



July 28, 1998  
Vol. 172, No. 29

## FOR THE RECORD

**BWA accident**  
Eleanor Terry, wife of former Western Recorder Associate Editor Bob Terry, died after a car accident at a Baptist World Alliance meeting. *Page 3.*

**Baptists**  
Texas is redefining Baptists' future, historian says. *Page 3.*

**Editorial**  
Hope for churches with dried-up pools. *Page 5.*

**Resources**  
Family Forum offers ideas for teaching children about communion. *Page 6.*

**Partnership 2000**  
The Gheens Foundation gives \$1.25 million to Kentucky Baptist colleges. *Page 7.*

**World**  
Missionaries forsake comfort for the sake of the gospel in Bolivia. *Page 13.*

## Looking to bring a Bible study back to life?

RIDGECREST, N.C. (BP)—If it's dead, bury it.

That's Randy Millwood's first tip for church leaders looking to breathe life back into a dead or dying Sunday school class.

"The No. 1 reason dead classes continue on and on is because class members won't accept the fact that they're dead," said Millwood, assistant professor of Christian education at New Orleans Baptist Theological Seminary. "Sometimes you just have to kill it, rebuild and move on," he advised.

During a recent seminar, Millwood asked dozens of church staff and lay leaders to brainstorm about the most likely causes of death for Sunday school classes.

Making their list of killers were: pride, poor teaching, inability to change, apathy of teacher and/or members, failure to promote, failure to evangelize, poor organization and cliques.

"You have to know what the problems are before you can fix them," Millwood said, which brought him to his second tip: evaluate, then fix it.

"What's important is the mission," he said. Anything that takes away from the mission, including the teacher, is fair game for elimination, he added.

Millwood offered five other tips for teachers interested in bringing a dead class back to life:

■ **Get to know folks and build relationships.** "This is sometimes harder at church," Millwood said. "Why? Because many of us put on our church face, our religious masks. ... We have to deal with this sin of pride and learn to be honest with each other about our struggles. That doesn't mean we share all our dirty laundry. It means we have to start being real."

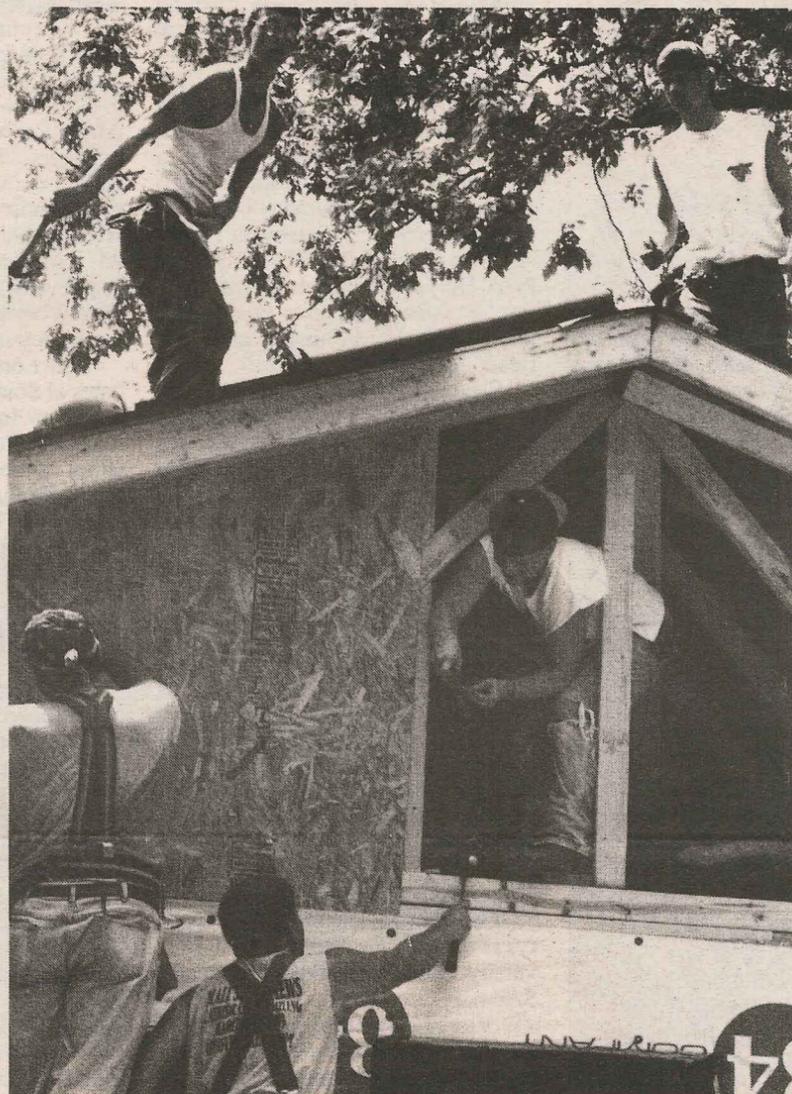
■ **Go informal.** "Relationships are seldom built in settings of formality," Millwood said.

■ **Move from Bible teaching to Bible study.** That means involving class members in the lesson. "In Bible teaching, the focus is on you. In Bible study, you are moving the 'a-ha!' moment from you to them."

■ **Become an equipper, not a doer.** An equipper does four things: envisions people not as they are, but as God sees they can be; enables people to be all they can be; empowers people for ministry; and encourages people with credible compliments (praise that is specific, thought out, believable and correct).

■ **Become an evangelist.** "There is no better way to bring new life to a dead class than to lead someone to faith in Jesus Christ. That's what it's all about."

## Heat can't halt Kentucky Changers' help



By David Winfrey  
News Director

FRANKFORT & HOPKINSVILLE—Summer heat slowed but couldn't stop more than 300 Kentucky Baptist teenagers who worked, witnessed and worshipped at the fifth annual Kentucky Changers projects.

"It's just neat to see kids who love God and are willing to serve," said Ashley Mofield, youth and children's minister of Westport Baptist Church in Oldham County.

Teenagers listed the chance to work on a Christian ministry, the opportunity to make new friends and the sense of accomplishment as reasons they were attracted to this summer's two week-long work projects.

"We don't have to go to another country, but we can stay here in our home area and show everybody in our state how we feel," said Katie Rousey, 17, a member of Hustonville Baptist Church.

Kentucky Changers is sponsored by the Kentucky Baptist Convention's Brotherhood department. Organizers link with cities to provide labor for rehabilitation, painting, roof installation and other needed work for low-income homeowners. The cities provide the materials, often from government or non-profit grants targeted for such work.

Jessie Quarles of the Hopkinsville-Christian County Housing Commission praised the project, especially the teens' enthusiasm.

The 27 projects teens did there last week would have taken the city the rest of the year to complete on its own, she said. "I've had several people to call me—even at home—to tell me it's

□ See *Kentucky Changers ...*, page 3

**KENTUCKY CHANGERS** Teens from across Kentucky help build a house in Hopkinsville last week. The project was one of about 30 that more than 300 Kentucky Changers volunteers completed in Hopkinsville and Frankfort.

## Research: Christian women satisfied, 'normal'

*Editor's note: This package of stories about female sexuality contains frank discussion of sexual issues from a Christian perspective. The Western Recorder presents this information as part of our ongoing effort to strengthen marriages and promote healthy families.*

By Mark Wingfield  
Editor

PASADENA, Calif.—Christian women are not the sexually inactive prudes much of popular culture portrays them to be, new research by three evangelical Christian authors demonstrates.

In reality, a strong majority of the more than 2,000 married Christian women surveyed by the trio said they enjoy an active sex life and are satisfied with their sexual experiences within marriage.

But Christian women do struggle with questions about whether their sexuality is "normal" and with how to balance the desire for sexual expression with the demands of careers and child-rearing.

These findings are reported in a new book published by Word, "Se-

crets of Eve: Understanding the Mystery of Female Sexuality." The authors are a father-daughter team of Christian psychologists and a Christian woman who is a certified sex therapist.

Archibald Hart, professor of psychology at Fuller Theological Seminary in Pasadena, Calif., is the author of a previous study of the sexuality of Christian men, published under the title "The Sexual Man." He collaborated on "Secrets of Eve" with his daughter, Catherine Hart Weber, and Weber's colleague, Debra Taylor.

While several attempts have been made to survey and report on the sexual habits of Americans at large, no one has examined the beliefs and experiences of Christian women, the authors explain. "The study of the sexuality of normal, heterosexual, morally sensitive and responsible women

has been neglected."

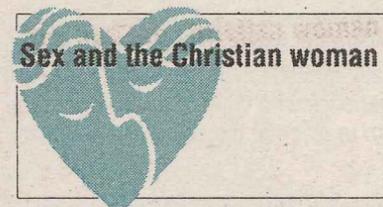
This is important because such women "represent the mainstream of women in our society today," the researchers contend. "They are the largest of any sociologically defined group and are most likely to have the strongest moral convictions. In other words, if one were to select a group who would most represent the ideal of sexual behavior in our society, this would be the group."

The results of this new survey, when compared with findings of the secular "Sex

in America" survey, demonstrate that married Christian women not only are satisfied with their sexuality but are happier in their marriages than American women in general.

"We discovered through our study that there is a strong relationship between marital happiness and sexual

□ See *Research finds ...*, page 10



Also inside:

■ Women rank intimacy a top need. *Page 9.*

■ Authors: Churches should talk more about sex. *Page 11.*

Moving? See page 4 (0728)

## BAPTIST BITS



**BIGGEST GROUP** The Southern Baptist International Mission Board July 19 commissioned 114 young adults as missionary journeymen, making the total of 167 journeymen sent out this year the largest number ever in a single year. The program, begun in 1965, sends recent college graduates on two-year assignments working alongside career missionaries. Since 1965, nearly 3,000 young adults have served as journeymen, many later seeking appointment as career missionaries. In this photo, student consultant Jeff Lewis of the IMB leads the most recent group of Journeymen appointees in a training session. (BP photo by Roy Burroughs)

■ **No plans to endorse gays.** William Jewell College in Liberty, Mo., has no plans to grant recognition to any gay or lesbian support group, president Christian Sizemore said. "I would emphasize that our policies clearly state that the college will not provide recognition, endorsement or funds for a gay or lesbian support group. To do so would be contrary to our mission and purposes, which are deeply rooted in Baptist traditions," he said. The Kansas City Star reported May 20 that Marc Cadd, an eight-year German professor who directs Jewell's Center for Educational Diversity, planned to help students request formal recognition of a gay-lesbian group this fall.

■ **Waters to Hardin-Simmons.** Former Kentucky pastor Mark Waters has been named assistant professor of preaching and pastoral ministry at Hardin-Simmons University's Logsdon School of Theology in Abilene, Texas. Waters previously was pastor of Ballardville Baptist Church. Most recently he has been pastor of Western Hills Baptist Church in Fort Worth, Texas.

■ **New Orleans gets trust.** New Orleans Baptist Theological Seminary has received a trust fund gift of \$859,218 from the estate of Etta Mae Frederic of Theodore, Ala. The fund will provide scholarships for students at New Orleans Seminary who are in their final year of studies.

■ **Southern's on-line students meet.** Students who already had worked for six weeks in preparatory research and on-line discussion groups met together in person for the first time in July as the inaugural "cohort" of Southern Baptist Theological Seminary's new doctor of education in leadership degree. Representing diverse ministry settings from all regions of the United States, 14 students participated in the first of three annual on-campus intensive seminars. The new degree is designed to meet the learning needs of educational ministry professionals, especially ministers with at least three years of full-time ministry experience who want to earn a doctorate which will enable them to teach at the college or seminary level.

■ **50 affirm SBC statement.** More than 50 Christian leaders have signed an affirmation of the statement on the family adopted by the Southern Baptist Convention in June. The signatures were gathered by Dennis Rainey, founder of FamilyLife, a Little Rock, Ark.-based affiliate of Campus Crusade for Christ that focuses on marriage and family issues. Among those affirming the SBC's addition to its "Baptist Faith & Message" were Prison Fellowship founder Chuck Colson; Promise Keepers founder Bill McCartney; National Religious Broadcasters president Brandt Gustavson; Gov. Mike Huckabee of Arkansas; and Sam Moore, president and CEO of Thomas Nelson Publishers.

## Eleanor Terry dies after BWA accident

BIRMINGHAM, Ala. (ABP)—Eleanor Foster Terry, 55, wife of Alabama Baptist editor Bob Terry, died July 20 at University Hospital in Birmingham, Ala., after returning to the United States July 19 via medical transport from Durban, South Africa.

The couple sustained severe injuries in a car accident July 11 in Durban, where they were attending a meeting of the Baptist World Alliance general council. They were flown to Alabama aboard MedJet International, which departed Durban on July 18.

Bob Terry, 55, underwent reconstructive surgery July 21 in Birmingham. He suffered severe facial injuries, including fractures to his nose and face, a shift in his jaw and injuries to his mouth and teeth.

Eleanor Terry's heart stopped July 13, and she was placed on life support. She slipped into a coma July 15. Doctors at St. Augustine Hospital in Durban said a blood clot caused the complication. Birmingham surgeons have not confirmed the cause.

The accident occurred when an

oncoming car ran a red light and struck the Terrys' taxi just three blocks from their hotel. Both Terrys were thrown from the car.

Despite the tragedy, the Terrys' daughter, Jean Cullen, said her father and the entire Terry family continued to see God's faithfulness through Baptists in Alabama and around the world.

"We have been uplifted by the support and concern expressed by fellow believers," said Cullen, whose husband, Lon, was pastor of Mount Hermon Baptist Church in Bedford before recently taking a pastorate in Vincent, Ala. "My mom stood for the best and brightest of what a Christian woman should be, and we hope to continue her legacy in our lives."

Both Lon and Jean Cullen are graduates of Southern Baptist Theological Seminary in Louisville, as is her father. Bob Terry is a former associate editor of the Western Recorder, serving in Kentucky from 1968 to 1975.

Eleanor Terry was born in Copiah County, Miss., in 1942. She earned the bachelor of arts and master of arts

degrees from Mississippi College, as well as a doctorate in higher-and-adult education administration from the University of Missouri-Columbia.

She held numerous academic posts, including her most recent position at Birmingham Southern College, where she served as associate dean of graduate studies and assistant professor of administration and management. She had recently resigned to devote more time to travel with her husband and to spend time with their first grandchild, Drayton Cullen, who was born a few months ago.

Previously she was senior associate dean of student affairs at William Jewell College in Liberty, Mo.

A funeral was held July 24 at Dawson Memorial Baptist Church in Birmingham.

The family asks that memorial gifts in honor of Eleanor Terry be directed to a fund to support studies in Christian women's leadership. Memorial gifts may be sent to the Alabama Baptist at 3310 Independence Dr., Birmingham, Ala., 35209.

## Leonard: Texas redefining Baptist future

HOUSTON (ABP)—Actions within the Texas and Virginia Baptist state conventions are changing the context of the Southern Baptist denomination, historian Bill Leonard told 900 participants at a recent Texas Baptists Committed banquet in Houston.

Leonard, a native Texan and noted analyst of American church history, is dean of the Wake Forest University Divinity School in Winston-Salem, N.C.

"Virginia produced the first official schism in the controversy, with that state now split between two separate organizations, both recognized by the national Southern Baptist Convention," he said. Southern Baptist Conservatives of Virginia split off from the longstanding Baptist General Association of Virginia, claiming closer allegiance to the SBC.

"A second schism looms in Texas," Leonard told the moderate group which has held power in the state convention despite a takeover of the national convention by conservatives. Southern Baptists of Texas, a split-off counterpart to the new Virginia group, has announced it will form a convention separate from the Baptist General Convention of Texas this fall.

The pending split in Texas has been blamed on what Leonard called the "Texas Solution." It includes a vote in 1994 redefining the Cooperative Program unified budget so that affiliated churches may use it as a channel of support to Baptist groups outside the SBC. It also includes a set of recommendations, approved last year, that will enable the Texas convention to do several tasks previously assigned solely to the national convention, such as publishing literature and

sending missionaries.

Leonard said the Texas action is significant for several reasons.

"First, because of the numbers involved," he said. "Texas Baptists number almost 3 million persons, roughly one-fifth of the SBC itself. Thus, the changes ... go a long way to making the BGCT the ninth-largest denomination in the United States."

"Second, these changes reflect a general trend among American religious groups to promote regionalism and localism ahead of national denominational alignments."

"Third, the actions come at a time when American religion itself is in a state of permanent transition. Old ways of organizing religious communities—specifically the denominational systems—are realigning, re-forming, reconnecting and, in some cases, collapsing."

## BWA Congress set for 2000

WASHINGTON (BP)—Nilson Fanini, president of the Baptist World Alliance; and Anne Graham Lotz, daughter of evangelist Billy Graham, will head the lineup of speakers for the 18th Baptist World Congress in Melbourne, Australia, Jan. 5-9, 2000.

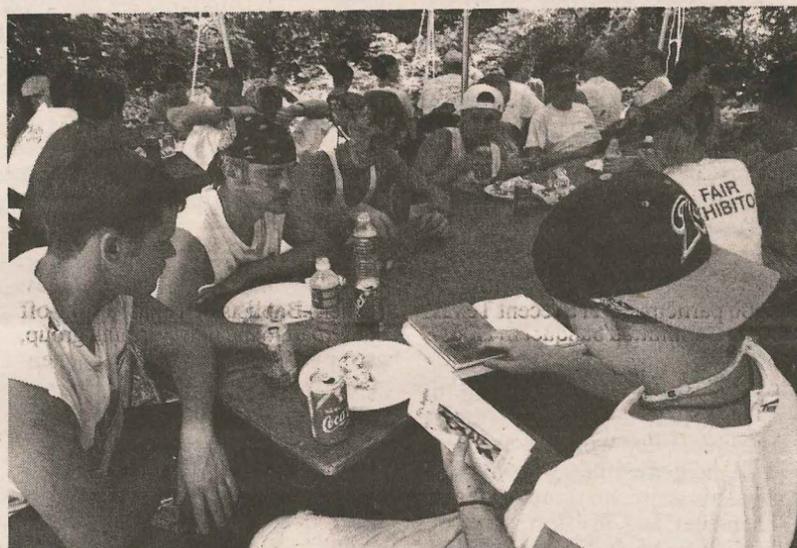
Lotz, whose worldwide profile continues to grow, and Fanini, a Brazilian pastor and global evangelist, and four other Congress speakers were approved during the BWA's General Council meeting July 5-11 in Durban, South Africa.

Other scheduled speakers are Tim Costello of Australia, Bruce Milne of Canada, Emile Sam-Peal of Liberia and Henry Beecher-Hicks of Metropolitan Baptist Church in Washington.

For more information, contact the Baptist World Alliance at 6733 Curran Street, McLean, Va., 22101-6005 or see the BWA website at [www.bwanet.org](http://www.bwanet.org).



# KENTUCKY



**KENTUCKY CHANGERS** ■ Bottom left: Kim Cook, 18, of Crofton Baptist Church, paints under a house's overhang. ■ Upper left: Adam Greene, 16, of First Baptist Church of Owenton saws a board as others look on. ■ Center: Teens take a lunch break. ■ Top right: Russ Lucas, a member of Westport Baptist Church in Oldham County, trims a roof line. ■ Middle right: "Papa" Joe Ball, of Summit Hills Baptist Church in Shepherdsville, teaches a roofing lesson to Leslie Blevins, 17, of Friendship Baptist Church in Campbellsville. ■ Bottom Right: Brook Tillett (left), 17, of Family Worship Center in Stanford, holds paint for Katie Rousey, 17, of Hustonville Baptist Church.



## Kentucky Changers build relationships, bridges for gospel

Continued from page 1

been a joy to have these kids at their house."

Other Kentucky Baptist teens worked on houses July 4-11 in Frankfort. In all, Kentucky Changers from 34 churches completed 35 projects this summer.

A new venture this year: 30 teens worked to frame in a new house in Hopkinsville, similar to a Habitat for Humanity blitz build. Organizers are looking beyond the rehabilitation projects, wondering if they could work with Habitat for Humanity projects in the future.

The work at Hopkinsville was a homecoming of sorts for Kentucky Changers. The program kicked off there in 1994.

Rick Lucas, who helped launch Kentucky Changers, said he is surprised at the growth the program has enjoyed.

"The neatest thing I've seen has been the network of kids across the state," said Lucas, who now is direc-

tor of missions at Sulfur Fork Baptist Association. "That kind of a network really builds leadership and Christian support for one another."

For many teenagers, this was their third and fourth time back.

"I feel this is my only chance to be a missionary between school and the time until I have to go back," said Brian Pate, 19, who attends Bellarmine College. Pate has worked at Kentucky Changers all five years of its existence.

Melody Parks, a youth leader at Bloomfield Baptist Church in Nelson County, said she appreciates the opportunity for youth not only to talk about Christianity but also to show it in action.

"We always end up with a blessing as much as those we're trying to help," said Parks. "I look forward to this the other 51 weeks of the year."

The teams rely on Christian contractors and builders to show them how to work. Jim Routt, a contractor and member of First Baptist Church

of Sonora, said the work week gives him an opportunity to serve in ways God has gifted him that he usually can't put to use inside a church.

"I can't teach a class or anything," said Routt, a member of Baptist Builders who has worked with Christian construction teams in Honduras. "This is my way to serve the Lord."

Work teams often bond with the owner of the house where they work, said Mary Robinson, who has served as secretary for the projects every year. Some teens stay after their project is done to improve the yard, she said.

One team in Frankfort threw a birthday party for an 82-year-old homeowner, Robinson said. "You hear so much bad about teenagers, but there's a lot of good ones."

Many started work by 7 a.m. or earlier in order to finish before the hottest part of the day. "Someone said we had a 115 (degree) heat index yesterday," said Gary King, pastor of Fairview Baptist Church in Waynesburg.

Lunch is provided by local churches or Woman's Missionary Union groups, spreading out the local support for the teens, who attend Sunday worship services with an area congregation.

After working, teens shower, eat and spend time in worship and prayer groups. Mark Smith, the worship leader in Hopkinsville, said he was impressed that the youth were focused so well on God.

"It's so easy to challenge them to be concerned for the poor, to witness to their friends, to basically be everything that God calls them to be," said Smith, youth minister at Immanuel Baptist Church in Lexington.

"I think generally, people underestimate the potential of teenagers," he added. "I think God expects a lot more out of them than we do."

For more information about Kentucky Changers, contact Mike Markham of the KBC Brotherhood department at (502) 244-6489 or (888) 254-5720.

## WESTERN RECORDER

P.O. Box 43969  
Louisville, Ky. 40253  
(ISSN 0043-4132)

**MARK WINGFIELD**  
Editor

**DAVID WINFREY**  
News Director

**MAURI SMITH**  
Marketing & Business  
Manager

**C.R. DALEY**  
Editor Emeritus

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

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## Who's the minority?

Are we really ready for the full logic of ridding Republic, Mo., of that dangerous "fish" symbol?

The case is made, on Baptist grounds, that "the First Amendment is intended to protect the religious rights of all citizens, not just the majority" (July 21, page 5). The assumption is that if even two or three citizens object to a religious symbol on public property or at public expense, it cannot be allowed in the name of freedom.

Some of us—maybe not many, but "the First Amendment is intended to protect the religious rights of all citizens, not just the majority"—object to the teaching of evolution in public schools on religious grounds.

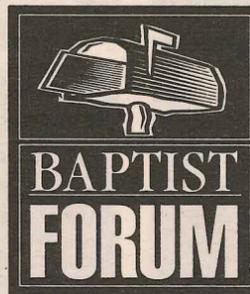
Some of us—maybe not many, but "the First Amendment is intended to protect the religious rights of all citizens, not just the majority"—object to passing out birth control, encouraging abortion or using "Heather Has Two Mommies" at taxpayers' expense on public property. Whatever happened to the ACLU's concern for minorities?

Some of us—maybe not many, but "the First Amendment is intended to protect the religious rights of all citizens, not just the majority"—object to using literature texts laced

with profanity and vulgarity. Taking the name of the Lord in vain is surely a religious issue. Yet high school students whose parents and pastors work to teach biblical standards of morality often are ridiculed or graded down if they question such assignments.

Taking all religious issues out of public life is a bit like trying to take all the fat out of our diets, safe but pretty bland. Why not, instead, recognize the second clause of that First Amendment and not prohibit "the free exercise thereof" while not formally establishing any one view? Let us be free, for where the Spirit of the Lord is, there is liberty.

R. Charles Blair  
Clinton



## Can't outlaw greed

It is quite evident from the debates in Congress on tobacco, health care and campaign finance reform that the tobacco industry, the insurance companies and wealthy special interests have the Republican Party in their hip pockets. Even though there are a few courageous Republican congresspersons who are bucking their party on

these issues, the driving force that motivates the GOP and the aforementioned entities it represents is greed.

Directly and indirectly, the love of money, or greed, is the root cause of society's declining morality. Individual and corporate greed is so much a part of our culture it has become a family value. Even most clergy and theologians are conspicuously reluctant to address the problem. To most of the world's population, enough is a feast, but to the greedy, enough is never enough. Will the Christian Coalition, Family Research Council and other conservative organizations run full-page newspaper ads denouncing the sin of greed?

A Russian proverb says, "When money speaks, the truth is silent." Can we really get to the truth on the tobacco, health care and campaign reform issues when the politicians' pursuit of unreasonable profits for the tobacco companies, insurance companies and other corporations is the main factor driving the political debate? It is done at the expense of the greater good of all our people.

We can't pass laws banning greed, but as individuals and corporations, we can renounce the greed in our own

lives and begin to care more about the well-being of our neighbors.

Paul L. Whiteley Sr.  
Louisville

## Thanks for Sonburst

Stony Point Baptist Church recently hosted the Sonburst creative ministry team. Positive comments are still being heard throughout the church. It's such a refreshing change to see young adults committed to the cause of Christ. Their commitment is evident by their willingness to sacrifice a summer vacation to work as camp counselors and travel to area churches promoting the message of Jesus Christ.

The ministry of the Sonburst team should cause all of us as Baptists to accept the fact that God has within his power many different ways to reach lost people. Granted the ministry of the Sonburst team is different and unique in its presentation. However, the bottom line is results. Did we get results at Stony Point? You had better believe it!

Shortly after the team left, the young people at our church pretty much demanded the right to perform the same skits they saw the team perform. Thank you, Sonburst team.

Curtis L. Eidson, pastor  
Stony Point Church  
Albany

## On the pope and Spong, and right and wrong

What a season for believers. And what an opportunity for columnists and editorial writers to shoot at the fish crowded into the barrel of religion news.

The pope decrees what Roman Catholic academics must believe about such subjects as the ordination of women (no) and has written into Canon Law "just punishment" (what?) for dissenters (who?). This signifies a strong endorsement of the literal interpretation of doctrines whose broader understanding has absorbed the attention of Catholic theologians around the world.

Indeed, the work of theologians, it might be said, is to examine, as Jesus did, the corn yield of religious teachings, to strip away the layers of dead sheaves that guarded the early growth of its kernels and to lay them open, ripe and true, for our nourishment.

John Paul, however, wishes his legacy to be a faith without ambivalence by standing in the doorway of St. Peter's and investing with infallibility a message to women: "This far and no farther."

The pope, in other words, wants the boundaries of Catholic teaching to resemble less those of a harvest and more those of a football field: You must play within the chalk marks and you must follow the rules or you will be thrown out of the game. Only that clarity in belief, he feels, can properly unite and identify Catholics in the ooz-

ing protoplasm of modern culture.

At the same time, Episcopal Bishop John Shelby Spong of Newark, N.J., tells believers that in the future there won't be any field at all, no game rules, nobody punished, no score, no scorekeeper for that matter, and, in effect, no game.

His new book, "Why Christianity Must Change or Die," denies the validity of any literal religious doctrine at all. For example, faith's future for him leaves no room for a personal God. Save time, he implies, and mail your prayers not to such an outmoded deity but directly to the Dead Letter office.

In offering his Twelve Theses of "Virtual Atheism," Spong is not modest in ranking himself with prophets ahead of their time such as Galileo, Newton, Darwin and Freud.

It is easy to criticize these very different overtures, one from a great religious leader who feels that unquestionable literal doctrines alone can bind Catholics into a discernible religious community. The other is from a prominent but lesser religious leader who wants to strike off the shackles of theological literalism from church teaching even if he slays belief and the believer at the same time.

If it is fun to shoot such thrashing fish, it is better to try to tease out an understanding of these extraordinarily diverse proposals.

The most important dynamic in the pope's pronouncement is his

insistence that Catholicism must have a differentiating identity in a relativistic and standard-free world. Spong, a footnote and no more in religious history, offers a valid counterpoint in saying our understanding of faith needs re-examination, that we must, as Paul wrote, put away the things of a child if we are to be spiritual adults.

These men are, strangely enough, on the same track if at cross purposes. Their prescriptions need to be combined. For faith, as the pope says, needs content, but it also needs, as Spong perhaps unknowingly suggests, mystery as well.

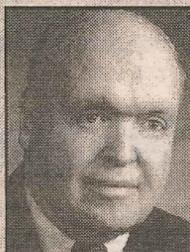
Combine them, ignore the excesses that will be trimmed away from their statements anyway, and you may see Christianity's millennial struggle: To preserve its identity while deepening its understanding of the real meaning, spiritual in nature, of teachings richer and more demanding than the literal way they are told.

To shuck off the concrete idea of God's creating the world in six days is, after all, only to discover the stupendous religious mystery of the exploding galaxies about us. Both men, beneath the surface of their words, bid us to take a look at that from a religious viewpoint.

These are hard sayings but, in context, they lay down the challenge of the dying century: to drink deeply, or not at all, from the deep well of religious truth. (RNS)

Eugene Kennedy, a longtime observer of the Roman Catholic Church, is professor emeritus of psychology at Loyola University in Chicago and author most recently of "My Brother Joseph."

## COMMENTARY



Eugene Kennedy

## 'Shall We Gather...'

Robert Lowry, a Baptist preacher, said he often had wondered why so little had been written about the "river of life." He quoted a New Testament Scripture from Revelation 22:1: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

In the oppressive heat of a summer afternoon in July 1864, Lowry rested on a couch at his Brooklyn home and pondered these words. The lines of the hymn began to form in his mind.

First there was the question of Christian inquiry, "Shall we gather?" Then the answer of Christian faith, "Yes, we'll gather." Soon the words and music were complete.

Lowry, then 38, was a man of many talents who possessed a keen sense of humor. Pastor of Hanson Place Baptist Church in Brooklyn, he was an excellent speaker who loved to preach yet found great joy in composing music.

The song, written in Brooklyn, crossed the nation to the state of Washington. There early in this century it touched a lad—William O. Douglas—who would serve 36 years in the United States Supreme Court, longer than any other justice.

As his life came to a close, his memory recalled this song of his childhood, and he asked that it be sung at his funeral. And it was, by the United States Army Chorus.

William J. Reynolds  
Southwestern Seminary

## HE SAID/SHE SAID

### A long simmer or flash in the pan fuel heated conversations

#### HE SAID



Mark Wingfield

Alison and I don't argue often, but it dawned on me the other day that some of our little verbal spats get started because of wrong impressions.

A misunderstood word, a certain tone of voice, the pressure of the day. All become sparks for igniting a heated exchange.

I'm especially sensitive to the tone of voice issue. Something goes wrong, and Alison blurts out her frustration with an unmistakable air of disgust. I'm the one listening, and so my first instinct is to think she's mad at me. Even though most of the time what she's upset about is something I had no control over, I assume by her tone of voice that she's blaming me for it. Which causes me to react with a disgusted tone of my own.

Maybe I just have a guilty conscience (if you've been raised in a proper Baptist home, that goes with the territory). But I still fall into this trap every time: If she's mad, she must be mad at me, and I don't deserve it, so I'm going to be mad at her.

I've noticed I do this most often when I connect the wrong dots. For example, one day I came home from work a little later than I had intended (and promised). I entered the kitchen to find Alison stewing. Naturally, I assumed she was mad at me for being late. So when she reported with frustration that the boys had been behaving like hellians, I heard her blaming me for making them act like hellians because I was late and not there to corral them while she finished dinner.

In reality, the boys had been acting like hellians all day long, even during the times I wasn't supposed to be at home. But I didn't know that, or didn't hear it.

I, of course, always initiate conversations in pleasant tones and with non-threatening words. Or so it seems inside my head. Apparently it comes out differently sometimes, though.

You'd think two people with degrees related to communications could communicate better with each other.

#### SHE SAID



Alison Wingfield

Pleasant tones? I don't think I'll touch that one.

I admit my tone of voice is not always what it should be. Sometimes what's going on inside of me comes out in the wrong way.

While I am the stewing type, Mark is the blow-up-and-get-over-it-quickly type. Not a good combination. At least I know what he's mad about, because whatever it is, it just happened. My anger simmers below the surface,

sometimes for days, and then a tiny incident can set me off. That she blows. And Mark has no idea why I lost it.

After 13 years of marriage, I think he should know, because of course he should be reading my mind and know that something has been eating at me for days. The fact that I didn't tell him right away is beside the point. Unfortunately those silly scenes you see on TV where a spouse says, "If you don't know what's wrong, I'm not going to tell you," also happen all too often in real life.

I have to remember that he is male, and therefore clueless when it comes to the female psyche.

It's amazing how much better it is when I do let him know (hopefully coherently) that something is bothering me, whether it is something he's done or just a situation in general, and we can talk about it. Releasing that steam valve every once in awhile (instead of blasting all in sight) really does work.

We need to remember the power not only of our words, but how we say them, to keep in right relationship with each other.

## Hope for churches with dried-up pools

There's a house I drive by every day on the way home from work that always makes me do a double-take. What I see is as predictable as the temperature in July, but I just can't help looking to see if anything has changed in the last 24 hours.

On the double lot upon which this house sits, there is a small swimming pool. It's not big enough really to swim in, but it's deeper than a hot tub. So it must be a swimming pool.

Chaise lounge chairs and other patio furniture sit along the sides of this small pool. And occasionally it looks as though someone has been out there reading or sunning.

The funny thing is, the pool doesn't have any water. It's bone dry, and has been ever since I've been driving by that house.

This makes me scratch my head in wonder. Why would someone adorn a dusty, dry swimming pool with chaise lounges? And if a person wants to sun himself, why do it on the shores of an empty pool?

Maybe it's just an old habit. Maybe the pool is considered to be the place to relax in the sun regardless of whether there's water or not. I can't figure it out.

But I was reminded of this dry pool the other day when a pastor friend was telling me how he felt about his church experience. Most of the members of his congregation, he said, don't come to church expecting anything to happen. And that makes him dread going to church, because he knows nothing is going to happen.

Living out the prescribed routine has become more important than learning anything new or truly experiencing worship. Few people dare to think God might have a fresh word to say.

Or put another way, everyone's hauling their lounge chairs to the same spiritual poolside, even though the pool is dry and has been for years. Maybe no one has noticed that the pool is dry. Or maybe it's just comforting to sit by the beloved old pool regardless of whether there's water or not.

What the church members have lost, the pastor

explained, is a sense of purpose. They know they're supposed to go sit by the pool, but they've forgotten that the reason they started doing so was because there was refreshing water in the pool.

What this pastor described illustrates the condition of many other churches and many other churchgoers. The spiritual well may be dry, but you'll always find a group of people gathered round at the appropriate time as though they don't even notice the drought.

#### EDITORIAL

The answer lies in helping the church (not the building but the followers of Christ corporately) rediscover its purpose. Rick Warren, in "The Purpose Driven Church," explains that the purpose of the church is not to sit in dry dock. Rather, it is to ride the spiritual waves originated by God.

Then he adds this: "God's Spirit is moving mightily in waves around the world. My prayer at the start of each day goes like this: 'Father, I know you're going to do some incredible things in your world today. Please give me the privilege of getting in on some of what you're doing.' In other words, church leaders should stop praying, 'Lord, bless what I'm doing' and start praying, 'Lord, help me to do what you are blessing.'"

That may sound like a scary prayer, but remember this: It's a lot better than jumping into a pool with no water. Surfboards are useless without water and waves, and churches are lifeless without the wave of God's Spirit.

What would happen at your church if every activity, every event, even the place and time you meet was evaluated against the purpose of the church? What activities are the spiritual equivalent of placing lounge chairs around an empty pool? And what is being done to find new pools springing up in unexpected places?

Dry spiritual pools cannot be filled by human hands. Only God brings life and the movement of the Spirit. But thirsty people diligently seek out water and run to it, wherever it is to be found.

— Mark Wingfield

### 'Where are the other nine?'

By Jeff Eaton

*Jesus asked, "Were not all 10 cleansed? Where are the other nine? Was no one found to return and give praise to God except this foreigner?" (Luke 17:17-18)*

For many years I have understood this passage to be about thankfulness. And it certainly does teach the need for us to be thankful. But there is a more important ingredient to the text. Prior to the excerpt printed above, Luke leads us to the important phrase, "And he was a Samaritan." Without this phrase the text would deliver a message strictly of thankfulness. But Luke tells another story.

As Jesus enters a certain village 10 lepers approach him from a distance. They cry out to Jesus, "Have mercy on us!" Why cry "Have mercy on us"? Have they been taught that God had given them leprosy? So, Jesus Master, "Undo what God has done!" they cried. Have they been a part of a soci-

ety so merciless that they know their only hope is in this greater physician named Jesus?

Jesus instructs them to go show themselves to the priest. As they go they are cleansed of their leprosy. On their journey they discover they now have new skin. Can you imagine the expressions they had as they noticed this newness on each other?

One realized he was healed. He returned to bow at the feet of Jesus and say thanks. And Jesus asked, "Where are the other nine?"

Coverage of this passage suggests that the 10 lepers were made up of nine Jews and one Samaritan. Jesus had told the 10 to go and show themselves to the priests. There is a reason for this. Ceremonial law deemed it necessary for the priests to declare them clean. Once he declared them clean they could fit into society again.

But there is a catch here. The Jews knew they could go to the priests for declaration of being clean. But what about the Samaritan? The priest would

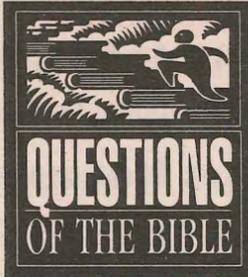
have condemned him as unclean even if he was healed of leprosy. Why? He was a Samaritan! This is the crux of the test. He knew he wouldn't be declared clean by the priest. So he went to say "thanks" to the one who healed him.

Remember, it is one thing to go to the priest; but it is quite another to go to the High King! Where are the other nine?

Nine Jews are fitting into society again, happy to be normal. Are they now staying away from Samaritans? Isn't it funny that while they were lepers they were with one, but after being healed they separated again. Isn't it funny that they could be in a leper colony together, but not go to church together.

The main point of the text is mixed with the challenge to say "thanks" and the challenge to accept. We should realize that we were unclean, too. Our thankfulness should consist of understanding that God's grace stooped low enough to reach us. Our thankfulness shows that we understand that he receives us. Thank you, Lord, for receiving me!

Jeff Eaton is pastor of First Baptist Church of Lawrenceburg.



# RESOURCES

## This week's questions:

■ How should a two-career couple determine when to move for a job opportunity presented to one or the other?

■ What should I do with my children during communion?

**Q. My finance and I both have careers to which we are committed; we also are committed to our relationship. We realize it is likely that over the years we will have to make some difficult decisions regarding whether to move for my job, whether to move for her job, etc. How do we make such decisions?**

Even though you likely will have some difficult decisions to make, the fact that you are not only committed to your own work, but also to each other will help tremendously.

Many couples today who have two careers to juggle find they must narrow their list of possible choices to places in which both can find suitable employment. Of course, there might be times when one of you has a job more suitable than the other. Therefore, it is important for each of you to think about what you want in your careers (what you believe to be essential as well as what you can give up if necessary) and be able to communicate that openly with each other.

It is important that you make these decisions as a couple rather than one of you simply giving in to the other. In this situation, not stating your needs or simply giving in could lead to resentment later which will ultimately harm your marriage.

Be sure to make each decision a matter of prayer. This should help you

move from the question "Should we move for him/her?" to the question "Where does God want to use us?" Have faith also that God has a plan for you and will guide you if you seek God's will.

Seek out other couples who have been in this situation. Hearing how they have faced such decisions, what they have found helpful, mistakes they have made, can help you in making your decisions as a couple.

Being happy in your work and marriage is important. You can make that happen, but it takes work, communication and commitment. Good luck! — Susan Howell



**Q. What should I do with my children during communion?**

Because communion and baptism both are concrete acts of worship, children take special interest in them and want to participate. Some parents duck communion services altogether. Others squirm more than their children as they anticipate the questions the service will raise. Take heart! The questions can be the beginning point for your child's understanding of what it means to follow Jesus.

Very young children can be told they must wait until they are older to participate. Older children should be told that commitment to Christ comes first and can begin conversations with parents, teachers and ministers about

what that means.

Talk with children about communion in concrete terms. Tell them the supper helps Christians show their love for Jesus in a special way. Older boys and girls can begin to grasp the symbolism of juice and crackers as representative of Jesus' blood and broken body, but younger children simply need to be told that the supper reminds us of Jesus, and of his love for us. That is why we eat "in remembrance" of him.

Parents and worship leaders must walk a line between explaining and preserving the special significance of the supper and protecting the child from feelings of being left out. I know a church that serves grapes to their children in an effort to include those who have not yet made a commitment to Christ. Grapes have the potential to become juice, just as most children are in the process of becoming followers of Jesus. Children can also touch and handle the trays as they pass by, and can even hold the bread or juice for you as a way of being included. — David Garrard

*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](mailto:wesrec@ntr.net).

## CHARITABLE

### Retirement planning with charitable gifts

By Laurie Valentine

Would you like to accumulate more for your retirement years on a tax-favored basis than you are currently able to do through Keogh,



401(k) or other qualified plan contributions and provide important future financial support to one or more charitable causes? If your answer is yes, consider a deferred charitable gift annuity.

A deferred charitable gift annuity is an agreement between a donor and a charity under which the charity agrees to pay the donor, beginning at some future date, a fixed sum each year, for the donor's lifetime, in exchange for the donor's gift to the charity. Even though the annuity payments to the donor do not begin immediately, the donor is entitled to a current charitable income tax deduction.

For example, Dr. Sue, age 45, wants to make a gift for international missions. She also would like to continue to set aside funds for retirement even though she no longer can make tax-deductible contributions to her retirement plan and IRA. She can make a gift of \$10,000 to the Kentucky Baptist Foundation for international missions in exchange for a deferred charitable gift annuity that will begin to make payments to her at age 65. Her charitable income tax deduction will be approximately \$5,700 and the Foundation would agree to pay her \$2,180 each year for her lifetime, starting at age 65.

What if you do not know exactly when you will retire? If retirement is many years in the future, selecting the annuity start date when the deferred charitable gift annuity contract is signed may not be appealing.

In a recent private letter ruling the IRS approved a deferred gift annuity under which the donor retained the right to elect when the annuity payments would commence. Rather than having to choose the gift annuity payment start date when the charitable gift is made, the donor/annuitant can be given the right to select when the annuity payments will start years in the future. This new development makes deferred gift annuities an even more attractive retirement plan supplement option for charitably inclined individuals.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.

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# KENTUCKY

## Partnership 2000 receives Gheens grant

LOUISVILLE—The Gheens Foundation has awarded a \$1.25 million grant to Kentucky's three Baptist colleges—Campbellsville University, Cumberland College and Georgetown College.

The gift is in support of the schools' joint fund-raising campaign—Partnership 2000.

"The Gheens Foundation has had a long association with these institutions, and we are proud to be able to support them and this worthy cause," said James Davis, executive director of the foundation.

"Campbellsville, Cumberland and Georgetown do a great job in providing a values-based approach to higher education and we at the Gheens

Foundation have great respect for the work they do," Davis added. "It is through our support and this gift to Partnership 2000 that the three schools will be able to continue to do the work they have done so well all these many years."

The Louisville-based Gheens Foundation is a charitable organization with a long history of supporting education.

The award to Partnership 2000 is the campaign's largest gift to date.

The primary thrust of Partnership 2000, a three-year, \$45-million campaign, is to continue to provide a maximum number of deserving students with scholarships, grants and other forms of financial aid, said Roy Hon-

eycutt, campaign co-chair.

The effort also will address capital projects at each school.

Joining Honeycutt as co-chair is former Kentucky Gov. Martha Layne Collins. Other members of the Partnership 2000 leadership committee include William Crouch Jr., president of Georgetown College; James Taylor, president of Cumberland College; and Kenneth Winters, president of Campbellsville University.

Partnership 2000 began Nov. 11, 1997, at the Kentucky Baptist Convention in Lexington, and continues through Jan. 1, 2000.

For more information, contact Bob Van Poppel of the campaign office in Louisville, (502) 491-2012.

## 33 couples renew wedding vows

BOWLING GREEN—Wedding bells rang for 33 senior adult couples at First Baptist Church of Bowling Green June 25. And it wasn't a first ceremony for any of them.

In fact, all 33 couples came to renew their wedding vows, some after more than 50 years of marriage.

The mass wedding renewal ceremony was the brainstorm of Francis and Charlene Tallant, who direct the church's senior adult fellowship. They enlisted the help of Pastor Mark Hopper, who performed the ceremony.

In a setting of palms, lilies and candles, the "Wedding March" was played, and Furman and Lucille Wallace walked the aisle to stand before Hopper.

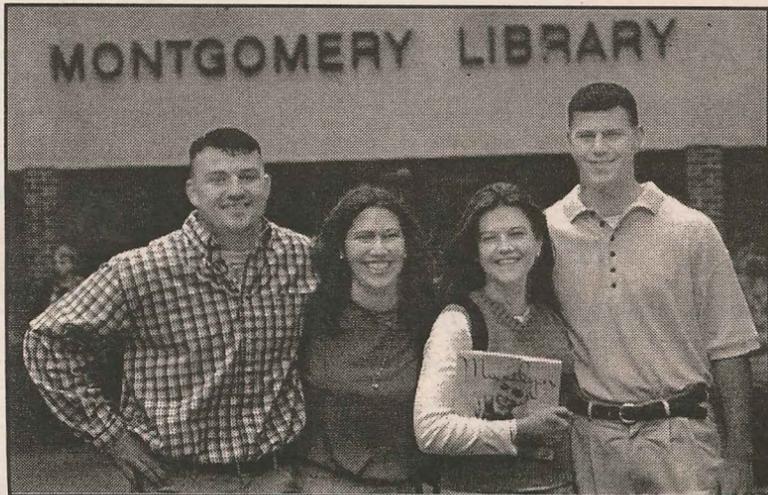
The Wallaces—who have been married 64 years, the longest of any of the couples—wore the same outfits they wore to their original wedding.

Other couples participating in the renewal service then stood and joined the Wallaces as Hopper led them in reciting traditional wedding vows.

A joint reception, complete with three-tiered cake and punch, featured an exhibit of wedding pictures, 50th wedding anniversary photographs and wedding gowns worn by many of the brides the last time they walked the aisle. Of the 33 couples, 15 had been married 50 years or more. One couple, A.R. and Grace Douglas, celebrated their 60th anniversary that day.

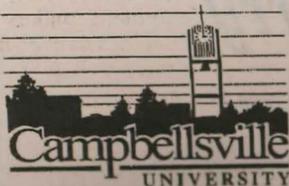
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Applicant must be sensitive to cultural diversity. Please send resume and cover letter, or fill out application indicating position applied for to:

Maryhurst, Human Resources,  
1015 Dorsey Ln., Louisville, KY  
40223 EOE

## NATIONAL NOTES

■ **House overrides abortion veto.** The House of Representatives, as expected, voted July 23 to override President Clinton's veto of a controversial late-term abortion procedure. The bill, which passed 296-132, received the two-thirds majority needed for an override and now goes to the Senate, where the outcome is less certain. If passed, the bill will outlaw a procedure known medically as "intact dilation and evacuation" that involves partially extracting a fetus, feet first, and collapsing the skull in the birth canal by suctioning out the brain.

■ **Senate acts against pornography.** The U.S. Senate approved two provisions last week intended to keep children away from Internet smut. One of the provisions would require schools and libraries receiving federally subsidized Internet hookups to install screening software on computers to prevent children from accessing Web sites containing indecent material. The other would require Internet companies to use personal identification or access codes to assure only adults are admitted to pornographic and other sites deemed "harmful to minors."

■ **House OKs China trade relations.** The U.S. House of Representatives easily approved extending "normal trade relations"—previously known as most-favored-nation status—to China in a vote that divided not only members of the same parties but also evangelical Christians. The House voted 264-166 against a resolution that would have revoked the trade conditions for China that most countries enjoy. The vote came on the same day, July 22, President Clinton signed legislation reforming the Internal Revenue Service. The IRS bill included language changing the MFN designation to "normal trade relations."

■ **O'Landa Draper dead at 34.** Gospel musician O'Landa Draper died July 21 after taking ill suddenly. Draper, 34, died of kidney failure at a hospital in Nashville, his publicist announced. When he was 22, Draper founded The Associates, a group that began with 12 singers and later grew to 60 members. The five-time Grammy nominee had received a Stellar and a Dove award. Recent albums by O'Landa Draper and The Associates include "Reflections" and "Gotta Feelin'."

■ **Arsons meant to start race war?** A man convicted of setting on fire two predominantly black churches in South Carolina in 1995 has testified the blazes were meant to incite a race war. "We were going to see if they (blacks) were going to retaliate by burning white churches," Gary Christopher Cox testified July 21 in a civil suit brought by one of the churches. Macedonia Baptist Church in Manning, S.C., is suing Cox, two other imprisoned Klansmen as well as Horace King, leader of the Christian Knights of the Ku Klux Klan. Two Klan organizations also are named as defendants in the suit seeking unspecified damages.

■ **Clinton vetoes education tax breaks.** President Clinton vetoed legislation that would have provided tax breaks to parents saving money for education, including for private and religious school tuition. The bill would have expanded existing savings accounts for higher education so tax-free withdrawals could be used for education expenses from kindergarten on up. The bill passed both the House and Senate with less than veto-proof majorities.

■ **House backs Endowment for the Arts.** The U.S. House of Representatives has turned back calls by the religious right and other conservative groups to end funding for the National Endowment for the Arts. The House voted 253-173 July 21 to provide \$98 million to the embattled arts agency, as members said the NEA has been reformed in recent years.

■ **Robertson wants to return grant.** Religious broadcaster Pat Robertson has asked his Regent University to return \$1,000 to the Virginia Commission for the Arts because the funds had ties to the National Endowment for the Arts. The money was used to help finance "Pavel's Chariot," a film about the Holocaust.

■ **White won't wear uniform in debate.** Green Bay Packers defenseman Reggie White has been ordered by the National Football League to don civvies the next time he appears in newspaper ads airing his opinions on homosexuality. In the ad, White, an ordained minister who drew the ire of the gay community for calling homosexuality a "sin," offered a defense for his position.

## Conference on Cults

*Monday, August 24, 1998 — Eastwood Baptist Church, Bowling Green, 7:00-9:15 EDT*  
500 Eastwood Avenue

*Tuesday, August 25, 1998 — Yellow Creek Baptist Church, Owensboro, 7:00-9:15 EDT*  
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# ISSUES

## Christian women rank intimacy high in sex needs study

Sex isn't the most important part of sex, according to the opinions of more than 2,000 Christian women recorded in a first-of-its-kind survey.

The research by Archibald Hart, Catherine Hart Weber and Debra Taylor is published in a new book called "Secrets of Eve."

The authors invite men to "walk a mile in their partner's shoes" to become more understanding of the sexual needs of their wives.

Men and women are designed by

God to be different, they explain, and therefore function differently with regard to sex. Yet this often gets overlooked, because male sexuality dominates American culture, they suggest.

When married women were asked what they like most about sex, nearly 80 per-

cent listed physical closeness and more than 70 percent listed emotional closeness.

This finding shouldn't surprise most women, but may be a revelation to men, the researchers admit. Physical and emotional closeness "cuts right to the intimacy issue. ... In women, intimacy is the catalyst for sexual desire."

Women desire intimacy that connects hearts more than bodies, while men look more for the connection of bodies and find it difficult to achieve emotional intimacy, the authors explain.

In addition to closeness, what women told the researchers they really want from their husbands is time together, time for talking, time for romance, to be able to say "not now," to be appreciated for more than sex and to please their husbands.

The book also suggests tips to encourage an unromantic partner:

- Always express your appreciation for the smallest attempt at being romantic.

### Sex and the Christian woman



### The 'energy crisis'

"Many marriages fall apart because couples can't figure out a way to resolve a major dilemma: They want to enjoy a rich and fulfilling sex life but do not have the energy to achieve it. The spirit is willing, but the flesh is weak."

With that explanation as a preface, the authors of "Secrets of Eve," a new book on female sexuality, offer these tips for restoring energy:

- Reorder your priorities.
- Declutter your schedule.
- Make sleep a high priority.
- Get treatment for physical conditions.
- Exercise.
- Resolve emotional issues.

- Never reject romantic gestures.
- Never criticize your partner for not being romantic or initiating romance.

Learn what your partner considers romantic, so you are giving what he likes to receive.

- Don't be afraid to ask for romantic gestures.

Women desire intimacy that connects hearts more than bodies, the authors explain.

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

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**Reservation Deadline: October 7**

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

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

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

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## Research finds Christian women satisfied, 'normal'

For more information about the survey on Christian women's sexuality, see the book "Secrets of Eve: Understanding the Mystery of Female Sexuality" (Word, \$17.99) available at Christian book stores and major secular book stores

Continued from page 1

satisfaction," the authors explain. "Lifelong monogamy is still the best environment in which to mature your sexuality. We believe our research supports this. The evidence from many studies, including our own, indicates that the best and most fulfilling sex is achieved in marriage."

The most common question women asked the researchers throughout the national survey was "Am I normal?"

"All women are concerned about what is and isn't 'normal,'" the authors explain. "They have a need to know how they compare with others because they get so many conflicting messages about sexuality from our culture."

All women ask "Am I normal?" out of curiosity, the authors suggest, but Christian women ask the question with a deeper agenda. "Christian women ... ask it out of concern that their sexual feelings or behaviors may

be violating their integrity as a Christian woman."

Although it is difficult to assign a description to what constitutes "normal," most women responding to the survey have little to fear about being abnormal, the authors say. "Almost every question women asked us could be answered with a resounding, 'Yes, you are normal.'"

In response to questions about what is "normal," the researchers detail answers to eight more specific questions they were asked most frequently. Among those:

■ **What is a normal sex drive for women?** The authors begin by explaining that women as a group experience a lower sex drive than men. "Most men are driven by a strong need for sex, much stronger than what we see in the majority of women," they explain.

"One of the major goals of our study was to find out just how much desire Christian women experienced.

If you believe the secular research, Christians are supposed to be inhibited by their religious beliefs, a stereotype that has been around a long time. ... There is absolutely no evidence to support such a stereotype."

While women report a lower sex drive than men, 70 percent described their desire as either moderate, strong or very strong. Only 4 percent said they had no sexual desire.

■ **How often do other Christian women (couples) have sex while raising kids?** Many women reported that their sexual desire diminished after childbirth or that caring for children left them without enough energy to enjoy sex with their husbands.

Finding the energy for sex was the difficulty women reported most frequently in the survey. Although cited by women of all ages and situations, this concern was voiced most strongly by women with children at home.

But most of the women indicated

they are finding ways around the lack of time and energy. A comparison of frequency of sex rates for women with children at home and women without children at home shows little difference, the authors note.

So what is a "normal" frequency?

"According to most studies on sexual functioning, if you are having sex with your partner between three times per week and once or twice per month, you are within the most common range," the researchers say. "At least two out of every three married women report that they fall within this range of frequency."

But matching a statistical average may not be the most important measure, Hart, Weber and Taylor contend. "The real issue is: Are you and your partner satisfied with your frequency? Do you agree that your needs as a couple are being met? Do you share affection that doesn't have to end with sex?"



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### Come work with us

Since we have formed a new agency to lead and manage both Jonathan Creek and Cedarmore, we have encouraged groups to come and work at either place.

Every week I get calls and questions as to whether or not we would like to have a group come and spend a day or two working on our buildings and grounds. The answer is a resounding, "Yes." We want you to come. We need your help.

Last weekend Cedar-more had a work group from Cynthiana Church. What a work group it was. About a dozen came in Friday morning late, ate lunch and immediately went to work up at the front entrance around the big house. They worked and

worked and worked and by Sunday afternoon it looked like a different place.

They pulled up old bushes that were beyond their prime. They chain-sawed a huge tree that had fallen during a storm a week or two ago. They pulled weeds. They moved. They trimmed hedges. They cleared weeds from around stone fences.

For a day and a half they were in a virtual attack mode, working feverishly in the heat. They did

whatever they could and made such a difference.

This group from Cynthiana came because they care deeply about this place. And their compassionate work demonstrated that care.

In a day and a half they were able to accomplish much that we would not have been able to do on our own at this time. We had some tears as we viewed the results Saturday afternoon.

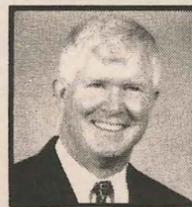
It was a remarkable transformation.

Will you come and bring your group? We will house you and feed you at no cost. And while the work is not very glamorous, when your group leaves you will have a deep sense of service and accomplishment.

We have years of work to do as we seek to improve both Jonathan Creek and Cedarmore. It won't be done overnight. So come work with us, we need your help.

To God be the glory for what he is doing at Jonathan Creek and Cedarmore!

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

## Authors say churches should talk more about sex

By Mark Wingfield  
Editor

PASADENA, Calif.—What's not said in churches about sex could be doing more damage than what some people fear talking about sex would do, three Christian researchers contend.

Catherine Hart Weber, Debra Taylor and Archibald Hart, authors of the new book "Secrets of Eve," contend that by talking only about negative aspects of sexuality, churches create a distorted image of God's plan for creation.

"Ignorance can cause damage even where good intentions prevail," they write in the opening pages of the book. "Often it is what is not talked about in healthy churches that is destructive, not what is. And it is our silence in matters of sexuality that represents the greatest threat of all to our Christian families."

"Our children are being left to their own devices because by and large we as Christians find sexuality too difficult to deal with openly," the trio contends.

The result? Sexual distortions.

This isn't just their opinion. Rather, they are reporting on comments made by more than 2,000 evangelical Christian women who participated in a national survey on female sexuality. Hart, Weber and Taylor conducted the research as a follow-up to Hart's earlier work on

male sexuality, published in a book called "The Sexual Man."

When it comes to understanding sexuality, "we found unequivocal evidence that the main source of information available to our children, both boys and girls, comes from outside the family, from the tainted world of secular, non-moral sources," the authors report.

This is significant for boys, but bears extraordinary significance for girls, the authors say, because development of female sexuality is such a complicated process. Hearing the stories of the women they surveyed impressed the researchers with "how delicate the formation of female sexuality is and how important it is that girls be taught healthy attitudes toward sex."

The starting place is for Christian parents to take responsibility for talking frankly with their sons and daughters about sexuality, the authors assert.

"You are now and always will be the greatest influence on your child's developing sexuality," they explain. "You have at least two reasons to dive in and get going in this area (or if you have already begun, to keep going). First, if you don't teach your children about sex, somebody else will. And that somebody

may give them the wrong information in the wrong setting at the wrong time. Second, God has given you the responsibility to train your kids about their sexuality."

Less than half the Christian women participating in the authors' survey said their parents had talked with them about sexuality. And nearly 10 percent of the women said the first time they learned about sexual intercourse was when they first experienced it.

"Clearly, parents are failing to teach their daughters about the basics of sexuality," the authors say.

The book includes an extended section of advice to parents on how to talk to daughters about sexuality. The three major points are to set a good example, present the facts and approach the child in the correct timing.

The correct time comes sooner than most parents think, the researchers explain. According to their estimates, most parents who have good intentions about talking with their daughters do so two to five years later than they should.

How parents and churches approach discussions of sexuality also is important because of the need to avoid speaking only in negative terms, the authors contend.

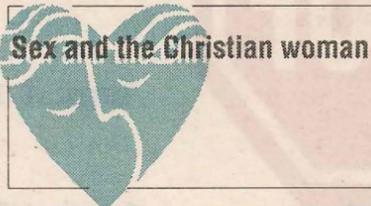
As evidence, they cite the comment of one woman responding to the survey: "I don't know why I have the problems I have about sex. I was raised in a strongly religious home and made to feel guilty about everything sexual. I know my parents thought they were protecting me from the boys in my life, but they went overboard in labeling everything sexual as 'dirty.' Is this what God intended? How will I be able to undo this damage?"

Although not a prevalent finding in the research, the effects of negative-based "toxic religion" were seen, the authors report.

"Religion can distort sexuality," they explain. "Not all religion, only that which has been distorted. ... It is a result of idiosyncratic, highly selective forms of biblical interpretation. Sometimes it is not the product of incorrect Bible interpretation but of unhealthy minds."

The full title of the new book, published by Word, is "Secrets of Eve: Understanding the Mystery of Female Sexuality."

The authors all hold advanced degrees in psychology, marriage and family therapy. Archibald Hart is professor of psychology at Fuller Theological Seminary in Pasadena, Calif. His daughter, Catherine Hart Weber, is a national speaker on marriage and family issues. Debra Taylor is a marriage and family therapist in private practice in Ventura, Calif.



**"Our children are being left to their own devices because by and large we as Christians find sexuality too difficult to deal with openly."**  
Archibald Hart, Catherine Hart Weber and Debra Taylor, authors of "Secrets of Eve: Understanding the Mystery of Female Sexuality"

### TV-3: Service and learning

By Robert Dunston

For the past 10 years, Cumberland College has owned and operated a local-access channel on the cable television system that serves Williamsburg and its surrounding area. TV-3, Cumberland's channel, provides our students with many opportunities to learn and our community with many hours of good programming.

Several times each week TV-3 presents a program featuring college and community news and sports. Newscasts feature interviews with local people who are involved in education, service, leadership and athletics. The stories keep all of us current with

what is happening in our part of the world. Through the newscasts students sharpen their interviewing, writing and speaking skills.

Students work behind the scenes as videographers learning how to set up and videotape interviews, sporting events and other activities. They also learn to edit materials for broadcast and then how to produce and pace a newscast.

Through the years Cumberland's TV-3 has provided varied programming of interest to both our college and community. College music recitals, special lecture series,

chapel services, campus revival services, athletic events and other activities have been videotaped and broadcast so they could be enjoyed by a wider audience. By recording these events and others, Cumberland College is developing a comprehensive archive of our college and community life.

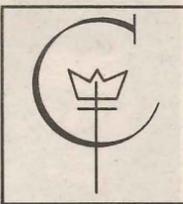
Our first administrator of TV-3, Sam McGill, who recently retired, came to Cumberland College from WBIR in Knoxville. He was invaluable in training and nurturing students in television production. Kevin Grace, a 1998 Cumberland College graduate, now administers the day-to-day operations of TV-3. We plan to have a professor

by the fall 1998 semester who will teach television journalism and production, providing an even stronger academic component to our students' broadcast experience.

Cumberland College realizes the value of encouraging and training young adults for responsible and quality television journalism and production. We want our students to have a positive impact in this powerful medium.

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

CUMBERLAND COLLEGE



### Sheetrock testimony

I do believe that when some Baptist Builders get to heaven, they'll be scrounging to find a work project.

"There's got to be some sheetrock to lay around here somewhere, don't you think, Bob?"

In the last few weeks, dozens of carpenters, electricians, plumbers and just plain volunteers have built three cabins for our wilderness camping treatment program in Bronston. These guys have worked alongside the young men this program cares for, patiently instructing and enduring the steamy summer temperatures.

Among the work crew was a fellow who recently left the pastorate after several years to pursue a full-time construction ministry. "I knew this was where God was leading me, and I wanted to do it while I still had the strength and ability," he said. "It's a great joy to be part of others' dreams and the vision God has for their lives."

Under the guidance of these volunteers, our boys now can say with pride that they helped build the very roofs over their heads. Our pastor/carpenter said it was exciting to watch the boys come alive with their new experiences

and successes.

The influence of these godly men was felt in another, deeper way. The Brotherhood of Yellow Creek Baptist Church in Owensboro held a lay-led revival for four nights at the property.

With sincerity and vulnerability these men shared with our boys their personal stories of trial, faith and restoration. The Holy Spirit was truly part of these services. Boys came to know the forgiveness and love of Jesus. Some of them literally went to their knees with the realization that they want something different for their lives.

"Thank you" seems so inadequate. And what's more, the men who have been in Bronston these last few weeks don't need or expect an outpouring of gratitude. Their reward comes from the building—cabins and relationships. For these fellows, their heavenly reward might be a mansion that's a real fixer-upper.

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

HOMES FOR CHILDREN



Bill Smithwick

# ISSUES

## Clinton gives grants to faith-based groups to fight violence

WASHINGTON (RNS)—President Clinton unveiled a "values-based violence prevention initiative" last week that will make \$2.2 million in grants available to 16 U.S. communities.

The grants are designed to foster collaboration between faith-based groups and community and police organizations in an effort to combat juvenile crime and violence.

"What is working in America is a community-based, prevention-oriented, broad-based partnership to try to bring crime down and bring our kids back and the faith community has an important role to play," Clinton said in announcing the grants.

Sixteen cities will receive grants of \$135,000 each for efforts to address drug and alcohol abuse, gang intervention, job training, conflict resolution and other initiatives.

The grants are an extension of federal programs such as the Justice Department's "Weed and Seed" program, which works to reduce crime and foster alternatives to youth violence.

Clinton held up the example of the Boston TenPoint Coalition and its collaboration with that city's police as "Exhibit A" for future programs.

"Boston's pastors and faith communities took the lead," the president said. "Often, they are the most stable institutions left in unstable neighborhoods."

Pastor Eugene Rivers, co-founder of the Boston coalition, said the grants point out the need for collaboration and faith in fighting crime.

"They send an important message to the country that the federal government recognizes the importance of the faith factor in reducing crime, helping kids avoid violence, increase literacy and secure employment," he said. "It gives legitimacy to the faith-based initiatives in that it indicates the federal government recognizes the legitimacy of such initiatives."



## Are you registered for ... Super Saturday 1998?

**August 8** Ashland: Unity Baptist Church  
Paducah: Lone Oak First Baptist Church

**August 15** Elizabethtown: Severns Valley Baptist Church

**August 22** Lexington: Immanuel Baptist Church

**August 29** Madisonville: First Baptist Church  
Somerset: First Baptist Church

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## When I need a boost

There are few things that give me a boost when I need one like seeing our students work. When I have had enough of the four walls in my office, I like to get out and see what they are doing.

Since there are no sports or other cocurricular activities during the summer, all our students must have jobs. During the school year, students can choose between having a job after school or being involved in a cocurricular activity.

After arriving in my office Saturday morning, I saw three girls making their way to the farm. Until two years ago, farm chores were done only by boys. We now allow girls to work on the farm, and they do a wonderful job.

I walked over to the farm this morning to see what they were doing. When I entered the farrowing house, where the sows have their litters, I saw three girls checking on one of the sows who had a litter of pigs during the night. One girl was counting the baby pigs; "One, two, three, four, ... nine, 10, 11 live ones and one stillborn." Another was recording the information, while a third was giving the sows their morning feed. If you have ever watched pigs eat, you know they can never be fed soon enough or given enough to eat.

When I walked back outside, I saw one of our boys cleaning rabbit cages, which had just been donated by a new friend in Ohio. We raise a few rabbits as part of our 4-H program. Nearby, one of our girls was helping run the mix-mill, which mixes grain for our livestock. As I walked back to the main campus, I saw four of our farm boys out in the garden picking tomatoes, peppers, squash, etc. to be served in our dining room.

Back on this side of the creek I watched (and offered some advice) to three boys who were

cleaning out some ground drains. Every time we have a hard rain gravel, dirt and sand can partially clog our drainage system, so it is important to keep it clean and free of debris.

Earlier I watched two groups of four boys each with weed trimmers begin to trim the grass along our sidewalks, trees, steps and other areas. I watched about 25 boys down the street being given their building cleaning assignments. We have 15 major buildings on our campus. Each of these buildings is cleaned daily by our students. This includes two dining rooms, 46 classrooms, a library, offices, a chapel, two gyms, three dozen rest rooms, four dormitories and much more. Oneida has never had a janitor in our 99-year history. Our students always have been given the responsibility to clean and care for our campus.

Later, I heard the garbage truck running. I have spent many, many hours in our trash compound. It is hard to believe the amount of trash we have each day. We have two garbage trucks we use to haul to the landfill all that cannot be recycled. I watched as three of our boys picked up cardboard and put it into a trailer to be recycled. Likewise, another boy was picking up all the pop cans. Additionally, we recycle most of our plastic bottles and jugs.

Across our campus boys and girls were doing other chores; mowing grass, sweeping sidewalks and cleaning the dining room. There is just something about seeing these students busy doing work that needs to be done, while learning responsibility and job skills.

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

## Mission to Alaska

Five students joined two staff members and the director of missions for Bell Association in mission work on Prince of Wales Island, Alaska, June 18-29.

"The team experienced a true mission setting," reported Academic Dean Malcolm Hester.

The team assembled in Ketchikan, Alaska, on June 18 and took a three-hour ferry ride to Prince of Wales Island. Hosts Dean and Nadina Blakenship are 1987 Clear Creek alumni.

Jodie Buck directed a vacation Bible school training seminar for the team. The group divided into teams and prepared materials to use the following week. Each team was organized to also provide leadership for nightly revival services. The teams worked in the towns of Thorne Bay, Craig and Hollis.

The Blankenships regularly worship with 10-15 people at the Thorne Bay mission. Ken Clark, Bruce and Mary Lou Walzer directed this outreach and saw 40 children enrolled in vacation Bible school with three professions of faith. The closing family service combined with the Community Church and more than 100 attended. About 15-20 attended the night-

ly revival. One evening a man left the service early saying, "I'm not hooked."

Todd and Jodie Buck and Charlie Dean formed the team in Craig. The vacation Bible school enrolled 16 children. Discipline problems frustrated the team, but at the close of the week, a boy accepted Jesus as Savior. Attendance at the Craig revival services was low.

Jeff and Leslie Foster and Hester ministered with the Hollis congregation. Vacation Bible school involved 14 children including some from "down South"—Washington and Canada. Revival services reached 15-20 each night. Student Jeff Foster preached four services. The team visited most of the homes in the community by the end of the week, often encountering unconcern.

A community "singspiration" at Craig on the concluding Sunday afternoon met with "great success." All three teams participated with special music. Team members expressed thanksgiving "for the opportunity to share the gospel in Alaska."

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Missionaries to Bolivia forsake comfort to share gospel

SANTA CRUZ, Bolivia (BP)—While scientific advances bring the world speedier communication and more creature comforts, Cynthia Martin is preparing to nurture her two boys in a home without running water and electricity.

Martin and her husband, Tom, are leaving a missionary ministry in Santa Cruz, Bolivia, a South American city of about a million people, to move into the remote village of Urubicha, with scarcely 3,000 residents.

Their new ministry reflects a Southern Baptist International Mission Board effort to assign missionaries to reach every people group in the world with the gospel.

The Martins are among four Southern Baptist missionary couples gearing up to move to remote areas in Bolivia.

The Martins will work among the Guarayo people. Three other couples will live at or near settlements of Que-

chua Indians homesteading about 100-acre plots of land northwest of Santa Cruz.

"There's no running water, no electricity. We'll have to raise our own chickens," Martin said. The nearest electricity and telephone lines run through Asencion, an hour-and-a-half drive away, some of it on planks bridging a swamp. Fewer than 35 adult believers worship among the 16,720 Guarayo people.

In another area, Quechua Indians, descendants of the Incas, are being lured by homesteading offers from the government to move from a high mountain region to agricultural lands in southeastern Bolivia.

Agricultural missionary Terry Waller and veterinary missionary Toby Hoover are moving near one of the settlements. It's about a two-hour drive—in dry weather—from Santa Cruz. Few of the roads are paved.

Waller's wife, Kathy, teaches Que-

chua women nutrition, hygiene and how to cook with soybeans, one of the main crops of the area. Mrs. Waller, who was a pre-med student in college, also gives shots and helps with other medical problems.

Hoover will teach discipleship classes and equip veterinary technicians to multiply his ministry to the Quechua. He will also instruct the Quechua in vegetable gardening.

His wife, Cindy, travels with him and instructs the women in health and nutrition. After she learns Quechua, she will also teach Spanish and reading. While Quechua is their primary language, the people also must know Spanish to read newspapers and legal documents and help their children with homework. Schooling in the settlements is in Spanish.

The Hoovers have been leaving at 5 a.m. each Sunday to help with discipleship at a Quechua congregation. They usually get back to Santa Cruz

late Sunday night. There are no organized Quechua churches.

"The three most difficult things to change in a culture are religion, diet and hygiene. We'll be trying to change all three," Mrs. Hoover said.

Malcom and Debbie Massey are also part of the Quechua team. Massey has located one Quechua believer, Sinforiano Sanchez, who sells Bibles and Christian music tapes in Santa Cruz and Montero street markets. The Quechuas have a literacy rate of about 50 percent.

In August, the Masseys will move to Comarapa, where they already have shown the "Jesus" film and established some contacts. On a previous visit, the people had begged them to stay. "Our hearts go out to this area," he says.

"I have just been overwhelmed at the response to Jesus," Mrs. Massey said. "They want to hear every story and hear every word."

**"There's no running water, no electricity. We'll have to raise our own chickens."**  
Southern Baptist missionary Cynthia Martin



**ON THE AIR** Program director Elmer Amaya (left) and Southern Baptist missionary Mark Grumbles take phone calls from listeners during the "Family Harmony" radio program. The show, produced by Baptists in El Salvador, has penetrated prison walls and the hearts of thousands of people across El Salvador and Guatemala during its 13-year ministry. An average of 20 people per month write to the show indicating they've accepted Christ as their personal Savior as a result of the ministry. (BP photo by Terence Longbottom)

## Baptists salvage young Gypsy lives in Romania

BUCHAREST, Romania (ABP)—Nothing distinguishes cold, hungry Romani, or Gypsy, children from cold, hungry children of any description.

Except the way they're treated as the children of society's outcasts.

Most of the world despises Gypsies. They are the poorest of the poor—existing on life's fringes; battered by high rates of death, illiteracy, crime and unemployment; and threatened by extreme persecution, from citizenship restrictions to mob violence.

That situation prevailed in Bucharest, Romania, until the people of Providence Baptist Church there became inspired by a challenge in 1992 from Cooperative Baptist Fellowship missionaries "T" and Kathie Thomas.

Overflowing with happy Gypsy children, the Ruth School now stands as "a tribute to how love has overcome prejudice in one of many places

around the world populated by Gypsy people," Thomas said.

About \$73,000 of the \$145,000 needed to build the facility came from the Cooperative Baptist Fellowship or CBF-related individuals, churches and organizations, said Providence Pastor Oti Bunaciu.

"Our church was moved by the dedication and commitment of brothers and sisters in America, the United Kingdom, Austria and elsewhere who wanted to share in our vision in a practical way," he said.

The Bucharest school struggled into existence in 1992 in the church basement with 15 students. Then it operated mainly as a day-care center run for several hours a day so children could learn, play and eat a basic meal.

Enrollment reached 50 in the first two years, and Romania's Ministry of Education agreed to grant formal accreditation.

Since then it has operated as a full-

ly recognized elementary school (ages 7 to 11, plus older problem children) that prepares children for further education—and life.

Ruth School also offers day care for students and others, basic medical care and food. For some children, it's the only meal they get each day. Local church leaders plan to expand facilities and enrollment and conduct other spiritual and physical ministries to the Gypsy community.

The first eight years of school are compulsory in Romania, but many children in the area, especially the Gypsies, don't attend due to poverty, illiteracy or lack of encouragement and expectation in the struggling Gypsy community.

Amid such forces, another Baptist volunteer marvels at how members of Providence Baptist Church, led by their pastor, "have grown spiritually as they have touched the lives of the outcasts."

### WORLD VIEW

■ **South African Baptists move toward integration.** Leaders of the Baptist church in South Africa have endorsed an integrated Baptist convention, marking a clear cut with the nation's segregated history. Representatives from the Baptist Union of South Africa and the Baptist Convention of South Africa signed a statement recommending the churches' hierarchy help unite the two bodies. "We urge the respective executives to implement our obedience to God in the speediest possible way," the statement said.

■ **More than 600 find Christ in Portugal.** During a recent crusade in Portugal 16 evangelistic teams reported 672 people prayed to receive Christ as Savior, 44 indicated a call to full-time ministry and 138 recommitted their lives to God. A week of evangelistic outreach in Portugal culminated in a victory worship service in Lisbon. Special evangelistic emphases will continue through the summer as Baptists reach out to people attending Expo 98, the last world's fair of this century, running through Sept. 30 in Lisbon.

■ **Salvation Army in U.K. to shed military uniforms.** In an effort to shake its "quaint and Victorian" image, the head of the Salvation Army in the United Kingdom and Ireland has decided to do away with the group's dark-blue uniforms. "People love us very much in a sentimental way, but without any clear idea of what we're about," said Commissioner John Gowans. A recent survey revealed that most Britons are more familiar with the group's brass bands and trademark uniforms than their good works, such as feeding the hungry and disaster relief efforts. The Salvation Army was founded in London in 1865. It has 1.7 million church members in 103 nations worldwide.

■ **International group criticizes U.S. persecution bill.** The World Alliance of Reformed Churches, the international body that represents 214 Reformed and Presbyterian churches around the world, has criticized congressional efforts to pass legislation penalizing countries that infringe on religious freedom. "If this bill is passed, vulnerable people—Christian minorities in countries like China, Indonesia, Pakistan, Sudan, Iraq—will be affected," said Seong-Won Park, the alliance's secretary for the department of cooperation and witness. "The concept of religious freedom should be imposed by the political authorities of other countries."

■ **Swiss Christian to head World Alliance of YMCAs.** An evangelical Christian from Switzerland has been chosen as the next president of the World Alliance of YMCAs, the world's largest Christian youth association. Martin Vogler, 48, succeeds outgoing president David Kwang-sun Suh of South Korea to head the Geneva-based organization that has about 30 million members in 128 countries.

# PEOPLE

## PRAYER PARTNERS

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

■ Kentucky church planting/evangelism team in Moscow July 22-Aug. 4.

■ Kentucky construction/evangelism team in Tikhvin, Russia, July 29-Aug. 11.

■ Ryszard Gulkowski, general secretary of the Baptist Union of Poland, as he works with the Union's 64 churches and gives leadership to the Kentucky/Poland mission partnership.

■ Kentucky mission teams working in New England this summer.

■ Follow up for children attending Baptist Convention of New England Children in Action Camps, July 20-27.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Mount Hermon Church called **Larry Franklin** as pastor. He began his new ministry June 14. Former Pastor **Lon Cullen** resigned May 3 to become pastor in Vincent, Ala.

■ **CADIZ**—Liberty Point Church ordained **Kenny Goodwin** to the deacon ministry July 12. **Darren Gaddis** is pastor.

■ **FISHERVILLE**—First Church ordained **David Pearson** to the gospel ministry July 19. Pearson resigned as minister of children and youth effective Aug. 2 to serve two years with the International Mission Board in Thailand. **Orion Bell** is pastor.

■ **GEORGETOWN**—Dry Run Church called **Shayne Terrebone** as pastor. He began his new ministry July 19.

■ **LOUISVILLE**—Shively Heights Church will host **Ann Downing** in a gospel music concert Aug. 9 at 7 p.m. For more information, call (502) 447-9544. **Chris Butler** is pastor.

■ **MADISONVILLE**—Park Avenue Church called **Doug Anderson** as pastor. He previously was pastor at Henderson Memorial Church in Hopkinsville. He will begin his new ministry Aug. 2. Also, Interim Pastor **Ralph Gill** recently completed more than 10 years of ministry at Park Avenue Church. He will be available for supply, interim and revivals. Contact him at 1001 Arrowhead Dr., Madisonville, Ky. 42431 or (502) 825-8872.

■ **MARION**—Second Church recently called **Ed Boone** as interim pastor.

■ **OWENSBORO**—**Sam Galloway** resigned as pastor of Wing Avenue Church to become minister of education at Tusculum Hills Church in Nashville. He began his new ministry July 20.

■ **PRINCETON**—**Woodrow Thompson**, age 84, died June 26. He was pastor of Larrowwood Church in Elkhorn City, Meatherbone Church in Edmonton and First Church in Jackson. He is survived by his wife, Ola Mae, a son and two grandchildren.

■ **SANDERS**—**Earl Pinkston** resigned as pastor at Jordan Church effective July 26 and has been appointed by the International Mission Board for a two-year assignment in Malta.

■ **SCOTTSVILLE**—Scottsville Church will host the 150th anniversary celebration of Allen Association July 30 at 7 p.m. **Floyd Price** is pastor. For more information, call (502) 237-3451.

■ **SMITHLAND**—Good Hope Church recently called **Mike Templeton** as pastor. He previously was pastor at Carrsville Church.

### CORRECTION

New Salem Church of Nortonville was presented May 3 with a two-octave set of handbells by **Herbert and May Downey Barnard** in memory of her family, the Herman and Hazel Toy Gladdish family. **Gary Pate** is pastor.

## New missionaries appointed

**RICHMOND, Va.**—Clay and Connie Cartwright recently were appointed by the Southern Baptist International Mission Board to be missionary associates in Russia.

Since 1997, they have been missionaries-in-residence at Bethlehem Baptist Church in Louisville.

Cartwright will promote religious education in the churches and Mrs. Cartwright will be involved in a variety of outreach ministries.

Cartwright formerly served in Russia through the board's International Service Corps program.

Also, former Kentuckians **Phil and Donya Kesler** were appointed to serve in Brazil. Kesler will start and develop churches and Mrs. Kesler will be



Cartwrights



Keslers

involved in a variety of outreach ministries.

Recently he was pastor of Alton Baptist Church in Leavenworth, Ind., and programs coordinator for the School of Christian Education and Leadership at Southern Baptist Theological Seminary in Louisville. They are former members of Highview Baptist church in Louisville.

## KBHC names communications head

**LOUISVILLE**—Chris Boyer recently joined Kentucky Baptist Homes for Children as director for communications. For the past three years, Boyer has been managing director of Stage One, Louisville's professional theater for young audiences.

Boyer began his career in arts administration with Actors Theatre of Louisville, where he was on staff for five years. Boyer also spent three years as administrative director/assistant artistic director of A.D. Players, a Christian professional theater in Houston.

In joining KBHC, Boyer said, "I am moving back toward the minis-

try-based work I loved at A.D. Players and which I prepared for at seminary."

Boyer is a graduate of Southern Baptist Theological Seminary in Louisville.

"Chris brings to this agency a wealth of creativity and a commitment to our mission," said Brenda Gray, vice president for development and communications at KBHC. "We are so glad to have him on board."

Boyer, a member of Crescent Hill Baptist Church, and his wife, Constance, are natives of St. Louis. They have three children: Kit, 14, Colleen, 5, and Sean, 2.



Boyer

## CLASSIFIED ADS

**SEEKING:** Full-time minister of education and youth for Scottsville Baptist Church. Send resumé to: Search Committee, Scottsville Baptist Church, P.O. Box 392, Scottsville, KY 42164.

**SEEKING:** Pianist for worship services. Victory Memorial Baptist Church, 3805 Southern Parkway, Louisville, KY 40214. (502) 368-2521.

**NEEDED:** Volunteer to play piano for Chapel Services on Tuesdays and Fridays, 10:30 a.m., Baptist Home East, 3001 N. Hurstbourne Parkway, Louisville, KY 40241. (502) 426-5531.

**SEEKING:** Full-time minister of family life to provide leadership in family ministry with a concentration toward families with preschool and grade-school children for Naperville Baptist Church, a growing congregation located in the western suburbs of Chicago. We desire someone with strong organizational and managerial skills who can establish a first-class children's ministry and communicate a corresponding vision with energy and enthusiasm. Qualified candidates with two to three years ministry experience please send resumé to: Family Life Search Committee, Naperville Baptist Church, 29W771 79th St., Naperville, IL 60564.

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

**SEEKING:** Youth pastor. First Baptist Perrysburg is located in a fast-growing suburb of Toledo, OH. We celebrated our 25th anniversary in October 1995, having begun as a mission of East Toledo Baptist Church. Average attendance for Sunday school is 180 and worship services is 280. Youth group attendance is approximately 35-45. Total involvement on Wednesdays include AWANA program through sixth grade and adult Bible study following family mealtime with some 120 individuals in attendance. We currently have two staff members, a part-time music director and a full-time pastor. Our senior pastor, Orvell Bryant, was called in 1990, with prior service with the FMB for 12 years. We are searching for the person God has in mind to serve with them as youth pastor and other ministries. Please call or write First Baptist Church, 590 West South Boundary, Perrysburg, OH 43551, Attn: Search Committee. (419) 874-3546.

**SEEKING:** Part-time minister of music; three services per week—Sundays, 9:30 a.m.-12, 6-7 p.m., Wednesdays, 6-7 p.m. prayer, 7-8 p.m. choir practice. Send resumé to: Lynn Acres Baptist Church, 5007 Southside Dr., Louisville, KY 40214.

**SEEKING:** Part-time minister of music, Bullittsburg Baptist Church, Burlington, KY. Send resumé to: Search Committee, 2616 Bullittsburg Church Road, Burlington, KY 41005, or call (800) 537-0786.

**SEEKING:** Candidates for director of residential services for Baptist Home for Children, Jacksonville, Fla. Our campus contains five cottages for children ages 5 to 17 who have been neglected, abused or abandoned. Candidates must possess a master's degree in social work or a related field. Responsibilities include directing treatment and houseparents staff, developing program goals and strategies, and personal ministry to children and parents. Contact Executive Director Randy Harrison at (904) 721-2711.

**SEEKING:** Campbellsville Baptist Church is accepting resumé 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:** 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 Gorbandt or Linda Barnes, (502) 239-0316.

**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:** 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.

**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).

## Some dying congregations help launch new churches

By Michael Kress  
Religion News Service

NEW YORK—It's a common urban story: On May 17, the members of Salem Evangelical Lutheran Church in Brooklyn bid adieu to the congregation they and their immigrant forebears had nurtured for more than a century.

But in handing over to a group of newcomers the parish registry and a \$110,000 check representing the church's remaining assets, the Evangelical Lutheran Church in America congregation put an unusual twist on the story by witnessing the rebirth, rather than the death, of their parish.

With that ceremony, the church created in 1885 became Salam Arabic Lutheran Church, the country's first official Arab-Lutheran congregation.

"That was their legacy," Khader El-Yateem, the church's Bethlehem-born pastor, said of the congregational registry. "Now it's our turn to carry it."

The story of Salam is, in many ways, the story of old, urban churches throughout the country struggling to survive in an era of rapidly changing demographics.

Churches—mostly mainline Protestant and Catholic—established in the nation's major urban areas by European immigrants in the 1800s and early 1900s are seeing their neighbor-

hoods change as second- and third-generation Americans continue their flight to the suburbs and new immigrants take their place.

While Salam is the first Arab-Lutheran church, the denomination—originally made up largely of German and Scandinavian members—is seeing the growth of Asian, Latino and Russian parishes. Similarly, urban Catholic parishes founded by Italian, Irish or other European immigrants are increasingly Latino, Filipino and Asian, while Presbyterian congregations are welcoming more Korean and Chinese congregants.

Trey Hammond, coordinator for urban ministry at the Presbyterian Church (U.S.A.), said many parishes are in denial about the implications of urban demographic changes, while others have responded by relocating to the suburbs or deciding to focus their mission narrowly on their core constituency.

But, he said, other congregations have responded creatively to the new reality, choosing either to adapt by becoming multilingual and multicultural, or, like Salam, to totally transform the church to the ethnic character of the new group.

Presbyterians in particular are aided by a huge influx of mostly Korean immigrants who converted to Presbyterianism in their homeland because of missionary efforts there.

Hammond called multicultural

churches a "powerful metaphor for what the church should be about," but a "profound challenge" to create successfully.

The ELCA has established about 350 ethnic churches within the past 10 years, mostly in large, urban centers such as New York, Newark, N.J., Miami, Houston and Chicago, according to Gary Mills, assistant to the bishop of the ELCA's New York Synod.

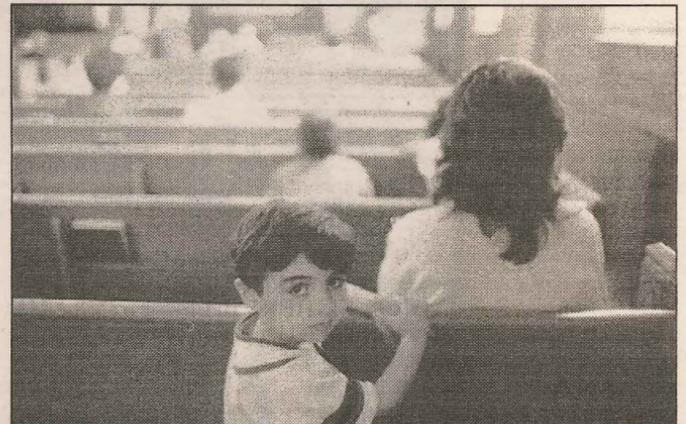
"It allows us to continue to grow as a church," said Mills, who also works on church development on the national level. "We as Lutherans have historically been an immigrant church, so we get to continue that immigrant tradition."

The transformation from Salem to Salam—both words mean peace, in Danish and Arabic, respectively—began three years ago, when the 20 or so remaining members at Salem predicted the demise of the congregation and noticed the area's growing Arab population.

They approached the ELCA's New York Synod and asked for an Arab-speaking pastor to reach out to the newcomers.

Until the formation of Salam, local Christian Arabs such as Adib Abdelshahed generally worshipped in rented rooms at other area churches. Now, Abdelshahed is director of youth activities at the new church.

"I was really looking for a full-scale Arabic ministry to belong to, to have a community to belong to," said Abdelshahed, who emigrated from Egypt 16 years ago. "Here we have



the freedom to build a community of believers, of Arabic believers."

For old-timers like Rosa Tellefsen, a member of Salem for 42 years, the transition came with mixed emotions. She said she remembers when the church had 700 members. But she cannot remember the parish being as full in recent years as it was for the ceremony creating Salam.

The church's Arab members hail from nine different countries, most of which do not have Lutheran or significant Protestant populations. Most Arabs are Muslim, but large minorities are Christian.

"When we took the church registry and presented it to Salam, it was with a feeling of sadness," Tellefsen said.

But moments later, she added: "I'm thrilled and really moved. It was thrilling to see the church filled with people who were worshipping."

**SALEM BECOMES SALAM**  
When members of a Brooklyn Lutheran congregation realized it was in decline, they helped launch an Arabic church on the property. Such changes are a "powerful metaphor for what the church should be about," said one observer. (RNS photo)

## Son finding some of God's answers in dad's burned-out church

By David Briggs  
Cleveland Plain Dealer

CLEVELAND (RNS)—Pastor Ivan Kennedy left his father's church at age 16.

Kennedy couldn't figure out why his old man would devote his life to being pastor of small churches where he would invite homeless strangers to live with them and reach into his own pocket when the collection plate wouldn't keep the burner running in winter.

"I wanted to figure out if God is really real, or if this guy was out of his mind," said Kennedy, absent-mindedly picking up an empty whiskey bottle and tossing it away from the grounds of Mount Lebanon Baptist Church.

Two decades later, Kennedy is finding his answers. But they're coming from an unlikely place: a church that 18 months ago was down to six regular worshippers and on July 2 nearly burned to the ground.

In a church so poor that heating bills took priority over insurance coverage, Grant and Ivan Kennedy have become a father-and-son preaching team committed to rebuilding the church in a scarred neighborhood filled with empty lots and long ago abandoned by others.

"For me, it was just understanding these are people. These are God's people," said Kennedy. "You just can't turn your back on people."

Ivan Kennedy said he broke his



**BURNING QUESTIONS** Pastors Ivan Kennedy (left) and his father and co-pastor Grant Kennedy (center) say they are committed to rebuilding the church and reaching out to their community. (RNS photo)

father's heart when he left his church 20 years ago for a bigger one. "I was his hope," the younger Kennedy said, but what the teen wanted was a church "with all the bells and whistles," a large choir, a youth program and sports teams.

The younger Kennedy said then he would never come back, and for the next two decades he kept that vow. Then one day last March, he came back for a visit and heard what he described as God's call.

"There was a tug in my heart," Ivan Kennedy said. "The Holy Spirit said, 'Stay here.' ... Next thing, I'm here and I'm loving it."

He kept his full-time job, but devoted his life to the church. He took over most of the preaching, and began calling people he knew to tell them, "I'm going back to Dad's. Would you like to join me?"

He recruited a rhythm-and-blues musician to liven up services and made other changes such as dressing more casually and even holding worship services outside to make newcomers feel welcome.

The number of regular worshippers grew to 25. And while the only time many neighbors might attend was for holiday meals, Kennedy said they considered it their church.

When the fire struck, he was well into the process of building relationships with individuals from drug and alcohol addicts to single parents. Officials said the blaze was caused by children with fireworks.

Rebuilding will be a problem, Kennedy admitted. The church has only \$3,000 in its bank account and in the best of times barely has enough money for operating expenses, much less capital projects.

But Kennedy, who once wondered why it didn't seem to matter to his father whether he preached from a pulpit or from a park bench, now is committed to keeping and rebuilding the church.

"Definitely, we're not leaving," Ivan Kennedy said. "It's rebuildable, and I think we really need to be here. We can't leave."

Said his 77-year-old father, standing on the sidewalk outside the church on a recent weekday afternoon, "Anybody that comes along here, they can feel in the presence of God. I don't like to go anywhere without God."

And what about his son? What answers did Ivan Kennedy find in his long journey back to the small church home where he reunited with his father?

Is God real or did his father lose his mind?

"He's real. He's real," the younger Kennedy said. "The same thing's taken hold of me. I've lost my mind when it comes to the things of God. There are no boundaries."

**"I wanted to figure out if God is really real, or if this guy was out of his mind."**

Pastor Ivan Kennedy



*“I was a  
stranger  
and you  
took me in.”*

*Matthew 25:35*

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