



# WESTERN RECORDER

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Kentucky  
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## FOR THE RECORD

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## Prison ministries make a difference

By Joyce Sweeney Martin  
Staff Writer

CRESCENT SPRINGS—Wayne Dozier has baptized 36 people since July 1997 who may never set foot in his church.

Ron Roberson led 11 men through the 13-week "Experiencing God" study last spring, but not a one of them has attended his church.

Nachel Wilkins oversees a seminary extension center which draws as many as 65 students, but none of them may ever attend his church.

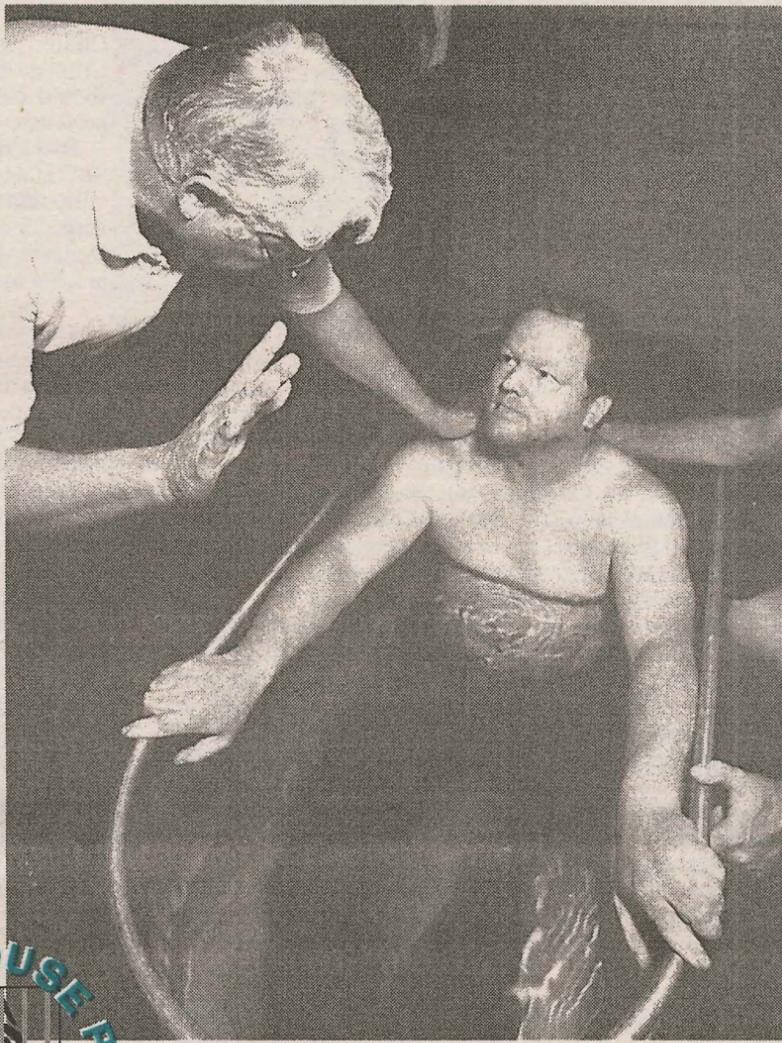
All three men minister to the incarcerated: Dozier and members of Crescent Springs Baptist Church at Kenton County Jail, Roberson at Eddyville State Penitentiary and Wilkins at Luther Luckett Correctional Complex in La Grange.

Their ministries represent the wide-open opportunity to take the gospel behind bars, said several Kentuckians involved in service to incarcerated offenders.

With about 4,300 inmates in federal institutions, 15,000 state felons in state institutions or in regional and county jails, and thousands of other petty criminals in regional and county jails in the commonwealth, it is an opportunity that Christians can ill afford to turn down, they said.

"If we don't take care of the spiritual, prisoners don't stand a chance," said Suzanne Seabold, chaplain at Luther Luckett. "If we don't do something with these men (and women) while they are incarcerated, they will get out and commit more crimes."

In fact, Prison Fellowship, a national Christian criminal justice ministry, reports a 14 percent recidivism



THE JAILHOUSE ROCK

**JAIL BAPTISM** Wayne Dozier, pastor of Crescent Springs Baptist Church, prepares to baptize inmate Robert Walton in a watering trough at the Kenton County Correctional Center in Covington, Ky. In the last year, the church has baptized more than 50 inmates at the jail and accepted them as members of their congregation. (BP photo by Jim Veneman)

rate for prisoners who attend Bible study and worship while incarcerated compared to a 48 percent rate for those who don't.

Seabold has seen the difference

Christians have made as they lead seminary extension and "Experiencing God" classes, weekly Bible studies and worship services, and spend  See *Without ministries ...*, page 8

## True worship is rare, according to researcher

By Marv Knox  
Texas Baptist Standard

DALLAS (ABP)—Worship might be vital, but it also is rare among American Christians, religion researcher George Barna has been telling church leaders.

"Worship is a non-negotiable obligation and privilege of every Christian," Barna said in the "Inward, Outward and Upward: Ministry That Transforms Lives" seminar he has conducted nationwide.

"We agree that when it comes to worship, God deserves it, the Bible commands it and churches try to facilitate it," he said. "But we have a problem when it comes to worship. ... True worship is rare."

His organization, Barna Research Group, polled a cross-section of American Christians who attend churches about worship.

"Thirty-two percent have never experienced God's presence" in worship, Barna reported. "Forty-four per-

cent have not experienced his presence in the past year." And the younger the person, the less likely she or he has experienced that presence, he added.

To compound the problem, most Christians don't understand worship, he said. "When asked to define what worship means, two out of three had no idea or offered bogus responses, like, 'attend church,' 'being a church member' or 'believing God exists.'"

Only one third of church-going adults identify worshipping God as "the most important responsibility of a Christian," Barna said.

Barna defines worship as to "interact with God in a very real and personal way."

Three sets of obstacles prevent worship, Barna observed:

■ **Cultural obstacles.** Some people suffer from "Burger King spirituality," he claimed. They think they should "have it your way" in worship. Another cultural obstacle is the "worship is for wimps" syndrome. This

viewpoint sees worship as an admission of weakness.

■ **Personal obstacles.** Some people misunderstand the purpose of worship, he explained, noting only 25 percent of church-going adults correctly said worship is for the sake of honoring God.

Other people misunderstand the content of worship, believing worship is about activities, not about developing a relationship with God, he said.

■ **Church obstacles.** "Sometimes, we get the wrong focus, trying to please people instead of trying to please God," he said.

Churches also can place the wrong emphasis, encouraging people to learn about God rather than interact with God, he said.

Unfortunately, "all it takes is one of those (worship missteps) to paralyze your church," Barna charged.

Also inside:  
■ Six keys for true worship.  
■ How churches can make worship a priority.

## Kentucky's Baptist Student Unions going back to school

By David Winfrey  
News Director

KENTUCKY—During the first day of classes at Murray State University recently, Baptist Campus Minister Keith Inman counseled a student who was so close to committing suicide that he brought his weapon to the Baptist Student Union.

The next day, Inman counseled another student who was struggling to end a same-sex relationship.

"And I don't think I'm the exception," said Inman, who has spent 12 years in campus ministry. "I think all the guys around the state get this stuff on a regular basis."

Welcome to Kentucky's Baptist Student Unions, where the needs are as diverse as the campuses and college ministers, despite the challenges, revel in their opportunities to offer spiritual leadership to tomorrow's leaders today.

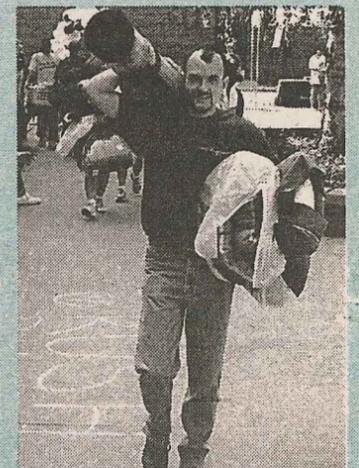
"It's an exciting ministry to be a part of," said H.K. Kingkade, BSU director at the University of Kentucky in Lexington. "Each day you never know what's going to come through your door."

The challenges and payoffs are legion.

Campus ministries are in a constant state of transition. (Imagine losing a quarter of your congregation every year.)

But that's not always bad. "It's a whole new ball game every year," said Ed Pavy, campus minister at Campbellsville University. (On the other hand, imagine getting rid of a quarter of your congregation every year.)

Even with students who have a history of church participation, this is the first time most have had no parent forcing them out of bed  See *Student ministries ...*, page 7



**OUTREACH** Baptist Student Union member Greg Rice helps a freshman move into his dorm at the University of Louisville.

Moving? See page 4 (0901)

## BAPTIST BITS

■ **Walker Knight**, a veteran Baptist editor and publisher, will receive the 1998 Religious Freedom Award from Associated Baptist Press. Knight, 74, is a Kentucky native who worked 10 years as associate editor of the Texas Baptist Standard and 25 years as director of editorial services for the Southern Baptist Home Mission Board, where he was editor of MissionsUSA magazine. In retirement he founded the independent newspaper now called Baptists Today.

■ **Everley Hayes**, an emeritus Southern Baptist missionary nurse who worked alongside martyred missionary doctor Bill Wallace in China, died Aug. 15. She was 81. Hayes was noted for her tireless work, both in China and in later assignments in Indonesia.

■ **Baptist Book Stores** has changed names to reflect a recent name change of the former Sunday School Board of the Southern Baptist Convention. The new name of the nationwide chain of book stores is LifeWay Christian Stores. Names of individual stores will begin changing in January.

## Mohler urges Clinton's church to discipline him

By Tom Strode  
*SBC Ethics & Religious Liberty Commission*

WASHINGTON (BP)—The church of which President Clinton is a member has enabled him to "claim to be a Southern Baptist" while continuing his "public display of serial sin" because it has not practiced biblical discipline, according to seminary President Al Mohler.

Mohler, president of Southern Baptist Theological Seminary in Louisville, cited the accountability of Immanuel Baptist Church in Little Rock, Ark., in an Aug. 24 commentary he wrote for Religion News Service. Mohler's column was about Clinton's Aug. 17 admission of an improper relationship with a White House intern and of misleading others about it.

As a Southern Baptist, Mohler said he feels a "peculiar responsibility for this moral disaster."

"How can President Clinton claim to be a Southern Baptist and persist in this public display of serial sin? Only because the congregation which holds his membership has failed to exercise any semblance of church discipline," Mohler wrote. "Southern Baptists will be watching the Immanuel Baptist Church in Little Rock to see if it musters the courage to make clear its own convictions."

In an Aug. 26 interview, Mohler added: "It is scandalous that the witness of Southern Baptists has been so compromised by the open and flagrant sin of one who boldly claims to be a Southern Baptist. The world has every right to ask the Southern Baptist Convention and Immanuel Baptist Church what we really believe about sexual morality and sin."

"Bill Clinton's repeated pattern of sexual sin is something the nation can no longer ignore. How can the church in which he holds membership ignore what even the secular world considers scandalous?"

"I sympathize with Immanuel Baptist Church in the fact that this issue is excruciatingly public for that congregation, but I pray that Immanuel Baptist Church will demonstrate to the world and the Southern Baptist Convention what it means to take the Scriptures seriously in the practice of church discipline," Mohler said.

Clinton has been a member of Im-

manuel since July 1980, according to church records. While he attended Immanuel regularly and often sang in the choir during his years as governor of Arkansas, Clinton and his wife, Hillary, a Methodist, have normally attended Foundry United Methodist Church in Washington since he became president in 1993.

Immanuel has not practiced public discipline, including the removal of members from the church, in recent decades, two staff members said.

The church has not exercised public discipline or private excommunication in the 13 years he has been on the staff, according to Associate Pastor David Napier. When there has been a moral transgression, the church has handled it as a private matter between "a minister and the individual."

Rex Horne, Immanuel's senior pastor, has not doubted what he has said to Clinton about admitted or alleged sexual sins, Napier said.

Horne has declined to grant interviews with reporters since Clinton's admission. However, Horne issued a written statement Aug. 25:

"The recent admission of immoral conduct by the president is grievous. His actions are indefensible and inexcusable. They are not, however, unforgivable. I pray the president will find the grace of God which comes upon confession of sin and the peace which comes from a restored relationship with our Lord."

Immanuel is not alone among Southern Baptist and other evangelical churches in failing to exercise discipline. Since the Civil War there has been a notable decline in the number of Baptist churches practicing discipline, said Gregory Wills, associate professor of church history at Southern Seminary and author of the 1997 book "Democratic Religion: Freedom, Authority and Church Discipline in the Baptist South, 1785-1900."

"The lack of church discipline among our churches is scandalous," said Mohler, who wrote a chapter on the subject in a recently released book, Mohler said discipline "has been recognized for centuries as one of the essential marks for the true church. Our congregations have abdicated the clear New Testament responsibility to maintain the purity of the church and moral witness."

In his chapter, Mohler points to

## Land has vision for White House

NASHVILLE (BP)—The head of the Southern Baptist Convention's Ethics & Religious Liberty Commission had a message for Bill Clinton and Al Gore last week: Clinton should resign and Gore should name Jimmy Carter vice president.

Richard Land, president of the SBC ethics agency based in Nashville, said the vision came to him Aug. 22 as he traveled between Dallas and Austin, Texas, while praying for the country.

"If the president will do what is best for the country, he will truly apologize to the American people and then resign," Land said, saying the president has "hopelessly compromised" his moral authority with the American people.

Land said Carter's high ethical standards make him the perfect pick for vice president.

"I can think of no Democrat who would more instantaneously restore moral character and trust in the American government than Jimmy Carter," Land said. "Here is a man who has already been elected by the American people as Democrat; here is a man who is more known for his moral rectitude and trustworthiness than anything else."

Since Clinton is "hopelessly, morally compromised," Land said the scenario he is suggesting would restore moral authority to the office of the president, a factor he said is of critical importance in a dangerous world.

"Bill Clinton looked the American people in the eye and lied to them for seven months, then refused to apologize. And there is probably worse news to come," he said. "We need to spare the American people any more of this tragedy."

"Yet we need to avoid any appearance of partisanship, any appearance of seeking to thwart the will of the people in suggesting a Republican might ascend to the presidency if Al Gore is found culpable in any forthcoming campaign finance investigation," Land said, stressing his suggestions are not politically motivated.

Land said in the eventuality of Carter's ascension to the presidency, the former U.S. president should pledge not to run for the office himself in the year 2000.

Land also suggested that if Clinton truly apologized before he resigned that then-President Gore should immediately issue a presidential pardon.

such passages as Matthew 18:15-17, where Jesus gives the steps for confronting and disciplining a Christian practicing sin, and 1 Corinthians 5:1-13, where Paul admonishes the church to remove a professing believer who will not repent of his sin.

"The purpose of church discipline is to be restorative where possible," Mohler said in the interview. "The goal is not retribution. The failure of a congregation to exercise church discipline is a failure suffered by the one who needs moral correction, as well as the church which must protect its moral integrity."

Mohler said he does not expect his call for church discipline to be popular.

The suggestion that his call for Immanuel to discipline Clinton violates local church autonomy "ignores the fact that I have no power to force

Immanuel Baptist Church to take any action, nor does the Southern Baptist Convention have any power to force the congregation to exercise church discipline," Mohler said. "But it is by no means improper to call upon this church to exercise this most basic responsibility."

"Southern Baptists at the end of the 20th century have a very odd understanding of local church autonomy. Records of associational minutes and other Baptist documents demonstrate that Baptist bodies did openly encourage (in the past) churches to exercise discipline in cases of public sin."

"Unfortunately, the church has grown accustomed to a level of worldliness and seems to have lost all courage in church discipline," Mohler said. "A culture of personal autonomy has infected not only the society but our congregations."

## Mohler calls for fidelity and orthodoxy

LOUISVILLE (BP)—Digging up the "ancient wells" of biblical fidelity and Christian orthodoxy must be the priority of the evangelical church, President Al Mohler declared in an Aug. 25 convocation address at Southern Baptist Theological Seminary.

The convocation was marked by a ceremony in which seven faculty members affixed their signatures to the seminary's confession of faith, the "Abstract of Principles." The document was adopted as part of Southern Seminary's original charter in 1858.

Signing in quill pen the original abstract which also bears the signatures of the founders of the school

were George Martin, associate professor of Christian missions; Ben Mitchell, assistant professor of Christian ethics; Esther Rothenbusch, assistant professor of church music; Thomas Schreiner, professor of New Testament interpretation; Mark Seifrid, associate professor of New Testament interpretation; Mark Simpson, associate professor of Christian education and leadership; and Bruce Ware, professor of Christian theology.

Mohler told the chapel audience that ministers are serving Christ in an era which chafes at authority and denigrates traditional and ancient things. In what the Enlightenment-era French called "the battle of the

ancients and the moderns," Mohler noted "the moderns have won in a rout."

The common worldview which once guided the founders of the American Republic has been jettisoned, he contended, and replaced with "the shapeless void of rights-talk and naked self-interest."

"Most Americans—including the majority of our church members, I fear—have been drinking deeply at the wells of modern individualism and autonomy," he said. "Opposed to any tradition, to any controls on theological thought, they see themselves as the masters of their own souls, the champions of their own thought."



"Are you sure we followed the steps of Matthew 18 correctly?"

## Mission trip makes church members feel closer to God

By Ken Walker  
State Correspondent

**HORSE CAVE**—After returning from a trip to Kenya where more than 400 people accepted Christ as their Savior, members of Pleasant Valley Baptist Church in Horse Cave say they feel closer to God.

"I told the (congregation) it was like I wasn't in Africa," Youth Pastor Tony Wright said of their mid-July trip to Kenya's rain forest.

"It was Jesus himself, using my physical body to minister to these people," he said. "I felt like I was in perfect unity with God."

Added Pastor Robert Wright, "To me, it was as close as you could be to living in the book of Acts.

"The villages were consumed with malaria," said Wright, who is no relation to the youth pastor. "We walked into huts where people had died or were dying. But a lot of sick people were healed right there, on the spot."

In addition to seven men from Pleasant View, three members from Northside Baptist Church in Elizabethtown spent two weeks in Kenya. Their evangelistic mission included witnessing in various villages and leading worship services.

Ronnie Raines, pastor of Northside Baptist, said seeing people decide to become followers of Christ was the highlight of the trip. Between 40 and 50 people responded at every service, he said.

"Christians there may not have a

lot of buildings, but to see the spirit of the Lord move is wonderful," said Raines. "I see how much stress we put on buildings. Yet, I saw people coming to Christ or making commitments to serve God without any of those buildings."

Many services were held under a tree, said Robert Wright. In one locale that had a church building the structure was jammed at 8 a.m., five hours ahead of time.

"You couldn't get another person in the room," Wright said. "The yard was full and there were people in the windows. That kind of eagerness and anticipation was overwhelming."

Tony Wright said the Kenyans looked to team members with great admiration. One woman asked him to name her newborn daughter.

He hesitated, but his interpreter explained it would be a great honor for both parties. He gave the child his wife's name, Rachelle.

On another occasion, Robert Wright made a special trip back down a mountain to bless a pile of sticks a 12-year-old boy was using to build a hut to establish his independence.

Afterward, the pastor's interpreter said, "Some day that man will sit in that hut and tell his grandchildren about the day the missionary came and prayed for his hut." Said Robert, "That made the second climb worth it."

There also were heartbreaking experiences. Tony Wright met a 22-year-old single woman who, a day earlier, had rescued a three-month-old



**OUT IN AFRICA** Pastor Robert Wright preaches to a congregation in Kenya. "To me, it was as close as you could be to living in the book of Acts."

infant abandoned in the bushes. Though using cow's milk for nourishment, the infant still looked sickly.

After he explained the plan of salvation, the woman prayed to receive Christ. Then she asked him to pray her baby would get well. Wright said it took awhile to find the faith to respond because he didn't expect the baby to survive.

"It's hard to express the environment they live in," he said. "Each day they live to survive. It's hard to see, knowing how blessed I am and how hard they have it. I haven't complained about anything since I got back."

Wright, a bivocational youth pastor, also has committed to become a full-time missionary. He plans to prepare by enrolling at Boyce College of the Bible in Louisville next January.

The trip has increased missions

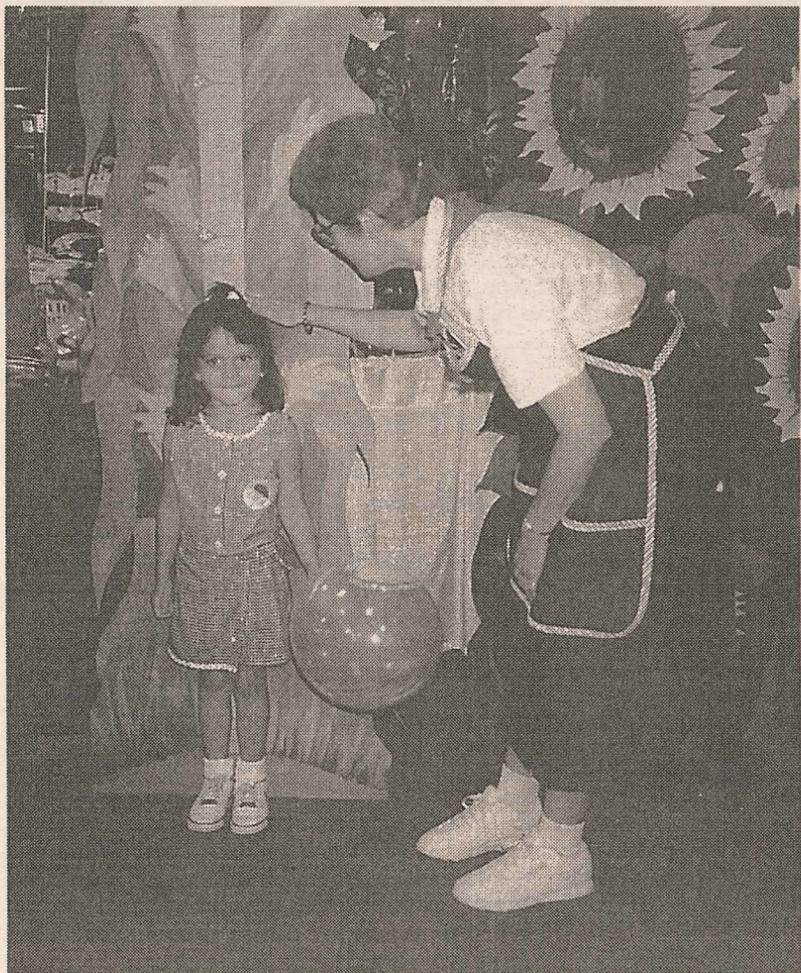
awareness at both churches. Both pastors said they expect more members to travel overseas next summer.

In addition, more Northside members have a sense of urgency about praying for missions and increasing their giving, Raines said.

Pleasant Valley has seen several practical changes. One volunteer has organized a weekly visitation program in the community. That group meets for prayer the night before going out.

The church's budget has increased more than 65 percent the past four years, since their pastor first committed to go on a mission trip to Russia.

Wright, who is chairman of Liberty Baptist Association's missions committee, said other local churches also are active in missions to several countries. "Missions has blossomed throughout our association," he said. "It's kind of like fire spreading."



**AT THE FAIR** Brenda Price, of Kentucky Women's Missionary Union, measures a girl's height at the State Fair. About 75 Baptists staffed the Kentucky Baptist Convention's exhibit. Titled "Growing God's Way," the booth featured a gardening theme and special activities for kids, including face painting. Visitors were given packets of seeds as well as a brief description of who Kentucky Baptists are. The fair ran Aug. 20-30. (KBC communications photo)

## 'Voice of the Western Recorder' Ann Tatum retires

By David Winfrey  
News Director

**LOUISVILLE**—Since the 1950s, typewriters have given way to computers and lead type printing presses have been replaced by laser printers and offset presses.

Such are a few of the many changes that have occurred during the tenure of Ann Tatum, who retired as secretary last week after 41 years at the Western Recorder.

"You get to know a lot of people," said Tatum, who started working at the Recorder in 1952 as receptionist, subscriptions manager and bookkeeper. Aside from a leave to work at home, Tatum has been a constant fixture at the paper. Callers and visitors know Tatum for her friendly voice and desire to help, but co-workers said they will remember her dependability, sweet spirit and homemade Christmas candies that raised everyone's spirits.

"To have someone with her positive attitude and sweet spirit has been one of her greatest attributes for the Recorder," said Mauri Smith, the paper's business manager.

Editor Mark Wingfield agreed.

"To many church secretaries, pastors and subscribers, Ann Tatum has been the voice of the Western Recorder," he said. "Her face may not have been visible, but her voice and her work have shaped Kentucky Baptists' perceptions of the Recorder for the better."

Wingfield is the fifth editor Tatum has worked for. Previous editors were R.T. Skinner, C.R. Daley, Jack Sanford and Marv Knox.



**RETIRING** Ann Tatum has been with the Western Recorder 41 years.

Tatum's attention to detail served her well when one pastor called, upset about a notice he'd read in the paper.

As editor for Mountains to the Mississippi, the weekly listing happenings in churches, Tatum keeps records of staff changes sent to her.

The pastor called wanting to know why he was listed as retiring from the church when he had not done so.

Tatum produced the notice, mailed to the paper on the church's letterhead with what appeared to be the church secretary's signature.

The pastor and a deacon visited the paper to examine the letter and pronounced it a forgery.

Tatum said she has enjoyed the friendships and experiences at the Recorder. "Words cannot begin to express the gratitude I have for the Western Recorder staff, board of directors and Kentucky Baptists. She said. "The friendships for the many people I've met, and those I've grown to know by regular phone conversations will last forever."

## WESTERN RECORDER

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

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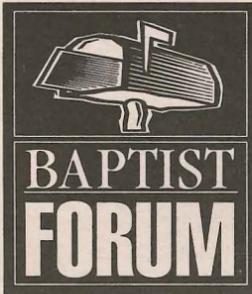
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## Ministry assistants

The Kentucky Baptist Secretaries Association's annual meeting was held at Campbellsville University July 23-25. Forty-nine secretaries gathered to worship, exchange ideas, meet new friends and improve their skills. Their new title, ministry assistant, reflects the team approach to church staff relations.

As their "camp pastor," I discovered a high level of Christian commitment to the call of ministry among these who serve on the front lines. Several completed the professional certification for ministry assistant while at the conference. I highly recommend every church sending the ministry assistants to the next KBSA (July 1999, Georgetown College) or the National Association of Southern Baptist Secretaries (April 1999, Glorieta). Both the secretary and the church will benefit immensely.



Tom Curry  
Louisville

tors of their previous churches, regardless of the staff person's own convictions. Suppose a candidate for minister of youth and children is not called to a position because her home church is "affiliated with the Cooperative Baptist Fellowship, in which the pastor is actively involved"? Why can't people be called to positions of service based on their own unique gifts and talents, given to them by God?

While I am at it, I thank God that I serve a church whose pastor, like me, believes strongly that the Bible is the infallible, inerrant, divinely inspired word of God. It's just that I am ready for Southern Baptists to get back to the war against Satan and his forces, and I would love to see a truce in the political war against fellow brothers and sisters in Christ that has been raging openly since 1979. Call me a dreamer.

Benny Bivins  
Williamstown

## Portrayal of Catholics

I read your editorial in the August 11 edition. I think it is a wonderful idea to call your fellow Baptists back to the tradition of freedom of conscience; however, I hope that is a freedom of scholarly and theological conscience. There is quite a difference between merely having an opinion and scholarly thought.

What I did not like about your article was your portrayal of Roman Catholics, of which I am one. Pope John Paul II does not shape my thoughts, nor can he stop Catholics and our theologians from talking about issues facing our denomination. In fact, the pope's letter has done quite the opposite. Much of the Aug. 14 issue of Commonweal magazine, edited by Catholic laypeople, is dedicated to writings about the pope's letter and its inability to silence. Our church has an unparalleled theological history, which will continue for thousands more years. Pope John Paul II's letter

## Blackballing

High blood pressure runs on both sides of my family. Fortunately, mine is under control. But, it spiked upward when I read Margaret Caldwell's commentary in the Western Recorder (Aug. 18, page 4).

Caldwell has been blackballed due to guilt by association—or is it ethnic cleansing? Such is the worst sort of discrimination and prejudice. The KKK, NOW, ACT-UP and other fanatical groups would be proud of the policies and tactics that LifeWay Christian Resources is apparently using in the name of doctrinal purity. This is even more curious given the fact that LifeWay accepts no money from the Cooperative Program.

So, it has come to this! My long-held fears are coming true. What's next? I am thinking of a church staff person, like me, who may be targeted and excluded from future employment because of the affiliations of the pas-

the reversal of God's stated intention to destroy Nineveh in 40 days; God sending Jonah to preach repentance to a city that God preordained to be safe.

The five points of Calvinism will reveal that the blood of Jesus has nothing to do with God's selection of them. Their inclusion was affirmed long before they were born and eons before the advent of Christ into the world ... thus, the blood of sacrifice by Jesus can only be seen as the trait of a perverse God who enjoys taunting us.

If this doctrine is what Kentucky and Southern Baptists desire to have preached from our pulpits we are in good shape at Southern Seminary. If not, a new seminary is not only needed, but the sooner the better.

Edward Clark  
Danville

## HYMNS WE SING

### 'The Great Physician'

The word "physician" appears six times in the New Testament, but never in reference to Jesus. However, for one who brought the dead back to life, healed the sick, cured the lepers, made the blind to see and drove out evil spirits, the name is appropriate.

William Hunter wrote the hymn in 1859. Making only slight changes, he borrowed the refrain text from the hymn "Burst, Ye Emerald Gates and Bring," which Richard Kempendfeld had written in 1777: "Sweetest sound in seraph's song, sweetest note on mortal tongue, sweetest carol ever sung, Jesus, Jesus, flow along."

Kempendfeld, an admirer of George Whitefield and the Wesleys, was an admiral in the British Royal Navy. He drowned when his ship sank in the harbor at Portsmouth in 1782. Only this fragment remains of more than a dozen hymns he wrote.

—William Reynolds,  
Southwestern Seminary

## Which do you want?

In the minds of some Baptists, the new seminary to be located in Georgetown is not needed. The president of Southern Seminary, in recent incantations involving Calvinism, demonstrates the need for this school.

The Calvinistic devotees continue to assert the notion that God, before the world began, knew who would be born, who would be worth saving and who would not. They ascribe to the notion that God never changes his mind and that the world is held to an absolute inevitability.

Two questions stand out in this avenue of Calvinistic affirmation:

■ Do they think they are included in the selected group and if so, how could they know it?

■ If God never changes his mind, how do we account for: pronouncement of Hezekiah's death and the abrupt changing of God's mind; God's willingness to allow Abraham's barter to lower the mandated number of persons needed to forestall the destruction of Sodom; the changing of God's absolute statement of destruction of his entire creation when Noah was sent to alter this mandate;

## PARTNERS IN THE MISSION

### Values and vision

Organizations that make a difference by serving effectively have a clear and captivating vision. Vision often is defined as the way you carry out your purpose for being. Mission is the eternal purpose for being, and vision expresses what you do.

Mission could be expressed by the Great Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:36-38).

Vision could be expressed by the Great Commission: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have com-

manded you" (Matthew 28:19-20).

Values are the guiding principles for how you carry out your mission. These are your non-negotiables. Although circumstances may change, your core values remain the same.

The entire Kentucky Baptist Convention staff has participated in two retreats to clarify and state values. Each retreat was preceded by a time of prayer. From an initial list of 200 possible values, the staff has focused on the following words to express our common values: Integrity, communications, healthy relationships, servant, teamwork, effective/efficient and positive attitude. All these are to be lived out under the lordship of Jesus Christ.

In a third retreat, the staff will seek to discover God's vision for the KBC staff at this great moment of opportunity in history. (I believe this is one of the greatest times since biblical days to be alive and serving Jesus Christ.) The value words they've developed will help them to draft a written statement of vision. Once the vision is clear, the written statement will be tested with both non-church and church groups for effective communication.



Bill Mackey

The vision statement also will be visualized in a logo. The plan is to unveil this logo at the KBC annual meeting Nov. 10-11 at the Galt House East in Louisville.

Vernon Cole of our staff has provided effective direction for this process along with selected facilitators. The staff has partici-

pated with creativity and energy.

A third phase of this process will be the selection of the big objectives that will help fulfill the vision. These big objectives will be based on priority needs discovered in the focus group interviews conducted in March and on staff research and awareness. The staff will participate in a January retreat as we seek God's plans to fulfill his vision.

Among the benefits of this process are:

■ A sense of ownership in the objectives among the staff and increased teamwork.

■ An established direction and priorities for staff ministries and budget.

■ A greater effectiveness in serving the churches.

May God bless us as we help to fulfill his vision.

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

## HE SAID/SHE SAID

### Inquiring minds have turned our house into an all-day quiz show

#### SHE SAID



Alison Wingfield

School primes the pump when it comes to kids' questions. I don't know if they are tired of their teachers asking questions of them all day, and thus think it is their turn when they get home, or if going to school has gotten them to start thinking about their world in a different way. All I know is our house has turned into a quiz show. And I don't know many of the answers.

I used to think I was fairly intelligent. Then I had kids.

Luke and Garrett can fire questions off in rapid-fire succession. Just when you think you've got it settled, here comes another one. And my answers inevitably lead to even more questions.

Sometimes they start out deceptively easy, such as "What's a comet?"

But then they progress: "How do we know when a comet is going to be here?" and "Does it ever hit the earth?" "Is one going to hit our house?" "Do they ever hit people?"

Our straight-forward children want straight-forward answers to questions that are impossible to answer with a yes or no. One thought-provoking question Luke recently asked is "Did the devil make plagues?"

And (after reading the front page of the paper before we could successfully hide it) "Is the United States going to war with Sudan?" And, of course, a host of other questions about the bombings.

How do you explain terrorism to a 6-year-old? I pray we never have to experience it close up.

Which brings me to one of the best questions they have come up with: "Can you ever retire from being a bad person?"

That I could answer with a resounding yes—with God's help and the saving power of Jesus.

#### HE SAID



Mark Wingfield

The way the boys ask rapid-fire questions now reminds me of one of those fast-pitch machines used in baseball batting practice. The balls just keep coming, hard and fast, whether you hit the last one or not. Eventually, you want to run for cover.

We were driving down the road on a recent Sunday afternoon, and the boys started asking me about Adam and Eve. On one hand, I was glad they had listened to the Scripture reading in church that morning. But on the other hand, I wish they hadn't.

They heard it all, and they were full of questions. And, unfortunately, one Bible question often leads to others from random parts of the canon.

"How old were Adam and Even when God created them?" Luke asked.

I thought for a moment, prayed for a distraction like a passing firetruck and then stammered. "Probably young adults," I said.

"Why didn't God create them as babies?" Luke shot back.

I was ready for that one. "Because there was no one else to take care of them," I said, launching into a mini-lecture on the highly sophisticated nurturing role of human parents.

"Well, then, why was Jesus born as a baby?" Garrett chimed in.

This was clearly advanced theological thinking, connecting Adam and Jesus, you know. But I had no time for amazement. I had to think of an answer.

I stumbled but finally credited God with the ultimate parent answer: "Because that's what God wanted to do."

And it's really true. There are some things we children of the Heavenly Father simply must accept for now with God's explanation of "Because I said so."

## Telling another church what to do is wrong

Who has the right or authority to tell a local Baptist church what it ought to do?

In previous days, ministers in training at Southern Baptist Convention seminaries were taught that Baptists consider the local church autonomous, fully capable of self-governance without any instruction or interference from other bodies.

That's apparently not what's being taught at Southern Baptist Theological Seminary anymore. Or at least it's not the opinion of the seminary's current president.

As an article on page 2 of this week's Recorder demonstrates, Al Mohler apparently thinks he knows more about how a certain Arkansas church ought to handle its business than that church itself knows. That's not only arrogant, it runs against the Baptist doctrine of the autonomy of the local church.

Mohler contends that Immanuel Baptist Church in Little Rock, Ark., ought to have exercised church discipline against Bill Clinton, who is a longtime member of that congregation. "How can President Clinton claim to be a Southern Baptist and persist in this public display of serial sin?" Mohler wrote in a commentary on the current White House scandal. "Only because the congregation which holds his membership has failed to exercise any semblance of church discipline."

Then he warned that "Southern Baptists will be watching the Immanuel Baptist Church in Little Rock to see if it musters the courage to make clear its own convictions."

Let this serve as a crystal clear illustration of where the SBC has been and where its leadership is now.

It is one thing to criticize the president directly for his moral failure and his lack of contrition. That is something I and many others of Christian conviction have done over the last two weeks.

But it is another thing entirely to then attempt to instruct the president's church on how they ought to relate to him as a member. This crosses the line from a free church tradition to a hyper-hierarchical church tradition.

In the authentic Baptist tradition, no one—no seminary president, no denominational official, no editor,

no pope—has the right or authority to tell a local church how to handle its business. And an authentic Baptist wouldn't think of telling another church what to do.

It is no secret that the editors of the Western Recorder over the last five years have been critical of the changes made at Southern Seminary during Mohler's administration. We have spoken out not only about the changes made but also the way in which changes have been made.

Yet despite the utter lack of Christian love Mohler has shown for many of those subject to his authority—wrecking the careers of committed people, inflicting pain on marriages and family relationships of those he has purged and labeling everyone who disagrees with his interpretation of the Bible as "liberal"—the editors of this paper would not think of telling his church it ought to exercise church discipline on him.

Such is not our right, not our responsibility and not our business. Nor is it his with regard to Bill Clinton.

Sadly, Mohler is not the only Baptist with this warped view of how a denomination ought to relate to churches. At this summer's SBC annual meeting in Salt Lake City, messengers narrowly stopped short of instructing the president's church on another matter.

Because messengers were opposed to a presidential order which prohibits discrimination based on sexual orientation in the federal workforce, an attempt was made to instruct Immanuel Baptist Church to exercise church discipline on Clinton. It's hard to say which is scarier: That the motion was made in the first place or that it got a 48 percent favorable vote.

Kentucky Baptists who have sat silently as a fundamentalist movement has steamrolled the SBC over the last 20 years must finally face the music. This movement will have an impact on local churches, whether those churches have talked about the controversy or not.

If the SBC or a seminary president comes this close to telling one church what to do, what stands in the way of your church being the next one reprimanded or instructed?

Ask not for whom the bell tolls, it tolls for thee.

— Mark Wingfield

#### EDITORIAL

## Whom shall I send, and who will go?

By C.C. Brasher

*In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. ... Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me." (Isaiah 6:1,8-9)*

General Booth once wanted 14 recruits for India. He had his whole company about him and said, "This is very dangerous work, and it requires great self-sacrifice. If any of you want to volunteer for this mission you will have the privilege to do so after one hour. Go away now and pray about it."

They went away and prayed about it, and at the end of the hour, General Booth said, "Are any of you willing to undertake this work?" Fourteen stalwart men stepped forward and said, "We are ready to sail tomorrow morning."

The Lord's ordinary manner of appointing his messengers is to select them himself. There are exceptions to

this rule of selection for work in the kingdom of God. Many times the Scripture simply challenges us to volunteer and make commitments in our hearts to follow Jesus Christ.

Jesus came down to the Sea of Galilee and said to the fishermen, "Follow me, and I will make you fishers of men, and they left their nets and their father and followed him."

The voice of the Lord cries loudly in the midst of the churches of today inviting voluntary service for difficult work. The Lord is calling today for missionaries to go abroad and for missionaries to work here on the home front. Who will hear the voice of the Lord today and gladly say, "Here am I, send me?"

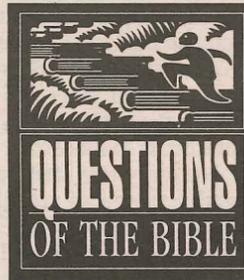
In the case of Isaiah, he saw before he became a servant. Isaiah saw the king, that he might serve the king. We need a new and fresh vision of the great king in his glory today. There are many Christians today who feel the call of God to literally give themselves to the great mission cause of the master. There is evidence today that God is stirring hearts of people in

our churches to go to the mission fields. I am praying that the Lord will reach down and call people out to serve him in a way we never have seen before. No longer can we say, "Let someone else go on the mission fields," because every missionary Baptist should be missionary minded and be willing to go themselves.

Jesus said, "Say not, yet there are four months, and then cometh harvest. I say unto you, lift up your eyes, and look on the fields, for they are white already unto harvest, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he would send forth laborers unto his harvest."

When will we evangelize our communities and cities? When every Christian becomes an evangelist. When we are burdened about the lost condition of those around us and witness to them about their relationship with the Lord. We need people who are called of God for a specific task to surrender to what God has called them to do. We also need volunteers who will hear the words, "Who will go for us?" and respond by saying, "Here am I, send me."

C.C. Brasher is pastor of Briensburg Missionary Baptist Church in Benton



# RESOURCES

**Q. Should I make my child attend church activities?**

There are many good and helpful things in life that children might not choose to do were they given the choice. Examples include getting shots, eating right, doing homework, going to bed and brushing teeth.

Parental responsibility includes making certain choices for our children until they are mature enough to make them on their own. Children should be expected to occasionally resist this "unfair" arrangement. Parents must remember David Elkind's wise insight that the parent/

child relationship is not one of equals.

Participation in basic programs for children (Sunday school, music and missions) should not be an option. Beyond that, parents should strongly encourage children to take part in special events, especially those that promise to have significant spiritual impact, such as retreats and discipleship classes.

Remember, your attitude communicates the value and importance of participation to your child. Be positive. At the same time, listen to your child. If there is a persistent complaint or problem with a particular activity or program, find out more. Talk to the

teacher or responsible staff member and get their input. Work together to find ways to make the experience better for your child.

When at church, don't give your children options other than what is being offered for them. For example, don't let them go to the playground or gym during choir.

Strive for balance. Don't completely fill your child's calendar with church activities. Do encourage and enable them to enjoy experiences that will help them discover God. Look for opportunities to give children choices. At the same time, realize and remember that some children will miss out on some important and great things if they are not strongly encouraged to participate. — *David Garrard*



## Faith and learning go together

*Editor's note: With the start of a new school year, hundreds of college students are returning to the campuses of Kentucky Baptists' three liberal arts schools. The following comments illustrate what Christian higher education in Kentucky is about, from a professor's perspective.*

By Kenneth Martin

The integration of faith and learning is a popular issue among Christian educators today. During a recent conference for educators, I was struck by the constant use, with no further explanation or definition, of the phrase "Christian higher education," as if everyone were in perfect agreement on the exact meaning of this concept.

Some people would consider this phrase an oxymoron, in the same class with "military intelligence" or "real imitation." Education, they believe, has nothing to say to devout Christians and, in fact, even threatens to destroy their faith.

Others might compartmentalize reality to such an extent as to assign our religion to one realm of life and education to another, with no intercourse between the two.

On the other hand, a proper understanding of the nature of education, along with a true understanding of the nature of the Christian faith, allows us to conclude that the only genuine education is, at its most profound level, Christian.

Authentic Christianity is a questing faith. Even in the Old Testament, the words "Seek the Lord, while he may be found" were not written for pagans, but to the believing community of Israel. Isaiah adds a few verses later that we never will completely attain the knowledge we seek: "For my thoughts are not your thoughts, neither are your ways my ways," says the Lord.

And how shall we seek God? Must our search be confined to the abstractions of purely theological discourse? I think not. If God is God of every part of existence, then the pursuit of truth in any realm of learning ultimately has the knowledge of God as its aim.

The corollary is that, no matter how mundane or utilitarian the immediate object of our study might be in any area of thought, whether history

or literature or biology or mathematics or music, a deeper awareness of the nature of God lies just beneath the surface.

In his first epistle to the Corinthians, the Apostle Paul provides valuable clues to safeguard us from several false ideas about Christian education. First, he tells us that our learning is imperfect. Beware of the Christian or of the educator who claims to have all the answers.

I am reminded of a story I read as a child about six blind beggars in India who encountered an elephant. They had heard of elephants, but this

was their first direct experience with one. One ran into the side of the elephant and im-

mediately deduced that an elephant was like a wall. But the second wrapped his arms around the legs of the beast and said that his colleague was quite wrong, for it was clear the elephant was like the trunk of a tree. Another found the tail and proclaimed the elephant to be like a rope. "It is obvious that the elephant is like a large palm leaf," argued the blind man who felt its ears. The trunk convinced the next that an elephant is like a snake. The other beggar ran into the tusks and came to the painful conclusion that an elephant is like a spear.

When I have told this story in Russia, I have asked my students which of the blind men was right. The answer, of course, is "none" and "all." All the beggars had discovered some genuine aspect of the elephant, but none of them really had a complete and accurate understanding of what an elephant is. Rather than each insisting on the veracity of his imperfect concept, so that they fell to fighting among themselves, they would have done better to share their information.

Not only our students, but we as faculty members are like the blind beggars of the story when it comes to the pursuit of truth and knowledge. We must be careful about defending our imperfect concepts too tenaciously in the light of contradictory evidence. Instead, we should be sharing perceptions in a quest for deeper understanding.

Postmodernism, of course, tends to carry this notion to an extreme. If I may be permitted to oversimplify this position, it says that since all knowledge is imperfect and relative, what the student knows is as valid as what the professor knows, so the profes-

sor's job is to evoke the wonderful knowledge that the student has already. Of course the elephant is like a rope! How silly of me to suppose it was like a tree trunk!

However, the professor can and should be the mediator of the discourse, the one who has studied the various assertions of other blind beggars. We need not be totally objective in this process. It is legitimate for us to articulate our own viewpoints, though without eliminating other ideas, since we also are blind beggars. Often, then, our role as "professors" is not to profess precepts "but rather to share the diversity of ideas."

But to affirm that our knowledge is imperfect is not to diminish the worth of education. We see through the glass darkly, but we should keep looking nonetheless.

Yet, as worthy as it is, Christian higher education is not the ultimate good. We must keep our work in proper perspective.

Faith, hope and love, Paul says, are what abide. He does not even mention wealth, fame, power or influence, or even the wisdom so valued in the Old Testament, but he does specify that prophecies, tongues and even knowledge will pass away.

Part of what this means is whatever knowledge we have is not merely an abstract entity. It has ethical implications. Learning used as a weapon to dominate or defeat or humiliate others is knowledge abused. Education must be used for the benefit of others.

To be a true Christian educator is to accept the imperfection of our knowledge. It is not to posit an alternative reality that denies the evidence of experience. It is to acknowledge that ideas other than our own can be valid, though without succumbing to a mindless relativism. It is to affirm that the quest for truth really matters, for God is the author of truth. But it also is to confess that knowledge is not the highest good. For we might say that, "If I teach with the wisdom of men and of angels, and understand all mysteries and all knowledge, and articulate my theories with all eloquence and forcefulness, and defend my positions with all skill, so that I overcome all who oppose me, and have not love—love for God, love for my students and love for myself—I am nothing."

*Kenneth Martin is professor of music at Campbellsville University*

## CHURCH

### Why give at least 10 percent to the Lord's work?

By Doug Strader

I recently came across an article by Brian Kluth, president of the Christian Stewardship Association in Milwaukee. In his travels across America, he



has come up with 10 practical reasons to encourage pastors and laity to teach about giving a tithe (10 percent) to the Lord's work:

- It is a tried and proven pattern of giving done by godly people throughout the ages (regardless of culture and income levels). *Genesis 14:17-20, 28; 16-22; Leviticus 27:30; Proverbs 3:9, 10; Malachi 3:7-15; Matthew 23:23.*

- It will help you revere God more in your life. *Deuteronomy 14:23.*

- It will bring God's wisdom and order to your finances and will help you harness the dragon of materialism. *Matthew 6:19-21, 24-34; Luke 12:16-21; 1 Timothy 6:6-10, 17-19; Ecclesiastes 5:10.*

- It will serve as a practical reminder that God is the owner of everything you have. *1 Chronicles 29:11-18; Psalm 24:1, 2; Psalm 50:1-10; Haggai 2:8.*

- It will allow you to experience God's creative care and provisions in ways you would not otherwise experience. *1 Kings 17; Proverbs 3:9, 10; Malachi 3:7-15; Haggai 1:4-11, 2:15-19; Luke 6:38; Deuteronomy 28; Philippians 4:15-19; Mark 12:41-44.*

- It will encourage spiritual growth and trust in God. *Deuteronomy 14:23; Proverbs 3:5, 6; Malachi 3:8-10; Haggai 1:4-11, 2:15-19; 2 Corinthians 8:5.*

- It will ensure you of treasure in heaven. *1 Timothy 6:18, 19; Matthew 6:19-21; Hebrews 6:10; 3 John 8; 1 Samuel 30:22.*

- It will strengthen the ministry, outreach and stability of your church. *Acts 2:42-47, 4:33; 2 Corinthians 9:12, 13.*

- It will help provide the means to keep your pastor and missionaries in full-time Christian service. *1 Corinthians 9:9-11, 14; 1 Timothy 5:17, 18; 3 John 5-8; Philippians 4:15-19; Galatians 6:6; Luke 8:3; 2 Kings 4:8-10.*

- It will help accomplish needed building projects and renovations. *2 Chronicles 24:4-14; Exodus 35, 36; 2 Kings 12:2-16; 1 Chronicles 29:2-19; Ezekiel 1:4-6.*

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

**If God is God of every part of existence, then the pursuit of truth in any realm of learning ultimately has the knowledge of God as its aim.**

# KENTUCKY

## Student ministries important to Baptist missions

Continued from page 1  
on Sunday mornings.

"It is one of the most crucial times of whether they will remain believers or fall away," said Bryant Rudolph, BSU director at Western Kentucky University. "I believe if we weren't here, there would be a lot less believers coming out of college."

Mikel Robinson, BSU director at Kentucky State University in Frankfort, said the work can be both incredibly intimate—"Automatically, for a lot of them, I end up being called 'Dad'"—and thankless—"You can work your behind off and the students won't say anything."

And yet, the campus ministers interviewed said they enjoy the fast pace and the opportunity to work with young people at one of the most formative times in their lives.

"We're just down in the trenches with them, and so there's a trust that develops," Inman said.

Campus ministry could be called the fulcrum on which the future of Baptist missions turns. "As many as 70 percent of career missionaries get their start through student missions and BSU," said Ralph Hopkins, associate director of the Kentucky Baptist Convention's student department.

Two signs of the high priority Kentucky Baptists have for student missions are the personnel and financial investments made. Student work is the only KBC department with a budget of more than \$1 million.

Kentucky Baptists have 12 full-time campus ministers at schools throughout the commonwealth. Kentucky Baptists also have a part-time presence on another 33 campuses, with bivocational ministers or other workers at small private schools and local community colleges.

Many people are surprised to learn how much money and people Baptists put into student ministry nationwide, Hopkins said.

"BSU is the largest student ministry in the world," he said. "BSU across

the United States ... is bigger than Campus Crusade, InterVarsity, Navigators and Fellowship of Christian Athletes combined."

Wyndee Holbrook, campus minister at Berea College, said she's proud of her denomination's commitment to student work. "It is something that Baptists do an incredibly good job at."

Another investment by Kentucky Baptists have been in the Son teams that work throughout the state each summer. Each year, 27 college BSU members are selected each year to work on teams that specialize in Christian sports clinics, revivals, drama, music and creative ministries.

Their work not only shares the Christian message and gives ministry experience to college students. It also is a walking billboard to high school students that there is an opportunity to work with other Baptists when they step on a Kentucky college campus.

"I have seen over the years students coming to campus looking for BSU because they had that contact," Holbrook said.

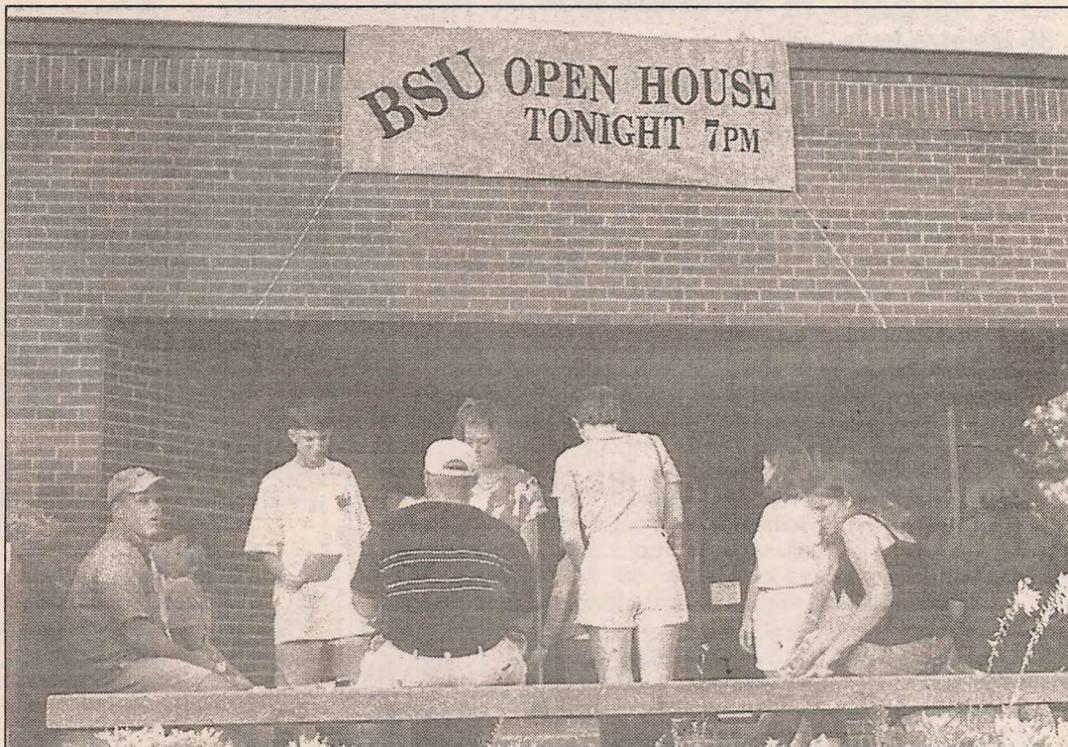
Hopkins said some denominations and even some state Baptist conventions have grown short-sighted in student work because it is an economic liability.

"They don't have a lot of money to contribute," he noted. "But they are the future. They're the future of missions and church leaders and everything else. And I just have to be grateful to Baptists that they have had the foresight to see that as a priority."

Robinson said he is grateful that many Anglo congregations in the Frankfort area see the predominantly African-American Kentucky State University student body as a mission field.

"I'm grateful they support me as a mission field knowing that they will not reap students into their churches," he said.

He, too, has seen that some rewards don't come until much later. "I've got four babies named after me."



### BACK TO SCHOOL

■ Above: Students attend an open house at the Baptist Student Union at the University of Kentucky.  
■ Left: BSU members at the University of Louisville help a new freshman move in.

## Relationships & relevance key in reaching college students

Relevance and relationships are two key ingredients for a successful ministry to college students, according to campus ministers.

"All the reports on Generation X are so true," said Angela Perkins, Baptist Student Union director at the University of Louisville.

"For one thing, the students are so much more open now than they were 10 years ago to spiritual things," she said. "The problem is it's not always Christianity, but it does open a lot of doors that weren't open before so that we can offer Christianity into that spectrum of spirituality."

Wyndee Holbrook, campus minister at Berea College, said the breakdown of the family is a major issue campus ministers face with their students. "Students come with so much brokenness and hurting in their lives."

Keith Inman added that Murray State students are more "relationally challenged" than they were when he first began working in campus minis-

try 12 years ago.

"They just don't see much of an example of what dynamic, healthy relationships are about," he said.

"They grow up in a world where everybody is using each other, whether it's their parents or friends," he continued. "To get them past the doorway takes a lot more work, and that's where relationships are critical. That's what we work on with our students."

Bill Ellis, at Northern Kentucky University, agreed.

"BSU doesn't work unless they're bringing their friends over who don't go to church," he said.

Ellis said he works to make Baptist Student Union a refueling station to send Christians back into their worlds to make a difference.

"I think students for the most part want to have a faith that really impacts who they are in their daily lives," he said. "there are more people who don't want to compartmentalize their faith."

## Kentucky's Baptist Student Unions and directors

Alice Lloyd College/Grace Henderson

Ashland Community College/  
Tony Curnutte

Berea College/Wyndee Holbrook

Brescia College/Owensboro Community  
College/Kentucky Wesleyan/Cindy  
Pelphrey

Campbellsville University/Ed Pavy

Centre College/David Garrett

Clear Creek Baptist Bible College/Jame  
Castlin

Cumberland College/Dean Whitaker

Eastern Kentucky Univ./Rick Trexler

Elizabethtown Community College/  
Ray Hayes

Georgetown College/Sharon Felton

Hazard Community College/  
Nancy Cooper

Hazard Community College at Jackson/  
Vacant

Shaded boxes indicate campuses  
with full-time BSU directors

Henderson Community College/  
Kristin Gaddis

Hopkinsville Community College/  
Keith Stillwell and Mel Doughty

Jefferson Community College/  
University of Louisville Health  
Sciences/Tommy Johnson

Jefferson Community College  
Southwest/Vacant

Kentucky State University/  
Mikel Robinson

Lexington Community College/  
Michael Sanders

Lindsey Wilson College/Somerset  
Community College/Alan Dodson

Madisonville Community College/  
Kristin Gaddis

Mid Continent Bible College/Paducah  
Community College/Mel Doughty

Midway College/Carla Wainscott

Morehead State University/Gene Parr

Murray State University/Keith Inman

Northern Kentucky University/Bill Ellis

Oneida Baptist Institute/Mike Spencer

Pikeville College/Prestonsburg  
Community College/French Harmon

Somerset Community College Laurel  
County/Robin Prichard

Spalding University/Mickey Pondell

Sullivan College/Vacant

Southeast Community College at Bell  
County/Astor Simpson

Southeast Community College at  
Cumberland/Earnest Boggs

Southeast Community College at  
Whitesburg/Wanda Sue Lewis

Thomas More College/Vacant

Union College/Sandra Nickell

University of Kentucky/H.K. Kingkade

University of Louisville/Angela Perkins

Western Kentucky University/Bryant  
Rudolph

## Church ministers with worship, classes

Since May 1997, 55 inmates have been baptized.

By Joyce Sweeney Martin  
Staff Writer

LA GRANGE—Nachel Wilkins has been in and out of prison more times than he can count.

For more than three years, Wilkins has been minister to prisoners for Highview Baptist Church in Louisville.

It's a ministry that primarily focuses on the Luther Luckett Correctional Complex in La Grange and encompasses worship services, Bible studies and seminary extension classes. Each month Wilkins oversees 15 events at the complex that houses more than 1,000 male prisoners.

Since May 1997, 55 inmates have been baptized, Wilkins said. "We are trying to win men to the Lord and ground them in the word and make disciples."

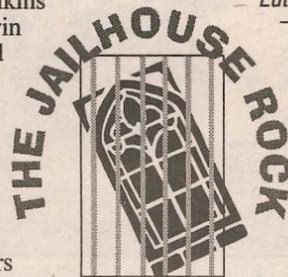
The ministry centerpiece is a seminary extension center, the only one in a Kentucky prison. At least 10 centers operate in prisons in four other states, according to Vivian Buttrey, director of Extension Center Education at Southern Baptist Seminary Extension in Nashville.

Since the center at Luckett opened in April 1997, as many as 65 inmates have been enrolled in each of the seven courses that have been offered. In the first course, "How to Understand the Bible," 53 inmates enrolled and 49 completed the semester-long study.

Highview pays for registration fees, books and Bible commentaries



**FREE AT LAST** An inmate who became a Christian through the ministry of Nachel Wilkins of Highview Baptist Church in Louisville baptizes a fellow prisoner in a watering trough at Luther Luckett Correctional Complex in La Grange.



through the \$10,000 the budget each year for prison ministry, Wilkins said. Southern Baptist Theological Seminary professors and local pastors teach the courses, which are offered on Tuesday and Thursday evenings. Most of the professors are Highview members, Wilkins said.

The uniqueness of a seminary extension center in a prison has not been lost on prison officials nor on the prisoners. Qualifications for teachers and requirements for inmates are the same as in other extension centers on the outside. And if they choose, inmates work toward diplomas or certificates just like other students.

"The formalized education the inmates are getting is the best," Luckett

Chaplain Suzanne Seabold said. "They are great and great ministers. The teaching is solid, biblically based."

Additionally, Wilkins oversees a worship service each Sunday evening, a Wednesday evening service and a quarterly Sunday morning service.

For the Sunday evening service, six to eight seminary students rotate preaching responsibilities. An inmate who has become a Christian and also preaches and performs baptisms.

For the Wednesday evening services, Wilkins enlisted a lay leader.

And once a quarter, as many as 300 inmates attend a Sunday worship service Wilkins organizes. Several Highview members with connections to Southern Seminary have preached, including Al Mohler, Danny Aiken and Hershael York.

## Without ministries 'prisoners don't stand a chance'

Continued from page 1

time on-on-one with inmates at Luther Luckett. More than 125 people from area churches volunteer each month.

"Because of all my volunteers, there is an awakening that has happened on this yard," she said.

Two of the most effective programs at Luckett are the seminary extension classes and "Experiencing God" classes, she said. Nachel Wilkins, minister to prisons for Highview Baptist Church in Louisville, oversees the seminary extension effort. Rick Lucas, director of missions for Sulphur Fork Baptist Association in Westport, directs the Experiencing God classes. Each program serves a different purpose.

Seminary extension affords formalized classroom education that is biblically based, in-depth and taught by men of integrity, she said. Since the center opened at Luckett in April 1997, as many as 65 inmates have been enrolled in each of the seven semester-long courses that have been offered, Wilkins said.

And the 13-week "Experiencing God" studies provide opportunities for inmates to be disciplined and mentored by mature Christians in a small group setting, Seabold said. Laypersons from several churches in Sulphur Fork Association lead studies at Luther Luckett as well as Kentucky Correctional Institution for Women at Pewee

Valley and Roederer Correctional Complex in La Grange, Lucas said.

"Experiencing God" studies also have been effective in Western Kentucky at Eddyville State Penitentiary. Layman Ron Roberson found the 11 inmates—six of whom were on death row—he led through "Experiencing God" last winter eager to learn.

"To watch these guys who had had everything in life taken away, still look for what they were holding onto that they needed to surrender to God was incredible," he said.

For example, one 41-year-old with two death sentences felt God wanted him to give up cigarettes. He fasted and prayed about it, which led prison officials to put him on a 24-hour a day suicide watch.

"He kept telling them it was a spiritual thing," Roberson said.

Meanwhile, in Northern Kentucky, the response to ministry has been just as strong at Kenton County Jail, Wayne Dozier said. There, most of the 300 men and women are incarcerated for felonies or misdemeanors or await transfer to a state facility.

And it was an "Experiencing God" study at Crescent Springs Church that prompted a concerted effort to reach out to the jail. The church had sponsored Bible studies in the jail for about five years, but after studying "Experiencing God" in late 1997, the ministry really took off, he said.

Now each week two men and two

women, led by layman David Strum, spend Saturday morning leading Bible study after noon worship services. To date, 12 inmates have completed the "MasterLife" discipleship program and currently more than 35 are involved in three studies—two for men and one for women—each Saturday, Dozier said.

Other church members write letters to inmates and make follow-up visits to those who live in Kenton County upon their release. They have assisted inmates' families with physical needs as well.

Since July 1997, Dozier has baptized 36 in a watering trough members whose husband Dozier baptized wrote the church to express her appreciation. She is a Christian and wanted to give her tithe to Crescent Springs Church, Dozier said.

He presented the name of each inmate in either a Sunday morning or evening worship service and asked two questions to determine whether they would become Crescent Springs members:

Of the person who counseled the inmate, Dozier asked: "Do you think this person has really trusted Christ?"

Of the congregation, he asked: "Do you believe the Father is adding this person to our church?"

Each time, the answer was a resounding "Yes."

## Experts offer 6 suggestions for working in a prison ministry

The need never has been greater for Christians to work as volunteers in prisons, but prison ministry isn't for everyone, according to several experts in criminal justice ministry.

They offer these suggestions for Christians considering prison ministries:

■ **Get to know the facility's chaplain.** Rely on him or her to identify needs. "So many times churches have their minds made up about what they want to do," Scotty Sumner said. But often what works in a church setting won't work in prison. Sumner, pastor of Horse Creek Baptist Church in Manchester, is a former chaplain at a federal prison in Texas.

■ **Get a clear focus on exactly what kind of ministry you want to perform.** Will you provide a worship service or discipleship classes? How often? "If you don't give careful thought (up front), you may get started and then dwindle out to nothing," Jim Dent said. "That means the prisoners are disappointed." Dent was chaplain at La Grange Reformatory for 23 years.

■ **Test the waters before plunging in.** Dent recommends that a church group begin with a less demanding situation such as a worship service. Or an individual might want to join a ministry team already up and running. "Coming into introductory contact that doesn't require commitment works better than sitting in church planning what to do," he said. Sumner agrees. "Begin with small, short-term to see if you will like it."

■ **Prepare yourself spiritually.** Chaplain Suzanne Seabold of the Luther Luckett Correctional Complex in La Grange recommends enlisting a prayer support group and prayer partners "for strength for being in the prison environment." And she insists that volunteers be active in a local church where they can have a "sense of community."

■ **Be willing to follow prison procedures.** These include background checks and training.

■ **Train for ministry.** Dent recommends the 20-hour training course offered by Prison Fellowship each spring and fall. "Our goal is that when a volunteer goes inside a prison, there will be no surprises," said Rick Drewitz, director of Prison Fellowship in Kentucky. For information on the upcoming Sept. 26 training event in Louisville, call Prison Fellowship at (502) 426-7291.

"Because of all my volunteers, there is an awakening that has happened on this yard."  
Suzanne Seabold,  
chaplain at Luther  
Luckett Correctional  
Complex

## Prison ministry isn't just for inmates

Churches should expand their thinking about criminal justice ministry to include not only offenders, but also their families, victims of crime and employees in the criminal justice system, according to several professionals in the field.

Here's a sample of ministries geared toward the diverse audiences in the criminal justice system:

■ **Offenders.** Ministry to offenders includes evangelism, discipleship, mentoring, volunteer chaplaincy and literacy ministry. An additional facet is "aftercare" during probation and parole.

Kentucky Baptists are just beginning to develop a comprehensive criminal justice ministry, according to Charlie Simmons of Mayfield, volunteer KBC criminal justice ministries coordinator.

Through the Kentucky Baptist Convention's Brotherhood department, Kentucky Baptists sponsor about five "Experiencing God" discipleship weekends in jails and prisons each year. Additionally, several churches and associations provide ongoing Bible studies, he said. Others, like Central Baptist Church in Winchester, lead weekend evangelistic efforts each year in addition to ongoing Bible study ministries.

In 1999, Kentucky Brotherhood plans to participate in a Bill Glass

Weekend of Champions evangelism blitz of all federal and state prisons in Kentucky. More than 600 Kentuckians will be needed for the May 14-16 effort, according to KBC Brotherhood Director Randy Foster. Training will be provided by Bill Glass Ministries of Dallas in 1998. For information, contact Foster at (502) 245-4101.

Prison Fellowship is a good model already up and running, according to Jim Dent, chairman of the KBC's chaplains committee. Dent worked for 23 years as chaplain at La Grange Reformatory.

Across the United States, Prison Fellowship trains and organizes 42,000 volunteers who work with prisoners, ex-prisoners, victims and families of victims and prisoners. In 1997, Prison Fellowship trained 100 volunteers in Kentucky and offered 45 weekend seminars in Kentucky institutions. The group also has at least one on-going Bible study in each federal and state prison in Kentucky, Kentucky director Rick Drewitz said.

■ **Families.** Ministry to families of prisoners includes ministry in the courtroom, hospitality visiting rooms, hospitality houses, family visitors centers, Christmas gifts for children and

camp for children.

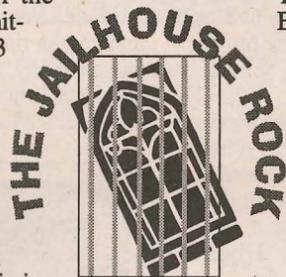
Project Angel Tree is Prison Fellowship's best known family ministry, Drewitz said. In 1997, more than 465,000 children nationwide received Project Angel Tree gifts. Local churches buy gifts which they deliver to children of prisoners at Christmas.

In Kentucky in 1997, more than 6,000 children of prisoners received gifts through the project.

For three years, Kentucky Baptists have worked with Prison Fellowship to sponsor Project Camp Angel Tree at Cedar-moore Baptist Assembly. This summer, 49 children of prisoners enjoyed a week of camp.

■ **Victims.** Ministry to crime victims includes personal counseling, victim/offender reconciliation programs and victim support groups. Nationally, Prison Fellowship sponsors "Neighbors Who Care" support groups for victims of crime. No chapters exist in Kentucky.

■ **Staff.** Ministry to criminal justice professionals may include discipleship, chaplaincy, recreation events or support networks for law enforcement officials. In Kentucky earlier this month, Baptist prison and jail chaplains met to form a support network.



## Prisoners' kids pointed in the right direction with COMPASS

BONHAM, Texas (ABP)—For many church members, leading a vacation Bible school one week a year is enough to tax their endurance and patience.

Imagine operating a four-hour-long vacation Bible school program every Saturday for more than two years, inside a state prison.

A half-dozen Baptists rotate Saturdays teaching Bible stories and crafts to prisoners' children in the visitation room at the Choice Moore Unit of the Texas Department of Criminal Justice.

Inmates are housed at the 1,300-bed transfer facility for up to two years. They are permitted four-hour contact visits on Saturdays if family members travel more than 300 miles, or two-hour visits if the distance traveled is shorter.

"That's a long time for children. Besides that, the husband and wife need some time alone for adult conversation," said Ava Barlow, a volunteer from First Baptist Church of Leonard, Texas.

That realization led a group of Christians in Fannin County, who already had been praying for a way to touch the lives of prisoners and their families, to form COMPASS—Compassionate Organized Ministries Pioneering in Action and Serving our Savior.

COMPASS "not only gets God's word into our prisons, but goes home with us to plant seeds with other loved ones," said one ministry recipient.

The Bible stories that volunteers teach children make an impact on whole families, according to a letter from a mother who regularly drives three hours one-way with her children to visit a family member in the prison.

## BLUEGRASS BURGEOO

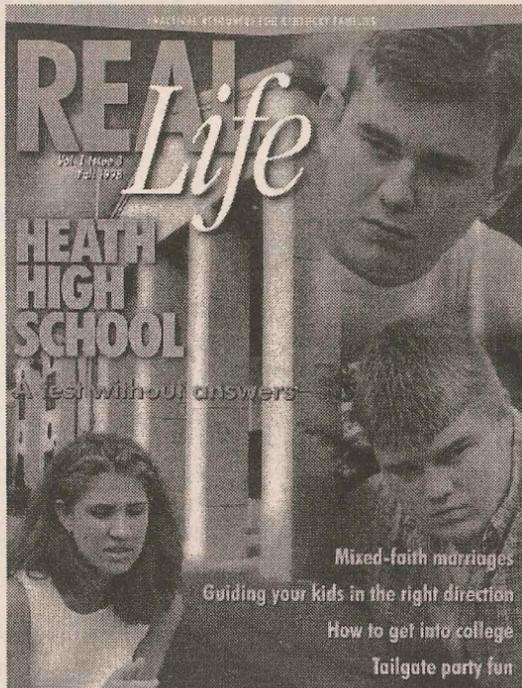
■ **Disaster relief crew departs for N.C.** At least one 16-member "first out" crew from Kentucky is in North Carolina to begin assisting victims of Hurricane Bonnie. The volunteers took a feeding station to provide meals for victims and relief workers as well as chainsaw equipment and pumps for removing water from flooded buildings. Additional volunteers from Kentucky are expected to be called up once more complete damage assessments and work assignments are made, KBC Communications Director Robert Reeves said.

■ **Speaking of which, want to volunteer?** Kentucky Baptist Convention's Brotherhood department will sponsor disaster relief training Sept. 18-19 in Burlington. The two-day, two-phase training will prepare volunteers to "mud-out" buildings damaged by flooding, serve mass meals from mobile kitchens and minister to the emotional and spiritual needs of disaster victims. The cost is \$15 for each phase. For more information, call Brotherhood at (888) 254-5720.

■ **Georgetown to host Redding Lecture.** Alan Culpepper will deliver the inaugural George Walker Redding Endowed Lecture Sept. 8 at Georgetown College's John Hill Chapel. Culpepper is dean of the McAfee Divinity School at Mercer University in Macon, Ga. He also is the former dean of the Southern Baptist Theological Seminary's school of theology. The 11 a.m. address is open to the public.

■ **Rock the Pole to precede See You at the Pole.** Several Louisville-area groups will sponsor a Rock the Pole rally Sept. 13 at Louisville Gardens. The event is to promote the annual prayer emphasis See You at the Pole, during which students are encouraged to lead prayer at their schools' flag poles. This year's See You at the Pole will be Sept. 16. For more information, call (502) 568-6342.

■ **Mid-Continent to host family seminar.** Kent Ostrander, executive director for the Family Foundation, will present a seminar titled "Responsible Christian Citizenship" at Mid-Continent Bible College in Mayfield, Sept. 14 at 7 p.m. For more information about this free event, call the college at (800) 232-4662.



## REAL LIFE visits Heath High School

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## NATIONAL NOTES

■ **Conservative Congregationalists mark 50 years.** The Conservative Congregational Christian Conference celebrated its 50th anniversary at a recent convention where it also opposed assisted suicide. The denomination was begun in 1948 by evangelical Congregational churches who were upset about the pending merger that created the liberal United Church of Christ. It now has about 40,000 members in 242 churches. During the annual meeting, held July 27-31 in Minneapolis, attendees also referred a proposed statement on racial reconciliation to a task force.

■ **Pioneer Bible translator dies.** Richard Pittman, the pioneering former director of Wycliffe Bible Translators' efforts in Asia and the Pacific, died Aug. 21 of cancer. He was 83.

■ **Race relations ministry to close.** Officials of Reconcilers Fellowship, an evangelical Christian ministry focusing on racial reconciliation, have decided to shut down the organization after the death earlier this year of a key leader. Chris Rice, the group's president, began Reconcilers Fellowship with the late Spencer Perkins in Jackson, Miss. Perkins died Jan. 27 after suffering a heart attack. Rice, who is white, co-authored the book "More than Equals" in 1993 with Perkins, who was black. Their relationship was a pivotal part of the ministry. Rice said he hopes the group's mission will continue through the work of such ministries as Promise Keepers.

■ **Parental notification law upheld.** An appellate court has upheld a 1997 Virginia law mandating girls younger than 18 to notify a parent before they can have an abortion. The opinion, issued by the 4th U.S. Circuit Court of Appeals, called the right of parents to know if a teen-aged daughter is planning an abortion "fully compatible" with abortion rights upheld by the Supreme Court. "To hold otherwise, we are convinced, would be to turn child from parent and parent from child—at the very moment in life when each is most in need of the other," the court stated.

■ **Lutheran leaders pledge talks.** Leaders of the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod, the nation's two largest Lutheran bodies, have agreed to start making plans for formal joint discussions. The two have not talked since the ELCA was formed a decade ago and relations between the two denominations have been frosty. The Missouri Synod is theologically more conservative than the mainline ELCA—formed in a 1988 merger of the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches—and generally shuns ecumenical endeavors with church bodies with which it does not theologically agree.

■ **Stern show first series to rate TV-MA.** Radio shock jock Howard Stern's new television series will be the first broadcast network series to carry a TV-MA rating, according to a news report. The show's distributors confirmed the TV-MA rating, which is for mature audiences only, the Washington Post reported. The TV-MA rating has been used only twice on broadcast television—for the movie "Schindler's List" and the pilot episode of CBS' "Brooklyn South"—since the voluntary system was instituted in early 1997.

## Methodist group denies anti-evangelical bias

WASHINGTON (RNS)—Calling it a "stretch," United Methodist officials have dismissed charges its University Senate has a theological bias against evangelical seminaries.

The University Senate is the agency that determines which seminaries may be attended by the church's ministerial students.

In August, Good News, the unofficial evangelical caucus within the denomination, accused the senate of having a "liberal bias" for withdrawing its approval of Gordon-Conwell Theological Seminary, an interdenominational evangelical school in South Hamilton, Mass.

In January, the Senate also dropped from the list of approved schools evangelical-oriented Bethel Seminary in St. Paul, Minn.; Oral Roberts School of Theology in Tulsa, Okla.; and Trinity Evangelical Divinity School in Deerfield, Ill.

"To assume a theological bias based on four examples is a stretch," said John Harnish of the church's Board of Higher Education and Ministry, a University Senate-related agency.

Good News noted that the four dropped schools have all been accredited by the national Association of Theological Schools.

But ATS accreditation is not the sole criteria by which Methodists judge seminaries, Harnish told the United Methodist News Service, the church's official news agency.

Of the 250 seminaries approved by ATS, just 60 have been approved by the University Senate, Harnish said.

The criteria the Senate uses in judging seminaries is: freedom of academic inquiry; opportunity for growth in the United Methodist tradition; compatibility with the church's guideline Social Principles; the ethnic and gender makeup of the faculty and student body; and academic quality.

Harnish noted that while Gordon-Conwell's Massachusetts campus did

not make the approved list, its Charlotte, N.C., campus did.

"A school is not told it cannot have a confession of a particular theological point of view," Harnish said. "However, since the Senate believes it is best for United Methodist students to be exposed to a broad theological reflection, schools with confessional statements must demonstrate how they provide for a freedom of inquiry in that context."

Also, the evangelical-oriented Seattle extension program of Fuller Theological Seminary in Pasadena, Calif., and Asbury Theological Seminary in Wilmore were approved by the Senate.



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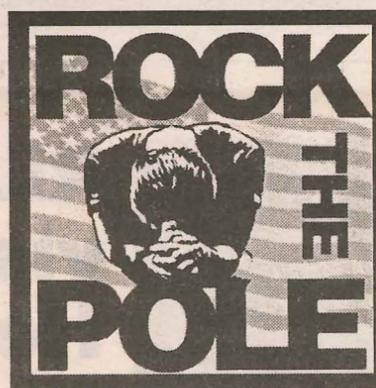
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### Attention Young People!

■ **Rock The Pole** is a youth-oriented service of music, drama, worship and testimonies. Last year's event gathered together thousands of young people, encouraging them to participate in *See You At The Pole*, where millions of students throughout the United States meet at school flagpoles to pray. Come and get ready for this year's *SYATP*.

■ **For more information:** call the Mega Ministries, Inc. office in Louisville at 502/568-MEGA.

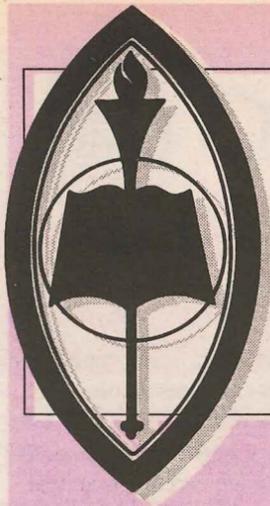
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September 13,  
1998**

**6:00-8:00 PM**

**Louisville  
Gardens**

**Louisville, KY**

Offering to be divided evenly among the para-church youth and campus ministries of Mega Ministries, Inc., Fellowship of Christian Athletes, Youth For Christ, Young Life, and Chrysalis.



# ON MISSION TOGETHER

A quarterly publication of Kentucky Woman's Missionary Union  
P.O. Box 436569, Louisville KY 40253-6569/(502) 244-6485/Toll-free: (888) 254-5726  
Supplement to Western Recorder/Fall 1998

**We have a new name!**  
On Mission Together is the new name for Kentucky Notes. We've always said our middle name is missions; now our newsletter reflects that. Look inside to find the same helpful resources you have come to expect for promoting and doing missions.

## Co-ed Mission Organizations Training



First Baptist Church  
Richmond  
Sept. 12  
9:30 a.m.-12:30 p.m.

Please see registration form on page 3

## Women on Mission/Adults on Mission Retreats

Oct. 2-3 Cedarmore	<b>Women on Mission Adults on Mission</b>			
<b>Featured Speakers</b>	Dr. Edna Ellison Ministry Consultant WMU, Birmingham	Jenna McIntyre International Missionary to Bangladesh	Jesus Pacheco Pastor, New Jerusalem Hispanic Baptist Church	
Oct. 9-10 Cedarmore	<b>Women on Mission</b>			
<b>Featured Speakers</b>	Barbara Joiner WMU Author/Speaker	Jenna McIntyre International Missionary to Bangladesh	Micki Robison Director, International/ Multi-housing Ministry Elkhorn Association	
Oct. 16-17 Jonathan Creek	<b>Women on Mission Adults on Mission</b>			
Oct. 17-18 Jonathan Creek	<b>Women on Mission</b>			
<b>Featured Speakers</b>	Laura Savage Adult Consultant WMU, Birmingham	Caron Johnson International Missionary to Brazil	Cathy Neel, Director Infant Resource Project Louisville	

**FOR REGISTRATION INFORMATION:** Contact Denise Jones toll-free at (888) 254-5726 or 244-6485 in metro Louisville; fax her at (502) 244-6486 or e-mail her at [denise\\_jones@kybaptist.org](mailto:denise_jones@kybaptist.org)

## A Personal Word

### Faithfulness in Kentucky giving

By Brenda Price

As the hazy days of summer give way to the splendor of autumn, I cannot help but pause for a few moments to reflect on things accomplished this year.

The faithful giving of Kentucky Baptists, including a substantial bequest, has enabled us to surpass the \$700,000 goal for the 1997 Eliza Broadus Offering for State Missions. By mid-August receipts were \$800,686. The offering very definitely is a



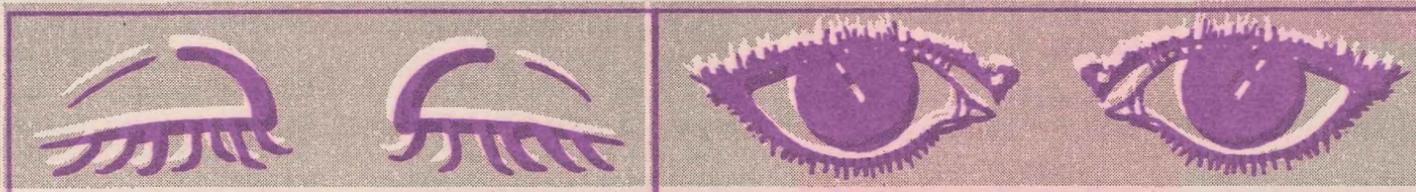
**Brenda Price**  
Interim executive director

joint effort—a wonderful example of why we join hands with each other to promote and support missions in Kentucky and around the world.

As September begins, we again will learn about and pray for Kentucky missions. The 1998 Eliza Broadus Offering for State Missions goal is \$750,000. Is this goal attainable? As we participate in the *Open My Eyes* emphasis, we are challenged anew to allow God to work through us.

Kentucky Baptists have shown an outstanding faithfulness in giving through the Cooperative Program since its inception, believing in and supporting missions through cooperative giving. Prior to the end of the fiscal year, the Kentucky Baptist Operational Goal of \$19,219,722 had been reached! Receipts through Aug. 31 will help meet the challenge goal. Of this amount, \$12,492,819 will be used for missions endeavors here in Kentucky. It is exciting to see what can be accomplished in Kentucky and around the world as we give, pray and allow God to work through our efforts and energies.

In reflecting, we can see how we are doing now, but how will we do in the year ahead? Only God knows the answer at this moment. All he asks of each of us is to remain faithful.



# Open My Eyes...

*to Missions in Kentucky...*

## SEASON OF PRAYER FOR STATE MISSIONS

### Sept. 13-20

### Eliza Broadus Offering Goal: \$750,000

*Then their eyes were opened, and they recognized him. Luke 24:31a*

Jesus had walked with two of his followers on the road to Emmaus, without their knowing who he was. After they heard his prayer and received bread from him they realized who he was. Let's be willing to listen to Jesus' voice and receive the bread he gives us today. Perhaps then we will recognize just where he is walking along with us, and where he is offering the opportunity to serve him, witness for him and share his love. Help your church accept the challenge to pray for the many Kentucky missions causes listed on the prayer guide. Become better informed about the work of Baptist centers in Kentucky. Exceed your church goal for the Eliza Broadus Offering for State Missions.



# ON MISSION TOGETHER

A quarterly publication of Kentucky Woman's Missionary Union

## Adults on Mission

Do you have members in your church who are new Southern Baptists and/or new Christians? These individuals may not understand the importance of missions in Christian life. **Adults on Mission, Mission Enrichment Team** materials provide 12 sessions of basic information about missions as well as ideas for missions involvement that will enhance their learning experiences. These materials are included in *The Source*, the curriculum piece for **Adults on Mission**.

-- Denise Jones



**Women on Mission Retreat** space is filling up fast. Be sure to make your reservations today! See the front page of *On Mission Together* for dates.

**Casting Light: Creating Dynamic Women on Mission groups** is a new resource for Women on Mission leaders.

**1998 Baptist Women's Day of Prayer** materials will be included in the fall issue of *Dimension* magazine. Be sure to include this important emphasis in your fall plans. -- Denise Jones

## Information for Acteens Advisors

◆ **1999 Acteens Activators Teams** **Acteens Activators/Activators** **Abroad** program provides a chance for girls to be on a team that works side by side with Southern Baptist North American Mission Board and International Mission Board missionaries. Applications and an Activators information brochure are available from the Kentucky WMU office. Applications for 1998 must be postmarked by Nov. 20, 1998.

◆ The **Acteens Intern** program is an opportunity for high school juniors and seniors to serve God through summer missions. Look

for an application in the October *Accent* magazine. ◆ Each year six Acteens are selected by nation-



### Acteens Advisors Retreat

**Theme:** Transformed  
**Date:** Nov. 13 - 14, 1998  
**Place:** Calvary Baptist Church in Lexington  
**Cost:** \$15 per person (See registration form and hotel information. p. 3.)

al WMU to be **National Acteens Panelists**. Look for an application form in September and October *Accent* magazines. An additional 20 outstanding girls are selected as *Top Teens*.

◆ **State Acteens Conference** is coming, April 9-10, 1999, at Westport Road Baptist Church in Louisville -- Julie Keith

## Ideas for Mission Friends Leaders

As the new church year begins, take a good look at *Start* magazine. The new layout is organized in an easy-to-use way. Developmentally appropriate activities are suggested in materials for each teaching session.

Introduce Mission Friends to the Hasara people in central Afghanistan using the Southern Baptist *International Mission Study 1998 Pre-school Teaching Guide*. The unit can be taught this quarter during a



churchwide study or during any regular class for preschoolers. Need suggestions for preschoolers or birthday gifts for preschoolers? Encourage parents, grandparents and friends of preschoolers to give some of the many delightful books produced by WMU, SBC as gifts for special preschoolers on their lists. The newest releases include *I Can Help Others* and *Tell Me About God*. For a complete list see the *WMU Materials Catalog* in the 1998-99 *WMU Yearbook*. -- Brenda Price

## Information for WMU Directors

◆ Your gifts to the **World Hunger Offering** Oct. 11 make a difference in the lives of people in Kentucky and around the world. Give generously! The KBC hunger awareness committee has developed a Sunday school lesson on hunger, a hunger guest speaker list, an offering guide and a fact sheet. Call Randy Jones at (888) 254-5704.

◆ Get your complete kit for the **International Mission Study**—all age levels—for \$40 plus \$4.50 shipping and handling and \$2.40 sales tax—a total of \$46.90. The study is available at this price only from the national WMU office. Purchased separately, the materials would cost \$52.70, plus shipping and handling. Call (800) 968-7301. Ask for IMSPAK. Credit cards are accepted.

◆ Complete helps for observance of the **Baptist Women's World Day of Prayer**, promoted by the Women's Department of the Baptist World Alliance, is in the center section of the September, October, November issue of *Dimension*.

-- Anna Mary Byrdwell



## Help for Girls in Action leaders

You can be "Transformed" into the best Girls in Action leader in your church by:

◆ Reading the *Girls in Action Guide*, which will help you as a GA leader know how to organize, plan and lead Girls in Action.

◆ Using the 1998-99 *WMU Year Book* to help you know, month-by-month, what's in store for Girls in Action.

◆ Becoming familiar with *Aware* magazine and using one of the three teaching plans in it, along with *Discovery* for grades 1-4 and *GA World* for grades 5-6. Read the pull-out section, "Resourcefully Yours," and file it for later use.

◆ Encouraging GAs to participate in the **World Hunger Offering** on Oct. 11. Girls can collect the offering at the church door as people leave that day.

◆ Introducing GAs to **World Ventures**, the individual achievement plan.

◆ Involving GAs and other children in your church in the **1998 International Mission Study**.

-- Brenda Price



## Calendar

### September

- 12 Co-ed Training, First Baptist Church, Richmond
- 13-20 Season of Prayer for State Missions and Eliza Broadus Offering

### October

- 2-3 Women on Mission/Adults on Mission Retreat, Cedarmore
- 9-10 Women on Mission/Baptist Nursing Fellowship Retreat, Cedarmore
- 16-17 Women on Mission/Adults on Mission Retreat, Jonathan Creek
- 17-18 Women on Mission Retreat, Jonathan Creek

### November

- 2 Baptist Women's World Day of Prayer
- 10-11 Kentucky Baptist Convention, Galt House, Louisville
- 12-14 Christian Women's Job Corps National Certification Training, Louisville
- 13-14 Acteens Advisors Retreat, Calvary Baptist Church, Lexington
- 15-18 International Mission Study

### December

- 11/29 - 12/6 Season of Prayer for International Missions and Lottie Moon Christmas Offering

## Ministers' Wives Retreat

- ◆ Date: Oct. 16-17, 1998
- ◆ Place: Cedarmore Baptist Conference Center
- ◆ Theme: "Anchors of Hope"
- ◆ Format: An exciting retreat has been planned for the wives of all church staff members. Conferences have also been planned on a wide variety of subjects.
- ◆ Come be encouraged by through music, spoken word and workshops.
- ◆ For more information: Call Peggy Berry at (888)254-5702 ext. 243.

## Christian Women's Job Corps National Certification Training

- ◆ November 12-14, 1998
- ◆ Kentucky Baptist Building, Louisville
- ◆ Call Denise Jones at (888)254-5726 for more information





# ON MISSION TOGETHER

A quarterly publication of Kentucky Woman's Missionary Union

## President's Perspective

### Transforming: It's what WMU is all about

By Peggy Hicks

Transformed. What does that word conjure up for you—new birth, change in spiritual growth, yieldedness, made new, different?

Our overall WMU emphasis this year is *Transformed*. Remembering God's transforming touch, we will want to deepen our spiritual life and see others experience the joy and fulfillment we have found in Christ. Moving out of brokenness we



**Peggy Hicks**  
Kentucky WMU  
president

are made whole and are on mission for Christ. So transformation is what WMU is all about. Pray that God will use us to help multitudes find this experience.

Missions enrichment is a part of all we do. As you begin your year there are many helps available.

Take advantage of training in your association. State Associational Leadership Training (SALT) weekends in August prepared association leaders so they can help you. Go hear what is there for you and your church. Our creative, resourceful staff and age-level resource teams are eager to help. The future of missions education and involvement in missions is largely determined by how well each church WMU and Brotherhood functions.

Plan for those special times in your church. This month we must all help people to know the importance of our Eliza Broadus State Offering and Week of Prayer. Through this offering and prayer much of our mission work in Kentucky is done. Promote it in your church. Make mission offerings and weeks of prayer rich and meaningful.

Check out the *Materials Catalog* in your new *Year Book* and see how New Hope and WMU publications are providing materials on the *Transformed* theme and the **Project HELP: Violence** emphasis. Go shopping for friends and family on your gift list. There are many exciting things available.

Have a good year and may God richly bless your efforts in Christ's name.

### Project Help: Violence

Theme: Pave the Way to Peace

Scriptural Basis: "God blesses those people who make peace. They will be called his children" Matthew 5:9 (CEV).

Purpose: Recognizing we are engaged in spiritual warfare, we will educate and involve Christians in reducing violence and promoting peace.

#### Important Resources:

- ◆ *Create a Safer World: Ideas for Reducing Violence in Your Community* \$11.95
- ◆ *Project HELP: Violence Resource Kit (English)* \$6
- ◆ *Project HELP: Violence Resource Kit (Spanish)* \$6
- ◆ *PAVE The Way To Peace* video \$6.50
- ◆ *You Can Make a Difference* \$6.95
- ◆ *Making Wise Choices* \$6.95
- ◆ *My Family Helps* \$4.95
- ◆ *My Family Says Please and Thank You* \$4.95

To order any of these resources, call WMU Customer Service in Birmingham, Ala., at (800)968-7301.



### 1998-99 KENTUCKY WMU RESOURCE TEAM

Your Kentucky WMU staff is available to help train leaders, strengthen or start organizations, and help motivate your people. Your gifts to the Cooperative Program and the Eliza Broadus State Missions Offering provide salary and travel. At times a member of our Resource Team may be the most appropriate person to meet your needs. Twenty four women are equipped and eager to assist you with your missions education needs. Call our office at (888) 254-5726, or complete and return a Resource Team request form. The appropriate associate will match your need with the best available team member. Your responsibility is to provide 20 cents per mile for travel, and—if appropriate—an honorarium. Front row: Dee Rheame, Melissa Norris, Kerri Gearon, Bonnie Cecil, Girls in Action specialists; Second row: Pat Reaves, Ruth McConnell, Joni Breeding, Mission Friends specialists; Third row: Bettie Wright, Jan Powell, Dot Crace, Women on Mission specialists; Etta Butcher, Adults on Mission specialist; Fourth row: Lillie Cox, Geneva Faw, Joyce Paris, Charmaine Nichols, Jo Pelham, WMU specialists; Back row: Stacy Gish, Tanya Koch, Youth on Mission specialists; Sara Billups, Sheila Brown, Sue Theis, Brina Stephens, Acteens specialists; Not pictured: Shirley Taliaferro, Women on Mission specialist.

Kentucky Woman's Missionary Union proudly announces the birth of a new Mission Friend  
**Chandler Dalton Keith**

Born July 29, 1998

5 lbs., 3 oz.

18 1/2 in. long

Parents: Dale and Julie Keith

Mother and baby are doing well after a sooner-than-expected delivery.

Cards may be sent to Julie and Dale Keith, c/o Ky. WMU, P.O. Box 436569, Louisville, KY 40253-6569.

### Coed Missions Training

Sept. 12, 1998  
First Baptist Church, Richmond

Church name \_\_\_\_\_

Street \_\_\_\_\_

City, State & ZIP \_\_\_\_\_

Person sending registrations \_\_\_\_\_

Daytime phone number \_\_\_\_\_

Individuals attending conference    Age-level

Name \_\_\_\_\_    Children    Youth    Adults

Total amount enclosed (Number of participants X \$5): \$

Mail to: Kentucky WMU; Box 436569; Louisville, KY 40253-6569

### Kentucky WMU supports Partnership 2000

Kentucky Baptists have a responsibility to share Jesus Christ with every person in the world. One way we can have a part in that is by supporting higher education that equips people with moral discernment, leadership skills, sacrificial spirits and personal courage, growing out of a Christ-centered commitment to the will of God.

Kentucky Woman's Missionary Union has joined in partnership with Campbellsville University, Cumberland College and Georgetown College to strengthen the missions environment by helping provide scholarships and missions activities on each of the three campuses.

Through PARTNERSHIP 2000, donors can further the missions objectives of Kentucky WMU. Gifts can be designated to "PARTNERSHIP 2000/Kentucky WMU Scholarship Fund." This endowment fund will be administered by Kentucky WMU and will provide financial assistance for students to attend one of the three institutions to further our missions tasks.

### Acteens Advisors Retreat/Nov. 13-14/Calvary Baptist Church, Lexington

You are invited to a wonderful weekend just for Acteens Advisors past, present and future. \$15 per person covers your registration fee and special gifts. Reservations must be made by Oct. 30, 1998.

**Lodging Information:** Microtel 2240 Buena Vista Rd., Lexington, KY 40505 (Exit 110 of I-75). Please make your room reservations directly with Microtel by calling (606)299-9600. Be sure to tell them you are with Kentucky WMU. Reservations are on a first-come, first-served basis. Call early to ensure your reservation. Cost of Room: \$38.95 per room, single occupancy; \$43.95 per room, double occupancy. Each room has a queen-sized bed. Cancellation policy: All room cancellations must be made by Oct. 30, 1998.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone: Home \_\_\_\_\_ Work \_\_\_\_\_

Church \_\_\_\_\_ Association \_\_\_\_\_

I am an Acteens    Advisor    Director    I have served as an Acteens Advisor \_\_\_\_\_ years.



# ON MISSION TOGETHER

A quarterly publication of Kentucky Woman's Missionary Union

## Thanks, Kentucky, for making NAC '98 a success

Thank you, Kentucky Baptists, for helping make NAC 1998 such a success. NAC attendees came from all 50 states and 20 other countries, and represented five continents.

They donated more than 40,000 items to Louisville's Infant Resource Project. The items will fill clients' requests for more than a year. Already Cathy Neel, director of the Infant Resource Project, and the WMU office in Birmingham have received many requests for help in starting similar Infant Resource Projects throughout the country.

Acteens also made more than 1,000 quilts at NAC as an On-Site Ministry. Distribution of the quilts already has begun. They will be donated to ministries throughout the United States and several international sites.

Acteens and their advisors worked in about 200 locations throughout Louisville in off-site ministries. Many of the girls who worked with senior adults or children in their off-site projects exchanged addresses and have become pen-pals since NAC.

During decision/invitation times at NAC, 99 people completed decision cards. However, these represented only a small portion of the numerous responses/commitments made. The recorded decisions primarily were decisions to accept Christ as Savior and commitments to missions.



For information on starting an **Infant Resource Project**, contact Cathy Neel, director of the Louisville program, at (502) 584-0774 or write to Infant Resource Project, 417 E. Broadway, Louisville, Ky. 40202.

## Thank you for a great summer of changed lives at camp

By Kim Davis

To all of you who had a part in changing lives at camp this summer, we say, "Thank you!"

Of course, this includes our staff

and volunteers at Jonathan Creek and Cedar Crest. We want to say a word of thanks to all of you who supported Kentucky WMU camp through your prayers, letters and words of encouragement. We thank families and churches for giving children and youth opportunities to experience the love of Jesus at camp.

We want to thank the Kentucky Baptist Assemblies for some great additions. Campers at Jonathan Creek were greeted with air conditioning in every building, including the dormitory and dining hall. GAS attending our third week at Jonathan

Creek were the first to use the Lone Oak First Baptist Retreat Center. Campers at Cedar Crest enjoyed a new hiking trail. Many of our Acteens took a one-night backpacking trip with the new camping equipment provided by KBA. Thanks!

We were grateful for the opportunity to help prepare youth groups for mission trips and mission action projects through our first-ever Youth on Mission week. Finally, we thank you for giving us the opportunity to share Christ with your children and youth and teach them more about living "God's Way ... Every Day."

Here are two stories told by members of our staff:

◆ "One night when I went to tuck a group of campers into bed, one girl sat up and said, 'Guess what, Summer? I just got saved! I was sad because tomorrow I have to leave all the new friends I've made here, but

it's okay, because now we're all sisters in Christ and we'll be with each other forever in heaven!'"

◆ "I had the youngest girls during my last week of camp. None of them had ever been to camp for a whole week and three of them were there by themselves. The week was full of fun and excitement, but I wasn't real sure we would have Thursday night.

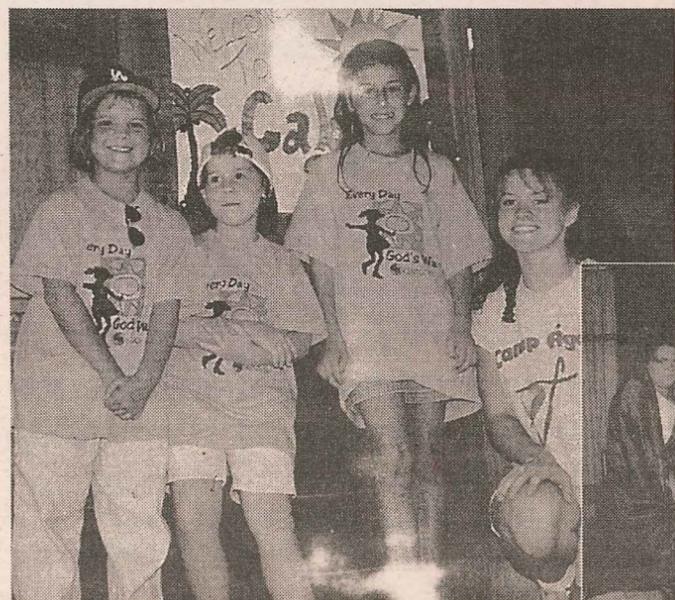
I was wrong! Seven out of 10 campers either rededicated their lives to God or were saved. Before I or the other counselor talked to anyone, we could

hear some of our girls encouraging one another. I have never seen girls come so close together and help each other in doing what was right.

It was so awesome! God worked not only in the girls' lives, but in mine also. That is an experience that I will never forget and I don't think the girls will either."

### Camp video

A WMU camp promotional video will be available soon. Look in the next issue of On Mission Together for information about the WMU camp video, 1999 camp dates and costs.



## Rutherford Institute, American Atheists debate religion in the public schools

SEATTLE (RNS)—Representatives of two groups that have differing views on religion and the public schools—the Rutherford Institute and American Atheists—were among the experts who addressed a U.S. Commission on Civil Rights hearing on the subject Aug. 21 in Seattle.

The Rutherford Institute discussed its concerns about religious discrimination, and American Atheists stated that some students cannot have freedom from religion in the public schools.

Theo Vander Wel, an affiliate attorney with the Rutherford Institute, recounted instances of students being persecuted in Washington state for their religious beliefs, including being discriminated against during "See You at the Pole" prayer events and having their religious clothing censored.

"Most of the religious rights complaints I receive arise out of the public schools, and I have become involved in addressing hundreds of problems that students, parents and administrators have faced in Washington," said

Vander Wel, who represents the civil liberties group based in Charlottesville, Va.

Ellen Johnson, president of American Atheists, testified that students are often a "captive" audience when religion is addressed in public schools.

She also cited numerous instances where what she called "blind-side proselytizing" occurs, including religious clubs holding meetings in more public venues, such as school lobbies and lunchrooms, than other student groups.

"While there is ample provision ... for the rights of religious individuals in the schools, there is nothing to provide for, or protect, atheist students in the public schools," she said.

The Seattle hearing was the third on the topic, following previous briefings in Washington and New York City. Barbara Brooks, a commission spokeswoman, said the commission is likely to submit its findings and recommendations on the matter to the president and Congress by early 1999.

## Poll: Slim majority supports school vouchers

WASHINGTON (RNS)—For the first time since polling began on the issue in 1993, a majority of Americans—51 percent—say they favor full or partial government subsidies to pay tuition costs at any public, private or church-related school.

Americans have been warming slowly to the concept of school vouchers.

Last year, Americans were divided evenly on the issue, with 49 percent favoring vouchers and 48 percent opposing them. This year, just 45 percent said they oppose school vouchers—the converse of 1994, when 45 percent said they favored vouchers and 54 percent opposed them.

The poll was conducted in June by the Gallup Organization and Phi Delta Kappa, a professional education association.

According to its sponsors, the survey shows that "the public is deeply divided over the issue of funds going directly to private or church-related schools."

"Responses split almost evenly when the question implies that the public would pay all of the costs," the study said. "The opposition seems to lessen when public schools are listed as part of the choice option and when the funding provided pays only part of the cost."

Responses in the survey differed when a term

such as "voucher" was used in place of "the government would pay all or part of the tuition."

School vouchers in general are supported by Republicans and opposed by Democrats.

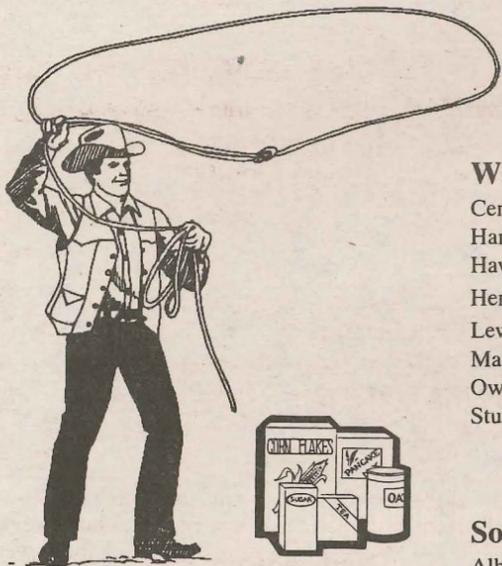
Several religious liberty groups argue that vouchers violate the separation of church and state. The groups argue that government aid to parochial schools compromises the integrity of religious schools and violates the consciences of taxpayers forced to subsidize religions they may not believe in. The groups also say burdensome regulations will follow tax dollars.

James Dunn, executive director of the Baptist Joint Committee, said the poll "indicates what happens when you mix misleading words with a demand for instant answers. Bad public policy proposals result from top-of-the-head responses. As soon as people take a minute or two to realize that government paying all or part of the tuition is the same thing as a public expense, this poll shows they will oppose vouchers and other plans to aid religious schools."

Also, the poll said 67 percent favor amending the U.S. Constitution to "permit prayers to be spoken in the public schools." The question made no distinction between students speaking prayer and school officials speaking prayers.

# It's Food Round-Up Time!

All donated food items must be delivered to pick-up points no later than **October 1.**



### Western Region

Central City - Muhlenburg Assn. office  
Hartford - Ohio County Assn. office  
Hawesville - Hawesville Baptist Church  
Henderson - Green Valley Assn. office  
Lewisport - Lewisport Baptist Church  
Madisonville - Little Bethel Assn. office  
Owensboro - Daviess-McLean Assn. office  
Sturgis - Ohio Valley Assn. office

### Southern Region

Albany - Cave Springs Baptist Church  
Bowling Green - Warren Assn. office  
Glasgow - Calvary Baptist Church  
Morgantown - Gasper River Assn. office  
Russellville - Bethel/Logan Assn. office

### North Central Region

Erlanger - Erlanger Baptist Church  
Lexington - Porter Memorial Baptist Church  
Morehead - First Baptist Church

### Central Region

Glen Dale Children's Home  
Spring Meadows Children's Home

### South Central Region

Berea - Bates Creek Assn. office  
Campbellsville - Green River Memorial BC  
Columbia - Columbia Baptist Church  
Danville - First Baptist Church  
Richmond - First Baptist Church  
Somerset - Beacon Hill Baptist Church

### Northeastern Region

Ashland - Unity Baptist Church  
Campton - Campton Baptist Church  
Pikeville - Pike Assn. office  
Prestonsburg - First Baptist Church

### Southeastern Region

Hazard - First Baptist Church  
London - Laurel River Assn. office  
Manchester - Island Creek Baptist Church  
Pineville - First Baptist Church  
Williamsburg - Main Street Baptist Church

### Southwestern Region

Cadiz - Little River Assn. office  
Hopkinsville - Christian County Assn. office  
Mayfield - First Baptist Church  
Murray - First Baptist Church  
Paducah - West Union Assn. office  
Princeton - Caldwell/Lyon Assn. office

For more information call:

# 1-800-456-1386

Thanks from all of the children for your help this year!

## Kentucky Baptist Homes for Children

10801 Shelbyville Road, Louisville, KY 40243



**NOTE: Due to health regulations, we cannot accept home-canned food or dented cans. Please pack in sturdy boxes!**

## More than 400 Baptists ready to help after Hurricane Bonnie

ALPHARETTA, Ga. (BP)—More than 400 Southern Baptist disaster relief volunteers moved into the Wilmington, N.C., area after Hurricane Bonnie.

At least nine feeding units from western North Carolina, western South Carolina and Tennessee, along with a communications unit from South Carolina, were mobilized last week, said Mickey Caison, national disaster relief director for the North American Mission Board of the Southern Baptist Convention.

Also contacted last week were recovery or "chainsaw" units from North Carolina, South Carolina and Georgia as well as additional feeding units from Kentucky, Georgia and Florida.

This is the beginning of the hurricane season, Caison noted.

In Texas, two feeding units were activated to respond to flooding caused by Tropical Storm Charley. One unit, located in Del Rio, Texas, fed 6,000 people Aug. 25. The second unit is located in Uvalde, Texas, and a third unit was on standby late last week for expected flooding in Laredo, Texas.

There are 192 Southern Baptist disaster relief units in 23 state conventions involving 14,848 trained volunteers.

The units, some operated by state conventions and some by local associations, specialize in feeding, cleanup and recovery, child care and communications. The national coordination of disaster relief is directed by the North American Mission Board.

## Religion affects grandparents' involvement

WASHINGTON (RNS)—Non-religious grandparents might have close relationships with their grandchildren but religiously active grandparents have higher levels of involvement with the youngsters, according to a new study.

Sociologists at Pennsylvania State University and the University of North Carolina at Chapel Hill say their recent study found religiously active grandparents had higher levels of contact with and participated more in the lives of their grandchildren as caregivers, teachers, mentors and friends.

The study—described as the most comprehensive of its type—examined 500 white grandparents, ages 51 to 92, who live in rural Iowa and have teen-aged grandchildren. A majority of participants were middle- or working-class Protestants—primarily Methodists and Lutherans—and a smaller number were Catholics.

"Not only were the religious grandparents involved with their grandchildren, but they were involved in other family rituals and had closer family ties overall," said Valerie King, a Penn State assistant professor of sociology.

The study measured "religiousness" by the number of times people attended church, led services, taught Sunday school, attended religion

classes, prayed or listened to religious broadcasts. "Involvement" was measured by such things as frequency of contacts, "quality" of relationships, participation in various activities together, friendship and mentoring and discussing personal problems.

Among the study's other findings:  
■ While 35 percent of non-religious grandparents had cared for a sick grandchild, 50 percent of religious grandparents had watched a grandchild when the youngster was ill.

■ Sixty percent of non-religious grandparents taught their grandchildren skills, while 80 percent of the religious respondents had shared skills with their grandchildren.

"It's not that non-religious grandparents do not have good ties to grandchildren; it's that religious grandparents had higher levels of involvement," King said.

At the same time, King said the data does not reveal what it is about religious observance that motivates grandparents' involvement.

Researchers said their study was motivated in part by the changing demographics that influence grandparent/grandchild relationships.

King said that while most children today have contact with grandparents, not all grandparents are actively in-

involved with their grandchildren.

"There are more grandparents around today because of the decline in mortality, and they're in better health, so there are more opportunities for children to know their grandparents," said King. "But at the same time there are often greater geographical distances between grandchildren and grandparents."

Still, said Glen Older, co-author of the study and a professor of sociology at Chapel Hill, "the number of grandparents raising their own grandchildren is growing rapidly, especially in the nation's inner cities, where girls may be too young to raise children by themselves.

"In many cases, grandparents provide an important safety net for children and help them make the transition to adulthood by offering support and encouragement," Older said.

The study is part of a long term project examining a range of factors that contribute to grandparents' roles in the family, including health, education and economic levels.

Earlier studies have showed that religious parents and their children had closer relationships and that church attendance among adults in general is linked to better health and life satisfaction.

## THE MONEY PROBLEM

*A Conference on the Financing of American Religion*



### LOREN B. MEAD

Author of *Five Challenges for the Once and Future Church* (1996) and *Financial Meltdown in the Mainline?* (1998), Mr. Mead is Founder and former President of the Alban Institute in Washington, D.C.



### MARK ALAN CHAVES

Associate Professor of Sociology at the University of Arizona, Mr. Chaves is author of *Ordaining Women: Culture and Conflict in Religious Organizations* (1997) and co-editor of *Financing American Religion* (Alta Mira Press, 1998).



### ROBERT WOOD LYNN

Scholar in Residence at Bangor Theological Seminary, Mr. Lynn is former Senior Vice President of Religion at Lilly Endowment, Inc. His recent scholarship focuses on the relationship between money and the Christian faith.

October  
15-16, 1998

*Workshops  
Conversation  
Strategies*

Conference leaders include both scholars and church leaders working in the area of faith and money. A program of plenary presentations, panel discussions, workshops, and worship provides ample opportunities for interaction between conference participants and leaders.

Sponsored by The Louisville Institute, a Lilly Endowment Program for the Study of American Religion based at Louisville Presbyterian Theological Seminary.

For full conference information and registration materials, please see our web page ([www.louisville-institute.org](http://www.louisville-institute.org)) or contact: The Louisville Institute • 1044 Alta Vista Road • Louisville, KY 40205 • 502 895-3411, x 487 FAX 502 894-2286 • Email: [info@louisville-institute.org](mailto:info@louisville-institute.org)

## Pushing Back the Darkness

International Mission Board  
Missionary Appointment Service

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- Hear IMB President Jerry Rankin
- Join in appointing new missionaries

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Southern Baptist Theological Seminary  
2825 Lexington Road, Louisville, Ky.  
7 p.m. Tuesday, Sept. 15

For more information, call International Mission Board Customer Services at  
1 - 8 0 0 - 8 6 6 - 3 6 2 1

## Will families value new network geared toward them?

By Steve Rabey  
Religion News Service

WASHINGTON (RNS)—Viewers who are fed up with televised sex, violence and crudity got a new alternative this week when PAX TV, the nation's seventh national network, launched its slate of "pro-family" programming at noon Monday.

Network founder Lowell "Bud" Paxson has been buying up broadcast rights to popular shows like "Touched By An Angel," "Promised Land" and "Dr. Quinn, Medicine Woman."

Meanwhile he's purchased more than 70 TV stations. That, along with deals he's negotiated with cable companies, means PAX TV will be available to about three-fourths of American TV viewers.

According to the network's web site, there currently are no PAX TV affiliates in Kentucky. The group's nearest stations are in Nashville, Knoxville, Tenn., and Charleston/Huntington, W.Va.

At a time when the major networks are hemorrhaging viewers, some broadcast industry insiders are skeptical about the seventh network's prospects. Still, Paxson remains convinced there's a huge, underserved audience

for positive programs.

PAX TV is the latest in a series of bold moves for Paxson, a media maverick who began working as a radio disk jockey at age 14. He later revolutionized the cable industry by launching the Home Shopping Network, which like Paxson himself, is a classic American success story.

People laughed when he began selling vases and jewelry over TV in 1982, but by 1990, Home Shopping Network was moving a billion dollars of merchandise a year and inspiring copy-cat cable outfits.

Paxson was less successful as a husband and father, separating from his first wife on Christmas Day in 1986. The failure of his marriage forced him to take a hard look at his life, and what he saw wasn't pretty.

Alone in a Las Vegas hotel room on New Year's Eve, Paxson found a Gideon Bible, read from the story of Job and gave his life to God. Ever since, he says, he's been trying to let God guide his business decisions.

Paxson says life consists of finding the proper balance between trusting God and accepting personal responsibility for your life, and he's inspired by Jesus' words to a wealthy young man: "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."

As Paxson sees it, "Each of us has three threads, or elements, of life we need to get through the needle's eye: the business or career thread, the spiritual thread and the family thread."

In PAX TV, Paxson says he has found a formula that combines all three: a profitable business which gives families positive TV alternatives while "planting the seed that God loves us."

But don't dare call his network "Christian TV."

"Christian television stinks," he says. "Jesus is a prime example of what Christian television should be. He told about his Father in stories and parables. He only delivered one sermon, but that's all that you see on most Christian TV. I think 'Touched By An Angel' does more for the kingdom of God than all of the televangelists combined."

Paxson is paying nearly \$1 million per episode for reruns of the popular program, the anchor of the new network's weekday evening prime time schedule.

Not even Paxson predicts the network will set any ratings records. But

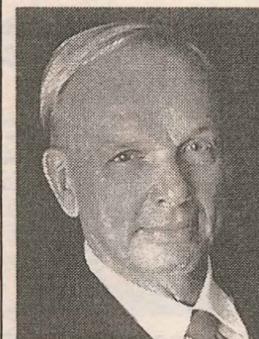
since his Paxson Communications owns the network's stations, it gets to keep all the ad revenues. Even with a paltry "1" rating (which equals about 1 million viewers), he believes he can turn a profit.

Some critics, however, believe the network will find its niche.

"There's a hunger out there among Americans for a more traditionalist, more wholesome programming," says Jewish media critic Michael Medved, who hosts the daily "Michael Medved Show," which airs on the Christian Salem Radio network.

"Will 40 percent of Americans embrace the agenda of PAX TV? Will 60 percent embrace it? Not necessarily, but they don't need to," Medved says. "We've gone from the era of broadcasting to the era of narrowcasting. And PAX TV can have a very successful TV network by serving a smaller audience."

Others aren't so sure. "I wouldn't call them a seventh network yet," says Jenny Hontz, television editor for the trade publication Variety. "Their prospects are still very much up in the air, but they are making a lot of noise and raising a lot of eyebrows about a company that wasn't even on anyone's radar a year ago."



**"Christian television stinks. ... 'Touched By An Angel' does more for the kingdom of God than all of the televangelists combined."**  
Lowell "Bud" Paxson, founder of PAX TV

### Now available

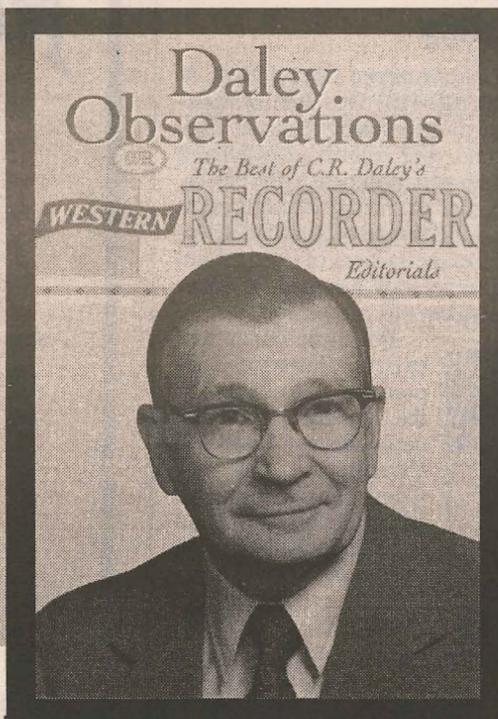
# A must-read for Kentucky Baptists

#### Daley Observations

This new book presents the best of C.R. Daley's editorials during his 27-year tenure as editor of the Western Recorder. Serving from 1957 through 1984, Daley became known as the "dean" of state Baptist paper editors.

He wrote during pivotal times in Baptist life and American life, prophetically addressing such issues as civil rights while at the same time penning lyric remembrances of Kentucky's great outdoors.

Daley Observations is a treasure of Kentucky Baptist history, yet contains insight relevant to Baptist clergy and laity alike today.



#### Help honor C.R. and Christine Daley

The book Daley Observations is published in conjunction with the Western Recorder's new effort to fund the C.R. and Christine Daley Endowment. This fund, managed by the Kentucky Baptist Foundation, will strengthen the Recorder's future.

Donors who give \$50 or more receive a free copy of Daley Observations. Donors of \$200 or more receive a book and recognition on the Daley Endowment Honor Roll. Donors of \$500 or more receive a special hardbound edition of Daley Observations and special recognition on the Daley Endowment Honor Roll.

#### Two ways to get Daley Observations:

1. Buy the book for \$15

2. Get the book free with a donation of \$50 or more to the Daley Endowment

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

I'd like to make a donation of \$\_\_\_\_\_ to the Daley Endowment and receive a copy of Daley Observations

I'd like to order \_\_\_\_\_ copies of Daley Observations at \$15 each (including shipping)

Mail this form with check to Western Recorder, Box 43969, Louisville, KY 40253

## Southern humor icon, Baptist Jerry Clower dies at 71

By Art Toalston  
Baptist Press



**"I am convinced that there is only one place where there is no laughter, and that's hell."**

Comedian Jerry Clower

JACKSON, Miss. (BP)—Jerry Clower, a Mississippi Baptist layman who as a fertilizer salesman "backed into" a career as a country comedian, died Aug. 24 after undergoing heart bypass surgery five days earlier. He was 71.

Known for his clean humor, Clower was the best-selling country comedian of all time, recording 31 albums, with sales stretching beyond 8 million.

A fertilizer salesman for 17 years with Mississippi Chemical Corp., Clower got his start in the entertainment business by tapping his knack for humorous storytelling to keep people awake during sales talks on agricultural chemicals. A friend taped one of his talks in Lubbock, Texas, and sent it to MCA records, and Clower soon had a recording contract.

While his stories regularly featured the fictional Ledbetters of Mississippi in such settings as church revivals, county fairs, crappie fishing or cotton farming, Clower told a reporter once, "Just about all of my stuff is all most true."

"It's not things that creative minds sit down and write," he said. "The only ability I have is the talent to remember and the talent to tell it"—and "embellish" it just a bit at times.

"We were standing on a street corner in Liberty, Miss., the other day," he told the Nashville Tennessean newspaper, "and a funeral came by. Everyone in front of the Liberty Drug

Store got reverent. They pass by. And this one ol' boy leans over to his buddy and says, 'Who died?' He said, 'The one in the first car.'

"Now you can't think that up," he said.

Clower's trademark "Whoooooh!" exclamation was described by a writer in the Tennessean as "uttered with tent-revival fervor in a falsetto tone that falls somewhere between a broken locomotive whistle and a championship hog call."

Reared in a single-parent home with few material possessions after his father deserted the family, Clower shared chores with an older brother and credited his Christian mother, Mable, for being a pivotal influence in his life.

Joining the Navy at age 16 in World War II, Clower served aboard the USS Bennington, earning three battle stars and a presidential citation.

Following his military service, Clower determined he would gain a college education and work as a 4-H Club leader because of the influence a 4-H leader had on his life while growing up. He first attended a junior college in Summit, Miss., then transferred to Mississippi State University in Starkville. Although he never had played football, he became the team's left tackle and gained a football scholarship. After graduating with a degree in agriculture, Clower worked two years as an assistant county agent with 4-H clubs before he was recruited by Mississippi Chemical Corp.

"He lived his life strictly accord-

ing to Christian principles," said Tandy Rice, Clower's only manager, who worked with the comic on only a handshake for nearly 30 years.

Clower was inducted into the Grand Ole Opry in 1973, three years after the release of his first album, "Jerry Clower from Yazoo, Mississippi, Talkin'." He was named country comic of the year by various publications from 1973-81. His last album, "Peaches & Possums to Clanton, Alabama, with love, Jerry Clower," is scheduled for release this fall.

"I've never made an album you couldn't play in church," he said in a recent interview. "A lot of talkers today have to hide their records from the children. My tapes can be played for the whole family."

Clower also penned "Ain't God Good!" and three other books. He performed up to 200 times a year, regularly concluding with a testimony of his faith in Christ. He fell ill Aug. 4 at the Georgia Mountain State Fair in Hiwassee—the first show he missed in 32 years.

Clower was a member of East Fork Baptist Church, a 100-member congregation in the Amite County, Miss., community of Smithdale. It is the same church where he became a

Christian at age 13 during a revival meeting and was baptized—the same day as his future wife, Homerline.

Before returning to his boyhood community in 1988, Clower was an active member of First Baptist Church of Yazoo City, Miss., for 34 years.

Clower was the longtime co-host of "Country Crossroads," a Christian-country program heard weekly on 750 radio stations.

Clower relayed his humor at Southern Baptist Convention annual meetings in 1975 and 1979, and he remained a popular speaker at Baptist meetings and churches.

In 1970, Clower helped start Agricultural Missions Foundation, now based in Jackson, Miss., a non-profit organization supporting a range of overseas agricultural missionaries and projects.

"I am convinced that there is only one place where there is no laughter, and that's hell," Clower would tell audiences. "I have made arrangements to miss hell. Praise God, I won't ever have to be anywhere that there ain't no laughter."

Surviving children are son Ray of Gulfport, Miss., and daughters Amy of Clinton, Miss.; Jerri Sue of Columbus, Miss.; and Katy of East Fork, Miss.

### Committed to Baptist history

Although most Kentucky Baptists are not involved in the actual gathering, preserving and servicing of materials of historical interest to their church, association or Kentucky Baptist Convention-related entity, they are the beneficiaries of those materials.

Thank the Lord for those few among us who understand the importance and take seriously the responsibility of preserving our history. Every church, association and denominational entity should assign this important responsibility to someone who will take it seriously. I credit Morgan Patterson, former church history professor at Southern Seminary, for instilling in me an appreciation for the value of Baptist history.

The Kentucky Baptist Historical Commission exists to: (a) gather, preserve and service materials of historical interest to the Kentucky Baptist Convention, and engage in the dissemination of such historical information; (b) help and encourage churches, associations and convention-related organizations in using their historical information and records; and (c) supervise the Kentucky Baptist Historical Collection housed in the Doris B. Yeiser Archives in Louisville.

Call Archivist Cheryl Doty at (502) 245-4101 Ext. 209 for assistance in this worthy ministry. Factor into your records management system a commitment to the preservation of the history of your organization. It could be a crucial ingredient to the success of your future, and technology has made it easier to perform this responsibility.

For those committed to Baptist history and appreciate the value of the ministry of the Kentucky Baptist Historical Commission and the Convention's Archives, let me encourage you to consider making a lasting difference in that ministry by making an endowment gift. The Foundation currently manages the Leo T. Crismon Endowment and the Kentucky Baptist Archives Endowment which benefit this ministry.

Perhaps you prefer to establish a separate endowment in honor of someone special. Please call Laurie Valentine or me at (888) 254-5701 for information on how you can become involved in perpetuating this ministry and leaving a lasting legacy of your own.

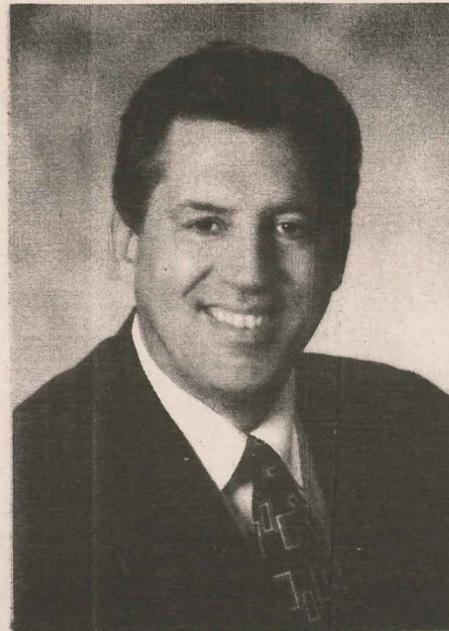
Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

**KENTUCKY BAPTIST FOUNDATION**



Barry Allen

# JOHN MAXWELL



**"Reaching your God-given potential"**  
**Tuesday, September 22**  
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502-935-5142

# MEDIA

**Reading the Signs: A Sensible Approach to Revelation and Other Apocalyptic Writings.** T. C. Smith. Smyth and Helwys Publishing Co., 1998. 132 pages. \$12.95. ♦♦♦♦♦ (out of five)

We're only beginning to see the level of interest to come in the Book of Revelation. As the year 2000 nears, predictions of the end of this age and all the events leading up to it will become more prevalent. T.C. Smith has heard and seen the uses (and misuses) of apocalyptic literature and he adds his voice to the mix.

Smith's discussions are well-reasoned and thoughtful and do much to dispel the misuse of apocalyptic literature to propose a road map of the future. In fact, he is careful to show the difference between apocalypticism and prophecy.

He rightfully saves his most detailed analysis for Revelation. Smith addresses all the major symbols of Revelation while clearly steering the reader to see the book as the author's (John's?) clear conviction about the sure spread of Christianity. Revelation's goal is accomplished mostly through scenes connected to the past, with few allusions to the future.

Therefore, to those who would turn apocalypticism into prophecy, Smith advises we hear the true message of Revelation: live the Christian life and leave the rest to God. *Wayne Hager*

**The Dialogue of Worship: Creating Space for Revelation and Response.** Gary Furr and Milburn Price. Smyth & Helwys Publishing, 1998. 90 pages. ♦♦

"The Dialogue of Worship" is part of Smyth & Helwys' FaithGrowth series. These books seek to explore "an integrative model of Christian education that fosters a maturing spirituality and (create) an effective setting for faith growth." The authors and series editor believe worship to be one of the "formative influence(s)" in Christian life. As such it is part of the curriculum of the Christian faith—a curriculum encompassing the entire life of the church.

Furr and Price advocate a model of worship that encompasses two trajectories of dialogue. The most obvious dialogue is between the gathered community of faith and God. The second is the sharing that takes place among those gathered for worship. Holistic worship planning should account for and facilitate both forms of dialogue.

I found reading this book a frustrating experience. Little new ground is broken. In some ways it reads more like an expanded outline, lacking in both an in-depth exploration of the themes it pursues, as well as solid practical suggestions for implementing the model. One who is not familiar with the range of worship studies might be confused by the lack of explanation and illustration for key concepts. *Jim Holladay*

**Best Advice for Preaching.** Edited by John McClure. Fortress Press, 1998. 170 pages. \$14. ♦♦♦♦

What would you get if you mailed a 10-page questionnaire to 27 preachers asking for their best advice on 10 areas of the preaching task? Well, with the help of 9 of the preachers who prepared chapters on the advice given, John McClure came up with a book.

In each of 10 chapters, one of the preachers takes the responses of the others and synthesizes the material. Between opening and closing comments, the synthesizer shares goals, instructions, things encouraged and discouraged, and the best answers to questions straight from the other preachers.

The preachers consulted are from the mainstream and there are moments of disagreement. Even so, a broader spectrum of preachers would have enhanced the book. It would have been informative to see the answers given by leading preachers from the more conservative side of American Christianity.

Even so, the book can be helpful, perhaps more so with beginning preachers than more experienced ones. Not that experienced preachers cannot, or need not, learn something new. It's just that, sadly, we seldom allow what we learn to move into actuality. While this is a good attempt, it falls short of being a book which will significantly influence the preaching task. *Wayne Hager*

**The Divine Conspiracy: Rediscovering our Hidden Life in God.** Dallas Willard. Harper San Francisco, 1998. 428 pages. \$22. ♦♦♦♦♦

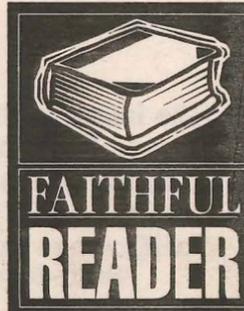
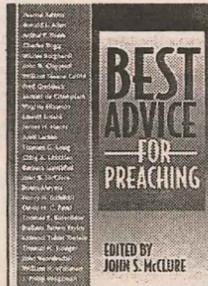
Occasionally a book comes along that challenges our belief that we understand Jesus. "The Divine Conspiracy" is one such book. Employing the Sermon on the Mount as his launch pad, Willard explores the essence of the Christian faith and its significance to everyday life.

Willard, a Southern Baptist pastor who teaches in the University of Southern California's School of Philosophy, not only serves up a stinging indictment of the modern church, but submits an invigorating re-examination of Jesus' life and teaching. He contends it is the church, not the world, that has caused Jesus to seem irrelevant to our lives. "The most telling thing about

the contemporary Christian is that he or she has no compelling sense that understanding of and conformity with the clear teachings of Christ is of any vital importance to his or her life."

We have, Willard says, pushed Jesus to the sidelines. "Indeed, most interpretations of his word manage to forget that he is even on the scene."

Yet, Willard does more than indict. He proffers a guide for living the life to which Jesus invites us. Whether or not you think you need to do some soul searching, read this book. It's exciting to read someone who takes Jesus seriously. *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](mailto:docholladay@juno.com) or [jwhager@surry.net](mailto:jwhager@surry.net)

## Room for ministry

By Robert Dunston

During the past summer months, Cumberland College's Mountain Outreach built three new homes so that three families could have better housing. Mountain Outreach also completed a project designed to make its ministry to others even more effective.

With the help of a volunteer team from First Baptist Church of Paducah, the Mountain Outreach staff built a new warehouse. The two floors of the steel-beamed structure provide ample storage space for the various facets of Mountain Outreach's ministry.

While Mountain Outreach is known primarily as a house-building program, the ministry group does far more. The organization collects and disperses donations of clothing, furnishings, kitchen items and toys to families who have specific needs.

More items are distributed during Christmas than at any other time, but families have needs throughout the year. Mountain Outreach provides help for families whose homes have been damaged or destroyed by fire as they try to rebuild their lives. The ministry also aids families who have needs

caused by other emergency situations. The new warehouse provides room to store and display collected items so families can better be assisted.

During the academic year when classes are in session, Mountain Outreach does not build new homes. Instead the members repair homes to make them able to withstand the elements better and to bring a higher standard of living to the families. The warehouse provides a secure place for storing the tools needed to make physical structures stronger and safer.

While classes are in session, Mountain Outreach also sends students to visit in the homes of people in the area offering them friendship and encouragement. These visitors bring the gospel in both deed and word. Visits by students as they share their concern and faith in Christ has led individuals and families to accept God's salvation through Christ.

Just as the steel beams support Mountain Outreach's new warehouse, so God supports the ministry.

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

CUMBERLAND COLLEGE



## A load of September

Someone brought us a load of September last week.

First a truckload of school supplies came from congregations in Ohio River Association. I never tire of seeing how vested Kentucky Baptists are in their child care ministry.

Just like your children, our kids are heading back to the classrooms full time, and, just like your kids, they can find school a stressful, even scary experience.

Many of our youth were in their campus classrooms part of the summer, trying to catch up. Some fell behind in school because, before they came to us, no one made sure they got to class every day. They didn't have anyone to check their homework at night, or maybe they had an undiagnosed learning disability. For others, the pain of abuse takes up all their energy and precious concentration.

It is a tall order to overcome these adversities, and I ask that as you pray for your children, lift up those in your extended Kentucky Baptist Homes for Children family.

Boone's Creek Association also sent some boxes. Among the school supplies were canned goods, cereal

and other food. This outpouring of dollars and donations we call the Food Roundup will fill our pantries from Mayfield to Morehead, with staples left over for other programs like family preservation and reunification.

I like to think of the Food Roundup as your way of being with our kids even when you aren't.

Think of it: if you donate a box of cake mix and a tub of gooey, chocolate frosting, it's as if you are right there in the cottage when a child's birthday cake is baked. A box of microwave popcorn and you're there for Friday night videos.

We have a September present for you, too. Metro-Louisville Child Care Day is Sept. 12, from 10 a.m. until 1 p.m. at Spring Meadows Children's Home in Louisville. Please come and take a look at what you are doing for kids. There will be games, tours, entertainment and lunch. Call the toll-free number below for details.

Happy September.

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

HOMES FOR CHILDREN



Bill Smithwick

# CHURCHES

## Researcher offers churches 6 keys to true worship

**"The focus needs to be on God, not us. We worship for God's benefit."**

Religion researcher  
George Barna

DALLAS (ABP)—One of the reasons church members fail to experience worship is that congregations often evaluate worship incorrectly, according to religion researcher George Barna.

Churches sometimes measure enthusiasm, attendance and professionalism instead of intimacy, humility and awe, Barna said during a recent seminar. "That's why they have no life transformation going on."

Churches sometimes set the wrong goals for worship, striving for "human comfort rather than divine confrontation," he said. Consequently, they wind up "expecting non-Christian attendees to worship a God they don't truly know."

Barna's organization surveyed effective churches across the nation, and he developed six elements to consider for facilitating true worship:

■ **Instill an appropriate understanding of worship.** "The focus needs to be on God, not us. We worship for God's benefit," Barna stressed. "The reason why we're doing this is God commands it, God deserves it, it pleases him."

"Worship is as much an attitude as an activity," he added, "and the right heart allows intimacy with God."

■ **Encourage people to make a deep, personal commitment to Christ.** "Quality worship experience depends upon us; we must bring something to the table," Barna said. "Worship is inside, and it comes out."

■ **Promote a personal commitment to true worship.** "Worship is

more than an understanding of what worship is and why we should do it," he said. "The appropriate reason is because we love him."

But worship requires preparation, he said. Barna's polling showed four items that Christians who have experienced God say are vital for worship. Eighty percent cited prayer, 60 percent pointed to the sermon, 58 percent said they must read the Bible and 43 percent stressed quiet time.

■ **Provide people with a worship experience that connects them to God.** Music is the first key to this experience, he said.

"Quantity makes a difference," he added. "It usually takes 20 minutes or more of uninterrupted music for people to be prepared to worship. That's enough to focus people's minds, calm and soften their hearts and establish intimacy with God."

Participatory music best facilitates worship for most people, he reported. "It must be accessible to people, most of whom know nothing about music. They're typically better off having a single style done well than a multiple of styles."

Music leadership must be worshipful, not performance-oriented, he added.

Preaching or teaching is the second key to a worshipful experience, he said.

"Prepare people to hear the truth," he urged. "Worshipping churches have not given up on the concept of confession. Get people to accept the Bible as the source of truth. And help

### Making worship a priority

DALLAS (ABP)—How can your church place a priority on worship?

Religion researcher George Barna offers five ideas for what is required:

■ Leaders in the church must demand that we engage in true worship.

■ People in the church must refuse to accept empty worship events. They've got to hold leaders to higher standards.

■ Establish worship experience—rather than worship service attendance—as a benchmark of

Christian development.

■ Be open to being uncomfortable in worship—allowing spontaneity, allowing our senses to be flooded, allowing God to interact with us. We're communicating with an amazing God.

■ Recognize true worship is a key to church growth and church health. Two things allow a church to grow: relationships between people on the outside and people on the inside, and a relationship with God through a regular connection with God.

them understand Christianity is not about finding the path of least resistance in life."

Preaching also should be applicable to everyday life, and it needs to be presented on people's level—sixth to eighth grade comprehension, for a short span of time.

The third key to building a positive worship experience is a worship-friendly environment, Barna noted.

This includes intercessory prayer for the worship service, worshipful ambiance in the room and an attitude of sincerity and authenticity.

■ **Worship should be led by an effective worship leader.** An effective worship leader, he said, should be "completely sold out to Jesus Christ;" a humble, kind, loving, repentant Christian; a student of the Bible who

is devoted to prayer; a true leader; a skilled musician; submissive to the church's leaders; an intense worshiper; willing to follow the Holy Spirit's leading; authentic and genuine; sensitive to the worship environment; and still growing spiritually.

■ **The worship experience should be challenged by regular and honest evaluation.** "How many people experience God?" Barna asked, citing the first criteria. Other aspects of worship to examine include performance vs. experience; the compelling nature of the experience; the sense of humility and awe among people; excitement about worshipping together; and dedication to private worship.

"A commitment to implementing necessary change" to make worship meaningful is absolutely necessary.

### Mr. Smiles

One of the great blessings in this ministry is seeing a young person mature beyond our wildest expectations. This past spring, a young man who caused me great concern enrolled in our school. We were told by his parents that "Frank" (not his real name) could not get along with anyone.

That alone is pretty serious, but when you consider the fact that we all live so close together it is even more critical. If you do not get along in school while living at home, you at least can go home at the end of the school day and get away from peers and teachers. But at Oneida if you do not get along with peers, teachers or authority figures, you have a big problem. There is no going home at the end of each day here; this is home. The people you might not be getting along with at school are everywhere you go. When you go to the dining room, they are there. If you go to the recreation center, the pool, the athletic field, to work, to worship or simply back to the dorm, they are there! So you can see how critical it is that a student get along if he is to make progress here.

When I interviewed Frank I asked him if it was true that he did not get along with anyone. He said "Yes," that was pretty much true. When I asked him if he had problems getting along at school with other students and teachers he said "Yes." I asked him if he believed it was mostly his fault or theirs. He said it was mostly his. I then asked him if it was 50/50; in other words half his fault and half theirs. He said "No," it was pretty much his fault. I did appreciate his honesty, but I was getting a little concerned. Trying to give him a chance to redeem himself, I asked him if it was maybe 10 percent their fault and 90 percent his. I was surprised to hear him say "No, I will have

to say it is all my fault."

I must tell you that I have never before had a student admit anything was completely his or her fault. I asked the same question about getting along with family members, but got the same response: "It is all my fault."

I was really impressed with his candor and apparent honesty. Frankly, I felt a little sorry for him because he believed his whole life was a mess and it was all his fault. Most people, young or old,

won't admit to even being 50 percent responsible for their problems, let alone being 100 percent responsible.

After much counsel and many warnings, I decided to enroll Frank and put him in the dorm. I kept a close eye on him, and after a few weeks it appeared he was adjusting well to his new environment.

Over the past few months we have discovered a lot about Frank. He is always ready to help with any kind of work. He and Mrs. Underwood have spent a lot of time working together. Frank not only works during the hours he is supposed to, but he also works af-

ter school and on Saturday afternoons. He has offered to help me many times, including this morning. Like the rest of us, he is not perfect. Though I am not aware of his giving any of our faculty or staff any problems, he is still dealing with his peers. They find him an easy target to pick on, unfortunately. Likewise, he has been known to pick on some of the other kids. But all in all, he has done very well here and he is a joy to be around. He is an honor roll student.

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

### Testimonies from new students

Testimonies from three new students reveal the Lord's leadership to bring them to Clear Creek.

Gary Fisher, Anderson, S.C., said, "In high school and my previous college I partied and ran with the wrong crowd. In November 1989 I realized my sin and accepted Christ. I didn't grow up in church and the fire soon died out

some. The Lord used a 1994 mission trip to Moldova as another indication of his call to ministry. A neighbor pastor suggested I check out Clear Creek; his brother was a graduate. My wife and two sons fell in love with the place. Our house sold in two months, while the one next door, same size and cost, was on the market for two years. God has given me a heart for missions and I'm here to prepare."

Terry and Marcia King came from Rockville, Ind. "The Lord delivered me from drugs and alcohol when I was saved in 1984. A friend often witnessed to me, and one night while fishing I put him on the spot, 'Jerry, I want to be saved.' The Lord changed me at 10 p.m. on the creek bank. Two weeks later Marcia was saved. My pastor, David Purichia, is a Clear

Creek graduate. The Lord called me 12 years ago but I didn't have the courage to follow. I didn't know there was a place where a man could bring his family. I've had some college but it can't compare with this experience. The Lord is leading us to foreign missions. God has the same affect on people anywhere. I've seen it on four mission trips, three in Peru."

Joshua Carpenter attended Christian schools until the sixth grade. He acknowledged, "Away from that influence I became angry, depressed, and drifted into drugs. My mom felt helpless and committed me to a mental hospital for six weeks. She heard about a church youth camp and said, 'Let's try this.' I saw youth with peace and joy

I didn't have. I gave my life to Christ that week. I lost the desire for drugs and alcohol. The secular college I attended wasn't taking me where I needed to go with the Lord. After a job transfer to Tennessee I heard about Clear Creek." Josh and Michele married one week before orientation!

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

CLEAR CREEK CHRONICLE



Bill Whittaker

## Pastor: Church strategy starts with God, not anyone else

Developing a church's strategy doesn't begin with the pastor's goals, the members' desires or even the congregation's vision or mission statement.

It must begin with God, said Dennis Mitchell, executive pastor of Greenforest Community Baptist Church in Decatur, Ga.

When serving as a senior pastor of a church earlier in his ministry, Mitchell said he saw the need to lead the church to make some changes to reach people. "I felt the task squarely on my shoulders."

Through Bible study and seeing anew that the church belongs to Christ, Mitchell said he "saw clearly the burden wasn't mine. Ultimately, the responsibility doesn't rest with the pastor. That was liberating."

He listed six keys to effective strategy planning:

- Understand God's role in the process.
- Recognize God will supply what you need.
- Understand that planning is spiritual warfare. "When you start trying to see where God is at work, your enemy is going to attack. Be prepared for battle," he said.
- Recognize that order must be brought to chaotic times.
- View planning as a systematic way to respond to needs.
- Recognize that planning is an act of stewardship. "God has given us dominion over all creation. We have a responsibility to be good stewards over the resources we have."

## Teenagers' problems often start with parents, pastor warns

America doesn't have a "teenage problem," said a Louisville pastor. It has a "parent problem."

"Traditionally, we have left one of the main ingredients out of youth ministry—parents. We have not intentionally included parents in youth ministry planning," said John Crittenden Jr., pastor of Forest Baptist Church.

Crittenden emphasized one of the greatest opportunities of a church youth ministry is to equip parents to do their jobs better.

"Parents have been commissioned by God to raise their children. It's not the responsibility of the church, the schools or the juvenile court system to raise our teenagers," Crittenden said. "Our teenagers are not junior adults. They're not your buddies. Parents must be parents."

He urged youth workers to maintain ongoing communication with parents to keep them informed about what is taking place in the youth ministry and to avoid the development of perceptions that the youth ministry is somehow in competition with the role of parents.

He suggested a variety of activities to involve parents of teenagers, including:

- Support groups.
- Quarterly parent-teen dialogue.
- Open house for parents to tour youth facilities at the church.
- Parenting conferences or workshops.
- Meetings with individual parents.
- Invitations to parents to observe youth

activities.

■ Parent appreciation night.  
 "Teenagers spell love T-I-M-E," Crittenden said. "If parents don't spend time with their teenagers, they are setting them up as targets for drugs or gangs."

## Christ, not culture, must be focus of churches, Walker says

The church that most closely matches God's ideal is not centered in white European culture or black African culture. It is centered in Christ, said a Louisville professor and pastor.

"I'm a professor of black church studies, but I really don't believe there's a black church. I don't believe there's a white church either. We're part of the church of Jesus Christ," said T. Vaughan Walker, pastor of First Gethsemane Baptist Church and professor at Southern Baptist Theological Seminary.

Walker acknowledged culture is a powerful force both in white and black churches.

"The question is, 'Has the dominant culture so overwhelmed the faith or religion that we have a hard time seeing Christ?'" Walker said.



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The predominance of European culture in Christianity often has led to a limited understanding of Scripture, he noted. "We have been inundated in America with a Eurocentric view of history. It has blinded all of us. There is a need for some correction."

For example, he said little emphasis has been given to the fact that the Ethiopian eunuch whose conversion is told in the 8th chapter of the book of Acts was a black man, perhaps the first non-Jewish convert. He returned to Africa with his faith.

Christianity was present in Africa before Islam, Walker added.

"We need to understand and be able to defend black people in the Bible. We need to understand the importance of Christianity on the African continent," he said.

## Why not put computers in Sunday school classrooms too?

While today's young people are using personal computers at home and school, with few exceptions, they're not using them at church.

"We're a felt-board church in a PC world," said Kevin Boles, adult/youth Sunday school associate for the Louisiana Baptist Convention.

Boles encouraged youth workers to find ways to integrate technology into their Sunday school lessons, adding, "It doesn't have to cost a fortune."

Teachers can start with less expensive technology, such as a "boom box" or more advanced sound system to play Christian

music, he said. "I always have music playing as young people enter the classroom," Boles said. "It results in more interaction—more fellowship. If I don't have it on, the kids tend to go right to their seats."

Other useful equipment is a VCR for showing Christian videos or "video loops" that combine Bible study with Christian music video clips.

Once teachers use this type of equipment, they'll be more confident in bringing the computer into the classroom, Boles said.

He encouraged workers to use computer-savvy youths' interests.

"Let one of them put the lesson outline into a PowerPoint presentation for you. Tell them what kind of graphics and photos you want with it. They'll usually say, 'No problem.'"

Another option is visiting youth-related Christian Internet sites either during class time or in preparation for the lesson.

Some youth Sunday school classes or church youth programs create their own Internet web pages, Boles said, including everything from a calendar of events to the plan of salvation. Tech-savvy teachers also gather addresses of students with e-mail access and send out prayer requests, updates about activities and events and

other class-related news.

"Above all else, think creatively," Boles said. "That can make all the difference in your classes."

## Consultant: Witnessing connects believers to God's power

Why aren't more churches experiencing the power of God?

Sean Keith says it's because most church members aren't sharing the gospel.

"Our responsibility is to tell the story, and we have the best news on earth," said Keith, a youth consultant in the Sunday school division at LifeWay Christian Resources of the Southern Baptist Convention. "So, why aren't we sharing our faith more often? Sometimes we're just not plugged into the source."

Keith said tapping into that "eternal" source requires a growing familiarity with God's word and a consistent prayer life.

"We know we have to look to God's word. ... And prayer is probably the most effective and powerful weapon in a Christian's arsenal, but it's also probably used the least."

## Pastor: Give priority to priorities

Busy church workers can make time for family by setting priorities and then giving priority to those priorities, according to a Texas pastor with young children.

Ellis Orozco, pastor of Corpus Christi

Baptist Church, said one pitfall church leaders face in making time for family is unrealistic expectations at home and at church. Another, he said, is the "super saint syndrome," a feeling of indispensability.

For some, the pitfall is procrastination. "We get involved in busy work to avoid doing what we really don't want to do," he confessed.

Another pitfall, he said, is the "might as well be at the office" syndrome, characterized by the church worker who is preoccupied with church concerns when he is at home, or the family that spends time in the same house but in different rooms.

Orozco offered three suggestions for ways to make family time:

- Set your priorities. Know what is the main thing. Limit priorities to seven or fewer. "For a Christian, 'God activities' are number one," he said. "But that is not necessarily the same thing as church activities."
- Prioritize your priorities. "That's making the main thing the main thing," Orozco explained. "Live by the calendar, not the 'to do' list." He suggested keeping the list of priorities in the calendar, labeling events on the calendar "P1," "P2" or whatever to correspond to those priorities.
- Live your priorities. Get things done. Give priority time to those things that have priority value.

## Want Character? Be accountable

For Rod Handley, character is important enough to get up early every Monday for a 6 a.m. "accountability meeting" with a small group of Christian men.

"When I get gut-level honest with God, myself and others, I realize I don't always make the right decisions and choices," said Handley, chief operating officer for Fellowship of Christian Athletes in Kansas City, Mo.

Prior to 1989, Handley said, he was "very much a surface guy." While he was in full-time Christian work, all of his relationships with Christian men were superficial.

"There was no one I was deep with," he said, adding he longed to share his struggles and temptations with others and receive their support and encouragement.

Handley said he also tired of reading about Christian leaders who stumbled because of moral failure. He didn't want to be the next headline.

So, for the last nine years he has sought out and participated in accountability groups with other Christian men.

"As I opened up to the other guys, I found they loved me and accepted me just as I am," he said. "I learned they had struggles, too, and we all help each other strive toward godly living. I feel so much stronger in my faith now."

Handley shared six positive results from participating in an accountability group:

- Christian growth.
- Deeper friendships.
- Greater awareness of strengths and weaknesses.
- The ability to set priorities.
- The peace of God.
- An invaluable support system.

# PEOPLE

## PRAYER PARTNERS

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

■ Jane Meredith, former International Service Corps missionary in Penza, Russia, as she seeks career missionary appointment.

■ Brad and Lori Stamey in language study in Moscow.

■ The four Bible studies and conversational English classes D'Anna Beaty leads each week in Smolensk, Russia.

■ David Flumbaum, director of the Northeastern Baptist School of Ministry.

■ New England Women's Retreat, Oct. 2-3, in New Hampshire.

■ David Platt, pastor of First Baptist Church of Sudbury, Mass.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BENTON**—Tim Hodges recently resigned as pastor at Walnut Street Church.

■ **CAMPBELLSVILLE**—Dwayne Howell resigned as pastor at Pleasant Hill Church. Howell will continue to serve as adjunct professor at Campbellsville University and moderator of Taylor County Association.

■ **FRANKFORT**—Millville Church ordained Carl Kratzer to the deacon ministry Aug. 16. George Pennington is pastor.

■ **HENDERSON**—Zion Church called Andy McDonald as minister of youth. He previously was minister of youth and education at Memorial Church in Frankfort. He will begin his new ministry Oct. 4.

■ **HOPKINSVILLE**—Concord Church called Shannon Williams as minister of youth. He began his new ministry Aug. 16. Joe Kitchens is pastor.

■ **LOUISVILLE**—Elizabeth Hinton celebrated 25 years as custodian supervisor of Highview Church and school Sept. 1.

Ron Ford resigned as pastor at Hurstbourne Church, effective Sept. 20.

Cloverleaf Church will host Manana Quartet Anniversary Sing in a gospel music concert, featuring the Southern Harmonizers of Bowling Green, Sept. 19 at 6 p.m. For more informa-

tion, call (502) 367-0218. Geoffrey Lacefield is pastor.

■ **MAGNOLIA**—Magnolia Church called Charles Pollard as pastor. He previously was pastor at Advance Church in Henderson. He will begin his new ministry in early September.

■ **MURRAY**—Cherry Corner Church recently called Scott Bivins as pastor. He previously was pastor at Poplar Spring Church.

Ledbetter Church called Charles McGuire as pastor. He was ordained to the gospel ministry at Walnut Street Church in Benton.

■ **OWENSBORO**—Lewis Lane Church ordained David Boyce, Bruce Hutchinson, Dennis Vice and Todd Wyatt as deacons Aug. 23.

■ **RICHMOND**—Red House Church will hold revival services Oct. 4-8. Don Betts of Dayton, Ohio, will speak. Also, youth emphasis will be Oct. 9-11. Sunday school high attendance day is Oct. 11. Larry Sizemore is pastor.

■ **ROCKHOLDS**—Rockholds Church called Earl Tye as pastor.

Paul Frederick recently resigned as pastor at Pleasant Grove Church.

■ **WHITESVILLE**—New Panther Creek Church recently called Roy Douglas as pastor.

■ **WILLIAMSBURG**—Ryans Creek Church called Golvin Chadwell as pastor.

## Dulin, 72, dies on mission

CROFTON—Wanda Dulin will be remembered by Crofton Baptist Church for many things during her 53 years of membership. But perhaps she will be remembered most for her final act of caring.

At age 72, Dulin was thrilled to be part of the 27-member church team that traveled to a Navajo reservation in northwestern New Mexico in early July. But Dulin never returned, contracting a severe strain of pneumonia that she died from earlier this month.

"I believe she's a modern-day martyr," said Pastor Fred Richardson. "Wanda knew of the dangers and she had a premonition she might not get back. But she went anyway. She wanted to do something great for the Lord."

At the reservation, Crofton Baptist's team led Bible school in the morning and revival services at night. Eight Native Americans, mostly young people, became Christians that week.

One of Dulin's duties was helping with cooking and meal preparations at Deer Spring Baptist Church in Mageezi, N.M.,

During Bible school, Dulin cared for youngsters under 2 years of age. That was the same task she performed at church, where she worked in the nursery. She also helped with Mission Friends and sang in the choir.

Dulin had been sniffing when they left for New Mexico July 1, but Richardson said she never mentioned any illness or complained during the trip.

But midway through their scheduled stay, she almost fell one evening in the kitchen. Coworkers put her in bed immediately, but she refused an offer to take her to a clinic for treatment, the pastor said.

Seeing that something had to be done, the group cut its stay short and began returning to Kentucky. When they reached Amarillo, Texas, she was hospitalized. Two weeks later, her family flew her to a Nashville hospital where she died three weeks later.

Richardson said he thinks Dulin knew something might happen because of a sealed note she left behind for her children, to be opened upon her death. It was read at her funeral.

Dated June 22, she spoke of her love for her family and said the main thing was for all of them to meet again in heaven.

"All we have to do is believe in the Lord and trust in him and he will take care of us," she concluded. "He has brought me through a lot of lonesome times and heartaches but I have made it. Love and take care of each and I will meet you all in the air with Papaw some day."



Dulin

## CLASSIFIED ADS

**SEEKING:** Green Acres Baptist Church is seeking a full-time church secretary. Typical secretarial skills needed, as well as knowledge of computers and computer programs. Send resumé to: Green Acres Baptist Church, 5189 Poplar Level Road, Louisville, KY 40219.

**SEEKING:** Glasgow Baptist Church seeks organist, Sunday mornings and Wednesday evenings. Salary provided. Call: Mike Vickers, (502) 651-2186.

**SEEKING:** Northside Baptist Church, Elizabethtown, Ky., is accepting resúmes for position of part-time minister of music/youth. Church is located in a rapidly developing residential area. Please send resumé to: Search Committee, 1800 Pear Orchard Road, Elizabethtown, KY 42701.

**FOR RENT:** Fern Creek two-bedroom, two-bath house; living room, family room, kitchen, attached garage, screened porch, many extras. \$795/month plus deposit. (502) 228-5059.

**AVAILABLE:** Part-time activity assistant position, Baptist Homes East. Flexible hours and every other weekend. No experience necessary—will train. Apply at 3001 North Hurstbourne Pkwy, Louisville, KY 40241, or contact: Gaila Lee, activity director, at (502) 426-5531. EOE.

**SEEKING:** Interim children/pre-school minister; 15 hours/week, \$625 per month. Highland Baptist Church, Louisville. (502) 451-3735.

**NEEDED:** High school history teacher; certification required. Christian school. Call: (606) 272-1217 or 273-8658 for interview.

**SEEKING:** A full-time minister to students. The position will require the ability to provide strong leadership, direction and training for our youth and children's educational programs, plus assist the pastor with the overall ministries of the church. Send resumé to: Morganfield First Baptist Church, 200 N. Morgan St., Morganfield, KY 42437, Attn: Search Committee.

**SEEKING:** Reidland Baptist Church, Paducah, Ky., is accepting resúmes for pastor. Resident membership is about 900 and average Sunday school attendance is 300+. The 1998 budget is \$400,000. Full-time ministerial staff includes pastor, minister of music and education, and minister of youth and recreation. Facilities include a family life center and 600-seat auditorium renovated in 1994. Send resumé to: Pastor Search Committee, Reidland Baptist Church, Box 3404, Paducah, KY 42002-3404. Email inquiries to: billbart@sunsix .infi.net.

**SEEKING:** First Baptist Church of Moberly is searching for a full-time minister of music with other ministry responsibilities. Requests for information about the church and this position should be sent to: Search Committee, First Baptist Church, 514 West Rollins, Moberly, MO 65270.

**SEEKING:** Part-time youth minister. Send resumé to: Valley View Baptist Church, 501 Valley View Dr., Vine Grove, KY 40175, Attn: Youth Committee.

**FOR SALE:** Pulpit; communion table; two flower stands; 20 pews 13'8", 11 pews various lengths—fully padded, first-class condition. Call: (502) 886-4046.

**SEEKING:** Fee Fee Baptist Church, St. Louis, Mo., prayerfully seeks your referral for a minister of music. Located in north suburban St. Louis County, we average in excess of 700 in two morning services, over 500 in Sunday school. Fee Fee is well known for strong graded choir program and major seasonal productions. Please forward your referral to: Minister of Music Search Committee, Fee Fee Baptist Church, 11330 St. Charles Rock Road, Bridgeton, MO 63044.

**SEEKING:** Full-time minister music/education for church in Huntington, W.Va. Send resumé to: Search Committee, P.O. Box 7875, Huntington, WV 25778-7875.

**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.

**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.

**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).

**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:** Grayson County Association will be accepting resúmes for director of missions until Oct. 1. All correspondence can be sent to Denver Blain, 498 Mulberry St., Leitchfield, KY 42754.

**WANTED:** Handbells. Call: (502) 886-8970.

**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.

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

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

## Rastafarian growing more than just hair & ganja

By Julia Lieblich  
Religion News Service

NEW YORK (RNS)—It takes more than dreadlocks and marijuana to make a Rastafarian, said Dave Simon, 25.

"You can grow your hair and not live the life of a Rastaman," said Simon, sitting in the backyard of the Olive Branch, the West Indian restaurant in Queens where he works. "I'm bald and I'm a Rasta Rastaman."

"It comes straight from the heart."

Since the 1960s, many Americans have been quick to adopt the trappings of the Rasta life—from the dreadlocks to the reggae to the marijuana, or ganja, smoking—while forgetting that for hundreds of thousands of followers, it's more than a fashion. It's a religion.

Rastafarians and the scholars who study them report a resurgence of interest in both the music and the faith. From New York to Miami, people are hailing the "Lion of Judah," the late Ethiopian emperor Haile Selassie as a living incarnation of God.

"He's the father," said Simon. "He's the emperor. All the time he's in my heart."

Leonard Barrett, author of "The Rastafarians," estimates there are 800,000 Rastas worldwide, more than 2 million if one counts followers of the lifestyle but not the faith.

No one has tracked the growing number of Rastafarians in the United States, he said. But reggae singers like Capleton and Sizzla have helped bring young men and women into the fold

with songs calling for racial harmony and a return to religion. And some of the new Rastas are mixing a tradition of rebellion with decidedly traditional Christian teachings.

The movement began in the early 1930s when Prince Tafari Makonnen of Ethiopia was crowned Emperor Haile Selassie I, a self-proclaimed descendant of King Solomon of Judah and the Queen of Sheba.

Some Jamaicans, followers of Pan-Africanist Marcus Garvey, saw Selassie as their messiah who would redeem all black people by bringing them back to Africa. They formed a religion combining the word "Ras," or prince, with the emperor's first name, Tafari.

The movement appeals primarily to young Caribbean immigrants, writes sociologist Randal Hepner in an essay published in the recently released "Chanting Down Babylon: The Rastafari Reader." But it's also attracting, he said, "a growing number of Africans, African-Americans, Native Americans and white Americans."

"It's for everybody," said Paul David, 33, an owner of the Olive Branch, who joined Simon and four other Rastas for a smoke behind his restaurant.

A veteran with waist-length dreads, David guides the younger Rastas, playing devotional reggae on a boombox and showing videos on a television in the stock room. That afternoon he was showing documentaries about Haile Selassie's life in honor of the emperor's July 23 birthday.

There's no initiation for newcomers, David said, and no required read-

ing except the Bible. He tries to help instill in young people a sense of pride in the African heritage and a desire to free themselves from racial and economic oppression. He warns them to get their lives together "before they have to face the king himself," Haile Selassie, who they view as a living manifestation of God.

Rastas, said David, envision the coming of a golden age on Earth for the pure of heart. The movement, said Barrett, sees Ethiopia as the promised land, where black people will be repatriated though an exodus from Western countries. The timing, many believe, awaits the decision of Haile Selassie and the details are secret.

Will anyone go to hell?

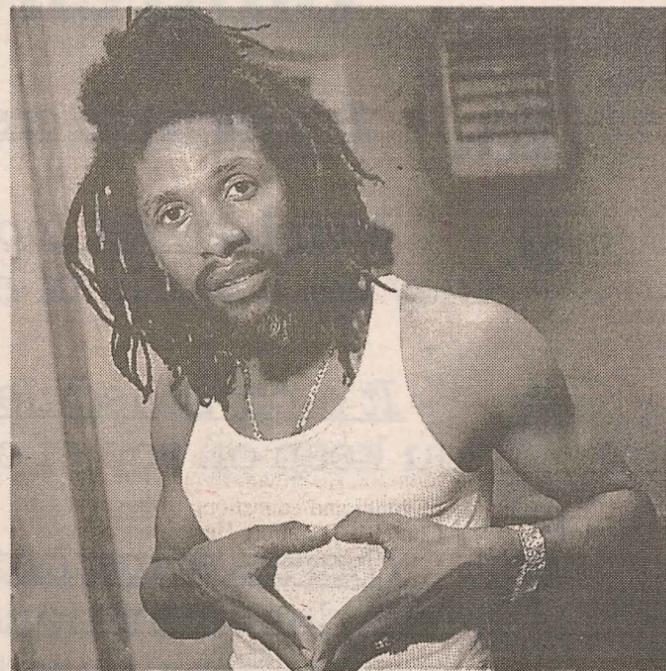
"I wouldn't know about that," said David. "I think so positive. I think about freedom."

"We smoke a lot of pot around the Twelve Tribes," said David Miller, 22, referring to one of the most influential and mainly middle-class Rastafarian sects, which has a local headquarters nearby.

Ganja, said David, is not a drug. It's a religious sacrament. "Drugs to me is cocaine, heroin. Herb is the healing of the nation. Herb heals people from glaucoma and diabetes."

Hepner said his research doesn't support the common conception that Rastas are heavily involved in drug trafficking. Rastas, he said, are adamantly opposed to the use of narcotics and alcohol. Some don't smoke at all.

Their attitudes toward Christianity have changed, said Barrett. The early Rastas were hostile to Christians, who



vilified Rastas in Jamaica. The Twelve Tribes, however, believe Jesus is a manifestation of God like Haile Selassie, and many members sound like evangelical Protestants when reciting biblical verses on good and evil.

Despite popular conceptions, Marcia Dan, 40, a grocery store owner, said Rasta religion is more about traditional Christian values than pot smoking and reggae, a claim that might have made early Rastas cringe.

"It's about peace, peace, peace," she said, the scent of marijuana wafting around her. "Love the Lord God with all your heart. And love your neighbor as yourself."

**RASTA POWER A**  
Rastafarian who identifies himself as Russ T. gathers with other Rastas for worship in New York City. Observers report a resurgence in interest in the religion, which has more than 800,000 followers worldwide. More than 2 million people identify with the lifestyle, that includes reggae music, dreadlocks and marijuana. (RNS photo)

## T.D. Jakes' message on women and pain growing in popularity

By DAVID BRIGGS  
Cleveland Plain Dealer

CLEVELAND (RNS)—Bishop T.D. Jakes spins left, spins right, his arms a whirlwind of motion as his voice rises and falls, then rises a little bit higher the next time in a rapid-fire exhortation about the crosses all individuals bear in life.

"I sure didn't come here to play church," Jakes declares, before allowing his voice to reach a climax. "I came here to declare war on the enemy."

It is a long way from Vandalia, W.Va., to the packed hall of 2,800 attending the annual convocation of the United Pentecostal Churches of Christ. It is one of nearly 300 preaching appearances scheduled this year for Jakes, 41. He has exploded in popularity in recent years with a message of empowerment that resonates with the growing men's and women's movements in Christianity.

The former high school dropout and ditch digger began preaching in a storefront church in 1980 in West Virginia with 10 members. He now heads a multimillion-dollar enterprise based in Dallas that includes his 16,000-member Potter's House church, where such prominent congregants as Dallas Cowboys stars Deion Sanders and Emmitt Smith worship.

The man in the banker's gray, chalk-striped suit did not disappoint

at the Pentecostal convocation.

"I'm ready to get into this word tonight! Are you ready for some word?" Jakes says, giving one of many "Holy Ghost jumps" to the crowd.

For about two hours, Jakes strides up and down the stage. He excites his audience with dramatic gestures and a compelling cadence that rises in intensity as he makes the connection between Scripture and individuals' lives. In poetic language, he paints portraits of ancient believers hanging off rooftops to listen to Jesus, then the image of his mother walking into church for the first time after a series of brain surgeries.

The message this evening is that God stands by the faithful with all their troubles, even if the church sometimes doesn't.

Forget about the idea that if people really have faith, they don't have to suffer, he declares. "We have to act like everything is wonderful all the time. Everything is happy all the time. But in the life of every real Christian, there is a cross."

For some people, the cross may be poverty. For others, it may be the pain of a failing marriage, or an unwed pregnant daughter or the heartbreak of learning a son is HIV positive, he said.

"Look around you ladies and gentlemen, there are as many crosses in this room as there are people," Jakes says. That's where Jesus comes in.

"Who could stand those nails without him? Who could stand this pain without him? Who could raise their children without him? Who could balance their checkbook without him?" Jakes asks, his voice taking on increasing urgency. "Anybody will be with you when you come up. But I need somebody who will be nailed down with me."

As they left, conference participants marveled at Jakes' preaching. They also appreciated his recognition of the challenges women face.

In his latest book and other best-sellers such as "Woman, Thou Art Loosed," he attempts to help women come to terms with the struggles in their lives.

In an interview, Jakes said the way many women are treated in church reminds him of the old South African system of apartheid.

"While they do dominate the congregations, they're always controlled by men," Jakes said. "Just because you're more doesn't mean you're mighty."

Some were molested as children or face issues from spousal abuse to AIDS, he said, but when they enter the sanctuary doors many are expected "to be prima donna Aunt Bea-type ladies."

If Jakes has come in for criticism, it is for a lavish lifestyle. Not all of the millions from his media empire go back into the ministry. In 1996, he

bought a \$1.7 million home. His expensive clothes and cars also raise eyebrows among critics who say it is inconsistent with a biblical message critical of the gulf between the wealthy and the poor.

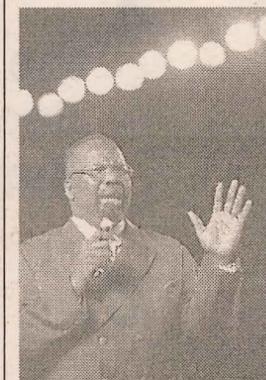
Jakes does not apologize for his personal wealth, saying it would be discriminatory for a Christian not to be able to make money simply because of his religion.

But wealth isn't everything, he says. People who are rich have other crosses to bear, and it is that message that plugs into the needs and hurts of the middle- and upper-middle class as well as the poor that has contributed to his mainstream appeal.

"How dare you be jealous of me while I'm bleeding on my cross?" Jakes shouted at one point during his sermon here, to a crowd that was standing in recognition of his reflections that people suffer "up under the hat, up under the suit, up under the bishop's collar."

In his life, Jakes said in an interview, that reality has hit hardest in recent months in feeding spoonfuls of mush to his mother, who had to undergo seven brain surgeries in 12 weeks this year.

"Somewhere in the tears and the faithfulness and the faithlessness ... comes a grace to deal with things that you would have thought would drive you over the edge," Jakes said. "And that's the absolute truth."



**"Anybody will be with you when you come up. But I need somebody who will be nailed down with me."**  
T.D. Jakes

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