

April 25, 2000  
Vol. 174, No. 17**FOR THE RECORD****ACLU suit could have major impact on children's homes**By David Winfrey  
News Director

LOUISVILLE—Both sides claim to be acting on behalf of neglected and abused children. Both sides claim such children are among the most vulnerable and impressionable kids in society.

Other than that, Kentucky Baptist Homes for Children and the ACLU, with other plaintiffs, are at polar ends over the firing of a lesbian art therapist and the resulting lawsuit filed last week in federal court.

The American Civil Liberties Union and fired counselor Alicia Pedreira are leading a group of civil and religious activists in Louisville to sue the commonwealth of Kentucky as well as the child care agency, challenging KBHC's ability to take state funds while hiring or firing employees based on religious beliefs.



Smithwick



Pedreira

If successful, it could change the scope and size of what currently is the largest private provider of child care in Kentucky.

"The lawsuit seeks to end taxpayer funding of this religious institution because of its discriminatory religious policies," said Michael Adams, associate director of the ACLU's lesbian and gay rights project. "What it seeks to make clear is that if a religious organization is going to receive public funding it cannot impose its religious beliefs on its employees and it cannot

use government funds to support proselytizing and indoctrination of its religious beliefs."

KBHC President Bill Smithwick countered that the lawsuit is driven by political correctness and challenging of Judeo-Christian beliefs, not law.

"We are coming from a traditional base and not a politically correct base, and that's what this is all about," he said. "It's about normalizing homosexuality in America."

Pedreira was fired in October 1998 when officials learned she was a lesbian and living with a partner. She told the Louisville Courier-Journal that she told her supervisor during the job interview that she was a lesbian, but the manager said that wouldn't be a problem as long as she didn't discuss her private life at work.

Higher officials in the agency fired Pedreira after learning of her sexuality. A photo of her wearing an "Isle of

Lesbos" T-shirt beside her partner during an AIDS walk appeared without her permission at a Kentucky State Fair contest in 1998.

KBHC officials stated at the time of Pedreira's firing that employees know when they are hired that they are expected to live a lifestyle consistent with the agency's Christian mission and purpose.

Smithwick said Pedreira's firing was consistent with heterosexual employees who have been fired for living with a partner out of wedlock. "We place a lot of emphasis on role models."

The media attention to Pedreira's firing fueled support last year for a Louisville city ordinance to prevent employers from restricting employment based on an employee's sexual orientation. Religious organizations, however, are exempt from the ordinance.

□ See KBHC could face ..., page 3

**Baptists**  
The Southern Baptist North American Mission Board looks to the Internet as an evangelism tool. Page 2.

**Editorial**  
Kentucky Baptist Homes for Children should stand firm amid lawsuit. Page 5.

**Youth**  
The Columbine shooting tragedy still influences youth ministry one year later. Page 6.



**Dove Awards**  
Sixpence None the Richer (above) was among this year's winners. Page 8.

**Music**  
Shallow choruses have replaced spiritual hymns, according leaders of a recent panel discussion at Southern Seminary. Page 11.

**Resources**  
Reggie McNeal's new book looks at developing the hearts of spiritual leaders. Page 12.

**Actions aren't always louder than words**By Shelvia Dancy  
Religion News Service

WASHINGTON (RNS)—Forget the maxim, "Actions speak louder than words."

Words are just as mighty as the deed for parents who want to pass their own religious beliefs to their children, according to a Purdue University study that examined how parents influenced the religious beliefs of students ages 18 to 25.

"We focus a lot on telling parents to model particular behaviors for their children, but it's not enough for parents to just model beliefs for their kids if they want them to adopt their religious beliefs," said Lynn Okagaki, an associate professor of child development and family studies at Purdue University.

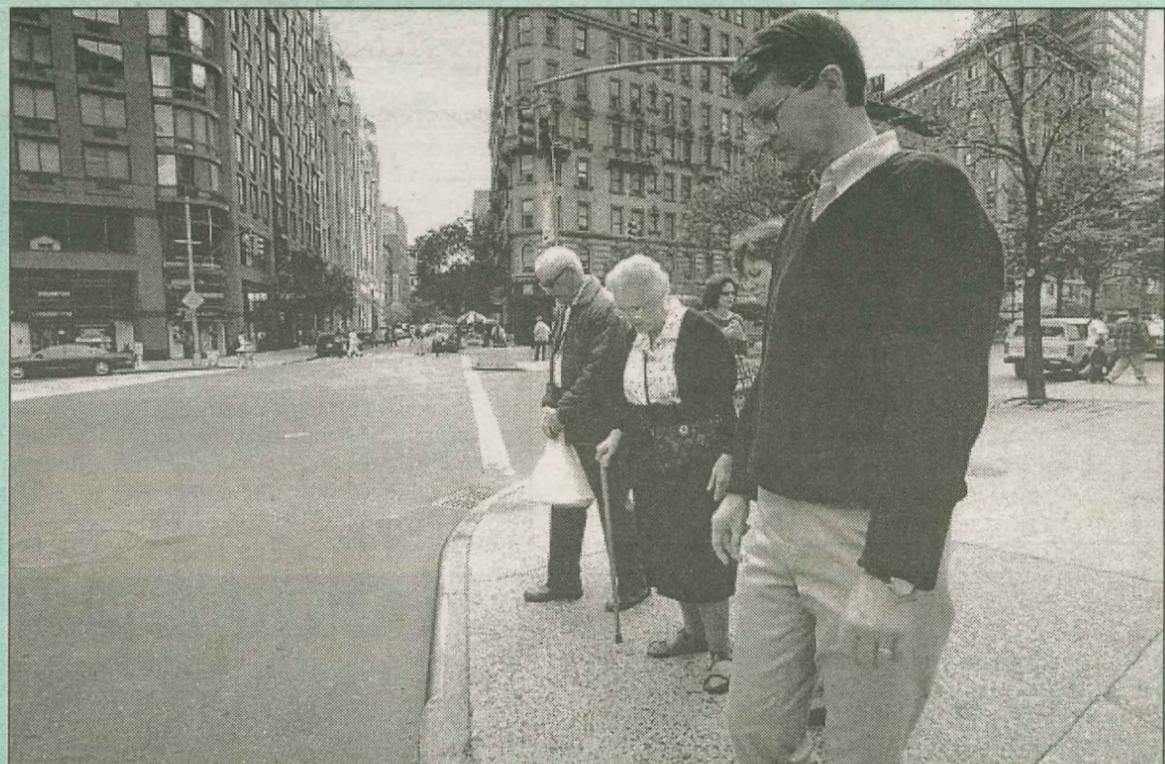
Her study appeared in the April/June 2000 issue of the Journal of Applied Developmental Psychology. "Parents have to talk about those beliefs. They have to share their thoughts with their child," she said.

In her study, Okagaki queried 58 female and 36 male students at Purdue University about, among other things, the students' relationships with their parents, as well as their religious beliefs and views of their parents' beliefs.

The students' parents also completed a questionnaire about the parents' religious beliefs and their parenting goals and practices.

The study found that children were more likely to adopt their parents' beliefs when they had a clear understanding of what their parents believe, Okagaki said.

□ See Study: Parents' ..., page 12

**Gateway cities**

**PRAYER WALK** Team members pray their way through the avenues and side streets of Manhattan, asking God to create opportunities for the gospel among New York City's Wolof population. Perhaps as many as 30,000 members of the unreached people group live in the city. (BP photo by Sandy King)

**Big cities include citizens of unreached countries**By Mark Kelly  
SBC International Mission Board

NEW YORK CITY (BP)—Harried New Yorkers brush past the street vendors without a second glance at the knockoff watches and pirated videos the vendors offer.

New Yorkers in Times Square are always in a hurry, the vendors will tell you. Only tourists stop to look, and they don't really want to talk.

So the peddlers are surprised when one woman does stop to talk with them—and astonished when she speaks in their native Wolof, the lan-

guage of one of West Africa's largest unreached people groups. About 3 million Wolof live in Senegal and Gambia. An estimated 30,000 Wolof immigrants live in New York City, most trying to earn money that will be sent back to Africa.

Missions strategists now see New York and other major cities in the world as a "gateway" to reaching people from countries where the gospel isn't welcome.

The Wolof are a hospitable people who observe a form of Islam mixed with traditional religious practices. They value relationships highly and

will stop whatever they are doing to talk to a visitor—even if it means losing a sale to a wide-eyed tourist excited to find a "Gucci" wristwatch for only \$10.

A knot of Wolof vendors quickly encircles Tracey Dunnavant, a former missionary to West Africa who has come to New York to prayerwalk among the city's Wolof immigrants and ask God to open the door for the gospel among them.

(The names of former missionaries to West Africa in this story have been changed to protect present and  
□ See New York prayer ..., page 7

## NAMB targets Internet as interactive evangelism tool

### LifeWayonline offers church plan

NASHVILLE (BP)—LifeWayonline, a filtered Internet service provider launched Dec. 1, 1999, has begun offering a discounted program for churches and paid church staff.

Begun in partnership with Rated-G Online, the service filters out more than 20 categories of offensive material including pornography, alcohol and drug use, gambling and violence.

The church program includes Internet access for \$15.95 per month. Church accounts may be opened at [info.lifewayonline.com](http://info.lifewayonline.com) or by calling (888) 454-5965.

By James Dotson  
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—The Southern Baptist North American Mission Board is helping lead an average of 200 people each month to faith in Christ not by knocking on doors, inviting them to church or even talking with them on the telephone. They're doing it through the Internet, using interactive Web sites to share Christ.

Just as the Internet has revolutionized almost every other form of communication, it is opening up new ways for Christians to share their faith. And NAMB officials hope to help churches and individuals be more effective in sharing their faith online both through Web sites and personal interaction.

"Whether we are online because we are looking at something else or intentionally to share the gospel, we need to be there as followers of Jesus Christ," said Thomas Wright, an associate in NAMB's prayer evangelism unit who coordinates the board's Internet evangelism efforts.

The strategy is a natural application of Christ's methodology of going wher-

ever there are lost people in need of the gospel, Wright said. Also, he said, believers are commanded to share Christ "as we go," and the Internet has become a destination for more than 200 million people worldwide.

A resource currently is under development by NAMB to help churches use the Internet more effectively, and appointment of a national missionary for Internet evangelism is anticipated later this year.

One of the most basic aspects of an Internet evangelism strategy—particularly for a church—is to include direct links to some of the interactive presentations of the gospel available on the Internet.

One online respondent, Wright said, wrote that while visiting many church Web sites she had learned a lot about churches and staff—but not how to meet Jesus. "It seems to me," she noted, "that churches would tell lost people how to be found."

NAMB has developed a number of interactive presentations accessible through [www.thegoodnews.org](http://www.thegoodnews.org), [www.studentz.com](http://www.studentz.com) and [www.kidzplace.org](http://www.kidzplace.org). Recent additions include [\[kristo.com\]\(http://kristo.com\), an interactive presentation for students viewed by 55,508 visitors during its first month in January.](http://www.the</a></p>
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An estimated 500,000 individuals viewed the combined NAMB sites during 1999, up from about 100,000 visitors the year before. An average of 700 each month responded. Each of those responses receives personal follow-up within 24 hours from volunteers working with NAMB, Wright said, including referrals to churches and other resources.

Beyond the role of Web sites in presenting the gospel, live Internet chat rooms offer an opportunity for immediate results.

Wright said one Internet evangelist reported going into a chat room dedicated to homosexuality and simply offered the opener, "Does anyone have any questions for a Baptist pastor?"

The response was overwhelmingly positive as people used the anonymity of the Internet to pose questions.

David Russell, pastor of Restoration Baptist Church in Burlington, Vt., said he was able to lead the 19-year-old operator of a sexually oriented discussion site to faith in Christ. The bulletin board

site subsequently was turned over for operation as a Christian site.

"It was really funny, because the (former users of the board) came and they got really angry," Russell said. Their responses were met graciously, however, and "all of a sudden they started asking questions about the validity of Christianity. We've had some good discussions."

With the anonymity of the Internet, individuals are free to be open and honest about their beliefs and fears.

Wright told of one medical doctor who out of desperation had typed the word "prayer" into an Internet search engine.

"From that search he was led to a relationship with Christ," Wright added. "He now says he's the best doctor he can be because he deals with spiritual illness and not just physical illness."

One of the techniques that has been used in chat rooms is for two believers to start a conversation about Christ, with one asking questions and the other responding, Wright said. Other people get involved in the conversation, he added, "and many people learn that Jesus is the way, the truth and the life."



## Baptists urged to 'get over' SBC controversy

RALEIGH, N.C. (ABP)—Baptists need to get past the debate between conservatives and moderates, according to a leading church consultant and author.

"The post-modern world has gotten beyond the polarization of liberals and conservatives—they're in neither camp," said Tom Bandy, senior editor of Net Results magazine and vice president of Easum, Bandy and Associates. "The denomination needs to get over it."

Bandy called Southern Baptists' 20-year denominational controversy "a family dispute," noting that "the public doesn't care."

Bandy said Baptist leaders need to "recognize the significance of a bottom-up world."

"Congregations—not denominations—are really the leaders in transformation," he said.

Bandy said Baptists should realize the Holy Spirit is "doing a new thing" in the world. "It will inevitably involve a degree of chaos," he said.

Rather than trying to control the chaos, however, Bandy said denominations should recognize it and trust the Holy Spirit.

"There's a future for denominations, but they need to let go and let God," he said.

Jim Royston, executive director of the North Carolina Baptist Convention, agreed.

Post-denominationalism is not the same as the death of denominations, Royston said. Instead, he added, it is a serious call to re-define the purpose and function of denominations.

"Those who continue to battle for denominational purity may win their war but will lose the war for the souls

of people," Royston said. "We must continue to focus on ministry and develop leadership networks that go beyond the controversy. The war may be over, but the controversy still exists because some people feel disenfranchised."

Futurist Cass Dale, a consultant to the North Carolina convention, said Baptist churches are well-suited to deal with rapid change.

"Baptist churches are best equipped in terms of heritage and best equipped in terms of structure to move into post-modern ministry," he said. "The question is whether they are willing."

Dale said Baptist trademarks such as local church autonomy, the priesthood of the believer and the free church heritage give Baptist churches the flexibility needed to minister in the post-modern world.

### BAPTIST DIGEST

■ **Arizona efforts get mixed results.** "Restoring Our Integrity," a grassroots effort seeking to repay Baptist Foundation of Arizona investors, has ceased operation. ROI sought funds to help repay BFA investors' losses and asked Arizona Baptist churches to contribute funds to cover administrative costs. With only 66 churches responding to the appeal and no word from the IRS on the group's application for tax-exempt status, ROI leaders decided to return to individuals and churches the \$23,000 collected so far. The Jerusalem Fund, established by the state convention to aid foundation investors, remains active and has collected nearly \$400,000.

■ **ABP goes to Washington.** Directors of Associated Baptist Press have voted to open the news service's first regional bureau in Washington. The bureau will seek press credentials to cover Congress. It also

is expected to cover church-state and other moral and social issues in courts and the White House. A three-year fund-raising campaign to begin later this year will seek to raise up to \$2.8 million to support ABP, an independent Baptist news service.

■ **Seminary elects vice president.** Trustees of Southeastern Baptist Theological Seminary in Wake Forest, N.C., elected Waylan Owens vice president of institutional effectiveness and assessment. Owens has served since 1998 as special assistant to President Paige Patterson. Trustees also approved a new name for the seminary-related college. Dropping the name "Baptist," Southeastern Baptist Theological College was renamed Southeastern College at Wake Forest. Officials said the new name will allow the college to develop independently of the seminary.

■ **Midwestern hits the Web.** Online learning opportunities were approved this month by trustees of Midwestern Baptist Theological Seminary. When it debuts in July, the program will allow students to see and hear a video stream of their professor's classroom lecture, while also permitting dialogue by e-mail and chat rooms. Students may complete up to 30 hours online toward a master of divinity degree at the Kansas City, Mo., seminary.

■ **LifeWay Bible makes top 10 list.** LifeWay Christian Resources' Holman Christian Standard Bible translation has been listed on the top 10 general versions and translations sales chart in the April issue of CBA Marketplace, a monthly magazine for Christian booksellers. Produced by Holman Bible Publishers, a division of LifeWay, the New Testament will be released in 2001, with the complete

translation available in 2004. The first four books of the New Testament, featuring devotional notes from "Experiencing God" author Henry Blackaby, have been released under the title, "Experiencing the Word Through the Gospels."

■ **Historic church quits SBC.** The historic First Baptist Church of Athens, Ga., has voted to sever ties with the Southern Baptist Convention. Church members voted 285-28 to discontinue affiliation with the SBC after a two-year study. Church members concluded the church and denomination had been moving apart since the SBC's conservative shift began in 1979. Differences cited by church members included pastoral authority, academic freedom at seminaries and the role of women. The 800-member, 170-year-old congregation had belonged to the SBC since the convention's founding in 1845.

## Ten Commandments case goes to court

LONDON—Supporters and opponents of posting the Ten Commandments in public facilities squared off last week in court.

In a case pitting the American Civil Liberties Union against a Kentucky school district and two county governments, attorneys for the Harlan County Board of Education called for the case to be dismissed on procedural grounds.

An attorney representing the ACLU countered that the case should go forward and requested a preliminary injunction to remove the Ten Commandments from the public sites.

The preliminary arguments were made in U.S. District Court in London. Judge Jennifer Coffman will use the hearing to determine whether the case should proceed to trial. Other defendants named in the suit filed last November are the McCreary and Pulaski county governments.

## Investment option would fund missions

LOUISVILLE—Kentucky Baptist Foundation leaders have unveiled a personal investment plan designed to benefit Kentucky Baptist ministry efforts—without expanding the foundation's administrative responsibilities.

The mutual fund will be managed by the same firm that currently manages the foundation's investment funds. The foundation's role in the effort is to announce the availability of the fund to Kentucky Baptists.

"The Kentucky Baptist Foundation is not offering personal investments," explained foundation president Barry Allen. "We're not getting into the personal investment business. We're just simply saying here's an opportunity, look at it and see if it fits into your financial plan."

Involvement in the plan requires a minimum investment of \$10,000. National Asset Management, a Louisville-based firm, will manage the fund. Twenty percent of the firm's management fee will be returned to the foundation, which will donate the money to the new "Reaching Ken-

tucky for Christ Fund."

"The foundation board decided we didn't want any compensation for this," Allen said. "We wanted to help reach people for Christ here in Kentucky."

As a result, 100 percent of the foundation's compensation will go to the new ministry fund. Income from the fund will be used to minister to internationals in Kentucky and to help churches and associations start new ministries.

"That is hopefully an attraction to Kentucky Baptists," Allen noted. "We have a tremendous challenge to reach internationals here in our state. We wanted to be a part of that."

Bill Mackey, Kentucky Baptist Convention executive director, said the goal of the ministry fund is to "target reaching Kentucky for Christ and doing so in partnership with local churches and associations."

Mackey described the plan as "an innovative, visionary approach on the part of the foundation."

"I'm grateful the foundation is

willing to share any benefit from the plan with the Kentucky Baptist Convention," he said. "I don't think there could be a more worthy goal than reaching Kentucky for Christ."

Although "it's going to take a large amount of money to have any kind of impact," Mackey added, "Somewhere along the line, it could make that impact."

Allen said the idea for the plan came from Kentucky Baptists interested in personal investment options.

"Everywhere I go, I get asked if the foundation offers an investment service for individuals since our returns have been excellent and we have Christian investment restrictions."

He said National Asset Management will manage the core equity mutual fund by the same guidelines the foundation board requires for the management of its large-cap equity funds, including Christian ethical restrictions.

For more information about the fund, contact National Asset Management toll-free at (877) 626-3863.

## BLUEGRASS BURGEOO

■ **Campers on Mission** held its spring rally April 1-2 at Cedarmore. A work week followed with 30 campers participating. Projects included painting and repairs at Camp Rabro. For more information about Campers on Mission, call Ken Curry at (270) 433-3285.

■ **The Woman's Association** of Georgetown College is accepting applications for the Virginia Dempsey Scholarship. Women who will be freshmen in the fall 2000 semester and have a 3.0 cumulative grade point average are eligible. A recommendation is required from a student's pastor as well as from a high school official. The deadline for consideration is June 1. For applications or information, call the Georgetown College office of financial planning at (502) 863-8027.

■ **A free course** on sharing the Christian faith will be offered in preparation for the Greater Louisville Tony Evans Crusade, June 19-21. The course, open to Christians age 13 and older, is based on materials from the Billy Graham Evangelistic Association. The course will be offered on four consecutive Mondays, starting May 1, from 7-8:30 p.m. at five churches in the Louisville area. For locations or to register, call the crusade office at (502) 635-1004.

## KBHC could face layoffs, downsizing if state funding cut off

Continued from page 1

The lawsuit claims KBHC's policy barring the employment of homosexuals is harmful to youth. Among the plaintiffs are the parents of a child who was under Pedreira's care.

David Richart, founder of Kentucky Youth Advocates, Inc., said at last week's ACLU press conference that Pedreira's firing teaches "conditional love," telling kids they shouldn't disclose sexual identity questions.

"By firing Alicia and condemning homosexuality in front of the kids, they have set a potential climate for hostility toward gay and lesbian kids who may be residents of their program," he said.

"Kentucky Baptist Homes for Children is clearly out of the professional mainstream," he added. "This is not a lawsuit just about Alicia. It is a lawsuit about the kids at Kentucky Baptist Homes for Children. Whether they be gay or not gay, they also are going to suffer as a result of this termination."

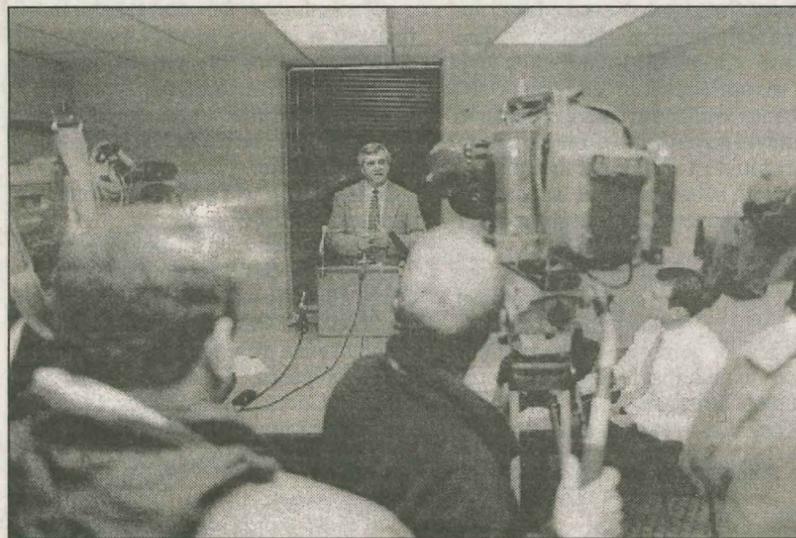
Smithwick said, however, that keeping Pedreira on staff would have sent the message to kids that homosexuality was an acceptable behavior.

The firing was in the best interest of the children, he insisted, so that they would not be further confused about "a life-threatening, very physically damaging behavior for children."

Smithwick stated that the average life expectancy for a gay man is 39 because of AIDS and other illnesses resulting from homosexual behavior.

"Why in the name of good child care would anybody want to promote a behavior that could take 25 to 30 years off a child's life?" he asked. "We don't think that's in the best interest of the children regardless of religious beliefs."

The agency has never received a complaint about its level of care, even for children with sexual identity issues, he said. "It's not religious, it's not constitutional. It's political. That's



what (the lawsuit) is all about."

Among the plaintiffs is Paul Simmons, a former Christian ethics professor at Southern Baptist Theological Seminary in Louisville and now a professor at the University of Louisville.

Simmons called KBHC's actions "an injustice based on bad morals and faulty theology."

"As a scholar of scripture and of theology, my perspectives on homosexuality challenge the assumptions of that major condemning tradition out of which I have come," said Simmons, a trustee for Americans United for Separation of Church and State. He said he hopes the lawsuit will be an opportunity for evangelicals to reconsider their beliefs about homosexuality.

"The truth is the Bible does condemn certain acts which seem to be homosexual in nature. But the interesting point is that the same actions are condemned by those who are homosexual," he said in an interview. "If we'll get in touch with what the Bible really has to say, we simply cannot support this attitude that isolates one group of Christians because of their sexual orientation and then condemns them as a group."

Smithwick said he doesn't see the majority of Baptists changing their opinions on this matter. "I think you'll find many religions that see a problem with homosexual behavior, and if you look to modern science it tells you why."

The lawsuit comes at a time when state contracts are scheduled to be renewed this summer with private child-care service providers.

Mike Jennings, spokesman for the Kentucky Cabinet for Family and Children, said the decision whether to renew the two-year contract with KBHC ultimately will be Gov. Paul Patton's call.

The state might decide to revise the contract's language, barring agencies receiving state funds from restricting employment based on sexual orientation.

If that happens, Smithwick said he cannot imagine KBHC renewing its contract. During the 1998-99 contract year, the state paid almost \$9 million for services from KBHC, Jennings said. The agency's current budget is \$19 million.

The state currently has more than 300 children in its custody placed with KBHC, Jennings said.



**PRESS CONFERENCES** The ACLU and Kentucky Baptist Homes for Children held opposing news conferences April 17.

■ **Above:** Paul Simmons (right), a former professor at Southern Baptist Theological Seminary in Louisville and a plaintiff in the lawsuit, speaks in support of Alicia Pedreira. ■ **Left:** KBHC President Bill Smithwick answers media questions later in the day. He said the agency won't change its hiring policy regarding homosexuals.

Without state funding, KBHC would have to lay off employees and consider the scope of its ministry, Smithwick said. "Let's just say we would not be the largest private provider of child welfare in Kentucky any longer."

He has written to Kentucky Baptist churches asking for calls of support to Gov. Patton and state representatives. "If they pull our contracts without giving us a chance to defend our practices in court," Smithwick said, "then in essence the state has become judge, jury and executioner of this organization."

## Western Recorder rate hike OK'd

CAMPBELLSVILLE—Western Recorder trustees approved subscription rate increases during the board of directors' spring meeting last week at Campbellsville University.

"Church plan" subscribers who buy the paper as a group will pay \$9.25, a 75 cent increase, starting with the new budget year Sept. 1. Rates for individual subscribers will increase \$1 to \$11.66.

The increase is the first one since 1994.

"Postage continues to climb," said Mark Boes, chairman of the board's finance committee and pastor of First Baptist Church of Cecilia. "We regret that we have to pass that along."

## WESTERN RECORDER

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

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## Where is civility?

Whatever happened to civil debate? As I read the two letters in the April 11 "Baptist Forum" opposing the initial decision to close the Child Development Center at Southern Baptist Theological Seminary, I was struck again by how difficult it is for good people to air their concerns without ascribing denigrating motives to the actions of others.

Without doubt, the initial proposal created great emotion. To allow that emotion, however, to cause one to question publicly, without any evidence, the integrity of others is unhelpful and sinful.

Dr. Dennis Williams and Dr. Al Mohler were named in one letter, along with the insinuation that they are insensitive and uncaring men. That same letter describes plans for future renovation at Southern as "the large scheme of Dr. Albert Mohler's \$70 million campus plan."

The other letter, in addition to taking a gratuitous swipe at the family and Message statement, charges that some of the expenditures for recent renovation at the seminary are "an ostentatious display of students." No specifics are provided, but the implication is clear: The administration at Southern is comprised of insensitive, unthinking and self-serving leaders.

So much for civil discussion and thoughtful debate. Dennis Williams and Al Mohler, as well as Southern's executive cabinet, are thoughtful, caring and concerned Christians. I suspect that their initial decision was made only after much investigation, discussion and prayer. The next time such a controversial issue arises, can we not debate the matter with at least a modicum of civility?



Bill Moore  
Shelbyville

## We deserve better

Al Mohler is the figurehead for Southern Baptist Theological Seminary and what he says publicly mirrors the current doctrinal leadership as well as the trustee body of the school.

When he calls Catholicism a false doctrine, or words to that effect, he appears to be speaking for the leadership of the Southern Baptist Convention and in behalf of the official stance of Southern Seminary.

One does not doubt or call to question another person's faith. That is left to God. But what our fundamentalists never seem to comprehend is the fact that the Christianity they so devoutly trumpet is most unattractive and who, among those who are not Christian, after having listened to them, would want it? And who, among those of us who also are Christian, would desire to be associated with it?

It would seem that this group, long on words and short on demonstrative grace, would have the world think that all Southern Baptists act like them, talk like them and think like them. The world deserves better and so does the cause of Christ.

To go into Utah, Nevada, Israel and Rome and state that the faith found there is false reduces Christianity to a level that has not heretofore been seen. One's faith may lead one to such a conclusion, but it will never be possible to demonstrate to a lost world that their faith is false with behavior that is laced with a presumed superior ethic of spiritual understanding.

For many Southern Baptists, this behavior is neither superior nor ethical. It is not likely that any Mormon, Catholic, Jew or gambler will embrace the faith that is espoused by this group of Christians.

They don't get it ... and they never will.

Edward Clark  
Danville

## Hostility escalating

It saddens me greatly every time I read of a Baptist organization playing the devil's advocate and embracing the American Civil Liberties Union's position of school prayer, the bogus metaphor of separation of church and state, etc.

The most recent example is in the April 4 issue of the Western Recorder where the Baptist Joint Committee on Public Affairs' Melissa Rogers had a written statement against the Santa Fe Independent School District allowing student prayer before football games.

This hostility toward religion in general and Christianity in particular is the exact opposite of what the founding fathers intended when penning the First Amendment. They considered the most essential element for this republic to endure was that the people be well versed in the principles of the Holy Scriptures and to embrace the Christ of the Gospels.

And yes, the government promoted these very things, especially the Bible being taught in the schools. A vast amount of their writings confirmed these very things. That is what the Supreme Court was referring to in the Holy Trinity decision, that because of "the mass of organic utterances that this is a Christian nation."

That's the way the court was for the first 150 years until 1947 it ignored all of the previous "organic utterances" and out of the Everson decision, we had a "wall of separation between church and state." The hostility has escalated every year since.

The ACLU seeks to crush, totally eliminate Christ from having even the slightest influence on the public arena. To them, the only "acceptable" place Christ could be taught is behind a certain set of four walls. That is, until what is taught even there is declared forbidden "hate speech." That is who the Baptist Joint Committee on Public Affairs has crawled into bed with. Prepare ye the way for antichrist.

Chuck Estridge  
Williamstown

## RETIREMENT

### Retirement plan tips: Avoid these common mistakes

By Don Spencer

Studies indicate most people have a goal of adequate retirement income. Unfortunately, many people fail to meet this goal due to a lack of planning. Often, folks spend more time planning a vacation than they do preparing for retirement.

Following are some common mistakes made in retirement planning. Each has serious consequences but each one can be avoided:

■ *You depend on someone else to do it for you.* Social Security and an employer pension plan will not do the full job. Take responsibility. Play an active role in planning for your retirement.

■ *You have a dream rather than a goal.* Do you have a definite plan using reasonable rates of return, inflation and longevity assumptions? If not, you just have a dream and dreams can sometimes become nightmares.

■ *You don't know how to save.* Too many people approach saving as something to do with money that's left over. Saving must be a priority if you are to have adequate retirement.

■ *You start too late.* It takes time and money to build adequate retirement. The more you have of one, the less you need of the other. If you wait until later in life to prepare for retirement, it will take considerably more money.

■ *You fail to insure your plan.* We assume everything will go smoothly until retirement. The best plans can run into problems due to unanticipated events such as disability, illness or death. Identify and insure against possible disasters that might force you to reduce or invade your retirement funds.

■ *You fail to allow for inflation and taxes.* Make sure your planning includes tax and inflation assumptions. It's only the bottom line—what's left after taxes and inflation—that you will have to enjoy in retirement. Take advantage of tax-preferred investments and invest for growth to offset the effects of inflation and taxes.

■ *You expect someone else to think for you.* Learn enough about investment fundamentals to make investment decisions appropriate for you. Don't let anyone else do your thinking.

■ *You underestimate what it will take.* Don't underestimate. Run the numbers to see if you're on track to maintain your standard of living.

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



## PARTNERS IN THE MISSION

### Fulfilling the vision for ministry

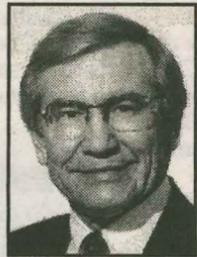
Allen Meyers had a vision to provide training for youth through vacation Bible school and Sunday school. He worked with youth in the mountains of Letcher County and felt much more needed to be done to equip them in Bible-based faith development.

A telephone company employee, Allen sensed God's leadership to start a church in the area where he lived that would focus on teaching the Bible and reaching people for Christ. Allen had been preaching for just one year when he became the bivocational pastor of Jeremiah Missionary Baptist Church in 1975 with 44 charter members.

The next summer he encouraged the workers in his church to attend a week of training at Ridgecrest (N.C.) Conference Center—a practice they continued for the next five years and which established a pattern in the church of equipping leaders. Today, leaders and workers continue to attend church growth

conferences. Youth and youth leaders attend youth conferences every summer.

Although Allen was bivocational for 17 years, the church was able to expand facilities and ministries. The church's beautiful worship center has windows that provide an incredible view of the mountains across the north fork of the Kentucky River. A rock wall provides a natural setting for the baptistry, which has provided believers' baptism for more than 500 people.



Bill Mackey

The church also has a tremendous outreach ministry to the community. With the recent closing of the Golden Oak Coal Co., 200 miners lost their jobs. Needless to say, the economic impact has been severe. The church has ministered through it all, however, and has established an extensive food distribution ministry in cooperation with other churches, utilizing Baptist world hunger funds.

Driven by the founding vision of

teaching and equipping, the church averaged 140 people in Sunday school last month.

"We believe it is our mission to equip our youth to follow Christ wherever they may go," Allen said. Two young adults are in training for ministry.

The church celebrated its heritage and their pastor's vision with a special service April 9. Having been there 25 years ago to help constitute the church and ordain Allen, it was a special honor for me to bring the celebration message.

During the service, 25 members of the alumni youth group (now age 25 to 30) provided special music. Their devotion to Christ and His church was obvious. Then the current youth group of 25 joined them for special music and again the presence of the Lord was powerful. It was contagious.

Pastor Meyers has a tender heart, a strong devotion to Jesus and a passion to tremor and obey God's Word. He sets a tremendous example of vision and commitment for all of us!

Bill Mackey is executive director of the Kentucky Baptist Convention

## Taking care of aging parents: Where can families find help?

**Q: My Sunday school department has several members needing help with aging parents or loved ones and not much is being accomplished. What can we do?**

Today's Christian families are largely unprepared for their care-giving roles. The unpredictability of the aging process, the lack of knowledge in general about older adults, gerontophobia and the lack of prior generation role modeling all play key parts in our being unprepared as caregivers. Yet the likelihood that we will be impacted either directly or indirectly by the care-giving needs of an aging parent or loved one is growing.

Most caregivers today are women known as the "sandwich generation," wedged between the responsibilities of meeting the needs of their children and their parents. These caregivers seem regularly to confront guilt. Sometimes this guilt is self-inflicted and other times it's induced by the manipulative behavior of a parent.

To alleviate caregiver guilt and burnout, it is important for the family to participate strategically as a care-giving system. As each family mobilizes to care for a parent, family members take on varied caring styles.

Many Christian caregivers understand the Scriptures command us to "honor our fathers and mothers." Clearly, those who answer the call of caregiver for their parents are demonstrating obedience to this command and responding to a call as valid as a calling to child rearing or other vocations.

God's special blessings are bestowed on those called to care for their parents or loved ones. The example of Joseph caring for Jacob is an excellent way to understand the care-giving task. The number of families dealing with these concerns is growing at an alarming rate. We need to develop ministries to and for these families.

Your class may find the book, "Eldercare for the Christian Family" by Timothy Smick, a guide for ministry that could be developed. This appears to be an important venture for your class; this book should be helpful.—*Jon Rainbow*

**Q: My son just lost his best friend in an automobile accident. He was only 17 years old. Our family has escaped facing death until this. Our son was quiet at first, but now he gets hateful over little things. How can we help him?**

Grief, a normal emotional reaction to the death of a special person, involves many emotions. First, learn more about normal grief. "Good Grief," a time-tested little book by Granger Westberg, is great for introductory information. Your son was perhaps in shock at first and now is hurting and angry. He might experience some depression and have faith questions.

Second, be patient and give him time to express whatever emotions come to the surface. Listen carefully and offer empathy, not answers. If he can, invite him to talk with other friends his age. Perhaps he will need to find a professional counselor to help facilitate voicing his mixed feelings.

He needs to return to his own normal activities as soon as possible. He may attempt to withdraw. Encourage him to stay involved and to focus on his work after a few days of grieving. He may need to postpone exams for a week or so, but do not let things pile up to the point of despair.

Talk with him about those faith issues, or ask him to visit with a Sunday school teacher, youth minister or pastor. No question should be forbidden. Let him doubt and seek answers. We grieve, but not as those who have no hope (1 Thessalonians 4:13-14).—*Wade Rowatt*

*Family Forum* writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; and Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville. Send questions for *Family Forum* to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@ntr.net.



## Children's Homes leaders must stand firm

The American Civil Liberties Union vs. the Kentucky Baptist Homes for Children. Although that's not exactly how the court documents read, that is the essence of a lawsuit filed last week in U.S. District Court in Louisville.

Attorneys for the ACLU and Americans United for Separation of Church and State filed suit April 17 against the KBHC on behalf of Alicia Pedreira and several secondary plaintiffs.

Pedreira was fired 18 months ago after Children's Homes administrators were informed she is a lesbian. So the lawsuit is raising concerns about sexual discrimination, right? Wrong.

Although ACLU officials have threatened for months to file suit on Pedreira's behalf, it quickly became clear even to them that a sexual discrimination suit had little or no chance for success.

When Pedreira was dismissed, there was no state law or county ordinance that addressed the issue. Even the controversial Jefferson County ordinance against sexual discrimination adopted last year includes an exemption for religious organizations. The adoption of so-called "fairness" ordinances "came too late for Alicia," a recent Fairness Campaign memo acknowledged, noting "there are still questions as to whether they will even cover organizations like KBHC."

In an effort to salvage their claims, ACLU officials joined forces with Americans United to pursue a new direction—religious discrimination. Rather than charging that Pedreira's dismissal is a sexual discrimination issue, the lawsuit claims the KBHC's action violates the establishment clause in the U.S. Constitution's First Amendment.

The ACLU's reasoning appears to be that dismissing a homosexual from employment at an agency that receives state funds somehow is tantamount to establishing religion. If that's the ACLU's best shot, the Homes for Children should fare well in the coming court proceedings.

Of course, as in most court cases, there are a number

of complicating factors. ACLU officials were savvy enough to name two state government entities as co-defendants. That has left government leaders in Frankfort scrambling to protect their interests.

The fact is that state agencies have taken the initiative for more than 20 years to ask the KBHC to provide care for children and youth in need. More than half of the Children's Homes annual budget comes through state contracts. Obviously, the KBHC's state-wide services and staff will be drastically curtailed if that funding is eliminated.

That's where much of the pressure from the lawsuit comes into play. Officials at the state Cabinet for Families and Children and the Justice Cabinet, both named in the suit, are debating whether to renew the KBHC's current two-year contract scheduled to expire June 30. Homosexual rights supporters are calling on Gov. Patton and other state leaders to sever their relationship with the Children's Homes even before the parties have had their day in court.

Hopefully, Gov. Patton and those who answer to him will have the moral conviction to resist such ploys. After 20-plus years of relying on the KBHC's expertise to meet pressing childcare needs, this is no time for state leaders to cave in to political pressure simply to avoid involvement in a messy lawsuit.

Granted, church-state issues typically are complex. Anyone who claims to have an easy, one-size-fits-all answer probably has failed to grapple with all the intricacies involved in such a case.

How the court will rule remains to be seen. Regardless of the outcome, however, the KBHC's response should be clear. Children's Homes officials must be willing to walk away from every dollar of state money available rather than compromise their employment standards. KBHC President Bill Smithwick repeatedly has declared that will be the agency's stand.

That's a tough decision because it would mean an immediate reduction in the number of children and families the agency can serve. But KBHC leaders must stand firm on moral principles regardless of the cost.

STRAIGHT FROM THE EDITOR



Trennis Henderson

## Students say 'Yes' to Jesus in school

By Randy Record

*"For no matter how many promises God has made, they are 'Yes' in Christ" (2 Corinthians 1:20a).*

Paul went for the jugular vein in this passage. He wrote the church at Corinth about his travel plans to their area. This church seemed to be involved in everything except the main thing. Paul turned the rebuttal from his plans to God's heart. This "gospel globetrotter" said every promise God ever made is "Yes" in Jesus. Paul is saying in short:

Church of Corinth, don't focus on the "no," put your tunnel vision on the "yes" of sharing Christ. This is the main thing. It's the primary focus of our purpose.

Are we teaching students to be passionately public or favorably fond? After 14 years of doing youth work, I am somewhat ashamed of my past ministry. I tried to shoot the brightest gospel fireworks from the youth ministry of the church I was serving in hopes that many students would see the ramparts and run to the church.

We had results, but at the end of the year the honest evaluation of my min-

istry stung my heart. I found that my ministry was teaching students to be favorably fond and not passionately public in their marketplace—the school.

The typical youth ministry described above is like hauling water to the ocean. Does the ocean need any more water? Do youth ministries need more creativity? Or do lost students need Jesus presented where they live?

During a week's time from 7:30 a.m. until 3 p.m. each day there are more lost students together in one place than any other time or place on planet earth. That place is called school. What about here in Kentucky? What are the needs?

■ The teen population will almost double by 2006.

■ Only 13 percent of Kentucky students have their names on a church roll.

■ There are 536 middle schools and high schools in our state.

■ Based on a recent survey, youth ministers rank 17th on a list of major influences for students.

No. 1 on the list? Students influence students.

The ACTS Revolution is a cutting-edge strategy for Christian clubs in schools to focus their efforts on being

Great Commission clubs. The emphasis involves a month cycle that engages students in being accountable, being challenged, giving testimonies and bringing unsaved friends to Seek Week to hear a student share the gospel.

Since October, 325 students have accepted Jesus Christ as personal Savior through this process. The toughest job is to get them into a local body of believers (Ephesians 2:20-22). That's where local networks of youth ministers play a significant role, sorting the response cards from Seek Week as part of the follow-up process to connect students to local churches. As a result, youth ministries have the opportunity to haul the living water to school through students.

Kentucky students reach Kentucky students. There are enough unsaved students to fill our churches tenfold.

How can local churches play an active role in this ministry effort? Let's send our students as campus missionaries to their fields. Commission them! Make every week a mission trip, because every campus is a mission field.

For more information, contact Youth Evangelism Strategies at (502) 245-4101.

Randy Record is youth evangelism associate for the Kentucky Baptist Convention



## Post-Columbine era impacts youth ministry priorities

**COLUMBINE MEMORIAL**  
Columbine High School student Heidi Johnson prays at a candlelight memorial service marking the one-year anniversary of the worst school shooting in U.S. history, April 20. Johnson was one of the survivors of the carnage in the school library. (RNS/Reuters photo)

By Adelle Banks  
Religion News Service

LANSING, Ill. (RNS)—For the most part, students feel safe at Luther East High School, a small school in Lansing, Ill. But, like 3,000 other schools, churches and Christian groups, the school recently ordered "Bulletproof?," a video package designed to help students prepare for and prevent violence. The student body watched and dis-

cussed it during several of the Lutheran school's chapel sessions in February.

Last week, as the nation marked the first anniversary of the April 20 tragedy at Columbine High School in Littleton, Colo., Luther East's Principal Glenn Rollins participated in a dramatic skit to show students how easily a moment of anger can escalate.

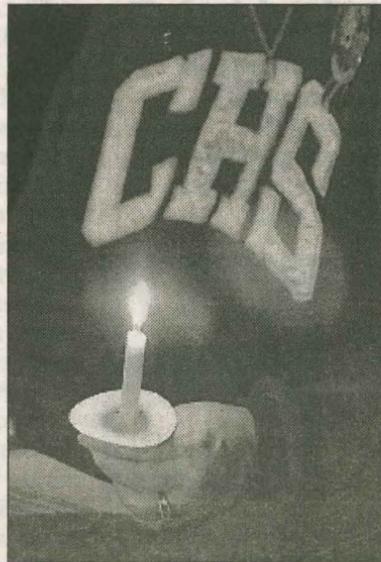
"We do it, number one, so that students are aware that we're vigilant about it, that we're concerned about it, that even in a small Lutheran high school, we're not just putting our heads in the sand and saying it could never happen here," Rollins noted. "We're not stepping away from the fact that this is an increasingly violent society."

Rollins is not alone among Christian youth workers who have sought to find tangible ways to address violence in a post-Columbine age. In the coming weeks and months, crowds are expected to gather on Washington's National Mall for events triggered by the Columbine violence, in which 12 students and one teacher were killed by two other students who then committed suicide.

"Bulletproof?" is distributed by Neighbors Who Care, the victim assistance arm of Prison Fellowship Ministries. The package features a 30-minute documentary looking at the effects of school violence in Paducah and in inner-city settings. It also includes a 45-minute drama about a teen who sinks into violence, and discussion guides for adults and students.

Lisa Lampman, president of Neighbors Who Care, said she believes Columbine "changed our culture" but she hopes there can be a cultural emphasis on "change of heart" to reduce violence.

In the wake of Columbine and other tragedies, youth ministries across the nation have worked harder to build relationships between youth and adults and to reduce isolation that sometimes leads to student violence, their leaders say.



Ron Luce, president of Teen Mania, an evangelical Christian ministry that serves teens, said the Columbine tragedy continues to resonate with America's youth, especially Christian young people.

"I'll tell you this: Every time we speak of it, there's this incredible hush in the crowd," Luce said. "It's almost like ... you're doing open-heart surgery on their generation when you talk about it."

Even as experts see an increase in efforts to protect youth from harm, some also are reporting decreasing instances of teen violence nationwide.

"We continue to see a decline in numbers of kids who carry guns to school," said Shepherd Smith, president of the Sterling, Va.-based Institute for Youth Development. "That trend is pre-Columbine and is continuing."

But the publicity of the shootings that have occurred is driving ministries to find constructive ways to work toward reducing violence even further.

During "Acquire the Fire" conferences held on weekends across the

country during the academic year, Teen Mania has been encouraging young people to take proactive steps to prevent Columbine-like tragedies. It recommends praying for their fellow students, being bold about their faith by wearing Christian T-shirts and carrying Bibles to school, and evangelizing.

"We're asking every Christian young person in America to once a week share their faith—and this is a kicker—with somebody in their school who's down and out, who's been ridiculed, who's been mocked," said Luce. "These shooters have all been people like that."

Rick Lawrence, editor of Group magazine, an interdenominational resource for Christian youth leaders, said solutions to teen violence are far from formulaic. Lawrence said he thinks adults—parents and youth group leaders—need to do more to connect with the young people in their lives.

"The answer is repentance on behalf of the adults to re-enter into the life of kids with time and commitment to them," he said. "It doesn't mean it's going to solve all the problems, but boy, what a disconnected generation they are."

Lawrence said he's seeing attempts at better relations: Youth ministers across the country are starting community-based coffeehouse ministries aimed especially at giving youth something to do on Friday and Saturday evenings and during that after-school period when parents often aren't home.

Youth leaders also are being encouraged to make sure their youth groups aren't a church-related carbon-copy of school groups where kids are bullied or ostracized, and they're being urged to become more actively involved with the parents of those young people.

"If you're not ministering to parents and helping them to reconnect to kids, then you're not doing your job," Lawrence said.



## Dobson: Culture of death 'continues to flourish'

COLORADO SPRINGS, Colo. (BP)—The culture of death that fueled the Columbine massacre "continues to flourish," according to Focus on the Family's James Dobson.

Twelve students and a teacher were killed and numerous others were wounded April 20, 1999, by two classmates at Columbine High School in Littleton, Colo.

"We've seen virtually no change in society's glorification of death and violence," Dobson said. "If anything, we've witnessed a rise in the barrage of dark, hopeless and annihilating images and words churned out by TV, movies, music, Internet Web sites and video games. When will America wake up to the reality that media moguls are more concerned about their bottom line than they are about ravaging the hearts and souls of an entire generation?" Dobson asked.

Dobson also took note of the cheapening of human worth, noting that "life—in the womb and outside of the womb—can be legally snuffed out in the name of personal freedom and convenience."

"When death is an accepted and natural part of everyday existence, is it any wonder that many

teens don't see snatching a life as any different than ripping off a car stereo?" Dobson added.

"As long as the cultural elite can keep our nation focused on a red herring like gun control, they relieve parents from the responsibility of healing empty hearts, wounded spirits and the numbed consciences that lie behind these senseless acts of violence," he said.



Dobson

"Today if you offer solutions reflecting morality and decency, you're called an 'alarmist,' a 'censor' and told to keep your 'intolerant' beliefs out of the public square," he said. "How many more children will kill children before parents wake up and defy a system that exalts economic prosperity and personal freedom over maintaining healthy marriages and families?"

"Let's vow today to set the highest standards of ethics and morality for our children, and to protect them, as much as possible, from the darkness around us," Dobson urged. "We can't make America perfect, but we can make it a much better and safer place through prayer, sensitivity and a renewed commitment to the principles upon which this republic was founded."

## Parents, not guns, cited as top cause of nation's youth violence

ARLINGTON, Va. (RNS)—Americans believe the primary cause for school shootings and youth violence is the drop in parental quality time with children, not the availability of guns, according to a recent poll.

The poll, timed to coincide with the first anniversary of the Columbine High School massacre, was conducted for YROCK.com, a new political Web site whose acronym stands for Young Republican Online Community Network.

When asked to choose from a list of possible factors that are the "greater cause of youth violence and school shootings today," 42 percent of respondents picked "the decline in quality time parents spend with their children." Thirty percent chose "the violence they see and hear on television, movies, music and video games."

Eleven percent picked "access to guns," 10 percent chose "the lack of good role models," and 5 percent chose "the failure of schools to promote civility and moral values." The rest of the respondents said they didn't know or declined to answer the question.

Asked what would have the greater influence on reducing such violence, 77 percent of respondents selected "teaching children at a young age about right and wrong and respect for human life." Twelve percent selected "stricter school discipline," 10 percent chose more gun control legislation.

Eighty-four percent of respondents said greater parent involvement in children's lives would have the most influence on reducing gun violence in schools. Fourteen percent of those surveyed said more gun control legislation would have the greatest influence.

Most of those surveyed said they believed recent school shootings indicate a national moral decline. Forty-eight percent said they strongly agreed with that statement and 32 percent said they agreed somewhat with it. Ten percent said they disagreed somewhat with the statement and 9 percent said they strongly disagreed with it.

The survey by Luntz Research in Arlington, Va., polled 800 self-described "likely" voters in a telephone survey April 6-9. The margin of error is plus or minus 3.5 percentage points.

# MISSIONS

## Paris' population offers missions gateway to the world

PARIS (BP)—Everyone knows Paris.

It's the elegant city of the Eiffel Tower and tourists, the Arc de Triomphe and high fashion, the Louvre Museum and the Mona Lisa, croissants and sidewalk cafes.

Everyone knows that Paris.

But there's another Paris—one not seen on the postcards. This Paris is somber suburbs and complexes of grimy, gray concrete high-rises packed with poverty-line immigrants struggling to survive in an alien culture.

This other Paris is a magnet, not for well-heeled tourists, but for newcomers from Africa and the Middle East chasing work permits and jobs and better lives.

Walk through this other Paris and one sees robed North African Muslims wearing their distinctive "hajj" pilgrimage hats. Ebony-skinned women from Senegal are decked out in long, colorful dresses and head wraps that proclaim they're of the Wolof tribe.

"I have stood in the marches (markets) ... and counted people from about 35 unreached people groups who are hard to reach with the gospel in their homelands," said one Southern Baptist worker who serves in Paris.

Paris has more than 10 million residents, and about a tenth of them are Muslims. Many of these Muslims are from Algeria, Morocco, Tunisia or other countries closed to the gospel. And many of these North Africans keep close ties with family and friends in their homelands.

That's why Southern Baptist workers say Paris is a "gateway city." They mean that by reaching out to members of unreached people groups in Paris, they can find a "gateway" to lands in the Muslim world that are closed to missionary presence.

For example, the "Jesus" film, an evangelical movie about the gospel message, is not welcome in Morocco. But two Berber women enthusiastically embraced the idea of taking the video back to their families as gifts.

Hundreds of copies of the "Jesus"



**GATEWAY CITY** Tourists from a North African country pose for pictures in front of the Arc de Triomphe in Paris. The message of God's love is easier to share with tourists and immigrant residents in Paris—many of whom come from places with little or no access to the gospel—than it is in their home countries. (BP photo by Grace Robinette)

film, Bibles and other Christian materials have made their way into North Africa in this manner, workers said.

"People from all over the Muslim world come to Paris," the Southern Baptist worker said. She keeps Christian materials in many languages on hand so she is prepared when she meets someone from an unreached people group.

While witnessing to Muslims in their home countries can be difficult—even dangerous—it's easier when the location is Paris.

"People are here out of their element. They are out of their closed family groups, who usually rally around to fight against family members hearing the gospel. They come to Paris, and they're uprooted, in a state of change. The children are growing up and confronting French culture. There are many conflicts in families," the worker said.

"All these factors make them more open to the gospel. They're caught by so many changes. Presenting them with the gospel gives them an anchor, something to hold on to," she said.

The gospel is not the only force vying for their attention. Still, many immigrants recognize the Bible as a holy book.

"All the children are going to school. Children can read it to their parents," the worker said. "It's easier to distribute Bibles here than in North Africa."

She recently distributed 10,000 New Testaments among Muslim families. As she and other workers went through the towering apartment blocks that predominate here, she was amazed at the diversity of cultures she saw.

Often immigrants come fleeing poverty and searching for the good life in the West. But many have poor language skills and no suitable job skills to com-

pete in Paris. They end up living in poor, crowded public housing, where crime and drugs are common.

The worker told of visiting a Senegalese family with 10 children living in just five small rooms. Among such immigrants, the worker has found "chronological storying" to be a successful tool to teach the Bible. The stories are fascinating to people who cannot read or write, and they also answer common objections Muslims raise to Christianity, she said.

Southern Baptist workers in Paris are teaming up with other Great Commission Christians to plan projects that will reach people for Christ. They hope ultimately to send new Christian believers back to penetrate countries closed to the gospel.

For more information about these efforts, write: Gateway City Paris, 9113 Lydell Drive, Richmond, VA 23228.

Paris has more than 10 million residents, and about a tenth of them are Muslims.

## New York prayerwalk takes gospel to Wolof of West Africa

Continued from page 1

future outreach to Wolof people there.) Though missionaries have worked among the Wolof in West Africa for years, only about 50 have professed faith in Jesus Christ as their personal Savior. Many of those keep their faith a secret for fear of persecution.

Dunnivant carries on an animated conversation with the peddlers for several minutes. They are immensely curious to learn why a white woman speaks their language. She takes the opportunity to explain how God called her and her husband, Ben, to live among the Wolof and tell them about God's love. The group listens in rapt attention.

Suddenly a battered Lincoln Continental pulls up to the curb, and the Wolof rush over to the car, leaving Dunnivant standing alone and open-mouthed on the corner. The young men take turns leaning in the window, greeting the man in the back seat, pressing his hand to their foreheads to receive his blessing. The American

who speaks their language is forgotten in the excitement.

The man in the car, it turns out, is a marabout, a Muslim religious leader believed to have spiritual insight and almost-magical powers to turn events in favor of his followers. He has come to New York from Touba, a city in Senegal that is home to the Mouride Brotherhood. This Muslim sect dispatched the peddlers to America to earn money that will help finance Mouride programs and the great mosque in Touba, one of the world's largest and most lavish.

These peddlers have pledged their absolute loyalty to the marabout, and most of what they earn will go to him. In return he gives them his blessing, and they hope to earn merit that will cause Allah to look more favorably on them.

No one has ever told them Jesus died to pay the price of their sin and give them God's favor for free.

Tracey Dunnivant's 10-member prayerwalk team spent five days greeting the street vendors and praying for them, giving "Jesus" videos and gospel

cassettes to those who were willing to receive them. They also talked with Baptists in the city about reaching out to the Wolof and other unreached people groups represented there.

Missions strategists hope immigrants who accept Christ in America's cities will take the message of God's love back to their homelands, where God's Spirit can move powerfully among their family and friends. Cooperation in reaching the Wolof in New York City could advance God's kingdom overseas, they said.

"There are many members of unreached people groups here in the United States," Dunnivant said. "They may be resistant to the gospel overseas, but here they are more accessible and more open. We want people to realize they can help touch these unreached people groups right here in the United States."

For information about 2001PRAY, a movement to saturate the African continent with massive intercession on Aug. 3, 2001, send e-mail to 2001.pray@iname.com.

### Prayer team sees response

Prayerwalk team members in New York cited several evidences of God at work:

■ Team members met several dozen Wolof, who were excited that these Americans care enough about them to stop and talk. One young man gave them his name and address and invited them to visit his home. A former missionary met a young man he knew when he was serving in West Africa.

■ A team member knew an estranged friend living in New York but hesitated to look her up. She challenged God: "If you want us to make contact, let me run into her." In a metropolitan area of 18 million people, the young woman and a second team member asked directions from a jogger on the street. The jogger turned out to be the long-lost friend. Additionally, the friend is now a lawyer who often works with Wolof people on immigration issues.

■ A week later, a prayer team began visiting Wolof villages in Senegal and found an unprecedented openness. When they explained they had come to pray for the village, they were warmly received and several marabouts, who ordinarily would oppose the Christians, allowed them to pray in the name of Jesus, who is counted among Islam's prophets.

## NATIONAL NOTES

■ **Davidians dedicate new church.** Hundreds of survivors and supporters commemorated the deaths of 81 Branch Davidians at a church dedication service in Texas April 19, the seventh anniversary of the Waco tragedy. The new Branch Davidian church is located 10 miles west of Waco in Mount Carmel. Eighty-one Branch Davidians died seven years ago when a 51-day standoff between Davidian leader David Koresh and federal authorities ended in a fiery blaze at the group's complex near Waco. Relatives of those who died in the fire have filed a wrongful-death suit against the federal government, which contends the Davidians brought about their own deaths. The case will go to trial June 19.

■ **Home-schooling college enrollment falling short.** A new college primarily targeting home-schooled Christian students might fall short of its enrollment goal for the fall. Officials at Patrick Henry College in Purcellville, Va., had hoped to enroll 120 students in September for the school's first year in operation, but so far only 70 of 90 applicants have been accepted and not all of those accepted are committed to enrolling at the school. Initially, the school will offer only bachelor's degrees in government in line with its mission to train a new generation of Christian conservative political leaders.

■ **Complaint leads to removal of "Tiki" statue.** A 10-foot tiki statue carved by high school students in Honolulu was removed earlier this month from the front of the school after a pastor objected, saying the carving was a religious symbol. Students at the Leeward Oahu school of Waianae High School carved a tiki of the Hawaiian character Kanaloa on an old utility pole and set it in front of the school in February. Leeward District Superintendent Hazel Sumile, who ordered its removal, said the school encourages students to stay in touch with Hawaiian culture, but the school was bound by law to follow laws keeping church and state separate.

## Stephen Curtis Chapman leads Dove Awards

NASHVILLE (RNS)—Recording artist Steven Curtis Chapman again dominated the 31st Annual Dove Awards held April 20 at the Grand Ole Opry House in Nashville.

Chapman took home six of the Christian Artist Awards, including his fifth Best Artist Award.

Chapman, who has won the most Dove awards with 44, also earned honors for Male Vocalist of the Year, Pop Contemporary Album of the Year and Pop/Contemporary Recorded Song of the Year. On the album and single awards he won as both performer and

producer.

Songwriter of the Year Michael W. Smith also won Song of the Year (along with Wes King) for "This Is Your Time," inspired by the shootings at Columbine High School in Colorado. That song also earned him an award for Short Form Music Video of the Year.

For the second year in a row, Jaci Velasquez earned Female Vocalist of the Year, while the pop crossover group Sixpence None the Richer won Group of the Year. Velasquez also earned Best Spanish Language Album with "Llegar A Ti."

GINNY OWENS won the New Artist of the Year award.

"Angel Band," a duet performed by Vestal Goodman and country crooner George Jones, earned the Best Country Recorded Song award, and Dottie Peoples won for Best Traditional Gospel Recorded Song with "God Can."

Kathie Lee Gifford hosted the annual event, performing "Only My Pillow Knows" with Dolly Parton. Award winners were chosen by the 5,500-member Gospel Music Association, an organization committed to promoting Christian music.

## Colson & Graham spend Easter in prison for ministry

GEORGETOWN, Del. (BP)—Chuck Colson, Franklin Graham and Charlie Daniels have stayed out of trouble recently, but they still were in jail Easter.

Colson, founder of Prison Fellowship Ministries, and Graham, president of the Samaritan's Purse relief organization, launched "Operation Starting Line," a collaboration of more than a dozen Christian ministries, Easter Sunday at Georgetown Correctional Institution in Georgetown, Del.

The April 23 event kicked off an effort by athletes, musicians, comedians, clergy and thousands of volunteers from across the country to reach every federal and state prison in the nation in the next five years through 55 state and multi-state campaigns.

Operation Starting Line was

launched to take the gospel to the 6 million-plus men and women under correctional supervision in the United States, including those incarcerated or on probation or parole, said project spokesman Terry White, Prison Fellowship Ministries' vice president of communications.

According to a recent study published in the Academy of Criminal Justice Sciences Justice Quarterly, the recidivism rate for prisoners who participated in 10 or more Prison Fellowship Bible studies was 66 percent below that of other prisoners.

"The goal of OSL is to further reduce recidivism by providing hope to prisoners," White said.

Two Southern Baptist North American Mission Board staff members are among Operation Starting Line's orga-

nizers. Kenneth Ellis, NAMB's national coordinator for restorative justice ministries, is a member of OSL's operations task force. Robert Vickers, NAMB's director of chaplaincy evangelism, is serving on the ministry's policy-planning committee.

OSL campaigns will feature athletes, entertainers and speakers in special high-energy programs. Participants will visit the prison cellblocks to reach those who are not allowed to leave their cells.

Operation Starting Line will provide follow-up programming in the prisons after the initial event, including Bible studies, seminary training, career and family support, and the matching of prisoners with mentors in local churches upon their release. "We hope to have a life-changing impact on all of our nation's prisoners," White said.

## Falwell's drive to register 10 million Christian voters reported to IRS before kickoff

By Kevin Eckstrom  
Religion News Service

WASHINGTON (RNS)—Jerry Falwell barely had time to announce his new campaign to register 10 million new voters before a church-state watchdog group announced it had reported Falwell to the IRS for violating his tax-exempt status.

Falwell, a key leader of the Religious Right and chancellor of Liberty University, visited Washington April 14 to launch "People of Faith 2000," a broad-based campaign to register 10 million new voters before the November elections.

Falwell said religious conservatives are "discouraged and frustrated" after eight years of Bill Clinton and are considered "persona non grata" with both the Republican and Democratic parties. His new campaign, he said, is to remind them they have a voice in the voter's booth.

"We want to energize, to register to vote, to mobilize and get to the polls millions of people of faith who otherwise might not vote," Falwell said in an appearance at the National Press Club.

But before Falwell could even begin his press conference, Americans United for Separation of Church and State filed a complaint with the Internal Revenue Service, alleging Falwell's new organization violates rules prohibiting nonprofit groups from engaging in partisan activities.

"In reality, this project is a highly partisan drive that Falwell himself has admitted is intended to help put George W.

Bush in the White House," said Barry Lynn, executive director of Americans United.

Falwell made repeated attempts to classify his organization as nonpartisan and to distance himself from the Christian Coalition, which last year lost its tax-exempt status with the IRS.

Unlike the Coalition, People of Faith 2000 is a seven-month campaign that will cease to exist Nov. 8, the day after the national elections, Falwell said. The campaign will need \$18.6 million to register new voters, work with more than 200,000 churches and distribute 100 million membership cards to people who pledge to vote in November.

The new organization is the latest chapter in a long battle to mobilize millions of Christian conservatives who form the basis of support for the Republican party. Bush heavily courted conservatives in his race for the GOP nomination while Arizona Sen. John McCain openly criticized Falwell and Pat Robertson as "agents of intolerance" within the party.

The Religious Right is as much a political holy grail this year as the nation's 43 million Catholic voters and together, the two groups could decide who wins the White House in key swing states.

Falwell is no stranger to the political scene. In 1979, he founded the Moral

Majority to mobilize Christian conservatives and helped elect Ronald Reagan in 1980 and 1984. He dissolved the organization in 1989, saying the group's work was done.

He's also a major fund-raiser, both for religious and political causes. Falwell said in the past 30 years, his church and university have raised \$2.5 billion, and the Moral Majority alone raised \$70 million.

And when it comes to voter registration, Falwell says the Moral Majority mobilized 8.5 million new voters, and he said his Lynchburg, Va., church, Thomas Road Baptist Church, already has registered 2,000 new voters.

Falwell said he has returned to politics because the 2000 elections not only determine the White House but congressional majorities and appointments to federal courts.

"This may be the most important congressional and presidential election in modern times," Falwell said.

While Falwell is a major Bush supporter, he stressed that his organization will be nonpartisan and nonpolitical. However, he acknowledged that most of the evangelical churches he wants to work with are filled with political conservatives who most likely would vote for Bush over Vice President Al Gore.

Speaking to USA Today last month, Falwell said, "It is my experience that most people of faith in this country vote pro-



Falwell

## Vermont Senate approves benefits for gay civil unions

MONPELIER, Vt. (RNS)—Vermont's Senate approved the nation's most sweeping same-sex union legislation April 19, moving the state closer to granting the most comprehensive "marriage" benefits to gays and lesbians and angering religious conservatives.

In a 19-11 vote, the Senate passed a House bill that grants marriage benefits for homosexuals under "civil unions" but reserves traditional marriage for heterosexual couples.

The vote makes Vermont the first state to give gays and lesbians a legal rights structure parallel to marriage. Under the bill, homosexuals would be granted rights in medical decisions, tax benefits and other areas.

After some minor language changes are worked out between the Senate and the House, the bill will go to Democratic Gov. Howard Dean, who has said he will sign it.

The state's Supreme Court ruled last year that homosexual couples could not be denied marriage benefits that heterosexual couples enjoy. The court directed the state to address the situation through legislation, and the House passed the controversial mea-

sure in March.

Supporters say the legislation is a bittersweet victory. While the state has gone further than any other state in granting homosexuals marriage benefits, they say they wanted legislation that would make them virtually the same as married couples.

Because the civil unions will not be recognized as marriages, couples will not have access to certain federal benefits, such as sharing Social Security benefits and some tax benefits.

Religious conservatives blasted the Senate vote, saying that when the gay marriage issue is put to voters—like in last month's California referendum that said marriage is reserved for heterosexuals—people overwhelmingly reject the concept of equal marriage rights for gays and lesbians.

"The homosexual lobby has sought to achieve in the courts what it cannot accomplish through the open democratic process," said former Republican presidential candidate Gary Bauer. "Granting same-sex unions the same moral and legal standing as marriage, against the will of the American people, will destroy our most important institution."

## Evangelicals counter environmental movement

WASHINGTON (RNS)—Leading evangelicals gathered in Washington last week to issue a statement on the environment, saying humans should take priority over nature and that the environmental movement embraces "faulty science" and "strident street theater."

Led by talk show host and Focus on the Family president James Dobson, an array of conservative evangelicals gathered to launch the Interfaith Council for Environmental Stewardship and chide the environmental movement for being too radical.

The religious leaders signed what they called the "Cornwall Declaration on Environmental Stewardship" and urged the passage of specific legislation they say will aid the environment.

This is the first major statement politically conservative evangelicals have made on the environment. More liberal Protestants have advocated environmental protection for years.

As part of the declaration, the leaders questioned doomsday statistics about global warming, booming population growth and a needed reduction in the use of fossil fuels. The signers said the mainline Protestant National Council of Churches wants to use the global warming issue as a "litmus test" for religious faith.

"The exaggerated attention given to global warming and other unproven theories also diverts money, attention and scientific research away from problems that are critical in the United States and developing world," the group said in a statement.

The group also took aim at the environmental lobby, saying environmentalists base their platforms on "faulty science and economics, strident street theater, and demands for immediate, drastic action on problems that are often hypothetical or overstated."

Signers of the declaration included Dobson, Richard Land of the Southern Baptist Convention's Ethics & Religious Liberty Commission, Jerry Falwell of Liberty University, D. James Kennedy of Coral Ridge Ministries and Rabbi Daniel Lapin, a conservative Jewish activist.

Land said God commands humans in the Bible to both preserve and develop the earth as stewards of His creation "Unfortunately, there are many today who want to stress the preservation mandate and ignore the development mandate."

Brent Blackwelder, president of the Friends of the Earth U.S.A., disputed the group's claims and said the environmental movement's positions are based on sound science.

He suggested that evangelicals look to the Bible for God's commandments to take care of the earth.

"There's very clear evidence in the Old Testament that people were to be watching out for their neighbors and creation, and it sounds to me that this group seems to be acting on behalf of the corporate polluters in issuing a diatribe against the environmental movement, whereas the environmental movement has wanted to be stewards of creation and not wanting to poison our fellow human beings," Blackwelder said.

## ACLU vs. KBHC

### The real losers will be Kentucky's children!

Kentucky Baptist Homes for Children is preparing to defend itself against a lawsuit by the American Civil Liberties Union challenging our policy that prohibits people who engage in homosexual behavior from employment with KBHC. To avoid being a co-defendant with KBHC, the Commonwealth of Kentucky could sever its contractual relationship with KBHC. Those contracts provide partial reimbursement to KBHC for the care of children and teens removed from their homes by the commonwealth because of physical or sexual abuse, neglect or behavioral problems. *Kentucky Baptist Homes for Children will go on with or without that funding*, but thousands of Kentucky children and teens will lose out on the compassionate, quality care that has been our mission since 1869. *By discontinuing its relationship with KBHC, the commonwealth will be giving tacit approval of the homosexual lifestyle. Is this a value you want reflected in your state's government?*

### You can help!

Contact Gov. Paul Patton at (502) 564-2611 by phone or (502) 564-2517 by fax and tell him to do what is best for Kentucky's children. Ask him to support efforts to keep Kentucky's young victims of physical and sexual abuse and neglect coming to KBHC for hope and healing. Call your local representatives and senators, too. If you do not know how to contact them after the General Assembly adjourns, call (502) 564-8100.

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## Court: School can reject Ten Commandments advertisement

WASHINGTON (RNS)—The Supreme Court last week refused to rule against a California school district's rejection of an ad containing the Ten Commandments on a high school baseball field.

The court let stand a ruling by the 9th Circuit Court of Appeals that said the Southern California school district did not infringe on religious freedom by not allowing a local businessman to post the Ten Commandments on a baseball field sign, according to Associated Press.

Because the Supreme Court dismissed the case without hearing it or issuing a formal decision, no legal precedent was set.

Edward DiLoreto, who owns a local engineering firm, wanted to buy the ad from the Downey High School baseball booster club for \$400. The ad would have posted the Ten Commandments and stated, "Meditate on these principles to live by."

The school district rejected the ad, along with a proposed ad by Planned Parenthood, and DiLoreto sued for "impermissible viewpoint-based discrimination." DiLoreto and his lawyers claimed the school board was using "misguided ideas about their responsibilities with respect to the separation of church and state."

State and federal courts ruled against DiLoreto, and the 9th Circuit Court of Appeals upheld those rulings. The decision by the Supreme Court essentially affirmed those decisions.

The appeals court had ruled in November that the baseball field fence was "a forum limited to certain subjects and not open for indiscriminate use by the general public."

In addition, it ruled that the district was free to exclude subjects "that would be disruptive to the educational purposes of the school."

## Workplace religious freedom bill introduced

WASHINGTON (ABP)—Seeking to protect workers from having to choose between their job and observing their faith, a bipartisan group of lawmakers introduced the Workplace Religious Freedom Act April 11.

Reps. Jerrold Nadler, D-N.Y., and Asa Hutchinson, R-Ark., held a joint press conference with religious leaders to show the broad backing of the bill.

Nadler said the bill would bring "real meaning to the unfulfilled promise" of the Civil Rights Act of 1964

that was amended in 1972 to ensure religious freedom on the job.

He said a 1977 Supreme Court ruling gutted the protection by relieving an employer of the duty to accommodate an employee's religious observances if the employer had shown "any meaningful effort whatsoever."

"Our bill will even the balance," Nadler said. "It will not cripple American business," but it will lead to a "fair and reasonable result."

The bill would require employers to accommodate their employee's religious practices unless the accommo-

modation were to place an "undue burden" on the employer, such as a "significant difficulty or expense."

Hutchinson said the bill would make religious freedom in the workplace a "reality." He noted that while he and Nadler disagree on many issues, "we're together on this."

Melissa Rogers, general counsel of the Baptist Joint Committee on Public Affairs, said the bill "formulates a way to balance the competing legitimate interests of the employee to practice his or her religion and employers to operate a business."

## House adds charitable choice to housing measure

WASHINGTON (ABP)—House lawmakers voted overwhelmingly April 6 to allow pervasively sectarian organizations, including churches, to compete for funds in a \$6.9 billion bill designed to boost home ownership among low-income municipal workers.

The American Homeownership and Economic Opportunity Act became the latest in a series of congressional proposals that includes the "charitable choice" initiative.

Houses of worship have long been allowed to set up separate agencies that receive government funds for providing secular services. But under "charitable choice," houses of worship would for the first time qualify for direct support from taxpayers.

If passed, the law could face a legal challenge. The Supreme Court previ-

ously has said government funding of "pervasively sectarian" organizations is unconstitutional.

During debate on the amendment, which ultimately carried 299-124, lawmakers debated what type of groups could receive the federal money and if those recipients could continue their practice of hiring only people from their own faith.

Rep. Mark Souder, R-Ind., who proposed the amendment, said charitable choice is an attempt to codify what the Department of Housing and Urban Development is already doing—"encour-

aging faith-based organizations to have a place at the table in receiving federal funds to provide social services." In 1997 HUD Secretary Andrew Cuomo started the Center for Community and Interfaith Partnerships designed to begin interfaith housing initiatives.

But a HUD spokesman disagreed. "With all due respect to the congressman, we are very mindful of constitutional concerns," he said. "It is true that HUD encourages faith-based groups to get involved in housing initiatives, ... but we do not fund churches, synagogues and temples in any way."

## Volunteer coordinators come to Cedarmore

I am continually in awe and appreciation for the blessings God continues to bring to our Jonathan Creek and Cedarmore Camp and Conference Centers. Late in spring of 1999, I happened to be at Jonathan Creek when Ed and Wanda Lyons came by for a visit. I didn't know they were coming, I just happened to be there at the time.

Ed and Wanda had been full-time Mission Service Corps volunteers since 1994. Members of Henderson Memorial Church in Hopkinsville, the Lyons served as volunteer coordinators at Ridgecrest for two seasons, and worked at Tampa Bay Baptist Conference Center for three years. The three of us spent a couple of hours together as they conveyed to me that they felt God might be leading them back to Kentucky in the near future. I wasn't sure where this conversation was headed, but I knew where I hoped it was headed—that they might be willing to join our team and put together a volunteer network for Cedarmore and Jonathan Creek.

And that is exactly what has happened. One year later, Ed and Wanda are in place this first year at Cedarmore, coordinating our volunteers who will come and invest time with us this summer. Next summer we will

include Jonathan Creek in the process. Both places will have full-service RV sites that will allow Campers on Mission and other workers to come and enjoy the exciting work and activities associated with camping.

Ed and Wanda are missionaries in the true sense of the word. They sold their home in Hopkinsville and travel as well as live in their motor home. They already have meant a great deal to us, and I hope many of you will get to know them in the years ahead as you come and work with us.

For more information, call Ed and Wanda at Cedarmore at (502) 747-8911. They're excited about their work. I'm excited about what God continues to do in and through the ministries of Cedarmore and Jonathan Creek.

Come invest a week or two with us at Cedarmore this summer. Sure, we want to put you to work. But you will be right in the middle of one of the most exciting ministries in Kentucky, youth and children's camping. God changes lives when kids come to camp.

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

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Rusty Ellison

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## Panel: Shallow choruses have replaced scriptural hymns

By Michael Foust  
Southern Baptist Theological Seminary

LOUISVILLE (BP)—Christian hymns should follow biblical examples such as when God gave Moses a song to teach the Israelites, according to Southern Baptist Theological Seminary professor Daniel Block.

Block, a professor of Old Testament interpretation, spoke at the seminary March 29 in a forum on "The Role of Hymns in Theological Recovery." The panel discussion included Tom Nettles, professor of historical theology; Esther Rothenbusch, assistant professor of church music; and Lloyd Mims, dean of the school of

church music and worship.

"I really think that you are what you sing," Block said. "Shallow theology will produce shallow music, and shallow music will produce shallow theology. It's a cyclical thing. What we are challenged to do in our day is to reinsert the theological element both into our lives and into our music."

Block cited 1 Chronicles 16:4 and Deuteronomy 31-32 as examples that worship leaders should use when choosing hymns. In 1 Chronicles 16:4, King David appoints a group of Levites to commemorate, thank and praise God—three elements Block said are essential to hymns. In Deuteronomy 31-32, God tells Moses he is about to die, but first gives him a song to pass on to the Israelites.

"I interpret Deuteronomy 32 to be Israel's national anthem that God gives to the people to give them focus for their entire lives," Block said. That kind of hymn does two things, he said.

"The first half is devoted to a description and a summary and a remembrance of God. ... The second half has to do with reminding us who we are. In the preamble to this, the Lord says to Moses, 'This song shall be a witness against them and for Me.'"

"In our hymns, I think these are the two things that we need to remember. God is a gracious God who deals with us not according to what we deserve but according to His great mercy. But we are the ones who persistently and consistently demonstrate our unwor-

thiness of His grace," Block said.

Rothenbusch said Scripture-based hymns disappeared from churches because they were not used in a worshipful manner.

"We lost them a long time ago—in our heart," she said. "When we discuss hymns, we think of a hymnal. Thus we allow hymns to be something that fits ... all week between the covers of a hymnal, rather than something that is a part of my daily walk with the Lord."

But Nettles said sermons must return to Scripture before songs do.

"It's not the musician's fault," he said. "It's really not. It's the fault of the preacher. It's because we have shallow views of worship. We have shallow exposition. We don't have biblical preaching. We don't have linear thinking in preaching. We have assertions made, and just two or three comments on the text and a long story about it, and we think that's preaching. It's not."

If preaching engages the text doctrinally and teaches people to think doctrinally, then the music will follow, he said. "There's not going to be recovery in music until there is recovery of doctrine, and true doctrinal preaching."

Block criticized the theology of some contemporary songs, using the oft-sung "I Love You, Lord" as an example.

"It's really worshipping myself," he said. "I'm praising myself for my love for God. The other side of it is

### Hymnal criticized

MINNEAPOLIS (RNS)—An African-American hymnal published a year ago after collaboration by liberal and conservative Lutheran bodies continues to be a source of contention even as it is welcomed by congregations across the country.

Sales of "This Far by Faith," a volume featuring 301 hymns and a variety of liturgical worship settings, have exceeded the expectations of its publishing house.

But A.L. Barry, president of the Lutheran Church-Missouri Synod, has criticized aspects of the songbook.

In a report recently made public, Barry questioned whether some of the book's hymns appropriately uphold biblical teaching and whether certain liturgies—including a baptismal rite with the option of using African kente cloth—are suitable for church use.

While noting that it contains features that will be a "blessing" to Lutheran Christians, he said he had "doctrinal, and not simply cultural" concerns about the hymnal.

that it's so different from the songs we used to sing. ... We're impressed with our love for God, when really we should be impressed with God's love for us."

Mims stressed the importance of hymns in a person's life.

"I have been at the dying bedside of so many people, and they can't remember the 23rd Psalm. They can't quote it," he said. "But they can sing 'What a Friend we have in Jesus,' and it is a real meaningful experience for them."

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### Living the Christian life

By Robert Dunston

Cumberland College held its annual Staley Distinguished Christian Scholar Lecture Series April 10-11. Each year, the Thomas F. Staley Foundation provides financial support for the lecture series, which brings excellent Christian scholars to Cumberland's campus.

David Gushee, associate professor of moral philosophy and director of the Center for Christian Leadership at Union University, presented the Staley lectures.

Gushee, a native of Virginia, earned the bachelor of arts degree from the College of William and Mary in Virginia, the master of divinity degree from Southern Baptist Theological Seminary in Louisville, and the master of philosophy and doctor of philosophy degrees from Union Theological Seminary in New York.

Gushee is one of the leading younger evangelical voices in the field of Christian ethics and cultural/political engagement. His work in the field of Christian behavior in Europe during the Holocaust resulted in his book "The Righteous Gentiles of the Holocaust" and in his presenting numerous lectures on the subject in the United States and Germany.

CUMBERLAND COLLEGE



Gushee chose "Reclaiming the Culture for Christ" as the theme of his lectures. He began the series with a sermon titled, "Being Salt and Light in a Post-Christian Culture" based on Matthew 5:13-16. He challenged listeners to rediscover the commitment displayed by the early church and to take God's call and church membership with utmost seriousness.

His second presentation, "The Consistent Life Ethic: A Promising Christian Moral Vision for the 21st Century," provided students ample opportunity to dialogue with him about ethical issues Christians face and how to respond to them in Christ's name.

His last lecture, "Toward a Christian Public Theology: From Despair to Mission," presented thought-provoking ideas regarding how best to impact the culture for Christ.

At Cumberland College we are committed to teaching and living Christian values. Gushee helped us reflect more deeply on the importance of that mission and challenged us to a greater commitment to Christ. He revived our spirits.

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

### Dead serious

The gospel of Jesus Christ is a timeless, universal message. It is as clear and relevant today as it was at Pentecost, and it will still be clear and relevant the day Jesus comes again.

But even those who have been Christians a while sometimes can lose sight of that truth. Often, a glance at the headlines is all it takes for us to lose focus. Imagine how difficult it is for a teenager who grew up in a home where yelling, cursing, beating and incest were the norm. The gospel is no less relevant to that child, but how do we communicate the message of a loving God to someone in such pain?

One tool is the musical play, "Dead Serious About Life." It is produced by a group from the Cincinnati area and is performed annually in several states. The actors are all high school students who commit two weekends each month during the school year to travel and perform.

The play is about as realistic as it can get to today's youth subculture and is set at a party at a kid's house whose parents are out of town. During the first act critical issues are presented within the context of the party. The issues range

from alcohol and cocaine abuse, rape and physical abuse to sex and teen pregnancy. At the end of the first act, a lead character leaves the party and kills himself.

The second half of the play focuses on the suicide and its impact on the other characters. In the end, some kids become Christians and some do not. Some make it in life and some don't. Through it all, Christ's love for everyone is made clear, even if they do not accept Him. After the play several kids from Kentucky Baptist Homes for Children went forward to make decisions or ask for prayer. In all, we had 65 kids and staff attend from Spring Meadows, Glen Dale, Baptist Youth Ranch and Southern Region Campus.

I'm grateful for the creators of "Dead Serious About Life," and for the pastors, Bible study leaders, Sunday school teachers, youth leaders and KBHC staff who share the universal message of God's love to all our kids. Your faithfulness is an inspiration.

Mike Dixon is vice president of 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

## Study: Parents' actions don't always speak louder than words

Continued from page 1

"If a parent wants a child to have the same values, the child has to have an accurate understanding of what the parent believes," she said. "We found the accuracy of a child's perception of a parent's beliefs is affected by all of the things that a parent does," for example, taking time to explain the parent's beliefs and encouraging the child to participate in activities that the parent thinks support those beliefs.

Children also are more likely to adopt their parent's belief when the parent-child relationship is a good one, Okagaki said.

"What also affects a child's desire to adopt a parent's belief is the child's perception of how important that belief is to the parent, and the quality of the parent-child relationship," Okagaki said. "If a child has a warm and trusting relationship with the parent, then the child is much more likely to want to adopt that parent's belief."

The study also found that when a particular religious belief is accepted by both parents, their child is likely to do the same.

"What we found is that when parents agree on a belief, their child perceives the particular belief to be more important and has a stronger desire to adopt the parents' belief," Okagaki said.

But a child is less likely to adopt a particular religious belief when two parents hold different beliefs, the study concluded.

"There's less of an impetus to adopt one parent's particular belief because the child gets the perception that on this particular issue a variety of positions is OK," Okagaki said. "The child knows it is OK to hold different beliefs. For example, if one parent goes to church and the other parent does not, the child gets the message there are acceptable alternative positions to going to church."

## McNeal: Spiritual leadership takes heart

By Todd Deaton  
South Carolina Baptist Courier

COLUMBIA, S.C. (BP)—When a leader loses heart, he loses, but leaders who do not lose heart become champions, according to leadership trainer Reggie McNeal.

"Spiritual leadership is a work of the heart," explains McNeal, director of leadership development for the South Carolina Baptist Convention, in the introduction to his latest book, "A Work of Heart: Understanding How God Shapes Spiritual Leaders," published in conjunction with the Leadership Network.

But seeing spiritual leadership as a work of the heart escapes many spiritual leaders, writes McNeal, who has spoken several times for Kentucky Baptist audiences. "Caught up in helping other people maintain their hearts, they frequently ignore or neglect their own."

"A Work of Heart" seeks to alleviate the symptoms of lackluster leadership and spiritual bankruptcy suffered by ministers who have "not looked after their own hearts in the midst of dealing with the hearts of others."

"The failure to pay attention to fundamental issues eventually leaves the leader, at the very least, bewildered and discouraged or, in

the worst case, devastated," McNeal warns. "The continuum of loss moves from the deferment of the leader's life dreams to the shattering of a future no longer attainable."

Observing the trend of ministers flocking to "how-to" conferences to improve their skills, McNeal states that this is often a substitute for genuine spiritual leadership. He cites a prevailing attitude that if ministers do what some spiritual leader did, then they will see similar results.

"Maybe so, but probably not," McNeal warns. "Capturing and mimicking their techniques will not deliver spiritual breakthrough. That happens only on the heart level."

The remedy, he writes, is "heart-shaping," a term for spiritual formation that he prefers because it's a warmer, more intuitively understood phrase. Shaping the heart is done by God, who superintends a life's development, and by human choice.

McNeal's basic premise in "A Work of Heart" is that leaders' lives are like great stories, which consist not only of a major story line but also a set of subplots. "These subplots reflect different arenas of the leader's life in which God is at work," he explains.

He identifies six subplots which God uses to shape the heart of any leader:

- Culture, including the historical period, political situation and societal mores.

- Call, that personal conviction of one's mission in life.

- Community, family, friendships and faith groups.

- Communion, cultivating one's relationship with God.

- Conflict, confronting and growing through destructive forces.

- Commonplace, finding God in ordinary events and routines.

These subplots serve as the framework for McNeal's book. In the first half, he examines the lives of Moses, David, Paul and Jesus to discover clues about how God works in every leader's heart. Then McNeal explores how each subplot also shapes the lives of today's leaders, offering practical applications to help identify "heart-shaping" influences in their lives.

"My experience as a minister, a leadership consultant and a minister has led me to conclude that many Christian leaders do not understand their own developing life story," McNeal notes. "They do not have a clear picture of the heart-shaping subplots that in the long run create their life and leadership legacy."

The book is not a methodological approach to leadership, McNeal states. "The goal is to get you acquainted with the most important information you will need as a leader—self-understanding."



McNeal

## Class of 2000, part 4

While the vast majority of our students go through a period of homesickness, each one handles it differently. The young man who wrote this essay had a particularly hard time.

"I went to an advanced high school ... where I was not doing quite so well with my grades. I was very active in church and I was what I called a Christian. ... I wanted to go to another school after my sophomore year because it was quite difficult for me then and I knew it was only going to get worse.

"My grandparents had ... friends who had volunteered at Oneida and they had some information about the school. They gave (it) to me, so I looked it over and had to make the hard decision to come and check it out. ... We got right on it, and I came to Oneida during the summer of 1998. ... To my surprise, I liked the look of the place and was ready for an adventure.

"I was miserable after four weeks and was ready to leave. ... I called my mom and told her to come and pick me up or I was going to run away. I was crying and upset. That night, I sat in (dean of boys) Mr. Brown's office for six hours talking with him. With his encouraging words, he changed my way of thinking. I decided to stay, and I am glad I did. ... When I went home for the breaks, everyone said that my attitude had changed dramatically.

"I went to work ... (as) the supervisor of one of the work crews, and it made me feel important. It made me feel responsible for my job so I had to make it perfect. Then, soon after that ... wrestling season came.

"I had never wrestled before in my life, but I wanted to try it out. It was hard at first, but I got the hang of it. I wrestled in the 205 lb. weight class. My first match came up and I was scared, but I remem-

bered 'fear nothing.' Then the guy I was going to wrestle stepped out on the mat. I was scared then because ... he was much bigger than I was. The first two minutes were the longest minutes I have ever faced. He beat me with a pin. ... The second time ... I was determined to beat him. We wrestled on the mat for six minutes and 37 seconds. I won this time with a pin. I was proud of myself. The rest of the season I was not afraid of anyone, no matter how much bigger they looked to me. I lost two times during the whole wrestling season.

"Going to chapel, church and Baptist Student Union has helped me ... pray about (my problems.) The Friday praise and worship was the best time to praise God.

"I have learned respect and responsibility while I have been at Oneida. ... I have learned that if something is broke, fix it, even if you didn't break it. Also, that ... something good ... can come out of something bad."

Anyone who has heard me speak about some of the things that make Oneida Baptist Institute special has heard me talk about two things this young man addressed in his senior essay. First, he found satisfaction in the work program, especially as a supervisor. He talked about a sense of responsibility and his desire to make sure everything was just right. Secondly, he spoke of the wrestling program. Since we do not have tryouts for our sports programs (so no one gets cut), many young people get involved in athletics for the first time, as this young man did. He also learned many things here that he will use for a lifetime.

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

## Trustees hold semi-annual meeting

On April 18, Clear Creek trustees conducted their spring meeting in Kelly Hall. Nineteen of the 25 trustees attended committee meetings and the board business session chaired by Tom Westfall of Pikeville.

Trustees adopted the 2000-2001 budget of \$3,351,319, representing a 6 percent increase over the previous year. The budget provides a 3 percent cost of living increase in faculty/staff salaries, and allows for a new assistant professor. The budget will allow us to expand the library student computer lab. Funds again were allotted for a Russia church planter school that Clear Creek will staff in Novgorod. Tuition will increase a modest \$50 per semester.

The trustees viewed detailed renovation plans for Kelly Hall and authorized the project to proceed. On May 8, volunteers will begin work on the kitchen and the west housing wing of the historic building. The Heritage of Faith Campaign received a vote of affirmation. The campaign will seek \$1.75 million for the renovation and furnishings of Kelly Hall.

The board decided that college-owned investments managed by the Kentucky Baptist Foundation would

participate in the Foundation's new policy of disbursing 5 percent of fund growth, based on the average of the preceding five years. The policy will send additional financial resources while maintaining growth of the endowment.

Two individuals received faculty appointment: Steve Deaver, assistant professor and director of Christian service; and Allen England, assistant professor in Christian education.

Trustees approved a re-organization that combines offices of administration and business affairs into the division of administrative affairs and elected Randall Pressnell as dean of administrative affairs. He has served the college since 1995.

Credit and criminal checks were added to the employment process requirements for future full-time employees. Trustees offered suggestions for improved effectiveness in the area of college relations as part of the ongoing program of institutional effectiveness.

Kentucky Baptists have entrusted Clear Creek to a capable group of Christian leaders. It is a joy to serve with them.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

## Threat of famine again stalks Ethiopia; Christians respond

By David Anderson  
Religion News Service

WASHINGTON (RNS)—It was the women and children of Ethiopia, their gaunt, malnourished faces stretched thin around hunger-haunted and imploring eyes, who brought the specter of Third World famine into America's living rooms in the early 1980s.

Now, after three years of drought and poverty, those faces are back.

"The elderly, nursing mothers and the very young in the drought areas are already very vulnerable," said Francis Stephanos, the East Africa director of Lutheran World Relief. "Help now is much better than help later."

Ethiopia is one of the poorest and least developed countries in the world. In particular, those dependent on the nation's agriculture-based economy are put at risk during the frequent periods of drought. Other countries in the Horn of Africa, including Eritrea, Tanzania and Burundi, also are affected. The United Nations estimates as many as 16 million people are at risk of famine.

Relief experts say as many as 800,000 people in Ethiopia already are threatened with starvation and, if the crisis escalates into a full-blown famine, as many as 8 million of the country's 60 million people could be affected. The U.N. World Food Program has estimated 8 million people are in need of food aid.

Christian relief agencies are pouring millions of dollars into the country in an effort to halt the crisis from turning into a disaster.

Southern Baptists are working with fellow Baptists and Great Commis-

sion Christians, as well as non-governmental organizations, to minister to people who might not be reached by the large-scale programs, said a missions strategist focusing on the region.

Southern Baptist projects will include helping with water development projects and delivering grain.

Nigel Marsh, regional spokesman for World Vision International, the evangelical relief agency, said the situation in some parts of Ethiopia, especially along the border area with Somalia, "is dire."

"Signs of an emerging disaster, such as children on the brink of death, are evident in many areas," he added.

World Vision is appealing to donors for \$10 million in relief aid, including 43,000 tons of food for Ethiopia alone.

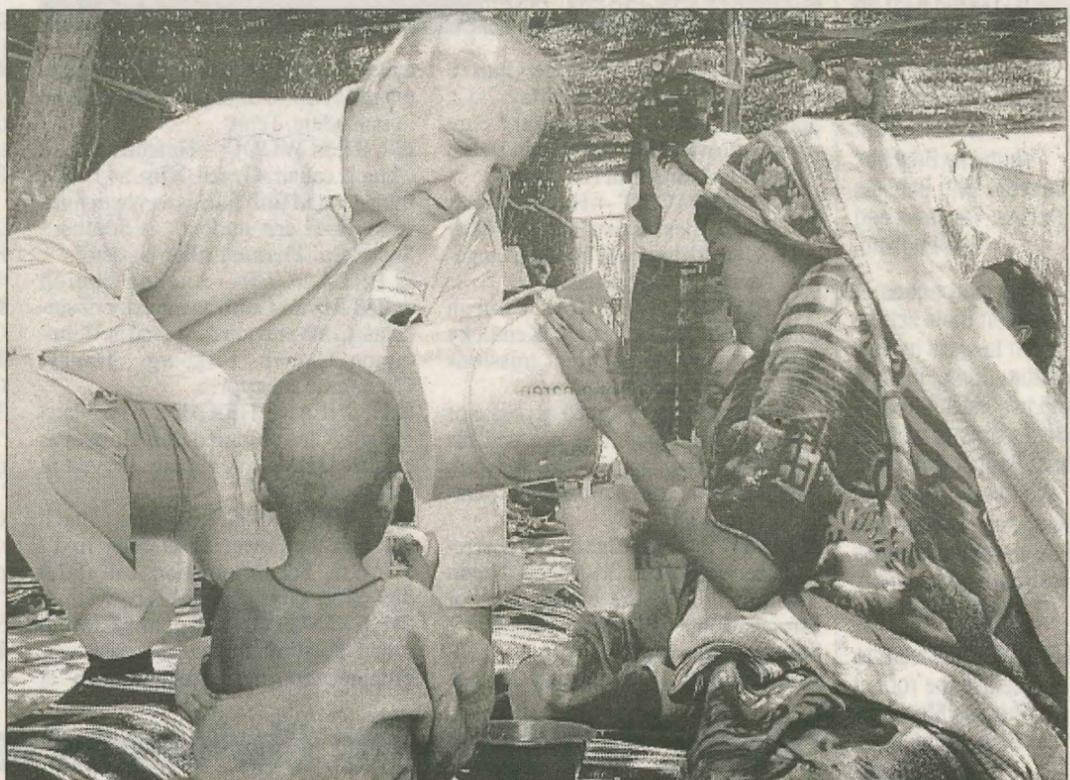
Lutheran World Relief is joining with Roman Catholic and Orthodox relief agencies in a \$32 million program to secure, transport and distribute some 89,000 metric tons of food.

Ethiopian government officials say the disaster-in-waiting can be averted if donor nations step up food supplies to the pipeline that the United Nations, relief agencies and the Ethiopian government have put in place.

"Pledges and promises made in the last few days give us a realistic chance of averting disaster," Ethiopian Prime Minister Meles Zenawi said April 13. "I do not believe there will be famine in this country."

But even as pledges are made and relief groups scramble to raise the funds to buy the food and other supplies necessary to avert the tragedy, Ethiopia's longstanding feud with Eritrea bids to upset, or at least make much complicated, the aid effort.

"Current food distribution efforts



have been hampered by the war between Ethiopia and Eritrea, as the most convenient distribution route passes through war zones," a spokesperson for Catholic Relief Services said.

Earlier this month, U.N. special envoy Catherine Bertini said land-locked Ethiopia's refusal to allow the use of Eritrean ports for unloading relief supplies could further hamper the relief effort.

Bertini has asked the Ethiopian government to permit it to use the Eritrean port of Assab for the transmission of 800,000 tons of food aid—a

request the government has refused to grant.

Ethiopia and Eritrea have been at war since 1998, and the Ethiopian government currently spends an estimated \$1 million a day on the military effort—money some Western diplomats say could be put to better use.

Contributions to help Southern Baptist relief efforts can be sent to: International Mission Board, Hunger and Relief Fund—Ethiopia Famine Relief, Box 6767, Richmond, VA 23230. All donations will go directly to Southern Baptist relief work in the region.

**ETHIOPIA** Dean Hirsch, president of World Vision International, visits one of the relief group's feeding stations in Ethiopia where three years of drought again threatens to cause widespread famine. Christian relief groups, including Southern Baptist missionaries, are working to respond to the needs before they worsen. (World Vision photo)

## British evangelicals: Hell still open for business

By Robert Nowell  
Religion News Service

LONDON (RNS)—The reality of hell, and the teaching that it is "occupied to some degree," is reaffirmed in a report by the Evangelical Alliance of the United Kingdom.

The 140-page report, by a five-member working group, was prompted by the increasing number of those inside and outside the church who regard the doctrine of hell as "indefensible and obsolete" as well as an ongoing argument among evangelical theologians about whether the "damned" are subjected to eternal punishment or eventually annihilated.

The alliance is the body linking evangelicals in the Church of England and the Free Church.

Its report also cited the growing popularity of Eastern doctrines of reincarnation and the humanist rejection of any idea of life after death as reasons making it necessary to reaffirm the traditional Christian view of hell.

The report, which is being widely circulated even though it has not been formally published, accepts as legitimate both the traditional interpretation of hell as "eternal conscious punishment" and the more minority position

of so-called "conditional immortality"—that only the saved have eternal life. It said a "significant minority" of evangelicals hold the latter view.

But the report emphasized that hell "is more than mere annihilation at the point of death. Rather, death will lead on to resurrection and final judgment to either heaven or hell."

The report is more emphatic on its insistence of hell as a place than a report by the Church of England's doctrine commission published four years ago.

That report, while decisively reaffirming the existence of hell, suggested "annihilation might be a truer picture of damnation than any of the traditional images of the hell of eternal torment" and underlined that "only God knows" if there were any whose final choice was damnation.

The leader of the Seventh-day Adventist Church in England said the report displaces the gospel's central message of salvation through Jesus Christ.

Cecil Perry, president of the Seventh-day Adventist Church in England, said, "Hell as a teaching is not the thrust of the gospel. The salvation Jesus offers is the total revelation of His love. ... His focus was on men and women accepting salvation."

The evangelical report urged church leaders to present biblical teaching on hell to their congregations and urged evangelicals involved in religious education to ensure that teaching on Christianity included presentations on death, judgment, heaven and hell.

But they also commended "sensitivity and discernment" in presenting the message of hell, "particularly to those for whom commitment to Christ is uncertain or unrealized."

The report warned that hell is not something to be relished. "There should be no hint of salaciousness in the way we deal with it," it stated.

And, because redemption is guaranteed only by Jesus, "it is inadvisable for us to pronounce unequivocally that a specific person is in hell."

This was re-emphasized in the recommendation dealing with the pastoral care of the bereaved: "Where the relationship of a deceased person to God has been unclear, or even apparently hostile, we would caution against explicit pronouncement on that person's eternal destiny."

Finally, the report encouraged the two schools of thought among evangelicals to pursue agreement on the matter of hell "rather than merely acquiescing in their disagreement."

## WORLD VIEW

■ **Russian religion law deadline extended.** Thousands of religious organizations faced with possible "liquidation" under a controversial religion law now have until the end of the year to re-register with Russia's Justice Ministry. The one-year extension of the Dec. 31, 1999, deadline became law recently after easily clearing both houses of Russia's parliament and being signed by President-elect Vladimir Putin. Religious leaders cautioned against interpreting the move as an early indication of religious toleration by Putin. Russian Baptists are among those suspicious of government requirements to register with the government.

■ **Bible available in 21 new languages.** The Bible was made available in an additional 21 languages for the first time last year, according to the 1999 Scripture Language Report of the United Bible Societies. The Bible in complete form or portions is now available in 2,233 of the 6,500 world languages. The new Scriptures were produced in languages of Africa and Asia.

■ **Christians in India attacked again.** Indian police and church officials reported April 11 that a Christian missionary school in north India was attacked by armed men. Police said no one was seriously injured in the attack, which occurred in Kosi Kalan town in the state of Uttar Pradesh, less than 70 miles from the tourist town of Agra, Reuters reported. The Catholic Bishops' Conference of India said the attack was an example of religious intolerance, and reported that the school's principal received serious head injuries. Attacks on Christians in the western state of Gujarat early last year sparked a rash of similar attacks on Christians across the country.

# PEOPLE

## PRAYER PARTNERS

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

- **Urgent needs:** A vacation Bible school team to work in New London, Conn., in July, and two vacation Bible school teams to work at Christ Baptist Church in Worcester, Mass., in June or July. Contact the KBC partnership office for more information, (502) 245-4101.
- Construction team to replace the roof at Thomas Memorial Baptist Church in Lewiston, Maine.
- Evangelization of the Makonde people of Tanzania, who number more than a million.
- Evangelization of the Luguru people of Tanzania, many of whom believe one can only get to heaven by doing good works.
- Ministry with college students in Poland.

## Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BAGDAD**—Beechridge Church will host revival services May 7-12. Sunday services at 11 a.m. and 7 p.m. nightly. **David Livingston** will be the evangelist. **Chris Harris** is pastor.

■ **BEECHMONT**—Hazel Creek Church will host revival services May 7-12. **Ken Abbott** will be the evangelist. **Terry Chaney** is pastor.

■ **BEDFORD**—Bedford Church called **Bob Jones**, retired Kentucky Baptist Convention direct missions director, as interim pastor.

■ **Phillip Bruce** resigned as pastor of Union Grove Church. Bruce and his wife, Catherine, are serving as North American Mission Board church planters in Somerset.

■ **BELFRY**—First Church will host revival services April 30-May 5. **Kevin Thomas** will be the evangelist. For information, call (606) 353-4645.

■ **Stephen Rice** is pastor.

■ **BREMEN**—Mt. Pisgah Church

called **Russell Trotter** as pastor beginning May 28. Trotter previously served in LaFayette, Tenn.

■ **CRESTWOOD**—Harrods Creek Church called **Grace Kim** as music minister and **Bob Sands** as youth minister. Both are students at Southern Seminary. **Thame Fuller** is pastor.

■ **ERLANGER**—Anchor Church called **Bryan Cobb** as minister of students. Cobb previously served at Wilmington Church, Fiskburg. **Darryl Crenshaw** is pastor.

■ **HIGHLAND HEIGHTS**—Highland Heights Church called **Bob Hanses** as pastor. Hanses previously served at Buckner Church.

■ **LAWRENCEBURG**—First Church will host the **Power Team** May 10-17 at 7 p.m. For information, call (502) 839-6966. **Greg Burton** is pastor.

■ **LEXINGTON**—Anchor Church called **Paul Sisk** as pastor. Sisk was ordained into the gospel ministry at

Immanuel Church, Lexington, April 9. Sisk's father, **Ted Sisk**, **Craig Loscalzo**, **Gayle Toole** and **Jerry Wilkes** participated in the service. **Loscalzo** is pastor of Immanuel Church.

■ **LOUISVILLE**—Cloverleaf Church will host the **Toney Brothers** in concert May 7 at 7 p.m. For information, call (502) 367-0218. **Geoffrey Lacey** is pastor.

Baptist Tabernacle will host a grandparenting symposium May 5-6. For more information, call (502) 778-4419. **Michael Shell** is pastor.

■ **MADISONVILLE**—Immanuel Church called **Calvin Bryant** as pastor.

■ **MT. WASHINGTON**—First Church will host a series of musicals: "Serve Him With Gladness," May 7 at 6 p.m. The adult choir will present "Bind Us Together," May 21 at 6 p.m.; the children's choir will present "Sermon on the Mound" May 24 at 6:30 p.m. and the youth choir will present "Friends 4-Ever," June 11 at 6 p.m. **Steve Florence** is minister of music.

■ **OWENSBORO**—Lewis Lane Church will host revival services May

5-7. **Doug Dortch** will be the evangelist. For information, call (270) 684-4266. **Chip Pendleton** is pastor.

■ **RICHMOND**—Red House Church will host a Festival of Faith with **Freddie Gage** as evangelist and musical group **This Hope** May 5-7. For information, call (606) 623-8471. **Larry Sizemore** is pastor.

■ **SHELBYVILLE**—Shelby Association has purchased a former church property for association offices, a regional Hispanic ministry for five counties, a Hispanic congregation and parsonage. To date, \$143,000 has been received of \$162,000 pledged toward the purchase. **Amaury Dittz** is pastor of the Hispanic mission. **Luis Salazar** is director of Central Region Hispanic Ministry. **Bill Hartung** is Shelby Association's director of missions.

■ **TAYLORSVILLE**—Kings Church will host revival services May 1-7. **Robert Carruthers** of Illinois will be the evangelist. **Jim Hume** is pastor and his son, **John**, of Illinois, will be the music evangelist.

■ **WINCHESTER**—Corinth Church called **Tony Jones** as pastor.

## Marty: It's time for Christians to stop whining and get active

By Mark Wingfield  
*Texas Baptist Standard*

CHICAGO (ABP)—Religion today operates in a highly public context, and the faithful who feel threatened by this environment should stop whining, Martin Marty told an international gathering of religious communicators.

Marty, an author, social researcher and former history professor at the University of Chicago, was a keynote speaker at Religion Communicators Congress 2000, a convention held every 10 years for professional communicators in the world's religions.

Marty began his speech by noting he hears "a lot of whining in religion" today—whining about the increasing secularity of the world and the indifference shown to religious belief.

While times might be changing, whining won't help, he advised. "No one ever changes because somebody's

whining. The world doesn't grind to a halt and say, 'Well, we didn't pay enough attention to you, and you've whined enough now, and we're going to pay attention to you.'"

A primary source of whining today is despair because the "good old days" are gone, he noted.

"When people whine about religion's place in the public world today because there were 'good old days' when they had it easier, I would say there were different old days," Marty countered. "Our predecessors of 1970 and 1950 ... who also complained about the old days being gone, discovered how to talk about the time gone by."

Marty suggested the threat of secularism is sometimes overblown.

"As to secularity, depending on how we define it, there's a lot of it out there," he admitted. But the root word, "seculum," simply means "of this age" and "got into the dictionary at a time when people tried to make a distinction be-

tween the sacred and the profane. ... The secular world is a good reminder that there's another side."

People find more opportunities to whine today because most people are more distracted and specialized in their interests than ever before, Marty said. "People are distracted, however urgent their attempts to come to grips with life and death."

Whining also results when the faithful sense that the world is indifferent to religion, Marty added.

"Religion takes shape in the face of the world's indifference," he reported. "But we fight the world's indifference by being different."

Increasing pluralism in the culture also leads to whining, Marty said.

But this situation is only going to intensify, he predicted. "Pluralism is the context in which we work, and it's not going to go away."

In such a context, "we don't get to set the whole agenda, but they don't ei-

ther," he said.

Rather than whining about what they can't do to express their faith, Christians should take advantage of all the ways they can express faith, Marty said, giving an illustration from the battles over separation of church and state.

"We fight all the time about a creche on the 30 square yards of a courthouse lawn when there are 300,000 lawns within a few miles where (creches) would be celebrated. Or we fight over the Ten Commandments on an Alabama courthouse wall, when there are plenty of options to teach the First Commandment, which is problematic, and the other nine, which are not, in our schools."

In a pluralistic and secular culture, "you can't expect everyone in the political order to agree with the sources of your faith," he cautioned.

But in the end, faith will prevail, he predicted. "On the really vital things, secular reasoning gives out."

## CLASSIFIED ADS

**FOR SALE:** Brick house and siding garage that needs to be removed from property in Bloomfield, Ky. House measures 36' wide and 38' deep, has 6 rooms, 1 bath, fireplace and 2 rooms upstairs. Garage measures 24' wide and 32' deep. Owner accepting sealed bids on each structure. For more information or appointment, call (502) 252-8435.

**FOR SALE:** 1989 Carpenter 41-passenger church coach. Cat diesel, auto transmission, low mileage, new tires, leather upholstery. The coach rides on an International Asiaian-Smith chassis with air ride and air brakes. It is equipped with a separate Cobota diesel compressor for air-conditioning. For information or appointment, please contact Scott Guthrie at First American in Franklin, Ky., (270) 586-4473; fax: (270) 586-2666. For sale by FBC Franklin.

**SEEKING:** Degreed foreign language teacher (high school). Call (606) 272-1217 for application.

**SEEKING:** Full-time maintenance specialist for the support services department of the Kentucky Baptist Convention. Duties include carpentry, plumbing, electrical, painting and groundskeeping functions. Competitive compensation package. Contact: administrative services department at (502) 244-6468.

**SEEKING:** New Hope Community Baptist Church, Jackson, Ky., is prayerfully seeking a full-time pastor. Church is dually aligned with KBC/KBF and SBC/CBF. Located in Breathitt County in beautiful southeastern Kentucky, our church is based on the priesthood of the believer and gender equity. Please send resumé, cover letter, statement of ministry and faith, and audio or video tape if available to: Pulpit Committee, 1621 Highway 30 W, Jackson, KY 41339.

**SEEKING:** Full-time youth and music minister, FBC of Anderson Hills, Cincinnati. Contact Tom Porter: (513) 232-6945, or church: (513) 474-2441.

**SEEKING:** Growing Southern Baptist church averaging 500+ seeks minister of education. Seminary degree plus 3-5 years related ministry experience. Send resumé to: EMSC, Patti Parks, 1434 Carowinds Drive, Maryville, TN 37803.

**SEEKING:** Rineyville Baptist Church is seeking a full-time minister of pastoral care and music. Church is located in a rapidly growing rural community five miles west of Elizabethtown. Direct all correspondence and inquiries to RBC, PO Box 197, Rineyville, KY 60162, or Rineyville Baptist@msn.com.

**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 a minimal requirement. Send resumé to: Pastor Search Committee, Bloomfield Baptist Church, PO Box 217, Bloomfield, KY 40008.

**SEEKING:** Full-time pastor for Middleton Baptist Church. We are located just off Highway 100 between Russellville and Franklin, Ky. Send resumé to: Doug Milliken, Middleton Baptist Church, 191 Middleton Circle, Franklin, KY 42134.

**SEEKING:** Senior pastor for a loving church in Bowling Green. Must be experienced and ambitious. Send resumé to: Forest Park Baptist Church, 520 Old Morgantown Road, Bowling Green, KY 42101, Attn: Search Committee.

**SEEKING:** Part-time children's minister for Farmdale Baptist Church, 5610 U.S. Highway 127 South, Frankfort, Ky. If you feel God is calling you to this area to work with children, send resumé to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

**SEEKING:** Full-time minister of music and youth. Please send resumé to: First Baptist Church, PO Box 506, Hindman, KY 41822, Attn: Search Committee.

# PEOPLE

## Melancholy study makes some hopping mad

By Gerald Renner  
Religion News Service

HARTFORD, Conn. (RNS)—Julius Rubin is joyful these days, a welcome change for a sociologist whose research into "religious melancholy" led to some depressing consequences.

He has had to endure a federal lawsuit, threatened legal action against his English publisher and harassing phone calls from people known and unknown—all for writing a book about what makes religious people depressed.

For some mysterious reason—maybe related to his research and maybe not—someone even broke into his tiny, cluttered office on the campus of St. Joseph College in West Hartford, Conn. Only the day before, he had shipped off his completed manuscript to his publisher.

"It really has been an adventure," said the professor, who hopes it is all over now that his new book is off the press after six years of work. The book, published in March is titled, "The Other Side of Joy: Religious Melancholy Among the Bruderhof."

The Bruderhof, which was founded in Germany in 1920, is a pious group of about 3,000 members who live in five communes in New York and Pennsylvania, two in England and a new one in Australia.

The Deerspring Bruderhof in Norfolk, Conn., had been another until its 350 members packed up and moved out to the other communes in 1997. Rubin had thought since the Norfolk group was so close it would make an ideal place to investigate how some fervent religious believers lapse into despondency, characterized by a sense of abandonment by God.

He wrote about that in an earlier book, "Religious Melancholy and Protestant Experience in America." It was based on 19th century medical diaries Rubin found in the archives of the In-

stitute of Living, a Hartford psychiatric center.

He was aware that other sects rooted in a German movement known as Pietism—such as the Hutterites, the Amish and the Mennonites—had cooperated with social scientists who wrote about their way of life.

The Deer Spring Bruderhof seemed to Rubin like a ready place to do live research into the phenomenon that the 16th century Spanish mystic St. John of the Cross called the "dark night of the soul."

Bruderhof leaders had other ideas. They objected from the start to Rubin's plan.

Christoph Arnold, the group's leader who is based at the central Bruderhof in the rural northeastern New York community of Rifton, made it clear that social scientists, with their probing, secular values, were unwelcome.

"Take a flower in the field. Break it or take it apart and you can explain all the parts of the flower. But what happens to the flower? The flower's dead," Arnold once explained in an interview about why he turned Rubin away.

Bruderhof leaders in Rifton declined a request for comment on the publication of Rubin's new book.

The movement has collected a growing chorus of critics in recent years, including a group of former Bruderhof members who call themselves Children of the Bruderhof. The former members complain they are not allowed to visit their relatives and that anyone who does not conform to the wishes of the leadership is forced out.

Rubin and several other academics say the movement has gone in an authoritarian direction, contrary to its founding principles. Through interviews with about 100 former members and published writings of the Bruderhof itself, Rubin did a historical and psychological analysis of a communitarian movement seeking utopia.

He drew case studies of people who

were so overwhelmed by their sense of guilt, sin and worthlessness that they lapsed into severe depression.

"Instead of building a heaven on earth, they built a purgatory for many of the believers," Rubin said.

Bruderhof leaders are sensitive to such criticisms. When Rubin spoke critically about the Bruderhof in a 1995 Philadelphia radio broadcast, the Bruderhof sued him. The lawsuit eventually was dismissed.

Similarly the Bruderhof sued CBS-TV when it broadcast a "48 Hours" program that aired critics' complaints. That lawsuit also was dismissed. In the wake of his Philadelphia broadcast Rubin said he got some anonymous telephone calls denouncing him for his views on the Bruderhof.

"I got caller ID after that and they stopped," he said.

He also heard directly from a Bruderhof leader that he could expect to be sued if he went ahead with his book.

After that, Rubin worked with more than an editor. A team of lawyers on both sides of the Atlantic vetted his drafts. It was a complicated arrangement because libel standards differ in the United States and England.

His book originally was supposed to be published in the fall of 1997 but working with the publisher's attorneys delayed it.

He already has begun working on his next research project.

The subject is the 18th century Mohican Indian and Christian preacher Samson Occom, who wrote about his periodic episodes of religious melancholy. Occom raised the money to establish Dartmouth College. Later, disillusioned that the college would not be solely for Indians, Occom attempted to establish a utopian Christian community of native Americans called Brotherhood in New York.

"I am writing about dead people now because they can't sue," Rubin said with a wry laugh.



TEST TUBES A teenager tries to walk on water as part of a night of games based on biblical miracles. (BP photo by Stan Turner)

## Baptist deacon's crazy games point kids toward Jesus' love

CARBONDALE, Ill. (BP)—To understand what makes Brian Lukes tick, one should read the handwritten note from his teacher on his third-grade report card. "Brian would be better served," she wrote, "if he concentrated more on his studies instead of organizing games for everyone else."

If only his teacher could see the 46-year-old today. He's still orchestrating games, wilder and crazier than his childhood ideas. These games are part of a regional youth event sponsored each year by First Baptist Church of Cobden, Ill., where Lukes is a deacon.



Lukes

The event features 10 games all linked by a common spiritual theme; this time around it's "God's Miracle Games 2000," and each game involves a miracle in the Bible. The imaginative activities spring from Lukes' passion to see teenagers have a real relationship with Jesus Christ rather than going through the motions at church.

During the course of this year's games, one team of youth hopped into paddleboats two at a time in the center's indoor pool. Pedaling furiously underneath a spray of water, they crossed to the other side to retrieve a stuffed animal in the Noah's Ark game. The more animals they brought back before time ran out, the more points they received.

Nearby at the indoor track, teens played a game that mirrored the men in the Bible who broke through a roof so their paralytic friend could get to Jesus. Youth lowered a dummy on a stretcher to their teammates on the track. They ran with the dummy, shouting praises that the makeshift mannequin had been healed, as part of a timed relay.

At a racquetball court, more youth frantically rewrote Christian lyrics to "Louie, Louie" while choreographing a performance to be videotaped and shown later.

All this spirited chaos takes about seven hours to run its course, the product of three to four months of intense planning. As the high-energy rally inches closer each year, Lukes admitted he sometimes wonders if he's crazy to put so much energy into it. But "the Holy Spirit won't let it go," he said.

The rally is in its 12th year, starting out as an open-rec all-nighter to give the church's teens something to do. It soon evolved into an organized recreational event, which later incorporated a central spiritual theme.

After serving 65 pounds of sloppy Joes and 250 baked potatoes to hungry teens, this year's event opened with worship and singing and an evangelical message.

The preacher told teens that miracles were not just events that happened a long time ago in the Bible, but still happen today when people turn their lives over to Jesus Christ. Five youth made decisions to become Christians at that time; two others who would make their commitments during the course of the games would join them. Many other Christian youth rededicated their lives to God.

For Lukes, that's what these games are all about. Now that the games are over, he can sit back and relax. Except his mind already is racing with ideas for next year's games.



BIKER MINISTRY Motorcycling enthusiast Gary Davis (right) is reaching an "unreachable" group of bikers through Church in the Wind, a Denver congregation focusing on bikers. He describes the church as a place where people don't have to cut their hair or cover their tattoos to learn about the gospel message. "Jesus will help clean up the rough parts, clean you up on the inside." (BP photo by Richard Shock)

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