

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

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FOR THE RECORD

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MINISTRY SITE Kentucky Brotherhood disaster relief workers remove trees from the site in Frankfort where Eastern Kentucky University's Baptist Student Union will be built later this year. Workers came from Henderson, Louisville and Elizabethtown as well as Frankfort, according to Ken Forman, local director of missions. Lee Eanes, pastor of Evergreen Baptist Church, is organizing volunteer construction crews for the new building. For information, call (502) 223-8364. Workers are needed from September through November, Forman said.

Kentucky Changers repair homes, learn ministry

By Jamie Neal
Henderson Gleaner

HENDERSON—In the Bible, Jacob dreamed of a ladder that reached to heaven, with angels ascending and descending on it.

Some believe that those angels climbing Jacob's ladder suggests angels are among us.

God told Jacob in his dream that he would give him and his descendants the land where Jacob slept. Some believe that gift of land demonstrates God provides for his people.

Recently in Henderson, 11 groups of teenagers were climbing wooden ladders they built, and providing for others—each of them paying a portion of \$150 to do so.

The teens are Kentucky Changers, youth group members in the ninth-through 12th grades from Kentucky Baptist churches around the state who assist eligible low- to moderate-income Kentuckians by repairing or replacing exterior portions of their homes for free.

The teens built their ladders to learn about necessary repairing and building skills, such as hammering and measuring correctly. All other skills are learned

Kentucky Changers at a glance

More than 200 youth participated in the two Kentucky Changers weeks in Pike County and Henderson.

The six-year-old program, organized by Kentucky Brotherhood, links Kentucky Baptist youth with week-long rehab home projects during the day and worship and Bible study at night.

The Pike County projects, June 19-26, had 122 youth working on 15 homes, according to Mike Markham of the Kentucky Baptist Convention's Brotherhood department. Ray Hayes, interim pastor of Maple Grove Baptist Church in Louisville, was the worship leader, and Chuck Bentley, a Tennessee

on site.

About nine Kentucky Changers, along with a crew chief and other adults, started their first 7-hour workday July 12 at 8 a.m., by climbing their ladder to the roof of Bea Berry's home and scraping off four layers of shingles.

"They get out and they work," said Joe Ball IV, crew chief for another

music evangelist, was music leader for both events, Markham said.

In Henderson, July 10-17, 118 youth worked on 13 homes, Markham said. Mark Smith, youth minister at Immanuel Baptist Church in Lexington, was worship leader.

Markham estimated Kentucky Brotherhood had to turn away 100 youth for the Henderson week because there weren't enough projects. Brotherhood, which has a habit of visiting cities two years in a row with the program, will work with Henderson officials to accommodate more students next year, Markham said.

Tentative dates for next year's events are June 10-17 in Stanford and July 8-15 in Henderson, he said.

group. "And sometime this week, God will speak to them on this roof."

Before the week was out, the group was expected to shingle the roof and replace doors, vinyl siding and eight windows, Ball said.

The teens, dressed in jeans or khakis and T-shirts, the girls with hair piled

□ See *Kentucky Changers ...*, page 3

'Fairness' laws prompt debate in Kentucky

By Trennis Henderson
Editor

Protection against discrimination based on sexual orientation is now law in Lexington. Similar ordinances are expected to be introduced in Henderson, Bowling Green and Jefferson County.

Such actions are raising the concern of some Baptist pastors and others throughout the state.

The Lexington-Fayette County ordinance, adopted July 8, is designed to "safeguard all individuals within Fayette County from discrimination in employment, public accommodation and housing on the basis of sexual orientation or gender identity."

It follows an ordinance adopted earlier this year in Louisville that prohibits job discrimination against homosexuals.

Jefferson County commissioners Russ Maple and Darryl Owens plan to introduce an ordinance similar to the one already in effect in Louisville. County Judge Executive Rebecca Jackson has stated her opposition to the measure. A spokesman for Commissioner Joe Corradino said he plans to announce his view on the issue this week.

Maple said his intention is to limit the Jefferson County proposal to employment discrimination based on sexual orientation.

Citing "calls and letters from Christian people filled with hate and prejudice," he said even if he initially had not favored the measure, "I would definitely be for it now."

"To me, this has absolutely nothing to do with religion at all," he insisted. "All people should be treated equally, not just created equally."

In Lexington, opponents of the ordinance expressed concern that the

□ See *'Fairness' laws ...*, page 3

Consultants: Music wars are offering churches no easy answers

By Chip Alford
SBC LifeWay Christian Resources

GLORIETA, N.M. (BP)—How do you like your church music? Traditional, contemporary or blended?

That's a question Baptist music ministers across the country are asking as they struggle to appeal to the musical preferences of their congregations and reach out to the unchurched.

According to Lee Hinson, a consultant in the music ministries department at LifeWay Christian Resources of the Southern Baptist Convention, there are no easy answers.

"Worship style continues to be a hot-button topic in Southern Baptist churches. This discussion is affecting all sizes of churches in all different

kinds of locations. If your church hasn't dealt with it yet, it will sooner or later and you need to be ready," Hinson told a group of music ministers and lay leaders attending a recent workshop. Hinson is a specialist in music ministry in smaller churches.

In Kentucky, Jim Cordell, director of the Kentucky Baptist Convention's church music team, said he regularly gets calls from churches about different styles of music. "I'm working with a couple of churches on this right now."

Hinson said church, like the rest of society, is in transition.

"If you aren't able to change, you're dead," said Hinson, who will become assistant professor of church music at Midwestern Baptist Theological Seminary in Kansas City, Mo., in August.

"The business world knows this, but the church is often the 'caboose' when it comes to change. We're on the tail end of it."

"Music is so important, and most people don't turn on the radio to listen to piano and organ music," Hinson said. "That doesn't mean the traditional music we are doing on Sunday morning isn't good. It just means we may need to do more to

reach our communities."

Cordell said that in addition to dealing with change, he consistently sees other issues recurring related to worship and changes in music styles.

■ **Understanding true worship and true spirituality.** Too many Christians don't understand what true worship is, Cordell said, noting that often individuals will say they didn't get anything out of the service.

"Maybe the question needs to be, 'What did you bring?'" he said. "Biblically, what we see is worship is a celebration of our walk with the Lord."

But unless the worship leaders and those in attendance have a deep spiritual walk, the service won't reflect that, he said. On the other hand, "The

□ See *Consultants: Music ...*, page 6



BAPTISTS

BAPTIST BITS

■ **Midwestern Baptist Theological Seminary's** trustee executive committee met in executive session in June, reportedly to discuss matters pertaining to President, Mark Coppenger. Another meeting is scheduled July 29-30, according to anonymous sources quoted by Associated Baptist Press. Trustees contacted by ABP refused to disclose why the meeting was held. Coppenger, 51, was elected president of the seminary in Kansas City, Mo., in 1995. He was traveling overseas and unavailable for comment.

■ **The new Appalachian Mountain Ministry**, a nine-state focus for missions and ministry, will kickoff Aug. 20-21 during a celebration at North Roanoke, Va., Baptist Church. Baptist conventions in the nine states are sponsoring the initiative in cooperation with the Southern Baptist North American Mission Board and Woman's Missionary Union. For more information, contact Tommy Goode at (304) 757-0944 or Randy Jones at (888) 254-5721.

Patterson leads Baptist women's studies

By Yonat Shimron
Raleigh, N.C., News & Observer

RALEIGH, N.C. (RNS)—Unlike other recent college graduates, Buffy Brown, complete with a master of divinity degree in women's studies, is not spending her summer filling out resumés or looking for an empty pulpit to fill.

Indeed, Brown doesn't expect she'll ever apply for a job because she believes she's been called to be a pastor's wife.

This fall, she and her husband, Don Brown, will start a Baptist church in Holly Springs, N.C. While he will be pastor of the church, she will take on a role she believes conforms to the biblical mandate for married women and for which her new degree equips her: She will submit to her husband's leadership, nurture their children and create a comfortable home.

"People say you've arrived as a woman minister if you're teaching men," said Brown, 25, a native of Winston-Salem, N.C., and the first woman to graduate from a new program at Southeastern Baptist Theological Seminary. "I don't understand that. I have no desire to minister to men. I don't understand them and I wouldn't know how to teach them. As a pastor's wife, I want to teach women."

The degree program is the brainchild of Dorothy Patterson. It is intended to produce graduates who will champion the conservative Christian model for the family.

In 1998 Mrs. Patterson helped write the amendment to the Baptist statement of faith urging wives to submit graciously to their husbands. Her husband, Paige Patterson, one of the architects of the conservative resurgence in the Southern Baptist Convention, is the seminary's president as well as president of the 15.7 million-member SBC.

Mrs. Patterson, who teaches many of the program's core courses, makes one concession to the feminist movement: It's shown women have a contribution to make, she said.

"We're not recognizing the skills women have," she said. "I want them to have all the learning and background they need to serve the Lord Jesus. Many women are interested in theological education for personal edification and to help their husbands. I want to see them thoroughly equipped."

Most of the estimated 710 women's studies programs across the country attempt, in one way or another, to correct social biases and give voice to the contributions of women, said Bonnie Zimmerman, president of the National Women's Studies Association. Patterson, borrowing from the same format, wants to teach women what she believes is their divinely ordained role.

She looks at the divorce rate and the increase in single-parent families and concludes that feminism, far from empowering women, has, in fact, shackled them.

"I think it's been oppressive to women in giving them the idea that you have to have a job equal to a man's in order to have value," she said.

The women's studies degree that Mrs. Patterson created draws on "complementarian" theology that insists men and women were created equally, but for different roles. Men were created to provide and protect, while women were created to help and submit.

They point to the New Testament passage Ephesians 5:22: "Wives submit to your own husbands, as to the Lord. For the husband is the head of the wife, as also Christ is the head of the church."

Women in the program say they have no qualms about submitting to their husbands because of the scrip-

tural passage that follows it: "Husbands love your wives just as Christ also loved the church and gave himself for her."

Within this framework, submission does not mean servitude, these women say. It means freedom. That's because husbands, far from abusing their power, are supposed to sacrifice everything for the wife and the family. They are the ones who bear the burden of responsibility.

"The fact is, women who willingly place themselves under submission to men who will love them as Christ loved the church, have more freedom, more opportunity and much greater loyalty than women who are not submissive to their husbands," said Ashley Cherry, a student in the program.

Kathy Rudy, a professor of theological ethics and women's studies at Duke University, agrees this Christian model is not necessarily a put-down.

"From the outside it may look sexist," Rudy said. "From the inside it may be perceived as a far better feminism than the one that forces women into suits or the harsh world of the law courts or academia."

Mrs. Patterson is a woman of contradictions. One minute she's explaining a New Testament phrase in Greek, the next minute she's telling her students to draw up a list of their guests' favorite foods so they can be better hostesses.

Unlike many pastors' wives, Mrs. Patterson carved out an academic route she said her husband encouraged. In 1968, she was the only woman at New Orleans Baptist Theological Seminary to receive a master of theology degree.

Since coming to Southeastern in 1992, she has edited an edition of "The Woman's Study Bible," and completed her dissertation, titled "Aspects of a Biblical Theology of Womanhood." She said she has three books under contract.

Week of prayer, mission study rolled together

RICHMOND, Va. (BP)—Southern Baptists' Week of Prayer for International Missions and the International Mission Study have combined forces. Traditionally, the annual events were observed separately. Starting this year, the two emphases will be combined into the week traditionally set aside for the week of prayer.

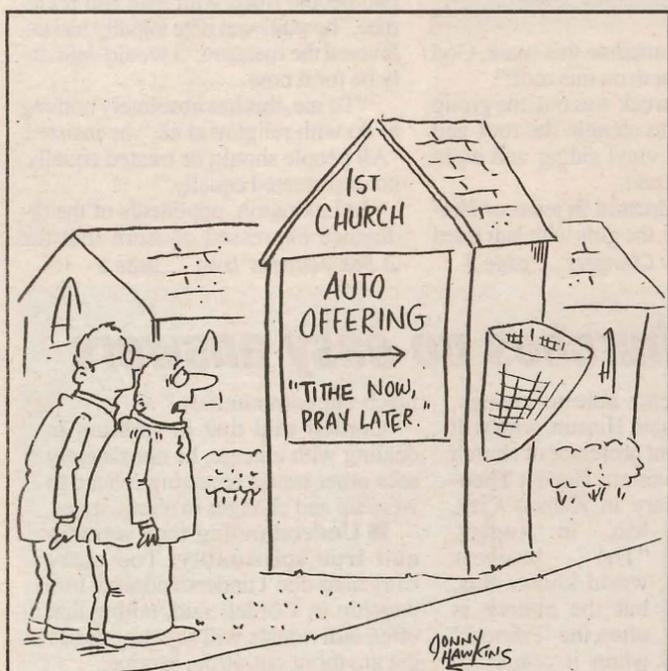
The idea to combine the two weeks into one seemed natural to both the International Mission Board and Woman's Missionary Union, said IMB Executive Vice President Don Kammerdiener.

"Most churches were only using one week for both of the emphases," he said. "We decided to combine forces and offer a package that would be cost-effective and far-reaching."

The joint decision came after many denominational calendars were already printed for the years 1999 and 2000. These calendars still show the annual events on separate weeks. The correct dates will be: Nov. 28-Dec. 5, 1999; Dec. 3-10, 2000; and Dec. 2-9, 2001.

Kammerdiener said the materials will be designed so churches can still schedule the International Mission Study separate from the Week of Prayer.

The theme for the special week will be "The Unfinished Task: Loving the Lost." The International Mission Study reports on areas of the world that represent different levels of access to the gospel. The mission study will feature work among cultural Christians in Brazil, Arab Muslims in Sudan and the Han of China, among other people groups.



"I wouldn't necessarily have chosen that model."

WMU links with Habitat for construction, ministry

BIRMINGHAM, Ala.—More than 300 Woman's Missionary Union volunteers from 32 states came together in six cities across the nation July 11-24 to build seven houses in partnership with Habitat for Humanity International.

Their work not only provided homes for seven homeowners, but it also provided an opportunity for the volunteers to share the gospel message through a variety of ministry projects and to build Christian fellowship.

In addition to building houses, volunteers participated in ministry projects, including street evangelism, door-to-door visitation and canvassing, prayer walking, backyard Bible clubs, sports clinics, health fairs and revival services.

"We came together this week to build two houses, but we've also built up the kingdom of God," declared Rebecca Williams, president of Mississippi WMU.

In addition to two houses built in Jackson, Miss., the volunteers' work resulted in 106 professions of faith and 10 other decisions recorded during ministry and evangelistic efforts held there.



HABITAT & WMU National WMU president Wanda Lee (left) meets new homeowner, Joy Cannon, (right) during WMU's building project in Cleveland. More than 300 volunteers from 32 states worked in six cities to build seven houses July 11-24. In addition to Cleveland, construction and other missions work was done in Albuquerque, N.M.; Franklin, W. Va.; Pine Ridge, S.D.; Portland, Ore.; and Jackson, Miss. Cannon cried most of the time she was on the site. She told volunteers she had dreamed of a home for her and her family for five years.

Clear Creek celebrates academic & financial milestones

By Pat Cole
Staff Writer

PINEVILLE—Clear Creek Baptist Bible College recently reached new plateaus related to its academic achievement and financial well-being.

In June, Clear Creek received initial accreditation by the Southern Association of College and Schools' commission on colleges to award associate and bachelor's degrees. That accomplishment comes on the heels of the school's best-ever capital campaign, a \$3.8 million effort over a three-year period.

Clear Creek President Bill Whittaker said the Pineville school entered the accreditation process confident the school had a solid academic program. "We felt we should have the accreditation of the body that most people recognize as the standard of educational institutions" in the region, he said.

The SACS accreditation is retroactive to Jan. 1, making spring graduates

of Clear Creek holders of degrees recognized by SACS.

By having SACS accreditation, Clear Creek students can more easily transfer credits to other institutions, and its graduates will qualify for advanced programs in seminaries, Whittaker said.

Accreditation also will help graduates enter careers as teachers in Christian elementary and secondary schools, he said. While Clear Creek has no teacher training program, graduates will be able to transfer their Clear Creek credits to colleges and universities that offer teacher certification.

Since 1982, Clear Creek has been accredited by the Accrediting Association of Bible Colleges. Clear Creek will continue its membership and accreditation with that group, Whittaker said.

Clear Creek's road toward regional accreditation began six years ago, he said, adding that the process was slowed some by changes in the accreditation procedures.

The accreditation process required a comprehensive self study, which was directed by Clear Creek Professor Charles Rice and a committee composed of faculty, staff and students. A team appointed by SACS visited the school twice and made evaluations.

Clear Creek's successful "Beyond 2001" capital campaign was a positive factor in the regional accreditation process, Whittaker said. "That showed the financial strength of the school, and one of the factors (for accreditation) is financial strength."

The \$3.8 million received in cash and pledges exceeded the original goal by about \$260,000.

Major projects funded by the campaign include \$1.4 million for the "workshop" program which employs students and their spouses in on-campus jobs, nearly \$888,000 for scholarship endowment, more than \$700,000 for the construction and furnishing of a new classroom building completed last

August, \$115,000 for a library expansion, computers and other academic support needs and \$75,000 for a chapel renovation.

Whittaker said donors were from several constituencies that Clear Creek targeted for the campaign, including alumni, trustees and former trustees, Bell County residents, the college community, estates, Kentucky Baptist churches and individual "friends" of the school.

Campaign leaders were D.M. Aldridge, Clear Creek's president emeritus; Harold Robinson, a Somerset businessman; M.D. Cabe, an alumnus and Georgia pastor; W.B. Bingham, an alumnus and Middlesboro pastor; and Betty Halsey, president of Community Trust Bank in Middlesboro.

The effort has given Clear Creek a stronger position for the future, Whittaker said. "Our physical facilities are in the best shape ever. We are positioned for future enrollment growth."

Clear Creek President Bill Whittaker said the school will begin securing funds next year for a \$1.5 million renovation of Kelly Hall, a 56-year-old structure that houses dormitory rooms and the cafeteria.

'Fairness' laws raise concern in Kentucky

Continued from page 1

proposal's rapid introduction and adoption left little time to respond.

Following passage of the measure, Kent Ostrander, executive director of the Family Foundation of Kentucky, organized a meeting of concerned citizens to evaluate their options. The Family Foundation is a conservative, non-profit public policy organization.

Forum participants agreed to consider legal challenges, a referendum and asking the city council to reconsider its action, Ostrander told the Lexington Herald-Leader.

Jim McGee, minister of education at Porter Memorial Baptist Church in Lexington, was among those who participated in the foundation forum.

"My main concern is what we are going to do next," he explained. "I feel like this is an open agenda. I feel like it's going toward same-sex marriage, and as a Christian, I'm totally against that."

"I think they ought to have all the rights we have," McGee added, "but they don't need special treatment."

Acknowledging that "I walk a fine line. I love those guys," he said, "We have to be careful that we don't come across as mean-spirited but we have to stand up for what we believe is right."

In Henderson, the issue has been dis-

cussed and debated at length. Richard Nelson, western regional policy analyst for the Family Foundation, said the National Gay and Lesbian Task Force sponsored a Rainbow Bus Tour in Henderson and other Kentucky cities in March.

"There is a national agenda from outside the state," Nelson said. "It's a well-orchestrated effort to change public policy in states like Kentucky."

Bill Patterson, pastor of First Baptist Church of Henderson, said several concerned citizens responded by organizing an area chapter of the American Family Association in an effort to "keep family values before people and sort of move this thing the other way."

Following a meeting of the county Human Relations Commission and leaders of the Henderson Fairness Campaign, county officials agreed to hear from opponents of the proposed ordinance.

Patterson said an estimated 1,000 people attended the July 12 meeting. "It certainly laid out the message that the majority of the people in our area believe the fairness ordinance is really an unfair ordinance," he said.

Even before the recent meeting with the Human Relations Commission, the executive board of the Henderson-area Green Valley Baptist Association vot-

ed to go on record opposing the ordinance.

The proposal "would harm the community by ... undermining the legitimacy of the God-ordained institutions of heterosexual marriage and the family," the board's action declares. "The Word of God forbids the forms of sexual behavior found in the 'fairness' appeal."

"If we are to love others properly, we must love them in truth," the resolution adds. "God's Word forbids these practices. Therefore, we must oppose this ordinance which seeks to legitimize this behavior in our community."

The proposed ordinance, expected to be presented to the Henderson City Commission in August or September, seeks to prohibit discrimination based on sexual orientation in the areas of housing and employment.

Associational leaders opposed the measure "because we did not feel it was a loving thing to accept immorality rather than present the truth of the gospel," Patterson explained.

In addition to moral concerns, he said, "It's unfair to employers to put more of a government regulation on them."

While "we are for equal rights," Patterson said, "We feel like it's not really giving equal treatment but special treatment to a selected class of people."

Kentucky Changers work in Pike County, Henderson

Continued from page 1

on top of their heads, are filthy from the job, some tearing holes in their pants and using duct-tape to cover the rips. But none of them is complaining.

"Attitude check!" yelled Tom Caspell, an adult chaperone for the group.

"Praise the Lord," the teens shouted.

Next door, the home's owner, Berry, 72, sat with her daughter and grandson, who live with her, and watched the progress at her place.

"They are hard workers, I can tell that" she said. "They've never stopped once."

One Kentucky Changer, Dena Demaree, 17, admitted she'd rather be at the mall, but she climbed to the roof and started yanking off shingles "to follow

God's calling." Demaree, of Valley View Baptist Church in Louisville, said she'll be back to do it again next year.

Abi Clifton, 17, of First Baptist Church in Owenton, is in her second year of being a Kentucky Changer. This time Clifton is helping build a new porch, porch roof and put underpinning on Arliss and Angie Floyd's home.

"I like to serve God in helping others, so other people can get the benefit," she said.

The Floyds said they are pleased the teens feel that way. "I told my husband I'd never seen such happy people—and so happy to help," Mrs. Floyd said.

Besides serving God, the Changers also experience another benefit of being part of this organization.

"It's being out in the sun with a good group of youth and good friends," said Andy Cox, 19, of Immanuel Baptist Church in Lexington. "Helping is what God wants us to do."

The Henderson project is a joint effort between the Kentucky Changers and the Henderson community development office—the Changers provide the work and, through about \$40,000 in federal funds, the community development office provides the materials.

The 121 Changers, along with crew chiefs and other adults, worked on 16 Henderson houses. On their last day, the Kentucky Changers took apart their ladders, each of them taking the rung with their name on it.

Kentucky Baptist teen killed in tragic mission trip accident

MONTICELLO—A Louisville teenager on a mission trip to southeastern Kentucky was killed in an electrical accident July 21.

Michael Smith, 19, was with a group from Harmony Baptist Church when an aluminum ladder he was holding touched a power line. He and 10 other youth were painting South Main Missionary Baptist Church in Monticello.

Two other youths, Jonathan Downey, 15, and Michael Huffer, 15, who were also holding the ladder, were treated at a local hospital and released. A fourth person, Harmony youth minister George Sandlin, had hold of the ladder but was uninjured.

Smith "was a good kid who was well-liked," Harmony pastor Leonard Martin said. "He was at a point in his life when he was just getting things together," Martin said. "He was getting ready to take his GED test."

Smith recently had been chosen to serve on the youth council and planned to marry another member of the youth group, Jessica Shipp, after her high school graduation next spring.

Sandlin said he met Smith and Shipp while moonlighting at a restaurant that at the time employed Smith and Shipp. Smith learned Sandlin had youth ministry experience and told him about the opening at Harmony.

"Mike had a very special place in my life because God used him to bring me here," said Sandlin.

When the accident occurred, the group had nearly finished painting the church's interior and had started scrapping the old paint off the exterior, Martin said. He said a gust of wind blew the ladder on the power line located 15 to 20 feet from the church. "This was just a freak accident."

The Harmony youth painted and cleaned during the day and in the evening held vacation Bible school, Martin said. They were in the third day of an anticipated six-day trip when the accident happened, prompting their early return to Louisville.

William Hale Sr., pastor of South Main, said the congregation was deeply saddened by the tragedy. Members of the church, which averages about 30 in attendance, were impressed with Harmony youths' labor and VBS leadership, he said.

Hale and Kenneth Dick, director of missions for Wayne Baptist Association, are recruiting local volunteers to finish the exterior painting. Meanwhile, Martin said he and others from Harmony plan to return to Monticello to complete the interior painting.

"On the ride back, I felt Michael wanted to go on this trip and wanted to see this through, and out of honor to him, I think we should at least do part of the job."

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

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Did anyone tell Kennedy the truth?

By Dale Hanson Bourke

Amid the investigation of and speculation about the cause of the crash of John F. Kennedy Jr.'s airplane, another theme has emerged. Even if the crash wasn't caused by pilot error, the consensus seems to be that the young Kennedy was flying a plane too sophisticated and in conditions too dangerous for his training.

What I would like to ask is whether anyone told him.

All those people who claim to have known him well, flown with him, seen him at the airport before takeoff and now are willing to second-guess him—did any of them warn him?

My guess is they did not. Sadly, my fear is that while they might have told the average guy, they hesitated to tell someone as rich and dashing and famous as Kennedy.

Kennedy had the same disadvantage as presidents and CEOs and heads of ministries. People surrounding them want to be liked, to keep their jobs, to bask in the reflected glow of the spotlight. The natural human tendency is to

tell only good news to such people and never to warn them when they are about to make a mistake.

The more famous and powerful they become, the fewer people act as true advisers. Their perspective becomes distorted by the chorus of encouragers and the applause of the public. They lack the touchstones we all need—true friends and colleagues who tell us things we sometimes don't want to hear.

In "The Emperor's New Clothes," all the king's advisers were willing to let him walk naked before the crowd rather than put themselves on the line. They wanted the king to like them more than they wanted to protect their ruler. Finally a young boy proclaimed the truth and embarrassed them all.

In the case of the fairy tale, the consequences were not tragic. But in the situation with Kennedy, any of those who hesitated to tell him the truth must now examine their own consciences.

There is a tendency to believe certain people can pull off feats the rest of us mere mortals wouldn't even attempt. And in fact, some people have earned

COMMENTARY



Dale Hanson Bourke

Divine calling

During the annual gathering of Southern Baptists in Atlanta, I learned some surprising statistics. Did you know that of more than 38,000 Southern Baptist churches, 31,000 do not hold revivals of any kind? Out of those that do, 81 percent never use evangelists in their pulpits. This means that only 1,400 churches reap the benefits offered by preaching and music evangelists.

Evangelists have surrendered to a

special call, and they stand ready to serve as brothers, arm-in-arm with pastors. I am fortunate to have attended two churches that understand the value of our Southern Baptist evangelists and many people have been blessed by their coming.

Pastors and congregations need to be reminded of these forgotten soldiers on the field. We need to realize that for these dedicated people, evangelism is not just their livelihood, but their divine calling.

M.K. Cern
Louisville



PARTNERS IN THE MISSION

A legacy of leaders

During a recent partnership mission trip that I and some others took to Tanzania, I met some outstanding Tanzanian Baptist leaders. They are a tribute to 45 years of effective missionary service. Let me tell you about some:

■ **Alfred Sichone** was a pastor in an area where Baptist work was strong, but he knew of an area north of his home near the Uganda border that had no known Christian work. After a bicycle ride of 14 hours, he conducted a two-week crusade, resulting in 50 adult conversions. He returned home and asked his wife to pack up for a move to the new place. His church understood and encouraged him. At the new site, the people were so grateful that they purchased a farm for him. The people also assisted him so he could spend more time evangelizing. Currently, he has established four preaching points and serves as an officer in the kanda (a region of Tanzanian Baptist work).

■ **Paipa Kipele**, a polio victim, has always walked on his hands because his

legs never developed. You might feel sorry for him until you hear his testimony and see him lead congregational music by keeping time with wooden blocks held in his hands. He has been so effective as an evangelist and pastor in reaching target groups that other religious groups have burned his house twice. He serves near mountains and frequently makes mission trips into the mountains on his hand-peddled tricycle. He spends much time repairing his tricycle after plunges off mountain cliffs, according to missionary Ralph Boyle.

■ **Dr. Whitson Mwaipola**, a highly trained physician, manages the new Uhai Medical Clinic ministry in Mbeya and is the only physician. He reported to the kanda meeting that 186 people had made commitments to Jesus Christ. Only those who love to share Jesus are allowed to work at the clinic. They have treated 184,000 patients in four years. Every person who will listen learns about Christ. An aviation ministry provides transportation, helping him con-



Bill Mackey

our respect by courage or optimism that defies logic.

Kennedy had started a magazine and created a golden life. Who dared tell him how to work out the details?

In our live-and-let-live world, we are quick to second-guess when things go wrong but hesitant to warn others that we question their judgment. We sit in meetings and raise eyebrows instead of speaking up. We tell our spouses about the poor decisions of acquaintances but rarely confront them directly.

Whatever we discover about the true cause of this tragedy, we must learn to examine the cause of our own unwillingness to tell the truth, even at times to our friends. It seems to be a sin in our society to tell other people what to do. It even seems crazy to offer a negative opinion to someone more powerful.

But when we don't speak up because of selfish motives, we truly are sinning. We are valuing ourselves more than the other person. We are unwilling to take a small risk to save the other person from a greater risk.

Maybe no words or advice could have changed the outcome of the Kennedy tragedy. But one sad lesson we can learn is to speak up more and second-guess less.

Dale Hanson Bourke is publisher of Religious News Service

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.

FAMILY

Mid-year review can strengthen financial goals

By Jeremy White

My wife and I annually set goals for the various areas of our life: relational, financial, spiritual and physical. One of our goals each year is to, well, review our goals.

Periodic checkups are good for your body and your finances. Just as a few extra pounds seem to appear gradually, it is easy for spending to exceed income. Our yearnings exceed our earnings.

The key point in managing your finances is not how much you earn. It is how much you spend in relation to what you earn.

One example of this truth is the famous pop singer Elton John. The London Sunday Times recently reported that John is seeking a \$40 million loan to pay off a few bills. These few bills include his \$11 million bank overdraft, his \$400,000-a-week credit card binge, \$4 million in personal bank notes and upkeep on his three homes. And you thought you dreaded opening the mail for fear of bills.

The wisdom in Proverbs 27:12 reminds us, "The prudent see danger and take refuge, but the simple keep going and suffer for it." Use the following checklist to make mid-year adjustments:

■ Does your family budget reflect and make adequate provision for your lifestyle goals and family goals? Your short-term and long-term financial goals?

■ Have you made adequate provision for contingencies, such as home repair, car repair or medical bills?

■ Have you and your spouse agreed in advance how to treat extra income, reimbursements, gifts received or tax refunds?

■ What are significant purchases that will be made two to three years from now that need to be saved for now?

■ Has your current budget taken into account the types of spending you did not budget for correctly in the past?

■ How does your new budget reflect anticipated changes for the coming year (job change, significant income change, major lifestyle change, etc.)?

■ Should you establish different categories to better track expenses?

■ Should you break certain categories out from your "miscellaneous" category?

Jeremy White is a certified public accountant in Paducah. See his free weekly financial tip on his Internet website at www.consultcpa.com.



Parents can help their teens cope with the reality of divorce

Q. How can I help my 14-year-old daughter accept the fact that I will never reunite with her father? We divorced six months ago. She will not accept her dad's new girlfriend, and she will not think of me dating anyone. She cries when I ask about any man other than her father.

Your daughter is not alone in her concern. Many teens try to manipulate their parents back together. She loves both of you and wants her old family back. Divorce demolished her world of parental security and care. She is hurt and grieving. One aspect of grief is a fantasy of finding a quick and easy way out of the pain. Help her to see the reality, not live with the fantasy.

First, tell her conclusively that the marriage is definitely over. Explain why. Give her a time to ask any further questions. Second, let her talk about what she remembers about the old family and what she wants to do with you to capture some of that. Perhaps you can start some new rituals in your new environment.

Third, explain that neither you nor her father divorced her. You still are her mother, but not his wife. Let her understand your desire to date and to get on with your life. Be sure to explain that the divorce was not her fault and that you will not abandon her.

Finally, work to get her father to reinforce these same concepts. Be open about parenting issues with him. Love and respect her and expect her to do the same for both of you. Time might not make these issues any better, so begin to address them soon.—*Wade Rowatt*

Q. Before we make any decision, my wife has to get her parents' "OK." Is this normal? It really bugs me!

When a couple marries, they are starting their own family unit that should be separate in many ways from each of their families of origin. One way to make their unit separate is to make decisions together as a couple, and of course to take the responsibility for those decisions. This is not to say they should not seek advice when needed; at times hearing another's perspective is very helpful. However, the final decision, and the responsibilities of that decision, should be reserved for the couple.

Some professionals believe that couples grow closer through the experience of decision-making—sorting through alternatives, weighing the advantages and disadvantages, discussing opinions and feelings, then making a decision knowing that for "better or worse" they are in it together. When a couple allows anyone else to do this for them, they deprive themselves of an experience that might have benefited their relationship. It also seems that when spouses rely too heavily on their parents, they cease to rely as much on each other, which can weaken the relationship as well.

Your spouse might be frightened at the prospect of the two of you making your own decisions. It can be frightening. But the more you rely on others to make decisions for you, the more frightening it will be; the more you practice using your own good judgment, the more confident you will become.—*Susan Howell*

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; 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.



A spirit of Christian integrity

It was a statement I ran across early in my ministry as a Christian journalist. For several years, I had a copy of it taped to my typewriter (back when there was such a thing as a typewriter in a newspaper office). Today, it still remains an influential reminder of my role as an editor.

The concise words of advice, written by Joseph Pulitzer, recommend: "Put it before them briefly so they will read it, clearly so they will appreciate it, picturesquely so they will remember it and, above all, accurately so they will be guided by its light."

Although not written specifically for the benefit of Christian journalism, those words clearly apply to the mission and ministry of the Western Recorder and other Christian publications. Especially important is the reminder that brief, clear, picturesque communication is not sufficient. Accuracy is vital in order to build trust, respect and appreciation among readers.

That is a foundational goal at the Recorder. As we strive to provide "practical resources for Christian living," accuracy is a key component. Yet accuracy is not an end in itself.

As I briefly noted in last week's editorial, a broader goal is to produce accurate, balanced, comprehensive news and feature articles that make a difference in the lives of Kentucky Baptists.

How? Accuracy involves checking and double-checking facts and details, making certain that information published in the Recorder is fully reliable. Accuracy also requires reporting articles in appropriate context, neither overplaying nor ignoring news of interest to Kentucky Baptists.

Balance is an essential ingredient that sometimes fails to be accomplished or even attempted in many publications. It involves reporting diverse perspectives about key issues, not merely trotting out the same old arguments and the same overused resources time and time again.

I have shared in many settings over the years that I often quote people with whom I disagree. As a Baptist

journalist, I believe I have a responsibility to report views of those in the minority as well as those in the majority. Historically, that has been the Baptist way.

There are exceptions to the rule, of course. As we report about the battle over bringing casino gambling to Kentucky, for example, don't look for the Recorder to give equal time to gambling advocates. Our commitment to balance on that issue will involve seeking opinions from Baptist leaders throughout the state.

Along with accuracy and balance, the Recorder will strive to provide comprehensive coverage of issues of concern to Kentucky Baptists. Stated simply, that means what is important to you is important to us, regardless of church size, geographic location or socioeconomic level.

While Kentucky is a large state for a small staff to cover, our commitment is to provide accurate, balanced, comprehensive coverage as consistently as possible. If this is more detail than you care to know about my journalistic philosophy, suffice it to say that my goal is to produce the best possible state Baptist paper for the benefit of our readers.

In addition to the words of Joseph Pulitzer, one other statement that guides my ministry philosophy is found in Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good for the use of edifying, that it may minister grace unto the hearers."

My personal paraphrase of that passage declares, "Let no corrupt communication proceed out of your word processor, but that which is good for the use of edifying, that it may minister grace unto the readers."

Often in Baptist life, there is a tendency to share the negative, to respond to one another in ways that fall far short of Jesus' perfect example. While the Recorder will not shy away from reporting the tough stories, we will seek to report fairly, accurately and in a spirit of Christian integrity.

Anything less would be a disservice to the name of Christ.

STRAIGHT FROM THE EDITOR



Trennis Henderson

What is man?

By Brian Shoemaker

O Lord, what is man that you care for him, the son of man that you think of him? (Psalm 144:3)

As a student, I used to rise early enough to jog alongside 72-year-old J.M. Boswell, then-president of Cumberland College. I learned much from this man I revered as the epitome of a Christian gentleman.

One cold morning as we were running in the lower gym, I asked him, "Dr. Boswell?"

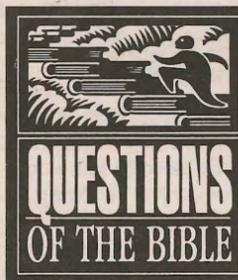
"Hummmph?" he managed, gasping with our pace.

"Why do you take the time to run with just another student? I mean you're the president of the college. Why should you even care?"

"Ahhhh," he began in that voice so familiar to all of us who knew and loved him, "because I enjoy your company ... and you let me care. You're not the best runner, but you've got potential."

As I read Psalm 144:3, I think I un-

derstand the context in which the Psalmist is speaking. "Why should God care about me?" It was a heartfelt question from one who had been wonderfully blessed by God.



He did not try to answer his question with complex scientific or anthropological assumptions; the question was personal: "Why does the one whose 'name is majestic in all the earth, who has displayed his splendor in the heavens' (Psalms 8:1) care about me?"

Indeed, what is man that thou art mindful of him?

First, humanity may be called the "main event" of creation. God created men and women distinctively reflective of his own image with the capacity for rationality, morality, perpetuity, autonomy and individuality. In short, distinctive from all other forms of creation, humanity has the opportunity for an intimate relationship with God. He enjoys our company.

Humanity is the collective community through which God's purposes are

made known and his intentions for creation may be realized. Scholar Molly Marshall asserted in her book, "What It Means to be Human," God created humanity, "stands behind the process, and works creatively through it." In short, humanity is in a unique position to become "co-creators" with God, to be responsive to, and responsible before, the Creator. He enjoys our comradeship.

Finally, humanity, manifested through all nations, tribes and tongues is of high value to God because it is through his relationship to this humanity that he is able to share the vastness of his love. It cannot be contained and must be shared. He enjoys our communion.

What is humanity that God should care so much? We are often awkward, faltering, frightened and uncertain in our manners and ways: Why does the God of the universe care about me?

Beyond all scientific or theological assertions, perhaps the most adequate answer would come close to the message of J.M. Boswell to an awkward college student: "Because I enjoy your company ... you let me care ... and you have potential."

Brian Shoemaker is pastor of Lyndon Baptist Church in Louisville

Missionary: Using music requires knowing the culture



"Our response to music, like humor, is learned within our individual cultures."
Southern Baptist missionary Kirk Bullington

By Chip Alford
SBC LifeWay Christian Resources

GLORIETA, N.M. (BP)—Music is universal, but it's not a universal language, a Southern Baptist missionary recently told participants at a conference workshop.

Kirk Bullington, who is assigned to the Baptist Spanish Publishing House in El Paso, Texas, explained his claim with the following story:

A missionary to a South American country sang a rousing version of the popular English hymn "He Lives" to members of a local Indian tribe.

After he finished, several approached the minister to comfort him. Because such high-pitched, emotional singing is viewed as mourning in their culture, they assumed he was distressed.

"There are 6,800 ethnolinguistic groups around the world, and each of those groups has their own form and style of musical expression," Bullington said. "Music affects different people differently. What sounds happy to some

people is sad to others.

"Music is a lot like humor," he added. "Have you ever tried to tell a joke in another language? Usually it just doesn't translate. Our response to music, like humor, is learned within our individual cultures."

That concept also applies to the United States, Bullington said, pointing to the numerous ethnic cultural groups in the U.S. as well as such cultural differences as rural and urban lifestyles.

Effective music ministry both at home and abroad in the 21st century will require an understanding and application of "ethnomusicology," Bullington said.

"A missionary who is an ethnomusicologist doesn't go to another country to teach Western musical practices," he said. "He learns how that culture expresses itself musically and then serves as a catalyst for the cre-

ation of Christian music indigenous to that culture."

Applying such principles at home might mean a classically trained music minister assigned to a rural American church would have to change his musical style to meet the needs of the

community he is trying to reach.

"It basically boils down to asking the question, 'What is ministry?' To me, it is meeting needs. So, if you are going to minister to people through music, you

have to find out what appeals to them. Just because a particular style moves you doesn't mean it will move or inspire someone else."

Failing to understand the musical practices and expressions of the culture a person is ministering to can lead to several problems, Bullington said. Among them are syncretism, when people attach indigenous meanings to the Christian form of music or minis-

try shared with them, and imperialism, when a person imposes his or her cultural Christian forms and musical expressions on another culture or people group.

Bullington said he believes progress is being made.

"The (Southern Baptist) International Mission Board and other groups have made significant strides in recent years in focusing on understanding not only the language of the people they are trying to reach, but their cultural practices, too. And that is so important, because once the gospel becomes 'indigenized' to a local culture, it spreads like wildfire because Christianity ceases to be a 'foreign' religion.

"Music is one of the most important tools we have in sharing the gospel," Bullington added. "One of its powers is that it helps the Word of God make the trip from your head to your heart.

"If we can become 'bimusical' ministers by learning the heart music of another culture, it will greatly enhance our effectiveness in missions."



'Chorus' doesn't have to be a bad word, music adviser says

GLORIETA, N.M. (BP)—Mention the "C" word in some churches and you're likely to get an earful. But it doesn't have to be that way, a leadership and worship consultant from the Arkansas Baptist State Convention said.

Glen Ennes said ministers of music can teach their congregations to love choruses. It's all in their approach.

"One mistake we often make is that we expect too much too soon from our people," Ennes said during a recent music conference, sponsored by LifeWay Christian Resources of the Southern Baptist Convention. "You can't cram this down your congregation's throat. It takes time."

Ennes gave music leaders several suggestions for teaching a church to appreciate choruses, including:

■ **Select wisely.** Make sure the text is theologically true and that it fits the occasion. Make sure the melody is in a range that everyone can sing, and keep the length short enough for it to be memorized easily.

■ **Introduce it slowly.** In introducing a chorus, Ennes said, music directors should sing it solo on the first Sunday. The next Sunday let the choir sing the chorus, he suggested. On the third Sunday, he suggested having the chorus text in the bulletin. Sing it as a solo, add the choir on the second time through and then invite the congregation to sing on the third time, he said.

■ **Don't expect memorization miracles.** A congregation shouldn't be expected to sing a chorus from memory too early, Ennes said. Besides, he added, it's good to have the words printed somewhere because visitors probably won't know the chorus.

■ **Don't overdose.** Keep a list of choruses and their source that are familiar to your congregation, he said.

While it is an unfair generalization that all young people don't like hymns and older people don't like choruses, Ennes said senior adults often are harder to convince choruses have merit. Because many seniors grew up with the Broadman Hymnal, he suggested introducing choruses with the following approach:

Begin singing solos from the Broadman Hymnal. "You will notice that they will begin singing along with you," Ennes said. "Invite them to sing on the second time through."

"The relationship we are trying to develop through worship is with God, not with a particular style of music," Ennes said. "What we are trying to do is bring people into an encounter with the Almighty."

Consultants: Music wars offer no easy answers

Continued from page 1

more church members are growing spiritually, the more they're going to experience true worship."

■ **Intergenerational differences.** Cordell works with a church when it is without a minister of music to help members develop a profile for the person they are seeking.

It is when members start considering the preferences of all who attend that they realize how diverse they are with different needs and tastes, he said. "The first thing I say when I go out to a church is, 'You're not alone. I deal with this weekly.'"

Hinson said that for most churches, musical choices for worship come down to a question of whether to keep the traditional service as is, "blend" in some contemporary music or start a separate contemporary service which is often aimed at younger church members and the unchurched.

Sometimes the change can be as simple as "making the old sound new," Hinson said. Blending hymns and choruses together, for example, or trying up-tempo, orchestrated hymn treatments.

There is no "magic bullet," no one reason for deciding to make a change in worship style, Hinson said. "You just need to know why you are doing what you're doing because you are going to hit on some people's comfort zones, maybe even your own."

"How we worship is very personal," Hinson said. "Nobody wants to hear that their music isn't reaching people."

Drawing from the book, "So You're Thinking About Contemporary Worship?" by Tim and Kathy Carson, Hinson shared several factors which should be considered when making a change in worship style:

■ **Why change?** It needs to be based on more than the personal preference of the music minister or pastor, or even the support of the congregation, Hinson said. "The best reason for making a change, I believe, is out-

Think you're ready for change?

A church's willingness to change is a key issue in determining whether to alter the music used during worship, according to two Baptist church music authorities.

"Everybody's wanting the church to be what they want it to be," said Jim Cordell, leader for the Kentucky Baptist Convention's church music team.

Cordell said that while most people in church say they want the church to grow, they often mean, "We want new people who are like us."

"As new people come in, they bring their culture, traditions and worship styles," Cordell said. "There-in begin the seeds of conflict."

Lee Hinson offered 12 steps for leading a church through change.

Hinson, a church music consultant for LifeWay Christian Resources, used the list he obtained from Rick White, pastor of First Baptist Church of Franklin, Tenn., a congregation he said is known for its upbeat worship style.

■ Ask the question, "How high is your pain threshold?" There will be difficulties.

■ Relationship, not authority, is

the key to leading through change.

■ Decide wisely on which hill you are willing to die.

■ Decide that core values will drive the change in your church and not trends or fads.

■ Guide the changes through your church's mission statement.

■ Introduce the idea regarding change in small groups.

■ Make sure you give people time to understand and process change.

■ Communicate, communicate, communicate.

■ Follow a season of intensity with a season of stability.

■ Celebrate, congratulate and appreciate.

■ Create a change culture.

■ Teach your way through problems and change.

"It really boils down to three things," Hinson said. "First, you have to love your people. Second, you have to build relationships of trust. Finally, you have to make sure whatever worship style you choose relates to the mission of your church."

Compiled from reporting by News Director David Winfrey and LifeWay's Chip Alford

reach. The question should be, 'How can we bring people into the kingdom?'"

■ **What is the church's current worship culture?** That means examining the history of the church, its context in the local community, the age of the congregation and the relationship of the "power base" to the church's current worship style.

■ **What resources (musical and non-musical) are available?** Does the church have the necessary accompanists (including a rhythm section), a strong worship leader, a savvy sound system, technologically proper personnel, the necessary budget? Making a change to or adding a con-

temporary service can be a greater challenge to smaller churches, Hinson said, because they often don't have the money or skilled musicians to make it happen.

■ **Who is affected by the change?** How many musicians need to prepare for the new worship style? How will the change affect the current music ministry? (Hinson said one danger of adding a second contemporary worship is the quality of the traditional service can decline as more resources are moved to the new service.) Will anyone feel disenfranchised by the change?

With additional reporting by News Director David Winfrey

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Judy Schreur
nationally known motivational speaker & humorist, co-authored "When Prince Charming Falls Off His Horse" with her husband

NATIONAL NOTES

■ **Ex-wife: Suspect admitted role in bombing.** A former wife of Bobby Frank Cherry, longtime suspect in the Sixteenth Street Church bombing in Birmingham, Ala., said he was involved in the deadly 1963 blast. "He bragged about it," Willadean Brogdon said in an interview July 21 at Birmingham's federal courthouse. Brogdon, 59, the third of Cherry's five wives, was married to him between 1970 and 1972. Brogdon and her daughter, Gloria LaDow, joined another of Cherry's relatives in claiming that the former Klansman was proud of participating in the Sunday morning church bombing nearly 36 years ago. The explosion killed four young black girls. Cherry repeatedly has denied involvement in the bombing.

■ **Town removes Christian symbol.** Facing the possibility of paying the American Civil Liberties Union's costs in a lawsuit, the board of aldermen in Republic, Mo., voted July 19 to remove a Christian fish symbol from the city's seal. The ACLU assisted a former resident of Republic who filed a successful federal lawsuit against the town, claiming the presence of the fish symbol, commonly known as an ichthus, violated the separation of church and state. Had the town appealed and lost, it could have been ordered to pay the expenses of the prevailing side.

■ **Gospel music sees growth.** The gospel music industry experienced a 21 percent increase in national album sales for the first six months of 1999 compared to the same period in 1998. Total units of contemporary Christian and gospel music sold from Jan. 1 to June 30 totaled 20,562,000 compared with 16,950,00 for the same period last year.

■ **Farrakhan says health has improved.** Nation of Islam leader Louis Farrakhan said he is nearly rid of cancer and is recovering from an ulcer caused by radiation treatments. Farrakhan, 66, made his comments July 17 by telephone intercom to an audience gathered to celebrate the 20th anniversary of the Nation of Islam's newspaper, *The Final Call*. He was diagnosed with prostate cancer in 1991. In March, he underwent surgery to correct an inflammation caused by his treatment.

■ **Methodists giving more.** Giving by United Methodists for churchwide ministries and administration increased by 7 percent in the first half of 1999 compared with the same period last year. When giving for disaster relief and other separate churchwide ministries are counted, total giving to the denomination rose nearly \$12 million to \$63.4 million. That represents a jump of over 23 percent over the first half of 1998.

■ **Cult member's relative files suit.** A relative of a member of the Concerned Christian sect, a group described by some as a "doomsday" cult, has taken legal steps to prevent the member from giving money to Monte Kim Miller, the group's leader. Betty Chavez, sister of sect member Jan Cooper, sought and received a temporary court-appointed overseer for Cooper's estate from the Boulder (Colo.) District Court. Last year, 78 members of the Denver-based Concerned Citizens group mysteriously disappeared, prompting many relatives of sect members to fear the group was planning some form of mass suicide or other act of violence as the new millennium nears. Miller is thought to be in either England or Greece.

■ **Religion writer honored.** Philadelphia Inquirer reporter David O'Reilly won the 1999 Templeton Award for Religion Reporter of the Year. The award, which carries a \$3,500 cash prize, was announced July 17 at the annual meeting of the Religion Newswriters Association in Orlando, Fla. His reporting included coverage of Pope John Paul II's visit to Cuba.

■ **Presbyterians study violence.** A Presbyterian Church (USA) task force on domestic violence is asking the whole denomination to be part of a study on violence in interpersonal relationships, especially in the home. The task force, appointed by the denomination's advisory committee on social witness, will use the results of the study to formulate policy recommendations on the issue to be presented to the church's General Assembly in 2001.

■ **Mega-church leaves AME Zion body.** The pastor and many members of the 24,000-member Full Gospel AME Zion Church in Temple Hills, Md., has decided to leave its denomination in a dispute pitting the pastor against denominational officials. "Growth necessitates change and change necessitates growth," John Cherry, pastor of the church told a meeting of 15,000 of the congregation's members July 12. The breakaway members have renamed their church From the Heart Ministries, *Washington Post* reported July 12. Some critics of Cherry contend he has ignored the authority of denominational leaders, but his supporters respond that many of those leaders are jealous of Cherry.

■ **Falwell's newspaper drops Thomas.** Jerry Falwell's *National Liberty Journal* will no longer carry a syndicated column by Cal Thomas due to what its editors believe is his "repudiation of Christian activism." Thomas has fallen into disapproval with some religious conservatives because he and Ed Dobson co-authored "Blinded by Might," a book that questions political strategies used by the conservative Christian movement. Both Thomas and Dobson were once top lieutenants in the now-defunct Moral Majority, an organization founded by Falwell.

■ **Gore called hypocritical.** The Anti-Hypocrisy Project, a new organization that bills itself as a campaign watchdog group, has accused Vice President Al Gore of hypocrisy because he claims to be a Christian and yet solicits campaign donations from contributors who are homosexual. Recently, the Gore campaign held a fund-raising event in Washington that was billed as the city's first fund-raiser aimed at the homosexual community, according to an Associated Press report. Peter LaBarbera, a staff member of the Family Research Council, directs the Anti-Hypocrisy Project.

■ **Salvation Army leaders to retire.** The couple who has served as national leaders of the Salvation Army will retire at the end of August. Commissioners Robert and Alice Watson, the army's national commander and national president of the U.S. women's organizations, respectively, became the U.S. leaders of the charitable and evangelical denomination in 1995. General Paul Rader announced that Commissioners John and Elsie Busby will become national commander and national president of the women's organizations, respectively, Sept. 1.

Spiritual advisers: Clinton faithful to commitments

WASHINGTON (RNS)—Nearly a year after the deepening sexual scandal surrounding Monica Lewinsky prompted President Clinton to announce his intention to seek pastoral help, his three spiritual advisers say they are impressed with Clinton's continuing commitment to meet regularly with them.

"One of the three of us tries to meet with the president each week," said Tony Campolo, an evangelical leader based in St. Davids, Pa. "He has been incredibly faithful in his commitments, considering all the things that he has to deal with these days."

While all three advisers declined to divulge details of the sessions, they all agreed Clinton has been diligent about meeting with them.

J. Philip Wogaman, senior minister at Foundry United Methodist Church in Washington, remarked on Clinton's "extraordinary" faithfulness to the pastoral sessions.

"He is honoring the commitments he made last September to himself, to his family and to the nation to seek personal healing," said Wogaman. The third adviser, Gordon MacDonald, a writer and speaker based in Canterbury, N.H., agreed.

While hesitant to talk about the sessions, the three counselors were more comfortable discussing the spiritual and political consequences they've experienced due to their time with him.

Campolo said he remains committed to helping the president despite the fact that his role has proved "difficult" for his ministries. "There are those who have condemned us for trying to be friends with the president and for nurturing him spiritually," he said. "Some have ended financial contributions to our ministries. ... and I know that there are many who will no longer invite me as a speaker because they view me as controversial."



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Six senators ask attorney general to investigate Americans United

WASHINGTON (ABP)—Six Republican senators have asked U.S. Attorney General Janet Reno to investigate whether Americans United for Separation of Church and State unlawfully attempted to interfere with election initiatives of the Christian Coalition.

The senators asked Reno in a July 2 letter to determine whether Americans United "has violated either the spirit or letter of federal law." It was signed by Sens. Jesse Helms, R-N.C.; Strom Thurmond, R-S.C.; Jeff Sessions, R-Ala.; Sam Brownback, R-Kan.; Paul Coverdell, R-Ga.; and Don Nickles, R-Okla.

The senators pointed to what they called Americans United's "well-orchestrated past efforts" to warn churches they might jeopardize their tax-exempt status by distributing Christian Coalition voter guides.

They also pointed to a Christian Coalition voter-registration drive held July 4 and AU's possible interference with the coalition's activities.

Americans United Executive Director Barry Lynn responded by sending a letter to the senators and a copy to Reno. "Frankly, I am appalled at this outrageous and wholly baseless action," he wrote, asking for an immediate retraction and public apology.

"My organization's activities in attempting to educate churches and religious leaders about the legal difficulties associated with houses of worship engaging in partisan politicking have been clearly lawful and reasonable," Lynn stated.

"What you have chosen to describe as 'intimidation' is actually an educational effort designed to inform religious leaders about federal tax law," he wrote.

In a press release, Lynn said: "This appears to be a transparent effort on the part of (Christian Coalition founder Pat) Robertson and his friends in the Senate to intimidate us."

He called it "reckless and irresponsible for these senators to ask for a criminal investigation of a citizens' group, without any evidence."

Carter & Ford join call for media to curb sex, violence

WASHINGTON (RNS) A diverse group of nearly 60 Americans, including former Presidents Jimmy Carter and Gerald Ford, issued a public appeal last week urging Hollywood executives to reduce sexual and violent content in entertainment media.

"We are asking the entertainment industry to assume a decent minimum of responsibility for its actions and to take some modest steps of self-restraint," reads "An Appeal to Hollywood." "And we are asking parents to help in this task, not just by taking responsibility for shielding their own children, but also by making their concerns known to media executives and advertisers."

The appeal, announced in Washington and released on the Internet (www.media-appeal.org), acknowledges the need for parents to control their children's access to entertainment, but asks industry executives to enter "a new social compact" to help children and society.

"Allowing children unsupervised access to today's media is the moral equivalent of letting them go play on the freeway," the appeal reads. "But today even the most conscientious parent cries out for help from an industry that too often abdicates its responsibility for its powerful impact on the young."

In addition to the two former presidents and several legislators,

signatories include religious leaders such as Campus Crusade founder Bill Bright, Episcopal Bishop Frederick Borsch of Los Angeles and Eugene Rivers, co-chair of the National Ten Point Leadership Foundation, and entertainers Steve Allen, Joan Van Ark, Naomi Judd and Carol Lawrence.

The appeal was sent to executives of such companies as Walt Disney, Nintendo, Time Warner, CBS and MGM Studios.

A voluntary code of conduct suggested by the appeal would:

- Affirm the industry's responsibility for the cultural health of the country;

- Revive television's "family hour;"

- Establish minimum standards for sexual, violent and degrading material for each medium;

- Commit the industry to an overall reduction in entertainment violence;

- Ban the targeting of adult-oriented entertainment to youth markets;

- Provide more accurate information to parents on media content while committing to "safe havens" for family programs;

- Pledge the industry to increase development of family-oriented entertainment.

With additional reporting by Baptist Press

Promise Keepers not bridging racial divide, leader says

DENVER (RNS)—Promise Keepers founder Bill McCartney recently admitted he is "crushed" that the evangelical men's organization has not been more successful in attracting men who are members of racial and ethnic minorities.

"It is tragic, heart-rending and crushing that we haven't made more headway" in meeting the organization's goal of reaching across denominational and racial lines, McCartney said July 16 at a news conference before the group's rally in Denver.

Although Promise Keepers has worked to have a diverse board of directors, generally less than 10 percent of the crowds at the rallies are non-white.

McCartney said non-whites have been hindered "by hundreds of years of pain and oppression. This is deep-seated. We need to attend to it. We need to be intentional."

He continued to urge that white men involved in Promise Keepers should "build relationships one person at a time, and have sincere hearts and genuine motives."

Bishop Phillip Porter, chairman of the board of Promise Keepers, agreed with McCartney.

"We are behind in this," said Porter, pastor of All Nations Church of God in Christ in Aurora, Colo. "There is so much to be done."

McCartney predicted that fewer than 500,000 men will attend the 15 rallies planned in the United States this year. In 1996, Promise Keepers attracted 1.2 million men to its meetings.

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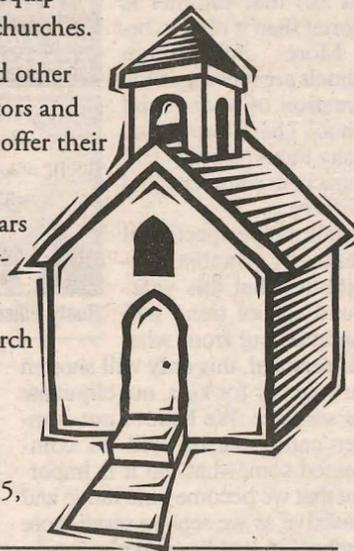
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Former SBC president addresses gay denomination

Allen made it clear to his audience that he disagreed with them in that he believes homosexual acts are contrary to the Bible.

LOS ANGELES (ABP)—Former Southern Baptist Convention president Jimmy Allen called for dialogue that reaches across differences at an international convention of the world's largest homosexual church.

"We've been talking past each other, and it's time for us to talk to each other," Allen told 1,500 members of the Universal Fellowship of Metropolitan Community Churches July 16 in Los Angeles.

Allen, 71, said he was willing to speak to the group because of his family's struggle with AIDS. He made it clear to his audience that he disagreed with them in that he believes homosexual acts are contrary to the Bible.

One of his sons, Skip, is gay and HIV-positive. The wife of another son, Scott, got the HIV virus from a blood transfusion and passed it on to her two sons. All three died from AIDS.

When they turned to the church for help, they found rejection, he said. Allen told the story in a 1995 book, "Burden of a Secret."

When Scott Allen learned in 1985 his wife and sons were infected, he went to the pastor of the Disciples of Christ church in Colorado where he worked as a staff member. He was fired on the spot. Later, as the family sought to place their boys in Sunday school, church after church turned them away.

"I found out something about perfect love that casts out fear," Allen told the church gathering. "In our case, fear cast out perfect love."

"We all felt the shaft of pain to be untouchable. Nobody should be un-

touchable," he said; a line that brought the crowd to its feet.

In an interview Allen said he felt God led him to accept the invitation to speak to the largely homosexual group.

"I really went because I needed to say to them that parents who didn't agree with them could still love them," Allen said. "So many of them are estranged and hurt."

Ian Taylor, media coordinator for the convention, said Allen's speech had a "phenomenal impact" on the gathering. He said Allen received 12 standing ovations during the message.

Despite his warm reception, Allen's invitation caused some controversy.

Metropolitan Community Church founder and moderator Troy Perry, a former Southern Baptist pastor, told the Los Angeles Times that about 20 percent of his church's members came from Baptist churches where they felt unwelcome because of their sexual orientation.

But Perry defended the decision to invite Allen, whom he met last year at an AIDS awareness conference.

"After 30 years, if we're not mature enough to hear from someone who disagrees with us theologically, then there's something wrong with us," Perry said.

Allen told ABP he was not overly concerned about his decision to speak to the group being criticized or misunderstood. He said he is not involved in advancing any agenda of the Metropolitan Community Church, which claims 42,000 members in 15 countries.

Allen, who has spoken on the sub-

ject many times since writing "Burden of a Secret," said the change in churches' attitudes about AIDS "has been significant" and "in some places, it's been very encouraging."

More than 2,500 churches and religious organizations have begun working in AIDS ministries in the four years since the book's release, Allen said.

"Every church which rejected us is now in the active AIDS ministry, including the Disciples church that fired Scott," Allen said. He said he and his son returned to lead an AIDS workshop at the church three years ago, which helped heal hurt feelings.

"We've had a climate change," he said, "partly because of better information, partly because of the call to com-

passion."

Still, he said, there remains in many churches "a vast indifference and inattention" to the needs of people with AIDS.

"It's a mixed report," he said. "We have more people getting into caring ministries in churches than ever before. On the other hand, we've had a studied avoidance of the challenge by so many congregations."

Allen is chaplain for a mountain resort community in Georgia. He is retired president of the Southern Baptist Radio and Television Commission. He was SBC president in 1978-79 and also was active in forming the Cooperative Baptist Fellowship, an organization of moderate Southern Baptists, in 1991.

New millennium brings new opportunities

As July draws to a close, once again we mark the end of our "official" summer camp season.

It seems that only yesterday we were preparing for our annual onslaught of campers, eagerly anticipating what God would do in the lives of hundreds of youth and children throughout the summer. Now schools start so early (compared to

my "old" days; after all, I am 50) that summer is shorter than it used to be.

More and more schools are moving in the direction of year-round school. I have been asked many times how this will impact our summer camp ministry.

It is our perspective at Kentucky Baptist Assemblies that this year-round school trend will continue, but from what

I understand, this only will shorten the summer for kids, not eliminate the summer. We believe our summer camp season will be compressed somewhat. So it is important that we become innovative and proactive as we seek to serve more students in less time. We're working on that.

I, for one, believe there has never been a time when there was a more desperate need to reach youth. And, as I wrote a couple of weeks ago, a huge percentage of decisions

for Christ come during camp or retreat events. So we are enthusiastic and committed to this ministry in the years ahead. To be certain, the changing school calendar will necessitate changes.

On the other hand, we see great new opportunities that are developing. We already are planning camps that would run during October in-

tercession periods. With lots of schools closing, we think there is a need for fall camp ministries. One church, for example, already has moved their summer camp program to fall, believing that parents will eagerly send their kids to a fall camp.

We know that these changes in our ministry impact many of you across the state. I pray

that we all will begin to look to the future with creative energy and develop new camp ministries that will be demanded by the new millennium. It's a challenge, to be sure, but God will lead us. May he give us his perspective as we continue to seek to reach this young generation for him.

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

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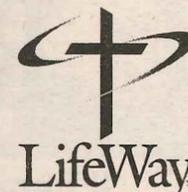
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Synagogue arson suspects linked to gay murders

REDDING, Calif. (RNS)—Two brothers suspected in arsons at three northern California synagogues and who have been linked to a white supremacist group have been charged with killing a gay couple.

Benjamin Matthew Williams, 31, and James Tyler Williams, 29, were charged July 19. They could face the death penalty.

Prosecutors consider the slayings of Gary Matson and Winfield Scott Mowder to be hate crimes. The Williams brothers are charged with murder with special circumstances, robbery, burglarizing the couple's home and stealing their vehicle.

The brothers also are suspects in June fires at three synagogues in the Sacramento area that caused more than \$1 million in damage.

On July 1, Matson and Mowder were discovered shot to death in their bed in their residence near Redding.

Hate literature was found at one of the brothers' homes, including a notebook that listed names of people associated with the Sacramento-area synagogues and literature from the World Church of the Creator, an Illinois-based white supremacist group.

Senate votes to expand hate-crimes law

WASHINGTON (BP)—The U.S. Senate approved expanding hate-crimes legislation amid mixed reaction from religious groups.

Senators approved the Hate Crimes Protection Act July 22 in a voice vote. The bill was passed on a single vote with numerous other amendments to the appropriations bill for the Commerce, Justice and State departments. The Senate also approved the spending bill.

The hate-crimes measure was not included in the spending bill the House of Representatives approved for the same departments, however. That means a conference committee consisting of members from both houses will have to work out a final version, probably after the month-long recess that ends Labor Day.

The bill would expand a 1969 hate-crimes law that bans the use of force or threat of force against a person "because of his race, color, religion or national origin." The bill would add gender, disability and "sexual orientation," which includes homosexuality, to the protected classes. The amendment also would remove the six "federally protected activities" that a person must be participating in before being considered a victim of a hate crime. Such activities included employment and public-school attendance.

The action followed a letter from 25 religious groups to U.S. senators urging them to pass the proposed Hate Crimes Prevention Act.

The signatories included Washington offices or networks of the National

Council of Churches; the Disciples of Christ; the Unitarian Universalist Association of Congregations; the Episcopal Church; the Anti-Defamation League; the Presbyterian Church (U.S.A.); and the United Synagogue of Conservative Judaism.

Groups such as the Southern Baptist Convention's Ethics & Religious Liberty Commission and the Family Research Council opposed the measure.

Opponents say its drawbacks include violating the idea of equal protection under the law, increasing the authority and scope of the federal government to intervene in local issues and curbing free speech, including having a chilling effect on religious liberty by threatening those who teach homosexuality is a sin based on the Bible.

The Senate-House conference committee's negotiations hold hope for opponents of the hate-crimes proposal. Spokespersons for the Family Research Council and Traditional Values Coalition expressed varying degrees of confidence the hate-crimes language would be stripped from the final bill.

In another development, Missouri recently became the 22nd state to include "sexual orientation" in a hate-crimes law. Gov. Mel Carnahan, a member of a Southern Baptist church, signed the law into effect July 1, according to the National Gay and Lesbian Task Force.

Eight states have no hate-crimes law, and 20 states have hate-crimes laws that exclude "sexual orientation."

With additional reporting by Religion News Service

ERLC lists arguments

WASHINGTON (BP)—The Southern Baptist Convention's Ethics & Religious Liberty Commission has published a list of key reasons to oppose hate crimes legislation.

The ERLC listed the reasons in its Salt newsletter. The list was adapted from testimony by Robert Knight, director of cultural studies for the Family Research Council, before the U.S. Senate Judiciary Committee.

Among reasons cited for opposing the bill are:

■ Religious liberty could be threatened as gay and lesbian activists use the legislation to punish those who preach homosexuality is a sin.

■ "Statistical evidence fails to support the claim that hate crimes are widespread." Quoting the FBI, the list states hate crimes comprised less than one-tenth of 1 percent of violent and property crimes in 1997.

■ "Existing laws in every state cover real crimes of violence, vandalism and property destruction."

■ "The principle of equal protection under the law ... would be violated, setting up special classes of victims who are afforded a higher level of government protection than others victimized by similar crimes."

■ It would politicize criminal prosecutions, pressuring local agencies to devote more resources to cases the federal government deems important.

■ "The definition of what constitutes a hate crime is unclear in some cases." The report states that mild statements of traditional sexual morality have been attacked by homosexual activists as "gay-bashing."

■ "Existing hate crimes laws are often inequitably enforced."

■ "It advances the radical, well-publicized agenda of homosexuals to gain acceptance for and legal recognition of homosexuality as a normal lifestyle."

A great conference

By Robert Dunston

Last Monday evening through Wednesday morning, Cumberland College hosted its annual pastor/staff and family conference. Wes Roy, assistant to the president for church relations, put together an excellent conference, as always.

Jerry Lowrie, pastor of Main Street Baptist Church in Williamsburg, served as conference pastor. His 43 years of pastoral experience came through in his challenging and inspiring sermons. He reminded us of the wonderful task to which we have been called and the need to be constant in faith so we might minister effectively. Lowrie's personal commitment and faith beautifully illustrated his words.

Guy Futral, director of the leadership development team for the Kentucky Baptist Convention, provided excellent, thought-provoking ideas, approaches and encouragement in the field of minister relations. His teaching helped us not only in relating to and working with members of churches but with our own family and friends as well. Futral's gentle spirit and concern for all individuals shone through in everything he did and said.

R. Garland Young, professor of religion at Cumberland College, in-

terpreted the books of 1 and 2 Thessalonians for us in a powerful way. He emphasized the importance to Paul of the doctrine of last things and explained how Paul used that doctrine to challenge and comfort the group of Christians in Thessalonica. Young's scholarship and personal faith brought these two books of the Bible to life and helped us understand

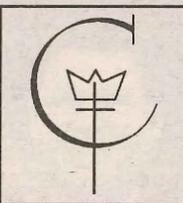
Paul's message for his day and for ours.

David Scott, minister of music and senior adults at Ormsby Heights Baptist Church in Louisville, ministered wonderfully through music. At one moment he was providing physical exercise through music and at the next moment he was preparing our hearts spiritually for God's message. Scott's beautiful voice combined with his enthusiasm and spirituality injected the perfect blend of fellowship, fun and worship into our sessions.

Attendance was up this year, and we hope to have even more next year. We already have set aside the dates of July 17-19, 2000, for next summer's pastor/staff and family conference and hope you will set aside those dates too.

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

CUMBERLAND COLLEGE



Sam's kisses

I have a 17-year-old daughter who is mentally retarded, and I also minister as a Kentucky Baptist Homes for Children employee to George Lawson, who is mentally retarded and has been served by the agency since 1928. As a result of these relationships, I have been involved with the Council for Retarded Citizens.

Recently, Amy Marlatt wrote in the Council's parent outreach newsletter about her 12-year-old son, Sam, who has Cerebral Palsy and is autistic. Amy came up with some very insightful calculations. I think you'll find that they will help you come to appreciate the more important things in life we often overlook or seldom stop to savor.

Amy figures that if a child is in diapers until 2 years of age, and the average number of diaper changes per day might be six, then a parent would change that child's diapers 3,270 times in the two-year span. Since Sam is 12, he has had 26,280 diaper changes.

Amy calculates that the average child would put on shoes twice daily until the age of six. Thus, the number of times a parent would do this would be 3,650.

Due to Sam's special needs, however, he has had his shoes put on and tied at least 14,640 times.

Most kids Sam's age might have been to the doctor 36 times during their first 12 years. To date, Amy has taken Sam 234 times.

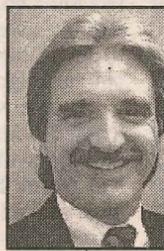
Amy also suggests that the average child (especially boys) might stop kissing and hugging

their mom at age eight. And if they did so about once a day, then their mom would get 2,920 kisses and hugs. Sam, however, kisses and hugs Amy about five times each day. Therefore in the last 12 years, Amy has received from Sam about 21,900 kisses and hugs—and counting.

Love is indeed a verb. There is action behind Amy's love, just as there is action in being a foster parent or an adoptive parent to a child with special needs. Ask foster and adoptive parents if it is worth it and I bet they'll say, "A million times, yes!"

Mike Dixon is vice president for religious life at Kentucky Baptist Homes for Children, 10801 Shelbyville Road, Middletown, KY 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Mike Dixon

CHURCHES

Churches experiment with Saturday night services

People who work Sunday mornings don't have to miss church, and people who want a full day of rest can still have it.

By Kevin Eckstrom
Religion News Service

STUART, Fla. (RNS)—Tom Bridges never used to go to church. His weekends were so busy he barely had time for chores and his family, never mind God.

Sundays, the traditional Sabbath for Christians, had become too busy, too rushed. Bridges said he preferred to spend time with his family on the only day of the week he didn't have to work or have other commitments.

Then he found out about Saturday evening church services at Community Bible Chapel in Stuart, Fla., also known as Grace Place.

Now every Saturday night he can be found at Grace Place worshipping and singing with about 200 others.

"On Saturdays I have so many errands and jobs and work that I like to end the day by focusing on church," said Bridges, 58. "And it leaves me one complete day for family and relaxing."

As churches compete with the busy schedules of their members, many are finding that moving worship services to Saturday is one way to keep the pews full. Ironically, the boom in Saturday night services comes as Sunday night services struggle to survive.

"Church can be done on Saturday evening just as effectively as it is done on Sunday morning," said Rick Addison, pastor at Grace Place.

"I would look at it and say we need to do what we must to connect with as many people as we can to communicate the gospel."

Addison started the Saturday services six months ago for a number of reasons. One was that two Sunday morning services were just getting too crowded. But more importantly, Addison said the Saturday services are one more way the 20-year-old church can meet people's needs.

In the three identical weekend services, the church attracts about 700 people, Addison said. The Saturday alternative has become so popular the church is considering adding a fourth service just to accommodate the crowds.

People like Bridges who regularly attend the Saturday night service praise the new worship time. It has meant people who work Sunday mornings don't have to miss church, and people who want a full day of rest can still have it.

"It's really filling a need," said Deanna Schierer of Palm City, who usually works at Walgreen's Pharmacy on Sundays. "There's no other way to go when you work every Sunday. The service is the same, only the people are different."

The people who flock to church on Saturday nights said they're not missing anything they would get on Sunday morning. What's more, they said, God probably isn't concerned when they go to church, just as long as they go.

"When you come to worship God, you get what you're supposed to get," Joan Collins said.

Roman Catholic churches have long offered Saturday Mass, as much to provide convenient alternatives to Sunday as to give parishioners a chance for daily Mass. But church on Saturdays in Protestant churches is a '90s phenomenon.

Church leaders have mixed opinions about whether making church a matter of convenience is a good or bad idea. Addison said the church should be pragmatic about meeting people's needs however they can.

"The flip side is if we don't have a Saturday night alternative, are (these people) going to have a worship experience in their lives?" he said. "I doubt it."

As more and more churches experiment with the Saturday evening worship services, others still struggle to keep traditional Sunday evening services alive.

Once as well-attended as Sunday mornings, Sunday evening services were an informal time of singing and fellowship. Most mainline Protestant churches have dropped Sunday night services although many Baptist churches still have them.

Experts said Sunday night services developed when America was a rural agrarian society with little else to do Sunday nights except go to church. In some cases, churches with horse-riding circuit preachers had two worship services to maximize the time

their pastor was in their area.

"Simply having much more mobile, scattered, diverse lives means that Sunday isn't the kind of day it was 100 years ago," said Nancy Ammerman, professor of sociology of religion at Hartford Seminary in Hartford, Conn. "Sunday night services become a different type of animal. It means people have to interrupt other activities."

Some churches are trying to find ways to keep programs interesting and relevant.

Douglas Watterson, pastor of North Stuart (Fla.) Baptist Church, said his church has changed Sunday night services into a time for lessons in church history, doctrine and discipleship.

The gradual withering-away of Sunday night services is more of a cultural phenomenon than a sign that the church is in critical condition, church experts said.

In addition, the decline of one service and the growth of another are not necessarily related but instead reflect different aspects of a changing church climate across the country, said Carol Childress with the Leadership Network, a Dallas-based church consulting group.

"(Sunday nights) became a tradition that many people took for granted as the proper way to 'do church,'" Childress said. "The cultural changes of the past 50 years and especially the past 20 years have made Sunday evening services less effective and lots of churches have dropped it."

Field placement: An Oneida extra

Like many other schools, Oneida always is willing to try something new. And, like other schools, we find that some new things work well, while others may not.

This past school year for the first time we embarked on a program we called "field placement." The primary purpose of the program was to give work experience to seniors, many of whom were about to seek a full or part-time job in the real world.

Because of the diversity of jobs performed on our campus every day, it was a relatively easy task to find a job to fit the desires and needs of each student. There were opportunities to spend one or two hours each school day in the print shop or day-care, or doing maintenance, clerical work, construction, landscaping or teacher's aide duties.

At the end of the school year, participants were asked to write short essays about their experience in field placement. I would like to share some of their comments with you:

"This field placement program may not be so bad after all. I learned several things that I have never known before, regardless of the fact of being placed somewhere totally unexpected. During the first semester I was placed at the shop, where hands-on activity is almost always a requirement. To be quite honest, I never really understood how I may benefit from this program because I am entering the military after graduation, and I couldn't see how working in a shop could help me in the future. I thoroughly enjoyed working at the shop, though, and would choose it before any other setting.

"While at the shop I learned several things I never would have learned if it weren't for the field placement program. For example, driving tractors was

something that I never even dreamed of doing. Also, after being at the shop for a couple of weeks, I learned how to drive quickly. Sure, the shop will get a person dirty and filthy after working there, but there are things to be learned there and nowhere else. All the other places in the program are the same way. There are things to be learned in one place that can't be learned at another.

"All in all, my field placement experience wasn't as bad as I thought. There are a few good benefits that come out of it, like valuable knowledge for those (who) plan on entering college or working full-time after graduation from high school. Another benefit is the fact that two grades are given if the time required takes up two class periods. I am happy to have been a part of this very unique program."

Another student wrote, "What I have learned from the field placement is that working with others will help me in the real world. Field placement is where I have worked with the principal and at the print shop as well. What the field placement has taught me is that you have to be at work on time and you have to get along with the people you are working with. I have learned many different things in the places I have worked. The main lesson I have learned is to get along with all the people I work with. ... I need to come prepared to work and not waste time and to do what I am asked to do."

Even though all of our students work each day, apparently these have a little better idea of what might be expected of them, now that they are about to enter the "real world."

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

Come to Tanzania and help us

Southern Baptist missionaries to Tanzania and 1993 alumni Charles and Carolyn Dixon returned to Kentucky recently for a brief vacation. "Our first year was difficult," Charles recalled. "Most people considered us a cult. We were the first to work in Morogoro for any length of time. Now there is higher community respect, and a seminary-trained pastor leads the church. The group meets in a prefab metal building."

The religious and cultural challenge of the work finds a daily reminder in an Islamic Temple within sight of the church. "Throughout the day the loudspeaker on the temple calls the people to prayer," Charles said. With a population of 500,000, the city needs more outreach. Prayer walks have focused on the goal of establishing three new churches. Land is expensive, and once it is received the government requires construction within two years or the property must be surrendered.

A critical need for education exists, and the missionaries decided to establish a Christian school. Two years of planning and prayer resulted in the gift of a nine-acre plot of ground in Morogoro. Funds are available for the footers, and Charles prays the Kentucky partnership will bring

volunteers and contributions to complete the building. The 100 foot-by-20 foot structure will provide space for a teacher's office and classrooms for nursery through second grade. The school provides opportunities for appointed missionaries to serve as an educational administrator and teacher.

"Our calling and work is in Tanzania, and we are in Tanzania to help where needed," Charles stated. That flexible attitude took them to Nairobi, Kenya, for temporary service as dormitory parents with missionary kids at boarding school. Their son is a ninth grader and started on the varsity basketball team. "We're thankful to be with Paul, but I only agreed if I could return periodically to Morogoro." Charles also taught in two theological education by extension centers located four to five hours from the city.

"We want people from Kentucky to come see the work and help us," Charles said. "We have plenty of work to do—construction, prayer walks, evangelism, the Jesus video, teaching. God has an answer; if we can wait on him, doors will open."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

900 years later, Christian group apologizes for Crusades

By Elaine Ruth Fletcher
Religion News Service

JERUSALEM (RNS)—It's been exactly nine centuries since the Crusaders breached the walls of Jerusalem's Old City, murdering thousands of Muslims and Jews and occupying Eastern Orthodox holy sites.

Earlier this month hundreds of American and European Christians gathered in Jerusalem to commemorate those bloody battles and express a group apology.

The meeting, in the presence of an Orthodox priest, a rabbi and a Muslim scholar, took place in the shadow of the same Old City stones that witnessed the slaughter centuries ago. It culminated a three-year trek along the original Crusaders' routes from Cologne, Germany, through the Balkan Peninsula to Turkey, Syria, Lebanon, Israel and the West Bank.

"The Crusades helped define the way Muslims, Jews and Christians see each other, creating the mythologies through which we still instinctively approach one another to this day," said Matthew Hand, the American co-director of the "Reconciliation Walk" project.

"In the final analysis, it is this pow-

erful mythological legacy that has compelled us not only to commemorate the anniversary but to confront aspects of the Crusader legacy that continue to negatively shape our world today," he said.

Christian millennial expectations of the end of the world helped feed the fervor of the Medieval crusades, and the Reconciliation Walk is designed to highlight the dangers of such feelings emerging again on the eve of the second millennium, Hand added.

"Our call is to remember, but while remembering, to consider carefully our own current views. Do we allow our zeal for the eternal fate of a soul to obscure that soul's present value to God? Do we harbor a millenarian vision that is willing to sacrifice Jewish, Muslim or Eastern Christian lives for the sake of an eschatological timetable?"

The Crusades began in November 1095, when Pope Urban II called on western Christians to "liberate the Holy Land."

On their march through Europe and the Middle East, the knights and warriors who are enshrined in European legend and myth left a swathe of destruction among local Jewish and Muslim communities.

The Crusaders finally captured

Jerusalem on July 15, 1099, slaughtering thousands of local residents who had sought refuge in the Holy City's mosques and synagogues.

"The Crusaders breached the walls of this city bearing the cross but betraying its meaning," Hand said.

In the course of the three-year reconciliation trek, core groups of Christians hiked and drove along the original Crusader routes through the Balkans and the Middle East, handing out leaflets with an apology statement to everyone they encountered.

They hiked mostly in the spring, summer and fall—as the Crusaders themselves had done—and found audiences for their message both in remote village markets as well as in formal receptions with prominent clergy and politicians.

"Everywhere we went we were pulled into homes off of the streets by poor farmers and by city leaders alike," said Lynn Green, a London-based businessman and evangelical Christian who was one of the key backers of the project. Green had just completed a two-week trek from Mount Hermon, along the Israeli-Syrian border through the remote Palestinian villages of the northern West Bank highlands and into Jerusalem.

Another group walked and drove along a second Crusader route through Israel's Mediterranean coastal region, where sites like Acco and Caesarea are still littered with the ruins of medieval Crusader installations.

While for most Americans, the Crusades are little more than a relic of history, for Middle Eastern Muslims as well as for Eastern Christians and Jews it remains a living and breathing legacy shaping their perceptions of Western culture even today, Green said.

Muslims, in particular, turned out in force across Turkey, Syria, Lebanon and the Palestinian West Bank to hear the group's message and to respond to it, he said.

"The Americans have Cowboys and Indians. For people like the Turks, it is the Crusaders and the Saracens," Green said, referring to the Muslim fighters who fought against the invaders from the West during the Crusader era, which extended to the end of the 13th century.

"We realized how deep the pain still is on all sides from the Crusades in this region," he said. "The people who participated in the Reconciliation Walk go home with a much more realistic view on everything from history to water issues."

Public report on missionary's murder sought

NEW DELHI (RNS)—A Christian group in India is demanding the New Delhi government make public a report on the January killing of an Australian missionary and his two young sons.

The report by a government commission should be made public "so that the conspiracy behind the murders is unearthed," said the United Christian Forum for Human Rights.

In January, Graham Staines, 58, and his sons, 10-year-old Philip and 8-year-old Timothy, were burned to death in their jeep after leaving a Bible study class in the Indian state of Orissa.

The commission submitted its report on the incident June 21 but did not make it public, Associated Press reported. Eighteen men have been charged with murder, arson and criminal conspiracy in the case.

But the man considered the prime suspect, Dara Singh, is still at large. Police said he is being protected by Hindu villagers. Singh is reportedly a member of a radical Hindu group that opposes Christian mission work among India's Hindu majority.

Christians make up just 2.4 percent of India's 1 billion people, most of whom are Hindu.

International Baptist meeting encourages more than toleration

By Robert O'Brien
Associated Baptist Press

LONDON (ABP)—In a world full of intolerance, even "mere toleration" of other faiths isn't enough, according to speakers of various nationalities, religions and backgrounds at a Baptist-sponsored conference in London.

Conference speakers highlighted problems of injustice and inequity around the world, focusing on the conference theme—"Beyond Mere Toleration: Religious Liberty as a Basic Human Right."

"Unless every person is valuable there can be no peace," said Kimete Basha, a native of Kosovo and wife of the Albanian ambassador to Belgium and Luxembourg. Basha is spearheading efforts to bring reconciliation between Serbs and her battered Albanian and Kosovar people to offset hatred and the "spirit of vendetta."

She and other speakers urged people of faith to shun arrogance, persecu-

tion, segregation, violence and protectionism and practice humility, compassion and justice.

Speakers explored the plight of various groups that are either not tolerated or barely tolerated, including the poor, racial and religious minorities and other citizens of the world powerless to help themselves.

Stanley Mogoba of South Africa joined other speakers urging industrialized nations to do something about vast economic disparity between the world's rich and poor.

Mogoba, a Methodist bishop and a member of South Africa's parliament, said that sharing resources is the world's largest problem, and poor countries must get help to develop sustainable economies.

Lonnie Turner, a Cooperative Baptist Fellowship representative and one of the conference planners, echoed Mogoba. "Forty-one highly indebted poor countries borrow to service their debt, and service their debt to borrow,

so they can earn the privilege to increase their debt," Turner said. "It's a vicious cycle. Countries starve their children to pay their debt."

Sociologist Eileen Barker of London said restricting the freedom of new or "strange" religious groups around the world fractures the principle of religious freedom and creates an atmosphere for removal of those rights from older, more established religions.

Even groups such as Baptists, Assemblies of God and Russian Catholics have been singled out for persecution and restrictive legislation in various countries, she noted.

"We subscribe to a culture that describes these people as 'other,'" said Barker, a faculty member of the London School of Economics and internationally recognized expert in new religious movements. "We go along with constructing and maintaining an image that demonizes the small and strange. We have to remember that members of these groups are humans, too."

A panel of Christian, Jewish and Muslim leaders urged people of faith to respect other groups' version of the truth without forsaking their perception of religious truth.

"We can do this without wishy-washy compromise about what we believe," said panelist Charles Wellborn, a Baptist and professor emeritus of religion at Florida State University. "Every person is entitled and compelled to proclaim his faith and free to convert if he chooses."

The conference, July 8-10, was attended by a select 100 participants from a dozen countries and religious backgrounds. The meeting prompted plans for future endeavors including upcoming human-needs and human-rights projects in Armenia, Poland, Russia, Sweden and Africa.

Sponsors included the Baptist Joint Committee on Public Affairs and the Cooperative Baptist Fellowship.

With additional reporting by Kenny Byrd and Andrew Black

Dispute keeping Jerusalem Christians from correcting landmark's safety hazards

JERUSALEM (RNS)—It is the holy city's premier Christian site—a pilgrimage point that will draw hundreds of thousands of Christians in the Year 2000.

And yet the Church of the Holy Sepulcher, where tradition holds Jesus was buried, could potentially become a deadly firetrap for pilgrims because it lacks an emergency exit, according to Israeli authorities.

Although there are many ancient exits from the cavernous building that could actually serve the purpose, all have been closed for generations. Opening one of those ancient doors is proving to be a delicate diplomatic mission involving at

least six different Christian denominations, the Israeli government and, indirectly, the Palestinian Authority.

The key obstacle is the complex "status quo" arrangement under which the various denominations control different parts of the Holy Sepulcher complex.

The division of rights in the church make it extraordinarily difficult to gain agreement to any sort of repairs in the aging structure, parts of which are more than 1,000 years old.

"The situation is very serious," said Uri Mor, Israel's representative to the Christian communities within the Ministry of Religious Affairs. "It's clear that in the year

2000, millions of pilgrims will come and they won't be able to enter because the capacity of the church, without an emergency exit, is very small."

Without an agreement among the churches themselves, Israeli officials have hinted they might act unilaterally to open a door within the church or else drastically limit the number of pilgrims who will be permitted to enter in the millennial year.

The threat of fire is greatest at Easter time, officials said. Then, thousands of Orthodox Christians jam the church with lit torches and candles for the mystical "Ceremony of the Holy Fire."

Yet in a deeply traditional Middle

Eastern society where safety standards remain an innovation and fatalistic attitudes toward life and death still hold sway, the danger has been insufficient to prompt action for decades.

"You can't open a theater today without four emergency exits," Mor said. "But here, where you have 17,000 people with burning torches, there is only one door."

The "status quo" arrangements governing the Holy Sepulcher are part and parcel of the religious traditions among the churches that have a place in the site. The arrangements govern everything from the times when services are conducted to responsibility for cleaning and repairs.

PEOPLE

PRAYER PARTNERS

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

■ **Urgent need:** Kentucky volunteers for these Poland projects: Sept. 7-20, six people for construction in Zgorzelec; Sept. 7-20, eight to 10 people for renovation in Gdynia; Sept. 14-27, six people for landscaping/parking lot construction. Contact the Kentucky Baptist Convention partnership office for details.

■ Kentucky volunteers needed for evangelism projects in Poland Oct. 5-18.

■ **Strength and endurance** for missionaries Tim and Annie Tidenburg in Longido, Tanzania, as they continue work among the Maasai people group.

■ Missionaries Rob and Lisa Moor as they look for housing among the Maasai people group in Losimingori, Tanzania.

■ **Jae Suh**, a volunteer with internationals in Boston, as he seeks God's wisdom about future decisions, including attending graduate school.

■ **Kentuckian Tim Hooker** as he prepares to go to Boston to work with internationals as a third-year missionary journeyman at Boston University. BU has more international students than any other school in the nation except New York University.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **CAMPBELLSVILLE**—Campbellsville University has employed **Bryan Blair** as director of broadcast services. Blair, a past director from 1993-97, resumed that position after the departure of **Sabrina Nallia**, who served as director from 1997 through June 30, 1999. Blair will be responsible for the operation of Campbellsville University's TV-4.

Saloma Church held a groundbreaking ceremony July 18 for a building project that includes a fellowship hall, kitchen, offices, classrooms, nursery, bathrooms, welcome area

and expanded sanctuary. **Todd Parish** is associate pastor and **John Chowning** is pastor.

■ **DANVILLE**—Gethsemane Church hosted the **Power Team** from Dallas, at the Danville High School gym July 10-18. The event resulted in 387 decisions, including 196 professions of faith. **Mark Payton** is pastor.

■ **LEXINGTON**—Grace Church will host revival services Aug. 1-4. Sunday services at 8:15 and 10:30 a.m., evening services at 7 p.m. **Bill Sherman** will be the evangelist and **Donna Bonner** the music evangelist. For

information, call (606) 252-1119. **Terrence Freeman** is pastor.

■ **LONDON**—White Oak Missionary Church will host **The McKameys** in a Southern gospel music concert Aug. 6, 7:30 p.m. at Whitley County Middle School gym. Tickets are \$10. For information, call (606) 523-9496. **Steve Wilkerson** is pastor.

■ **LOUISVILLE**—Bashford Manor Church will host **The Journeymen** in concert Aug. 1 at 10:45 a.m. For information, call (502) 459-3232. **Eric Garvey** is pastor.

Melbourne Heights Church broke ground July 11 for a new sanctuary and expanded facilities to be completed in January 2000. **Bill Shoulta** is pastor.

Valley View Church will host the award-winning Southern gospel

group **Gold City** in concert July 29, 7 p.m. For information, call (502) 935-5142. **Kevin Hamm** is pastor.

■ **MYRA**—Faith Church will celebrate its 5th anniversary homecoming, July 31, 10 a.m. At 7 p.m. **Squire Parsons** and **The Squire Parsons Trio** will present a concert. **Dave Hammond** is pastor.

■ **PRINCETON**—First Church conducted a mission trip to Clarksdale, Miss., July 17-23. A team of 17 members led vacation Bible school each morning and evening. **Tom Hughes** is pastor.

Liberty Church presented a plaque to **Louard Jordan** in honor of his 52 consecutive years of ministry as a Sunday school teacher. **Johnnie Davis** is pastor.

Bible school's balloon message reaches woman 300 miles away

By Lonnie Wilkey
Tennessee Baptist & Reflector

QUEBECK, Tenn. (BP)—An Indiana woman seeking a message from God found it—in a balloon launched by a small country church in Tennessee.

At the conclusion of Quebeck Baptist Church's vacation Bible school in mid-June, 99 balloons were set free. Each one carried a strip of paper containing the name of a VBS participant along with the 23rd Psalm.

How that balloon traveled about 300 miles from Quebeck, a tiny community between Sparta and McMinnville, can only be described as a miracle, according to Pastor Tony King and Raymond Rigsby, the church's Sunday school director who had the

idea of sending up the balloons.

"It was God's wind, his Word and his will," King said. All the church added was the effort and a desire to reach out evangelistically, the pastor said.

The balloon was found by Angie McKinney of Lynnville, Ind., and her 6-year-old son.

The balloon, when originally released, had headed southwest then changed direction and sailed north before landing in an area that had been blown down in a tree where McKinney and her son were fishing.

McKinney sent a letter to the church letting them know she had found the balloon containing the message that she is convinced was for her.

"I'm not writing to you to let you know how far your balloon traveled.

I'm writing to thank you for letting it go in the first place," she wrote. "If you wouldn't have, I would never have gotten my message from God. The Bible verse was meant for me."

McKinney went on to explain her faith had been weak in recent months and that she had not been reading her Bible and going to church.

She went on to write that she had been talking to God privately and had been asking God for a sign to know that he heard her.

McKinney noted that she would pass church signs with messages that seemed appropriate for her situation. "Sometimes they seem to be especially for me," she wrote. "I've been too stubborn to accept them, thinking they're just a coincidence. Your balloon couldn't have been one. It's a true sign from God."

... That balloon landed a long way from you, in a place that only we would have found. That's a miracle for me."

McKinney's letter has sparked members of Quebeck Baptist Church to continue their evangelistic efforts, King said.

"It has revolutionized our church," he said, "and has brought us to a different level that we needed to get to."

The Quebeck leaders shared the letter with Ray Maynard, director of missions for their local Baptist association.

Maynard then called Charles Sullivan, executive director of the State Convention of Baptists in Indiana, to inform him of the woman and her needs.

Sullivan, in turn, referred the matter to a church in Boonville, Ind., about 13 miles from where the woman and her family live.

CLASSIFIED ADS

SEEKING: Nortonville Baptist Church is seeking applicants for the position of full-time pastor. Send resumé and current photo to: Laney Haywood, church clerk, PO Box 1057, Nortonville, KY 42442-1057.

FOR SALE: Kimball Organ (computer by Eelka) model OP12. Two 49-note keyboards and 13-note pedals with orchestrator. Excellent small church organ. Call (502) 231-9017.

SEEKING: Bloomfield Baptist Church, Bloomfield, Ky., is prayerfully seeking a pastor. Bloomfield Baptist is a growth-oriented church with an average attendance of 250 in morning worship. MDiv. is minimal requirement. Send resumé to: Pastor Search Committee, Bloomfield Baptist Church, PO Box 217, Bloomfield, KY 40008.

SEEKING: Part-time minister of music and part-time minister of youth/children. Send resumé to: Search Committee, Youngers Creek Baptist Church, 251 Youngers Creek Road, Elizabethtown, KY 42701.

SEEKING: Minister to students, full-time staff position in growing county seat town church. Contributes to SBC and CBF. Responsibilities with large youth and children's groups, grades 1-12. Salary package commensurate with education and experience. Send resumé to: Mike Godbey, Personnel Committee, Standford Baptist Church, 204 Church St., Standford, KY 40484.

SEEKING: Part-time minister of

music. Requires direction of chancel choir, handbell choir and planning worship music. Send complete resumé/references to: Personnel Committee, Deer Park Baptist Church, 1733 Bardstown Road, Louisville, KY 40205.

SEEKING: Full-time minister of music who has experience as a minister, planning and leading congregational singing, choirs, orchestra and handbells; supervise music leaders as well as music library and equipment. We have a more traditional worship style with additional praise/worship style services throughout the year. Pray, then if you feel God may be leading you to us, please send resumé (including references, letters of recommendation and a personal statement) to: First Baptist Church, 1516 Midland Trail, Shelbyville, KY 40065, Attn: Minister of Music Search Committee.

SEEKING: Part-time minister to college students. Rich Pond Baptist Church. Send resumé to: Personnel Committee, 200 Brad Ave., Bowling Green, KY 42104.

SEEKING: Full-time minister to youth and children in a large Baptist church. Please mail resumé to: Lisa Yancey, 1516 Midland Trail, Shelbyville, KY 40065, or call (502) 633-0671.

FOR SALE: 26 solid oak pews, nine chairs, communion table and pulpit. Very good condition. Asking \$4,500. Please call (502) 737-6645.

SEEKING: Full-time worship leader to guide the overall music pro-

gram and lead worship services—both contemporary and traditional styles. Send resumé to: Lake Shore Baptist Church, 4613 Mountain Road, Pasadena, MD 21122, Attn: Boyd Frank. Fax: (410) 255-3645; e-mail: Lake.Shore@cwix.com.

SEEKING: Pastor. We will be accepting resumé until Aug. 15, 1999. Any interested pastor may send a resumé to: Pastor Search Committee, First Baptist Church, PO Box 220, Loyall, KY 40854. If there should be any questions, call Chairman Jay Whitaker at (606) 573-5238.

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: 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.

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).

SEEKING: High Point Baptist Church of Mayfield, Ky., is accepting

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

SEEKING: Full-time pastor for Frenchburg Baptist Church, Frenchburg, Ky. Please send resumé to: James Ligon, HCR 66, PO Box 90, Wellington, KY 40387.

SEEKING: Full-time pastor for First Twelve Mile Baptist Church, California, Ky. (eight miles south of Alexandria). Send resumé to Linda Winkler, 8 Raintree Drive, Melbourne, KY 41059-9612.

SEEKING: Part-time music minister (Sunday only). Salary plus housing. Send resumé to: New Bethel Baptist Church, Rt. 2, Box 155A, Hardinsburg, KY 40143, or call (502) 756-5980.

SEEKING: Part-time receptionist for a counseling center; hourly rate of \$9 for a 25-hour work week. Start date is Aug. 15. Please send resumé to: Dr. E.R. Milazzotto, SMPCC, 3515 Grandview Ave., Louisville, KY 40207.

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.

Some Baptists slowing down for labyrinth walks

By Annie Lewis
Virginia Religious Herald

RICHMOND, Va. (ABP)—In a harried age when the busiest person is deemed the most successful, at least two Virginia Baptist churches are using an ancient tool that requires members to slow down and ponder their spiritual journey.

River Road Baptist Church and First Baptist Church, both in Richmond, are using the labyrinth to help their people get closer to God.

In 1995, River Road rented a portable labyrinth to use as a meditative tool, at the suggestion of a member active in Chrysalis, a non-profit educational organization in Richmond that constructed the first labyrinth on the East Coast.

In January, a 40-foot square canvas arrived at River Road, and six volunteers began drawing and painting the church's own labyrinth. They finished it the weekend of Palm Sunday. On Good Friday, the labyrinth was open for six hours, and 25 to 30 people walked it.

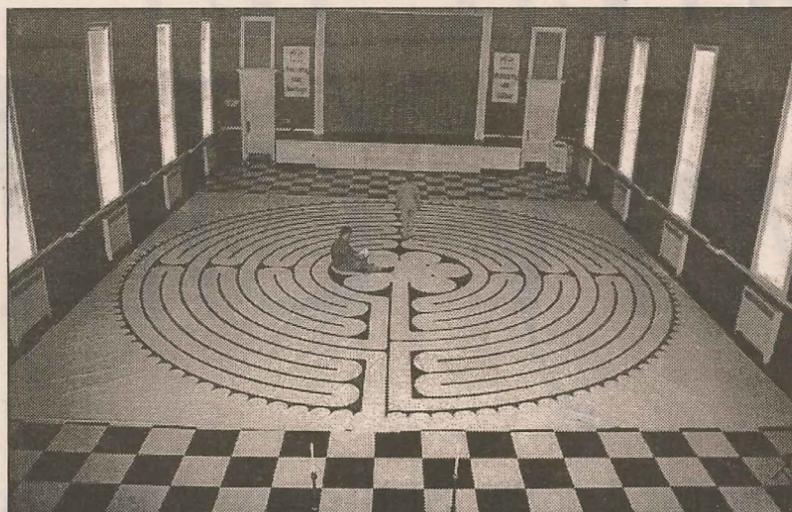
First Baptist rents a labyrinth from Chrysalis during religious holidays. On Easter weekend approximately 100 people experienced the labyrinth, according to singles minister Ralph Starling.

The emergence of the labyrinth predates Christianity by more than a millennium. The most famous labyrinth in ancient times was in Crete, the lair of the mythological Minotaur.

Labyrinths have been discovered in almost every time period and culture since.

The Hopi Indians of North America based their medicine wheel on the classical seven-path labyrinth. In ancient England, Germany and Scandinavia, labyrinths made in the turf are thought to have been linked to local deities and fertility rituals. In Jewish mystical tradition, the Kabbala, the tree of life, is an elongated labyrinth based on the number 11.

Though no one is entirely sure, it is thought this ancient symbol was introduced to Christianity during the



LABYRINTH Two people participate in the labyrinth walk at River Road Baptist Church in Richmond, Va. The walk is designed to counter the hectic world in which spiritual matters can get crowded out, according to Bob Dibble, minister of education. "People hunger for tools to help them with this." (Photo by Mike Clingenpeel)

Crusades. At the time, Christians took holy vows to make a pilgrimage to Jerusalem, but the Crusades made Palestine too dangerous for such a journey. As a substitute, several cathedrals had labyrinths inlaid in the floor so Christians could use them as symbolic replacements for a pilgrimage. In lieu of traveling to Jerusalem, people would simply walk the labyrinth in a local cathedral.

The most famous of these labyrinths is in Chartres Cathedral, a Gothic church that looms above the French countryside 60 miles outside of Paris. Construction of Chartres began in 1194 and was completed in 29 years.

The labyrinth at Chartres is an 11-circuit design. It has served as a model for other labyrinths, including those of Chrysalis and River Road Church.

Lauren Artress, canon of Grace Cathedral Episcopal Church in San Francisco, is responsible for reintroducing the labyrinth as a spiritual tool to modern-day Christian churches in America. At a retreat, Artress rediscovered the tool, which had "dropped out of human awareness more than 350 years ago." Since Artress brought the labyrinth to her cathedral in late

1991, more than a million people have walked it.

Artress is also the creator of Veriditas, the worldwide labyrinth project (www.gracecathedral.org), and has written a book, "Walking a Sacred Path: Rediscovering the Labyrinth as a Spiritual Tool." Artress said her belief that humans have "lost our sense of connection to ourselves and to the vast mystery of creation" led her to develop the project and to write the book.

The church's Web site lists one labyrinth in Kentucky—Harrods Creek Farm in Goshen.

Bob Dibble, minister of education at River Road Church, described the labyrinth as "a large experiential metaphor for the spiritual journey."

"There is something mystical about it," Dibble said. He also noted "a growing interest in matters pertaining to the devotional life" in the past 10 years. In a hectic world, he said, "Matters spiritual get crowded out."

"People hunger for tools to help them with this," Dibble said.

Starling agreed with that assessment. "In the busy world we live in, times of slowing down, centering and

The labyrinth's three stages

There are three stages in a labyrinth walk.

The first is purgation, as the walker releases the worries of everyday life by winding on a set path toward the center.

Once the pilgrim reaches the center, the illumination stage begins. The center of the labyrinth is a place for meditation and prayer.

Bob Dibble, minister of education at River Road Baptist Church in Richmond, Va., said people often "will bring their own journals or Bibles." Walkers may stay in the center for as long as they like.

The third stage, union, occurs during the walk back out from the center. During this stage, pilgrims reflect on what they've experienced and prepare to enter the outside world.

Dibble noted that a labyrinth is different than a maze. "There are no dead ends, no tricks. There is only one way in and out."

While mazes require logical, analytical thinking, Lauren Artress states, "labyrinths invite our intuitive, pattern-seeking symbolic mind to come forth."

Churches can vary slightly the way in which they set up the labyrinth walk.

First Baptist Church in Richmond plays soft music or Gregorian chants as people walk by candlelight. Some walkers choose to sit on the edge of the canvas mat to prepare their hearts and minds for the experience. Often people bring along Scripture to read once they reach the center.

Ralph Starling, First Baptist's singles minister, said the experience evokes different emotions in people. "Some need a little Kleenex."—Annie Lewis

silence are needed," he said.

For members of both churches, the labyrinth is a tool that helps fill a spiritual void. Though the labyrinth is "a little new for most Baptist folks," Starling said that many people at First Baptist have really taken to it.

Dibble has received similar positive reactions. "The labyrinth may be out of the normal comfort zone for Baptists," he said "But those who have participated in our church sing its praises as a tool for developing their spirituality."

Note: More information about labyrinths is available at the Web site, www.gracecathedral.org/labyrinth/index.shtml

Students energized by reading the entire Bible around the clock in just four days

By Kristi Hodge
Florida Baptist Witness

LEESBURG, Fla. (BP)—It seemed like an impossible goal—reading the entire Bible aloud in four days.

Wondering how long it would take to read the Bible through non-stop, David Burton challenged students at Florida Baptists' Super Summer week to a 24-hour, around-the-clock Bible reading.

Burton is the Florida Baptist Convention's personal evangelism director.

Beginning with Genesis 1:1 on Monday afternoon, several of the 679 students and 182 adult sponsors who were gathered at Lake Yale Baptist Assembly near Leesburg, Fla., signed up for 20-minute periods of Scripture reading in the camp's prayer room.

One by one the students came, at all hours of the day and night, to resume reading where the previous reader had left off.

As students finished reading, they signed their names at the point they stopped.

Thomas Watts from First Baptist Church of Jacksonville Beach, came running into the week's final worship service, excitedly waving in the air the same Bible Burton had held up as he issued the challenge on Monday afternoon.

"I've finished it," Watts said. "I've just finished reading the last chapter in Revelation. We've read through the Bible."

At that moment, Missions USA, a drama/singing group from the Southern Baptist North American Mission Board, was performing a drama to the song "He

Is," which assigns a character description to God from every book in the Bible.

When Burton reiterated to the students that they had met their goal of reading the Bible from cover to cover, they stood and cheered for several minutes.

"We have done hell an injustice," Burton told the youth. "All of hell is calling for damage control because we've done something that's never been done at Super Summer before, and that a lot of churches and youth groups have never done."

He encouraged the students to take their enthusiasm for reading the Bible home with them so they could experience God moving in their lives on a daily basis.

Worship leader Jeff Hessinger, who organized the Scripture-reading effort, closed the service by reading the last words of the New Testament in Revelation: "Behold, I am coming quickly! Blessed is

he who keeps the words of the prophecy of this book."

Throughout the week, students told Hessinger of how God spoke to them through various passages. "God just used the speaking of his Word in a great way," he said. "He saw the sacrifice of many of his people and their passion to read his Word."

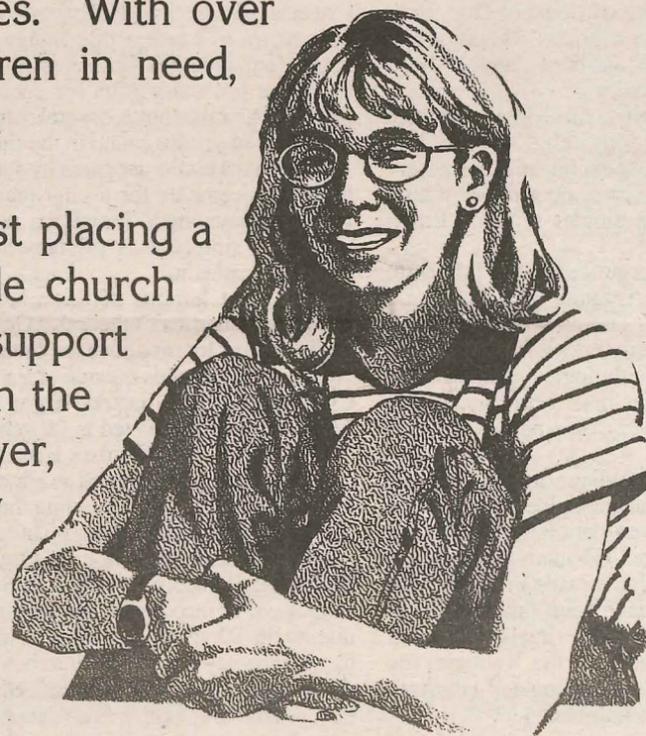
During the 10th annual Super Summer week, 348 people made spiritual decisions: 76 professions of faith, 192 rededications, 10 commitments to vocational Christian service, 11 requests for counseling and 59 for specific prayer needs.

The students also gave a love offering for missions totaling \$1,112.33. The offering will help fund migrant ministries coordinated through the Florida Baptist Convention's church and community ministries department.

A Church for Every Child.

Doesn't that sound like a wonderful goal? At Kentucky Baptist Homes for Children, that's our goal for our Family Foster Care Program. There are over 2500 Baptist churches in Kentucky and we've set a goal of establishing at least one foster family in each of those churches. With over 2500 foster families ready to minister to children in need, KBHC would revolutionize child care in Kentucky.

"A Church for Every Child" means more than just placing a child in a foster family. It means that the whole church would in effect "adopt" that foster family and support them in their efforts. That support could come in the form of helping with carpooling, babysitting, prayer, parenting advice, material needs or friendly encouragement. It is a way for the foster family to feel that they are not alone in their endeavor, but can count on their church to help them raise their foster children.



Learn more about Foster Parenting!

Schedule a viewing of KBHC's new 12-minute video entitled "*Your Foster Child -- The Gift for Your Heart.*" It's an excellent overview of Family Foster Care and would make a great Wednesday or Sunday evening presentation. Now available from your associational office or call KBHC at 1-800-456-1386 to request a copy.

Kentucky Baptist Homes for Children
10801 Shelbyville Road, Louisville, KY 40243

1-800-456-1386

