

NEWSPAGE
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FOR THE RECORD

Calvinists meet
Al Mohler and other Baptists who advocate a historic theological understanding known as Calvinism admonished the Southern Baptist Founders Conference toward "biblical preaching" recently.
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New seminary
Efforts to launch a new seminary in Kentucky finally are gelling, according to leaders of the Baptist Seminary of Kentucky, slated to open in Georgetown next year.
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Don't let a pope block your direct access to God.
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Singles
The Blues Brothers made an appearance in church recently as part of a new ministry to single adults at Calvary Baptist Church in Lexington. In addition to an existing program of singles ministry, the church recently launched a coffee house called Earth Angel Café.
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40,000 baby items flood ministry center

By Suzanne Darland
State Correspondent

LOUISVILLE—Just a glance at the figures can be overwhelming:
■ 15,000 packages of disposable diapers.
■ 4,800 boxes of baby wipes.
■ 6,500 baby bottles.
■ 3,000 pacifiers.

It's not an order for a national baby supermarket chain, but a partial tally of what Louisville's Infant Resource Project received when the National Acteens Convention came to town July 1-4.

The center in downtown Louisville ministers to low-income families with young children by providing items like formula, baby food, clothing and car seats. Each teen attending the Acteens convention, from Baptist churches across America, was asked to bring an item for the center.

Organizers were expecting one item from each of the 10,000 people planning to attend.

But as the girls registered the first of the week and dropped their items in barrels at the Kentucky Fair and Exposition Center, it soon became obvious that the projected figure was low. Way low.

Many Acteens groups had solicited their churches and brought three or four boxes of items.

The result was about 40,000 items, four times as much as center director Cathy Neel was prepared for. In the past year, Neel had been planning for the influx. Kentucky Woman's Missionary Union had notified her that the Infant Resource Project would be the focus for the national convention that meets every four or five years in various cities around the country.

"I had prayed that God would give me a vision of what it would all look like," she said. She even went to a Sam's warehouse and asked a clerk if he thought there were 10,000 bottles of baby shampoo in the stacked boxes.



STACKS OF BLESSINGS Cathy Neel (right) stands amid one pile of items donated to the Infant Resource Project in Louisville by participants in the National Acteens Convention this summer. Shown with her are Acteens leaders Kelly Dugger and Barbara Mitchell as well as two Acteens who helped with the project.

"You want to buy them?" he asked incredulously.

"No," she told him. "I just want to know what it looks like."

So on the first night (a Wednesday) as barrels full of baby items were dumped into a holding room, Neel cried. The pile of items reached almost to her waist. "I knew it all had to be packed and out by Saturday," she said. "And I knew there was no way I could physically get this done."

But God had provided a way, she said. Several Acteens groups had come to the convention early and already had put together and taped 200 boxes donated by a local company.

On Thursday morning as 10,300 teens headed to their mission assignments around town, 50 girls sorted and packed baby items. "In two hours they had filled all 200 boxes, and two-thirds of the items were still on the floor," Neel recalled.

She called the box manufacturer back and asked how much another

400 boxes would cost—an unexpected expense. To her surprise, he donated these as well. Thursday afternoon another team of teens put those together, and on Friday they were all filled.

Obviously her initial plan to "make a few trips in my minivan" were not going to transport 600 boxes. So Neel rented an 18-foot truck. Among the groups helping her on Friday were two men accompanying their wives on the trip. One was a professional truck driver.

Friday night, teens and adults passed boxes from one to another in a "box brigade" to load the truck. On Saturday morning, Acteens made a similar chain to take them out of the truck and up the 22 steps of the center on Broadway. That way, no had to walk up the stairs carrying boxes at the Lutheran church that houses the center.

Another four groups of Acteens had been at the center with a summer
□ See Acteens give ..., page 3

Prayer ministry gaining focus across nation

By Adelle Banks
Religion News Service

SALT LAKE CITY (RNS)—Before Southern Baptists arrived in Salt Lake City for their annual convention earlier this summer, they had every Salt Lake Valley resident in their prayers.

Literally. Name by name. Thanks to a blend of high technology, telephone listings and evangelistic fervor, thousands of Baptist churches were praying for neighborhoods of the mostly-Mormon Salt Lake City metropolitan area.

Meanwhile, in New York City, leaders of Concerts of Prayer Greater New York believe their efforts bringing people together for prayer have contributed to the sharp decline in the city's crime rate.

And in Colorado this fall, the World Prayer Center will become the "nerve center" of prayer requests for crises across the globe.

A nationwide corporate prayer movement that slowly has developed among evangelical Christians within the last two decades now is taking on a new and broader dimension, changing in some ways not only how people pray but what they pray for.

In many cases, the aim of the new-style prayer is traditional evangelism. But it also offers as a byproduct a sense of unity among people from a variety of denominations who come together to pray.

Organizers also say their focus on specific rather than general world concerns gets more answers from God and helps
□ See Intercessory ..., page 12

Teen preacher sees response in Haiti effort

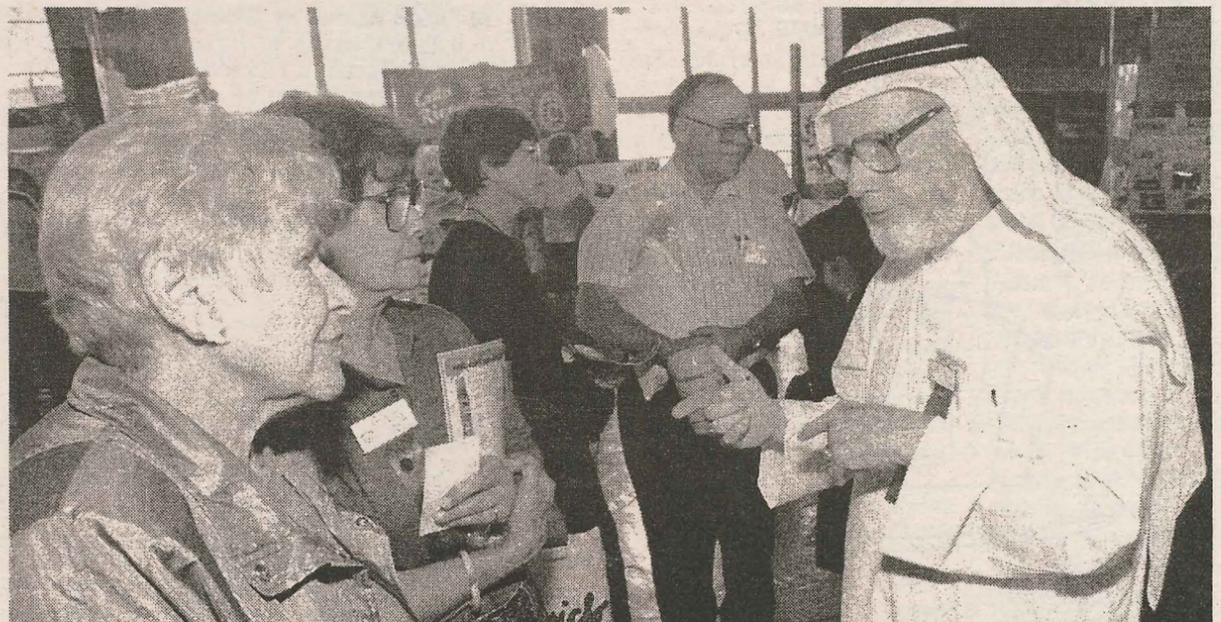
By Ken Walker
State Correspondent

LONDON—While evangelist Joe Mobley has seen more people converted to Christianity on past mission trips, a recent trip to Haiti marked the first time he saw hundreds respond to a teenage preacher.

About 800 Haitians trusted Jesus Christ as Savior the week of July 20 on a mission led by Mobley, a Kentucky Baptist evangelist and leader of Crusades for Christ.

More than half those new Christians—including 345 the final two nights—responded to invitations to accept Christ given by 17-year-old Dustin Bengé.

□ See Kentucky team ..., page 8



FINAL JERICHO Del Allen, a Southern Baptist missions representative in the Middle East, talks with participants in this summer's Jericho '98 missions festival at Glorieta Baptist Conference Center. This was the last year for the missions awareness conference, which has been jointly sponsored by the Southern Baptist Convention's International Mission Board, North American Mission Board and Lifeway Christian Resources. See story on page 2. (BP photo)

Moving? See page 4 (0811)

Biblical preaching is expository, Calvinists contend

Preachers must not seek to "reach people where they are" by building a bridge between them and the biblical text, Mohler asserted. Instead, they must realize that no one is beyond the reach of a Scripture which promises to perform "sovereign surgery" on its hearers.

BIRMINGHAM, Ala.—Believing the Bible, even affirming its inerrancy, is not enough, speakers said during the annual meeting of Southern Baptist Calvinists July 21-24.

The next necessary step is expository preaching, said Mark Dever, pastor of Capitol Hill Baptist Church in Washington and a regular speaker at meetings of the Southern Baptist Founders Conference.

"Someone may happily accept the authority of God's word, and even profess belief in the inerrancy of the Bible," Dever warned preachers. "Yet if that person in practice, whether intending to or not, does not preach expositionally, he will never preach more than he already knows."

The importance of expository preaching—a style so named because of its intention of systematically exposing the truths of a biblical passage—also was emphasized by Al Mohler, president of Southern Baptist Theological Seminary in Louisville.

Mohler is the most prominent of a newly emerging group of five-point Calvinists within the Southern Baptist Convention. These Baptists, inspired by the teachings of the 17th century theologian John Calvin, claim they represent the theological tradition of the founders of the SBC.

That tradition has proved contro-

versial among modern Baptists because of its emphasis on limited atonement, the belief that Christ's death on the cross was effective only for a certain group of people predestined by God to be among the elect. Those not predestined by God to accept the gift of salvation have no hope of avoiding hell, according to this view.

Interest in the movement apparently is growing, with attendance at this year's Founders Conference topping 400, a new record. About half those were first-time attenders.

Mohler told the audience the expository preaching of biblical truth runs counter to the postmodern mindset prevalent in churches today.

For example, he pointed to the phrase "What this text means to me is ..." as a particularly common example of a dangerous postmodern outlook which sees the truths of the Bible as hinging upon personal interpretation rather than upon the meaning intended by the biblical authors.

The influence of postmodernism also was seen in those who criticized the SBC's recently adopted statement on family. He noted that critics even in evangelical Christian circles disparaged the statement because it highlighted a portion of Ephesians 5 where wives are urged to submit to their husbands.

Those who labeled this message "oppressive" were right, Mohler said. "It oppresses our fallen human instinct even as it liberates by the transforming power of the gospel."

Nevertheless, postmodern chaos cannot hold back the tide of the gospel of Jesus Christ through biblical preaching, Mohler declared.

Preachers must not seek to "reach people where they are" by building a bridge between them and the biblical text, Mohler asserted. Instead, they must realize that no one is beyond the reach of a Scripture which promises to perform "sovereign surgery" on its hearers.

"Brothers and sisters, we pray for reformation in our churches," he said. "But it is not going to come by any program and it is not going to be the result of any meeting and it is not going to come by the wholesale adoption of any theological system. It's going to come by the preaching of the word ... the word must do this thing."

Another Southern Seminary professor told the assembly that gospel preaching is relevant for all people in all cultures because of the image of God and the intrinsic moral nature within all human beings.

"We can move from our own culture into a group with which we may be completely unacquainted," said

Tom Nettles, professor of historical theology. "And while we may make many mistakes, while some cultural things we may not understand, if we come to the heart of the biblical revelation we will find that there is something that is transcendent about his truth. There is something internally present in all of those that he has created, that have grown from Adam's vine, that will witness and that will indeed pierce the conscience."

Tom Ascol, conference planning committee member and editor of *The Founders Journal*, said the theme of preaching was selected this year because churches are experiencing "a crisis of confidence in preaching."

"Churches are giving up on it in favor of drama, movies, therapeutic talks and a myriad of other substitutes because they have wrongly concluded that it simply won't 'work' in our modern age," said Ascol, pastor of Grace Baptist Church in Cape Coral, Fla.

In addition to the summer conference, held on the campus of Samford University in Birmingham, Ala., the Founders Conference has planned four regional conferences this year.

Next year's conference, July 20-23 in Birmingham, will focus on world missions, Ascol said.

Based on reporting by Baptist Press

Jericho missions conference concept retired this year

GLORIETA, N.M. (BP)—Ten years after its launch as an innovative way to expose Southern Baptist laypeople to global missions in a family setting, Jericho has been retired.

The last session of Jericho '98 at Glorieta Conference Center marked the end of the line for the joint effort between the Southern Baptist Convention's domestic and international mission boards.

"When it started it was innovative, but times have changed so much it is time to refocus and come up with something new that is innovative for this day," said Marshall Walker, corporate events planning specialist for

LifeWay Christian Resources. Officials of the SBC's mission boards are working on plans for new missions-awareness weeks for next summer.

Jericho was developed in part as a replacement for the foreign missions weeks that previously were held each summer at Glorieta and Ridgecrest Conference Center.

Jericho was different in that both SBC mission agencies were involved, as well as other SBC entities. The weeklong event was offered at both Glorieta and Ridgecrest.

It was hailed as a new type of missions fair and as a more personal way for Southern Baptist laypeople to see

what their missions support was doing at home and around the world. Throughout the Jericho weeks, adults and children interacted personally with missionary guests.

About 2,500 people participated in Jericho each year, Walker said.

One of the most faithful Jericho participants has been Jeanette Payne, a member of Palms Baptist Church in Twenty-Nine Palms, Calif. After experiencing the first-ever Jericho, she knew she would return each year, she said. She and fellow church member Doris Robinson, who made her eighth annual visit this year, have made a habit of registering a year in advance

and requesting the same favored room.

"I liked the fact that you really get to know the missionaries and their needs, and you learn what to pray for," Payne said.

Jericho has been one of the driving forces in her church's involvement in missions. Her pastor, Galen Greenwalt, particularly encouraged certain people to attend. Many years they brought groups of as many as 24-25 people, with lasting impact. The year after their Woman's Missionary Union director came, for instance, missions offerings were promoted with new enthusiasm, and giving was up sharply.



BAPTIST BITS

■ **Futral named in Mississippi.** Jim Futral, pastor of Broadmoor Baptist Church in Jackson, Miss., was elected executive director-treasurer of the Mississippi Baptist Convention Board Aug. 5. He will succeed Bill Causey, who is retiring. In addition to being a former state convention president, Futral currently is a member of the Southern Baptist Convention Executive Committee.

■ **Porter to Southwestern.** David Porter has been named director of public relations at Southwestern Baptist Theological Seminary in Fort Worth, Texas, moving from a similar post at Southern Baptist Theological Seminary in Louisville. Porter, 34, came to Southern a year and a half ago from the Southern Baptist Home Mission Board, where he had been associate director of marketing.

■ **Wallace memorial erected.** A 12-foot granite obelisk was dedicated July 12 in Knoxville, Tenn., in honor of Bill Wallace, a Southern Baptist missionary tortured to death in a Chinese prison 47 years ago. The monument was placed in Greenwood Cemetery by Annie Fong, who was a student nurse in China at the time of Wallace's arrest.

■ **Medical provider changes.** The Annuity Board of the Southern Baptist Convention has contracted with Kirke-Van Orsdel of West Des Moines, Iowa, to take over administrative services for its self-funded medical, group dental and long-term disability plans. The administrative service currently is provided by Prudential Insurance Co. Annuity Board President O.S. Hawkins said ministers and denominational workers insured under the plans should not experience significant inconvenienc-

es. New identification cards and claim forms are being mailed to all participants.

■ **Larry Rose dies.** Larry Rose, an authority on church growth, former Home Mission Board staff member and most recently director of missions for Tarrant County Baptist Association in Fort Worth, Texas, died July 16 after suffering a ruptured brain aneurysm. He was 59.

■ **LifeWay employees named by IMB.** Four employees of LifeWay Christian Resources of the Southern Baptist Convention have been named international consultants to the SBC International Mission Board. They will begin overseas service in 1999 as the first step in a cooperative church development initiative between the two agencies. They will be appointed as IMB missionaries but funded by LifeWay.

New Kentucky seminary envisioned in Georgetown

By Mark Wingfield
Editor

GEORGETOWN—After more than three years of conversation, plans to start a new Baptist seminary in Kentucky finally appear to be gelling, leaders of the effort have announced.

The Baptist Seminary of Kentucky hopes to accept its first students in the fall of 1999, in temporary facilities to be located at Georgetown Baptist Church. Leaders of the seminary hope to purchase property in Georgetown on which to construct a permanent home for the school.

The seminary initially will offer the master of divinity and doctor of ministry degrees, according to Paul Simmons, chairman of the seminary's board of directors. Simmons said the board hopes to launch the school with 50 students and grow to an enrollment of 250 within four years.

A presidential search committee should finish its work within 90 days, Simmons said. Once a president is named, that person will further shape

the direction of the school's faculty and curriculum.

Although germinating out of the Kentucky Baptist Fellowship, the Baptist Seminary of Kentucky will not be owned or governed by the Kentucky Fellowship, Simmons said. Rather, the seminary will be owned and governed by its own self-perpetuating board of directors.

That board currently has 10 members: Simmons; Greg Earwood, pastor of Faith Baptist Church in Georgetown; Bob Baker, pastor of Calvary Baptist Church in Lexington; Ron Higdon, pastor of Broadway Baptist Church in Louisville; Judy Orem, a layperson from Campbellsburg Baptist Church; Jo Garnett, minister of education at Lexington Avenue Baptist Church in Danville; Charles Midkiff, pastor of First Baptist Church of Greenville; William Devries, a heart surgeon from Elizabethtown; David Peterson, owner of Tafel Motors in Louisville and a layperson in St. Matthews Baptist Church; and Chester Porter, a Shepherdsville attorney and

businessman.

Moderate Baptists have talked of starting a new Baptist seminary in Kentucky ever since 1993, when Al Mohler became president of Southern Baptist Theological Seminary in Louisville and began a thoroughgoing transformation of the school. Southern Seminary, which is owned by the Southern Baptist Convention but has been highly connected to Kentucky Baptist churches in the past, once was considered one of the most progressive Baptist seminaries in America.

Concurrent with a revolution that placed theological and political conservatives in charge of the SBC, the seminary now has embraced a much more conservative direction. More than 80 percent of the seminary's faculty has resigned, retired or been terminated over the last five years as the school's focus has shifted. Baptist moderates have condemned Southern's transformation, while Baptist conservatives have praised it as long overdue and a miraculous return to the seminary's founding heritage.

Mohler downplayed any potential impact the new seminary might have on Southern.

"I would expect this proposed new seminary to represent what some liberal Baptists are looking for in a seminary," he said. "Whatever label they may put on it, the seminary will be a liberal alternative to the mainstream conservatism of the Southern Baptist Convention.

"I do not expect any new seminary to be competitive with Southern Seminary. Our students know where we stand and what Southern Seminary represents, and that is why they are here. Those students called to ministry and committed to the Southern Baptist Convention will know where to attend.

"The Southern Baptist Theological Seminary has served this denomination and its churches for almost 140 years and has been in partnership with Kentucky Baptists ever since the seminary moved to Louisville in 1877. We expect that partnership to grow and

BLUEGRASS BURGEOO

■ **Literacy ministry** workers will be trained in a conference Sept. 25-26 at Central Baptist Church in Winchester. Workshops will be offered in Adult Reading and Writing, Conversational English and Tutoring Children and Youth. Preregister by Aug. 31 with Rebecca Carnell, literacy missions consultant for the Kentucky Baptist Convention's metropolitan missions department, at (502) 244-6461 or toll free at (888) 244-5725.

■ **The Kentucky State Fair** once again will feature a booth sponsored by the Kentucky Baptist Convention. The gardening-oriented exhibit, titled "Growing God's Way," will be located in the East Wing of the Kentucky Fair and Exposition Center.

■ **Harry Kingkade**, father of University of Kentucky Baptist campus minister H.K. Kingkade, died July 31 at age 79. The elder Kingkade was a member of Owenton First Baptist Church.

■ **Georgetown College** awarded master of arts in education degrees to 116 graduates during summer commencement ceremonies Aug. 8. William Owens, a Georgetown alumnus and former president of Pikeville College, was awarded an honorary doctor of letters degree.

■ **Kentucky Baptists** ranked 28th out of 39 state Baptist conventions last year in per capita giving to the Lottie Moon Christmas Offering for international missions, according to data released by the Southern Baptist International Mission Board. However, Kentucky ranked 15th in overall percentage increase in giving to the offering. Kentucky Baptists gave nearly \$3.2 million to the offering last year, an average of \$4.36 for each church member.

Acteens give 40,000 items to Infant Resource Project

Continued from page 1

missionary Thursday and Friday sorting clothes and clearing out room for the boxes. Some boxes are being stored across town at Lyndon Baptist Church.

The donations will change the face of the 14-year-old ministry, Neel said. For one thing, her job is now full-time because the center's \$55,000 budget can be freed from purchasing most of the items the ministry dispenses. Neel said the board has begun praying for operational funds to make her office assistant full time as well.

Currently, about 120 clients visit the center monthly during its hours of 10 a.m. to 2 p.m. daily. Neel estimates another 100 clients will be helped each

month after they open full time.

The ministry was begun as an outreach of East Baptist Church in Louisville, then became one of several ministries under an umbrella of East Baptist Ministries, funded in part by an endowment. More than three-fourths of its support, however, comes from area Baptist churches. Clients are referred by churches, hospitals and family resource centers in the public schools.

Neel already has been contacted about helping launch similar ministries in associations or churches in Texas, Tennessee and Virginia because Acteens groups from their states saw potential for similar ministries there.

"This will allow us to touch more lives with God's love and mercy," said Neel, a member of Parkland Baptist Church. Neel said she wants to explore more long-term parenting and mentoring programs since she won't have to be as concerned with day-to-day supplies.

But being open more hours also will require more volunteers at the center. Volunteers are needed to sort clothing, answer the phone, get information about clients and organize mailings.

Another critical need is for Bibles, she said, adding that she only has a few left. "I like to give each client a Bible," Neel said. "I tell them God promises in that book to provide mer-

cy and strength to get through their circumstances."

She said she thinks of the center, where she has been director almost a year, as a "planting ministry." The staff and volunteers pray for the clients on a regular basis, and those who visit are told about God's love tangibly as well as with words.

"You can't tell a hungry man about Jesus because he can't hear over the roar of his stomach," Neel said. "But it's definitely our responsibility as Christians to share God's love once we've met physical needs.

"This will allow us to plant many more seeds," she continued. "If you don't get them in, you can't tell them about God's love."

Children's home reorganizes statewide organizational structure

By Mark Wingfield
Editor

LOUISVILLE—Geography gave way to function as Kentucky Baptist Homes for Children restructured its staff last week.

The Kentucky Baptist Convention agency, the largest private child-care agency in the state, has abandoned its system of regional directors and offices in favor of a staff structure based on seven key functions.

Previously, KBHC had five regional offices across the state, each of which coordinated a variety of services. The new approach, according to President Bill Smithwick, places a priority on what tasks are done rather than where they are done.

That means treatment strategies, staffing and support will be consistent across the state, he said. "Our response time for new ministry opportunities and family health initiatives will now be even faster than before. Very soon we will offer the children of this state a complete continuum of care.

"The experience we have gained in all our facilities has taught us the best practices for helping children," he

added. "We have drawn on the demonstrated strengths of each facility's individual approach. Now we are taking advantage of that experience to harmonize approaches and staffing patterns in similar facilities to give us the best possible approach for helping children."

The restructuring does not change KBHC's mission, noted Brenda Gray, vice president for development and communications. "We will always be about giving care and hope to hurting families and children through Christ-centered ministries. Unfortunately, the needs of our children have changed drastically. The restructuring will help us continue to help them in the most effective ways possible."

The restructuring will affect staff in various ways across the state, although the most immediate difference will be the switch from five regional administrators to seven functional-based administrators.

These seven administrators will report to Janet Doyel, who was named vice president for program services. Doyel previously was foster care director in the western region but had been named to the new vice presiden-

tial role earlier this year.

The seven new functional areas and their leaders are:

■ **Child placement services**, headed by Bill Heaton of Madisonville. Heaton previously was director of the agency's western region. His new area includes foster care, pregnancy counseling and adoption programs.

■ **Community services**, headed by George Page of Somerset. Page previously was director of the southern region. His new area encompasses family preservation, family reunification, prevention and aftercare services, in-home services, assisted living and a new reporting center.

■ **Social services**, headed by Jeanette Stratton of Louisville. Stratton previously directed KBHC's independent living program. Her new area will include independent living as well as college and career programs, day care, low-income housing support and other new initiatives.

■ **Residential services**, headed by Kenny Williams of Owensboro. Williams previously was director of the agency's Dixon Temporary Shelter. His new area will encompass all residential programs, including the Spring

Meadows and Glendale campuses.

■ **Research and development**, headed by Ed Yates of Hodgenville. He previously was director of intake and utilization services. In his new role he will manage the agency's contracts, data systems, program research and development as well as rate negotiations.

■ **Cornerstone Counseling services**, headed by Bill Sapp of Lexington. Sapp filled the same role in the previous structure.

■ **Intake, utilization review and nursing services**, to be headed by an as-yet-undetermined clinician.

KBHC spokesman Chris Boyer said the administration is still working to make personnel adjustments and realizes that "one or two" employees may opt to leave the agency during this transition. But overall, existing staff will continue, either in existing roles or new roles.

Smithwick said the reorganization will further position KBHC for its role in the years ahead.

"We are changing our identity from a 'home for children' to a more thorough family based treatment approach," he said.

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MARK WINGFIELD
Editor

DAVID WINFREY
News Director

MAURI SMITH
Marketing & Business
Manager

C.R. DALEY
Editor Emeritus

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

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Literal money

As a layman who has listened to more than his share of bad sermons on dedication, I am amused by the Western Recorder report that the Annuity Board has hit record net incomes. My literal Bible-believing preacher friends (I still have a few left) have preached to me, "Take no thought for tomorrow," "Lay not up treasures on earth," etc.

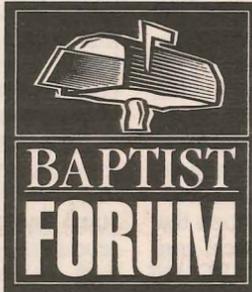
I know some of the record amount of Annuity Board money belongs to some of these same literal preachers because I have written many checks that are sent to the board. Do you detect any hypocrisy here? Maybe I will save and show this article the next time I hear a sermon that God had to create the universe in six 24-hour days because that is what the Bible says.

The same issue (July 21) has a col-

umn encouraging more money be invested if they intend to have enough for retirement. Would the Annuity Board even be needed if they took the Bible literally? Or am I missing something here because I can't read the "original" Greek texts?

Lord, have mercy on us poor uneducated laypersons.

*Ed Boden
Georgetown*



Not just Republicans

Kudos to Paul Whiteley (July 28, page 4) for recognizing that people are motivated by self-interest.

Shame on him for thinking it's only conservative Republicans who act on this impulse.

In general, I find (unsubstantiated) accusations about "the driving force that motivates the GOP" and how wealthy special interests and

Church arguments: self-will masquerading as high principle

By Tom Ehrich

A pastor watches his son consider seminary, and his heart sinks.

"I want to rescue him" from the "vortex of self-deceit and denial" the church has become, he says.

A friend tells how her husband was torn apart in a battle over traditional versus contemporary music at a church in the Midwest.

A friend comes home from a church meeting shaking in frustration. Critical issues of trust and servanthood are being ignored, she says. Ruling families simply want to preserve their control.

While denominational leaders meet in English castles and gaudy convention centers to debate sex and throw down the gauntlet on what constitutes true religion, a religious bookstore owner says his customers tend to be pastors looking for a quiet place where no one picks on them and faithful people who can't bear

the bickering at churches and want guidance on how to deal directly with God.

Church arguments are nothing new, of course. The first disciples argued over preference while Jesus was still alive. Since then, it has just gotten worse. The letters of Paul, which modern moralizers mine for nuggets about sex, were originally an appeal to churches to stop fighting and start

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believing.

Church leaders shaped European history with their intrigues and warfare. Today we have nearly 300 denominations in America, each claiming some measure of the truth.

I doubt we will see the end of church arguments. Too many careers are at stake, for one thing. But let's at least be honest about what they represent.

Church arguments are about self-will masquerading as high principle. Like children who use a dead parent to wage indirect battle—"But Mom

Random violence knows no color

By Samuel Atchison

Go figure. I am a black, inner-city father. I send my kids to an exclusive school in a tony, white suburb. And now I'm afraid one of their classmates one day might snap and shoot up the place. It's not supposed to happen like this.

Increasingly, however, it does. And that brings home an important truth.

Anyone who has watched the recent violence inflicted in the schoolyards of Paducah, Ky.; Jonesboro, Ark.; and Springfield, Ore., for example, should come to but one conclusion: We've been sold a bill of goods by the "experts" who have been telling us such violence is the province of the inner city. It is, we've been assured, the natural outgrowth of the

wayward lifestyles—and sometimes the crushing circumstances—of urban blacks and Hispanics.

Poverty, the lack of quality education and joblessness have produced (tsk, tsk) a subculture in which violence is the dominant feature.

How, then, do we explain the gun play in the 'burbs? If indigence is not a prominent characteristic of suburban life, why are white, middle-class children so angry?

A recent book, "The Content of America's Character: Recovering Civic Virtue," written by a variety of social commentators including author Don Eberly, theologian Michael Novak and UCLA professor James Wilson, may provide some insight. The book is a collection of essays exploring the effects of such influences as

COMMENTARY

others "have the Republican Party in their hip pockets" to be rather tired. Equally so are the (also unsubstantiated) remarks about how conservative religio-political organizations, pastors and theologians are "conspicuously reluctant to address the problem (of greed)".

Unfortunately, such thinking misses a larger point and suggests a basic misunderstanding of causality. People overcome the aggressive pursuit of self-interest by first becoming Christ-centered, and not the other way around. By adopting a truly Christ-centered life, a person (conservative, moderate or liberal) is automatically moved in the direction Whiteley advocates in his conclusion.

*Barry Haworth
Louisville*

Biblical deacons

In the July 14 issue (page 4), there was a letter from the deacon board of a Kentucky Baptist congregation endorsing a new Baptist sem-

inary in the state. That is their privilege, but something spoken in the letter betrays the local church pattern for deacons and church.

The servant role of the deacon is still in effect, as far as I know. In the sixth chapter of Acts, when these men were set aside, it was for the purpose of serving the local church under the watchcare of the pastors. Where in Scripture is the mandate for developing a "board of deacons" to issue decrees to the church at large about any matter?

The very name "deacon" means servant, and they are called to serve the church. Since when do servants instruct their masters? Allow me to suggest that, when this happens, they are usurping authority that is not rightfully theirs. Jesus said, "Whosoever will be chief among you, let him be your servant" (Matthew 20:27). The idea of a "board" of deacons is totally unscriptural.

*David A. Williams, pastor
Acquoni Baptist Church
Cherokee, N.C.*

would have wanted it this way!"—we enlist God as our ally in whatever cause we are pursuing. We comb the Scriptures for words that support our viewpoint. We say, "God wants ..." as if we really knew the mind of God.

Or we cite "tradition," as if Jesus had written a script requiring liturgy a certain way, facilities a certain way, clergy behavior a certain way—when all evidence suggests such institutional imperatives couldn't have been farther from Jesus' mind. He was waging battle with the forces of darkness, not specifying how much water is required for legitimate baptism.

What Jesus did say was that our prayer should start with humble submission—"Father, you be holy, you be king"—and that we should ask God for bread that we cannot give ourselves and for forgiveness.

It might be the prayer's final petition, however, that unmasks our parade of self-will.

"Save us from the time of trial." Or, "Do not bring us to the test." Jesus didn't mean an unfamiliar hymn, or a Sunday service lasting 15 minutes too long or a pastor who makes changes. By "time of trial" he meant the trial that awaited him—torture and death

for having the gall to stand for God and against evil.

He warned his friends that, if they truly followed him, they would face the same torment. Their prayer, he said, should be for strength and courage, for deliverance from this suffering.

We have set that prayer to music and argued over its wording. But the hard question it raises is this: Does any of us suffer for our faith? Does any of us face torture and death for choosing God over evil? As we lobby Congress to preserve favorable tax laws, does our religion mean the least bit of inconvenience? As we blister other denominations for their imperfections, is our churchgoing anything more than a sandbox tiff?

We send mission teams to convert Hindus and Muslims to our way of thinking. But the evil Jesus faced wasn't wrong opinion. He faced hypocrisy, cruelty, bigotry, disease, warfare and self-will. He faced what we would face if we opened our hearts to the world and looked beyond institutional victory. (RNS)

Tom Ehrich is a pastor, writer and software developer living in Winston-Salem, N.C.

family, religion, ethical relativism and education on the nation's moral character.

For Eberly, the tendency toward dishonesty and cruelty among the young is reflective of a broader change in the nation's values. This change, he and others believe, is linked to the demographic, economic and educational metamorphosis the country has undergone throughout this century.

"The transitions from agriculture to industrialization to the information age each produced radical differences in social life and values," he argues. Where traits such as thrift, industry and respect for one's fellows were once linked to the well-being of the entire commonwealth, they have become increasingly archaic in the face of a managed economy, the social welfare system and the perception of a prosperous, secure future.

A concomitant concern focuses on

"the loss of influence by those institutions in society which have traditionally been responsible for inculcating character—parents, churches, and schools—to other cultural influences, particularly the entertainment industry, whose purpose is more tied to commercial success than public purpose," writes Eberly.

In sum, our cultural values—the standards by which we measure our nation and its people—are being determined largely by the bottom line. And its effects are devastating our children, both rich and poor, black and white.

Thus, for we adults, the issue is not to cast aspersions, but rather to make hard choices that will affect the values of our children—and their parents. (RNS)

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

HE SAID/SHE SAID

To everything there's a season; turn, turn, turn back the calendar

SHE SAID



Alison Wingfield

PTA meetings, school assignments, church choir Christmas music, nominating committee phone calls. Fall is closing in on us.

The sweat trickling down my chin tells me it is still summer. My calendar tells me it is still summer. But my schedule says look out, school is here.

Gearing up for another school year is actually exciting and invigorating, once I get myself out of the lazy summer days mode.

But I can't help regretting all those projects that are still sitting on my mind's shelf waiting to be done. Those photo albums will have to wait for a cold winter day now. I think I got up to when Luke and Garrett were 2-year-olds the last time I worked on them. Four more years of pictures to go.

In the spring, when full-day kindergarten was ending, I complained about losing my space. Now that I've gotten used to the boys being home all the time, I'm a bit apprehensive about school starting again. I know I'll miss them.

Yep, I'm going to miss the morning pitter-patter of little feet running to my bed as one or both of them ask, "Mommy, can I come sleep with you?" If it is Garrett asking the question, he really means can he come in my bed, turn on the TV and watch ESPN. And Luke really wants to know if he can watch Looney Tunes.

And I don't know how I'll get any work done without stopping every five minutes to mediate a fight or get a snack or throw a ball.

OK, I admit it, a little more free time will be nice. More than nice. Wonderful even. But they're my buds and we've had fun bumming around. It's too bad we can't strike a more even balance of school and home.

HE SAID



Mark Wingfield

This is one of those times when reality gives way to our self-imposed seasons of life. We all know summer's not really over, and it's not really fall yet. But since school is starting, we've got to act like it's fall. Never mind that it's still 90 degrees outside.

So, in the spirit of acting like the seasons are changing, here's my list of lessons learned this summer:

■ At the pool, beach or water park, you'll always see more flesh than you ever cared to see. Surfers may hang 10, but most of us landlubbers are hanging 20, 30 or 40 over the edge of swimsuits. Some days it makes you long for a reason to wear a heavy winter coat.

■ A corollary to the above: God did not intend many women to wear two-piece swimsuits and he equipped even fewer men to wear Speedos. Why is this obvious to everyone except those who need to know it?

■ The grass really is always greener on the other side of the fence, because from a distance you can't distinguish the mass of broad-leaf weeds from the few sprigs of grass.

■ The ice cream truck never comes by when you're really wanting ice cream but instead usually arrives just after you've settled for a candy bar.

■ The faux fall signaled by the start of school is a reminder that all good things must come to an end.

Only an adult can appreciate the wonder which summer vacation represents to a child. I had forgotten until this summer, the first seasonal cycle of our children being in school. They have no way of comprehending that these summers are the best and most carefree of their lives.

While you never can recapture that as an adult, I learned this summer that time well spent with children can give you a glimpse of that pure joy. Whether we follow the seasons naturally or not, we're never too old to follow the seasons of the heart.

Don't let a pope block your way to God

Some days, it seems like the pope would make a good Southern Baptist.

That is, of course, if you forget about the Protestant Reformation and the Anabaptist movement that shaped our Baptist heritage. Even so, there's an eerie resemblance of late.

June 30, the pope issued a decree from the Vatican intended to stop debate on controversial issues within the Catholic Church, issues on which he has a strong opinion but which are hotly contested in the United States especially.

To the list of the Catholic Church's essential beliefs, the pope has added opposition to euthanasia and the ordination of women. These are now issues not open for discussion, with the pope's view made binding on all Roman Catholics.

This was an effort to rein in Catholic academics who have been discussing such issues, and sometimes disagreeing with the pope. Now, anyone who disagrees with the pope's position will be subject to "just punishment."

This prompted a letter to the editor of the Louisville Courier-Journal recently from a Catholic layman. This sincere gentleman summarized his gratitude for the pope's action by saying: "It is not our job to fully understand all the teachings of the church. It is our duty and responsibility as Roman Catholics to accept them."

Given the differences between Roman Catholic and Protestant theology, we should not be surprised to hear that statement from a Catholic, especially one reared in a pre-Vatican II church. What's frightening is how similar it sounds to the spoken and unspoken thoughts of many Baptists today.

Over the last two decades, Southern Baptist laypeople have been increasingly conditioned to accept without question whatever is said by the pastor or some other denominational authority figure, so long as that authority has the seal of approval of an unofficial group of Baptist bishops.

Don't be misled here. What's really at stake is not just a position on the ordination of women or euthanasia (troublesome issues for Catholics and Baptists alike) but an understanding of how the individual believer

relates to God.

Even if you agree 100 percent with the pope's position on euthanasia and the ordination of women (and many Southern Baptists do), the historic Baptist tradition says you should believe that way out of your own conviction, not just because some pope said so.

While Southern Baptists do not have a pope who issues decrees like John Paul, many Southern Baptists have given certain people the status of popehood, accepting without question whatever they are told: "Our job is not to understand the teachings of the church; our duty is to accept them."

What's wrong with that?

For starters, it's lazy. It's always easier to let someone else tell you what you ought to believe than to work it out yourself. But that's not what Scripture instructs us to do. Instead, Christians are urged in Philippians 2:12 to "continue to work out your salvation with fear and trembling."

But more importantly, blindly accepting whatever you're told is not the Bible way or the Baptist way. The Baptist movement is one of dissension, of challenging papal edicts and demanding the right to hear from God oneself. That also means allowing others the right to hear from God themselves.

A true Baptist never could say his role is not to question the teachings of the church but merely to accept them. The teachings of individual people in the church have and will be wrong sometimes. History proves this point.

What an authentic Baptist can and should say is that she may not fully understand what God says but she trusts God to know best. No pastor, no church official, no denominational leader is God. God alone is God. And all humans have equal access to God through faith in Jesus Christ and the power of the Holy Spirit.

Let us never ascribe to any human—whether pastor, seminary president, denominational leader, editor or Sunday school teacher—the supreme allegiance that is God's alone. Read and study the Bible for yourself, and then use the brain God gave you to hear God's voice yourself.

— Mark Wingfield

'Is it lawful to heal on the Sabbath?'

By Harold Mauney

Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?" But they remained silent. So taking hold of the man, he healed him and sent him away. (Luke 14:3-4)

Church was over and it was time to relax over a nice lunch. My wife and I drove to a local restaurant, enjoyed a good meal and headed home. We turned onto the street where we live. What we saw startled both of us. There, on the lawn of a neighboring church, the pastor was mowing the grass! On Sunday!

We looked at each other in amazement. Why would a pastor be seen mowing the church yard on Sunday? It had rained every day the previous week, but that was no excuse, or was it? Remember, we were driving home from eating in a restaurant where the staff had to work on Sunday, where we paid for our meal, left a tip for the waitress and thought nothing of the whole process until we saw the

preacher with his lawnmower. Why were we so startled?

A lot of us grew up in an era of strict Sunday observance. Sundays were to be spent attending church, resting or going to visit relatives. No work, very little play.

There were certain things you did not do on Sunday. Few businesses were open. You did not go shopping or clean the house. One man I knew did not eat pork on Sunday. When asked why, he mumbled something about the Old Testament. You never went to a movie. There was an austere reverence that hovered over Sunday as a day. It was taboo to break that austerity.

Times have changed. Sunday is now just another day for most people. Drive on a major interstate on Sunday afternoon, go to a nearby lake or state park. Sunday is no longer a day for worship and rest.

Families try to cram so much into Sunday they are irritable and exhausted. A lady describing how she and her husband and two sons spend Sundays said, "From the moment we get up,

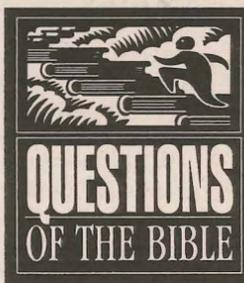
one of us goes one way, the other one goes the other way, and we may not be together again until nighttime. It's like we're on a treadmill."

Pastors see a decline in attendance as people labor to find rest on Sunday.

How do we resolve the tension between a rigid legalism and Sunday being a day for the pursuit of pleasure? One religious writer suggested that we imitate our Mormon friends. He challenges churches to schedule no meetings or activities on Monday evenings and encourage quality family time. A radical idea, but it might be worth thinking about. Do churches try to schedule too much on Sunday? Perhaps, but Sunday is the traditional day Christians celebrate the resurrection. There are certain things we are asked to do as a part of that celebration, such as attending worship services.

The Pharisees who criticized Jesus for healing on the Sabbath had lost sight of what religion was about. Today we have gone to the other extreme. Why not make Sunday a day of worship, rest and quality family time?

Harold Mauney is pastor of First Baptist Church of Williamsburg.



RESOURCES

This week's questions:

- What time do you think is an acceptable curfew for our 17-year-old daughter?
- My husband seems to be having a lot of doubts about his religious beliefs. What can I do to help him?

Q. What time do you think is an acceptable curfew for our 17-year-old daughter? She is a good girl, but we do not want her to get with the wrong group. We think 10 p.m. on Sunday or weeknights and midnight on Friday and Saturday should be late enough. She argues that we are old-fashioned and that she should be able to stay out as long as she wants whenever she wishes.

In a way, I agree with your daughter. Since she has not caused any trouble to this point, she deserves to be trusted. I would not set a regular curfew for her. Rather, you might consider setting a floating curfew that changes according to where she is going and when the event is over. Let her suggest an appropriate time to be in. If it is close to reasonable, go with it and let that be her curfew for that night.

If you cannot agree upon a time, then you set one. The floating contract approach lets you talk about where she is going and gives her more responsibility. If she does not keep her end of the deal, then you can set a stricter

contract for when she will be in. The goal is to get her ready to make her own decisions about when to come home. After all, it will not be too long before she will be out on her own and she will come in as she pleases. Teach her now. — *Wade Rowatt*

Q. Lately my husband seems to be having a lot of doubts about his religious beliefs. It scares me a little. I'm afraid he will lose his faith. What can I do to help him?

It is normal for us to question things we believe to be true, including faith matters like anything else. Throughout life we are faced with many different beliefs and ways of looking

at faith issues. The process of deciding which of these beliefs or viewpoints are worth accepting and which should be rejected can be frightening because so often we are afraid of making mistakes on matters as important as our religious faith. You say you are afraid for your husband; my hunch is that he might be frightened as well.

More than anything, your husband probably needs to have space to question without being judged for that.



Teach children spiritual values with weekly family meetings

GLORIETA, N.M. (ABP)—Parents instruct their children best in spiritual matters by creating an atmosphere where faith is a normal part of life, according to a veteran children's minister.

"Values are caught, not taught," said Nancy Conlin, minister of childhood education at First Baptist Church in Bryan, Texas. She led a conference on "Giving Spiritual Instruction in the Home" during the recent Texas Baptist Family Reunion at Glorieta Conference Center.

The starting place for parents is their own relationship with God, she said. "To enhance faith development in children, acquire a healthy image of God yourself."

Parents can communicate positive images of God both through spontaneous and planned teachable moments. Drawing on an idea she initially learned from the late Grady Nutt, Conlin said she and her husband have used weekly 15-to-20-minute family meetings and regularly scheduled family activities to create effective teachable moments.

A different family member is in charge of the meeting each week, and the member responsible for the meeting also gets to select the family activity for the week. Only during the first week of the month is the activity allowed to cost anything.

The first part of the family meeting is devoted to schedules. Each member of the family discusses his or her plans for the week, including events other family members should attend. "This helps minimize surprises," Conlin said.

The second portion of the meeting is dedicated to discussing problems. Family members are encouraged to freely express any frustrations with others, as long as they are willing to discuss options for solving disputes and to treat everyone with a sense of respect, she said.

The next part of the meeting is reserved for a devotional. Conlin suggested active learning—problem solving, role playing or other activities—rather than lecture, particularly for younger children.

Before closing in prayer, the final section of the family meeting is given to affirmation. One at a time, each family member turns to the person to his right and completes the statement, "You are special to me because ..."

Conlin recommended starting family meetings when children are young.

Churches: Get ready for an expanded ministry to seniors

By Charles Willis
LifeWay Christian Resources

GLORIETA, N.M. (BP)—A growing and changing senior adult population is prompting senior adult ministers and senior adult choir directors to project needs for the coming century.

"Senior adult ministry in the 21st century is a speculative area," Bill Bacon, minister of music at First Baptist Church, Clinton, Miss., admitted to participants in the church music leadership conference July 11-17 at Glorieta Baptist Conference Center.

Baby boomers will become senior adults early in the next millennium and, paired with increasingly longer life spans, the challenges for senior adult ministry will multiply.

Bacon said the 31.6 million people in the United States over age 65 in 1990 is projected to increase to 35 million in the year 2000. By 2030, 66 million people will be over age 65. The population of people over age 55 is expected to reach 59 million in 2000 and soar to 101 million in 2030.

Senior adulthood is not a one-size-fits-all stage of life. People born before World War II are considered traditional. They have strong religious, moral and family values. Their lives have been characterized by hierarchy management, social order and patriotism.

Baby boomers, those born after World II—especially those born after 1950—are considered post-traditional. They are highly individualistic. They are urban professionals who believe in participatory management. They expect equality. They have experimented with morality and seek self-expression and fun. Between the traditional and the post-traditional are the transitional, people who were born

Don't see his questioning as a weakness to be corrected, rather as a strength that can be valuable in building faith.

You might offer to share the journey with him by being supportive of his questioning and, if he is willing to listen, by sharing with him times you've had questions and how you arrived at answers.

You might also encourage him to talk with a mature Christian friend, counselor or pastor. Often we find that others have gone through what we are experiencing and have come through it successfully. This can be very assuring.

Finally, pray for him through his struggle that he will arrive at the answers he needs and that the process of questioning will lead him to a stronger faith. — *Susan Howell*

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.

between the late years of World War II and 1950. They are financially well-off, educated and have a traditional lifestyle. However, they seek the freedom of the post-traditional lifestyle.

Traditional senior adult musicians, Bacon observed, "love and care for each other. They find security in organization and routine, enjoy fellowship and like making new acquaintances and doing new things. They are less likely to volunteer to take on tasks, but are willing and competent when called upon."

Bacon said he believes the post-traditional senior adult will expect more quality and excellence in music or whatever they do. They will need to be needed. They will be less tolerant of limited skills and they will want a challenge.

The 21st-century senior adult may want individual voice lessons or a class in hymn leading, Bacon said.

"They are going to want to learn more; they will want to grow musically as well as spiritually," he predicted. "They are going to look for ways they can be better."

Senior adult choir directors will need to be more careful in the future about the music they choose, he added. "Don't just pick songs about growing old or heaven," Bacon suggested. "Now there's nothing wrong with that, but I've heard senior adult choirs who didn't sing anything else."

Ministry to and by senior adults in the 21st century, he said, may lead seniors to lead Bible studies, classes for new Christians or new church members.

Senior adults, because they will be a high percentage of the population by 2030, may do the bulk of telephone and home visits to church prospects and, in doing so, can promote the church's music ministry, he said.

CHURCH

Don't let criminals in home by phone

By Jeremy White

Otherwise intelligent folks lose millions of dollars each year to telemarketing scams. Telephone con artists spend a lot of time polishing their "lines" to get you to buy.

Jesus tells us to be as "shrewd as snakes and as innocent as doves." To be good stewards, we must use wisdom and discernment. With assistance from the Federal Trade Commission and the National Fraud Information Center, here are tip-offs and tips about telephone fraud.

Tip-offs that something's wrong:

■ You must act "now" or the offer won't be good.

■ You've won a "free" gift, vacation or prize, but you pay for "postage and handling" or other charges.

■ You must send money, give a credit card or bank account number or have a check picked up by courier.

■ You don't need to check out the company or organization with anyone.

■ You don't need any written information about their company or their references. Listen to these testimonials ...

■ You must pay an up-front fee to secure a service.

■ You can't afford to miss this "high-profit, no-risk" offer.

Then here are some tips:

■ Be patient and don't buy on impulse.

■ Refuse the prize anytime you are told you have won a prize and have to pay money.

■ Don't give any personal or financial information to companies or individuals unless you are certain who they are.

■ Check them out thoroughly with your lawyer, accountant, Better Business Bureau, etc.

■ Ask for items to be mailed and ask for recent satisfied customers. A reputable company will be pleased to send you information.

■ Never pay up-front fees for services that normally operate on a commission basis (real estate agents, travel agents, etc.).

■ You can afford to miss this "opportunity." No one on the Forbes 400 list of the richest people in America became wealthy from telephone deals.

My advice is to hang on to your wallet, just say "No, thank you," and go back to enjoy your dinner.

Jeremy White is a CPA in Paducah and is a regular feature writer for Larry Burkett's "Money Matters" newsletter.



Coffeehouse targets Lexington's singles

By Ken Walker
State Correspondent

LEXINGTON—Singles Minister Eric Fruge isn't hesitant to combine comedy and coffee to spread Christianity.

"I was a missionary for eight years and one thing I learned about ministry is trying to make it culturally relevant," said Fruge, minister to single adults at Lexington's Calvary Baptist Church.

"We're an entertainment culture," he added. "In the church world that's a bad word, but entertainment is an accepted medium of communication."

Comedy and musical acts will be part of the appeal at the church's new Earth Angel Cafe, a coffee house that will seat 130 people.

It will be operated by Calvary's High Point Singles Ministry, which Fruge said is taking steps to reach out to the community and other singles groups.

"The Earth Angel Cafe is just one aspect of the ministry," he said. "It may not even be the most important. There's a lot of hurting people out there and they need a place to go for ministry. The church should be that place."

At least five events are planned at the cafe this fall, beginning with a Sept. 19 concert featuring Christian comedian Mike Williams.

The weekend of Nov. 20, Fruge has arranged a joint appearance by Christian comedian Justin Fennell and

author Harold Ivan Smith.

The latter will be leading a conference at Immanuel Baptist Church, whose singles ministry has co-sponsored other activities with Calvary.

The weekend attractions are part of a plan to offer singles activities every night of the week. Among other current offerings are dance lessons, divorce recovery workshops and a weekly interview-talk show format.

The talk show began in June, using the new coffee house stage and sound equipment. The Thursday night shows have attracted crowds of up to 100 people.

Despite the popularity of these events, High Point isn't a "come and party" place, said Margo Couch, co-director of Calvary's singles Sunday school program.

Christ is at the center of all activities, which often feature prayer and spiritual discussions, said Couch.

That element doesn't shoo away other faiths, said longtime member Marie Hart. Thursday nights attract Catholics, Jews, Muslims, Hindus and some people who don't attend any church, she said.

High Point has been a vital part of her life, said Hart, who has served as outreach leader for 10 years.

"It helped me get through some bad times in my life," she said. "They have become my family and given me some stability. Most important, I can give back to the people and to Calvary for having had the foresight and having singles ministry long before it

was popular to do."

The singles ministry helped cement Louise White's decision to attend Calvary when she moved back to Lexington a year ago. She calls it a healthy place for social interaction without having to be in a dating relationship.

"You can be safe and accepted and there's always something to do," White said. "The fact it's Christian and spiritually based is critical. That's what draws so many people."

Churches rightfully market themselves as happy family places, he said. But many families who encounter problems wind up "in the shadows," whether from embarrassment or being ignored, he said.

"But God doesn't abandon his children, whatever the problem is," he said. "And (divorced) parents don't want to take their children to a place where they're taught they are second-class citizens. Single adult ministry is a way of saying, 'You're important.'"

But even innovative churches face challenges in covering singles' wide age range. So few younger people were attending social activities that Calvary recently formed a separate ministry for "twenty-somethings."

Despite the headaches of blending different ages, churches should make the effort, Fruge said.

"We've got to reach those in their 20s and minister to them," he said. "Otherwise the church will die. We can do this without compromising our values or the gospel."

Divorce recovery needed

GLORIETA, N.M. (BP)—Churches that hold up the biblical ideal of one marriage lasting a lifetime sometimes push aside those who have not lived up to the ideal, a singles consultant told church leaders recently.

Despite the ideal, many people still fall short and experience divorce, said Tim Cleary, single adult specialist for LifeWay Christian Resources of the Southern Baptist Convention. But, he added, churches are becoming more aware of the need to conduct responsible divorce recovery and blended-family ministry.

"This helps people to deal with their grief, emotional baggage and complex issues of remarriage," he said. "For the church, these are essential ministries in today's world. Responsible divorce recovery can prevent hasty rebound relationships and marriages."

Cleary said a church's first strategy should be to help couples save their marriages if at all possible. "If you can reclaim any marriages, do it, so that a divorce is not... necessary," he said. "God favors this more than anything else."

But when divorce and family breakup do occur, Cleary said, Christians must be prepared to help divorced people and their families pick up the pieces of their lives and move on.

"God's love, forgiveness and restoration are available," he said. "Even for those who have deliberately violated God's plan of marriage for a lifetime, his redemptive work is to bring about a life change."

Ministering to those who are separated or divorced can take several forms, including:

- One-on-one assistance, either with professional counseling or by offering a book you have found helpful.
- A recovery workshop.
- A support group.
- A lecture series.

Baptist Seminary of Kentucky plans to open in Georgetown

Continued from page 3

deepen in coming years," Mohler said.

Whether all Kentucky moderates and others disaffected by Southern's shift will rally behind the Georgetown effort remains to be seen. While many Kentucky pastors have talked about their desire for an alternative to Southern, they have expressed different visions of how that should come about.

The history of this particular effort to launch a new seminary dates to 1995, when the Kentucky Baptist Fellowship appointed a committee to explore alternative means of theological education in Kentucky. Simmons, a former professor of Christian ethics forced out at Southern due to the SBC's conservative swing, was named chair of the committee by Greg Brooks, who at the time was moderator of the Kentucky Fellowship.

That committee later became independent of the Kentucky Fellowship and has expanded to include about 20 people, said Earwood, who serves as secretary/treasurer of the seminary board and committee. Some members of the committee do not serve on the formal board of directors, and some board members do not serve on the committee, he explained.

John Lepper, coordinator for the Kentucky Baptist Fellowship, was out of town last week and could not be reached for comment.

Supporters of the new seminary maintain it is needed because Kentucky Baptist churches are sending fewer ministerial students to Southern for training and relying less on Southern to produce ministers to serve in

Kentucky.

Earwood said he conducted a study of religion majors at the Kentucky Baptist Convention's three liberal arts colleges and found the number of those students going on to Southern has dropped dramatically.

"From a pastor's point of view and the view of a pastor who's working on a campus, there's no question there's been a shift in where Kentucky students are going," Earwood said. As evidence he cited four Baptist ministerial students he worked closely with at Georgetown College last year. None of those has gone to Southern for seminary training, he said. One went to Lexington Theological Seminary, another to Louisville Presbyterian Seminary, another to Baptist Theological Seminary at Richmond, Va., and the fourth opted not to attend seminary anywhere, "partly because there were no good options," he said.

The Baptist Seminary of Kentucky will offer a "new and fresh" alternative for students like those, Earwood said. "Students are looking for a place close to home with strong academics, a nurturing environment for their faith and practical training for ministry."

The Baptist Seminary of Kentucky will train both those called to specific ministry tasks and laypeople who want further education, Simmons said. "We also will be open to men and women as God leads them to discover their own sense of calling for their personal and professional lives."

Seminary classes will be taught by a corps of full-time and adjunct faculty, Simmons said. "We have a lengthy

list of persons who've expressed an interest in teaching, including names that would be very recognizable among Baptists."

The potential faculty includes some retired professors from other Baptist schools, faculty removed from other Baptist schools and professors from Baptist colleges and universities, he said. Also, pastors and missionaries with advanced degrees will serve as adjunct faculty, he added.

Although many of the details of how the seminary will operate are yet to be determined, Simmons said he hopes to work out an agreement to use the library facilities of Georgetown College. However, the seminary will not seek any official links to Georgetown College, he added.

Georgetown College President Bill Crouch acknowledged he had been contacted by leaders of the new seminary but said no agreements have been worked out between the college and the seminary.

"Baptist institutions in the commonwealth are responding to the need for fresh initiatives for educating, training and supporting Christian leaders," Crouch said, citing various new programs at Campbellsville University, Clear Creek Baptist Bible College, Southern Seminary and Georgetown's own Marshall Center for Christian Ministry.

"We applaud these and other efforts, and we encourage all people of goodwill and cooperative spirit to join together in the gospel work to which we have been called," he added.

Crouch acknowledged George-

town College has received "numerous inquiries" about whether it would offer any new graduate programs in theological education. "The only partnership into which Georgetown has entered at this time is with Regent's Park College, the Baptist college at Oxford University in England." Through that program students may earn bachelor's and master's degrees in theology by studying abroad.

For now, the board of the new seminary will focus on naming a president, securing property and raising additional funds, Earwood said.

"I think we're far enough along to say realistically that it can be done. The president's got to do two things: He's got to raise money but he's also got to relate to the churches and bring the churches on board. And that's not by any means entirely financial. That's more being able to say to people, 'Where are you going to send your people who are called by God for seminary training?' and 'Where are you going to go when you need staff people?'"

On the financial side, "money for property is critical at this point," Earwood explained, because the board has a donor who is willing to give "between \$300,000 and \$500,000 if we can match it."

Those funds would go toward purchasing property and covering initial personnel expenses, he said.

To raise this money, the seminary's board and committee will begin major fund-raising efforts across the state within the next two months, Simmons and Earwood said.

"From a pastor's point of view and the view of a pastor who's working on a campus, there's no question there's been a shift in where Kentucky students are going,"
Greg Earwood

KENTUCKY

Kentucky team sees 800 conversions on Haiti mission

"In Haiti the people are really hungry to hear the gospel of Jesus Christ—that somebody loves them."
Evangelist Joe Mobley

Continued from page 1

"It was just overwhelming," said Bengé, a member of Liberty Baptist Church in London. "God just set off fireworks in my heart. I was on cloud nine and still am."

"The greatest experience for born-again people is to lead others to Christ," said Mobley, also a member of Liberty Baptist. "When you can go to Haiti for one week and see 800 people give their heart to Christ, you look forward to going back."

Most of the 39 people from six states who went on the trip were age 20 or younger. In addition to preaching at various sites around the capital of Port-Au-Prince, volunteers staged vacation Bible schools and backyard Bible clubs.

Some traveled to an area bordering the Dominican Republic to help a group of Southern Baptist missionaries drill a water well. People in that town have had to walk seven miles for water.

In addition, the group distributed several tons of food and other supplies. Team members carried in the latter, packing suitcases with various toiletries, bandages and clothing.

Crusades for Christ also handed out 1,000 Bibles. Mobley estimates

the ministry has given away 500,000 French and Creole-language Scriptures over the past 19 years.

Though one of the poorest countries in the Western Hemisphere, conditions in the island nation are improving, the evangelist said. Despite these improvements, many families exist on annual incomes of less than \$300.

"It's unbelievable the amount of poverty people have to live with," Mobley said. "There is no such thing as poverty and poor people in America, compared to Haiti. Basically you've got rich and poor there."

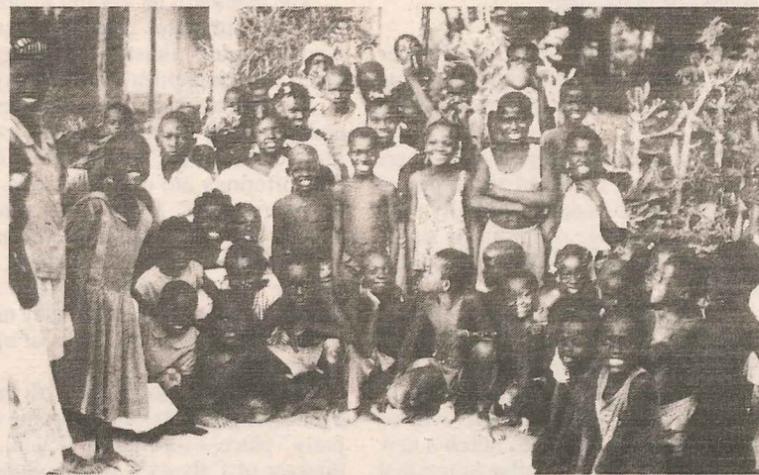
Despite the physical conditions, he rates Haitians' spiritual hunger about a 9 on a scale of 1 to 10. He would place America at the bottom of the list.

He said it scares him to see "Americanized Christianity" exported, particularly the idea that serving Jesus will earn you comfortable housing and a nice car.

"In Haiti the people are really hungry to hear the gospel of Jesus Christ—that somebody loves them," he said.

This spiritual emphasis also impressed Bengé, a senior at North Laurel High School. His three trips there have turned his life around, he said.

While the people have nothing but



MISSION TO HAITI A group of Haitian children lined up for this group photo during one of Kentucky evangelist Joe Mobley's recent mission trips there.

the clothes on their backs, they still sing, worship and adore God, he said. "That spoke to me more than anything."

He credited many hours of prayer before leaving Kentucky with stirring the avid response from listeners. Through God's power he was able to preach a different message every night and see many come to Christ, he said.

"The Spirit of God was so thick in

me that things happened," said Bengé, who plans to enroll in Clear Creek Bible College next year.

"When you go over there, you're in culture shock for a couple days. It's a rough trip spiritually. The grace and Spirit of God made the difference."

Crusades for Christ leads trips to Haiti each January and July. Volunteers pay their own expenses of \$895, plus the cost of getting to Miami.



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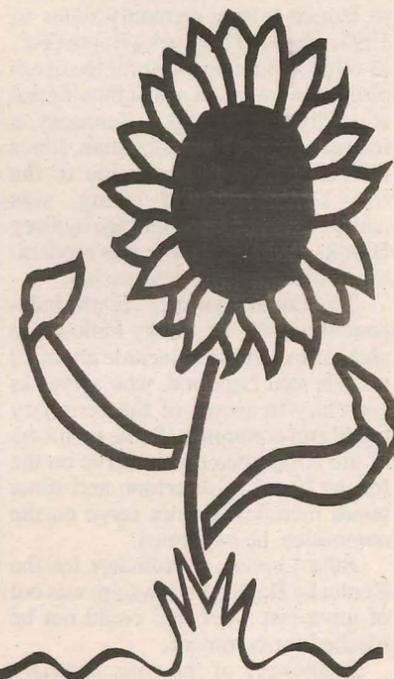
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Advocate of boycotts now blocked itself

CHARLOTTE, N.C.—The American Family Association has made its mark by urging conservative Christians to boycott companies it finds morally offensive, but now the shoe is on the other foot.

The Tupelo, Miss.-based advocacy group and several North Carolina conservative Christian groups have been labeled "intolerant" by Cyber Patrol, the service that provides filtering software to 85 percent of America's on-line providers, including America Online, CompuServe and Prodigy.

That means access to the websites of these conservative Christian organizations is blocked the same way access to pornographic websites is blocked.

Decisions about which Internet sites to filter out rests with a 12-member committee charged with overseeing Cyber Patrol. Members of the committee scan the Internet in search of sites they believe are inappropriate for children. Those sites are then blocked through a parental control feature on most web browsers.

In addition to the website of the American Family Association (afa.net), the websites of several Charlotte, N.C., organizations are being blocked: The Charlotte Christian News, which earlier this year broke the story on the Cyber Patrol blocking; WRCM, a Christian radio station; INSP, the Inspiration cable television network; and "Quiet Thunder," a car-

toon and children's ministry.

"They have the power to completely censor any (Internet) web site they want to censor," said WRCM general manager Ken Mayfield.

The blocking action apparently was taken after the Gay and Lesbian Alliance Against Defamation complained that certain Christian and pro-family groups were promoting "intolerance." Cyber Patrol lists a number of category definitions it uses to restrict sites, known as "CyberNOTs." Among those categories, in addition to intolerance, are violence/profanity, partial nudity, full nudity, sexual acts, gross depictions, satanic or cult, drugs/drug culture, militant/extremist, sex education, gambling, alcohol and tobacco.

The Cyber Patrol definition of intolerance reads, "Pictures or text advocating prejudice or discrimination against any race, color, national origin, religion, disability or handicap, gender or sexual orientation. Any picture or text that elevates one group over another. Also includes intolerant jokes or slurs."

The action stunned the AFA, relegating it to a category generally reserved for the very groups it opposes.

AFA officials said they were shocked to learn that one of its primary opponents, GLAAD, sits on Cyber Patrol's oversight committee. The conservative watchdog group Morality in Media also has a seat on the committee and has opposed blocking

the AFA site.

"Cyber Patrol is blocking afa.net because we oppose the political and cultural agenda of the homosexual rights movement," said AFA Executive Assistant Buddy Smith. "The AFA has never condoned violence, persecution or harassment; nor do we advocate that homosexuals be denied the same rights of all citizens. However, we do oppose and expose efforts to equate race, ethnic origin and religion with the practice of same-sex sexual behavior for purposes of special civil rights laws."

AFA appealed the Cyber Patrol ruling in June.

"At the CyberNOT oversight committee meeting held on June 9, 1998, the committee voted to uphold the decision to include the Web site www.afa.net (AFA) on the CyberNOT list under the category of intolerance," stated a terse press release issued June 10 by the Learning Co., which manufactures a variety of software products including Cyber Patrol. "The Internet research team will be reviewing additional websites on both sides of the issue to ensure that Cyber Patrol is categorizing similar expressions of intolerance in the same way."

As recently as 1995, Cyber Patrol blocked some homosexual Internet sites like GLAAD's—until GLAAD complained. Shortly thereafter, GLAAD was given a seat on the Cyber Patrol oversight committee.

Based on a Baptist Press report

Falwell's church plans \$200 million relocation

LYNCHBURG, Va. (RNS)—Pastor Jerry Falwell has announced plans for a \$200 million expansion and relocation of his Thomas Road Baptist Church in Lynchburg, Va.

Falwell, whose church has been at its present location for more than 42 years, plans to move his ministry about five miles away, adjacent to Liberty University, the school he founded in 1971.

The well-know Baptist preacher wrote about the plans for the "new Jerry Falwell Ministries world headquarters" in the August edition of National Liberty Journal, a monthly newspaper published by the church.

He said the first phase of expansion on the 1,400-acre Liberty Mountain site will include a 12,000-seat sanctuary, educational facilities, Lib-

erty Baptist Theological Seminary and Liberty Bible Institute. It also will include a 24-hour prayer call center, and offices dealing with church planting, broadcasting, adoption and other ministries.

Falwell estimated the first phase of the project will cost \$20 million to \$25 million and will be completed by Christmas 1999.

"The relocation will allow us to once again activate our 'super-aggressive saturation evangelism' philosophy," Falwell wrote. "I believe the New Century Vision will result in the salvation of thousands, the multiplication of our church membership and the strengthening of our world missions outreach."

Falwell also noted that the reduction in Liberty University's debts,

which occurred last year, has allowed him to turn his attention to future plans.

The university's debts had reached a high of \$110 million in 1991.

Additional phases of the expansion, which he expects will cost more than \$200 million, are scheduled to include "a mega-children's world," recording studios, athletic facilities, a retirement village, a conference center and an amphitheater for outdoor performances and worship services.

Falwell, who turns 65 Aug. 11, said he expects to participate fully in the future plans.

"I have no intention of filing for Social Security," he concluded. "It is my personal burden to serve in this vineyard at least another 20 years ... perhaps longer."

Focus on the Family hires two former gays

COLORADO SPRINGS, Colo. (RNS)—In an apparent effort to raise its visibility and increase its involvement in the volatile political debate over gay rights, Focus on the Family has hired two people who are former practicing homosexuals to work in its public policy department.

Amy Tracy, a former press secretary for the National Organization for Women, and John Paulk, a former male prostitute, are key players in Focus on the Family's efforts to counter homosexual activism, the Washington Times reported.

Paulk, 35, is the "homosexuality and gender analyst" for the Colorado-based Christian ministry founded by James Dobson.

Dobson used his ministry's June newsletter to highlight his concerns about the gains he believes homosexuals are making in popular culture.

Tom Minnery, Focus on the Family's vice president for public policy, acknowledged the ministry's new hires were intentional.

"Nobody speaks more knowledgeably about homosexuality than does John Paulk," said Minnery, who called Paulk "an excellent spokesman on that particular issue, since he knows it so well."

Tracy was hired for her media know-how, he said.

"We do a lot of media on the gay issue and someone who has the sensitivity on the issue that she does from

her background in the lifestyle gives her a wonderful forum from which to speak," Minnery said.

Tracy was hired last year after she wrote to Dobson in response to one of his radio broadcasts.

Paulk, who was hired this spring, has just published a book about leaving homosexuality called "Not Afraid to Change." A former drag queen, he now is married to a former lesbian, Anne Paulk, who was featured in a recent series of controversial newspaper ads supporting the concept that homosexuals can change their sexual orientation. The ads highlighted "ex-gay" Christian ministries such as Exodus International, of which John Paulk is the board chairman.

NATIONAL NOTES

■ **House won't overturn anti-discrimination order.** The U.S. House of Representatives refused Aug. 5 to block President Clinton's order extending job protection in the federal government to homosexuals. Sixty-three Republicans joined with 188 Democrats in a 252-176 vote to reject a measure that would have banned funding to implement or administer the executive order. Messengers to the Southern Baptist Convention annual meeting in June passed a resolution urging an overturn of the executive order.

■ **House committee opposes assisted suicide.** A congressional committee has approved a bill punishing doctors who prescribe federally regulated drugs in order to help a person commit suicide. The House Judiciary Committee passed by voice vote Aug. 4 the Lethal Drug Abuse Prevention Act. The bill would revoke a doctor's Drug Enforcement Administration registration if he prescribes federally regulated drugs for the purpose of assisted suicide or euthanasia. A vote on the House floor is expected after the August recess, which ends Sept. 8.

■ **Senate OKs ban on visas for persecutors.** The U.S. Senate adopted legislation denying entry into this country to foreign government officials who have been involved in either forced abortion, coercive sterilization, female genital mutilation or religious persecution. Senators approved the proposal as an amendment to the Defense Department appropriations bill. It passed July 30 by voice vote without opposition. The House has not yet approved the same legislation.

■ **Senate OKs contraceptive coverage.** The U.S. Senate followed the House of Representatives' example and voted to require coverage for contraceptives in the health plans of federal employees. The legislation would allow coverage for what anti-abortion advocates describe as drugs or devices that end human life after conception. Opponents fear RU-486, the French abortion pill, could be covered when the Food and Drug Administration approves it. A conference committee will be named to work out differences between House and Senate versions of the bill.

■ **Messianic Jews losing younger generation.** Messianic Jewish leaders, who find themselves at odds with mainstream Jews over theological matters, say there's at least one problem the two groups have in common—keeping the younger generation within the fold. For years, the 5.6-million member mainstream Jewish community has bemoaned the loss of younger Jews to secularization, their adoption of New Age and Eastern religious beliefs, and intermarriage with non-Jews. Now, Messianic Jews say they have a similar problem—but for different reasons. Marty Waldman, president of the Union of Messianic Jewish Congregations, said the relatively small number of Messianic Jews combined with antagonism from both mainstream Jews and some Christians appears to be why increasing numbers of young Messianic Jews are leaving the community.

■ **GMA defines "gospel music."** The Gospel Music Association, in an effort to tighten the criteria for its annual Dove Awards, has created its own definition of what constitutes gospel music. "Gospel music," according to the GMA, is any style of music whose lyrics are: (1) Substantially based upon historically orthodox Christian truth contained in or derived from the Holy Bible; (2) An expression of worship of God or praise for his works; (3) Testimony of relationship with God through Christ; (4) Obviously prompted and informed by a Christian.

■ **Star for Jesus star upsets Hollywood.** A Los Angeles church has drawn the ire of the Hollywood Chamber of Commerce for honoring Jesus with a pink terrazzo star similar to those found along Tinsel Town's legendary Walk of Fame. The star, which reads "Jesus Christ, Son of God," was set in the sidewalk outside the Oasis Christian Center on Wilshire Boulevard. But officials say the church acted improperly because the stars are registered trademarks.

Looking for fresh ideas and inspiration for Advent and Christmas sermon preparation?

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Director of Congregational Resources
Geneva Press

September 28-29

Georgetown College Leadership Center
Monday 1:45 p.m. through Tuesday noon

CONTENT

Help for the preacher who wants to be fresh and imaginative in sermons but feels the pressures of the pastoral schedule and demands of regular preaching. The workshop will move through the basic process for creating a sermon, describing creative ways to enrich the ministry of preaching.

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Missionaries encouraged to see God at work in Zambia

MAKOMBWE, Zambia (BP)—People streamed in from every direction out of the darkness, drawn by the light of the projector. In amazement they watched the moving figures on the screen—the first film they had ever seen.

They were dumbfounded to hear this Jesus speak in their own tribal language.

Southern Baptist missionary Jerry Hubbard had visited the village of Makombwe in April. He found the people—a mixture of various tribes—responsive to the gospel and was able to start a church.

Two months later, missionary Kevin Rodgers and Zambian Baptist workers Michael Sikaonga and Abel Tembo came to Makombwe, a community located about 30 miles west of the capital city, Lusaka, to conduct a crusade to strengthen the new church. They began with a screening of the "Jesus" film in the ChiChewa tribal language.

The film, a full-length movie based on the Gospel of Luke, seeks to give every person the opportunity to hear the gospel in his or her own language.

Currently available in more than 400 languages, the film has been seen by almost 1.2 billion people in 120 countries, with 57 million indicating decisions to follow Jesus.

"When we arrived we rejoiced to see the way God had been at work

in our absence," said Rodgers, who serves with his wife, Suzie, as an International Service Corps missionary through the Southern Baptist International Mission Board.

Rodgers teaches at the Baptist Theological Seminary of Zambia, and the whole family was involved in extensive weekend ministries outside the city.

"The church had continued to grow on its own, and they were very organized," he said. "They even had made bricks so they can build a church building and move out of the grass shelter they are presently using."

After arriving on Friday evening and showing the Jesus film, they spent most of Saturday visiting the villages in the area and sharing Christ with the residents.

"We saw wonderful results, and about three or four village leaders were saved during that effort," Rodgers said.

"I had to return to Lusaka, so we left the program in the able hands of our Zambian friends, Michael Sikaonga and Abel Tembo. When we were reunited on Sunday at his house, we rejoiced to discover there were about 50 saved as a result of the Jesus film on Saturday night, and Jerry had 10 saved in the worship service at Makombwe on Sunday morning.

"It is encouraging to see God's faithfulness to build his church."

Summer camp review

Camp season is over. What a summer it was. Here are just a few things I know after my first summer at camp.

First, I know that I praise the Lord for the way he has worked in the lives of thousands of youth as well as younger boys and girls. I rest (and at the end of camp season everyone needs rest) in the confidence that many came to Christ as Lord and Savior. I know that many more rededicated their lives. I know that some heard his call into full-time service. I know that others caught a fresh perspective of what the Father wants to be about in their lives.

I know that young girls learned about the work of our missionaries around the world, and I pray the seeds that were planted will lead some of them to sing with all their hearts, "Wherever he leads I'll go."

I know that young boys were challenged to a closer walk with God. I know that many adults came as counselors and had a very personal encounter with God while they were here.

I know that our Cedarmore and Jonathan Creek staffs worked tirelessly and many long hours to serve the thousands of guests.

I know that even in the busy summer, God has blessed us with work groups who sacrificed to be here and made such a difference in the place.

I know God has reaffirmed his desire that Jonathan Creek and Cedarmore remain in critical roles in the development of godly young people that will grow to follow him.

I know that the summer camp experience remains one of the most significant events in the lives of youth during such formative and critical years. I know they need what they get at summer camp.

I know I am thankful for the opportunity to serve in a ministry that is just going to get better and better in the years ahead.

And I know that I praise the Lord with a thankful heart as I look to a future that is going to be "immeasurably more than all we ask or imagine according to his power that is at work within us."

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

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

Number of Christians on rise in Sudan, but so is death toll

By Michael Paquette
Religion News Service

WASHINGTON (RNS)—In war-ravaged, famine-plagued southern Sudan, the only crop thriving is the number of Christian converts, but the escalating crisis there makes it nearly impossible to keep tabs on church growth.

"What makes it hard to work with figures is that the church is exploding but the people are dying," said Clive Calver, president of Wheaton, Ill.-based World Relief, the international assistance arm of the National Association of Evangelicals.

"I asked one church leader how many people are coming to faith. He said, 'Too many ... we can't disciple them all,'" said Calver, who just returned from a two-week mission to London, Kenya and Sudan to meet with Sudanese Anglican, Roman Catholic and Protestant leaders.

Calver said he met with one church leader who at the beginning of the 15-year-old civil war was responsible for 12 congregations but now is responsible for 1,000 small groups throughout the region.

And, he said, southern Sudan has witnessed a two-fold increase in the number of Protestants—from 1.2 million in the early 1980s, the last time official numbers were available, to at least 2.2 million today.

"The years of pressure mean that people are looking for answers, for help, for strength outside themselves," Calver said. "And a person-

al relationship with God is the direction people have turned."

Sudan has a population of 30 million and one of the largest Arab populations in Africa. Clashes between the Muslim Arab-controlled government in the north and rebels in the mostly Christian and animist south have left about 2 million dead since 1983.

Dan Eiffe, a relief worker with Norwegian People's Aid who has spent 11 years in southern Sudan, told a Capitol Hill news conference last month the conflict is essentially a "religious war" in which a fundamentalist Islamic government is orchestrating a "carefully manipulated" genocide to rid the region of African Christians and animists, thus gaining access to an area rich in oil and other natural resources.

The Dinka, the cattle-herding tribe most affected by the famine, have little to gain by converting to Christianity because they remain persecuted by the Muslim Arabs simply because they are Africans, Calver said.

Regardless of religious belief, death by starvation remains a grim reality for many in southern Sudan since current levels of humanitarian aid are insufficient and the rainy season has hampered its delivery. Relief workers estimate hundreds are dying each week and say the final death toll will exceed that of last decade's horrific famine in Ethiopia.

The crisis in Sudan has intensified in recent months as a three-year

drought has come to a head, creating more than 4 million internally displaced people and threatening to kill more than 2.6 million, according to the U.S. Committee for Refugees.

To help facilitate relief efforts, the Sudanese government Aug. 3 declared a unilateral cease-fire throughout southern Sudan.

But many Sudanese Christians believe the establishment of an independent nation is their only hope for survival.

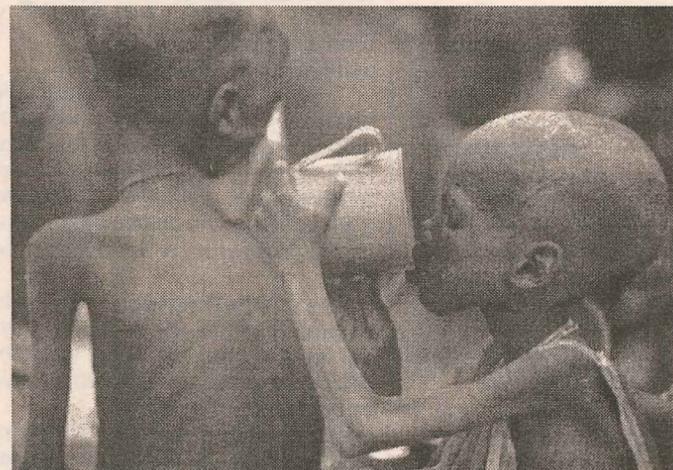
"Most of the churches see the war as a war of liberation," Calver said. "The Islamic government clearly wants to impose Islam."

In the meantime, government and religious humanitarian aid groups have stepped up their efforts in southern Sudan. Because of the political sensitivities, Sudan is one of the regions of the world where the Southern Baptist International Mission Board does not speak publicly about its work.

Calver said World Relief would "like a million dollars now ... so we can open a feeding center ... provide medical supplies ... and the opportunity to operate chaplaincies in the military."

And last week, a State Department official said Operation Life Sudan, a U.N.-sponsored relief program that will provide 15,000 metric tons of food per month to southern Sudan, will be the largest such effort in history.

Still, Calver estimated international relief efforts are meeting just 50



percent of the need in southern Sudan.

"When you go into the worst areas, it is absolutely incredible to see," he said. "I know now what the American troops saw when they liberated Auschwitz and Dachau. I've seen skeletons walking."

But "there's hope for Sudan," he said, adding that during his mission to southern Sudan he visited a "normal African village" where Christian aid groups had brought food and medicine to enable the villagers "to create their own community and health and welfare."

That example, he said, should speak to the world community.

"The message is: Where there's just a little bit of help ... these folks can build a future. But where there isn't, they're dying like flies."

RELIEF Severely malnourished Sudanese children are fed at a center in Bahr el Ghazal province, an area of intense famine. (World Relief photo from RNS)

Another great conference

By Robert Dunston

Monday, July 20, through Wednesday, July 22, Cumberland College hosted its eighth annual Pastor/Staff and Family Conference.

As in previous years this conference proved to be a time of inspiration, refreshment and fellowship.

Steve Hussung, pastor of Rich Pond Baptist Church in Bowling Green, served as our conference preacher. His conversational and personal style of preaching combined with his deep insights into the text and the Christian life provided us all with a new appreciation for God's presence and power and a new challenge for us to follow where God leads. His wife, Lisa, also provided beautiful, inspiring songs to lift our spirits.

Steve Hadden, pastor of Crestwood Baptist Church in Crestwood, joined with his wife, Joy, to lead family enrichment seminars. Comparing our family relationships to a garden needing constant care and nurture to create a place of beauty and productivity, they encouraged all of us to appreciate God's gift to us of a fam-

ily. Their genuine concern, honesty and openness helped us all resolve to create better family relationships.

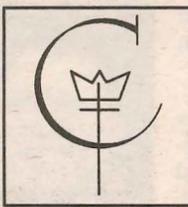
Bill Clark, minister of youth/students at Hickory Grove Baptist Church in Independence, joined with his wife, Sherry, and mother-in-law, Lou Roy, to provide music for the conference. Music featured choruses, hymn medleys, piano duets, vocal solos and duets, and saxophone solos. The music all focused on exalting Christ in our lives and in our worship.

I led the study of the Book of Joshua which is the Mid-Winter Bible Study Book for 1999. I can think of no better book as we approach the dawning of a new millennium when godly, faithful leadership will be so crucial. Joshua provides an outstanding example and challenge to us all. Be sure your church participates in studying this wonderful book.

Next year's Pastor/Staff and Family Conference will be Monday, July 19, through Wednesday, July 21. Hope you can join us.

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

CUMBERLAND COLLEGE



Mouths of babes

Last autumn students in three elementary schools were asked to answer this question, "If you could tell adults how to be better parents, what would you say?"

Steven Boehm, editor of Children's Voice, a publication of the Child Welfare League of America, says he got responses like, "Give me ice cream for breakfast," but he also received some very pointed responses. Here are a few. The names (but not the spelling) have been changed.

"I would tell them to be more patient with these little children. It's hard being a little kid with a mean mom!" Carlos, age 10.

"Tell them to be better parents and be nice and be a good mom and dad and I love them but they are mean they did hit me." Danielle, age 10.

"Wood you be nice mom be more nice to me." David, age 7.

"Do not hurt your child." Erika, age 9.

"The thing I think my parents should work on not doing is yelling. My dad told me that he got it from his mom and he would try not to." Cyndi, age 9.

"GIVE US A CHANCE!" Jordan, age 10. "Help me when I need help, please." Erin, age 7.

"Not to get mad at me if I don't answer a homework question right." Allen, age 11.

"I would tell them to give there kids with respect." Alexy, age 8.

Listen to 10-year-old Derrick: "Dad heres how you can be a better parent. One: let me in on some of the things that are difficult for you because I'm free most of the time.

Two: ask your boss for some extra days off so you can spend more time with us."

"A perfect parent is one that has fun with their child." Jason, age 7. "Stop smoking an drinking and go back to school so you can mack more money and you can take me places and we can have more food!"

Kids are really perceptive. By the way, Boehm writes in this Spring 1998 article, "Our thanks to the Jefferson County Public Schools, Louisville, Ky., and the administration, faculty and students of Martin Luther King Jr., Slaughter, and St. Matthews elementary schools."

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

HOMES FOR CHILDREN



Bill Smithwick

Intercessory prayer ministry gaining focus nationwide

"The biblical nature of prayer is being rediscovered. Eighty percent of prayer in the Bible is corporate, not private."

McKenzie "Mac" Pier, president of Concerts of Prayer Greater New York

Continued from page 1

build the faith of the prayerful.

"For the most part, Christians have been fairly ... meek and passive about prayer," said Chris Cooper, president of the Kansas-based Mapping Center for Evangelism and the designer of the CD-ROM that allowed Southern Baptists to pray for everyone in Salt Lake City.

"I think the Lord would want us to be proactive and aggressive in praying his word and ... helping to establish his kingdom through cooperative effort," Cooper added.

To describe Cooper's "Kingdom Combine" CD-ROM project as specific is an understatement. Not only does it help churches learn the names of their neighbors, it gives demographic information by ZIP code. Income levels, racial and ethnic make-up, marital status and age groups are all available at the click of a button.

"It helps you to have a sense for what are the needs of the people in this neighborhood," said Cooper, whose Mapping Center was established last year by a consortium of evangelical ministries. "If you find out there's a high percentage of divorced couples in this neighborhood, then that helps you know how to pray."

Nearly 500 Christian ministries have paid \$250 each for an annual membership with the center, whose officials hope their efforts will help achieve a long-declared goal of evangelicals to share their Christian faith with every person by the end of the year 2000.

While this particular effort focuses on neighborhoods, the prayer movement also has regional dimensions.

For example, Concerts of Prayer Greater New York has sponsored an effort called "The Lord's Watch," a 24-hour, 365-day-a-year prayer vigil with more than 100 participating churches in the New York City metropolitan area.

The cross-denominational, interracial New York organization is an offshoot of Concerts of Prayer International, a New Jersey-based group that holds prayer gatherings uniting churches in cities throughout the country.

Leaders credit their corporate prayers with not only contributing to a drop in the area's crime rates but with moving clergy to work together on efforts ranging from joint Communion services to job development programs.

"The biblical nature of prayer is being rediscovered," said McKenzie "Mac" Pier, president of Concerts of Prayer Greater New York. "Eighty percent of prayer in the Bible is corporate, not private."

He cites passages from the prophetic book of Isaiah to Revelation and notes a particularly well-known section of the Gospels: "Even if you look at the Lord's Prayer, the use of the pronouns there are plural. It's 'Our Father.'"

While celebrating the blossoming movement, Jonathan Graf, editor of *Pray!* magazine, wonders if people

will tire of praying for certain things if they don't get the expected answers.

"If this whole movement isn't of God, within another year or two, it will ebb," predicted Graf, who started chronicling and encouraging the movement with his bimonthly publication in May 1997. "We can only sustain it on enthusiasm so far."

But, he added, "I really believe it's of God because I don't think this many people would be on the same page in prayer if it wasn't. ... This whole thing with prayer is bringing a real unity across denominational lines and I certainly don't think that's man-orchestrated."

Graf cites *Pray USA!*, an effort to get people to follow a 40-day calendar for synchronized prayer in the spring, and a three-day fasting and prayer event in the fall as examples of initiatives that have unified Christians in recent years.

While some efforts in the prayer

movement are well under way, another is about to be launched.

The World Prayer Center will open its doors Sept. 19-20 in Colorado Springs, Colo. The \$7 million complex will receive and dispatch prayer requests from around the world. Monitors connected to the center's computer and telecommunication system will allow "on-site intercessors" to get up-to-date information.

"It will become the spiritual nerve center, we feel, of the Christian world for the immediate future because it will be tied into so many nations with so much information," said Dwayne Black, general manager of the center.

As Black envisions it, people from around the globe will call in prayer requests for "unreached" groups. Center dispatchers, in turn, will pass along the information through phone calls, e-mail and faxes to millions of Christians who will pray for the particular petitions.



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Fifty years is a mighty long time. When you are young you think you will never reach 50, until one day there it is; your 50th birthday. Where did the time go? How did this happen so quickly? My 50th birthday was a little emotional. I remember thinking, "The clock is ticking and I am most likely well beyond the mid-point of my life."

Oneida recently celebrated a 50th anniversary. Last week we hosted the 50th Mountain Missions Conference. I don't know how many came in 1948 or where they stayed. I do know that only one building is still standing: Anderson Hall, our guest house. Virtually every other building on campus has been built since that first meeting.

Oneida Baptist Church was under construction in 1948. The building was not opened until the early months of 1949. I do not know for sure, but I think every meeting of the Mountain Missions Conference has been in the church except the very first one.

This year we had to move services to our chapel, because the church is being renovated. In preparation for our school's centennial celebration next year and the 50th anniversary of the dedication of our church building, we are doing some major remodeling. Several of the volunteer groups who normally work on our campus graciously volunteered to do most of the work. It is a mess now, but it will be great when it is completed.

Until just four years ago one of our school's best friends, Preston Baker, had attended the conference virtually every year. He is a 1928 OBI graduate, a former teacher and trustee, and a faithful supporter. Poor health has prevented him from attending the past four years.

For the last several years we have averaged

100-125 for the conference. This was the first year we were able to put every person in an air-conditioned room. We started installing air conditioning in our dorms last summer. We were able to complete half the project last year and have completed it this summer.

One thing nearly everyone says each year is that the food is really good. Our cooks work hard to make sure the food is prepared the way our guests like it. Needless to say, with this many

preachers with us, we have fried chicken for one of the evening meals. I personally enjoyed standing at the end of the four serving lines to help direct the traffic. Everything went along pretty well until they came to the desserts. We served apple, cherry, pumpkin, peach and pecan pies at every noon and evening meal. They liked them all, but I believe pecan was the favorite. I don't think anyone went away hungry, though a few did blame me for serving meals that were more tempting than they could resist. I did see several trays that were mighty full. Each of the meals gives everyone some time to swap sto-

ries, share some disappointments or tell how God is blessing in so many churches.

There was a lot of special preaching, Bible study, singing and fellowship each day.

Pastors, wives, youth and laymen all appreciate the Baptist Book Store's display each year at the conference.

Wednesday morning was the final session. Some left right after the service, but most made their way to the dining room for one more meal.

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

Classroom building dedicated

We dedicated the new classroom building at the conclusion of the annual alumni reunion on Aug. 4.

The event marked the culmination of many years of planning and intense months of work by the campus family. A trustee described the facility as the "centerpiece of the Beyond 2001 Campaign." Our Lord brought forth the faithful support of the college's long-time friends and established new partnerships with others. Gifts and pledges provided the \$600,000 construction cost and \$85,000 for furnishings.

The facility includes 8,500 square feet. A lecture room seats 88, and four classrooms seat 36 people at desks. The science room tables include water and gas for basic experiments. Each room

includes electric screen, washable boards and individualized heating and air. A bookstore provides campus curriculum needs and Christian growth materials for the public. The height of the central foyer is 36 feet and includes an 800-gallon aquarium stocked with American fish. The exterior stone is mountain rock from Bell County. Four pieces of petrified wood are in the exterior wall of the science room. From the ground to the top of the steeple is a

distance of 80 feet; the cupola and steeple weigh 11 tons. The octagonal construction required 17,865 concrete blocks.

Funds needed for four rooms came as memorial or honor gifts. All who use and visit the facility will be encouraged by the faithful witness and Christian leadership of these who are remembered: Mr. and

Mrs. J.D. Knight, Knoxville; Rev. Ben A. Baird, London; Raymond and Eula Lawrence, Corbin; Harry M. Hoe, Middlesboro.

These volunteer work teams enabled us to complete the building: Constructors for Christ, Sandersville, Ga.; Jasper County Association, Bay Springs, Miss.; Bethel and Logan Baptist Association, Olmstead, Ky.; Smith County Association,

Raleigh, Miss.; Sunnyside Baptist Church and Sullivan Baptist Association, Kingsport, Tenn.; West Ky. Association, Clinton; Union Baptist Church, Seminary, Miss.; Hill Station Baptist Church, Goshen, Ohio; College Park and Downtown Baptist Churches, Orlando, Fla.; Clinch Valley Association, Gate City, Va.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Rock 'n' soul reigniting churches in Northeast Ohio

By David Briggs
Cleveland Plain Dealer

CLEVELAND (RNS)—Cover up the organ. Empty the choir loft. Pack away the liturgical robes. And bring on the T-shirts, sandals and electric guitars.

About 30 years after it began in the cultural revolution of the '60s, and long after many non-denominational churches reached out to a missing generation by offering contemporary worship, the Jesus movement is meeting the mainline church.

Give them rock 'n' soul and they will come—at least in Northeast Ohio. To a Lutheran Church-Missouri Synod congregation in North Royalton, a Presbyterian church in Bay Village, a Southern Baptist church in Broadview Heights and a United Methodist church in Mayfield.

The movement from Bach to Amy Grant is fueled partly by desperation. Mainline Protestant congregations have lost millions of members over the last three decades, and the ones who remain are aging.

But the movement also is spurred on by a sense of adventure and mission, of harking back to earlier days of circuit riders and camp meetings, when religious leaders embraced the common culture to bring people into the fold.

What has brought contemporary worship to this watershed moment where bass guitars and saxophones have become part of liturgical Middle America is this: It seems to work.

It is no coincidence, church leaders say, that congregations offering contemporary worship are among the most successful and growing congregations in Northeast Ohio.

Step into the Saturday night rock service at Bay Presbyterian or the Sunday morning service at Cuyahoga Valley Community Church, and the sanctuaries are filled with men and women in their 20s, 30s and 40s, demographics that are only pleasant dreams from the 1950s for many mainline congregations.

"For me, the critical issue is ... if the United Methodist Church doesn't make a concerted effort to reach the

younger generation, the demographics tell us in 30 years most of our churches will be out of business," said Donald Cummings, pastor of Mayfield United Methodist Church, where weekly attendance at the Sunday morning rock service has doubled to 125 in the last two years.

Lynn Ruvolo, 28, and her sister Lori Terry, 32, grew up in traditional Lutheran churches where trumpets blared at Easter and Christmas, but the rest of the time the organ was the rock upon which the music program was built.

That was fine for the people in their 50s to 70s, who made up most of the congregations Ruvolo and Terry knew. But as the sisters entered their 20s, it wasn't enough.

"It got very boring," Terry said. "You lost touch with why you really want to be here."

When they discovered Royal Redeemer Lutheran Church in North Royalton last fall, they found a spiritual home in a place where saxophones and bass guitars pump out Christian rock, and it's OK to clap, sway and even laugh in church.

"When I first came here," Ruvolo said, "I'm like, 'OK, I'm staying.'"

No suits. No ties. No dull services. With this simple formula adapted from the Jesus freaks of the '60s, many non-denominational churches have experienced phenomenal growth.

Unencumbered by tradition, movements such as the Hope Chapel, Calvary Chapel and Vineyard Christian churches grew from three churches to more than 900 churches nationwide from the mid-'60s to the mid-'90s.

While these independent evangelical churches actively recruited young people with laid-back services that featured casual dress, contemporary music and culturally relevant sermons, mainline churches were graying.

In a study on religious mobility in America, researchers from Samford University in Birmingham, Ala., and the United Church Board of Homeland Ministries found moderate and liberal Protestants were the most likely to leave their churches, often switching to no religious affiliation.

In a separate study of mainline

Protestant baby boomers, half of 500 people ages 33 to 42 who were confirmed in Presbyterian churches in the 1950s and 1960s were classified as not being active in any church, while only 29 percent remained active Presbyterians.

"My sense is that mainline churches have been pretty satisfied with what they're doing, and only a few, a small percentage, have seen the handwriting on the wall," said Jim Martin of Royal Redeemer.

And the handwriting is ominous, some researchers and clergy say.

One recent study looked at Protestants who seldom, if ever, attend church. The study found that those who became inactive because services were boring and lacking in meaning were likely to raise children who no longer identify themselves as church members.

What worked for a generation raised in the 1950s and '60s, when going to church was a part of social life, no longer is compelling to young people who increasingly see worship attendance as optional, advocates of contemporary worship say.

These advocates say unchurched individuals, whose expectations for public gatherings are set by concerts and sporting events, are unlikely to want to get dressed in a suit and listen to organ music from another century with a congregation made up of few of their peers.

Baby busters are not skipping church because they do not believe in God, Cummings said. "The main reason the twentysomething generation is not in church is because they do not believe they will have an experience of God in church."

Before he came to Royal Redeemer, Rick Deppisch, 38, used to nod off on Sunday morning. But no one was going to fall asleep on a recent Saturday night, with a Christian disc jockey and comic giving the sermon, the piano and drums rocking and Deppisch and his wife and 7- and 5-year-old children singing and swaying to the music.

"You feel like singing and praising God vs. where you're sitting back and passive. I fell asleep. That happened to me frequently," he said.

"The kids get into it, the clapping, the singing. It's fabulous," added his wife, Sandy. "It's just brought us so much closer to God."

That is the goal of most contemporary worship leaders: to bring people to God without letting what they consider non-essentials get in the way.

For the most part, the contemporary services are working.

Rick Duncan of Cuyahoga Valley Community Church came to Cleveland 10 years ago to plant a Southern Baptist church. With a mix of contemporary worship and casual dress, his congregation in Broadview Heights is now 550 members and growing, dwarfing most of the established Southern Baptist churches in the area.

At Royal Redeemer, the church had to add a Saturday evening service because the Sunday morning contemporary service held only 300 and was overflowing.

At Bay Presbyterian, church leaders are planning to move the contemporary service from Saturday evening to Sunday morning in recognition of its importance to the community.

The trend is not going unnoticed. These churches that once pushed the liturgical envelope locally are now getting weekly calls from other congregations seeking to emulate their success.

Still, the future of contemporary worship in the mainline church is uncertain.

Some churches are concerned about dividing the congregation along traditional-contemporary lines, and some young people prefer the services they grew up with. And even the churches that have been successful continue to experience tension from members who are concerned contemporary worship eventually will replace traditional services.

Introducing contemporary worship to a congregation is a struggle, said David Luecke of Royal Redeemer.

"I kind of doubt that it will happen in most mainline churches because they don't have a sense of mission, so there's no reason to change what they're doing," Luecke said. "The smaller they get, the more elderly they get, the less likely they are to change what they are doing."

No suits. No ties. No dull services. With this simple formula adapted from the Jesus freaks of the '60s, many non-denominational churches have experienced phenomenal growth.

Why are so few black men in church? Author offers four ideas for turning the tide

By Ken Camp
Baptist General Convention of Texas

HOUSTON (ABP)—While more African-American men are behind bars or on the streets than in churches, it is not because they are uninterested in spiritual matters, an author told black pastors recently.

The percentage of African-American females in church is roughly equal to the percentage of black American males in mosques, said Jawanza Kunjufu, consultant with African American Images, Inc., and the author of 18 books including, "Adam, Where Are You? Why Most Black Men Don't Go to Church."

Speaking to ministers at the sixth annual Texas Black Baptist Fellowship Conference in Houston recently, Kunjufu outlined

reasons why many African-American men turn away from Christianity and to Islam:

■ **Hypocrisy.** Black women in America outnumber black men three to one, Kunjufu noted, and some may be drawn to a well-educated, articulate, respected pastor. Some high-profile ministers have misused the prestige, power and position they hold in the African-American community by preying upon women and entering adulterous relationships, he said. "Some of the brothers know us real well, and they know some of our hang-ups."

■ **Image.** Many black men see Islam as strong, masculine and in touch with African roots. They see Christianity, on the other hand, as weak, feminine and European-centered, Kunjufu said. "Brothers hate that white, blond, blue-

eyed, weak, passive image of Jesus on the cross."

■ **Irrelevance.** When Kunjufu established a "Community of Men" crime watch group that patrolled an inner-city Chicago neighborhood, local residents assumed they were Black Muslims. They couldn't imagine that a group of Christians would be willing to walk the streets. "What is the church saying about contemporary problems?" Kunjufu asked. "Brothers say, 'I want the church to be on the cutting edge.'"

■ **Economics.** Black men are suspicious of pastors who ask them to tithe, but who never report income and expenditures to their churches, he said. They also are reluctant to support churches that fail to patronize businesses owned and operated

by African-Americans in their own communities, he noted.

Kunjufu recommended that black churches teach men how to become entrepreneurs through practical business classes and teach boys how to become men through "rites of passage" programs emphasizing African heritage, self-reliance and individual accountability. "Satan knows the best way to destroy a black family is to destroy a black man," he said.

Young black males are looking for African-American men who are "man enough to tell us what to do," he said.

Also, young women reared by their mothers are longing for positive father figures, he added. "How can a 16-year-old girl choose the right man if she has never seen one?"

PEOPLE

PRAYER PARTNERS

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

■ A pastor for International Baptist Church in Moscow.

■ Sofia, a young Russian doctor who recently accepted Christ in the Cheliabinsk home of missionaries Gerald and Jo Cornelius.

■ Michael and Michelle Dean, newly appointed international ministries coordinators for Greater Boston Baptist Association.

■ Baptist Convention of New England annual church music retreat, Aug. 21-22, First Baptist Church, Sudbury, Mass.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Paul Limato celebrated his one-year anniversary as pastor at Poplar Ridge Church.

■ **BOAZ**—Mount Pisgah Church called Ben Stratton as pastor. He is a student at Mid-Continent College in Mayfield.

■ **DRY RIDGE**—Dry Ridge Church called Matthew Williams as minister of youth and children. He will begin his new ministry Aug. 31.

■ **ELKTON**—Elkton Church recently held revival services led by Evangelist Henry Linginfelter of Alcoa, Tenn. There were 36 professions of faith, close to 100 rededications and six joined by letter. David Wilkerson is pastor.

■ **FRANKLIN**—Cecil Farmer was honored on her 90th birthday at Cedar Grove Church, with a reception in honor of her 75 years of faithful ser-

vice, including her current positions as church organist and Sunday school teacher of senior adults.

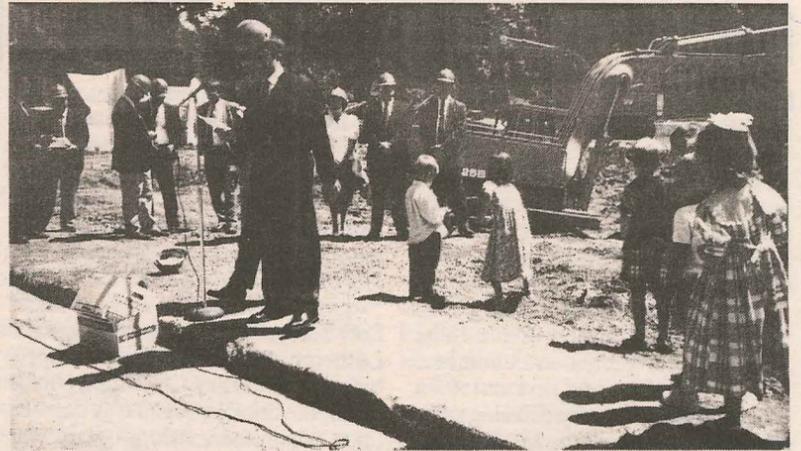
Sulphur Spring Church called Matthew Sickling as pastor. He began his new ministry July 15. He previously was pastor at Centertown Church.

■ **GOSHEN**—North Oldham Mission called Charles Moore Jr. as pastor. He previously was pastor at Christ Covenant Church in Raleigh, N.C. He began his new ministry June 14.

■ **LIVERMORE**—Livermore Church will celebrate its homecoming Sept. 13. An all-day event is planned. For more information, call (502) 278-2310.

■ **LONDON**—Phillip Collett recently resigned as pastor at Laurel Chapel Church.

■ **LOUISVILLE**—Cloverleaf



HURSTBOURNE BREAKS GROUND Hurstbourne Baptist Church in Louisville recently broke ground on a \$4.36 million addition and renovation project that will include a family life center, new educational space and new fellowship hall. Making the addition required demolishing the church's original sanctuary, which in recent years had been used as a chapel. Here, Pastor Ron Ford makes a presentation during the groundbreaking service.

Church will host the Wilburns in a gospel music concert Aug. 16 at 7 p.m. Call (502) 367-0218 for more information.

Valley View Church will host the Continentals in a gospel music concert Aug. 16 at 6 p.m. This group has been sharing the gospel through music to people across the globe for more than 30 years. For more information, Contact Tog Goodson at (502) 935-5142.

Gethsemane Church called Jayson Hoagland as minister of youth. He began his new ministry Aug. 2.

■ **MURRAY**—First Church will ordain Scott Winkler and Jon Gustafson to the deacon ministry Sept. 13.

■ **OWENSBORO**—Eaton Memorial Church celebrated its 90th anniversary July 12.

Walnut Memorial Church ordained John Stamper to the gospel ministry Aug. 2.

■ **PADUCAH**—Oak Grove Church called Dan Granstaff as minister of music and youth. He began his new ministry July 26. Michael Durham is pastor.

West End Church recently celebrated its 75th anniversary. Tim Stonecipher is pastor.

■ **PARIS**—First Church called Mark Dearing as minister of youth and children. Shannon Thomas, former minister of music and youth, has been called as minister of music and education.

■ **PENDLETON**—Robert Franklin recently celebrated his two-year anniversary as pastor at Sligo Church.

■ **SHELBYVILLE**—Clayville Church called Steven Smartt, a native of Jacksonville, Fla., as pastor. He will begin his new ministry Aug. 30.

■ **TAYLORSVILLE**—Daniel Brown recently resigned as pastor at Plum Creek Church.



BETHEL-LOGAN HITS THE BEACH Bethel and Logan Baptist Associations sent 91 people from 10 churches on a mission trip to Panama City, Fla., July 11-17. The group conducted backyard Bible clubs for 240 girls at 13 sites. They also ministered on the beach with special events, activities and Scripture distribution. The trip was organized by Art Rogers, minister of youth at First Baptist Church of Russellville. Carl Freudenthal is director of missions for both associations.

CLASSIFIED ADS

SEEKING: Part-time youth minister. Send resumé to: First Baptist Church, P.O. Box 541, Allen, KY 41601.

SEEKING: Associate pastor for worship and ministries. Primary responsibilities include leadership in music and worship, education and coordinating a volunteer ministry. Send resumé with references to: Personnel Committee, McCarthy Baptist Church, 2710 South Belt Hwy., St. Joseph, MO 64503.

SEEKING: First Baptist Church, West Liberty, Ky., is accepting resúms for full-time pastor. Resident membership approximately 150; average Sunday morning attendance: 55-60. Search Committee, P.O. Box 321, West Liberty, KY 41472.

SEEKING: Corinth Baptist Church, Winchester, Ky., is currently accepting resúms for position of pastor. Please send resumé to: Pastor Search Committee, Corinth Baptist Church, 1405 Trapp-Goff's Corner Road, Winchester, KY 40391.

FOR SALE: 50 biblically-based sermon outlines with scriptural cross-references. Be ready for Sunday morning. Your choice of text or on computer disk: \$9.95 plus \$1.50 S&H. Pastor Helps, P.O. Box 1003 Manchester, KY 40962.

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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.

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

to serve with them as youth pastor and other ministries. Please call or write First Baptist Church, 590 West South Boundary, Perrysburg, OH 43551, Attn: Search Committee. (419) 874-3546.

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

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

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).

These Christian lawyers are in no hurry to go to court

By Laurie Lattimore
Alabama Baptist

BILLINGS, Mont. (ABP)—It's a typical scenario. A tenant refuses to pay out his lease because he believes the landlord didn't fulfill contract obligations. The landlord argues the tenant signed an agreement and must pay.

In most cases, the obvious solution is to take the matter to court. But what if the landlord and tenant are members of the same church—or Christians who attend different local congregations?

Should there be a different standard for Christians when it comes to settling legal disputes?

Ken Sande believes so. As executive director of Peacemaker Ministries, Sande conciliates business, family, employment and church disputes, helping Christians resolve conflict outside the courtroom.

"When I first began to practice law, I was excited about the prospect of

helping people solve problems," said Sande. But the court system is designed to settle legal issues, not reconcile people, he noted. "In fact, lawsuits often drive people further apart and often ingrain the beliefs that lead to controversy."

The concept of Christian conciliation originated in 1977 with the Christian Legal Society when several attorneys explored how to apply biblical principles to legal conflicts. The Christian Legal Society started forming Christian conciliation services across the country, developing a network of organizations interested in the concept.

One of those groups was Sande's Christian Conciliation Service of Montana, based in Billings. Realizing a need for education about proper conflict resolution, Sande organized the Institute for Christian Conciliation in 1982.

Christian Legal Society decided in 1986 to establish the Association of Christian Conciliation Services, since

the idea had burgeoned beyond original expectations. Sande was elected president of the association in 1988.

Sande merged the association and his institute in 1993 under the umbrella name, Peacemaker Ministries, taken from the book he wrote in 1991 introducing the idea of reconciliation.

Now the Institute for Christian Conciliation is one of three divisions at Peacemakers, along with Partners in Peacemaking and Young Peacemakers—two divisions that focus on educating and training Christians in conciliation.

Sande is particularly excited about Young Peacemakers, material adapted from the original Peacemakers a few years ago and written by Sande's wife. "We're on a slippery slope with our kids," Sande said, noting that youth today are solving their problems through "suicide or shooting mom and dad. We need to get serious about giving our kids the ability to handle conflict."

Peacemaker Ministries also

opened its first regional office June 1 in Birmingham, Ala. Headed by Glen Waddell, an environmental engineer-turned-attorney, the Birmingham Peacemakers office services the entire Southeast. Sande said the ideal would be to open regional offices around the country, but he added that the idea of conciliation has been slow to catch on.

"This is a pretty radical concept," he admitted, adding that his father, an appellate judge, used to laugh at the idea of conciliation. Sande's father eventually became a Christian partly through the success of Peacemakers in handling societal conflicts.

He compared conflict resolution to going to the dentist for most people—"you only do it when you have to."

Sande added that it has been a challenge to convince churches of the peacemaker concept. "Especially in the church, conflict should be handled in a different way than it is in the rest of society," Sande said. "The fact of the matter is that usually we can't tell the difference."

"Lawsuits often drive people further apart and often ingrain the beliefs that lead to controversy."

Ken Sande, executive director of Peacemaker Ministries

Findings could revolutionize Jerusalem's history

By Elaine Ruth Fletcher
Religion News Service

JERUSALEM (RNS)—New archaeological discoveries in the City of David area reveal that Jerusalem, a city revered as holy by Jews, Christians and Muslims, was first a major Canaanite fortress with a highly sophisticated water system at least 800 years before the biblical King David made it the capital of ancient Israel.

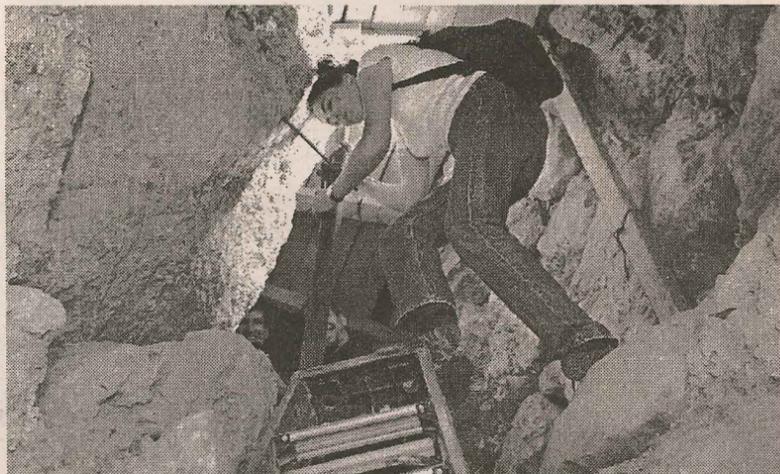
Archaeologists say the discovery is likely to revolutionize thinking about the history of Jerusalem, which traditionally was regarded as a minor hill-top outpost bereft of significant fortifications before David conquered the city around 1000 B.C.

It also might disappoint Jewish settlers who are reportedly planning to build a visitor's center to illustrate the early Jewish history of Jerusalem above the Canaanite archaeological sites now under excavation.

"In effect, they'll have to show tourists the massive Canaanite water works from Jerusalem of that period—at least that's what came out of the excavations," said Gideon Avny, chief Jerusalem district archaeologist of the Israel Antiquities.

The City of David lies south of the present-day Old City walls and Temple Mount. It is believed by archaeologists and religious historians alike to have been the place where David built the first Israelite capital about 3,000 years ago. In contrast, the excavated areas of the Old City and Temple Mount, which are popular tourist sites, date back 2,600 years, at most, and are predominantly ruins from the era of Greek and Roman rule in Palestine, before and after the birth of Jesus.

Archaeologists looking for clues to the earliest Israelite presence in the city have spent the last several years intensively exploring the City of David area but have found little to complete the historical record. They say no significant artifacts have been found from David's period, nor from the time of King Solomon, David's



DISCOVERY A visitor to an East Jerusalem archaeological site negotiates a newly discovered Canaanite tunnel that dates back to around 1,800 B.C. Israeli archaeologists found the tunnel as well as a large stone city wall dating back to when Jewish kings ruled the holy city about 800 B.C., all of which they say revolutionizes archaeological theory regarding ancient Jerusalem. (Reuters photo)

son who, according to the Bible, launched a massive building campaign in the city and constructed the First Temple.

Instead, the excavations exposed the foundations of an extensive water supply system connecting ancient Canaanite Jerusalem to its sole water source, the Gihon spring. The water system, prior to its full excavation, had previously been considered of early Israelite origins.

"We thought that part of these water works were from the period of David and Solomon, but to my dismay, we have to date them 800 years before that," said Antiquities Authority archaeologist Ronnie Reich.

"It's not only that the system was built earlier than King David. Nobody imagined the extent of the city's defenses and the sophistication of the water system, in the Canaanite period," Avny said.

Archaeologists previously believed that during the Canaanite period the spring lay in an unfortified position outside the Canaanite city walls, vulnerable to enemy attack. But new ex-

cavations show the spring was massively fortified as early as 1800 B.C. And the system of aqueducts and channels leading from the spring along the length of the ancient city fortifications was highly sophisticated.

Hebrew University archaeologist Amy Mazar, who currently is searching for remains from the King David period in northern Israel, described the Jerusalem finds as "very revolutionary—there is rather clear evidence that in the middle Canaanite period there were large fortifications around the Gihon spring," he said.

While the failure to turn up clear evidence of David's and Solomon's era may be a disappointment for many biblical archaeologists, Mazar said the latest discoveries still might shed light on biblical accounts of Jerusalem—including an obscure Old Testament passage that states King David's forces first infiltrated the Canaanite city via a mysterious "pipeline."

"There are many who believed that the 'pipeline' was this water shaft, and now these findings could bolster that interpretation," said Mazar.

'Miraculous' concert brings 125 Russians to faith in Christ

PENZA, Russia (BP)—Springtime is worth singing about, especially when winter breaks in the cold climes of Eastern Europe.

So when Christian friends of Southern Baptist missionary Jane Carole Meredith got the idea for an outdoor concert in their Russian neighborhood, she was all for it.

It didn't matter that Penza city officials initially denied permission last April.

It didn't matter that there was no money for the concert.

It didn't matter that Meredith and her friends were called cult members while posting flyers for the concert.

It didn't matter, she said, because Meredith and her friends "know the God who spoke the world into being ... and who tore down the Iron Curtain."

Plans for the concert went ahead with faith and conviction.

And she said God honored their work miraculously.

The first miracle was the free use of a car lot, she said.

The next was money sent from churches in the United States, she said.

The money was used for advertising, sound equipment, stage construction, the purchase of 1,000 Bibles and an evangelist's train fare so the gospel could be preached at the concert.

This was especially important to Meredith, an International Service Corps missionary. "There is almost no place for God in the lives of many Russians," she said.

Concert day arrived, and so did 400 people. They listened intently to Christian praise songs like they'd never heard in any Orthodox church.

To Meredith's surprise, they remained for the sermon.

Meredith—an English-as-a-second-language teacher—noticed two of her students in the crowd, Irina and Pasha.

Their young hands were raised—along with scores of others—when the evangelist asked how many wanted to be a follower of Jesus Christ.

More than 300 people filled out response cards distributed by Meredith and her friends. About 170 indicated a desire to know more about Jesus.

"But the greatest miracle of all," Meredith proclaimed, "was the 125 people who became Christians." And that, she said, shows "Jesus has no boundaries. He's working to bring people to himself."

Kicking Off Another Successful Academic Year

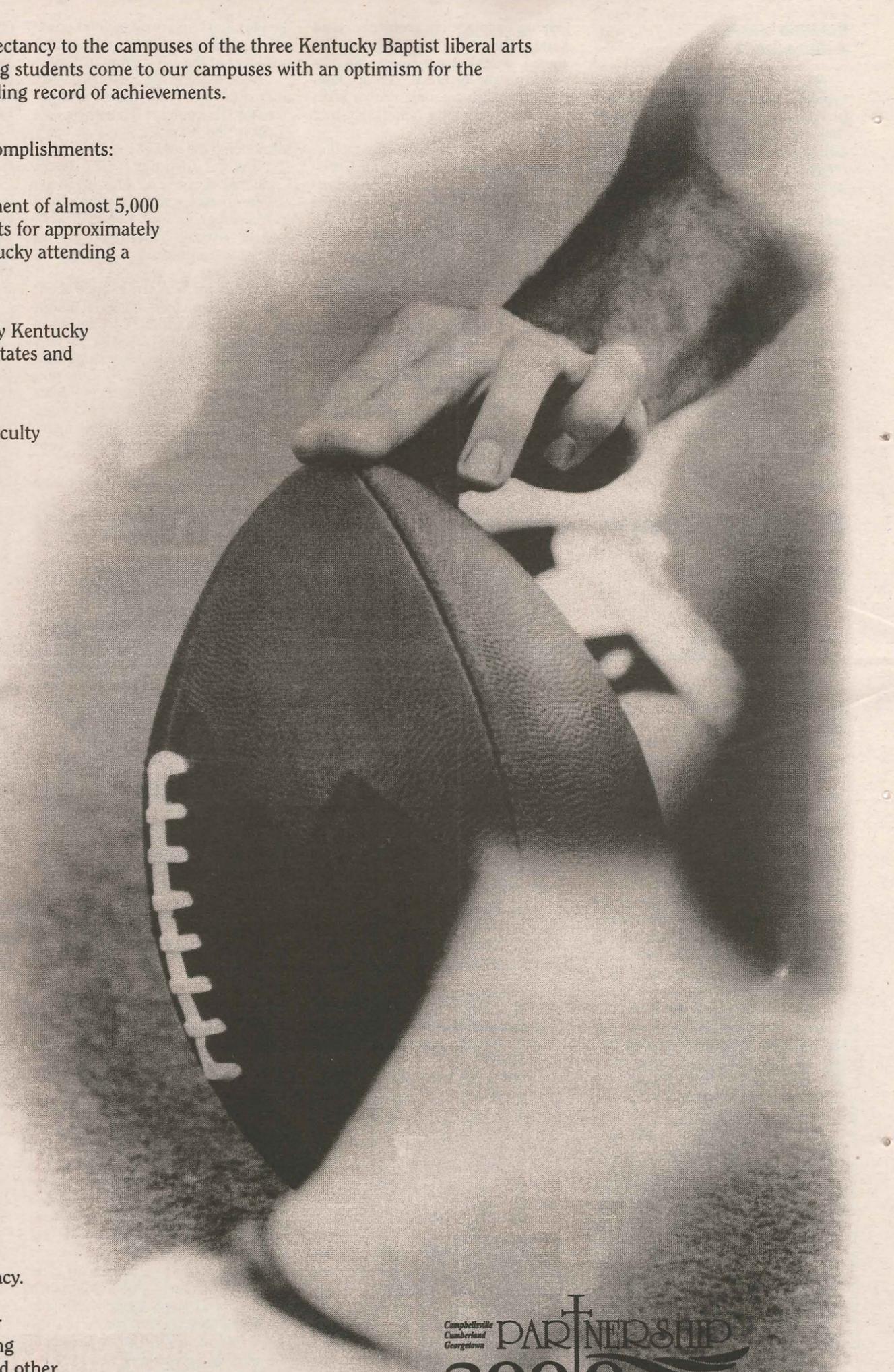
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August always brings an air of expectancy to the campuses of the three Kentucky Baptist liberal arts colleges. Both new and returning students come to our campuses with an optimism for the new year that flows from an outstanding record of achievements.

Our collective accomplishments:

- ✓ A combined enrollment of almost 5,000 students. This accounts for approximately 1 of 5 students in Kentucky attending a private college.
- ✓ Students from nearly every Kentucky county, more than half the states and about 40 foreign countries.
- ✓ Approximately 250 full-time faculty members.
- ✓ More than 35,000 alumni.
- ✓ Annual financial aid awards of \$15 million from institutional funds.
- ✓ 55 varsity athletic teams.
- ✓ A 1997-98 national championship in men's basketball, a regional championship in women's volleyball and conference championships in men's basketball, women's softball, women's golf, women's soccer, women's tennis, football and women's basketball. Two swimmers won individual championships in national competitions.
- ✓ 32 performing arts groups.

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