finally, he said that he could not love or believe in a God who would let his Son die on a cross, even for him. That would be like a man who threw his child in front of a bus. "No, it wasn't like that at all," I said, "because God was in Christ reconciling the world to himself."

The man's great issue was the absence of love in his life. The absence of love is a direct affect of sin. Because God is love, only God can ultimately be the source of love. The man was searching for this source of what he felt by its absence. The Incarnation was God's demonstration of his love, culminating in the death of Christ. If Christ were not one with the Father, then the death would have no effect.

The key to successful witnessing is to listen to the true spiritual question that perplexes people. Jesus will always be the answer to that question.

### How are we able to hear the person's true spiritual question? And then how do we know we heard it correctly?

In recent years people have started talking about confrontational and non-confrontational evangelism. This distinction is truly unfortunate because all true evangelism involves a confrontation with Jesus Christ and his gospel.

This confrontation sets up another confrontation between the unbeliever and themselves. In seeing Christ, we finally see ourselves as we really are.

In evangelism, we are not selling a product; we are introducing a friend. If we approach evangelism as a sales pitch in which our main job is to close the sale, we may get someone to say yes to us, but they may not actually have faith. This approach is almost a contest. Evangelism is more a rescue operation that requires the listener to be at ease in order for us to be most effective.

In monitoring thousands of witnessing experiences of my students, I found that Christians have several different communication styles when they witness. Some lecture, some debate, some argue and in some situations the Christian has one monologue going while the non-Christian has another monologue going.

When Christians just carry on a conversation, though, an interesting thing happens. The other person spills their gut. It happens every afternoon on Oprah. People want to talk to someone who will listen to their deepest problems.

These are the spiritual issues the gospel addresses. Jesus said not to



## Book review

**The Gospel and Its Meaning: A Theology for Evangelism and Church Growth.** Harry L. Poe. Zondervan Publishing, 1996. 334 pages. \$19.99. ♦♦♦♦♦ (out of five)

As the 21st century dawns, the day-to-day experience of most Christians is increasingly with people who are from different cultural and social backgrounds. As our backgrounds differ, so will our hearing of the gospel.

Hal Poe sets as his task no less than to recover the historical kerygma (essential elements of the gospel) in the setting of the modern church. History, theology and biblical study are blended together splendidly in this passionate presentation of the meaning of the gospel.



**The Gospel and Its Meaning**  
A Theology for  
Evangelism and Church Growth  
Harry L. Poe

The conviction that every person does not connect with the same element of the gospel drives Poe's research and presentation. Therefore, the task of evangelism is to present the element of the gospel that best addresses the need of the person seeking faith. After discussing each

gospel element, Poe suggests the life concern it addresses.

Poe's approach to evangelism takes time and requires developing relationship with a person before the gospel is presented. Thankfully, this excellent work provides a foundation to help the reader give necessary thought to the wide meaning of the gospel and its multifaceted application.

Seminaries and college courses will surely adopt this work as a standard, but the message of the book is for all who seek to present the gospel as relevant to today's, and tomorrow's, world. *Wayne Hager*

worry about what we will say when we are called upon to testify. In that very hour the Holy Spirit will teach us what to say.

### Are there any drawbacks to this approach to evangelism?

Yes, one. You cannot have a superficial approach to witnessing. You have to be willing to have a serious conversation with a person that may go into some uncomfortable areas, like Jesus with the woman at the well. This approach depends upon a reliance on the Holy Spirit and knowledge of the Scriptures rather than a program.

### How do you see your book being used by pastors and other professional ministers? By lay people?

The book has a very boring beginning that will only be of interest to people who want to understand where biblical scholarship went wrong in the 20th century. The rest of the book, however, is designed to be helpful at a practical level. Each chapter addresses a separate element of the gospel, like the Incarnation or the Second Coming. Within each chapter I show how the New Testament writers explained the implications of each element, how each element has touched different cultures over the last 2,000 years, and how each element addresses particular spiritual issues in contemporary culture. The book is a good resource for pastors in the preparation of sermons both in terms of its biblical background and in terms of historical sermon illustrations. It would also be a helpful resource for lay people interested in witnessing in terms of opening their eyes to issues the gospel addresses.

## REVIVAL

Central Baptist Church • Paris, Kentucky

September 14-17

10:45 a.m. Sunday; 7 p.m. Mon.-Wed.



Bill Marshall

*The Message of Hope*  
*Celebrate Christ*

Roy McNiell  
Harlan Baptist Church

## NOW questions Promise Keepers' motives

**"NOW will have a difficult time finding support among American women in its criticism of an organization that is calling on men to be faithful to their wives ..."**

*Promise Keepers spokesman Mark DeMoss*

WASHINGTON (RNS)—The National Organization for Women has launched a harsh attack on the Promise Keepers men's movement, saying it believes the goal of the popular evangelical organization is to repeal women's rights.

"We are here today to announce our 'no surrender' campaign," Patricia Ireland, NOW's president told a news conference.

"When Promise Keepers talks about men taking responsibility, they really mean men taking control and women taking the back seat," she added.

The campaign—the distribution of a video and "special report" on the movement—comes a little more than a month before Promise Keepers' planned "Stand in the Gap" national rally set for Washington, D.C., on Oct. 4.

"It's a plan, a political agenda," Ireland said of the movement.

But a spokesman for the group dismissed Ireland's charges, the Washington Times reported.

"Promise Keepers is not some overnight sensation to which NOW can say they've just uncovered the real plot," said Mark DeMoss, a spokesman for the group.

DeMoss also predicted NOW "is going to be sorely disappointed in what they are going to see Oct. 4. They are going to see men on their knees in prayer."

Promise Keepers, founded by former football coach Bill McCartney, has drawn about 2.6 million men to 62 stadium rallies during the past several years. Participants make seven promises about their conduct and commitment relative to God, family, morality and churches. Promise Keepers organizers have insisted from the beginning that it is non-political.

"NOW will have a difficult time finding support among American women in its criticism of an organization that is calling on men to be faithful to their wives, to be more involved in the lives of their children, to be more committed to their churches and to be active in their communities," DeMoss also said in a written statement.

Earlier this year, a group calling itself Equal Partners in Faith also criticized Promise Keepers and asked people in cities where P.K. rallies were being held to counter their message.

A group of about 60 religious leaders, many from mainline Protestant

denominations, sent a letter in May describing Promise Keepers as undermining the equality of women in the family, church and society; as flawed in its approach to dealing with racism; as closely aligned with the Religious Right; and as opposed to the rights of homosexuals.

Meanwhile, Promise Keepers officials said 500,000 men already have signed up for the Washington rally. About \$10 million has been raised for the effort, organizers told the Washington Post.

The six-hour rally—from noon to 6 p.m.—will feature prominent evangelical speakers and music, but no politicians are scheduled to address the crowd.

Rally organizers said 90 percent of Washington area's 90,000 hotel rooms have been reserved for the weekend of the event, and many men will be coming by chartered plane, trains and more than 6,000 buses.

"This has the potential of being one of the biggest marches in the city's history, Sam Jordan, director of the D.C. Office of Emergency Preparedness, told the Post.

*With additional reporting by Baptist Press*

## Church found not at fault for pastor's acts

SANTA FE, N.M. (BP)—A church accused of not adequately supervising its pastor was found innocent Aug. 29 in a civil court case in Santa Fe, N.M.

First Baptist Church of Chama, N.M., was notified in December 1995 it was being sued for negligence—not adequately researching a man's background before calling him as pastor, not adequately training him to fulfill his pastoral responsibilities, not adequately supervising him and not firing him for cause.

The man who filed the suit said his 13-year marriage disintegrated after his wife and the Chama church's then-pastor became romantically involved.

The plaintiff's case claimed the pastor in question was not a trained counselor. The church countered that clinical counseling differs from pastoral counseling.

The plaintiff also claimed that if one member of the church had knowledge of the affair, then the church (embodied in that individual) had knowledge of it and should have done something about it. The pastor in question was alleged to have spoken of the situation to a member of the church after securing a promise of silence.

The plaintiff also claimed the church erred in not firing the former pastor when he admitted in a specially-called business meeting he was having an affair.

The church successfully argued it considered the pastor's resignation to be sufficient—rather than vengefully refusing to accept the resignation so he could be fired.



**SINGING SENATORS** U.S. Senate Majority Leader Trent Lott (left) leads the Singing Senators quartet during their performance last month at Lott's home church, First Baptist Church of Pascagoula, Miss. Other singers are (from left) Larry Craig of Idaho, John Ashcroft of Missouri and James Jeffords of Vermont. (Photo by William Perkins Jr.)

### NATIONAL NOTES

■ **Kentucky 19th in suicides.** Kentucky ranks 19th highest among all states for suicides, according to statistics from the Centers for Disease Control and Prevention. Between 1990 and 1994, 2,572 Kentuckians committed suicide, a rate of 12.5 people per 100,000. Nevada, with a rate of 22.2 suicides, ranked highest. The District of Columbia had the lowest suicide rate with 6.6 suicides per 100,000 people.

■ **Vatican asked to nullify ordination.** The Roman Catholic diocese of Dallas has asked the Vatican to nullify the priestly ordination of Rudolph Kos, the central figure in a sexual-abuse lawsuit that led to a \$119.6 million judgment against the diocese. If approved by the Vatican, the rare action would mean that Kos, who was ordained to the priesthood in 1981, was never really a Catholic priest in the eyes of the church. "We are asking nullification under church law on

the grounds that he deliberately deceived church officials about his background and sexual orientation before he entered the seminary and even at the time of his ordination," said Monsignor John Bell, chancellor of the diocese.

■ **Navigators names U.S. director.** A longtime staff member of the Navigators, an international evangelical ministry, has been chosen as the group's U.S. director. Alan Andrews, 53, a full-time staffer since 1970, will oversee the work of more than 1,800 missionaries.

■ **Many American Jews live in three areas.** Nearly half of the American Jewish population of about 5.9 million live in three metropolitan areas, according to the 1997 American Jewish Yearbook. About 33 percent of the Jewish population lives in the New York region; 10 percent in Los Angeles; and 6.5 percent in Miami.

## ACLU, Coalition join hands to decry subpoenas

WASHINGTON (RNS)—An unusual alliance of seven non-profit groups, including the Christian Coalition and the Teamsters, last week officially objected to the scope of subpoenas they have received from a U.S. Senate committee investigating campaign finance abuses.

Laura Murphy and Arthur Spitzer of the American Civil Liberties Union said the subpoenas "constitute harassment and interference of a particularly invidious kind, for (they) effectively require the subpoenaed groups to share with the political adversaries ... documents that will reveal their strategic and tactical plans, their budget deliberations and fund-raising techniques."

The seven groups include—along with the Teamsters and the Christian Coalition—the National Right to Life Committee, the Association of Trial Lawyers of America, Citizen Action, the National Council of Senior Citizens and Citizens Against Government Waste, the Washington Post reported.

The advocacy groups often are at opposite poles on some issues but came together to object to the subpoenas. They say they will go to court to defend their position, if necessary.

Paul Clark, spokesman for the Senate Governmental Affairs Committee, disagreed with the groups' protests. He said the committee was not seeking membership or donor lists protected by the First Amendment but, rather, information involving improper or illegal cooperation with political campaigns or parties, use of union funds for political purposes or use of political action committees to circumvent donation limits.

Arne Owens, spokesman for the Christian Coalition, said the coalition joined the ACLU-sponsored effort because of its concerns about freedom of speech.

"We intend to cooperate with the committee and provide them information that they can lawfully request, but we do have some constitutional concerns," he said.

Americans United for Separation of Church and State also was subpoenaed by the committee, but officials said they were uncomfortable adding their voice to the seven-group alliance.

"We agree with the organizations that the subpoena is overly broad, but our problem is that we also believe that the Christian Coalition is guilty of violating federal law relating to its involvement in partisan political campaigns," said Robert Boston, a spokesman for Americans United. "We could not in good conscience stand next to the Christian Coalition and pretend that group had done nothing wrong."

## National Baptists' Lyons survives no-confidence vote

By Virginia Culber  
Religion News Service

DENVER (RNS)—Henry Lyons held onto the presidency of the National Baptist Convention, USA, last week, surviving a no-confidence vote prompted by dissidents seeking to oust him.

Lyons, who is accused of adultery and mispending convention funds, won his first major battle of the convention's annual meeting Sept. 1 when an executive committee gave him a vote of confidence.

At a session Sept. 2, a motion passed giving Lyons a vote of confidence and disbanding a committee investigating his activities.

The leader of the 8.5 million-member denomination has been accused, among other things, of misusing church money for personal purchases of a luxury home, jewelry and expensive cars.

Lyons' opponents accused his supporters of rigging the vote during a session when many delegates had left the meeting hall for lunch.

On Sept. 3, more than 100 critics of Lyons rushed the stage, punching the air with their fists and chanting "Let the people speak."

Lyons' supporters attempted to drown out the dissidents by singing a hymn. The critics responded by continuing their chant to the rhythm of the music.

Lyons, 55 and a pastor in St. Petersburg, Fla., has been embroiled in controversy since his third wife, Deborah, was charged with setting fire July 6 to a luxury home Lyons bought

with Bernice Edwards, then a church official.

Since then, there have been numerous reports questioning Lyons' marital fidelity and his use of church funds. The Baptist leader has denied having an affair with Edwards and has denied spending church money on personal purchases.

Lyons, who asked for his denomination's forgiveness the day before, attempted Sept. 3 to deal with the ongoing conflicts between factions at the national meeting.

"I realize there's a breach among us brethren and sisters," he said. "We must hear from those people now."

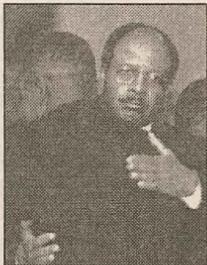
After Lyons announced that seven dissidents and seven of his supporters would be allowed to speak, about 50 journalists covering the event were escorted from the convention hall.

While reporters were out of the room, Calvin Butts III, senior minister of Abyssinian Baptist Church in New York, offered a motion that Lyons should be ousted. The motion failed overwhelmingly.

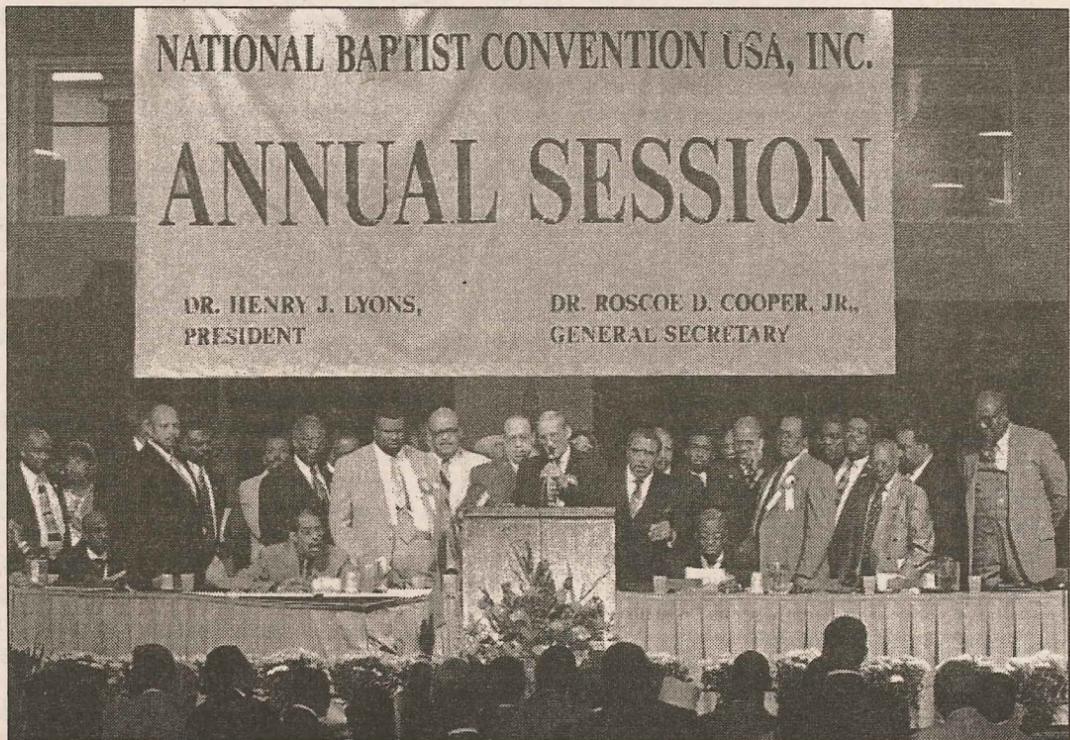
Reporters were allowed back into the hall in time to see Lyons thank the crowd for their support. He also thanked his family, including his wife, who stood by her husband in tears.

One Lyons critic, minister Jasper Williams of Atlanta, acknowledged the vote in Lyons' favor and then pleaded that money be given to pay for the mortgage on the denomination's headquarters in Nashville.

W. Franklyn Richardson of Mount Vernon, N.Y., who also had criticized Lyons, said he believed Lyons' pleas



Lyons



for forgiveness prompted the no-confidence vote to fail.

Although the dissidents said they planned no further action at the meeting, some said they are awaiting the conclusions of federal investigations into possible financial wrongdoing by Lyons before they take further action.

But supporters of the Baptist leader seemed unconcerned about possible future charges.

Carl Stewart, a layman from Peoria, Ill., emphasized that Lyons "turned around and apologized."

Asked about allegations that Lyons purchased a home with Edwards using church funds, Stewart added, "I

don't know what money it was. It wasn't church money. The press sees things that really aren't there. We have to be able to forgive and understand. We don't cut people's heads off."

The day before, many at the convention applauded Lyons when he said, "Forgive me, forgive me, forgive me. I need to know I'm forgiven."

An 18-member investigative committee hand-picked by Lyons determined Lyons had not broken any church laws, in part because the denomination has no bylaws governing the president's use of church money.

With additional reporting by Associated Baptist Press.

**NATIONAL BAPTISTS** The National Baptist Convention, USA, board of directors presents a resolution and counts a vote regarding the alleged financial and personal improprieties of the denomination's president, Henry Lyons, at the close of the opening session Sept. 2. Members of Lyons' opposition were standing in front of the podium to try to present their views, but were voted down. A no-confidence vote failed Sept. 3. (Reuters photos)

### CLASSIFIED ADS

**SEEKING:** Growing church seeks full-time music 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.

**SEEKING:** Louisville church seeks full-time children/preschool minister. Experience required; generous salary and benefits. Send resumé to: P.O. Box 221066, Louisville, KY 40222-1066.

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

**SEEKING:** First Baptist Church of Mt. Sterling, Ky., is seeking a full-time minister of youth/music. Applicants should send resumé to: Search Committee, First Baptist Church, P.O. Box 324, Mt. Sterling, KY 40353.

**SEEKING:** First Baptist Church of LaCenter, Ky., is currently accepting resúmes for a full-time minister of music, C/Y. Send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

**MEDICAL:** Diabetics with Medicare or insurance, get your diabetic supplies mailed to your home. Insulin-dependent only call: (800) 337-4144.

**FOR SALE:** 1970 MCI Challenger 39-passenger bus. Mileage 182,995. If interested, please call Nancy Myrick, (502) 368-0239, or Rev. Jacky Newton, (502) 368-5806.

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

**SEEKING:** Part-time minister of music. Send resumé to: Boone's Creek Baptist Church, 197 Cleveland Road, Lexington, KY 40509.

**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.

**FOR SALE:** 1989 Chevrolet 15-passenger van. Fully loaded, excellent condition, less than 30,000 actual miles. Asking \$8,000. Call after 6 p.m. (606) 267-2503 or 267-3091.

**WANTED:** Good set of used handbells (2 or 3 octave set) needed for growing music ministry. Call Eric Allen at (502) 827-8222.

**SEEKING:** Preschool director for Rainbow Nursery School of West Broadway Baptist Church. Competitive pay with flexible hours. For more information contact the church office: (502) 491-1920, or send resumé to 8420 Six Mile Lane, Louisville, KY 40220.

**SEEKING:** Terrill Road Baptist Church of Scotch Plains, N.J., is seeking a minister of education and students. The church ministers in a suburban town of 25,000, 25 miles west of New York City. Having recently celebrated our 30th anniversary, the church is looking forward to future ministry and growth in partnership with the person the Lord has for us. Masters of Religious Education preferred. Interested persons may submit a summary of their experience and training by Nov. 1 to: Search Committee Chairman, Terrill Road Baptist Church, 1340 Terrill Road, Scotch Plains, NJ 07076. All submissions will be confidential.

**FREE:** 100+ theater-type padded chairs. Wood backs, good condition, must be fastened to floor. Near Elizabethtown. Call (502) 769-3775.

**SEEKING:** First Baptist, Winchester, is seeking a full-time minister of education and youth. Send resumé to: Personnel Committee, First Baptist Church, P.O. Box 113, Winchester, KY 40392.

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

**SEEKING:** Full-time pastor. Paid position with benefits. Challenging position, inner-city church. Send resumé to: Immanuel Baptist Church, 2002 Greenup Street, Covington, KY 41014-1297, Attn: Robert Palmer. (606) 431-3476.

**EMPLOYMENT:** Excellent weekly income. Assemble products and crafts at home. Free information package. Call 24 hours: (800) 583-5019, ext. 1094.

**SEEKING:** Growing church in western Shelby County seeks full-time minister of music and worship. Reply to: Personnel Committee, Simpsonville Baptist Church, P.O. Box 56, Simpsonville, KY 40067.

# WORLD

## WORLD VIEW

■ **Zambians looking for "satanists."** A top Zambian official has asked church leaders to identify religious groups that participate in satanism so the government can ban the groups. Reports in local newspapers that satanism is growing in the southern African nation, and that satanists have infiltrated some mainstream churches, prompted Zambia's deputy minister for religious affairs to make the request.

■ **Work slowly resuming in Albania.** Missionary work is resuming slowly in Albania, where a civil war forced the departure of non-Albanian Christian workers in March. Two representatives of the Southern Baptist Convention's International Mission Board are back in Albania: Lawrence Duhon in Tirana and Louisville native Suzanne Lacy in Elbasan. Cooperative Baptist Fellowship representative Mary Ida Buzhardt has returned to Tirana. Eighteen SBC and nine CBF missionaries fled Albania in March as an armed rebellion overtook Tirana, the capital city.

■ **20 students graduate lay academy.** A record 20 students graduated this summer from International Baptist Lay Academy in Budapest, Hungary. The academy, a European Baptist Federation institution, offers theological training and English lessons to adult lay leaders of Baptist churches in central and eastern Europe.

■ **Arson blamed in Baptist center fire.** Arson damaged a reading and ministry center operated by Southern Baptists in Gaza City. An Aug. 10 fire at the Center of Culture and Light destroyed 40 percent to 50 percent of its 11,964 books and all 274 videos, said Southern Baptist representative Paul Lawrence. "Most of the books are in Arabic, and many are irreplaceable because they are no longer in print," Lawrence said.

■ **Baptists protest pastor's arrest.** The arrest of a Baptist pastor and deacon in Azerbaijan has prompted a protest letter from a European Baptist leader to the president of the former Soviet republic. Pastor Zaur Balaev and a deacon from Aliabad Baptist Church reportedly were imprisoned over their ties to the Baptist church. It was the second time Baptists had been arrested in the city, a Shi'ite Muslim stronghold.

■ **U.S. may ease Cuba travel ban.** The Clinton administration is weighing the possibility of easing U.S.-imposed restrictions on travel to Cuba during Pope John Paul II's scheduled visit there in January. The temporary easing of the restrictions would allow hundreds—and perhaps thousands—of Cubans and others in the United States to go to Cuba for the pope's visit, the New York Times reported.

■ **UCC apologizes.** The United Church of Canada, the nation's largest Protestant denomination, has expressed "deep regret and sorrow" to the First Nations of Canada—Indians and other indigenous people—for suffering and injustices inflicted on them by Canada's system of residential schools that often were run by the church. The church has been named as a defendant in connection with a sexual abuse lawsuit involving the former Port Alberni Indian Residential School in British Columbia.

■ **New Mother Teresa movie criticized.** A new movie about Mother Teresa is being panned by the Nobel laureate's order even before it hits theaters. "In the Name of God's Poor," a two-hour drama produced by Hallmark Entertainment, spreads "wrong notions" about Mother Teresa and glamorizes her life, officials at her Missionaries of Charity said.

■ **Anti-violence campaign launched.** The World Council of Churches last month launched its Peace in the City campaign, an effort to help local groups anywhere in the world find practical ways to end violence in their communities. The new program is modeled after the WCC's Program to Combat Racism, which has provided theological, moral, practical and financial support to local efforts against racism, most notably to foes of South Africa's apartheid system.

■ **Congressman visits Tibet.** Rep. Frank Wolf, R-Va., a leading congressional crusader against religious persecution, said he made an unannounced trip to Tibet last month and found the people there living in "unspeakably brutal conditions." "There is no freedom in Tibet, period," Wolf told a news conference. "The inescapable conclusion is that China is swallowing Tibet."

■ **Methodist bishop re-elected in Kenya.** Presiding Bishop Zablon Nthamburi credited his re-election as head of Kenya's 600,000-member Methodist Church, in part, to a strong desire by Kenyans to seek stability. The east African nation has been embroiled in political turmoil and violence over the rule of President Daniel arap Moi. Moi promised to move Kenya toward democratic reforms, but has come under fire from the international community for continued corruption.

■ **Support for minority Hungarians urged.** Bishop Laszlo Tokes, an ethnic-Hungarian from Romania, has called on the World Alliance of Reformed Churches to support "the legal struggle" of minority Hungarians who face discrimination in Eastern Europe. Romania, Slovakia and parts of Ukraine and the former Yugoslavia are home to significant Hungarian minorities. Under communism, Hungarian minorities and churches were repressed, and critics contend discrimination continues.

## A new year

By Robert Dunston

Beginning a new academic year requires much preparation. Staff and administration spend many hours preparing to register students for the academic year making sure files are current and accurate and that everything is ready to make the registration process as simple and painless as possible. We do everything we can to eliminate long, slow-moving lines and provide our students with the personal attention they deserve.

Faculty spend time refining courses and updating course material to reflect the most current knowledge and thinking. For each course we carefully prepare information for the students to introduce them to the goals of and requirements for each course. We want our students to be prepared to learn so they can apply that knowledge in other classes and in their careers and lives.

Faculty, staff and administration also prepare to welcome the many freshmen who enter Cumberland College each fall. Many of our faculty and staff participate each year in teaching a freshman orientation course called Insights that helps our freshmen adjust to college life and begin building a network of friends

across the college campus. A team consisting of one staff or faculty member and two upper-class students leads each class. Such classes require additional work, but they greatly benefit our new students as they prepare for their Cumberland College experience.

Each new year officially begins with our opening faculty meeting, and that meeting always begins with a devotional. This year professor of religion Garland Young spoke to us from Romans on the subject of hope. Young reminded us that as we hope for the best for our students and this new year, we ought to hope most in Jesus Christ. Richard Johnson, a long-time faculty member at Earlham College who now is consultant for the Appalachian College Association, encouraged us as we strive to provide a quality education in a distinctively Christian atmosphere.

Thus our new year really begins with Christ, who calls us and empowers us to our ministry of teaching and nurturing. There is no better starting place or ending place.

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

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## CHURCH

### New tax facts for appreciated asset donations

By Laurie Valentine

One of the most talked-about areas of the recently-enacted Taxpayer's Relief Act of 1997 is the change in long-term capital gains tax rates.

Under the new law, the current capital gains tax rate of 28 percent is reduced to 20 percent for sales, after July 28, 1997, of capital assets that have been owned for 18 months or longer ("long-term gain assets"). The new 20 percent rate also applies to sales of capital assets that have been held at least 12 months and a day, if sold between May 6, 1997, and July 29, 1997.

If you have owned an asset for at least 12 months and a day, but less than 18 months ("mid-term gain asset"), the gain on the sale of that asset after July 28, 1997, will be taxed at 28 percent under the new law.

After July 28, 1997, taxpayers in the 15 percent income tax bracket will pay a 10 percent capital gains tax on sales of long-term gain assets and 15 percent on sales of mid-term gain assets.

The new capital gains rules do not eliminate the dual tax benefits for charitable gifts of appreciated assets. You still are entitled to a tax deduction equal to the fair market value of the asset if you have owned it at least 12 months and a day, and you will avoid the capital gains on the appreciation.

There is no difference, from an income tax deduction standpoint, whether you use long-term gain assets or mid-term gain assets to make a gift to your favorite Baptist cause. Your income tax deduction will equal the fair market value of the property, whether you have owned it for one year and a day or 18 months or more.

There is, however, a difference when you consider capital gains tax savings. Since the gain on mid-term gain assets is taxed at 28 percent and the gain on long-term gain assets is taxed at 20 percent, donating mid-term gain assets to charity provides the greatest total tax savings.

Charitable gifts of appreciated assets continue to be a cost-effective way to provide valuable support to causes you love.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.



## ACLU sues on behalf of two churches

By Ed Briggs  
Religion News Service

RICHMOND, Va. (RNS)—The American Civil Liberties Union has filed suit against the City of Richmond on behalf of two churches and the homeless over the city's plan regulating feeding sites for the poor.

The suit, filed in U.S. District Court Aug. 19, is the latest development in the fallout from a U.S. Supreme Court decision overturning the Religious Freedom Restoration Act.

The act had barred government from restricting religious practices unless it had a compelling reason to do so, but with the high court's June ruling, governments can use a much lower standard in restricting church activities.

At issue in the Richmond case is a city zoning ordinance limiting feeding programs for the poor and homeless outside the downtown district to no more than 30 people and no more than seven times a year.

Churches that want to feed more people and more frequently must apply for a hearing for a conditional use permit and pay a \$1,000 hearing fee.

The ACLU is representing two black Baptist congregations, the Virginia Coalition for the Homeless and eight people who are either homeless or used to be homeless but still need the meal programs.

According to the ACLU, the city ordinance, adopted July 29, violates the equal protection clause of the U.S. Constitution because it discriminates against the poor and violates the churches' right to feed the poor.

A similar suit filed last fall in Richmond by an ecumenical group of five churches also charges First Amendment violations against its weekend

## City, church reach agreement in RFRA case

BOERNE, Texas (ABP)—An Aug. 12 settlement in a dispute pitting a Texas town's interest in preserving a historic district against a church's desire to expand its worship space is "terrible" for the church, says a lawyer who argued the case before the U.S. Supreme Court.

St. Peter Roman Catholic Church and the city of Boerne, Texas, agreed to settle the dispute two months after the Supreme Court ruling which struck down the 1993 Religious Freedom Restoration Act.

The church had argued the city lacked the "compelling interest" required by the law to deny a building permit. In deciding the case in the city's favor, the Supreme Court ruled RFRA unconstitutional, saying Congress overstepped its authority in enacting the law.

Originally, the church wanted to raze its sanctuary, made up of two buildings built in 1870 and 1923, to accommodate its growing

congregation. The city refused a building permit, because the church is located in the city's historic district.

According to the settlement, which still leaves details to be worked out by architects from both parties, the church must take steps to restore several historical details of its buildings in exchange for a permit to build a larger sanctuary.

Tom Drought, general counsel for the Archdiocese of San Antonio, said meeting the terms of the agreement will cost the church about \$500,000. He said the church is satisfied with the settlement, however, because it ends a three-year court battle and allows the addition of needed worship space.

Douglas Laycock, who argued the church's case supporting RFRA before the Supreme Court, called the settlement "terrible" and said under the plan, the church "will be paying debts on this forever."

meal program for the homeless. That issue bubbled to the surface after people living near the churches complained about homeless people in their neighborhood drawn to the free weekend meals.

A previous ordinance banned the feeding programs outside the downtown district.

It was rewritten to place the issue in the hands of zoning officials who, in hearings on whether to grant the \$1,000 conditional use permits, would hear testimony from complaining neighbors.

One of the congregations, Trinity Baptist Church, feeds 30 to 40 homeless people a week. A second, Thirty-first Street Baptist Church, feeds 150 to 200 homeless and poor each day.

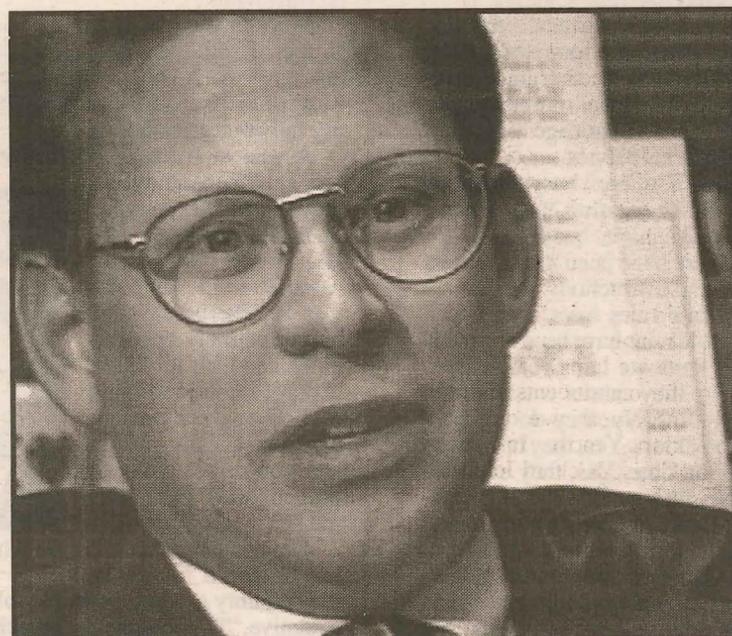
"Every hungry and homeless per-

son whom (the churches) might not feed by reason of the ordinance here at issue would constitute a living rebuke to them for abandoning their fundamental religious obligations," the ACLU said in the new suit.

"With each such person not fed, their (the churches') capacity freely to exercise their religious beliefs would be woefully compromised," the suit said.

Kent Willis, director of the Virginia ACLU, said neither church has been charged with a zoning violation but they have a reasonable fear of being shut down.

Elizabeth Stutts, assistant city attorney, said the new ordinance puts no new restrictions on the churches and actually gives the churches "the ability to do what they couldn't do before."



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# PEOPLE

## PRAYER PARTNERS

- Pray for these specific needs related to Kentucky Baptist partnerships with New England and Russia:
- A Spanish Bible study recently begun by Demitrio and Ramona Camp in Lowell, Mass.
- Weldon Moak, new pastor at Rice Memorial Baptist Church in Northborough, Mass.
- Mark Oblinger, new pastor at Fellowship Baptist Church in Simsbury, Conn.
- Church planters Gerald and Jo Cornelius as they adjust to a recent move to Cheliabinsk, Russia.
- Russell and Melinda Kyzar, in language school in Moscow, as they look for a church home.
- Dick Beaudoin, business manager of the Moscow partnership office.

## Mountains to the Mississippi

Compiled by Ann Tatum

- ASHLAND—Bailey Sadler, 82, died Aug. 28. Sadler was pastor of Fairview Church, Wolfe Creek Church and McDowell Church a total of 28 years. He also was director of missions in Ohio River, Ohio Valley and Upper Cumberland associations for 14 years. He is survived by his wife, Hazel, two sons, seven grandchildren and two great grandchildren.
- AUBURN—Cave Spring Church called Tim Burden as pastor.
- BEAVER DAM—Central Grove Church recently ordained Gene King as deacon.
- BETSY LAYNE—Cohen Campbell, 73, retired pastor of Betsy Layne Church, died April 26. Campbell served 36 years in active ministry and nine years after retirement. Survivors include one son, one daughter, one grandchild and two great grandchildren.
- BOWLING GREEN—Harold Moore, 82, first director of missions in Warren Association, died Aug. 25. He is survived by five daughters, one son, six grandchildren and six great grandchildren.
- HODGENVILLE—Middle Creek Church will celebrate its 165th anniversary Sept. 21. An all-day event is planned. Tim Burden will be guest speaker.
- LOUISVILLE—Ormsby Heights Church will present Single Adult Day Sept. 21. Mike Thomason, pastor of Temple Hill Church in Glasgow, will

speaking at 10:45 a.m. and 6:30 p.m. A free lunch will be served after the morning service. A divorce seminar will be held at 1:30 p.m. Call (502) 447-6867 for more information.

Pedro Sayago, pastor of the Latin-American congregation at St. Matthews Church, has resigned to complete seminary studies. He served the congregation five years.

Carlisle Avenue Church recently called Shawn Merithew of Orlando, Fla., as youth minister. He is a doctor of philosophy student at Southern Seminary.

Beechwood Church will install Joseph Estes as pastor emeritus Sept. 21 at 2 p.m.

■ NANCY—Fishing Creek Church called Howard Mounce as pastor.

■ OLATON—Olaton Church recently celebrated its centennial anniversary.

■ SHELBYVILLE—Buffalo Lick Church called Sam Smith as interim pastor.

Clayville Church called Marshall Phillips as interim pastor.

■ SHEPHERDSVILLE—First Church ordained Harley Wise, Kristen Mason and Bill Lyle as deacons Aug. 24.

■ SMITHFIELD—Smithfield Church celebrated its 195th anniversary Sept. 7. A barbecue banquet followed the morning service as did a Christian concert featuring the Earnest family of Corbin.

## Worship requires effort from participants, consultant says

By Charles Willis  
SBC Sunday School Board

GLORIETA, N.M. (BP)—True worship requires effort from the participants as well as the leaders, a national worship consultant told musicians recently.

True worship happens when a high percentage of the congregation participates in the service, said Robert Wagoner of the Southern Baptist Sunday School Board's music ministries department.

True worship is evident, Wagoner said, when lives are changed, when God does something in worship that cannot be explained and when people stay in the worship center after the service rather than leaving immediately.

Leaders must prepare themselves for worship and plan to facilitate the worship of God by others, Wagoner said.

Churches increasingly are using methods and media relevant to unchurched people, he said, resulting in greater frequency of drama and multimedia resources in worship services.

Participants, he said, must work to focus on God rather than their problems or other distractions that dilute or eliminate true worship.

"When people worship the church building, are concerned with having a

certain pew or a certain kind of sound system, their focus is not on God," Wagoner said. "If you get upset over something physical, the devil has you focused on something other than worship."

Likewise, he continued, people can place too much importance on imperfect church staff members, the desire for a specific church position or material possessions, instead of focusing on God.

"They can be ready on the outside to play church, but spiritually unprepared on the inside to worship the Lord in spirit and in truth. And they may not be worshipping because you haven't taught them how to worship," Wagoner told music leaders.

People may not participate in true worship because of sin, conflict or bitterness, he suggested. And some do not sing "because we have told them, perhaps jokingly, that they can't sing. Shame on us. God is not interested in what kind of sound comes out of your mouth. He is interested in your heart."

Wagoner acknowledged that some people refuse to participate with an attitude of "bless me if you can," but he said most people just need help removing the distractions of their lives from their thoughts in order to devote themselves to worship.

He said it may help some people to visualize Jesus sitting on the platform receiving their acts of worship.

## The biggest day of the year

There are many exciting events during the year: homecoming, graduation, yearbook dedication, Christmas break, the last game of the year and more, but no event equals the first day of school.

For more than three months we have been planning, working and preparing for one, big day. It is the most physically and emotionally exhausting day of our year. It is no small feat to begin the school year and have hundreds of students move back onto our campus.

While many come less than two hours by car, others have traveled many hours.

Students who have been here before have been making plans to return. Not only have they been shopping for clothes and school supplies like most kids, but they also have been shopping for many more things: a hot pot to cook noodles and soup, a fan to help keep cool in the dorms, pictures of family and friends, foot locker...and no list would be complete without a stereo. There is a big difference between getting ready for school while you live at home and getting ready to go to a boarding school.

Nearly 100 new dorm students began their first day at Oneida Aug. 18. We have been talking to prospective students all summer about the possibility of coming to Oneida. Many questions have been asked and answered. It is one thing to come for a visit in June or July, it is quite another to pack up and come in August. Many who were not nervous and seemed to be in control of their emotions in the June or July interview were a little more emotional as they were moving their things into the dorm.

Every new student is put in a room with young people who are returning students. Great effort is made to match every new student with roommates

who have things in common. We consider things like whether the new students are from the city or county, what grades they are in, what their interests and hobbies are, and any other information we have to help us place the new students.

I am sure some did not sleep much the first night. It's difficult to sleep in a room with three strangers, one of whom may be snoring. Learning to share space with three other roommates for the first time can be quite a challenge. And then there are those smelly tennis shoes.

Teachers have been busy putting up posters and decorating their rooms. Lesson plans have been ready for weeks. There have been those endless meetings and instructions.

Some new rules have been added and a few old rules have been removed. Yes, the students can wear hats to school. No, they cannot wear them in the classrooms. No, they do not have to go to breakfast. Yes, they have to be at school on time. Yes, they can hold hands. No, they cannot kiss.

Every teacher and house parent is reminded to exercise great patience for the next few weeks. Some of these new students will settle in right away and never get homesick. Most however, not only will get homesick, but also will wish they were back home.

It is not easy for an 11- or 12-year-old to be away from home. It is not easy for many 18-year-olds either. Learning to do one's laundry, eating food that mom did not cook (and isn't cooked the way she cooks it), getting used to new teachers and new rules all make for a challenging time for faculty, staff and students.

Reprinted from WR, Aug. 27, 1996.  
W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

### THIS IS ONEIDA



W.F. Underwood

## Following the call

After Scott Kennedy preached four sermons in his West Virginia home church, the pastor told him, "God doesn't call boys to preach, he calls men."

Months earlier, Kennedy had struggled with the call of God and his age. "Who will listen to me? Most of them are old enough to be my father or grandfather."

A year at Alice Lloyd College brought time to study and pray and added assurance of God's call to preach. His first opportunity came Dec. 15, 1996; he was 18. The pastor gave him three more opportunities and then told him, "I don't see the anointing of God on your preaching. This is my pulpit, and you're not going to preach until God tells me."

Kennedy backed off, but he could not shake the certainty of God's call. He told a relative, "I can handle not preaching if God hasn't called me. But since God has called me, I have to preach."

He and his grandfather attended the St. Louis Promise Keepers rally. He said there the Lord told him, "You have laid on the couch long enough. Get up and do what I called you to do, and if anyone asks, tell them you are about your father's business."

Fear kept him from talking with his pastor. "I was afraid he might church me," Kennedy said. A week later his grandfather called with the question, "How would you like to go to Clear Creek?" Kennedy received notice of acceptance Aug. 15; orientation began Aug. 18.

A friend inquired about finances. "I've got \$64 in my checking account, but I've got more faith in my heart," Kennedy responded.

His home church gave \$200 for a matching scholarship and \$70 extra. He still needed \$400 before Friday registration. He opened his campus mail box Wednesday morning to find one piece of paper, a note informing him of a \$500 love offering applied to his account.

Kennedy soon discovered at Clear Creek, "there are no strangers."

He visited the home of a new classmate friend the weekend after orientation. On Sunday evening they attended the church where fourth-year student Chris Mullins is pastor. Mullins asked which of them was ready to preach that night. Kennedy realized again that when God calls, he will keep opening doors of opportunity. "I was ready."

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Mission trip like pulling teeth for dentist volunteer

By Clay Renick  
Baptist Press

TATE, Ga. (BP)—Bennie Norton wanted to help a lot of people a little bit, and he's seen the numbers add up after 33 mission trips in 16 countries.

"There's so many places in the world where there's not enough doctors or dentists," he said. "Most of the people who go on these trips want to go back on another."

Norton is president of the Baptist Medical and Dental Fellowship. Started 20 years ago, the fellowship now has 1,700 members worldwide.

Each year, about 600 medical professionals go on short-term Baptist mission trips at their own expense.

"There's no way to estimate the value of these medical volunteers," said James Williams, executive director of the Baptist Medical and Dental Fellowship at the Southern Baptist North American Mission Board.

Norton has retired from dentistry after 35 years in private practice. But he paid about \$2,000 for each trip throughout the years. That adds up to 17,000 people treated and \$250,000 in revenues expended.

His first trip was to Guatemala in the 1970s. Norton worked at a coffee plantation and had about 80 people waiting for treatment.

"It seemed like everything went wrong," he explained. "Teeth broke off. I couldn't get the roots ... Only got to half the people."

"I realized that I couldn't do anything on my own power," he added. "I had to rely on him (God)."

Norton also noticed an older woman bringing different children to him. They were her grandchildren and had never seen a dentist.

"I have no money to pay you," she said. "But God will pay you."

"I've always remembered that," Norton recalled. "God has paid me in satisfaction and blessings many times over."

The medical trips follow a pat-

tern. Medical professionals treat people at make-shift clinics while other volunteers start outreach.

Patients don't always follow directions, Norton added. He would give Novocain injections to dull teeth before extraction. Patients then were supposed to sit in another chair until the area was numb. But some would mistake the injection for treatment and walk away before the procedure was over, he said.

He also encountered spiritual opposition in areas like the Caribbean and Philippines. Witch doctors would sacrifice chickens or pigs and leave the carcasses.

But even there, most villages welcome the doctors because medical care is expensive and rare.

"Everybody was looking out for our well being," he said, recalling a trip to the Philippines. "We took care of the people regardless of their political ties."

His last trip was to the Alaskan village of Tyonek. The village had five health care volunteers in a com-

munity of about 140 residents.

Tyonek is an Indian reservation where oil profits brought several million dollars to the tribe 18 years ago. They used those funds to build western style houses, install water treatment and clear roads although there's nothing to link past the village.

"Dentistry for adults is almost non-existent," Norton said.

He treated 40 people in four days with root canals started, restorations made and even a set of dentures fitted for the chief.

Four people became Christians. The Indians now want to start a group to continue Bible study.

"There's probably hundreds of other villages throughout Alaska with the same story," Norton said. "We opened some doors that hopefully will be filled."

The Baptist Medical and Dental Fellowship's annual meeting will be in Atlanta, March 5-8, 1998. Officials expect about 1,000 health care providers to attend.

**"There's so many places in the world where there's not enough doctors or dentists."**

*Bennie Norton, president of the Baptist Medical and Dental Fellowship*

## TV news anchor ready to go to celestial press conference

By Dana Williamson  
Oklahoma Baptist Messenger

DAVIS, Okla. (BP)—While unloading frozen hams at a slaughterhouse, Kelly Ogle realized that somewhere in his life he had strayed off course.

Ogle, now news anchor for KWTV in Oklahoma City, reflected back on his realization years ago in Arkansas City, Kan., as he addressed recent Falls Creek Baptist Assembly 4-M rallies. The four Ms stand for missions, morals, music and models.

"I grew up in a great family, attended church on a pretty regular basis as a little kid, but started getting away from church when I was in junior high—at a time when I needed it most," Ogle recounted.

Just before high school graduation, he began drinking alcohol at a party.

"That night was the beginning of what would be five years of real darkness in my life," he said.

After graduation, Ogle went to Oklahoma State University, started studying journalism and joined a fraternity where instead of "partying maybe one night a week, suddenly it was an everyday thing for me."

He confessed his life started spiraling downward and he began trying to get away from the responsibility of school, relationships and finances.

While working at the slaughterhouse, he realized he needed to get his life back on course. Ogle moved back to Oklahoma City, where he got a job in a restaurant and met a Christian woman whom he began dating.

Ogle reported they had a great time on their first date, and while driving around Lake Hefner, his car started acting up.

"I said, 'What is that knocking?'" he recounted. "She said, 'I guarantee it isn't opportunity, buddy.'"

Through this girl and her family,

Ogle learned there is a lot more to life than partying.

"She started taking me to church at Northwest Baptist Church in Oklahoma City," Ogle said. "I went back to school, finished my degree and went to work in broadcasting."

As Ogle continued to go to church, he said every time the pastor gave an invitation, he dug his heels in deeper and gripped the back of the pew.

"I was too proud to admit I needed Jesus Christ in my life," he said. "Also I didn't want to have to walk down that aisle and wonder what all those people would think about me."

He said at the church's Christmas pageant in 1986, God stopped whispering to him and shouted, "You know the truth, what are you going to do?"

Ogle said a prayer, the best he could, asking God to reveal who he wanted Ogle to be.

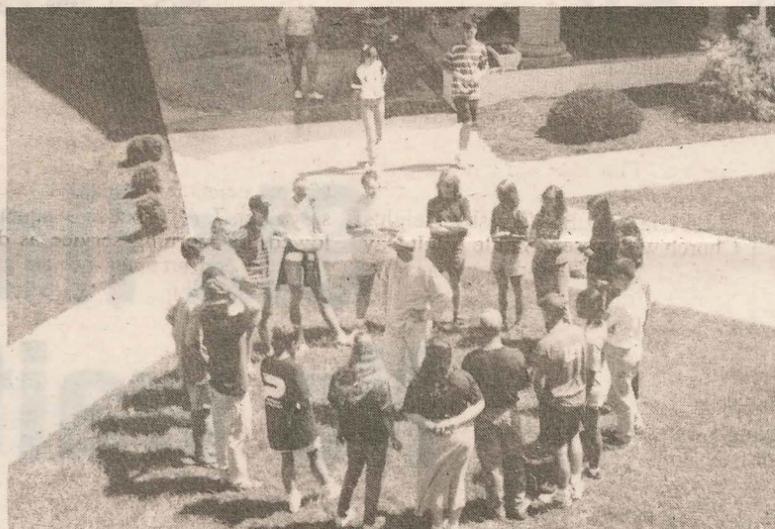
"That night God began revealing his truth to me," Ogle said. "The next Sunday, even though I had given my life to Jesus, it was hard for me to take that first step down the aisle. But when I did, it was like Jesus himself scooped me up and carried me."

Ogle said the last 11 years of his life have been incredible. He married the young woman who pointed him to Jesus, and they have three children.

And his talks with God have expanded.

"I've also questioned God, and he's answered my questions," Ogle said. "And one of the most amazing things of all is I'm not afraid of death anymore. I'm going to miss you guys and I'm going to miss my family, but I can't wait to see God."

Ogle speculated there may be weekly news conferences in heaven. "I'm going to have my recorder, and I'm going to be the first one there every week to ask all those questions I don't yet understand."



**CIRCLE OF FRIENDS** Freshmen students at Cumberland College participate in a game as part of Insights 101, a program to acclimate new students to college life.

## Presbyterian, Lutheran churches linked for ministry

HUNTSVILLE, Ala. (RNS)—A few weeks ago, Lee Cropp reluctantly agreed to attend a meeting at Northminster Presbyterian Church to hear a proposal to invigorate the dwindling north Huntsville congregation to which he belongs.

"I had the attitude that it would be another very ho-hum, boring meeting," said Cropp, chairman of his church's long-range planning committee. "When I left there, I had more enthusiasm and fire about the church than I had felt in 25 years."

What Cropp heard at the meeting was a proposal for his local Presbyterian church to join hands with Prince of Peace Lutheran Church in cooperative ministries.

The venture initially will center on Christian education, music, youth and adult programs. It eventually will lead to the purchase of common property—if they receive the blessing of their denominations' governing bodies.

"The basis for our cooperation is that we think we can be more effective in going out and making disciples for Christ," said Michael Lemke, pastor of the Lutheran congregation.

The idea for joining the two congregations

began this summer, when Lemke called Dave Johnson, pastor of the Presbyterian church. Both pastors expressed concern about their dwindling numbers—Prince of Peace has about 50 members, Northminster about 30.

"It's almost scary that we have been able to reach a consensus about this just 60 days from the first lunch meeting Pastor Lemke and I had," Johnson said. "We're not doing this for survival, but by coming together we hope to create the opportunity to grow."

Both congregations plan to keep their identities and denominational beliefs. But they will cooperate on many activities, and even share ministers occasionally.

The first venture between the two will be Sunday school, beginning Sept. 14 at Northminster.

Both congregations have a small number of members who are apprehensive about the move, the pastors said, but for the most part, folks are optimistic.

The unity of the churches, said Lemke, "is stronger than our denominational differences. We feel the Holy Spirit has led us to this place."



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