



WESTERN RECORDER

NEWSPAGE
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FOR THE RECORD

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Pastor: Seeker churches often less selfish than traditional ones

By Mark Wingfield
Editor

CHARLOTTE, N.C.—James Emery White finds it ironic that critics of seeker-oriented churches accuse this new breed of watering down the gospel by catering to the needs of non-Christians.

The truth, he says, is that too many traditional churches have sold out to meeting only the needs of those who already believe the gospel.

"There's a spirit in today's church that makes the needs and desires of the believer the center of attention," noted White, founding pastor of Mecklenberg Community Church in Charlotte, a Southern Baptist congregation. "That is ironic, given that one critique of seeker-targeted churches is they sell out to the narcissistic mindset of contemporary culture by catering to its needs.

"In reality, that's not where narcissism has taken root. Believers act as if the fattened calf should be reserved for them," White explained in an interview published in the summer issue of *Leadership*, a journal for evangelical ministers.

While wanting to soak up all the religious feel-good they can, believers inside the church prefer bashing non-believers rather than trying to reach them, White added.

"There is much animosity in the church toward seekers," he said. "Christians today talk about non-Christians as if they were the enemy: 'Those secular humanist, pro-abortion, anti-family types.' The rhetoric is filled with hate."

□ See White: *Many ...*, page 9

Kentucky still behind in salary rankings

By Mark Wingfield
Editor

Kentucky Baptist pastors as a group have experienced an 8 percent gain in compensation during the last two years, but still lag behind the national average of states participating in a biennial survey of ministerial compensation.

The average amount Kentucky Baptist churches spend to pay their pastors, provide benefits and cover job-related expenses rose to \$46,215 this year, up from \$42,878 in 1996.

That's about \$1,500 behind the average spent by churches in the 13 states participating in the 1998 Compensation Study: Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia.

Of the total financial support given Kentucky pastors, however, an average of only \$34,215 goes directly to the pastors as salary. Kentucky churches on average spend another

\$7,746 to provide benefits for the pastor such as annuity, medical insurance and life insurance.

Another \$4,253, on average, is spent on reimbursable ministry-related expenses, which should not be considered compensation to the pastor, said Don Spencer, director of the Kentucky Baptist Convention's annuity department and coordinator of the study.

While the total compensation of Kentucky Baptist pastors appears to have increased at a rate slightly higher than inflation in the past two years, that's not enough to bring pastoral pay to the level it should be, Spencer said.

Most pastors still are paid less than workers with comparable skills in other jobs, he explained.

"It's a matter of trying to bring things more in line with what compensation ought to be," he said. "We've still got a long way to go, but this is a

definite step in the right direction."

Few pastors will "get rich" in the ministry, Spencer said. "They wouldn't be in ministry if that's what they were after."

The most important message churches need to hear is that paying pastors and other staff members adequately not only helps the minister but helps the church. Ministers who receive inadequate compensation must in turn spend more of their time seeking

additional income or managing financial concerns, he said, and that takes away time from ministry. Among the 13 states participating in this year's study, compensation for full-time pastors varied significantly based on church budgets and congregational sizes. The average compensation (salary plus housing allowance) was \$36,046, with a low of \$4,200 and

□ See *Bluegrass pastors ...*, page 8

What ministers get paid



CHEERING FOR JESUS More than 50,000 men attended the Promise Keepers rally July 24-25 at the Indianapolis RCA Dome. Leaders said the ministry's focus is changing. The Colorado Springs, Colo.,-based organization is switching from sponsoring its own stadium events to working in cooperation with communities that want to invite the ministry to their venues. *Stories on page 7.*

New members must feel welcomed & needed, consultant says

By Charles Willis
SBC LifeWay Christian Resources

GLORIETA, N.M. (BP)—Helping new church members feel welcomed and involved in the congregation is a key factor in retaining them as active members, a national consultant told church leaders recently.

Leaving new members to fend for themselves can have negative consequences, said Carlos Cobos, evangelism and new member specialist at LifeWay Christian Resources of the Southern Baptist Convention.

"If the new member is also a new Christian, it is especially crucial," Cobos said. "A new Christian may feel nobody cares for them, and it is very easy for them to go back to an old lifestyle if no one encourages or

befriends them."

Cobos said the Great Commission includes directives to make disciples, baptize them and teach them.

Assimilation of new church members is a part of carrying out the Great Commission, he said, helping them find "meaningful relationships and purpose for ministry in your church."

Friendships, small groups, spiritual growth, identification with the church's vision and meaningful involvement are the means by which assimilation occurs, he continued.

"After people come to church, they need more than the one friend who invited them," Cobos observed. "People generally need five to six friends to feel comfortable in a church, and small groups are an important part of that."

For established members who want to make an invited guest's experience at church a positive one, Cobos suggested:

- Sit with them.
- Introduce them.
- Pray for them.

■ Spend time after church with them discussing their experience and learning from them the things they saw and felt.

After a person has joined the church, three time spans are important for assimilation, Cobos said.

The first 10 minutes are vital because the new members need assurance and growth, he said. They need the assurance of repentance, faith, lordship and prayer.

The first week is important for receiving contacts from the church, he

added. The pastor, a deacon and a Sunday school teacher should make some form of contact. Telephone calls or e-mail are acceptable today, but at least one contact should be a personal visit, Cobos said.

The first month should include new-believer studies, including resources such as "Beginning Steps: A Growth Guide for New Believers" and "Survival Kit: Five Keys to Effective Spiritual Growth."

An intentional effort to assimilate new members will result in a larger percentage of people retained in the congregation, Cobos said.

A Sunday school teacher or outreach leader should show the new member special interest and answer any questions. And prayer for the new believer is also important, he said.

Moving? See page 4 (0804)

BAPTIST BITS

■ **A leadership training** program for Christian youth founded by evangelist Jay Strack will be joined by the Southern Baptist Convention's North American Mission Board next year. NAMB will sponsor two week-long sessions of Student Leadership University, which combines behind-the-scenes experiences at Orlando's Sea World and Universal Studios with intensive classroom-style training.

■ **Carol Spann**, one of Southern Baptists' first missionaries appointed to Russia after it opened to the West in 1990, died after a brief illness July 22. She was 34. Spann was diagnosed in Russia with liver cancer in early July. She and her husband, Matt, returned to the United States only a week before she died. Matt Spann conducts church planting and pastoral training seminars throughout Russia. His wife worked alongside him and led women's Bible-study groups.

■ **J.J. Chestnut**, one of the Capitol Police officers killed in a gunman's rampage July 24, was an active Southern Baptist layperson. His pastor called him committed. "He took his job seriously," said Jack Marcom, pastor of Fort Washington Baptist Church in Fort Washington, Md. "He was a very fine man, committed to his family and his community."

IMB will help ministers pay for first overseas trips

RICHMOND, Va. (BP)—Southern Baptist ministers desiring to go on their first overseas mission trip will benefit from a \$3 million fund established by the International Mission Board.

IMB trustees approved creation of the new fund during their July meeting in Richmond. The fund will provide limited financial support to pastors, directors of missions, seminary students and ministers of college students to go overseas on their first volunteer missions trip.

The plan is called the "Mobilization Assistance Program."

Mobilization funds will be available only for "IMB field-generated projects" to "participating members of Southern Baptist churches" who have

not been overseas on mission projects. The program will pay one-third, up to \$800, of the cost of going on the volunteer project.

Half the funds will be available for active pastors and directors of missions. Another 30 percent will be set aside for full-time seminary students and 20 percent for ministers of college students. Any funds remaining from the 50 percent allocated for seminary students and ministers of college students will supplement the expenses of college students serving overseas for eight weeks or longer.

In other action during their meeting, trustees registered a concern that the percentage of funds the IMB receives from the Southern Baptist Convention Cooperative Program remains

the same as it was before the convention's restructuring two years ago.

One rationale of the restructuring was to create cost-savings that would direct more money to "front-line missions." Many IMB trustees assumed that meant international missions efforts would get a larger slice of the Cooperative Program pie. So far that hasn't happened, with the only percentage increases going to the SBC's six seminaries, the Ethics & Religious Liberty Commission and the SBC Executive Committee, which administers Cooperative Program allocations.

Trustees asked IMB President Jerry Rankin to address this issue publicly. Then, after he did, they approved a motion unanimously supporting his concerns about the present funding

formula used by the SBC Executive Committee to divide Cooperative Program funds.

Rankin expressed concern "with the tendency to bring everything under the Great Commission umbrella and diminish our denominational thrust toward global evangelism and discipling the nations."

"I believe Southern Baptists would designate more support for the Cooperative Program if they saw a higher percentage underwriting international missions," Rankin said. "I do not advocate competition over how we cut up the pie, but I am convinced the pie would be enlarged and everyone would have more resources if international missions were given a higher priority."

BWA youth conference calls teenagers to commitment

HOUSTON (ABP)—Hundreds of young people from around the world came forward in response to an invitation by American youth leader Louie Giglio to move into a deeper experience with God during the closing session of the July 22-26 Baptist Youth World Conference in Houston.

Giglio, director of CHOICE Resources, a college-gated ministry based in Atlanta, urged youth to "get out of three-inch-water experience and into the river of God that flows for surrender, healing and to eternity."

Giglio called on young people to pray for God's power to minister to a needy world. "We are filled with great plans but so little power," he said, urging participants to pray "until God

hears the desperate cry of his people and sends his river of healing and revival to the world."

Sponsored by the youth department of the Baptist World Alliance, the youth conference is held every five years on a different continent. Participants from Cuba, Zambia, Uganda and many other countries shared stories of young people who made tremendous sacrifices to have a chance to meet and worship with fellow Baptists from around the world.

More than 8,000 young people from 81 countries attended the five-day conference.

In addition to hearing speakers, the crowd also saw gospel messages dramatized by The Company, a drama

group from Southwestern Baptist Theological Seminary in Fort Worth, Texas. Youth responded enthusiastically to lively music including a concert by Shawn McClemore, worship and praise led by Texas-based Soul's Desire, Jamaican reggae worship dancers and choirs from Norway, Zambia and the Philippines.

Other speakers included Leena Lavanya of India, who described her ministries to prisoners, lepers and victims of AIDS, and Svetlana Vorobyeva from Moscow, who described continuing persecution of minority Christians in her country.

Chamunowra Chiromo, pastor of Emmanuel Baptist Church in Harare, Zimbabwe, encouraged the youth to

fight injustice and oppression out of a heart of love. "Our actions of saving the world as Christians are to spring from a heart of love" he said.

Workshops and Bible studies spoke to practical Christian needs and brought youth into closer contact with others from around the world.

After meeting a pastor from Indonesia, Maria Demeshkina from Moscow said: "He made me aware of how ignorant I was about things going on around the world. I felt very convicted when he said that it is great that Christians in other countries have the freedom to worship God, but they also have the responsibility to share the burden and pray for those who do not."

Family statement finding new critics: singles

By Ashlee Ross
Associated Baptist Press

JACKSONVILLE (ABP)—While the Southern Baptist Convention's recent statement on the family has drawn attention for what it says about wifely submission, some single adults are more concerned about what it doesn't say.

The convention voted in June to add the new article to Southern Baptists' official doctrinal statement, the "Baptist Faith and Message."

The new article defines family as "persons related to one another by marriage, blood or adoption" and urg-

es a wife to "submit herself graciously to the servant leadership of her husband."

With its emphasis on marriage and parenting, some critics say the article forgets singles, who by some estimates comprise more than a third of adult members of Southern Baptist churches.

"I feel like it discredits the singles as a family unit," said Brenda Atkinson, minister of adults at Mt. Pleasant Baptist Church in Charleston, S.C., and coordinator for state single ministries in South Carolina. "When I first heard it, I felt like it set us back 10 to 20 years."

A proposed amendment to the statement clarifying that single adults, childless couples, widows and widowers are also legitimate expressions of family was defeated on a show-of-hands vote.

The proposed amendment was made by Dennis Wiles, pastor of First Baptist Church in Huntsville, Ala.

Later, Wiles said the statement as it is now written should be called "marriage and parenting" instead of "family."

"There is nothing in the article itself that acknowledges single adults or childless couples," Wiles said. "We need to acknowledge that there are several legitimate expressions of family."

Dianne Swaim of Little Rock, Ark., a seminar leader and speaker in the area of single adults, said she

doesn't think messengers intended to harm single ministry.

"I don't really think they had single adults in mind at all," Swaim said. "I think it was not an agenda against singleness, simply a statement toward marriage and the family that results from it."

Atkinson agreed that not including a reference to unmarrieds in the statement was probably an oversight.

Atkinson pointed out that key characters in the New Testament—including Mary, Martha, Lazarus, Jesus and Paul—were single. She questioned how the statement, based on numerous Bible texts, could omit a biblical position affirming singleness.

Anthony Jordan, chair of the seven-member committee which drafted the family article, said singles are included in the first part of the statement which says families are "composed of persons related to one another by marriage, blood, or adoption."

"In no way did our committee desire to exclude singles," said Jordan, executive director of the Baptist General Convention of Oklahoma. "I have a great love for singles."

Ben Young, minister of singles at Second Baptist Church in Houston, also said the amendment proposed by Wiles was unnecessary.

But Young said many Baptist churches are "behind the curve" in outreach to singles. In some churches, singles cannot be deacons or ministers, he said.

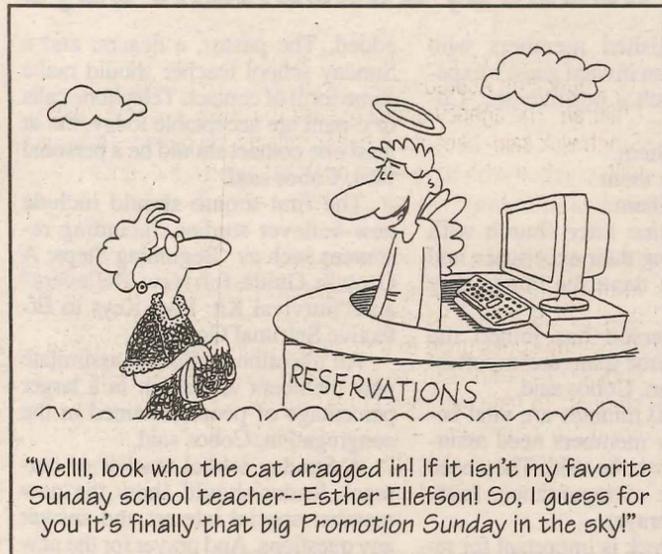
Baptist group was in Capitol during shooting

NASHVILLE (BP)—Three days after pastor Kevin Shrum had the "once-in-a-lifetime experience" of opening the United States House of Representatives in prayer, a youth group from his church also had an unforgettable experience at the nation's Capitol.

They were in the building when a gunman opened fire, killing two police officers and injuring a tourist.

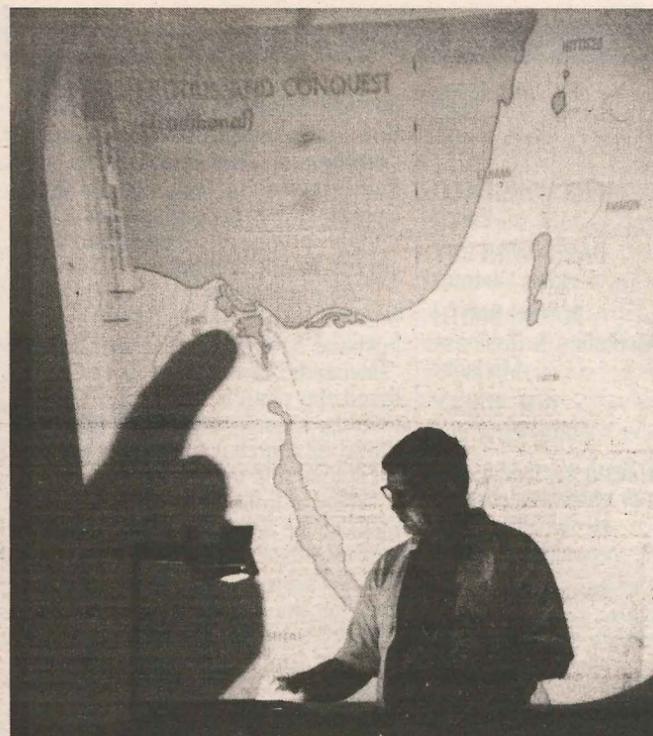
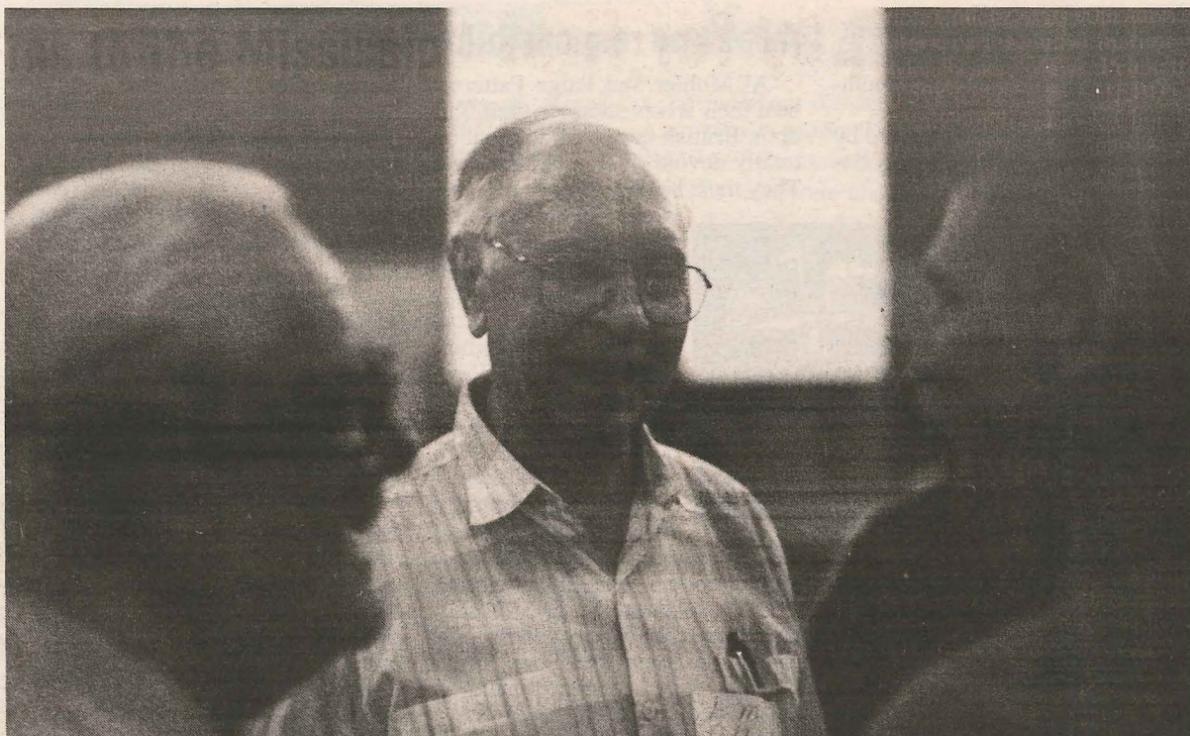
Shrum's opportunity came about through the efforts of Tennessee Congressman Bob Clement. One of Clement's staff members, Dottie Moore, is a member of the church where Shrum is pastor, Inglewood Baptist in Nashville. Shrum is a former Kentucky pastor and Kentucky Baptist Convention evangelism consultant.

The Inglewood youth group, after a week of inner-city mission work, was visiting the Capitol July 24 when the gunman opened fire. The 42-member group had divided up, and about seven or eight, along with minister to students Margaret Johnson, were touring the Capitol when the shooting occurred, Shrum said.



"Wellll, look who the cat dragged in! If it isn't my favorite Sunday school teacher--Esther Ellefson! So, I guess for you it's finally that big Promotion Sunday in the sky!"

KENTUCKY



50 YEARS OF MOUNTAIN MISSIONS The annual Mountain Missions Conference was held at Oneida Baptist Institute last week, marking the 50th anniversary of the retreat for mountain pastors and their families. The annual event is sponsored by the Kentucky Baptist Convention. As part of the anniversary celebration, former mountain missions directors D.M. Aldridge and Wendell Belew shared their memories of years gone by and their hopes for the future. "There are many more people in the mountains today who do not know the Lord than when I first started working here," said Aldridge, who began his mountain ministry in 1938. He and Belew challenged Baptists to call out more missionaries, pastors and lay workers for ministry in the mountain region, which encompasses most of the area east of I-75. "The most effective way we've communicated in the past has been the way we've shown people love," Belew said. "We grow in proportion to how we give ourselves away, not in how we hoard" our resources. ■ **Top left:** D.M. Aldridge visits with pastors during a break in the sessions. ■ **Top right:** Kay Underwood, administrative coordinator at Oneida, visits with guests as they register at the conference. ■ **Left:** Wendell Belew tells stories of mountain missions. ■ **Right:** Mark Terry, professor of Christian missions and evangelism at Southern Baptist Theological Seminary, leads a Bible study on the book of Joshua.



Madison County church credits prayer for growth

By Ken Walker
State Correspondent

REDHOUSE—Prayer and community outreach are credited for explosive growth at Redhouse Baptist Church during the past year.

Located four miles north of Richmond, the Madison County church averages 440 worshippers on Sunday mornings. A quarter of its members have joined since May 1997. Most additions (65 people) came through baptism.

"Prayer ministry is one of the keys," said Larry Sizemore, a Hazard native who moved home last year to become pastor of the growing congregation. "Right along with that we've got to keep evangelism out there."

Formerly pastor of a church in central Florida, Sizemore imported an idea from the Sunshine State. The church patterned its Watchman's prayer ministry on a model developed by the pastor of First Baptist Church of Fort Lauderdale, Fla.

The initiative enlists members to pray throughout a week's 168 hours. Only 142 members of Redhouse have signed up since it began Jan. 1, but some volunteers cover more than one hour.

Sizemore said God has done remarkable things for people with sickness and other problems since the ministry began. News of it spread through word of mouth. The only publicity has been in the church's bi-

monthly newsletter.

"A lot of people have sent cards and letters from outside the church, thanking us for the prayer ministry," he said. "We're inundated with prayer requests. Today people are sick and have all kinds of needs."

While laying the groundwork for round-the-clock intercession, Sizemore emphasized that the correct growth strategy for any church is prayer. Their example is Jesus, he said, who bathed everything he did in prayer.

One woman on the committee logs each request and the person's name and address in a computer. She regularly mails cards, letting people know members are praying for them.

"People stand up and take notice when you care for them," he said. "My heart is to see every association get their churches involved in this ministry."

But the ministry wasn't just designed for 168 people," Sizemore said. "In the Old Testament they had watchmen on every wall, north, south, east and west. The idea to have 168 watchmen on each wall."

Redhouse Baptist also has separate prayer teams that were formed last October as part of its new Reach ministry.

Its three components are "reaching upward" through prayer, "inward" by caring for members, and "outward" by evangelizing the lost and inviting inactive members to return.

Deacon ministry teams encourage member involvement, both by inviting others to participate and acting as models, the pastor said.

Growth also was spurred by a crusade last March led by evangelist Kelly Green of Brandon, Fla. After seeing 30 professions of faith, the church is planning a similar event next spring and wants to book a well-known youth evangelism team for 2000.

A consultant helping design a 30-year master plan recently pointed out the church has outgrown its Sunday school capacity.

That will mean soon starting a building program or adding another time for classes to meet.

"We've had some outstanding enthusiasm," said Sizemore. "I think the church is primed and ready to grow. The people are ready to do some things moving into 2000."

The church isn't the only member of the Tates Creek Baptist Association to register impressive growth lately, according to Director of Missions Hamp Valentine.

Silver Creek Baptist, Berea Baptist and Bethel Baptist in Berea all have added a second Sunday morning service because of increased attendance, he said.

"I'm excited to be here as a new DOM," said the director of missions, who took office last December. "We're excited about what's going on at Redhouse."

BLUEGRASS BURGEO

■ **Keyboard clinic scheduled.** The Kentucky Baptist Convention church music department will sponsor two clinics for church pianists and organists in September. The clinics will be Sept. 12 at Macedonia Baptist Church in Owensboro and Sept. 19 at First Baptist Church of Prestonsburg. "It will be a day of in-depth study and sharing of ways to be a more effective keyboard minister," said Nina Bell Durr, KBC keyboard consultant. Registration for the day-long event costs \$15 and includes materials and lunch. For more information, call the KBC church music department at (502) 245-4100 or toll free (888)254-5707.

■ **KBHC achieves accreditation.** Kentucky Baptist Homes for Children has been accredited by the Joint Commission of Accreditation of Healthcare Organizations. "Having a JCAHO seal is a badge of honor," said KBHC President Bill Smithwick. "I think this will prove to be a benchmark in our agency's history." Previously the agency was accredited by the Council on Accreditation of Services for Families and Children. The agency chose to seek the JCAHO accreditation, Smithwick said, because it better reflects the ministry's work with children who have emotional, behavioral and other serious problems stemming from abuse and neglect.

■ **Conversational English workshop planned.** A workshop to train tutors to teach conversational English will be held Aug. 27-29 at First Baptist Church of Frankfort. The 16-hour workshop is designed to train tutors to teach conversational English. Tutors do not have to speak the language of the student. To register, contact the church at (502) 227-4528. For more information, contact Rebecca Carnell, literacy missions consultant for the Kentucky Baptist Convention's metropolitan missions department, at (502) 244-6461 or toll free (888) 244-5725.

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

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SBC statement

The statement on family made at our last Southern Baptist Convention was slanted in favor of male dominance. That certainly is not Paul's point. In fact, the point of Ephesians 5 is not subservience but mutual submission, respect and sensitivity to one another.

The prerequisite for a wife's submission to her own husband is the husband's commitment to Christ: "Husbands, love your wives as Christ loved the church." How did Christ love the church? By giving his own life so the church would reach her fullest potential in the world.

What is troubling about the statement at the SBC is not that couples will negotiate the terms of their own "mutual submission" as defined by the text, but the inevitable "fallout" that will occur by the demeanor and bias through which it was pontificated. (Can the leaders of the SBC now dictate the terms by which males and females live out their faith in their own churches and homes as those leaders have already dictated those roles in the seminaries? That seems to be an in-

trusion on the sanctity of marriage.) What Paul is saying in Ephesians 5 is that we are to "serve one another."

These roles cannot be defined by any resolution but through negotiation and tender care in Christ.

Husband, your model for loving your wife is Christ, but you are not Christ for her. Only Jesus can be Christ for her. But you are called to love her.

Wife, your model for loving your own husband is Christ, but you are not to be crucified for him. Christ already accomplished that for both of you.

We need to be cautious about not confining our second most significant relationship within the lines of a resolution pronounced by some who would impose upon the denomination their own interpretation of Scripture. Some things are best left to the family altar.

Brian Shoemaker
Louisville

Awesome responsibility

Al Mohler and Paige Patterson beat their wives and kick their children. Brutish beasts of domination, totally devoid of all Christian love. They must be this way because they uphold women submitting graciously in the Southern Baptist Convention statement. At least this is what one recent writer would lead us to believe, equating the statement with the results of violence seminars. Oh, please!

Long before there was any statement, my wife and I both submitted ourselves to this biblical principle simply because it is scriptural. She chose to place herself under my covering because she knew that I was under Christ's covering. She trusted me but trusted God even more. It is a matter of faith.

God did not give me this beautiful woman, child of the Father, to abuse in any way. That is unthink-

able. What he did give me is one awesome responsibility and accountability. I must uplift and love her in every way. Anything less and I have to answer to her Daddy.

Chuck Estridge
Williamstown

What's the big deal?

What is the big deal? In Ephesians 6 the Bible clearly says the man is the head of the family. Does this give him the right to abuse his wife? Of course not! It gives him the responsibility to nurture, love, protect and provide for her as Christ does his church.

In return she is to value him and take care of his home and children. Does this mean he should not help out in these areas? Again, I say no. If a man does what the Bible says, why should a woman object to also doing as the Bible says? Men who use this Scripture as an excuse to mistreat their wives are very wrong and need to look at their lives in a very critical way.

Carolyn Vest
Danville

School violence parallels domestic violence

By Marie Fortune

Imagine this: A man goes to his ex-girlfriend's workplace, activates the fire alarm and, as the workers file out of the building, opens fire on only the women, killing five and wounding 11 others, including his ex-girlfriend.

It is not hard to conjure this image, because we learn about this kind of workplace violence regularly in the media.

Furthermore, it actually happened, only the "workplace" was a middle school, the shooter was just 13 and the victims young teen-aged classmates of the boy. It was Jonesboro, Ark.

Most of the media coverage and commentary following the Jonesboro tragedy focused on "school violence," and has led to suggestions such as "safe-school planning," peer mediation for students and increased skills in conflict resolution.

But virtually no one is talking about an obvious, critical factor: The Jonesboro shooting—like several other recent school shootings—was

about domestic violence.

The shooter's classmates said he had recently "broken up" with his girlfriend and had warned classmates he would seek revenge.

It is a classic scenario known so well to battered women: They are most likely to be injured or killed when they leave their abusers because the abusers refuse to relinquish control over them.

The reports on the Jonesboro killings also were an eerie reminder of the December 1989 massacre in Montreal, when a student walked into the Engineering School, separated the students by gender, and gunned down only the women. "A bunch of feminists," he called them.

This is what gender-specific violence looks like.

Misogyny—the hatred of women—is planted early in the process of male socialization in our culture. Some men, fortunately, manage to avoid infection. These are the ones who resist the dominant messages and

who learn to respect women. But the consistency of the socialization process means too many men learn early to hate what is female and to seek to control females at all cost.

So if our communities really want to prevent more of these school tragedies, they also must address attitudes toward women and girls, which often are manifested in teen-dating violence.

In her book "Love and Danger," Barry Levy reports that 28 percent of students surveyed have experienced violence in a dating relationship.

I am still haunted by the memory of a 14-year-old woman who was in attendance as I spoke to a church youth group. At the end of my presentation, she said, "Well, I don't think my boyfriend really likes me. He hasn't hit me yet." Did she learn in her church youth group that hitting equals love?

What, if anything, are teenagers in Jonesboro or any of our communities learning in church youth groups about dating violence? Are they able to dis-

cuss their experiences and find support? Are those who behave in controlling and abusive ways toward a girlfriend or boyfriend challenged in their faith communities?

Schools, churches, synagogues, athletic teams and boys and girls organizations are the places where the behaviors of potential abusers can be confronted.

They are the places where victims can find support and information. They are the places where adults can pay attention to threats of violence. They also are the places where boys and girls can learn to respect each other even as they try to navigate the rough waters of adolescence and dating relationships.

We need not see another Jonesboro. But we surely will unless we are willing to face the gender specificity of male violence toward women—even at very young ages. There is no excuse for domestic violence—not in homes, in schools or anywhere else. (RNS)

Marie Fortune directs the Center for the Prevention of Sexual and Domestic Violence in Seattle.

COMMENTARY

PARTNERS IN THE MISSION

Sharing the excitement

It is a joy to have the opportunity to serve our Lord by serving Kentucky Baptists. Since joining the convention staff in February, I have been privileged to meet and share with thousands of fellow Christians who are working through Baptist churches to help their communities feel the compassionate touch of Jesus Christ.

I am beginning this new regular Western Recorder feature today as a way of sharing with everyone the excitement I sense as I see God work among Kentucky Baptists. He is truly using us in so many ways to bring healing to a broken world. It is my dream that as Kentucky Baptists we will become passionate partners in the mission of our Lord for Kingdom

growth. I think this is not only my dream. As I have traveled the state, I repeatedly have heard Kentucky Baptists saying they want to work together on the mission that Jesus has for us.

Another reason it is so exciting to be at work here in Kentucky is because this is where I have my ministerial roots. A minister's first experiences in a church can be very precious and memorable. I thank God that I had the opportunity to serve with a wonderful Kentucky church and pastor in my first full-time position. Although my

wife, Kay, and I had little experience, the pastor and his wife treated us as a part of their family and helped us grow as ministry leaders.



Bill Mackey

It was also a Kentucky director of missions who involved me in associational work for the first time. My introduction to denominational work on the convention level also came through service with Kentucky Baptist Convention staff. The relationships developed through these experiences permitted me to connect

with excellent learning opportunities that have impacted my life and ministry in tremendous ways.

I am so grateful for Kentucky

pastors and denominational leaders who were effective mentors for me. I hope to say "thank you" to all of them and to our Lord by offering the best of my life to Kentucky Baptists empowered by the Holy Spirit. I do not know of anything I would rather be doing than serving our Lord with Kentucky Baptists.

I believe this millennium transition is the greatest time since biblical days to be alive and serving Jesus Christ. Due to the uncertainties of the transitions, people are open to new life opportunities and spirituality. May God grant us the wisdom and faith to walk through open doors as partners in the mission of our Lord!

Bill Mackey is executive secretary-treasurer of the Kentucky Baptist Convention

HE SAID/SHE SAID

The score was 60-10 and dad was tired of keeping score

HE SAID



Mark Wingfield

There's just something about the competitive nature of children that compels them to keep score. Of everything. All the time.

Our 6-year-olds have developed a passion for basketball and baseball, and they don't understand the difference between practice and games. They want to keep score even when we're just throwing the baseball back and forth.

Garrett is relentless on the driveway basketball court, even if he's the only one out there. He counts the number of baskets he makes (separating two-pointers and three-pointers), then comes inside to report on his score. Sometimes he's playing against an imaginary team (the visitors always lose, by the way), or he's playing to see how many points he can rack up.

At first I thought this was a great way for him to practice his math skills. Now I'm weary of all the adding, multiplying and bragging. And some days I'd just like to throw the ball in peace.

It's even worse now that the boys have learned that "E" in the baseball stats columns stands for errors. Every time I drop the ball, they quickly try to assess it as an "error." The major league players better hope Luke and Garrett never get installed as official scorekeepers.

But I think my guys have a lesson of their own coming soon enough. They've not played on a baseball or basketball team yet, and so they're accustomed to calling the shots as they see them. The day is coming soon when they'll have to abide by someone else's more objective call. That's going to be a revelation. Isn't it for all of us?

Maybe someday they'll finally give me extra credit for playing pitcher and all other positions on a one-man team against them and their neighborhood friends. It's no wonder the scoring never falls my way.

That competitive spirit reaches beyond the sports arena and into the everyday activities of our lives.

Everything is a race to the boys—except for certain things they don't want to do, like going to bed. They keep track of who finishes dinner first, who makes it to the top of the stairs first and who buckles his seatbelt in the car first.

If I want them to do something, the best way to get it done is to make it a competition: "Who can pick up the most Legos in the next five minutes?" They

Alison Wingfield

have caught on to most of my tricks, but it's still worth a try.

Luke and Garrett aren't the only ones who keep score in our household. Mark and I both keep close track of whose turn it is to give the boys' baths and whose turn it is to get up in the middle of the night when one of them wakes up for whatever reason. When Mark is out of town, I think everything I have to do should count double, which puts him way behind when he gets back.

I've given up on the dishes, though. If I waited for Mark to take his turns at the sink, the kitchen forever would be filled with dirty dishes. But he has quite a few up on me as far as taking out the trash and recycling (even if those tasks are much less time-consuming). But who's keeping score?

The children's bedtime Bible story tonight was about Jesus washing the disciples' feet. The boys were confused, and we tried to explain that Jesus was showing that even though he was what the disciples would consider the most "important" person there, he took on the lowest job of a servant and washed their feet.

I guess it doesn't really matter whose turn it is, as long as we're serving one another in love.

By the way dear, the dishes are dirty.

How much should your pastor be paid?

Where did the notion originate that pastors should be paid minimal salaries? Perhaps this kind of thinking is a byproduct of our rural past, when money was scarce for everyone and when bartering was more common than trading cash.

And certainly the notion was reinforced in Kentucky up through the 1970s, when most pastors lived in parsonages and church members regularly provided the pastor's family with home-grown fruits and vegetables, a side of beef twice a year and a new suit every so often. Maybe you've noticed: Those days are gone. But in too many churches the mindset on how much to pay the pastor hasn't changed accordingly.

A relatively low level of pay still reflects the expectation that pastors will receive free housing (which they increasingly do not today), be given major supplies of food from church members (another declining trait, especially in cities) and receive "ministerial discounts" most places they shop (something gone the way of the mom and pop grocery).

Some churches realize times have changed and have adjusted ministerial salaries accordingly; many others have not. While the average pay of Kentucky ministers has increased over the past two years, as reported elsewhere in this week's Recorder, most ministers are paid less than they would make in the kinds of jobs their church members hold.

Of course, there always will be someone in the church who thinks the pastor is paid too much. That's one reason pastors and church staff member need others in the congregation who will be advocates on their behalf, looking at the situation objectively and explaining it clearly.

Some critics seem intent on making sure the pastor doesn't get paid more than they do in whatever secular job they hold. That's not usually a fair comparison, though. Compensation should be based on more objective factors such as the level of skill and training expected and the cost of living in the community.

There's little danger that any Kentucky Baptist pastor will get rich by being paid too much. Even a pastor with a misguided calling seldom gets into ministry for the money. Most ministers do what they do because it is a genuine calling from God, and they would do it regardless of compensation.

But the truth is a church generally gets what it pays for. Even pastors with the best intentions and most giving spirits will be less effective in ministry if under-compensated. They still have to put food on the table, buy clothes for their family, pay for housing and keep their cars running.

Obviously, churches face restraints on how much they realistically can afford to pay their pastors and staff members. But every effort should be made to be fair.

As you read the articles on ministerial compensation in this week's Recorder, remember that the numbers cited are averages of what churches currently are paying. They are not benchmarks for what ministers should be paid.

Also consider these thoughts:

■ If your minister already is underpaid, simply giving a cost-of-living raise based on the rate of inflation is nice but not enough.

■ It's not always fair to base decisions about increasing the pastor's salary on whether or not the church budget is growing proportionately. Lack of budget growth may signal other problems that must be addressed—problems that are keeping the pastor's salary low probably won't help.

■ Make sure the values you expect your pastor to preach and live by correspond with the values the church applies in setting salaries.

■ Never, never, never look at the total cost of supporting a pastor and compare that to your own salary or the salary of someone else in another profession. More than likely your employer pays thousands of dollars in hidden costs on your behalf that you never see in the form of cash. Make sure you compare apples to apples. Money given the minister to reimburse for ministry-related expenses should not be considered salary.

■ If at all possible, provide annuity contributions for your ministerial staff. Few ministers have the resources to invest for retirement on their own, and by providing this benefit you bless their future as well as their present.

If you serve on a personnel or finance committee at your church and would like additional information on ministerial compensation, Don Spencer in the Kentucky Baptist Convention annuity department is available to help. He can provide the kind of expert advice you won't find anywhere else

— Mark Wingfield

EDITORIAL

Are only a few going to be saved?

By Dan Garland

Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem. Someone asked him, "Lord, are only a few people going to be saved?" (Luke 13:22-23)

The scene is cast in a city with Jesus teaching in the streets surrounded by a crowd of believers and doubters, disciples and seekers. From this mixed crowd comes the question from "someone" about the scope of the salvation Jesus offered.

We do not know whether the questioner was a devoted disciple or someone wishing to draw Jesus into a trap. However, Jesus' response makes it quite clear that the wrong question has been asked, and that he will address only the appropriate issue.

He ignores the "how many" and instead chooses to address the question of "who" will be saved and why.

Jesus responds to the question with

this statement, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

The word "strive" has with it a personal effort, a personal response. There is nothing wrong with the question, "Are there just a few who are going to be saved?" as long as it is not an attempt to turn away from oneself. That is the point of the response of Jesus. The focus is not on some number, but on the response of each person.

It is easy to think we qualify by birth, by cultural connection or by heritage. But this passage teaches that salvation requires a personal relationship with God through his son Jesus Christ.

Jesus addressed this in the Sermon on the Mount as recorded in Matthew 7:13-14: "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and only a few find it."

This principle is fundamental in a

culture that argues that there are many ways to God and that asserts the road to heaven is a complex system of interstate highways which offers numerous routes to God. This passage focuses on the narrow and the soon-to-be-shut door. The door remains open for everyone, but only those who choose to enter in will be saved.

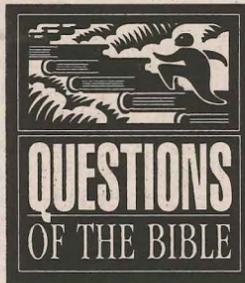
What or who is the door?

In John 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

One day, the door will be shut by God himself. Just like when Noah was safe in the ark, God shut the door. Those who would not listen, who depended upon themselves, perished. The task of the church is to point folks to the open door of Jesus Christ while there is still time to enter.

Though our hearts may want God to save everyone, this is not what this passage teaches. Only those who have entered through the narrow door through Christ himself will be saved.

Dan Garland is pastor of Zion Baptist Church in Henderson.



QUESTIONS OF THE BIBLE



RESOURCES

Q. My father died two months ago and we did not take our 13-year-old son to the funeral. He did go to visitation with the family on the day before. Now he wants to go to the cemetery to see the grave. We do not have a headstone in place and I want him to wait until it all looks finished. Should we take him now?

Generally in normal grief a person still would be reacting to such a close family member's death. Your son could benefit from visiting the grave site. It will give him a real picture of the place to carry in his mind as he continues to adjust to the loss of his grandfather. He has several mental and emotional chores in order to work through his grief.

First, he must accept the reality that his grandfather is deceased. Seeing the grave can help with that. Perhaps he has done so to some extent, but needs closure.

Second, he needs to express his hurt and ask any questions that might be coming into his mind. Be sure someone he can share with goes with him. Let him lead the conversation. If he does not want to talk, give him a time to be still. It is OK if he cries, gets angry or shares other emotions.

Later he needs to learn to get along without his grandfather and find new heroes. The trip to the cemetery might help him let go and move on. Some teens like to take a flower or plant a

tree as a tangible expression of grief. Perhaps you have noticed such markers along the roadside where friends or family have been killed.

Finally, he needs to sift through his grandfather's memories and build a happy set of stories and "pictures." It may take several trips before he can talk about his remembrances. You might begin with some of your favorite stories and see if he can share some of his.

It is OK for your son to grieve. As Christians, we can grieve with hope and assurance of God's love and sustaining grace. — Wade Rowatt



Q. I am single, but as I look for a church or a fellowship group I wonder what to look for. I am finding that single adult ministry means different things to different people.

Churches are as diverse as those who attend them. Today's adults include builders, boomers and busters.

Builders "built up" our modern world, being born before and during World War II. Boomers are the post-war generation, the baby boom of the late 1940s through the early '60s. Baby busters, compared to the boomers, (and also known as Generation X), are just out of college through early 30s.

These generations almost require three distinct ministries. Those who attempt to force all people into a

"cookie cutter" sameness will wonder why none of these groups is very interested. Of course, some fellowships and ministries can reach all three generations, but, as a rule, most people attend those ministries which minister well to their age group.

Each ministry has its own distinctive emphasis. For some, the majority never have been married. For others, a ministry to the divorced predominates. For yet others, a grief/widow's ministry is most appropriate. The "flavor" of each ministry will have something to do with the life experience of those the church seeks to reach and often will reflect that of the leaders.

Some groups seem to be mainly outreaches which have Bible studies, while others are Bible studies with an outreach component. A sense of balance is important. When the biblical areas of discipleship, evangelism, ministry, fellowship and worship are all present, there is balance.

Look for the niche in ministry to which God is calling you. There are a variety of churches out there that affirm single adults. — James Stillwell

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of *Mature Living* magazine. Send questions for *Family Forum* to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.

CHURCH

Myths about giving

By Doug Strader

Some commonly held myths need to be exposed if churches are to develop good financial stewards. This is not an easy task, because it involves change, and change is not easy. Here are some of the myths:



■ *Christians understand biblical tithing.* This is not true, mainly

because the church has not taught the biblical concept of tithing (giving 10 percent of one's income to the church). Many people who give less than a tithe believe they do tithe.

■ *New Christians automatically will begin to tithe.* Not only will new Christians not begin to tithe, they will not begin to give regularly unless they are taught.

■ *Every church member who attends worship services gives money to the church.* The truth is that 30 to 50 percent of members' giving records are blank.

■ *Churches always will have enough money to do their ministry.* Many churches are financially handicapped because their members do not practice biblical stewardship. Some churches resort to borrowing money to meet obligations. Churches just "get by" but could do more ministry if money was available.

■ *People do not want the pastor to preach on giving.* Most people are open to the pastor weaving stewardship into his preaching throughout the year. Pastors are more reluctant to preach or teach on stewardship than the people are to receive it.

■ *Giving/tithing has nothing to do with Christian growth/maturity.* In reality it has everything to do with it. When you understand that everything belongs to God and that we are accountable to God as stewards, and when you experience the joy of giving back to him who gave his all, growth begins to take place.

■ *Tithing is unrealistic in today's world.* Tithing is as realistic today as ever. The problem is many Christians are not good personal money managers. Churches must teach personal money management skills.

■ *The New Testament does not teach tithing.* Although Jesus never explicitly taught tithing, he did commend the Pharisees for tithing even their herbs. The New Testament talks about "grace giving." Since we have experienced the grace of Jesus, we should be willing to give more than a tithe. The law teaches tithing, but grace challenges us to give more than a tithe.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department.

"Decide what you value as a family, and spend time doing it."

Scott Floyd

Harried parents give tips for harried parents

GLORIETA, N.M. (ABP)— Sometimes parents are harried because they make bad choices, and sometimes they're harried just because they are parents, two Fort Worth educators told a recent conference on parenting.

"I'm glad Mary and Joseph lost Jesus at the temple. I find that comforting," said Scott Floyd, assistant professor of psychology and counseling at Southwestern Baptist Theological Seminary.

Schedules and expectations—self-imposed or imposed by others—contribute to parents' harried feelings, said Floyd and his wife, Mollie, an instructor of speech and theater at Tarrant County Junior College.

Relating many of their own misadventures, the Floyds led a conference offering "Helps for Harried Parents" during the recent Texas Baptist Family Reunion at Glorieta Conference Center.

"Parenting is a busy time in life," Floyd said, noting that a certain amount of stress just comes with the job. "As children move from the preschool years toward adolescence, parents may move from physical to emo-

tional harriedness."

Some parents become harried because they never learn to say "no" to the demands of their children or to requests from others to do "good things" at church, school, work or in civic organizations, the Floyds said.

Some have difficulty saying "no" because of pressure to keep up with others, they noted. That may come from other parents, grandparents or the children themselves. It also may come from the parents' own desire to give their children the best or to compensate for something they thought was lacking in their own childhood.

There also may be spiritual reasons for parents feeling harried, the Floyds noted. Some parents are unable to trust God to work out his plans for their children's lives. They want control.

The Floyds offered seven tips to help harried parents:

■ *Pray.* "Pray about what your family mission and ministry is, about your purpose or goal as a family. Pray about what activities your children should be involved in. And pray for grace, either to tolerate situations or to change situations," she said. "I often pray, 'Lord, I need grace, and I

need it right now.'"

■ *Identify values.* "Decide what you value as a family, and spend time doing it," he said. He suggested parents devote time to things that are most important rather than most urgent.

■ *Evaluate.* "Ask if an activity fits into your family's values. Ask if a child is too busy," he recommended. The couple also suggested talking to other parents whose children have been involved in an activity, asking them, "Is what you put into it worth what you got out of it?"

■ *Choose.* Make deliberate choices as a family rather than drifting from one activity to another.

■ *Be practical.* Plan ahead. Keep a family calendar everyone can check. Schedule adequate time to get from one activity to another.

■ *Communicate.* Spouses need to talk to each other and to their children to communicate expectations. "Tell children what you want from them in advance," he said.

■ *Embrace your choices.* Don't feel the need to apologize for carving out time for family. "Delight in the little moments alone with your children," she said.

Does your church want to reach families?

Real Life is the magazine designed to help Kentucky churches reach families.

Call (502) 244-6470 to learn about church customization opportunities

Promise Keepers: Less Lone Ranger, more Billy Graham

By Mark Wingfield
Editor

INDIANAPOLIS—The days when regional Promise Keepers events fill massive stadiums may be over, the organization's president told reporters July 25 as more than 50,000 men gathered in the RCA Dome in Indianapolis.

"The days of Promise Keepers having a general invitation of opening stadiums are over," said Randy Phillips, a former pastor who serves as administrative head of Promise Keepers operations in Denver. "We've fulfilled that aspect of God's grace."

Beginning in 1999, Promise Keepers will move beyond hosting massive regional rallies to working in partnership with local groups to support smaller citywide events, he said. The difference could mean filling basketball arenas or civic auditoriums rather than 60,000-seat stadiums.

Although a new concept for Promise Keepers, which made national headlines in 1991 by attracting tens of thousands of men to its stadium events, the concept is not new in religious circles, Phillips said. Actually, it's similar to what the Billy Graham Evangelistic Association has been doing for decades.

In the future, he said, Promise Keepers will respond to invitations from local leaders who have the desire and resources to organize a local Promise Keepers rally. Up until now, Promise Keepers events have been scheduled on a national basis, with local support networks enlisted after the fact.

The new approach means Promise Keepers is becoming more focused on serving local churches and on building local leadership, Phillips said.

Promise Keepers leaders knew from the beginning that the day of the massive stadium rallies would prove to be only one phase in a larger movement, he said.

Promise Keepers reached its peak of big-draw events last October by staging a "Stand in the Gap" rally on the National Mall in Washington. That event, estimated to have drawn more than 1 million men from across the nation, is believed to be the largest rally ever held on the National Mall.

At the same time, however, Promise Keepers was facing dwindling attendance at its regional rallies, where participants paid about \$60 apiece to attend. Founder Bill McCartney announced during the Washington rally that future Promise Keepers events would be free.

That proved to be a controversial decision, forcing the organization to lay off several hundred paid staff members for a period earlier this year until donations caught up to the level of income previously generated by attendance fees.

Phillips said July 25 that the decision to drop the attendance fees was justified, even though it created bumps along the road. "Our decision was



NO MORE STADIUMS? During the Promise Keepers rally in Indianapolis July 24-25, officials said they are moving their focus from planning their own rallies to responding to community invitations. The change could mean future events are held in civic auditoriums rather than large stadiums.

never based upon numbers," he said, explaining that registration fees previously accounted for 70 percent of the organization's budgeted income.

Dropping the fee was not intended to entice more men to return to the rallies—nearly three-fourths said they would come again regardless of the fee—but was intended to encourage those men to bring friends with them, Phillips said.

That description is borne out by results of an on-line survey at the Promise Keepers website in October 1997. When asked what difference it would make in their attendance at future events, less than 20 percent of the 10,000 respondents said it would make much difference personally.

But a majority, more than 65 percent, said it would make a difference in whether they brought someone else with them.

The reality of that survey result has been demonstrated in this year's stadium rallies, where overall attendance has been down, but the number of first-time participants has been up, said Steve Chavis, Promise Keepers spokesman. And the number of men making first-time commitments of faith to Jesus Christ at Promise Keepers events has been strong.

During the opening night altar call at the Indianapolis rally, more than 800 men crowded around the end zone where the Indianapolis Colts normally score touchdowns to declare spiritual victories of their own. Most of these men were making public decisions to become Christians.

Attendance at the Indianapolis event was estimated at between 50,000 and 60,000; no turnstile count was taken. Pre-registration was 63,000. This was the largest attendance at a Promise Keepers event this year, drawing perhaps 20,000 more men than the next-largest rallies in Detroit, Los Angeles and Philadelphia.

Chavis and Phillips said Indianap-

olis always has been a strong location for Promise Keepers, perhaps because of its location at the crossroads of several major interstate highways or perhaps because of the strong religious influence in the Midwest.

Nationally, this year's rallies have drawn a slightly younger crowd than before, Chavis said, with the average age dropping from 45 to 35. Also, the average household income of men attending Promise Keepers events has dropped from the low \$40,000 range to the mid \$30,000 range, he said.

Baptists continue to account for the largest single denominational home of Promise Keepers participants, Chavis said, although the non-denominational ministry attracts men from all religious backgrounds.

The next major event Promise Keepers is planning relates to the turn of the century. Vision 2000 is an effort to bring together men, women and children at specific sites in all 50 states for a combined celebration of faith via satellite video and audio connections.

During the Indianapolis rally, Phillips encouraged men to commit to be part of such events in their own states, to bring their wives, sons and daughters and to begin enlisting friends to attend as well.

The theme of the 1998 Promise Keepers rallies is "Live A Legacy," encouraging men to make a difference through personal devotion to Christ, love for their wives and children, debt-free living, being a witness in the workplace and fostering racial and denominational reconciliation.

"The legacy you leave in your home doesn't have to continue a pattern that's wrong, that's sinful," Christian recording artist Wayne Watson told the men in Indianapolis. "There are some things your dad did that were consciously wrong."

He encouraged men to forgive their own fathers for sins of not paying attention to their children and not demonstrating love toward their wives.

The night before, speaker Steve Farrar of Men's Leadership Ministries in Bryan, Texas, told the men: "You can establish a new link in your family chain."

'One changed guy'

By Mark Wingfield
Editor

INDIANAPOLIS—While Promise Keepers draws men from many faith backgrounds, races and socio-economic levels, its greatest impact has been felt by men who have struggled with family relations or who are not Christians.

When asked to describe the type of person most helped by Promise Keepers, Randy Phillips, the organization's president, tells this story.

During the "Stand in the Gap" Promise Keepers rally on the National Mall in Washington last year, a Promise Keepers staff member was roaming the crowd praying and sharing with various small groups of men. In one of these groups, he met a man who for now will be called Steve.

As the group of five or six men prayed together at midday, one of them turned to Steve and said, "It's time, isn't it, Steve?" Then he and several others began reciting Scripture verses to Steve, apparently in an attempt to reassure him about something they had been talking about before.

Before the Promise Keepers staffer knew what was



happening, Steve was on his knees, praying to commit his life to Jesus Christ. Tears flowed, and hugs followed.

The staffer hung around a little longer as the program progressed. After some time had passed, one of the men again turned to Steve: "It's time, isn't it, Steve?"

Steve responded positively, and another man handed Steve a cellular telephone. Steve dialed a number, and the Promise Keepers staff member heard this end of the conversation: "Hi, honey. I'm calling to tell you that I've just made the two most important decisions of my life. First, I've just prayed and given my life to Christ. God has answered your prayer. And second, I'm calling to say that I'm sorry for all the things I've done and said and to ask you if you would be willing to give me a second chance. If you'll have me back, I promise I'll be the kind of husband you ought to have. And if the children will have me back, I promise I'll be the kind of father they've never had."

Phillips then drew his point from telling this story: "That's why we exist: That one changed guy."

Promise Keepers, he said, is not so much about what happens from the platform at rallies but what happens when Christian men draw strength from each other and work together to show love to their non-Christian friends.

That's why Promise Keepers has found appeal with a wide range of men, "from guys who just got out of prison two hours ago to missionary kids," he said.

A Kentucky pastor who recently attended his second Promise Keepers event said he's seen a similar impact in his local church.

"This is a good organization," said Jay Robison, pastor of First Baptist Church of Paris. He was among a small group of men from Paris, organized by a layperson, who attended the July 25 rally in Indianapolis.

As a pastor, Robison said, he likes Promise Keepers because it encourages fellowship across denominational and racial lines, offers support to the local church and allows men to share common experiences.

Men from his church who attended previous Promise Keepers events came back full of contagious enthusiasm, he said.

And his men have drawn strength from being thrown together in an environment where they can be freed of their normal reservations about expressing emotions, Robison said. "There are guys I came with who hugged me that have never hugged me before. ... Being here freed them ... and will cause them to think more positively about their commitments to family and church in the future."

ISSUES

Support for full-time ministers other than pastors

A		B		
BY POSITION		BY CHURCH BUDGET		
	COMPENSATION (Salary + Housing)	COMPENSATION (Salary + Housing)	TOTAL PAY PACKAGE (Salary + Housing + Value of Benefits)	TOTAL FINANCIAL SUPPORT (Compensation + Benefits + Ministry-related Expenses)
Music only	\$41,174	\$50,000 - \$150,000	\$22,916	\$25,382
Education only	\$40,525	\$150,001 - \$200,000	\$25,520	\$29,854
Youth only	\$32,942	\$200,001 - \$300,000	\$27,714	\$32,114
Associate pastor only	\$37,617	\$300,001 - \$400,000	\$31,025	\$36,239
Administration only	\$37,935	\$400,001 - \$600,000	\$34,729	\$40,987
Music & youth	\$29,457	\$600,001 - \$800,000	\$37,979	\$45,139
Music & education	\$32,291	\$800,001 and up	\$44,301	\$52,805
Education & youth	\$30,959			
Education & assoc. pastor	\$40,007			
Music & other	\$36,468	NATIONAL AVERAGE	\$36,169	\$42,739
Youth & other	\$31,037			
Education & other	\$36,801	KENTUCKY AVERAGE	\$34,929	\$42,263
Administration & other	\$41,514			
Associate pastor & other	\$37,038			

Source: 1998 Compensation Study; includes data from 13 states: Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia. Figures given are averages only, meaning some staff members in each category are paid less and some more.

State's full-time church staff gaining in 13-state study

By Mark Wingfield
Editor

What the terms mean

■ **Compensation** refers to money the minister receives directly in a paycheck: salary and housing allowance. Housing allowance is a factor only for ordained ministers, who are allowed by the federal tax code to designate a portion of their earnings as a non-taxable housing allowance. For the average layperson comparing salary figures, this is the fairest figure to consider.

■ **Total pay package** adds in the value of contributions made by the church on the employee's behalf for benefits such as medical insurance and annuity. Many non-ministerial employees receive similar benefits that are not considered part of their direct pay.

■ **Total financial support** adds in one other level, the ministry-related expenses a church incurs to enable the minister's work. Total financial support should not be the figure used to measure a minister's pay, because being reimbursed for these expenses does not benefit the minister in any way. However, this figure does help a church know how much it spends to facilitate a minister's work.

Full-time staff members other than pastors in Kentucky Baptist churches fared better than the national average in compensation gains during the past two years.

However, the Kentucky ministers' total financial support still lags behind the national average of 13 states participating in the 1998 Compensation Study.

Total compensation of full-time church staff members in Kentucky churches rose 8 percent on average from 1996 to 1998, about the same gain as recorded by pastors. That compares to a 6 percent gain registered over the same period in the national sample of a biennial survey of ministerial compensation.

The average total financial support provided for full-time staff members

in Kentucky this year is \$44,835, which is slightly lower than the national average of \$45,218. Kentucky ranks sixth out of the 13 states in total financial support for full-time staff members.

Of that \$44,835 figure, Kentucky staff members received an average of \$34,929 in actual pay (salary and housing allowance). Churches provided another \$7,334 on average in benefits such as medical insurance, annuity contributions and life insurance. Kentucky churches also budgeted an average of \$2,572 per staff member for reimbursable ministry-related expenses.

Analysis of data collected from the 1,868 full-time staff members who

responded to the national survey shows a wide range of compensation levels dependent upon church size, budget size and specific role of the staff member. Compensation received directly by the staff members ranged from less than \$10,000 to more than \$90,000.

On average, full-time ministers of music fare best in direct compensation, although ministers of education recorded a high point in compensation more than \$10,000 above the highest-paid music minister.

Staff members with single-focused titles on average are paid more than staff members with combination responsibilities such as music and youth or education and youth. The only ex-

ceptions are for associate pastors with other responsibilities, which register about the same compensation as full-time music ministers or education ministers.

Among the national sample of full-time staff members other than pastors, 75 percent receive contributions to an annuity. Kentucky ranks above the national average on this, with 87 percent benefiting from annuity contributions.

Also nationally, 71 percent of full-time ministers receive medical insurance as a benefit, 56 percent receive life insurance and 50 percent receive disability insurance.

The 1998 Compensation Study is based on data collected from Baptist churches in 13 states: Kentucky, Alabama, Florida, Georgia, Illinois, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia.



Bluegrass pastors still below average in compensation study

Continued from page 1
a high of \$162,000.

Of the 3,843 full-time pastors responding to the survey nationwide, 80 percent said they receive contributions toward a retirement fund, an average of \$3,176 per year. Kentucky pastors fared better than the national average on this measure, with 89 percent receiving annuity contributions.

Nationally, medical insurance is provided for 73 percent of full-time pastors, life insurance for 56 percent and disability insurance for 45 percent. The full-time pastors surveyed receive an average of 2.6 weeks of vacation annually and 2.3 weeks off for revivals and conferences. Less than half (44 percent) live in church-owned homes, a figure that has been declining for several years.

For additional information, contact the KBC minister/church relations division or annuity department toll-free at (888) 254-5703 statewide or 254-4732 in the metro Louisville area. The KBC offers churches a free computer analysis of ministerial compensation, with comparisons to churches of similar size and budget.

Support for full-time pastors

CHURCH BUDGET	COMPENSATION (Salary + Housing)	TOTAL PAY PACKAGE (Salary + Housing + Value of Benefits)	TOTAL FINANCIAL SUPPORT (Compensation + Benefits + Ministry-related Expenses)
\$50,000 or less	\$20,703	\$23,172	\$25,079
\$50,001 - \$75,000	\$24,470	\$28,751	\$31,583
\$75,001 - \$100,000	\$27,615	\$33,142	\$36,576
\$100,001 - \$150,000	\$30,947	\$37,720	\$41,988
\$150,001 - \$200,000	\$35,129	\$42,486	\$47,502
\$200,001 - \$300,000	\$39,349	\$48,285	\$53,350
\$300,001 - \$400,000	\$43,858	\$53,135	\$58,480
\$400,001 - \$600,000	\$49,376	\$59,261	\$64,486
\$600,001 - \$800,000	\$57,084	\$68,107	\$74,163
\$800,001 and up	\$70,947	\$84,254	\$90,803
NATIONAL AVERAGE	\$36,046	\$43,403	\$47,734
KENTUCKY AVERAGE	\$34,215	\$41,961	\$46,215

Source: 1998 Compensation Study; includes data from 13 states: Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia. Figures given are averages only, meaning some staff members in each category are paid less and some more.

Kentucky bivocational pastors ahead of the curve

By Mark Wingfield
Editor

Bivocational pastors of Kentucky Baptist churches as a group have made gains in total compensation over the last two years, but not quite at the same rate as the national average.

However, Kentucky's bivocational pastors rank third-highest in total financial support among the 13 states participating in the 1998 Compensation Study.

This year's survey of ministerial compensation, led by Don Spencer of the Kentucky Baptist Convention annuity department, found average total financial support for Kentucky's bivocational pastors to be \$14,629, up nearly 12 percent from 1996. Only bivocational pastors in Virginia and Florida reported more total support.

Of the \$14,629 total, Kentucky's bivocational pastors actually realize only \$12,476, on average, as salary and housing allowance. The balance of \$2,153 mostly goes to benefits, with a small amount provided to cover ministry-related expenses such as mileage reimbursements.

Among the 13 states participating in this year's study, the national average for total compensation of bivoca-

Support for bivocational pastors

CHURCH BUDGET	COMPENSATION (Salary + Housing)	TOTAL PAY PACKAGE (Salary + Housing + Value of Benefits)	TOTAL FINANCIAL SUPPORT (Compensation + Benefits + Ministry-related Expenses)
up to \$20,000	\$ 6,301	\$ 6,633	\$ 7,005
\$20,001 - \$30,000	\$10,461	\$11,112	\$11,857
\$30,001 - \$40,000	\$12,336	\$13,566	\$14,667
\$40,001 - \$50,000	\$14,088	\$15,728	\$17,133
\$50,001 - \$75,000	\$15,336	\$17,081	\$18,633
\$75,001 - \$100,000	\$18,476	\$20,145	\$22,350
\$100,001 and up	\$17,981	\$19,593	\$21,700
NATIONAL AVERAGE	\$11,807	\$12,872	\$13,930
KENTUCKY AVERAGE	\$12,476	\$13,829	\$14,629

Source: 1998 Compensation Study; includes data from 13 states: Alabama, Florida, Georgia, Illinois, Kentucky, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia. Figures given are averages only, meaning some staff members in each category are paid less and some more.

What ministers get paid

tional pastors was \$13,930.

During the past two years, bivocational pastors as a group have experienced a slight gain in the number of churches contributing to annuity plans. This year's study found 33.6 percent of bivocational pastors benefiting from such contributions, up from 32.1 percent in 1996.

However, the percentage of bivoca-

tional pastors receiving medical insurance from their church employers declined. This year, only 6.9 percent said they receive medical insurance as a benefit, compared to 11.4 percent in 1996.

Other states participating in the 1998 study besides Kentucky were Alabama, Florida, Georgia, Illinois, Louisiana, Missouri, Mississippi, North Carolina, Ohio, Oklahoma, Tennessee and Virginia.

White: Many Christians 'sold out' to narcissism

Continued from page 1

Mecklenberg Community Church, started just five years ago, is praised by church growth watchers as a next-generation model of the seeker-sensitive church, influenced by but distinct from earlier models such as Willow Creek Community Church in Chicago and Saddleback Community Church in California.

White, the author of a new book called "Rethinking the Church," talked candidly with Leadership magazine about the future of the church at large and his response to those who criticize newer, innovative models of church life.

White draws a distinction between "seeker-driven" or "seeker-sensitive" churches and "seeker-targeted" churches. "Seeker targeted" throws the emphasis on the outreach element, the entry points into church life," he said.

By comparison, "most seeker-sensitive churches are simply contemporary churches with a heart for evangelism. They use some of the same forms as seeker-targeted churches—drama, media, contemporary music—but they are still oriented toward the already convinced."

The reason this is important, he said, is that modern Americans with no relationship to a church find the traditional expression of the church to be totally irrelevant.

"Nothing could be more irrelevant to them than a local Christian church," White said. "The average seeker has gone through the 'great divorce,' to steal a line from C.S. Lewis. The great divorce is the separation of spiritual longing from thinking it can be fulfilled through a particular religious faith, much less Christianity. Most people no longer see their spiritual desire and search as involving the discovery of a faith or religion."

What attracts a person to attend a seeker-targeted church the first time is a relationship with a believer, White said.

That's different from what happens in the average church because the friend feels comfortable inviting the seeker to the seeker-targeted church, he explained. "Most Christians intuitively know not to invite their friends to church because they know it's not designed for seekers. Nor will it facilitate the seeking process."

As for criticisms of seeker-targeted churches, White suggested an easy solution: "Many who criticize seeker-targeted churches would be well-served to visit one."

For example, the assertion that seeker-targeted or seeker-driven churches water down the gospel is a myth, White said.

"In a flourishing seeker-targeted church, you will hear every bit as much, if not more, discussion of

sin, heaven, hell, the cross, repentance, commitment and sacrifice as you will in any other model. When people visit Mecklenberg, one of the most common statements is, 'You talk more about sin than we do.'"

The reason White talks about sin so much is because seekers want to be told the truth with frankness, he said. "Seekers today are not interested in your beating around the bush. The best communicators in seeker-targeted models are blunt, in-your-face and straightforward."

Attempts at creating seeker-targeted churches fail when leaders attempt to emphasize only the feel-good aspects of building better relationships between people, White said. Successful churches combine that with a strong dose of talking about the need for relationship with God through Christ and the need for repentance, he added.

Also, some seeker-targeted churches fail because they do not have leaders with the appropriate "gift mix," White said. "Gifts related to communication and leadership are crucial, and I would throw in evangelism as well."

The ultimate issue for pastors desiring to start seeker-targeted churches is one of calling, he said. "Has God called you? Spiritual gifts are a part of that, but is planting a seeker church the call of your life?"

Bill on religious persecution dies in Senate subcommittee

WASHINGTON (RNS)—The Senate Foreign Relations Committee apparently killed—at least for the rest of the summer—a bill designed to penalize countries that engage in religious persecution.

The committee removed the bill, sponsored by Sen. Don Nickles, R-Okla., from its docket on July 23 after at least three of the panel's 10 Republicans planned to join the eight Democrats in voting against the bill, the New York Times said.

Nickles' bill was a more moderate version of legislation that overwhelmingly passed the House in May. Under the House version, countries found to engage in religious persecution would have been subject to automatic economic sanctions involving aid and trade.

Some form of religious persecution legislation has been a top priority of a number of social conservative advocacy groups, but the issue divides both religious groups and two wings of the GOP—the social conservatives and economic conservatives.

Under Nickles' most recent version of the bill, the government would publish a list of countries declared guilty of religious persecution and would give the president a broad range of options—from a diplomatic rebuke to strict economic sanctions—in responding.

"There is not a senator who's not opposed to religious persecution," said Sen. Chuck Hagel, R-Neb., one of the Republicans prepared to vote against the bill. "But in foreign policy, you rarely have the opportunity to choose between all good and all bad."

James Dunn, executive director of the Baptist Joint Committee, called the yearlong national debate over the proposed legislation "a teachable moment regarding the United States' role in dealing with religious persecution in other lands.

"We ... know better than before that although there is a universal agreement that the United States should affirm religious freedom around the world, it is much more difficult to know how to craft legislation to achieve it," Dunn said.

NATIONAL NOTES

■ **House would deny funds over gays.** The House of Representatives on July 29 approved a measure that would deny federal housing funds to San Francisco because of the city's domestic partners ordinance extending benefits to the partners of gay employees. The measure, which passed 214-212, would deny the city about \$265 million in federal housing money. The bill's sponsor said the city's ordinance forces the private sector to adhere to a morally objectionable policy and wrongly elevates unmarried homosexuals to the same status as married heterosexuals.

■ **Senate approves Internet gambling ban.** The U.S. Senate voted July 23 to prohibit gambling on the Internet. The senators' 90-10 vote would extend the ban on gambling by telephone or wire to such activity on the Internet and other computer services.

■ **Jury awards \$37.8 million in church burning.** A jury said July 24 that Ku Klux Klansmen must pay \$37.8 million for creating a climate of hate that led to a fire that destroyed a predominantly black church in South Carolina in 1995. The verdict went beyond the \$25.2 million in damages sought, Associated Press reported.

■ **Clinton administration condemns hanging.** The White House and the State Department both sharply criticized the government of Iran for hanging an Iranian man accused of converting to the Baha'i faith from Islam. The Baha'i faith was founded in Iran in 1863. Many Muslims consider it a heretical offshoot of Islam.

■ **Best-selling author to start new church.** Seminary president and author Charles Swindoll has decided to start an interdenominational church in Frisco, Texas, a community north of Dallas. Swindoll announced July 23 he wants to start the congregation in a 60-acre cornfield, the Dallas Morning News reported. He expects the church to begin meeting by early fall and hopes a 2,500-seat auditorium will be constructed by spring 1999.

■ **Poll: Pushing morality could hurt GOP.** A new poll commissioned by moderate Republicans says the GOP could lose its majority in the House of Representatives this fall if its candidates focus too narrowly on such moral issues as homosexuality and abortion. Despite rumblings from religious broadcaster James Dobson and others about deserting the Republican Party if it does not press moral issues more forcefully, the poll showed that conservative voters who put moral issues at the top of their agenda are not likely to leave the party—even if their issues are not pushed by GOP candidates.

■ **Woman sues for religious harassment.** A woman has sued her former employer saying she was subjected to religious harassment at the Deland, Fla., Audiolab. According to court papers, Rosamaria Machado-Wilson said she was fired Jan. 3, 1997, after less than six months after she complained about religious harassment. Machado-Wilson said that a walk to the coffee pot sometimes meant weaving past prostrate, praying co-workers and being forced to stop for impromptu ceremonies spoken in tongues.

Thank you, Lord! Part 2

In my previous column I told you about the 134 letters I signed informing students they had been awarded a scholarship to one of our Baptist institutions from scholarship endowments established through the Kentucky Baptist Foundation. I also told you about my prayer of thanks to the Lord each time I signed one of those letters.

This week I wanted to share with you how thankful the receiving students and institutions are for the benefits of these scholarship funds. We have received letters of thanks from many of the 134 scholarship recipients. I wish I had the space to share their expressions of gratitude. If you were to read these letters, you would sense the tremendous value these scholarships play in the lives of the students who receive them, in the Christian educational quality of the institutions to which the funds are sent, and to the future of our churches, our missionary, educational and benevolent enterprises and our communities in which these students will become our leaders.

Thank you, Lord, for those whose love for you and appreciation for the value of a Christian education and ministerial education/training led them to establish schol-

arship endowments (a) to perpetuate their own Christian legacy or the legacy of a loved one or friend and (b) to make a lasting difference in the world for Christ beyond their lifetimes through the lives of students attending quality Baptist institutions in Kentucky.

Let me encourage you and your church to consider emulating those who have established such scholarships with the Kentucky Baptist Foundation in memory of these deceased individuals: Guy Billington, John Charles Cross, Ruby King, Francis and Ruth Moore, Gene Morton, William Pettigrew and Burnie Tichenor.

We also have scholarship funds that perpetuate the missions legacy of two institutions that no longer exist: Kentucky Southern College and Westside Portland Baptist Church of Louisville.

Please call (888) 254 5701 and give Laurie Valentine or me the privilege of assisting you or your church in considering a scholarship endowment as a way to give hope to the future for the cause of Christ.

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

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Barry Allen

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Exhibit on faith sparks church-state debate

By Denise Hawkins
Religion News Service

WASHINGTON (RNS)—A major Library of Congress exhibit of more than 200 items examining the role of religion in early American life has sparked a new church-state debate.

Two dozen church-state scholars released a joint letter July 30, criticizing a paper the Library of Congress released June 1 in connection with the exhibit, "Religion and the Founding of the American Republic."

The Library's paper portrayed Thomas Jefferson's church-state separation view as political rather than principled.

The paper, authored by James Hutson, chief of the Library's manuscript division, was based on a high-tech analysis of Jefferson's famed 1802 letter—included in the exhibit—to the Danbury (Conn.) Baptist Association in which Jefferson used the metaphor

of a "wall of separation" between church and state.

The analysis of the letter was conducted by the FBI, which used its technology to restore words Jefferson had crossed out in drafting the letter.

According to Hutson, the omissions suggest the Danbury Baptist letter "was never conceived by Jefferson to be a statement of fundamental principles; it was meant to be a political manifesto, nothing more."

The Christian Coalition has seized on Hutson's paper to argue that it is "a liberal myth" that Jefferson intended his words "to be used as a justification for expelling religious expression from the public square."

But the 24 scholars responding to Hutson's paper said Hutson presented an "unbalanced treatment" of the topic. The scholars said there might be several possible explanations for Jefferson's crossing out of several words but they do not provide a basis for arguing "these omissions indicate that the reply was not 'conceived to be a statement of fundamental principles,' but rather 'was meant to be a political manifesto, nothing more.'"

"Supporters of a broad understanding of Jefferson's Danbury letter have never denied the relevant and pertinent political considerations; however, that fact does not negate either the significance of this statement or his commitment to the principle," they said.

The response to Hutson was drafted by Robert O'Neill, professor of law at the University of Virginia, and Robert

Alley, emeritus professor of humanities at the University of Richmond.

The Danbury letter is the centerpiece of the exhibit, which will wrap up its Washington display Aug. 22 and then travel to Indianapolis, Dallas, Los Angeles, Philadelphia and Richmond, Va.

While Jefferson's letter has provoked debate, other items, including a stunning stained-glass window of the Founding Fathers bowed in prayer, testify to the significance of religion in public life.

There are revival hymnals, etchings, psalm books, Bibles and other artifacts dating from the 17th to late 19th centuries that bear witness to the highly visible role religious traditions played in creating American democracy.

At the same time, the exhibit includes startling illustrations of early American religionists disemboweling, dunking, hanging and roasting each other in the name of truth.

The exhibit also highlights the little-known fact that religious services were held in federal buildings and flourished there long after the Civil War.

For example, during the 1860s the House of Representatives was also known as one of the most popular houses of worship. In its liturgical heyday, the House attracted 2,000 people weekly to the "largest Protestant Sabbath audience ... in the United States," boasted then House Chaplain Charles Boynton.

Amish turn to Washington to get Uncle Sam off their backs

LANCASTER COUNTY, Pa. (RNS)—The Amish want Uncle Sam off their backs and out of their business.

Faced with a threat to what they consider one of their most important principles, the Amish, who typically avoid political matters, are quietly—and somewhat successfully—lobbying Congress for the right to put their children to work in family-owned sawmills and other businesses the federal government deems too hazardous.

Amish representatives have met with more than 40 members of Congress and their staffs in the year-and-a-half since the Labor Department fined three Amish-owned sawmills for employing teens in dangerous work conditions.

The lobbying effort is an unusual step for a community that seeks to avoid public attention, but one that is paying off. It is being coordinated by the Old Order Amish Steering Committee, an unofficial group formed in the 1960s to deal with problems faced by Amish conscientious objectors.

Last week, a House committee approved legislation exempting the Amish from provisions of 1938 child labor laws. If passed, the provision will allow children to work in sawmills as long as family or other church members supervise.

At issue is the Amish practice of completing children's education after the eighth grade by putting them to work in the family business.

The fact that the Amish called their lawmakers on telephones and hired drivers to take them to Washington shows their desperation, said one expert on the faith. Amish religious practices prohibit them from having telephones on their property and from owning automobiles.

"Historically, they have really shied away from political activity and involvement. They prefer to be left alone," said Donald Kraybill, provost at Messiah College in Grantham, Pa., and author of six books on the Amish.

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Full scholarship recipients

By Robert Dunston

Three young people from Kentucky Baptist churches have received full Pastor Recommendation Scholarships from Cumberland College.

The scholarships provide full tuition for four years at Cumberland College. Criteria for selection include scholarship and high school involvement, but the emphasis is on Christian ministry in and through the local church.

Laura Denney, the daughter of Darrell and Sandra Denney of Whitley City, is a member of First Baptist Church of Stearns, where Thomas Hughes serves as pastor.

Denney has been active in the youth program of First Baptist, serving on various committees and providing leadership as vice president and secretary. During the summer months she has participated in church mission trips and in the vacation Bible school of her own church. Denney also sings in the choir and plays the piano when the church pianist is out of town. She hopes to pursue a career in the medical field focusing on children.

Jennifer Dyer, the daughter of Michael and the late Rhonda Dyer of London, is a member of Corinth Baptist Church in London, where

James Blaylock serves as pastor. Her service at Corinth Baptist has included singing in the youth choir, participating in the praise team and creative ministries team and providing special music for morning worship services.

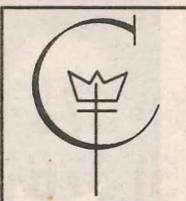
Dyer has participated in church mission trips to Ohio, South Carolina, Tennessee, Missouri and Jamaica. She plans to become an elementary school teacher in the public school system.

Andrea Honeycutt, the daughter of Michael and Jolyn Honeycutt of Somerset, serves as a member of First Baptist Church of Somerset, where Bob Browning is pastor. She is involved in youth council and youth

choir but has been most involved in Acteens and Big A Club. As Acteens president she recruited workers, gathered materials and planned and coordinated the program for Big A Club. She is an Acteens state panelist and has been selected as one of the top 20 Acteens in the nation. Honeycutt is undecided regarding her career plans but hopes that whatever God calls her to do, she can be involved in missions.

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

CUMBERLAND
COLLEGE



'Church stuff' made fun

Three weeks before Kentucky Baptist Homes for Children's second Centrifuge at Campbellsville University, one of our kids told me that he would talk to me as long as it was not about "church stuff."

I wondered how this young man would respond to a week of Bible study, worship and Christian recreation. I was so blessed each day to see this kid actively involved in all of the "church stuff" and possibly having the time of his life. To me, he exemplifies the impact of our camp.

This was a very important week for our kids, made possible by the commitment of the Centrifuge program, Campbellsville University and church and individual donors.

Centrifuge recruits the staff, pays their expenses and provides all of the materials and equipment. The Centrifuge staff then volunteers their precious summer time to take a week off to come and share Jesus in a very special way with our kids and staff.

The campus facilities are ours to use as we like, including the dorms. The university only asks that we pay for our food, and that is where

our faithful supporters across the state come in. What a partnership. What a blessing, indeed.

There were many great moments during this year's camp, but I believe the most significant event was the evening worship.

The Centrifuge staff really focused on the worship experience. Many of our kids used their talents in worship each night. A remarkable trend for the week was the number of youth who went forward at the close of worship to pray for themselves, their families and/or each other.

In one night alone, 23 young people made professions of faith.

It was a great camp. I want to thank the all-volunteer Centrifuge staff led by Pam and Erdie Carter of Elizabethtown.

Special blessings also came from Eric Graves of Campbellsville University, Jerry Burgess of Whitley City, Mike Williams of Lakeland, Fla., and the Christian band Extol from Somerset.

Mike Dixon is vice president for religious life 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



Mike Dixon

Boy Scouts in dispute with Unitarians over religious awards

BOSTON (RNS)—Boy Scouts of America has told the Unitarian Universalist Association, a progressive Protestant denomination, to stop giving its Religion in Life Award to Unitarian scouts.

The dispute began May 7 when Boy Scouts of America wrote to the Boston-based Unitarian Universalist Association expressing disapproval of an instruction manual the UUA distributed to Scouts seeking to earn the Religion and Life Award. According to the BSA letter, several statements in the manual "are inconsistent with Scouting's values." Among those values, the letter said, are the fact that the BSA "requires belief in God and acknowledgment of duty to God by its members" and its "membership policies relating to known or avowed homosexuals."

The manual expresses the Unitarians' "ongoing concern regarding the homophobic and discriminatory attitudes of the national leadership of the Boy Scouts of America."

Objecting to such language, the Scouts' letter said: "Until such time as the (Unitarian) materials can be redrafted to a form acceptable ... youth may not be awarded Unitarian Universalist religious emblems in scouting or wear the emblems on a scout uniform."

Religion in Life Awards are given by religious denominations. They are not the same as merit badges, but they are worn on Boy Scout uniforms as a badge of honor designating proficiency in the tenets of one's faith group.

About 50 percent of all Boy Scout units are sponsored by religious organizations. Twenty-six units D Scout troops, Cub Scout packs and Explorer posts D of the BSA's 138,000 units are affiliated with the UUA.

The dispute comes at a time when the 4.5 million-member scouting movement is caught up in controversies and court cases from New Jersey to California about homosexuality and atheism.

RECOGNITION OF DECEASED KENTUCKY BAPTIST LEADERS

The 1998 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1997 through August 31, 1998.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefitted our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Date of death
4. Active or retired status in last position held in city, state where located
5. Name of church where member, association, state where located
6. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 2 to:

Executive Office
Kentucky Baptist Convention
PO Box 43433
Louisville KY 40253-0433

These obituary entries will be reported to the 1998 KBC annual meeting in Louisville. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

Real Impact

Read how Heath High is reacting to a test with no answers in the fall issue of Real Life magazine.

Call (502) 244-6470 to subscribe or to learn how Real Life can help your church reach its community.

Our roots

Most of the really good and important things in life come about because of a need to improve something or are born of a crisis.

In the late 1800s the mountain feuds of Eastern Kentucky still were raging. Fathers, sons, grandfathers, grandsons, uncles and friends never knew for sure they would return home from the day's chores. Angry men might hide in ambush or duel to the death on Main Street.

While the founder of our school, James Anderson Burns, was born in West Virginia, his family roots were in the Eastern Kentucky mountains. His father had moved to West Virginia before James was born to avoid further bloodshed.

In his late teens, Burns decided to go to Kentucky. He longed to see kinfolk he had never met. Burns' father did not want him to go, but young James would not be stopped. His father had warned of the feuds and was afraid James would get involved.

Burns did return to Kentucky, and sure enough, he soon found himself caught up in the bitterness of the feuds: During one fight Burns was nearly killed. For three days he hid in the mountains, barely alive and not quite dead. God spoke to him in a dream on the third night. In Burns' words, "I was not the same—very different. The urge of vengeance was gone, and a peace reigned within. ... I dismantled my guns. My feud days were over. But I was a thousand times more determined than ever that the feuds should be stopped."

Burns did not know at the time how he was going to accomplish his dream. Not until later did he see that a Christian school teaching the love of God would be the solution.

Burns and his new friend, H.L. McMurray, a

Baptist preacher from Kansas, climbed a large oak tree that overlooked the valley here in Oneida. From the branch of that tree they decided to start the school Burns had envisioned.

It would not be a simple task. Burns would need to have a meeting with the feud leaders. They would have to share his dream. Money would need to be secured to build the building, and teachers would be needed who were committed to the idea. Little by little God moved mountains, and the feuding families agreed to try.

In the fall of 1899 Burns, McMurray and others began construction. Could they have it ready by Christmas? Cold winter weather set in, the mill up the river was broken and Burns did not have enough lumber to finish. He wanted so much to have the school ready by the first day of January.

Not often has the South Fork of the Kentucky River at Oneida frozen solid enough to drive a team of oxen across, but the winter of 1899 it did. In the distance Burns saw a man driving a team of oxen with a load of lumber. The man was Frank "Boozer" Burns, and the

wood came from the loft in his house. He crossed the ice-covered river and unloaded the wood.

The men went back to work. Day and night they labored, sleeping on the wood shavings on the floor. Yes, the school would open on time.

A deep, wet snow fell the night before the first day of school. When morning came, so did the eager students; some on foot, others on mule back and some in wagons. Burns' dream had come true and his school opened Jan. 1, 1900.

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

THIS IS ONEIDA



W.F. Underwood

50 years for Mountain Missions Conference

The theme, "Celebrating Cooperation and Togetherness," appropriately describes the encouragement derived from the Mountain Missions Conference. July 27-29 marked the 50th annual conference.

This is the major event of the year for many mountain pastors. Oneida Baptist Institute provides five-star hospitality. For years the event went five days but now offers a Monday lunch through Wednesday morning schedule.

The Kentucky Baptist Convention Town and Country missions department is sponsor in cooperation with Oneida and the Southern Baptist North American Mission Board. Leadership and coordination come from Mountain Missions Director David Aker.

Attendees celebrated the rich heritage of mountain mission work described by Clear Creek President Emeritus D.M. Aldridge. Aldridge was a young faculty member at Clear Creek in 1948. In 1950, he began four years as president of Magoffin Institute before returning to Clear Creek as president. Few people have more involvement in mountain missions in Kentucky than Aldridge.

Retired Southern Baptist home mission leader Wendell Belew gave

three messages that reflected his creativity, humor and understanding of mountain people. Belew directed Clear Creek Assembly for eight summers when it was the Kentucky Baptist conference center. "I was here before the mountains, but Merrill Aldridge was here when light was separated from darkness," Belew stated.

John Mark Terry, associate dean of the Billy Graham School of Missions, reviewed the book of Joshua. He is our former academic dean. Retired state missions director Robert Jones preached two evening messages.

Several alumni and some current students who pastor mountain churches attended.

David Peters, a 1998 graduate, served as conference music director. Tuesday afternoon, he took Terry and me to visit his church field, about 20 minutes from Oneida. It was a postcard scene of a white-frame rural church with adjoining cemetery set in the lush hills.

Thanks Kentucky Baptists for continuing to host the Mountain Missions Conference.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Equal Treatment of Religion in a Pluralistic Society. Edited by Stephen Monism and Christopher Soper. Wm. B. Eerdmans Publishing, 1998. 211 pages. \$18. ♦♦♦♦ (out of five)

With America's increasing pluralism, religion in the public sphere is more and more complicated. Church-state relations is a prime example of this complexity.

Historically the Supreme Court has interpreted religious cases with a strict separationist understanding. Recently, however, the court has adopted a new paradigm called "equal treatment" or neutrality.

Is the historic Baptist understanding of strict separation of church and state no longer valid? Does this view actually get in the way of expanded religious freedom in today's America? These questions form the thrust of the discussion and debate among the contributors to this volume.

When a strict separationist approach is used, the debate usually turns on the First Amendment which prohibits establishment of religion. When the approach is equal treatment, the constitutional argument turns on the issue of free speech, not establishment of religion.

Those who espouse the separationist approach insist religious expression is recognized by the Constitution as separate from other forms of speech, i.e., it is not supposed to be equal but unique. Equal treatment encourages religious expression to be treated as other speech. Therefore, state support of religious expression is in order to keep secular expression from getting the upper hand and thus being granted greater (unequal) stature in society.

This is a fascinating subject treated with thoughtfulness by eight con-

tributors, plus the editors. *Wayne Hager*

As We Grow Old: How Adult Children and Their Parents Can Face Aging with Candor and Grace. Ruth Fowler. Judson Press, 1998. 172 pages. \$14. ♦♦♦♦

Older adults and their families go through unexplored territory when post-retirement years hit. Expectations might not be reached as sickness and disability hit sooner than expected. Or the older adult can show a remarkable ability to continue at the same pace to the bewilderment of the family.

Sometimes the "child" feels it is time to become the "parent," without the cooperation of the real parent. These and situations in between are the subject of this carefully researched and clearly presented book.

Fowler addresses issues of emotions, medical decisions, financial security, spiritual life, long-term care and death. She does this with a good balance of the perspective of the child and of the parent. Reading Fowler's book can be a real eye-opener to both parties in the delicate dance of aging child and parent. Fowler includes numerous quotations from parents and adult children in order to bring the whole issue to life.

Both adult children and parents are encouraged to face the situation with grace and candor. In order to do this, Fowler effectively integrates key elements of the Christian faith as guidelines to face reality and move beyond it.

Parents and adult children will greatly benefit from reading this book and then discussing the content. *Wayne Hager*

Student Ministry for the 21st Century. Bo Boshers, with Kim Anderson. Zondervan, 1997. 274 pages. \$19.99. ♦♦♦♦

What invited me toward a closer examination of this book was a statement and a contrast found on the back cover. First the statement: "Why settle for a 'youth group' when you can build a dynamic student ministry that keeps more and more students coming and keeps them growing!"

Out of that statement, Bo Boshers draws the following contrast: Maintaining a youth group can be characterized as activity driven, unclear vision, inward focus, minimal growth, songs and games, keeping traditions and 'baby-sitting.' Meanwhile, he writes, building a student ministry requires being purpose driven with a clear vision, an outward focus growing out of a compassion for people, consistent growth, constant evaluation and a desire to help young people impact the world.

Boshers directs the high school ministry of Willow Creek Community Church, and this book is largely a description of that ministry from rationale to implementation. I would recommend that even those skeptical of Willow Creek's model or its transferability give this book a serious read.

We need to hear someone challenging us to reach out to youth outside our church, as well as to equip and encourage youth in our church to be the primary ministers to their peers.

Perhaps the most encouraging thing about the book was hearing someone say that our goal ought to be transforming a youth group into an active group of ministering students. *Jim Holladay*

Feeding the Flock: Restaurants and Churches You'd Stand in Line For. Russell Chandler. The Alban Institute, 1998. 124 pages. \$14.95 ♦♦

I wanted to like this book. Most every Sunday, as I drive from home to church, I pass a coffee cafe and a bagel shop. More often than not, both are full of customers. On more than one occasion I have asked what it would take to reach those folks, and why they would get up early to hang out at those places, but not at church.

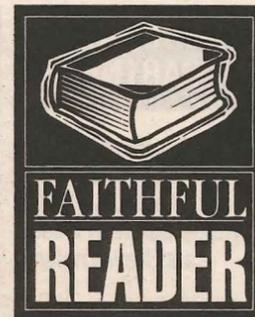
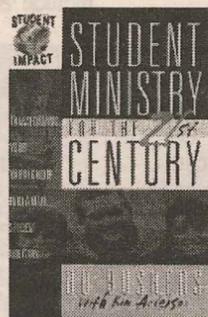
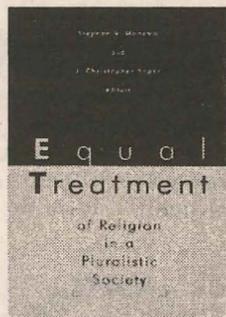
The premise of Russell Chandler's book grows out of a similar set of observations and questions. As he has traveled around the country, he has noticed that while many churches are struggling to attract people, restaurants seem to be places people are willing to gather, even if it means waiting a long time for a table.

In each chapter of the book, Chandler looks at one or more restaurants, delineates the causes of their success and applies those lessons to the church.

Hence the chief weakness of the book. Halfway through, the words of a Simon and Garfunkel song kept running through my mind: "And I'm oh so tired of trying to keep the customer satisfied, satisfied, oh!"

At one point Chandler suggests an abbreviated worship service to "catch flyby worshippers." The church is so much more than a business, and those we are trying to reach are more than consumers of a product.

I am disappointed the Alban Institute, an otherwise solid research institute on congregational life, is touting this "find out what they want and give it to 'em" approach. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C., and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@surry.net

Author: Lack of civility a sin

NEW HAVEN, Conn. (RNS)—To many Americans, society's lack of civility is a shame. But to Stephen Carter it is more than that: He believes America's incivility is a sin.

In his latest book, the Yale law professor and author of "The Culture of Disbelief," makes a compelling case for the moral imperative of civility.

"I do not consider civility synonymous with manners," he says in his book, simply titled "Civility." "I have in mind an attitude of respect, even love, for our fellow citizens. ... Moreover, civility is a moral issue, not just a matter of habit or convention: It is morally better to be civil than to be uncivil."

To Carter, the trouble all began with the collapse of what he likes to call the three-legged stool: family, religion and education. All three should work together to sustain moral norms and inculcate values in children's lives.

One of the forces that has kicked the legs out from the stool is our market-driven society, according to the author. He sees it as a powerful voice speaking through omnipresent ads, commercials and workplace pressures.

Carter also states that politics have hit an all-time low, the legal system has been corrupted and the media have become irresponsible.

The media are predominantly cynical and give voice to the most extreme views while claiming to cover issues, asserts Carter. And cynicism is the enemy of civility, he argues.

Religion doesn't get off free in this discussion either. From the debate on abortion to the discussion of whether or not the United States is a "Christian nation," Carter sees a high degree of incivility dominating the tone and substance of public discourse.

He does not believe we need to avoid debate or disagreement to be civil. But he does decry using Christian values in a decidedly unchristian way.

How do we become more civil? One of Carter's suggestions is to be quiet. He believes the noise of society has helped create some of its incivility. But he stops short of listing 20 ways to be more civil. To Carter, following rules is not the point. Once a person decides to love his neighbor the behavior will follow, he states.

Adrian Rogers, allow me to introduce Kermit the Frog

NEW YORK (RNS)—Two entertainment companies—the Jim Henson Co. and Hallmark Entertainment—intend to invest \$100 million in the Odyssey Channel, a faith and values network with ties to Baptists based in New York.

The new arrangement would involve the two companies and two existing shareholders, the National Interfaith Cable Coalition and Liberty Media Corp.

The NICC, a consortium of Protestant, Jewish, Roman Catholic and Eastern Orthodox faith groups, founded the network in 1987.

Liberty Media, the programming arm of Tele-Communications Inc., joined in a partnership with NICC in 1995.

Odyssey is linked with Southern Baptists' American Christian Television System and features about 19 hours weekly of ACTS broadcasting, including messages from Baptist pastors.

After the investment and some restructuring, NICC will retain 22.5 percent, Liberty will own 32.5 percent and Hallmark and Henson will each own 22.5 percent of the channel.

In a statement released June 29, Odyssey Channel officials spoke of the benefits of the partnership. "Hallmark and Henson will make available cable-exclusive airings of both original and existing programs that feature the unique

combination of high entertainment values and meaningful content that have been the trademark of both companies for the past several decades," the statement said.

Originally called VISN (Vision Interfaith Satellite Network) and later known as Faith & Values Channel, Odyssey includes faith-related programs ranging from "The New Inspiration, Please!" religion quiz show to an evangelical debate program called "Hashing It Out." It also features family dramas, Catholic masses and other worship services, and "CeCe's Place," a gospel and contemporary Christian music program hosted by singer CeCe Winans.

ACTS programming includes sermons by such pastors as Adrian Rogers, of Bellevue Baptist Church in Cordova, Tenn., and Charles Stanley, of First Baptist Church of Atlanta.

Odyssey is available to more than 30 million U.S. households through 1,500 cable systems.

Hallmark Entertainment, a subsidiary of Hallmark Cards Inc., is a leading distributor and producer of miniseries and made-for-TV movies.

The Jim Henson Co. is an independent multimedia production company that has focused on family entertainment for more than four decades. Henson is best-known for the Muppets, a group of puppets including Kermit the Frog and Miss Piggy.

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 Aug. 5-18.

■ Kentucky church planting/evangelism/construction team in Moscow Aug. 19-Sept. 1.

■ Tim Buehner, minister of youth and education at Faith Baptist Church in Warwick, R.I. The church currently is looking for a pastor.

■ Southeastern New England Baptist Association in its search for a director of missions.

■ The 16 churches in Maine Baptist Association as they seek to reach their state with the gospel.

Mountains to the Mississippi

Compiled by Ann Tatum

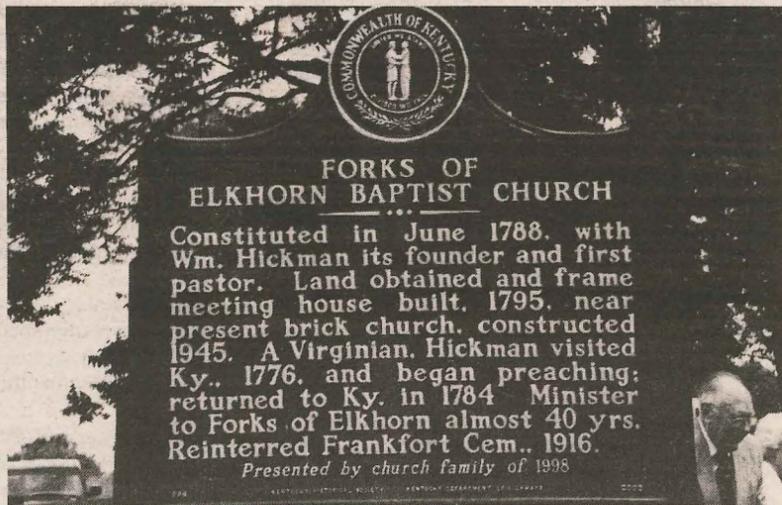
■ **CAMPBELLSVILLE**—Mount Roberts Church ordained Gary Durham to the gospel ministry Aug. 2. He is a student at Southern Seminary. Shane McNary is pastor.

■ **CORBIN**—Paul Sims will celebrate 15 years as minister of music and education at First Church Sept. 4. A reception will be held in his honor Aug. 30 at 6 p.m. Barry Howard is pastor.

■ **JACKSON**—Turkey Missionary Church held homecoming June 14. David Caudill is pastor.

■ **LOUISVILLE**—Robert Long recently celebrated six years as pastor at Walnut Street Church.

■ **MANCHESTER**—Horse Creek Church will host the Booneville-Irvine Associations' Bible Jubilee Aug. 24-26 at 7 p.m. Guest speakers will include Steve Ross, Bill Whittaker,



NEW MARKER A new state historical marker has been erected at Forks of Elkhorn Baptist Church in Midway, one of Kentucky Baptists' oldest congregations. The 210-year-old church raised the funds necessary to have the marker made and installed according to guidelines of the Kentucky Historical Society and Kentucky Department of Highways. Founded by Pastor William Hickman in 1788, the church later was served by two men who became presidents of Southern Baptist Theological Seminary, John Sampey and John Broadus.

president at Clear Creek Bible College in Pineville, and David Peters, pastor at Macedonia Church in Manchester. For information call (606) 598-6242.

■ **MCKEE**—Clover Bottom Church will celebrate its 156th anniversary Sept. 6. For information, call (606) 986-7233. Keith Carr is pastor.

■ **OWENSBORO**—Walnut Memorial Church ordained John Stamper to the gospel ministry Aug. 2. Stamp-er has been called as associate pastor/minister to youth and children at North Eulless Church in Eulless, Texas.

Seven Hills Church will celebrate

its 90th anniversary Sept. 6. For more information, call (502) 926-2473. T.A. Prickett is pastor.

■ **SHEPHERDSVILLE**—Little Flock Church will host shepherding seminars Aug. 7-8 for pastors, church staff, seminary students and laypersons. Topics include leadership, church growth, music, drama, prayer, visitation and developing new church ministries. For more information, call Ken Lupton at (502) 955-8760.

■ **WHITESBURG**—First Church ordained Joe Walters to the gospel ministry July 26. Walters is pastor at Colson Mission.

Carlin named assistant to KBHC president

LOUISVILLE—Buckley Carlin, former director of Glen Dale Children's Home, has been named assistant to Kentucky Baptist Homes for Children President William Smithwick.

In his new role, Carlin will assist Smithwick and other agency leaders in special projects and new program initiatives.

Top priorities are organizing an alumni association at Glen Dale, which has cared for young victims of abuse, neglect and family crisis since 1915.

"Buckley enjoys a wonderful reputation among Kentucky Baptists as a long-time provider of child care services through KBHC," Smithwick said. "He is also known nationally as a leader in

child welfare. I want to take full advantage of Buckley's influence across our commonwealth to help KBHC move forward professionally as the premier Christian family services agency in the state and the nation."

A native of Owensboro, Carlin has been part of the KBHC family since 1949 when he became a resident of Glen Dale Children's Home. He said his life would have been very different "had Kentucky Baptists not intervened as they did."

In 1980, Carlin took the helm of the Glen Dale children's home he says turned his life around.

In recent years, Carlin was promoted to administrator of KBHC's South Central Region of ministries.



Carlin

CLASSIFIED ADS

NEEDED: Full-time secretary. Serve as general receptionist, manage office, do word processing and simple desktop publishing, assist staff with research; \$7.50/hour. Submit resumé to: Coye Still, Victory Baptist Church, 2261 Armstrong Mill Road, Lexington, KY 40515, or call the church for more information, (606) 273-8428.

SEEKING: Full-time minister to families for growing church committed to the Cooperative Program. Position involves 50 percent youth ministry, 50 percent other age-group ministry. Send resumé to: Lakewood Baptist Church, 13803 Shelbyville Road, Louisville, KY 40245.

WANTED: Borrow/buy accompaniment track, "Kid's Praise VI—Heart to Change the World." Contact: Tim Shockley, Graefenburg Baptist Church, (502) 829-5324, or tshockley@sky1.net/gbc.

NEEDED: Pews in good condition. Oneida Baptist Church—ministering to the students and staff of Oneida Baptist Institute. Contact: Steve Crumpler, (606) 847-4718.

SEEKING: Valley View Baptist Church is currently searching for a full-time director for our child development center. The director should be a committed Christian and satisfy state qualifications. Please contact Pastor Kevin Hamm at (502) 935-5142.

SEEKING: Part-time minister of worship and music. Send resumé to: Southern Heights Baptist Church, 3408 Clays Mill Road, Lexington, KY 40503. Attn: Ken Stevens.

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

SEEKING: Minister of youth and education for a growing church that averages 500 in Sunday worship. This position will have responsibility for a comprehensive youth program and for providing leadership to the entire church education program. Please send resumé to: Search Committee, Macedonia Baptist Church, 4839 Miller Mill Road, Owensboro, KY 42303.

SEEKING: Bagdad Baptist Church has an immediate opening for a full-time day care director. Experience and/or bachelor's degree in early childhood development required. Resumé should be sent to Rev. Burney Manning, 2179 Bagdad Road, Bagdad, KY 40003.

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: 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: 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.

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.

FOR SALE: 22 padded pews, pulpit, communion table. Excellent condition. Call (502) 866-5320, Russell Springs.

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

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

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

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).

Cancer can't stop pastor's ministry to terminally ill

By Denise DeMaio
Hendersonville (N.C.) Times-News

HENDERSONVILLE, N.C.—To receive a doctorate, a candidate must become an expert in a particular field. If anyone could be an expert in dealing with terminal illness, David Hyde fits the description.

When Pastor Mike Smith of Fruitland Baptist Church in Henderson, N.C., approached Cumberland College with Hyde's ministerial history, the trustees agreed.

Hyde, pastor of Etowah Baptist Church in North Carolina, is an expert in the field of dealing with terminal illness. He has cancer—in his colon, liver and lungs—and continues with his ministry despite his sickness.

In May, Cumberland College conferred an honorary doctor of divinity degree on Hyde—the only time such an honor has been bestowed in the college's 109 year history.

The Bryson City, N.C., native is a graduate of Cumberland College, and received a master of divinity degree from Southern Baptist Theological Seminary in Louisville.

It was his dream to pursue and obtain a doctorate in divinity. He and Smith began study in a satellite doctorate program set up by Southern Seminary in Asheville, N.C. He had just completed his second semester when he was diagnosed with cancer in April 1994.

The odds of the 38-year-old having cancer were about two percent. In June of 1994, he had surgery and then in November 1994, doctors confirmed that the cancer had spread to his liver.

Hyde has battled back from death's door on several occasions. During one bout, he was hospitalized in Winston-

Salem, N.C., for more than a month. Friends and family were told at one point that if they wanted to see him alive, they should come to the hospital immediately.

"I have had several friends tell me 'If I ever saw a dead man, you were it,'" Hyde said. "I got out of the hospital in February 1996 and in April 1996 was told that the extraordinary measures used during my hospital stay had save my life, but they had not fixed anything."

Doctors predicted Hyde could expect to survive about eight months if he submitted to chemotherapy treatment. Without it, he would die within six to nine months. He opted for quality of life over quantity of life and chose not to take chemotherapy. In November 1996, he was told he could expect to live another three months or so.

"Gratefully, they've been wrong," said Hyde. "I've had a bunch of people praying for me." Since then, Hyde has ministered to others fighting the same battles while continuing to fight his own.

Last week, church secretary Georgina Bratu said Hyde's condition had worsened recently. But, "we're still praying and thinking we can reverse that a little bit."

In an earlier interview, Hyde said it is difficult for him to visit terminally ill patients in hospital rooms.

"I recognize that the role could be reversed," he said. "That's the most difficult—when I go in and talk with someone, it's a constant reminder of where I am, along with where they are."

"The disease is unfair," Hyde said. "It doesn't fight fair. If it fought fair, more folks would beat it. Cancer at-

tacks not only physically, but in every avenue of life—emotionally, physically, spiritually, financially and in relationships.

"I had a lady sharing with me just the other day. She wondered why her husband (who is suffering from cancer) gets so irritable. Her relationship with her husband was suffering."

"I explained to her that when you feel so bad that it's hard to lift your hand, you feel sick and nauseated, irritability just goes with it. The person's not mad at you, he just feels bad."

Of course, the diagnosis and the subsequent battle put his goal of obtaining a doctorate on the back burner. Smith knew about Hyde's dream and understood that, to Hyde, the degree was more than just a title. It was an opportunity to prepare himself better for ministry.

"A few weeks ago, I hadn't been thinking about anything like this at all," Smith said. "Then one day, thoughts started running through my head about David. If he were pronounced totally free of cancer, he probably would not pursue the doctor of ministry again because it would take up too much time—time with his family, time with his church. In the past few years he has found out that time is precious."

"If he didn't survive, he wouldn't achieve his dream. So it dawned on me, 'Why wouldn't Cumberland confer a doctor of divinity on him?' I talked to his wife and asked what she thought, and she became excited."

"It occurred to me that in order to receive a doctorate you must become an expert in a particular area," Smith added. "He had become an expert in terminal illness and how to deal with

people with terminal illness. He had earned a doctorate."

Smith contacted John Broome, a former professor of Hyde's at Cumberland. Broome explained the protocol involved in bestowing such an honor. Smith contacted Hyde's doctors, the professors who had been supervising his doctoral studies at Southern, area pastors and others who had been touched by Hyde's ministry, and urged them to write letters to Cumberland on his behalf. Dozens of people responded.

"I have to think it was providential," Smith said. "I had not thought about it, but the decision required a vote of the college trustees. The trustees were to meet two or three weeks after the process began, and all the information got there for the meeting. The trustees considered it and unanimously voted to approve it."

James Taylor, president of the college, and Joe Early, vice president for academic affairs, traveled to Etowah Baptist Church to personally confer the doctorate on Hyde.

"I am trying to survive in spite of the terminal diagnosis," said Hyde. "Folks come asking me to visit friends and family members who have cancer. I don't know if I have ministered, but we sit and talk and I find that I don't have to act like I know how they feel. Just talking helps deal with the feelings most cancer patients have."

"Sure I have had bumps in the road. But each day is a gift. Just to be alive is a gift. If I died today, I couldn't complain about the quality of my life. I've not accomplished everything I'd like to, but I've been able to enjoy the journey."

Reprinted with permission of the Hendersonville (N.C.) Times-News.

In May, Cumberland College conferred an honorary doctor of divinity degree on David Hyde—the only time such an honor has been bestowed in the college's 109 year history.

Concert links high church & Harley-Davidsons

FORT WORTH, Texas (BP)—Tuxedos among a sea of black leather. Cars and Harley-Davidson motorcycles in the parking lot.

Clean-cut haircuts outnumbered by ponytails and long beards. A precisely planned music program blended with an open, spontaneous congregation. Two cultures, one church.

For Southwestern Baptist Theological Seminary's men's chorus, the last-minute addition of Church in the Wind—a biker church started by Gary Davis with regular services on Friday night—became the most memorable stop on its spring tour.

"My first impression when I heard they were coming," Davis said through a boisterous laugh. "Oh boy, tuxes and high church, this will be a real eye-opener for them. Our idea of dressing up is wearing a shirt with buttons on it."

The praise band for Church in the Wind opened the service. "They have a different type of service," said Tommy Rowel, a member of the men's chorus. "They have a loose format, people are in and out."

After the praise band, the men's chorus performed songs such as "Amazing Grace" and "Holy, Holy, Holy" with passion and precision which comes from years of practice and training. Some members of

Church in the Wind heard many of the classic hymns for the first time.

The joint worship helped break down walls of culture that often separate Christians.

"I saw a small boy come in with a lady. He had patches over his eyes," said chorus member Grady Chism. "I found out later he and his sister were playing the day before and she accidentally sprayed hair spray in his eyes. They didn't know at the time if he would regain his sight. He listened through the entire concert with a big smile on his face. After the concert I had the opportunity to befriend him and we had our picture made together. He said that if he was able to see again he wanted to know what I looked like."

Davis said the men's chorus allowed members of the biker church to get a taste of traditional church and get over some of their fears of it. "Many of our people don't feel comfortable in a regular church," he said. Traditional church members "wear coats and ties and flowery dresses; we wear leather jackets and T-shirts, jeans and boots. The crossing of cultures showed how people can worship Christ together no matter what they wear."

After the performance any remaining walls were eliminated through a

time of fellowship and a few motorcycle rides.

"One of the most exciting moments of the night was riding with the pastor on his Harley," Rowel said. "Me in a tux and him in his biker outfit with his ponytail."

Davis said that in 1982 "the Spirit first gave me the idea for the church. 'We had just moved into town and went to a swap meet. I looked around and saw a whole bunch of people who needed Jesus. My wife thought I was crazy.'"

For the next decade, Davis dragged his feet and put the idea for a biker church on the back burner, he said.

The first attempts to revive the idea came in 1996 when he approached Riverside Baptist Church about using its chapel on Friday nights. The church caught the vision to start a church for bikers and supported the efforts.

That October, a barbecue and rally were held to promote the new church. On Nov. 1, Church in the Wind held its first service with about 50 people. The church has held regular services on Friday nights ever since.

"I've been asked why Friday nights and I explain that there are many rides and rallies for bikers on Sunday morning, as well as (bikers) just taking a ride," Davis said.

Utah governor wants policy to prosecute state's polygamists

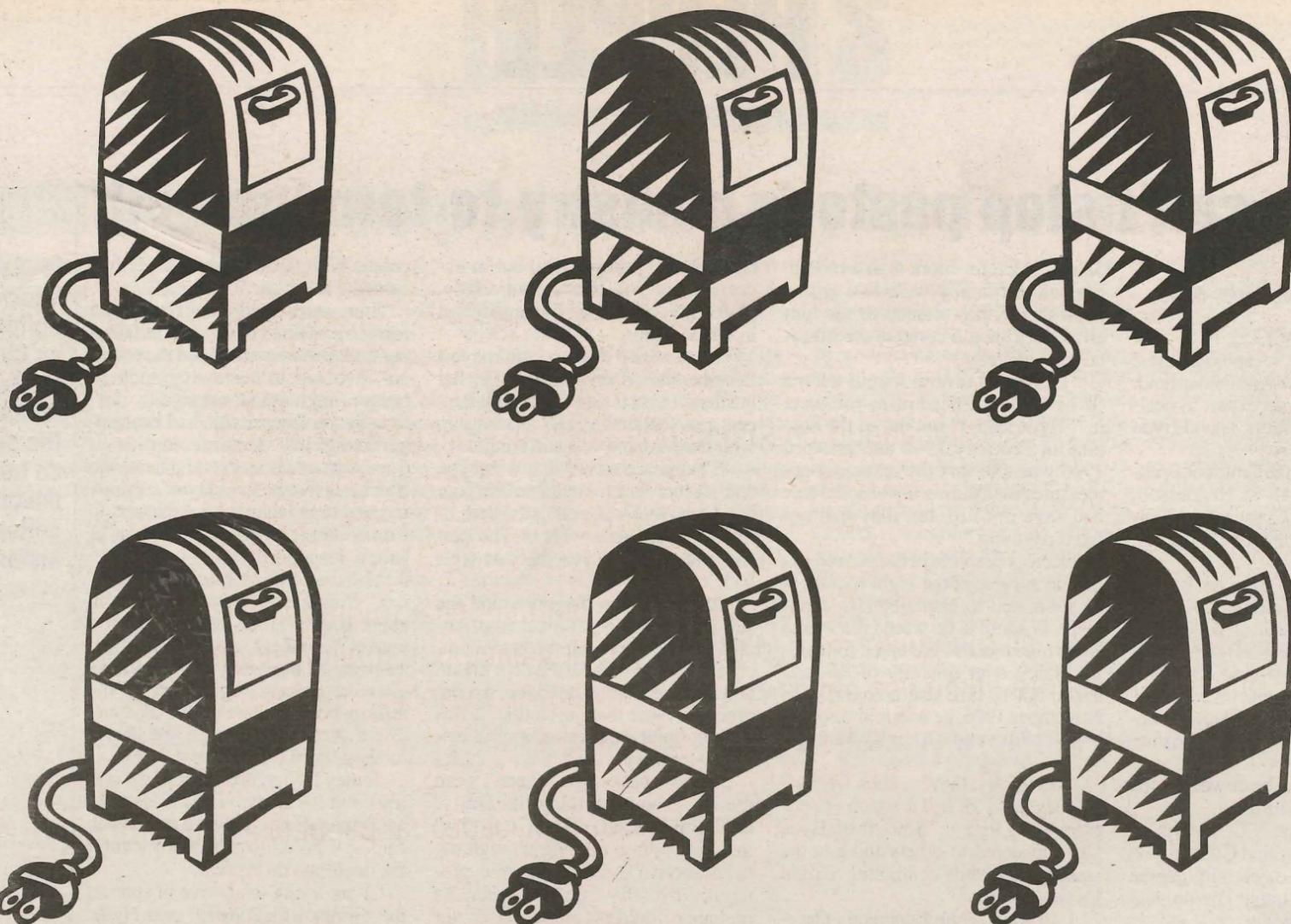
SALT LAKE CITY (RNS)—Utah Gov. Mike Leavitt has asked Utah's attorney general to explain why the state isn't prosecuting polygamists.

The governor recently was drawn into the controversy surrounding polygamy when he said cases of human or civil rights violations involving polygamists should be prosecuted, but that the practice itself might be protected by the religious freedom clauses of the First Amendment. His comments were condemned by self-described victims of polygamy. July 27, members of Tapestry of Polygamy, a group of former polygamist wives and children, held a news conference urging Leavitt to enforce the law against polygamy.

Leavitt, a Mormon, made his comments in connection with the court case of John Daniel Kingston, a prominent member of a polygamist group. He has pleaded innocent to child abuse, a charge that stems from allegations he beat his 16-year-old daughter after she refused to submit to an arranged marriage to his brother.

Polygamy was a part of the early history of the Church of Jesus Christ of Latter-day Saints, but was banned by the church in 1890. The Utah Constitution also includes an anti-polygamy clause. Still, an estimated 30,000 people practice polygamy—many of them connected to small, Mormon splinter groups that rejected the main Mormon church's ban on polygamy.

A governor's spokesman said Leavitt has asked the Utah attorney general to issue a "policy statement" on polygamy prosecutions. The last time Utah prosecuted polygamists solely for practicing multiple marriages was in 1952.



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