



# WESTERN RECORDER

January 26, 1999  
Vol. 173, No. 4**FOR THE RECORD****WMU**

The executive board of national Woman's Missionary Union adopted the Missions Innovators program to help churches evaluate and increase their missions involvement.

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Kentucky Baptist churches in Northern Kentucky have a variety of growing missions projects to match the area's booming economy. Page 3.

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WMU continues its task of being "laborers together with God." Page 5.

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**Books**

Reviews include two books suggesting opposite responses to the Clinton sexual scandal. Page 13.

## Gay-rights law to exclude all religious groups

LOUISVILLE—An ad-hoc committee of Louisville's board of aldermen voted Jan. 19 to change the religious exemption amendment for a proposed measure to bar job discrimination against gays and lesbians.

The measure, expected to pass this week, would no longer apply the law to religious-based charities that receive a majority of funding from public sources.

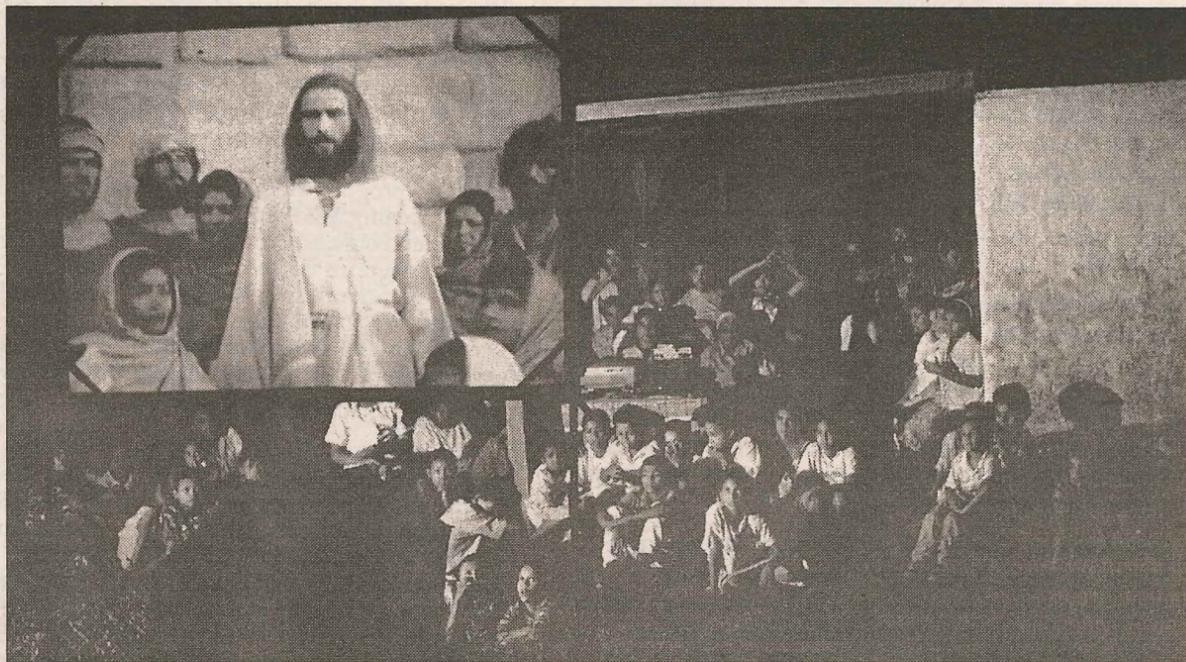
That provision was viewed by Kentucky Baptist Homes for Children as a direct response to the organization's firing of a lesbian supervisor, which re-energized the move to pass what supporters of gay rights are calling the "Fairness Ordinance."

More than half of KBHC's annual revenues come from state reimbursements for services the agency supplies to families and abused and neglected children.

The ad-hoc committee of aldermen voted 5-2 to recommend passage of the measure to ban job discrimination against homosexuals, according to the Louisville Courier-Journal newspaper. The ordinance on employment is expected to have the seven votes needed to pass at the board meeting Tuesday, Jan. 26.

Meanwhile, opponents have expressed disappointment that no public hearings will be held in connection with the measure. Aldermanic President Steve Magre told the Courier-Journal that no amount of public testimony will change any alderman's mind.

A phone line to express public opinion to aldermen had received 731 calls against the measure and 366 for it by the middle of last week.



**SCREENING** More than 1.5 billion people have seen the 'Jesus' film, used by missionaries as an introduction for the gospel message. It has been dubbed into more than 450 languages and used in more than 220 countries. Recently a gift from Kentucky Baptists in Fredonia helped put the film in many unchurched areas. Story on page 6. (SBC International Mission Board photo by Roy Burroughs)

## 'Jesus' film a major tool in world missions

By Erich Bridges  
SBC International Mission Board

RICHMOND, Va. (BP)—So you think "Titanic" was big? Well, missionaries have been working with a movie that redefines "big."

It didn't win an Oscar or appear on any critics' "top 10" lists. It's 20 years old, features no major stars and isn't even the best movie about Jesus Christ from an artistic viewpoint.

Then what makes the film called "Jesus" so remarkable? For starters, consider these numbers:

- At least 1.5 billion people in more than 220 countries have seen "Jesus" in theaters, on television, through videos or—still the most common method—watching 16-mm reels projected onto portable screens, sheets or walls.
- More than 73 million people

have made public professions of faith in Jesus after seeing the film.

■ "Jesus" has been dubbed into more than 450 languages, making it the most widely translated production in film history. Hundreds more translations are in the works.

■ More than 800 mission agencies now partner with the Jesus Film Project, an arm of Campus Crusade for Christ, to evangelize non-Christians, disciple new believers and start churches using "Jesus." Southern Baptist International Mission Board missionaries remain the largest single group of users besides the project's own workers.

■ Nearly 2,000 film teams devote themselves exclusively to screening "Jesus" for people around the world—often in the face of violent opposition.

An Uzbek convert who showed the film 25 times was arrested, tortured and dumped into a mental hospital. In Laos, a preacher spent months in a bamboo cage because an official's wife was caught watching "Jesus."

In Nigeria, hostile locals tried to drown a film team worker. Extremist Muslims threw rocks during the screening. Every member of the film team was bitten by scorpions. But more than 500 people saw "Jesus."

□ See 'Jesus' film ..., page 8



## Many church members believing an evangelistic lie, pastor says

By Mark Wingfield  
Texas Baptist Standard

FORT WORTH, Texas (ABP)—Most church people believe a lie, according to Texas pastor Roddy Clyde. That lie, he said, is that their churches are obeying Christ's command to reach unchurched people with the gospel.

Even many growing churches aren't reaching non-believers, said Clyde, pastor of the Fellowship at Forest Creek in Round Rock, Texas.

Many seemingly successful churches have created a climate attractive to people who already are believers, and thus experience mainly "transfer growth," he said.

Clyde said a survey of all the Baptist churches in his Texas association found that fewer than 3 percent of all the people who regularly attend services were previously unchurched. More than 97 percent had transferred their membership from another house

of worship.

A similar survey in five other areas found similar percentages, Clyde added.

The modern church is "missing the point," Clyde said. "The point is to reach people for Christ and help them grow to be like him. We are missing the point by trying to keep people for Christ and helping them grow to be like us. We have become increasingly focused on maintaining the kingdom instead of growing it."

Christians should view the United States as "a mission field" and take approaches similar to ways missionaries would approach unreached people overseas, Clyde said during a seminar at the Texas Baptist Evangelism Conference.

The primary problem is that most churches "do church in a way that is culturally irrelevant to the unchurched," Clyde maintained.

Clyde said he and others who advocate change in traditional churches

often are accused of compromising the gospel for the sake of cultural relevance. Yet he countered that he has no desire to alter the basic truth of Scripture.

The reason for such accusations, Clyde suggested, is because too many church people confuse Baptist tradition with biblical truth. For example, Baptist tradition says Sunday school has to operate a certain way, while the Bible presents no such demands.

The importance of becoming relevant to the culture would be obvious if people would think of their hometowns as mission fields, Clyde said. "Nobody in this room would finance a mission trip to Afghanistan without making sure the missionaries were prepared for the culture."

To begin that process, he suggested churches get to know the unchurched audience in their community and then adapt methods to match that audience without altering the truth of the gospel message.

He also suggested three focus questions developed at his church: Does it help? Does it hurt? Does it matter? If it helps achieve the primary goal of reaching the unchurched, keep doing it and emphasize it, he said. But if it hurts the primary goal, stop doing it or adapt it.

Advocating the kind of change required to turn most traditional churches into culturally relevant churches isn't easy, Clyde confessed. "There is no such thing as painless transition."

His own church went through a painful transition from a traditional church to an innovative church, he noted. But he also said the church now regularly brings in two to four times as many new members each year as it previously had in total attendance.

Such gains are possible only when people and churches are pushed beyond their comfort zones, Clyde said. "We cannot consistently continue to reach people for Christ within our comfort zone."

# BAPTISTS

## BAPTIST BITS

■ **English teachers needed in China.** One hundred volunteers are needed to teach English to middle-school instructors in China this summer through a program co-sponsored by the Southern Baptist International Mission Board and the English-as-a-Second Language organization. The program will give participants opportunities to touch the lives of many young Chinese educators and share their Christian faith and testimony. The eight-week project will begin June 25 and conclude Aug. 19. Teaching experience is highly valued but not required. For more information, call (800) 999-3113.

■ **Carson-Newman president to retire in July.** Cordell Maddox, president of Carson-Newman College in Jefferson City, Tenn., for 22 years, announced he will retire July 31. Maddox, 67, is the senior college president in Tennessee and among Baptist-affiliated schools nationally. Upon retiring, Maddox will assume the role of president emeritus, working with the trustees and the new president in fund raising and denominational relations.

■ **Records are God's work, Rankin says.** Chart-busting missionary appointments, record missions offerings and all-time-high numbers of new churches and preaching points overseas are God's work, not the International Mission Board's, IMB President Jerry Rankin said recently. In fact, Southern Baptists must beware of spiritual pride and capture God's heart for the world's lost billions if they want God to use them to their full potential, he said. Southern Baptists sent 885 new missionaries overseas in 1998—a 33.4 percent increase over 1997. The Lottie Moon Christmas Offering for international missions passed \$100 million in 1997.

■ **Southwestern, Tokyo seminaries form partnership.** Southwestern Baptist Theological Seminary has begun a partnership with Tokyo Baptist Seminary to allow English speaking students at the Japan school to receive a degree from the Texas seminary. The agreement also provides the framework for further interaction including faculty and student exchange programs and consultation by Southwestern to help the Tokyo seminary develop its library.

■ **Golden Gate working with Saddleback.** Golden Gate Baptist Theological Seminary and Saddleback Church in Mission Viejo, Calif., have launched a partnership offering graduate theological education and ministry training for lay leaders. The partnership will include seminary faculty members teaching graduate-level biblical, historical and theological courses that train Saddleback members for "church leadership, Christian living, ministry effectiveness and mission preparation" at the Saddleback facilities. The courses and supervised experiences lead to the master of arts in theological studies.

■ **NAMB hosts U.N. event.** Four people made public professions of faith in Jesus at an open house hosted by the North American Mission Board at the United Nations Dec. 17.

■ **Wake Forest adds African-American professor.** Wake Forest University's divinity school has received a \$200,000 grant to hire an African-American professor in preaching. The school, expected to open in the fall, will appoint the professor by spring, Dean Bill Leonard predicted.



"A sacrifice? Over my dead body!"

## WMU backs missions & ethnics proposals

By Teresa Dickens  
Woman's Missionary Union

TALLADEGA, Ala. (BP)—Woman's Missionary Union's executive board approved a long-range planning committee's report which called for adopting the Missions Innovators program piloted in 1998 and expanding WMU's work with ethnic and language groups.

The Blueprint for the 21st Century Committee was appointed by national WMU President Wanda Lee in February 1998. The committee met several times during the year and brought eight recommendations to the board.

The report was adopted during the executive board meeting Jan. 9-13.

The Missions Innovators' recommendation calls on national WMU to develop and implement an ongoing Missions Innovators training program. The training will equip individuals to work with churches in evaluating their missions involvement and discovering new ways to participate in missions.

National WMU piloted Missions Innovators during 1998 in cooperation with state Baptist conventions and WMU organizations in Alabama, Texas and Virginia.

A national WMU staff member was assigned to each state where she worked with the leadership to develop and implement a plan to help churches increase their missions involvement.

In each state, the Missions Innovator worked with individual churches and associations of varying size and context.

Sheryl Churchill, who was assigned to Virginia, said building rela-

tionships with church members and staff is the key component of Missions Innovators.

"By building these relationships, it gave me the opportunity to hear the heart stories of why people see missions as important to their lives," she said.

"It also opened the door to seeing that there are churches with a strong missions tradition and those who are beginning to create their own missions traditions," she added.

Sylvia DeLoach said the most exciting aspect of the Texas field test was the response of church leaders to the challenge to learn to listen and think in new ways.

"What we learned from the field tests now makes it possible for Woman's Missionary Union to try innovative approaches in many other states in 1999," she explained.

In its recommendation on expanding work with ethnic and language churches, the long-range planning committee commended national WMU staff on its current work in this area, but said that efforts "must become a higher priority."

With language and ethnic churches representing the fastest-growing segment in SBC life, the committee said WMU must "accelerate ethnic leadership development and partner with those leaders in the creation of contextually appropriate material."

Rose Zamora, WMU ministry consultant with language audiences, called the introduction and approval of this recommendation "an answer to prayer."

"It is wonderful to know that WMU will have an impact in our world as we seek to encourage ethnics

and African-Americans to be radically involved in the mission of God," she said. "It is so fulfilling to see strides being made to continue including ethnic and African-American work as part of WMU's service to further God's kingdom."

Three recommendations called for Lee to name a committee to do further study. Topics to be addressed by the committees include revising WMU's curriculum and product development process, developing relationships and partnerships with international Baptist women's groups and developing a more adequate system of measuring WMU involvement.

Another recommendation calls for piloting an intentional interim program in partnership with conventions without state WMU leadership. The other two recommendations relate to the organization's marketing strategy and research and development process.

In other business, the board: ■ Awarded \$65,000 in Second Century Fund grants. The grants were given to support women's work in eight countries, 15 states and Puerto Rico. Grants also were awarded to three special projects: the Re-entry Retreat for missionary kids, a retreat for Native-American women and the Baptist World Alliance's women's department.

■ Approved the components of the 2000-2002 Project HELP: Literacy. The project will encourage local church members to become involved in literacy missions through awareness, action and advocacy. The overseas component will enlist volunteers to teach English in Nepal with the Nepal Women's Job Corps.

## LifeWay: FAITH continues to have strong impact on churches

By Chip Alford  
SBC LifeWay Christian Resources

NASHVILLE, Tenn. (BP)—FAITH training continues to make a nationwide impact on churches' evangelistic work, according to LifeWay Christian Resources, which estimates 80 training clinics will be conducted in 1999.

FAITH is a strategy launched in 1998 by LifeWay Christian Resources and the North American Mission Board of the Southern Baptist Convention which ties evangelism, ministry and assimilation to a church's ongoing Sunday school ministry.

The FAITH acronym has the first letter of the five key words used to explain the Christian message: forgiveness, available, impossible, turn and heaven.

Participating churches must have the support and involvement of their pastors, attend a four-day training clinic and hold a 16-week semester of FAITH training in their church.

The initiative got its start in January 1998 at a training clinic at First Baptist Church of Daytona Beach, Fla. Leaders from 28 Southern Baptist churches participated.

After returning home, members of these churches made 26,823 home vis-

its in the remaining months of 1998, sharing their Christian beliefs using the FAITH outline more than 6,000 times and leading 1,510 people to make professions of faith in Jesus.

In turn, these churches hosted training clinics for churches in their region. Leaders from 1,564 churches attended FAITH training clinics in 1998, and approximately 80 such training events are scheduled across the country in 1999.

Shortly after finishing his church's first semester of FAITH training in December, Barry Cosper, pastor of Trinity Baptist Church in Roanoke, Ala., said he was "impressed by the simplicity of it. It is the best stuff I've seen in 27 years of pastoring."

Mark Anderson, pastor of Lynwood Baptist Church, Cape Girardeau, Mo., said members of his church's FAITH teams led 27 people to Christ in the church's first semester of the ministry.

Steve Jones, pastor of First Baptist Church of Oak Hill, Fla., said he will teach the FAITH ministry concept to students at a Baptist seminary in Brazil in March. He encourages other small churches to give FAITH a try.

For information about FAITH, call toll-free (877) 324-8498. To register for a FAITH training clinic, call (800) 254-2022.

## BeachBreak '99 offers 2 events

NASHVILLE, Tenn.—BeachBreak '99, a youth discipleship program started last year with Kentucky youth, will offer two sessions in March and April.

Last year, about 120 teenagers, mostly from Owensboro, pioneered the event, said Paul Kelly, a youth specialist for the discipleship and family division of LifeWay Christian Resources.

Youth attended from five Owensboro churches: First Baptist, Yellow Creek Baptist, Bellview Baptist, Hall Street Baptist and Macedonia Baptist Church, Kelly said.

The event, at Pensacola Beach, Fla., combines discipleship training for students with leadership training for adult supervisors.

Students in grades 7-12 will use the study, "Deepening Discipleship."

This year's BeachBreak will be March 28-April 2 and April 5-9.

Registration costs \$155 for housing and the program but no meals.

For more information, call LifeWay at (615) 251-2855.

# KENTUCKY

## Northern Kentucky Baptists excited about ministry growth

By Ken Walker  
State Correspondent

ERLANGER—Amid an economic boom that has made Northern Kentucky one of the state's fastest-growing locations, area Baptist churches are equally excited about the potential of expanding ministries.

Composed primarily of Boone and Campbell County churches, the Northern Kentucky Baptist Association maintains one of the nation's most ambitious Baptist seniors housing projects, according to Director of Missions Rick Robbins.

It also has started a new computer training school, hired a full-time employee to work with a Hispanic mission and plans to provide additional resources for smaller churches.

The association also is growing, with nearly 1,000 baptisms last year, a significant increase over 1997. Records aren't complete, but 1998 is expected to mark the association's best year financially.

The 66-church group will cap the year by hosting the Kentucky Baptist Convention at downtown Covington's new convention center.

The convention center is part of economic activity made possible by the influx of corporations including Ashland Oil, Toyota and Levi Strauss.

"We're real excited about having the KBC here in the fall," Robbins

said.

"Our people have a high level of expectancy," he added. "There's a lot of people moving in; Boone County is growing to the point new elementary schools have to be built every year. The challenge is to reach out to the people moving into the area."

One of its best community relations tools, he said, is Baptist Life Services, a network of elderly housing. The combination of seniors homes, apartments, assisted living and nursing care includes:

■ The Baptist Convalescent Center in Newport, which has 167 beds and 33 assisted-living units.

■ Erlanger's Village Care Center, with 115 independent and assisted-living apartments and a dozen cottage homes. A 100-bed nursing home is to open in July.

■ Baptist Towers in Covington, which will open this spring. Formerly St. John's Health Care Center, it is undergoing a \$2.4 million renovation to create 112 apartments.

■ A new project in Burlington. Baptist Life Services recently acquired 45 acres for a seniors complex of 84 cottage homes and 98 apartments. It will be named Greisser's Farm, after the Baptist family that donated part of the property.

Gary Parker, president of Baptist Life Services, said he doesn't know of another local church association

involved in such an ambitious development.

It also differs from conventional seniors housing because of its Christian witness, he said.

Members of Baptist and other churches provide a variety of worship services and entertainment for residents, 60 percent of them non-Baptists. That has resulted in several seniors becoming Christians, he said.

"This is clearly a ministry of this association," said Parker. "The vast majority of people are pleased with how we've been able to help their family members. That opens a lot of doors for our churches."

With many members working or living in neighboring Cincinnati, the Northern Kentucky association also crosses state boundaries to operate a Hispanic mission.

Bob Allen, hired by the association in mid-November, is part of a cooperative effort with the Cincinnati Baptist Association.

Meeting at Highland Avenue Baptist just north of downtown Cincinnati, the mission has seen three professions of faith in Christ in recent weeks.

In addition to providing transportation for mission members, the church starter-apprentice helps meet various social needs. He recently supplied food and clothing to a Guatemalan family whose son was seriously injured and flown to Ohio for treat-

ment.

Allen also stays busy on the Kentucky side of the Ohio River, assisting at a weekly English class for immigrants working at the Turfway Park horse track. Jan Smith of Erlanger Baptist is the teacher.

"The connections to the association and churches are valuable," he said. "(Our mission) wouldn't be possible without their help."

Despite this growth, about a third of Northern Kentucky's Baptist churches average fewer than 100 people at Sunday morning worship.

Plans are underway for a smaller-church outreach program to provide such equipment as copy machines and projectors, Robbins said. The association also plans to partially subsidize salaries for key staff members like music and youth pastors.

The association has a scholarship program to help more pastors attend February's state evangelism conference in Lexington. And, it is working to develop practical workshops at its twice-monthly pastors' conferences.

"I'm really excited about the potential of helping churches in need," Robbins said. "I definitely believe God is moving here."

"We have many fine clergy and lay people who are involved in the association," he added. "We have some real dreamers who like to think of possibilities."

**"We have some real dreamers who like to think of possibilities."**

*Rick Robbins, director of missions for the Northern Kentucky Baptist Association*

## Computer class offers byte-size job training

NEWPORT—Attending an inner-city worship service a year ago proved to be an eye-opening experience for Del Brown.

The Alexandria resident had accompanied the Pleasant Ridge Baptist Church youth group to a downtown Cincinnati mission to help serve a meal.

During a pre-dinner service, the computer programmer was surprised to hear several audience members lamenting their lack of a job.

"That was contrary to what my background was about," he said. "I thought they were lazy. But they were talking about how badly they wanted to work."

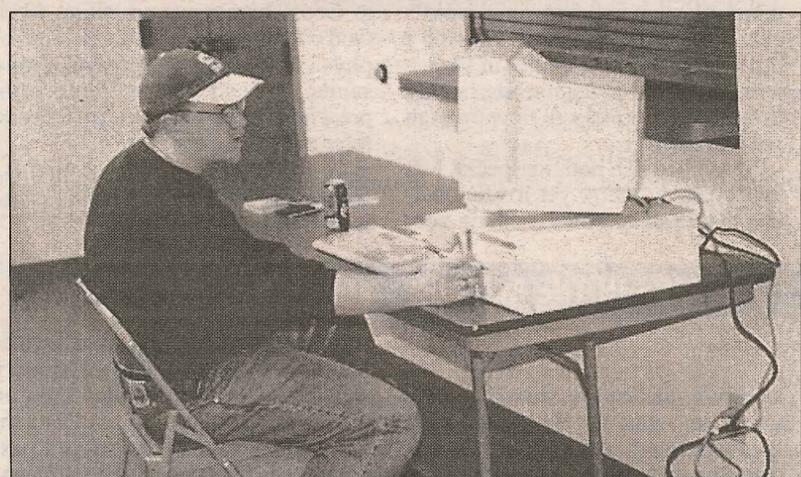
Inspired, Brown set out to see if a computer-training class could be organized to improve residents' earning power in the job market.

His employer donated 50 computers, which the Northern Kentucky Baptist Association is storing until classes begin this summer. The first session will have up to a dozen students.

First Baptist Church of Newport agreed to provide space in its educational building for the labs. Some computers may be loaned to students so they can do additional work at home.

The chairman of the effort has lined up 15 volunteer instructors from five churches. He estimates he needs at least five more because of programmers' hectic schedules.

"Computer pros have a difficult time serving in church," Brown said. "They travel, work a lot of weekends and have beepers. The concept is to build a large pool so if someone gets



**COMPUTER MINISTRY** A volunteer inspects a computer to be used in a training class to help inner-city residents increase their training potential. (Photo by Del Brown)

beeped an hour before class, we have a backup to fill in."

Rick Robbins, associational director of missions, helped organize the outreach and provided names of potential volunteers, Brown said.

Churches also are kicking in resources. A woman recently donated her old car to the association. Robbins sold the car and invested the proceeds into the program because funds might be needed to buy new software.

"With welfare reform, people are moving out of the system, and many are unskilled," Robbins said. "We feel with the computer school, we can provide a service in a Christian setting. We're very excited about it."

The project also might provide a needed spark for the inner-city church hosting classes. First Baptist of Newport attracts 150 to 175 people on Sundays—a far cry from the days when it

averaged 2,000 people in Sunday school.

Joe Gateley is the only member who has volunteered to teach, but Pastor Ken Willoughby predicts more will get involved closer to the starting date.

This innovative ministry could help broaden the church's perspective; he said. First Baptist is mixed racially and divided between city and suburban residents.

It isn't the only church that has suffered decline in recent years, the pastor said. Newport's three Methodist churches have consolidated into one, as have four Catholic parishes.

"There needs to be a church that can catch a vision of what can be done in Newport," said Willoughby, who came to the church two years ago. "I hope it will be First Baptist. That's why I'm here."

## BLUEGRASS BURGEO

■ **Chafin, Pelfrey added to Georgetown's board.** Educator Ken Chafin and athlete Doug Pelfrey recently were added to Georgetown College's board of trustees. Chafin, former Billy Graham Professor of Evangelism at Southern Baptist Theological Seminary, has organized the annual pastor's conference at Georgetown for seven years. This year's conference will be in April. Pelfrey, a kicker for the Cincinnati Bengals, also works with "Kicks for Kids," a non-profit agency he helped start to benefit mentally and physically challenged children.

■ **Evangelism conference to be held in Lexington.** Evangelist Jay Strack and pastor John Ed Mathison are among the speakers scheduled for the Kentucky Baptist Convention's annual evangelism conference Feb. 22-23 at Porter Memorial Baptist Church in Lexington. Mathison's church is the fastest-growing United Methodist congregation in the country and considered successful at involving lay people in ministry. Strack overcame drug addiction as a teen and has been active in efforts to combat drug abuse. The conference theme is "Restoring a Passion for Evangelism." For information about session and speaker times, call (888) 254-5722.

■ **McCollough to speak at Women's conference.** Nationally known humorist Mamie McCollough is among the speakers scheduled for the 1999 Women's Lifestyle Evangelism Conference scheduled for three Kentucky cities March 15-16. The conference, titled "Being a Woman of Faith," will be: in Lexington at Porter Memorial Baptist Church March 15 from 9:45 a.m.-3:15 p.m.; in Louisville at St. Matthews Baptist Church March 15 from 6:45-9:05 p.m.; and in Bowling Green at Living Hope Baptist church March 16 from 9:45 a.m.-3:15 p.m. Other speakers will be seminar speaker Pat Ashley and missionaries Ken and Beth Perkins. The cost for the conference is \$10. The registration deadline is March 1, 1999. After March 1, no registrations will be accepted by mail. On-site registration will be permitted at a cost of \$15 as space permits. For information, call the Kentucky Baptist Convention's evangelism office at (888) 254-5722.

## WESTERN RECORDER

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

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## Against special rights

Society hurts by special homosexual rights. Granting special protection to homosexuals would undermine the institution of marriage and family. Special protection for homosexuals would also take away the constitutional rights of others.

Parents would lose the right to protect their children from exposure to homosexuality. Private religious and civic groups would no longer be able to exclude homosexuals, e.g. the Kentucky Baptist Homes for Children and Boy Scouts. Landlords, even those in

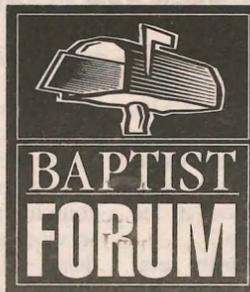
duplexes and family-centered complexes, could be forced to rent to open homosexuals. Good people of conscience would lose the right to disagree.

Businesses beware. When was the last time any business asked if an employee perceived or actually was homosexual, bisexual or a cross dresser? These questions should never be asked and inserted into anybody's personnel file. The issue needs to be left at

the feet of the businesses to determine their own policy. Business in our good community will leave and never return to Louisville's anti-family atmosphere.

All businesses call the board of aldermen and voice your concerns. Tell President Steve Magre that if special rights for homosexuals are passed you will move your business.

John Lawlor  
Louisville



## A healing ministry that makes sense

By Tony Campolo

I have started to anoint people's heads with oil, lay hands on them and pray for their healing. Unlike the healers I see on television, not much sensational happens.

Nevertheless, I do it. During most Sunday morning preaching services, I tell people that if they want me to pray for them for healing, I will give it my best. I tell them that I don't have any special "gift," as some would claim to possess. But then none of us are really healers. It is God who heals.

And there's just no telling what the answer will be if we ask. "I have tried asking, and I've tried not asking," I say. "And I've found that asking works better." I tell them that I have taken to praying for healing because Jesus told us to, and that I am only trying to be obedient to his command.

The most important consequences of this ministry might be the ways people have been blessed by it all—in spite of the rarity of physical healings. One Sunday, I prayed with a man who had an advanced case of cancer. The following Wednesday his wife called me to tell me he had died. When I told her that apparently my prayers didn't do much good, she answered, "Don't say that! They did a lot of

good! Before you prayed with him, he was angry with God and filled with fear. But afterwards a peace came over him. The last three days have been among the happiest we have ever had together. And when he left me, he was holding my hand and he said, 'I'll be waiting for you!'"

In a church out West, a couple of dozen people lingered behind after morning worship to receive the anointing and the laying-on of hands. The pastor of the church accompanied me as I went from person to person.

Surprisingly, only a couple had physical ailments. The rest were people with sicknesses of the soul. There were women who wept over marriages that were coming apart, a man whose life was being consumed by pornography, a teenager who was guilt ridden over an abortion and several men and women suffering depression.

I was with them for a couple of hours, because I refuse to rush these things. I want to share in people's pain. I want to cry with them. And I want to spend long minutes in silence with my hands on their heads, hoping that the Holy Spirit will flow through me into them.

It seemed like nothing special was happening to them, yet it was obvious that it all meant something very

special to them. When I finished this healing ministry to these people, I could see that the pastor was upset. He told me, "I've been at this church for 20 years. I thought I knew these people. But as I listened to them talking to you this morning, I realized I really don't know them at all."

So often people come to church and go away without having had the chance to unburden themselves in a passionately personal way. They hunger to be heard; to be touched; to be healed—especially if the healing they seek is the healing of their souls.

I don't know why I didn't start ministering in this way before. I wonder why every pastor isn't into it. Perhaps we are afraid of looking bad if nothing physical happens. Maybe our modern scientific approach to things keeping us from believing that healing really does happen.

I don't know the reasons, but from now on I am going to ask people if they want prayers, and if they do, I will give it a try and leave the results to God. There's just no telling when God will surprise me with the kind of physical healing that the Catholic saints and so many Pentecostal preachers experience normally, and refer to as miracles.

Tony Campolo is a popular Christian speaker and professor at Eastern College in St. Davids, Penn.

## PARTNERS IN THE MISSION

### New staff leaders

I'm excited about a new plan for organizing the Kentucky Baptist Convention's Executive Board staff into teams approved at the November Executive Board meeting. I believe this approach will help our staff serve Kentucky Baptists in the best way possible.

The plan calls for six teams of work as follows: leadership development, church growth, missions growth, evangelism growth, business services and executive office. To lead these teams we've tapped a number of staff members already in place, but several new staff leaders also are joining us to lead teams or areas of work within the teams. They are:

■ **Dan Garland.** Dan begins work Feb. 1 as leader of the evangelism growth team. He brings the heart of a pastor, the passion of an evangelist and the skills of a church-growth specialist to this new role. He will develop evangelism strategies and

supervise the campus ministries and youth departments. He has led Zion Baptist Church in Henderson in outstanding growth for 14 years.

■ **Keith Inman.** Keith, who has been serving as our campus minister at Murray State University, also will launch his new ministry as director of the campus ministry department on Feb. 1. Keith brings a legacy of creative and innovative campus ministry and a passion to reach students for Christ.

■ **Tom Smoot.** Tom's position as associate in the campus ministry department has been moved to

form the new youth department. He will develop and implement a strategy to reach youth for Christ. He also will continue to coordinate the creative arts festival, which draws about 800 people and the Discovery youth camps that enroll about 2,300 people each summer.

■ **Karl Babb.** Karl will fill the position of director of the family min-

istries department. He is a former Southern Baptist foreign missionary and leader in family ministries on the South Carolina Baptist Convention staff. Karl has served as a pastor and church staff member in Kentucky.

■ **Richard Adams.** A Whitesburg native, Richard will begin Feb. 1 as the director of the new leadership development department. He was a successful new work pastor, served on the convention leadership team in South Carolina and most recently served as pastor of a traditional church. He will develop strategies for leadership development, address trends, provide resources and conduct conferences like "Shepherding the Shepherd."

Pray for these new staff leaders and their families during this time of transition and adjustment. If your church or association has a need in any of the above areas, please call on our new staff people to assist you or just invite them to get acquainted. As with all of the convention staff, we are ready to serve you and the churches.

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



Bill Mackey

## FAMILY

### New Century Giving can help churches with stewardship

By Doug Strader



The beginning of the year 2000 is now less than a year away.

Where does the church and the cause of Christ fit into

all the hype about the new millennium? This could be the best opportunity Christians have had in our lifetime to experience a revival. It is apparent that this subject offers us the perfect opportunity to witness to our lost friends about the gospel of Jesus Christ.

We have some new materials in our stewardship department that could help your church experience revival. It is called New Century Giving. It is a three-Sunday stewardship emphasis which challenges church members:

■ To examine their commitment to Christ.

■ To expect more of themselves in service and in giving to Christ.

■ To anticipate with joy the return of Christ.

The challenge of New Century Giving is to confront the trend toward consumerism and to defeat it. Materialism has weakened the Christian's commitment and loyalty to Christ and the local church. Unless we take precautions, church members will think and respond to management as consumers not as stewards.

New Century Giving is an approach to:

■ Define Christian contentment.

■ Identify hindrances to New Century Giving.

■ Challenge church members to give sacrificially.

■ Provide opportunity for church members to experience New Century Giving and to become New Century Givers.

New Century Giving can be used anytime. It can be used to provide a mid-year giving emphasis. Or it can be used as part of your yearly budget promotion.

New Century Giving comes with sermon suggestions, Sunday school lessons for all age groups, worship handouts, dramas and offering envelopes. If you will commit to use the materials in your church, we will supply everything you need free of charge.

Later this spring we will mail each church information about this material, but all you need to do now is call me at (888) 254-5708 and request the materials you need.

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

## Parent asks: Where's the line between kids' respect & fear?

**Q:** "Love me, don't fear me," has been our parenting motto for years. My teenagers are doing well in school and generally in every area, but my sister-in-law says they don't show enough respect. We were all together during the holidays and my kids were a lot freer than their cousins when it came to asking for things and in discussing and challenging our decisions. My niece and nephew just sat quietly and accepted whatever they were told. Later they complained to my children that their parents got angry if they disagreed with any decision. Where is the line between respect and fear?

Respect is a line between disrespect for and fear of another person. In disrespect, teens interrupt parents' conversations, yell, sling insults, challenge all limits, make threats and verbally attack. On the other hand, teenagers who live in fear of their parents close off conversation, mumble, withdraw, accept all limits (when they might get caught), pacify, appease and remain emotionally (often physically) distant. Read Ephesians 6:1-4.

Somewhere between these two extremes runs a broad river of respectful behavior. Respect is shown when adolescents listen and then share their point of view. They might mildly question a decision if they think they have been treated unfairly.

Ultimately, respectful juveniles accept parents' limits and guidelines, but they are not afraid to speak up and to discuss possible middle ground. The older the minor, the more a parent might expect him or her to make the most of choices, but with consultation and advice. The real test of respect is a feeling of closeness, warmth and affection between parents and their adolescents. If your approach is working, don't be swayed by someone else who might have a different approach.—*Wade Rowatt*

### Q: What would a church look like that effectively ministers to divorced people?

First, the church should deal with the "immediate damage" at each level of need, similar to:

- **An emergency room.** A divorce recovery workshop for those going through or recently having gone through a divorce can be literally life saving.

- **Post-operation recovery.** Providing an answer to "What now?" by offering opportunities for regular meetings with close friends gained in the workshop.

- **Regular check-up visits.** Studies say it takes at least two years to work through the grief of a divorce. Churches can provide a safe place for that to occur.

Secondly, the church would deal with "collateral damage" according to specific needs. In every tragedy, there are not only the hurts of those immediately involved but also of the many who feel its effects. Like a ripple in a pond, actions have long-term consequences. Some ministry suggestions:

- Provide preschool care for workshops, support groups and events.

- Provide workshops and support groups for all ages of children affected by divorce.

- Network the gifts of the church to meet various single-parent family needs.

- Educate the entire church on divorce prevention and divorce issues.

- Be sensitive. In preaching and worship, celebrate the family of God rather than exalting intact families. In programming, do not assume a coupled world. Receive each divorced person the same way Jesus received the woman who had been divorced five times.—*James Stillwell*

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



## WMU: 'We are laborers together with God'

By June B. Rice

As a child, I knew what a missionary was. He was a white man being boiled in a big black pot by natives with bones through their noses.

My first encounter with Woman's Missionary Union came when I became a member of the Young Wild Apes (our name for the Young Woman's Auxiliary) when I was a student at Western Kentucky State College.

After I married, I joined Paintsville Woman's Missionary Society to make Christian friends in my new community. I often was asked to "teach the book" about home or foreign missions before the corresponding weeks of prayer. By teaching, I learned more than anyone else did. For many years I led a high school YWA group, which morphed into Acteens.

Again, I learned more than the girls. I attended associational WMU meetings and statewide annual meetings where I heard real live missionaries talk. After a number of years as associational WMU director, I was asked to serve on the Kentucky WMU Executive Board, where I learned even more. As a Volunteer in Missions in Brazil and St. Lucia, I could observe missions firsthand.

Through WMU I have learned about needs all over the world. I now know that Jesus' command to "Go into all the world" commissioned me.

Though I might be planted in one place, I can send money and prayers to assist the work of Christ in cooperation with Southern Baptists everywhere.

Last week I read "A Century to Celebrate: History of Woman's Missionary Union," by Catherine Allen and learned more about the history of WMU. I was proud that Kentucky had a WMU in 1878—10 years before the ladies organized convention-wide. I was chagrined to find that the editor of the Western Recorder—a publication dear to my heart—was bitterly opposed to the women organizing, and the editor of the Baptist Standard—the Texas paper that has purloined our last two editors—was equally fervent in his approval.

I had imagined that Miss Annie Armstrong, the forceful organizer who almost single-handedly got the infant

organization on its feet, was a militant feminist. Not so. Convinced that women speaking before men was against the Bible, she would not permit men visitors to WMU meetings. Lottie Moon, the legendary missionary to China, was not allowed to give her report orally to the Foreign Mission Board; it would be improper for a single lady to be interviewed by all those men.

I refreshed my memory of WMU tasks:

- Teach missions.
- Engage in mission action and personal witnessing.
- Support missions by prayer and giving.
- Provide and interpret information about the work of the church and the denomination.

According to Allen's book, WMU either has started or contributed to the development of:

- Student ministries on college campuses.
- Vacation Bible school.
- Theological education for women.
- Promotion of tithing.
- Emphasis on systematic and regular giving.
- Age-graded missions education in churches.
- Direct missions in one's own community.
- The financial system that now provides the major plans of funding for home and foreign missions.
- Organization and ensuring the survival of the Co-operative Program.

All the while growing friendships and mentoring each other—and raising more than \$1 billion dollars for missions.

I'm pleased to report that the Kentucky WMU staff and the Western Recorder staff—a hundred years after the misguided editor reviled the organization—now amicably share a building, a conference room, a lounge and a refrigerator.

Woman's Missionary Union, auxiliary to the Southern Baptist Convention, continues the self-appointed task of supporting missions.

Since 1888 they have adhered to their permanent watchword: "We are laborers together with God."

*June Rice, a retired school librarian, is a member of the Western Recorder's board of directors.*

### GUEST EDITORIAL

## 'What do you want with us?'

By Max Hester

*"What do you want with us, Son of God?" they shouted (Matthew 8:29).*

This question comes from an unlikely source. When Jesus arrived in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They shouted the question at him. The demons recognized Jesus as the Son of God, and they knew he had the authority to command their actions.

Sadly, many people today do not recognize Jesus nor do they accept his authority in their lives. If we ask the question, "What do you want with us, Son of God?" I believe the answer is threefold:

- **Believe who Jesus is—the Son of God.** The demons recognized Jesus. They had seen him in heaven. Unlike the demons, we have not seen Jesus. We believe in him by faith. In Matthew 8, Jesus spoke of a centurion whose servant was sick. He said, "I have not found anyone in Israel with such great faith." Later, the disciples,

thinking they were perishing in a storm, woke Jesus by saying, "Lord, save us!" Jesus said, "You of little faith, why are you so afraid?"

In each instance, Jesus performed a miracle. Whether our faith is great or small, we too experience a miracle when we believe in Jesus as the Son of God and call upon him to save us.

- **Accept Jesus' authority.** The centurion recognized Jesus' authority. He knew that Jesus could merely "say the word" and his servant would be healed.

The demons recognized Jesus' authority too. They knew "all authority in heaven and on earth" belonged to him (Matthew 28:18). The demons knew they were subject to Jesus' commands. God, however, has given us a free will. Each of us, must choose for ourselves whether we will accept Jesus' authority in our lives.

- **Obey Jesus' command, "Go."** The word "go" is used repeatedly in Matthew 8. Jesus told the leper whom he healed to "go show yourself to the priest." He told the centurion, "Go! It will be done just as you have believed

it would." When the demons begged Jesus to let them go into the pigs, He said, "Go!" Throughout the Bible, Jesus commands us to "go."

"Go now and leave your life of sin" (John 8:11).

"Go out to the roads ... and make them come in ..." (Luke 14:23).

"Go and make disciples of all ..." (Matthew 28:19).

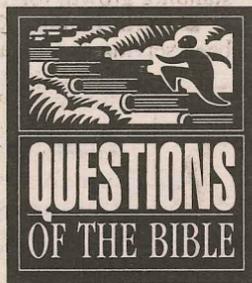
Hitchhiking Interstate 75, Preston was en route from Oregon to Florida when we met. My drive home offered 17 miles for his journey. When I asked him if he knew who Jesus is, he said "the man upstairs" was watching over him because his trek had taken only six days.

He explained, however, that his parents were Satan worshippers and that he did not know a lot about religious matters. I told him who Jesus is. I gave him a New Testament. With his permission, I prayed for him. He thanked me, gathered his things and disappeared into the night.

Daily, I pray for Preston to believe in Jesus and accept his authority, because I believe that is what the Son of God wants with us.



*Max Hester is pastor of Calvary Baptist Church in Irvine.*



## Owensboro Baptist men link missions with testimonies

By James Dotson  
SBC North American Mission Board

OWENSBORO (BP)—Jeff Rager had been a Christian for only a year and a half last summer when he was faced with what some might consider a difficult choice.

His company needed him badly the week of his scheduled vacation and was willing to pay him well to stay. But he previously had committed to helping build a residence for a Kentucky Baptist Homes for Children campus.

Rager, who said he is a former victim of child abuse, knew his impact on the lives of those youth could prove far more valuable.

"They offered him \$3,000 to stay and work that week rather than go, and he wouldn't take it," said Mike Melloan, Brotherhood director for Yellow Creek Baptist Church in Owensboro. "He worked with those kids like you wouldn't believe, and he stood up and gave his testimony one night, and he really ministered to those boys."

The dedication to ministry exhibited by Rager and the other men actively involved at Yellow Creek is one of the primary focuses of Baptist Men's Day, observed in many Southern Baptist churches in recent weeks.

Melloan said that until 1990 Yellow Creek offered plenty of opportunities for men to fellowship over meals or catfish dinners, but not a lot of other activities. Then, he said, the men decided they needed to do more. They soon settled into a dual approach.

In addition to day-to-day ministries and local servant projects, the men take on at least one major building project each year. But they also conduct between two and four lay reviv-

als yearly, including one in conjunction with their building project.

Today, in a church with about 300-350 in worship, about 50-60 men are involved in missions and typically 25 men will participate in the missions trips. They still have three or four general meetings a year, but their purpose is more to provide information about future projects than for fellowship.

The men of Yellow Creek make it a point to ask individuals from the organization they are helping to work alongside them, Melloan said. Relationships are built with lasting impact.

"What we have found is when you are doing a building project and you let these guys work next to you for a day or two, then you have good success with a lay revival because then they know you're real," he said.

The testimonies of the laymen receive some of the strongest response. The volunteers relate their own struggles, and their commitment stands as a testimony to the difference Christ has made in their lives, Melloan said.

At the children's home, the interaction of residents with strong Christian role models was especially important. "What impresses me more than anything is that the staff of the children's home talked more about the impact we had on the kids' lives than they did about our building the cabins," Melloan said.

And despite the most common excuses, he said he's not found available time to be one of the main determinants of who becomes active.

"The best guys we've got are the busiest," he said. "They've got less time to devote to these than the young guys working 40 hours a week. The difference is the commitment."

**"The best guys we've got are the busiest. ... The difference is the commitment."**

Mike Melloan,  
Brotherhood director for  
Yellow Creek Baptist  
Church in Owensboro

Ladies, come be...  
*Encouraged  
& Equipped  
for the task*

You are cordially invited to hear  
**Dr. Dorothy Kelley Patterson,**  
wife of Southern Baptist Convention President  
Paige Patterson as she delivers the keynote address  
to the Women's Leadership Consultation  
on Thursday, February 25, 1999  
at The Southern Baptist Theological Seminary.

The program will begin at 7 p.m. in Alumni chapel.  
A mini-concert will be presented by Mrs. Marilyn Mims,  
Vocal Resident Artist at Southern Seminary and a world-  
renowned vocalist.

Dr. Patterson will speak at the conclusion of the mini-  
concert. There is no admission charge for this event. It  
should conclude by 8:30 p.m.



Women who are interested in training  
and networking in the area of Women's  
Ministries are invited to register for the  
Women's Leadership Consultation.  
It is scheduled for February 25-27, 1999  
and will include plenary sessions and  
workshops. For more information on  
the conference, please leave a voice mail  
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Registration fees increase after February 1.

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**March 6**

Bellevue Baptist Church  
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**March 13**

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- ◇ Educational Forums
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- ◇ Continuing Education
- ◇ Celebration of Family Life
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Early registration is \$12 and \$15 after February 8!

*This event is co-sponsored by the Family Ministry Department of the Kentucky Baptist Convention and  
Cornerstone Counseling of the Kentucky Baptist Homes for Children*

## If prayer in Congress abounds, then where are the results?

By Ryan Rockwood  
Religion News Service

WASHINGTON (RNS)—The fierce battle over the impeachment of President Clinton has driven more than government drones to work late into the night.

Operating with a lower profile and far different objectives, various official and unofficial spiritual advisers to Congress are stepping up their efforts on Capitol Hill.

The commodity this troupe trades is delivered to politicians in Bible and Torah classes, in lectures and prayer groups and through spiritual retreats.

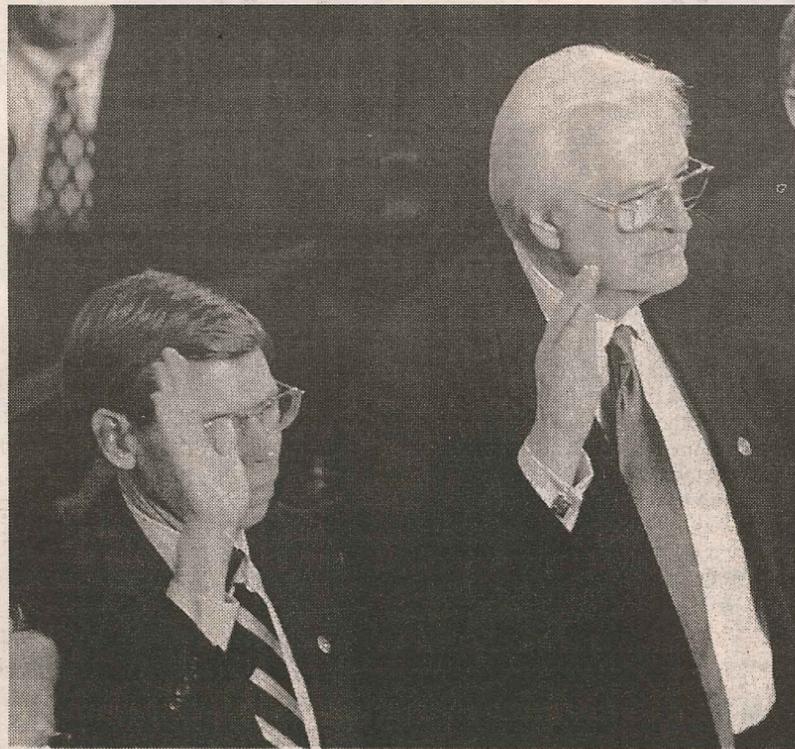
But what happens when constituents across the country report a nagging suspicion that a bitterly divided Congress has failed? Have the spiritual gurus who aim to instill integrity and "neighborly love" in a highly charged partisan setting missed their mark?

"It is certainly premature to say that these efforts have failed," said Doug Tanner, a 14-year veteran of ministry on Capitol Hill. "But, at the same time, don't assume that religious organizations alone can change the nature of a given political era."

On the other hand, Tanner acknowledged that during the politicized House debate on impeachment, the partisan often seemed to turn personal. "It certainly means that we didn't do (our work) as well as it could be done."

Tanner is executive director of the Faith and Politics Institute, which he founded in 1991 and which seeks to help lawmakers and their staffs keep in touch with their deeper values.

Through activities ranging from weekly reflection groups to hosting speakers and sponsoring occasional retreats, organizations like Tanner's grant some of the country's most powerful leaders a brief repose from the breakneck pace of life "on the Hill."



**SO HELP ME GOD** Rep. Henry Hyde, chairman of the House Judiciary Committee (right), and Rep. Bill McCollum (R-Fla.) are among those presenting the case against President Clinton. Spiritual advisers, such as Doug Tanner of the Faith and Politics Institute, said the partisan and personal impeachment debate in the house "certainly means we didn't do (our work) as well as it could be done." (RNS/Reuters photo)

Religious convictions have spurred politicians on both sides of the impeachment debate, demonstrating that faith can divide as well as heal.

"If we had all been doing our work, you could have seen that kind of disagreement and passion and not the dehumanizing of each other," Tanner said.

Sam McCullough, acting director of the Christian Embassy, said that even the most successful ministry will not make disagreements disappear.

"We are not responsible for the country. And remember, the Congress changes very often. There have been lots of individuals who have either come to Christ or grown

in their faith."

The Arlington, Va., based Embassy offers Christian guidance to lawmakers, their families and their staffs.

According to McCullough, as the nation's leaders find Christ, the way they make laws is going to reflect this inner process.

In spite of the current crisis, the work of God moves forward, according to several religious activists who work on Capitol Hill.

"There are a lot of positive things that have happened," McCullough said, "even though we might not be happy with what is going on around us right now. But, who can control that?"

But in a town of legislative muscle and sly maneuvering, is a Bible study or a prayer group anything but irrelevant the moment the first political hard-ball gets tossed?

Senate Chaplain Lloyd John Ogilvie says he doesn't believe so.

"The Senators are able to work

more creatively together in finding a solution because of the fact that they have been together in Bible study and prayer. Many of them know each other as men and women of faith," he said.

"Of course, that will be tested in the upcoming procedure," he added, referring to the Senate impeachment trial before it began.

Ogilvie and House Chaplain James Ford oversee the opening of each legislative session with prayer and perform other duties such as leading prayer groups, providing counseling and officiating at wedding ceremonies.

Ogilvie said he would arrange a special time of prayer with the Senators during the impeachment trial.

Bible studies, prayer groups and retreats can offer a "perspective that keeps major things major and minor things minor," said James Dunn, executive director for the Baptist Joint Committee, a Washington-based lobbying organization for a number of Baptist denominations and agencies.

But Dunn is not overly confident the Senate is up to the job ahead.

"I have detected very little humility on both sides lately," said Dunn, who said that trait is paramount in leadership. In the past, "there was a qualitative difference between the commitment to speak about the issues and not the person."

But Frank Wright, director of the Center for Christian Statesmanship, called that individual failures, not institutional ones. "I would tend to say that what we saw in the Judiciary Committee was individual failure. We would like to hope that individuals can rise above that, but maybe in this situation that is expecting too much."

Wright said humans have a fallen nature, but that does not mean ministry on Capitol Hill has failed. He said that especially during times of difficulty it is important to be aware of larger forces working in people's lives, and that is where religion comes into play.

"The Scripture says that there are forces of darkness," he said. "I am sure that those forces are pleased when there is spiritual enmity between folks on both sides of the aisle."

**"The Senators are able to work more creatively together in finding a solution because of the fact that they have been together in Bible study and prayer."**  
Senate Chaplain Lloyd Ogilvie

### 12th Annual Western Kentucky Evangelism Conference

Monday, Feb. 1, 1999

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# MISSIONS

## 'Jesus' film trivia spans black market, cow dung & Internet

RICHMOND, Va. (BP)—From 1994-97, teams using "Jesus," New Testament distribution and other outreach methods shared Jesus with an estimated 156 million people in part of the Muslim world.

That's just one of countless facts and incidents underscoring the "Jesus" film's impact in relaying the gospel story worldwide. Others include:

■ Up to 500,000 people saw "Jesus" in one day at a mammoth open-air showing in Manila, the Philippines, in January 1998. They watched the film on 18 separate screens and listened to it through big speakers or on a local radio station that received the audio track from a production truck and beamed it to the field where the throng gathered.

■ If you can't obtain "Jesus" legally, chances are you can get a copy on the black market. Bootleg videos far outnumber authorized copies in some countries. Video pirates looking to make a buck unwittingly serve as some of the best "evangelists," according to project director Paul Eshleman.

■ An Indonesian pastor started showing "Jesus" a decade ago and has records to show that at least 42,900 people have seen the film through his efforts. More than 2,000 new believers have been baptized and 61 churches planted.

■ "Trimo," a Muslim man in Indonesia, was so outraged about a "Jesus" film showing that he came with five recruits and threw cow dung at the screen. Later, however, Trimo and his wife reported dreaming of a cross full of light. They searched out the film's sponsors, asked forgiveness for what Trimo had done, and became Christians. They began the first house church in their village and now use the film in outreach.

■ "Jesus" can be downloaded from the Internet and viewed with RealVideo software—perhaps the first feature-length film available that way. Languages available include English, Hindi, Arabic, Mandarin, Indonesian, Russian and Spanish. The address: [www.jesusteam.org/realvideo](http://www.jesusteam.org/realvideo).

■ In India, film teams encountered a Hindu group "vehemently against all things Christian." After learning the "Jesus" film was in their own local language, however, they arranged for a film showing for 750 people.

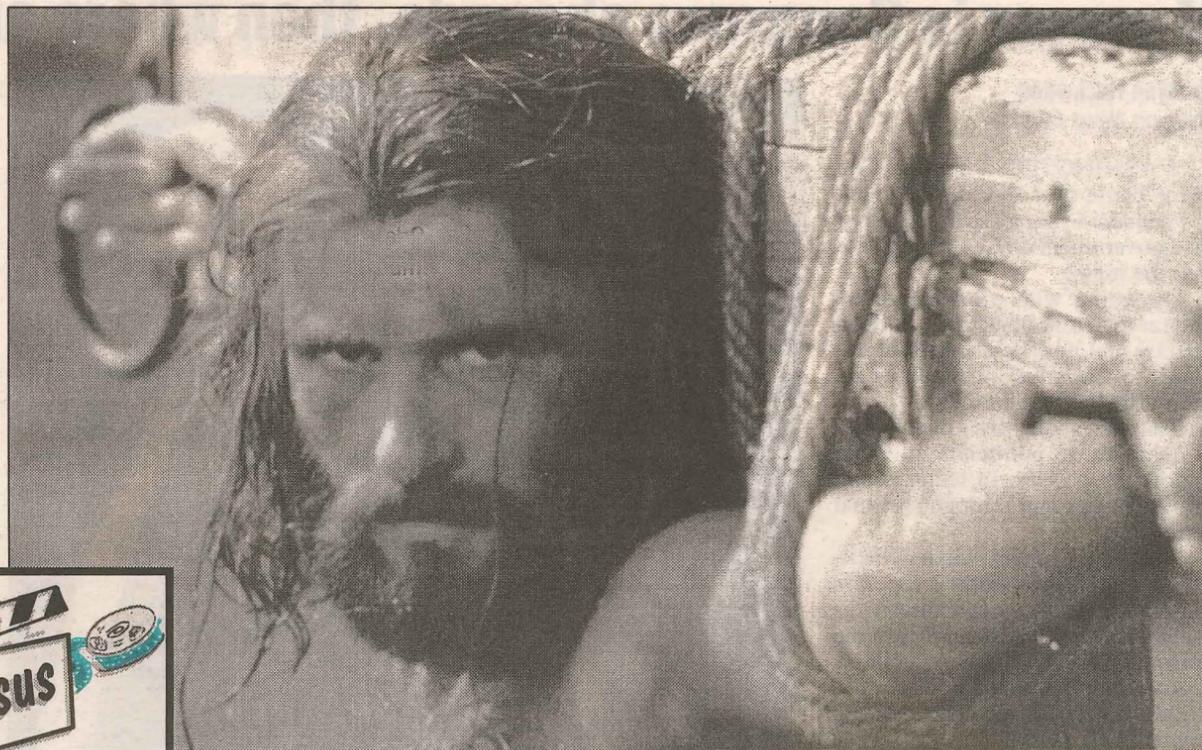
■ Some strangely dressed people appeared one day at a Christian meeting in Ulaanbaatar, Mongolia's capital. They were from the Gobi Altai, a region barely touched by the gospel. After seeing the "Jesus" film, they had been meeting in a village leader's house to read the Bible. When, they asked, could someone come and start a church?

■ A film team arrived on a small island in Borneo to show "Jesus." The entire population turned out for the screening; thousands more came on boats from neighboring islands. The audience count surpassed 10,000.

■ In Ethiopia, two heavily armed rival clans came to a "Jesus" showing and warily sat on opposite sides of the screen, which could be viewed from either side. By the film's end, many had put down their weapons, crossed over and embraced their enemies. A new church includes members of both clans.

■ A Southern Baptist volunteer in India shared the gospel with 20 people crowded into a hut with an antenna sticking out the top. One of the listeners interrupted the volunteer to report that the family had watched "Jesus" on television only two hours before he arrived. "What does all this mean?" the listener asked. The volunteer explained—then led all 20 family members to faith in Christ.

■ Local police tried to shut down a "Jesus" showing at a theater in Central Asia. The audience, said a film coordinator, "started yelling at them, booed 'em down and finally drove them out of the theater. The team went on and showed the film with no repercussions. It showed us the hunger of the people—even in this very Muslim area."



**"JESUS" FILM** In the crucifixion scene, Jesus approaches death. With the right introduction, viewers who previously have never heard the gospel can understand quickly that Jesus is the Son of God, not just a "a compassionate man ... cruelly put to death," says J.O. Terry, a media consultant with the Southern Baptist International Mission Board. (Jesus Film Project photo)

## Fredonia church's gift makes big impact

By Erich Bridges  
SBC International Mission Board

FREDONIA—What impact can a small church make on the world with \$2,000?

A big-time impact, when it comes to strategic funding of the "Jesus" film. Just ask the folks at Fredonia Baptist Church.

They contacted the Southern Baptist International Mission Board in 1997 seeking effective ways to spend part of a bequest left to the church for missions.

How, they asked, might they fund distribution of the "Jesus" film in gospel-starved places?

IMB media consultant Mark Snowden responded by telling them \$2,000 would buy 100 video copies of the film for distribution to high-priority unreached people groups.

Shortly afterward, Snowden was manning the IMB booth at the annual Kentucky Baptist Convention meeting.

A man walked up and said, "I've got a check for you." It was Jerrell White, pastor of Fredonia Baptist, delivering the \$2,000.

"He said, 'Can we just kneel here and pray?'" Snowden recalled. "And we knelt and prayed. The whole transaction took 30 seconds—and impacted people forever. It was a very humble moment, and it was powerful."

When Snowden informed missionaries the tapes were available, "it was like Christmas," he said. "I sent out a note saying 'We've got funds for 100 "Jesus" film videocassettes. Who wants 'em?' Boom! I got back this incredible request list we're still pulling from."

Fredonia's \$2,000 purchased 100 "Jesus" videos in 29 high-priority languages. And the gift had a multiplying effect. The total request list sent from overseas fields asked for more than 700 videos in 42 languages.

When the IMB development office later presented the additional needs to

other potential donors, more than \$48,000 was given—enough to meet all the requests on the list.

The missionaries who received the videos, Snowden reported, keep saying, "Please, please tell those folks (at Fredonia) 'Thanks.'"

Fredonia member Marjorie Yandell, who helped coordinate the gift, said she's already received her thanks in many ways: "The joy I know there will be when the videos arrive at their destination; the fun I had looking up languages I still can't pronounce; Brother Jerrell's face when he saw the request list; the experience of explaining to people at church the location of the countries. And the list goes on."

Fredonia's gift might seem like a "drop in the bucket" at first glance, Snowden said. "But look at the impact."

*This story originally appeared in The Commission magazine. It is reprinted with permission of the SBC International Mission Board.*

## 'Jesus' film is a major tool for world missions

Continued from page 1

Film team members in India were beaten by militants and ordered to worship a monkey god. When team members said they would only worship Jesus, they were beaten even more, then warned never to return. Battered and bleeding, they stumbled away, praying for their attackers.

What is the power of this film? Missionaries and film team members say part of it lies in a simple fact: When people see "Jesus," they see Jesus—and understand his words—often for the first time.

In Mozambique, IMB missionaries spearheaded a Makhuwa-language version of "Jesus," and saw thousands become Christians and many churches planted among Mozambique's 5 million Makhuwa, considered the largest unreached animistic people

group in Africa.

"Jesus speaks our language!" an elderly Makhuwa woman said after seeing the first showing of "Jesus" in her language.

"We start the showing without any promotion or advertisement," said a film worker in a Muslim North African city. "And people will start coming from everywhere. By the time we finish, there are several thousand people on both sides of the screen, so we start the film all over."

The sheer emotional impact of witnessing Jesus' life and death—particularly his crucifixion—also explains part of the film's appeal, workers said.

Missionaries report that in many places audiences weep, tear their clothes and toss dirt in the air to express grief, throw sticks at the Roman soldiers beating Jesus on the screen or

sit in silent awe.

Film workers suggest the true source of the film's power, however, is this: It conveys the Bible's message, specifically the Gospel of Luke, with virtually word-for-word faithfulness.

Workers began taking it to the ends of the earth as a visual, oral gospel presentation.

"Our aim is that every person will have had a chance to see the 'Jesus' film by the end of the millennium," said Paul Eshleman, director of the Jesus Film Project. That means multiplying by more than four the number of viewers who have seen the film since 1979, and doing it in about two years, if you define Dec. 31, 2000, as the millennium's last day.

Impossible? Not if the dedicated Christians now showing the film have anything to do with it.

## NATIONAL NOTES

■ **Religious-based rent refusal OK'd.** Landlords who cite religious grounds can refuse to rent to unmarried couples, a federal appeals court in San Francisco ruled. The 2-1 decision, handed down Jan. 14, upheld a lower federal court ruling in favor of two Anchorage, Alaska, landlords who said their Christian faith forbade them to rent to unmarried people living together. In the lower court ruling, Circuit Judge Diarmuid O'Scannlaina said an Alaska law barring housing discrimination based on marital status interfered with property owners' free exercise of religion as well as their property rights and freedom of speech.

■ **Anti-abortion laws increasing.** A prominent pro-abortion organization reported that anti-abortion laws are being enacted at a rapid rate. Such laws have more than quadrupled in the past three years, according to a report by the Washington-based National Abortion and Reproductive Rights Action League. The report also found that 22 laws supporting

abortion were enacted in 1998. It also stated that 16 states have a governor and majorities of both the Senate and House who oppose abortion.

■ **Orlandus Wilson, 81, dies.** Orlandus Wilson, one of the founding members of the Golden Gate Quartet gospel group, died Dec. 30 in Paris. Wilson, 81, died at the American Hospital. The cause of death was not disclosed. He and three other high school singers formed the Golden Gate Jubilee Quartet in 1934 in Norfolk, Va. The group, later named the Golden Gate Quartet, became one of the most influential gospel groups. In 1941, the quartet was the first group of black singers to perform at Constitution Hall in Washington.

■ **Bauer closer to a presidential bid.** Michael Reagan has been named to replace conservative religious activist Gary Bauer as head of the Campaign for Working Families in advance of Bauer's expected run for the Republican presidential nomination in 2000. Bauer, a

Georgetown College graduate who served in the White House under Reagan's father, President Ronald Reagan, has yet to make his bid official. But he is expected to do so in February.

■ **Church trial likely in same-sex wedding.** United Methodist Church Bishop Melvin Talbert, whose jurisdiction includes Sacramento, site of a same-sex union ceremony recently, said he felt compelled to uphold church law barring Methodist clergy from performing such rituals. Talbert, who was jailed during the civil rights movement of the 1960s, said he sympathized with those defying the church rule barring same-sex unions. But, he said, as bishop he must uphold denominational laws and possibly hold a trial of more than 90 clergy who participated in the ceremony.

■ **Ballot restrictions overturned.** The U.S. Supreme Court has handed a victory to the ballot-initiative movement, which often features ethical issues in statewide

elections. The high court overturned restrictions adopted by the state of Colorado requiring people who circulate petitions to wear identification badges, be registered voters and file reports disclosing the names of paid circulators and their salaries. In recent years, ballot initiatives have become widely used in some states in attempting to adopt measures apart from legislatures.

■ **Methodist deacons are clergy for taxes.** The Internal Revenue Service has said three United Methodist deacons are clergy for federal income tax purposes. The IRS was answering a question posed by the three ordained deacons who serve in a Texas church. In the United Methodist Church, both deacons and elders are ordained positions with elders performing sacramental functions similar to those of ordained pastors or priests in other denominations. Deacons, such as those at the Texas church, are full-time church employees and may conduct worship and assist with sacraments.

## Keeping Your Church Out of Court

Monday, Feb. 15, 1999 - 9:30 AM - 12:30 PM  
Immanuel Baptist Church, 3100 Tates Creek Road  
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Tuesday, Feb. 16, 1999 - 9:30 AM - 12:30 PM  
First Baptist Church, 246 North Main Street  
MADISONVILLE

### Issues to Be Discussed

- Six Steps for Managing Risks** - Avoiding situations that could result in a legal claim against the church.
- Premised Liability** - Property safety/hazard situations; attractive nuisances; slip and fall hazards; loaned facilities
- Hazardous Activities** - Safety of children & youth; custody issues; parental consent forms, release of minors, etc.
- Child Sexual Abuse** - Theories of negligence; screening; responding to allegations; reporting requirements
- Counseling** - Negligent counseling; standards of competence; counseling risks for ministers and church
- Use of Personal Vehicles for Church Business** - Church liability when personal vehicles are used in its behalf
- Injury on the Job** - Church obligations when staff members are injured while carrying on their normal duties

**Conference Leaders:** Bill Wright, Jerry Hale and Karl Williams

Bill, Jerry and Karl all have extensive experience in Loss Control Consultations with Guidant Insurance Group. The Property and Casualty Insurance Program through the Annuity Board, SBC has been underwritten exclusively by the Guidant Insurance Group, through a contractual relationship between Guidant and the Annuity Board.

### Registration

This conference is sponsored by the Annuity Department of Kentucky Baptist Convention in cooperation with the Annuity Board, SBC and Guidant Insurance Group. There is no cost to attend. Register to attend by contacting Donald Spencer, Director, Annuity Department, Kentucky Baptist Convention, PO Box 43433, Middletown, KY 40253 or call 1-888-254-5703.

## Institute to fund research with human embryo cells

### Production company sues Promise Keepers

DENVER (RNS)—Promise Keepers, the evangelical Christian men's ministry, has been sued by a Greenwood, Ind., production company that claims the ministry stole its techniques for staging stadium revivals. The suit, filed in federal court in Denver, seeks \$2 million in damages for Encore Productions Inc., Associated Press reported.

The suit accuses the evangelical Christian group of practices that were "unfair, deceptive, immoral, unethical, unscrupulous, oppressive, and have caused substantial injury to Encore."

The lawsuit, filed Jan. 6, also accuses Promise Keepers of secretly videotaping Encore's activities during 1998 conferences, AP reported.

Promise Keepers officials said they were "surprised and disappointed" by the lawsuit, according to a statement.

"It was Promise Keepers' expectation that any potential dispute would be submitted to a Christian conciliation process, as called for in the contract with Encore Productions," the statement reads.

The ministry stated it had a contractual relationship with Encore that began in 1994 and concluded in 1998.

"Promise Keepers differs with the version of facts presented in the suit, and fully disputes the allegations in the filing," the statement added.

"Promise Keepers continues to hope this matter can be resolved based upon biblical principles of conciliation, as stated by the Apostle Paul in his First Letter to the Corinthians, Chapter 6:1-11 and other pertinent Scripture."

WASHINGTON (RNS)—The National Institutes of Health will fund research on embryonic stem cells, a controversial decision because the cells are derived from human embryos that are intentionally destroyed.

The decision was announced Jan. 19 by NIH Director Harold Varmus at a National Bioethics Advisory Commission meeting in Washington.

Scientists say the research could someday help people with heart disease, diabetes, Alzheimer's disease, Parkinson's disease and other ailments. But anti-abortion activists and others say embryo cells should be treated with a special moral status.

"We have made a determination of law that it is appropriate for NIH to support this research, and we intend to do so," Varmus told the commission.

Such research likely will begin after guidelines for federal research on the cells are drafted.

Varmus told the commission that the Department of Health and Human Services has decided that research on embryo-like cells is not the same as research on human embryos. Based on that interpretation, Varmus said the research is not covered by a four-year-old congressional ban on federal fund-

ing of research on human embryos.

Patients advocates and scientists have urged Congress to agree with HHS's interpretation of the ban.

"It is vitally important that the view expressed by Dr. Varmus should prevail in federal policy," said Daniel Perry, executive director of the Alliance for Aging Research.

Researchers still would be banned from destroying human embryos to get the stem cells, but critics say the research could lend credibility to—and create a market for—the mass destruction of human embryos.

"The Clinton administration now seeks to do indirectly what Congress has forbidden it to do directly: provide federal support for research in which human embryos are created and destroyed," said Richard Doerflinger of the Washington-based National Conference of Catholic Bishops.

Human embryonic stem cells were first isolated in 1998 by privately funded researchers from surplus human embryos that were going to be discarded by a fertility clinic.

Current rules regarding federal research on human fetal cells require that a woman's decision to have an abortion must be made independent of and before scientists solicit her to donate fetal tissues for research.

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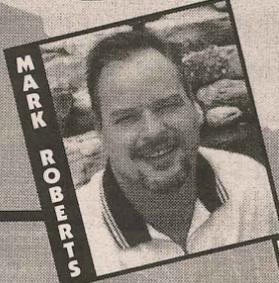
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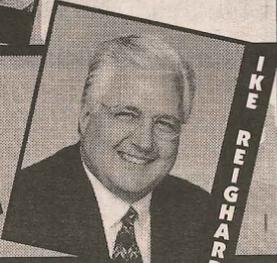


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## A break in winter brings ...

A few days ago I strolled the grounds at Jonathan Creek. It was an unusually beautiful spring-like day with the sun shining brightly and the temperature about 64 degrees. Fishing boats were coming and going on the lake as fishermen (and women, not doubt) grabbed what promised to be a brief respite from the winter weather.

My mind began to wander (which is not too unusual) and my imagination turned to late spring and summer when hundreds of kids will come to Jonathan Creek for a week of camp. I thought about what summer will bring—all the excitement, the decisions youth make during camp and all the other elements that make camp the most exhilarating time to be in this ministry.

However, as I continued to walk along the shore line, my thoughts turned from dreams of what will be to the reality of what must be done for those dreams to come to fruition. So much work to be done (at Jonathan Creek and Cedarmore) in so little time. Summer camp season arrives in less than four months!

The fact is, we could use some help at either place as we prepare for our peak season. To be certain, every weekend between now and

June we have guests at both places. Our retreat and conference numbers are way up from last year (about 65 percent). But we still have some weekends when we could accommodate work groups, so get your group together (men and women) and call us.

Be patient with us if we can't work it out on the weekend you need, because often we are near capacity and it is a real challenge to accommodate a work group when our places are close to full. But we will try, and we need your help.

Our board of directors and I, along with our management team, passionately believe the greatest years are yet ahead for both Jonathan Creek and Cedarmore.

We see no reason that the past should be the "glory days" of either place, for we believe the need for a Christ-centered retreat, conference and camp facility has never been greater, and we believe God has given us two wonderfully unique places through which he will work to change the lives of thousands during the coming years.

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

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

## Falwell's Antichrist talk stirs controversy

KINGSPORT, Tenn. (RNS)—Southern Baptist pastor Jerry Falwell has told a conference on the millennium that the Antichrist might well be alive and, as a "counterfeit" of Jesus, will be a male Jew.

Falwell's remarks Jan. 14 stirred criticism from some Jewish leaders who said the comments border on anti-Semitism.

"Who will the Antichrist be? I don't know. Nobody else knows," Falwell told a crowd of 1,500 people in Kingsport, Tenn., Associated Press reported.

"Is he alive and here today? Probably. Because when he appears during the Tribulation period he will be a full-grown counterfeit of (Jesus) Christ," he continued. "Of course he'll be Jewish. Of course he'll pretend to be Christ. And if in fact the Lord is coming soon, and he'll (the Antichrist) be an adult at the presentation of himself, he must be alive somewhere today."

According to some biblical interpretations, the Antichrist will spread universal evil—the Tribulation—before the end of the world but will be conquered at the second coming of Jesus.

The next day, Falwell said he did not intend for his remarks to be considered anti-Jewish or anti-Semitic. He said he meant only that the Antichrist must be Jewish because Jesus was a Jew.

Rabbi James Rudin, national interreligious affairs director of the American Jewish Committee, said

Falwell is a strong supporter of Israel and is not anti-Jewish but that the millennial theology Falwell was talking about "is very, very radioactive material."

"This is part of what I call millennial madness," Rudin said. "To single out any one man, and particularly to identify him as Jewish, plays into some latent and historical anti-Semitism from the past."

Rudin urged Christian leaders to "exercise great care" in addressing such issues because "this can produce negative responses among people who are not educated in the New Testament."

Other Jewish leaders were stronger in their criticism.

"The statement ... borders on anti-Semitism at best and is anti-Semitic at worst," said Abraham Foxman, national director of the Anti-Defamation League. "In identifying the Antichrist as a living Jewish man, Rev. Falwell draws from an especially vicious tradition of Christian theological anti-Judaism."

Leaders of the American Jewish Congress agreed.

"It may be that Rev. Falwell did not overtly intend his comment to provoke a broad anti-Semitism fallout," the congress said in a statement. "If so, he was wrong. History unambiguously teaches that the unexplained preaching of arcane Christian theological concepts like those advanced by Rev. Falwell has an inevitably incendiary and degrading effect on Christian attitudes toward Jews."

Falwell, the pastor of Thomas Road Baptist Church in Lynchburg, Va., stressed later that his beliefs are also those of many evangelical Christians.

"When I delivered my sermon ... I conveyed biblically based truths that I have believed and preached nationally for more than 40 years," Falwell said in a statement released Jan. 18.

"Since Jesus came to the earth the first time 2,000 years ago as a Jewish male, most evangelicals believe the Antichrist will, by necessity, be a Jewish male also," he said. "This belief is 2,000 years old and has no anti-Semitic roots. This is simply historic and prophetic orthodox Christian doctrine that most theologians, Christian and non-Christian, have understood for two millennia."

Catholic Bishop Walter Sullivan of Richmond disagreed. In a letter to the editor of the Richmond Times-Dispatch, Sullivan, the leader of the Diocese of Richmond, called Falwell's beliefs "as reprehensible as they are outrageous."

"By defining, as he does, the Antichrist to be a Jewish 'counterfeit' of Christ, he recklessly targets the Jewish people as the fountainhead of evil itself," he wrote.

Sullivan took exception to the idea that the Antichrist is an actual person. "It is a whole pattern of attitudes and lifestyles that contradict values held in common by Christians and Jews alike," he wrote. "The Antichrist is everything in our culture that devalues the sanctity of life."

## Madalyn Murray O'Hair's diaries auctioned to pay taxes & debts

AUSTIN, Texas (RNS)—About 2,000 pages of the private diaries of atheist activist Madalyn Murray O'Hair were to be auctioned Jan. 23 to help pay creditors and back taxes.

O'Hair owed back taxes and other debts totaling more than \$250,000 when she vanished with a son and granddaughter in 1995 amid allegations they embezzled more than \$600,000 from one of the atheist groups she founded.

O'Hair, 77 and suffering from diabetes and heart disease at the time, has not been heard from since.

The Internal Revenue Service seized her home in Austin, Texas, and other possessions to pay some of her tax bills.

In her diaries, O'Hair—who railed against organized religion in public—showed a troubled personal side. She fretted about money, political ambitions and love, according to Associated Press.

"Somebody, somewhere, love me," she wrote—at least a half-dozen times.

In a 1973 entry she wrote: "I want money and power and I am going to get it. By age 50 I want a \$60,000 home, a Cadillac car, a mink coat, a cook, a housekeeper. In 1974, I will run for the governor of Texas and in 1976, the president of the United States."

Four years later, she said: "I think atheism is done for this time. I have failed in marriage, motherhood, as a politician. ... At age 58, I have never had a bedroom of my own."

The diaries begin in 1953 and stretch over four decades, although they contain significant gaps. The gaps run from September 1959 to December 1972, and December 1989 to August 1995.

O'Hair gained fame by bringing the law suit in 1963 that barred prayer in public schools. She also sought unsuccessfully to get the courts to remove the phrase "In God We Trust" from U.S. currency.

## Honoring and remembering

By Robert Dunston

On Monday, Jan. 18, Cumberland College students, faculty and staff joined together for our opening convocation of the spring semester. Our meeting provided us with the opportunity to honor two friends of Cumberland College and to remember our past.

Cumberland College granted honorary doctorates to two. C. Vernon Cooper was presented the doctor of laws degree. Cooper, a native of Hazard, is a much-decorated veteran of World War II, having served in the Pacific theater. He graduated from the University of Kentucky and made his mark in both banking and insurance. In his long career he has served as president of Hazard Insurance Agency, Cooper Insurance and Peoples Bank and Trust Company of Hazard.

Cooper currently serves the Peoples Bank as vice president for public affairs and chairman of the trust committee. Cooper's service to others has extended well beyond his community. He served under six Kentucky governors as chairman of the Governor's Advisory Council for Libraries and now holds the title of chairman emeritus for life.

Bromma Pemberton, a native of

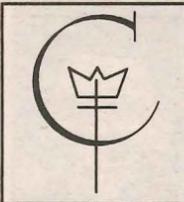
Oliver Springs, Tenn., also was honored with the doctor of laws degree. As the daughter of a coal miner and a homemaker and the second of eight children, she worked from an early age, taking care of her younger siblings. After graduating from high school and attending Knoxville Business College, she carried her work ethic with her into the world of banking.

At First National Bank in Oneida, Tenn., she became the first senior vice president and the first woman to serve on the bank's board of directors. Throughout her career she has led efforts to improve opportunities for women in business. Pemberton remains actively involved in business as president and treasurer of Pemberton Oil and Lumber Co.

The honoring of these two provided an appropriate way to celebrate Founders' Day. Since 1889, Cumberland College has provided quality education in a Christian atmosphere to people from all walks of life. We have continued to emphasize the discipline of study, the value of hard work and the centrality of Christ in life.

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

CUMBERLAND COLLEGE



## Adoption myths or facts?

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## Baptists seek evangelistic touchdowns at Super Bowl

### Then there's the "Souper Bowl"

COLUMBIA, S.C.—Organizers once again are asking churches to collect money on Super Bowl Sunday to feed the hungry.

The "Souper Bowl of Caring" encourages churches to collect a dollar from members as they leave church the Sunday of the Super Bowl.

Organizers don't touch the funds. They simply recommend the church send it to their favorite local soup kitchen or other charity.

Spring Valley Presbyterian Church in Columbia, S.C. launched the idea in 1990. Since then, a total of \$4.5 million has been collected and disbursed.

For more information, call (800) 358-SOUP or visit their Web site, [www.souperbowl.com](http://www.souperbowl.com).

MIAMI (BP)—Does anybody have the words to "Drop-kick me Jesus Through the Goal Posts of Life?"

The Southern Baptist North American Mission Board and about 1,000 volunteers are taking the message of Jesus to the Super Bowl.

NAMB, the Florida Baptist Convention, Gulf Stream Baptist Association and Miami Baptist Association are partnering to serve as an official sponsor of the 1999 South Florida Super Bowl XXXIII Host Committee.

"Southern Baptists will meet people they will not be able to meet anywhere else," predicted Tim Knopps, an evangelism events associate for NAMB. "It is a great opportunity to serve others and to share Christ."

The partnership calls for Southern Baptists to provide at least 300 volunteers to the host committee. The volunteers, mostly from Miami and Fort Lauderdale, will help visitors during one four-hour shift each at a variety of Super Bowl-related attractions.

The rest of the time, volunteers will be involved with other Baptists in a variety of evangelistic activities throughout the area. At least 12 churches will host community block parties, and about 100 churches will hold Super Bowl watch parties—most using the Super Bowl Half-Time Kit, an evangelistic video and party pack-

age. NAMB and south Florida Baptists partnered with Sports Spectrum, a national Christian sports magazine, to purchase 125,000 special Super Bowl issues specially written for south Florida.

The magazine includes a gospel presentation from former Miami Dolphin and 1998 NFL Hall of Fame inductee Dwight Stephenson.

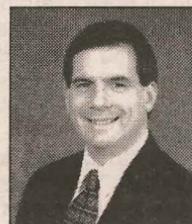
Sports Spectrum will be distributed from at least 40 official host committee kiosks throughout the area, including three airports in south Florida and most hotels.

Toby Frost, manager of event evangelism for the North American Mission Board, said the Super Bowl effort is a good example of what he calls the ABCs of event evangelism: attract unchurched people, bridge common ground and communicate the gospel.

"The Super Bowl in that sense, then, is really incidental to what we're doing," he said. "It's just what the bridge across which we share Jesus Christ. But because the Super Bowl is such a high-profile event, it gives us the opportunity to bridge to many more people than we might choose."

"Sports is the language of many segments of our society," he added. "If we can use that language just like we use other languages, we can more effectively share the gospel with people that share that language."

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*"The instruction is excellent and practical, and the camaraderie I've developed with both cohorts and professors will last a lifetime. I strongly recommend the Graham School program at Southern Seminary to all who are considering a doctor of ministry degree."*

Joseph Vest - Burgin Baptist Church, Burgin, Kentucky

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## The year was 1949

As you read the headline, you might have thought of something that happened to you in 1949. I was not present for the event I am going to write about, but I have seen pictures and articles about the first worship services held in the Oneida Baptist Church in early 1949.

Oneida Baptist Church has been the church home for many of our faculty and staff for nearly a century. When my wife and I came here as students in 1961, we worshipped in that church. We had a much smaller student body then, and it was possible for all the students, most of the faculty and staff, and the people in the community to worship in one service. When my wife and I came back in 1984, we were having three Sunday morning worship services in order to have room for everyone.

Prior to construction of the new sanctuary in 1949, Oneida Baptist Church had met in the school chapel in Marvin Hall. The chapel also served as a place of worship for our students three days a week. I remember well those wonderful times we had in chapel.

While we needed three Sunday morning worship services for many years, we have been able to have one evening service by meeting in the new chapel. It was built in 1976 in Russell Hall, and it seats about 600 people.

There had been talk for years about the possibility of building a new sanctuary that would seat 500 people or so, but we knew the funds would not be available for such a venture.

About three years ago I decided to have the morning worship hour for our students in our chapel. This would make it possible for all of our students to attend one service. It also meant we could have a service centered on the students'

spiritual needs. When we had three services, there were students and adults in each one. It was very difficult for the preacher to prepare a message to meet the needs of the students, ages 11-18, and adults. When we moved the service to our chapel, it meant the pastor could preach specifically to our students. It also let us center the entire service on students' needs.

With little hope of building a new sanctuary, we decided last year to remodel the existing one.

There was some money in a building fund to get things started. Not knowing how far it would go, we decided to begin and trust the Lord to provide.

We knew we could get a lot of help from the many wonderful volunteers who assist us each year. The remodeling began in late July. We were not able to meet our target date of October. Nor did we meet our next date of Thanksgiving. Finally, with the help of volunteers, plus a lot of work done by our pastor and others in the church, we had our first service in the newly remodeled sanctuary Dec. 20. We held the dedication service Jan. 9. In true Oneida tradi-

tion, even the pews and organ were donated. Bellevue Baptist Church in Owensboro remodeled their sanctuary and gave us their organ and pews. In time for our school's centennial celebration in June, Oneida Baptist Church has a beautifully remodeled sanctuary 50 years after the original building was constructed.

A special thanks to all the wonderful volunteers who helped with the remodeling, and for the beautiful pews and organ.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. [www.oneidaschool.org](http://www.oneidaschool.org)

### THIS IS ONEIDA



W.F. Underwood

## Accreditation report affirms our ministry

On Oct. 5-7, 1998, an accreditation/membership committee from the Southern Association of Colleges and Schools Commission on Colleges visited our campus. This seven-member committee reviewed our progress in completing the follow-up activities on the 41 recommendations made by the September 1996 initial accreditation committee. The visit also sought to determine if Clear Creek complied with all "must" statements in the accreditation criteria. The committee report recently arrived and moves us one step beyond candidate status toward full regional accreditation. Committee members recognized our "unique kind of academic training on the collegiate level," and that most schools of our type "are now lost to history."

The report notes "a major strength of the school is found in the commitment of the administration, faculty and staff." While adjusting to "a changing cultural and educational environment," the school "still fills a vital role among the Appalachian people that the institution was founded to serve. CCBBC stands as a bastion of the continued need for rural Bible colleges to provide academic training

while nurturing the concepts of the Baptist church."

The review committee noted Clear Creek "has a qualified faculty with academic credentials that serve the mission and curriculum needs of the institution." The college has "established and implemented well-defined purposes and goals for the administrative area," and "appears to be properly organized in order to effect/allocate the resources required to fulfill the mission of the institution." It was great news to hear the library "is well-equipped with modern technology" and that "sufficient computers are available on the campus."

The report states we were "able to demonstrate that the institution was in compliance with each of the 13 separate Conditions of Eligibility." College administrators received six recommendations and six suggestions for follow-up. The Commission on Colleges reviews in June our response on the resolution of these specific issues and makes a recommendation on membership.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

# MEDIA

**Judgment Day at the White House: A Critical Declaration Exploring Moral Issues and the Political Use and Abuse of Religion.** Edited by Gabriel Fackre. William B. Eerdmans Publishing Co., 1999. 190 pages. \$12 ◆◆◆◆ (out of five)

**From the Eye of the Storm: A Pastor to the President Speaks Out.** Phillip Wogaman. Westminster/John Knox Press, 1998. 139 pages. \$12 ◆◆◆◆

Reinhold Niebuhr, perhaps the most prominent American theologian of the 20th century, highlighted the struggle to realize Christian values and ethics in the public arena. In his writings on ethics, he grappled with Christ's ethic of love and forgiveness as they related the functions of government and the complex web of relationships in society.

While he affirmed that love could be a guiding virtue in interpersonal relationships, he despaired that it could be the foundation for corporate moral behavior. He opted for justice as the societal expression of love as he spelled out his notion of Christian realism.

Perhaps no series of events illustrates for our day Niebuhr's diagnosis of the problem than those leading up to the impeachment trial of President Bill Clinton. Christians from all perspectives have joined the debate on what should happen to Clinton and how Christians should respond.

Some argue he not only broke the law but also violated basic moral principles. Consequently he has sacrificed any moral right to continue. Others argue that, while his actions might be morally unacceptable, forgiveness and restoration are the proper responses.

"Judgment Day at the White House" grows out of the response of a fairly broad range of Christian ethicists to President Clinton's speech to religious leaders at a prayer breakfast Sept. 11, 1998. One hundred and for-

ty religious leaders developed and signed a "Declaration Concerning Religion, Ethics and the Crisis in the Clinton Presidency."

The gist of the Declaration is that the President's confession at the prayer breakfast was politically motivated and incomplete. Most of the signers believe resignation or impeachment are appropriate responses to the President's violation of moral law.

The book consists of three parts. In the first section, selected signers of the Declaration lay out the case against the president. In the second section, several people who were invited to sign the Declaration present their reasons for refusing. The last section contains several editorials from secular sources. The fascinating thing about this book is the point/counter-point on the ethical issues involved. If one wants to read a clear and reasonable discussion of Christian perspectives, this book presents the issues in stark contrast.

"From the Eye of the Storm" is written by the pastor of Foundry United Methodist Church in Washington D.C., where the Clintons attend worship. He takes clear exception to the moral reasoning, not only with the signers of the Declaration, but with Niebuhr. His basic contention is that love, not law, should drive our response to the moral dilemma facing the nation and the president. He argues persuasively that not only is love the primary test of character, it provides the only sure foundation for a strong society. Therefore, he sees the current debate as a struggle for the soul of our nation.

Both books challenge us to take a more critical look behind the often strident tones of the current moral and ethical debate. Both challenge us to look beyond the specific situation to the implications of our positions for the well-being of society. *Jim Holladay*

**Called for Freedom: The Changing Context of Liberation Theology.** Jose Comblin. Translated by Phillip Berryman. Orbis Books, 1998. 252 pages. \$24 ◆◆◆◆

Jose Comblin is one of the pioneers of liberation theology in Latin America. Liberation theology was born in the particular context of Latin America 30 years ago, prior to Latin America's radical change in many governments, the end of the Cold War and Latin America's entry into the global economy.

The focus of liberation theology is on compassion and leadership in the struggle against oppressors. The focus is on a better life here and now.

Comblin provides a straightforward analysis of the sociological, political, cultural, economic and personal context of Latin America. One of Comblin's calls is for theologians to face the fact that a separate context has not been established for Latin America.

Rather, Latin America's context is very interdependent with Western democracies. Therefore, one must be just as aware of developments in the West as in Latin America.

Why is this work important for the segment of the church in the United States?

First, Comblin makes us aware of how our decisions and influence affect those outside our national boundaries. This should move us to more compassionate decision making in our national issues.

Second, Comblin models what the American church needs desperately to do: stop arguing over minute details of theology and practice and propose an agenda for ministry which is compassionate and offers a future of freedom (political, cultural, economic, religious, etc.) from our own oppressors.

Third, the point is made that the church universally faces many of the

same issues and struggles in allowing the gospel to speak unhindered by our own religious, cultural and political biases. *Wayne Hager*

**The Compassionate Community: Strategies That Work for the Third Millennium.** Catherine Harner. Orbis Books, 1998. 205 pages. \$14. ◆◆◆◆

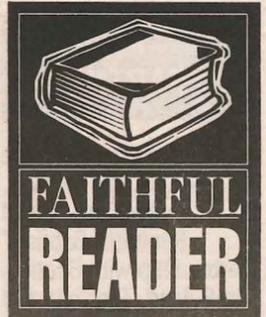
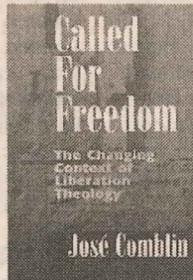
Harner's book is a challenge to reclaim what she considers three essentially human elements—compassion, community and justice.

Harner provides an excellent discussion of each of these elements as she moves toward the real contribution this book makes. Harner focuses on four areas of immense concern in attempting to shape a different world in the 20th century—poverty as a dead end, homelessness, women and children at risk of violence and inadequate health care for the poor.

Her focus includes a keen analysis of the causes of each problem. Many others have written on these areas of concern but few with the clarity offered by Harner. A major contribution is her analysis of current strategies that are not working. She then applies the same analytical skills to those strategies she has witnessed that work.

She distills the characteristics of these successful strategies to being community-based, value-centered, collaborative, small in size, clearly defined in responsibilities, replicable, integrated in planning and educational. Bearing these characteristics in mind, one can analyze any new strategy to address these four concerns and any others our society faces in the next millennium.

Hopefully as churches and individuals develop other new strategies to develop compassionate communities, they will hear of Harner's characteristics and keep them in mind so their new strategies will work from the beginning. *Wayne Hager*



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

## Christian comedian Mark Lowry says he wishes evangelicals would loosen up

By Cecile Holmes  
Religion News Service

HOUSTON (RNS)—Christian comedian Mark Lowry sees himself as a storyteller, not a comic.

His recent CD, "But Seriously," is music, not talk, the kind of album Lowry always wanted to make. And, best of all, his mama loves it.

"She sings on it," Lowry said during a recent visit to his hometown of Houston. His parents now live in Lynchburg, Va., but his mother made it to Nashville when the new album was cut.

Lowry, 40, is best known for his 10-year gig as the wise-cracking Christian comic and sometime baritone voice on the popular CDs and music videos of the Gaither Vocal Band. He does about 80 live performances a year with the Gaithers, led by gospel great Bill Gaither, and another 20-30 solo dates.

"But Seriously" might be the only solo singing album he ever makes, Lowry predicted. He loves music, but believes his

comedy reaches an audience long neglected by secular artists.

"I'm not one for great theologians or Ph.D.s. I'm for the truck drivers, the schoolteachers, the common folk," Lowry said.

"My goal when I go out there to do a concert is to make people laugh. It's not humor for humor's sake. I'm not a comedian; I'm a storyteller. The goal is to tell a story. If they laugh along while I'm telling a story, great."

Among his favorite fuel for those stories are tales from his childhood, a time that feeds Lowry's active artistic imagination like no other.

Lowry's own style is a comic blend: as whimsically funny, then as quirkily ridiculous as his imagination will allow.

His performances vary from the irreverent to the soulful. His conversation rarely slows down. He pauses only to be sure his audience is listening.

Being born in Texas "ruins you," he said. "The Texas superiority complex is not a complex. We are superior."

Lowry began singing in church at age 4. When his mother helped him change clothes after church, she'd find that little old ladies had "stuck nickels in my pockets," Lowry said. By the third grade, he sang in the school choir. Singing is almost second nature.

"How did you feel when you got your right arm?" he said. "I don't know what it would be like not to have my right arm and I don't know how what it would be like to not sing."

Lowry recalls what came next in the same yarn-spinning style in which he tells all stories. "Tommy Tune wanted me to dance in 'The Music Man,' but Mama and Dad wouldn't let me because Baptists don't dance. I had to stand there. After he told my parents he wanted to take me to Broadway, Mama started praying.



Lowry

# PEOPLE

## PRAYER PARTNERS

Please pray for these people and projects, which are part of Kentucky Baptists' partnership with Baptists in Poland, Tanzania and New England:

■ Kim Paden, a church planter in Vilnius, Lithuania, as she and a team of missionary women hold monthly evangelistic teas and lead follow-up discipleship groups. Recently seven women professed faith in Christ and 20 women expressed a desire to be involved in a women's Bible study.

■ Milton and Laura Magalhanes, church planters in Klaipeda, Lithuania. "Pray that we will be sensitive to God's leadership," they ask.

■ The new leaders of the Theological-Education-by-Extension classes in Morogoro, Tanzania, that God will give them "wisdom in answering questions of those seeking to know the truth."

■ The women's program at International Baptist Theological Seminary of East Africa in Arusha, Tanzania. The program includes classes in reading and writing in Swahili, conversational English, health, cooking, sewing and Bible for all women on campus.

■ The weekly soup kitchen ministry of Barre Baptist Fellowship in Barre, Vt., and the homeless people who will eat there during the winter months.

■ The ministers' wives fellowship recently begun by Massachusetts Baptist Association.

## Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BARBOURVILLE**—Carl Gallion was hired as director of missions for Knox Association. He succeeds Nasby Mills, who retired.

■ **BASKETT**—Advance Church called Harry Hunter as pastor.

■ **CAMPBELLSVILLE**—Saloma Church called Todd Parish as associate pastor. Parish is a student at Campbellsville University. John Chowning is pastor.

■ **CLAY CITY**—Ed Burgher retired as director of missions for Red River Association.

■ **ELIZABETHTOWN**—Guest speaker for Baptist Men's Day at Immanuel Church will be Jack Brammer, the Frankfort Bureau reporter for the Lexington Herald-Leader and a 1990 Pulitzer Prize finalist. Mike Greer is pastor.

■ **HENDERSON**—Ambassador Church called Gary Brunson as pastor.

■ **FT. MITCHELL**—Ft. Mitchell Church will present "Amahl and the Night Visitors" Jan. 29-30, 7:30 p.m. Tickets cost \$3. For information, call (606) 331-2160. French Harmon is pastor.

■ **LA GRANGE**—Wayne Rogers resigned as youth minister of Buckner Church. Bob Hanes is pastor.

■ **LEXINGTON**—Immanuel Church will host a workshop for young adult children of divorce Feb. 9, 16, 23 and

March 2 & 9, 7:30 p.m. The seminar will be led by James Stillwell, minister of single adults. For information, call (606) 266-3174.

■ **LOUISVILLE**—Cedar Creek Church called Timothy Beougher as interim pastor. Also, John Mark Whittaker was called as minister of youth.

■ **MILTON**—Michael Moore resigned as pastor of Corn Creek Church.

■ **OWENSBORO**—Lewis Lane Church will host Dwight Ashley in concert Jan. 24, 6 p.m. For information, call (502) 684-4266. Chip Pendleton is pastor.

■ **PINEVILLE**—Gary Ralls, a December graduate of Clear Creek Baptist Bible College, was called as pastor to First Church, Citrus Springs, Fla.

■ **SMITHLAND**—Mike Templeton resigned as pastor of Good Hope Church.

■ **STANFORD**—Stan Stevenson, director of missions for Lincoln/Casey County Association, resigned to become pastor of Elk Spring Valley Church, Monticello.

■ **WINCHESTER**—Shannon Back was recently ordained into the ministry. Back is pastor of Calvary Church.

■ **CORRECTION**—The e-mail address for Wyman Copass is wcm5in@aol.



**INTERNATIONAL EVENT** Churches of the Long Run Baptist Association in Louisville hosted their 16th annual Friendship International House at Christmas. Eleven college students from Japan, Taiwan and China spent the holiday with Louisville host families. Hosts organized a variety of activities, including shopping and visits to local attractions. ■ Above: Students make reindeer with candy canes during a party for students, host families and the planning committee. Students asked questions as they viewed the many nativity scenes on display, said Shirley Taliaferro, who hosted the party and is a member of Bethlehem Baptist Church in Louisville. ■ Left: Kentucky Baptist Convention Executive Secretary-Treasurer Bill Mackey portrays Rudolph the Red-Nosed Reindeer. For more information about the event, call Taliaferro at (502) 964-6856.

## CLASSIFIED ADS

**SEEKING:** First Baptist Church of Lawrenceburg, Ky., is seeking a full-time youth pastor and Christian life center director. Send resumé to First Baptist Church, P.O. Box 207, Lawrenceburg, KY 40342, Attn: Ronnie Fields, youth pastor search committee.

**SEEKING:** Part-time minister of youth for a church desiring to build a dynamic youth ministry. Send resumé to: Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218.

**SEEKING:** Part-time youth minister. Send resumé to: Personnel Committee, Parkway Baptist Church, 1915 N. Broadway, Lexington, KY 40505.

**SEEKING:** First Baptist Church of Sturgis, Ky., is seeking a part-time youth minister. Interested applicants should send resumé to: First Baptist Church, 802 N. Adams St., Sturgis, KY 42459, or call (502) 333-2691.

**SEEKING:** Director of missions (DOM) needed for Lincoln/Casey County Baptist Association. We are located in central Kentucky, and have 40 Baptist churches in our association. We have a beautiful association office building located south of Stanford on U.S. 27. Send resumé and inquiries to: Lincoln/Casey County Baptist Association, 4160 Highway 27 South, Stanford, KY 40484, Attn: Search Committee.

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

**SEEKING:** Full-time pastor,

Springfield Baptist Church, Springfield, Ky. Please send resumé to: Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069.

**SEEKING:** Experienced minister of music for full-time position. Responsible for all areas of music, including fully graded choir program. Send resumé to: First Baptist Church, 300 W. Main, Princeton, KY 42445, Attn: John Hina.

**OPPORTUNITY:** Dreams do come true! Christian-based, Christian-operated company looking for leaders. Work at home; part-time or full-time. Call 24 hours, (888) 653-0426.

**SEEKING:** First Baptist Church of Middletown, Ky., is prayerfully seeking applicants for pastor. Please send resumé to: John Vaughan, FBC Pastor Search Committee, 109 Wooded Falls Road, Middletown, KY 40243.

**SEEKING:** Growing Southern Baptist church seeks full-time associate pastor with experience or training to assist in fulfilling church's ministry of pastoral care, preaching and discipleship. If gifted for youth ministry or worship leader, the same should be noted. Send resumé to: Search Committee, First Baptist Church of Allen, P.O. Box 541, Allen, KY 41601.

**SEEKING:** West Broadway Baptist Church is seeking a youth ministry intern to work 10-15 hours a week. Prefer degree in religious studies. Send resumé to church c/o Personnel Committee, 8420 Six Mile Lane, Louisville, KY 40220.

**SEEKING:** Ministry-oriented Southern Baptist church desires a full-time youth minister to minister to and

lead youth in a program of excellence. Dynamic youth ministry includes Bible study, discipleship, fellowship, missions, ministry and evangelism. College degree required, fellowship preferred. Send resumé by Feb. 28 to: First Baptist Church, P.O. Box U, Russell, KY 41169.

**SEEKING:** First Southern Baptist Church of Floyds Knobs is seeking to employ a part-time, permanent music director. Pay and responsibilities will be determined by education, level of experience and ability. If interested, please send resumé: First Southern Baptist Church, 4631 Lakeview Drive, Floyds Knobs, IN 47119.

**SEEKING:** Fee Fee Baptist Church, St. Louis, Mo., prayerfully seeks your referral for a minister to students and church outreach. Located in north suburban St. Louis County, we average in excess of 650 in two morning services, over 500 in Sunday school. Fee Fee is a strong traditional Southern Baptist church. Responsibilities include directing ministry programs for youth and college-age students. Will also administer the church-wide outreach program. Strong Christian character and experience a must. Send referrals to: Minister to Students and Church Outreach, Fee Fee Baptist Church, 11330 St. Charles Rock Road, Bridgeton, MO 63044.

**SEEKING:** First Baptist Church of Corbin is currently seeking a full-time associate minister with primary responsibilities in the area of student ministry (K-12). Seminary degree and experience preferred but not required. Please forward resumé by Jan. 31 to: Personnel Committee, First Baptist

Church, 401 N. Laurel, Corbin, KY 40701.

**SEEKING:** Weekday ministries director. Responsibilities: leading Christ-centered program; administration; supervising caregivers; curriculum development; ministry to children and families. Program: 2- and 3-year developmental daycare; 4-year preschool; summer camp for grades 1-6. Healthy budget, over 20 qualified staff members. Minimum qualifications: Must meet Kentucky state licensing requirements (seminary degree a plus). Resumés and inquiries: First Baptist Church, 1400 South Main, Hopkinsville, KY 42240, Attn: Keith Stillwell. (502) 886-1216.

**SEEKING:** Full-time minister to students. The position will require the ability to provide strong leadership, direction and training for our youth and children's educational programs, plus assist the pastor with the overall ministries of the church. Send resumé to: Morganfield First Baptist Church, 200 North Morgan St., Morganfield, KY 42437, Attn: Search Committee.

**SEEKING:** High Point Baptist Church of Mayfield, Ky., is accepting resumés for a part-time minister of youth. Interested applicants should send resumé to: Minister of Youth Search Committee, High Point Baptist Church, 220 West Farthing St., Mayfield, KY 42066.

**SEEKING:** Victory Baptist Church of Lexington, Ky., is seeking a full-time senior pastor. Please send resumé to: Pastor Search Committee, Victory Baptist Church, 2261 Armstrong Mill Road, Lexington, KY 40515.

# PEOPLE

## Christian magazine editor: Only Y2K fear is fear itself

By Stacey Hamby  
Missouri Word & Way

JEFFERSON CITY, Mo. (ABP)—Computer problems predicted during the year 2000, or Y2K, are not the problem, according to Steve Hewitt, editor of Christian Computing magazine.

"The problem is the fear of Y2K," said Hewitt a former Baptist pastor who lives in Raymore, Mo.

Hewitt said he is practically a lone voice in trying to quell the rising panic surrounding Y2K.

"Fear-based Y2K issues could prove to be much worse than any technology-based problem," Hewitt recently told a group of Missouri Baptist leaders.

Y2K is a computer-programming problem centered on the use of two digits to represent a year. Predictions are that many computers will be confused when the date rolls over to Jan. 1, 2000. Besides computer software, "embedded chips" with computer programs are in everything from coffee-makers to cars.

How bad can it be? In remarks to staff of the Missouri Baptist Convention in Jefferson City, Hewitt described two main—and opposing—views:

One view suggests the "Y2K bug" will be a bump in the road of the in-

formation highway. "This is where I stand," he said. "It will be a personal inconvenience, almost nonexistent."

There is the possibility of some economic impact he admitted. "This will happen because of the panic," he explained. "The greatest danger is overreaction."

The second view states that every aspect of society will be affected. "This includes utilities, food, banks, communications and even national security." Some alarmists suggest people should store a year's supply of food and should cash in mutual funds and certificates of deposit to buy gold.

"One world economic leader is saying there is a 70 percent chance of an economic disaster greater than the Great Depression," Hewitt said.

Why such a variety of opinions? Hewitt offered the following reasons:

■ **The information age.** Hewitt said the Internet has given anyone and everyone a forum for expressing their views. "Seventy-seven percent of print journalists get their news off the Internet," he said. "They're just reporting each others' news."

■ **Changing technology.** "I won't do a book on Y2K because it just moves too fast," Hewitt said. "The information would be old by the time it hit the shelf."

■ **Sensational reports.** "There are lots of books and videos out on this

subject," he said. "People want to sell their stuff. There's a lot of money being made with Y2K."

National Christian leaders—"based on poor theology"—have been major players in sensationalizing Y2K, Hewitt said. "Christians are leading the panic attack in America," he said. "We have a hierarchy of churchless pastors that are saying Y2K is the judgment of God."

But Hewitt said many leaders are changing how they view Y2K. An organization often cited by alarmists, the Gartner Group, now says a number of myths and irresponsible assertions are circulating about Y2K. The group says Y2K's effect will be more similar to a "snowstorm" than the end of civilization.

At least two mainline denominations, Assemblies of God and the Episcopal Church, have issued statements urging their churches not to believe all of the Y2K hype and to hold off on practices like hoarding food and pulling money from accounts, Hewitt said.

"Twenty years ago, Baptists had Bold Mission Thrust and the Assemblies of God had Harvest of Souls—both efforts to spread the gospel by the year 2000," Hewitt noted. "Now we're stockpiling bullets and food, putting bars on our doors and preparing for a disaster I don't think will

### People get ready

For Christians wanting to prepare for Y2K, Hewitt offered the following tips:

■ **Prepare for an economic recession brought on by Y2K panic.** "I am not making any preparations (for Y2K) except to try to position myself financially for a recession," he said.

■ **Get a hard copy of your credit report.**

■ **Check personal computers.** Hewitt recommended personal computer owners contact their retailer to find out how to get information to check for Y2K compliance on their systems. "The problem most PC owners will have is they'll have to reset the (computer's) date to Jan. 1, 2000," he predicted.

■ **Pray and strive to be informed.** "Stay with mainstream sources, such as USA Today, CNN and C-Net," he said.

happen."

While disputing alarmists, Hewitt said Y2K could cause some adverse effects including:

■ **Some computer glitches.** "This is nothing new; we deal with them every day," he said.

■ **Some economic backlash.** "It's scary that people are being told to pull money from stock markets and banks," he said.

If less than half the customers of credit unions pull \$500 more than usual from their accounts, Hewitt said, it will cause a \$6 billion deficit, "and they will call in loans."

## Rides from airport introduce students to ministry

PENSACOLA, Fla. (BP)—Dozens of military students returning to classes after the Christmas break received a welcome back present from Pensacola Baptists—free transportation from the airport to their barracks.

Roy Chewning, director of the Home Port Military Christian Center, made nine round trips, picking up 91 people from the airport and transporting them to the Pensacola Naval Air Station and the Navy Technical Training Center at Corry Station Jan. 2.

Many of the students, averaging in age from 18 to 23, do not have ready access to transportation while they are in Pensacola for training, which typically lasts six weeks to six months.

Besides saving the students cab fare,

Chewning's rides gave him an occasion to invite students to the center.

The Home Port center, located a mile from the air station in Warrington Baptist Church's former education building, has a kitchen, study rooms with computers, game rooms, a TV room and a Bible study room. The facilities are open to students at various times seven days a week.

Whether students need time to themselves or want to interact with others, Home Port offers a relaxed environment away from the stresses of base life.

Baptist churches in Pensacola take turns providing home-cooked meals twice a month. Girls in Action groups host cookie bakes there several times

a year.

Home Port currently is planning its annual Super Bowl party, which typically draws around 100 students.

More than 3,200 students have visited Home Port since it was established two years ago when the Technical Training Center in Millington, Tenn., relocated to Pensacola NAS.

Two people have made professions of faith as a result of the ministry, Chewning said. Because classes of trainees come and go every week, he said, it sometimes feels like starting over.

But that can be a positive thing, he added, because it means a whole new group of people can be introduced to the gospel and to Christian fellowship.

## Brazil evangelicals the target of questionable products

RIO DE JANEIRO, Brazil (RNS)—Protestants in Brazil, who make up about 12 percent of the country's population, are divided over a recent trend by some companies to target consumer products specifically at evangelicals.

In recent months, for example, an advertising campaign for Hosanna candy has featured a well-known model and the slogan, "The Word of God in every mouth," a reference to the fact that there are biblical texts on the candy wrappers.

Other products aimed at evangelicals include Freegels Gospel candy, in cherry, grape, strawberry and mint flavors, which depict biblical figures.

Even cosmetics, traditionally seen by many evangelicals as sinful, are being sold by Christian companies and are on the shopping lists of many evangelical consumers.

The practice of targeting consumer products at evangelicals has drawn criticism from some evangelical leaders.

Pastor Alcebiades Cavalcanti of the Evangelical Christian Church of Belo Horizonte, for example, has warned the new products could encourage latent vanity, particularly among women.

"We are experiencing a new process of corrosion," Ecumenical News International, the Geneva-based religious news agency, quoted the pastor as saying.

But other church leaders are in favor of products aimed at the evangelical world.

"There are unemployed people selling these products ... a labor market has been opened," said Carlos Alves of the Central Methodist Church in Rio de Janeiro.

Jomar Coelho, the manager of the Beleza Christa (Christian Beauty) company, recently told the Brazilian magazine *Vinde* that his company had requested believers "to carry out surveys and obtain information about the profile of the evangelical consumer."

Beleza Christa currently has 180 products in its "Christian line," launched last March. There are oils and hair creams, skin lotions, shampoo for adults and children and a variety of colognes and perfumes. The bottles and containers of these products have biblical messages printed on them.

The company has said it has taken all necessary precautions to avoid offending anyone.

"We never take the name of God in vain and we do not use symbols that contradict the beliefs of evangelical people," said Coelho.

## Gospel singer helping others after fight with breast cancer

JEFFERSON CITY, Mo. (ABP)—Every woman fears the two words "breast cancer," and Connie Hopper of the gospel music group The Hoppers was no different.

"I was the doctor's last patient that day, and when he sent me to the examining room, I was shaking so badly from fright that I could hardly lie on the table."

But Connie said she met her fears with her faith. "I knew something had to be done, so I turned to God."

She also turned to her family. Her husband, Claude, and two sons, Mike and Dean, supported her throughout her battle with breast cancer.

Connie underwent a mastectomy, and tests showed all cancer had been removed. That was 20 years ago.

"The Bible says his words are life to us and health to all our flesh, so I tell others not to be discouraged," she said recently.

"Don't think that things are over for you—because you can go back and do everything you did before the cancer," she said. "And you'll be a better person in Jesus than you were before."

A turning point in Hopper's crisis came when another woman told her she had survived cancer five years earlier. "I thought I had faith, but I found it wavering," Hopper said. "But when that woman told me 'five years'—that automatically gave me hope."

Today, Hopper uses her experience to minister to other families facing cancer. "I've spent hours on the telephone talking with people who feel that they are at the end of their ropes."

But she said she always points them to the Great Physician. "If I can't point people to the Lord, then I'll never go on the bus again."

That commitment to the ministry has kept The Hoppers on the road for 40 years, singing across the nation.

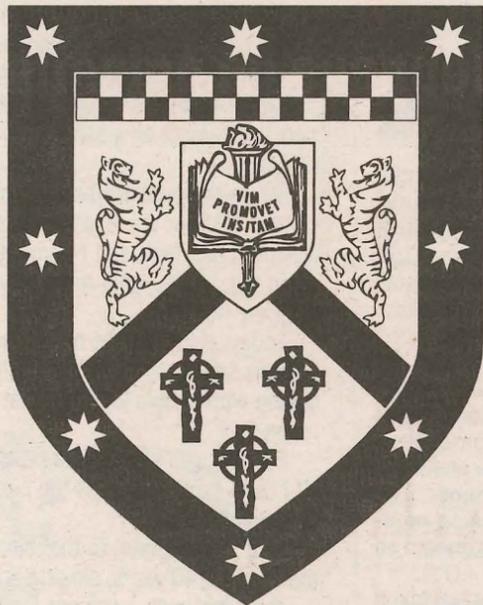
"Looking back, I can see God's providential hand in it all," Hopper said. "He allowed me to see how uncertain and fleeting life is. And I know for sure that it was by his power that I am able to experience this overwhelming feeling of love and gratitude for again being with those dearest to me on earth."

# Georgetown College Founders' Day

*Celebrating 170 years of Christian Higher Education*



Dr. Billy O. Wireman (center), pictured with President William H. Crouch Jr. and Dr. Keon Chi, academic dean, was the guest speaker for Founders' Day on Jan. 12, 1999. His message was entitled, "Promises to Keep: The Unfinished Business of Church-Related Colleges." Wireman, a 1954 Georgetown College graduate, is president of Queens College in Charlotte, N.C. He is one of 36 Georgetown College graduates who have served as college or university presidents.



## GEORGETOWN

C O L L E G E

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