



# WESTERN RECORDER

July 21, 1998  
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## FOR THE RECORD

### Baptists

South Africa's Desmond Tutu tells the Baptist World Alliance about the 'miracle' of reconciliation. *Page 2.*

### Kentucky

This missionary kid came a long way to get to Louisville's National Acteens Convention. *Page 3.*

### Editorial

Something's fishy about this city's logo. *Page 5.*

### Resources

Family Forum offers ideas for marital communication. *Page 6.*

### Scandals

Incidents of clergy sexual misconduct draw quicker responses than in the past. *Page 9.*

### Homosexuality

Opponents swap full-page ads. *Page 11.*

### World

Missionaries to famine-plagued Niger offer food and the gospel. *Page 12.*

### Books

Reviews include a young reader's book about Thomas Merton and an inspirational book by singer Jaci Velasquez. *Page 13.*



**WORLD CHANGERS** Two teenagers paint a Pikeville house as part of a WorldChangers project. Eastern Kentucky Baptist churches helped coordinate the project, July 4-11. WorldChangers, a project of the Southern Baptist North American Mission Board, brings Baptist teenagers together to work on construction ministry projects and to worship. The event attracted about 230 volunteers from 10 states. (Williamson Daily News photo by Sonya Hatfield Hall)

## Meet Christianity's latest challenge: Generation next

By Sarah Zimmerman  
Associated Baptist Press

ATLANTA (ABP)—If you are a typical adult, you probably think of the alphabet as a series of letters beginning with A B C, all in order.

They might think of a group of letters—A, E and F, for instance—that all are made with straight lines, no curves.

You see events on a timeline, with things happening in sequence. They organize life by experiences, with value given only to what affects them right now.

You probably think life has a domino effect. One move triggers another and consequences are felt on down the line. They see life more like a spider web, where if you touch one part the entire surface is affected.

They are the millennials, the next "next generation," the kids who will come of age around the turn of the millennium. Born after about 1978, they're the ones going ga-ga for Han-

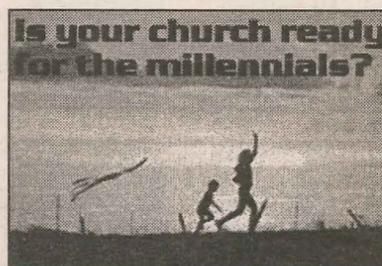
son, bagging your groceries, dating your daughter and clogging up America OnLine during prime time. And one thing's for sure—they don't think like you do.

"There's a huge abyss between you and your children, perhaps the greatest in history," Phyllis Tickle tells adults. Tickle, contributing editor in religion for Publisher's Weekly, has

written two books on faith in post-modern America. She says millennials—especially those born since 1985—are prone to process information in ways vastly different from their parents.

Now there's an understatement. These kids were playing with interactive CD-ROMs while their parents still thought Windows were something you close when it rains. Today's teenagers could design Internet pages before they got their driver's licenses. They've been exposed to so much virtual reality that real reality—whatever that is—dulls in comparison.

□ See *Millennials require ...*, page 7



## One Kentucky Campers on Mission construction project leads to another

By Joyce Sweeney Martin  
Staff Writer

WHITESVILLE—Sometimes one good deed leads to another.

Take, for instance, when a group of Baptist volunteers called Campers on Mission rebuilt Dawson Memorial Baptist Church in Maceo following the flood of '97.

Not long after, Sarah Pruden of Bethabara Baptist Church in Philpot read about the project in the Western Recorder. So when her friend Jessie Epison mentioned that her church needed work on their build-

ing but didn't have the money for both materials and labor, Pruden naturally thought of Campers on Mission.

Pruden suggested Epison call the Maceo project manager, David Fuqua.

And she did.

Fuqua explained how Campers on Mission works. Usually, the group doesn't work on a job from start to finish. Usually, the Kentucky group works on a project for two to three weeks and a group from another state follows them. In

□ See *One Campers on ...*, page 3

## Specialist: Disciple church members to ignore petty distractions

GLORIETA, N.M. (BP)—Churches filled with immature believers are easily sidetracked from their mission of reaching people and helping them grow in Christian faith, an education consultant told church leaders recently.

"Dealing with spiritual infants takes a lot of time," said Elgia Wells, director of black church development for LifeWay Christian Resources of the Southern Baptist Convention.

"Children are dependent. A church with a lot of immature Christians will work a pastor to death," he said. "One of the difficulties with spiritually immature people is their inability to handle disagreements."

Instead, Wells said churches need a comprehensive plan of Chris-

tian education "to bring believers to maturity in Jesus Christ."

Such a process will not be successful overnight, he said. Jesus spent three and a half years investing in the spiritual growth of his 12 disciples, he noted. "It takes time and it takes a plan."

Such a plan must be clearly communicated and understood, Wells added.

"A lot of people define Christianity as simply attending church on Sunday," he said. But growth toward Christian maturity also includes small-group learning, discipleship development and involvement in ministry and evangelism.

He listed four stages of spiritual development: infancy, maturing disciple, reproducing disciple and king-

dom builder.

In too many Southern Baptist churches today, education takes place only in a large-group setting and focuses only on visual and verbal learning, he said.

In contrast, Jesus focused on small groups and used interaction, questions, word pictures and application as he taught.

At its most effective level, learning must include direct, purposeful, personal experience, Wells said.

The foundation of a church's Christian education ministry must be ongoing, growth-oriented Bible study.

Wells cited seven characteristics of a healthy Christian education ministry:

■ It functions as the church orga-

nized to reach, teach and provide pastoral care.

■ It focuses primarily on adults with the awareness that as adults are reached, their children will come.

■ It has strong pastoral leadership and promotion.

■ It functions as the church coming together on Sunday morning for Bible study.

■ It gives priority to growth planning.

■ It emphasizes outreach.

■ It emphasizes teacher preparation. Even with these priorities, Wells said, "all your work can be sabotaged if you allow boring classes."

Overall, the goal of Christian education must be changed lives, Wells said. "Unless a person is changed, his actions won't change."

Moving? See page 4 (0721)

## Baptist World Alliance hears Tutu in South Africa

**"It is not me who is accomplishing reconciliation. It is God who was in Christ reconciling the world to himself. It is the work of God that God's Holy Spirit moves and moves so powerfully."**

*Anglican Archbishop Desmond Tutu, speaking to the Baptist World Alliance*

DURBAN, South Africa (ABP)—Meeting in South Africa, Baptist leaders from more than 50 countries hailed the "miracle" of reconciliation in the nation formerly separated by apartheid.

About 500 Baptist leaders sat in rapt attention during a July 5-11 meeting of the general council of the Baptist World Alliance in Durban as Anglican Archbishop Desmond Tutu described South Africa's efforts at reconciliation, even as new stories of atrocities under apartheid continue to come to light.

"It is not me who is accomplishing reconciliation," said Tutu, chairman of South Africa's Truth and Reconciliation Commission. "It is God who was in Christ reconciling the world to himself. It is the work of God that God's Holy Spirit moves and moves so powerfully."

"Thank you one million times for your life," BWA President Nilson

Fanini said to Tutu. "We have, in you, one of the greatest examples of (leaders in) human rights."

Baptist leaders also applauded reconciliation efforts among South Africa's divided Baptist community.

Terry Rae, general secretary of the Baptist Union of Southern Africa, and Desmond Hoffmeister, general secretary of the Baptist Convention of South Africa, described a May meeting of reconciliation in Colesberg as "a move of God's Holy Spirit."

Rae described how, on the first day of the meeting, a sheet of paper 120 feet long was filled with the difficulties and hurts of the past years. The next morning, after a time of confession and forgiveness, the sheet was placed under the communion table as participants celebrated the Lord's Supper. "We placed it under the blood of Jesus Christ," he said.

"After the communion we had a mandate from God to reconcile with

each other," Rae said.

"This is a process, not an event," said Hoffmeister. "However, we are prepared to trust the process, to say wherever he leads we will follow and God helping us, the days of the ugly, hostile fights that we as Baptists had in South Africa are over."

Hoffmeister and Rae thanked Baptists worldwide for their prayers and the challenge to reconcile. They called on Baptists around the world to accept the same challenge for reconciliation in their countries.

Denton Lotz, BWA general secretary, said moves toward reconciliation in South Africa, Bengal, Zambia and other areas of the world are vital for Baptist evangelism. He announced that Coretta Scott King and Billy Graham will be honorary co-chairs of an International Summit of Baptists Against Racism and Ethnic Conflict to be held at Ebenezer Baptist Church in Atlanta in January 1999.

Resolutions passed in the general council spoke to racial and ethnic conflict in Nagaland and called on Baptists everywhere to work for reconciliation.

Resolutions also condemned recent nuclear bomb tests by India and Pakistan and urged the forgiveness of debts owed by poor nations.

Also at the meeting, Southern Baptist leader Morris Chapman was elected president of the North American Baptist Fellowship, a regional branch of the BWA. Chapman, president and treasurer of the Southern Baptist Convention Executive Committee, succeeds Daniel Weiss, general secretary of American Baptist Churches in the U.S.A.

The BWA Women's Department announced the appointment of Patsy Davis as its new executive director. Davis, a Southern Baptist missionary to Latin America for the past 21 years, succeeds Willene Pierce.

## New Boyce College of Bible degree approved by SACS

LOUISVILLE (BP)—A new four-year undergraduate program at Southern Baptist Theological Seminary has received accreditation from the Southern Association of Colleges and Schools.

The bachelor of arts in biblical studies degree, to be offered by the seminary's James Boyce College of the Bible, was approved by the SACS.

Seminary officials welcomed the accrediting agency's approval of the new degree program.

"This is a very significant move and tremendous announcement for this new venture," seminary President Al Mohler said. "We are thrilled that students are assured from the very onset of this program that their degree is fully accredited."

The new college's accreditation is "another very significant affirmation of the academic quality and institutional integrity of Southern Seminary," he added.

The seminary's other accrediting agency, the Association of Theological Schools in the United States and Canada, does not accredit undergraduate programs.

Southern Seminary trustees gave

approval to the new Bible college program last October, replacing the Boyce Bible School which was created in 1974 to offer non-degree granting undergraduate education for ministers.

The new bachelor of arts degree will require 129 credit hours in four areas of study: theological, biblical, ministry and general studies.

Dean of the Boyce College is Ted Cabal, who came from the faculty of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Other Boyce faculty members are:

■ Hal Ostrander, associate professor of Christian theology. Ostrander taught at Dallas Baptist University from 1993-98.

■ Charles Draper, assistant professor of biblical studies. Draper served on the faculty at North Greenville College in Tigerville, S.C., from 1996-98.

■ Mark Howell, assistant professor of preaching and pastoral ministries. Howell was pastor of Sixteenth Street Baptist Church in Greensboro, N.C., and served as an adjunct professor at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

### Three leaving Southern posts

LOUISVILLE—Two longtime faculty members of Southern Baptist Theological Seminary have been named to positions at other schools, and a third faculty member is retiring this summer.

Dan Stiver, professor of Christian philosophy at Southern Seminary for 14 years, will begin a similar position at Hardin-Simmons this fall.

In addition to his teaching duties, Stiver has been chairman of both the faculty committee and faculty association during some of the seminary's recent years of turbulent transition. He also serves as editor of *Review & Expositor*, an academic journal previously associated with Southern Seminary but now managed by a consortium of Baptist schools.

The Logsdon School of Theology is one of several new divinity schools that have emerged in recent years on the campuses of colleges and universities affiliated with state

Baptist conventions. Hardin-Simmons is located in Abilene, Texas.

Boyd Jones, professor of organ at Southern since 1978, has been named associate professor of music and university organist at Stetson University in Deland, Fla.

Jones, who is returning to his alma mater, has been a frequent performer with the Louisville Orchestra and Louisville Bach Society during his tenure at Southern. He also has given frequent recitals and served as organist and choir-master for Kentucky churches.

Bill Cubine has retired as senior professor of pastoral ministry. Cubine originally came to Southern as campus pastor under the administration of former President Roy Honeycutt. He came to the seminary from the pastorate of Immanuel Baptist Church in Paducah.

Cubine will remain in the Louisville area, where he plans to be engaged in interim pastorates, supplementary preaching and teaching.

### BAPTIST BITS

■ **Annuity Board sets record.** Net income of \$626 million in the first six months of 1998 topped any previous record for the first half of a year for the Annuity Board of the Southern Baptist Convention. The income was \$163.1 million greater than the previous high for the January-June period in 1997. Earnings on investment funds, coupled with \$146.8 million in new contributions by participants, swelled total assets of the board to \$6.969 billion on June 30.

■ **Gregory questions statement.** Joel Gregory, former pastor of First Baptist Church of Dallas and one of Southern Baptists' best-known preachers in the 1980s, questions leaders of the Southern Baptist Convention who say their wives "graciously submit" to their leadership as

the new statement on family adopted by the SBC requires. "All the men involved in crafting that have some of the most formidable, aggressive, dominant wives I've met in my life," Gregory told a reporter for Knight-Ridder New Service. Gregory, who once hitched his star to the SBC's conservative movement, resigned the prestigious Dallas pastorate abruptly in 1992. He subsequently has divorced his first wife and remarried.

■ **BTSR graduates 37.** Thirty-seven students, including two from Kentucky, received master of divinity degrees as Baptist Theological Seminary at Richmond (Va.) graduated its sixth class May 30. Graduates with Kentucky ties included Derik Hamby, originally of Nortonville, and Scott Uzzle, from Morganfield.

...and I bring before you the two cans of tuna and the head of lettuce in prayer tonight. I also, want to lift up a gallon of milk, and ask you to intervene for the loaf of bread ...



The group felt the prayer leader no longer had her heart in the prayer requests when she failed to recognize she had brought the wrong list.

## This MK Acteen had a longer trip than others

LOUISVILLE—Jessica Greear had a longer trip than most Kentucky Baptists to get to the National Acteens Convention in Louisville, July 1-4.

Greear, daughter of Southern Baptist International Mission Board workers in France, flew in for the conference with help from Rose Hill Baptist Church in Ashland.



Greear

Greear, who has lived in Paris three years, is the daughter of Asa and Lydia Greear. He is a former pastor in Frankfort.

Greear said most of the Acteens from Rose Hill asked her about what it's like to live in Paris.

"I tell them it's pretty fun once you get used to it," she said. "You have to get used to it because people are really rude there."

Rose Hill Woman's Missionary Union solicited 20 \$50 donations to fly Greear in for the conference and provide some spending money.

Susan Schneider said the investment has given Rose Hill Acteens a vision for missions throughout the world. For example, Greear asked the Acteens to pray for her parents' work in a port city where the government recently stopped them from distributing Bibles, Schneider said.

The incident opened the teenagers' eyes to the opposition that Christianity faces in some places, she added. "They're starting to see the world that is around them, and it has been fascinating to them."

## Teenagers work with Pikeville churches

PIKEVILLE—What happens when more than 230 volunteers invade Eastern Kentucky for WorldChangers?

According to people who helped with the July 4-11 event, homes get fixed, people hear about Christ and Kentucky churches benefit from good public relations opportunities.

Teenage workers from 10 states helped owners of 18 homes with jobs ranging from reroofing and porch repair to painting and general improvements, said Brent Thompson, Brotherhood director for Pike County Baptist Association.

"They were a great bunch of kids, well behaved. Hard workers, too," said Thompson, who also is Brotherhood director at Immanuel Baptist Church in Pikeville. "We had three professions of faith at the job sites and one lady rededicated at a job site."

Another life-changing event took place elsewhere, according to Steve Rice, pastor of First Baptist Church of Belfry.

"I had a pastor friend from another denomination call me. He was asking me about the 'Baptist kids.'"

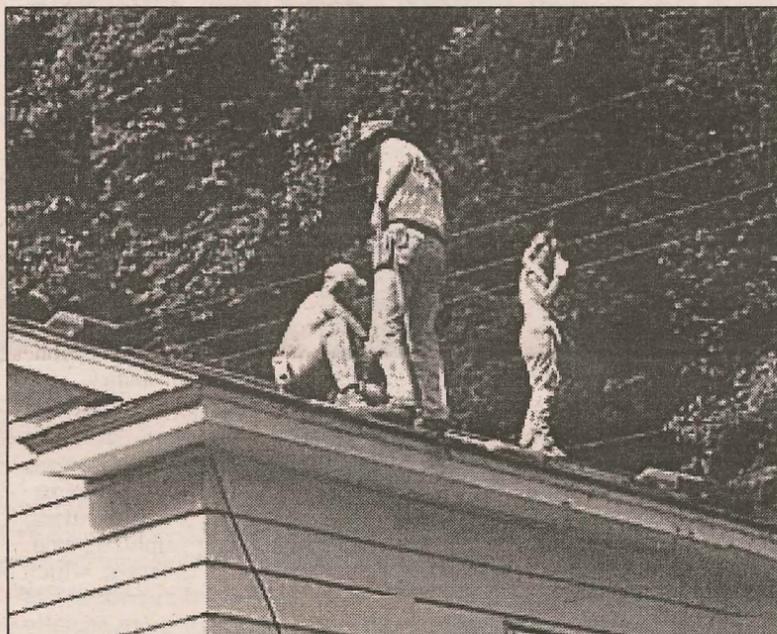
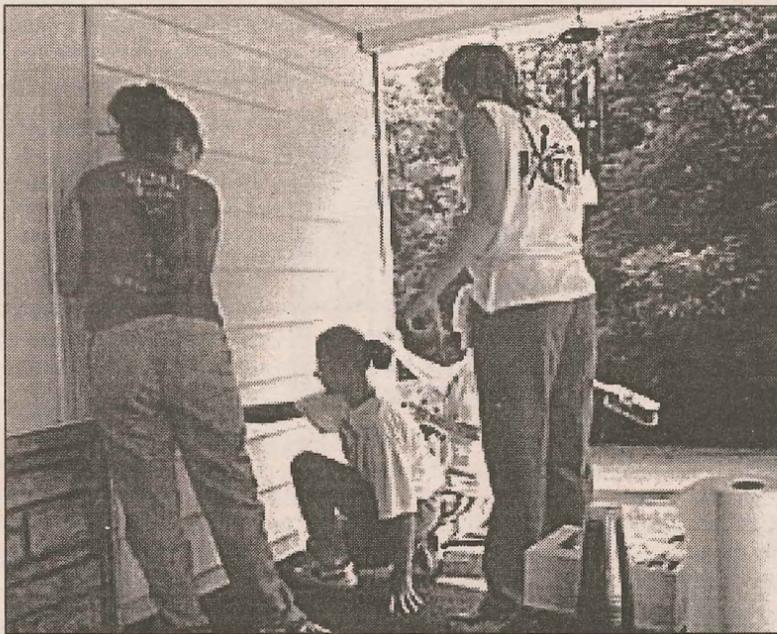
The pastor told Rice that a man who had not been to church for some time had returned and rededicated his life to God as a result of WorldChangers working on his house.

"The man who came back said it was the young people who had been so excited about their faith, had talked to him about his faith all week," Rice said. "I'm sure there are many stories like that."

WorldChangers, coordinated by the Southern Baptist North American Mission Board, combines missions work with nightly worship services.

About 14 Pike County churches helped the project with feeding and other duties, Thompson said.

A similar project by Kentucky Baptists' Brotherhood called Kentucky Changers is also taking place this summer in Frankfort and Hopkinsville.



**WORLD CHANGERS** From weather proofing and painting to roof work and porch repair, about 230 volunteers worked on 18 house projects in Eastern Kentucky. Pikeville churches helped coordinate the event July 4-11. (Williamson Daily News photo by Sonya Hatfield Hall)

## BLUEGRASS BURGEOO

■ The annual mountain missions conference will be held July 27-29 at Oneida Baptist Institute. Planned speakers include D.M. Aldridge, Wendell Belew and A.B. Colvin. Room and board will be furnished to pastors without charge. For reservations, call Oneida at (606) 847-4111.

■ Campbellville University trustee and former chairman Dan Shipley of Murray died July 12 from cancer.

■ Answers in Genesis, a "ministry dedicated to defending the authority of the Bible from the very first verse," plans to build a headquarters and educational center in Northern Kentucky. The group has purchased land in Florence, according to the group's press release. Plans call for a 30,000 square-foot natural history museum with displays on anthropology, archaeology, astrology, biology, geology and paleontology, "all from a Biblical perspective."

## One Campers on Mission construction project leads to another

Continued from page 1

fact, the Maceo project had been the only one they had totally completed, he said. But Fuqua said he would be happy to look at Epison's church, Bryant's Baptist Chapel in Whitesville near Owensboro.

Then Epison asked a question.

"Would it matter if the congregation is black?" she asked.

Fuqua assured Epison that the color of skin did not matter at all.

"From then on, things worked out like popcorn popping," Epison said.

If the church would hire someone to repair the steep roof, supply the building materials for the project and feed the group, then Campers on Mission would do the rest of the work, Fuqua told her.

On April 5, 15 travel trailers pulled up at Bryant's Chapel. Within two days, they had a 1,000-square-foot addition under roof. Each day, from four to 16 volunteers showed up to work. By the end of May more than 25 volunteers from Kentucky and Indiana had finished the two rest rooms,

kitchen, fellowship hall and small office. Total cost to the church: \$16,000; value: \$45,000-\$50,000, according to Pastor Larry Boards.

Campers on Mission volunteers gave the congregation of 25 attending members something they had never had in their 104-year history: indoor plumbing and a kitchen.

"To think all through the years we have gone without and all of a sudden the Lord fixed it so we could have this seems like a miracle," said Epison, who has been a member of Bryant's Chapel for 60 years. "I give all the praises to him."

"Those men were from God," she said.

But more importantly, they demonstrated God's love, said Pastor Boards.

"I tell people in Bowling Green where I'm from about (the project) and they don't believe it," he said. "Then I show them the pictures."

Now, he says, he's "hoping the community will see there is no color barrier when it comes to working for

the Lord."

For more information about Campers on Mission, call Guy King, president of the Kentucky chapter, at (606)341-7622. This year's projects include work at Kentucky's Cedar-

more and Jonathan Creek Baptist Assemblies and the Southern Baptist Convention's Ridgecrest Baptist Assembly in North Carolina. About 60 people belong to the Kentucky chapter.



**THANK YOU** The women of Bryant's Baptist Chapel near Owensboro enjoy providing a meal for Campers on Mission members who recently built an addition to their church. Church secretary Jessie Epison (standing, left) helped coordinate the construction efforts.

## 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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## Consistent with Christ?

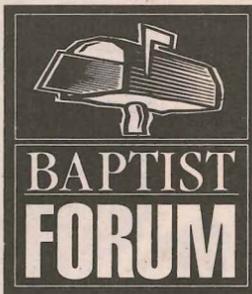
While I sympathize with the desire for a biblical view of "the" family as evidenced in the June 23 letter submitted by Christopher and Kasey Beckham, I do not agree that the Southern Baptist Convention's statement on families unequivocally presents such a perspective.

A family (or any "the" family) will be distinguished by the character it produces in the lives of those striving to live according to the story of the God who created and redeemed the world through Jesus Christ. Advocates of the SBC statement on families may claim to be doing just that, but when they identify their particular reading of

scripture with a singularly unambiguous "biblical" view—a view that unquestionably corresponds to God's truth—they belie their location in an as-of-yet unredeemed society and thus mask all-too-human views as God's will.

The SBC statement implicitly pictures a god who sponsors the domination of one group of people over another on the basis of gender. Criticism of this picture of God may itself be biblical. Paul's words (Galatians 3:28) and Jesus' teaching (Mark 9:35; 1:31 and 15:41) testify

to the sharing of power between men and women as an ethical ideal. Some may dismiss such a reading with the labels of "feminist" or "liberal." Defenders of the SBC statement (or its opponents) who make gestures that



## When the wrong people have moral authority

**Question:** What happens when the wrong people do the right thing? When the good works of an otherwise abhorrent individual or group provide a platform from which to control the issues facing a community? And when, in the words of Edmund Burke, the 18th-century statesman, "good men do nothing?"

**Answer:** The moral integrity is compromised and evil is permitted to prosper.

For an example, look no further than the nation's inner cities, many of whose inhabitants are supported and maintained through an underground economy.

In the 'hood, some youths deemed unemployable through conventional means are put to work by drug dealers and other street corner entrepreneurs. The profits from the most lucrative of these operations often are invested in neighborhood businesses, creating jobs for local citizens and buying loyalty for their benefactors.

Eugene Rivers, who runs a ministry to gangbangers in Boston, observed firsthand the effectiveness of this approach. As he noted in a recent Newsweek article profiling his ministry, "Selvin (a local drug dealer) explained to us, 'I'm there when

Johnny goes out for a loaf of bread for Mama. I'm there, you're not. I win, you lose. It's all about being there.'"

Yet the drug pusher and his white-collar partners are not the only devils with whom we make deals. Far more insidious and pervasive are the nation's "vice" industries, including gambling, alcohol and tobacco, which facilitate the corruption of our morals through more socially acceptable means.

Directly, and through legitimate industries—such as farming, paper, glass, ink production, technology development and advertising—these vice industries provide enough jobs and invest in enough good causes to tempt even the purest among us.

### COMMENTARY



Samuel Atchison

## Fundamentalists in Northern Ireland

There's a difference between believing in the fundamentals of Christianity and being a fundamentalist. To believe in the fundamental doctrines that undergird the Christian faith is one thing. To believe that you have a corner on the truth and all who differ with you are agents of the devil, is something quite different. I saw this difference in Ireland at the end of June.

I was in Portadown, the center of the sectarian wars between Catholics and Protestants, to speak at "A Service of Reconciliation." It was attended mostly by elderly people whose hard-earned wisdom saw the folly of the 300-year-old hatred festering across religious lines. One by one these old people stood and repented of their sins of bigotry and

asked forgiveness from those they had hurt.

A man whose legs had been blown off by an IRA bomb told how his tragedy had brought him to God—because only through the power of the Holy Spirit had he found the grace to forgive those who had done the dastardly deed. He told how prayer had delivered him from resentment that otherwise would have destroyed his soul.

A woman asked for reconciliation with Catholic neighbors she had shunned for years and had taught her children to hate.

An Englishwoman came all the way from London just to express her sorrow over what those of her country had done to Ireland over the centuries.

The service was held at the city hall

### COMMENTARY



Tony Campolo

simply rule out of court contrary readings weaken their own claims.

Baptists need to (re)consider whether the character exhibited by the interpretive strategies behind the SBC statement reflects the God they know through the life, death and resurrection of Jesus Christ.

Eric Thurman  
Lebanon Junction

## Women equal

Please attend some graphic domestic violence seminars and see what happens when a spouse and her children submit graciously to the servant leadership of her husband. They are beaten, killed, maimed and generally without self-worth.

Women should be equal partners in the home and the rest of the world.

I am totally opposed to the position of "submitting graciously." My husband thinks it's a hoot, me in a

servant position sanctified by the Southern Baptist Convention.

Does Dorothy Patterson really think the church would admit her dog (unless it was a seeing-eye dog) just because her husband told her to take it to church?

Janice Hendricks  
Jeffersonton

## What do you think?

The Western Recorder invites readers to express their opinions through Baptist Forum. Letters must be 300 words or less in length and must be signed.

Baptist Forum is intended to serve as a place for all Kentucky Baptist voices to be heard.

Submit letters either through e-mail (mark\_wingfield@kybaptist.org), fax (502-244-6474) or regular mail (Box 43969, Louisville, Ky. 40253).

In Atlantic City, for example, the gaming industry has transformed the entire look and culture of the city—and not all for the better. Economically depressed for years before legalized gambling was approved in the 1970s, the city has in recent years been the recipient of a tremendous infusion of capital, as the past two decades have seen casino after casino erected along its famous boardwalk.

As a result, the casino industry has become Atlantic City's major employer, expanding its tax coffers and making possible the creation of an \$83 million state-of-the-art high school on the edge of town.

Yet the quest for easy money that drives the gaming industry has a negative impact too. Local businesses and social service agencies have been affected, often finding themselves unable to compete with the salaries offered by casinos. Even more ominous, in recent years several school district and city officials—including at least two of the city's mayors—have become entangled in corruption scandals. At the same time, the city's public school system is among the wealthiest in New Jersey, yet ranks among the

worst in academic performance.

At the heart of this tendency to strike morally questionable deals is a lack of faith. Yes, faith. Faith in ourselves, our beliefs, what we know to be right and wrong. And, most assuredly, faith in God, to whom we must ultimately give an account.

Indeed, if we are honest, the American yearning to reclaim "civil society" is, at bottom, a politically correct way of reclaiming our biblical roots. For the values we hold dear are rooted in the Sunday school lessons of our youth. It is also the reason we mourn the loss of screen icons like Jimmy Stewart and Roy Rogers, who—at least on the silver screen—stood up for right regardless of the cost.

Today, however, there is little in society that supports the notion of an absolute moral standard or a pure religious faith. Lacking such a support, we fear being labeled politically incorrect. Ultimately, this robs us of our convictions and compels us to join hands with those who have mastered the art of the deal. (RNS)

Samuel Atchison is an ordained minister who has worked as a policy analyst and social worker to the homeless. He currently is a prison chaplain in Trenton, N.J.

of Portadown in a building which had plywood windows instead of glass because of a bomb. The following night a nearby Catholic church was firebombed by Protestant Orangemen who believed that they were, like Hebrew prophets, destroying a citadel of idolatry.

Someone tried to explain to me that these fundamentalist "Christians" were wrong, but had to be credited with sincerity. Sincerity is no justification for evil as far as I am concerned. Hitler was sincere!

Like all fundamentalists, those on both sides of the sectarian wars in Northern Ireland are legalists. The Protestants claim that they have a legal right to march through Catholic neighborhoods and do an in-your-face reminder of how "Good King William" humiliated the "papists" on the field of battle three centuries ago. The Catholics, on the other hand, contented that at all costs they have the right to defend themselves against Protestant triumphalism and enjoy peace in

their communities.

The whole time I was in Northern Ireland I heard nothing but talk of "Irelands." But it occurred to me that being Christian is not about people demanding their rights, as much as it is about a people called by God to live out the responsibilities of love. In Philippians 2 we read about a Jesus who was willing to give up his right to sit on the right hand of the Father and go to a cross to express his love. The Apostle Paul tells us in 1 Corinthians 8 that he has the right to eat meats that once had been offered to idols, but was willing to forgo that right if it caused others "to stumble."

When Protestant and Catholic fundamentalists stop demanding their legal rights at the expense of one another, and begin to sacrifice their privileges in order to show love, they will be on their way to acting like Christians.

Tony Campolo is an author and lecturer and professor at Eastern College in St. David's, Pa.

## HE SAID/SHE SAID

### When she asks, 'How do I look?' husbands should run for cover

#### HE SAID



Mark Wingfield

Here's a topic every guy could use some help on: What is the appropriate thing to say when your wife asks you how she looks (or how a certain outfit looks), and the truthful answer falls somewhere between "I hope you're not going out in public" and "Do I need to put a new lightbulb in the closet?"

I'm safe in raising this issue right now, because Alison hasn't put me in such a position lately. (So I'm not talking about any recent specific incident, dear, just a concept in general. You look fabulous today.)

Back to the hypothetical situation: These are times when a guy is doomed either way. In fact, this would make a pretty interesting party game. Line up couples and make the husbands repeat the most creative ways they've answered the dreaded "How do I look?" question. Then watch the wives respond.

After 13 years of marriage, I've finally decided the smart guy needs a little bit of background information before he rips off an opinion. Like, is what she's wearing the only thing clean in the closet? If so, telling the truth won't get you anywhere but frustrated. And she ought to get bonus points for putting any kind of outfit together. If you don't know this before answering the question, you're likely to commit a major fashion faux pas and wind up sleeping on the sofa.

On the other hand, there are certain times when if you don't tell the truth, you'll be in equal trouble. If she goes out somewhere only to realize after it's too late that you lied when you said the skirt that's two sizes too small actually fits, you'll get the blame for everything—not only for misleading her but for letting her make such a stupid choice in the first place.

Maybe all this confusion is why men seldom ask their wives' opinions about what they're wearing themselves. Which, come to think of it, may explain why you see so many men walking around wearing bermuda shorts and dress shoes.

#### SHESAI



Alison Wingfield

A man usually doesn't have to ask his wife's opinion, because she will tell him without any solicitation on the husband's part. I have no compunction against telling Mark if something doesn't look good: "You're not going to wear that outside the house, are you?"

If Mark were more up on female-speak, he would realize that my motives behind asking him how I look vary with the circumstances. He has to be aware of all the nuances that go into that

question.

Sometimes I genuinely want to know if something looks OK; I don't always trust my own fashion sense. And, I can't always get a good look at the back (and don't really want to look back there). So, I need an honest answer in this instance. He should be able to pick up on the doubt in my voice when I ask him, "Does this look OK?"

Another motive is entirely different. When I look good, and I know I look good, I want to make sure he has noticed that I look good. And when a compliment has not been forthcoming quickly enough, I will push him with, "Well, what do you think?"

Woe betide the man that answers incorrectly.

Of course, if I really want to know the truth, I'll ask the boys. Unfortunately, they are still painfully honest.

A lily of the field is lucky. Jesus said it doesn't worry about what it wears—and it doesn't have to ask a husband for his opinion either.

## Something's fishy about this city's logo

Which side would you take if you lived in Republic, Mo.? According to news reports, the city is embroiled in an all-out war with the American Civil Liberties Union over the city logo. Just so happens a central part of that logo is an ichthus, the ancient symbol of the Christian church.

The ACLU says that represents an establishment of religion, something clearly prohibited by the First Amendment to the United States Constitution. Residents of Republic say they don't understand what all the fuss is about.

"Of course it represents a Christian symbol, but I don't think there's maybe but one or two people in the whole city opposed to it," a Baptist deacon explained in a news report.

Therein lies the wisdom of the First Amendment—and the problem in how too many Christians want to manipulate it today for their own advantage. Truth is, the First Amendment is intended to protect the religious rights of all citizens, not just the majority.

Southern Baptists who visited Utah this summer for the Southern Baptist Convention annual meeting should have a much better appreciation of this fact. The dominant religion there is not Christianity but Mormonism. It's sort of the Bible Belt in reverse, with Mormons dominating not only local and state government posts but also shaping community thought.

Plant yourself in Utah for a moment, and imagine a Mormon elder saying the same thing the Baptist deacon in Missouri said. Imagine that the Utah city where you lived had as its city logo an image of the Mormon prophet Moroni, the golden symbol which adorns the top of many Mormon church buildings.

"Of course it represents a Mormon symbol," the elder would explain, "but I don't think there's maybe but one or two people in the whole city opposed to it."

Most Baptists would be furiously opposed to it, and with good reason. The bedrock belief of religious liberty for which our ancestors fought and died and were wrongly imprisoned is that governments must not

endorse or promote one religion over other religions.

The importance of that is easy to understand when you're the minority but hard to live with when you're the majority.

Sadly, many Christians who read the news account of the case against the city of Republic, Mo., will miss the basic essence of the matter. They won't get any further than noting that the suit was brought by the

#### EDITORIAL

ACLU. That name will associate in their minds with liberalism, with previous ACLU court battles they perceived to be

against Christianity.

Wise and discerning Christians need to be able to get beyond a knee-jerk reaction to an organization's name. Even a perceived enemy can be right some of the time.

Through much of recent American history, Christians have felt that the ACLU and other civil liberties organizations wrongly attempted to stifle religious expression. But that is not the case in Republic, Mo.

Removing the ichthus from the city's logo would not deny anyone the right to worship as a Christian or to express their faith. No church would be prohibited from doing its work. Asking the city to adopt a more secular logo would not constitute persecution of Christians, but instead would allow the town's Christian majority to live out the gospel love they claim to believe in.

Demanding that a civil government use any religious symbol as its seal or logo demonstrates a kind of in-your-face arrogance not motivated by love. It's not a long journey from defending the tradition of a Christianized city logo to defending the tradition of Protestants marching victoriously through a Catholic neighborhood in Northern Ireland in an annual parade.

Let's seriously contend to protect our rights to legitimate worship without coercion, but let's afford everyone the same rights as well. That's not only the American way, it's the Jesus way.

— Mark Wingfield

### 'Do you think I came to bring peace?'

By Edward Erwin

*"Do you think I came to bring peace on earth? No, I tell you, but division. ... They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law." (Luke 12:51-53)*

Doesn't the whole of Scripture view the Messiah as the messenger of peace? Why then should the Prince of Peace come to destroy the very peace he is supposed to bring? Isn't that a contradiction?

Yet the startling question of Christ to his disciples is not a contradiction, but a profound paradox that compels us to a deeper understanding of what peace means. Peace is not merely the absence of conflict but the presence of goodwill. The Hebrew word "shalom" defines peace as well-being, wholeness, prosperity, justice and compassion for all, not just a few.

In a world where we have pleasure without principle, business without morality, science without conscience, worship without work, Christ bids us not

to accept the status quo, but to challenge those conditions that impoverish the poor and dehumanize the dignity of our fellow man.

The great theologian Niebuhr once said that the purpose of a sermon is to comfort the afflicted and to afflict the comfortable. Likewise, peacemaking is not always about comforting those who are stressed out by a crisis, but creating a crisis in those who don't behave as they believe. We too often accept the unacceptable and tolerate the intolerable.

Do we sacrifice our families on the altar of success and give our best energy to those who demand the most and deserve the least? Are the cries of the homeless to be answered only by government institutions? Are the issues of codependency and addiction to drugs, alcohol, pornography, spouse and child abuse of no consequence to the church? Is the lottery the best way to subsidize an educational system by exploiting the false hopes of the poor who have the most to lose and the least to give? Is wholesale abortion on demand merely a matter of personal preference and economic convenience?

Edmund Burke said all that is nec-

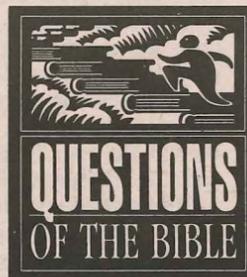
essary for the triumph of evil is for enough good people to do nothing. Christ calls upon us to do something by standing against what is wrong and standing up for what is right. Peter Marshall warned us that unless we stand for something, we will fall for anything.

For example, in 1938, Neville Chamberlain, prime minister of England, reached an agreement with Adolf Hitler. Getting off the airplane, Chamberlain waved the treaty in the air, saying, "It is peace in our time." Only six months later, Hitler invaded Czechoslovakia. Later, Winston Churchill said to Chamberlain, "You were given the choice between war and dishonor. You chose dishonor; now you will have war."

If we choose peace at any price with our world, we will find ourselves at war with God because we have chosen to dishonor the word of God. When we seek to please God rather than men, it means we will at times displease those around us. What is popular is not always right, and what is right is not always popular.

Blessed are the peacemakers, for they shall find themselves on God's side. Who's side are you on?

Edward Erwin is pastor of First Baptist Church of Shelbyville.



# RESOURCES

## This week's questions:

■ How can I improve communication with my husband?

■ How does "postmodernism" affect younger adults?

**Q. My husband and I have a fairly good marriage, but we don't talk like I wish we would. I try, but the more I try, the worse it seems to be. He says I worry too much and he wishes I would quit nagging him about it.**

It might be that he sees your effort at communicating as pressure you're putting on him, rather than something the two of you need to work on together. You might want to let him know that you realize you need to work as much as he does on this problem.

It also is true that the effort one spouse makes toward being closer is sometimes seen by the other as "pushing" or "nagging," which means he or she pulls away even more, which of course makes the spouse push ever harder. It's a cycle that can be frustrating to everyone, but it's also a cycle that can be broken. For instance, if you change what you are doing (pushing for communication) it's possible he will feel less pressure and change what he is doing (pulling away). It may be that he doesn't even mind talking with you, it may just be perceived pressure that makes him uncomfortable.

Also, when you want to talk to him, you might try just talking about whatever is on your mind rather than say-

ing the dreaded words "we need to talk" which might be making him feel pressured, starting the frustrating cycle all over again.

Since you say you have a fairly good marriage, try to enjoy what you have, continue trying to build better communications, but try to do so without applying undue pressure on your spouse. — *Susan Howell*

**Q. As I work with the "twentysomethings" at my church, they often mention "postmodernism" in their questions about witnessing to their generation. Tell me more about this "new wave" of philosophy.**



For the past 500 years, we have had what social scientists have called "modernity" or "modernism" as the prevalent cultural philosophy.

Compartmentalization of thinking separated faith and science. Often traced to the philosopher/mathematician Renee Descartes, modernism depended heavily on the "scientific method" as the way of knowing truth. Before then, reality was generally seen in fervent faith. In the scientific era, people sought factual proofs for their beliefs. Witnessing to past generations often involved "proving" the Bible as accurate as a precursor to sharing the good news of Christ.

Postmodernism suggests that science causes as many problems as it solves, as evidenced in nuclear weapons and global environmental concerns. Science is no longer seen as savior in the postmodern world. Rather than being impressed with scientific facts supporting propositional truth, this first "postmodern generation" looks for reality in the worshipping, communal life of God's people. Our challenge today is not so much to argue as would a lawyer for the facts of the Bible, but to "live the life" of a daily, communal walk with God.

Pollster George Barna says the most effective witnessing method with this generation is the "Socratic Dialogue." The ancient Greek philosophers taught by asking questions. In today's evangelistic world, it's not so important to know all the right answers as it is to be able to see to the core of the seeker's heart, and to ask questions which guide the seeker to a personal relationship with Christ. — *James Stillwell*

*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; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al 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.*

## ANNUITY

### Four things to remember in retirement planning

By Don Spencer

As more Americans participate in 401(k) and other retirement plans, they have become more knowledgeable about investing for retirement. However a recent survey revealed:

■ One in four participants contribute significantly less to their retirement than they could.

■ Half of all participants ages 31-45 say they take a conservative approach to investing.

■ One of five employees owning 401(k) accounts borrow from them.

■ About half of all 401(k) participants spend as much as 50 percent of their balance upon leaving their companies.

Each of these reflect a financial blunder you cannot afford to make. Here are four common mistakes you should avoid in your retirement plan:

■ **Do not postpone saving for retirement.** Many people think it's easier to save when they are older and have more disposable income. It's not.

Suppose you want to save a half million dollars by age 67. If you start at age 25 and earn 8 percent per year, you only have to contribute \$121 per month. If you wait until 45 to get started, you will have to contribute \$698 per month.

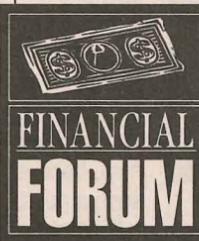
■ **Take some investing risks.** Yes, there is risk in stock investing. But history indicates you will come out substantially better, even though there will be years when you lose money.

Some people confuse market volatility with gambling. Generally, what goes down in the stock market comes back up within five to seven years. You simply cannot accumulate wealth with a zero-risk attitude.

■ **Avoid borrowing.** The availability of loans from your retirement seems attractive but there are many drawbacks. You often have better options than borrowing from your future.

■ **Resist raiding the account.** Too often, people who leave a company take their retirement funds, treating them as a windfall. Spending that money depletes your retirement savings, and you must generally pay additional penalty taxes. There are better options, such as an IRA rollover, that will keep your money growing for your retirement.

*Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department.*



## Ever heard a sermon on the midlife crisis?

CLEVELAND (RNS)—They are interesting jobs and loving spouses. Their children are successful and their homes are comfortable.

Still the question grows in their minds and touches their souls until it is too powerful to ignore: "Is this all there is?"

At its core, the midlife crisis is a profoundly spiritual struggle, forcing people in their 30s, 40s, 50s and even 60s to take stock of their lives and their relationships with God underneath the first shadows of mortality.

Yet it is a question churches, synagogues and mosques have not been particularly good at handling.

Youth and the elderly have their own programs. Middle-aged folks are expected to be the bulwarks of religious institutions, teaching Sunday school and serving on church councils to keep the place running until they again take their turn in the cycle of special ministries.

"We've been a voice crying in the wilderness for a long time," said Sister Anne Brennan of Brick, N.J., co-author with Sister Janice Brewi of "Mid-Life: Psychological and Spiritual Perspectives."

"Some religious groups think if you're religious, you don't have a midlife crisis."

The two nuns founded Mid-Life Directions in 1981 to help people over 35 embark on a process of midlife discernment. Since then, they have led hundreds of workshops and have trained more than 100 consultants to lead workshops across the country.

People embrace the opportunity to talk about the issues they face in midlife, said Judy Cannato, one of the spiritual directors trained by Brennan

and Brewi.

"It helped me to name my experiences, to say this is normal," Cannato said. "If culture had its way, we would stay in the first half of our life forever."

After leading hundreds of workshops, Brennan said not one has gone by without a person coming up to her and remarking, "Thanks, I'm not losing my mind."

Successfully negotiating middle age doesn't mean you finally will win that Olympic gold medal or meet the idealized spouse of your dreams. What it does mean is discovering what Cannato calls the "best part of me" at each point in your life.

At about midlife, particularly as they become aware the years ahead are fewer than those left behind, people feel a certain urgency to evaluate the road chosen and decide what to do with the rest of their lives, midlife spiritual advisers say.

Some face the midlife crisis by trying to relive their youth, many in relatively benign ways such as buying a sports car or getting a hair transplant. Others may search for happiness in a younger spouse or consumer goods that leave them buried in debt.

At the other extreme, some people are unwilling to contemplate change, according to Brennan. Many find themselves stuck in a rut, holding on to old resentments and what-might-have-beens until they die.

At the turn of the century, the average life expectancy was 47, so no one was thinking in terms of a "second adulthood," Brennan said. Even the field of adult developmental psychology is relatively new.

There are signs outside institution-

al life that people want to talk about midlife issues. Dozens of self-help books focusing on life in middle age have been published. And movements such as the Promise Keepers for Christian men are thriving in part because they give many men their first opportunity to talk about serious issues of faith, marriage, family and career.

"I think the new interest in spirituality we're seeing around the country is that baby boomers are taking these issues more seriously," said Kirk Hadaway, a researcher with the United Church of Christ. "But I don't think the church has responded very well in terms of providing the small-group experiences that are needed."

It is socially acceptable to pray in church to recover from illness, Hadaway said. But when was the last time you heard someone pray out loud for help with marriage problems, the loss of a job or a general malaise?

"Part of the problem in the church is it is not OK to talk about it," Hadaway said. "Your own personal spiritual struggle is taboo."

A midlife crisis may be triggered by an event such as the death of a parent, the loss of a job, children leaving home or even a 50th birthday, but often it first manifests itself in something as simple as a feeling of being out of gas or a general sense of malaise. Left unattended, the feeling tends to overwhelm individuals.

"You are an image of God and your uniqueness is going to make an impact on this world—so get with it," is Brennan's message to middle-aged believers. "It's never over. You live on and keep uncovering all the gifts that are there."

At about midlife, particularly as they become aware the years ahead are fewer than those left behind, people feel a certain urgency to evaluate the road chosen and decide what to do with the rest of their lives.

## Millennials require new Christian outreach strategies

Continued from page 1

Or maybe their issue is that reality is ugly by comparison. Their parents have divorced in record numbers. Their friends have contracted AIDS. Their world is broken and can't be fixed with the latest high-tech invention. They easily believe in the invisible, but in their broken world they only trust things that work.

How will this wary generation ever come to faith in God? Boomers and busters have shown they approach faith in ways vastly different from their predecessors. And millennials likely will rearrange the faith furniture again.

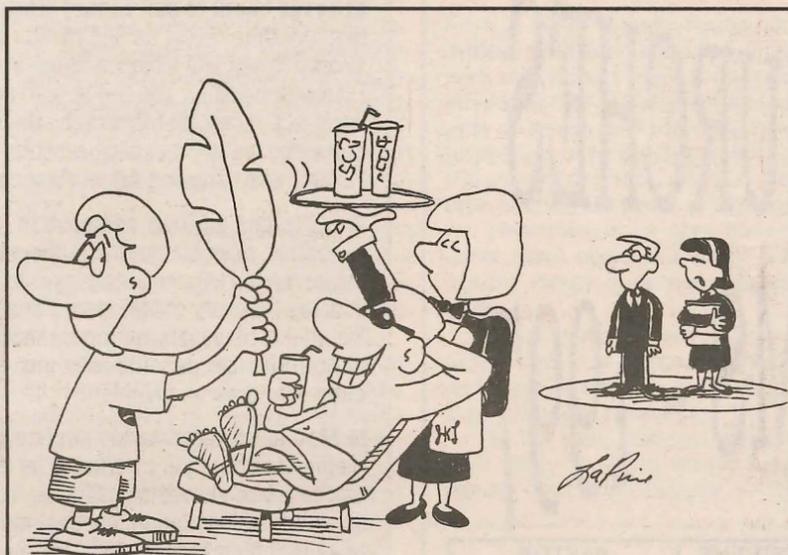
"They value the supernatural, and they're more spiritually minded, but that doesn't always come out in classic Christianity," says Doug Pagitt, manager of the Young Leaders Network for Leadership Network in Dallas, a Christian think-tank. "The question used to be, 'Is God real?' This group would look at you like you're crazy if you asked that. Their question is, 'Whose God is real?'"

The next generation will be attracted to churches that demonstrate a connection to a gospel that has worked for centuries and continues to make a difference. In fact, some observers are predicting the spiritual awareness of this generation will open new vistas for Christianity. "The revival we've prayed for could be at hand with this group," Pagitt says.

The millennials are attracting attention if only because there are so many of them—73 million to 76 million, depending on which study you believe. They are often called "echo boomers" because they're mostly children of baby boomers—and there are almost as many of them. Their parents, the largest generation in history, account for 29 percent of the U.S. population. Echo boomers, born roughly between 1977 and 1994, are 26 percent of the population. Sandwiched between these two generations are the baby boomers, representing only 16 percent.

Millennials. Echo boomers. They are also called the Net Gen because of their computer expertise. They are the first connected generation, the first raised on the Internet. In fact, it would be easy to blame everything you don't like about them on the ever-present computer. Short attention span? Poor social skills? It's the computer's fault.

In a way, the Internet exemplifies what is different about this generation. The Internet lets you move randomly among endless information choices. Go to whatever web page interests you most. Disappointed there? No need to move through it in any order. Click a button to find something more appealing. No need to take it all in either. Just glean what you want. The Internet has changed



"When we told your youth pastor to get the teens more involved in serving, we meant to the community—not to him."

Is your church ready for the millennials?



the way people process information.

"Their brains are wired differently than ours," admits futurist Leonard Sweet, vice president and dean of the theological school at Drew University, a New Jersey institution affiliated with the United Methodist Church. "It's a cultural and almost physiological thing. The electronic culture creates interactive people. They cannot learn in traditional lecture method."

In their defense, Phyllis Tickle says their thinking patterns are a survival technique in a world of information overload. "They've learned to budget their perceptual time. They connect or go on and forget it."

Yet these teenagers are not attached to a computer like a fetus to an umbilical cord. They see computers as a helpful tool for homework research and typing papers, but they'd rather do something with their buddies. Youth interviewed for this story were unanimous: work with a computer when you must; play with your friends every chance you get.

If they learned to think using a computer but they're not at it every waking moment, what makes this generation distinctive? Perhaps more important than the computer in distinguishing these young consumers is their world view.

They're post-modern. In fact, they are the first wholly post-modern generation.

Modern thought was "built on the assumption that the human mind could overcome all obstacles," Pagitt says. Perhaps that was easy to believe when agriculturists taught farmers to manage the Dust Bowl, American armed forces returned from world wars with definite victories and engineers put astronauts on the moon. But millennials have all but abandoned such lofty goals.

"I don't know anybody who's trying to fix anything right now," says Scott Morris, a 17-year-old Atlantan. "Everybody's already done everything. And then you wake up one

morning and India is testing nuclear bombs."

Another distinction between modern and post-modern worlds is thought patterns. The modern world trusted linear thinking—timelines, flow charts and the like—Sweet says. In the post-modern world, thoughts follow loops rather than a straight line.

Consider prime time television. "Bonanza" and "Father Knows Best" had one narrative line that lasted the entire episode. "Laugh-In" and "M-A-S-H" changed that to multiple plots in one show. Now "ER" is a classic example of a television show relying on looping information through multiple points rather than following one train of thought.

The four spiritual laws and the Roman road to salvation are evangelism techniques based on linear thoughts as well. They assume the reader thinks in sequences. Don't be surprised if these youth don't get it.

But don't be discouraged either. "This is a much more exciting time to communicate the gospel," Sweet claims. "Post-modern evangelism is not saying anything but listening to their story, then showing the person how God is already there working with them." Complete the loop, in other words.

Remember that echo boomers are very pragmatic and only trust what works. They can believe in the invisible, but they want to see evidence that the God you worship affects how you behave in a broken world.

Alan Sherouse of Lakeland, Fla., understands that struggle.

"I went to an arts school where everybody thinks they have to be a non-conformist," he says. "They would pick the wackiest religion just to be different."

Of the 13 students in his high school senior class this spring, three were Christians. "It was quite a struggle for us at school," he recalls. "We tried to witness through our actions. I like to think we showed them what it's like to live a Christian life."

Story reprinted with permission from FaithWorks, a magazine published by Associated Baptist Press.

### Think fast, active & visually

By Sarah Zimmerman  
Associated Baptist Press

ATLANTA (ABP)—Does anybody else see an irony here? Millennials supposedly have an attention span of three to seven minutes. They are also the consumers who made "Titanic"—a three-hour-plus movie with a predictable conclusion—the biggest box-office hit in history.

Go figure.

Millennials are used to seeing thousands of visual images flashed before them every day. From billboards to computer screens, life is graphically portrayed in 10-second bites. Shane Whartenby, an 18-year-old in Louisville, blames television. "Take a 30-minute television show and subtract time for commercials and it's not very long. And the commercials are only 30 or 60 seconds. We're used to getting vital information in a shorter period of time. We have no patience for something that takes long."

Demographers say Whartenby has described his peers perfectly. "They can turn off and glaze over in a minute and a half. You have to hook them and take them to the next hook quickly or they'll shut down," says Phyllis Tickle, contributing editor in religion for Publisher's Weekly.

So how does a teenager with a notoriously short attention span sit through a three-hour movie like "Titanic," and then go see it again, and again?

"You were drawn into it with a lot of action and drama," explains Allison Stevens of Guthrie, Okla. She's a 1998 high school graduate who saw the movie twice. Hagan Scott, a 16-year-old Atlantan, only saw it once but says a lot of his friends saw it five times.

The movie did what Tickle says must happen. It hooked them and took them to the next level quickly.

OK. But without Hollywood's budget, how do you hook this generation? Involve them in the action and involve them in your lives.

Unlike the preceding baby-buster generation, often described as a lethargic lot that would rather observe than participate, echo boomers—as millennials also are known—have heeded the bumper sticker's advice: Life is short, play hard.

Ten years ago when Aaron Weast became director of Texas' Camp Buckner, campers basically just wanted to be there, he says. They came, they experienced camp, they went home.

Today's campers "want to have a great time. They want to have fun and be crazy," he says.

Steve Graham, an Oklahoma City pastor, also observes youth during summer camp. "The older kids just watch us. They wanted to be apart from," he says. "This new group is not so neutral. They want to be a part of. They'll do role playing and all those silly games we put on the shelf for years."

Today's youth prize recreation over career, Weast says. He thinks that's because they see their parents working all the time but not having any fun. "They're not driven as much as the baby boomers to be successful. They're not driven to cure anything."

But they do value friendships. Weast keeps up with campers through e-mail, including sending devotions to them during the year. Through Internet connections, they stay in contact with each other and summer camp becomes a reunion of friends.

Doug Pagitt, a former youth worker now with the Leadership Network in Dallas, says friendships are really important to echo boomers because they don't plan to marry until their late 20s. They want good friends to be with until they settle on a life partner.

Pagitt and others who study this generation warn against assuming every baby boomer's child will fit this mold. Their cognitive skills and values will probably be different from their parents. But they want to be seen as individuals.

## LEADING KBC CHURCHES IN TOTAL BAPTISMS - 1997

CHURCH	CITY	BAPTISMS	RESIDENT MEMBERS	PASTOR
Hillvue Heights	Bowling Green	225	1,212	Stephen Ayers
Little Flock	Shepherdsville	153	2,127	Ronald Shaver
Highview	Louisville	98	4,188	Kevin Ezell
Severns Valley	Elizabethtown	92	2,736	George Compton Jr
Stithton	Radcliff	85	796	Walter Davis
Living Hope	Bowling Green	85	1,409	Brad Johnson
Porter Memorial	Lexington	78	2,395	James Pierce
Camp Pleasant	Frankfort	78	647	Donald Karsner
Ninth and O	Louisville	77	1,945	Rodney Burnette
Glendale	Bowling Green	77	1,000	Richard Oldham
Hindman First	Hindman	68	541	Michael Caudill
Bethlehem	Louisville	66	1,361	Jonathan Bishop
Binghamtown	Middlesboro	65	1,840	W Bingham II
Valley Creek	Elizabethtown	64	763	Steven Hill
Elkhorn	Campbellsville	64	639	Daniel Hunt Sr
Southside	Princeton	62	1,026	Ronald Sivells
Mount Zion	West Paducah	62	1,340	Larry Davidson
Mill Creek	Radcliff	60	917	James Shaw
Immanuel	Corbin	58	693	
Lone Oak First	Paducah	58	2,101	Willis Henson
Bellevue	Owensboro	55	964	Gregory Fauls
Mount Elmira	Shepherdsville	55	336	Brian Campbell
Big Bone	Union	55	518	Michael Jones
Paducah First	Paducah	53	2,649	John McCallon
Zion	Henderson	51	1,085	Daniel Garland
Walnut Memorial	Owensboro	50	720	Rollin Beauchamp
Trace Creek	Mayfield	49	950	Ronnie Stinson
Cold Spring First	Cold Spring	49	937	Larry Davis
Central	Winchester	48	1,476	Morris Anderson
Carter Creek	Greenville	47	375	Donald Wilkins
Vine Grove	Vine Grove	47	616	Larry Vance
Oakland Avenue	Catlettsburg	46	527	Paul Badgett
Erlanger	Erlanger	45	1,586	William Crosby Jr
Dayton First	Dayton	44	404	Thomas Knight
Calvary	Manchester	42	132	Wayne Reid
Walnut Street	Louisville	42	4,155	Robert H Long
Sandusky Chapel	Monticello	42	1,225	Anson Perkins
Sedalia	Sedalia	41	410	Tim Allred
Montgomery	Carrie	41	553	Archie Everage
Immanuel	Lexington	40	2,686	Craig Loscalzo
Airline	Henderson	40	612	Donald Embry
Hopewell	Corbin	40	506	Herschel Walker
Hickory Grove	Independence	39	1,331	G Toole
Calvary	Glasgow	38	713	Isaac McDonald
Providence	Fordsville	38	187	Jeff Stewart
Owensboro First	Owensboro	37	1,937	John Laida
Walnut Street	Benton	36	292	Timmy Hodges
Corn Creek	Woodbine	36	111	Keith Decker
Brittians Creek	Kenvir	36	165	Donald Johnson
Henderson First	Henderson	35	1,204	William Patterson
Friendship	Smithland	35	393	Fred Lowrance
Shelbyville First	Shelbyville	35	1,050	Edward Erwin

These figures are from the 1997 Annual Church Profiles.

The Office for Evangelism staff thanks God for the collective outreach of all the Kentucky Baptist Churches resulting in a recorded total of 15,976 baptisms.

### NATIONAL NOTES

■ **Texas board to sell Disney stock.** The Texas Board of Education voted this month to divest its \$45 million in Walt Disney Co. stock, citing the excessive sex and violence found in some films produced by Miramax, a Disney subsidiary. The 8-4 vote to sell the Disney stock comes on the heels of a recent distribution by the American Family Association of Texas of a video featuring explicit excerpts from Miramax films, including "Pulp Fiction" and "Chasing Amy," Associated Press reported.

■ **Lutherans address persecution, abortion.** By overwhelming majorities, delegates of the Lutheran Church-Missouri Synod approved measures to respond with prayer to Christian persecution abroad, to address "sanctity of life" issues and to assist congregations in researching the effects of welfare reform on their communities. Delegates of the 2.6 million-member denomination also re-elected Alvin Barry to his third three-year term as president.

■ **Methodist membership decline continues.** Membership in the United Methodist Church is continuing its long-term decline, but the rate of the decrease has slowed significantly, according to the denomination. An unofficial tally of denominational membership concludes there was a loss of 42,000 members in 1997, the most recent year for which statistics are available. If accurate, it would be the smallest decrease in 10 years.

■ **Nelson/Word president resigns.** Byron Williamson, 52, president of Nelson/Word publishing, has resigned to pursue personal goals. Nelson/Word is the book publishing arm of Thomas Nelson, the largest religious book publisher in the country whose stock is traded on the New York Stock Exchange. Nelson/Word publishes such well-known authors as Billy Graham, James Dobson, Charles Colson and Max Lucado.

■ **Jewish district ruled unconstitutional.** For the third time, a New York state law creating a special school district for disabled children of a Hasidic Jewish sect has been declared unconstitutional. A state appeals court July 9 upheld an earlier ruling that had invalidated the Kiryas Joel school district. The state legislature has tried three different times to create the special district that would include only the residents of the Hasidic enclave of Kiryas Joel. Each time, the law has been challenged on church-state separation grounds.

■ **Methodists grapple with gay issues.** Most of the 66 annual conferences—or regional jurisdictions similar to a diocese—of the United Methodist Church grappled with issues surrounding homosexuality. During this year's meetings, 39 annual conferences adopted resolutions affirming statements on homosexuality in the church's Book of Discipline and Social Principles, requesting the Judicial Council to rule the Social Principles are binding as law.

■ **Bookkeeper charged with embezzlement.** A longtime synod bookkeeper in the Presbyterian Church (U.S.A.) has been accused of embezzling at least \$81,000. Prosecutors in Jacksonville, Fla., have charged Synod of South Atlantic bookkeeper Adelita Magpusao with diverting church "pass through" funds for her personal use.

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## Clergy sexual misconduct drawing quicker response

WASHINGTON (RNS)—Richard Killmer was a power broker in the national offices of the Presbyterian Church (U.S.A.). But as he rose through the ranks of the national staff he harbored a dark secret—he was an adulterer.

As Killmer was about to rise yet one more rank, two women filed charges against him with the church. A disciplinary committee in New Brunswick, N.J., speedily investigated, Killmer pleaded guilty to one count of sexual misconduct and was suspended from the ministry for at least a year.

Experts say the Killmer case is an example of how seriously churches are now dealing with all forms of

sexual misconduct.

Some leaders say churches simply are practicing their teachings, but others concede it is more a matter of money and note in the past such cases would have been dealt with quietly and far from the public eye.

A flurry of lawsuits beginning in the mid-1980s has forced organized religion to recognize sexual misconduct by clergy can have dire financial consequences.

"We are very concerned about increasing litigation in the church," said Thomas McAnally, a spokesman for the United Methodist Church.

Most major religious denomina-

tions in America have formed committees with full-time staff charged with educating clergy about sexual misconduct, a broadly defined category that can include harassment, improper relationships between clergy and members of their flock, rape and sexual abuse of children.

Denominations also have become more organized about acting against clergy in potential cases of abuse.

The days when a sexual predator or adulterer was slapped on the hand and sent elsewhere to preach are fading, religious leaders say.

"In the past, bishops would just pass them on and it would happen again," said Gray Temple, an Epis-

copal rector in Atlanta. "These days, the church is dealing more directly with infidelity, but for all the wrong reasons. We are all vulnerable to lawsuits."

John Cleary, general counsel of Church Mutual Insurance Co., one of the nation's leading insurers of religious organizations, said every week he learns of five incidents of clergy sexual misconduct from among the 70,000 houses of worship his Wisconsin-based company covers.

Not all lead to lawsuits, Cleary said, and insurers now offer help and counseling for victims as a means of heading off lawsuits.

The first clergy misconduct suits appeared in 1984, and the numbers grew dramatically before leveling off in the mid-1990s, he said.

Cleary said his company at one time considered dropping sexual misconduct insurance for churches but decided instead to cap the coverage at \$300,000. In cases of adultery, Cleary said, juries tend to be more sympathetic to employers, since the plaintiffs are consenting adults.

Even in a completely consensual situation, however, there is an issue of credibility.

"If the adultery is a one-time violation of trust, and the pastor's wife is the only other person who knows and is willing to forgive, it's one thing," said Zane Buxton, the manager of the judicial process for the Presbyterian Church (U.S.A.). "It's very different, though, if it's semi-common knowledge and the pastor is standing in the pulpit talking about faithfulness. That brings the ministry into disrepute. That needs to be dealt with."

### Settlement reached in Dallas clergy abuse case

DALLAS (RNS)—The Dallas Catholic diocese has agreed to pay an additional \$23.4 million to settle a \$119.6-million judgment against it stemming from a lawsuit brought by former altar boys and others who were sexually abused by an ex-priest.

The diocese recently said it would pay \$7.25 million of the additional settlement, with insurance companies covering the rest.

"The litigation has now come to an end," said Dallas Bishop Charles Grahmann, who also publicly apologized to the victims, now aged between 19 and their early 30s. One of the victims committed suicide in 1992.

Last year, a Dallas County civil jury awarded eight former altar boys and three others a total of \$119.6 million after they charged they were sexually abused by Rudolph "Rudy" Kos, a former priest. The latest announcement also covered a ninth young man not included in the original suit.

Kos, 53, is serving a life sentence for molesting four of the boys. Also, the Vatican defrocked Kos, returning him to lay status and preventing him from ever serving in any church ministry.

The award was the largest ever in a clergy sexual abuse case in U.S. history, and the Dallas diocese said it could not pay the full amount without risking bankruptcy, leading to the negotiated settlement.

## Campbellsville University Presents ... Winter Bible Study Preview of Joshua

Led by



**Dr. Paula F. Qualls**

Assistant Professor of Christian Studies  
Campbellsville University

August 6, 1-8:30 p.m.

Campbellsville University  
Student Union Building

The Winter Bible Study Preview is open to pastors and laypeople and is offered at no cost to participants. All are welcome.

Joshua is a book of struggle, battle, conquest, grace and salvation.

Topics include: "What is the relationship between the Old Testament 'war God' and the New Testament 'grace God'?" "What is the relationship between the Promised Land of Canaan and the Promised Land of Heaven?" "Choose ye this day": Preaching Joshua's story

Other speakers include: Dr. Ray England, associate pastor, Campbellsville Baptist Church; Dr. Dwayne Howell, pastor, Pleasant Hill Baptist Church; Dr. John Hurtgen, associate professor and chair of Christian Studies Division, Campbellsville University



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## LEADING KBC CHURCHES IN PER CAPITA BAPTISMS - 1997

CHURCH	CITY	BAPTISMS	RESIDENT MEMBERS	NUMBER OF MEMBERS TO BAPTIZE 1	PASTOR
Baxter Avenue	Louisville	4	4	1	Robin Roberts
Old Orchard	McKee	6	4	1	Ken McCain
Cherry Hill	Robards	33	75	2	Christopher Reynolds
Brushy Fork	Salyersville	11	24	2	Ollie Watts Jr
Henderson House	Shelbyville	6	12	2	Edward Erwin
Fairland	Albany	14	45	3	James Simpson
Bethlehem	Bethlehem	4	13	3	Bland Mason
Carrsville	Carrsville	10	33	3	Michael Templeton
Old Flat Lick	Flat Lick	8	25	3	Everett Miller
Beech Fork	Gravel Switch	30	103	3	John Watts
Athertonville	Hodgenville	2	6	3	Charles Gellhaus
Calvary	Manchester	42	132	3	Wayne Reid
New Concord	Melber	20	60	3	
Jacks Creek	Wheelwright	9	31	3	Geoffry Barrett
Corn Creek	Woodbine	36	111	3	Keith Decker
Pleasant View	Bedford	6	26	4	
Sharon Grove	Elkton	2	8	4	Roger Skipworth
Dupey	Henderson	18	80	4	Allen Baxter
Riverside	Louisville	20	76	4	Howard Roberts
White Hall	Manchester	5	20	4	Leander Wagers
Sulphur Springs	Marion	18	65	4	John Baker
Muddy River	Russellville	12	43	4	Roy Wheat
Sadieville	Sadieville	14	50	4	Jerry Huffman
Acorn	Somerset	6	26	4	Robert Bullock
Tomahawk Baptist	Tomahawk	13	48	4	Carl Mullins
Hillvue Heights	Bowling Green	225	1,212	5	Stephen Ayers
Twentieth Street	Corbin	12	65	5	Bill Clouse
Pilot	Eubank	22	100	5	
Verda First	Evarts	34	182	5	Daniel McCreary
Providence	Fordsville	38	187	5	Jeff Stewart
Emmanuel	Jenkins	32	153	5	Edmon Bolen
Brittians Creek	Kenvir	36	165	5	Donald Johnson
Antioch	London	11	58	5	Earl Caudill
Pleasant Point	Manchester	21	100	5	Frank Peters
Mount Buelah	Pilgrim	5	24	5	Joe Blevins
Zion Brick Miss	Slaughters	23	118	5	Billy Thompson
South Shore First	South Shore	17	92	5	Phillip Haney
Freedom	Stanford	16	80	5	Donald Dawson
Milltown	Tompkinsville	7	34	5	Wm Parker Sr
Pleasant Hill	Bremen	14	88	6	John James
New Jerusalem	Cadiz	4	23	6	John Hawkins
New Harvest	Caneyville	19	114	6	
Clearfield	Clearfield	7	44	6	H Pratt
Big Leatherwood First	Delphia	32	180	6	Cecil Morgan
Macedonia	Greenville	12	70	6	Bob Kubasch
Holland	Holland	16	89	6	Kenneth Fisher
Open Door Comm	Lexington	8	45	6	John Withers
Oneida	Oneida	27	150	6	Steve Crumpler
Putney	Putney	9	50	6	Joe Howard
Mount Elmira	Shepherdsville	55	336	6	Brian Campbell

These figures are from the 1997 Annual Church Profiles.

The Office for Evangelism staff thanks God for the collective outreach of all the Kentucky Baptist Churches resulting in a recorded total of 15,976 baptisms.



## Gospel singers honored

NEW ORLEANS (RNS)—Four women gospel singers, including the renowned Mahalia Jackson, are featured in new stamps released last week by the U.S. Postal Service.

Jackson, who is known as the queen of gospel music, had several hits that sold more than a million copies.

The other artists featured are Roberta Martin, founder of the Roberta Martin Singers; Rosetta Tharpe, one of the first gospel singers to sell a million records; and Clara Ward, leader of the Ward Singers, a highly successful female gospel group in the 1950s.

All four made historic contributions to gospel music. Jackson, for example, gained wide fame after performing at the inauguration of President John Kennedy.

Martin established the first publishing distribution studio for gospel music in 1939, according to "African-American Good News Music." Ward composed more than 200 gospel songs and performed gospel in secular venues such as Disneyland, "The Tonight Show" and the Newport Jazz Festival. Tharpe was one of the first gospel singers to record with a major record company.

## Thank you, Lord!

I recently signed 134 letters to the students who were awarded scholarships from endowments established by donors through the Foundation. Each time I signed my name, I said "Thank you, Lord!" What I meant by that was:

■ Thank you, Lord, for the student, the parents and their church, and for selecting a Baptist institution in Kentucky.

■ Thank you, Lord, for those Baptist institutions and their God-called faculties and staffs.

■ Thank you, Lord, for those men and women whose love for their Lord and appreciation for Christian higher education and ministerial education led them to establish these endowments.

■ Thank you, Lord, for the Kentucky Baptist family of individuals, churches and associations that give prayerful and financial support to these educational institutions.

■ Thank you, Lord, for the foundation in whose trust a growing number of Kentucky Baptists are placing financial resources to assure the future of Christian higher education and ministerial education.

My prayer for each student was:  
■ May the Lord bless your preparation to fulfill his call in your life.

■ May you become increasingly

aware of the cooperative ministries of Kentucky Baptists to which the institution you attend is related.

■ May you appreciate not only each benefactor's but also the Kentucky Baptist Convention's and the foundation's commitment to quality education in a Christian context.

We mailed 90 letters to students to whom we were unable to award

scholarships because no more funds were available. Let me encourage you to consider contributing to an existing fund or establishing one so more Baptist students can be helped.

The educational institutions primarily served by the Foundation are: Campbellsville University, Cumberland College, Georgetown College (involved in the Partnership

2000 campaign), Clear Creek Baptist Bible College, Oneida Baptist Institute, Mid-Continent College and Southern Seminary.

Please call toll free (888) 254-5701 and give Laurie Valentine or me the privilege of assisting you in considering an investment that will make a lasting difference in the world for the cause of Christ.

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

KENTUCKY  
BAPTIST  
FOUNDATION



Barry Allen

## Opponents on homosexuality swap full-page ads

WASHINGTON (RNS)—The religious and political debate over homosexuality intensified last week with dueling full-page newspaper ads by conservative Christian and gay groups.

The ads featured contrasting ideologies on homosexuality, pitting stories about ex-gays against families who welcome their homosexual members.

The ads come on the heels of well-publicized outspoken opposition to homosexuality by Senate Majority Leader Trent Lott, R-Miss., pro-football star Reggie White and others who say it is a "sin."

Now, 15 social and religious conservative groups, including the Family Research Council and Concerned Women for America, have joined to

place ads supporting Lott.

Meanwhile, People for the American Way, a liberal advocacy group, issued its latest report on anti-gay activity. And the Human Rights Campaign, a gay political group, is placing ads in newspapers to counter the conservative groups' efforts.

Carmen Pate, president of Concerned Women for America, said her Washington-based organization had received "a tremendous response" from homosexuals interested in "getting help" as a result of the ads.

But People for the American Way, in its 1998 edition of "Hostile Climate," claims that conservative Christians' opposition to homosexuality is fueled by hate, despite their tendency to say they "hate the sin, but love the sinner."

"A close look at the rhetoric they use, however, tells a different story," says the report, released last week. "Religious Right leaders define gay men and lesbians in terms of disease and depravity."

Peter LaBarbera, president of Americans for Truth about Homosexuality, a Washington-based group that counters gay activists, said People for the American Way is misinterpreting the statements of social conservatives.

"What they're doing is equating beliefs with hate," he said. "The whole purpose of these ads is Trent Lott (was) trying to say compassionately his beliefs about homosexuality and he was tagged as a hater, a bigot. ... They will not allow a fair debate. They throw mud."

The recent ads, which appeared in the Washington Post, New York Times and USA Today, delineate the different perspectives.

An ad supporting the homosexual

lifestyle appearing in USA Today depicted a smiling couple from Minnesota who have embraced their lesbian daughter. "We're living proof that families with lesbian and gay kids can be whole, happy and worthy of all that this great country promises," the headline read.

One of the ads placed by the conservatives featured a group photo of "ex-gays." Another told the story of an alleged former lesbian who is now a wife and mother, and a third featured Reggie White, an ordained minister and defensive linebacker for the Green Bay Packers.

The conservative ad in USA Today detailed how White, who drew complaints for calling homosexuality a "sin" in a March speech, has been called "stupid" and "backward" by critics.

Calling for a "free and open debate on homosexuality," the ads discuss the "non-genetic roots of homosexuality."

## Poll: Voters want more done to intercept drugs

WASHINGTON (RNS)—A Washington lobbying group with ties to the Religious Right says survey results show Americans want the federal government to do more to stop the flow of illegal drugs into the United States.

A third of the 1,000 voters polled by the Family Research Council said Washington should make interdiction its top anti-drug priority, according to the survey released last week.

A quarter of those polled said drug use prevention should be the top priority, while 15 percent said treatment of drug users should be the prime concern.

Despite wanting the federal government to do more, 78 percent of those polled said parents are primarily responsible for keeping young people drug-free.

Almost half also said drugs are a greater health threat to teenagers than tobacco.

Also, 64 percent said drug tests should be given to those seeking drivers licenses, and 52 percent said public school students suspected of drug use should be tested.

The survey, conducted in May, had a margin of error of 3.1 percent.

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### Truth and Cumberland

By Robert Dunston

Earlier this year Cumberland College and the contemporary Christian group Truth formed an alliance in ministry.

Cumberland is a supporter of Truth's music and Truth helps Cumberland recruit students from around the nation.

The Cumberland-Truth connection goes back many years. Cumberland alumnus Dick Tunney is a former member of Truth. Tunney has gone on to become a Grammy-winning performer, working with the Imperials and Sandi Patty. Truth also has been involved with Cumberland's annual Quest youth evangelism conference.

Truth's most recent visit to the Cumberland campus was during the week of final exams at the end of the spring semester. Their free concert offered students the opportunity to relax and enjoy Christian fellowship and inspiration.

Rick Fleenor, assistant director of admissions and director of alumni services, is very pleased with the new partnership. "We are extremely fortunate to have a relationship with Roger Breland and Truth," he stated, "and we are so pleased to become partners in ministry."

Roger Breland, director of Truth, also expressed enthusiasm about the Cumberland-Truth connection. "We talk about Cumberland College every night in our concerts," he said. "It is one of the best colleges for a Christian education."

We agree with Breland and welcome the opportunity to work with one of the finest Christian musical groups today.

Cumberland College long has encouraged musically-talented students to use their gifts in God's service. The musical group Abundance, sponsored by our admissions office, and the groups Sacred Vision and Reflections, sponsored by our Baptist Student Union, continue Cumberland's ministry through music to churches, conferences and our own campus community.

Our growing number of alumni continue to include those who serve as ministers of music in local churches, as professional musicians or as faithful, talented members of church choirs and ensembles. Music is such a wonderful and powerful tool for spreading the gospel and encouraging Christian growth.

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

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Paid Column



## Missionaries to Niger offer food, gospel

### Discovery could be oldest church

AQUABA, Jordan (RNS)—An American archaeologist has unearthed in southern Jordan the remains of what may be the oldest building in the world designed for use as a church.

The ancient basilica was discovered in June in the Red Sea resort of Aqaba, Associated Press reported July 8.

Sawsan Fakhiri, an official with the Aqaba Antiquities Department, said the find was most likely "a church built in the late third century. But we need to study it closely before we come out with a resolute conclusion."

The earliest churches in Jordan were thought to have been built in the fourth century.

NIAMEY, Niger (BP)—Southern Baptist missionaries in Niger have distributed food—and the love of Jesus—to starving people in the West African country.

Last year's harvest was the worst in the past 15 years. "Daily, we are confronted with starving people, and we have done our best with the resources we have, but we have watched as both adults and children die," said missionary Brad Womble.

"We have seen old men and women get down on their knees to beg for food or give thanks for the little we have been able to give," he said. "We have seen village chiefs sell their animals and possessions so their people could eat. We have watched as children wasted away and died.

"It has become a struggle at times to leave the house because we know

that we will be faced by hunger," he added.

Womble said two preaching points have been established in one village since the last time the hungry were helped there. "Please rest assured that the people will know it is the love of Jesus being shared, and they will have a chance to respond to that love."

Partly because of increased giving to Southern Baptists' World Hunger Fund this year, \$135,450 was available in May for Zarma people living in rural areas around three villages and \$337,500 was released in June for nearly 100,000 Haussa Muslims.

At \$3.2 million, World Hunger Fund donations through May were running nearly 30 percent more than what they were during the same period last year. At \$4 million, appropriations were 136 percent higher than last

year's during the same period.

"Southern Baptists are a caring people, and they want to respond," said Bill Cashion, human needs consultant for the Southern Baptist International Mission Board.

"They want to give the bread, but they want to give the bread of life, too," he added. "Their missionaries overseas are doing just that. ... There are very few things we are doing that evangelism is not a part of."

At distribution spots among the Haussa, workers will show the evangelistic film, "Jesus," and make Bibles and tracts available. Missionaries will use Bible storying concepts in four Haussa villages.

Emergency requests for food aid are pouring in to the International Mission Board—the result of the El Nino weather phenomenon this year.

## Saudi government releases arrested Christians

RYADH, Saudi Arabia (RNS)—A U.S. Christian activist group says most of the Christians detained by Saudi Arabia in recent weeks have been released and deported.

Since June, there have been various reports of arrests of foreign Christians working in the staunchly conservative Muslim kingdom.

Steven Snyder, president of International Christian Concern, said July 14 at least 31 Christians, most from the Philippines, had been arrested for

illegally distributing Christian materials and other violations of Saudi Arabia's ban on any public expression of non-Islamic faith.

Christians, for example, are not allowed to hold worship meetings or wear a cross in public.

Snyder said 27 of those arrested are believed to have been released and deported. The fate of the remaining four is unclear, he said.

Also unclear is the whereabouts of a woman from the Philippines who

reportedly gave birth in custody.

Despite securing their freedom, Snyder said deportation is still an "undue price to pay for being Christian. These people lost their jobs, jobs that in some cases they held for a decade or more. In countries like the Philippines, it is very tough to find work paying a comparable wage."

Saudi officials in Saudi Arabia and at the kingdom's Washington embassy steadfastly have refused to comment on the arrest reports.

## U.S. seeking China religious leader exchange

WASHINGTON (RNS)—The U.S. State Department's chief human rights staffer said Washington hopes to arrange future exchanges of religious leaders with Beijing to "deepen the dialogue" on religious freedom in China.

Assistant Secretary John Shattuck, who heads the State Department's Bureau of Democracy, Human Rights and Labor, said July 10 the hoped-for exchanges would seek to build on last February's "ground-breaking" visit to China by three American clerics.

Shattuck said his discussions with Chinese religious affairs officials during President Clinton's recent visit to China gave him "good reason to believe" the exchanges will take place.

In February, three leaders from evangelical, Catholic and Jewish groups or churches visited China as unofficial U.S. emissaries. During their visit, the delegation met with Chinese President Jiang Jemin and Chinese and Tibetan religious leaders, including some from with groups not sanctioned by Beijing and, therefore, considered illegal.

### We are so excited!

Last week I told you about a new building, named after two of our most dedicated staff members. I also told you of two new computer labs which we are going to put in the space vacated by our old print shop.

I have said before that one of the most frustrating things I have to deal with is the fact that I cannot get things done according to my schedule. I thought the president was supposed to get things done according to his timetable.

Oddly enough, at this point the new computer lab is coming along right on schedule. After we moved the print shop equipment from the old print shop to the new one, we began the remodeling process. I was ready to get things started, we weren't scheduled to begin until a group of volunteers came the following week.

As happens so often, a couple showed up to work who had not notified me they were coming. Actually, they said they had just "stopped by" to see if we could use any help. I quickly told them I really needed them to start work on the two new computer labs. They were eager and willing to do whatever I needed done, so we gave them several gallons of paint and put them to work.

I was not sure they would be able to get enough done before the carpenters got here the following week. They were very dutiful about their work and got far more completed than I thought they would. The old darkroom had not been dismantled yet and was in the way of their painting. I did not have any extra help to tear the darkroom walls out, so they said they would also be happy to do that. I got the proper tools and they began to tear the walls down.

The husband came to me with some concern about a few electrical outlets which had not been

disconnected. Fortunately there was another group of volunteers working on a different project, and an electrician was in the group. I asked him if he would mind breaking away from his group and helping us in the new computer lab. By quitting time he had all the old wiring and lights out.

By the end of the week the couple had one room painted, and only needed about one more day to finish the other room.

Sunday and Monday, five more volunteer groups arrived. Two of the men were carpenters, and with the help of their wives they began to build

the counters around the room for the new computers. By the end of the first day they had built counters on three of the four walls. Unless something goes terribly wrong, they will have one room completed by the end of the week and should be started on the second room.

Today as I was crossing the campus, a volunteer who was working with another group of men told me he heard I needed an electrician to install the wiring and outlets in the new computer lab. He told me that he soon would be done and would be happy to come over and work in the new computer lab.

I really can't believe this! The painters came when I needed them, even though I didn't know they were coming. The carpenters are building the counters much quicker than I expected. And now a much-needed electrician is ready to start the installation of the wiring. This is exactly how I wanted it to happen. But things never work out the way I want them to!

I am really excited about the prospect of having one of the two new computer labs ready on the first day of school.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. [www.oneidaschool.org](http://www.oneidaschool.org)

### THIS IS ONEIDA



W.F. Underwood

### Ready to go and serve

"Are Orientals exempt from orientation?" Danny Cajuat's question was an early indication of the sense of humor we will miss.

Cajuat graduated in May with an associate degree. He and Diosdada (Dee) await appointment by the Southern Baptist International Mission Board.

Born in the Philippines, the need for medical personnel lead them to Guam in 1965. Cajuat is a regis-

tered X-ray technician and Mrs. Cajuat is a registered nurse. While in Guam they met Louis and Julia McCall, who would later join the Clear Creek faculty.

The Cajuaats and their five children secured a green card for immigration to America in 1972. They settled in Oxnard, Calif. Danny set up X-ray departments in state correctional facilities.

By 1992, four of their children were married and another in college. With retirement approaching, other possibilities of serving Christ seemed possible. Cajuat grew up in a preacher's home and early experienced a "heart to preach." Mrs. Cajuat felt the call of God before they were married. "Neither of us knew the what nor where of God's call. We were willing to do whatever he asked," he said.

In Guam the church ordained

Cajuat as a deacon and licensed him to preach. In Oxnard, he became assistant to the pastor and congregational worship leader. Their contacts with the McCalls continued to bring an encouragement to attend Bible college. In 1995 they visited Clear Creek and received a surprise greeting in Tagalog from my secretary Shelby Castlen, a former Philippine missionary.

"The way the campus held us up in prayer that first semester, we knew we were not away from family. We were here with a family," Mrs. Cajuat remembered. She completed seven of the courses in the ministers' wife award curriculum. In a Woman's Missionary Union meeting, she heard a presentation about Yemen and remarked, "I wouldn't want to go there."

The IMB shared with them a request from the Baptist Hospital in Yemen for an X-ray technician and a nurse. "The Lord changes your mind," she remarked. Waiting for departure, they live with a daughter in Massachusetts. "There's an Arabian congregation in the state and we hope to learn some of the language," Cajuat said.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

**Thomas Merton: Poet, Prophet, Priest.** Jennifer Fisher Bryant. Erdmans, 1997. 207 pages. \$8. ♦♦♦♦ (out of five)

This life of Thomas Merton is written for young readers. Bryant had a daunting task in front of her when she began to write about Merton. His life and writings quite literally fill volumes from his hand and others.

Bryant does a nice job of sifting through all the record and providing an interesting account of Merton's life. But true to the series, Bryant wishes to challenge the young reader to consider how that journey was accomplished.

All the major events are covered and a convincing account is given of how a French child grew up to reside at Abbey of Gethsemane in Kentucky. Bryant explores the paradox of a Trappist monk, who had taken a vow of silence, and how he spoke so eloquently to the concerns and problems of religious life in society.

This book is written to introduce Thomas Merton. At times it is a bit weighted with the facts of life and loses some of the spirit of the man. But mostly, Bryant helps the reader come away with an admiration for the significant contribution Merton has made to Christianity in the United States, and indeed the world.

Although written for young readers, adults who are beginning to read Merton might do well to start with Bryant's work and then continue with Merton's own writings and those about him written for adults. Wayne Hager

**Hope When You're Hurting: Answers to Four Questions Hurting People Ask.** Larry Crabb and Dan Allender. Zondervan Publishing, 1996. 208 pages. \$12.99. ♦♦

This question is on the back of the book: Where do you turn when you don't know where to turn? In order to answer this question, Crabb and Allender pose four other questions: "What's wrong?" "Who can help?" "What will the helper do?" and "What can I hope for?"

As the authors move through the book, they seek to give the reader a series of cautions, as well as encouragements, about the role of counseling.

Crabb and Allender walk the reader through the steps to realizing that one needs help from the outside. Sometimes this counseling comes in the form of professionals, and sometimes in the form of laypersons in the church. The authors analyze various types of counseling and offer strengths and weaknesses of each. One contribution of the authors is to emphasize the importance of Christian community in counseling.

Despite its stated purpose, it is hard to imagine that the person needing help will spend much time with this book in order to analyze the way to get the help needed. The book is, however, a reminder to the church of its important role as the stage of important relationships needed for healing. Wayne Hager

**The Second Coming of the Church: A Blueprint for Survival.** George Barna. Word, 1998. 223 pages. \$18.99. ♦

Beware of books with grandiose titles. This one is no exception.

Out of his extensive research into the state of Christendom, George Barna is alarmed about the future of the church.

He contends that "today's church is incapable of responding to the present moral crisis. It must reinvent itself or face virtual oblivion by mid-21st century." The re-engineering of the church Barna envisions is paralleled in magnitude only by the Second Coming of Jesus.

"The Second Coming of the Church" is divided into four major sections: a "state of the church" evaluation, a description of the demographic trends of American society, an overview of the biblical perspectives on the church and Barna's prescription for a radical overhaul of the church.

Most of the material in the first three sections is simply a rehash of material in other Barna books. And, the "blueprint for survival" he presents in the last section can be found in bits and pieces elsewhere in his writings.

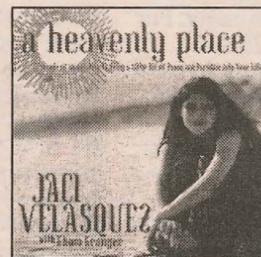
The major problem with the book is its overblown rhetoric and self-importance. He ignores the fact that throughout history God has reshaped the church. The almost panicked tone belies a confidence in the power of God who created the church, and promised that "the gates of hell will not prevail against it."

Most of Barna's strategy falls short of the biblical image of the church as the body of Christ. There is more power in W.O. Carver's metaphor of the church as the "con-

tinuing incarnation of Christ in the world."

Don't waste your time or money on this book. Jim Holladay

**A Heavenly Place: Words of Inspiration to Bring a Little Bit of Peace and Paradise into Your Life.** Jaci Velasquez. A Fireside Book, 1998. 128 pages. \$10.00. ♦♦♦

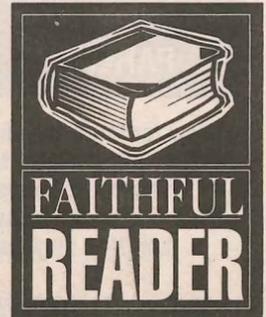
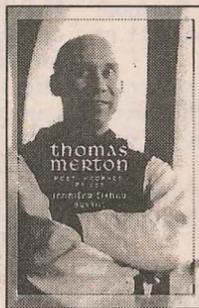


Jaci Velasquez is one of the newest, hottest contemporary Christian artists. Her first album, Heavenly Place, led to her 1997 Dove Award for New Artist of the Year. By all accounts, her music attracts and speaks to adults as well as youth.

"A Heavenly Place" reads like a rambling, almost stream of consciousness conversation with a friend. By sharing her story, Velasquez hopes to inspire other young people to a closer walk with God.

It would be easy to dismiss this seemingly light-weight book as part of the promotional campaign on her behalf. However, as she shares with us the struggles she has with members of her blended family, dating relationships and decisions, and her efforts to live out her faith amidst teenage peer pressure, I was impressed with her vulnerability and openness.

On one level, her rambling conversation will speak to young people, helping them to see that Christianity is a real-life option. On another, this little book could provide youth and children's workers with a first hand look at the world through young eyes. Jim Holladay



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C., 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@surry.net

## CCM Magazine has grown with music it follows

NASHVILLE (RNS)—CCM Magazine, the publication that chronicles the contemporary Christian music scene, has turned 20.

A special anniversary issue, now in stores, reviews the history of the magazine, whose growth has mirrored the industry it covers.

With the publication of the special issue, the magazine will reach a peak circulation of more than 100,000 copies. Christian music sold 44 million units in 1997, making it the sixth most popular form of music in the country.

The monthly magazine, founded by John Styll, now has 29 employees and is part of CCM Communications in Nashville. Sold in Christian retail stores, the magazine covers the artists and recordings of the industry.

In an introduction to the anniversary issue, Styll voiced his concern that the music still does not hold a prominent place in the "public square" after three decades.

## 'What's So Amazing About Grace?' leads book awards

DALLAS (RNS)—Best-selling author Philip Yancey has won the 1998 Charles 'Kip' Jordon Christian Book of the Year Award from the Evangelical Christian Publishers Association for "What's So Amazing About Grace?"

Yancey's book marks the second time the author has received the association's top honor. He also received it in 1996 for "The Jesus I Never Knew."

Recipients of the 1998 Gold Medallion Book Awards were chosen from 525 book entries by 65 publishers. Nearly 200 judges evaluated the entries for literary quality, design, content and significance in the marketplace.

Other winners included:

■ **Bible Study:** "God's Story: Finding Meaning for Your Life in Genesis," by Anne Graham Lotz.

■ **Bibles:** "The MacArthur Study Bible," edited by John MacArthur.

■ **Biography/autobiography:** "Just as I Am," by Billy Graham.

■ **Christian education:** "Gospel Light's Little Blessings: A Complete Nursery Kit for Loving God's Little Ones," edited by Sheryl Haystead.

■ **Christian living:** "Prayer—The Great Adventure," by David

Jeremiah.

■ **Christian ministry:** "Reaching a Generation for Christ," edited by Richard Dunn and Mark Senter III.

■ **Christianity and society:** "Their Blood Cries Out," by Paul Marshall.

■ **Devotional:** "Experiencing God Day-By-Day," by Henry Blackaby and Richard Blackaby.

■ **Elementary Children:** "The Jubilee Family Illustrated Bible," edited by Claude-Bernard Costecalde.

■ **Family and parenting:** "Extraordinary Kids," by Cheri Fuller and Louise Tucker Jones.

■ **Fiction:** "Only the River Runs Free," by Bodie and Brock Thoenne.

■ **Gift book/poetry:** "Tell Me the Truth," by Joni Eareckson Tada and Ron DiCianni.

■ **Inspirational:** "What's So Amazing About Grace?" by Philip Yancey.

■ **Marriage:** "Men and Sex," by Dr. Clifford Penner and Joyce Penner.

■ **Missions/evangelism:** "An Unchanging Faith in a Changing World," by Kenneth Boa and Robert Bowman Jr.

■ **Preschool children:** "The Parable Series (set of 4), by Liz

Curtis Higgs.

■ **Reference works/commentaries:** "Dictionary of the Later New Testament and Its Developments," by Ralph Martin and Peter Davids.

■ **Theology/Doctrine:** "Jesus and the Gospels," by Craig Blomberg.

■ **Youth:** "It's Time to Be Bold," by Michael W. Smith.

The Kip Jordan Award, renamed from the ECPA Gold Medallion Christian Book of the Year Award to honor the former publisher of Word Publishing who died last year, was presented along with the other announcements at a banquet July 11 in Dallas.

"Kip Jordan was held in high regard by all of us in Christian publishing," said ECPA President Doug Ross in a statement. "ECPA launched the Christian Book of the Year in 1992 and since that time three of the seven awards were given to ... books that Kip Jordan worked on."

Sam Moore, president and CEO of Thomas Nelson Publishing, also was honored with the Gold Medallion Life Achievement Award.

And Jim Carlson, founder of Logos Bookstores and Spring Arbor Distributors, was recognized with ECPA's Chairman's Award.

## PRAYER PARTNERS

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

■ Margaret Hardesty-Day, from Russellville, who is teaching English at a seminary in Arusha, Tanzania, this summer.

■ Kentucky's construction/evangelism team in Tikhvin, Russia, July 15-28.

■ Grzegory Bednarczyk, president of the Baptist Union of Poland, as he directs the work of the union.

■ Financial help needed to continue a soup kitchen at Barre Baptist Fellowship in Vermont.

■ Kentucky native Ron Huffman, director of missions for Western Connecticut Baptist Association, as he works with Kentucky mission groups this summer.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Bedford Church recently called **Brad Wright** as pastor. He is a student at Southern Seminary.

■ **CORBIN**—Faith Church will celebrate its 25th anniversary Aug. 2. An all-day event is planned. **Bob Jones** will be guest speaker. Former pastors will attend. **Bennie Bush** is pastor. For information, call (606) 528-4565.

■ **COVINGTON**—Madison Avenue Church recently called **Edwin Kirkpatrick** as pastor.

■ **CRESTWOOD**—**Tim Menser** celebrated two years as pastor at Centerfield Church.

■ **DRY RIDGE**—Grace Church recently called **Terry Ward** as pastor.

■ **ELIZABETHTOWN**—Tunnel Hill Church celebrated its 53rd anniversary July 19. Also, **Harmon Popham** recently celebrated 31 years

as pastor. **Mark Thomas** was called as associate pastor.

■ **HARRODSBURG**—Pioneer Church celebrated its 40th anniversary July 19 with an all-day event. **Lewis Walter** is pastor.

■ **HENDERSON**—**Keith Sander**son recently resigned as minister of youth and music at Watson Lane Church to become minister of music and education at First Church in Metropolis, Ill.

■ **LEITCHFIELD**—First Church ordained **Roger Ledridge** to the deacon ministry July 5.

■ **LEXINGTON**—**Terrell Bradley** resigned as pastor of South Elkhorn Church to become director of college relations at Clear Creek Baptist Bible College, effective Aug. 16.

■ **LIVERMORE**—Livermore

Church will celebrate its 113th anniversary Sept. 13. Former Pastor **Doug Anderson** will speak at 10:30 a.m. Lunch and an afternoon service at 1:30 p.m. with **Jim Watt Jr.** as speaker. For more information, call (502) 278-2310.

■ **LONDON**—Hart Church ordained **Mike Parker** to the gospel ministry July 12. **Jeff Jackson** is pastor.

Joe Mobley's Crusades for Christ will be held in a tent near Liberty Church Aug. 2-8, at 8 p.m. For more information, call (606) 864-6611 or (606) 864-6612.

■ **LOUISVILLE**—Hazelwood Church will celebrate its 95th anniversary July 25-26. **Hilton Davis** is pastor.

**Anne Smith** resigned as minister of education at Highland Church, effective July 27.

■ **MADISONVILLE**—Grapevine Church honored **Ralph Gill** on the 50th anniversary of his ordination to the gospel ministry July 12. Gill is in-

terim pastor at Park Avenue Church. **Jeff Hendricks** is pastor.

■ **RADCLIFF**—The women's ministry of Stithon Church will present its second annual Bible conference Sept. 11-12. **Yvonne Ward** will speak on "Grace Worth Seeking." Registration deadline is Aug. 16. For more information, call (502) 351-6055.

■ **SOMERSET**—First Church will host **Kelly Reisen** in concert Sept. 13. For information, call (606) 678-5106.

■ **WICKLIFFE**—First Church recently held a commissioning service for **Laura Cooper**, a high school senior, who is working under the Sojourner program of the Southern Baptist North American Mission Board through a church in Jacksonville Fla. She is conducting vacation Bible school and backyard Bible clubs.

■ **WORTHINGTON**—Worthington Church called **Mark Turner** as pastor. He previously was pastor at Pleasant Green Church in Cynthiana. He began his new ministry July 19.

## Aid offered after controversial Florida comments

**ORLANDO (RNS)**—Religious broadcaster Pat Robertson's humanitarian aid organization is donating supplies and money to fire victims in Florida—an effort that began shortly after he made controversial comments about divine punishment on Central Florida.

A truck from Operation Blessing International delivered a \$25,000 check and 40,000 pounds of food to the Human Crisis Council in Orlando July 7. In addition, several weeks ago, another truck from the Virginia-based ministry delivered snacks and drinks to firefighters at the Flagler County

Fairgrounds.

A Robertson spokeswoman said the donations were not related to Robertson's comments about Orlando.

Last month, the city was the scene of the annual Gay Days celebration. During the event, sponsored by gay groups, rainbow-striped flags flew from utility poles in the city's downtown section.

"I would warn Orlando that you're right in the way of some serious hurricanes, and I don't think I'd be waving those flags in God's face if I were you," Robertson said June 8 on "The 700 Club," a program on his Chris-

terian Broadcasting Network.

Robertson issued a statement a week later declaring his comments had been taken out of context and that he said, "If you're going to have one month dedicated to waving the flag of the homosexuals, it isn't a very wise thing with the hurricane season coming up to wave a flag under God's nose."

The greater Orlando area has had some fires, but the worst of the blazes and evacuations were to the east and northeast of the Central Florida city, in Flagler and other counties on the Atlantic coast.

## CLASSIFIED ADS

**SEEKING:** Campbellsville Baptist Church is accepting resumés for the position of minister to students. Seminary is desirable. Please send resumé to: Campbellsville Baptist Church, P.O. Box 530, Campbellsville, KY 42719, Attn: Minister to Students Search Committee.

**SEEKING:** Bivocational minister of music and youth. Please send resumé to: Search Committee, Auburn Baptist Church, 500 Ensley Ave., Auburn, IN 46706.

**SEEKING:** Calvary Baptist Church is seeking someone to lead the youth ministry in a full-time position. Please send resumé to: Youth Search Committee, P.O. Box 1524, Glasgow, KY 42142.

**SEEKING:** Fern Creek Baptist Child Development Center is currently looking for preschool teachers for the 1998-99 school year. Hours are MWF, 8:30 a.m.-12:30 p.m. We also are seeking a director for an after-school program; hours are M-F, 3-6:30 p.m. We offer competitive wages, a friendly environment and other benefits. Please contact Debbie Gorbant or Linda Barnes, (502) 239-0316.

**SEEKING:** Part-time minister of music with knowledge of contemporary worship methods and experience in leading Sunday and Wednesday night music. Please send resumé to: Personnel Committee, Davis Memorial Baptist Church, 9550 Bluegrass Parkway, Louisville, KY 40299.

**SEEKING:** Mentor Baptist Church in northern Kentucky is seeking a pastor. Send resumé to: Route 1, Box 393, California, KY 41007.

**NEEDED:** Organist for Wednesday choir practice and Sunday services. Contact Chevy Chase Baptist, P.O. Box 22113, Lexington, KY 40522-2113, or call the church office at (606) 266-2601.

**SEEKING:** Part-time secretary in Executive Office of the Kentucky Baptist Convention. Computer and word processing skills required. Attractive salary. Contact administrative services, KBC, (502) 244-6468.

**SEEKING:** Part-time minister of children with gifts and abilities to love and care for our children of Davis Memorial Baptist Church. Please send resumé to: Personnel Committee, Davis Memorial Baptist Church, 9550 Bluegrass Parkway, Louisville, KY 40299.

**FOR SALE:** 1994 Toyota Camry XLE (owner received company vehicle). V-6; power sunroof, windows, locks, mirrors; cruise control; 100,000-mile extended warranty transferable to new owner. Mint condition, 68,700 miles, \$14,000. Call evenings: (502) 895-9594.

**SEEKING:** Full-time minister of youth and activities. Growing county seat church with excellent recreational facilities. Send resumé to: Search Committee, Columbia Baptist Church, 201 Greensburg St., Columbia, KY 42728.

**WANTED:** Couple for light maintenance and lawn care for 40-unit Louisville condo complex. Apartment and utilities furnished; retirees welcome. (502) 456-4701.

**SEEKING:** Minister of Music. The First Baptist Church of Chattanooga, Tenn., is presently searching for a minister of music. This historical congregation has a strong music ministry. This position will be one of six full-time pastoral ministers. FBC is a regional congregation averaging 600 to 650 on Sundays with a resident membership of 1,400. Inclusive in its theology and creative in its approach to ministry, FBC is seeking a high-energy person who reflects this perspective. Applicants should be comfortable with liturgical and contemporary services. Resumes should be mailed to: Search Committee, First Baptist Church, 401 Gateway Ave., Chattanooga, TN 37402.

**FOR RENT:** Sanibel Island, Fla., 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, screened porch, lovely secluded beach, bikes, canoe, kayak. Weekly rates—May through mid-December: \$615. Call Pat Owen, (502) 895-8752 (home), or 897-5079 (office).

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

## Terrys injured in auto accident

**DURBAN, South Africa (BP)**—Bob Terry, editor of the Alabama Baptist, and his wife, Eleanor, who is in critical condition, were to return to Birmingham July 18 in a medical airlift after an auto accident while attending a Baptist World Alliance meeting in South Africa.

Terry is a former associate editor of the Western Recorder. His son-in-law, Lon Cullen, recently was pastor of Mount Hermon Baptist Church in Bedford but has moved to a pastorate in Alabama.

According to Dennis and Cindy Jones, International Mission Board missionaries in Durban, South Africa, the Terrys were in a taxicab that was hit at an intersection July 11 in Durban. The Terrys were ejected from the taxi, suffering serious injuries.

Eleanor Terry, 55, underwent surgery July 12 to repair multiple broken bones in her face but slipped into an agitated and confused state July 13. Doctors said her heart stopped that evening due to complications from a blood clot. They are concerned her brain has been affected by the clot, believed to be lodged in or near her brain, but said her heart has not suffered any damage. As of late last week, she was said to be in a coma and on a respirator.

Bob Terry, 55, has some broken or fractured bones in his face, presumably across his cheekbones, the missionaries reported, and will have surgery when he returns home. The two were to be taken via MedJet International to the University of Alabama at Birmingham Hospital.

A fund has been established for the MedJet cost, nearly \$100,000, which is being paid by the Alabama Baptist. Contributions may be sent to the "Terry's Medical Fund," c/o Alabama Baptist, 3310 Independence Dr., Birmingham, Ala. 35209.

## The end (of a great marketing ploy) is near

DALLAS (RNS)—The end is near, judging from the proliferation of "last days" products at the opening of the top annual convention of Christian retailers last week.

With books like "Prosperity and the Coming Apocalypse" by former TV evangelist Jim Bakker and "Final Dawn Over Jerusalem" by current religious broadcaster John Hagee grabbing top billing, book publishers are hoping to capitalize on millennium fever and a renewed interest by churchgoers in the book of Revelation and its teachings.

A trilogy of fiction titles by the writing duo Tim LaHaye and Jerry Jenkins that includes "Left Behind," "Tribulation Force," and "Nicolae" has sold more than 1 million copies and caused its publisher, Tyndale House, to release the fourth book in the series two months early. Prepublication orders topped 300,000.

Meanwhile, WWJD (What Would Jesus Do?) initials appear on T-shirts, books, Bibles, necklaces and hats and the affable Veggie Tale characters—whimsical vegetables that teach basic virtues to children—have moved from their original video format to neckties, mugs and greeting cards. Veggie Tales have sold in Christian bookstores as well as Wal-Marts.

As 13,000 delegates swarmed the CBA—formerly known as the Christian Booksellers Association—convention floor looking for the next major products to sell—primarily in Christian bookstores—the crowd seemed upbeat about the future.

Between workshops on selling techniques and improving their inventory, convention attendees heard speeches from author celebrities in the industry such as evangelist Franklin Graham and Philip Yancey, who was honored with a top prize for his writing by the Evangelical Christian Publishers Association.

The theme of this year's convention was "Impact x 2," a challenge to double sales through Christian retail stores by 2002. The CBA exists to help its member stores, most of which view their work not just as sales but as ministry.

"This isn't just about spurring sales in CBA stores," said CBA President Bill Anderson in a statement. "We have a vision for doubling the ministry results, impacting the lives of more people for Christ, equipping church leaders and laity for Christian growth and service and increasing the role Christian retail plays in distributing Christ-honoring product."

Direct sales to consumers have taken off thanks to the Internet, retailers say.

## Case puts pastor-lawyer in spotlight

By Jack Harwell  
Religion News Service

BIRMINGHAM, Ala. (RNS)—As director of the Center for the Study of Law and the Church, a think-tank at Samford University in Birmingham, Ala., Chriss Doss does most of his work far from the public eye.

But last year Doss found himself at the center of a very public storm of church-state issues when he was named one of three monitors to oversee the implementation of a judge's order barring DeKalb County, Ala., from carrying on a variety of religious practices in the public schools.

"That is a tough case," said Doss, who is both an ordained Baptist minister and a practicing lawyer.

The case has drawn national attention after the order last October barring such practices as teacher-led prayer and Bible giveaways during school hours. And Gov. Fob James' impassioned opposition to the ruling carried the case, unsuccessfully, all the way to the U.S. Supreme Court.

The judge also ordered 500 teachers and other staff members at the county's schools to attend a one-day seminar on the proper role of religion in public schools.

Although other cases of interest to the center are less visible to the general public, they often are no less complicated.

The center was founded in 1987 to provide counseling for ministers who find themselves entangled in the complicated area of law and religion.

In addition to aiding pastors, the center maintains a database on church-and-law cases, trains church staff on church-state issues and helps politi-

cians understand church leaders and their attitudes toward the law.

"The great challenge for religious leadership is to understand that churches live in two worlds—a spiritual world and a temporal world. The temporal component of our churches must conform to a public standard of accountability which other entities in our society must also meet under the general laws of the land."

Doss said when the center first opened, he refused to take clients who called looking for legal representation.

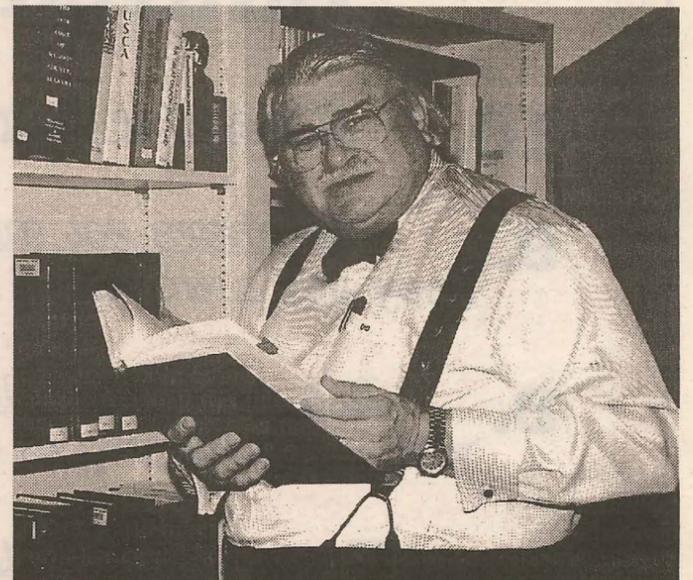
"But as years went by and calls kept coming—over 10,000 calls in 11 years—I began to accept certain types of cases to represent some people who sought our counsel. Now, about 40 percent of my professional practice relates to church-and-law issues," he said.

Doss said most of the calls coming to the center involve First Amendment issues. About 40 percent, he said, come from outside Alabama and about 40 percent come from non-Baptists.

Most calls from Catholics relate to legal issues surrounding confidential communications, he said. Other calls run the gamut from the hot topic of homosexuality to clergy-congregation relations.

Doss said he has represented a number of pastors who have had their ministries entangled in accusations of misconduct arising from counseling settings.

But "most of our cases are not this dramatic," Doss said. "Most of them relate to such issues as whether or not a church should incorporate itself; issues of ascending liability; legal control of church property and assets;



ownership of church cemeteries."

Doss said some of his most troublesome cases revolve around dictatorial pastors who arrive at congregations and systematically assume control of church property and assets.

"I have seen them remove deacons, trustees and other committees and the pastor in effect becomes the sole proprietor of the property," he said.

"In matters relating to law and the church, you try to work with what you've got. I try not to make people do what I know they won't do," he said. "This is hard for some in church leadership, because the theological jargon is so different from that of the legal profession. For example, the word 'compromise' is unacceptable to some in religious leadership. But compromise is the cornerstone of much public law."

**CHURCH-STATE CENTER**  
The Center for the Study of Law and the Church was founded in 1987 to provide counseling for ministers who find themselves entangled in the complicated area of law and religion. "The great challenge for religious leadership is to understand that churches live in two worlds—a spiritual world and a temporal world," said Director Chriss Doss. (RNS photo)

## Millennial fever having cultural & religious impact, analyst says

BROOKLINE, Mass. (RNS)—If Richard Landes believed the world will end in the year 2000, he would be doing a lot of work for nothing.

Landes, a medieval historian at Boston University also is the director of the Center for Millennial Studies, which is keeping a watchful eye on the innumerable manifestations of millennial fervor spiraling the world toward the year 2000, for many, the most important date in the last 1,000 years.

The center's major task is to archive the millennial expectations of a panoply of religious, New Age and secular groups.

According to center officials, this tracking of pre-millennial manifestations, made possible by the telecommunications advances and global technology unavailable 1,000 years ago, sets this millennium apart from previous periods of fervor.

"It's the first time in history that the documentation has been recorded before the failure" of the millennial or apocalyptic expectation, said Beth Forrest, special projects coordinator for the center's staff.

In many ways, the work of the center is built on what Landes sees as certain disappointment for those who believe the new millennium will mean the annihilation of the universe.

"If you conceive the end is imminent, you're going to be disappointed," said Landes, who with perfect confidence has scheduled for 2002 a conference titled "Disappointed Millennialism and Cultural Mutation."

Despite this expectation, Landes, 49, believes millennial fervor has the potential to contribute great energy to social change.

Landes describes himself as a religious person, but not one who believes in a God who intervenes in history. This does not mean, however, he is without millennial expectations himself though, he said.

But an event like the millennium can bring out what he calls human "character."

"We become, hopefully, deeply noble at moments like this, and that's fascinating because we're looking at people that are truly alive," he said.

So when, exactly, is "the event"? The center's official position is the millennium will be ushered in on Dec. 25, 2000, the anniversary of the traditional observance of Jesus' birth—even though both biblical and secular scholars now place the birth about four years before the traditional date.

But most secular celebrations will occur Jan. 1, 2000. And Landes does not rule out a second wave of Christian millennialism in the year 2033, dated from traditional belief that

Jesus was executed at 33.

Many historians, according to Landes, consider the year 1000 to have been without much millennial fervor. But this belief comes, he said, from the dearth of records from the period—a problem Landes is devoted to not repeating this time around.

For example, the center is following a New Age group that believes that on May 5, 2000, a rare planetary alignment will cause a gravitational pull resulting in tidal waves. The group claims these waves will destroy large parts of the world.

Landes and his colleagues—a dozen scholars who form the center's advisory board—also keep track of more generalized religious trends such as the Million Man March and seemingly oddball events such as the recent claim by a Taiwanese sect leader that he would become incarnated in Texas by God's spirit.

In addition to archiving the activities of these groups, the center sponsors regular conferences, a quarterly newsletter and a Web site ([www.mille.org](http://www.mille.org)) featuring a countdown—in days, hours, minutes and seconds—to the millennium.

"It's like a drug," Landes said of millennial fever. "It gives you a big boost, but then it's going to fade, and the hangover is awful." "But we're addicted to it," he added.

# Top 10 Reasons to Use the Western Recorder's Church Newspaper Plan

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