



WESTERN RECORDER

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Baptists
SBC missionaries minister amidst Nairobi's rubble. *Page 2.*

Men's movement
Legacy Builders attempts to build on Promise Keepers' impact. *Page 3.*

Editorial
Is postmodernism for such a time as this? *Page 5.*

Resources
Family Forum asks how parents' work affects their children. *Page 6.*

Churches
Change doesn't have to cause chaos, consultant says. *Page 7.*

Health
Scientists link church activity with lower blood pressure. *Page 8.*

World
Famous napalm victim says, "God used me that day." *Page 11.*

Books
Reviews include "Boundaries with Kids" and a book by Leonard Sweet. *Page 13.*

New law could affect Russia's missionaries

MOSCOW (RNS)—A new Russian regulation could restrict foreign religious workers to three-month visas.

The regulation appears to be the latest step in efforts by Russian hardliners to limit the influence of foreign religious groups, which have gained numerous converts at the expense of the Russian Orthodox Church since the 1991 breakup of the Soviet Union.

The new regulation will require missionaries and other religious workers to leave Russia after three months to receive a new visa from a Russian embassy or consulate. Until now, most foreigners could receive a one-year visa.

The regulation is a top concern for the 33 Southern Baptist missionary families in Russia, but the regulation's impact is still uncertain according to a leading administrator and former Kentucky pastor.

Some missionaries who recently re-applied for work visas were still able to get one-year visas, said Ed Tarleton, mission administrator for the Southern Baptist International Mission Board in Russia. "So right now there is some confusion.

"We have been investigating to see what the implications will be," said Tarleton, former pastor of Hazelwood Baptist Church in Louisville. He and his family currently are on furlough in Louisville until the end of the year.

"We're praying, of course, that we will be able to continue to get the year visas," he said. "Obviously it would be a disruption if we had to leave every three months, but right now we just don't know."

Calvin Wilkins, director of partnership missions for the Kentucky Baptist Convention, said the regulation will not impact Kentucky Baptist mission teams.

Kentucky Baptists are in the last year of a five-year partnership with Russian Baptists. KBC teams have been going into the country on two-week trips for construction, evangelism and other ministries.

Mikhail Osadchev, an official of the Russian parliament's Committee on Public and Religious Organizations, said the visa regulation was "indirectly inspired" by the law limiting religious expression signed into law last year.

That law enshrined the Russian Orthodox Church as the nation's predominant faith, while giving a lesser status to Judaism, Islam, Buddhism and "Christianity."

With additional reporting by News Director David Winfrey

Conference outlines church health helps

ASHLAND—Loving relationships, gift-based ministries, inspiring worship and holistic groups are four ingredients to help churches grow from a source of health, a KBC church growth specialist said recently.

Too often, members try to perform church work in their own energy, said Vernon Cole, director of the Kentucky Baptist Convention's church growth division.

"Our tendency is to use the latest box or program down the pike that we think is going to provide the answer," he said. "While those may be good tools, those tools will be no better than the degree to which we have the attitude of Christ."

Speaking to those attending the KBC's Super Saturday training session in Ashland Aug. 8, Cole compared working from one's own energy to trying to pull a wagon with square wheels. Cole then offered four "round wheels" for improving a church's journey toward church health:

■ **Loving relationships.** "The whole thing is learning to accept people where they are in spite of where they are," Cole said. Loving members support one another both through the regular crises of life and in their spiritual growth, he said.

■ **Gift-based ministry.** This involves helping all members learn about their God-given gifts and the best way to use them through the con-



SUPER SATURDAY Vernon Cole of the Kentucky Baptist Convention's church growth office division leads a conference to help churches face changes in their congregations and community. "The big aspect about any change is attitude toward it," he said.

gregation, Cole said.

■ **Inspiring worship.** Worship style is not the issue, Cole said. Both liturgical and freer styles of worship services can be authentic and passionate, he said. "The issue is, do the people, when they come, feel like they've been reminded of God's grace, God's goodness, God's power to deal with the day-to-day frustrations?"

■ **Holistic groups.** Such groups are defined by attitude more than purpose, Cole said. "Holistic groups are groups where the caring, sharing and learning takes place to where people do not

feel like they are having to play games," he said. From Bible studies to finance committees, such groups "are constantly reminded of the 'why' of church," Cole said.

In addition to Ashland, Super Saturday training sessions already have been held in Elizabethtown and Paducah. Sessions are scheduled for Aug. 22 at Immanuel Baptist Church in Lexington and Aug. 29 at First Baptist Church of Somerset and First Baptist Church of Madisonville.

More photos from Ashland's Super Saturday are on page 7.

Killologist links media to violent children

By Mark Wingfield
Editor

JONESBORO, Ark.—More evidence exists linking media violence to violence in society than exists linking tobacco to cancer, according to an expert in training soldiers to kill.

Parents should not wonder why their children act violently after they have exposed the children to inappropriate television programming, movies and video games, according to Dave Grossman, a retired lieutenant colonel in the U.S. Army who directs the Killologist Research Group in Jonesboro, Ark.

Grossman wrote a lengthy article published in the Aug. 10 issue of Christianity Today outlining his views on how American parents are allowing television, movies and video games to train their children for warfare the same way the Army trains soldiers to kill. The article is adapted from a lecture he gave at Bethel College in Kansas last April.

Grossman approaches the subject from a unique vantage point. His job has been to help military and law enforcement personnel understand the psychology of killing. To do so, he has studied at length what tactics are effective in training humans to kill other humans.

Because he lives in Jonesboro, Grossman became intimately involved in the analysis and counseling conducted after the fatal shoot-

ing of four girls and a teacher by two other students at a Jonesboro school last March.

What happened there, he says, is symbolic of the larger tide of violence Americans are reaping.

Grossman admits many factors can be cited to explain the increasing level of violence perpetrated by children. However, there is "only one new variable present," he said: "media violence presented as entertainment for children."

"Every parent in America desperately needs to be warned of the impact of TV and other violent media on children, just as we would warn them of some widespread carcinogen," Grossman says.

He cites research published in the Journal of the American Medical Association as evidence that an unquestioned link has been established between watching media violence and perpetrating violence in real life.

A journal article published June 10, 1992, concluded that "the introduction of television in the 1950s caused a subsequent doubling of the homicide rate" and that "long-term childhood exposure to television is a causal factor behind approximately one-half of the homicides committed in the United States, or approximately 10,000 homicides annually."

Grossman moves beyond that evidence to present his own case, comparing how the military has learned to train soldiers in killing to how

movies, television and video games condition children to commit violent acts.

Killing is not a natural instinct in the human psyche, Grossman says. "Killing requires training because there is a built-in aversion to killing one's own kind."

Military leaders discovered this barrier earlier this century and set out to "fix" it in soldiers. The plan has been successful, Grossman says, raising the firing rate of soldiers from 15 percent during World War II to 55 percent in the Korean War and to 90 percent in Vietnam.

"How the military increases the killing rate of soldiers in combat is instructive, because our culture today is doing the same thing to our children," he explains. He cites methods used in the military—desensitization, brutalization, classical conditioning, operant conditioning and role modeling—and draws parallels to what children learn today from movies, television and video games.

For starters, he says, the overwhelming presence of violence in movies and television programming is desensitizing children's innate aversion to violence. And this starts as early as 18 months of age.

"When young children see somebody shot, stabbed, raped, brutalized, degraded or murdered on TV, to them it is as though it were actually happening. ... And this happens

□ See Killologist: Evidence ..., page 12

BAPTISTS

BAPTIST BITS

■ **James A. Smith Sr.** has been named director of public relations at Southern Baptist Theological Seminary in Louisville. He has served as director of news and information at Southern since January 1997 while working on a degree. Smith, 33, was director of news and information from 1995-97 at Midwestern Baptist Theological Seminary in Kansas City, Mo. Before that, he was the first Washington, D.C., staff member of the Southern Baptist Ethics & Religious Liberty Commission, serving as director of relations from 1989-95. Before joining the Ethics & Religious Liberty Commission, Smith worked two years as director of communications at the Republican Study Committee in the U.S. House of Representatives.

SBC missionaries minister amidst Nairobi's rubble

NAIROBI, Kenya (BP)—Southern Baptist missionaries in Kenya are serving on the front lines of rescue efforts following a devastating explosion Aug. 7 that killed about 200 people in Nairobi and injured more than 5,000 others. The explosion, and a second explosion in Dar es Salaam, Tanzania, were aimed at the U.S. embassies in each country.

Several missionaries left a prayer retreat so they could minister to workers picking carefully through bomb-damaged buildings in search of survivors, said Bob Allen, one of 81 Southern Baptist International Mission Board missionaries assigned to the country.

Using Southern Baptist relief funds, the missionaries organized a feeding program for rescue workers, serving 60 meals twice a day at the Kenya Red Cross headquarters near the disaster site. Missionaries also

joined search-and-rescue teams removing debris from the site.

Two Southern Baptist missionaries—Cindy Wilson and Nancy Calvert—also responded to a Red Cross request for nurses to monitor volunteers for exhaustion.

Despite their fatigue and danger from the unstable buildings, the volunteers feel compelled to keep working through the rubble.

"We had one volunteer who walked by, an American, and we told him to get something to drink and get off the site," she said. "The next thing you know, he was back up there digging. He just felt compelled to help. He has such a servant heart."

Missionary Dan Hylden went to the blast site with Wilson and Calvert as their bodyguard because they didn't know what to expect.

"But they were in no danger, so I helped with the digging," Hylden said.

His face white with dust and fatigue, he told of pulling a body out of the rubble. "The noises have stopped, so they are being a little more aggressive in their demolition, but whenever they see a body part, we go in and pull out the debris by hand."

One young gunner on a tank found the nurses tending to his spiritual as well as medical needs in the long hours of the night.

"We had a real good chance to share the provision of Christ, how it really had to be God to save him. He promised to visit me at the mission office," Hylden said.

IMB missionaries also talked with William Larson, senior logistical officer for the International Red Cross, about helping replenish scarce medical supplies used by the Red Cross during the effort.

Long-term help also is in the works for the many Kenyans blinded or dis-

figured by broken glass and debris sent flying by the blast. Connie Burton, the IMB's medical coordinator for the region, is part of a planning committee to get American retinal and plastic surgeons into Nairobi.

Allen said what Kenya needs most is prayer.

"You all can help us most by praying," he said. "Pray for those injured to receive the treatment they need; pray for the families of the dead and injured, some of whom may have gotten news of family members when they saw them on television; pray for those investigating these disasters to have extraordinary wisdom and insight; pray that those who instigated and carried out these horrendous attacks would feel the conviction of the Holy Spirit and that they would repent; pray that Christians will take advantage of every opportunity to share Christ during this time."

New NAMB strategy emphasizes 'mission' without the 's'

By James Dotson
SBC North American Mission Board

RIDGECREST, N.C. (BP)—Dropping the "s" from missions education signals a big change in how the North American Mission Board intends to generate interest and support for building the kingdom of God at home and around the world.

Evangelism, domestic and international missions and volunteer mobilization are all tied into the awareness concept now being called "mission education." The goal is part of a broader emphasis at NAMB to help mobilize a growing force of "on mission" Christians.

Tim Seanor, NAMB's director of mission education, said one way of describing the new approach is, "You can discover your mission through mission education."

"Christians can participate in the mission of God. That's why we drop the 's' from missions education," Seanor said. "Missions becomes more than just a collection of projects and works. The mission God gives us becomes a passion."

"Mission education is to under-

stand how we fit in the mission of God," he added. "God made us all different, so that when we become reconciled to him, we have a unique place in his mission."

NAMB staff introduced the concept this summer at both the Jericho '98 missions festivals and the agency's On Mission '98 conference Aug. 1-6 at Ridgecrest Conference Center.

The new approach is based on four "on mission" principles that also are at the core of the new NAMB flagship magazine, "On Mission." The principles were the primary emphasis of the On Mission '98 conference, which previously was known as North American Mission Board week.

An on-mission Christian, according to the concept, is:

■ Spiritually awakened to the need for joining God in his mission of reconciling the world to himself through Jesus Christ.

■ Continually adjusting, making the changes necessary in order to join God in his mission.

■ Evangelistically active, becoming personally involved in seeing people come to faith in Christ on a regular basis—whether across the street,

across the country or in another country.

■ A passionate advocate, encouraging other Christians—as an outgrowth of their own excitement at finding their personal fit for joining God in his mission—to become awakened as they themselves have been. The cycle then is repeated through the lives of others, and the number of on-mission Christians is multiplied.

"One of the stereotypes Christians have is that missions education is the process of sitting down in a chair and studying a story about a missionary. This story is about someone that you're going to pray for and give money to support, but with whom you usually have no personal connection," Seanor said. "That's not what I'm talking about with mission education."

In NAMB's published mission education materials—which include magazines, videotapes and curriculum that are usable in a variety of venues—the emphasis will be on developing the on-mission principles. Missionaries will serve as examples of how those principles are at work.

"In other words, if we're talking about being an advocate, we're going

to talk about a missionary and how they became an advocate, and how we can be an advocate," Seanor said.

NAMB was assigned the role of missions education during the 1997 reorganization of Southern Baptist Convention agencies. It inherited the missions education programs of the former Brotherhood Commission—such as Royal Ambassadors and Challengers—and its new adult program is being called Missions in Motion.

In addition to the formal organizations, however, NAMB hopes to encourage churches to develop "On Mission Teams." Although similar in concept to a previous model for missions development councils, On Mission Teams would include representatives from all areas of the church that contribute to building "on mission" Christians.

"If you've got an on-mission church with on-mission activities, you don't have to wonder about where the praying or the giving or the going is coming from," Seanor said. "The people are excited about it. ... The 'I can do this with God' is missing many times in our missions education activities."

Deaf ministry organization marks 50th year

MEMPHIS, Tenn. (BP)—"We prayed and wept and asked God to help us reach the deaf with the gospel," Fay Osborne Lanham remembered about attending the first meeting of the Southern Baptist Conference of the Deaf in 1948.

Lanham and two other living charter members, Leonard and Doris Asbridge, were among more than 900 registrants from around the country who celebrated the 50th anniversary of the founding of the organization of Southern Baptist deaf workers. The July 25-31 meeting at the University of Memphis returned to the city where the SBCD's organizational meeting was held in December 1948.

In 1948, Lanham and the Asbridges were among a few Southern Baptists who had a dream of bringing deaf people together to worship and discuss their common goals of winning

people to Christ, and of helping Southern Baptist leadership catch the vision of working with deaf people.

With the encouragement of Paul Caudill, then pastor of Memphis' First Baptist Church, the group invited everyone they could think of to a meeting. Twenty-one people from eight states came together that first year. The group has met annually since 1950. Instrumental in the organization of the group was a missionary named J.W. Gardner, who had been a pastor in Texas until he lost his hearing—and took his deafness as a sign that God was moving him into a new area of work.

Asbridge was a printer with a Memphis newspaper but his heart was reaching other deaf people with the gospel. He had been converted at the Tennessee School for the Deaf in Knoxville under the ministry of Laura

Formwalt, a longtime worker with the deaf. Asbridge would work all week at his printing job but then would travel to any location where he felt the leadership of God to communicate the gospel to other deaf people.

Like a modern-day Apostle Paul, Asbridge put up with great inconvenience and dangers to take the message of Christ to the deaf.

Asbridge remains keenly interested in deaf ministry. When asked about his vision for the future he said without hesitation, "My hope is to have our Baptist work among the deaf grow in foreign countries, to have our work spread here at home and to help people look up to the Lord."

For information on the Southern Baptist Conference of the Deaf, contact Randolph at New Life Deaf Fellowship, 6801 Church St., Fort Worth, Texas 76112.



"I assure you, Ms. Beasley, we are NOT about to be sucked up in a whirlwind like Elijah. Our custodian is just working to reverse and adjust the ceiling fan speed!"

Legacy Builders hopes to build off men's movement

By Ken Walker
State Correspondent

LOUISVILLE—Promise Keepers rallies can be life changing experiences, but not everyone knows the right way to channel that enthusiasm to their home or church.

That's where Greg Burton comes in.

Fueled, in part, by the Promise Keepers movement, Burton and Kentucky Brotherhood leaders hope to start a movement of their own with Legacy Builders retreats.

More than 200 Kentucky Baptists have been involved in the weekend retreats this year, said Burton, Brotherhood's director of men's ministry. He said he hopes to see 15 to 20 retreats organized in the upcoming 1998-99 church year.

This growing interest is linked to excitement generated by Promise Keepers rallies, he said, noting the two complement each other's work.

"The huge advantage of Legacy Builders is it's done on the local church level," Burton said. "It's best for about 30 men. It's difficult to get results out of a large group. The intimacy and bonding seems to come best out of small groups."

Designed as a Friday night and Saturday event, the retreat is designed to teach the profile of a godly man and what he should be doing in the home,

church and marketplace.

Through a combination of lectures, small-group discussions and exercises like writing letters to their wives and children, Legacy Builders aims to awaken men as spiritual leaders.

In various venues around Kentucky, retreat participants say that awakening appears to be happening. Charlie Burgett, who coordinated a Legacy Builders meeting for Christian County, said several men had tears streaming down their face when they gave testimonies.

"I sensed a hunger—that men are wanting help to be a better Christian leader and father," said Burgett, pastor of Pembroke Baptist Church. "My men all want to go back and do it again."

Burton, who also is pastor of South Jefferson Baptist Church in Louisville, said he hopes churches will realize that the way to impact men's ministry is through relationships.

"This retreat is one vehicle to do that. In Henry Blackaby's language, it's to see where God is at work. I hope it can catch on and be a foundational block."

Legacy Builders is a Southern Baptist program that began just as Promise Keepers initiated its nationwide tour of stadium rallies.

The material was written by Jim Burton, then director of men's ministries for the national Southern Baptist

Brotherhood Commission (which has since merged into the North American Mission Board).

First tested at a New England men's meeting in 1994, the retreats began spreading through various states the following year.

After leading a retreat at South Jefferson in 1996, Greg Burton (who is no relation to Jim Burton) included a study of the impact on men's personal and spiritual lives in his doctoral thesis.

He observed a substantial change in men's affirmation of their families, amount of time spent with them and their faithfulness to church and personal prayer.

Two Kentucky Baptist church groups that have sponsored retreats this year reported strong positive responses by participants.

"One man said as a father, he felt like it's halftime of the game and we're behind," Burgett said of the Christian County retreat. But, the man went on to say that men still are capable of winning the game.

Burgett said the retreat helped participants focus on their need to be godly men. It also showed them they have a significant role to play, he said.

"There weren't any called to the mission field or anything like that, but I noticed men who went are growing in their spiritual life," Burgett said. "I look more for steady growth than

mountaintop experiences."

Burton led a retreat in May of 1997 for Redhouse Baptist Church in Richmond. Since then the men's group has organized two more groups and plans a third in December.

Steering committee member Nelson Cox said one participant felt called to become active in the church's music ministry. Another began teaching Sunday school and worked in this summer's vacation Bible school.

"Once they go through the retreat and fellowship with each other, when they get back they're more active," he said. "We recently had a group go to Memphis to do missions activities. Almost every man who went had been to Legacy Builders."

State Brotherhood Director Randy Foster said he hopes to see these retreats become as widespread as Kentucky Brotherhood's Experiencing God weekends, which number between 30 and 40 per year.

In addition, he intends to call Legacy Builders and Promise Keepers participants to provide 600 lay counselors for a prison blitz planned for the spring of 2000.

It will be a cooperative effort between Brotherhood, Prison Fellowship and Bill Glass Ministries. During several weeks, Glass will lead three-day "Weekend of Champions" rallies at every major state prison, Foster said.

"I sensed a hunger—that men are wanting help to be a better Christian leader and father."

Charlie Burgett pastor of Pembroke Baptist Church

Kentucky Baptist Homes for Children starts day care program

SOMERSET—Kentucky Baptist Homes for Children has begun a day care program in Somerset. The program could bring about a new direction in the agency's 129-year ministry, officials said.

"When welfare reform kicks in, the need for quality day care in Kentucky is going to be greater than ever," said KBHC President Bill Smithwick. "As we add child development to our programming, we are going to be in a better position to help those welfare-to-work folks."

At its meeting last month, the agency's board of directors approved establishing the day care. The program

will be administered in the former Building Blocks Day Care facility on U.S. 27 in Somerset, which recently closed.

Janet Doyel, vice president for program services marveled at the timing. "While the (KBHC management) cabinet had begun initial discussions about getting into day care, this opportunity in Somerset almost literally fell into our lap," she said. "I truly believe that this was the Lord's stamp of approval on those discussions."

The new program is part of a big vision, Smithwick said.

"What we want to see happen is the development of a Christ-centered

model of early childhood development. One that any church or other organization can use," Smithwick said.

"There are a lot of churches out there that say they have the space and a little money set aside for day care, but they just don't know how to go about doing it," he added. "We want to partner with those churches to make Christian day care happen in our communities."

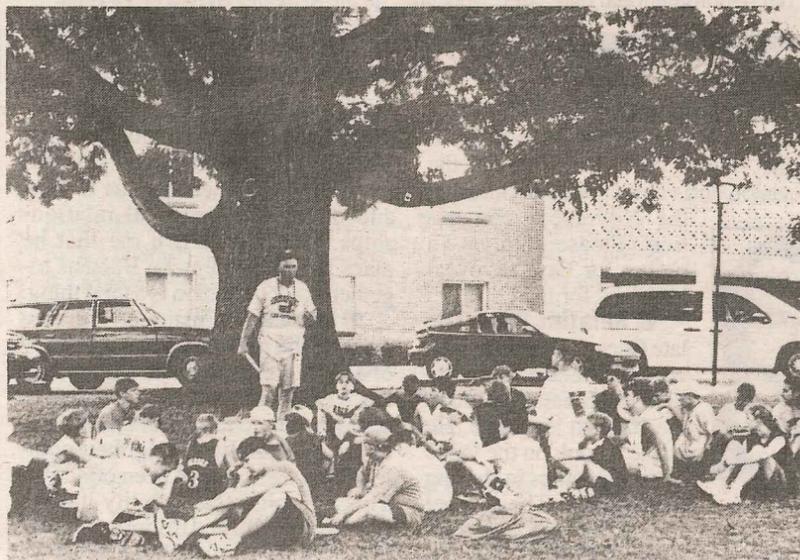
George Page, administrator of KBHC's Southern region programs, called the new program "extremely exciting."

"This is going to mean peace of

mind to a lot of parents who are looking for quality, Christian day care," he said.

The new emphasis also would be a tool in the early intervention of abuse and neglect, or its prevention, Smithwick said. "If you are caring for the children, you have contact with the parents. I can see us referring people to our local Cornerstone (counseling) offices, our family preservation program or hooking them up with other community-based services to get them the help they need."

For more information about the new child development center in Somerset, call (606) 561-6916.



SUMMER CAMP Students attending a Crosspoint camp at Campbellsville University listen to counselor Mark Mullis of Athens, Ga. Campbellsville University hosted 22 camps this summer with 3,100 students and adults attending. Camps ranged from Crosspoint, which integrates sports and Christian discipleship, to a camp for 50 high school teachers from Brazil learning English. (Campbellsville College photo by Jason Atkins.)

BLUEGRASS BURGEOO

■ **Marriage conference to be held.** The Kentucky Baptist Convention's family ministry department will sponsor a marriage enrichment conference Sept. 25-27 in Cave City. Otis and Deigie Andrews, authors of "Husband & Wives: the Best of Friends," will lead the worship. Registration costs \$60 for couples signing up by Aug. 25; \$70 afterwards. For more information, contact Valerie Vincent at the KBC family ministry department, (502) 245-4101 or toll free (888) 254-5704.

■ **Georgetown has good year.** Georgetown recently had its most successful fundraising effort in its 169-year history. Gifts from all sources exceeded \$13.2 million for the 1997-98 fiscal year, which ended June 30. That was an 83 percent increase compared to the previous year.

■ **Church finance conference offered.** A conference on church finance issues will be held Oct. 15-16 at

the Louisville Presbyterian Seminary. The meeting will offer information about giving trends as well as advice for church leaders to improve stewardship in their congregations. For more information, call the institute at (502) 895-3411.

■ **Georgetown graduation held.** Georgetown College awarded master of arts degrees in education to 116 graduates at its summer commencement ceremony Aug. 8. The keynote speaker was Gene Wilhoit, deputy commissioner of the Kentucky Department of Education.

■ **Correction:** An article on Promise Keepers in the Aug. 4 issue wrongly identified Jay Robison as pastor of First Baptist Church in Paris. He actually is pastor of Central Baptist Church in Paris.

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

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Why does the Recorder edit BP stories?

In the Aug. 11 Western Recorder, an article was included on the Southern Baptist Founders Conference, a meeting I recently attended. In the article, Southern Seminary President Al Mohler was quoted.

It is interesting to note that the Baptist Press report of the conference was not used, but the Western Recorder's story was "based" on the Baptist Press version. I believe the editor of the Recorder should explain why Baptist Press stories of this type are reworked and revised.

In the original Baptist Press version, the following four paragraphs occur:

"Nonetheless, Mohler said, post-modern chaos cannot hold back the tide of the gospel of Jesus Christ through biblical preaching.

"Expounding upon the Bible's testimony of its own threatening 'two-edged' self-designation in Hebrews 4, Mohler diagnosed the anemic state of many contemporary churches as resulting not from a dearth of creative programs, but from the absence of unhesitatingly biblical preaching. Preachers must not seek to 'reach people where they are' by building a 'bridge' between them and the biblical text, but must realize that no one is beyond the 'reach' of a Scripture which promises to perform 'sovereign surgery' on its hearers.

"Mohler added preachers must not recoil from the sufficiency of God's word by co-opting the world's obsessions with therapeutic 'authenticity,' self-esteem modification and trendy cause movements, but should follow the apostolic model of preaching the word and getting out of the way.

"Brothers and sisters, we pray for reformation in our churches," Mohler 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."

It is interesting to me that the editor of the Western Recorder omitted the first half of paragraph two, starting his quote with "Preachers must not seek to reach people." This partial quote from the Baptist Press article is highlighted in the sidebar, a decision also made by the editor, I assume. It is also interesting that the paragraph following was omitted entirely.

I only took journalism in high school and wouldn't pretend to be competent to advise the editor on his trade, but doesn't this editing of the Baptist Press article run the risk of portraying Mohler as anti-evangelistic and anti-missions? Doesn't the

omission of the first half of the quoted paragraph and the entire following paragraph almost leave quite the opposite impression of the original?

In fact, why are Kentucky Baptists not allowed to read the full Baptist Press article? This seems to be the practice with nearly all Baptist Press reports, particularly of news events. While I agree the Recorder has the

right to print what they choose, I do wonder if there is a motivation that explains this or if there is

an explanation for why the risk of distorting the actual event isn't serious enough to suggest a different course?

One of the other Baptist Press articles, summarizing the messages of the conference's keynote speaker, would have left no doubt about the warm-hearted evangelism that was advocated at the meeting. Another Baptist Press article, dealing with the spiritual preparation of the minister, would also have informed the readers about the genuine concern for ministry and evangelism shared by the participants.

And, for the record, predestination and limited atonement were never mentioned, other than a reading of Romans 8:30.

If you want to expose a Calvinist preaching the gospel at a Kentucky Baptist boarding school, I am available.

Michael Spencer
Oneida

RESPONSE

No longer a writer

By Margaret Caldwell

I have been expecting this day for quite a while. Yet foresight is meager comfort against a resurgence of grief, personal anger and sadness for the Southern Baptist Convention.

Today I spoke with my long-time friend and editor at LifeWay Christian Resources (formerly Baptist Sunday School Board). I asked if she planned to use me as a special education curriculum writer again this year. She asked me, as she is now required to do, whether I belonged to a church affiliated with the Cooperative Baptist Fellowship, in which the pastor is actively involved. I knew where that question was leading. The "litmus test" continues to trickle down.

"Yes," I replied to my editor, as tears filled my eyes. If a label were applied to me, I would be tagged a theological moderate-conservative, professing, active Baptist Christian. I am a member of a church whose central question is, "What does God want us to do?"

It is a congregation whose members give support to the Southern Baptist Convention, the Cooperative Baptist Fellowship, the Alliance of Baptists, the Virginia Baptist Mission Board and our local Henry County Baptist Association.

My friend was apologetic as she explained that I could no longer write curriculum for Southern Baptists. I do not blame her, of course; this is not of

her doing. I expressed anger at the effects of narrow-minded fundamentalists' policies, and sadness. My hurt is very small, when compared with that of denominational leaders who have suffered much. I know others who have lost places of service and jobs.

Since 1988, Southern Baptists have spent a significant amount of time and money on me. I have received training in special education conference leading and led conferences on ministering with disabled children and adults from New York to Florida. I have participated in several writers' conferences and written curriculum for youth and adults with mental retardation.

I have also written four articles for our denominational magazine, Special

Editor's note: Almost every news service article appearing in the Western Recorder is edited for length, style and context. Editing is, by definition, what editors are hired to do. Any Kentucky Baptist desiring to read the full text of a Baptist Press story has the ability to do so, just as Michael Spencer has done, by visiting the website of Baptist Press and the Southern Baptist Convention Executive Committee.

Much of what the Western Recorder staff does in editing Baptist Press articles is tighten sloppy writing and remove editorial comments masquerading as news reporting. Discerning readers will see the need for this based on the unedited excerpts quoted above. Should any reader desire further evidence, I have a file full of other examples.

While the Recorder has editorialized in the past regarding problems with five-point Calvinism, our staff strives to present news coverage in a straight and unbiased manner. Of course, we have constraints on the amount of space available. Had the Recorder run the full unedited Baptist Press coverage of the Founders Conference, it would have taken nearly two pages out of a 16-page paper.

One of the things that has caused the Recorder to be cited by our colleagues across the nation as one of the best state Baptist newspapers is concise editing. We believe our readers appreciate this service.

COMMENTARY

PARTNERS IN THE MISSION

A spiritual journey

God stretched me for several years before calling me to this position with the Kentucky Baptist Convention. He had placed a desire in my heart to see his presence manifested in my life and ministry. I could feel him begin to pull away from my life all of the things in which I took pride. I was left with my relationship to Jesus and I began to discover anew how truly precious this relationship is.

As God has worked in my life, I feel he has led me to focus on four major concepts that I believe will help us as a convention. Let me explain what each of these means to me:

■ **Spiritual foundations.** Everything we do must be spiritually based. Without spiritual foundations we are

no different from other organizations. If we do not work and minister in the realm of the supernatural, then the world has a right to be disappointed in us. I am thrilled to hear young ministers talk about their convictions that God wants to do a mighty work in Kentucky.

■ **Vision & values.** It is my dream that the Kentucky Baptist Convention staff can be driven by God-given core values and vision as a servant body of Christ committed to serve the churches. The convention staff is in a nine-month process to clarify and state values, develop a

vision and mission statement and establish big objectives to help fulfill the vision. We hope to unveil the vision and values statements during the November convention. Please join us in prayer for God to reveal his plans for us.



Bill Mackey

■ **Relationship.** The late Oscar Thompson stated that "relationship" is the most precious word in the English language. He wrote a book on the value of relationships in sharing the gospel. The gospel travels the lines of relationships. Relationships are built on trust. Trust is anchored in the power of God to change human nature so we can trust. But it also involves grace because none of us is perfect.

So relationships involve love, forgiveness and reconciliation. It is the Jesus in me who identifies with the Jesus in you that enables us to trust and develop meaningful relationships. God has shown me that he plans to bring Kentucky Baptists together. Reconciliation is a God thing.

■ **Service.** Customer service must be the passion and competency of a service organization. This means the KBC staff must be dedicated to serve the churches. Until the churches are effectively serving their communities we have not been effective. This is a big responsibility but we have a powerful and resourceful God. Pray for the convention staff as we accept this challenge.

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

HE SAID/SHE SAID

Study of purses proves theory of black holes: They're heavy

HESAIID



Mark Wingfield

Let us now discuss the peculiarities of women's purses. Yet who can plumb the depths of a woman's purse, either literally or figuratively?

I haven't done any scholarly research on the history of purses, but I think they must somehow be descended from saddlebags. Any male who's ever been asked to hold his wife or girlfriend's purse for a moment knows why it's important to be quickly relieved of this burden. Those things are heavy.

In fact, I wonder if all the medical research on osteoporosis has taken this into account. Maybe older women don't lose height because their bones are shrinking; maybe they get stooped over from all those years of hauling a medicine cabinet/suitcase on their shoulders.

A purse selection tells you volumes about a woman. Those dainty purses that hold little more than a bundle of facial tissues are dating purses. Women use those so they won't scare off men.

Somewhere around wedding day, the purse gets upgraded from small to large. And then when the first child comes along, another purse upgrade is due, from large to extra jumbo. And that's in addition to the diaper bag.

My mother is the queen of big purses. This is due not only to being a mother but to being a schoolteacher for too many years. Schoolteachers don't really have purses, and they don't really have briefcases. They somehow merge the two into a carry-all, sort of the wardrobe equivalent of a U-Haul truck.

What's scary is that Alison is on track to beat my mother at the purse game.

Of course, I shouldn't complain. We men love to make jokes about the size of women's purses. But that doesn't stop us from handing off plenty of stuff to help fill those purses. It's nice to have access to a traveling storage closet without having to haul it.

SHESAIID



Alison Wingfield

I never could top Mark's mom in the large purse category. Before she started having back trouble (and one wonders if her purses contributed to that condition) she carried a carpet bag, not a purse.

Mark doesn't seem to mind my purse when he wants to put sunglasses, aspirin and other paraphernalia into it. I should make him start carrying it when he overloads me with stuff. The boys have caught on too, wanting me to put their toys in when we go somewhere.

Mark didn't complain when we put two water bottles and some candy in for the movie theater to save mucho amounts of money (don't tell the manager). We did buy a soft drink to salve our consciences.

In the past (pre-kids), I always carried a small- to medium-size purse. I never was into those big purses. How things change as we get older. I think I got so used to having the diaper bag to put extra stuff in, I had to upgrade my purse size when the diaper bag finally went by the wayside (about a year later than we had anticipated).

I did try to go back to a smaller purse last fall, but then I couldn't even get my wallet in and out of it without a struggle, and I didn't want to downgrade my wallet size also, so that was the end of that experiment.

What I want to know is where do all the pens I stick in my purse go when I actually need them? A friend of ours said he calls his wife's purse the black hole. Once something goes in it, it's gone, never to be found again.

Which just goes to show you that the Bible is right: You shouldn't store up your treasures here on earth—especially in a purse.

Is postmodernism for such a time as this?

Amid all the turn-of-the-century hype filling the airwaves these days, a special breed of commotion is taking root among some Christians. Let's call it Postmodern Pandemonium.

This has become the favorite target of some preachers and Christian speakers. To hear them tell it, postmodernism is the greatest threat to Christianity since Nero.

This works well as a setup for preaching, because in the minds of most people "postmodernism" is a vague concept, sort of the new successor to "secular humanism" and "radical feminism" as favorite whipping boy. Postmodernism seems to have become for these people a catch-all phrase to describe everything they deem threatening to their faith and well-being.

Sometimes I wonder if those who rail against postmodernism could define it if asked, but I wonder even more if those who hear them have any clue what is being said. After all, there is disagreement even among academics on what this term means.

Yet the way some folks are talking and lecturing, you'd think a committee of the world's great minds had held a summit to define the future, complete with goals and a vision statement. That has not happened.

In one sense, there is a well-defined school of thought among some academics who label themselves as postmodernists. This is vastly complicated territory debated in arcane detail by philosophers, but it's far-removed from the vocabulary or understanding of the average person, even the average well-educated person.

In reality, the term "postmodern" simply is a way of talking about the period of time that comes after modernity. That alone is not threatening.

Perhaps the real issue is that some brands of religious understanding require an identified enemy to survive. Without someone or something to rail against as the next greatest threat, the message falls flat and it's hard to rally the troops to action.

This is not to say that our world is not without dangers and evils. Indeed it is.

And no one can deny that we stand in the midst of a sea change in how our world will be understood in the future. Not just because the calendar says it's time for a new millennium, but because our modern way of looking at the world really is changing.

For evidence, look no further than the changing perspectives from boomers to busters to Gen-Xers. The rationalism of the modern era is losing ground, and the cycle of thought spawned by the Enlightenment is coming to a natural end. This presents itself politically in the fall of communism, sociologically in the abandoned notion of institutions as saviors and theologically in changing worship styles.

That's disconcerting to anyone who wants to live in a purely black-and-white world. The rationalism under which most of us who are boomers or older were raised thrives on black and white—everything explainable, everything quantifiable, nothing unsearchable.

Rather than viewing the onset of the postmodern era as a threat, thoughtful Christians should see it as an ideal moment for faith.

Properly understood, the gospel is not about black-and-white answers to every question (although clearly there are some unchanging truths about humanity's sinful condition, God's love and the salvation offered through Christ). Rather, the gospel is a call to step into the future without knowing what it holds.

In Christian circles we call this faith. Faith demands not being able to explain everything.

The Apostle Paul described this as "seeing through a glass darkly."

God will not be in the future merely because we strive to carry him with us into the future on our own terms, even if they are cloaked in religious talk. Rather, God is waiting for us in the future, beckoning us to continue following him.

We should not view the future as a threat but as an opportunity—an opportunity not only to speak a new word for Christ but to hear the words of Christ spoken to us anew.

—Mark Wingfield

EDITORIAL

Who then can be saved?

By Don Cole

Jesus looked at him and said, "How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard this asked, "Who then can be saved?" (Luke 18:24-26)

This question came to Jesus at the conclusion of his discourse with the rich young ruler. Jesus had talked about the young man's relationship to worldly possessions. He was rich in worldly goods and had been a keeper of the law. Jesus then said he should sell all his possessions to follow him. The young man became very sorrowful when he heard what Jesus said.

Why did the crowd ask this question? There always were those who would come to Jesus and seek to entrap him or have him justify their way of life. Perhaps there were others in the crowd who were struggling with

the fact that they wanted a relationship with God but on their own terms.

We should note that Jesus is not condemning riches. It was not wealth that kept the young ruler from the kingdom of God. It was his relationship to those riches.

There are people today who are trusting in their riches. They see their riches as their salvation. Some years

ago some people were talking about God and spiritual matters. They were talking about who God was and their relationship to him. In the course of the conversation one man patted his hip pocket which showed the imprint of his billfold and said, "This is my God." When

anyone lets his possessions become the rule of life he will miss out on the kingdom of God.

They are a young family. The children began attending our church during vacation Bible school three years ago. Our van would pick them up and take them home. We visited and talked with the parents personally and by telephone. We kept inviting them

and encouraging them to attend our services. One day I received a call requesting prayer for the husband who had been in an accident. Luckily his seat belt was fastened.

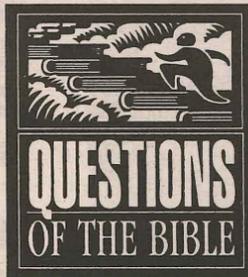
That day I went to the home and visited and had prayer with the family. Later in the week I visited again. During the visit I shared with them the plan of salvation and asked if they would trust Jesus and follow him. The husband, wife and two young boys gave their heart to Jesus. They are now active members of our church.

During one of our Sunday services I asked the husband to give his testimony. He related to the congregation about the wreck and stated that he had been trying to work things out on his own. He had learned through the experience that you trust God and do what he wants and then things work out.

The answer Jesus gave to the question he was asked is, "What is impossible with men is possible with God." When people are willing to open their hearts and lives to Jesus they can be saved.



Don Cole is pastor of Salem Baptist Church near Brandenburg



RESOURCES

This week's questions:

- How does my work affect my children?
- How can a single adult stay sexually pure?

Q. How does my work affect my children?

Work meets many legitimate and significant needs, including providing feelings of competence, independence, self-worth, appreciation and belonging. At the same time, with so many children growing up in homes where both parents work, we must wonder what impact our commitment to work has on our children.

In her book "The Time Bind," sociologist Arlie Hochschild says this:

■ Work forces many children to keep adult schedules, even during summer months and at times when school is not in session.

■ Work schedules reduce family time to a "cult of efficiency," where "quality time" attempts to replace "quantity time." We try to get the same results with a lesser time investment.

■ Work tires parents out to the extent that we often find ourselves too tired emotionally, as well as physically, to do the hard work of parenting. Discipline often slips.

■ Work makes it extremely difficult to monitor children and to really know what they're up to, who they're spending time with and what they're getting involved in.

■ Finally, work increasingly institutionalizes children, as parents "out-source" more and more responsibility for the care and raising of their children.

In light of these factors, parents may want to ask themselves some

hard questions: At what point should I put my child's needs ahead of my own? How would life be different for my child if I did not work? How much income do we really gain? What other prices are being paid?

Obviously, single parents have to work, but for many of us, work may be more optional than perhaps we want to admit. If nothing else, the hours we work may need to be reduced. — *David Garrard*



Q. To say that single adults get mixed signals these days about sexuality would be an understatement. What can one do in a practical way to be sexually pure in a sexually saturated world?

One place to start is to minimize the sexual saturation part of the equation: eliminate from your entertainment diet as much as possible those things which are designed to elicit sexual arousal. This would be consistent with Paul's advice in Philippians 4:8 to think about whatever is "true, honorable, just, pure, pleasing, commendable, excellent and worthy of praise." To a great extent, we choose what we see in movies, TV, Internet, magazines and other forms of media. To choose those things which edify is a form of spiritual discipline.

Also, we need to do a better job as churches in celibacy education and empowerment. Celibacy is not something God imposes on us, it is something he partners with us. Again, it's a spiritual discipline, and

as such should be a part of our regular prayer life and walk with God.

There are practical steps you can take when someone pressures you who does not share your commitment to celibacy. One writer suggests that you: (1) clearly state your position; (2) explain the reason you hold that position; (3) refuse coercive behavior; (4) seek concurrence, agreement, acceptance of your position; (5) demonstrate voice, affective and non-verbal skills consistent with your message and situation.

You can become confident and effective at expressing views which contrast with those of the dominant culture (Romans 12:2). An excellent conference which will treat these topics with humor, insight and sensitivity will take place this fall in Lexington. Harold Ivan Smith, author of books which answer questions on single adult sexuality and spirituality, will speak on these topics at a seminar scheduled for Nov. 20-23. For more information on "Keeping the Balance: Sexuality and Spirituality for Single Adults," please call (606) 266-3174. — *James Stillwell*

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

ANNUITY

When investing, think long-term

By Don Spencer

Is some of your retirement money invested in the stock market? If so, you're probably like many other people who are concerned about recent extreme volatility in the stock market. Remember that stock

investments are always to be treated as long-term investments. By long term, generally we refer to five years or more. Day-to-day and week-to-week volatility should not be a major concern to you. Why? History gives the answer:

Using averages from the stock market as a whole, assume a person held onto stocks for a five-year period anytime from 1926 through 1996. They could have experienced average losses of 12.5 percent per year in the worst five years. In the best five-year period, they would have averaged a 23.9 percent gain.

Change the holding time for those stocks to 10 years and in the worst 10-year period they could have averaged losing 0.9 percent per year. The average per-year gain during the best 10 years would have been 20.1 percent.

Now, change the holding time to 20 years. The worst 20 years averaged a 3.1 percent gain and the best 20 years averaged a 16.9 percent increase.

Time is your friend when investing in stocks. Use time, not timing to your advantage. (Timing is the getting in and out of stocks trying to beat the market. Very few people do this successfully.)

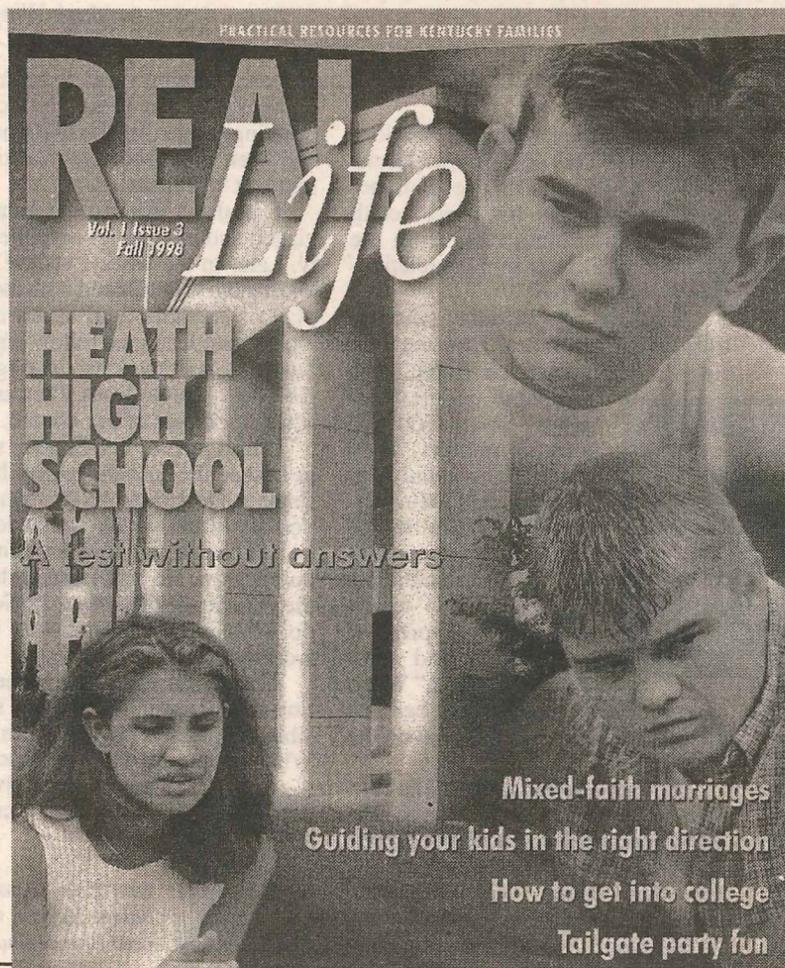
When big losses in the market occur, remember, you've only lost some of the added gain. For example, consider someone in a market index fund in 1998. They began the year with \$100,000. In late July, their account had grown to more than \$120,500. They were upset when they discovered on Aug. 5, their account balance had reduced to \$112,000. They could focus on the \$8,500 loss.

However, suppose they had invested in a money market fund to avoid the volatility. On Aug. 5, their balance would have been less than \$104,000. Instead of grieving over the \$8,500 loss, they should focus on the added \$8,000 gain.

"Is the glass half empty or half full?" It's a matter of perspective. The same is true of your investments in the stock market.

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

Read the faith side of the story you've not heard anywhere else



REAL LIFE visits Heath High School

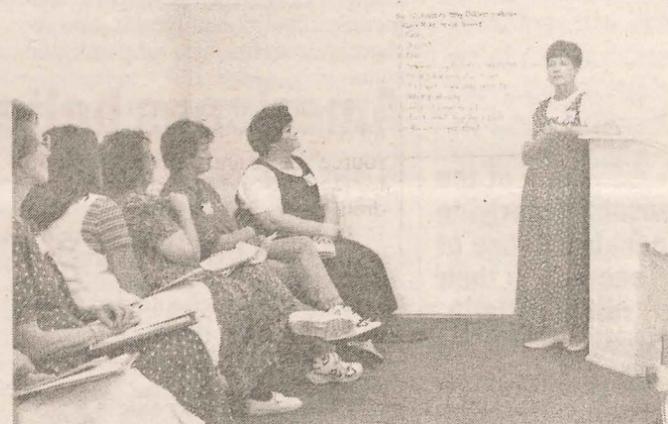
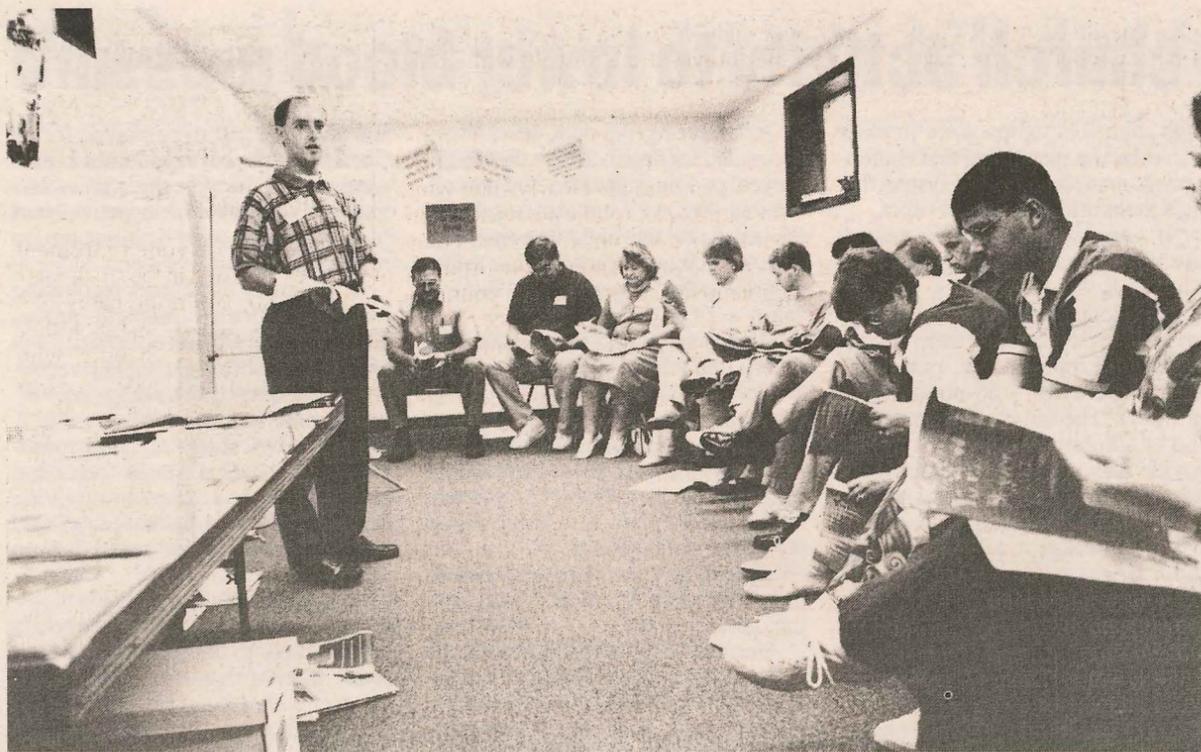
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CHURCHES



SUPER SATURDAY Kentucky Baptists attended a Super Saturday training conference at Unity Baptist Church in Ashland. The Kentucky Baptist Convention is sponsoring six training sessions throughout the state this month. ■ **Left:** Susan Shelton, of Versailles, recommends that church preschool programs schedule a parents' night out during the Christmas season when adult classes have their Sunday school parties. ■ **Above:** Jeff Maxey, minister of education at Eastwood Baptist church in Bowling Green, encouraged teachers of teenagers to write out their own testimonies but also to live out their relationships with God. "Be prepared to share with youth who you are and what God has done in your life by being real," he said. ■ **Top right:** Dick Ham, center, music minister at First Baptist Church of Richmond, talks with Ben Clark, right, music minister at Fairview Baptist Church in Westwood, and Ray Cossett, a choir member at Unity Baptist Church in Ashland. Ham led a conference on the contemporary worship debate. ■ **Middle right:** Hazel Sadler, of Fairview Baptist Church in Ashland, practices sharing her testimony with Sandy Neal, of Oakland Avenue Baptist Church in Catlettsburg. ■ **Bottom right:** Sandra Bragg, of First Baptist Church of Paducah, encouraged youth workers not to think of Sunday school teaching as just a Sunday morning job. Ministering and changing lives should be high priorities, she said.



Consultant: Change doesn't have to cause church chaos

By Terri Lackey
SBC Lifeway Christian Resources

RIDGECREST, N.C. (BP)—Human beings are born for change—they just don't know it.

"We are risk-takers. We learn to walk without worrying about falling," Bob Sheffield told a group attending a church leadership conference.

But before long, humans learn to fear change and the challenges it brings, said Sheffield, a consultant in the pastor-staff leadership department at LifeWay Christian Resources of the Southern Baptist Convention.

"We learn early to be conservative. Nobody accepts change equally well. The young can be just as provincial in resisting change as older people."

Consequently, Sheffield said, it is up to church leaders to ease members into a significant transformation when it becomes necessary.

"Certain changes cause a great deal of problems in the church," he said. "You need to get in touch with the basic ways you can be a leader of change without causing chaos."

But first, Sheffield said, leaders must examine some unhealthy approaches to change that should be avoided.

A common approach to change

among leaders, Sheffield said, is the "Ostrich Syndrome, sticking one's head in the sand and pretending change isn't happening. "That not only will not avoid chaos, it will create it," he said.

Leaders might also attempt to force the change. "When leaders force change, people don't get aboard. If they don't own it, they blame others if it goes down the tubes."

Often, leaders "will announce change and hope for the best" or, equally wrong, they will tell the congregation "they know what's best" for the church and instigate change with no discussion.

Sheffield said it is necessary to get the church to buy into change.

"You have to train people to do things differently. With strategic planning, you can bring people along with you," he said.

If the church gets involved in creating a mission and vision statement for its future, members will get personally involved in change, he added. For change to take place within a church without major disruptions or chaos, Sheffield said members first must pray for God's guidance and seek a God-sized vision.

"If we can accomplish our vision without God's help, it's too small," he

said.

Change is worth the energy it takes, Sheffield said, when it is done to set new goals, adapt new methods for carrying out a church's mission, change outdated behaviors or beliefs, correct or update organization and procedure, include more people in the mission of the church and involve the church in current reality.

Likewise, it is more accepted when it is understood, when the people help create it, when it doesn't threaten anyone's security, when it comes from goals previously established, when it follows a series of successful changes and when too much change hasn't already taken place within the church.

Whenever a church is about to undergo significant changes, opposition probably will be put forth by some church members, Sheffield said. If leaders know some of the reasons why people resist change, he said, they can be prepared to counteract it.

Resistance to change has its place, Sheffield acknowledged.

For example, resistance can clarify purpose, communication and plans.

"It makes people stop to look at the purpose and whether they are communicating that purpose clearly. It helps us re-evaluate our plans—and to double check ourselves."

Why churches resist change

Bob Sheffield of Lifeway's pastor-staff leadership department offered several reasons why people resist change:

- They see no sense in it. "Your felt need doesn't translate into someone else's felt need," he said
- They prefer the status quo. "We get comfortable within our own mess. We're more comfortable even though we're uncomfortable. It's better than the alternative—fear."
- It's just the culture of the congregation. "Some congregations do not prefer change. Some will circle their wagons when they realize the culture is about to change."
- They have no sense of vision.
- They have vested interest in the current culture. "When the church changes or starts to grow, the power center changes."
- They distrust leadership. "People will resist change if they don't trust the leadership."
- They have temperament differences. "Some people can just take more change than others."
- They fear the complexity of change.
- They have different world views than those of the change agents.
- They are self-centered. "They resist change because they didn't think about it."

Scientists link church activity to lower blood pressure

The odds of the findings happening by chance were less than one in 10,000.

By Bob Allen
Associated Baptist Press

DURHAM, N.C. (ABP)—Going to church is not only good for the soul, it might help the body as well.

Several studies have linked health with faith. The latest suggests religious activity helps maintain lower blood pressure in senior adults.

In a study of 4,000 North Carolina residents age 65 and older, Duke University researchers found the faithful were less likely to have high blood pressure than those who didn't participate in religious activities.

People who attended worship services and prayed or studied the Bible at least once a week were 40 percent less likely to have diastolic hypertension, which is associated with heart attacks and strokes, according to the study.

The findings hold up even when other factors such as sex, race, smoking and chronic illnesses are taken into account, said Harold Koenig, who co-authored the study.

Koenig, director of Duke Medical Center's Center for the Study of Religion/Spirituality and Health, said researchers aren't sure why religion

helps control blood pressure in older people, but he speculated that churches might provide a support system that helps them during stressful times.

"If you cope with stress better, your blood pressure isn't going to be as high," Koenig said.

"Religious people have better support systems which keep them healthier," added Linda George, a Duke sociology professor who co-authored the study. "The sense of meaning and kind of comfort that religious beliefs provide make them more resistant to stresses both physical and social."

While religion had a positive effect on blood pressure in all groups in the study, it was particularly strong in African-Americans and in those younger than 75. Koenig said hypertension in the older group is probably more related to poor health than to psychological or spiritual factors.

Researchers conducted the study in three waves in 1986, 1989 and 1992 to confirm that religious activity, and not some unrelated variable, was responsible for lower blood pressures. In each phase, participants were asked to evaluate their own level of religious activity and were monitored for blood pressure and other health factors.

In analyzing the data, researchers accounted for health factors that might prevent people from attending church. "In this way, we were able to rule out the possibility that high blood pressure affected religious participation rather than the other way around," Koenig said.

Researchers also investigated the theory that religious people had lower blood pressure because they were more likely to comply with anti-hypertensive medical treatment. While they did find religious participants more likely to comply, it was not enough to explain the lower blood pressures, Koenig said.

Koenig said the odds of the findings happening by chance were less than one in 10,000.

Herbert Benson, president of the Mind/Body Medical Institute and associated with Harvard Medical School, told Associated Press the Duke study presents further evidence "that belief is inexorably connected to body as body is to mind."

Several earlier studies also have linked faith and health.

■ In a landmark 1988 study, San Francisco cardiologist Randolph Byrd divided 393 patients into two groups

and assigned half to be prayed for by Christians. Byrd found those who were prayed for were three times less likely to suffer from congestive heart failure or other complications during recovery than those not prayed for.

■ In a study of patients recovering from complicated medical procedures, patients who received daily and lengthy visits from a chaplain recovered more quickly than those who received only routine visits.

■ A 1995 study at Dartmouth-Hitchcock Medical Center found that one of the best predictors in surviving heart surgery was patients who said they drew comfort and strength from their faith.

■ Studies show that men and women who attend church regularly are half as likely to die from coronary or artery disease than those who rarely go to church. Lower rates of depression and anxiety-related illnesses are found among the faithful.

■ People who don't attend church are four times more likely to commit suicide than regular attenders.

The Duke study was to be published in the August issue of the International Journal of Psychiatry in Medicine.

Americans believe these are the 'good old days'

"One of the reasons underlying people's sense of security is their religious faith. Overall, seven out of 10 Americans describe themselves as religious, and nearly two-thirds say they are 'a committed Christian.'"

Religion researcher
George Barna

By Marv Knox
Texas Baptist Standard

OXNARD, Calif. (ABP)—Most Americans believe these are the "good old days," according to a new survey by the Barna Research Group, an observer of U.S. religious trends.

"Most Americans possess a positive view of life at the end of the 20th century," reported George Barna, the firm's president and founder.

"Three out of four say they are either completely or mostly satisfied with their life these days," Barna said. "A similar portion (76 percent) are 'excited about the future.'"

Two-thirds of Americans told researchers they are comfortable financially. Meanwhile, only about one-third indicated they feel "stressed out," and a similar number said they are "searching for meaning in life."

"One of the reasons underlying people's sense of security is their religious faith," Barna said. "Overall, seven out of 10 Americans describe themselves as religious, and nearly two-thirds say they are 'a committed Christian.'"

Several other indicators revealed faith is vital to most Americans, he added.

For example, 83 percent said "religious faith is very important" to them.

This feeling pervades even the "least overtly religious segments of the population," Barna said. He cited agreement with this statement among vast majorities of men (77 percent), residents of the Northeast (77 percent), single adults (79 percent), baby busters (81 percent) and liberals (74 percent).

Research shows Christianity is holding its own, even in a day of re-

ligious pluralism, he said.

"Despite all of the talk about the encroachment of non-Christian faiths in America, the reality is that more than four out of five people still view themselves as Christian," he said. "The real transformations relate to what people believe the content of the Christian faith to be and how dedicated they are to living out the precepts of Christianity."

"The fact that so many people behave in ways that contradict the principles of the faith they claim to possess may be attributed to spiritual ignorance as much as to cultural seduction."

The new research reveals "people view life in very different ways," Barna said. He cited several demographic factors that help determine Americans' outlook:

■ **Gender.** "Women emerged as much more likely than men to describe themselves as religious (76 percent versus 64 percent), as Christian (86 percent/77 percent) and as a committed Christian (69 percent/53 percent)," he said.

"Men were more than twice as likely as women to declare that they are atheist, agnostic or have no religious faith (15 percent versus 6 percent)."

■ **Financial status.** Increase in income reduces Americans' religious ties, the survey showed.

"Upscale individuals also tend to be more satisfied with life, more excited about the future and more apt to believe they are seen as leaders and are more likely to acknowledge living in financial comfort," Barna explained. "The affluent are less likely to ... be searching for meaning in life."

■ **Ethnicity.** White adults are the Americans who are most likely to feel satisfied with their life, to say

they are financially comfortable and to describe themselves as Christian, research discovered.

Conversely, non-whites are almost twice as prone to search for life's meaning and to feel stressed out.

■ **Age.** Baby Busters—Americans from 18 to 32—are the least likely to say they are religious (62 percent), Christian (72 percent) or committed Christians (46 percent).

Baby Boomers—age 33 to 51—are the ones most likely to define themselves as leaders (69 percent) and financially comfortable (68 percent).

Older Americans—age 52 and up—are the most religious, most pervasively Christian, the most satisfied with their lives and the most likely to be conservative.

■ **Location.** People who live in the Northeast are the least likely to be politically conservative. They paired with residents of the West to be the Americans least likely to be religious and Christian.

Residents in the South and Midwest hold similar views and are more likely than people elsewhere to describe themselves as religious, Christian and committed Christians.

■ **Marriage.** Married people are more likely than singles to define themselves as religious, Christian, committed Christians, conservative, financially comfortable, leaders and satisfied with life, the survey showed.

Singles are more inclined to search for meaning and to be politically liberal.

■ **Parenthood.** Adults with children under age 18 who live at home are more likely than empty-nest parents to admit they are searching for meaning, stressed and also excited about the future. They also are only half as likely as empty-nesters to say they are liberal.

Callers blasting Presbyterian gun resolution

LOUISVILLE (RNS)—Reaction to a call by the Presbyterian Church (U.S.A.) for its members to voluntarily remove handguns and assault weapons from their homes has been running 9-1 against, according to a church spokesman.

Nearly 300 phone calls and e-mails—most of which blasted the non-binding resolution—have been received at the church's Louisville headquarters, said spokesman Jerry Van Marter.

Kathy Lancaster, a church worker who deals with criminal justice issues, characterized the reaction as "vigorous, vicious and universally negative," according to a report by Ecumenical News International.

The resolution calls on the denomination's 2.6 million members to "intentionally work toward removing handguns and assault weapons" from homes in an effort to protect children from violence.

Church officials said they do not believe the highly negative reaction is reflective of Presbyterians since many responding to the resolution did not mention their religious affiliation.

Instead, Lancaster told EMI she believes the response may be part of an organized protest against the measure because many of the messages contained the same language. A spokesman for the National Rifle Association told EMI he knew of no organized campaign against the church.

Change in religious liberty bill divides supporters

WASHINGTON (ABP)—A U.S. House of Representatives panel has approved a bill that would bolster religious liberty, but only after stripping from the bill a major provision, and dividing supporters in the process.

At a hastily called meeting Aug. 6, the House Subcommittee on the Constitution made changes in the Religious Liberty Protection Act, leaving the bill's supporters scrambling to decide whether they will continue their full support.

Lawmakers removed a provision that relied on Congress' power to regulate interstate commerce, one of three key provisions in the bill.

Left intact are the bill's protections under the spending powers and a separate provision to protect religious groups from restrictive zoning laws.

The bill was introduced after the Supreme Court struck down portions of the Religious Freedom Restoration Act in 1997, saying Congress lacked the authority to impose the law on the states.

Like the old law, the proposed law would protect religious activities by making it harder for state and local governments to pass regulations which happen to burden religious practices.

The change has left the 70-group coalition which helped draft the Religious Liberty Protection Act "fractured," said a leader in the Coalition for the Free Exercise of Religion. But it appears that most are prepared to support a revised bill rather than no bill at all.

Subcommittee Chairman Charles Canady, R-Fla., said he removed the commerce provisions "reluctantly"

because they "presented an insurmountable obstacle to the movement of this bill."

"I'm trying to count votes here," Canady said in an interview. "I don't want to make this bill the enemy of what is possible."

Brent Walker, general counsel for the Baptist Joint Committee, said it was "disappointing to take out the commerce provision, but I think it was impossible to pass while it was in there." The coalition was scheduled to meet soon to discuss its response to the changes.

Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, said he was disappointed by the change but would still support the proposed law.

Canady said the passage of RLPA out of the subcommittee is

"an important step forward in the protection of religious freedom."

Michael Farris, founder and president of the Home School Legal Defense Association, was the primary opponent of using the commerce powers to protect religion. Farris' group, which has 58,000 dues-paying families, worked with other groups such as the Concerned Women for America to urge GOP leaders and other members of Congress to oppose RLPA.

Farris said using commerce powers to protect religion would protect only the rich and powerful religions while leaving smaller groups unprotected. He also said it could lead to attempts by the government to regulate parents who home school.

With additional reporting by Baptist Press

It appears most religion groups that helped draft the Religious Liberty Protection Act are prepared to support a revised bill rather than no bill at all.

South Carolina official OKs Ten Commandments school displays

COLUMBIA, S.C. (RNS)—The Ten Commandments can be displayed in South Carolina public schools, according to a non-binding opinion of the state's attorney general.

"A public school is not a place of religion," said Charlie Condon, a Republican. "But religion has a constitutional place in the public schools."

Condon said the commandments must be part of an exhibit aimed at teaching students about history, culture or law. He said posting them alone probably would be unconstitutional, Associated Press reported.

The opinion also approved allowing school boards to begin their meetings with prayer.

Students have a free-speech right to display the commandments but the state cannot endorse them, he said.

Steve Bates, executive director of the American Civil Liberties Union's South Carolina chapter, predicted legal action after the ruling.

"He's put us on notice to gear up our legal machinery in anticipation of taking a number of these issues to court," he said.

Condon's opinion was issued at the request of state Rep. Brad Jordan, a brother of Henry Jordan, a member of the state Board of Education who has launched a crusade to get public schools to display the Ten Commandments.

Jordan's crusade drew national attention—and controversy—when he was asked at a board meeting how Buddhists or Muslims might react to the proposal. He responded, "Screw the Buddhists and kill the Muslims—and put that in the minutes."

Baptist school backs Sunday play agreement

By Adelle Banks
Religion News Service

CHICAGO (RNS)—The National Collegiate Athletic Association has fashioned a compromise aimed at defusing a controversy over some religious schools that object to playing championship games on Sundays.

At a Chicago meeting of the NCAA's Division I board Aug. 11, new legislation was approved giving schools with policies against competing on a particular day for religious reasons an opportunity for accommodation.

With the new legislation, the NCAA division—which includes more than 300 of the largest colleges and universities—has superseded an April decision to eliminate a 35-year-old rule accommodating schools opposed to playing championship games on Sundays.

The previous decision prompted complaints from Campbell University, a Baptist school in Buies Creek, N.C., and Brigham Young University

in Provo, Utah.

Both have rules forbidding Sunday play, and their protest was supported by dozens of other schools. They came one vote short of getting the legislation suspended when 99 schools requested an override by a July 6 deadline. Under the rules, the board was required to reconsider its decision if only 30 requests were received.

Under the new rule, a governing sports committee would have to accommodate those schools objecting to play on a specific day by changing the championship schedule. But the governing sports committee can petition for a waiver if accommodating a school would "unduly disrupt the orderly conduct of a championship."

"Our concern in April was that Sunday was just one of the days that could be important to schools with religious beliefs that might prohibit their competition," said Kenneth Shaw, chair of the board. "In that regard, the old rule didn't accommodate all of our membership."

Shaw, chancellor of Syracuse Uni-

versity in upstate New York, said the board changed its mind after the campaign opposing its action.

"We heard clearly that the membership is concerned about preserving its principles and beliefs," he said in a statement. "This action gets Sunday out of the issue, while still acknowledging schools may have written policies that need to be accommodated."

The two schools most concerned about the board's April decision have hard and fast rules about not playing on Sunday, and officials at Campbell and Brigham Young led the charge in urging their fellow Division I schools to request an override.

"We recognize that this is a complicated issue—one that is taken seriously by all parties," said Campbell Athletic Director Tom Collins in a statement. "We are very appreciative that the NCAA Board of Directors has made an accommodation for schools such as Campbell and Brigham Young whose religious principles would prohibit them from competing on Sunday."

"We are very appreciative that the NCAA Board of Directors has made an accommodation for schools such as Campbell and Brigham Young whose religious principles would prohibit them from competing on Sunday."

Tom Collins, Campbell University athletic director

Pastor in Texas ordered to face war crimes court

LAREDO, Texas (RNS)—A Rwandan pastor, who is accused of leading a group of soldiers to his church where hundreds of mostly Tutsis seeking refuge were slaughtered in 1994, was ordered by a federal judge in Texas Aug. 5 to surrender to a war crimes tribunal.

Elizaphan Ntakirutimana, 73, had been living with his son in Laredo, Texas, when he was arrested in 1996.

Ntakirutimana spent 14 months in

a Texas jail until he was released in December by a U.S. magistrate who said a 1995 law allowing the return of alleged war criminals to tribunals in Rwanda and Bosnia was unconstitutional.

But on Wednesday, U.S. District Judge John Rainey ordered the retired Seventh-day Adventist minister to face the Tanzania-based U.N. International Criminal Tribunal for Rwanda for Ntakirutimana's alleged involve-

ment in the massacre at his church, Associated Press reported.

In 1994, about 500,000 Rwandans—mostly Tutsis and Hutu moderates—were systematically slaughtered by extremist Hutus during fierce ethnic fighting.

Ntakirutimana, described by human rights groups and victims' relatives as the senior person responsible for the complex where the slayings took place, denies the charges.

Group cries foul over baseball team's church promotion

HAGERSTOWN, Md. (RNS)—A minor league baseball team is probably committing religious discrimination for offering fans a discount on tickets if they bring church bulletins to Sunday games, the Maryland Commission on Human Relations says.

The Hagerstown Suns, a Class A affiliate of the Toronto Blue Jays, offers families of up to six people a group admission price of \$6 if they

bring a church bulletin, Associated Press reported.

But Carl Silverman of Waynesboro, Pa., said the team is violating laws against religious discrimination in places of public accommodation.

"What the Suns are doing violates both state and federal anti-discrimination provisions and we hope they (the team) will agree to resolve the issue," said Dwight Sullivan of the Maryland branch of the Ameri-

can Civil Liberties Union, which joined the case on Silverman's side.

On Aug. 5, the Maryland human relations agency found probable cause for the discrimination claim. But the Suns said the promotion, which has been going on for five years, is not discriminatory and they have announced a "Faith Community Night" at their Aug. 17 home game to raise money for a legal defense fund.

NATIONAL NOTES

■ **Voucher amendment added to D.C. budget.** The House of Representatives has tacked on a controversial school voucher amendment to its approval of the 1999 budget for the District of Columbia, a move that is expected to prompt a presidential veto. The amendment to the \$6.8 billion budget would provide some poor children with as much as \$3,200 each to pay tuition at private religious or secular schools.

■ **Muslim group opens lobbying effort.** A new Muslim group made its Washington debut this month promising to end "animosity" toward American Muslims through its involvement in the political process and with the media. The Islamic Supreme Council of America—until now a primarily West Coast entity—made its presence known in Washington with a three-day conference. The council recently opened a Washington office.

■ **Agency adds staffer for gay issues.** The Family Research Council announced that it has added a new staff member to address homosexual issues. Yvette Cantu, a former gay activist with Gay and Lesbian Alliance Against Defamation and the American Civil Liberties Union, joined the council this month and will be a policy analyst.

■ **Kirk Franklin to help burned churches.** Gospel artist Kirk Franklin plans to help congregations that have been the victim of fires rebuild their sanctuaries. Franklin and Gospel Centric and Interscope Records have announced plans to contribute \$250,000 to the National Council of Churches Burned Churches Fund. The council expects to have helped 156 burned churches rebuild by year's end, but another 20 are without funds, partly because the issue no longer is in the public spotlight, a leader said.

■ **Resolution supports hostage missionaries.** The U.S. House Committee on International Relations unanimously passed the New Tribes Mission Resolution, which seeks to bring added international attention to the Jan. 31, 1993, abduction of three American missionaries in southern Panama. The resolution encourages anyone with knowledge of the whereabouts of the missionaries to come forward. To pressure the Colombian government to release its information about the abduction, the resolution calls for American officials to raise the issue of the kidnapping to foreign governments, religious institutions and other private organizations.

■ **Methodists' donations to programs up.** United Methodists' donations to their denomination's programs have increased by almost 2 percent during the first half of 1998. The eight funds that receive money through the apportionment system of the United Methodist Church gained a total of \$34.65 million by midyear, which was an increase of \$600,000 from the amount received by June 30, 1997.

■ **Jewish lawsuit against Yale dismissed.** A judge has dismissed a lawsuit against Yale University by four Orthodox Jewish students who said the school's housing policy violated their religious requirements of chastity and modesty. School rules require they live on

campus in dorms where male and female students are housed on the same floor. But U.S. District Judge Alfred Covello ruled Yale's policy did not interfere with the students' rights to practice their religion nor does it violate federal housing or antitrust laws. "The plaintiffs could have opted to attend a different college or university if they were not satisfied with Yale's housing policy," the judge said.

■ **Nominee described Jesus as 'goofball.'** The Democratic nominee for Michigan governor has "a long history of demeaning spiritual leaders," according to the New York Times. Geoffrey Fieger, the attorney for suicide doctor Jack Kevorkian who won a three-way race for the Democratic gubernatorial nomination Aug. 4, called Jesus "just some goofball that got nailed to the cross" in an interview with the Washington Post, the Times reported. Fieger called the report "a lie," but, according to The Times, the reporter for the Post produced a tape of the interview in which Fieger compared belief in Jesus' divinity to the cult of Elvis Presley.

■ **Methodists: Same-sex union ban is law.** United Methodist pastors who preside over same-sex unions may be brought before church courts and charged with disobedience, the church's highest court has ruled. The ruling, which takes effect immediately, states the denomination's prohibition against performing gay unions, as spelled out in its Social Principles, is tantamount to church law, and not simply a guideline as had been argued by gay-rights supporters.

■ **Students won't have to fund groups.** The University of Wisconsin no longer can force students to pay an activity fee if students object to the ideologies of some of the groups funded by the fee, a U.S. appeals court in Wisconsin has ruled. Several evangelical Christian students sued the University of Wisconsin at Madison because they did not want their money going to groups such as those supporting gay and abortion rights. The decision affects public institutions in Illinois, Indiana and Wisconsin.

■ **Phillips University to close.** Trustees of Phillips University, an Enid, Okla., school affiliated with the Christian Church (Disciples of Christ), have voted to take actions to close the financially troubled institution. On July 31, the trustees voted to cancel classes scheduled for this fall and liquidate the institution's assets. Phillips was founded in 1906.

■ **Group's general secretary resigns.** Daniel Hamby, general secretary of the Consultation on Church Union, an effort to build ecumenical relations among several Protestant denominations, has resigned. Hamby accepted a position as rector of St. Andrews Episcopal Church in Yardley, Pa.

■ **Moravians name first woman bishop.** The Northern Province of the Moravian Church in America, a denomination that traces its history to 1457 Europe, has elected the first woman bishop in the history of the worldwide Moravian Church. Kay Ward, of Bethlehem, Pa., was elected Aug. 10 during a meeting of the province's synod. In the Moravian Church, the office of bishop is primarily that of being a pastor to pastors.

Famed singer ordains sister when denomination won't

PACOIMA, Calif. (RNS)—Famed gospel singer and pastor Andrae Crouch and his twin sister hope her recent ordination will push their denomination, the Church of God in Christ, closer to dropping its ban on ordained women pastors.

"I believe that when you have a sense within yourself that God is calling you to work in a particular part of the ministry, that no matter what gender you are, you should be able to answer that call," Sandra Crouch said.

"You don't get a driver's license to learn how to drive. You get a license because you know how to drive," she added.

Her brother, a multi-Grammy Award winner, named her assistant pastor in 1997 and views giving her credentials as "nothing but fair."

Sandra Crouch, who also has won a Grammy for a gospel album, is now co-pastor of their New Christ Memorial Church of God in Christ in Pacoima, Calif., a suburb of Los Angeles.

"I just believe that God's agenda has no gender," Andrae Crouch said.

Sandra Crouch described the three-hour, music-filled ordination service that drew nearly 1,000 people as a "very, very joyous occasion."

Andrae Crouch's supervisory bishop declared the event unofficial. "It's not effective in the Church of God in Christ," said Bishop Bernard Hackworth of the denomination's Metro-

politan Ecclesiastical Jurisdiction of Southern California. "It's just something he's done in his local church, but the Church of God in Christ hasn't approved ... women as ordained elders. Our constitution doesn't call for it and I'm going to stand by our constitution."

In ordaining his sister, Crouch actually broke two traditions of the nation's largest black Pentecostal denomination, which is estimated to have as many as 8.5 million members worldwide. Not only are women usually not ordained as pastors, pastors do not have the authority to ordain.

Robert Franklin, president of the Interdenominational Theological Center in Atlanta, however, said there has been a "growing threshold of tolerance" for increasing women's leadership roles in the denomination.

Franklin, who is a Church of God in Christ member, said women have been ordained for specific ministries, such as chaplaincy, but the pastorate has officially remained off-limits.

Sandra Crouch enthusiastically recounts her work at the church—tutorials, a feeding program, health fairs and other community work—and plans to do more.

"We're going against a tradition of our church ... and saying, 'Hey, we have women in our church who love God, who are called of God,'" she said. "I'm not taking a man's place. I'm just taking my place."

An offertory prayer

One of my devotional practices is to listen to God through the two channels through which he speaks, the gospel and life, and to formulate prayers which unite those two channels.

Here is an offertory prayer I once prayed at my church. It was based upon Michel Quoist's Prayer Before a Twenty-Dollar Bill in his 1963 book, "Prayers." May the reading of this prayer and Jesus' teaching in Luke 12:33-34 result in a better understanding of God's ability to take the money we give through our churches and Kentucky Baptist related causes and change it into his eternal life, and then, may we be inspired to give more so he will have

more to change for Christ's sake and for the sake of the world.

Lord, only you know the secrets and the history of the money we give today. Because it can not speak it will never tell all that is hidden in its creases.

Money is frightening because it can serve or destroy. There are those who have killed to possess it for a few hours just to have through it a little pleasure. We do not know through how many hands it has passed, Lord, nor

what it has done in the course of its long, silent journey.

It has provided food and shelter for a family and paid for the saving visit of a doctor; it has bought the book which taught a child; it has also broken the morals of the adolescent and made the adult a thief; it has bought the liquor that made the alcoholic, produced the movie unfit for our children and recorded the indecent song; and it has paid for the weapons of crime and for the wood of the coffin.

But today, O Lord, we offer you this money with all its joyful and sorrowful mysteries. We thank you for all the life and joy it has given and ask your forgiveness for the harm it has done.

Above all, we offer it to you as a symbol of all our labors, a symbol of indestructible money which tomorrow will be changed into your eternal life. Amen.

KENTUCKY BAPTIST FOUNDATION



Barry Allen

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

'God used me that day,' says famous napalm victim

By Connie Schultz
Religion News Service

CLEVELAND (RNS)—With one small, graceful gesture—merely inching up the sleeve of her sweater—Phan Thi Kim Phuc becomes a jolting reminder of the devastation of war.

The mottled, raised scars begin halfway up her forearm and claw their way around her shoulder and across her entire back.

Twenty-six years after the napalm fell, the physical scars still rage. "They are like a knife," she said, smiling. "They feel like they are cutting me."

The image of 9-year-old Kim Phuc, running naked and screaming from her village of Trang Bang after a U.S.-ordered strike by a South Vietnamese air unit, remains one of the most searing images of the Vietnam War.

The napalm, a jellied gasoline, scorched 75 percent of her body with third-degree burns. Associated Press photographer Nick Ut captured the little girl on film and then rushed her to a hospital, saving her life. His photo of her anguished, contorted face was published around the world and is widely cited as expediting the end of the war.

"I am proud about that," said Kim Phuc, now 35. "God used me that day. Even though so much of my body was burned, my feet were not burned, and so I could run out and be there for that photo. It saved a lot of souls and brought an end to the war."

"God used me that day," Kim Phuc

knows her words cause some to wince and others to question how she could possibly accept her fate that day as God's will. But she only smiles and then laughs.

Those five words not only embody her spiritual beliefs, but they are the driving force behind such activities as her recent appearance at a seminar on anger and rage reconciliation held at a Cleveland health center.

Hers is a message of forgiveness and the healing power of God's love.

"People ask me a lot, 'How can you smile all the time?'" Kim Phuc said. "I tell them: 'I was never angry. God created me this way. He created me laughing and smiling.'"

"And he created that moment when I was burned and photographed so that I could help others. He gave me a life, and then he changed my life, and then he healed me."

Kim Phuc said she never was bitter, even as she endured a long struggle with physical and emotional pain.

For 10 years after the napalm attack, she was forgotten by the same public that had been outraged by her photo image.

"After the war ended, nobody knew me," she said.

Forget about it; everybody left was a survivor, she was told. Many others died, she was reminded.

Among the dead were her two infant cousins—not two of her brothers, as was widely reported. She, her parents and seven siblings all survived, but they lost everything else to the war.

In 1982, a German journalist asked the Vietnamese government what had become of "the girl in the picture."

When government officials found her, they ordered her to leave medical school and return to her village so they could use her for propaganda. For several years, she was forced to do interview after interview with foreign journalists.

At the time, she was emotionally devastated. But her anguish led her to God, Kim Phuc said. "Deep in my heart now I thank them (the Hanoi government) because I turned to God. I realized I was so unhappy, and even though I tried so hard in my own religion, Cao Dai (a syncretic Vietnamese faith featuring elements of Confucianism, Taoism, Buddhism and Christianity), I felt no peace.

"My body was weak, I just cried and cried, and finally I went to the library to read every book I could find on other religions," she said.

She converted to Christianity and now regularly shares with audiences how she accepted Jesus into her life and has been healed. "He removed my burden," she said, touching her heart. "I was free."

In 1986, Kim Phuc was allowed to study in Cuba, where she met and married fellow Vietnamese student Toan Huy Bui in September 1992. Later that year, they flew to Moscow for their honeymoon. When their plane landed in Newfoundland to refuel, they suddenly decided to defect to Canada.

Last year they became Canadian



citizens. They now have two young sons, Thomas, 4, and Stephen, 8 months. The family's life revolves around the Baptist church to which they belong.

Last fall, Kim Phuc was named an unpaid goodwill ambassador by the United Nations Educational, Scientific and Cultural Organization. At the same time, she founded the Kim Foundation in Chicago, a non-profit organization for providing aid to child war victims.

Last November, she took her message of forgiveness to America's war veterans, addressing a Veterans Day crowd at the Vietnam Memorial in Washington, D.C.

"Even if I could talk face to face to the pilot who dropped the bombs, I could tell him we could not change history," she said. "We should try to do good things for the present and the future to promote peace."

FORGIVE Phan Thi Kim Phuc refuses to be bitter about the napalm raid that scarred her body 26 years ago in Vietnam. "I am proud about that," said Kim Phuc, now 35 and a Baptist living in Canada. "God used me that day." (RNS photo)

Running for life

By Robert Dunston

Cumberland College senior Chris Jones, the son of Truman and Carol Jones of Cawood, is a busy man.

Academically, Jones has a double major in business administration and public health with a minor in computer information systems—a program he will complete in four years. This summer he has been working in our admissions office and at Baptist Family Fitness in Corbin. But he still has found time for a special project.

Jones began running in high school and has continued to train, but now he has a very special reason to run. He is involved with Team in Training, an organization that provides a way for runners to raise money for leukemia research. Runners commit to raising a certain amount and then begin raising the money and training for a marathon. Jones is preparing for a marathon in Dublin, Ireland, in October.

Each participant meets a child who has leukemia. Jones is becoming friends with a five-year-old boy who has been in chemotherapy since the age of two. On those days when it is difficult to train, his young friend's face and courage

give him the drive he needs.

Jones hopes the program will expand in the Williamsburg, Corbin and London area and is working hard to make his dream a reality. This year he served as race director of the Moonlight Race, which is part of the annual NIBROC festivities in Corbin.

Last year, Jones asked the former race director if part of the entry fee could go to the Leukemia Society. He not only received permission but was asked to direct the event. Jones found sponsors to help provide T-shirts, trophies and refreshments so that most of the entry fee runners paid this year went to the Leukemia Society.

As a runner, Jones can think of no better reason to run than to help find a cure for a tragic disease. As a devoted Christian, Jones believes his running and involvement with the Leukemia Society is a way to serve Christ.

Jones is not alone among our students at Cumberland College. Many of them are finding ways to use their talents and interests to make life better and the future more promising for all people.

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

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ISSUES

Killologist: Evidence links media to violent children

Editor's note: The full text of Grossman's article, titled "Trained to Kill," appears in the Aug. 10 issue of Christianity Today, available on newsstands or on the Internet at [www/christianitytoday.net](http://www.christianitytoday.net). Reprints of Grossman's article for distribution in churches and schools are available from Christianity Today by writing to CT Reprints, Attn: Paulette DePaul, 465 Gunderson Dr., Carol Stream, Ill. 60188. The cost is \$8 for 10 copies, \$18 for 25, \$32 for 50 and \$57 for 100.

Continued from page 1

to our children hundreds upon hundreds of times."

Classical conditioning, he continues, is what Pavlov demonstrated by training his dogs to salivate upon hearing the ringing of a bell because they were trained to associate the bell with food.

Early in World War II, the Japanese used classical conditioning to train soldiers to kill. Chinese prisoners were placed in a ditch with their hands bound behind them. Select Japanese soldiers then ran the Chinese through with bayonets while the watching soldiers cheered. Everyone was treated to a fine meal and "comfort girls" afterward. Thus killing became associated with a reward of pleasure.

"This technique is so morally reprehensible that there are very few examples of it in modern U.S. military training; but there are some clear-cut examples of it being done by the media to our children," Grossman contends.

"Our children watch vivid pictures of human suffering and death, and they learn to associate it with their favorite soft drink and candy bar, or their girlfriend's perfume."

Another technique, operant conditioning, is the process of developing in humans a stimulus-response connection through repeated practice, Grossman explains. For example, this is why schools conduct fire drills; during a real fire panic might

set in, but if children have been conditioned how to respond, they will do the right thing even amid panic.

In a negative vein, this is what happens when a child plays a violent video game, Grossman says. Every time a child plays an interactive point-and-shoot video game, he is learning the exact same conditioned reflex and motor skills as a soldier or police officer in training, he contends.

Finally, movies and television are providing children with violent role models who serve the equivalent purpose of boot camp drill sergeants, Grossman adds.

What should parents do then? Grossman outlines several options, including turning off the TV, infringing on civil liberties and increasing gun control. Each of these options is fraught with additional peril and may not be realistic, he concludes.

He encourages parents not to expose their children to violent TV and movies and not to let children play violent video games.

But the most effective and immediate solution for society, he contends, is to confront "the producers and purveyors of media violence."

"Simply put, we ought to work toward legislation that outlaws violent video games for children," he says. "There is no constitutional right for a child to play an interactive video game that teaches him weapons-handling skills or that simulates destruction of God's creatures."

Parents and concerned Christians should hit the producers of violent movies, television and video games in the wallet, he suggests.

And the evidence linking media violence to social violence is so strong that court cases ought to

arise, he adds, suggesting that juries soon may bring judgment against sellers of media violence just as the tide has turned against manufacturers of tobacco products.

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School bells are ringing

School bells are ringing.

Well, not exactly. It used to be that you rang the school bells when school was about to begin. Most schools today don't even have a school bell. Frankly, we don't either. Well, sort of not. We do have the school bell that rang when my wife and I were students here back in the early 60's. When our chapel building was constructed the bell was hung in the steeple, but it cannot be rung.

On the other hand, we do have chimes. It is a real treat every day to hear those. We do play the chimes so the students know when school is about to begin and when it is time to go to chapel.

If we had a school bell to ring, we would be ringing it now. It is time for school to begin. We have been as busy as beavers all summer getting ready for the big day. Gallons and gallons of paint have been used to paint the dormitories and classrooms. Most of this painting has been done by our students, but volunteers also have done a lot.

We have been blessed again with a host of volunteers this summer. From the time school was out in May until now, we have had nearly 600 volunteers.

The new computer lab is nearly completed. The carpet was laid this week, and we have been moving the computers and other materials from the old lab to the new one. We are still waiting for the lab's 35 new computers to arrive. Volunteers have made this new addition a reality. Three men from Cadiz even came back for a second week to help get the electrical work completed.

Our students will be surprised to see the new print shop. When school was out in May, a lot of work still needed to be completed. They also will be happy to sleep in air-conditioned dorms.

Installing air conditioning in our dorms has been a tremendous improvement. I overheard some of our teachers discussing summer school the other day. All of us had noticed how well summer school went this summer. No one seemed to have a good reason why the students did so much better. Some of the teachers concluded that adding air conditioning to the dorms so the students could get a good night's sleep was the reason for the successful summer session.

We also resurfaced and striped our track this summer. The 14-year-old track was in need of repair, and the best solution was to resurface it. It not only looks beautiful, it is in splendid condition for the runners.

We remodeled two mobile homes this summer and built one duplex with three bedrooms and two baths. Additionally, another home and a two bedroom duplex is being built for our staff by volunteers. Some of our housing is very old and poorly wired, with inadequate plumbing and little or no insulation. We have remodeled much of our staff housing and have made as many

repairs as is practical. The new homes not only will provide better housing for our staff, but also will reduce utility and maintenance costs dramatically. The additional housing has made it possible for us to dispose of eight mobile homes, some were 30 years old.

Yes, ready or not here they come. In just a few days more than 400 students will be back on campus. There has been a lot of hard work and sweat to get things ready for them, but it was worth it.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Welcome new students

The arrival of new students is one of the best times on our campus.

We admitted 36 candidates, and 29 came for orientation. Some of those who didn't make it will enroll in January or next August.

Orientation is a full four-day introduction to the various areas of campus life—academics, business affairs, financial aid, buildings and grounds, child care, Christian service, student affairs.

The week also includes time to meet with faculty advisors and a session with Don Spencer related to health insurance.

Worship and fellowship times are blended in, and the week concludes with a watermelon cutting and campus singing.

The new class has 21 married students with 34 children. Eight students are single.

The average age is 29 with three students under 21, and 13 students in the 21-29 category. Eight are in the 30-39 age group with three within 40-49. The oldest student is 50.

The freshmen class comes from nine states. Sixteen are from Kentucky. The states of Ohio, In-

diana and South Carolina each have two students.

A student represents each of these states: Florida, Illinois, Michigan, Virginia and West Virginia.

Twenty-five students will live on campus, while four will commute to classes.

The educational level of the incoming class includes 10 with high school, 17 with some college work and two who attended technical schools.

Students come with a variety of occupational backgrounds. Former employment includes church staff, mechanic, secretary, security, deputy sheriff, maintenance, farmer, aircraft manufacturing, electrician, welder, cashier and health department.

Pray for these new students and their families. Most of them need financial aid and employment. All of them need the encouragement of a church fellowship and opportunities to use their gifts in service.

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

MEDIA

Boundaries with Kids: When to Say Yes, When to Say No, to Help Your Children Gain Control of Their Lives. Dr. Henry Cloud and Dr. John Townsend. Zondervan Publishing, 1998. 223 pages. \$16.99. ♦♦♦ (out of five)

Seven years ago the authors wrote the book "Boundaries" to help adults get control of their lives and relationships. The approach has been applied to parenting in this latest book.

The foundation of the book is that parents must establish healthy boundaries with their children. If parents do not, they are doing their children no favor but rather setting them up for an adulthood of frustration and even a life out of control.

In the book the authors expound on the 10 laws of boundaries and then offer six practical steps for implementing boundaries with kids. The laws are presented with an abundance of examples drawn from the authors' experiences.

The part of the book devoted to implementing the boundaries is pretty skimpy. While it is not their intention, the implementation section appears to be an afterthought so the parents will not be discouraged by the laws.

The book does not quite follow through with the help that is promised. Even so, the laws are worth a look and do encourage the parent to respond with empathy, firmness, freedom and consequences. *Wayne Hager*

Deeply Woven Roots: Improving the Quality of Life in Your Community. Gary Gunderson. Fortress Press, 1997. 135 pages. \$15. ♦♦♦♦

In our post-modern society, churches struggle with their identity

in communities. At a time when most people consider congregations to be irrelevant to everyday life, those of us who are convinced the church's message is still "Good News" grapple with the most effective and authentic ways to share it.

One response to our dilemma has been to survey our neighbors in this post-Christian culture and then adapt our outreach and programming to fit their description of what the church should be.

Gary Gunderson offers a stimulating and challenging alternative to much that is being written about the church's ministry to and with its community. Drawing deeply from his Baptist heritage, Gunderson contends that the church should stop focusing on "how to strengthen the congregation for their own survival over against a cultural drift they fear."

Rather, he argues, the church should be asking, "What is the role of faith in forming and sustaining human communities that are healthy, that reflect God's intention?" He insists that a local church is a tool for God's greater purpose, which is nothing less than the renewal of the whole world.

If the church is to fulfill its greater purpose, it must draw on its God-given strength to accompany, convene, connect, tell stories, give sanctuary, bless, pray and endure. Chapters describe both the theological roots, as well as the practical application, of each strength.

Gunderson has captured the fullness of the church's life in this world. He will challenge all of us to re-think much of what passes for ministry in our churches. But more than that, he shows how any church, regardless of size or resources, can be an agent of God's transforming love in their community. *Jim Holladay*

Yearning Minds and Burning Hearts: Rediscovering the Spirituality of Jesus. Glandion Carney and William Long. Baker Book House, 1997. 234 pages. \$14. ♦♦♦♦

The purpose of this book is to encourage the reader to gain a level of spirituality which can help counter the "noise and clutter" of modern life.

The authors propose that a study of the life of Jesus can restore harmony, integrity and balance to the Christian life because the Gospels give us insight into how Jesus accomplished what we so desperately need.

While conversant with scholars on a quest for the historical Jesus, this is not a traditional life of Jesus. There is not a focus on sorting out the various layers of the Jesus story as we have it presented in the Gospels. Rather, the authors construct a picture of Jesus that they believe is true to the various snapshots we have of Jesus in the Gospels without placing a value on which snapshot (angle) is better or more accurate.

The authors fault most books on spirituality for not defining spirituality as inclusive of inner and outer life. Therefore, the book looks not only at how Jesus received a call, mastered scripture, prayed and focused his life but also how he healed, sought social justice, called people to community and suffered. It is this holistic approach to spirituality which is the most appealing and important part of the book.

The book concludes with a focus on what issues would be of concern for Jesus today, based upon the spirituality the authors have uncovered for us. This book is stimulating, insightful, challenging and worth reading. *Wayne Hager*

A Cup of Coffee at the Soul Cafe. Leonard Sweet. Broadman & Holman Publishers, 1998. 180 pages. \$14.99. ♦♦♦♦

Oh to find the time with a close friend to kick back, drink a cup of coffee and talk about the meaning of life and faith.

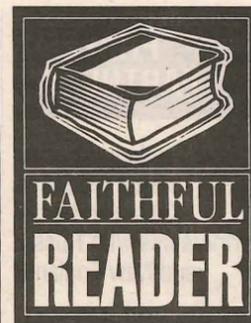
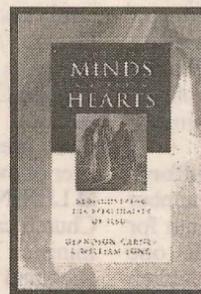
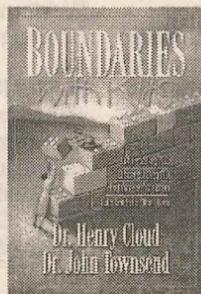
In the middle of our fast-paced, frenetic lives most of us long for a quiet, safe place where we can reflect on where we have been and where we are going. It is into that space Leonard Sweet invites the reader.

The Soul Cafe is both a literal and figurative place. If you pass through Thomas, W.Va., you can visit Sweet's Body and Soul Cafe and Mountain Store. There you can get a cup of coffee, browse the bookstore or just sit and meditate on the meaning of life.

On the outside chance that you won't be visiting West Virginia anytime soon, you can create that space with the help of this book. Written in a folksy, almost poetic style, "A Cup of Coffee" ventures into those places in the soul where we struggle the most. Yet, rarely does Sweet preach, lecture or hit us between the eyes with his opinion. No, the book is more like a coffee conversation, where the insight comes subtly through the movement of the conversation.

Prayer, hope, grief, suffering and integrity are but a few of the themes upon which Sweet invites us to reflect. All the while he is asking us this question: "Is the clay of your soul moist enough to be molded?"

So grab a cup of coffee, pull up a chair and spend some time at the Soul Cafe. But beware. Though the place is safe and the writing is folksy, the conversation will challenge your life's assumptions. *Jim Holladay*



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

Observers welcome changes in Southern gospel

By Stacey Hamby
Missouri Word and Way

KANSAS CITY, Mo. (ABP)—Southern gospel music isn't what it used to be. It's even better, say performers and observers.

In recent years, the Southern gospel music industry has exploded with new artists, new sounds and a renewed interest in the "old-fashioned" gospel songs, they said.

"Gospel music is stronger than it's ever been," said Ben Speer of The Speers. "The quality of music is higher, and it's taken on the face of ministry, so that it's more than just entertainment."

Speer and Vestal Goodman of the Happy Goodmans have seen many changes in the industry during their years of singing. They and other artists shared their thoughts recently while backstage during a Gaither Homecoming concert in Kansas City, Mo.

"There's been a lot of style change," Goodman said. "The original essence—four-part, trios—is the same, but the music quality has improved greatly."

"We've gotten wiser in the music field. A bigger percentage read music, know music. We're concerned about how the church feels about our

music; we want to bless the church."

Gaps are being bridged, too, between traditional white and black gospel music, Goodman said. "To a degree, I see a merging of audiences."

Gospel music radio personalities also have noticed changes in their listening audiences. Doug Atteberry of KEXS in Excelsior Springs, Mo., cited a recent listener survey showing an increase in listeners ages 25 to 45.

"Our (listener) demographics have traditionally been about 55 and up," Atteberry said. "But one of the last surveys I did showed as many reporting persons in the 25 to 45 age group as in the 55 and up."

Atteberry said KEXS tries to cater to both audiences by playing a mix of the more traditional style and the newer style music.

"Right now Southern gospel is the No. 1 Christian music format in the U.S. and the No. 12 format overall," he said. "It's as contemporary as any style of music. And it ministers to everybody."

Max Rhoades of KTTK in Lebanon, Mo., noted that although the industry is drawing a younger market, it's not alienating older listeners.

"I attribute the growth to the fact that you can understand the words," Rhoades said. "The music doesn't

overcome the message, and the older people get, the more they want to understand what they're listening to."

Dick Morris of KWFC in Springfield, Mo., said Southern gospel music has shed its "country cousin" image. "Southern gospel is technologically keeping up," he said. "Artists have had to realize they have to spend the money and do it right. Listeners are more discriminating, especially younger listeners."

"They want to hear something as clear sounding as what they hear in rock or contemporary Christian," Morris continued. "When contemporary Christian artists started producing and sounding as good as adult contemporary or Top 40, that did a lot to make Southern gospel and other musical genres wake up."

Morris, who has been in gospel radio for 25 years, said a mainstream country sound is creeping into gospel music's sound, but it's not taking over.

"It's different from Christian country, which is a separate format, like 'The Night Jack Daniels meets John 3:16,'" Morris said. "Christian country is positive country ... but you don't get so much of a Christian message. There is a country sound coming into gospel sound, but lyrically, it's still very solid."

Salvation Army unveils magazine

ALEXANDRIA, Va. (RNS)—The Salvation Army has announced plans to begin publishing a semi-annual scholarly journal this fall to emphasize the religious dimensions of the organization.

The premier issue of Word and Deed: A Journal of Salvation Army Theology and Ministry, will include articles by prominent Salvationist theologians on such topics as "Biblical Foundations for the Doctrine of Holiness" and "Wesleyanism and Holiness Teaching."

It will also include reviews of newly published books "germane to the Wesleyan tradition and those that build on traditional Christianity," said Jeff McDonald, managing editor of The War Cry, the Army's official national publication.

Word and Deed will be administered by the Army's National Publications division at its U.S. headquarters in Alexandria, Va.

Although academic in nature, church officials hope Word and Deed will "appeal to a broad range of readers with serious interest in the Army's theological heritage and mission." The publication is designed to "tie the Army's ministries to its theological foundations," McDonald said. "... To let readers understand how the Salvation Army is tied to the Wesleyan tradition ... and put the Army within the traditional orthodox Christian church."

The Wesleyan tradition emerged from the teachings of John Wesley, the founder of Methodism, and emphasizes "prevenient grace, freedom of the will, and the possibilities of total sanctification," according to the "Westminster Dictionary of Theological Terms."

The first issue of Word and Deed will be available Nov. 1.

PEOPLE

PRAYER PARTNERS

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

■ Russian officers and soldiers who received Bibles from Moscow missionaries Matt and Carol Spann this summer.

■ That God would use the 250 copies of the "Jesus" video distributed by missionaries to Central Russia military bases this summer.

■ Victor Sales, pastor of a Brazilian Baptist church in Worcester, Mass.

■ Victor Vaughn, pastor of Cambodian Baptist Church in Lowell, Mass.

■ Student summer missionaries as they complete their summer assignments in New England.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ASHLAND**—First Church ordained **Eugene Foster** to the deacon ministry Aug. 16.

■ **SPRING**—First Church called **Elliott Holbrook** as minister to youth. He previously was pastor at Mentor Church. He began his new ministry Aug. 1. Also, retired Pastor **Charles Mitchell** was called as minister of pastoral care. He began his new ministry Aug. 1.

■ **CYNTHIANA**—**Nelah Clifford**, 87, died July 15. She was a member of Richland Church in Falmouth for 75 years. Survivors include one daughter; three sons; 13 grandchildren

and 20 great-grandchildren.

■ **FALMOUTH**—Richland Church called **Lee Cruse** as pastor. He began his new ministry Aug. 9.

■ **HENDERSON**—**Jerry Pearcy** recently resigned as pastor of Eastview Church. Also, **Scott Frederick** resigned as minister of youth.

Zion Church called **Gary Cobb** as minister of evangelism/outreach. Cobb previously was volunteer minister of evangelism.

■ **LEXINGTON**—Southern Heights Church called **John Patton** as youth minister. He previously was pastor at Richland Church in Falmouth.

Gen-Xer says people looking for God in all the wrong places

BOSTON (RNS)—Thomas Beaudoin describes seeing "Rent" and playing bass in a rock band as two of his most meaningful spiritual experiences.

He's not kidding. The hyperkinetic, red-haired scholar is author of "Virtual Faith: The Irreverent Spiritual Quest of Generation X."

A passionate Roman Catholic, Beaudoin argues in his new book that those elders wringing their hands over a coarsening American culture are looking for God in all the wrong places.

"My experiences playing rock were usually more religious than I had found in most churches," he said. "I discovered a sense of spirituality 'in the pocket,' playing tightly with the drummer. As a bass guitarist, when I am traversing the deep rhythm, riding the low notes or stomping through a syncopated rumble, something happens. ...

"We move our bodies and souls in

harmony with the music, which is in harmony with the Spirit, with God."

At age 29, Beaudoin is at the midpoint of Generation X, those born from the mid-1960s through the late 1970s.



Beaudoin

At least one elder thinks Beaudoin is on to something.

"Here is a generation that stays away from most churches in droves but loves songs about God and Jesus, a generation that would score very low on any standard piety scale but at times seems almost obsessed with saints, visions and icons of all shapes and sizes," said Harvard Divinity School theologian Harvey Cox.

Take a peek at MTV, Beaudoin suggested. Even better, stop and deconstruct some of the videos of Madonna and REM.

One of Beaudoin's central arguments is this: Generation X is so marinated in popular culture that it prac-

■ **LOUISVILLE**—Buechel Park Church will host a city-wide teacher training seminar for preschool and children's workers Aug. 22, 8:30 a.m.-1:30 p.m. Also, children ages three months through pre-kindergarten are being accepted for parents' day out. The fall/spring program is available on Mondays and Wednesdays, 9:30 a.m.-1:30 p.m. Call (502) 452-9541 for more information.

Valley View Church called **Eddie Lee Brooks** as minister of preschool and children. She began her new ministry Aug. 9. Also, the church has added 255 new members this year, including 101 by baptism. **Kevin Hamm** is pastor.

Parkland Church ordained **Earl Martin** and **Kent Miller** to the deacon ministry Aug. 16. **Tom Curry** is

pastor.

■ **MAYFIELD**—Northside Church recently called **David Boyd** as minister of youth and music. He previously was minister of youth and music at Airline Church in Henderson.

■ **MORGANTOWN**—Richland Church called **Heather Brooks** as minister of youth. She began her new ministry Aug. 2. She is a graduate of Western Kentucky University in Bowling Green. **Larry Craig** is pastor.

■ **SEBREE**—**Kevin Royalty** resigned as minister of youth and music to become minister of music and education at Oak Hill Church in Evansville, Ind.

■ **UNION**—East Bend Church recently called **Cohen Copley** as pastor.

tices religion at least partly in and through that medium. He describes his cohorts growing up in the backwash of baby boomers, amid latchkeys, divorce and economic setbacks.

"These influences led to an immersion in popular culture as both substitute parent and surrogate minister," writes Beaudoin, who grew up in a Kansas City suburb eating subsidized school lunches and consuming TV and video games alone each afternoon at home.

"In fact, as churches ostracized the divorced mothers of many of my friends, these women frequently left their church communities," he adds. "This situation made many of my peers further alienated from religious institutions."

During a stretch of alienation from Catholicism, Beaudoin took to preaching in a Baptist church. He is co-founder of Xairos, a ministry to Gen-Xers at the Paulist Center in downtown Boston.

When Beaudoin isn't playing bass or working on his doctoral thesis or

his next three books, he leads a weekly group studying the formation of Christian conscience.

"Members of our generation expressed their cynicism about religion by assuming one of two stances: either playfully ironic or completely dismissive," Beaudoin said. "I found these two postures appropriate, as churches seemed laughably out of touch. They had hopelessly droll music, antediluvian technology, retrograde social teaching and hostile or indifferent attitudes toward popular culture."

But while irony or dismissal might be appropriate toward creaky religious institutions, Beaudoin finds them unacceptable attitudes toward God. He uses his book to call on Gen-Xers "to kick-start their spiritual lives."

Professor Jeffrey Arnett of the University of Missouri at Columbia has studied members of the 45 million-strong Generation X and reports only 15 percent to 20 percent attend conventional faith communities with any regularity.

CLASSIFIED ADS

SEEKING: Gasper River Association of Baptists in Butler County is accepting resumés for director of missions. Please send resumé to: Rev. Murl Gray, Chairman of Search Committee, 162 Brown Store Road, Morgantown, KY 42261.

SEEKING: Full-time pastor for small Eastern Kentucky church. Parsonage provided. Please submit resumé to: Pastor Search Committee, First Baptist Church, P.O. Box 587, Jenkins, KY 41537.

SEEKING: Ivy Memorial Baptist Church, Hampton, Va., is seeking to fill full-time ministerial staff positions with seminary graduates in education, music and youth/singles areas. IMBC is an established church with a resident membership of 1,100, annual budget of \$600,000, located in the central commercial and residential area of coastal Hampton, Va. Vacancies are because of prior staff pursuing advanced degrees and entering international missions service. Our pastor is Rev. J. Michael Poole. Please send resumé to: Ivy Memorial Baptist Church, 2200 Coliseum Drive, Hampton, VA 23666, Attn: Personnel Committee. Or fax to (757) 838-5447.

SEEKING: Part-time minister of music for local Louisville-area church. Contemporary-blended worship services. Keyboard, computer skills needed. Send resumé to First Baptist Church, P.O. Box 133, Sellersburg, IN 47172.

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

AVAILABLE: Church plus 10 acres, Louisville/Shively area. Seats 500, daycare and educational space. RealVest Realtors, (502) 899-7999.

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

SERVICE: Kitchen cabinets and furniture stripping and refinished. Quality work, low prices, free estimates, professional results. (502) 964-4975.

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.

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

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

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

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).

Sign of times: Church finds billboards help spread gospel

OCALA, Fla. (BP)—When looking for innovative ways to reach people with the gospel, Joe Kuzma encourages churches to think big—14 feet by 48 feet to be exact.

That's the size of two billboards Kuzma has rented in Ocala, Fla., to share Christianity with the community.

Kuzma's goal is to inspire churches and individuals across the nation to sponsor at least two "Bible Boards" in every county in the United States.

The idea resulted from a Sunday school discussion at Kuzma's church, First Baptist Church of Ocala.

The discussion was led by Jose Cardoso, who worked in advertising before becoming a pastor and teacher.

In a city abounding with billboards, it wasn't hard to come up with both positive and negative examples of media influences, said Bob White, a retired computer specialist who designs the "Bible Board" graphics.

One of the most troubling negative images involved billboards for a strip club advertising "We Bare All."

They decided to counter the enticement with a positive message—"He Will Bear All. Jesus: The Way, The Truth, The Life."

"We noticed how much people are exposed to billboards and how they catch people's attention, whether it's in a good or bad way," Kuzma said.

"You start looking for them, you know where they are and know if some have changed," he added. "Usually, they don't mean more than a way to pass the time, but maybe ours can have a value to you when you need them."

Cardoso said using billboards as a Christian outreach tool is a vastly undeveloped area.

"It's hard to not look at a billboard if you're coming right up on it," he said. "But the message has to be brief and to the point so people will have time to read it."

Members of the class and two other church Bible studies donated \$800 to fund each billboard design and \$200 a month to rent billboard space.

A retired mechanic shop owner, Kuzma put his home telephone number on the signs so people interested in the message can learn more about Christ or about how to get involved in a similar ministry.

"This is a way for me—a layman—to spread the word, a person who doesn't have the gift of gab and doesn't like to get up in front of people," he said. "But I can speak to people through these signs and maybe make a little bit of difference."

They share soul care by the seashore

By Soozhana Choi & Kelly Heyboer
Religion News Service

POINT PLEASANT BEACH, N.J. (RNS)—Except for the 5-foot cross under her arm, Pastor Doris Thompson looked like any other beachgoer strolling the sand at Point Pleasant Beach on a recent Sunday.

When she found a good spot, Thompson planted the wooden cross in the sand like a beach umbrella, unfolded her sand chair, shucked her shoes and began to preach to a congregation lounging on beach towels.

Welcome to church, shore style—where pastors wear sunglasses, congregations pray for warm water and sunscreen is passed around with the collection plate.

"If you're on vacation, you don't want to take a lot of dress-up stuff. But if you see us on the beach and we're all casual—there are no pews and we're all in a circle—then it's much more inviting and welcoming," said Thompson, who leads the Central United Methodist Church's 8 a.m. beach service in front of the Point Pleasant Beach boardwalk.

Every summer, as attendance thins in churches at home, the faithful fill places of worship at the shore. New Jersey shore congregations do what they can to pull in vacationers and

make faith relevant to summer living.

Family vacations often mean lower attendance figures for many churches, but some along the shore actually benefit from the vacation crowds that come in on Sundays during their week at the beach.

In Surf City, N.J., Francis DiSpigno said he keeps in mind his audience is on vacation when preaching before the standing-room only crowd at St. Thomas of Villanova Church. Less than a block from the beach, DiSpigno led the congregation in prayers for the poor, the sick and the banishment of the jellyfish to Long Island.

The sandal-wearing Franciscan said he knows the "shorts and flip-flop crowd" is made up of weekly renters. Their biggest worry is the weather. "There is a levity, a relaxed atmosphere," he said. "They're on vacation."

In Bay Head, St. Paul's United Methodist Church's beach service started 25 years ago with six people gathering next to the water for a service. Now, at the height of the summer, the crowd swells to 200.

"I find it relaxing ... to be out in God's world," said Carol Porter of Point Pleasant.

Worshipping outdoors also is not without its problems.



One week, the wind played havoc with the sound system in Bay Head. The week before that, the humidity was unbearable and eight dolphins just offshore got more attention than Pastor Diana Smith's sermon. Every once in a while, an uninvited guest wandered by.

"We once had a Satan worshipper come up behind our pastor and whisper obscenities," said Tyler Sherman of Bay Head, a lay speaker. "We prayed for him."

But the beach service also draws people into religion. Over the years, several people who stopped to listen came back the next week and officially joined the church by winter, Sherman said.

BEACH REACH Members of Central United Methodist Church at Point Pleasant Beach, N.J., attend the beach worship service held to reach summer vacationers. Several churches in coastal New Jersey host such services. (RNS photo)

Gridiron star: Being a true champion requires serving God totally

By Dave Parker
Oklahoma Baptist Messenger

OKLAHOMA CITY (BP)—Being a champion involves much more than winning games or even championships; it means serving God totally, according to football legend Mike Singletary.

"Being a champion is being obedient," said Singletary, who played 12 years with the Chicago Bears, winning one Super Bowl. "Being a champion is being humble. Being a champion is saying, 'I'm sorry, I forgive you.'"

Speaking at a Fellowship of Christian Athletes banquet in Oklahoma City, Singletary encouraged people to experience the same joy he had by becoming a Christian.

Singletary, who was inducted Aug. 1 into the Pro Football Hall of Fame, was known for his intense play. Singletary terrorized quarterbacks in the NFL and twice was named NFL Defensive Player of the Year. But he has only average height. In fact, he was the smallest child of his family.

That family lived in the ghetto of Houston, where his father was a Pentecostal preacher. Singletary said he remembers hearing his nine brothers and sisters telling stories of the Singletary clan.

"I remember trying to figure out how I fit into the family," he recalled. "I was just a young kid trying to find my place."

When he was 12, Singletary's life took a dramatic turn.

"I was talking with my mom when Dad walked up and said he wanted Mom to step outside," Singletary recounted. "He said, 'I don't want to talk about it; I don't want to work on it; I want a divorce.'"

"My mother showed me what being a champion was all about," he said. "Friends and family and church members called her and said, 'If I were you, I'd give up and go on welfare.' But for two years, Mom worked 23 hours a day. She paid the house off that we almost lost."

"She responded the only way true champions respond: on her knees."

Singletary said he asked his mother if there was some way he could help, but she said, "No, son, just keep going to school and doing the best you can."

He said his brother, Grady, moved back home to be "the man of the house," but six months later was hit and killed by a drunk driver.

"I don't know how she knew it, but I was close to giving up," he said. "That day, I was moping around the kitchen."

Then his mother had a talk with him.

"Son, this thing called life is tough," he recalled her saying. "Are you going to give up and start standing on excuses? Every time you get knocked down, you've got to get up and keep getting up. The God we serve is a great God."

She then asked him if he could become the man of the house.

"Something in her eyes said, 'Boy, I believe in you; you can do it!'" he said.

For the first time in his life, Singletary said he felt like he was a part of the family and had responsibilities.

That day, at the age of 12, he sat down and wrote out a list of goals. He hung those goals in his closet and took them out to read from time to time. Included on his list were goals to:

■ Find a way to get a scholarship into college.

- Become an All-American football player.
- Be drafted by an NFL team.
- Buy his mother a house and take care of her for the rest of her life.
- Start his own business.

Singletary accomplished every single goal, he said, through God's power.

"My mom said all things were possible through Christ," he said. "I always believed I could do all things through Christ who strengthens me."

On spiritual matters, Singletary said that even though he made a profession of faith as a child, he was never consistent in his spiritual walk.

"Those days were horrible," Singletary recalled. "Some days I was up, some days I was cold. People said, 'Man, you've got it all.' But inside I was hurting."

But even deciding to strengthen his commitment to Christ did not settle all his spiritual issues, he said.

Singletary said God showed him a mental image of his father walking away from him and his mom.

"How do you feel about him?"

"I hate him."

"I want you to go to your dad and forgive him."

"Lord, you are a mighty God. Surely, you'll think of something else."

"Do you love me?"

"You know I do."

"Then obey me."

"I told God I'd make a deal," he said. "I would call, let the phone ring once, then hang up. So I called, and the phone didn't even ring. Dad answered before it rang."

"We talked for three hours. I felt released for the first time. Then I realized forgiveness was not for him; it was for me."

... “The harvest truly is great...”



It's that time again at Oneida Baptist Institute...

August is a time of harvest at OBI, as we gather and enjoy the food we have planted and tended.

It is also a time when our young people return to start another school year, and new students enroll to begin the Oneida experience. Many will not know Christ when they come to us. Others need to grow in the faith.

“...Pray ye therefore the Lord of the harvest...” (Luke 10:2)

Please pray for our faculty, staff and students as we begin the 1998-99 school year.

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