

PRactical Resources for Christian Living

WESTERN RECORDER

November 10, 1998
Vol. 172, No. 44

FOR THE RECORD

Clinton
Arkansas Baptists vote to pray for, not condemn, the president. *Page 2.*

Ministry
Jennifer Landrum found missions work in Wheelwright so fulfilling that she left her teaching job to volunteer full time. *Page 3.*

Editorial
Can Baptists claim too much freedom? *Page 5.*

Resources
Family Forum asks, "How can I help my child face peer pressure?" *Page 5.*

Missions
Kentuckian Ken Cummins seeks prayer and other help for Honduras after Hurricane Mitch. *Page 12.*

Pure motive
Inmates buy water purifier for Baptist missionaries. *Page 14.*

Books
Max Lucado doesn't know if he's a preacher who writes or a writer who preaches. *Page 17.*

Peacemaker: Divisions often due to 'spiritual schizophrenia'

By Ken Walker
State Correspondent

LOUISVILLE—Many Christians live in spiritual "schizophrenia," failing to align their personal and public beliefs, said a former Baptist pastor from Canada.

How else can Christians account for a message that God loves everyone equally while still harboring feelings of racial superiority, Rudy Pohl asked an audience at the Reconciliation Networks of the World Conference in Louisville.

"In our private lives we have no problem with making Jesus king of our heart," he said. "But when it comes to problems and conflicts in our nations, we adopt some worldly, sinful attitudes."

Pohl and his wife, Marny, are the founders of Peacemakers Canada, a ministry that helps churches and other groups understand and solve societal conflicts.

Pohl identified several root causes for division in society.

The first is fear for provision, such as concern over a job. The Israelites reflected this fear when they were afraid God wouldn't provide for them in the desert, he said. Idolatry of money and power can be seen today, he said, with church members embracing God's grace but also worldly attitudes toward wealth and power.

Fear of provision, and idolatry of power and money are responsible for a majority of intergroup conflicts, Pohl said.

"Competition is based on them leading to statements like, 'Why should we let these immigrants in here? There's not enough jobs to go around.'"

Other attitudes leading to conflict are clustered into two groups—attitudes generated by people who dominate others and the attitudes of people who have been wounded.

Dominant groups tend to exhibit pride, superiority and control, he said. All are linked, he said. Pride leads to feelings of superiority, which leads people to think they should rule others.

But those who have been wounded by others often harbor anger, bitterness, judgmentalism and unforgiveness, Pohl said. If victims of aggression fail to offer forgiveness, a root of bitterness grows in their heart, becoming a stronghold that leads to anger and more bitterness, he said.



Conference: Gospel stronger than conflict

By Bob Allen
Associated Baptist Press

LOUISVILLE (ABP)—The reconciling power of the Christian gospel is stronger than barriers of race, class, gender, religion or nationality, numerous speakers said at the second Reconciliation Networks of Our World Conference.

St. Matthews Baptist Church and St. Paul Missionary Baptist Church in Louisville co-hosted the Nov. 4-7 international, interdenominational conference, which included a large contingent of Southern Baptists.

Reconciliation NOW is a global grassroots network

which formed last year in Coventry, England, to share stories of hope and restoration among Christians. The four-day conference featured plenary sessions led by participants from every continent, as well as workshops, forums, worship and daily theological "reflection groups."

Dozens of speakers shared their testimonies of reconciliation in Europe, Australia, Asia, Africa, North America and South America and the Caribbean.

In the conference's opening session, Antoine Rutayisirie from Rwanda described how he overcame hatred of enemies despite genocide.

A minority Tutsi, Rutayisirie said he grew up hating rival Hutus, whom he blamed for the murder of his father and for attempts on his own life. He was at the point of renouncing Christianity, he said, before God answered his prayers to remove "all the anger and bitterness" from his heart.

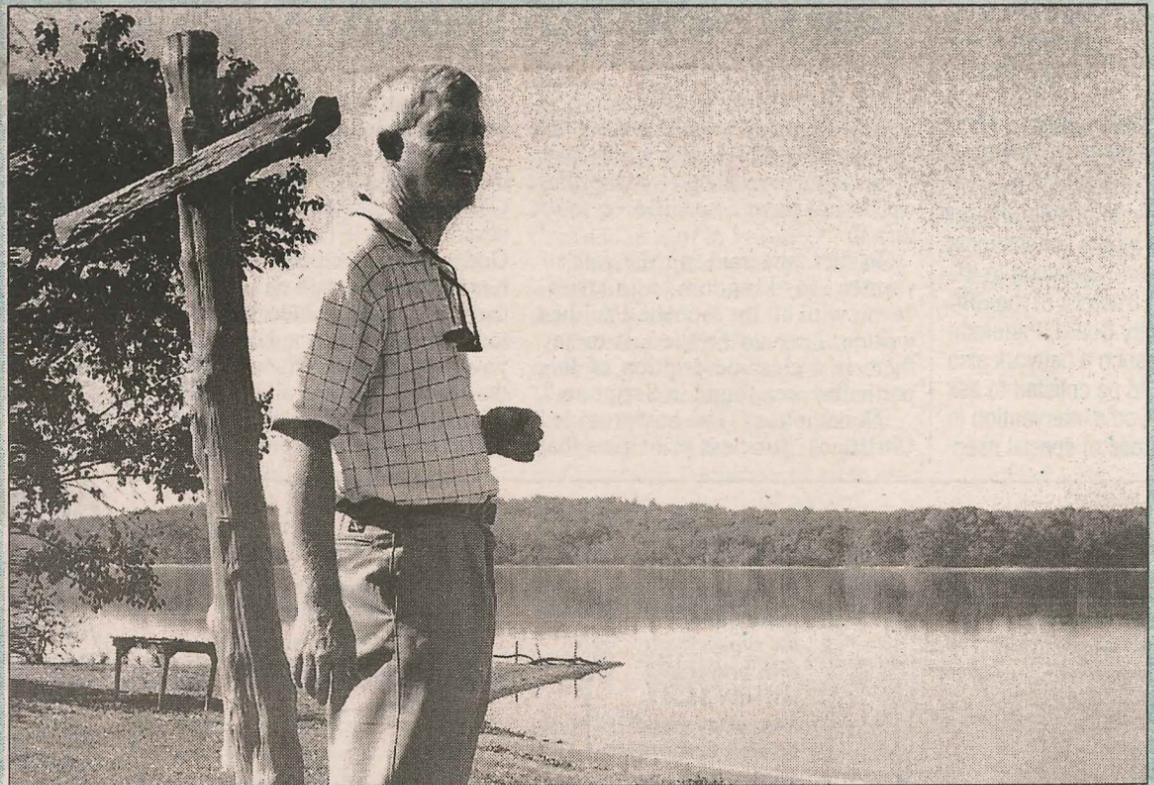
Years later, during the 1994 genocide, as factions clashed outside his home and he and his family thought they were about to die, he said he considered taking up arms and joining the fight.

"I said, 'What is the use of it? You've been preaching and telling people you can love your enemies,'" he said. "Then the sentence that changed my life came back into my life: 'Father forgive them, for they don't know what they are doing.'"

Other speakers told similarly dramatic stories of reconciliation amid conflict in such hot spots as South Africa and Northern Ireland and of overcoming barriers including injustice against Australian Aborigines and between whites and blacks in the

See Reconciliation ..., page 9

One happy camper



READY TO GET WET Rusty Ellison, director of Kentucky Baptist Assemblies, predicts Jonathan Creek will have water activities for campers by spring. "I want kids to look at Jonathan Creek and say, 'Wow! What a great place to go to camp.'"

Ellison excited about Baptist assemblies' potential

By David Winfrey
News Director

HARDIN—Standing on the bank of Kentucky Lake, Rusty Ellison explains how he's trying to make you want to visit Jonathan Creek Baptist Assembly.

"The mindset has been historically we couldn't develop the water because of the risk and the cost of it," Ellison says, looking at almost a mile of unused shoreline.

"The first thing we tell people is, 'Don't go near the water,' and that's ludicrous. ... To have this kind of asset and not capitalize on it is not

of God," he declares.

"We'll be on the water by spring."

Jonathan Creek and Cedarmore assemblies just finished their first year as a new agency—Kentucky Baptist Assemblies Inc.—apart from the Kentucky Baptist Convention, and Ellison and the trustees couldn't be happier.

With this new structure and leadership whose sole focus is the camps, Ellison and others say the facilities can be taken to a new level that wasn't possible when they were governed by the Kentucky Baptist Convention Executive Board.

"The camps really seemed to be nobody's priority as long as they were under the Executive Board," says Willis Henson, chairman of the assemblies' board of directors and pastor at Lone Oak First Baptist Church.

But Henson and Ellison say the assemblies will require a new style of management that is as fiscally sound as it is responsive to its Christian mission.

It was the camps' impact on Kentucky Baptists and the ministries of so many churches and church leaders that resulted in their new status

See Ellison optimistic ..., page 6

BAPTISTS

BAPTIST BITS

■ **Southern Baptist** Conservatives of Virginia approved adding 54 churches to their ranks at their second annual meeting as a splinter state convention. The new group now totals 212 churches. Of the 54 new churches approved, 42 are solely aligned with the SBCV and 12 are dually aligned with the SBCV and the Baptist General Association of Virginia, which together encompass approximately 1,580 churches.

■ **Conservative** nominees won the four elected offices of the Missouri Baptist Convention during its annual meeting. The conservatives' election was fueled by a campaign by a conservative group.

■ **Paige Patterson**, president of the Southern Baptist Convention, has suggested a prayer network of widowed ministers wives could provide prayer support for all the convention's work. Speaking to the trustees of the SBC Annuity Board, Patterson said such a network also could be enlisted to ask for God's intervention in times of special need.

Arkansas Baptists vote to pray for Clinton, not condemn

By Adelle Banks
Religion News Service

ARKADELPHIA, Ark. (RNS)—Arkansas Baptists, overwhelmingly passed a resolution committing them to pray for—but not chastise—President Clinton.

The measure was approved by messengers to the Arkansas Baptist State Convention meeting Nov. 4 after several proposals, including some that would have chastised the president or his Little Rock church, were rejected.

The resolution stated that Clinton "faces the challenge of rebuilding his character after confessing sins that have caused great harm and embarrassment to the office of the presidency of the United States, to himself, his family, his country and the Christian community."

It also added that "sin is serious and offensive to Holy God" and delegates to the convention "recognize that God

alone is the judge of all people."

The resolution concluded that "prayer is the most powerful tool at the disposal of Christians" and the delegates "commit to pray asking God to bring redemption, healing and righteousness for the president, the Congress and the nation." The statement, approved by voice vote, did prompt some dissenting voices.

"I think they would have liked to have seen a stronger reproach," said Michael Seabaugh, chairman of the state convention's resolutions committee. "I think the resolution is measured and I think it's a restrained tone. ... What we wanted to do was to give a statement that Arkansas Baptists would affirm and then from there ... expound personally their view on that."

Seabaugh said the committee received resolutions with "varying views" on the Clinton scandal and his admission of an inappropriate relationship with former White House in-

tern Monica Lewinsky.

"I think we all felt the need to say something, to say it strongly, ... redemptively," he said. "But at the same time to say this is a serious matter. It's not just a political matter."

Among the proposals were resolutions that already had been passed by smaller Arkansas Baptist entities that had taken different stands on the Clinton situation. Two related to calls by prominent Southern Baptist officials for Immanuel Baptist Church of Little Rock, Clinton's home church, to discipline its most famous member.

The executive board of the Pulaski Baptist Association in Little Rock, passed a resolution declaring that Immanuel Baptist and its pastor, Rex Horne, should be allowed to conduct its ministry in the way that church's officials deemed appropriate.

"No one outside that congregation has the right, nor the privilege, of trying to coerce Immanuel Baptist to do otherwise," the Pulaski board said.

Taking a different stand, the Northwest Baptist Association in Rogers, Ark., affirmed Southern Baptist leaders who had called for Immanuel Baptist to discipline the president.

In a move to handle the various opinions about Immanuel's role, the resolutions committee offered two other resolutions—both adopted by the convention. One affirmed local church autonomy and the other "affirming soul competency and the priesthood of the believers," all of which are basic Baptist teachings.

According to the resolution, soul competency refers to the "freedom of every believer to have direct access of God," and the priesthood of believers refers to each person's ability to interpret Scripture "under the direction of the Holy Spirit."

"What we tried to do was to just plainly and clearly state and articulate authentic Baptist principles without trying to get into personalities or church polity," Seabaugh said.

Dorothy Patterson: Bible doesn't prohibit 'women of strength'

NEW ORLEANS (BP)—The Bible's description of the proper roles for women is clear in some areas but does not address every area of concern, Dorothy Patterson told students at New Orleans Baptist Theological Seminary Oct. 6.

While the Bible speaks clearly on what is right and wrong in many areas, she said, "there are a whole host of decisions we have to make that we do not have a specific verse to turn to."

In fact, she said, on the role of women in kingdom ministries, "even with all the Apostle Paul has written, I would be the last to say there is a clear description of this particular area found in Scripture."

Nonetheless, God has provided Christians "timeless principles that

we can go to in the Bible," said Patterson, wife of Southern Baptist Convention President Paige Patterson.

Speaking to the topic of submission, Patterson said God did not intend for a woman to be "a menial servant" when he gave her the role assignment in marriage of helper.

"That is not the biblical usage of the word, 'helper,'" she said. "In fact, God has chosen to use this word to describe himself, for when you call on God to be your helper, you do not ask him to divest himself of his deity and to come squeaking under the door just to be there to shake and tremble with you. You want him to come with all the angels of heaven, all the power he has and come to your assistance."

Before women become offended at

the word "helper," they must consider "it is a very wonderful privilege we have that God would use this term that he uses to describe himself to describe that role and that function" women are to have in the home, Patterson said.

Nothing in the Bible prohibits a woman from being "a woman of strength," she said, and nothing is written to discourage a woman from being strong in her convictions or from having all the learning she can amass.

However, "it's using that (strength) in a particular way," she said, that is key: "with submission, under authority, lining up under, accepting the boundaries God has given."

Some of those boundaries, presented by the Apostle Paul in 1 Timothy 2, such as not teaching men and not

having authority over men, "are not meant to be blanket prohibitions," Patterson said. "There are limitations. It does not say that women cannot teach. It says women cannot teach men."

Another limitation is the setting, she said, for the passage "is talking about church order, what is to be done in the local church," not in parachurch organizations or government.

Concerning the boundary of not having authority over men, Patterson said the passage does not prohibit feminine leadership in the church.

"We have many women who have tremendous responsibilities in the area of teaching women and directing their programs, and in the areas of childhood education and music and evangelism," she said.

Annuity Board wants help finding retired ministers & widows in need

DALLAS (BP)—Do you know of a retired Baptist minister or minister's widow with a significant financial need?

The Annuity Board of the Southern Baptist Convention is asking laypeople, active pastors and association directors of missions to help locate retirees with such needs.

Annuity Board President O.S. Hawkins said the agency needs assistance because "these dear people often are reluctant to ask for help. We know there is suffering, and we are prepared to help, but someone who lives close to these people must help us locate them."

"What we need," Hawkins continued, "is for people in local churches to be sensitive to the living conditions of aged ministers or their widows, and call us or write us to give us names and addresses. We'll provide applications for relief and guidance for completion of the forms."

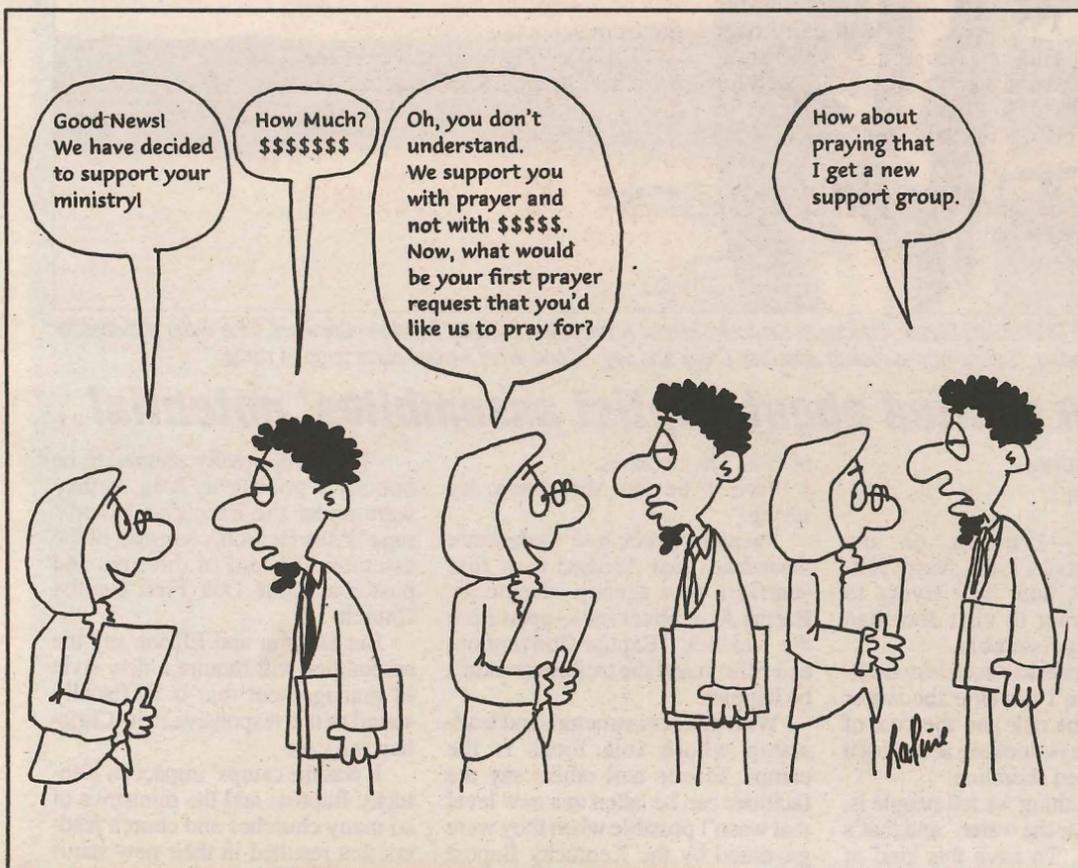
Anyone with knowledge of a possible eligible person should write to Ileen Bray, manager of supplemental

assistance, Annuity Board, SBC, Box 2190, Dallas, Texas 75221; or call (800) 262-0511.

Relief for ministers or their widows is one of three ministry assignments given the Annuity Board by the Southern Baptist Convention.

General guidelines for acceptance into the relief program include at least 10 years salaried ministry in SBC churches or mission work, maximum monthly income of \$900 for singles and \$1,200 for married couples. Total savings, securities or income-producing assets may not exceed \$20,000. Excluded from asset calculation is a home or other non-income producing property as well as cash-value life insurance.

More than half the 700 people receiving supplemental assistance from the board receive no regular annuity benefit because their churches never enrolled them in the Church Annuity Plan. Others reached retirement age with small accumulations in their accounts because of small salaries, small contributions and short-term participation.



Wheelwright center volunteer gives up job to serve

By Ken Walker
State Correspondent

WHEELWRIGHT—When Jenifer Landrum came to this mountain town of 800 people, she intended to stay for a week-long summer mission.

Instead, she fell in love with the area, quit her job and today is acting director of Wheelwright Baptist Center.

"God called me to eastern Kentucky," said Landrum, in the midst of her second, short-term appointment by the Southern Baptist North American Mission Board. "I'm proud of that. It's an honor and a privilege to be here. I couldn't pay God enough to do this."

Thus far, her duties have included teaching after-school Bible clubs and a weekly crafts class at the senior citizens center, and establishing a hospital visitation program.

She also works with a drama team at Jacks Creek Baptist Church, which she joined in September.

However, in early November Landrum temporarily took over for missionaries Charles and Margie Wilson. The Wilsons are temporarily in Louisville to help Franklin Street Baptist Church organize social ministries.

"Jenifer has shown good initiative

in spotting needs and helping meet them," said Charles Wilson. "She's developed a concern for the people she's working with. They have really opened up to her."

Landrum graduated from Northern Kentucky University, and for three years she taught English and writing to seventh and eighth graders.

However, the former member of Berry Baptist Church in Dry Ridge always wanted to do missions work in a rural community. Her pastor told her about the mission in Wheelwright; it was among 10 letters she sent to church groups in 1996, offering her services for the summer.

The Wilsons tried to persuade her to spend the whole time in Wheelwright. Thinking she couldn't be apart from her close-knit family that long, she only agreed to one week.

Instead, she stayed for five weeks and applied for a one-year leave of absence from her job so she could continue working at the Baptist center.

When that request was denied, she resigned and secured an appointment as a semester missionary. The term runs from September through May.

"What money I could have made teaching—if one person here comes to the Lord, it's all worth it," said Lan-

drum, who receives a modest stipend for her efforts.

"I have the best friends I've ever had in my life here," she said. "There's a real contentment and peace that comes with doing what the Lord wants you to do."

Numerous mission groups visit Wheelwright for 7 to 10 days, Wilson said, but she is the first long-term volunteer since he and his wife arrived in 1986.

In addition to Landrum's activities, the center offers a youth fellowship, adult Bible studies, sewing classes, emergency food and clothing assistance, and tutoring for children.

Summer programs include backyard Bible clubs, home repair and construction, and music presentations by visiting choirs.

Jim Smith, director of missions for Enterprise Baptist Association, will assist Landrum in her temporary assignment. Wilson is confident the 26-year-old volunteer will be able to manage until they return next April.

"It's been good to see how she's developed things that short-term mission groups can't do because they're not here long enough to develop relationships," he said.

Those relationships paid a dividend recently when a woman in an



KIDDING AROUND Jenifer Landrum plays with some boys outside the Wheelwright Baptist Center. Landrum left her job as a teacher to work full-time at the center. "I couldn't pay God enough to do this," she said. "There's a real contentment and peace that comes with doing what the Lord wants you to do."

isolated area opened her home for one of the after-school Bible clubs.

Landrum is also thrilled by what she sees as a growing spiritual hunger and a sense that God is "getting ready to explode" in Floyd County.

Although she hasn't seen many accept Jesus as Savior in two years, those she works with know how they can take that step, she said.

"I've seen a lot more here than I can put down on paper," she said. "My greatest reward is peace. I never thought of being away from my family, but God has shown me that I can do anything he lays on my heart."

Toole optimistic about Kentucky Baptists' future

NICHOLASVILLE—After a year as Kentucky Baptist Convention president, Gayle Toole says he is excited about the future of Kentucky Baptists.

Toole, pastor of Edgewood Baptist Church in Nicholasville, will hand over the gavel to a newly-elected president this week at the end of the 161st annual session of the Convention at the Galt House East Hotel Nov. 10-11.

"It's been a tremendous year for me to serve Kentucky Baptists," said Toole. "I am so grateful to God and Kentucky Baptists for this opportunity."

Toole is especially enthusiastic about the Convention's partnerships

with Baptists outside Kentucky. He said he has been excited to see the number of Kentucky Baptists who have participated in partnership ministries in New England and Russia in the past year.

"We were so warmly received," Toole said of his own mission trip to Russia. "The people were so excited, so hungry for the gospel."

Toole said he believes the enthusiasm for partnership missions during the past year will carry over

into the new partnerships with Tanzania and Poland, which bodes well for Kentucky Baptists' commitment to working together in fulfilling Christ's

mission.

Toole said he's also optimistic about the future for Kentucky Baptists because of the leadership being brought by new Executive Secretary-Treasurer Bill Mackey who joined the Convention staff in January.

"I am also exceptionally pleased with Dr. Mackey," said Toole. "He is a man of great vision."

The conclusion of his term as president is not the only transition for Toole. After serving for more than 25 years at Edgewood, Toole will retire in January. But the energetic pastor said he has no immediate plans to retire from denominational service.

"I will continue to serve on the Executive Board," Toole said, adding that he also will serve in other capacities as he is called.

"It's been a tremendous year for me to serve Kentucky Baptists."

Gayle Toole, Kentucky Baptist Convention president

Campbellville's trustees approve new music degree

CAMPBELLSVILLE—Campbellville University's Board of Trustees approved a master of music in church music degree, named a building, passed the 1998 audit and approved the construction of a new women's residence village at its Oct. 27 board meeting.

The new master's level music degree is the third master's degree offered by Campbellville University. The university also is implementing a master of social work and master of Christian studies.

The women's residence village will house 90 female students, and construction should begin in February 1999. Also approved was construction on the mall area between the dining hall and science building and the second phase of Carter Hall.

Trustees approved renaming the international student house in honor of Ralph and Laura Tesseneer. Tesseneer is former volunteer vice president for development, and Mrs. Tesseneer is a former volunteer grants writer.

Trustees also supported a joint venture between the Young-Sanders Center for the Study of the War Between the States in Louisiana and the American Civil War Institute in the creation of the National War Between the States sesquicentennial Commemoration Committee.

The board approved the addition of a physics major which should take affect in fall 1999.



Toole

KBHC's Thanksgiving offering goal: \$1.025 million

LOUISVILLE—A new Kentucky law will make support for Kentucky Baptist Homes for Children more critical in the years to come, the agency's president recently predicted.

This year the General Assembly passed, and the governor signed into law, a measure that grants more latitude to the courts and social services agencies to remove children at risk of abuse and neglect.

Kentucky Baptist Homes for Children and other non-profit child care providers expect the law to result in a 15 percent increase in the number of children who will need out-of-home care, said KBHC President Bill Smithwick.

"This reality makes support from Kentucky Baptists even more critical," he said.

KBHC fields nearly 2,100 calls

each year from agencies and private citizens who are interested in placing a child in residential or foster care.

According to the Children's Defense Fund, only Georgia has more substantiated cases of child neglect than Kentucky. Last year 11 children lost their lives to abuse and neglect in the state.

"Christians are called to stand in the gap as an advocate and caregiver to those who cannot care for themselves," said Bill Smithwick, president of Kentucky Baptist Homes for Children. "With each passing month the call becomes more urgent."

This month the agency will benefit from the annual Thanksgiving offering at Kentucky Baptist churches to support KBHC.

In 1997, Kentucky Baptists gave more than \$1 million to the Thanksgiving Offering. "We were over-

whelmed by the generous response," said Brenda Gray, vice president for development and communications. "It was a big step to ask for \$1 million, but the people in our churches exceeded that goal."

"I think the reason Kentucky Baptists respond as they do is because they have come to see KBHC as an investment in children and families," Gray said. "The work we are empowered to do makes our communities safer and stronger."

The goal for KBHC's 1998 Thanksgiving Offering is \$1,025,000. "We know the Lord is faithful to provide through the gifts of our partners in ministry," Gray said. "I hope and pray that all of our churches answer the call to care."

Posters, bulletin inserts and offering envelopes are available by calling KBHC at (800) 456-1386.

WESTERN RECORDER

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

MAURI SMITH
Interim Executive
Officer

DAVID WINFREY
News Director

C.R. DALEY
Editor Emeritus

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

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

To subscribe: Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6471, fax to (502) 244-6474 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 300 words and may be edited for length. Submit by mail or fax or by e-mail to: wesrec@ntr.net

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Tom Curry, Louisville, chairman; Barry Howard, Corbin, vice chairman; Jim Abernathy, Covington, secretary; Laura Beville, Bowling Green; Mark Boes, Cecilia; Mike Harmon, Princeton; Frank Hatfield, Shepherdsville; Bill Marshall, Louisville; Charles Midkiff, Greenville; June B. Rice, Paintsville; Bill Thurman, Lexington; Kenneth Wells, Somerset.

Blessing report

I am writing to share a great blessing. The church I serve as pastor (Sugar Grove in Utica) recently expressed their appreciation for my service in an extraordinary way. During October, the church did something special on every Sunday, climaxing on the last Sunday with a "This Is Your Life" presentation featuring computer/overhead generated pictures and video display and testimonies (and tales) from friends and co-laborers with whom I have known and served.

This also included a beautiful album of letters, pictures and the script used during the service and a very generous gift of money from the church, as well as a video of the service. I have never been a part of an appreciation service so wonderfully planned and executed. I was overwhelmed, humbled and completely surprised! Needless to say, words cannot express my gratitude for all who extended such effort in my behalf. I was so, so blessed by all of it.

I felt like I needed to share this with all of the readers. The encouragement and affirmation I received from the church was a blessing I think God will use to make me a better pastor and person. I want to say thank you to every church who will express their appreciation to their pastor.



*Don James
Masonville*

Bible doesn't change

The Bible is not "Thus saith the great theologians," nor is it "Thus saith the culture." Instead, it is the word of God, inspired by the Holy Spirit from cover to cover. It is indeed, "Thus saith the Lord," as declared so many times on its own pages. As the psalmist said, "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).

All of the cultures of the nations are fickle and constantly changing. On the other hand, the Bible is immutable. It is God's unchanging message to all generations in all cultures. The Bible does not change because God does not change.

In the 1990s, immoral cultural sewage is spilling over into the churches. Because of so much biblical illiteracy among Christians, churches are not offering much resistance to the flood of iniquity. Some churches are caving in altogether. Others are gradually becoming religious clubs. They are putting themselves in the position of the Laodicean church to which Jesus said, "I will spew thee out of my mouth" (Revelation 3:16). Unless those churches repent, God will withdraw his blessings and they will cease to exist.

God still has a large number of pastors and other Christian leaders who are faithfully preaching and teaching his word. But, sad to say, I believe many other pastors and Christian leaders are largely responsible for the appalling biblical illiteracy among so many Christians. I believe they are not adequately reading and studying the Bible themselves and are not sufficiently preaching and teaching it to other Christians.

God's word should be faithfully read and studied by all Christians. It should not be neglected to the point that a majority of Christians are biblically illiterate and unprepared to take a stand against Satan in an attacking, decadent culture.

*William R. Hagan
Taylorsville*

On homosexuality

I have lesbian friends whom I couldn't help notice store their fat in their mid regions like men. They have broad shoulders like men. Some have deep voices like men.

PARTNERS IN THE MISSION

'Created to Serve'

Article VI of the Kentucky Baptist Convention Constitution tells us that the KBC is "a medium through which the churches ... can work together in promoting all denominational enterprises which they deem necessary in carrying out the Great Commission." This makes it clear that the KBC and her entities have been created to serve the churches in carrying out Jesus' command.

The relationship between the Convention and her institutions and agencies has been one of independence and interdependence. The framers of the Southern Baptist Convention and KBC constitutions were careful to maintain independence by creating separate boards. But interdependence was also created due to the need for financial support and service to the churches.

This organizational structure is in contrast to that of parachurch groups,

like Campus Crusade, which organized in such a way as to be completely independent of any denominational structure. They did this so that they would not be absorbed by any group and could always be a conscience on the church for evangelism. The disadvantage to this approach, however, is that parachurch groups lose close identity with the churches and discipleship in the churches.

Denominational entities, on the other hand, were created to meet needs among the churches. In Kentucky, entities are connected to the KBC through serving, funding, identity, mission and formal agreements.

KBC programs, agencies and institutions serve the churches by providing ways for churches to carry out the Great Commission. For example, church messengers have created a child care agency to reach and minister to hundreds of children. Likewise, through the KBC Executive Board staff, churches have created the Part-

I have male homosexual friends who have feminine tendencies in other areas besides their sexual preferences.

Now do you really think that major biological features are "chosen"? Is homosexuality natural? No, but neither are four leaf clovers.

*Kris Bradley
Louisville*

None of the above

Concerning the letter "Disney Alternative" on page 4 of your paper dated Oct. 20 written by Michael Barley of Louisville:

I would like to quote 1 Corinthians 6:9-10 which says, "Or do you not know that the unrighteous shall not inherit the kingdom of God! Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers shall inherit the kingdom of God." In the same breath that the Holy Spirit inspired Paul to write about homosexuals, he also wrote that drinking was wrong. Shall we as loyal Baptists support a brewery such as Anheuser-Busch by visiting Sea World?

*Jeannette Teems
Salt Lick*

Lesser of two evils

On the letter sent in by Michael Barley, I cannot see the sense of boycotting Disney because they hire gays but supporting Anheuser-Busch which sells beer!

A little like the lesser of two evils don't you think?

How many people are killed by gays compared to the death of millions of people caused from drunk drivers, abusers, outrage and so forth.

*Brenda Downs
Rineyville*

P.S. I sure hate to see Alison and Mark Wingfield leave the Western Recorder. Their column was the highlight on the funny side for me.

nership Missions Department to enable them to carry out the Great Commission to the world. When Kentucky Baptists found a need for better communication, our state paper, the Western Recorder, was created.

As institutions and agencies grow stronger, a higher percentage of their total funding tends to come from sources other than the Convention itself. When this occurs, it is important to stay focused on the common mission and to build strong trusting relationships. We must work fervently and creatively at ways to maintain a strong connection and ministry between the churches and Convention institutions and agencies.

The Kentucky Baptist Convention's annual meeting this week provides a great picture of how the relationship of independence and interdependence works. Please pray daily for all of those who give leadership to our Convention programs, agencies and institutions.

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

FAMILY

Six important steps to financial security

By Don Spencer

It seems each new generation must make some of the same mistakes, learning painful lessons in the process. Some financial principles our elders took for granted—like the dangers of excessive debt and the pitfalls of bad investing—are being rediscovered anew today. The cycle of self-education continues.

Here are six proven principles. When applied they can help you achieve financial security:

■ **Invest in yourself.** Your earning power is an important asset. Seek opportunities to develop skills that will increase your earning power. As you accumulate financial assets, learn good money management skills.

■ **Protect your loved ones and your assets.** Have adequate insurance to cover possible major expenses due to illness, disability, liability and death. Without adequate insurance, you are betting your financial security that nothing bad will happen.

■ **Control the use of debt.** Many studies have proven people spend significantly more when using credit than when using cash. You never will have financial freedom as long as debt controls you.

■ **Pay God and yourself first.** As a Christian, contribute your tithe and set aside a specific amount for savings. Do this first. Do not wait to see if there is money left at the end of the month. Discretionary expenses always seem to expand to consume all available funds.

■ **Don't go for the home runs.** Invest regularly and wisely. Use time, not timing in investing. In baseball, those who go for the home runs also strike out a lot. Most successful investors aim for lots of singles and doubles. Invest in high quality investments and diversify your investments. At any given time, some types of investments will be up and others will be down. No one can consistently predict with accuracy which ones will be up in the near future. Diversifying your investments reduces your risk.

■ **Reduce expenses now to fund a more comfortable future.** Take steps now to make it comfortable for you and your heirs. Take advantage of tax-deferred retirement plans. Reduce and avoid debt. Use a budget to help prioritize your fixed and flexible expenses.

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



Q. How can I help my child deal with peer pressure?

In her recent book "The Nurture Assumption," Judith Rich Harris challenges the traditional understanding of developmental psychology by arguing that peers matter much more than parents.

Whether you agree with Harris's conclusions or not, peers obviously influence children in important ways, and even more so as they continue to grow and begin to spend more and more time with their friends.

Here are four things you can do as a parent to prepare your child for peer pressure:

■ **Teach your children to choose their friends carefully.** Read Proverbs 13:20 together. Help them understand what the person meant who said, "Show me your friends, and I'll show you your future."

■ **Talk to your children about the danger zones.** Teach them the importance of avoiding places where they know it will be easy to get into trouble, groups of people who will be a bad influence on them and situations where they know they will be tempted to do wrong (see Proverbs 4:26-27).

■ **Remind your children that wherever they go, God goes with them.** Teach them the promise of God's power and presence found in 1 Corinthians 10:13. Help them understand that God can help them make good choices when they are tempted to give in or go along with something they're not sure about.

■ **Ground your children in the awareness that God made them and loves them more than they can imagine.** Knowing that God thinks we're OK and that God accepts us, gives us the courage to be ourselves and frees us from the pressure of trying to be accepted by others by doing things we sometimes shouldn't do, and many times really don't want to do.—David Garrard

Q. Whenever my wife and I argue, she tends to confide too much in our teenage daughter about our disagreements. I don't think she should do this because these disagreements don't involve our daughter. I've told my wife, but she doesn't listen.

While there's nothing wrong with children knowing that their parents argue, it is unfair for your wife to confide too much in your daughter regarding your marital issues.

In addition to this being an uncomfortable position for your daughter, it might cause her to put too much blame on you for problems which are not altogether your fault, thereby damaging your relationship with her. In fact, if your daughter sees your wife's behavior as being inappropriate, their relationship might suffer as well. Either way, it is not fair to any of you.

I think the best thing you can do is to continue expressing your feelings about your wife's behavior to your wife, hoping that she will eventually see what she is doing and stop. Hopefully, your daughter is mature enough to understand that all marriages have problems, and that shouldn't reflect badly on either spouse.

In the meantime, however, avoid the temptation to "fight fire with fire" by speaking badly about your wife to your daughter. This would only make things more difficult for your daughter and certainly won't help your relationship with your wife.

Maintain your own integrity by not contributing to the problem.—Susan Howell

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



Can Baptists claim too much freedom?

By Roy Honeycutt

For 12 weeks, year before last, it was my opportunity to lecture in four Southeast Asia seminaries in Paipei, Singapore, Penang, Malaysia and Hong Kong. After a two-week course on Jeremiah at the Malaysia seminary we spent the weekend with the Kuala Lumpur Baptist Church. On Sunday evening we met with the pastor and several church members in the high-rise condominium of a young Chinese couple.

Like so many international cities, Kuala Lumpur receives CNN news, and among other events that evening we watched the televised report of a group in Atlanta who earlier that weekend had trashed a shopping center. As we finished watching, one of my new Chinese acquaintances said, "But is not that too much freedom?"

Somewhat shocked yet impressed with his insight I replied, no, not too much freedom but too little responsibility. Since that evening I have reflected again and again on his question and my response. That believers are free through Christ remains a cardinal tenet of Christian faith. Our freedom is unconditional. "For freedom Christ has set us free to be free." Yet, this is no redundancy. Rather, it is a resounding affirmation of God's unconditional grace.

Yet, to be free also means to be responsible and accountable. As the New Testament reminds us, "Do not use your freedom as an opportunity for self-indulgence" (Galatians 5:13). Freedom devoid of responsibility generates anarchy, just as responsibility stripped of accountability creates moral escapism. To avoid such distortion, freedom flows like a river between controlling banks of responsibility and accountability. Embarrassingly, numerous examples illustrate the way we presume on freedom by abusing responsibility and ignoring accountability.

These imperative principles were applicable in the first century and answered a probing question in Kuala Lumpur, Malaysia. But how do they affect Baptists in the commonwealth of Kentucky? Reviewing the past

decade and a half, what has happened to freedom, responsibility and accountability among Baptists?

Denominational distortions of freedom range from local congregations to national conventions. Congregations often assume "we're a democratic body, we can do whatever we want to do." No, a congregation is free only to do the will of God. Trustees and institutional leaders also may act on the assumption that because they possess decision-making power they are free to do whatever they desire, choose or dictate.

Most people embodying New Testament principles of freedom would agree that they are responsible for their actions. Yet it seems to me that too often responsibility becomes introverted, limiting responsibility to one's self. We are responsible, just as we presuppose when we describe Baptists as people who believe in liberty of conscience. But are we not responsible beyond our own conscience? At that juncture responsibility moves to another and higher level—accountability.

Unfortunately, when speaking of responsibility and accountability most of us assume it refers primarily to other people. Convinced of the rightness of our own actions, we forget too quickly that every person shall stand before the judgment seat of Christ; that each of us is accountable to God. Knowing our tendency to excuse ourselves, we need to hear the words of Grantland Rice, football hero of another generation, "For when the one great Scorer comes to write against our name, he writes not that we won or lost but how we played the game."

Candor compels the confession that I may be more surprised about the way he measures my life than I now believe he will judge the lives of other people. How the Lord of History shall call us into accountability, we may not fully understand. But this we do know: Because we believe in the reality of God and his justice, the certainty of divine accountability awaits each of us when he "writes against our name."

Roy Honeycutt is president emeritus of Southern Baptist Theological Seminary in Louisville.

GUEST EDITORIAL

Why will you die?

By Ken Holden

"Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel? For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!" (Ezekiel 18:31-32)

When I read the question assigned to me, I first thought it said, "Will you die?" My response? Absolutely! In fact, the odds of a person dying are one out of every one, unless, of course, you are here when Jesus returns.

After a more careful observation, however, I realized it actually asked, "Why will you die?" Well, that is a different question. I am able to think of several answers: (1) because Adam and Eve messed things up in the garden; (2) because our bodies age and it is natural; and (3) because, as Hebrews 9:27 says, "It is appointed unto man once to die."

My answers above speak only to a physical death. Indeed, the Bible often speaks of physical death. But of much greater significance is the spiritual death of which the Bible also often speaks. Maybe the most obvious and important response from a scriptural standpoint is, "All have sinned ... and sin's payoff is death" (Romans 3:23, 6:23).

Closer examination of the entire chapter of Ezekiel 18, however, explains more fully the question at hand. Ezekiel 18:31 does not ask the question, "Why will you die?" as if we are taking an end of the semester closed-book exam. It's not an academic question.

"Why will you die?" is a cry from the broken heart of God, our Creator. In essence, God is asking, Why will you die, when I have offered you life? Why will you die when I desire to give you grace, forgiveness and mercy? Indeed, God is saying, Why would you choose death when I have placed before you the beautifully wrapped gift of life?

Perhaps that much loved Southern

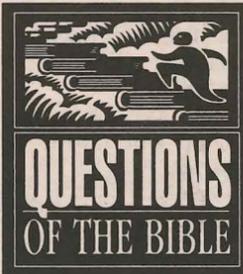
Baptist Herschel Hobbs can shed more light on our subject. A New Testament verse with a similar nuance of meaning is Hebrews 2:3, "How shall we escape, if we neglect so great a salvation?" In dissecting that verse, Hobbs states: "The danger was not that of returning either to Egypt or an unredeemed state, but of failure to go forward in achieving the purpose of their being. So salvation here corresponds to launching out into the river of God's world mission. The readers were not about to lose a past experience but a future one."

In much the same way I understand God's question in Ezekiel. Maybe it's not a question at all. Rather, God is holding before each of us a sign that reads: "Warning! You are about to miss the greatest of all adventures. Flowing before you is life's river. Don't just stand on the bank gazing. Rather, launch out into that river. For this purpose you were created."

Someone has said hell is God's greatest testimony to mankind's freedom.

The Sovereign Lord declares: "I take no pleasure in the death of anyone. Repent and live!"

Ken Holden is pastor of Georgetown Baptist Church in Georgetown.



Ellison optimistic after first year with assemblies

"This is the most humbling experience I've ever had because the stakes are so high and the potential is so great."

Rusty Ellison, director of Kentucky Baptist Assemblies

Continued from page 1
three years ago.

After years of decline, the KBC Executive Board established a "transition committee" to move the KBC away from ownership of Cedarmore, which is in Bagdad, between Frankfort and Louisville.

But churches and associations throughout the commonwealth protested.

"I think that all of the leadership people across the state underestimated the impact that the camp ministry has made in the spiritual lives of people out in the churches," Henson says.

A lot of Kentucky Baptists harbor sentimental feelings toward the camps because that's where they became a Christian, felt called to preach, sensed God's desire they become missionaries or met their spouse, Henson says.

So at the KBC annual meeting in 1995 Steve Stewart, youth minister at First Baptist Church of Bowling Green, made a motion that the two agencies be retained by the convention, but with their own governing boards. The motion passed 739-249.

Once appointed, the new board for Kentucky Baptist Assemblies began looking for a director and evaluating the camps. A previous study generated for the KBC estimated Cedarmore needed \$5 million worth of repairs.

"At first we weren't sure whether or not it would survive," Henson says. "We were almost overwhelmed by how many problems there were.

"But then we found a clientele of Baptist people who really supported camp ministry," he adds. "That clientele were staying away from the camps not because they didn't want to go to a camp, but because the camps were out of date."

About that time, Jeff Eaton, a Lawrenceville pastor and board member for the camps called his friend Rusty Ellison.

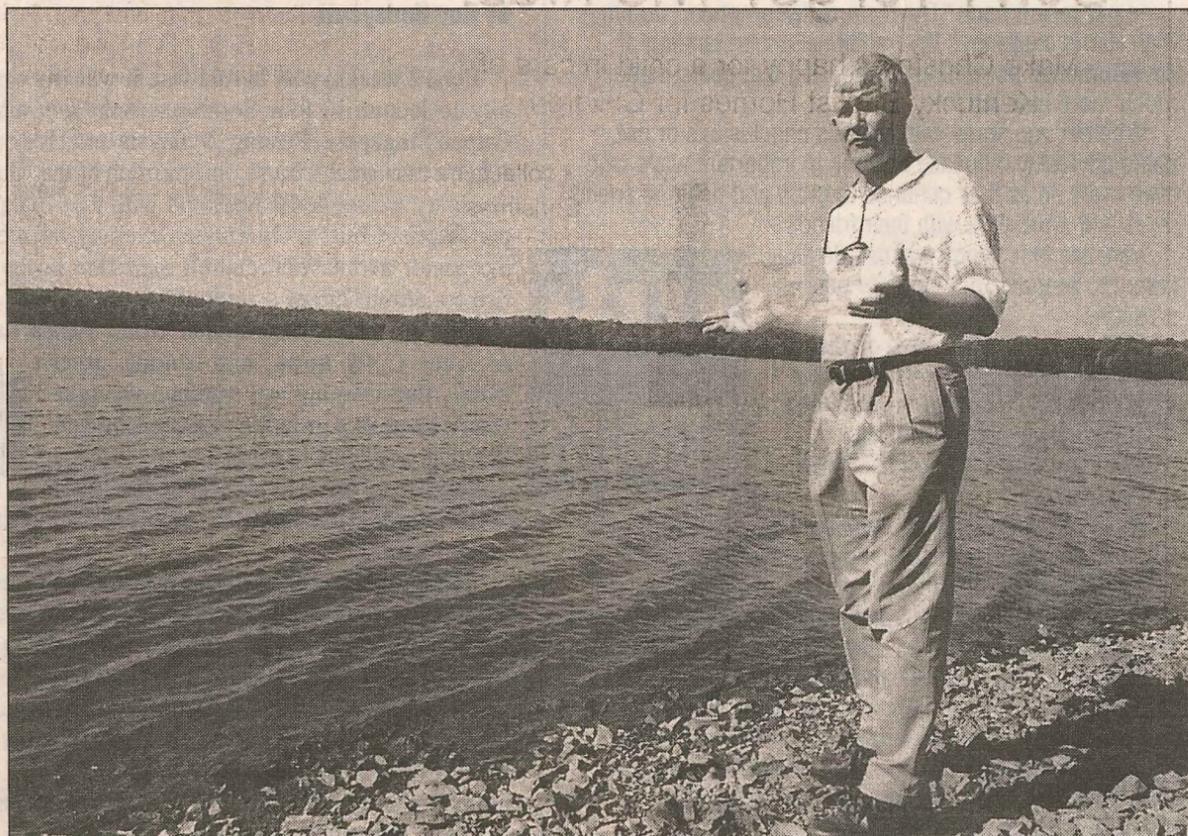
"Pack your bags," Eaton said.

"Where am I going?" asked Ellison, then pastor of Cedar Creek Baptist Church.

"You're going to be the new director of Kentucky Baptist Assemblies," Eaton replied.

Eaton says Ellison is uniquely qualified for the job

An avid hiker, Ellison owned appliance and electronics stores in Paducah and Winston Salem, N.C., before he says he felt called to preach. He supported his education at Southern Baptist Theological Seminary in Lou-



RELUCTANT Rusty Ellison, director of Kentucky Baptist Assemblies Inc., says he initially had no interest in leaving his pastorate. He did, however, appreciate the impact youth camps could have on teens. "I did have a real passion for youth groups and saw the way God worked in kids' lives."

isville by overseeing the renovation of the school's Seminary Village housing complex.

"I just really felt this was the Lord telling me that Rusty was the man," Eaton says.

But Ellison had no interest. "I had only been to Cedarmore twice and to Jonathan Creek twice," he says.

The one attractive feature, he says, was the prospect of helping teens discover God. "I did have a real passion for youth groups and saw the way God worked in kids' lives."

Ellison accompanied his church's youth on every retreat, he says, because he knew that when they got away from the distractions of home they could have a real revival.

Ellison agreed when Eaton asked him to pray about it. When Ellison met with the board, "in 15 minutes' time, literally, we felt like it was right."

Today, the camps are Ellison's pulpit; the visitors his congregation. His sermon is twofold.

To adults, he urges they come for their deacons' retreats or planning sessions, getting away from the business of their own town to sit where they can better listen for that still, small voice.

To kids, he hawks a fun week of camp filled with water, sun and games. And, by the way, at night he wants you to hear about a God that loves you and has a wonderful plan for your life.

"This is the most humbling experience I've ever had because the stakes are so high and the potential is so great," says Ellison, who will turn 50 in the spring. "I've never been more challenged, but I've never been more fulfilled in anything I've ever done."

Henson praises Ellison's combination of skills, creativity and enthusiasm for his work.

"There are people I meet in life

who can participate in it if it happens. Rusty is one of those rare people who makes things happen," Henson says. "He just excites you, and he has more creative ideas in a day than I have in a month."

Anyone who talks to Ellison about the assemblies immediately senses his passion and vision.

Standing beside Kentucky Lake, Ellison points to where he wants to build a pier for canoes, sail boats and jet skis, a prospect he admits makes some people nervous.

Off to the left is a shallow harbor where kids can tip over a canoe and not be in water over their heads.

And out there is where he wants to put the water trampoline, a multicolored monstrosity that makes kids' eyes bulge with excitement.

"I want kids to look at Jonathan Creek and say, 'Wow! What a great place to go to camp.'"

Add to that a tower and ropes challenge course that can be used by youth and adults, alike. And behind him, he says, will go a 300-seat amphitheater, where visitors can worship under the stars.

But such features are not cheap.

The camps already have spent \$300,000 improving the facilities and expect to spend at least that much again this year.

And while Ellison expects Jonathan Creek to reach the level of "Wow" by spring, he cautiously adds that Cedarmore will take longer to turn around.

"From '87 to '97 Cedarmore was in a state of decline physically, and we believe it will take us 10 years to get it back where it needs to be," he says. "There's no way around that."

Ellison admits that his greatest challenge is managing the tension between operating the assemblies as both a ministry and a business. "First

and foremost, we are a ministry. But we are a ministry with profound business implications."

That means decisions must be evaluated for their impact on the bottom line and "the kingdom of God," he says.

"We do not want to spend anything that does not yield a kingdom return," he says. "But because of our financial position, we also have to be concerned about the financial as well. ... We don't have the luxury of spending \$2,000 if it won't help us financially. We just don't have enough money."

As a businessman, Ellison is used to stretching his resources and negotiating win-win deals.

The assemblies' board is hopeful that the KBC Executive Board will approve a capital campaign in which they can ask churches for financial assistance.

Henson is optimistic that Cedarmore and Jonathan Creek can attract investment. "I believe there is going to be a door open up that we can have a substantial amount of money to overhaul Cedarmore."

This fall, Campers on Mission built RV sites at Cedarmore. And Ellison and the board already are looking for ways to rebuild Cedarmore's lake, drained years ago because of liability fears.

In a show of support, Henson led his church to build a conference house at Jonathan Creek that has a meeting room, kitchen and six bedrooms.

Ellison already has some positive signs to point to. For the recent fiscal year, the camps posted at least a 17 percent increase in revenues compared to 1996-97, he says.

"Everywhere I go, people are excited about what's going on at Kentucky Baptist conference centers and camps," he says. "I wouldn't trade places with anybody in the world."

NEW FACILITY This new conference house at Jonathan Creek features a meeting room, kitchen and six bed rooms. Lone Oak First Baptist Church built it earlier this year.



KENTUCKY

Don't forget the kids!

Make Christmas happy for a child in care of Kentucky Baptist Homes for Children.



- collect Christmas stockings and stuffers

- contribute tickets to holiday events in your area

- donate \$100 to purchase gifts for one child

- encourage your church to sponsor an entire shelter, cottage or family
- bring a Christmas party to a campus or program

Blessings abound! Find out more:

1-800-456-1386

Kentucky Baptist Homes for Children
Internet - <http://www.iglou.com/kbhc/>



BLUEGRASS BURGEO

■ **Georgetown to host poet.** Pulitzer Prize nominee Frank Bidart, will read his poetry at Georgetown College Nov. 19 at 8 p.m. at Cralle Student Center. Tickets are \$10. For more information, call (502) 836-8146.

■ **Campbellsville to host small business forum.** A forum on starting or expanding small businesses will be held Nov. 17 at 8:30 a.m. at Campbellsville University's Goser Fine Arts Center. The conference is intended for displaced workers and residents of economically distressed areas. Participants will include representatives from the office of U.S. Rep. Ron Lewis, the Kentucky Economic Development Cabinet and the Kentucky Small Business Development Center. To register, call (502) 465-8601.

■ **Cumberland College recognized.** Cumberland College has been chosen to be included in the guide "America's Best Christian Colleges 1999." Cumberland is among 87 schools selected on the basis of the high school grade-point average and

SAT and ACT scores of entering freshmen.

■ **Southern to host "Ring in the Season."** Southern Baptist Theological Seminary's School of Church Music and Worship will present "Ring in the Season," a medieval and contemporary festival celebrating the holiday season. Both performances at Alumni Memorial Chapel, Nov. 14 at 1:30 p.m. and Nov. 17 at 7:30 p.m., are free. Call (502) 897-4115 for group reservations.

■ **New staff joins Spring Meadows.** David Turner, former director of social services for Brooklawn Youth Services in Louisville, has been named program director for Kentucky Baptist Homes for Children's Spring Meadows Children's Home in Louisville. Also, Misty Klingler, former senior social worker for Behavioral Health Services, West in Louisville, has been named the new treatment director for Spring Meadows. The Spring Meadows campus is home to 60 children who come from backgrounds of abuse or neglect.



20' to 37' Buses • 12 to 43 Adult Capacity

CHURCH BUSES

Nation's #1 Church Bus Dealer

- Used buses for sale—We buy used buses
- El Dorado, Champion, Krystal Koach & Federal Coach
 - Collins school buses
 - 15-passenger vans



CARPENTER BUS SALES, INC.

Brentwood, TN 37027

(800) 370-6180

(615) 376-2287

www.carpenterbus.com



15-passenger (No CDL license required)
(13 with rear storage compartment)

You're invited to...

"RING IN THE SEASON"

A MEDIEVAL AND CONTEMPORARY HOLIDAY FESTIVAL

Book by Mozelle Clark Sherman

Featuring—

The Church Music Drama Theatre

The Seminary Choir

The Seminary Orchestra

The Seminary Madrigals

The Seminary String Quartet

And guest artists—

Marc Daniels, Juggler

Mark McClintock, Ventriloquist

John Mayhall, Celtic Hammered Dulcimer

Alumni Chapel

Saturday, November 14, 1998 • 1:30 p.m.

Tuesday, November 17, 1998 • 7:30 p.m.

Groups are welcome. Group reservations for Saturday only, call 897-4115 after October 26.



The Southern Baptist Theological Seminary

2825 Lexington Road • Louisville, Kentucky 40280
1 800 626-5525 • Visit us on the web: www.sbts.edu

U.S. Christians can learn from South Africa, pastor says

By David Winfrey
News Director

LOUISVILLE—South Africa's Truth and Reconciliation Commission could only work because it was devised and implemented by people of Christian faith who understand both grace and forgiveness, according to a South African Methodist leader.

"If the truth commission had been presided over by politicians, I would have no story to tell you tonight," said Peter Storey, former presiding bishop of the Methodist Church of South Africa.

"It is because there was the wisdom to turn to people who had moral and spiritual stature and integrity and who understood the way in which the healing spirit of God works. That is why I have a story to tell you."

Addressing a plenary session of the Reconciliation Networks of Our

World conference in Louisville, Storey detailed the work of the Truth and Reconciliation Commission, noting that he has been disappointed in American media coverage of the group's work.

"The reporting in America on the Truth and Reconciliation Commission has been shallow and negative and confused and inaccurate," he said. Reasons, he suggested is Americans' vengeful system of punishing wrongdoers and the subtle and complex process of the commission's work.

As the South African government's system of apartheid was coming to an end, some leaders already were beginning to consider how the country should deal with its violent past.

"Are we going to bury it—like other nations have done with their past—so that it is buried like toxic waste, so that it leaks out over the years and the decades poisoning the future?" he asked, rhetorically.

Punishing all wrongdoers also wasn't an appealing option because apartheid was so ingrained into the government that even low-level civil servants could have been found worthy of punishment, Storey added. "Where do you stop?"

But the country's minister of justice asked church leaders, counselors, human rights lawyers and others to construct a system of amnesty that would allow the country to come to terms with its past.

Storey said the Truth and Recon-

ciliation Commission is unique from any previous government group for several reasons:

■ *It gave priority to the victims.* For six months, the commission traveled to villages and town halls, asking to hear—and broadcasting on the radio—the stories of victims.

"They would say, 'Speak your story so the nation can hear your pain.' An old black man came out of those sessions and he said, 'Today the nation cried my tears with me. I can begin again,'" Storey said. "You know, if you have been hurt deeply,

you cannot begin to heal until someone acknowledges that you've been hurt."

Many apartheid supporters had claimed the tortures, killings and kidnappings didn't occur, Storey noted. But as thousands of stories were told, "There were too many and they were too similar to be denied any more."

■ *It also heard from victims whose families were killed by those fighting against apartheid.* "Usually when a people win a struggle, then they suddenly sanitize it and they then deny that they did anything wrong because they wore the white hats," Storey said.

"You would see the amazing sight of black people in that hall weeping for the white person's sorrow and white people weeping for a black person's sorrow," he said.

■ *It offered amnesty to those who came forward and met strict criteria.* About 8,000 people who had been involved in government oppression

applied for amnesty, he said.

"They had to come and tell their stories in front of the families or the children or the parents of the people they had killed or tortured or kidnapped," Storey said.

"I heard people in this country say, 'You're just letting off murderers.' I'm not sure you're letting somebody off when they have to do that. I'm not sure that amnesty is the same as impunity," he said.

The process not only brought closure for the families of victims, but it also brought healings to people desensitized by the violence they had performed. Storey recounted counseling one person whose wife only knew that he worked in an office at a police station. "She didn't know he spent his day pulling people's fingernails out, beating their fingers with a hammer, putting wet sacks over their heads so that they smothered," he said.

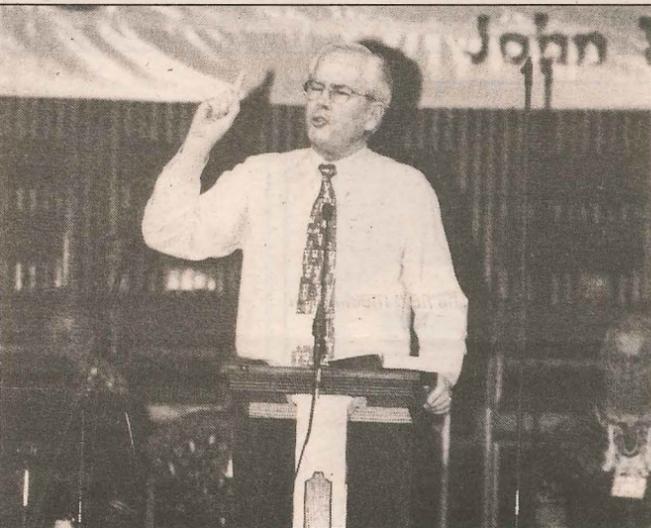
And those who committed crimes fighting against apartheid also testified about their work, Storey added.

"It is the first time in history that a nation through its parliament has taken the principles of confession and forgiveness and tried to let them happen in the healing of its own history," he said. "What would have happened if that process had been followed after the Civil War in this country?"

Storey challenged Christians in America to be agents of reconciliation against divisions of race and class.

"It must begin with the people who claim to know sins forgiven and new life begun," he said. "If we who call ourselves the forgiven people are not able to lead this nation to the healing of its own pain and its own wounds, who will?"

STOREY'S STORY Peter Storey, former presiding bishop of the Methodist Church of South Africa, calls the Truth and Reconciliation Commission a model for American Christians to learn from. "What would have happened if that process had been followed after the civil war in this country?"



Participant outlines 4 models to promote national reconciliation

LOUISVILLE—The pattern of reconciliation that averted civil war in South Africa can resolve conflict worldwide, said a participant in that settlement.

David Richardson, former missions director for African Enterprise, said reconciliation always begins with prayerful reflection. African Enterprise is an interdenominational ministry dedicated to peacemaking on the African continent.

When people ask the Holy Spirit to show them the way, it almost always leads to repentance for actions that helped cause a dispute, he said.

He outlined four models of reconciliation:

■ **Christian leadership assemblies.** South Africa held its first in 1979, with 6,000 leaders from students, clergy, congregations, civic groups and national organizations. The multi-cultural gathering focused on how to be effective witnesses for Christ, he said.

■ **A national reconciliation initiative.** In the mid-1980s, 70 Christian leaders called together 400 church leaders from 48 denominations to meet and pray. They learned the church must show the way and "pay the price" if the world is to learn racial reconciliation, he said.

■ **Bridge-building encounters.** These involved week-long, multi-racial programs for people ages 17 to 25. These encounters helped citizens cross barriers of race, culture and prejudice, he said.

■ **Dialogue weekends for political leaders.** Participants were asked to tell their life stories, share their dreams for the nation and how they hoped to achieve them, Richardson said. Those involved gained new perspectives about people they had considered enemies, he added.

Rwandan found peace after giving up 'right to hate'

By Ken Walker
State Correspondent

LOUISVILLE—A Rwandan once consumed by bitterness for the ethnic group that killed his father said he realized healing would only come when he gave up his "right to hate."

Dressed in a bright blue and black African shirt, Antoine Rutayisirie gave his testimony at the opening session of the Reconciliation Networks of Our World Conference.

The speaker, a member of the Tutsi ethnic group, described growing up hating the Hutus, who make up 85 percent of the nation's population, because they killed his father when Rutayisirie was only 5 years old.

The unrest was rooted in the overthrow of a Tutsi king in 1959. That led to years of social unrest and changes in the nation's ruling powers, he said.

Later the Hutus aimed another wave of killings at Tutsi students, leading him to proclaim, "They killed my father and now they're trying to kill me."

Rutayisirie said he found another reason for hating the Hutus later when they removed him from a university position. The move was supposedly to achieve ethnic balance in the staff,

but the school had only a handful of Tutsi teachers.

Forced to teach at a country school, Rutayisirie was so angry over this treatment that his students nicknamed him "Question Mark" because nobody could understand him.

Though raised a Catholic, he said he didn't know Christ. Still, he decided to read the entire Bible three times during a six-month period in 1984 because he wanted to decide what to do with God in his life.

After this exercise, he decided to live according to the Scriptures. But as he studied the Bible he kept stumbling over passages about loving one's enemies.

"Giving away my right to hate my enemies?" he said. "I couldn't accept it. To me, it was impossible. I said, 'Either I'm going to be a child of God or hate the Hutus.'"

To resolve this confusion, Rutayisirie took a day off work to meditate and write the names of every person he hated and reasons why he hated each one.

He said he then prayed, asking God to give him the power to forgive. Every time he gave up hatred for a person, he cried.

Afterward, he asked God to help him bless each of his enemies. The

effect on him personally was so noticeable that no one used his old nickname any more.

"My whole character changed," he said. "All the anger and bitterness was gone. Six years later, war started again; I had a rough time. But I saw the love of God. I went back to 1984 and said, 'Lord, I'm going to love these people.'"

When a vicious civil war erupted in 1994, Rutayisirie found his life hanging in the balance. Soldiers blocked off roads and went from house to house, killing Tutsis.

He said that as he wondered whether he would survive, a voice inside argued he should go out, "fight like a man" and defend himself and his family. Instead, he remembered the Bible verse which quotes Jesus praying on the cross, "Father, forgive them for they know not what they do."

"I said, 'Lord, help me die like you died. Help me speak to them, pray for them and then die.'"

Not only was he filled with peace, the group intent on killing him was turned away.

When living between opposing forces, each tries to pull you into their camp and get you to hate, he said. He is thankful he's been able to resist.

"I pray, and the Lord helps me," Rutayisirie said. "I praise the Lord because Jesus has been my Savior and he takes all the pain."



Rutayisirie

Reconciliation NOW: God's love overcomes conflict

Continued from page 1
United States.

In a closing session which focused on "healing America's wounds," Promise Keepers founder Bill McCartney and his wife, Lyndi, described reconciliation that occurred in their marriage. Peter Storey, former Methodist bishop in South Africa, listed principles and ingredients of reconciliation.

Conference co-director Reid Hardin said approximately 650 people attended part or all of the conference. That's about 250 more than last year. Hardin predicted the third meeting, scheduled Oct. 28-30, 2000, in Boston, will draw an even larger crowd.

The first Reconciliation NOW gathering was last September at the historic cathedral in Coventry, England, which was bombed by Nazis during World War II.

After the air raid, people from the congregation built a cross from wood and nails pulled from the wreckage. Not knowing who would win the war, they began to pray: "Lord, may one day we become friends with the people who made these bombs," said Leslie Hollon, pastor of Louisville's St. Matthews Baptist Church.

In the time since the cathedral was rebuilt in the 1960s, it has become "a tremendous symbol of death, burial and resurrection" and a center for various groups interested in reconciliation around the world, said Hardin, who retired last year as lay-renewal leader for the Southern Baptist Convention's North American Mission Board.

Hardin said he used the Coventry story with lay-renewal groups across the country during a 24-year career with the agency. He first visited there in 1987, and stood at the "altar of reconciliation," one of several powerful symbols in the cathedral, which describes Coventry as a network of global reconciliation.

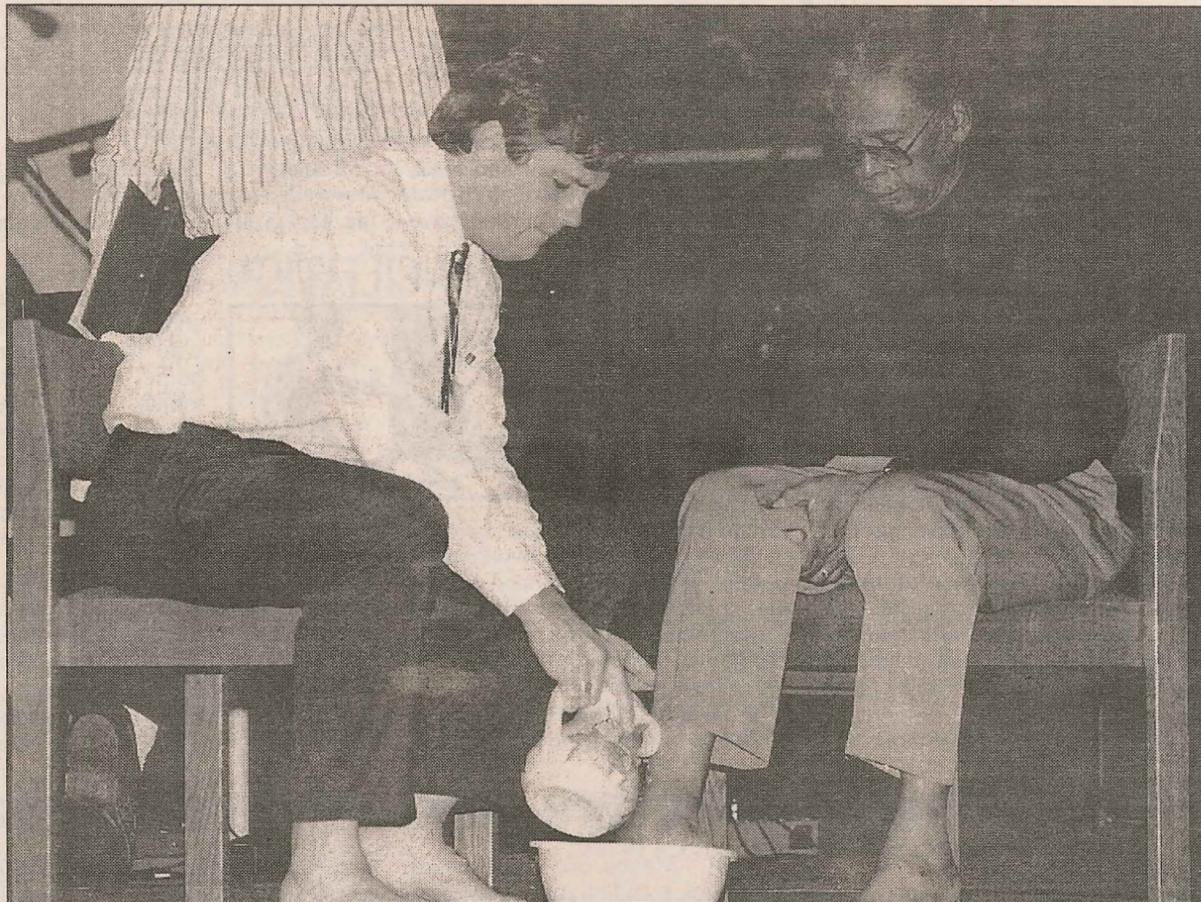
"It hit me like a bomb," Hardin said. "God called Southern Baptists to be a network of global reconciliation."

Troubled by a then-brewing controversy between factions in his own denomination, Hardin went to Coventry's "Cross of Nails" missions organization and asked for prayer for Southern Baptists.

Hardin and others planned to hold an annual meeting for Southern Baptist lay-renewal leaders in Coventry one year. In that setting, the theme of the meeting turned to reconciliation, and at Coventry's suggestion, it was opened to other groups.

The movement "is grassroots and it is story driven," said Larry Martin, chairman of a local task force that put the Louisville meeting together. Martin also is a member of the international task force that planned both the Coventry and the Louisville events.

As a small group of Southern Baptist lay-renewal leaders became interested in the issue during the last decade, "we realized that God was developing trends of reconciliation around the world, and what he wanted us to do was provide a platform for people," said Martin, director of missions and evangelism for the Kentucky Baptist Convention.



CLOSING SERVICE Les Hollon (left), pastor of St. Matthews Baptist Church washes the feet of Lincoln Bingham, pastor of St. Paul Missionary Baptist Church. Both churches, in Louisville, co-hosted the Nov. 4-7 Reconciliation NOW conference. The next meeting for the networks of reconciliation will be Oct. 28-30, 2000, in Boston.

"It hit me like a bomb. God called Southern Baptists to be a network of global reconciliation."
Reid Hardin, an organizer for Reconciliation NOW

"We don't see this as having a program agenda," Hardin said. "Our purpose is to bring these networks together to try and see what resources are already out there."

The program included both high-profile Christian leaders and ordinary pastors and lay people, Hardin said, but did not feature any as headline speakers.

Last year's meeting was clouded by a minor controversy when trustees of NAMB prohibited 13 employees from attending because it included other faiths.

Criticism that having fellowship with other denominations forces participants to compromise their beliefs misses the point, Hardin said. "We're talking about reconciliation," he said. "We're talking about letting things slide."

For example, one speaker at this year's conference offended some Catholics, Hardin said. In discussing the matter with Catholics, "I was telling them this is what it's all about," he said. "The victim can initiate reconciliation."

Hardin said the reconciliation movement has not yet attracted large numbers of Southern Baptists. "We're trying to make quiet inroads," he said, by focusing on a few key leaders in various networks in the denominational structure. "We view ourselves as a catalytic group, not a comprehensive group," he said.

One major goal is to continue to identify other groups that are working in reconciliation ministries and create opportunities to hear their stories, Hardin said. "We're learning that we're just touching the hem of the garment."

Principles & ingredients of reconciliation

By Joyce Sweeney Martin
Partnership Editions Editor

LOUISVILLE—Reconciliation is not an event nor does it doesn't happen at once; it's a difficult, often painful journey, according to Peter Storey, former Methodist bishop in South Africa.

Storey presented five principles and five ingredients of the process of reconciliation at the Reconciliation NOW conference in Louisville.

Five principles, he said, are:

■ **Acknowledge the permanency of those you are divided from.** "The person you least want to spend the rest of your life with is always going to be there, so you may as well get on with the job of learning how to live with them now," he said.

■ **Recognize your enemies are not the only enemy, there is another enemy within.** "I cannot reconcile with the people who have done great wrong until, my friends, I recognize that I too am capable of doing everything that they have done," he said. "There's very little point of talking reconciliation with your friends. The only people where it's relevant are those who have been your enemies."

■ **Get biblical about evil.** "Paul says ... wake up to the fact that we do not wrestle against flesh and blood, against human beings. ... We wrestle against the forces which drive their lives ... fear, hate, prejudice which push their lives into doing terrible and hateful things."

But people must not demonize individuals, Storey said. "Don't confuse the evil we fight against with the people ... who themselves become prisoners of that evil," he said. "We need always to make space for the fact that God can change individuals."

■ **Understand how people change.** "I believe

true change happens in our lives only when we discover how greatly we've already been forgiven. ... Isn't that the truth of the Christian gospel, when I see how much God loved me that he gave his only Son. That is when my heart is broken and I turn to God for salvation and forgiveness."

■ **Always hold reconciliation and justice together.** "It's very difficult to reconcile with your foot on my neck. ... The cost of reconciliation is a new lifestyle, a new way of living toward our sisters and brothers."

The five ingredients to reconciliation are:

■ **There must be a prime mover.** "Somebody must take the first step. Now we know who it should be; surely it should be the person or the group that have done the wrongdoing. But the really great moments in history ... are the moments when it's the people who have been wronged who amazingly, with grace which is amazing grace, have taken the first step."

■ **The parties must engage.** "You cannot reconcile at a distance," Storey said.

■ **The truth must be told.** "History is always written by the conquerors. ... You cannot build reconciliation on one perspective of history. You have to work together to find a common story, even if it is not a happy story of what we did to each other. ... The gospel spread because there was one story....The only history that can combine all humankind is that one story."

■ **Repentance must be genuine.** "Unless I believe you are genuinely sorry, I'm not sure we can reconcile. Unless I am genuinely sorry, you will never be sure you can reconcile with me."

■ **Reconcilers must be ready to die.** They should recognize that the ultimate model of reconciliation, Jesus, paid with the ultimate price, he said.

Promise Keepers VP: God's love drives reconciliation

By Ken Walker
State Correspondent



Washington

LOUISVILLE—God's controlling love is at the basis of Christian reconciliation attempts, according to a vice president for Promise Keepers.

African-American pastor Raleigh Washington said the ideals for reconciliation are found in 2 Corinthians 5:14-20, which states Christ's love compels Christians to no longer regard others from a worldly view.

"Reconciliation is driven by the controlling love of Christ," Washington told a workshop audience at the Reconciliation NOW conference in Louisville.

"We have to have a Christ-centered attitude. We can't be controlled by the world," he said.

The first assignment of every Christian is reconciliation, he said. This results from reaching out to others to bring them to God, while not holding their trespasses against them, he said.

Washington, a Chicago pastor, re-

viewed eight biblical principles of reconciliation, taken from his book, "Breaking Down Walls." They include:

■ *The call of every Christian to the task.* Referring to the Tower of Babel, Washington said God recognized people united in voice and purpose have enormous power. But we should unite in Christ so the glory goes to God, he added.

■ *Commitment to relationships.* Such relationships should be like a godly marriage, he said, in which conflict is certain but divorce is not an option.

■ *Intentionality.* This involves purposeful, positive and planned activity that is intended to reconcile people. This is complex, he said, requiring that people not withdraw the first time they get offended.

■ *Sincerity.* Christians should be willing to be vulnerable by disclosing

thoughts and feelings, he said. Whites and blacks too often talk to members of their own race about the other group, but not across those lines, Washington said.

■ *Sensitivity.* This means gaining knowledge to relate to those of differing backgrounds. Three key words are, "Help me understand," he said.

Washington told about an Indian girl who lived in their home for six months. By saying, "Help me understand," he discovered she didn't want to be known as "Indian" or "Native American," but as a member of her Sioux tribe.

■ *Sacrifice.* Christians must be willing to choose a lower position over a higher one to achieve reconciliation. One's opinion is the highest position of power a person holds, he added.

■ *Interdependence.* Christians should recognize that each culture

adds something of value to society, he said.

■ *Empowerment.* Repentance and forgiveness must be real to relieve tension, Washington said. "If there's not repentance and real forgiveness, there's still tension in the relationship. We don't talk and we miss out on a powerful thing called the miracle of dialogue."

At his church, a mix of 65 percent African-American members, 30 percent white members and 5 percent people from other backgrounds, he uses these principles to resolve conflict.

Quarterly, each group meets to discuss their views of church business; then he calls them together to explore the feelings that have been expressed.

"If you wait until there's a problem, it's too late," he said. "One essential thing in crossing barriers is we have to laugh about diversity. We have to laugh and talk about it so we can get to the scars. They're there, but as agents of reconciliation we can overcome that."



Pastor: Church structure can cause conflicts

By Ken Walker
State Correspondent

LOUISVILLE—One way to reconcile differences between clergy and laity is to avoid a governing structure that resembles the business world, a Southern Baptist pastor told a workshop at the Reconciliation Networks of Our World conference.

In a forum on conflicts dividing pastors and church members, Buddy Parrish outlined the typical corporate structure that places leaders at the top and consumers at the bottom.

He compared that to pastors acting as CEOs, deacons as the governing board, staff as vice presidents and church members below them.

"This is the model for most churches in America—Baptist, Presbyterian, Pentecostal or whatever,"

he said. "Maybe one step toward improving reconciliation is redefining how we do church."

—One example he listed is First Baptist Church of Leesburg, Fla., known for its high rate of baptisms and community ministries.

—He also mentioned Frazier United Methodist Church in Montgomery, Ala., saying the pastors of these churches see themselves as shepherds and people who equip others. They also encourage members to use their spiritual gifts, he said.

"There's a shared authority," said Parrish. "At First Baptist Leesburg if you lead someone to the Lord, you baptize them."

Likewise, after deacons at Parrish's Atlanta church recognized their tradition of ruling the church wasn't scriptural, they yielded all administrative authority. Today his

church has 21 deacons whose main concern is being active in ministry, he said.

Almost all of the audience of 20 people were Southern Baptist. That led Jack Lowndes, former church-minister relations leader for the Georgia Baptist Convention, to quip, "This says something about where the problem is."

Both Parrish and John Wolfe, who is pastor of a small United Methodist church near Atlanta, agreed that many churches need reconciliation. But barriers include tradition, control, expectations, trust, fear and a lack of forgiveness.

Parrish, who went to his present church in 1990, said the former pastor saw himself as God's appointed messenger. In that pastor's eyes, opposing him was like arguing with God, he said.

The church finally split, with 250 members leaving, Parrish said.

"Job No. 1 for me was restoring a level of trust between the congregation and the office of pastor," he said. "They've finally put it behind them, but it's amazing how shallow that grave is."

Wolfe gave a different perspective, describing how attempts at helping a tiny church grow often met with resistance.

After a seemingly insignificant matter delayed a needed building renovation, the Methodist minister said he realized the real issue was control.

That led him to suggest a compromise that helped resolve the problem, he said.

He also has realized he must initiate the difficult step of bridging gaps that may arise because of hurt feelings or miscommunication.

"If I want to create a dialogue I have to take the first step," he said. "If I risk that, it may not get better; it may get worse. But when you have that dialogue so much happens."

Reconcile past to make peace for the future, leaders say

LOUISVILLE—Reconciling with one's past is vital to understanding each other today, according to leaders of three organizations working to reconcile cultural differences.

Raleigh Washington, a vice president of the Promise Keepers men's movement, said people often smooth over past wounds and act like they don't exist. But eventually they will become "active and destructive."

"Until we get a handle on this, things will get worse," Washington during a workshop at the Reconciliation NOW conference in Louisville. "We can't get over it until we acknowledge our sin."

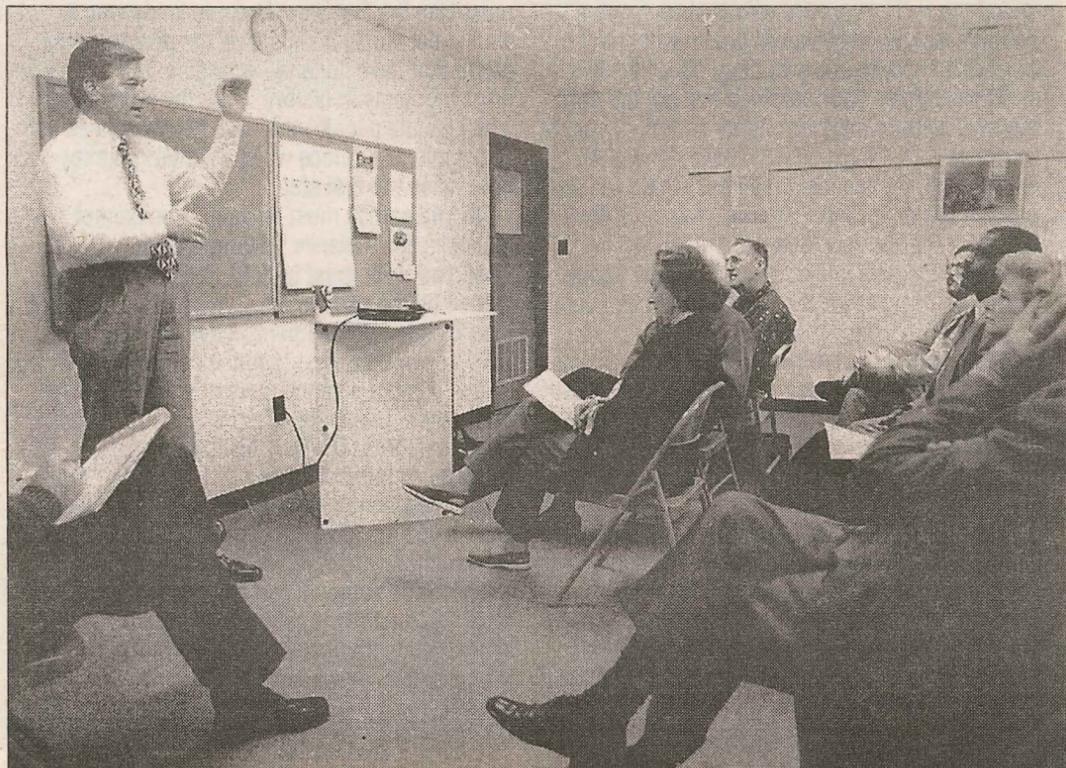
David Richardson, the Canadian representative for African Enterprise and a former resident of South Africa, agreed. "We're discovering we're still prisoners of history." But as more Christians work to bring races, classes and cultures together, the church will have a stronger witness, Richardson said.

This is why listening can change the world, said John Dawson, founder of the International Reconciliation Coalition. Based in Ventura, Calif., the network sponsors prayer groups and seminars and publishes materials that promote crossing cultural barriers.

"City unity rarely comes when a dozen leaders say, 'We are the spiritual leaders here,'" said Dawson, the author of "Healing America's Wounds."

"Reconciliation is for the rest of your life," he said. "We need to develop regional networks and let the power of the idea run."

POWER PLAYS Buddy Parrish, a Baptist pastor in Atlanta, told a workshop at the Reconciliation NOW conference that churches structured like businesses are more prone to have struggles over control. "Maybe one step toward improving reconciliation is redefining how we do church."



1998 Report of the KBC Committee on Nominations

FALL REPORT

BOARDS OF AGENCIES & INSTITUTIONS:

Campbellsville University (trustees): 1999 unexpired term (in-state) - Forrest Shely (Campbellsville); 2000 unexpired term (in-state) - Ronald D. Rafferty (Campbellsville); 2002 terms (in-state) [9] - A. B. Colvin (Louisville), Barry Eveland (Madisonville), Mike Pope (Somerset), Michael Richey (Lawrenceburg), Donald Zuberer (Louisville), Les Hollon (Louisville), Lawrence Hall (Elizabethtown), Roy Honeycutt (Louisville), Nancy Cox Kenny (Lexington); 2002 terms (out-of-state) - E. Bruce Heilman (Richmond, VA), nominees weren't submitted for the second position.

Clear Creek Baptist Bible College (trustees): 2002 terms (in-state) [6] - Kenneth Dick (Monticello), Louie Mack (Lexington), Thomas Prather (Louisville), Dudley Pomeroy (Pineville), Harold Robinson (Somerset), Mary Lou Salter (Richmond); 2002 terms (out-of-state) [2] - Jack Stewart (Morristown, TN) and Doug Surber (Dayton, OH)

Cumberland College (trustees): 2002 terms (in-state) [5] - Robert Browning (Somerset), Billy Hurt (Smithland), Jo Florence Cordell (Williamsburg), C. V. Bennett III (Harlan), Judy Rose (Lexington); 2002 (out-of-state) [2] - J. Charles Smiddy (Knoxville, TN) and Tom Raper (Richmond, IN)

Georgetown College (trustees): 2002 terms (in-state) [6] - Kenneth Chafin (Louisville), Doug Pelfrey (Florence), Robert G. Baker (Lexington), James W. Barnett (Harrodsburg), E. R. Purdom (Danville), Rebecca Simpson (Louisville), nominees weren't submitted for the other two positions; 2002 terms (out-of-state) - Marion Bradford (Hendersonville, TN), nominees weren't submitted for the second position.

Kentucky Baptist Assemblies, Inc. (trustees): 2002 terms [2] - Freida Tackett (Cynthiana) and Mike Woolfolk (Benton)

Kentucky Baptist Foundation (directors): 2002 terms [4] - James C. Hales (Cold Spring), Leigh A. Jones (Berea), Scott Neal (Lexington) and Charles D. Barnes (Louisville)

Kentucky Baptist Homes For Children (directors): 1999 term - Claude C. Costigan (Frankfort); 2001 unexpired term - John W. Smith (Louisia); 2001 term - Darrell K. Lewis (Erlanger); 2002 terms [6] - Ken S. Reinhardt, Jr. (Louisville), Diann D. Wilson (Madisonville), Connie J. Hensley (London), Sue Parrot (Campbellsville), Charlie Walton (Florence) and Leroy R. Armstrong, Jr. (Louisville)

Onieda Baptist Institute (trustees): 2002 terms [6] - Ken Hinton (Maysville), Thomas A. Moore (Louisville), Carolyn R. Redding (Georgetown), Don C. Robinson (Corbin), Dennis Rush (London) and Saul Goins (Manchester)

Temperance League (trustees): 2001 terms [5] - Rodney Burnette (Louisville), Linda Barnes (Louisville), Tyre Denney (Frankfort), David Morris (Somerset) and Michael W. Routt (Ashland)

Western Recorder (directors): 2002 terms [3] - Don Mantoath (Morehead), Mike Harmon (Princeton) and Charles Midkiff (Greenville)

KBC EXECUTIVE BOARD:

At Large - Central: 2001 term - Michael D. Sharp (Louisville)

At Large - North Central: 2001 term - Horace Hambrick (Georgetown)

At Large - Southeastern: 2001 term - Eugene Siler (Williamsburg)

Allen: 2001 term - Bennie Keen (Scottsville)

Anderson: 2001 term - John R. Charles (Lawrenceburg)

Bell: 2000 unexpired term - South C. Bevins (Pineville)

Bethel: 2001 term - Randall Neal (Russellville)

Blackford: 2001 term - James Wedding (Hawesville)

Blood River: 2001 terms - Joel Frizzell (Hazel), Dwayne Fulkerson (Almo)

Boones Creek: 2000 unexpired term - Rick Hatley (Winchester); 2001 term - Sherl Thomas (Irvine)

Caldwell-Lyon: 2000 unexpired term - Sean Wright (Eddyville); 2001 term - Mike Franklin (Princeton)

Central: 2001 term - Victor Stansbury (Lebanon)

Christian County: 2001 term - Daniel Belcher (Hopkinsville)

Crittenden: 2001 term - James P. Craigmyle (Williamstown)

Daviess-McLean: 2001 term - Ross J. Bauscher (Owensboro)

East Lynn: 1999 unexpired term - Robert Batcher (Campbellsville)

Elkhorn: 2001 term - Aaron Reed (Lexington); Craig Coscalzo (Lexington); Paul Rhorer (Lexington)

Franklin: 2001 term - James McCurry (Frankfort)

Graves County: 2001 term - Bob Swift (Mayfield)

Grayson County: 2001 term - Larry Harder (Leitchfield)

Greenup: 1999 unexpired term - Dan Russell (Catlettsburg); 2001 term - Joed Rice (Ashland); Paul Badgett (Ashland)

Knox: 2001 term - Jimmy Siler (Girdler)

Laurel River: 2001 term - Kenneth Felty (East Bernstadt)

Lincoln County: 2001 term - Shannon Hatter (Waynesburg)

Little Bethel: 2001 term - Don Cottrell (Providence)

Long Run: 2001 terms - Myra Alwes (Louisville); Kathryn Akridge (Louisville); Tom Prather (Louisville); John Lott (Louisville)

McCreary County: 2001 - Vester Lewis (Stearns)

Monroe: 2001 term - Glen Page (Tompkinsville)

Northern Kentucky: 1999 unexpired terms - Chuck Owens (Covington); Jim Daniels (Ludlow); 2001 terms - Ryan Wagers (Burlington); Gil Fauber - (Edgewood); Troy Dobbs - (Alexandria)

Ohio County: 2001 term - Larry Brown (Beaver Dam)

Ohio Valley: 2000 unexpired term - Jeff McMain (Sturgis)

Owen County: 2001 term - William Prewitt (Corinth)

Pulaski: 2000 unexpired term - Larry O'Bryan (Somerset); 2001 terms - Mitch Bradshaw (Nancy); Lester Caldwell (Nancy)

Severns Valley: 2000 unexpired term - Louis Humes (Hodgenville); 2001 terms - Billy Compton (Elizabethtown); Steve Hill (Elizabethtown)

Taylor County: 2001 term - Darrell Hunt (Campbellsville)

Three Forks: 2001 term - Mike Caudill (Hindman)

Upper Cumberland: 1999 unexpired term - Luke Day (Cumberland)

Warren: 2001 term - Timothy Miles (Bowling Green); William F. Steele (Bowling Green)

West Kentucky: 2001 term - Ray Provow (Arlington)

West Union: 2001 term - Huell Tilley (LaCenter)

Preacher of 1999 Annual Sermon: Mike Caudill (Hindman)

Alternate: Ted Taylor (Campbellsville)

Recommended by Committee on Nominations:

Committee Members: Truett Cocanougher (Chairperson), Tim Waits, Dewey Keys, Gary McAbee, Jim McGee, Tom Mahanes, Bill Messer, June Rice, Lynn Parrish, Bob Browning, Gayle Horn, Joan Stansbury, Carl Buchanan, Jerry Lowrie, Andy Reese, George "Buddy" Crabtree, Rick Parrent, Ronnie Forrest, Dennis Norvell, Geraldine Montgomery, Mike Watts, Charles Midkiff and Eric Allen; Ex Officio Members: Executive Secretary-Treasurer Bill Mackey and Convention President Gayle Toole

1998 Report of the KBC Committee on Committees

■ **Committee on Arrangements - 1999 unx term:** Paul Schmidt (Inez); 2001 terms: Charles Midkiff (Greenville) and Bill Messer (Ashland)

■ **Committee on Constitution & Bylaws - 2001 terms:** Louie Mack (Lexington), Eldred Taylor (Louisville), Steve Hussung (Bowling Green)

■ **Committee on Credentials - 2000 terms:** Guy O'Neal (Columbia), Orion Bell (Fisherville) and Chuck Overton (Lexington)

■ **Committee on Nominations - 2000 terms:**
Central Region: Billy Compton (Elizabethtown) and David Green (Louisville)

North Central Region: Gerald Sharon (Fort Thomas)

North Eastern Region: Tommy Valentine (Prestonsburg) and Mike Blankenship (Olive Hill)

South Central Region: Bill Adcock (Somerset)

South Eastern Region: David Banks (Whitesburg) and Rob Roy (Newport)

Southern Region: George Smith (Leitchfield)

South Western Region: Ricky Cunningham (Hardin)

Western Region: Gerald White (Fredonia) and Greg Faulls (Owensboro)

■ **Committee on Order of Business - 2001 terms:** Herschel Morgan (Philpot) and Glenn Noe (Sassafra)

■ **Committee on Public Affairs - 2000 terms:** Duane Bolin (Murray) and Shawn Murdock (Hickory Grove)

■ **Committee on Resolutions - 2000 terms:** Chester Badgett (Campbellsville) and Dan Ferguson (Hopkinsville)

■ **Persons to Report - 1999:**
Cooperative Program: Anna White (Versailles)
International Mission Board: Ray England (Campbellsville)
North American Mission Board: Jean Cravens (Lexington)
Obituaries: Wendell Romans (Beaver Dam)

Recommended by Committee on Committees:

Committee Members: Glenn Armstrong (chairperson), Ginny Sisk, Bill Shoulta, Brad Johnson, Al Hardy, Drew Martin, Quentin Lockwood, Glenn Jeffrey and Jim McKenzie; Ex Officio Members: Executive Secretary-Treasurer Bill Mackey and Convention President Gayle Toole

Kentuckian: Honduras needs prayer after hurricane

By Wally Poor
SBC International Mission Board

LA CEIBA, Honduras (BP)—Even as Hurricane Mitch weakened into a tropical storm, Southern Baptist missionaries and Honduran Baptists geared up to minister to thousands of suffering people.

More than 200,000 residents were left homeless along Honduras' northern coast, said missionary Ken Cummins, a native of Princeton.

Honduras and Nicaragua bore the brunt of the storm, one of this century's most destructive. As many as 11,000 people are feared dead from flooding and mudslides in Central America; 7,000 people are dead in Honduras alone.

"The Honduras Baptist Mission and the Honduras Baptist Convention are joining to take food, clothing and medicine to La Ceiba, Trujillo, Tocoa and other areas along the northern coast," Cummins said.

"Please pray for those left homeless due to Mitch," he said. That number is estimated at 2 million. "Pray for relief workers from the Honduras Baptist Mission and the Honduras Baptist Convention as they join hands with other Christians to reach out in the name of Jesus."

At Southern Baptist International Mission Board headquarters in Richmond, Va., \$178,000

in relief aid was released for the Honduras project. At the Baptist World Alliance, BWAid grants of \$5,000 each have been released for relief ministry through the Baptist conventions of Honduras and Nicaragua.

Further up the coast in Belize, missionary Jim McGriff gave thanks that a major disaster had been averted in that low-lying country.

McGriff, who lives in Belmopan, said that area saw only overcast skies and moderate rain. Belmopan became the capital of Belize when it was moved inland after a disastrous hurricane in the 1960s.

"Your prayers have literally saved our lives. Two days ago Mitch (then, a category 5 hurricane) was on a collision course with Belize ... which would have probably destroyed most of Belize," McGriff wrote prayer supporters. "As your prayers came before the Father's throne, the storm halted its westward movement, turned south and began to lose strength."

Food supplies are running short in Belmopan, McGriff reported. The city's population was swelled by refugees from Belize City, where high winds and flooding were reported.

"Please remember our Indian people who live in inadequate housing near rivers and streams that might flood and might not have sufficient food supplies," McGriff wrote.

Sports ministry nets about 400 professions of faith

CAPE TOWN, South Africa (BP)—In a five-week volley of visiting U.S. sports teams, more than 400 people in South Africa made professions of faith in Christ this summer.

Missionaries Scott and Judith Kimsey, who serve in South Africa through the Southern Baptist International Mission Board's International Service Corps program, hosted a soccer team, two men's basketball teams and one women's basketball team—all in a month's time.

The teams led clinics at area schools and played exhibition matches with some of the better club-level teams around Cape Town. Everywhere the teams played, members gathered the children or team members after the games and talked to them about Christianity.

"We're still counting the commitments made, but the number is already well over 400," Kimsey said. The professions of faith convinced the Kimseys the doors are open for God's work in South Africa, he added.

"Kids got out of class to come to our clinics, and afterward sometimes the whole school would gather to hear about Jesus—teachers and all," Kim-

sey said. "We could pray and share about having a personal relationship with Jesus right there in the middle of the school day."

The Kimseys couldn't resist showing a little home state loyalty when the team from the University of Tennessee's Baptist Student Union showed up on the court.

"Of course, the team most dear to our hearts was the Baptist Blaze from UT's Baptist Student Union," Kimsey said.

Kimsey played as a member of the Blaze last year when it toured South Africa in a similar project organized by Southern Baptist missionary Ron Lomax. He and his wife, Judith, returned to South Africa this year to coordinate sports evangelism projects in the region.

The Kimseys ask Southern Baptists to pray for continuing relationships with sports people in the area, especially those involved with the professional basketball league.

"There are a few Christians on the eight semi-pro teams, and we believe God will use these and others to lead many young people to Christ," Kimsey said.

Being a Woman of Faith

Women's Lifestyle Evangelism Conference

Dates/Sites

- March 15 (day) Lexington, Porter Memorial Baptist Church
 March 15 (evening) Louisville, Saint Matthews Baptist Church
 March 16 (day) Bowling Green, Living Hope Baptist Church

Cost

- Registration - \$10 per person
 Lunch (day attendees only) - \$5 per person

Sponsors

- Office for Evangelism, Kentucky Baptist Convention
 Kentucky Woman's Missionary Union
 Woman's Missionary Auxiliary,
 General Association of Baptists
 Central District, General Association of Baptists

Further details coming in January!



Ken and Beth Perkins
International Missionaries



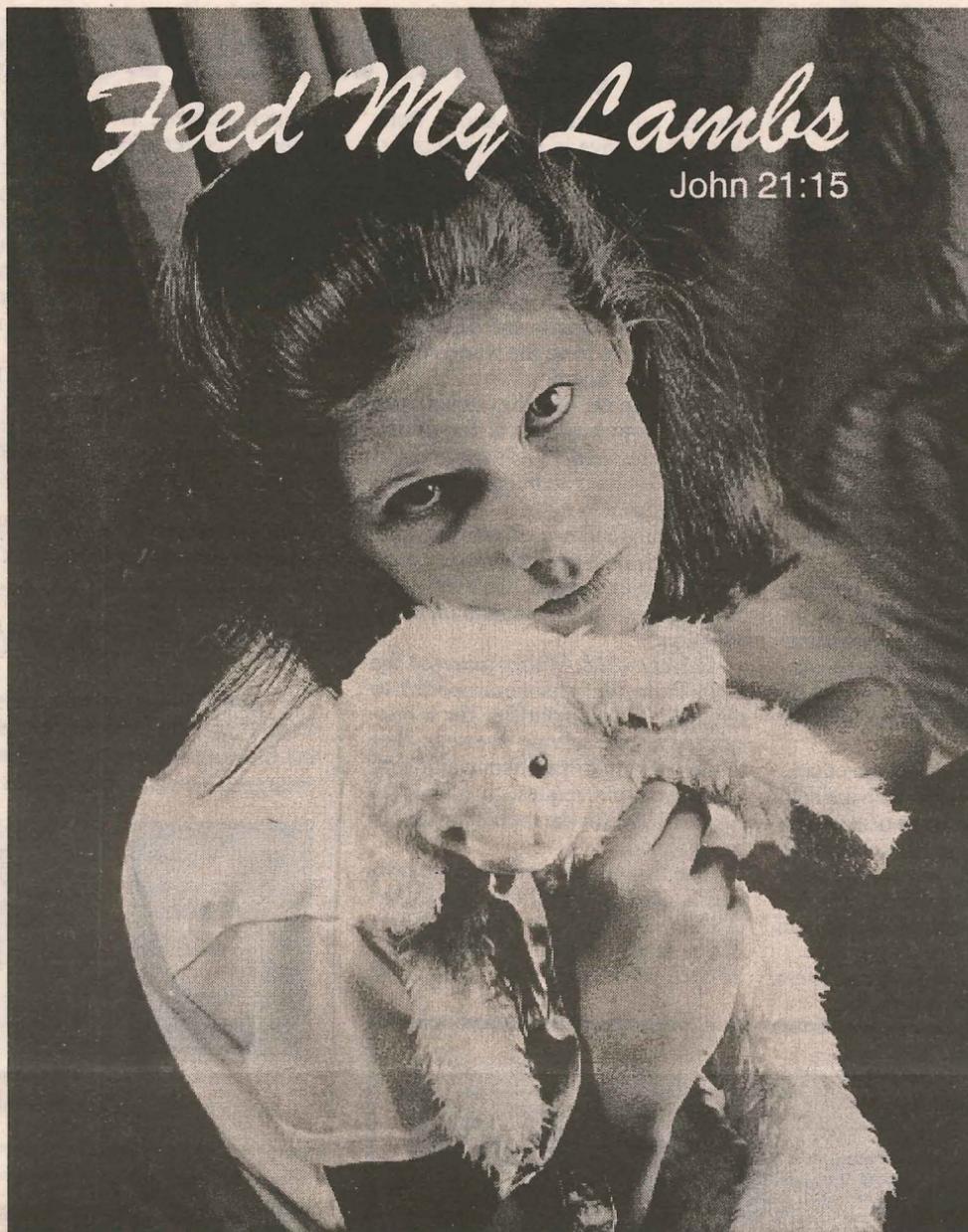
Pat Ashley
Writer, Teacher, and Humorist



Mamie McCullough
Writer and Humorist



Alma Randolph
Gospel Singer



"Jesus said... 'Simon, son of John, do you love me...?'"

He said to Him, 'Yes Lord, you know that I love you.' He said to him, 'Feed my lambs.' "

God's lambs are all around us. They are lost, they are hungry and they are crying out for help.

Jesus told Peter that if he loved Him, he would feed His lambs.

What is Jesus telling you today?

On behalf of the children in our care, the staff sends you their thanks and asks that you support generously this year's Thanksgiving Offering for Kentucky Baptist Homes for Children

1998 Thanksgiving Offering Goal
\$1,025,000

Kentucky Baptist Homes for Children

10801 Shelbyville Road • Louisville, KY 40243 • 1-800-456-1386



MISSIONS

Inmates buy water purifier to help Baptist missionaries

For more information about Pure Water Pure Love, write Woman's Missionary Union, Box 830010-0010, Birmingham, Ala. 35283-0010, or call (205) 991-4073.

By Teresa Dickens
SBC Woman's Missionary Union

VIENNA, Ill. (BP)—Prisoners usually aren't known for giving something back to society, but a group of men at the Shawnee Correctional Center in Vienna, Ill., have found a way to do just that.

In the process, they're helping a new missionary family to the Niger Republic.

Fourteen inmates at the Illinois medium security prison raised \$175 in a year's time to purchase a water purifier through Woman's Missionary Union's Pure Water Pure Love project.

They learned about the project, which provides water purifiers for international missionaries, in a missions education class sponsored by the prison's chaplaincy program, headed by Southern Baptist chaplain Gerald Miller.

Miller started the missions education class in August 1996 with the help of Rob Carr, then director of Brotherhood Services for the Illinois Baptist State Association. Carr now is a missions education strategist for the Southern Baptist North American Mission Board.

In the spring of 1997, prisoners

saw an advertisement about Pure Water Pure Love in Missions Today, a magazine for men published by the former Southern Baptist Brotherhood Commission, which also sponsored the project at the time. The project was transferred to WMU in 1997 when the agency merged with the Home Mission Board and Radio and Television Commission to form the North American Mission Board.

"The men decided they could raise the money to buy one of the purifiers," Carr recalled. "I was amazed and grateful for their willingness to take on the project."

Chaplain Miller echoed the sentiment. "The men get little money each month," he explained. "So even a gift of \$1 per month is a significant contribution."

In May 1998, WMU received the \$175 from the prisoners needed to purchase a water purifier for a missionary couple serving overseas. Due to the backlog of purifiers waiting on a missionary's request, it took until August 1998 for the men's purifier to be assigned.

The family who received the prisoner's purifier is Phillip and Kimberly Cain and their daughter, Caroline, 4. The family arrived in Niger Republic Oct. 27 to begin their assignment

as church planters. The family is returning to Niger Republic, having served there from 1995-97 as International Service Corps volunteers.

"We are so grateful that we are able to take back a water purifier with us," Mrs. Cain said. "It will mean a lot to us because water purifiers are very important to our health; they are a real necessity where we will live."

"When the chaplain told us that they don't get very much money, but wanted to support missions, we realized that it was a real sacrifice of love. We were touched by that," she continued.

"But, what is really neat," she added, "is that part of our ministry in Ni-

ger Republic is working with prisoners." Cain and a fellow missionary, Don Bolls, started the prison ministry while the Cains previously were living there. "We have seen some really neat things happen in the prison ministry, including several baptisms," Mrs. Cain said.

Miller said the prisoners were excited to learn their water purifier finally was assigned to a missionary couple.

"They like the idea that they will be able to write and hear from the missionaries," Miller said. "It means a lot to these men to know that they can help this family in such a practical way."

Family Treasures Handled With Care

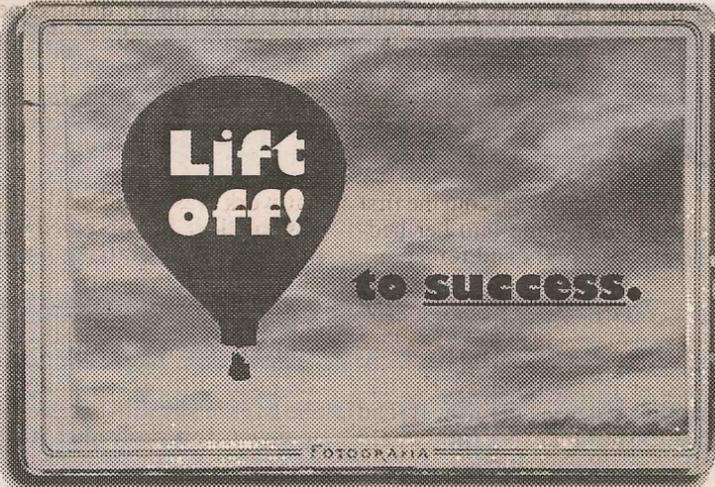
Let Allee Harmon develop and market an auction plan for your family. With more than a decade of experience, Louisville families have trusted his counsel and performance. Call today for a consultation at no charge. This service is also available for church benefit auctions.



Allee Harmon,
Auctioneer



1702 Stevens Avenue (502) 451-5235
Louisville, KY 40205 www.wardlowauc.com



Sears, an industry-leading provider of home appliance repair information, is part of Sears Home Services, a \$3 billion division of Sears, Roebuck and Co. We currently have full-time and part-time PERMANENT opportunities available for:

Customer Service Consultants

Some schedules include weekends.

Qualified applicants will possess a pleasant telephone personality, proficient keyboard skills, and a strong work ethic. Sears offers medical/dental/life insurance, 401(k), tuition assistance, paid training and much more!

At Sears, you'll find a strong team environment and supportive management. Qualified candidates may send a resume to or apply in person at:

Sears Home Services
9390 Bunsen Pkwy.
Louisville, KY 40220

Or call our toll-free
Jobline at
(877) 732-7742



SEARS
Home Services
Customer Network

Affirmative Action/
Equal Opportunity Employer M/F/D/V

Excitement in the air

It's convention week, and there's an excitement in the air at the Galt House.

It's an exciting new era for Kentucky Baptists with the leadership of Bill Mackey as he experiences his first convention in his capacity.

One year ago, I wrote that our Kentucky Baptist Assemblies, Jonathan Creek and Cedarmore, were experiencing "a new day." And now we enter year two.

It was a great first year for us. The new day came and, in many ways, is still here. We are just as excited, if not more so, than we were a year ago as we experience God's blessings in ways that are far beyond our hopes.

If you're reading this while at the convention, stop by our display and take a look at where we are headed in the next 12 months.

You'll see a veritable plethora of new ideas and projects that will come to pass during this second year of our new entity, Kentucky Baptist Assemblies Inc.

You'll see photos of what we are about to do. A year, and particularly two years, from now it will be an exciting place where youth will want to come and ex-

perience Christ.

By summer of 1999 we will have new boat docks, a world-class challenge course, an outdoor worship center and more. God is working in great ways, and we are seeking to stay in step with what he's about at Jonathan Creek and Cedarmore.

Every day of my life I become more convinced that God's plan for our camp and conference center ministries is magnificent. We have years of work to do just catching up and fixing up, but we are making progress.

As I write this I am at Windemere, the Missouri Baptist conference center on Lake of the Ozarks. A little more than 10 years ago, it was run down and tired.

Wow! You should see it now. And it is my prayer that 10 years from now you will say the same thing about Jonathan Creek and Cedarmore.

To God be the glory for the great things he has done and is doing. Stop by and see us, will you?

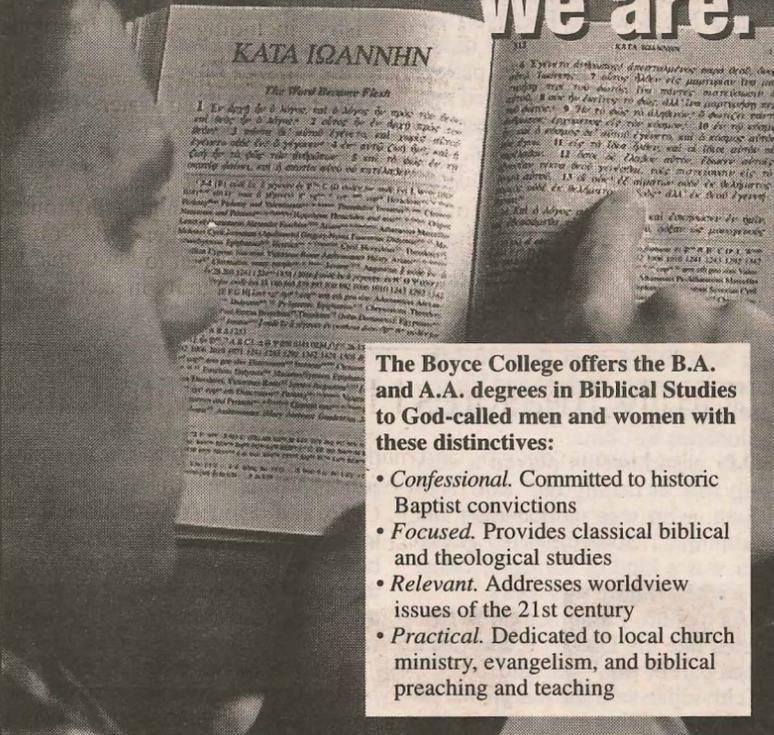
Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Are you serious about the Word? We are.



The Boyce College offers the B.A. and A.A. degrees in Biblical Studies to God-called men and women with these distinctives:

- **Confessional.** Committed to historic Baptist convictions
- **Focused.** Provides classical biblical and theological studies
- **Relevant.** Addresses worldview issues of the 21st century
- **Practical.** Dedicated to local church ministry, evangelism, and biblical preaching and teaching



James P. Boyce College of the Bible
 a school of The Southern Baptist Theological Seminary
 2825 Lexington Road • Louisville, Kentucky 40280
 1 800 728-7044 • Visit us on the web: www.sbtbs.edu

Last year's stock market fueled charity gifts surge

WASHINGTON (RNS)—Most U.S. charities had a bumper year in 1997, according to new figures, but the rosy glow already might be evaporating as fund-raisers agonize over whether the erratic stock market will discourage donors.

In 1997, with the stock market still soaring, donations to religious and other charities rose 13 percent, according to the Chronicle of Philanthropy's annual survey of private giving to the 400 largest charities in the country. The survey was released Nov. 2.

Religious-based charities, especially those active in providing human services, were among the top dollar-catchers.

The Salvation Army came out on top of the overall list for the sixth year in a row, raising \$1.2 billion with an impressive increase of 16 percent, way ahead of the 2.3 percent inflation rate.

The upsurge in 1997 giving is a measure of the health of the economy, but the Chronicle of Philanthropy rankings also reflect the reliable popularity of a few big charities that the public perceives as dependable and trustworthy.

According to the Chronicle, fund-raising strategy has shifted over the past few years away from direct mail and special events, which can be expensive, toward building

1997 top religious recipients

WASHINGTON (RNS)—Here's a list of the Chronicle of Philanthropy's top religious group recipients of donations and gifts in 1997. The number in parentheses is the agency's overall ranking in the Chronicle's list of 400 charities:

- Salvation Army (1) \$1.2 billion
- Catholic Charities USA (7) \$425 million
- Campus Crusade for Christ International (16) \$236.2 million
- Trinity Christian Center (Trinity Broadcasting Network) (48) \$132.4 million
- Christian Broadcasting Network (59) \$115 million
- Jewish Communal Fund (69) \$103.5 million
- Focus on the Family (76) \$97.6 million
- Wycliffe Bible Translators (84) \$92.9 million
- Billy Graham Evangelistic Association (94) \$87.9 million
- The Navigators (126) \$64.9 million
- Young Life (134) \$63.2 million
- Presbyterian Church (U.S.A.) Foundation (163) \$53.2 million
- National Council of Churches (165) \$52.9 million
- Christian and Missionary Alliance (201) \$43.4 million
- Moody Bible Institute of Chicago (209) \$41.6 million
- American Bible Society (250) \$33.9 million
- InTouch Ministries (264) \$31.7 million

relationships with people who are likely to be major donors, people with personal loyalty to the institution or the cause.

Amie Broughton

By Robert Dunston

Amie Broughton, daughter of George and Maudie Broughton of Barboursville, ministered this summer in Falls Creek, Va., through the Southern Baptist North American Mission Board.

Her assignment was with MissionFuge, a program that provides youth with missions experience. Her mission field was the inner city, and Columbia Baptist Church in the heart of the city was her base.

Broughton led youth in providing backyard Bible clubs, working in a food pantry for the homeless, delivering furniture to people who desperately needed it and visiting a retirement community each Thursday. Since this was her first mission trip, Broughton found it a "little bit scary" as she prepared to go. Once she arrived she "loved every minute of it."

Broughton has a sparkling personality and a genuine warmth. Those with whom she worked this summer were drawn to love and trust her, just as we all do at Cumberland College. Every day, a 3-year-old little boy would go to sleep on her lap. On the day he discovered and frequently visited the water cooler, you can imagine what

happened as he slept on her lap, but Broughton did not mind a bit.

Another boy with whom she worked rededicated his life near the end of the summer and chose her to talk to and pray with. One of the homeless in the area often came to the food pantry and insisted on talking with Broughton because she loved her accent. Broughton discovered many ways in which God could work.

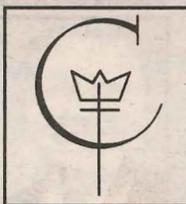
One of Broughton's most meaningful experiences came early in the summer. Workers assisted homeless people by giving them food from the food pantry. They tried to provide a variety, but the recipients had to take what was available.

After the morning's work, the workers were given a large check to purchase food for themselves. Broughton felt humbled to know they could have what they wanted while those whom they served had limited choices.

Broughton, a junior math major and Spanish minor, provides inspiration and challenge on campus. She had the idea of beginning a Bible study for the faculty, an activity which continues to bless us.

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

CUMBERLAND COLLEGE



Lessons

Tasha was 10 years old the first time her dad came into her bedroom late at night and forced her to have sex with him.

She knew he was wrong, but she had no one to turn to. Her parents were divorced, and her mom lived several states away. Her dad continued to use her this way, and when she resisted, he would threaten her. Sometimes he followed through on those threats.

Tasha's brother watched it all and learned. He soon began molesting his sister.

Tasha ran away from home, but hunger and cold brought her back to more abuse. Every time she would leave, it would be with the sound of her father's taunts. "You're no good. You're stupid. You'll never amount to anything."

During the years when Tasha should have been passing notes at school, complaining about math and going to ball games, she learned everything she needed to know in order to destroy her life.

She learned that sex could get her out of the cold, at least for a while. She learned that beer and drugs could make you feel better. She learned that stealing was OK as long as you didn't get caught,

that work was boring and school was pointless. She observed women on welfare and thought that it wasn't such a bad deal. "At least then, I'll have a home," she thought.

Tasha is 24 now, unmarried, and the mother of two daughters. She lives in a housing project with no lawns, few trees and fear.

The probability of change for her life dims with each passing year. What would her life have been like if someone had intervened when she was 11 or 12? Would the story have a different ending?

We must never stop being shocked and pained by stories like Tasha's. We also must never forget the difference made possible through Christ.

During this Thanksgiving season, make or renew a commitment that will enable Kentucky Baptist Homes for Children to be there at a critical time to plant a seed of hope. We cannot do it without you.

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

Graham's eldest child recalls life under the microscope

By Kristi Hodge
Florida Baptist Witness



Tchividjian

"Some of the neighbors initially thought we would constantly carry around big, black Bibles and say, 'The Bible says ... the Bible says ...'"
Virginia Graham Tchividjian

TAMPA, Fla. (BP)—As the first-born child of Billy Graham, Virginia "Gigi" Graham Tchividjian admits that the public's expectations for the daughter of a world-renowned evangelist can be overwhelming at times.

Tchividjian said she's learned not to wear herself out trying to live up to everyone's expectations, which sometimes can be unrealistic or impossible to attain. She once answered the door with rollers in her hair, to face an incredulous neighbor who asked, "You wear rollers?"

"It was as if he thought the angel Gabriel himself would do that kind of stuff for me," she said.

On the other hand, bearing the Graham name sometimes caused uneasy reactions, she added. "Some of the neighbors initially thought we would constantly carry around big, black Bibles and say, 'The Bible says ... the Bible says ...'"

Tchividjian and her mother recently co-wrote a book about how to maintain family devotion times amid increasingly hectic schedules. "Mothers Together" contains many anecdotes about growing up in the Graham household and what Tchividjian—a mother of seven and grandmother of 10—has learned about motherhood from her mother, then and now.

She said her parents' good example, which was the same at home as it was in public, has been an inspiration

and encouragement to her.

"I never felt being Billy Graham's daughter was a burden, but I definitely felt it was a responsibility," she said. "I know when I leave the house I represent not only Jesus Christ, I also represent Billy Graham and what he stands for."

Tchividjian, a longtime resident of Coral Springs, Fla., said her parents never wanted their five children to pretend to be something they weren't. Instead, Billy and Ruth Graham encouraged their children to be honest and real in all their dealings.

"We were never sacrificed on the altar of public opinion," Tchividjian said. "My parents didn't make us behave a certain way because we were 'Billy Graham's children.' I don't ever remember a time when either of them told us we had to act differently for the public."

The public, however, tended to act differently toward the Graham children. Tchividjian recalled that while growing up in Montreat, N.C., their home became a local tourist attraction, especially on Sunday afternoons when church groups often gathered on their front lawn to take pictures.

"I can remember many a Sunday afternoon when three Greyhound buses would pass by our house one by one, letting people off as they piled into our yard," Tchividjian recalled.

Groups who felt a special connection with the family weren't shy about looking around, she said. "Baptists were the worst about that sort of thing," she added, because they iden-

tified with her father, a fellow Baptist.

"The Episcopalians were very polite. They drove by, but they didn't stop and get out to look," she said. "The Presbyterians were a little bolder since Mom was a Presbyterian. They stopped to look but they didn't come very close. Then a bus parked in the driveway, and people piled into the yard, taking pictures, peeking into the windows, calling us by name, asking to come in. Those were the Baptists."

Tchividjian said her parents did two things to help the children diffuse public attention. One was rearing them in a small community where they were accepted as individuals. The other was living next door to Mrs. Graham's parents, Nelson and Virginia Bell, former Presbyterian medical missionaries to China.

"My grandparents played a very strong role in raising us," said Tchividjian, who was named after her grandmother. "Sometimes my grandfather was a kind of surrogate father to me when Daddy was away."

"As a child, I assumed all fathers traveled like my Daddy. It was just a normal part of life," she said.

Tchividjian said she has grown especially close to her parents during the last few years as a caregiver and travel companion to them during extended illness.

"When I get a call from Daddy, saying, 'Honey, can you come?' it makes me feel really good to know that they feel they can call on me. I

think it's the Lord's sweet way of making up to me for Daddy being away as a child. And it has and more."

Tchividjian said she thinks it's her father's enduring message, "God loves you," that's part of his universal appeal.

"Daddy and I were talking recently that it's so easy, sometimes, to judge when we don't have the whole picture," she said. "Our job is to love. God's job is to correct. Daddy attracts people to the love of the Lord Jesus and he lets the Lord do the correcting."

Tchividjian said she wasn't raised with the concept of being "sinners in the hands of an angry God." Instead, she said her parents' honest yet positive portrayal of Christianity drew her to a commitment at age 4.

"The Christianity we saw in our parents was a fun-loving and balanced Christianity. It made me have an appetite for what they had," she said.

"I didn't understand all the theological implications of it at the time, but I knew the Lord was real—and that experience began a good work in me that continues today," Tchividjian said.

She said her faith was strengthened by family devotionals, which she continued with her children. "Our family devotions weren't long, but they were fun, often hectic and always with interruptions—a phone ringing, the dog barking, the washing-machine over-running. I learned to laugh it off and go on, to never give up on having those times with the Lord together."

Trustees hold semi-annual session

Twenty-two of our 26 trustees met Oct. 20 for a semi-annual meeting. They approved poll votes authorizing the Novgorod, Russia, church planter school partnership and the donation of a 100-foot-by-120-foot plot of ground for the Bell County volunteer fire department.

The 1997-1998 audit reported a healthy financial status. Trustees approved payment of overtime to hourly employees retroactive for the 1997-1998 fiscal year. A major remodeling of Kelly Hall moved a step closer with authorization to draw plans.

Academic issues included a review of recommendations and suggestions from the SACS Commission on Colleges accreditation team visit of Oct. 4-7. Trustees elected to the faculty Bill Helton and Ron Perry. Dean of Students Fred Cummings received a study leave to pursue a doctorate at Spurgeon's College in London, England, in cooperation with Samford University.

Work on the Beyond 2001 capital campaign brought a vote of appreciation to consultants Richard Carlton and Bill Burkett of the president's office staff and to Tom Prather, Archie Oliver and Raymond Lawrence, assistants to the

president for development. The campaign surpassed the \$3.5 million goal with gifts and pledges totaling \$3.8 million.

Policy decisions involved approval of a development office mission statement, a sexual abuse policy for employees who work with children and revision of the purpose statement for the College Planning Council "to ensure all planning goals added to the college strategic plan support the college mission statement." The college strategic plan added 21 new planning goals and amended one college objective to note the need to seek adequate resources.

Trustees affirmed the "Tenets of Faith" of the Accrediting Association of Bible Colleges. Officers elected for the 1998-1999 trustee year are: Tom Westfall of Pikeville, chair; Frances Gambrel of Corbin, vice-chair; and Richard Neal of Georgetown, secretary.

Trustees expressed appreciation to three members who rotate off the board in November: Gabriel Collett, Ron Morgan and Anna White.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

You are cordially invited to...

"The Favored Year"

A drama of the life of Christ
by Denise Day Spencer

Presented by
The Oneida Players
of
Oneida Baptist Institute
November 19, 20, 21
7:00 p.m. nightly

Admission is FREE.
We hope you can join us for this
inspirational drama.

Questions? Call (606) 847-4111



BOOKS

Living the Spiritually Balanced Life: Acquiring the Virtues You Admire. Ray Anderson. Baker Books, 1998. 188 pages. \$12.99 ♦♦♦♦ (out of five)

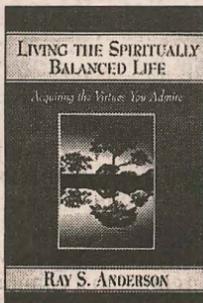
Virtues, by Anderson's definition, are character qualities we admire in other people. Anderson's book is a challenge to incorporate 14 different virtues in the life of the maturing Christian.

Usually when one thinks of virtues, thoughts run to the positive effect the virtues have on the person and his or her environment and relationships. But Anderson contends virtues can, and do, have a negative side when they are overemphasized in the Christian's life. The result of this overemphasis is the loss of spiritual balance.

As he discusses each virtue, Anderson first defines the virtue and its corresponding positive effect. The unique contribution of this book is that the author shows how each virtue can go bad if overemphasized.

For example, we see love as a universal virtue. Few, if any, would disagree. But one's love for another, when it does not allow the other person to mature as needed, actually does more harm than good. Love, even as a virtue, must have its limits.

Anderson's book is an attempt to move beyond letting concern about "too much of a good thing" keep one from developing a specific virtue. Mostly he succeeds in a book that would lend itself to small group discussion. *Wayne Hager*



Hope Begins Where Hope Begins. Michael Downey. Orbis Books, 1998. 126 pages. \$12. ♦♦♦♦

"A world that once seemed to be orderly and harmonious ... now looks like a shambles. Is there any longer a unifying meaning or purpose, a value by which people can live? Can the center hold? Is there a future we can look forward to with some measure of confidence?"

With those questions, Michael Downey describes the dilemma of our time and his purpose for writing a book on hope. Downey, a theology professor and retreat leader, asserts that nothing is "more central to being human than being able to hope." He further contends that "hope of the deepest kind can come only as a gift from God."

Through personal narrative and theological reflection, Downey attempts to describe hope, illustrate how hope influences our lives, as well as to ground hope within an authentic encounter with Jesus Christ.

"Hope Begins" is an ambitious undertaking. Within 126 pages, Downey touches on many of the most troubling issues relating to the providence of God. For this reason, the book is often a bit shallow and disjointed. On occasion, Downey presents a deeply troubling issue, only to rely on well-worn shibboleths to resolve the tension.

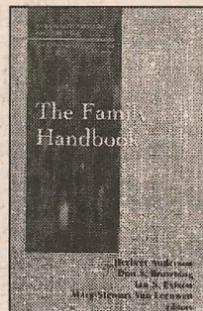
Downey's book could best be used in small group settings as a discussion starter and guide. *Jim Holladay*

The Family Handbook. Edited by Herbert Anderson and others. Westminster John Knox Press, 1998. 345 pages. \$20. ♦♦♦♦

Family issues are of utmost importance both at a personal level and at a church level. The Family, Religion and Culture Series, of which this handbook is a part, is an attempt to provide background information and discussion of the American family from a religious perspective.

"The Family Handbook" is encyclopedic in its coverage of issues facing the family. Discussions range from various aspects of marriage to special situations of family ministry, such as substance abuse. Most articles succinctly address the topic, sometimes from different perspectives. A particularly interesting discussion is about ministry with families with homosexual children. In addressing this issue, the editors provide Jewish, Catholic, evangelical Protestant and mainline Protestant perspectives.

This book is hardly one you would sit down and read from cover to cover. It is intended as a resource tool and as such deserves a place on the shelves of those who work with families. The editors have not attempted to present a uniform voice but allow various perspectives to be presented. In this way, even if the perspective is counter to the reader's, the handbook helps the reader understand the context of public and private debate about family. *Wayne Hager*



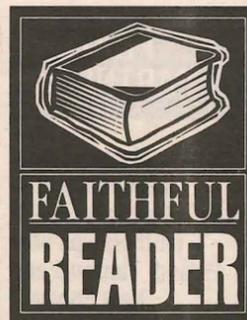
Courage for Hallelujahs: Alternate Worship Resources for Lent and Easter. Edited by Keri Wehlander. United Church Publishing House, 1998. 112 pages. ♦♦♦♦

For a growing number of Baptist churches, the weeks and days leading to Easter Sunday are assuming a more significant place in the worship life of the congregation. Finding resources for the Sundays of Lent, including Palm Sunday, Maundy Thursday and Good Friday, is a constant challenge.

"Courage for Hallelujahs" comes out of the United Church of Canada tradition. Like most collections of worship resources, the book contains a variety of prayers and litanies, as well as sample worship services. A unique set of resources are four intergenerational events, which are designed to get all ages involved in acting out the themes of Easter preparation.

Keri Wehlander has created a stimulating and challenging worship resource to help churches prepare for Easter. Some of the contributions take unusual twists and turns, but in so doing dare us to see anew the passion, death and resurrection of Jesus. For example, a dramatic monologue confronts us with the need to offer grace to Judas' mother.

Some language and concepts may be strange to Baptist ears, but struggling with the meaning of the life, death and resurrection of Jesus can deepen our worship. *Jim Holladay*



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

Lucado: 'I don't know if I'm a writer who preaches or a preacher who writes'

By Steve Rabey
Religion News Service

SAN ANTONIO (RNS)—Max Lucado was a missionary in Brazil when he began writing in 1985, and that's where he might be today if he hadn't become a best-selling author.

Since his literary debut 20 books ago, however, the 43-year-old Lucado has become a publishing phenomenon, selling more than 11 million copies of his homey, heart-warming works like "When God Whispers Your Name" and "In the Grip of Grace," both of which won major evangelical awards.

"I never had a strategy," Lucado said from his office at Oak Hills Church of Christ in San Antonio, where he has served as senior minister for a decade. Instead, he says, he owes his success to divine appointment.

"I believe that God, in every time period, says, 'I need a handful of people to minister to the poor.' Perhaps he also said, 'I wonder if there's someone out there who might write a few good books. Let's use Lucado.'"

As with most of his previous books, the recently released "Just Like Jesus" was inspired by a sermon series he first preached to his 2,000-member congregation.

Lucado said he will rewrite his sermons up to 40 times to make them read well.

"What you can get by with for the ear may not work for the eye," he said. But speaking or writing, Lucado communicates in a style that's warm, winsome and uncommonly effective. "You hear football players like Emmitt Smith say they don't know how they score touchdowns; they just have an instinct."

Lucado was raised in the Christian Churches and Churches of Christ, a million-member fellowship founded in the 19th century to restore New Testament teaching and practices. But he says his religious upbringing "did not have a huge impact on me." Rather, it was his dramatic recommitment to Christ during his years at Abilene Christian College that led him to the ministry.

"I was well on my way to becoming an alcoholic," he said. "I was sitting in a pickup truck in a little west Texas town saying, 'There's got to be something more to life than this.'"

He called upon the mercies of God, and mercy—not judgment—continues to be a hallmark of Lucado's ministry. "One thing I have really emphasized in my teaching is God's love and his tenderness," he said.

But mercy isn't the end of the story; rather, it's just the beginning of the Christian's journey. As he writes in "Just Like Jesus," "God loves you just the way

you are, but he refuses to leave you that way."

The book describes foundational Christian virtues like forgiveness, compassion, purity, endurance and hopefulness through evocative stories and illustrations. Its brief, breezy chapters, which can be read in about 10 minutes, downplay theological rhetoric and emphasize practical application.

"I learned long ago to envision a trio of people I'm writing to," he said. "One is an elderly lady who is retired and on a limited income. One is a very busy mom, like my own wife, Denalyn, whose life revolves around car pools, school events and other engagements. And the other is a stressed-out businessman who may be trying to start a new company. I ask myself, at

the end of each lesson, is there something there that is going to encourage these folks?"

The themes found in "Just Like Jesus" have been a staple of Christian writing ever since St. Paul urged believers to "be imitators of God."

Lucado has little to say about WWJD-related commercialism, but he's glad high-schooler Jenna, the oldest of his three daughters, wears a WWJD wrist-band. "It's a good reminder for her as she looks



Lucado

down in the middle of algebra class."

He said there's an urgent need for Christians to be more Christ-like today, a time when many people's perceptions of believers come from TV and politics.

"If my perception of Christians came only through what I saw on television or through political activism, I would feel those are weird people," he said.

Lucado has nothing against religious broadcasting. He has his own 60-second radio program, "UpWords," which airs on 800 Christian stations and is financed by book royalties. But, he said, "lights and cameras seem to change things," often producing "flamboyant displays of worship services that are more like Barnum and Bailey."

As for activism, he has plenty of convictions. "But the question we have to ask is how politically active was Jesus, and how politically active would he be today? Sometimes I think we create agendas and put Christianity out in front of them when it's questionable whether it really is or not."

Lucado is successful enough to resign his Texas pulpit and focus solely on his international congregation of readers, but such a move isn't in his plans.

"I love pastoring, and I love writing," he said. "I don't know if I'm a writer who preaches or a preacher who writes. But I hope I never have to choose between the two, because they are the twin passions in my life."

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Poland, Tanzania and New England:

■ Kentucky partnership coordinators Larry and Joy Lindsey as they make the transition from Russia to Poland.

■ Gustaw Cieslar, president of Warsaw Seminary in Poland, as he speaks in Kentucky churches this week.

■ The annual meeting of the Baptist Convention of New England, Nov. 12-14.

■ Greater Boston Baptist Association Director of Missions Ignatius Meimaris and Baptist Convention of New England Executive Director Ken Lyle as they speak in Kentucky churches this week.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BLACKFORD**—Blackford Church called **Sean McMahon** as pastor. McMahon, a graduate of Midwestern Seminary, previously served in St. Joseph, Mo.

■ **BOWLING GREEN**—Heart to Heart of Living Hope Church will present singer-comedienne **Kay DeKalb Smith** Nov. 22 at 2 p.m. To buy tickets, call (502) 843-9462. **Brad Johnson** is pastor.

■ **CADIZ**—Liberty Point Church will host revival services Nov. 14-18 with **Dan Haby** as evangelist. **Darren Gaddis** is pastor.

■ **CALHOUN**—Buck Creek Church will dedicate its new sanctuary Nov. 21-22. The Crossmen Quartet will perform Nov. 21 at 7 p.m. The dedication service will be Nov. 22 at 2:30 p.m. **Jeff French** is pastor.

■ **CAMPBELLSVILLE**—Campbellsville Church will host revival services Nov. 15-18. **Willis Henson**, pastor of Lone Oak First Church, will be evangelist. **R.L. and Beth Sigrest** will be music evangelists. **James**

Jones is pastor.

■ **CROMWELL**—Green River Church will host a Bible conference Nov. 18-20. Speakers will be **Robert Dinsmore, Richard Land**, 15-year-old evangelist **Kenny Rager, Richard Oldham, Curtis McGehee** and **Lincoln Bingham**. Call (502) 274-4147 for information. **Larry Brown** is pastor.

■ **ELIZABETHTOWN**—**Isaac "Ike" McDonald** recently completed an interim at Barren Run Church in Sonora. He is available for interim and revival services. To contact, call (502) 737-7731.

■ **FRANKLIN**—New Hope Church will host revival services Nov. 15-18, 11 a.m. Sunday; 7 p.m. nightly. The preacher will be **Keith Hildabrand**. **Mike Duncan** will direct music. **Larry Baker** is pastor.

■ **FAIRDALE**—Oak Grove Church ordained **Cletus Donaldson** Oct. 25 as deacon. **Dallas Catron** is pastor.

■ **LAWRENCEBURG**—First Church called **Ted Sisk**, former pas-

tor of Immanuel Church in Lexington, as interim pastor.

■ **LEXINGTON**—Immanuel, Calvary and Porter Memorial Churches will sponsor a single adults conference on sexuality and spirituality called "Keeping the Balance" Nov. 20-21. Author and research specialist **Harold Ivan Smith** will be the speaker. Registration costs \$20. For more information call Jamie Carter at (606) 266-3174.

The "Celebrate Jesus 2000 Lexington" board will host a "Concert of Prayer" Nov. 15, at 4 p.m. in Heritage Hall on Main Street. The event is to prepare for the evangelistic outreach blitz in the Lexington area.

■ **LOUISVILLE**—Highland Church will present former New York Metropolitan Opera singer **Marilyn Mims** in concert Nov. 15 at 7 p.m. For information call (502) 451-3735. **Joe Phelps** is pastor.

■ **OWENSBORO**—Walnut Memorial Church will host Haiti missionary **Susan Pressley** to talk about her experiences Nov. 15 at 6 p.m. **Odell Beauchamp** is pastor.

■ **SONORA**—Barren Run Church called **Mark Lilly** as pastor. He will begin Nov. 1.

Dallas Vincent, 63, dies after surgery

LOUISVILLE—Dallas Vincent, former pastor of Ormsby Heights Baptist Church in Louisville, died Nov. 4 of complications after heart surgery.

A native of Central City, Vincent, 63, retired in August 1997 as pastor of Ormsby Heights, where he had served 39 years. He recently was serving as interim pastor of Cedar Creek Baptist Church in Louisville.

Vincent had served on the Kentucky Baptist Convention's Executive Board and various committees. He also had been moderator of Long Run Baptist Association and served on many of its committees.

He is survived by his wife, Patricia, four children and two grandchildren.

The family requests memorials be sent to the Dallas V. and Patricia W. Vincent Endowment Fund at the Kentucky Baptist Foundation, Box 436389, Louisville, Ky. 40253-6389.

Baptist directs ministry of food & hope in Serbia

RICHMOND, Va. (BP)—When Jasmina Tosic first asserted her Christian faith as a teenager in Serbia in the 1980s, her father burned her Bible.

But rather than squelch her belief, his action only lit a fire of desire to study the Bible more.

Today, in the midst of ethnic and religious strife in the Yugoslav federation, thousands of refugees from Bosnia, Croatia and surrounding areas look to the ministry she co-directs for food, shelter and hope.

In Belgrade, Serbia—where evangelical Christians number but 2,000 among the city's 2 million people—Bread of Life ministries has functioned as a network among evangelical churches since 1992 to serve refugees of all ethnic and religious backgrounds. More than 70 volunteers regularly assist refugees with physical and spiritual needs.

In the process, Bread of Life calls Christians within her war-torn society

to find their identity in Christ, Tosic, a Baptist, said during an October visit to the United States.

Violence and intolerance has disoriented and disconnected her culture, she said, but God was nevertheless at work. "War helped shape our Christian identity. We were forced to grow up in faith in order to survive."

Since the country of Yugoslavia dissolved in 1990, unreconciled hatred between neighboring ethnic groups has erupted into bloodshed. "We didn't want to live with each other anymore," Tosic said.

But rather than pointing fingers at various political groups, Tosic said all have sinned, regardless of their religious or ethnic convictions.

"We are all children of one Father," she said. "The only power is in the gospel. We are sinners—all of us—so we don't have a right to judge one another."

In recent weeks, Serbia has faced

possible NATO air strikes in response to the government's repression of ethnic Albanian dissidents in Kosovo. Bread of Life plans to send physical aid to the helpless in Kosovo, ironic as it may seem to Serbian nationals who seek to repress that area. Compassion, Tosic said, transcends politics in the Christian community.

Bread of Life extends aid to anyone in need. Eleven participating churches in Belgrade provide food and housing assistance, training programs, a kindergarten, summer camps and prayer support for more than 20,000 families among the 650,000 refugees currently in Serbia without geographic or spiritual identity.

Tosic said she wants American Christians to study the situation closely and respond in prayer.

Bread of Life has distributed more than 7 million pounds of supplies to the needy in Serbia, Bosnia and now Kosovo since 1992.

Birthday boy Billy Graham balks at slowing down

MINNEAPOLIS (BP)—As evangelist Billy Graham looked last week to his 80th birthday on Nov. 7, he counted the blessings brought by age and confirmed his commitment to continue his crusade ministry.

Despite the normal struggles of aging and enduring Parkinson's, Graham said he finds joy in getting older. "I'll be 80 this week, and I'm looking forward to that, and I'm looking forward to my 90th birthday," he said. "I want to hang around so I can help others and steer them and encourage them."

Graham will have ample opportunity to do just that as he prepares for another crusade scheduled in 1999. He already has accepted invitations to hold crusades in Indianapolis in June, and St. Louis in October.

The evangelist also is looking forward to his plans for 1999. He is in the midst of preparation for "Amsterdam 2000," an international evangelism conference to lead the way for evangelists into the next millennium.

Graham's active 1999 schedule follows on the heels of an equally full 1998.

"He's preaching better than ever," said Peter Lowe, chairman of the recent Tampa Bay, Fla., crusade.

Graham said he continues to look to the future and hopes for many more years of active ministry.

He received numerous offers to host an 80th birthday celebration in his honor, but, yielding to his family's request to have a quiet, private lunch, he has declined all such invitations.

"That's not the one I want to celebrate," he said, "I want to celebrate my 100th birthday."

CLASSIFIED ADS

SEEKING: First Baptist Church of Richmond, Ky., is accepting resumés for a minister of youth. Qualifications: Mature Christian, member of a Southern Baptist church, master's degree or pursuing a master's degree from an accredited seminary, skilled in human relations, minimum of three years experience directly related to youth ministry. A complete job description will be mailed upon request. FBC is a rapidly growing church located near Eastern Kentucky University. Send resumé to: Minister of Youth Search Committee, First Baptist Church, P.O. Box 697, Richmond, KY 40476.

SEEKING: Second Baptist Church, Greenville, Ky., is currently seeking individual to fill minister of music position. Please direct resumés to: Staff Search Committee, Second Baptist Church, P.O. Box 390, Greenville, KY 42345-0390.

SEEKING: Rapidly growing church in Paducah area seeks full-time minister of youth. Interested applicants should send resumé to: Personnel Committee, Mt. Zion Baptist Church, 9701 Blandville Road, West Paducah, KY 42086.

SEEKING: Full-time minister of music and youth for Heritage Baptist Church, Douglasville, Ga. If you are available for consideration and would like more information about the church and the position, please mail your resumé to 8800 Rose Ave., Douglasville, GA 30135, or fax to (770) 947-0544.

SEEKING: Mt. Pisgah Baptist Church, Bremen, Ky., is accepting resumés for a full-time minister of youth and education. Music background desirable. Send resumé and references to: Personnel Committee, 1340 Crescent Haul Road, Bremen, KY 42325.

FOR SALE: Risograph Duplicator Printer, model RC6300. Includes two drums (blue and black). For more information call Shively Baptist Church, (502) 367-9155.

SEEKING: Bivocational pastor. Accepting resumés through end of November. Send to Yorktown Baptist Church, 7300 National Turnpike, Louisville, KY 40214.

SEEKING: Full-time or part-time pastor for a small, south-central Kentucky church. Please submit resumé to: Pastor Search Committee, Mt. Vernon Baptist Church, 4555 S. Hwy. 619, Jamestown, KY 42629-6709.

SEEKING: Henderson Memorial Baptist Church, Hopkinsville, Ky., is accepting resumés for pastor. Prayerfully submit resumés to: Pastor Search Committee, Henderson Memorial Baptist Church, 501 Noel Drive, Hopkinsville, KY 42240. (502) 866-3223.

Keys residents notice disaster relief work

By Barbara Denman
Florida Baptist Convention

KEY WEST, Fla. (BP)—For the past five weeks, Bob Hetherington has carried a chainsaw to work.

"We've been calling him 'Chain-saw Pastor,' said his wife, Judy. "But he says it's been absolutely the greatest visitation program we have ever had."

Since Hurricane Georges struck the middle and southern Florida Keys Sept. 25, Hetherington, pastor of Fifth Street Baptist Church, has ministered to folks in his community by cutting trees and branches off of hurricane-damaged homes, apartment buildings and trailers.

His servant spirit, coupled with 21 years of ministering in the Keys, has earned him recognition and respect, said Mrs. Hetherington, who serves as minister of education at the church.

"Before, when he used to go visiting in the community, few people would invite him inside to talk," she said. "But after he has spent a few hours cutting trees on their property, they say, 'Come in and talk.' The doors are wide open."

The Hetheringtons have found many doors open in the aftermath of the hurricane. After the winds died down, Florida Baptists launched an all-out effort to feed those without food and help with the area's recovery.

"Everywhere we go, like just yesterday, the bank teller told me, 'You have no idea how the town appreciates what you and Florida Baptists have done for us,'" Mrs. Hetherington recalled.

When Hurricane Mitch was bearing down in the Caribbean in late October, several people asked Hetherington if Florida Baptists would return to the Keys should the area be hit again. "I guaranteed them that the truck would be waiting in Florida City, just like before," he said.

Immediately after the storm, the



Florida Baptist Convention disaster relief van and mobile feeding kitchen was driven to Key West and parked at Fifth Street Baptist's front door for 17 days.

Mobile kitchens from South Carolina and Georgia Baptists were stationed at other churches. During the recovery effort 112,000 hot meals were served to local residents.

Volunteers assisted 151 families by cutting and removing trees from homes, cleaning out mud and performing other necessary tasks. Another 1,000 families were visited by trained counselors and, in some cases, received emergency financial assistance.

Charles Sexton, pastor of Big Pine Key Baptist Church, reported most people are back in their homes and the church building is being repaired.

Many residents have turned their attention to the "Fantasy Fest" gay weekend, he added. "So, unfortunately, some things have returned to nor-

mal."

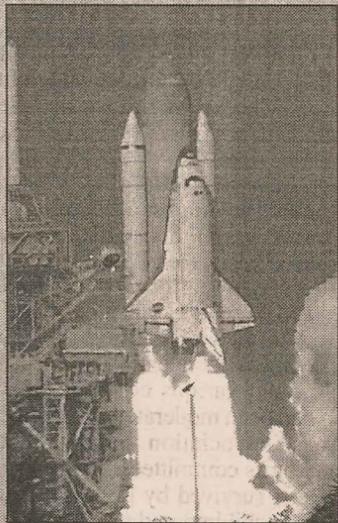
Sharon Thompson, who works in the Florida state convention's women's mission and ministries department, said she discovered a sense of hopelessness as she visited homes and counseled residents in the aftermath of the storm.

"They seemed bummed out, hiding from mistakes in their past or a less than tolerant society," said Thompson, a trained psychologist. "I saw more risk-taking behavior, extreme alcoholism, self-destructive addiction and experimentation with drugs. Many of them have come to the Keys to escape from life."

As a result of her work, Thompson said, she "hoped we were there painting a picture of Baptists that we were more than a people of words, we are a people of action. I hope that through our efforts we undergirded the credibility that the Hetheringtons have already earned in this community."

GEORGES' AFTERMATH

Two Florida Baptist disaster relief volunteers help clean up downed trees and debris from a trailer park located in Big Pine Key, one of the hardest hit areas. (Photo by Ken Touchton)



LIFTING SPIRITS John Glenn said his view of earth from orbit had a spiritual impact. (RNS photos)

Glenn: Seeing creation from space fortifies belief in God

HOUSTON (RNS)—Sen. John Glenn told reporters in a space-to-Earth news conference last week that his second opportunity to view Earth from space strengthens his belief in God.

"I pray every day," the 77-year-old astronaut said in response to a question about whether his flight had fortified his faith.

"Looking at the Earth from this vantage point, looking at this kind of creation and to not believe in God, to me, is impossible," said Glenn, USA Today reported.



Glenn

"To see (Earth) laid out like that only strengthens my beliefs," he said.

Glenn, a Presbyterian, went on to say that it is "a real thrill and emotional" to view Earth out the window of the shuttle Discovery, which departed Oct. 29 and returned Nov. 7.

"I know 'awesome' is an overused word, but if anything is really awesome, it's looking out and seeing that," he said.

Glenn, who is an elder in the Presbyterian Church (U.S.A.), traveled with the prayers of his fellow Presbyterians.

Prior to liftoff, Glenn was sent a letter from church officials addressed to "our brother in Christ."

"We send our prayers and gratitude on behalf of the Presbyterian Church (U.S.A.) as you continue your public service through research in space," they wrote. "May the peace of Jesus Christ be with you and your colleagues on this flight. Prayers from those of us in the Presbyterian Church (U.S.A.) will certainly be there."

Plane crash kills independent missionary workers

By Ryan Rockwood
Religion News Service

QUETZALTENANGO, Guatemala (RNS)—Remnants of Hurricane Mitch, the deadly storm that swept through Central America, are considered a possible cause for a plane crash in western Guatemala that killed 10 American missionaries and a Guatemalan pilot. Seven other Americans injured in the crash were hospitalized.

The exact cause of the Nov. 1 crash remains a mystery, but the torrential rain created in the aftermath of Mitch—at the time of the crash classified as a tropical depression—was suggested in some reports from Guatemala as a possible cause of the crash.

The crash occurred as the cargo plane, operated by Living Water Teaching International, shuttled the last group of short-term missionaries from a development project in Playa Grande, Guatemala, to the organization's international headquarters in the country's second largest city, Quetzaltenango, said Jay Dunlap, a missionary pilot serving as spokesman for the

ministry.

James Zirkle, 57, founder of the nondenominational, evangelical mission organization, and his son, James II, one of the pilots, both died in the accident.

The seven Americans were taken to a hospital in Quetzaltenango with minor injuries. According to Dunlap, five already have been released.

The 18 passengers mostly were volunteers from nondenominational churches throughout the United States who each had raised about \$1,200 to participate in the 10-day mission trip to the impoverished Guatemalan village of Playa Grande, 80 miles north of Mexico City.

In the few days before the crash, Dunlap said the volunteers treated 7,000 people in its makeshift clinic, bandaging wounds, treating infections and providing patients with a month's supply of vitamins and the ministry's prayers.

Zirkle and his wife founded Living Water nearly 20 years ago when, on a trip to Central America, they were struck by the great need in the area.

"He believed that God had given him answers to reach out to these people's needs," said Dunlap, who described Zirkle as a leader well-loved for being straightforward, showing his warts and all.

"One of the (group's) mission statements was a call for people to come and build upon his successes and his failures," said Dunlap, who remembers Zirkle shrugging off his successes by saying, "We have done it wrong so many times in the past that the only way left to do it was right."

The accident, announced on Guatemalan television by the country's president, stunned the Living Waters missionaries.

"Did we believe there was a risk? Yes. Did we believe this was going to happen? No," said Dunlap.

"But ... there is a certain element of risk involved and in that ... you have to determine if the goals you are striving for are worth the risk," he added. "I think that everyone on the missionary side has made that decision—that what they are doing is worth risking their life for."

"I think that everyone on the missionary side has made that decision—that what they are doing is worth risking their life for."

Jay Dunlap, a missionary pilot for Living Water Teaching International

**you
could
be reading
your church
newsletter**

right here

**The Western Recorder church newspaper plan.
It's easy. It's affordable. It saves staff time. It gives more for your money.
Call today for details. (502) 244-6470.**

Western Recorder
Practical Resources for Christian Living