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FOR THE RECORD

YouthFest

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"Amateurs"

Those who took part in the youth revival movement of the 1940s recall their experiences. *Page 10.*

Kentucky native chosen to direct Winter Olympic ministry in Utah

By Joe Westbury
Georgia Baptist Index

DRAPER, Utah—A Kentucky native has been chosen to lead Baptist ministries to athletes, fans and staff for the 2002 Winter Olympic Games in Utah.

Beth Ann Williams was named director of Team 2002—the Southern Baptist outreach committee charged with overseeing ministry projects during the games.

"I look forward to being a part of the Utah-Idaho team that will bring a positive Christian witness to the Games and leave a legacy of strengthened churches and a strong volunteer network," said Williams, a native of Williamsburg and a graduate of Eastern Kentucky University. Her father is Harold Mauney, pastor of First Baptist Church of Williamsburg.

Williams recently has been serving as a consultant with the Mission Volunteer Ministries of the Georgia Baptist Convention. As Team 2002 director, she will be the liaison between the Utah-Idaho Southern Baptist Convention and other Southern Baptist Convention agencies, state conventions and Christian organizations in relation to the Olympic and Paralympic Games. Williams is no stranger to Olympic ministries. Prior to her current responsibilities she served as associate director of Atlanta International Ministries, the umbrella agency coordinating the Southern Baptist ministry at the 1996 Summer Olympic Games in Atlanta.

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See *Kentucky native ...*, page 11



Williams

YouthFest mixes messages with music

By David Winfrey
News Director

LEXINGTON—There hasn't been this much screaming and praying in Rupp Arena since the Kentucky Wildcats' basketball season ended.

The more than 3,000 teenagers also sang, worshipped and celebrated June 18-19 during YouthFest '99, the Kentucky Baptist youth evangelism conference.

The annual event combines energetic speakers, inspirational music and creative ministries for a variety of goals:

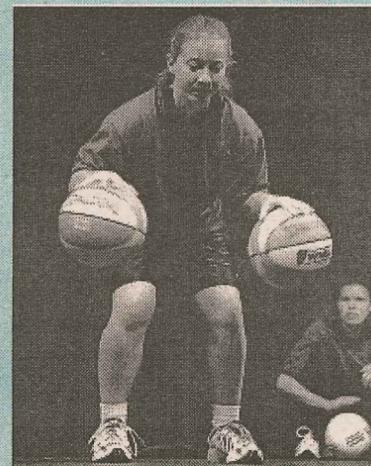
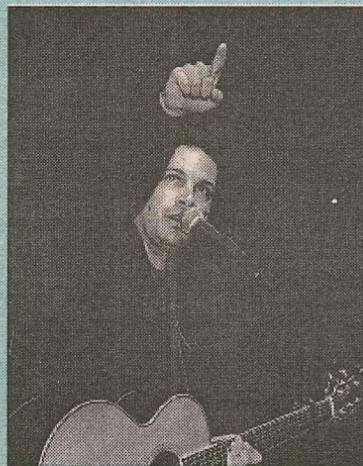
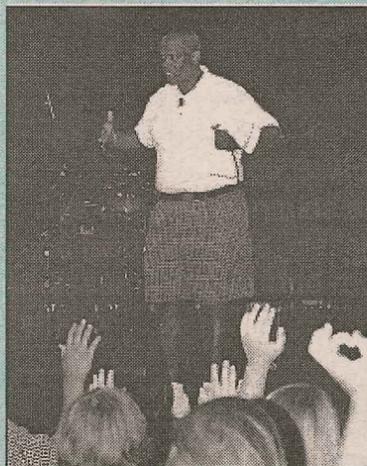
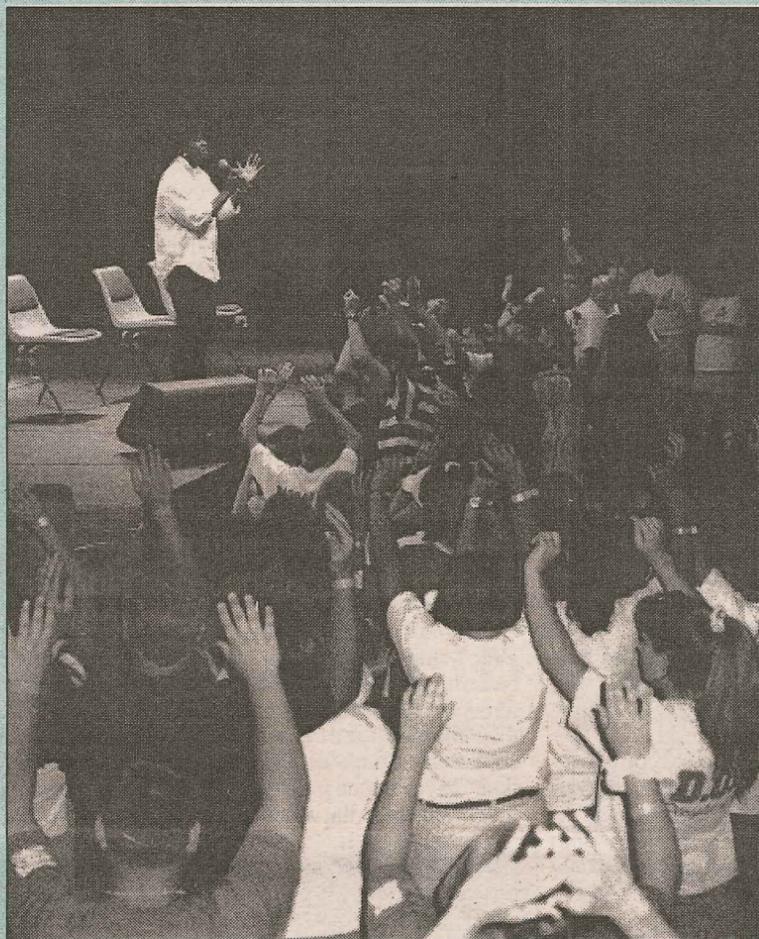
■ Non-Christians are encouraged to make professions of faith in Jesus.

■ Christians are encouraged to live lives of dedication to God.

■ Church youth groups get to fellowship and bond during a weekend that includes several Christian contemporary music performers.

■ Kentucky Baptists' Son Teams model innovative outreach ideas for sharing Christianity with others.

André Barnes, youth pastor at Bates Memorial Baptist Church in Louisville and one of two keynote speakers, told youth the Bible story
□ See *More than 3,000 ...*, page 3



YOUTHFEST More than 3,000 teens attended the annual youth evangelism conference at Rupp Arena in Lexington. ■ **Top:** worship leader "Starla" sings during a service. ■ **Left:** André Barnes, youth pastor at Bates Memorial Baptist Church in Louisville, invites youth to accept Jesus as their personal Savior. ■ **Middle:** Steve Wiggins, lead singer for the band Big Tent Revival. ■ **Right:** Alissa Hargrove, a member of the Son Bound summer missions team, performs. (Photos by David Winfrey)

Intentional interims touted for congregations' health & growth

By Ken Walker
State Correspondent

WINSTON-SALEM, N.C.—At some point in its life, every church will search for a permanent pastor.

But while some congregations perceive this period as wasted time, a church health specialist is calling it a prime opportunity for maturity and spiritual growth.

Intentional interim ministry is a way for churches to become more unified during a pastoral vacancy, said David Odom, director of the Center for Congregational Health in Winston-Salem, N.C.

The center recommends working with an intentional interim for 12 to 18 months to make the transition to new leadership.

"The interim is one of the few times when a majority of the congregation are very concerned about the health of the church," Odom said. "That increased focus and energy can be channeled in a way that can be beneficial."

"It's similar to the Israelites going to the promised land," he said. "People are generally tuned in to the presence of God, and they learn a lot during the journey. It just can't go on forever."

Founded in 1992 as a ministry of the North Carolina Baptist Hospital's divi-

sion of pastoral care, the center offers various leadership development courses and consulting services. But its first program was intentional interim training, a concept that dates back to the 1970s.

Working with a team of researchers at the Alban Institute, Loren Mead conducted studies examining the possibilities for churches to grow after losing their pastor. That eventually led to the formation of the Interim Ministry Network, a Baltimore-based consortium of 22 denominations.

The North Carolina center is affiliated with IMN. Although it offers its services to all churches, its clientele is

overwhelmingly Baptist. Last year it worked with more than 100 churches seeking interim pastors; it also trains interim pastors for 10 state conventions and the Baptist Unions of Australia.

To be placed on a resource list maintained by the center, intentional interim pastors must agree to not accept a permanent pastorate.

Working with a group separate from the search committee, this interim pastor leads the church to examine its history, leadership and denominational ties in developing a better sense of its identity.

The intentional interim can help a
□ See *Intentional interims ...*, page 12

Moving? See page 4 (0629)

Anti-Fellowship movement leader asked to stop, apologize

By Bob Allen
Associated Baptist Press

Missionaries in traffic fatality can leave country

MASERU, Lesotho (BP)—A Southern Baptist missionary couple charged in a fatal car accident is now free to leave the southern African nation of Lesotho.

Gene Phillips, an emeritus Southern Baptist missionary serving a volunteer term in Morija, Lesotho, was charged with culpable homicide in a June 2 traffic accident in which a pedestrian was killed.

In a hearing June 18, a judge in Maseru, the capital city, found Phillips guilty of a lesser charge of negligence and gave him a suspended sentence of a \$32 fine or 12 months in jail. The judge freed Phillips and his wife, Jean, to leave the country and return to the United States, which they plan to do after June 28.

The Phillipses were traveling from Morija to Maseru the night of June 2 when a man suddenly walked into the middle of the road. Although Phillips swerved to miss him, the driver's-side mirror on the car hit the pedestrian.

Phillips stopped his car immediately after the accident, but a hostile crowd quickly gathered and began banging on the vehicle. Realizing they were in danger, the Phillipses drove to a police station to report the accident. They returned to the scene with police only to find that the man had been taken from the road to a hospital. The pedestrian eventually died.

Although the incident was an accident, Phillips initially was charged with culpable homicide by the magistrate's office and released on bond.

ATLANTA (ABP)—The head of the Cooperative Baptist Fellowship has written an open letter asking a Missouri layman to stop distributing materials that link the Atlanta-based group with pro-gay and other liberal views.

The June letter by Fellowship Coordinator Daniel Vestal, also asks Roger Moran, a businessman in Winfield, Mo., who was recently elected to the Southern Baptist Convention Executive Committee, to "apologize publicly" for his actions and "seek reconciliation" with "Christian brothers and sisters."

Moran says he started the Missouri Baptist Laymen's Association in 1991 to combat liberalism in the Missouri Baptist Convention. The group published a 16-page newsletter in April with a lead article titled, "The CBF circle of friends: Religious voices advocate homosexuality."

The article details so-called links between Fellowship partner organizations and groups that support gay rights, abortion on demand and pornography. It also quotes Fellowship-friendly individuals, churches and organizations with pro-gay views and questions why the Fellowship has not taken a strong stance against homosexuality.

After a series of private correspondence, Vestal issued a public letter denouncing Moran's "unwarranted attacks" on the group. The Fellowship also produced a seven-minute video and a pamphlet featuring Vestal's response to specific allegations.

Vestal said the Fellowship, like several other well-known Christian groups, does not make official pronouncements on homosexuality or other issues that

are outside its stated mission. "The repeated insinuation and insult contained in your materials is that the real mission of the Cooperative Baptist Fellowship is to promote the gay-lesbian lifestyle, abortion on demand and even child pornography," Vestal wrote in his open letter to Moran. "You constantly suggest that CBF has ulterior motives and hidden agendas of all kinds, rather than the one we boldly declare in our mission statement."

"These tactics are misguided, harmful and wrong," Vestal continued. "I appeal to you now, as I have done previously in private, to stop. I urge you to put an end to these attacks, to apologize publicly for the harm you have done and to seek reconciliation with these Christian brothers and sisters."

Moran said he would retract the material if it were shown to be inaccurate. "If I have wronged somebody, if I have said something that's wrong factually, I have an obligation to make it right, but I would like a list of factual errors," he said in a telephone interview.

But Moran said he believes his information is factual and in context. "You want an apology for what, beliefs that I hold very dearly?" he asked.

Moran said he has never said the Fellowship has a pro-gay agenda, but he believes there are "fundamental differences" between moderate leaders of the Fellowship and conservatives who support the Southern Baptist Convention. "My intention is to try to win those folks who are in the middle," he said.

Vestal also disputed Moran's "bold statement that liberalism has found a place within CBF."

"That simply is not true," Vestal responded in his open letter. "What is true is that there are Baptist Christians who have found a place of ministry and fellowship in CBF whom you would call

Interim global missions leader named

ATLANTA (ABP)—Gary Baldrige, a 20-year veteran of Baptist missions, has been named interim global-missions coordinator for the Cooperative Baptist Fellowship, effective July 1.

Baldrige will administer the Atlanta-based missions program until a successor is found for Keith Parks, who retires June 30, according to CBF Coordinator Daniel Vestal.

A search committee had hoped to recommend a candidate for the post to the CBF Coordinating Council at the Fellowship's June 24-26 general assembly in Birmingham, Ala. But the committee which began its search in late 1998, announced June 21 it could not meet that deadline.

Baldrige, 47, joined CBF's global-missions staff in 1996 as associate coordinator for career personnel, with responsibility for long-term-missionary selection, pastoral care of missionaries and issues related to "World A," the one quarter of the globe with little or no access to the

gospel. Last year, he also became the endorsing official for chaplains and pastoral counselors approved by the Fellowship's council on endorsement.

"CBF's global missions team will participate in some critical decisions this autumn and launch some important strategic initiatives," Baldrige said. "We all intend to move forward without hesitation while at the same time looking forward to a new global-missions coordinator's election later this year."

Baldrige and his wife, Barbara, both natives of Houston, spent 17 years as Southern Baptist missionaries before resigning from the Foreign Mission Board (now International Mission Board) in 1994.

Before resigning, he was associate to the area director for Cooperative Services International, supervising 100 missionaries in restricted-access countries among several dozen unreached people groups from Morocco to Western China.

liberal." Vestal said there are many other supporters whom Moran "would call conservative" and many others in between. "For you, this kind of diversity around a common mission is seen as a weakness. I see it as a God-given strength."

Moran's critics dismiss his methods as guilt by association. He said he believes, however, that Fellowship leaders have a pattern of "systematically" aligning themselves with the religious left and in opposition to conservative groups. "It's not guilt by association but guilt by whom you choose to align with and whom you choose to condemn," he

said. While Moran insists his group's sole interest is in electing conservatives in Missouri, his material has a wider circulation. The Baptist General Convention in Texas established a special committee in February to defend the state convention against "slanderous" allegations that selected moderate leaders support homosexual rights and abortion on demand.

Moran said his materials have been circulated in other states, but he didn't distribute them. "We have made our materials available to anybody that wants to use them," he said.

BAPTIST BITS

■ **True Love Waits plans display.** Organizers for the True Love Waits sexual purity movement are collecting pledge cards for a display at the Golden Gate Bridge this fall. The display will be Oct. 2. People who have made a commitment to the True Love Waits campaign are asked to send a pledge card by Sept. 1 to True Love Waits Display, 201 Seminary Drive, Mill Valley, CA 94941. For more information, call (800) LUV-WAIT or visit the Web site, www.truelovewaits.com.

■ **Rural churches celebrated.** The Missouri Baptist Convention will host "Rural Life Celebration," a conference for churches in rural areas facing change and transition. The event, July 16-17 in Sedalia, is open to pastors, staff members and laypeople from all denominations whose churches are in small towns or rural areas. The conference will feature Gary Farley, an authority in the area of small town and rural churches, who will share strategies for effective ministry in rural areas. For information, call (800) 736-6227.

■ **Choir director's daughter dies.** The tragedy surrounding the June 1 crash of American Airlines flight 1420 in Little Rock, Ark., continued to ex-

pand as 14-year-old Rachel Renee Fuller died from crash-related injuries. Rachel, the daughter of Charles and Cindy Fuller, was traveling with her family when the plane crashed. The Fullers were among 25 passengers from Ouachita Baptist University in Arkadelphia who were returning home following a choir ministry tour in Europe. Charles Fuller, director of the Ouachita Singers, was leading the choir tour. Eleven of the 145 people aboard the flight have died, including James Harrison, 21, a member of the Ouachita Singers.

■ **Missionary dies.** Joe Barrow, 56, a Southern Baptist missionary to South Africa, died June 22 after an apparent heart attack. Barrow and his wife, Faye, were appointed by the Southern Baptist International Mission Board as missionaries to Kenya in 1977, where he led in starting seven churches. In 1982, the Barrows transferred to Tanzania, where he taught, directed an extension program and served as dean of the International Baptist Theological Seminary of Eastern Africa. During that time he helped start three church groups among the Maasai people group. In 1991, the Barrows transferred to South Africa, where he taught and

served as academic dean of the Baptist International Theological Seminary of South Africa.

■ **Baptist-Anglican talks to begin.** After an eight-year delay, interfaith discussions between Baptists and Anglicans are being scheduled to foster understanding between the two groups. The Baptist World Alliance agreed to start the talks with the Anglican Consultative Council in 2000 to demonstrate "our oneness in the gospel, our common faith in Jesus Christ and our desire for active fellowship as God's people," the alliance announced. The meetings were proposed eight years ago but financial constraints prevented the ACC from starting the talks at the time. Officials for the two Christian groups also hope to determine potential areas of cooperation in mission.

■ **Bill Reynolds gets ASCAP award.** Retired Southern Baptist music professor Bill Reynolds has received an American Society of Composers, Authors and Publishers Foundation lifetime achievement award for his more than five decades of contributions to church and gospel music. Reynolds served as editor of the Baptist Hymnal and the New Broadman Hymnal

in the 1970s. He received the award "for his outstanding contributions as a composer, arranger, educator and mentor in the field of church and gospel music."

■ **Golden Gate's Lyall to retire.** Max Lyall, veteran professor of church music at Golden Gate Baptist Theological Seminary's school of music for 25 years, has announced his retirement from the seminary at the end of the current academic year. Lyall, 60, came to Golden Gate, near San Francisco, from Belmont College (now University) in Nashville, where he was associate professor of music for eight years. Before that, from 1963-66, he was assistant music editor for the church music department of the Baptist Sunday School Board (now LifeWay Christian Resources) in Nashville.

■ **Midwestern adds new degree.** Midwestern Baptist Theological Seminary is planning to launch a doctor of education ministry degree for church staff members in August. The D. Min. program will provide ministry training beyond the master's level for those students wanting to enhance the practice of ministry, said Robert Vaughan, assistant professor of Christian education.

KENTUCKY

More than 3,000 teens attend Lexington YouthFest '99

Continued from page 1

of Mephibosheth, the crippled man whom King David invited to eat at his table.

Barnes used the story as an example of how all people are crippled in some way but are invited to eat at God's table.

He also drew examples from his own life. Molested as a child and divorced at a young age, he was in the Army when he became a Christian. He said by accepting God's invitation to the table he found everything he needed to begin healing.

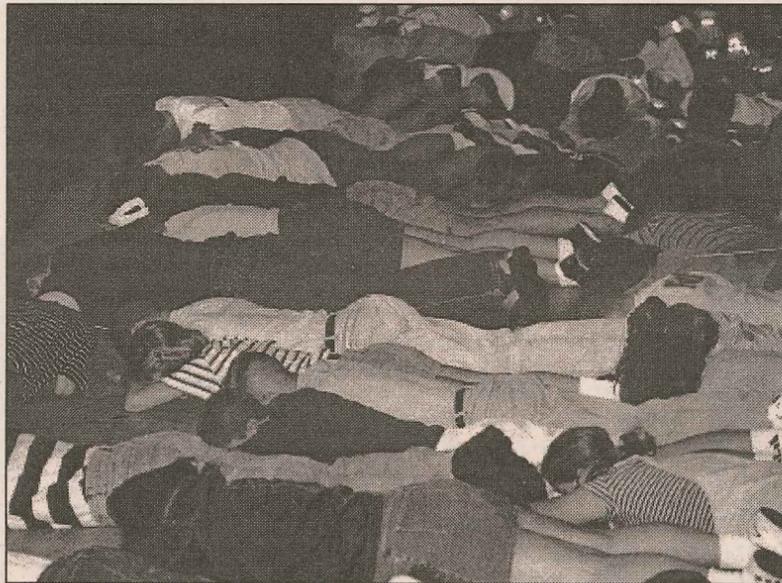
Too often Christians who have been sitting at God's table for a long time look down on sinners approaching the table, Barnes said. But "it ain't their table. It's the king's table."

Christians should stop pretending they've never had problems and become transparent to hurting people, pointing them to God, who makes a difference, he said. "God wants us to be real and he wants us to be free and he wants us to stop playing church games."

Adrian Despres, a youth evangelist from Columbia, S.C., called the teens to surrender totally to God.

"People do crazy things when they're in love," he said. "What crazy thing lately have you done for Christ?"

Despres said all people fit into one of four seats, or spiritual situations, and urged the youth to dedicate them-



RESPONSE Scores of students respond to Adrian Despres' call to lie on the arena floor, signifying total surrender to God.

selves to being in the first one:

■ Christians who are still excited about their relationship with God.

■ Christians who "have gotten used to it." Despres said 95 percent of Christians haven't shared their faith and 88 percent of Christian high school students will leave the church after graduation.

"As far as this seat is concerned, lost people can go to hell in a hand basket," he said.

■ People who aren't sure they're

Christians.

■ Non-Christians.

At least 27 youth made first-time professions of faith during the weekend, according to Shelly Hill of the Kentucky Baptist Convention's evangelism department. Another 11 youth registered other types of decisions, she said.

Scores of other youth also responded to Barnes and Despres' invitation to strengthen their Christian commitment.

Passion 'the missing ingredient'

LEXINGTON—Passion is the missing ingredient in many churches' youth ministries, according to an evangelist who spoke to teens at this year's YouthFest.

The teens are looking to see a passion for Christ lived out in the life of a pastor or youth minister, said Adrian Despres, of Columbia, S.C. "The missing ingredient with youth leaders now is not programs or events, but passion."

Youth are "either going to be passionate for the world or passionate for Christ, and that means the chasm between the two is going to become greater," he said.

Many churches "have no idea how to minister to the students, so the generation gap is getting larger between the adults and the students," he said.

Despres said his messages regularly urge youth to commit their lives totally to Christ, which doesn't intimidate today's teens.

"Their searching is characterized by the statement, 'Show me something about Christianity that's not fake,'" he said. "When they hear a message that says total surrender to Christ, they say, 'Yes. This is what we're looking for. We want to hear the tough message.'"

He said the best thing youth leaders can do for their group is be a "totally and passionately in love with Christ."

"I believe that passion and a deep intimate yearning to know Christ is where youth ministers need to go," he said. "That's the only chance we have of turning these students on to Christ."

Despres said the word passion comes for the latin word for suffering. "Passion is what you would be willing to suffer for."

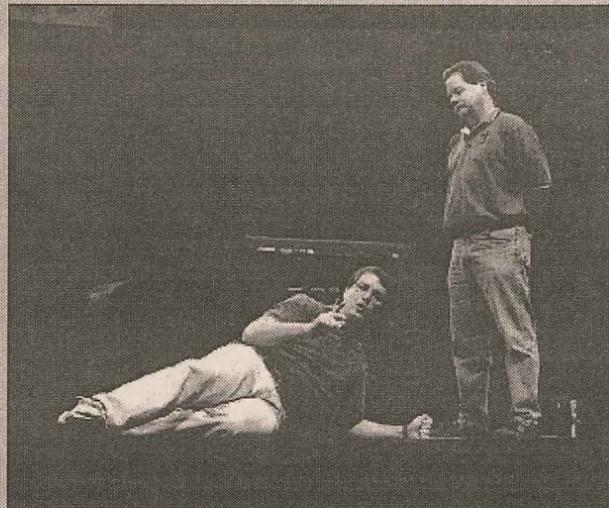
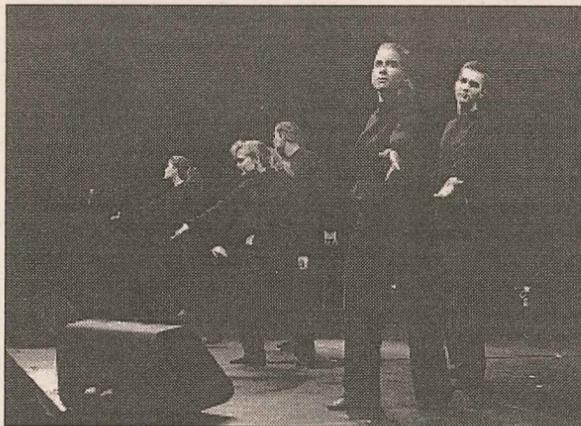
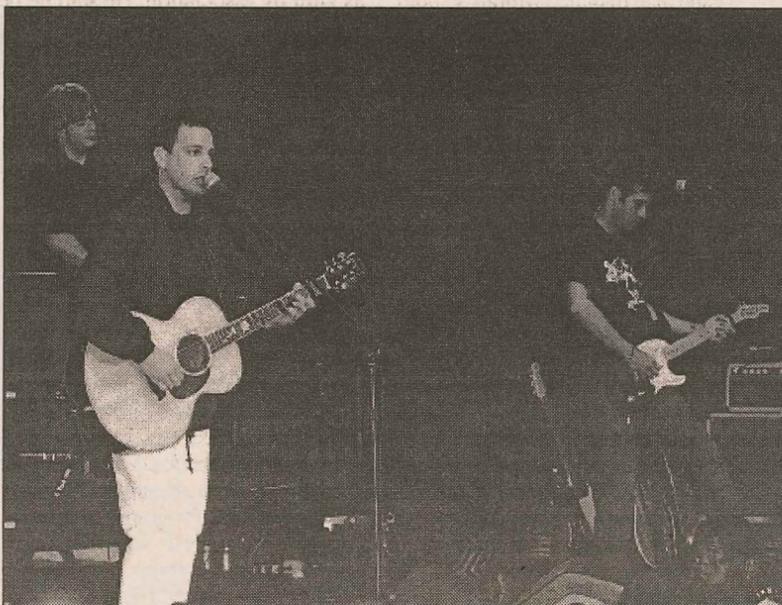
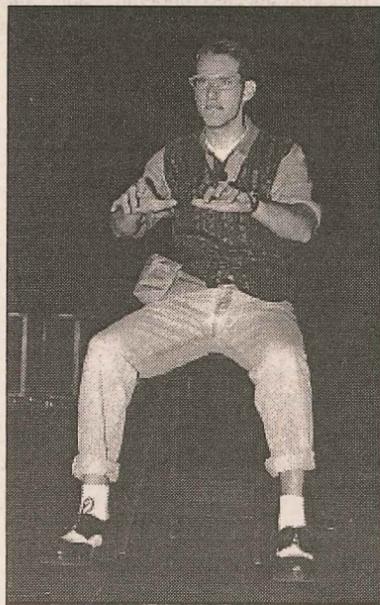
He compared it to his years playing football at Furman University in South Carolina. Players had a passion for the game and were willing to suffer long practices and weight training.

"Will we suffer for his sake, not endure suffering, but embrace it, see it as a privilege to see the love of God poured into us?"

Despres said he realizes it is harder to be a Christian at school than it was a few years ago, but added that it isn't nearly as hard as it was during biblical times. "The issue is how much I love Christ, not how hard it is."

So how does one fall more in love with Christ? The same way someone gets passionate about any other relationship or activity—spending time with it. "You've got to practice it," Despres said.

"I take Jesus on dates with me," he said. "I take him to McDonald's with me. Now, I don't buy him anything because he's not going to eat it, but I go sit in the corner and talk with him."



YOUTHFEST The Kentucky Baptist Convention's annual youth evangelism conference presents the gospel in messages, music and innovative ministries. The June 18-19 event recorded 27 first-time professions of faith. ■ **Top left:** Archie Jackson, a member of the Son Praise summer mission team, performs in a drama. ■ **Top right:** Contemporary Christian band Big Tent Revival performs. ■ **Bottom left:** Son Burst performers provide creative movement to accompany a Christian song. ■ **Bottom right:** Son Celebration singers perform.

SURRENDER Youth Evangelist Adrian Despres (on floor) shows an example of what it means to totally surrender to someone.

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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Parents & character

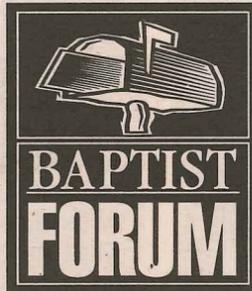
Implementing character-building programs in our nation's schools might do some good, but will be limited in its impact by the quality of, or lack of, parental involvement before and after a child starts school.

Parents, by their example, are the most important teachers of character. Perhaps parents should go back to character-building school to learn, along with their children, the six pillars of character: trustworthiness, respect, responsibility, fairness, caring and citizenship.

Along with teaching the six pillars, there should be special instruction on the destructive effect greed, or love of money, can have on individual and national character. Through advertising and by example, our culture says greed is good.

Greed, the main source of wrongdoing, undermines the good that might come from character education.

*Paul L. Whiteley Sr.
Louisville*



Interfaith dialogue

My father was, for a number of years, the head of what is now called the department of interfaith witness. He promoted dialogue with our Jewish brethren. Now the North American Mission Board promotes "evangelism" of the Jews, rather than dialogue.

The assumption they make is that dialogue and evangelism are mutually exclusive. This is simply not true. As Richard Mouw, president of Fuller Theological Seminary, said, "Some of us have argued, against the relativizers of religious truth, that dialogue with other perspectives should never preclude efforts at evangelism. But neither should a commitment to evangelism rule out genuine engagement in dia-

logue." Dialogue and evangelism are complementary and not exclusive.

To evangelize in the dialogue is to try to "win" someone from a position of ignorance. Dialogue promotes understanding. Until we understand one another it makes little sense to think we can truly share our faith. Paul became all things to all people in order that he might win some, and engaged in dialogue with the very "religious" people at the Aeopagus.

To ignore dialogue assumes we already know all about the other person's faith. It also assumes we know all about our own perspective, and we are perhaps afraid to submit it to scrutiny because we fear it cannot stand. Paul and the other

early evangelists knew no such fear. They spent many hours in the synagogue, putting their faith before the people, engaging in evangelism through dialogue.

My father was first and foremost an evangelist at heart. He was used by the Lord to lead hundreds to saving faith in Jesus Christ. He believed in dialogue as part of the evangelistic task. I would hope that the current leadership would rethink their position and realize dialogue promotes evangelism and is a critical part of the evangelistic process.

*Timothy Estes
Warsaw*

No interfaith groups

Baptist churches should not become involved with interfaith councils that enlist non-Christian religions. To become thus involved is to commit awful abomination against God.

During this time of "New Age folly," Baptist churches need to faithfully teach and preach what God repeated over and over concerning himself in Isaiah chapters 43-46.

In Isaiah 45:18, we read, "For thus

saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." And in Isaiah 45:22, God said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Jesus made it clear that he is the only way to God the Father. He emphatically declared, "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6).

Christianity is both inclusive and exclusive. It is inclusive because any person can be saved by trusting in Jesus Christ as his or her Lord and Savior. "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is exclusive because those who die without accepting Christ as their Lord and Savior will hear him say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

All non-Christian religions are religions of eternal doom. Other than witnessing the saving gospel of Christ to members of false religions, Christians should have no involvement with those religions.

*William Hagan
Taylorsville*

What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. The maximum length for a letter is 300 words. Baptist Forum is limited to Western Recorder subscribers, unless someone is responding to a story or editorial of which they are the subject. Submit by mail, Box 43969, Louisville, Ky. 40253; fax, (502) 244-6474; or e-mail, wesrec@ntr.net.

PARTNERS IN THE MISSION

Steve Thompson joins team

Steve Thompson will begin his work as associate to the executive director (formerly executive secretary-treasurer) of the Kentucky Baptist Convention July 1. Steve has experience, skills, training and passion that uniquely qualify him for this role, and his extensive experience as a church staff person, pastor and director of missions provides a strong connection to Kentucky Baptists.

Steve also has demonstrated a commitment to the Cooperative Program in his ministry with Kentucky Baptists. As a stewardship consultant he led one of the most effective church capital campaigns conducted in Kentucky, according to Doug Strader, director of the discipleship and stewardship department.

A major responsibility of the associate is to work with KBC and Executive Board committees, as well as special task forces and study groups. Three terms of service on the Executive Board and the administrative committee, as well as other convention committees,

provide experience and skills required to resource at least eight different committees. Steve, who holds a business degree from Murray State, has the capacity to work long hours with details related to organization and administration.

Perhaps the best way to introduce Steve is to let you hear from someone who has worked very closely with him. A former staff member who served with Steve at First Baptist Church of Morganfield wrote the following: "Steve is a living testimony to the great commandment. He has a passion and

incredible gift for 'doing' the Great Commission. He is highly intelligent and I feel has the gift of knowledge. He is very organized and I feel has the gift of administration. He enjoys making others successful and I feel has the gift of helping. Also, he is a wonderful shepherd and teacher. He is an experienced and well-respected Kentucky Baptist. He loves the people of Kentucky and gets great joy in serving them.

"I could write a book about the won-

derful things Steve has done for me through the years. He has been a mentor, pastor and friend. I still go to him to this day in many situations. I learned so much from him about Kentucky Baptists, the Cooperative Program and how the church functions. His wife, Joyce, has been equally influential in my life and the life of my family. Her constant support of him was a role model that my wife has always cherished."

I believe Steve will be a trusted and faithful co-servant in the executive office as we work with Kentucky Baptists to fulfill their God-given mission. Please join with me in prayer for these servants of our Lord as they relocate their home to Louisville and transition to ministry with the KBC staff and all Kentucky Baptists.

P.S. After a recent column opposing expanded gambling in Kentucky, some people have asked how to contact Gov. Paul Patton to express their opposition. Here is the address we have been given: Gov. Paul Patton, Capitol Building, 702 Capitol Avenue, Frankfort, KY 40601.

*Bill Mackey is executive director of the
Kentucky Baptist Convention*

GIVING

Could your estate planning use a Flip CRUT?

By Laurie Valentine

Recently, the IRS released final treasury regulations authorizing a new form of charitable remainder unitrust, or CRUT, called the "Flip



CRUT."

A CRUT is an irrevocable trust that provides an income stream to the creator of the trust and/or others for life or a term of years, with the remainder passing to one or more charities at the end of the trust term.

The payments to the donor are stated as a percentage of the value of the trust's assets, as revalued each year. The donor/creator of the trust is entitled to an income tax deduction when property is gifted to the trust.

Funding a CRUT with appreciated assets such as real estate also provides capital gains tax savings also. But if the funding property does not produce income, using a standard CRUT can be a problem, since there is nothing but the funding asset to use to make the required payments to the donor or other CRUT income beneficiary.

An alternative is to use a "net income unitrust." This type of CRUT pays only the lesser of the net income earned by the unitrust or the designated percentage payment. Therefore, if the CRUT does not earn any income, because the non-income-producing real estate has not yet been sold, then the trustee has no obligation to make a payment. However, once the real estate is sold, the trustee is still bound by the "net income" restriction which requires a high percentage of the trust assets to be invested in bonds to create income.

Charities asked the IRS to consider a new alternative, the "Flip CRUT." A Flip CRUT starts out as a net income unitrust and then flips to a standard unitrust, paying the designated percentage amount after the occurrence of a "triggering event," such as a sale of the non-marketable asset. This permits the trust to be invested for total return, which benefits both the life income beneficiaries and the charitable remainder beneficiaries.

The new regulations also permit the reformation of an old net income unitrust to a standard CRUT for a limited time.

*Laurie Valentine is trust counsel for
the Kentucky Baptist Foundation*

If you don't believe in divorce, should you still worry about it?

Q. A few weeks ago my pastor said couples should be on their guard so they won't have to consider divorce. I'm perplexed because I don't believe Christians should ever consider divorce. Why should we have to worry about divorce if we know we don't believe in it?

If you talk to people who have divorced, you might be surprised to find that many of them don't believe in divorce either. Divorce doesn't happen only to those who believe in it. Rather it can, and often does, happen among couples who know it isn't God's ideal plan but whose marriages seem to have deteriorated past the point of salvaging.

What your pastor might have been referring to is that if we take our marriage for granted without acknowledging divorce as a reality, we might fail to nurture and protect our marriage against forces that might lead to its deterioration.

For instance, couples who don't guard time alone together might find they no longer rely on each other for friendship. Couples who do not regularly communicate their feelings to each other might find they don't know who that person is on the other side of the dinner table. Couples who don't resolve conflicts in a healthy manner may find themselves bitter and angry much of the time.

What happens with many such couples is that one day they realize they have grown apart, are looking to others for needs they should be meeting through each other or have lost the love they once shared. Divorce then begins to look like an answer, even among those who don't believe in it.

Christian couples often are advised to take seriously the reality of divorce and guard against it by actively pursuing a healthy marriage, one that will be strong enough to survive the inevitable problems that arise, thus making divorce much less likely.—Susan Howell

Q. My 15-year-old daughter wants to get a job and save for a car. I want her to have fun with her friends, do well in school and spend more time at home. When is it time for a teen to begin part-time work?

A teenager is ready to begin working for pay whenever she or he can balance the schedule of school, friendships, family, church and a job.

Since youth mature at different rates, you must decide if your adolescent is developed enough to handle the added stress of a job. Maybe it would be wise to begin in the summer when there is more time and when the consequences of failing are less catastrophic for school.

If you determine she is grounded in the basics and ready to try a job, then by all means help her find a suitable position. Look at her abilities, the time schedule, the work atmosphere and how she will be treated.

Much can be learned from a good work experience. She can learn the value of money, the importance of being on time, the necessity of a schedule, the way to relate to others and much more.

Nonetheless, a bad job experience can be devastating. A positive work experience can help with self-esteem and assist her with skills that can help at school and with life in general.—Wade Rowatt

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; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; and Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.



What are you doing with your dash?

By Mike Melloan

The first step in a Southern Baptist Legacy Builders retreat is to write your own obituary. Men are instructed to write an accurate account of what would be said about them, not what they wish would be said.

This can be quite a humbling experience if you are honest with yourself. You suddenly realize that even though you call yourself a committed Christian, maybe you are a little more worldly than you thought.

You might be striving to acquire wealth, a luxury home, a fancy car or fame. If we listen to the world, each of these would be a sign of success, worldly success.

If you walk through a cemetery and look at the headstones you'll see several bits of information: date of birth, date of death, name, etc. The strange thing is that the person buried there had nothing to do with these facts.

The most insignificant etching on the headstone is the dash between the date of birth and the date of death, but it is that period of time that will define how they are remembered. What did they do with their dash?

Do you wish to be remembered by the size of your bank account? Perhaps you want to be remembered as the person who developed some new advance in computer technology. Or do you wish to be remembered as a caring person who made the difference in the life of a child or a hurting person or someone who led another to Christ?

While we are not all Billy Grahams, we all have talents and gifts given to us by God that we are called upon to use to help others. Many times we use the excuse that we don't have the time or talent

to be of help. God is far more concerned about our availability than he is our ability. If we make ourselves available, God promises to provide all of our needs to enable us to be effective servants.

Often we as Christians stop trying to serve God when we don't see instant results. The Lord does not hold us accountable for the size of the harvest. He holds us accountable to plant the seed, water and cultivate. He will take care of the harvest. The harvest is too great, too near and the workers are too few for us as Christians to sit on the sidelines any longer.

So do yourself a favor. The next time you are asked to serve God, put aside your common sense, your weak excuses and step forward boldly with the response, "Here I am Lord, send me."

Two weeks ago, as our church Brotherhood group had just finished a week of hard work constructing buildings and conducting two lay-led revivals for the Kentucky Baptist Homes for Children, I experienced something that might seem insignificant to many. As we prepared to leave, we stopped by the cottages to tell the students goodbye. As we entered one of the cottages a young girl turned to her friend and said, "See, I told you they wouldn't let us down. I knew they would come by to tell us goodbye and that they would be back." Folks, the smile and the look in the eyes of that precious child, who had been let down so many times before, made a week of hard work seem pretty insignificant.

I leave you with the question, "Are you satisfied with what you are doing with your dash?"

Mike Melloan is president of Kentucky Brotherhood and a deacon at Yellow Creek Baptist Church in Owensboro

Have you any right to be angry?

By Jay Robison

But Jonah was greatly displeased and became angry. ... But the Lord replied, "Have you any right to be angry?" (Jonah 4:1,4)

Anger is a universal experience, but we all are uncomfortable about it. We hide our anger, deny our anger and excuse our anger. But, as unspiritual as it may seem, we all get angry.

Consider the exchange in Jonah 4:1 and 4:4. God's reply to Jonah is an important question. It is not a coincidence that anger and danger are separated by only one letter.

Let's begin with a basic understanding about anger. Anger is part of being human. At the 1998 Georgetown College pastor's conference, Andy Lester discussed anger at God. I like his definition of anger. "Anger is the physical, mental and emotional arousal pattern that occurs in response to a perceived threat to the

self characterized by the desire to move against." Anger is a response to what is happening around us.

Ephesians says to be angry and sin not. Jonah was clearly angry with God. Is it OK to get angry with God?

Lester suggests three questions go through our minds when we are angry with God:

■ A character question, "What is God like?"

■ A providence question, "How does God work in the world?" and

■ A personal question, "How does God feel about me?"

Jonah was dealing with all these questions. How could God love the dreaded Ninevites? Is God coloring outside the lines when God offers grace to someone other than Israel? God has used me as an instrument of salvation to my enemy. How could God do such a thing?

I have badgered God in my anger with those three questions. Answers have come clearly sometimes and not so clearly sometimes. But remember

Jonah believed in God enough to get angry with God.

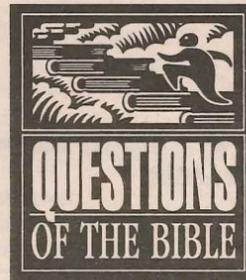
You cannot get angry with someone in whom you do not believe. A real friend is someone with whom you can risk complete honesty. You do not have to play a role or stuff your anger with someone who loves you completely. When our anger with anyone is unresolved, however, walls are erected that cut off relationship.

I am awed to know that God cares for us enough to work through our anger in love. Anger is destructive when it isolates us from God and others. God dealt in redemptive compassion with Jonah's anger, and God will do the same with us. The Psalmist often expressed anger with God. Anger is one of our most complex and deeply personal responses.

We must always approach God with reverence. My anger often is rooted in arrogance. Have we any right to be angry? Often none at all, but God recognizes the possibility present even in anger. Anger is a doorway either to destruction or deeper intimacy.

Reprinted from WR, Nov. 17, 1998.

Jay Robison is pastor of Trinity Baptist Church in Lexington



ACCOMMODATIONS

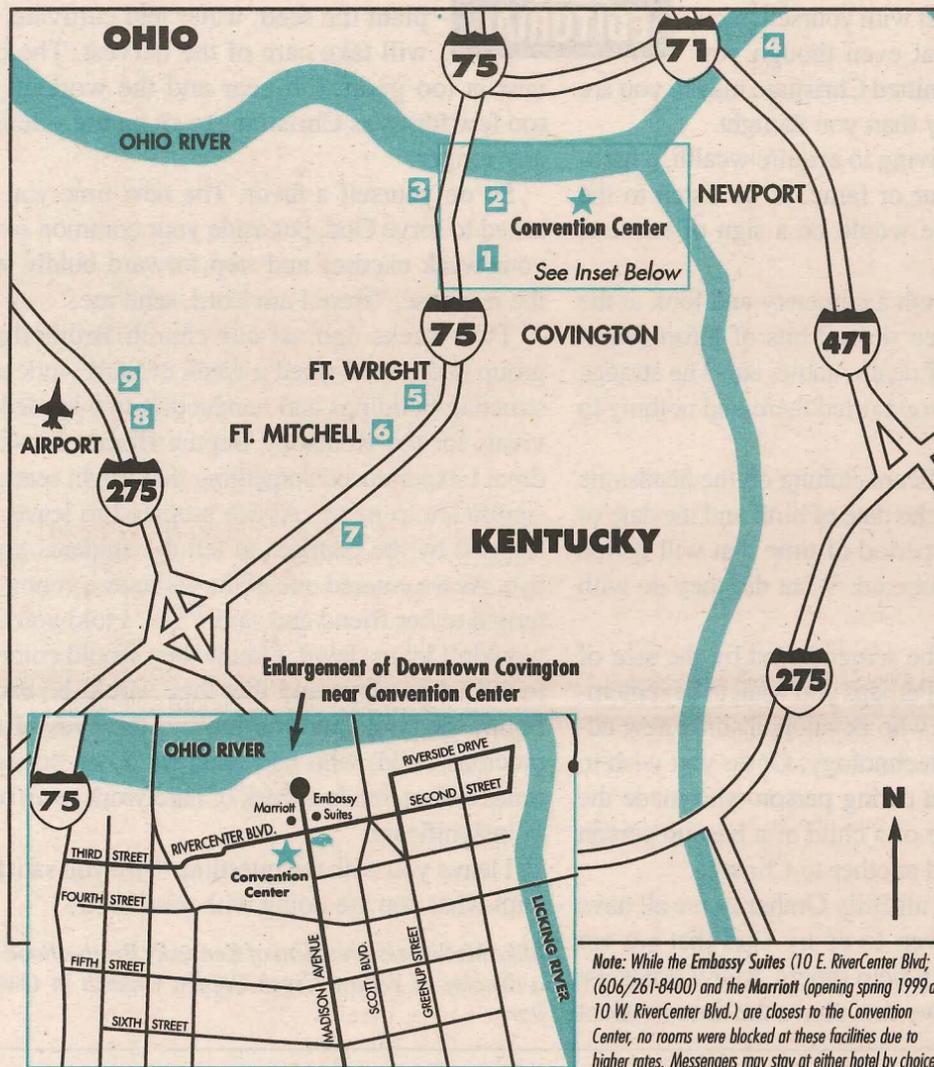
1999 KBC Annual Meeting

November 16-17, 1999

Northern Kentucky Regional Convention Center

50 East RiverCenter Boulevard

Covington, Kentucky



Parking Facilities

- **Kenton County Parking Lot** - Corner of Madison Avenue and RiverCenter Boulevard
Rates: \$.75 each half hour; \$5 maximum 6 am-3 pm; \$3 maximum 3 pm-6 am; \$5 special events
- **Kenton County Parking Garage** - 220 Madison Avenue
Rates: \$6 maximum up to 12 hours; \$10 - 12-24 hours; \$1.50 evenings 6 pm-6 am
- **Embassy Suites** - Corner of Madison Avenue and RiverCenter Boulevard
Rates: \$.75 each half hour; \$5 maximum per day
- **Marriott** - Corner of Madison Avenue and RiverCenter Boulevard
Rates: \$.75 each half hour; \$5 maximum per day
- **Southbank Shuttle**
Rates: \$.25 per trip; pickup every 20 minutes at each location from 10 am-10 pm

Restaurants within walking distance of Convention Center

- **Covington Landing** (at the Ohio river 1 block from Convention Center):
Applebee's; TGI Friday's; The Glass Onion; The Swamp
- **Behle Street Cafe** (across street from Convention Center next to Embassy Suites)
- **Marriott and Embassy Suites Restaurants** (across street from Convention Center)
- **Coach & Four** - 214 Scott Blvd. (less than 2 blocks from Convention Center)
- **Skyline Chili** - Near Scott Blvd. and Third Street (2 blocks from Convention Center)
- **Aynie's Deli** - Near Scott Blvd. and Third Street (2 blocks from Convention Center)

Restaurants within a Mile of Convention Center

Restaurants in the **Quality Hotel Riverview** and **Holiday Inn Riverfront**; McDonald's; Waffle House; Burger King; Gold Star Chili; Taco Bell; White Castle; Hardee's; Frisch's Big Boy

Messengers are responsible for making their own reservations.

Kentucky Baptist Convention must be mentioned and reservation deadlines met to receive blocked room rates.

Guest room tax varies slightly between each town listed.

Non-smoking rooms were blocked whenever possible.

For more information, call Denise Withers, at (502) 245-4101, X212.



Covington

1 **Quality Hotel Riverview** - 668 W. Fifth Street - (606) 491-8600

Reservation Deadline: October 25

Rate: \$89 (single or double)

Amenities: restaurant; indoor pool; room service; sauna/jacuzzi; hair dryer; iron/ironing board; coffee maker; close to several fast food restaurants

Directions: From I-75, Exit 192 (Fifth Street)

2 **Holiday Inn Riverfront** - 600 W. Third Street - (606) 291-4300

Reservation Deadline: October 17

Rate: \$80 (1-4 persons; king-sofa, king-ottoman and 2 double beds available)

Amenities: restaurant; complimentary continental breakfast buffet; complimentary USA Today; hair dryer; iron; coffee maker; close to several fast food restaurants

Directions: From I-75, Exit 192

3 **Hampton Inn Riverfront** - 200 Crescent Avenue - (606) 581-7800

Reservation Deadline: November 1

Rate: \$79 (1-4 persons)

Amenities: indoor pool; exercise room; complimentary continental breakfast; close to several fast food restaurants

Directions: From I-75, Exit 192

Newport (2.5 miles from Convention Center)

4 **Comfort Suites** - 420 Riverboat Row - (606) 291-6700

Reservation Deadline: October 15

Rate: \$69 (1-2 persons); \$74 (3 persons); \$79 (4 persons)

Amenities: beautiful view of Ohio River and downtown Cincinnati; room service (lunch and dinner); complimentary continental breakfast; hair dryer; iron/ironing board; coffee maker; microwave; refrigerator

Directions: From 471, Exit 5 (next to Chart House Restaurant)

Ft. Wright (3 miles from Convention Center)

5 **Days Inn Ft. Wright** - 1945 Dixie Highway - (606) 341-8801

Reservation Deadline: October 15

Rate: \$43 (1-4 persons)

Amenities: restaurant

Directions: From I-75, Exit 188-B (next to Ramada)

Ft. Mitchell (about 4 miles from Convention Center)

6 **Holiday Inn Ft. Mitchell** - 2100 Dixie Highway - (606) 331-1500

Reservation Deadline: October 25

Rate: \$65 (single or double)

Amenities: restaurant; indoor pool; room service; sauna/jacuzzi

Directions: From I-75, Exit 188B

7 **Drawbridge Estate** - 2477 Royal Drive - (606) 341-2800

Reservation Deadline: October 15

Rate: \$73 (1-4 persons; main building)

\$63 (1-4 persons); Garison Building (detached from main building)

Amenities: restaurant; indoor pool; room service; sauna/jacuzzi

Directions: From I-75/71, Exit 186 (Buttermilk Pike)

Erlanger (near Greater Cincinnati Airport - 12 minute drive from Convention Center)

8 **Holiday Inn Cincinnati Airport** - 1717 Airport Exchange Boulevard - (606) 371-2233

Reservation Deadline: October 25

Rate: \$85 (1-4 persons; king and double beds available)

Amenities: restaurant; indoor pool; sauna; whirlpool; fitness center; hair dryer; iron; coffee maker

Directions: At I-275 and Mineola Pike, Exit 2

9 **Baymont Inn & Suites** - 1805 Airport Exchange Boulevard - (606) 746-0300

Reservation Deadline: October 16

Rate: \$59.95 (1-4 persons; double beds); \$61.15 (1-2 persons; king beds)

Amenities: complimentary deluxe continental breakfast; hair dryer; iron/ironing board; coffee maker

Directions: From 275, Exit 2 (Mineola Pike)

How much public support for religious schools is too much?

WASHINGTON (ABP)—How much aid government can give to religious schools without violating the separation of church and state is more than a controversy among politicians debating voucher proposals.

It also presents a prickly challenge for the nation's courts, which more and more are being asked to decide the constitutionality of various forms of taxpayer assistance for parochial schools being enacted by lawmakers.

Two recent voucher decisions—by the 1st U.S. Circuit Court of Appeals and the Ohio Supreme Court—highlight the difficulty judges face.

In a May 27 ruling, the 1st Circuit panel said the state of Maine was right in refusing to pay tuition at parochial schools for students who live in rural areas lacking a public school. The First Amendment bans direct payments or support to sectarian schools, the appeals court concluded.

That same day, however, Ohio's top court said in a 5-2 ruling that a pilot voucher project in Cleveland does not violate the separation of church and state. But the court nonetheless struck down the program because of the way state lawmakers enacted it—as a rider to a large appropriations bill rather than as a separate act.

While the U.S. Supreme Court has yet to address specifically whether school vouchers are constitutional, it has ruled on other forms of aid to parochial schools.

Acknowledging that the high court's guidance in this area is "less than crystalline," the appeals court

in Maine said "approving direct payments of tuition by the state to sectarian schools represents a quantum leap that we are unwilling to take."

Creating such a breach in the wall separating church and state is "best left for the Supreme Court to undertake," the panel added.

The Ohio court, meanwhile, concluded that the primary beneficiaries of the Cleveland voucher plan are students, not sectarian schools.

Under that plan, students receive scholarships of up to \$2,500. Scholarship checks are payable to the students' parents but are mailed to the school, where the parents are required to endorse them to the school.

The Ohio Supreme Court said the plan creates no unconstitutional link between government and religion "primarily because funds cannot reach a sectarian school unless the parents of a student decide, independently of the government, to send their child to that sectarian school."

As the Maine and Ohio cases illustrate, the high court's pronouncements on parochial-school aid offer ammunition for both sides of the voucher debate and leave lower courts wrestling with where to draw the line between valid and invalid support of religious schools.

In the past three decades, the Supreme Court has said it is permissible for government to provide secular textbooks, student transportation and a sign-language interpreter for deaf students at sectarian schools.

But during that same time, the justices have said government cannot supply religious schools with equipment such as projectors, tape recorders and maps, or reimburse

Previous decisions

WASHINGTON (ABP)—Following is a rundown of key Supreme Court cases on government aid to religious schools.

Aid plans upheld by the high court:

■ **Agostini vs. Felton (1997)** upheld on-campus remedial instruction by government employees at sectarian schools, partially reversing **Aguilar vs. Felton (1985)** and **Grand Rapids vs. Ball (1985)**.

■ **Zobrest vs. Catalina Foothills School District (1993)** upheld a state-paid interpreter for a deaf student attending a sectarian school.

■ **Witters vs. Washington Department of Services for the Blind (1986)** upheld state vocational assistance to a blind student attending a sectarian college.

■ **Mueller vs. Allen (1983)** upheld state tax deductions for parents of children attending sectarian schools for costs associated with tuition, textbooks and transportation.

■ **Wolman vs. Walter (1977)** upheld the provision of textbooks; standardized tests; speech, hearing and psychological diagnostic services; and therapeutic, guidance and remedial services at sectarian schools.

■ **Tilton vs. Richardson (1972)** upheld federal construction grants to religiously affiliated colleges and universities for buildings used exclusively for secular educational purposes.

■ **Board of Education vs. Allen (1968)** upheld the lending of secular textbooks to parochial schools.

■ **Everson vs. Board of Education (1947)**

upheld transportation of sectarian school students as part of a general busing program that includes nonsectarian students.

Aid plans rejected:

■ **Board of Education of Kiryas Joel School District vs. Grumet (1994)** invalidated the creation of a special public-school district formed to meet the special-education needs of a Hasidic Jewish community.

■ **School District of Grand Rapids vs. Ball (1985)** invalidated state-provided remedial services in parochial schools as well as broad-based community programs in public schools.

■ **Aguilar vs. Felton (1985)** invalidated federally sponsored remedial services in parochial schools.

■ **Wolman vs. Walter (1977)** invalidated the provision of tax-funded equipment such as projectors, tape recorders, maps and globes and science kits as well as field trip transportation for religious schools.

■ **Meek vs. Pittenger (1975)** invalidated the state loan of instructional material and educational equipment to sectarian schools.

■ **Committee for Public Education and Religious Liberty vs. Nyquist (1973)** invalidated state payment of maintenance and repair costs at sectarian schools as well as tuition reimbursement.

■ **Lemon vs. Kurtzman (1971)** invalidated state reimbursement to sectarian schools of the cost of teachers' salaries, textbooks and other instructional material.

parents for tuition to such schools.

And on some issues, the Supreme Court—with a few new members—has simply changed its mind. In 1985,

justices said government could not provide on-site remedial education at parochial schools, but 12 years later, they reversed that finding.

Florida enacts school vouchers

TALLAHASSEE, Fla. (RNS)—Florida has become the nation's first state to allow students statewide to attend private secular or religious schools with the aid of tax dollars.

The voucher plan, which begins with the upcoming school year, is open to students whose public schools are deemed to be "failing."

One day after Republican Gov. Jeb Bush signed the plan into law, opponents June 22 filed a lawsuit in an attempt to have it declared unconstitutional. Bush countered by saying he was assembling a legal team to defend the plan, part of a far-reaching educational reform program that was a cornerstone of his run for governor last year.

"We're going to give parents other options when their schools—the most important public service that we provide—don't work for their needs," Bush said.

The Florida plan allows students in schools that receive an "F" rating by the state to get up to \$4,000 a year to help defray the cost of attending a private school, including a religious one.

Case considers funds for religious school supplies

WASHINGTON (RNS)—The Supreme Court agreed June 14 to decide whether computers and other instructional materials paid for with taxpayer money can be used by religious schools.

The court case is a key test of church-state relations and the government's effort to connect every American classroom to the Internet.

The aid case, with an eventual decision expected sometime in the year 2000, involves a 14-year-old Louisiana dispute over aid to parochial schools.

Last year, a New Orleans-based

federal appeals court issued a ruling stating that providing educational materials other than textbooks for religiously affiliated elementary and secondary schools violates the separation of church and state.

The same federal program struck down by the appeals court in New Orleans has been upheld by a San Francisco-based federal appeals court.

In urging the Supreme Court to take the case, lawyers for parents of parochial school students argued that the appeals court in Louisiana erred by relying heavily on two decades-old

Supreme Court rulings and that more recent rulings have blunted the effects of the justices' parochial aid rulings of the mid-1970s.

In other action, the justices rejected an appeal by seven individuals and two anti-abortion groups asking the court to set aside \$600,000 in contempt-of-court fines they incurred as a result of efforts to blockade New York City-area abortion clinics a decade ago.

Among the defendants seeking to have the fines set aside was Randall Terry, founder and head of Operation Rescue.

Conservative Christians urge Army boycott for Wiccan activity

WASHINGTON (RNS)—A dozen conservative organizations, both religious and political, have urged Christians not to join the U.S. Army until it withdraws its approval of Wiccan groups that meet at a handful of military bases.

Wiccans are followers of a pre-Christian religious movement that equates the divine with the natural world.

There are an estimated 50,000 Wiccans in the United States, and the military has sanctioned Wiccan groups that meet at Fort Hood, Texas; Fort Barrancas, Fla.; Fort Wainwright, Alaska; Fort Polk, La.; and Kadena Air Force Base on the Japa-

nese island of Okinawa.

The military defends its practice by saying it is trying to meet the religious needs of all its members without passing judgment on individual creeds. But critics equate Wicca with witchcraft and Satanism and say it has no place in the U.S. military.

"Until the Army withdraws all official support and approval from witchcraft, no Christian should enlist or re-enlist in the Army, and Christian parents should not allow their children to join the Army," said Paul Weyrich of the Free Congress Foundation.

"An Army that sponsors satanic

rituals is unworthy of representing the United States of America," said Weyrich, a leading conservative Christian activist.

"If the Army wants witches and Satanists in its ranks, then it can do it without Christians in those ranks," he added.

Among the groups that signed on to the Free Congress Foundation statement were the Christian Coalition, Traditional Values Coalition, Christian Action Network, the American Association of Christian Schools, Religious Freedom Coalition, I Love Jesus Worldwide Ministries and Home School Legal Defense Fund.

NATIONAL NOTES

■ **Denver Seminary president dies.** The president of Denver Seminary died June 7 after being diagnosed with a brain tumor last year. Clyde McDowell, the seminary's fifth president, was 49. The school is affiliated with the Conservative Baptist Association of America and has about 550 students.

■ **Lyons ordered to pay \$5.2 million.** Resigned Baptist leader Henry Lyons was ordered June 18 to pay \$5.2 million in restitution for tax evasion and bank fraud. Lyons, the former president of the prominent National Baptist Convention, USA, also was sentenced to four years and three months in prison. But Lyons, 57, is already at Lowell Correctional Institution near Ocala, Fla., serving 5 1/2 years in state prison for stealing money from charities and other companies. U.S. District Judge Henry Lee Adams Jr. of Tampa, Fla., said Lyons will serve the federal sentence concurrently with the state penalty, Associated Press reported.

■ **Presbyterians to study creation.** The Presbyterian Church in America, a theologically conservative Reformed denomination, has agreed to take another year to study one of the most contentious issues in the 300,000-member church—the

length of the days of creation. Delegates to the PCA's General Assembly, who met June 15-18 in Louisville, gave the committee studying the issue another year before reporting back.

■ **Texas enacts religious freedom law.** The Texas Religious Freedom Restoration Act has been signed into law by Gov. George W. Bush despite pleas from Christian conservatives who wanted him to veto it. The legislation was supported by a wide range of Christian, Jewish and Muslim leaders, but some conservative Christians objected because the law was changed before its passage so that it will not permit people of faith to discriminate against homosexuals for religious reasons. The law requires that a governmental body show a "compelling state interest" before restricting religious freedom.

■ **Ban lifted for broadcast casino ads.** The Supreme Court has ruled that a federal ban on broadcast advertisements for casino gambling violates the First Amendment in states where such gambling is legal. The court said a 1934 communications law cannot be used to bar "advertisements of private casino gambling that are broadcast by radio and television stations located in

Louisiana, where such gambling is legal."

■ **Presbyterians elect moderator.** Delegates to the General Assembly of the Presbyterian Church (U.S.A), meeting in Fort Worth, Texas, elected Freda Gardner, a former Princeton Seminary professor of Christian education, to be the denomination's new moderator. The moderator, who serves a one-year term, is primarily responsible for presiding at the 3.6 million-member denomination's General Assembly—its top legislative body—and to travel as a spokesperson for the denomination.

■ **Christian author, producer dies.** Bob Briner—sports promoter, television producer and popular Christian author—died June 18 in Greenville, Ill., of cancer. He was 63. Briner, cofounder and president of ProServ Television, also was the author of the 1993 Christian bestseller, "Roaring Lambs." Briner touted the need for Christians to be leaders in a variety of professions. He produced many sports television specials, including the Emmy award winning "A Hard Road to Glory," which he wrote with the late Arthur Ashe. His 1993 production, "Dravecky: A Story of Courage and Grace," was honored as the Evangelical Film of the Year.

Investigation clears Operation Blessing

RICHMOND, Va. (RNS)—A Virginia investigation has found slipshod bookkeeping but no intent to cheat by Operation Blessing, a charity founded by religious broadcaster Pat Robertson.

The state attorney general's office issued a report saying there was "an unfortunate blemish" on the charity due to accounting practices related to its use of its relief airplanes for a diamond mining operation owned by a Robertson firm, the Washington Post reported.

"Operation Blessing was motivated by legitimate charitable purposes" when it was working in what is now known as Congo during intense civil turmoil in 1994-95, the report said. The planes provided medical and other humanitarian relief.

But, the report said, the corporate use of the planes to ferry equipment to the for-profit mining operation "was not handled with the care and diligence to which charitable organizations must be held accountable."

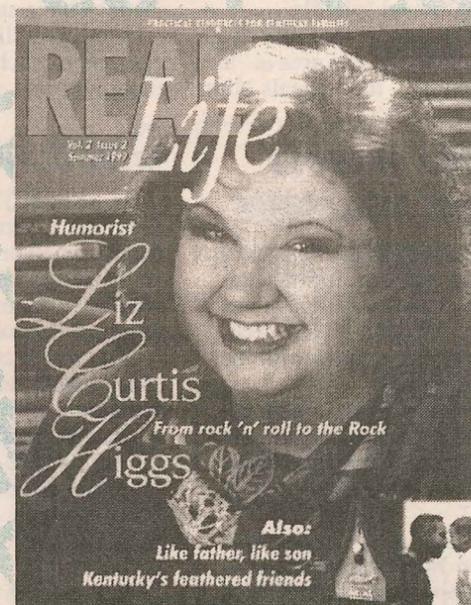
Operation Blessing had said the diamond company reimbursed the charity for use of the aircraft. But State Democrats have said the matter pointed to an improper use of a charity and a possible violation of the charity's tax-exempt status.

Real People. Real interesting.

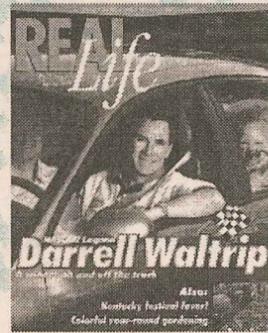
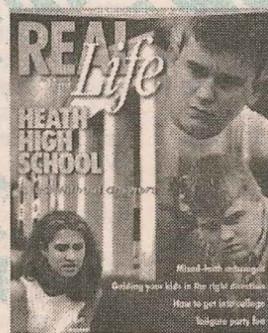
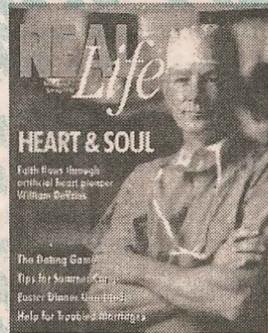
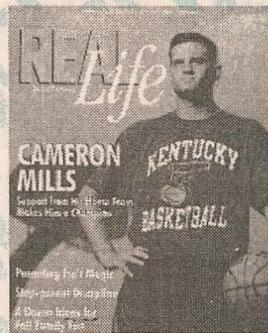
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Introducing our summer issue: Christian humorist Liz Curtis Higgs



Get Real

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Survey: Clergy families want more denominational support

By Mark Wingfield
Texas Baptist Standard

KNOXVILLE, Tenn. (ABP)—American clergy strongly wish their denominations provided more support for their families—support they can't find in their own communities and churches, according to research by two University of Tennessee professors.

Most denominations lack any kind of clergy-support services that are family oriented, said Priscilla Blanton, a professor of child-and-family studies at the Knoxville, Tenn., university.

In recent years, she and a colleague, Lane Morris, have conducted a series of studies of American clergy families, the unique stresses they face and how denominations address those needs. One of these studies is published in the June issue of the Review of Religious Research.

Blanton said her interest in the subject was sparked when a local Episcopal diocese invited her to speak to a clergy retreat on family care in clergy families.

She said that when she began her research in preparation for the as-

signment, she found little work had been reported in the area. As the daughter and niece of Baptist ministers, she knew first-hand some of the unique challenges faced by clergy families.

Her father was a pastor in Virginia, and her uncle, Owen White, was pastor of First Baptist Church of Houston and at one time president of the Southern Baptist Convention.

While clergy families experience many rewards, they also face special challenges, especially related to socialization, she said.

In one of Blanton and Morris' studies, they asked clergy to describe their greatest needs for support and denominations to describe what kinds of clergy support they offer.

The biggest gap they found was in meeting the needs of clergy families.

"Clergy and their spouses appear to be lonely people," Blanton said. "They don't feel they have enough social support in their lives. That seems to be very influential in terms of their emotional well-being and their physiological well-being."

"They are part of a church com-

munity, but there is a distance built in. You're a part of it in a different kind of way," she said.

The recently published study, which sampled the opinions of male clergy and their spouses in six denominations, found this issue to weigh most heavily on clergy spouses.

Their frequent responses included phrases such as:

■ "There are not enough relationships in our lives where we feel we can be ourselves."

■ "I have very few people I can confide in about the really important matters in my life."

■ "There are too few relationships in my life that make me feel emotionally connected."

The message denominations must hear, Blanton said, is that clergy families need support services geared specifically for spouses and children.

The duo suggest that these services could include spouse relocation employment services, programs to help children adjust to relocation and to being part of a clergy family, and opportunities for clergy families to build relationships outside the church context.

Mixed in with the lack of social support, the researchers found, are ever-increasing expectations and time-demands placed on clergy families.

"Living with loneliness and a sense of being 'stretched too thin' may create a situation in which women in general are likely to experience feelings of resentment and frustration," they write.

Another major cause of stress on clergy families is the level of financial compensation ministers receive, Blanton and Morris report.

This weighs most heavily on the male ministers, who feel a burden to provide for the needs of their families.

"Pretax personal income predicted positive affect for clergy, and their perception of how their financial situation compared to other ministers in their denomination" made positive feelings more positive and negative feelings more negative, the report states.

"Even though the provider role has become more of a shared role in contemporary marriages, the salience of this role for men's sense of identity as husbands and fathers is still primary."

"Clergy and their spouses appear to be lonely people."

Priscilla Blanton, a professor of child-and-family studies at the University of Tennessee

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Dr. Johnny Hunt, Pastor
First Baptist Church
Woodstock, Georgia

'Amateurs' recall youth revival movement of 1940s

By Jack Brymer
Baptist Press

BIRMINGHAM, Ala. (BP)—Bruce McIver still marvels at how a bunch of youth were used to spark a revival throughout the South.

"We were amateurs. ... All of us together didn't have a good sermon," said McIver of Dallas at a gathering of former Texas youth revivalists from the 1940s.

But God worked a miracle by inspiring the young men from Baylor University to take their message of Christianity around Texas and across the South, he said.

Fifteen of the former youth revivalists—now in their 70s—met June 18-20 for a three-day symposium on youth revivalism at Samford University in Birmingham, Ala. The youth movement had an impact on Southern Baptists after World War II and coincided with a return to revivalism after the war typified by Billy Graham's early Youth for Christ movement in Chicago.

"Many of us had been in World War II and were seeking answers, and so these youth revivals provided some basics for religious experience," said Arthur Walker Jr., a former Samford religion professor. Walker recalled attending a 1949 youth-led revival that drew 5,000 people to Birmingham Municipal Auditorium.

Ironically, the gathering of evangelists at Samford credited Reiji Hoshizaki, a Japanese-American student who started at Baylor a few months before the Japanese bombing of Pearl Harbor, with beginning the youth revival movement.

"Reiji was the key to the whole thing," McIver said. Hoshizaki and his roommate, the late M.D. Oates, held a prayer meeting in their dormitory room and decided Baylor should have its own youth rally. Hoshizaki, a Californian whose parents were interred in World War II camps for

Japanese Americans, entered Baylor after becoming a Christian before the war.

Hoshizaki, Oates and McIver raised \$1,100 for a tent and other expenses and led a successful revival in April 1945. They put on a larger event the next year, and the movement was on its way. Ultimately, a Dallas youth revival drew 15,000 people.

McIver recalled the Baylor students "had a great desire to do something for Christ."

"One of the great things about the movement was that the pastors let 19-year-old kids preach in their churches," he said.

"I heard these guys preach and they were 'with it,'" recalled William O'Brien, director of Samford's Beeson Divinity School Global Center, who organized the symposium. "They had a great sense of humor and hit us right where we were at the time—an age when we had heroes. They were our heroes."

Howard Butt, a layman from San Antonio, remembered being touched by the movement. "It was the shaping influence of my life," said Butt, who became a regular on the youth revival circuit.

"Prayer saturated all we did," Butt said. "We had a passion for Christ that we wanted to share with other young people. It was fun ... it had a kind of holy hilarity."

Butt's family owns one of the nation's largest independent grocery chains. While most of the youth revivalists went into church work, he became an active Christian layman, taking part in Layman's Crusade for Christ and other such movements.

Samford President Thomas Corts described the movement as "an instrument for changing lives and destinies," noting the summer missions programs that continue to attract young people today grew out of the youth revival movement. Some trace the evolution of the state Baptist convention-supported campus ministry programs to the same source.

Psychological group reacts to critics of sex abuse study

PHILADELPHIA (RNS)—The American Psychological Association plans to consider potential consequences when it publishes future research after drawing criticism for a study that concluded child sexual abuse may not cause serious long-term effects.

Last July, a study published in the APA's Psychological Bulletin concluded that the way scientists classify sex between children and adults should depend on the age and "willingness" of the child, Associated Press reported.

The study has been criticized harshly by such groups as the Christian Coalition and Family Research Council, which said it could be used to legitimize pedophilia.

The study also was the subject of a resolution at this month's Southern Baptist Convention meeting in Atlanta. Messengers both opposed the article and affirmed the APA for issuing a statement opposing child-adult sex.

"We've never, ever had a reaction like this," said Raymond Fowler, chief executive officer of the Washington-based organization.

Now the APA said it will consider the "social policy implications" of research it publishes. The organization of 159,000 clinicians, educators and researchers has been publishing journals for 106 years.

The study in question was a review of 59 studies involving college students who had been sexually abused before

they turned 18. It concluded that lasting negative effects from sexual abuse were present in only a minority of women and were uncommon for men.

Child sexual abuse "does not cause intense harm on a pervasive basis regardless of gender in the college population," the study stated.

Co-author Bruce Rind, a psychology professor at Temple University, said researchers were trying to strike a balance between the complete neglect of child abuse before 1970 and what they viewed as exaggeration of the problem after 1980. Another author, Robert Bauserman, an AIDS prevention researcher in Maryland, said the article was written for scientists and he never expected it to be reported in the popular media.

Fowler said the APA should have been more careful in its consideration of how the study would be received. It could have been paired with an article with a different viewpoint or could have been published with an introduction detailing the APA's stance against child abuse, he said.

Robert Knight, senior director of cultural studies for the Family Research Council, said he believes the APA was forced to reconsider its action after pressure from a range of protesters.

"We commend them for doing so and urge them to conduct whatever internal house-cleaning is necessary to prevent such future occurrences," he said.

Beyond 2001

We in the foundation have the pleasure and privilege of working with Bill Whittaker, president of Clear Creek Baptist Bible College, and members of his staff in securing gifts and managing the endowments of the college.

Clear Creek has a unique ministry among Kentucky Baptists and one that deserves the support of every one of us. Clear Creek exists to educate adults called of God into Christian service. Retired President D.M. Aldridge once stated it this way: "Clear Creek has been built around three fundamental ideas. The Lord alone calls someone into his service. The Bible is true, and we teach our students to believe it and live by its teachings. The Bible must be shared with all people."

It is fair to say the major strength of Clear Creek today is its commitment to putting Bible teaching and ministry equipping at the forefront of its objectives. Students receive both the teaching and the on-the-field ministry experience they need to become effective laborers in our Lord's vineyard. Students range in age from 21 to 65. Their varied experiential backgrounds provide an atmosphere of maturity and commitment to learning. More than half

the faculty hold earned doctorates, and all are fully qualified in their respective fields.

Clear Creek is seeking to enlarge its endowment, particularly student scholarships, improve student housing, expand the library and add additional instructional space. A gift for the benefit of Clear Creek is a gift of education within a Christian

framework for the purpose of "carrying the gospel beyond 2001." You have the opportunity to be involved in this exciting and successful ministry. One way is by including Clear Creek in your will. Another is to establish during your lifetime an endowment or trust fund to benefit Clear Creek until Jesus comes again. Perhaps you need a plan whereby you and

your spouse receive income for your lifetimes and then provide the benefit to Clear Creek. Life insurance is also an excellent way to give.

Please call Laurie Valentine or me toll free, (888) 254-5701 to discover how you can be a part of the future of Clear Creek's ministry.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223; (888) 254-5701

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MISSIONS

A Resolution of Appreciation For Rev. and Mrs. James F. Smith

WHEREAS, Rev. James Smith has served as the director of missions for the Enterprise Association of Baptists for eleven years; and

WHEREAS, throughout those eleven years the Enterprise Association has been strengthened and united under his faithful and committed leadership; and

WHEREAS, through Rev. Smith's ministry, the Enterprise Association has successfully launched new ministries including a ministry with the deaf, cooperative ministries with the Kentucky Baptist Homes for Children, and ministry with mission churches; and

WHEREAS, he has ministered with a spirit of compassion and love for all the churches of the association and their members; and

WHEREAS, his wife, Jean, has faithfully served as the secretary for the Enterprise Association for eleven years; and

WHEREAS, Rev. and Mrs. Smith will retire on June 30, 1999;

THEREFORE, BE IT RESOLVED that the Enterprise Association of Southern Baptists, meeting June 7, 1999, proclaim our love and appreciation to Jim and Jean Smith for lovingly and faithfully proclaiming and sharing the love of Jesus Christ in our communities and our churches.

S. Thomas Valentine
Moderator

Kentucky native chosen to lead Olympic ministry

Continued from page 1

In that role, she helped recruit more than 600 local volunteers and helped manage 1,500 volunteers. A primary role included working with churches, associations, city officials and tourist areas to develop innovative ways to respond to community needs. Williams also supervised the coordination of eight ministry site projects, supervised two full-time staff and 10 summer missionaries.

She will recreate that role as executive director of Team 2002.

"There will be a lot of energy that will be building in the coming years leading up to the games, and we hope to capitalize on that. We hope to use that energy as a springboard to help churches recruit volunteers and to provide them with evangelistic materials to reach the athletes and visitors who will be coming to the Wasatch Valley."

Williams stressed her desire to build on ministries already in place and to partner with them during the games.

"Other state conventions have expressed an interest in adopting a venue and helping to fund additional staff. For example, Colorado has the Alpine Resort Ministries and Tennessee has the Smokey Mountain Ministries, both of which are well respected. We hope to partner with these and others to help train staff and minister to volunteers in winter sports venues."

She said she hopes to add volunteer

staff positions in the next year plus other positions as funds become available.

For the past two years Williams has been charged with assisting in promoting state and partnership mission needs and opportunities for Georgia Baptists.

Additional responsibilities have included facilitating the process between the state and partnering cities, states and countries; enhancing the mission team experiences through providing training and resources; and coordinating the state's summer missions program. She also has worked with missionaries in Georgia resort settings.

She and her husband, Dan, plan to move from Atlanta to Salt Lake City in late August. She will begin work in early September.

"Dan and I feel a strong call to serve with Utah-Idaho Southern Baptists during this exciting time and to be where God wants us," she said.

Her husband, who is director of SportsNet: Youth Enrichment through Sports, Inc., will look for employment after the couple finds housing in the Salt Lake City area.

Jim Harding, executive director-treasurer for the Utah-Idaho Southern Baptist Convention said the group is fortunate to have Williams directing Team 2002. "Beth Ann brings both professionalism and Olympic ministries experience to the job. She is clearly God's choice person to lead the work of helping us prepare for the Olympics."

Olympic-sized prayer requests

When you see news from Utah about the 2002 Winter Olympics, Beth Ann Williams asked that you remember to pray for the following requests related to the Team 2002 ministry:

■ A smooth transition for her and her husband, Dan, "from being Southerners to being Westerners."

■ The development of ministries and ministry sites and evangelistic resources.

■ That the ministry will leave a legacy of strengthened churches and a volunteer network.

■ Ministries not only during the Olympic Games but also during the two years before the games.

■ Your own calling to involvement as a volunteer for Team 2002. "I'd like to use summer missionaries from Kentucky," Williams said.

Honored professors

By Robert Dunston

Each year during commencement, Cumberland College presents the J.B. Fuqua Award to three professors selected for their excellence in teaching. J.B. Fuqua, an Atlanta businessman and special friend of Cumberland, established the award and asked that members of the three most recent graduating classes select the recipients. Such special recognition from the students makes the awards very meaningful.

This year's recipients were John Broome, Robert Hancock and Charles Al Pilant.

John Broome, professor of history and religion, joined the Cumberland College faculty in 1966. He received the bachelor of arts from Mississippi College, the master of arts from the University of New Orleans, and the bachelor of divinity and doctor of theology from New Orleans Baptist Theological Seminary. In addition to his teaching responsibilities, Broome ensures we are following NAIA rules for athletic programs and helps all incoming freshmen with their first schedule. Although he is retiring this year, he will continue to be involved on campus.

Robert Hancock, associate professor of biology, joined our faculty in

1993. He received the bachelor of arts from Hastings College and the master of science and doctor of philosophy from Ohio State University. Hancock is a person of many talents and inexhaustible energy. He moves easily from videotaping mosquitoes to sculpting to playing the trumpet to playing Frisbee football with students in front of the library. His zest for life and learning is contagious.

CUMBERLAND
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Al Pilant, associate professor of history, joined Cumberland's faculty in 1987. He earned the bachelor of arts from the University of Colorado at Colorado Springs, the master of arts from the University of Colorado at Boulder, and the doctor of philosophy from Marquette University. Pilant is a dynamic speaker who makes history come alive in the classroom. Outside the classroom he helps with student government and the quick recall team, coordinates Cumberland's annual History Day in the spring and serves in the freshmen orientation program.

We congratulate these three excellent educators on being recognized by Cumberland College students for their commitment to learning and teaching.

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

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CHURCHES

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"This helps answer the question: Who does God want us to be?"

David Odom, director of the Center for Congregational Health in Winston-Salem, N.C.

Continued from page 1
church define its mission and purpose while it prepares for a new pastor, Odom said.

"Without that definition, a church can heap unrealistic expectations on a person," he said. "This helps answer the question: Who does God want us to be? Out of the answer to that question, it's easier to find the person to lead the church."

About 90 percent of congregations look to outside resources during an interim period.

Odom said it generally takes interest from churches and commitment from a state convention to get more in-

terim pastors trained: "In general, if it doesn't have somebody pushing it, it won't happen."

Kentucky isn't among the states that have an alliance with the center, but Guy Futral, director of the minister-church support division for the Kentucky Baptist Convention, has informed individuals about the center when they ask to be put on the supply preaching list.

Thus far, two retired missionaries have taken courses, Futral said, and interest has surfaced elsewhere in the state.

"I've had several churches who have been through stress with pastors or staff personnel, and they've asked where they can get an intentional interim," he said.

The two men who have completed some or all of the training say it can help churches accomplish tasks that wouldn't ordinarily take place under a permanent pastor.

"I feel anyone involved in intentional interim would really benefit from it," said Dale Thorn, a member of First Baptist Church of London. "It helps you to do some things in the church that a long-term pastor couldn't do."

Thorn, who returned to Kentucky in October of 1997 after 32 years in Israel and the Middle East, hasn't served as an intentional interim. But he has used some of this education at his home church.

In a volunteer capacity, he led a recent study of the church's ministries. That culminated in a "Ministry Fair" to

inform members about various outreaches and enlist support. More than 20 volunteers signed up after the month-long emphasis, he said.

Thorn's group is now conducting a survey of unmet needs within the church and community.

While this work isn't directly related to the interim ministry, it does parallel historical studies done through the program, he said. Widespread participation in this process would reduce pastoral turnover, he added.

"Overall it strengthens the ministry of the pastor coming in, especially when the church had a hurtful situation with the last pastor," Thorn said. "It's also good when there has been a long-term pastorate and there are needs (within the church). Often, the first person after a long-term pastor becomes a sacrifice."

Norm Lytle, who attends Crescent Hill Baptist Church in Louisville, has completed the first phase of the three-

part training. He said the program can help a church face deep-seated problems while helping it recall its original vision.

"I feel we tend to discount our history in a lot of ways," said Lytle, a veteran of 34 years on the mission field in Israel and Russia. Churches "need to ask, 'What was our vision? Where are we now? Where are we going?'"

One of the main goals of intentional interim ministry is to develop unity in the church, which presents an opportunity for a longer "honeymoon" with the new pastor, Odom said.

"We think this is the best chance for extended pastoral ministry," said the center's director, who defines that as seven years or longer. "We think this is more advantageous to a church than a short one."

See review of book "Temporary Shepherds: A Congregational Handbook for Interim Ministry" on page 13.

For example

■ **First Baptist Church** of Stillwater, Okla., called an intentional interim after the previous pastor lasted only 21 months. After he left, a long-standing conflict between two groups erupted in a church split. The intentional interim stayed for one year and led members through the beginning of the healing process. When the new pastor came last year, he reported finding a spirit of excitement, a willingness to move forward and a focus on the church's purpose.

■ **St. James United Church of Christ** in Mt. Pleasant, N.C., is a small church with less than 120 members. Sunday attendance shrank to about 30 after bad experiences with two pastors. Although a former pastor was preaching on Sundays, they contracted with an intentional interim. He met with them two nights a month to help identify issues that needed to be addressed. A series of small sessions in homes and congregational-wide meetings led to the development of a mission statement, church pamphlet and Web site.

They bless us in many ways

It's volunteer season again! You have to be here and see the work these folks do to fully understand just how much they accomplish.

So far this spring, 18 different groups of volunteers have visited our campus. They have come from California, Indiana, Tennessee, Florida, Arizona, Ohio, Alabama and all across Kentucky. There have been about 80 volunteers here each of the past two weeks.

Several have worked on the farm, helping get the spring crops out. Others have repaired equipment and have done lots of welding. The old underground potato house has been converted into a cooler, providing storage for large quantities of produce. The last mobile home is being completely remodeled outside with new vinyl windows and siding and more insulation. This will reduce heating and cooling costs, cut maintenance costs and make it much more attractive.

Other projects include building computer tables and cubicles for several new computers and a new porch and roof for our middle school building. The main high school entrance has never had a roof to protect students and staff from the weather. I wanted to have a roof built there 15 years ago. Finally, this week it was done. Several men and women from various groups helped repair and reupholster nearly 40 chairs that recently were donated to us. Two men spent nearly a week cleaning gutters and downspouts and repairing several downspouts. Two other men used a high-pressure steam cleaner to clean the vinyl siding of a dozen houses and buildings. Two or three different men worked to remodel our campus grill and to do some much-needed plumbing work.

Eight men spent almost two weeks installing

vinyl siding on the wood portion of Russell Hall, known to most as "the chapel building." Every three or four years the wood had to be scraped and painted. Two years ago a group from Alabama suggested we install vinyl siding. I was not too keen on the idea then, but finally decided it would be a lasting improvement. The work is now completed, and all agree it is beautiful.

We have been blessed to have three or four men to do mechanical work for us this spring. They repaired several vans and cars and installed

a clutch and pressure plate in a tractor and a truck. A score of women have worked in the many flower beds that grace our campus. Other ladies have worked in crafts and several did a lot of sewing. Various groups of women have been staining decks, stairs and porches. Another group of ladies and some men painted a newly remodeled house and the office in the girls' dorm. Three different electricians have installed lights and new wiring for the computers and have done a lot of other electrical work.

Several groups of volunteers have helped remodel one of our older homes, including completely rewiring the house. New vinyl windows and siding also were installed. A wooden display rack was built at our used clothing store, where hundreds of our greenhouse flowers and plants are sold. Two groups of men built a new lawn-mower shop and concrete steps and sidewalks.

It's been a very busy spring, with many volunteers still to come in July and August. Thank God for these wonderful friends.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. www.oneidaschool.org

THIS IS ONEIDA



W.F. Underwood

CLEAR CREEK CHRONICLE



Bill Whittaker

Professor completes sabbatical in Russia

Professor Bill Pfoff returned May 19 from a five-month sabbatical in Russia. "Through this leave my wife and I were part of the ministry to the Union of Russian Baptist Churches. We believe the Lord's name was honored and glorified as a result of our stay in Russia," Pfoff said. His primary assignment was to teach in pastor/church planter schools and to write Sunday school lessons.

Pfoff taught Old Testament and New Testament to 44 students in the pastor/church planter schools of Ufa and Novgorod. A medical emergency for a professor at St. Petersburg Christian University brought a call for Pfoff to substitute as teacher for a class in Old Testament Theology.

With a degree in theology, Pfoff met the university's requirement. The class met three hours a day for 15 days. He taught four classes on creation at the English-speaking International Baptist Church of St. Petersburg, a congregation affiliated with the European Baptist Convention. Central Baptist Church of St. Petersburg called on him to teach a seminar on "How to Teach the Bible."

As a retired Air Force Colonel, Pfoff had a unique opportunity to

teach to a military preparedness class at the University of Novgorod; each of the 60 students received a Bible.

Pfoff cooperated with the Christian education director of St. Petersburg Central Church and wrote 11 lessons on 1 and 2 Samuel and 1 and 2 Kings. These will be translated and printed for use in the churches.

In the city of Soltse, the Pfoffs met 92-year-old Anastasia who had conducted prayer meetings in her home since 1924. The communists identified her as the leader of a religious sect. For years, she prayed for a church in her city and on May 8, Novgorod pastor Anatoli Korabel presented her and the group of believers the official papers of a registered church. The building was purchased with funds sent by several men in the London, Kentucky, area. These funds also purchased a house church in Shimsk.

"The doors are open, and we have complete freedom to teach, distribute Bibles in public schools and to help the Russian believers to purchase house churches and build needed facilities," Pfoff said.

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

BOOKS

Temporary Shepherds: A Congregational Handbook for Interim Ministry. Edited and contributed to by Roger Nicholson. The Alban Institute, 1998. 205 pages. \$17.95. ♦♦♦♦ (out of four)

The time in a church between pastors is called the "interim." Until recently, it was almost universal that churches sought to make the interim time as short as possible. The pastor search committee was charged with finding the right replacement but to do it quickly.

In the past two decades, some have championed the interim as a time for the church to do some self-reflection and possible course adjustment. At the forefront of this perspective is the Alban Institute.

Nicholson's book champions not only the positive outcome of an interim but encourages an "intentional" interim.

The purpose of this intentional interim is to do the work that is needed to avoid a disastrous mismatch between pastor and congregation.

Each chapter of the book is written by an interim pastor. The authors freely share from their experiences in these highly readable essays covering a variety of issues related to pastoral transition.

The book makes quite a case for the intentional interim and deserves careful study by those church leaders who are facing the decision about how to proceed after a pastor leaves, either by choice or force. *Wayne Hager*



Unlocking Church Doors: 10 Keys to Positive Change. Paul Munday. Abingdon Press, 1997. 165 pages. \$14.95. ♦♦♦♦

In uncertain, sometimes threatening situations, the common human reaction is to retreat to places of safety. Churches are not immune to this tendency. In fact, Paul Munday points out, after the crucifixion, the disciples were huddled together in a room behind closed doors. Jesus appeared in their midst and challenged them to look outside the security of the room, change their perspective on their lives and follow him as messengers of God's gospel of change.

Munday does a solid job of outlining 10 essential ingredients for effective leadership for and through change. Beginning with the leader, he argues that leadership is about change. To be effective, the leader must model an openness to change within his or her own life.

Several helpful insights come later in the book as he describes the steps necessary to move beyond research and diagnosis toward implementing change. Borrowing on theories of cognitive dissonance, he argues that in many instances leaders must move to "make the status quo dangerous." That is, sometimes without pain there is no change.

Munday warns change leaders against the tendency to jump from the beginning of change straight to the desired end. This often leads to frustration for the leader and those involved in making the change.

Rarely, he argues, do we move from point A to point C without going through point B. Change involves transitions.

Overall, Munday provides a solid outline of the change process. It is the kind of book that could be used as a leadership training tool, whether or not major changes are being planned. *Jim Holladay*

I Call You Friend: Four Women's Stories of Race, Faith and Friendship. Pamela Toussaint and Jo Kadleck. Broadman & Holman Publishers, 1999. 246 pages. \$12.99. ♦♦♦♦

In this unique book four women, two white and two black, tell the story of their friendship.

The book is divided into sections that separately describe the women as they grow up, come of age and find friendship together. The epilogue is a dialogue between the women who have shared their stories in the book. This is a book of honest stories of how racism has worked to keep people apart and how faith can lead to breaking down the barriers.

This book is important because it is not theory or analysis but story. Story can make an impact when argument fails. Story touches the heart and effects change. Story is personal and brings the issue down to a level that a person can enact in one's own life. This book is also important because it is a story about women. Unfortunately, most of the "popular" story of progress in recent race relations is a male-dominated story. Interesting, well-written and



about a subject of utmost importance. *Wayne Hager*

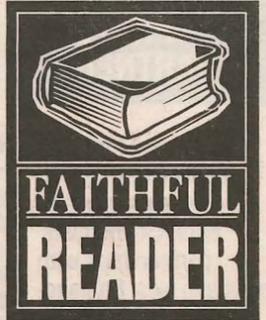
Managing Your Church Finances ... Made Easy. David Carter. LifeWay Press, 1998. 57 pages. \$4.95. ♦♦♦♦

Can church finances ever be easy? Probably not. Can explaining how to manage them be made easier? Probably.

If you've ever waded through the pages of books like "The Church Treasurer's Handbook," you likely have longed for a kinder, simpler guide to the how-tos of church financial management. The church stewardship services group of LifeWay Christian Resources has made an admirable attempt to present in a clear, concise manner the essentials of financial planning and accountability.

Basically, this book is an annotated collection of sample forms and job descriptions. By presenting sample documents, David Carter is able to explain not only how to use them, but to offer a brief rationale for their necessity. For example, Carter presents a sample "record of contributions" form. In the pages surrounding the sample form, he describes who is responsible for maintaining accurate information on church members' contributions, the purpose of keeping these records and the legal issues involved.

Compiled as a quick guide, the manual will be useful in training church treasurers, members of church stewardship committees, staff and others involved in handling church finances. *Jim Holladay*



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

Bluegrass pastor wants 'More Light, Less Heat'

By Pat Cole
Staff Writer

LOUISVILLE—As a lifelong Baptist, Joe Phelps had seen too many honest disagreements develop into heated controversies.

In most cases, people on both sides of debates had legitimate points of view. Yet the opposing sides failed to listen to each other.

Believing that dialogue could help Christians manage conflict, Phelps, pastor of Highland Baptist Church in Louisville, wrote a book titled "More Light, Less Heat," which was released in late 1998 by San Francisco publisher Jossey-Bass.

"I was intrigued by the idea of dialogue as a means of communication that can be civil and redemptive," Phelps said.

Phelps defines dialogue as "an ongoing conversation between Christians of differing convictions who recognize the human limitations in the positions they hold and who believe that God can use the disagreements to teach and grow the church."

Phelps wrote the book specifically for Christians because they have a "God resource" not available to others.

Dialogue is not the same as debate, which places people in a win/

lose situation, Phelps said. Nor is it equivalent to mediation, which attempts to resolve a dispute. Instead, dialogue is "about growing and deepening your own understanding."

Dialogues based on factual disagreements differ from those rooted in philosophical differences, Phelps said. "In factual questions, the opposite of a factual truth is an error, he said. "The opposite of a profound truth is another profound truth."

An example of such a paradox, he noted, is the church's historic affirmation of Jesus as both fully human and fully divine.

By engaging in dialogue about differences in philosophy, people can begin to understand truth from other vantage points, Phelps said. He said people must enter such dialogue with humility and be able to identify the good points of adversarial positions.

In his own church, Phelps said a protracted dispute among the church's deacons was avoided recently because of their willingness to dialogue.

The deacons were told that a church committee was about to propose the congregation move its war memorial plaque, a commemoration of church members who died in defense of the nation. The new loca-

tion would give the plaque greater visibility, but the committee wanted the plaque to include the text of Isaiah 2:4, where the prophet envisions swords being turned into plowshares and an end to war.

Some thought the verse's placement on the plaque would imply the men who died defending their country had made a mistake by serving in the military. Yet proponents of the change believed the plaque should acknowledge that war is not part of God's ideal world.

Without saying so, the deacons began a frank and respectful dialogue about the matter and found a solution that satisfied both sides, Phelps said.

They did not reach a compromise, but instead came to an agreement that was "better than a compromise," Phelps observed. "It was a new idea discovered in the course of dialogue that enhanced the proposal."

The verse was included but prefaced with: "In remembering all who died from the tragedy of war, we work toward God's promise" in Isaiah 2:4.

While that dialogue resulted in a quick answer, the process often can be long and tedious, Phelps acknowledged. "Dialogue works best on issues where a decision does not have to be made quickly or even ever," he said.

Christian retailers pleased that book giants canceled merger

NASHVILLE (RNS)—The decision by Barnes & Noble to call off its proposed \$600 million purchase of distributor Ingram Book Group is good news for Christian retailers, an industry expert said.

Christian bookstore owners had been concerned about how the planned purchase would affect their business because Ingram owns Spring Arbor Distributors, a major wholesale distributor to their stores.

"The main thing this does is it clarifies what role Spring Arbor can play for our retailers," said Bill Anderson, president of CBA, the trade group formerly known as the Christian Booksellers Association. "It lifts the veil of uncertainty."

Some Christian retailers had wondered if other stores would get preferential treatment when there were new releases or limited stock available if Barnes & Noble, which also carries Christian products, were to purchase Ingram.

Barnes & Noble and Ingram Book Group, which first announced the purchase proposal last November, said June 2 they thought their businesses might suffer during a prolonged Federal Trade Commission review. Some FTC staffers had concluded that the merger could give the world's biggest bookstore chain an unfair competitive edge, Associated Press reported.

Barnes & Noble had said the acquisition would have allowed Ingram to distribute a wider selection of titles and Barnes & Noble to provide books more quickly and at a lower price. Critics, including the American Booksellers Association, thought the deal would have permitted Barnes & Noble to delay delivery of best sellers to big competitors such as Borders as well as independent stores.

PEOPLE

PRAYER PARTNERS

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

■ Missionaries John and Nancy Laramore who work among the Kaguru people group in Tanzania.

■ Missionaries Dennis and Margaret McCall who work among the Wazigua people group in Tanzania.

■ Missionaries Chad and Cyndi Tilley and their children, Rodney and Kelly, learning Swahili in language school in Tanzania.

■ Iosif T. Zenchenko, the Russian church planter in Springfield, Mass., as he recovers from heart surgery.

■ Iglesia Bautista Casa de Oracion as the church makes plans to begin construction on a church building in Worcester, Mass.

■ Kentucky mission teams in Poland this summer.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BAGDAD**—John Barnett, former moderator for the Shelby Baptist Association, a deacon at Bagdad Baptist Church and a founding director for the national Cooperative Baptist Fellowship, died June 23. He was 74.

■ **ELIZABETHTOWN**—Severns Valley Church will host "Celebrate Freedom with Faith, Family and Friends" July 4, 4:30 p.m. For information, call (207) 765-7822. **Billy Compton** is pastor.

■ **GREENSBURG**—Trammell Creek continues celebrating its 200th anniversary July 4 with **Gene Puckett**, former pastor, and **Robbie Freshour**, former youth and music minister as guest speakers. **William Small** is pastor.

■ **JAMESTOWN**—Nick Rutledge of Mississippi was called by First Church as director of youth and the Sunday morning contemporary worship services. **Daryl Covington** is pastor.

■ **LOUISVILLE**—Farmdale Church will host **David Livingston** in concert July 4, 11 a.m. **David McCollum** is pastor.

Fern Creek Church will host World Vision singer **Mike Swift** and pianist **Vicki Martin** in concert July 4, 1:30 p.m. **Linda Barnes** is pastor.

St. Matthews Church will host the

Zambian Acapella Boys' Choir July 7, 6 p.m. For information, call (502) 896-8882. **Les Hollon** is pastor.

Walnut Street Church celebrates the 15th anniversary of **Jim Cobban** as director of family ministries. **Bob Long** is pastor.

■ **PRINCETON**—Dane Hodges was called by First Church as minister of music. He began June 20. **Tom Hughes** is pastor.

■ **SULPHUR SPRINGS**—Sulphur Springs Church presented a plaque to **Frank Duvall** in recognition of his 55 years of continual service as deacon.

■ **SUMMERSVILLE**—The South Central Region Hispanic Ministry has begun services on the first and third Tuesday nights at South Summersville Church, 7 p.m., led by catalytic missionary **Ken Roberts**. Supplies are needed. For information, call (502) 932-5368. **Wilburn Bonta** is director of missions.

What's going on?

Send your happenings to Shirley Wooton for Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: shirley_wooton@kybaptist.org.

Pierce: Evangelism has been 'the heartbeat of my ministry'

LEXINGTON—James K. Pierce retired May 30 as pastor of Porter Memorial Baptist Church in Lexington, ending 25 years of leadership at one of Kentucky's most evangelistic congregations.

"I believe very strongly in missions and evangelism," Pierce said. "That has always been the heartbeat of my ministry. I've trained people to be personal soul winners, and I myself am a personal soul winner."

During the past 25 years, membership at Porter Memorial has increased from 1,934 to 4,350, average Sunday school attendance from 531 to 1,200 and average worship attendance from 650 to 1,400.

The congregation has baptized more than 2,000 people in the past quarter century and has typically ranked among the top five Kentucky Baptist churches annually in baptisms.

The church's focus on evangelism has been a high priority of the congregation's members, not just the church staff, Pierce said. "The job of evangelism is not complete until those evangelized become evangelists."

But the church's emphasis on local church evangelism has been coupled with a commitment to interna-

tional and North American missions. The church has sent out numerous volunteer mission teams, and its annual Cooperative Program giving has grown from \$15,335 in 1974 to \$277,954.

Pierce admits that evangelism is tougher today than it was 25 years ago. Even strong church families are pressed for time to commit to ministry.

But he maintains that evangelism is still possible if a congregation is willing to put forth the effort.

"We have had to major on priorities and try to get across to people that the work of God should be priority one," he said. "That message has gotten across to many and that is part of the reason for our success."

Pierce, a Mississippi native, will continue living in Lexington and will do supply preaching and revivals. He said he eventually will be open to interim pastorates, but he wants to travel and do volunteer mission work during the early part of his retirement.

Pierce said he and his wife, Hilda, look forward to visiting their children and grandchildren. They also plan to make much use of their recreational vehicle, looking for ministry opportunities wherever they go.

CLASSIFIED ADS

SEEKING: Office assistant for Christian social service agency. Have a real heart for ministry? Part-time Monday through Friday, 9:30 a.m. to 2:30 p.m. Skills needed: typing, data entry, some knowledge of Windows 95, Microsoft Office, great phone skills, and ability to deal with clients and the public. Interested? Call Infant Resource Project at (502) 584-0774 and ask for Cathy Neel.

SEEKING: Calvary Baptist Church of Tuscaloosa, Ala., is currently seeking a minister of preschool/children to lead a fully developed children's ministry. Calvary is located adjacent to the University of Alabama. Seminary degree is preferred. Experience is preferred. Please send resumé to: Preschool/Children Search Committee, Calvary Baptist Church, 1121 Paul W. Bryant Drive, Tuscaloosa, AL 35401. (205) 758-0495 for more information.

AVAILABLE: Ordained minister looking for small rural church to pastor in eastern Kentucky. Phone: (606) 325-1426.

SEEKING: Director of corporate marketing and sales. Ground-level opportunity for exciting sports ministry. Responsible for developing, implementing and maintaining sponsorship packages. Must have a love for spreading the gospel and for sports. Related education or experience required. Commission-based. Work out of own home. Send resumé: Sports Reach, PO Box 4002, Campbellsville, KY 42719.

SEEKING: Bivocational minister of youth for Post Oak Baptist Church. Please send resumé to: Post Oak Baptist Church, 900 Bluegrass Ave., Russellville, KY 42276.

SEEKING: Part-time youth minister. Send resumé to Pastor Matally, Wing Avenue Baptist Church, 628 Wing Ave., Owensboro, KY 42303.

FOR SALE: 1988 Ford Falcon 30-passenger bus. 65,000 miles. Call (270) 237-3451 for details.

AVAILABLE: Evangelist Wyman Copass is scheduling "Power for Living" revivals and Bible studies. Several good weeks available in 2000. The following dates are open in 1999: July 4-7; 18-21; 25-28; Aug. 1-4; 15-18; Sept. 12-15; Oct. 10 (p.m.)-13; Nov. 14-17; 21-24. Call (270) 683-6040 or (270) 929-6434 or write Box 21224, Owensboro, KY 42304. E-mail: WCMIn@aol.com. Web site: centralcitybc.com/copass. Wyman Copass and music evangelist are available to work with your Baptist association in county, city or area-wide revivals.

SEEKING: Rapidly growing Baptist church is seeking a youth minister full-time or part-time. Send resumé to: Mt. Elmira Baptist Church, 3644 Mt. Elmira Road, Shepherdsville, KY 40165, Attn: Pastor.

SEEKING: First Baptist Church of South Boston, Va., is seeking to fill a full-time position with primary responsibilities in youth ministry and additional emphasis in strengthening church families with children in the home. We are an innovative and inclusive fellowship averaging 240 in Sunday worship. FBC is affiliated with the Virginia Baptist Mission Board and the Cooperative Baptist Fellowship. Resumé should be received no later than June 30. Please direct all correspondence to Vivian Anderson, c/o FBC, 815 N Main St., South Boston, VA 24592.

SEEKING: Resumé are now being accepted for a full-time position as pastor's secretary. Please send resumé to Shively Baptist, 1599 Sadie Lane, Louisville, KY 40216, Attn: Pastor.

SEEKING: Part-time youth minister. Work with grades 6-12. Contact or send resumé to: Youth Minister Search Committee, Bethel Baptist Church, 8200 Owenton Road, Frankfort, KY 40601. Leave message: (502) 227-7278.

SEEKING: Activities assistant—weekends. East-end Louisville nursing facility. Saturday, 2-5 p.m.; Sunday, 10-5 p.m. Meadowview Health & Rehab Center. (502) 426-2778.

SEEKING: Farmdale Baptist Church at 5610 US Highway 127 South, Frankfort, Ky., is seeking a part-time children and youth minister. If you feel God calling you to this area to work with children, send resumé to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

SEEKING: High Point Baptist Church of Mayfield, Ky., is accepting resumé 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: Full-time associate pastor/worship leader. Fairview Baptist Church is experiencing revival, revitalization and growth. We have a contemporary-blended worship style and use a video projection system. We are innovative in our methodology. A seminary degree preferred but not required. Send resumé with photo and references to: Search Task Force, 310 Coles Ferry Pike, Lebanon, TN 37087.

FOR SALE: New church storm windows, tinted for blocking out sunlight. Ten 49"x105" with bell tops, and four 41"x51-1/4". Make offer. Lancaster Baptist Church, Lancaster, KY 40444. (606) 792-2781.

SEEKING: Minister of music, 10-12 hours weekly. Finchville Baptist Church, Shelby County, Ky. Send resumé or information to: PO Box 1, Finchville, KY 40022, Attn: minister of music.

SEEKING: Middletown United Methodist Child Development Center seeks teachers for four-year-old class. Hours: 8 a.m.-6 p.m. Tuesday-Friday, and 10 a.m.-6 p.m. Monday-Friday. Low student/teacher ratio, great work environment, benefits, ECE, CDA or at least three years experience in child care preferred. Call Debbie Lochridge at (502) 245-5082 to schedule an interview.

SEEKING: Full-time minister of music and media who has experience leading choirs, orchestras and congregational singing. Must prefer blended style of worship. Please send resumé to First Baptist Church, PO Box 1140, Fulton, KY 42041, Attn: Pastor.

SEEKING: First Baptist Church of Walton is seeking applicants for the position of full-time pastor. Send resumé and current photo to: Search Committee, 47 South Main St., Walton, KY 41094.

FOR RENT: 2-bedroom, 2-bath condo available for vacation rental, Sanibel Island, Fla. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$630. Call Pat Owen, (502) 895-8752 (home), or (502) 897-5079 (office).

Christian colleges grapple with dance, body piercing

By David Finnigan
Religion News Service

LA MIRADA, Calif. (RNS)—The decades-old debate of whether to dance or not to dance is still roiling the waters at evangelical Christian colleges and universities.

But added to the mix these days are some new cultural twists—like body piercing and the presence of gays.

Such issues were much in evidence at the annual meeting of the Association for Christians in Student Development, June 7-10, which brought more than 500 residence hall directors, deans of students and other college professionals to Biola University in La Mirada, Calif., a Los Angeles suburb.

Last fall, for example, Azusa Pacific University, in Azusa, Calif., sponsored its first on-campus dance. Seeking to shed some of its stuffed-shirt reputation yet stay pious, the school mounted a 1980s theme dance centered on the 1984 hit movie "Footloose," the story of a big city out-of-towner shaking up a small conservative town by dancing.

As he explained in his "To Dance or Not to Dance?" workshop at the conference, Azusa's student serv-

ices director Matt Browning got a copy of "Footloose" to show on screens during the dance.

But there was a problem: The film's PG rating stems partly from two shots of a bare backside. Those shots were snipped out, Browning said, "to be above reproach."

A successful follow-up dance had a "Saturday Night Live" theme but used only "clean" skits. The evening ended with praise for God, said Browning. "Very few people left."

Such topics are just two of many challenges facing modern Christian college administrators.

Browning's workshop joined more predictable conference fare about running dorms and dealing with freshman angst. Now in its 19th year, the annual gathering is a window into how evangelical Christians not only run their own colleges but struggle working at secular or public colleges, where the most unnerving initials are LGBT—for lesbian, gay, bisexual and transgendered.

And then there was Dan Noel, a counselor at Lee University in Cleveland, Tenn., talking about body piercing.

Noel said college freshmen are piercing themselves less to express

themselves or something about their faith, like the current Christian tattoo craze, than to upset people.

"Within two weeks of being at school, they pierce their tongue and say they do it 'because my dad hates it,'" Noel said.

Lee University, he said, has no formal policy against piercing, adding that his survey of 301 Lee students found 44 have pierced body parts, including 35 women.

Unlike Azusa Pacific, on-campus dances are prohibited at Lee, Biola and most other Christian schools, including the 2,000-student Trevecca Nazarene University in Nashville.

"Dance used to be directed to God, and now dance represents something entirely different," said Gary Wood, director of Trevecca's career and counseling center. He said most students support the dance ban.

Christian staff at secular schools face very different challenges prompted by the rise of the gay and lesbian presence on state college campuses.

One conference session wrestled with such questions as how to respond to Christian staff members who do not want to participate in a department's gay pride programming.

Public university promotions of cultural sensitivity find some Christian

administrators understanding mourning rites of a Hindu co-worker. But diversity training seminars on gay issues usually conflict with evangelical teachings against homosexual sex. Oppose or speak out at such training courses and "you can get into trouble," said Terri Pearson, conference services coordinator of California Polytechnic University, Pomona.

One college counselor said she fears helping students struggling with sexual identity. If a counselor suggests a Christian conversion ministry for gays and the student complains to a gay student group, she said, the counselor could be disciplined for proselytizing.

Her solution, she said, is to keep her job. "I would tell them, 'I'm a Christian. I don't feel comfortable advising you on this.'"

"I won't talk about morality (to students). I'll talk about integrity or ethics," added Scott Strawn, a complex director at the University of Kansas.

Christian staff members said their first obligation is to give supervisors their best work, and universities do not hire them to be missionaries.

But one college employee said befriending homosexuals is the first step in evangelizing. "It's a lot easier to witness to a friend than to a stranger."

"Within two weeks of being at school, they pierce their tongue and say they do it 'because my dad hates it.'"

Dan Noel, a counselor at Lee University in Cleveland, Tenn.

Nursing home ministry teaches elderly 'All About Heaven'

By Jason Skinner
Alabama Baptist

BAILEY, Miss. (BP)—A retired Baptist pastor who's spreading a little bit of heaven around nursing homes, calls his work "the most important thing I've ever done."

Carless Evans, who has served in churches in his home state of Mississippi and in Alabama for 50 years, now is sharing with nursing home residents that "the Lord still loves old folks. He hasn't forgotten about those standing at the door (of heaven)."

Evans has written a book, "All About Heaven," which to date has been hand-delivered to more than 13,000 nursing home residents in Mississippi and Alabama.

The book, Evans said, is easy to read and understand and presents the basic biblical thoughts and concepts of heaven, with chapters dealing with such issues as: "Who is going

to be there?" and "What am I going to do there?" as well as biblical answers to some of the most often-asked questions about heaven, such as "Will I know my loved ones?" and "Do animals go to heaven?"

Evans said he was inspired to write the book after retiring from interim pastorate work. An associate, Paula Moore, urged him to continue ministering in some fashion after retirement. Evans said Moore challenged him by asking, "Do you want to die on the golf course?"

That led to the pair's October 1994 co-founding of Ebenezer Ministries, based in Bailey, Miss., which is currently delivering 500 copies of the book a month to nursing home residents.

A special focus on nursing homes began in May 1996 when Kay Harrell, assistant administrator of a nursing home in York, Ala., invited Evans to give a copy to all 116 residents of the facility.

Harrell had been burdened by the lack of ministry resources available to the senior adults under her care, and she said Evans' book was just the kind of encouragement they needed.

"I asked Kay how the book could help, and she told me, 'Where do people go when they leave here? I want to make sure they arrive at heaven's gates,'" Evans recalled. He said one resident told him during a visit, "We live with death every day."

Since then, Evans and Moore have had the opportunity to share with thousands of senior adults face-to-face the message that, after accepting Christ, this earth—which he calls "heaven's waiting room"—is no longer their home.

"We're giving residents hope for tomorrow, which gives them strength for today," Evans said.

There are numerous testimonies, Evans said, of nursing home resi-

dents whose lives have been touched by the ministry.

One elderly woman he encountered said, "I've just been praying for someone to come and talk to me about heaven, and now here you are."

Another who was sitting in a wheelchair began crying while reading the book. She told the author, "I've been reading about heaven, and when I get there I won't be sick anymore."

To Evans, the book is more than an interesting piece of literature. It's a calling from God to make senior citizens' last days on earth a little easier, he said.

"We must do all we can to make sure these precious people find the assurance of heaven," he said.

For more information about Ebenezer Ministries and "All About Heaven," call (601) 737-2240 or write to Ebenezer Ministries, Box 45, Bailey, MS 39320. E-mail can be sent to EbenMin@aol.com.

Document urges churches to help black men strengthen family ties

ATLANTA (RNS)—A new document on the absence of African-American fathers urges black churches to help reverse the trend through programs that promote "gender and family healing."

"We agree that there are profound spiritual dimensions to this crisis, and that in order to make the way for nurturing relationships between fathers and their children, much healing must be done between fathers and mothers, men and women," reads the consensus statement supported by a politically diverse group including prominent African-American scholars and nationally known leaders of the fatherhood movement.

"Turning the Corner on Father Absence in Black America," a 30-page document, is a product of the African American Fathers project, co-sponsored by the Morehouse Research Institute, an Atlanta-based clearinghouse of information about African-American males, and the Institute of American Values, a New York-based organization focused on family well-being.

Among the statement's 10 recommendations is one urging increased programming by black churches to address father absence.

It suggests initiatives to improve relationships between black men and black women as well as those between

parents and children. It also recommends more programs focused on helping prepare men and women for marriage and "rites of passage" that help young men and women make the transition into adulthood. The black church also can help reunite imprisoned fathers with their children, the report states.

The report views the black church community as a focal point—often as a partner with other institutions and agencies—for dealing with the spiritual side of father absence in African-American communities.

"It is tied to a spiritual brokenness that is, in turn, linked to economic, political, cultural and social patterns

that are partly rooted in slavery and continuing adversities," the statement reads.

"The church's challenge is to rise to this most vital mission of helping the African-American community to heal through ministries of forgiveness and reconciliation."

Other recommendations include the increased support of churches and other organizations in the education of black children through "alternative community-based and values-oriented educational systems."

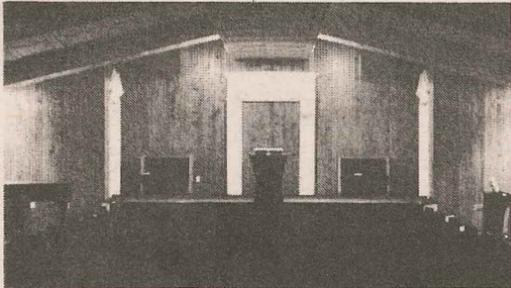
The report also recommended legislation to support community-based programs that seek to reduce father absence.

Among the statement's 10 recommendations is one urging increased programming by black churches to address father absence.

Clear Creek Baptist Bible College Campus Tours

Clear Creek Baptist Bible College is pleased to offer campus tours to the public. Clear Creek is on 700 acres of beautifully wooded mountain land in Bell County, Kentucky. The center of the campus lies south of Pineville, three miles off US 25E on Kentucky Highways 190, the main route that leads to Pine Mountain State Resort Park which adjoins the college campus.

Visit the following areas
of interest:



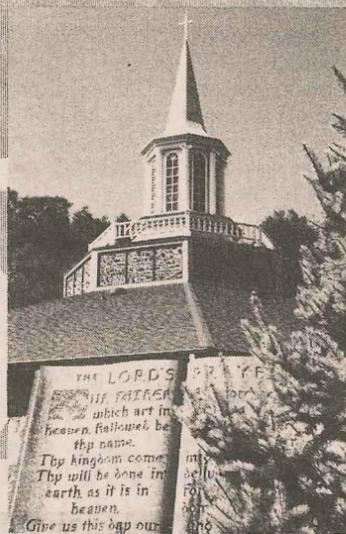
Newly Renovated Chapel

The beautiful interior design features wood panels and encased structural columns. The beautiful faceted-glass windows, faced with native stone, are a reminder of significant Scriptural teachings from the burning bush to the dove and the olive branch. The peacefulness found in the chapel creates an environment conducive to worship.



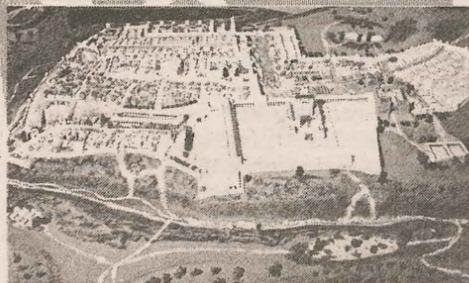
Bookstore

Christian merchandise such as books, shirts, mugs, cassettes, etc. are available for the Christian shopper. The bookstore is open to the general public. Area churches are able to set up accounts for the ministry needs.



New Classroom Building

This 8,500 square foot building houses a lecture room, science room, four classrooms, and a bookstore. The foyer's 800 gallon aquarium is stocked with fish that are native to this area. Eight faceted glass windows in the cupola underscore the Bible emphasis of Clear Creek. They depict events recorded in Scripture. These windows start with the Creation and end with the Lamb on the Throne. A beautifully designed steeple sits atop the cupola.



Jerusalem Model

The full scale model of Jerusalem was built by a former professor and students. Work began in 1972 and was completed in 1979. This model shows Jerusalem as it was in the days before the crucifixion of our Lord Jesus Christ.



Aldridge Building

This building contains administrative and faculty offices, classrooms, museum, chapel, and recording studio.

Groups are encouraged and individuals are welcome to make an appointment for a tour. Bring your Senior Adult group for lunch in historic Kelly Hall. Reservations required. Please contact the school in advance at extension 105.

CLEAR CREEK BAPTIST BIBLE COLLEGE

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