



WESTERN RECORDER

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FOR THE RECORD

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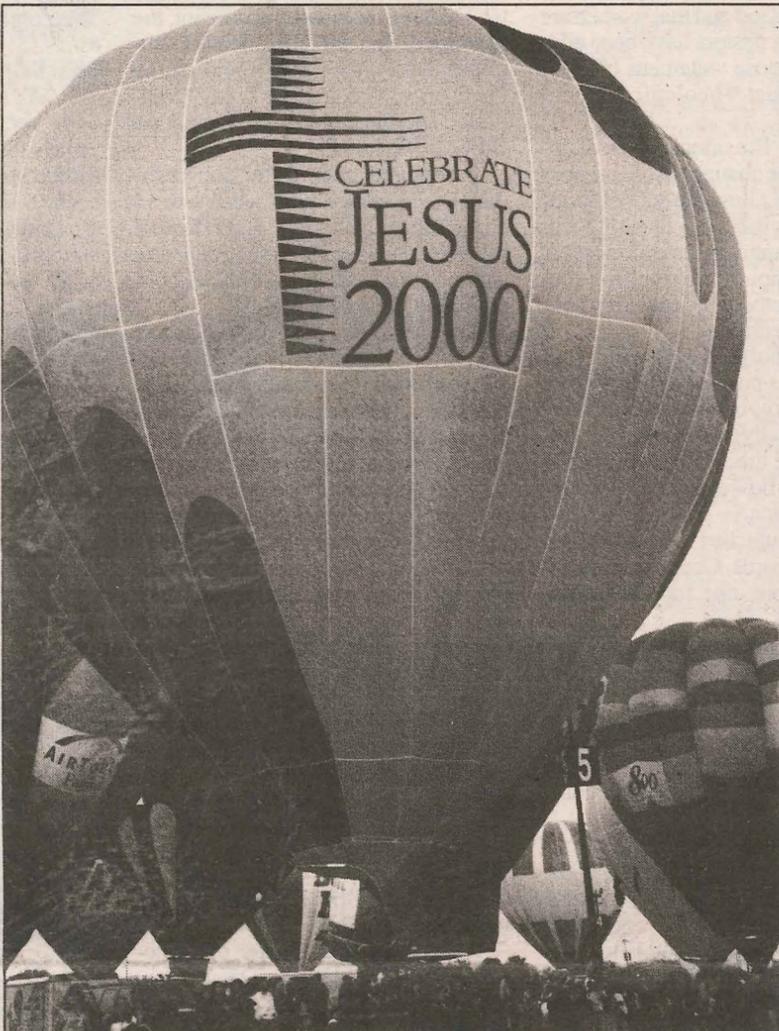
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HIGH FLYING WITNESS The Celebrate Jesus 2000 hot air balloon, piloted by Rusty Ellison, was among the entries in the Kentucky Derby Festival's Great Balloon Race April 25 in Louisville. The balloon, sponsored by the Kentucky Baptist Convention, promotes the goal of sharing Christianity with everyone by the year 2000. (Photo by Denise Withers)

Kentucky's children slip in annual state rankings

By Mark Wingfield
Editor

FRANKFORT—The state of Kentucky's children has gone from bad to almost worst, according to an annual state-by-state analysis released May 5.

Kentucky slipped from 38th to 42nd this year in the annual Kids Count Data Book, an extensive statistical analysis released by the Annie E. Casey Foundation of Baltimore.

"It is very disappointing that, with all the talk about putting children first in Kentucky, we are obviously letting them down," said Debra Miller, executive director of Kentucky Youth Advocates, a non-profit organization working statewide on behalf of children.

Foremost among youth problems in Kentucky are a soaring rate of juveniles arrested for violent crimes, an increasing child poverty rate and a high number of high school drop-outs.

"For a while, Kentucky was behind the national trend in rising violent juvenile crime," Miller noted. "Unfortunately, Kentucky has caught up to the national average and is now exceeding it."

The juvenile arrest rate for violent crimes covers only offenses such as homicide, forcible rape, robbery or aggravated assault. Kentucky's rate of increase in this category was the high-

est increase of any state in the nation. Nearly 6 out of every 100 Kentucky children ages 10-17 were arrested for committing violent crimes in 1995.

"It's disappointing to see our state going backwards rather than forward in terms of these annual statistics, but it is certainly no secret to us that children and families in Kentucky are in crisis," said Robert Reeves, spokesman for Kentucky Baptist Homes for Children.

"We are having to direct more and more of our resources each year to working with children with moderate to severe emotional problems stemming from abuse and neglect," he said. "It is evident that many Kentucky families are in serious turmoil."

Kentucky has experienced a 378 percent increase in arrests for violent crimes by juveniles over the 10-year period studied, 1985-1995.

"We can no longer ignore the risk factors that contribute to juvenile crime," added Valerie Salley, senior policy analyst with Kentucky Youth Advocates. "It's almost as if the children are screaming, 'Are you scared enough to care yet?'"

Salley said Kentucky no longer can ignore the documented link between juvenile crime, inadequate education and poverty.

□ See *Kentucky's kids ...*, page 6



Jews & Christians have interest in lost tribes

By David Margolis
Religion News Service

JERUSALEM (RNS)—For nearly three millenniums the Ten Lost Tribes of Israel have exerted a powerful pull on the popular imagination.

Lost to history about 2,700 years ago after being conquered by Assyria, the tribes are enshrined in biblical prophecy and religious folklore.

The lost tribes were those—Reuben, Simon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim and Manasseh—that constituted the ancient kingdom of Israel, which had split off from the kingdom of Judea following King Solomon's death.

While the tribes generally are thought to have assimilated into Assyrian culture, various biblical passages sometimes are interpreted as indicating their continued existence and eventual reunification with the Jewish mainstream.

During the centuries, people as disparate as American Indians, the Japanese and the British have been identified with the lost tribes, though scholars widely discount such claims. Among both believing Jews and Christians, the "return" of the lost tribes is viewed as one sign of the imminent coming of the messianic era.

With the approaching millennium, a new interest has surfaced among some religiously motivated research-



LOST TRIBE? The Shinlung, an ethnic group from the India-Burma border region, claim to be a remnant of the lost tribe of Manasseh. About 300 Shinlung have settled in Israel. They are one of many groups worldwide that may have some link to the Ten Lost Tribes of Israel. (RNS photo)

ers, who say ethnic groups in remote corners of Africa and Asia could be descendant from the lost tribes.

Still, most researchers reject the notion that such groups have any connection to the lost tribes.

Shalva Weil, a professor of anthropology at Jerusalem's Hebrew University who has studied the phenomenon, said virtually all claims of descent from the lost tribes are as valid, or invalid, as the claim that the Danes derive from the tribe of Dan—inter-

esting, even fascinating, but scientifically unprovable.

Also highly skeptical are the Israeli government, which is fearful of being overwhelmed by a flood of Third World immigrants, and Israel's Orthodox Jewish rabbinical establishment, which maintains strict standards for bestowing Jewish identity.

"Our experience is that you start off talking about a small number of people and before you know it you

□ See *Christian & Jewish ...*, page 11

Does extinction await churches whose members won't change?

By David Wintrey
News Director

GEORGETOWN—Few churches are prepared to respond to their constantly changing communities, sociologist Nancy Ammerman told a group of Kentucky pastors.

Ammerman, a professor of sociology of religion at Hartford Seminary in Connecticut, described for the Georgetown College Pastors' Conference her research of churches in nine changing communities in America.

She and other researchers studied how the congregations were reacting to the changing conditions in those communities in the last decade.

"Because people move, congregations are constantly being reconstructed," said Ammerman, who wrote the book "Congregation and Community" as a result of her research.

Mobility also means that communities are constantly changing,

□ See *Ammerman: Few ...*, page 10

BAPTIST BITS

■ **Saddleback draws 27,000.** Saddleback Baptist Church in Lake Forest, Calif., celebrated its 18th birthday Easter weekend with 27,204 in attendance, a number thought to be the largest Sunday attendance ever at a Southern Baptist church. Founding pastor Rick Warren preached nine services to accommodate the crowd. More than 1,000 professions of faith in Christ were recorded. Normal worship attendance at Saddleback, the largest church in the Southern Baptist Convention, averages 14,000.

■ **Tupper named at Wake Forest.** Frank Tupper, a former professor at Southern Baptist Theological Seminary in Louisville, is among the first three faculty members named to the new Wake Forest University Divinity School. Tupper, who has been a visiting professor at the North Carolina university, will become professor of theology. Two other faculty members named are Phyllis Tribble, a feminist Old Testament scholar and professor at New York's Union Theological Seminary, who will become associate dean and professor of biblical studies, and Samuel Weber, a Catholic priest and Benedictine monk from Indiana, who will be associate professor of early Christianity and spiritual formation.

■ **Baptist college challenges Sunday play.** A North Carolina Baptist college once again is taking a stand against competing on Sundays. Campbell University President Norman Wiggins is requesting an override vote of NCAA Proposal 98-32, approved by the NCAA Division 1 board of directors April 23 to eliminate the requirement that NCAA championship schedules be adjusted to accommodate a school's policy against Sunday competition. Campbell University, in Buies Creek, N.C., left the Big South Conference several years ago over the issue of Sunday competition.

■ **Brister to lead OBU.** Louisiana pastor Mark Brister has been elected the 14th president of Oklahoma Baptist University. Brister, pastor of Broadmoor Baptist Church in Shreveport, was elected April 27. He will succeed Bob Agee, who is retiring. Brister was chairman of the blue-ribbon committee which led in a recent reorganization of the Southern Baptist Convention.

■ **Southern honors African-Americans.** Southern Baptist Theological Seminary honored the school's first four African-American graduates April 23 in a special service where formation of a new scholarship fund in their honor was announced. Although the school was all-white by policy for much of its early history, administrators and faculty in the 1940s began to accept black students in special arrangements. Eventually the school was fully integrated. Current seminary President Al Mohler, who has declared his purpose to return the seminary to the beliefs of its founders, acknowledged the founders would have been mystified by Southern's current integration. The problem, he said, was that they allowed "sin" to distort their understanding of racial issues.

■ **Southern names faculty.** Southern Baptist Theological Seminary President Al Mohler has announced appointment of two new faculty members. Warren Benson, a professor at Trinity Evangelical Divinity School in Illinois, has been named senior professor of Christian education and leadership. Roger Palms, editor of the Billy Graham Evangelistic Association magazine "Decision," was named visiting professor to teach writing courses.

■ **Whitehead to chair resolutions.** Michael Whitehead, vice president for business affairs at Midwestern Baptist Theological Seminary and former counsel to the Southern Baptist Convention's Ethics & Religious Liberty Commission, has been named chairman of the SBC resolutions committee. He will work with nine other committee members to present resolutions for consideration during the SBC annual meeting in Salt Lake City this summer.

Seminary affirms inerrancy, male roles

KANSAS CITY, Mo. (BP)—Affirmations that the Bible is the "inerrant" word of God and that women are not to serve as pastors have been added to the purpose statement of Midwestern Baptist Theological Seminary.

Seminary President Mark Coppenger said the changes to the purpose statement will allow the school to accomplish its vision of educating students "to evangelize and congregationalize" without compromising convictions affirmed by the Southern Baptist Convention.

The new purpose statement says the seminary's purpose is "to provide degree programs to educate God's servants to biblically evangelize and congregationalize the world, with special focus on the Midwest/Great Plains region of America."

Footnotes attached to the statement explain key words, Coppenger noted.

For example, one footnote stipu-

lates that the term "biblically" affirms inerrancy as maintained in the "Baptist Faith and Message" statement, the findings of the 1987 SBC Peace Committee report, the 1993 report of the President's Theological Study Committee and the Chicago Statement on Biblical Inerrancy.

A footnote on the term "congregationalize" explains that "while a wonderful range of strategic and effectual ministry is open to both men and women, the pastor of a biblical congregation must be a male."

Trustees also approved a massive overhaul of the seminary's basic degree program, the master of divinity. Although women still are allowed in the degree track most often taken by pastors, certain alternative courses now are prescribed for women to take instead of the normal courses in preaching and pastoral leadership.

Trustees also unanimously approved two new Old Testament fac-

ulty members: Steve Andrews, who comes from Southeastern Baptist Theological Seminary in Wake Forest, N.C.; and Gary Smith, who comes from Bethel Theological Seminary in St. Paul, Minn.

In recommending Andrews and Smith to trustees, Coppenger said Midwestern since its founding had been "identified with a less-than-inerrantist stance regarding the Old Testament."

"Now some 19 years into the new day in the SBC, Midwestern is bringing on board two men who believe that Isaiah wrote Isaiah. It is shameful that it has taken this long, but better late than never."

Many biblical scholars, including many conservative evangelicals, believe the Old Testament book of Isaiah is the collected work of as many as three authors. Strict inerrantists, however, insist the entire book was written by the prophet Isaiah.

Kentuckians named by Elliff

NASHVILLE—Southern Baptist Convention President Tom Elliff has named seven Kentuckians to serve on key SBC committees in the coming year.

The appointments are a traditional part of the SBC president's authority and do not require convention approval.

Kentuckians named by Elliff are:

■ Steven Hill, pastor of Valley Creek Baptist Church in Elizabethtown, for service on the SBC committee on committees. The committee on committees names the committee on nominations, among other duties.

■ James McGee, associate pastor of Porter Memorial Baptist Church in Lexington, for service on the SBC committee on committees.

■ James Smith Sr., a student at Southern Baptist Theological Seminary and former employee of the SBC Ethics & Religious Liberty Commission, for service on the SBC resolutions committee.

■ Billy Cantrell of Frankfort, for service on the SBC credentials committee.

■ Ross Bauscher, pastor of Macedonia Baptist Church in Owensboro, for service on the SBC credentials committee.

■ Jeffery Perkins, pastor of Highland Heights First Church in Fort Thomas, for service on the SBC tellers committee.

■ Tyre Denney, pastor of North Benson Baptist Church in Lawrenceburg, for service on the SBC tellers committee.

Kentuckians nominated to SBC

NASHVILLE—Four Kentuckians are among the individuals to be nominated for new or returning terms as trustees of Southern Baptist Convention agencies and institutions this summer.

The nominees, presented by the SBC's committee on nominations, will be voted on by messengers to the June 9-11 SBC annual meeting in Salt Lake City.

The Kentucky nominees to new or renewed positions are:

■ C.C. Brasher, pastor of Briensburg Baptist Church in Benton, nominated for a second term on the SBC

Executive Committee.

■ Lee Molloy of Paducah, nominated for second term on the International Mission Board.

■ Michael Ransdell, a layperson from Highview Baptist Church in Louisville, nominated for the board of Southern Baptist Theological Seminary to replace John Hicks of Louisville.

■ Claude Witt, executive director of the Temperance League of Kentucky and a member of Farmdale Baptist Church in Louisville, nominated for a second term on the SBC Ethics & Religious Liberty Commission.



Southeastern expands college

WAKE FOREST, N.C. (BP)—A new four-year college program and a special master of divinity degree track for women were approved by trustees of Southeastern Baptist Theological Seminary April 21.

Southeastern Baptist Theological College, a relatively new component of the North Carolina seminary, will be expanded from a two-year program to a four-year program. Under the new structure, the college will offer a bachelor of arts degree with majors in the history of ideas and biblical studies.

Southeastern Baptist Theological College, established in 1995 as an upper-level baccalaureate program, has grown from 100 students in its inaugural fall semester to 257 in fall 1997.

Trustees also unanimously approved a first-of-its-kind degree track within the seminary curriculum called the master of divinity with women's studies. This degree program, which calls for 96 semester hours, is specifically tailored for women seeking training for ministry positions other than the pastorate and who will focus on teaching the Bible to women.

"Among evangelical schools, this will be the first of its kind," said Southeastern President Paige Patterson. "We felt that the time had come to prepare women who want to be biblically oriented women and want to live according to the dictates of the word of the Lord."

Patterson said the new degree track should offer an alternative to existing women's studies programs at universities across the country which have been tainted by "radical feminism."

Patterson's wife, Dorothy, has committed to teach full time in the program for two years without pay.

Missionary couple to stay at Georgetown two more years

By Mark Wingfield
Editor

GEORGETOWN—Missionaries Ken and Beth Perkins will spend at least two more years at home in Kentucky, remaining as missionaries in residence at Georgetown College while taking a leave of absence from the Southern Baptist Convention's International Mission Board.

The Perkinses, both Kentucky natives and 1975 Georgetown graduates, have become well-known across Kentucky for their missionary work in Africa.

During the next two years, Ken Perkins will be global missions coordinator at Georgetown College, direct student mission teams, assist in recruiting and mentoring ministerial students and serve as an adjunct professor of missions. He also will be working on a major research project for the IMB on the persecution of Christians worldwide.

Beth Perkins will be Georgetown's mission program administrator. She will serve as a liaison with Woman's Missionary Union, provide leadership for the college Women on Mission group, assist in recruiting and supporting international students and serve as a placement officer for graduates in ministry.

Both Perkinses will be available for speaking, teaching and preaching engagements in local churches and associations.

News that the Perkinses would stay on was announced April 26 during the annual commissioning service for the college's "summer servants." This summer 60 Georgetown students will serve at home and abroad as missionaries.

The Perkinses have worked closely with Georgetown's campus ministry program during the past year of furlough in which they have been missionaries in residence at Georgetown.

"The Perkinses are loved by our students and by Baptists throughout our state and region," noted Dwight Moody, dean of chapel at Georgetown. "We are thrilled to extend their ministry to our students. They bring a global vision to our campus ministry, a vision that has had tremendous impact on our students."

Georgetown President Bill Crouch praised the creative partnership between the college, the Marshall Center for Ministry and the IMB that will make this arrangement possible.

"This makes for a win-win situation for all involved, especially our students," he said.

The Perkinses and their children have spent 15 years as Southern Baptist missionaries.

KBC meeting all under one roof this year

By Mark Wingfield
Editor

LOUISVILLE—For perhaps the first time, messengers to this year's Kentucky Baptist Convention annual meeting will find everything they need under one roof.

The Nov. 10-11 convention is scheduled for the Galt House hotel and convention center in downtown Louisville. This facility is large enough to accommodate nearly all convention and auxiliary functions, said Jim Hawkins, KBC executive associate.

Lodging, convention sessions, meal functions, parking and most auxiliary meetings all may be accessed without leaving the building, he said, noting this should offer a major convenience to messengers and guests.

While some people may be wary of finding their way around downtown Louisville, attending the KBC meeting actually will be easier this year than in previous years, Hawkins said. The Galt House is easily accessible to I-64 and I-65.

Messengers seeking dining options outside the hotel will be able to walk to nearby restaurants without having to fight traffic or worry about getting lost, he added. At least nine restaurants

are located within walking distance of the hotel.

And meals purchased inside the hotel may not be as pricey as some would expect, he said. Average meal prices in the Galt House's three restaurants range from \$6 to \$22.

Also, 550 of the hotel rooms blocked for the KBC in the Galt House East include in-room refrigerators, and continental breakfast options will be available in the hotel.

Hawkins said while a hotel option other than the Galt House will be offered, he encourages messengers to make reservations at the Galt House. By staying at the Galt House, messengers will have easier access to all events, will have free parking and will enjoy greater opportunities for fellowship with other messengers, he said.

The Galt House also offers easy access to several major tourist sites, Hawkins said. These include the Louisville Science Center and IMAX theater, Louisville Slugger museum and bat factory, Ohio River excursions on the Star of Louisville, rides in horse-drawn carriages and more.

In most previous years, the KBC annual meeting has been held in large churches. This year's sessions will be held in Ballrooms A, B and C at the Galt House, with the exhibit hall and

book store set up adjacent to the ballrooms.

Messengers not staying at the Galt House will be able to park free in the Galt House East tower as space is available or may park in an adjacent garage for \$10 or less per day.

"Jesus Makes the Difference" will be the theme of this year's convention, and all agencies and institutions have been asked to tailor their reports to speak to the theme. Also, departments and divisions of the KBC Executive Board no longer will bring individual reports, but will combine effort for a joint ministry emphasis.

Keynote speakers for this convention will be Bill Mackey, the KBC's new executive secretary-treasurer; KBC President Gayle Toole, pastor of Edgewood Baptist Church in Nicholasville; Kevin Cosby, pastor of St. Stephen Baptist Church in Louisville, who will bring the convention sermon; and Richard Jackson, professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and former pastor of North Phoenix Baptist Church in Arizona.

The highlight of the convention's Tuesday night session will be "God With Us," a participatory musical supported by a mass choir, praise team and orchestra.

BLUEGRASS BURGEO

■ **Neil Budde**, editor of the Wall Street Journal's Internet edition, will deliver the commencement address at Georgetown College May 9 at 10 a.m. Georgetown will award 262 bachelor's degrees during the ceremony on Giddings Lawn.

■ **Bill Mackey**, executive secretary-treasurer of the Kentucky Baptist Convention, will be the keynote speaker for the baccalaureate service of Mid-Continent Bible College May 2 at 2:30 p.m. at Trace Creek Baptist Church in Hickory. Robert Wiley, executive director for the Illinois Baptist State Association, will be the commencement speaker May 8 at 7:30 p.m., also at Trace Creek Baptist Church.

■ **Correction:** The goal for this year's Eliza Broadus Offering for state missions was \$700,000, not \$750,000 as reported in last week's story on the Kentucky Woman's Missionary Union annual meeting.

Mackey: Kentucky Baptists have historic chance

By Russell Moore
Southern Seminary

LOUISVILLE (BP)—Ignited by a "burning vision" from God, Kentucky Baptists can seize a historic opportunity for the gospel of Christ, Bill Mackey told students at Southern Baptist Theological Seminary recently.

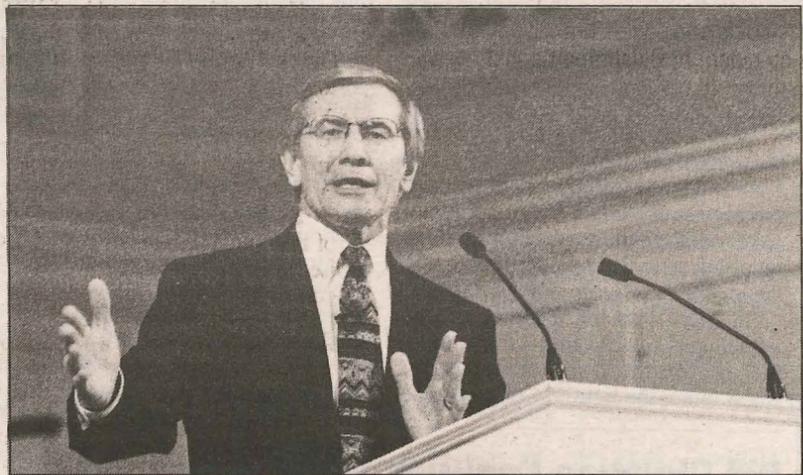
Preaching on the faith of Moses recounted in Hebrews 11:24-29, the new executive secretary-treasurer of the Kentucky Baptist Convention spoke at a chapel service at the seminary. He outlined the characteristics necessary for visionary leadership in uncertain times.

Even as a postmodern society is increasingly chaotic, Mackey said he is optimistic about the role of Kentucky Baptists in confronting the culture with the solid foundations of biblical truth.

Introducing Mackey to the seminary community for the first time in his post, President Al Mohler praised Mackey as "a man who firmly believes in the gospel and has a heart for evangelism and a passion for growing churches."

Mohler pledged the wholehearted backing of the seminary community as Mackey begins his service to Kentucky Baptists. "It is with very great pride that we note that the Kentucky Baptist Convention has turned to a two-time alumnus of Southern Seminary for this most strategic and important leadership post," Mohler said.

Mackey pointed to God's dramatic self-revelation from a burning bush to the reluctant Moses to illustrate the urgency of a "clear and contagious vision from God" necessary to lead God's people in proclaiming the gospel of Christ.



CHAPEL SPEAKER Bill Mackey, executive secretary-treasurer for the Kentucky Baptist Convention, speaks at Southern Seminary. With a "burning vision" from God, Kentucky Baptists can seize a historic opportunity, he said. (Southern Seminary photo)

Methodology and timing may be optional, Mackey said, but a captivity with God's purposes is crucial.

The relationships between believers is also of paramount concern, Mackey said. He told students that he is beginning his tenure in Kentucky with a conviction that God will heal whatever rifts may exist between Kentucky Baptists.

"God showed me that he was going to bring Kentucky Baptists together," Mackey said. "I don't understand how he's going to do it, but I believe he's going to do it in his timing."

Mackey said that building a "fabric of relationships" is imperative as the convention faces inevitable issues and challenges. Such relationships will enable Kentucky Baptists "to stay together through all the tension and the conflict and the issues that may come."

Alluding to Moses' rejection of the

pleasures of sin available to him in Pharaoh's court, Mackey contended that a Christlike character, forged by God in the adversities of life, is a vital facet of godly leadership. He recalled his own period of extended fasting and prayer several years ago as a humbling and life-transforming experience. From it, he said, came a renewed awareness of his own depravity, God's holiness and the preciousness of the atoning work of Christ.

The courage Moses exemplified in defying the power of Pharaoh and trusting the providence of God is also necessary for visionary, God-directed leadership, Mackey noted.

"It takes courage to be a seminary president. It takes courage to be a pastor. It takes courage to provide leadership in your family. It takes courage to obey the call of God in your life," he said. "But God will bless you if you're willing to venture with him."

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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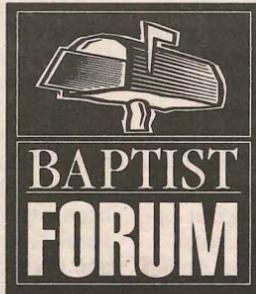
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What's in a name?

"What's in a name?" So Shakespeare asked. Plenty. It identifies an individual or an institution. Your name can be a problem. Mail has come to me with my name spelled 50 different ways. I receive mail addressed as Miss when I am male. I am the recipient of advertisements from companies promoting female products.

Shakespeare also noted that our good name can be stolen. Fundamentalists who stole the Southern Baptist Convention in 1979 also stole the good name of its constituents. They were the real conservative

Southern Baptists. Now they are misnamed "moderates" or liberals. In my almost half a century of teaching in Southern Baptist schools, I have never found a colleague to be a theological liberal.



What's in a name? Recently I found myself in the nurses' station at my doctor's office. Nurses were prepping me before seeing my doctor. Suddenly he walked in and exclaimed: "A Southern Baptist!" Some nurses chuckled and at least one groaned. My response:

"No, I was a hardshell Baptist, then a freewill Baptist, then a Southern Baptist. Now I am a freewheeling Baptist." More laughter.

Weddings—our strangest hour

By Tom Ehrich

As wedding season begins, which shall I remember?

The bride who stood in the sanctuary and screamed at me because I wasn't letting her dictate every detail of the ceremony?

Or the groom who hobbled into the rehearsal on an ankle broken in a drunken misreading of a balcony's width?

Or the lawyer suddenly gowned like a princess?

Or the commercial apparatus sweeping couples along on a path strewn with invoices?

"We should write a book," a volunteer wedding director said to me one Saturday in June some years back.

Maybe so. Weddings might be our strangest hour. In their complex interweaving of religion, culture, commerce, family stress and magazine-cover sentimentality, weddings say a lot about who we are as a people and the archetypes living deep within us.

It starts with the telephone calls. Which gets booked first—the church, the caterer, the florist or the club? Right there, the family's values come

into view.

Or maybe it started long before in the shaping of expectations. Women's roles may be changing, but weddings tap ancient archetypes. For a day, the career-minded professional becomes a princess, virginal and alluring, carrying her parents' pride down the aisle.

Parents spend money they don't have, as if a \$1,000 gown and \$100-a-plate banquets equaled the dowry of yore.

As a pastor, I worried that this discontinuity between real life and church-wedding life would trivialize faith and portray the faith community as a quirky provider of special moments. But no one else seemed to mind. Attempts to modernize weddings or to discourage lavish spending met fierce resistance.

Strangest of all might be the premarital counseling required by most religious traditions. For a few couples, sessions with the pastor are a welcome opportunity to reflect on their hopes and worries. But for most, pre-mari-

A freewheeling Baptist is a free Christian in a free church in a free state with the message of freedom in Jesus Christ.

Henlee Barnette
Louisville

Which robbers?

I am shocked and appalled at the implied suggestion in the last paragraph of the Donald Haubner letter in the April 28 Recorder. In fact, I am a bit surprised that Western Recorder would print such an encouragement to mass violence in these days when it seems to take so little to set off an unstable person.

Haubner implies the great majority of the members of our churches deserve to be shot: "Is there anyone more deserving of being shot than

someone who would knowingly and willingly steal from the church tithe?"

He had defended the right to carry concealed weapons in church, and it is not clear if he was talking about a robber absconding with the church offering or about members robbing God as described in Malachi 3:10.

May I remind Haubner that a handgun kept at home is 43 times more likely to be used on a family member or friend than on an intruder. For concealed weapons in public, the figure probably would not be as high, but still more innocent people than criminals are probably victims.

I fervently hope and believe that at least half our churchgoers would refuse to attend if they knew anyone was carrying a concealed weapon.

W.T. "Bill" Moore
Owensboro

tal counseling seems an intrusion, not unlike the obligatory meeting with the caterer to plan a menu, only longer.

From my chair, I would see profound needs, living proof of why 50 percent of this June's weddings will end in divorce. One season, I kept a private tally. Of 10 couples, all 10 had experienced alcoholism in their families, two of the brides were survivors of incest and six of the couples had divorce in their backgrounds.

Yet they had little inclination to address their issues now. They had an event to plan. I remember one couple: The groom had a history of drunken bouts of rage, the bride was afraid. But when I suggested they attend Alcoholics Anonymous meetings together, angry parents

stormed my office, accused me of ruining their daughter's wedding and demanded another pastor. As I watched families plan guest lists and seating charts, I often felt a deep sadness. They seemed to be pursuing some archetype of village: two families merging their deep tribal heritage in the sight of all villagers. The

reality was they were mostly strangers: parents who had moved far from their childhood homes, children whose trajectories were up, up and away, and guests whose links to the event were tangential.

The happiest wedding I recall was the couple who said, "We don't know anyone here except our church friends, so let's just have a church party together and everyone bring some food."

Control battles are intense. I remember one rehearsal where the bride was shouting, the groom was wondering if he too should be shouting, while the bride's father was grabbing arms, mothers were glaring at each other, a visiting pastor wanted to run the show, and everyone had read a different bridal magazine about what the perfect event should be. Our mild-mannered organist was so horrified she almost walked out.

At the center of all this, however, are two people filled with hope. The odds are against them, but still they hope. They cringe at their parents' behavior, resent the stress and often wish they had just eloped, but still they hope.

Hope will carry farther than any perfect event ever could. (RNS)

COMMENTARY



Tom Ehrich

Did Christian Coalition forget something?

By Tony Campolo

The Christian Coalition has announced the four issues it will focus upon during the upcoming 1998 congressional elections. They are abortion, homosexuality, pornography and funding for the National Endowment for the Arts.

As I read that list I was extremely disturbed by what was left out. There was no indication of commitment to the poor. As we move toward the new millennium, ought not the richest country in the world be reaching out to the impoverished of third-world countries as well as to the poor who are spread out across America?

Tony Hall, an evangelical Democratic congressman, has been calling for emergency food aid for North Korea and for several African nations that are suffering from famines. In preparation for the "judgment of the nations" referred to in Matthew 25, ought not Christians in America be supporting his efforts?

Dan Coates, a Republican senator, has been trying to pass a bill that would give tax credits for those of us who want to give money to faith-based programs that are attempting to alleviate the sufferings of the poor here in America. Should not the Christian Coalition get behind this brother in Christ to ensure passage of the bill?

It can easily be argued that for many Christians abortion should be an overriding political concern. But isn't it true that the pro-life movement would be strengthened if we Christians who support it would be consistently pro-life by using our political clout to save the lives of starving children in third-world countries?

On June 1, there is going to be a "preach in" held in the Capital building in Washington. The leading preachers of America are being invited to give sermons on the biblical ad-

monitions for the people of God to respond to the needs of the poor. There will be no attempt to endorse any specific political agenda or to prescribe just how we Christians are supposed to help the poor. Some will say that caring for the poor should be the government's responsibility; others will say that caring for the poor should be a joint venture between church and state; and still others will claim it is solely the churches' responsibility. Perhaps the only thing these preachers will have in common will be their unified voice that caring for the poor is a social responsibility that is amongst the most prominent of biblical themes. I hope that leaders

of the Christian Coalition join in this post-Pentecost preach in. Call to Renewal, a new Christian political movement that claims to transcend the old dichotomy of liberal vs. conservative and Democrat vs. Republican, is calling for churches to get involved in an effort to help poor fam-

ilies that are coming off welfare. Call to Renewal will be trying to hook up thousands of poor families with congregations that, in turn, will undertake finding jobs for those who can work and helping to provide these families with decent housing. Again, I hope the Christian Coalition will choose to be a part of these efforts and partner with Call to Renewal in this program that transcends partisan politics.

I know that the four issues being addressed by the Christian Coalition are "hot buttons" that are certain to get out the vote for conservative candidates, but there are higher and more important concerns. Christians must not forget the poor.

The Bible calls upon us to protect all human life from the womb to the tomb. That means that we must be reminding the Christian Coalition that when they make up their voting guides for November that the commitments of candidates to helping the poor, both at home and abroad, ought to be carefully noted. Caring for the poor is not just a concern for the politically liberal—it must be a concern for all Christians.

COMMENTARY



Tony Campolo

HE SAID/SHE SAID

Coping with children's fears makes you fret about parenting

SHESAI



Alison Wingfield

Fear is driving me insane. Not my own fears, but the ever-present fears of our children.

How many times will I have to explain that ghosts and monsters and boogymen aren't real before they'll actually believe me?

I remember having the standard monsters-in-the-closet fears as a child. Shadows can do strange things to normal furniture and corners and crevices in a dark room.

The boys can be crawling under the bed searching for Beanie Babies two minutes before the lights are out, but as soon as darkness descends, they are convinced something lurks under their beds.

Luke wouldn't even get up to get a tissue the other night because he was afraid something might grab him. He made his brother do it.

Luke also is our child whose prayers include a nightly litany based on his fears. He prays that our house will never catch on fire (thanks to the firemen visiting his school), never be damaged by a tornado (thanks to the Weather Channel) and never get robbed. And then he prays that none of us will die until we are of old age. That is some heavy-duty stuff.

Once he gets past all that and we say good night, then the thought of monsters and ghosts kicks in. At least we can reassure him more on these points than his other more realistic fears.

Garrett has trouble with videos and movies. If it is the least bit scary, he doesn't want to watch it. Or, if he does, he frets over it and can't go to sleep because he is scared. We have learned to quickly hit the fast forward button on the VCR.

I must admit, they come by it honestly. When Mark is out of town, I can't wait for daylight. Whoever invented night lights had me and my kids in mind.

HESAI



Mark Wingfield

Fear has caused bedtime to become a struggle with monsters and goblins and robbers at our house. Sometimes I think it's just a ploy not to have to go to sleep.

Problem is, the same fears surface during the day as well. Luke refuses to go upstairs to his room by himself, and sometimes won't even go down the hall from the kitchen to the bathroom by himself because he's afraid of what

might zip up the basement stairs to get him.

Sometimes in frustration I wonder what we've done wrong to raise such fearful children. But then I remember my own fears as a child. For example, the fear of getting separated from my mother in the department store. (It's a wonder I didn't tug her dress right off from holding on so tight to the hem.)

And I recall the horror of seeing the Vietnam War on television, which prompted my own ritual prayer every night for years that the war would end before I was old enough to be drafted. This was a paralyzing fear that kept even a grade-school child awake at night.

When I think back on my own experiences like that, it makes me know I need to be more patient with our little ones, and know I need to try to see the world from their young vantage point.

And the more I think about it, the more I realize I'm glad they have a certain amount of healthy fear. They may act like they're invincible on the playground, but in the dark of night, they'll quickly admit they are afraid.

It's no wonder that Jesus said we should come to him with faith like a child. No matter how much bravado we may put forth in the daylight, it is in the darkness of the soul that we must find our peace in him.

Are you scared enough to care?

The last time I wrote an editorial on the urgent need for churches to do more for Kentucky's children, especially by providing quality day care and after-school options, I heard immediately from the pastor of an urban church bordering a low-income neighborhood.

"I agree with what you said," the pastor began. "The needs in our neighborhood are tremendous, and we could serve many families. But we don't have the money to do it. Next time, ask why suburban churches won't do anything to help us. They've got the money, but we're where the need is greatest."

Fast forward perhaps a year, and now we have the latest annual report on the welfare of Kentucky children produced by the Annie E. Casey Foundation. As news stories on pages 1 and 6 detail, the state of Kentucky's children is deteriorating faster than the national average.

The most serious problem noted is a rapidly increasing rate of violent crimes committed by juveniles. Authorities believe many factors contribute to this, including the breakdown of the family, poverty, drugs and inadequate education.

But a related finding is that the availability of quality child care for Kentucky's preschool children is growing more scarce rather than more accessible. The study notes that it's hard enough for parents with money to find good child care, but it's nearly impossible for parents with more modest financial resources.

Certainly this isn't the only issue to be addressed in bettering the welfare of Kentucky's children; but it is a key issue upon which many others build. For example, if children aren't prepared to begin school, they won't do as well in school. And children who don't do well in school are more likely to get into trouble, drop out and fail to reach the potential God has created within them.

So my inclination is to once again remind Kentucky Baptists of the important ministry that can be done through church-based day care centers and after-school programs. But I am haunted by the words of the urban pastor who wants to do more but doesn't have the resources.

The issues raised in the annual Kids Count report should be addressed in every city and neighborhood, but they also must be considered in broader strokes that reach beyond the limited areas where most of us travel

on a typical day.

Some of us need to think about how we can do more where we are, but others of us need to ask how we can help our Christian brothers and sisters extend the hand of God where they are.

In many areas of our state, Baptist churches have discovered the value of day care centers, parents' day out programs, kindergartens and church-based schools. The majority of these excellent ministries serve middle-class and upper-class families who have the money to pay. That makes for a good business more than a ministry.

True ministry would find a way to reach out also to families who cannot pay, to children at the greatest risk of failure, to those who remain in the neighborhoods many of us have abandoned on the way to financial prosperity and personal security.

How could this be done? Here are several suggestions:

■ **Create endowments.** Talk with the Kentucky Baptist Foundation about establishing an endowment fund for your church's day care center, kindergarten or school. Perhaps this fund could provide scholarships to needy families. Donors could be highly motivated to give to a fund that would aid low-income families for years to come.

■ **Find a partner.** Child care and child-advocacy issues are excellent starting points for creating partnerships between urban and suburban churches. While there is a vital role for the association to play, many churches today are forging direct church-to-church links to accomplish specific tasks.

■ **Find unmet needs.** Some of the greatest ministry opportunities may be found by meeting non-traditional needs. For example, does any place in your community offer child care for parents who do shift work? What child-care options are available in between terms where school districts have gone to a year-round format?

■ **Don't be afraid to make it a ministry.** The tendency among some churches is to offer child care with almost a secular attitude. That's meeting only half the need. Make the most of every opportunity you have, be straightforward in presenting your work as a ministry of the church and bring glory to God.

→ Mark Wingfield

EDITORIAL

If you love those who love you ... what credit is that?

By Lincoln Bingham

"If you love those who love you, what credit is that to you? Even 'sinners' love those who love them." (Luke 6:32)

I am truly grateful for the unbreakable "tie that binds our hearts in Christian love." Paul teaches us that of the three great virtues of life—faith, hope and love—the greatest virtue is love. What else other than love's strong cord could draw such a diverse body of people into communion with God and with one another? What else could transform an enemy into a friend?

Jesus is the consummate conversationalist. After 2,000 years, he is fresh in his frankness, sincere and straightforward in what he expects of those who profess to follow him. We tell the Lord how much we love those who have shown us love. In response, Jesus essentially says, "So what, it didn't cost you anything."

We get no credit posted on the Divine Ledger for loving people who love

us because ... "sinners also love those that love them." There is no reward in reciprocal love. If love does not distinguish the saints from the sinners, then we need to know what does.

Jesus, against all human reasoning, says, "Love your enemies." Wow, what a revolutionary concept! Yet it was more than a concept. It was a command, but not an impossible one. Jesus never commands what cannot be accomplished.

Jesus' love commandment was so revolutionary that he had to, so to speak, "recommend" it. "A new command I give you: Love one another.

As I have loved you ..." (John 13:34) The requirement is not only that we love one another, but that we love each other as Jesus loved us.

Think about it. While we were yet sinners, enemies of God, Christ died for us. If while we were his enemies, God loved us enough to send his son to die for us, should we not love those who are our enemies? The question is rhetorical.

As I reflect on my life and the ministry of reconciliation that God has en-

trusted to me, I am thankful for the legacy of love my grandfather left me. He was a slave, separated in childhood from his mother and subjected to unimaginable degradation.

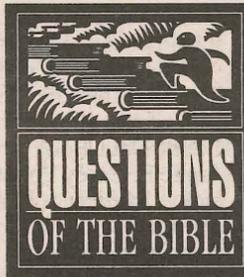
Yet he did a very unnatural thing: he loved and prayed for the "masters." From where did he get the strength to love? He got it supernaturally by linking his human impotence to divine omnipotence. Like Paul, my grandfather could not do in the flesh what he could do through Christ who strengthened him.

Jesus not only commands us to follow in his footsteps, he gives us the power to follow. Thus I have followed in the footsteps of my "forefathers" who followed in the footsteps of Jesus.

Many of our "enemies" will be reconciled to God and then to us if we do as Jesus has done. What a marvelous way to lay up treasures in heaven and have our credits entered on the Divine Ledger ... secured forever!



Lincoln Bingham is pastor of St. Paul Missionary Baptist Church in Louisville.



RESOURCES

Q. I am concerned about my grandchildren. We raised their father to be involved in church, but now he and our grandchildren seldom attend. When I bring it up, my son says he wants his children to make their own choices about religion.

A. It is a thin line we grandparents walk between concerned help and meddling.

First and foremost, we must pray earnestly for our grandchildren. God loves them and is more concerned about their relationship to him than we can ever be.

Send them a note or a greeting card with a handwritten message that you are praying for them today. You might add a Bible verse that means something special to you. Write it out; don't just give the reference.

Ask God to give you opportunities to say a word about what God means to you. When these openings come, share a recent experience you had with God that strengthened your personal faith. They will not be impressed by what happened to you at a "protract-

ed" brush-arbor meeting in 1937.

Be open to their questions. Give honest answers without condemning or belittling them.

When they visit you, have prayer at mealtime. Ask them to join in your daily devotional time—Scripture and prayer with no sermons, please. Too often when family visits, we stay home from church, which says church and God are not so important to me.



Children have a marvelous ability to detect hypocrisy. Live your faith, but don't make a show of it. — Al Shackelford

Q. Our teenage daughter has started smoking. We can smell it, and my wife found a cigarette in her jeans when doing the wash. I said we should just let her smoke here at home, because we do not want her sneaking around behind our backs. My wife wants to make her stop smoking altogether. Which should we try?

A. The harmful effects of smoking are well-documented in the medical

research. Your daughter is damaging her own health to continue smoking. The first goal should be for her to stop all smoking. That will not be easy.

You can check to smell the smoke, but you can check to smell the smoke. Work to assist her in deciding to stop. What does smoking do for her? Is it a way to new friends? Is it for relaxation? Is it to get back at you for something? Is she addicted?

Reward her for stopping. Take something away if she continues. Make changes in any area that may be adding to her reason for smoking. Get good information on the effects of smoking and perhaps even take a trip to a medical library to find pictures for her to see what smoking can do. — Wade Rowatt

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; John Lepper, director of family ministries with the Kentucky Baptist Convention; Wade Rowatt, director of the St. Matthews Pastoral Shackelford, editor of *Mature Living* magazine. Send questions for *Family Forum* to *Western Recorder*, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.

CHURCH

Stewardship or discipleship?

By Doug Strader

Many churches today are having a difficult time meeting their budgets. I recently heard of a church that keeps an open ended line of credit with their bank because occasionally they must borrow money to pay salaries and other obligations.

Other churches may not be that desperate, but they can't do the ministries as they could if their finances were better.

What should churches do when budget giving lags behind? Is this a matter of stewardship or discipleship? It is both, but the underlying problem could very well be a lack of growth by Christians in their discipleship.

Jesus called us to follow him. If we are following Jesus we are growing, we are on the way, we are becoming. That does not imply that we have arrived, because the more we follow Jesus, the more we discover that we have just begun. Look at Jesus' disciples; in some ways they were very mature, while in other ways they still struggled.

If we believe people need to get their discipleship in line with the will of God before they adequately can get their stewardship in line with God's will, does that mean we should forget stewardship until we are disciplined according to his will? No, we can work on both at the same time.

In the area of stewardship development, the stewardship services office of the Baptist Sunday School Board has a new personal/family money management plan. It is called "Successful Christian Financial Management." It is a one-day event designed to have a trained consultant teach all adults and youth during the Bible study time, preach during the morning worship, lead another session for all adults and youth on Sunday evening, and then preach at the evening worship service. It does not meet every need, but it can help meet many of the needs of church people who need to grow in their stewardship. After the consultant leaves, the church has much work to do to develop faithful stewards.

If you would like information, contact the Baptist Sunday School Board at (800) 458-2772, or call me at (888) 254-5708.

Last week's *Financial Forum* column was written by Laurie Valentine, not Doug Strader as the byline indicated.

Doug Strader is director of the stewardship department.

Kentucky's kids need more help, report says

Continued from page 1

So it is not coincidental that Kentucky also faces a problem with child poverty and high school drop-out rates, she said.

Kentucky ranks 45th in the nation for percentage of children living in poverty. As of 1995, the latest year for which comparable statistics are available, 26 percent of Kentucky children were living in poverty, up from 24 percent a decade before.

"With welfare reform initiatives taking effect, child advocates fear that the already dire standing of our children, as compared to other states, will worsen," Miller said.

Living in poverty creates many other handicaps for children, Salley noted. "A poor child is more likely to receive poor early childhood care, live in substandard housing and lack the support and supervision of a parent. Each of these factors can lead to low self-esteem, poor school performance and increased delinquency."

Kentucky's high school drop-out rate has held steady in comparison to other states, but remains almost at the bottom of the list. The commonwealth ranks 45th, with 13 percent of Kentucky teens not completing high school.

Reeves said Kentucky Baptists can

be a part of turning the statistics around, noting that the Christian ministry is searching for the children's families willing to provide foster care for children who have had to be removed from their homes as well as for families willing to adopt children with special needs.

Special needs children include those who are medically fragile, older, from a minority race or part of a sibling group that must stay together.

"Baptists can also be involved by getting involved in the children's ministries of their churches and being sensitive to the needs of families in their churches," Reeves said.

Child care a growing concern

WASHINGTON—Finding good child care is difficult for parents with money to afford it, but sometimes seemingly impossible for low-income parents, a new study finds.

Among American families that earn less than \$1,200 a month, child care costs consume one-fourth of the family income, even after public subsidies are taken into account.

This dilemma confronts 10 million low-income families nationwide, according to the annual Kids Count Data Book produced by the Annie E. Casey Foundation. In Kentucky, 24 percent of all children under age 13 live in households with working parents.

On a broader view in Kentucky, more than 50 percent of all children under age 13 live in homes with working parents, while quality, affordable child care remains difficult to obtain, according to Kentucky Youth Advocates, an affiliate of the Annie E. Casey Foundation.

Kentucky fits into a national trend that is creating an ever-increasing demand for child care. Nationally, the percentage of mothers of preschoolers working outside the

home continues to rise, projected to reach 70 percent by the year 2000.

"American families need a child care system that is affordable, practical and trustworthy," said Douglas Nelson, president of the Casey Foundation. "If we don't improve upon the current state of child care, we will not only undermine welfare reform and weaken the future workforce, but we also will end up putting tens of thousands of children in harm's way."

Quality of child care needs major attention nationwide, the annual Kids Count report said. The report cites one multi-state study that found only one out of 12 infant and toddler rooms at child care centers provide developmentally appropriate care, and 40 percent were deemed a potential threat to children's health and safety.

These situations are created in part by the low wages child care providers are paid, the report found. The national average hourly wage for child care workers is \$6.12, compared to \$10.35 for all workers. In Kentucky, the average hourly wage for child care workers is \$6.04, compared to \$9.73 for all workers.



kids count	Kentucky	
	Rank: 40	Percent Change 1985-1995
	WORSE	BETTER
Percent low birth-weight babies	9	
Infant mortality rate DEATHS PER 1,000 LIVE BIRTHS		32
Child death rate DEATHS PER 100,000 CHILDREN AGES 1-14		0
Rate of teen deaths by accident, homicide, and suicide DEATHS PER 100,000 TEENS AGES 15-19	10	
Teen birth rate BIRTHS PER 1,000 FEMALES AGES 15-17		3
Juvenile violent crime arrest rate ARRESTS PER 100,000 YOUTHS AGES 10-17	378	
Percent of teens who are high school dropouts AGES 16-19		0
Percent of teens not attending school and not working AGES 16-19		20
Percent of children in poverty	8	
Percent of families with children headed by a single parent	21	

KENTUCKY

Edmonton churches say hellish play having impact

By Ken Walker
State Correspondent

EDMONTON—Despite its unusual and somewhat controversial name, residents say the play "Heaven's Gates, Hell's Flames" has had a dramatic impact on a southern Kentucky town of 1,500.

During the three-night run recently, 125 people made personal professions of faith in Jesus and 37 others rededicated their lives, said Larry Noe, pastor of Edmonton Worship Center, the Baptist church that hosted the performances.

"It's been exciting down here the last (few) weeks," said Noe. "I've never seen anything like it."

"It really spoke to our young people," added Steve Sholar, pastor of Edmonton Baptist Church. "I think what it did was put the issue of eternity—with and without Christ—in front of them. And, in a way that sermons hadn't done."

In early April, Edmonton Worship Center baptized 10 converts who accepted Christ at "Heaven's Gates." Attendance passed the 200 mark, compared to an average of 140 at Sunday services before the production.

That afternoon, Sulphur Springs

Baptist Church borrowed the Worship Center's facilities to baptize three new converts.

Eight people were baptized at Edmonton Baptist on Easter. All were young people who either saw the play or heard about it at school.

In addition, Sholar said he has prayed with three other teens who accepted Christ because of its influence.

Produced by Canadian-based Reality Outreach Ministries, the play has two dozen directors' teams who travel across North America, and eight more overseas.

The teams spend two days preparing local congregations to stage scenes that depict the eternal consequences of choices people make in daily life.

Members from half a dozen area churches participated in the Edmonton cast.

Noe contacted the ministry 18 months ago after talking with Baptist pastors in Albany and Greensburg. Both had experienced large turnouts and resulting conversions after booking the play, he said.

"I was amazed at how folks chosen to be part of the cast had been prepared in such a short time," said Noe, a bivocational pastor. "It's as if God had moved in and took over."

He said many adults were among the converts, including a 70-year-old man.

The play continues to impact residents, Noe said, through a video of an earlier production which was sold during the event. He has seen other family members watching the tape during follow-up visits.

Scheduled for a return engagement next March, the play also brought churches closer together, Noe said. About 10 pastors participated in various ways, such as offering prayer support and inviting their congregations.

"It brought an awareness to this community of church and the work of the Lord that I haven't seen before," he said. "People in restaurants are talking about what's going on in church. That's unusual."

Noting that some members didn't care for the play's name or the colorful posters advertising the event, Sholar attributed results to the Holy Spirit.

"Sometimes we think people ought to come to Christ in a certain way, but here God used something that some people didn't like," Noe said.

He said the two members from his church who had acting roles have become more dedicated Christians, with a deeper appreciation for the serious-



ness of sharing Christ.

"The Holy Spirit has used it," he said. "God has been using a lot of different things but when this drama came along, it was like something clicked. It was very visual."

Russell Janes, pastor of Edmonton and Elm View United Methodist churches, said members from Edmonton who participated in the production also credited the Holy Spirit for its success.

"This is one of the greatest ways to reach people for Christ today," Janes said.

PASSIONATE PLAY

Leaders of Edmonton churches say the play "Heaven's Gates, Hell's Flames" continues to have an impact on residents. During the three-night run recently, 125 people made personal professions of faith in Jesus.

ACCOMMODATIONS 1998 KBC Annual Meeting

November 10-11 • The Galt House East Hotel • Louisville



Messengers are responsible for making their own reservations. Be sure to mention **Kentucky Baptist Convention** in order to receive blocked room rates.

Also note:

- Room rates are for 1-4 persons per night
- 12.36% sales tax must be added to the cost of each room
- Non-smoking rooms are available at each facility
- Reservation deadlines must be met to obtain special rate

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

- 1. The Galt House Hotel**
- 2. The Galt House East**
Fourth Avenue at the River
(502) 589-5200 or (800) 843-4258
Reservation Deadline: October 7

The Galt House Hotel and Galt House East are adjacent hotels in downtown Louisville situated on the Ohio River waterfront.

The Galt House East is the site of the **Kentucky Baptist Convention** annual meeting, Pastor's Conference, Executive Board meeting, exhibits, Baptist Book Store display, committee meetings and meal events.

The Galt House Hotel, site of several restaurants and shops, is a tower adjacent to the Galt House East, accessible by a riverview pedway.

Room service is available in both hotels.

- The Galt House East**
- 1 Person - \$75 2 Persons - \$85
 - 3 Persons - \$95 4 Persons - \$105
 - King-sized bed or 2 double beds
 - Large rooms with small dining area, refrigerator, sink, couch and 2 televisions

- The Galt House Hotel**
- Same rates as the Galt House East
 - Double beds
 - Regular-sized room

- 3. Holiday Inn Downtown**
120 West Broadway (2nd and Broadway)
(502) 582-2241 or (800) 626-1558
Reservation Deadline: October 26
1 to 4 Persons - \$55.65
2 double beds
Free parking, restaurant and room service



Kentucky Baptist Convention 1998 Student Summer Missionari

Son Praise Revival Team



Todd Adkins
Northern Ky. Univ.



Kiley Craigmyle
Northern Ky. Univ.



Laura Jacobs
Cumberland



Jason Kees
Univ. of Louisville



Kris Showen
Campbellsville

SonBurst Creative Ministry Team



Carla Amos
Georgetown



Jenny Chasteen
Georgetown



Kristyn DeJarnatt
Univ. of Kentucky



Joshua McFarland
Jefferson Comm.
College



Bill Noe
Univ. of Kentucky

Son Share Drama Team



Aaron Austin
Cumberland



Larissa Campbell
Univ. of Kentucky



Catherine Hall
Univ. of Kentucky



Archie Jackson
Cumberland



Alex Parrish
Campbellsville

Son Bound Sports Team



Alissa Hargrove
Eastern Ky. Univ.



Billy Houpt
Western Ky. Univ.



Cara McGohon
Eastern Ky. Univ.



Matt McKee
Cumberland



Ryan Stelk
Cumberland

Son Celebration Music Team



Nate DeGroff
Northern Ky. Univ.



David Falkenberg
Eastern Ky. Univ.



Wendy Keith
Univ. of Kentucky



Chris Leeper
Univ. of Louisville



Jennifer Van Camp
Cumberland



Nicole Wells
Campbellsville



Matt Williams
Campbellsville

Touching
the
World

North American Missions



Charles Barnes
Univ. of Kentucky
Florida



Martha Begley
Eastern Ky. Univ.
Louisiana



Ashley Bell
Western Ky. Univ.
Florida



Amanda Bennett
Murray State
Alabama



Geron Brown
Eastern Ky. Univ.
Wyoming



Brian Burkhead
Univ. of Kentucky
Arkansas



Angela Carter
Univ. of Kentucky
Louisiana



Cheryl Carter
Eastern Ky. Univ.
Arkansas



Lina Chapman
Alice Lloyd College
Vermont



Jonathan Clark
Murray State Univ.
Alaska



Bryan Cobb
Northern Ky. Univ.
Arizona



Vickie Lynn Cooper
Eastern Ky. Univ.
Louisiana



Michelle Creason
Campbellsville
Florida



Sarah Flewellin
Campbellsville
Massachusetts



Mark Glen-Walker
Murray State Univ.
Massachusetts



Jennifer Golson
Murray State Univ.
Minn./Wisc.



Sarah-Ann Haase
Morehead State
Arkansas



Brandy Hall
Cumberland
Hazard, Ky.



Sara Hamrick
Georgetown
South Carolina



Jennifer Hicks
Berea College
Illinois



Will Holland
Campbellsville
Texas



Jeff Houpt
Murray State Univ.
Florida



Melanie Hurley
Eastern Ky. Univ.
New England



Dacian Ison
Univ. of Kentucky
Alabama



Rendardo Johnson
Ky. State Univ.
Louisiana



Tracy Kramer
Cumberland
Missouri



Charles Matthews
Univ. of Kentucky
Wyoming



Lydia Meadors
Eastern Ky. Univ.
Florida



Ed Morris
Campbellsville
Arkansas



Laura Newsome
Eastern Ky. Univ.
Missouri



Scott Payne
Western Ky. Univ.
Alabama



Brittany Rezek
Cumberland
Louisiana



Greg Rice
Univ. of Louisville
New England



Susan Richter
Univ. of Kentucky
Alabama



Shelly Stambaugh
Eastern Ky. Univ.
Alabama



Jarod Strain
Eastern Ky. Univ.
Hazard, Ky.



Bethany Watkins
Berea College
Arkansas



Dawn Yates
Campbellsville
Texas

International Missions



Zachary Banker
Murray State Univ.
Israel



Laurie Barr
Western Ky. Univ.
Hong Kong



Janet Brown
Western Ky. Univ.
Israel



Julie Carrier
Univ. of Kentucky
Australia



Aaron Dowdell
Western Ky. Univ.
Australia



Jennifer Hale
Eastern Ky. Univ.
Philippines



Lyndsay Mulhall
Campbellsville
Macao



RUSSIA TEAM Front row: Andrea Bayer, Murray State; Kristy Reeder, EKU; Joshua, a missionary kid; Maurika, a Russian; LaRaine Dail, journeyman. Back row: Matt Miller, Campbellsville; Shane Garrison, Campbellsville; Natia, a Russian; Cager Thompson, UK; Ayse Boswell, Berea

CHURCHES

Killinger: Swift change causing strife among pastors

GEORGETOWN—Today's ministers serve in an era that may rank as one of the great "watershed moments in history," author and preacher John Killinger told the Georgetown College Pastors' Conference.

Killinger said that the swift pace of change is causing widespread distress among ministers. The world has not undergone such massive changes since the Renaissance and the Reformation, he observed.

"Everything is witting almost as fast as it blooms," said Killinger, an ordained Presbyterian minister. "Everything doesn't seem to relate to the past as it used to."

Pastors serve a generation that prefers an experiential faith to an intellectual faith and values technology more than literature, he said. Killinger, president-elect of the Mission for Biblical Literacy, is a former Southern Baptist who taught at Georgetown College and Kentucky Southern College. He has been pastor of several churches and has written numerous books on preaching and ministry and several novels.

Many ministers, he said, might not be able to adjust their style of ministry to accommodate the dominant cultural trends. "Many of us are anachronisms in this vastly changed world, and many are going to have to content ourselves with being anachronism."

Nevertheless, Killinger emphasized that ministers who sense discomfort with the changing world should not give up. Jesus, he said, instructed his discouraged disciples to cast their nets on the other side of the boat when their fishing fortunes fell on hard times.

Jesus reminded them the lake was "not all fished out," Killinger said. "Sometimes by fishing in a slightly different place and with a slightly different attitude, things change."

Counselor: Admit anger at God

By Mark Wingfield
Editor

GEORGETOWN—Being angry with God isn't nearly as dangerous as denying it's possible to be angry with God, according to pastoral counselor Andy Lester.

Lester, professor of pastoral theology at Brite Divinity School of Texas Christian University, spoke about anger with God during the Georgetown Pastors' Conference April 28.

Christians often are subtly indoctrinated to believe it is sinful to express anger at God, Lester noted. He encouraged pastors to help their parishioners understand that anger is a natural emotion and is not in itself sinful.

This is not to imply that God is responsible for the tragedies that cause people to become angry, he said, but merely is an acknowledgment that people experience a full range of emotions in their relationship to God.

"People who believe that God is real get angry at God," he said. "If we assume intimacy with God is possible, then we must also believe anger is possible."

And, Lester asked, what kind of supreme being is God if he is threatened by a human's anger?

Yet the message consistently sent out in most churches is that being angry with God is some kind of unpar-

donable sin that could provoke God's further retribution, he said.

"Most of our parishioners have heard that God is in control, ... life events do not happen unless God sends them to," Lester said.

This view is especially notable in the teachings of John Calvin, he said. He quoted Calvin as writing: "Why is it that men fret so when God sends them things ... contrary to their desire? ... (Because) they do not acknowledge that God does everything by reason and that he has just cause."

Such people, Calvin said, accuse God "from a poisoned heart" and "blow horrible blasphemy" from their mouths.

Ideas such as this have bred the notion in many Christian minds that to become angry with God is to show disrespect for God's authority, to rebel against God's sovereignty, lack faith in God's plan and disregard a healthy fear of God's vengeance, he said.

Yet the Bible teaches that God has opened the possibility of humans expressing anger toward him, Lester countered. He cited numerous Psalms and Scriptures, culminating with the lament of Jesus on the cross, "My God, my God, why have you forsaken me?"

"If God gets angry and we're created in God's image, doesn't that indicate we can be angry?"

Lester said this reality was summarized by the late theologian Henri Nouwen: "The anger and hatred which separate us from God can become the doorway to greater intimacy with (God). ... Only by expressing our anger and hatred directly to God will we come to know the fullness of both (God's) love and freedom."

Thus, in expressing anger at God when a person truly is angry with God, the person finds a way through the anger, Lester said. He noted that it is not possible for an atheist to be angry with God because anger with God actually is a statement of faith that God exists and is powerful.

Christians who believe it is wrong to feel angry with God should explore the theological assumptions which have built this understanding, Lester advised.

Failure to come to terms with these issues actually can create the very negative situations Christians claim to be attempting to avoid, he said.

For example, the person who fears that expressing anger at God when unexplainable tragedy strikes will incur separation from God actually creates the separation, Lester said. The unresolved anger leads to bitterness and causes the person to distance himself from God.

"The very thing they are trying to prevent from happening, happens."

Ammerman: Few churches willing to change with communities

Continued from page 1

and, as a result, the relationship between the church and its community also is changing, she added. "How we think about our relationship to a given ... neighborhood will constantly have to be reconstructed."

As a result, she said, the group estimated that 60 percent to 75 percent of the congregations they studied won't exist 20 years from now.

"Their soil was simply a little too well trod," she said, referring to the parable of the sower in which seed falling on hard ground was eaten by birds rather than producing fruit.

About a quarter of the congregations studied in 1992 were relatively new—having been started since 1980, she said. About another quarter were determined to be responding in a healthy manner to change. About half were plateaued or declining with no indication of being willing to adjust in order to meet the spiritual needs of the changing neighborhood.

Ammerman said there were distinct differences between non-adapting churches and those involved in the "very hard work" of transition.

Comparing the work of transition to the Israelites' journey out of Egypt or a Lenten journey, she said churches involved in change:

■ **Take stock of where they are.** Churches that were trying to adapt to changes recognized they weren't in Egypt anymore, Ammerman said.

Many churches unwilling to change had their collective heads in the sand, she added. When asked how they were responding to changes in their neighborhood, they often replied, "What changes?"

"The changes were so obvious and

so much a part of the communities in which they were living, and yet they didn't notice," she said.

Churches that responded positively, she said, had taken stock of what resources, leadership and skills they had and what needs they could fulfill in the changing community, she said.

Such congregations were beginning to recognize the need of congregations to work together. "No one of us is called to be the whole body. We need each other."

■ **Gave up some old ways of doing things.** Just as some Christians give up a habit for Lent, churches find they must give up some old habits to reach their changing communities, Ammerman said.

"I guarantee you that whatever new groups of people come into a congregation, they'll have new ideas about how you do things," she said.

A corollary is that conflict will be inevitable, Ammerman added. But congregations that are unwilling to disagree with each other about how to do things will not survive, she said.

■ **Engaged in constructive self-discipline.** Some Christians also add constructive habits during Lent, Ammerman noted.

Churches responding well to change often are intentional about making new ways of doing things.

Among the best ways to integrate the old and the new, she added, are meals and worship. "I have become a great believer in potlucks."

In a Chicago church that is half Anglo and half African-American, the worship styles were intentionally integrated to include both groups' music at each worship service. A Boston church used breads from different na-

tionalities in the community when members observed the Lord's Supper. "The key here is bringing in the old and the new," she said.

When churches start using space differently, older and newer members should be encouraged to share stories about how space has been used and how it can be used, Ammerman said. Often buried in the stories of the past are nuggets that the church can use to energize members for the future.

■ **Experienced new birth.** Just as with the Easter story that is the focus of Lent, congregations that go through this process often come to the realization that they have been reborn to meet the new challenges of their communities, Ammerman said.

She noted that change doesn't happen often in older institutions—a so-

bering observation for Kentucky Baptists, who have many churches that are more than 100 years old.

"The primary way that adaptation happens is not by changing the existing system, but by finding new ones," she said.

Ammerman added, however, that older institutions often have many strengths to draw from if they are willing to confront the hard work of changing. "They've got some remarkable institutional resources to draw on."

She also said creative pastoral leadership is a necessary, but not always sufficient, ingredient for helping congregations to change. "We also came across some churches that had run off some creative leaders because they didn't want to change."

"We also came across some churches that had run off some creative leaders because they didn't want to change."

Sociologist Nancy Ammerman

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School teachers begin religious sensitivity training

By Rose Livingston
Religion News Service

RAINSVILLE, Ala. (RNS)—Teacher Brenda Douglas described to several hundred protesters April 23 how she believed she had to tell grieving students they could not pray at school for a dead classmate.

"I don't know if I did right or not, but my heart broke," said Douglas, a teacher at DeKalb County, Ala.

She, two other teachers and a principal spoke during a rally protesting court-ordered training of DeKalb school personnel on the do's and don'ts of religion in the classroom and school-sponsored events.

Then the four filed off a platform on the lawn of Northeast Alabama Community College and, followed by dozens of school workers who were among the sign-waving and hymn-singing crowd, went inside for the training.

"This in-service (training) is a mockery of what we call freedom," Douglas said. "I do not have the freedom not to be here without repercussions. It's ironic that we're ordered from the classroom in order to learn to be sensitive by someone who has shown no sensitivity to us."

The two-hour training session, led by representatives of Vanderbilt University's First Amendment Center, was the first since U.S. District Court Judge Ira DeMent ordered such instruction of teachers and other school personnel.

His order, issued in October, set guidelines restricting school-sanctioned prayer, distribution of Gideon Bibles and other religious activities, and has helped make the state ground zero in the nation's culture wars and the debate over church and state.

DeMent's order involving DeKalb County was a result of a lawsuit brought by an assistant principal who charged the schools were imposing religion on students.

Charles Haynes, senior scholar at the First Amendment Center, and Oliver "Buzz" Thomas, a Knoxville attorney and Baptist minister, gave the teachers practical advice and examples on how to handle situations when religion creeps into the classroom.

"Don't ignore it and don't censor it," both said.

But when teachers asked about specific issues they have wrestled with, many answers were unclear.

Douglas, for example, brought up her dilemma of the students gathering for prayer after a classmate had died.

"During times of tragedy, what do we do?" she asked.

"That's a hard call," Thomas said, warning faculty members that many gray areas have not been cleared by court rulings and their own judgment often must rule.

Questions also arose about baccalaureate services and whether teachers may take part in them. Haynes said the only restriction is that the religious service may not be sponsored by a school, but it may be announced as a

Time: School prayer already here

NEW YORK—While politicians bicker about whether to bring prayer back into public schools, students already have taken matters into their own hands with after-school prayer clubs and other activities, according to Time magazine.

While the 1963 Supreme court ruling banned compulsory prayer in school, subsequent cases have opened the door for voluntary assemblies to pray and worship, Time noted in its April 28 edition.

Evangelical Christians upset by the Supreme Court ruling gradually developed enough clout to get Congress to pass the Equal Access Act of 1984, requiring any federally funded secondary school to per-

mit religious meetings if schools allowed other clubs not related to curriculum.

After the law was upheld by the Supreme Court, response was swift. A thousand such prayer clubs started within the first year. Approximately one out of every four public schools in the country has a prayer club, Time reported.

Said Benny Proffitt, a Southern Baptist youth-club planter: We had no idea in the early '90s that the response would be so great. We believe that if we are going to see America's young people come to Christ and America turn around, it's going to happen through our schools, not our churches."

community event and everyone may participate as a community.

"It can be whatever the community wants it to be," he said.

When a man asked about kneeling for prayer during athletic events, Thomas said students are free to do so, but coaches should not join them.

A first-grade teacher asked what to do when children bring Christian-themed books and videos to share with the class. Thomas said to let them do it because it would be unfair to allow everything except Bible stories.

Thomas told educators they already are practicing a large part of

what is in the system's guidelines, which is based on being respectful and tolerant.

The government is prohibited from establishing a religion under the First Amendment to the Constitution, and that prevents schools from sponsoring religious activities, he said.

But that doesn't stop students from expressing their religious beliefs, he added. "Students can as long as they don't harass, coerce or disrupt the class," Thomas said. "Short of that, they can be as religious as they want to be. Just be tolerant of the other person's right to say no."

Senate vote on U.N. tops recent abortion actions

WASHINGTON (RNS)—The Senate narrowly—51-49—passed legislation on April 28 authorizing the United States to pay almost \$1 billion in back dues it owes the United Nations but added anti-abortion provisions almost certain to bring about a presidential veto.

The abortion provision prohibits the United States from giving money to any non-governmental organizations involved in international population and development work who might lobby foreign governments to change their policies on abortion—even if no U.S. money is used in the lobbying effort.

Clinton earlier had threatened to veto any bill containing such an amendment.

In other abortion-related developments around the nation and world:

■ The Florida state Senate last week approved legislation permitting the state to issue a specialty license plate with the slogan "Choose Life."

■ In Sacramento, Calif., Richard Andrews, former leader of a group called the Christian Coalition for Public Policy, was sentenced Tuesday to nearly seven years in prison for setting fires at seven abortion clinics in California, Montana, Idaho and Wyoming.

■ The Christian Civic League of Maine and the Christian Coalition of Maine have launched a petition drive to put a ban on so-called "partial-birth abortions."

■ In Wisconsin, Gov. Tommy Thompson, signed into law legislation outlawing "partial-birth abortion" procedures in that state.

Christian & Jewish interest growing for lost tribes of Israel

Continued from page 1

have an endless line," Rafi Cohen, director of the Israeli Interior Ministry's population registry, told a Jerusalem newspaper. "We are certainly afraid of a flood."

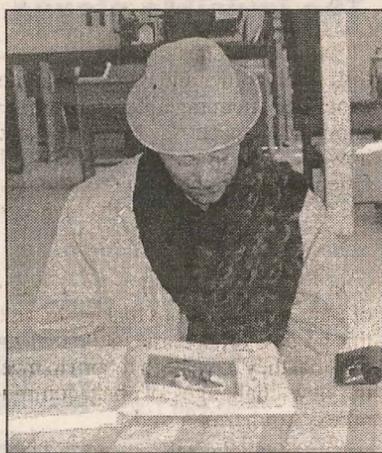
On the remote India-Burma border live 1 million members of the Shinlung tribe, all but a handful of whom are Christians as a result of intensive Christian missions work in the 19th century. But the Shinlung regard themselves as a remnant of the tribe of Manasseh.

In their songs, these "B'nai Menashe," as they call themselves—Children of Manasseh—sing of "crossing over the Red Sea, running dry before us." They wear a fringed garment somewhat similar to the Jewish prayer shawl and, like traditional Jews, ritually slaughter their animals and do not eat milk and meat together.

Only about 4,000 Shinlung continue to practice what they believe is Judaism. In the last 20 years, with the help of a small Israeli organization called Amishav ("My people returns"), about 300 Shinlung have resettled in Israel and undergone formal conversion to mainstream Judaism.

Jerusalem Rabbi Eliyahu Avichail, Amishav's founder and director, who has spent 37 years searching for lost tribes, noted the Shinlung arrive in Israel with no money, are not Jewish according to Orthodox standards, know no Hebrew and are unfamiliar with the norms of Western society.

If thousands came at once, "where would we put them?" he said, noting



DESCENDANT OF DAN Mulu Mokria, a 66-year-old Ethiopian Jew who uses the Passover story to tell of his own exodus from Africa, studies the Amharic Bible at the Ethiopian synagogue in Afula, Israel. After they were linked to the lost tribe of Dan, about 45,000 African Jews traveled to Israel between 1980 and 1992. Israeli officials say they fear similar waves of alleged lost tribe descendants may be too costly. (RNS photo)

it costs about \$3,000 to bring one Shinlung to Israel. "What would we do with them? ... We have to do it carefully and bring people slowly."

In recent years, two groups—in Ethiopia and India—have been acknowledged by Israel's rabbinic authorities as descendants of the lost tribes, in part because they had continued to live as Jews.

Ethiopian Jews, who call them-

selves "Beta Israel," or House of Israel, were separated from the main body of Judaism more than 2,000 years ago. Having never developed the Talmudic literature that became the basis of Jewish life in exile, they had no knowledge of Hanukkah and other post-biblical Jewish holidays and retained the Torah only in an Ethiopian language, not in Hebrew. Yet they continued to live as Jews, according to their understanding.

Certified by rabbinical authorities as a remnant of the tribe of Dan, 50,000 Ethiopians now live in Israel.

The "Bene Israel," or Children of Israel, are a community of Jews who lived in India. According to their tradition, their ancestors fled persecutions by the Syrian-Greek king Antiochus Ephiphanes about 175 B.C., not long after the first Hanukkah.

During the two decades after the state's establishment in 1948, the majority of the community, about 13,000 people, immigrated to Israel.

But an additional 20 million Third World peoples in Asia and Africa—none of them Jewish by current definition—also exhibit signs of ancient traditions hinting at a Jewish past.

For example, members of the 300,000-strong Lemba tribe of central and southern Africa eat no pork or animals that have died on their own, practice circumcision, do not mix milk and meat and have complex personal purity rituals—all of which suggests antecedents in the Hebrew Bible.

Many who were converted to Christianity now say they want to "re-

turn" to their Jewish roots. Others are Muslim but call themselves "Israelites who believe in Muhammad." They claim kinship with the Ethiopian Jews and descent from the tribe of Dan, but can provide no proof.

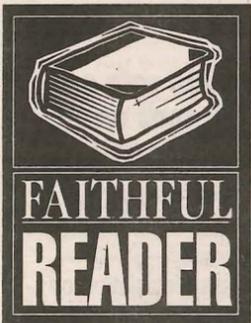
Then there are the 18-million Pathan tribespeople of Afghanistan, Pakistan and India who trace some of their observances and beliefs to Judaism. Muslims, they use names, observe rituals such as male circumcision on the eighth day, and have some tribal legends pointing to ancient Jewish origins. Their legal code also bears some similarities to Jewish law.

Another group is the Chinese Chiangmin tribe, which makes no claim of Jewish descent yet worships one God, whom they call Ja'wa—similar to YHWH, the Tetragrammon Jews consider God's name but traditionally never pronounce.

Other Chiangmin customs mirroring Jewish practices are immersion in ritual baths, having 12 flags to represent themselves, offering animal sacrifices and observing the biblical practice of a childless widow marrying her deceased husband's brother.

Are the Lemba, Pathans, Chiangmin and Shinlung people exhibiting signs of Jewish origin in accordance with the Talmud? Amishav's Avichail is convinced the Shinlung and Pathans, at least, could be descendants of the lost tribes. "Not every individual" among them is of Israelite descent," he said. "But when we look at all the signs, I am convinced that they are part of our past."

BOOKS



By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@juno.com

GodStories: New Narratives from Sacred Texts. Stephen Shoemaker. Judson Press, 1998. 322 pages. \$16. ♦♦♦♦♦ (out of five)

In GodStories, Shoemaker reminds us that the primary form in which Scripture reveals God is in stories. The Scriptures are not theological treatises but accounts of God's interaction with humanity.

Shoemaker borrows from Jewish rabbinic tradition to create what he calls Christian Haggadah: "a retelling of Jewish/Christian stories as mirrors of the human condition and as signs of earth's redemption."

In this retelling of the biblical story, old and contemporary stories are interwoven, as characters from different generations converse with each other about the common experience of the central story. Thus, in retelling the ancient Hebrew stories, Shoemaker incorporates Christ images into the Hebrew stories as they speak to a Christian context.

Shoemaker's selection of ancient stories includes the expected David, Abraham and Moses, but also Esther, Tamar and (the Apocryphal) Tobias. The retelling of the New Testament primarily tells the story of Jesus but includes stops for retelling parables, the story of Acts and Revelation.

In GodStories, Shoemaker helps us reclaim the stories we have too often boiled down to facts for a trivia game. Shoemaker's retelling maintains the simplicity of the biblical story while recapturing the power and passion



which may have long escaped.

The book serves equally well for serious Bible study and meaningful devotional reading. —Wayne Hager

Recreating Marriage with the Same Old Spouse: A Guide for Couples. Sandra Gray Bender. Westminster John Knox, 1997. 186 pages. \$18. Leader's guide. 1998. 140 pages. \$18. ♦♦♦♦♦

These books offer a threefold resource:

■ For one spouse to put in the hands of the other spouse to begin conversation.

■ For a counselor to teach a couple through therapy.

■ For a couple to interact and learn from the exercises together.

Bender's premise is that every marriage needs work and effort, no matter what the age of the couple or the number of years married.

Bender begins with a discussion of Myers-Briggs personality framework and moves to discussion of various aspects of communication.

Bender writes personally, including her own experiences, both successes and failures. She always has a mind to helping the couple explore the topic on their own personal level. The couple's guide can be used without a leader or a group. The publication of the leader's guide, however, makes it easier for a church to gather groups of couples for mutual support. The leader's guide begins with a helpful discussion of leading a group and then

lays out the goals and process of discussion for each section of the couple's guide. —Wayne Hager

Death of the Church. Mike Regele. Zondervan Publishing House, 1995. 288 pages. \$25. ♦♦♦♦♦

This book is both frightening and inspiring.

Its basic thesis is that the church as we have known it is dying. Consequently, "the church has a choice: to die as a result of its resistance to change or to die in order to live."

Using clear sociological and theological insights, Mike Regele cuts through our denial passivity to present both the challenge and the hope facing congregations. Regele is co-founder and executive vice president of Precept Group Inc., a research and consulting organization that assists denominational agencies in planning missions and ministry programs.

Much of the information in this book was gathered from an extensive national survey, which included not only paper and telephone questionnaires, but a significant number of focus groups.

Of all the books I have read on the social and demographic changes confronting the church, this one stands head and shoulders above the rest. Rather than hitting the reader head on with statistics and/or anecdotal prescriptions, Regele opens the book with a discussion on the nature of change. He observes that two types of change

alter the landscape of society: "predictable change," a.k.a. the generational cycle, and "chaotic change."

The key characteristic of predictable change is continuity, while discontinuity best describes chaotic change. The church always is responding to the generational cycle, and at any given time may be called on to deal simultaneously with major social shifts. Regele contends we now are dealing with both types.

Like most writers of this genre, Regele takes pains to describe the characteristics of the generations who constitute American life. But I found his descriptions and insights more clearly stated and helpful than most.

Moving past the demographics of society in general, Regele looks at the challenge of American spirituality, both inside and outside the church. His bare-bones assessment of the church's culpability in the spiritual condition of our culture is sobering.

But the book is not all doom and gloom. After clearly presenting the context in which the church finds itself, Regele turns to some gospel preaching. He invites the church to die to itself so that it can live for Jesus. He identifies 10 things in the life of the church that must die, and then points out three paths back to life.

Loren Mead of the Alban Institute said of this book, "This bold statement challenges conventional thinking about the church's future." That borders on understatement. Read this book. —Jim Holladay



Crossing disciplines

By Robert Dunston

On April 20-21, Cumberland College hosted Richard Cunningham, professor of Christian philosophy at Southern Baptist Theological Seminary. Cunningham delivered our 1998 Staley Distinguished Christian Scholar Lecture Series under the auspices and support of the Thomas F. Staley Foundation.

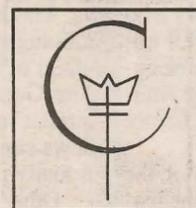
Cunningham's topic was "Christianity and Science." His background as a student and teacher in the United States and around the world coupled with his commitment to Christ and missions and his deep interest in and study of science made him an excellent speaker on the subject. His ability to make difficult theological and scientific concepts understandable made the lecture series one of the most interesting, inspirational and well-attended in recent years.

The topic of Christianity and science may seem incompatible to some, but Cunningham helped us all discover and celebrate the wonders of God's creation, sustaining power and love through the revelation of the Bible and the findings of science. He encouraged us to think deeply about the issues that confront us so that we might represent

God and our faith well.

Integrating Christian faith and other disciplines is nothing new at Cumberland College. We work together to help students realize that their Christian beliefs are not only appropriate but vital in any career they choose. Our Sunday behavior should not be confined to Sunday. We believe our Christian faith is

CUMBERLAND COLLEGE



lived out each moment of each day. So we continue to offer special programs that combine Christian faith and other disciplines.

On April 28 we provided a special program entitled "Caring for the Whole Person: Combining Faith and Medicine." Plans are being made now for the 1998-1999 academic year to begin offering team-taught classes, some of which will feature a teacher from our religion and philosophy department teaching with a member of another department.

Academic departments at Cumberland College work together to prepare students who are qualified in their fields and ready to apply their Christian faith and values in their chosen careers.

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

The invisible plague

Can you name the No. 1 problem children struggle with today? Drugs? Sex? Alcohol? Violence? Education? All are real problems affecting many children, but the No. 1 problem is incest.

"Incest affects more people than AIDS, drunk driving or any contemporary hazard you can think of—but you probably wouldn't have thought of it," stated last month's Child Welfare Report. "You can't see it. You seldom hear about it. Yet it is the top issue that many students struggle with—affecting at least one in three girls and one in seven boys."

Sexual abuse has come out in recent years as one of the major abuses of children.

What isn't understood is that the "sexual abuse" endured by so many children is actually incest. We still have trouble discussing incest; therefore even professionals may not know the truth regarding this age-old abuse and crime.

When we don't know, we can't help, which means the youngest victims of this "invisible plague" have nowhere to turn for help.

"It doesn't happen in my family, community, ethnic group," are

myths we must overcome. Race, religion and tax bracket are not boundaries of protection from incest. Incest is referred to as "relentlessly democratic." The perpetrator is usually someone within the household. His name is usually Dad.

So why doesn't the victim tell? Kids desperately want to keep the family together. They think: "If I don't tell, then it didn't happen," and the family unit is not threatened.

Are these statistics overstated? If you can get a group to be honest, you will find most females will verify these statistics with one exception, they usually will say the numbers are understated.

Whether you know it or not, if you work with children, you work with victims of incest. If you work with adults many of them too are victims.

Staff at KBHC work with victims of incest every day. I ask that you remember, and pray.

HOMES FOR CHILDREN



Bill Smithwick

Bill Smithwick president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

CLASSIFIED ADS

SEEKING: Pastor, Oak Grove Baptist Church, Monticello, Ky. Mail resumé to: Chester Ramsey, chairman, Pastor Search Committee, 806 Spruce Drive, Monticello, KY 42633.

NEEDED: Nursery caregiver for infants through 12 months. Sunday mornings and Wednesday evenings. Pay is \$10 per hour. Experience and references required. Interested persons should contact Deer Park Baptist Church for further information: (502) 451-7220.

NEEDED: Portable dental unit, equipment (mission trip to Ecuador, July 9-21). Central Baptist Church, Lexington. Contact Clay Parks, DMD, (606) 823-4341.

SEEKING: Full-time minister of music and education (educational responsibilities: youth and children). Please send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

SEEKING: Exciting, growing suburban Springfield, Mo., church is seeking a full-time youth minister to lead a dynamic ministry to youth. Resumés will be accepted through June 1. Send resumé to: Personnel Committee, Hopedale Baptist Church, 5370 N. Highway NN, Ozark, MO 65721. Our church is praying for you.

SEEKING: Full-time youth and children's minister (20 youth and 30 children). Must be a college graduate. The main emphasis will be with youth ministry. Average Sunday school attendance: 200. Average worship attendance: 250. Send resumé to: First Baptist Church, P.O. Box 327, Paris, KY 40362-0327, Attn: Personnel Committee. Resumés accepted until May 18.

AVAILABLE: Minister/consultant for crisis management, program development, staff training. Webber Church Consulting, 325 E. Kentucky St., Louisville, KY 40203, (502) 583-6155.

SEEKING: Minister of education for Western North Carolina church affiliated with SBC, CBF, NC Baptist State Convention and Macon Baptist Association. Seminary graduate with some experience preferred. Send resumé to: Search Committee, First Baptist Church, 69 Iotla St., Franklin, NC 28734.

SEEKING: Part-time minister of music for worship services and choir. All inquiries please respond to: Mt. Freedom Baptist Church, 100 S. Lexington Ave., Wilmore, KY 40390.

SEEKING: Jamestown First Baptist is seeking a minister of youth and education; this is a full-time position. Mail to: Search Committee, Jamestown Baptist, P.O. Box 308, Jamestown, KY 42629-0308.

SEEKING: Lexington Avenue Baptist Church, Danville, Ky., is seeking a full-time minister of music. Responsibilities include: sanctuary choir; graded choir program; worship planning; youth and adult handbell choirs. Send resumé to: Dr. Tim Noel, Lexington Avenue Baptist Church, 339 W. Lexington Ave., Danville, KY 40422.

RETREAT: Glorieta Conference Center. Stay with family spring, summer, fall or winter. Call (800) 797-4222 to make reservations or for information.

SEEKING: Full-time weekday ministries director. Director's responsibilities include: Leading the program to be safe, Christ-centered and educationally sound; supervising and training caregivers and teachers; ministering to children and families in the program; assisting the church in outreach and ministry to children and families in the program. This thriving program includes 2- and 3-year developmental daycare, 4-year preschool, kindergarten and after-school program for grades 1-6. The program has a healthy budget, adequate material resources and a qualified, caring staff of more than 25. Applicants must meet state licensing requirements. Seminary degree preferred. Salary negotiable based on qualifications. Resumés and inquiries: First Baptist Church, 1400 South Main, Hopkinsville, KY 42240, Attn: Keith Stillwell. (502) 886-1216.

NEEDED: Pastor for Clay First Baptist. Send resumé to: Danny Hodges, 9639 SR 132 W, Clay, KY 42404.

NEEDED: 1st trumpet and 1st trombone, grades 9-12, for Kentucky Baptist All-State Youth Orchestra, June 21-28. For audition information, call church music department at (888) 254-5707.

RETREAT: Myrtle Beach Ocean View Retreat. Youth, seniors and musical groups (groups of up to 50). 307 1st Ave., Myrtle Beach, SC 29577. Leave message: (803) 626-7069.

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The WMU embrace

Before I was born I was actively involved in Woman's Missionary Union because my mother was a WMU leader. Of all the WMU responsibilities my mother had, my fondest memories as a boy are of those times she had the YWAs at our house. Hers and my late father's love for missions were bequeathed to me through what they taught me by their lives and their lips.

For most of my 27 years of serving Kentucky Baptists I have been intimately involved in Kentucky WMU not only as one who has assisted in managing the business and financial affairs of the organization, but also as an advocate of its vital mission and its unique role in Kentucky Baptist life. I consider the Kentucky WMU leaders with whom I have had the privilege to serve across the years among my dearest Kentucky Baptist friends.

What I love most about Kentucky WMU is how its members and organizations embrace our entire mission family. To embrace is to clasp in one's arms, to hug, to cherish, to love, to take up readily and gladly, to adopt.

What would we do without Kentucky WMU? Perish the thought. After 120 years of serving Ken-

tucky Baptists, Kentucky WMU is on the brink of new experiences in missions and education.

Having just participated in the 1998 Kentucky WMU annual meeting, I am informed and inspired again about the larger world mission of God and my calling to that mission. How indebted we Kentucky Baptists are to Kentucky WMU, our "missions educator and activator" for the past 120 years. May the Lord continue to bless Kentucky WMU as they lead us into the 21st century.

If you, men and women, are not already making a lasting difference in the larger world mission of God through Kentucky WMU, please give Laurie Valentine, our trust counsel, or me a toll-

free call at (888) 254-5701.

There are a variety of ways already established, or perhaps you would prefer to establish your own Kentucky WMU endowment in honor of a special WMU person in your life. Give us the privilege of assisting you in perpetuating until the Lord returns the Kentucky WMU embrace.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

NATIONAL NOTES

■ **Alabama Gov. Fob James** apologized for using profanity to describe his state's new "moment of silence" law, which he signed but criticized for not allowing vocal prayer in public schools. James said he mistakenly thought he was having a private discussion when he vented his frustration over court rulings restricting the role of religion in public schools, the Washington Times reported.

■ **Regent University** chancellor Pat Robertson has settled lawsuits with a group of former law professors who sued him for defamation. During a controversy over the firing of the school's dean, Robertson wrote a widely-circulated letter comparing the professors to cult leader Jim Jones and saying they were "inept as lawyers" and "not capable teachers of law."

■ **More than one-third** of Americans are confused about when the Holocaust occurred, according to a new poll. The survey, commissioned by the United States Holocaust Memorial Museum, found that 38 percent of those polled did not know or were unsure whether the Nazi effort to eradicate European Jewry took place during World War II; 21 percent said they did not know or were unsure that the Nazis used gas chambers.

■ **In what is described** as the first national poll of doctor involvement in assisted suicide, the New England Journal of Medicine reported April 23 that 6 percent of "front-line" physicians responding said they had hastened patients' deaths with lethal injections or prescriptions.

■ **"Ellen,"** the first TV sitcom to have an out-of-the-closet lesbian leading character, has been canceled by ABC after five seasons.

PEOPLE

PRAYER PARTNERS

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

■ Urgent request: Kentucky volunteers are needed for a construction team in Moscow July 8-21. Contact KBC partnership missions office for details (888) 254-5724.

■ Urgent request: Island Pond Baptist Church in Hampstead, N.H., has requested Kentucky volunteers for a summer construction project. Contact KBC partnership missions office for details (888) 254-5724.

■ The new opportunity for churches in Moscow to work in the schools with drug/alcohol awareness. Also pray for Missionaries Mel and Nancy Skinner as they pursue this possibility.

Mountains to the Mississippi

Compiled by Ann Tatum

■ EUBANK—Pilot Church called **Jeff Foster**, a native of Jefferson City, Tenn., as pastor. He is a student at Clear Creek Bible College in Pineville.

■ FRANKFORT—**Linda McKinley** celebrated 30 years as organist at First Church May 3.

■ GRAND RIVERS—Iuka Church called **David Brown** as pastor. He began his new ministry April 26.

■ HARRODSBURG—Pioneer Church recently called **Tony Peavler** as minister of music. Also, **Tony Harmon** was called as minister of youth

and children. **Lewis Walter** is pastor.

■ HARROGATE, Tenn.—First Church called **Jason Nichols**, a native of Owensboro, as minister to children. He is a student at Clear Creek Bible College in Pineville.

■ HEBRON—Hebron Church will host National Day of Prayer service May 7 at noon. All churches in Northern Kentucky Association are invited. This year's theme is "America Return to God." For more information, call the church office at (606) 689-7282.

■ LOUISVILLE—Cloverleaf Church will host the Melody Boys of

Campbellsville students experience sand, surf and ministry

By Susan Wheeldon
Campbellsville University

CAMPBELLSVILLE—While many college students went home to rest during the week of spring break, 25 Campbellsville University students traveled to Panama City Beach, Fla., with a mission.

The students, members of Campbellsville University's Baptist Student Union, volunteered March 13-20 in Beach Reach 1998.

For two weeks in March, BSU students throughout the country participated in mission trips to the popular vacation area to provide free pancake breakfasts, free van rides, street ministry and prayer ministry to others on the beach, as well as

operate a coffee house.

Each week about 300 students from Kentucky, Tennessee, Texas, Washington and New York worked to minister to spring break students.

While the purpose of Beach Reach was to minister to others, many BSU students said they found the trip to be a learning experience.

During the two weeks, 94 people made professions of faith. Street ministry consisted of Beach Reachers walking along the beach and streets, talking with people and telling them about the love of God.

Prayer ministry included groups of BSU students who would meet in the worship center to pray for the teams in the vans, the people who would be getting in the vans and any

Little Rock, Ark., in concert May 16 at 7 p.m. For more information, call (502) 367-0128. **Geoffrey Lacefield** is pastor.

Crescent Hill Church youth choir will present a spring concert, "Lord, Make Me an Instrument," May 17 at 6:30 p.m. For more information, call (502) 896-4425.

■ McKEE—Old Orchard Church celebrated its 10th anniversary May 3. **Kenneth McCain** is pastor.

■ MOUNT WASHINGTON—First Church called **Steve Florence** as minister of music. He currently is associate pastor and minister of music at Parkview Church in Lake City, Fla. He will begin his new ministry mid-June.

■ PADUCAH—Twelfth Street

Church called **Brad Chalfin** as part-time youth minister. He is a student at Mid-Continent Bible College in Mayfield. He began his new ministry May 1.

■ RUSSELL SPRINGS—**James Wade**, 65, died March 13. He had been pastor of several churches in Russell County and had been moderator of the local Baptist association. Survivors include his wife, Pat, two sons, two daughters, eight grandchildren and two great grandchildren.

■ WILLIAMSTOWN—Williamstown Church called **Kenneth Gauntt** as minister of youth and education. He previously was college and education intern at Southcliff Church in Fort Worth, Texas. He will begin his new ministry June 8.



BEACH REACH Campbellsville students Jason Cordell (left) and Rick Moldero in Panama City, Fla. (Photo by Susan Wheeldon)

burg, Ind. "The Holy Spirit was felt and put to work through us. I'm thankful for the trip and the people who went."

Lori Short, a sophomore from Owensboro, said: "I learned a lot about standing up for my faith and sharing with others. I had never experienced that much diversity in beliefs until I went on this trip."

"Beach Reach is an incredible ministry," said Dave Walters, Campbellsville campus ministries intern and residence hall director, who traveled with and provided leadership for the BSU students during Beach Reach.

Beach Reach, he said, "approaches reaching students in a way that shows them God's love and that others really care for them."

other prayer requests.

"It was a bonding experience with God and my classmates," said Campbellsville University sophomore Rick Moldero from Scotts-

Hurry, build an ark!

Well, it was not quite that bad, but it was bad. Last year we were spared the tremendous flooding that many across central and northern Kentucky experienced. Our thoughts and prayers at that time were centered on those who were experiencing the terrible floods.

Last week as the severe storms were cutting across Georgia, Alabama, Tennessee and Kentucky we also were watching the skies. We had all of our students take shelter in our most secure areas. A tornado was reported on the ground about 30 miles away. There were some windy conditions, but we were just as concerned about the rain.

Goose Creek, Redbird River and Bullskin Creek merge here at Oneida to form the South Fork of the Kentucky River. Normally, a two-inch rain is not a real serious problem, but much more than that can do some real damage.

Just south of us, two cloudbursts dropped more than four inches of rain in a very short time. We watched the river all evening. There was the normal rise in the river until about 1 a.m. Shortly after 2 a.m. we knew we would have to start moving a lot of equipment and supplies.

A call was made to the dorms to get about 15 of our biggest boys out of bed on the double. Several started moving things from the work program building, while others began to move items from other buildings. Several of our older buses make excellent "flood vehicles." While they may not be road worthy, with the seats removed they make excellent vehicles to load items into until the flood waters go down. For three hours all worked as fast as they could. Shortly before daybreak, everything that needed to be moved was loaded in the buses and had been driven to the top of the hill.

THIS IS ONEIDA



W.F. Underwood

Most of our students had never seen a flood. Before classes began, students stood at the top of the hill that overlooks the athletic field and the buildings, which now had several feet of water in them. All day long the students would check the water level to see how much more the river had risen. Little by little, the fences for our softball and baseball fields were totally covered. Finally, when the river reached its crest we had up to nine feet of water in some of our buildings. We knew

it would take several more hours before the water would go down so we could begin to clean out the mud and debris.

Saturday morning several students helped with the pumps as we began to flush out the buildings. These buildings had been built with flooding in mind, so damage was kept to a minimum. After most of the mud was flushed out, we used high pressure spray washers to clean the walls and floors. By late Saturday afternoon most of the cleaning was completed. We put dehumidifiers in each room so the drying process could be hurried along.

Later Saturday evening it began to rain again. We were hoping the river would not come up too much. By 4 a.m. Sunday, we knew we would have water back in the buildings. The only things to be moved this time were the dehumidifiers. The choir and I were to leave at 7 a.m. for Falmouth, where the flood just one year ago had done so much damage. As we were leaving the campus the waters were back in the buildings. This time the water was only six feet deep in the buildings. On Monday morning we began cleaning all over again.

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

Trustees hold semi-annual meeting

Clear Creek trustees met April 28. They welcomed new board members Doug Surber of Dayton, Ohio; Larry Mills of Barbourville; Louie Mack of Lexington; and two former members returning: Bobby Barnes of Crittenden; and Joan Parr of Lexington.

Trustees received a nine-month financial report with receipts at 81 percent of budget and expenses at 74 percent. They rejoiced that the Beyond 2001 Campaign has reached \$3.49 million toward the \$3.54 million goal. Trustees selected Marr, Miller, Myers of Corbin to conduct the audit for four years.

A sexual abuse policy for employees and volunteers who work with children was approved in principle with final approval after review by campus employees. The group adopted a campus housing rent policy. Expected surplus funds will implement the final stages of a computer upgrade. Trustees approved the 1998-99 budget of \$2,835,325. Employees will receive a 2 percent raise, and funds were allocated for a new professor, two distinguished professors and a director of college relations. Trustees set the 1998-99 tuition at \$1,320 per semester, a 10 percent increase.

Authorization came for exterior work on rest rooms and an elevator shaft for the library. This will allow the use of heavy equipment before new paving is completed. They approved remodeling and an addition to the chapel and repair of the president's residence damaged because of earth slippage.

The board decided development of training opportunities for the spouse of one called of God to Christian service does not violate the college mission statement. Trustees re-affirmed a commitment to be a Bible college with the focus on ministry leadership training. Trustees joined the administration to affirm there is no desire for nor movement toward Clear Creek becoming a liberal arts institution.

Trustees expressed sympathy to the family of Pineville physician James Golden Jr. and appreciation for the many years they have supported and encouraged Clear Creek. They acknowledged with applause Business Manager Marita Rice for her completion of a master's in business administration degree from Regent University in Virginia.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MUSIC

Dove Awards proof that gospel music is flying high

By Steve Rabey
Religion News Service

NASHVILLE (RNS)—It's not just peacocks that preen. During last week's Dove Awards Christian musicians celebrated the gospel industry's biggest year with a star-studded televised gala.

In an effort to gain increased media exposure, the Gospel Music Association asked jazz pianist John Tesh and country matriarch Naomi Judd—both mainstream secular artists who have been outspoken about their Christian faith—to co-host the 29th annual Dove Awards, which was broadcast on the Nashville Network.

The effort paid off, says Frank Breeden, GMA president, noting "Entertainment Tonight," "Good Morning America" and CNN covered the event.

"The media coverage is unprecedented," said Breeden, 41, a pastor's son who has been involved in gospel music "from day one" and who is wrapping up his first year as GMA's president.

A highlight of the Dove broadcast was an appearance by Whitney Houston, who sang "I Go to the Rock"—a song from her "The Preacher's Wife" soundtrack—with the Georgia Mass Choir.

"The award show is our flagship program through which we reach out to the world," Breeden said. "We're not televising a church service. It's an entertainment property, and it has to compete with similar awards shows."

The Dove Awards concluded the five-day Gospel Music Week, GMA's annual Nashville confab, which gives registrants a chance to attend workshops in six different tracks, including radio, retailing, concert promotion, video, song writing and recording.

This year's event also gave industry insiders plenty of opportunities to crow about Christian music's stunning growth.

According to SoundScan, the service that tracks retail music sales, the industry grew by 32 percent last year. Thanks to artists like Bob Carlisle, Kirk Franklin and God's Property, Amy Grant, Jars of Clay, Point of Grace, dc Talk and Leann Rimes—a country artist whose "You Light Up My Life" album was the year's best-



FLYING HIGH Paducah native Stephen Curtis Chapman, winner of three Doves, sings during the award show April 23. The show was as much a celebration of the gospel music industry's growth as it was a recognition of individual achievement. Industry experts say sales increased 32 percent last year. (Photo courtesy of Gospel Music Association.)

selling gospel album—there were 44 million gospel albums sold last year, up from 33 million in 1996.

Much of Christian music's 1997 growth was spawned by a 63 percent sales increase in mainstream retail outlets like Wal-Mart, Kmart, Blockbuster and Musicland, all of which sported Dove-related promotional materials.

Breeden said Christian music currently outsells jazz, classical and New Age genres, and can experience even more growth if labels do a better job of marketing.

"We're like a business which has outgrown its facilities, and now it's time to build a new building," he said.

When the GMA was founded in 1964, gospel music meant mostly Southern gospel. When the first Dove Awards were handed out in 1969, they went to groups like the Imperials, the Blackwood Brothers, the Speers and Bill Gaither.

Gaither is still around. The Gaither Vocal Band's "Lovin' God and Lovin' Each Other" album has been nominated for a Southern gospel Dove. But diversity is the industry watchword now, with new bluegrass and Spanish-language categories

rounding out the Dove nominations in an unprecedented 44 categories.

"BloodSpilla," a novel retelling of Jesus' crucifixion, was nominated in the rap/hip hop song category. Modern rock/alternative nominees included the bands Audio Adrenaline, Sixpence None the Richer, Chem6A and Smalltown Poets.

Instrumental album nominees included the release "Sax for the Soul" and "Invention," an album featuring guitarists Phil Keaggy, Wes King and Scott Dente.

"Our commonality is faith-based lyrics, but those can be set in all kinds of popular music," says Breeden. "Our diversity is an archetype of what should happen in the body of Christ day by day."

Artists receiving the most nominations were Steven Curtis Chapman, Kirk Franklin, dc Talk, Jars of Clay, Kathy Troccoli and newcomer Chris Rice. Rich Mullins, who died last fall in a car accident, received five nominations and was the subject of a tribute during the Dove Awards broadcast.

With everything looking up, there's nothing to ruffle the feathers of industry insiders except the threats of success itself.

Last Oct. 31 (Reformation Day), veteran recording artist Steve Camp issued a "A Call for Reformation in the Contemporary Christian Music Industry," a 107-point document that chastised artists and executives for abandoning a commitment to ministry for "a Christ-less, watered-down, pabulum-based, positive alternative, aura-fluff, cream of wheat, mush-kind-of-syrupy, God-as-my-girlfriend kind of thing."

But Breeden said he's not troubled about concerns of "combining art with commerce with religion."

"Those tensions have been around since the first wealthy aristocrat in Europe commissioned an artist to paint a fresco on a ceiling," he said. "We have arrived at the mission field and it's time for us to be the missionaries we were called to be."

'And the winners are ...'

Song: "On My Knees" by David Mullen and Michael Ochs.

Songwriter: Steven Curtis Chapman.

Male Vocalist: Steven Curtis Chapman.

Female Vocalist: Crystal Lewis.

Group: Jars of Clay.

Artist: Rich Mullins.

New Artist: Avalon.

Producer: Brown Bannister.

Rap-Hip Hop Recorded Song: "Jumping in the House of God" by World Wide Message Tribe.

Modern Rock-Alternative Song: "Some Kind of Zombie" by Audio Adrenaline.

Rock Recorded Song: "Alien" by Third Day.

Pop-Contemporary Recorded Song: "Let Us Pray" by Steven Curtis Chapman.

Inspirational Recorded Song: "A Baby's Prayer" by Kathy Troccoli.

Southern Gospel Recorded Song: "Butterfly Kisses" by Tim Greene.

Bluegrass Recorded Song: "Children of the Living God" by Fernando Ortega and Alison Krauss.

Country Recorded Song: "The Gift" by Collin Raye and Jim Brickman.

Urban Recorded Song: "Stomp" by God's Property.

Traditional Gospel Recorded Song: "I Go To The Rock" by Whitney Houston.

Contemporary Gospel Recorded Song: "Up Where I Belong" by BeBe & CeCe Winans.

Rap-Hip Hop Album: "Revived" by World Wide Message Tribe.

Modern Rock-Alternative Album: "Caedmon's Call" by Caedmon's Call.

Rock Album: "Conspiracy No. 5" by Third Day.

Pop-Contemporary Album: "Behind the Eyes" by Amy Grant.

Inspirational Album: "Artist Of My Soul" by Sandi Patty.

Southern Gospel Album: "Light Of the World" by the Martins.

Country Album: "Hymns from the Ryman" by Gary Chapman.

Urban Album: "God's Property from Kirk Franklin's Nu Nation" by God's Property.

Traditional Gospel Album: "A Miracle In Harlem" by Shirley Caesar.

Instrumental Album: "Invention" by Phil Keaggy, Wes King and Scott Dente.

Praise & Worship Album: "Petra Praise 2: We Need Jesus" by Petra.

Children's Musical Album: "Sing Me to Sleep Daddy" by Billy Gaines, Michael James, Phil Keaggy, Michael O'Brien, Guy Penrod, Peter Penrose, Angelo Petrucci, Michael W. Smith, Randy Stonehill and Wayne Watson.

Spanish Language Album: "La Belleza de la Cruz" by Crystal Lewis.

Special Event Album: "God With Us: A Celebration of Christmas Carols & Classics" by Anointed, Michael W. Smith, Twila Paris, Sandi Patty, Steven Curtis Chapman, Chris Willis, Steve Green, Cheri Keaggy, Avalon, Out Of The Grey, Ray Boltz, Clay Crosse, CeCe Winans and Larnelle Harris.

Musical: "My Utmost For His Highest: A Worship Musical" by Gary Rhodes and Claire Cloninger.

Choral Collection: "Our Saviour: Emmanuel" by Greg Nelson and Bob Farrell.

Enhanced CD: "Live The Life" maxi single by Michael W. Smith.

Recorded Music Packaging: "Sixpence None The Richer" by Sixpence None The Richer.

Short Form Music Video: "Colored People" by dc Talk.

Long Form Music Video: "A Very Silly Sing-a-long Veggie Tales" by Mike Nawrocki, Chris Olsen and Kurt Heinecke.



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