

October 3, 2000
Vol. 174, No. 39

FOR THE RECORD

Baptists

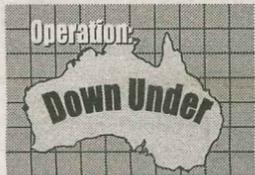
At least three state conventions will consider actions to endorse the revised Baptist Faith and Message statement. *Page 2.*

Kentucky

Meanwhile, at least three churches in Kentucky are distancing themselves from the Southern Baptist Convention because of the new Baptist Faith and Message. *Page 3.*

Editorial

A recipe for curbing the hunger pangs of life. *Page 5.*



Missions

The Olympics are over, but Australian Christians' hunger for revival continues. *Pages 6-7.*

Resources

Leith Anderson tells a conference that church leadership is work, not heroics. *Page 13.*

Dated Material — Deliver by Wednesday, October 4



SHOW OFF A volunteer in Mayfield shows off a sticker during the Operation Cooperation blood drive at Mid-Continent Baptist Bible College.

KBC blood drives helping relieve state shortage

By Brenda Smith
Kentucky Baptist Convention

LOUISVILLE—The timing of Operation Cooperation, a statewide blood drive organized by Kentucky Baptists, has proven to be important to the commonwealth's blood supply.

The national Red Cross recently issued an appeal for donors, saying that it had less than a three-day supply in its U.S. inventory.

Operation Cooperation, which has garnered more than 2,875 units of blood to date, might help ease the shortage in Kentucky.

Operation Cooperation is "definitely having a positive impact," Stephanie French, a spokeswoman for the River Valley Region of the American Red Cross, told the Louisville Courier-Journal.

"It's made all the difference in the world" to the Central Kentucky Blood Center, a regional blood bank which has struggled since spring to keep supplies up, according to the group's education coordinator Vicki Boling. "Operation Cooperation has gotten us up to where we need to be, especially going into the holidays. It's put us in a good situation."

That Kentucky Baptists would choose to celebrate the 75th anniversary of the Cooperative Program in a way that would benefit others speaks volumes, Boling said. "It says that Kentucky Baptists are caring, compassionate people."

Operation Cooperation also spoke to Kentucky Baptists about the blessing of working together, said Susan Byers, congregational nurse at Severns Valley Baptist Church in Elizabethtown.

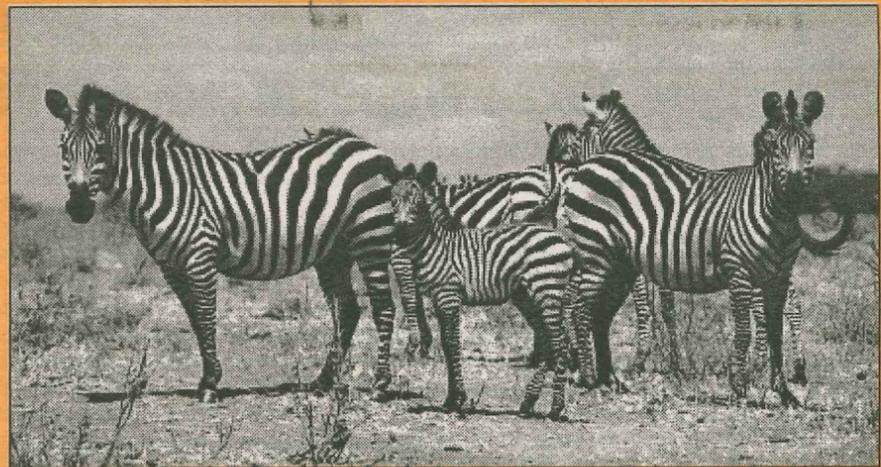
Byers and Linda Polley, director of administration for Severns Valley Baptist Church, headed up the Severns Valley Baptist Association effort. Together, the association collected 297 units of

□ See KBC Operation ..., page 3

African impact



Kentucky Baptists are in the second year of a three-year missions partnership with Tanzanian Baptists. Nearly 140 Kentucky Baptist volunteers have participated this year in short-term projects ranging from construction work to medical missions. ■ Above: Tanzanian workers lay blocks for a seminary branch facility in Dar es Salaam. ■ Right: Zebras and other wildlife are common sights in Tanzania's national parks and game reserves. Eight-page special report inside.



More teens taking part in overseas missions

By Kristen Campbell
Religion News Service

MOBILE, Ala. (RNS)—Some people think 16-year-old Josiah Holmes is too young to be a missionary. The Mobile surfer admitted he's had the same thought.

Just the same, he traveled to Kuching, Malaysia, this summer to share the gospel with everyone from schoolchildren to once-upon-a-time headhunters.

It's been, he said, "probably my best summer."

Ordinarily, he would have whiled away his days attending basketball camp, surfing in the Gulf of Mexico and eating at Taco Bell or Olive Garden.

Instead, he went to East Malaysia, where he divided his time between praying, preaching and partaking of python. He also tried a delicacy drink known as "bird's nest," which is an actual bird's nest sans bones and feathers, blended with coconut milk. "I took a couple sips, and that was about it for me," Holmes confessed.

Next summer, Holmes plans to do

missionary work in the Amazon.

While he acknowledged that some people at home seem put off by his age, he said for many overseas, that's not the case.

Increasingly, individual clergy members and mainline denominations alike are providing outlets for youth eager to spread the good news on foreign shores.

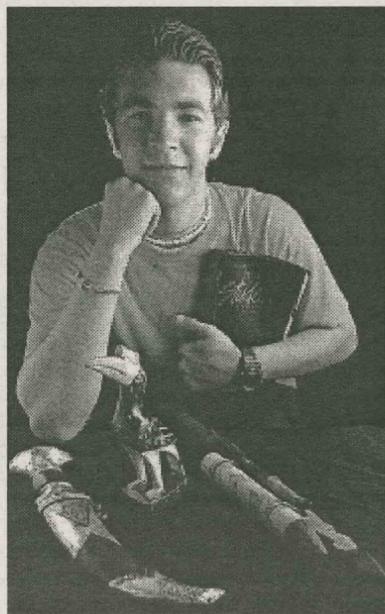
"I think it's definitely growing," said Rob Cain, college pastor at the Church at Tuscaloosa, Ala., and a project coordinator and worship leader for the Southern Baptist Convention's World Changers program.

Since Southern Baptist mission agencies made international mission projects available to teenagers and college students several years ago, interest has increased steadily, Cain said.

"I think today students have become very serious in their faith," he said. "Even in our society that we're living in, they have to make decisions whether they're going to be real or whether they're going to play church."

In the past, Cain said, many

□ See More teens taking ..., page 8



TEEN MISSIONARY Josiah Holmes, 16, of Mobile, Ala., holds his Bible as he sits behind some souvenirs he got from Kuching, East Malaysia, while on a missionary trip this summer. (RNS photo)

BAPTIST DIGEST

■ **Paul Pressler** returned to Lynchburg, Va., Sept. 12, 20 years to the day after making his "going for the jugular" comment that for many captured the essence of the controversy that raged for two decades across the Southern Baptist Convention: The retired Houston judge, a key leader in the effort to establish the SBC's current conservative stance, was the featured speaker at a 20-year anniversary celebration sponsored by Old Forest Road Baptist Church in Lynchburg.

■ **Southern Baptist Theological Seminary** in Louisville will host its second annual Heritage Week Oct. 10-12. Chapel services at 10 a.m. each day will feature James Merritt, president of the Southern Baptist Convention, Oct. 10; seminary president Al Mohler, Oct. 11; and O.S. Hawkins, president of the Southern Baptist Annuity Board, Oct. 12. Events also will include a Pastor Appreciation Day luncheon and pastors' wives luncheon at noon Oct. 12.

■ **Nearly 54,000 teens** attending Centrifuge and Ministry-Fuge camps this summer donated \$513,169.63 for international missions projects conducted by the Southern Baptist International Mission Board. The gifts are more than \$112,000 above last year's total. The funds will support street ministry in Brazil, sports evangelism in India and China and other projects.

Leaders in 3 states support faith statement

ATLANTA (BP)—Leaders of at least three state Baptist conventions, Georgia, Florida and Arkansas, have proposed recommendations embracing the 2000 Baptist Faith and Message statement adopted in June by Southern Baptist Convention messengers.

The Georgia Baptist Convention's executive committee voted 73-23 to endorse a resolution affirming the Baptist Faith and Message as having "great value as information, as a guide to interpretation, as a source of enlightenment and instruction concerning basic Baptist belief." The resolution will be presented to the state convention's annual meeting in November.

The proposal describes the faith statement, "while not being an official creed, and while possessing only such authority as voluntary acceptance imposes, as a general consensus of what Southern Baptists believe."

Members of the Florida Baptist Convention's state board of missions approved a recommendation for a bylaw revision to recognize the 2000 Baptist Faith and Message as the basic declaration of faith guiding cooperation within the state convention. Florida Baptist messengers will consider that proposal in November.

The Arkansas Baptist State Convention's charter and bylaws committee voted to recommend that the Baptist Faith and Message be used as the doctrinal guideline for Arkansas Baptists. The committee's recommenda-

tion will be presented to Arkansas Baptist messengers later this month.

As proposed in Florida, the 2000 faith statement would be applied as a qualification for nominees for convention boards and agencies; churches seeking "at large" status; and new convention employees.

John Sullivan, executive director of the Florida Baptist Convention, said at the meeting, "We cannot tell a church what Baptist Faith and Message they are to adopt, but we can say to them that if you're going to participate in the trustee life of the Florida Baptist Convention, it is the framework of the 2000. So just as a matter of record, let the record show that the 2000 Baptist Faith and Message statement will serve as the theological framework for the ministry of the Florida Baptist Convention—so if there's any question in anyone's mind further about that, I hope this puts that to bed."

In Georgia, concern was raised by several executive committee members about the Baptist Faith and Message's new wording that women should not serve as pastors. One committee member cited concern that the revised statement discourages women who feel called into ministry, resumes to limit whom God can call and interferes with local church autonomy.

The Georgia proposal calls on the state convention to distribute the faith statement to churches "to strengthen the doctrinal understanding and posi-

tion of Baptists affiliating with the Georgia Baptist Convention."

In Arkansas, the proposed revision of the convention's articles of incorporation reads, "Affirming the incorporation of the local church and the priesthood of the believer, the Baptist Faith and Message as adopted by the Southern Baptist Convention on June 14, 2000, shall be the doctrinal guideline for this convention."

Samuel Roberts, pastor of First Baptist Church of Walnut Ridge, Ark., and chairman of the charter and bylaws committee, said, "The proposed change to our articles of incorporation reflects the spirit in which Arkansas Baptists have historically viewed the Baptist Faith and Message—as a confession of faith, not as a complete statement of faith nor as an official creed. I believe this change rightly emphasizes the autonomy of the local church and the priesthood of the believer."

Roberts said there are areas in the revised Baptist Faith and Message of concern to several committee members. He said some members were concerned that parts of the revised statement suggest "one interpretation of Scripture was being included as the only interpretation of Scripture."

Roberts said the committee wanted to keep the faith statement from becoming a litmus test or a creed in Arkansas and that the majority of its members felt the plan would diffuse a potentially divisive issue.

Texas proposal moves one step closer to passage

By Mark Wingfield
Texas Baptist Standard

DALLAS (ABP)—Plans to reduce Texas Baptist funding to the Southern Baptist Convention passed a key committee Sept. 26 and are headed for final action by the state convention later this month.

The Executive Board of the Baptist General Convention of Texas debated but strongly affirmed two proposals to alter the way the state convention shares funds with SBC causes.

One would reduce the amount the BGCT now sends to six SBC seminaries from \$5.3 million to no more than \$1 million. A separate measure would eliminate funding for the SBC Ethics and Religious Liberty Commission and reduce funds for the SBC Executive Committee to a token \$10,000 a year.

The 200-member Executive Board overwhelmingly approved both recommendations. The seminary-funding

measure, first proposed by a study committee, drew opposition from about 25 to 30 members in a standing vote. The other motion, by the Executive Board's administrative committee, passed with about a dozen "no" votes.

Both proposals call for redirecting funds to Texas Baptist ministries. Funds cut from the seminaries would go to three Texas-owned Baptist schools. An estimated \$1.1 million redirected from the Executive Committee and ERLC would be used for "special Texas needs," including church starting among Hispanics, human needs and the state convention's own Christian Life Commission.

The plan leaves intact Texas Baptist funding for the SBC International Mission Board and North American Mission Board.

The funding issue came to a head this summer when SBC messengers approved a rewrite of the Baptist Faith and Message and leaders said it would be used as an instrument of "doctrinal accountability" at seminaries. Texas Baptist leaders have been critical of the revision and say it is un-Baptist to use it as a creed.

"I will gladly sign God's Word on every page, but I will not allow our people to be put in a position where they will have to sign man's word about God," BGCT Executive Director Charles Wade told the Executive Board. The comment was greeted with sustained applause.

Wade said that "liberalism"—which served as a conservative rallying cry for reforming SBC seminaries in the 1980s—"has never been a problem in Texas." He said the budget changes are not to harbor liberals but

to guard religious liberty.

Al Mohler, president of Southern Baptist Theological Seminary in Louisville, which stands to lose up to \$1 million if the proposal is enacted, criticized the plan as "an irresponsible action taken upon the recommendation of a committee that performed no serious study." Calling the seminary study committee report "a shambles," he said committee members had their minds made up before the study and failed to interview seminary students and faculty.

Countering that charge, study committee chairman Bob Campbell of Houston said when the committee arranged on-campus visits to each of the seminaries, the presidents were invited to "ask anyone you would like" to participate in the meetings. "They chose not to invite a single student," he said.

Campbell said committee members did talk to current faculty members, although not in formal on-campus interviews with the presidents present. He said the faculty members indicated they "couldn't talk freely" otherwise.

Mohler said "the greatest tragedy" of the funding proposal "will be to the Baptist General Convention of Texas because they are choosing to miss out on the opportunity of working with Southern Baptists across America in joint endeavors.

"They've cut themselves off from thousands of faithful seminarians and severed their historic ties with the SBC," he said. "I believe they will lose spiritually, financially and every other way because of this decision."

With additional reporting by Editor Trennis Henderson

Patterson affirms latitude attitude about Calvinism

FORT WORTH, Texas (ABP)—The so-called "battle for the Bible" in the Southern Baptist Convention marginalized those who reject biblical inerrancy. However, there is latitude for those who interpret Scripture in different ways, said former SBC President Paige Patterson.

During a recent question-and-answer session with Texas Baptist directors of missions, Ron Horton of Creath-Brazos Baptist Association asked Al Mohler, president of Southern Baptist Theological Seminary in Louisville, about his theology.

"You are often accused of being a five-point Calvinist," Horton said. "I believe you are my brother in Christ. Do you personally subscribe to what is called five-point Calvinism?"

Mohler responded that he is a "Baptist evangelist by conviction," but said he would "fly my colors boldly."

"If you ask me if I'm a Calvinist, I'm going to have to answer yes," he said. "But that is not the first, second, third or even fourth term I would use."

Instead, he described his beliefs as in the Reformed tradition that he said were in line with those of Southern Baptists at the time of the SBC's founding in 1845.

Patterson, meanwhile, subscribes to a "modified" Calvinism that mutates tenets seeming to contradict the denomination's strong emphasis on evangelism and became the SBC's predominant view during the 20th century.

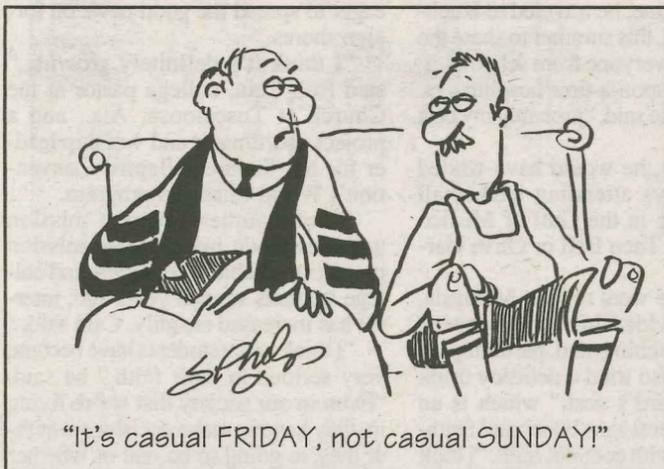
When asking whether someone is a Calvinist, Mohler said, "we need to be clear about what the alternatives are." He said the SBC could in no way be considered fully Arminian, the contemporary counter theology to Calvinism that emphasized free will.

"Every Christian, every Baptist has to believe in predestination," he said at one point. Later, he added: "There's not a person in this room who doesn't believe in limited atonement. The difference is in how it is limited."

Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., was asked what he believes the revised Baptist Faith and Message says about atonement and whether Mohler's theology would fit within those parameters.

The 2000 faith statement says "Christ died for all" and affirms the Savior's substitutionary atonement on the cross, Patterson responded.

Patterson said he and Mohler disagree on the doctrines of election and predestination, adding that he finds no biblical basis for Mohler's position. Calvinists, however, strongly affirm the authority of the Bible, and that point of agreement outweighs differences, Patterson said.



Kentucky churches vote to cut ties with Southern Baptists

By Trennis Henderson
Editor

FRANKFORT—Decrying recent changes to the Southern Baptist Convention's Baptist Faith and Message statement, at least three Kentucky Baptist churches are taking action to distance themselves from the national convention.

Members of First Baptist Church of Frankfort voted Sept. 24 to sever ties to the SBC. The 211-2 vote came after a three-month study by a nine-member committee.

One week later, members of Crescent Hill Baptist Church in Louisville voted overwhelmingly to stop funding SBC causes through the church budget and to quit sending messengers to the SBC annual meeting.

Central Baptist Church in Lexington is scheduled to address the same issue Oct. 8. Taking their concerns one step further, members will vote on a proposal to end relationships with both the SBC and the Kentucky Baptist Convention.

Pastors of all three churches said revisions to the denomination's faith statement approved in June by SBC messengers was a determining factor in their churches' actions. Churches in Missouri, North Carolina and Virginia have taken similar action since the SBC annual meeting.

The revised faith statement deletes a reference to Jesus Christ as "the criterion by which the Bible is to be interpreted" and describes the Bible as "God's revelation of Himself to man" rather than "the record of" God's revelation. New language states that confessions of faith are "instruments of doctrinal accountability."

Supporters of the changes say the revisions are necessary to guard against people placing personal in-

terpretations of Jesus above biblical teachings. Opponents counter that the changes make the Bible equal to Jesus, in effect espousing a Quadrinity rather than a Trinity.

David Hinson, pastor of First Church of Frankfort, said his church's decision "is a reaction to the changes in the Baptist Faith and Message that we think are less than biblical. The straw that broke the camel's back was that 'the criterion by which the Bible is to be interpreted is Jesus Christ' was removed from the statement.

"We're a Jesus-centered church," he said. "We want to take a stand on traditional Baptist principles and encourage others to join us."

Al Mohler, president of Southern Baptist Theological Seminary in Louisville, was among the authors of the Baptist Faith and Message revisions.

"A Baptist church has the sovereign right to choose with whom they will cooperate," Mohler said. "But I am concerned that these churches have moved away from the SBC rather than the SBC moving away from them."

Declaring that the Baptist Faith and Message study committee "will stand by the 2000 Baptist Faith and Message as representative of biblical truth and the faith of our churches," Mohler added, "We believe in a Christological hermeneutic but we reject the notion that Christ can be set against the Scripture. The Baptist Faith and Message clearly says Jesus Christ is the pinnacle of divine revelation. That's not in conflict with the assertion that every word of the Bible is true in the Old Testament and the New."

Other claims cited by the Frankfort congregation are that the SBC has moved away from the principles of local church autonomy, separation of church and state and the

equality of men and women before God. In addition to withdrawing from the SBC, the church voted to "declare our support to the Cooperative Baptist Fellowship which promotes our historic Baptist principles."

"We are moving back to where we should have been all along," Hinson said. "Our Baptistness is important to us. Our people decided to take a stand and I'm proud of them."

Hinson emphasized that the church will continue to support the Kentucky Baptist Convention and Franklin County Baptist Association. "We are very strongly committed to Kentucky Baptists," he said. "We intend to be very proactive with whatever voice Kentucky Baptists allow us to have."

Steve Thompson, KBC executive associate, said the KBC constitution allows any cooperating church that contributes financially to the convention's work to send two messengers to the KBC annual meeting. "After the first two messengers," he said, "we qualify messengers two ways—by membership or Cooperative Program giving." Based on a reported church membership of 668 in the 1999 KBC Annual, First Church of Frankfort could qualify for up to four KBC messengers without supporting the national Cooperative Program.

In Louisville, members of Crescent Hill Church voted to reaffirm the 1963 Baptist Faith and Message statement as well as women's call to the gospel ministry, including the office of pastor. While cutting SBC causes from the church budget, the action pledged to "honor the wishes of individual members by forwarding contributions designated to the SBC."

Crescent Hill Pastor Ron Sisk said a two-year study process by

church leaders "reached a critical juncture with the passage of the 2000 Baptist Faith and Message." He noted that "many in the church found that document to be both theologically and ethically objectionable."

Sisk said the church's deacon council unanimously recommended the proposal "as a place where we can stand with integrity."

"Essentially, we're trying to be Baptist in the true sense of the word," he added. "Do we support the SBC? No. Do we give our people the freedom to support the SBC? Yes."

Gerard Howell, pastor of Central Church in Lexington, said his congregation is scheduled to vote on the issue next week.

"Every time the SBC meets, our folks keep asking why we're still in it," Howell said. "What you really have is fundamentalism having its final say in the SBC and defining who we are."

In response, Central Church will vote on cutting ties to both the SBC and KBC and explore the options of strengthening their support of CBF or possibly aligning with the American Baptist Convention.

"My problem is not really with the KBC," Howell said, "but I think in terms of integrity, a statement has to be made." Since the KBC channels funds to the national convention, he added, "to stay in the KBC would contradict our SBC statement."

KBC Executive Director Bill Mackey voiced concern about churches withdrawing from denominational involvement. "My desire would be that all our churches would stay in fellowship at all levels and work within the system to bring about desired changes," he said. "Cooperation always has been a part of the Baptist way to do missions and ministry."

BLUEGRASS BURGEOO

■ **Georgetown College** will host a debate between Republican U.S. Congressman Ernie Fletcher and Democratic challenger Scotty Baesler Oct. 12 at 11 a.m. in the John L. Hill Chapel. For more information, contact the college's office of public relations at (502) 863-8174.

■ **Campbellsville University** is launching a center for Bluegrass, Kentucky thumbpicking and traditional music studies. The center will encourage the development of musical talent as well as host an annual Bluegrass music festival, according to Robert Gaddis, dean of Campbellsville's music school.

■ **Georgetown College** will host a visitation day Oct. 7. For more information, contact the school's office of admissions at (502) 863-8009 or (800) 788-9985.

KBC Operation Cooperation blood drives relieving state shortage

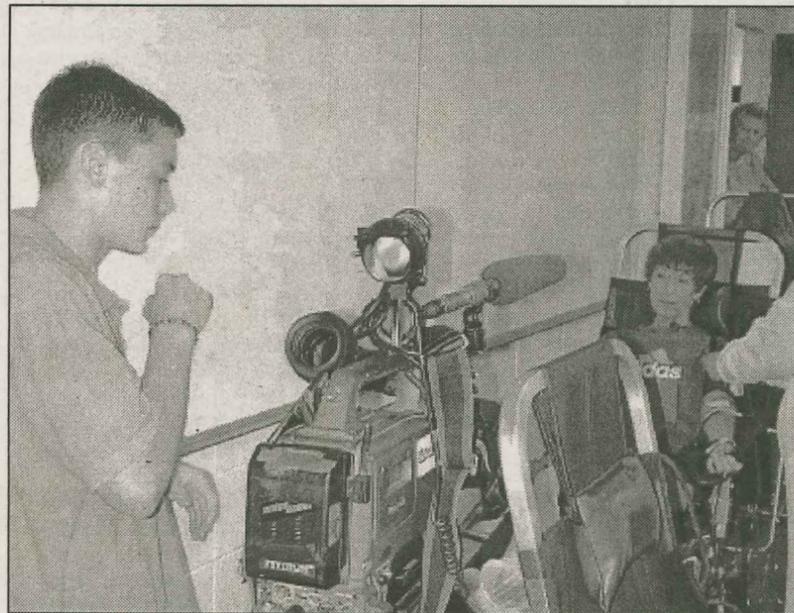
Continued from page 1
blood through three different sites.

Several churches sent representatives to an association-wide planning meeting, and many set participation goals for their churches, Byers said.

"It was fun for our association to cooperate in a different way other than just monetarily," Byers said. The blood drive offered a way for churches to work together on a tangible, practical local mission project, she said.

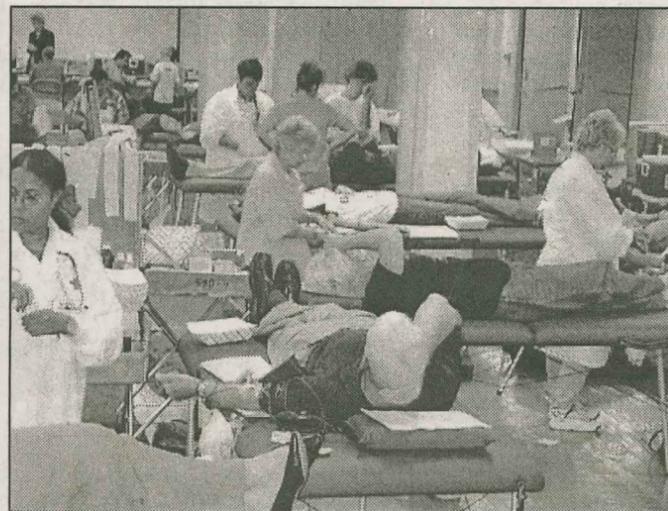
The drives may also have introduced dozens of people to a new ongoing ministry opportunity, Byers added. More than 60 donors gave for the first time at the three Severns Valley Association blood drives. One of those donors was Micah Johnson, who celebrated his 17th birthday on Sept. 12 by donating blood for the first time.

Several of the blood drives had an air of celebration. Volunteer coordinators throughout the state turned Operation Cooperation into a full-blown party with fun runs, food drives, fellowship dinners and more. The enthusiasm spilled over into the blood drives, with more than a dozen sites surpassing their collection goals.



First Baptist Church of Owenton sponsored one of the most successful drives by gathering 61 units of blood, more than double its original goal. The Owenton site also sponsored a fun run/walk and food drive that drew 70

participants. "Donors had to wait hours, but there was no complaining, a definite answer to prayer," reported Anna Brown, Owenton's volunteer coordinator. "We were scheduled for 4-9



p.m. I was the last donor and they were drawing my blood at 11 p.m." Brown praised both volunteers and Central Kentucky Blood Center staff for their courteousness and cheerfulness.

Several regional blood centers also expressed appreciation for the opportunity to build relationships that they hope will result in more regular donors and more potential blood drive sites.

OPERATION COOPERATION
■ **Left:** A cameraman from WPSD-TV in Paducah prepares to tape a segment of the Mayfield blood drive at Mid-Continent Baptist Bible College. ■ **Above:** Donors give blood Sept. 14 at Severns Valley Baptist Church in Elizabethtown.

WESTERN RECORDER

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

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

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

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POSTMASTER: Send address corrections to: Western Recorder, Box 43969, Louisville, KY 40253.

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

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Mandatory Program?

One of the cherished historical practices among Baptist groups is that no group has the right to tell another group how to carry out its work. It appears that the presidents of the Southern Baptist Convention seminaries have forgotten this principle. In the Sept. 19 issue of the Western Recorder, they made the statement in reference to Texas, "No state convention has the right to redefine this (Cooperative Program) agreement unilaterally."

They need to understand how things work in Baptist life. Money for all of our programs and institutions is first collected through freewill offerings in each church.

In its annual budget session the individual church determines what portion of the offerings go to its local work and what portion goes on to the state convention. The state convention then in annual session determines what portion it keeps for its programs and what portion it sends to the SBC. The church or state convention can change the figures and disbursements at any of their authorized business meetings.

The Cooperative Program is a voluntary program of cooperating together that begins with the local church. The authority rests with each entity to make changes. If the state conventions have no right to change their allotment to the SBC, does not the "Cooperative Program" become the "Mandatory Program"?

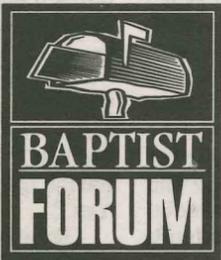
The church I serve will determine how and to what causes it will expend the freewill offerings it receives. No one from any group or larger body will tell us how or to what we can budget. The state convention is free to make its own decision. The SBC is free to make its own decision. Any of those groups

are also free to change their decisions at any of their meetings. May it ever be so!

Donald R. Cole
Brandenburg

SBC actions ironic

I have read in the Western Recorder the response of "SBC leaders" to the proposed actions of Texas Baptists as they plan changes to their giving



procedures. It seems almost evil the attitude of these leaders saying, "We love your money (Cooperative Program dollars) but we don't love you ('moderate' Southern Baptists)." I'm reminded of 1 Timothy 6:10, "For the love of money is the root of all evil."

It is ironic that SBC leaders are crying foul when for years their brothers and sisters in Christ have been crying foul to no avail. Now, as SBC leaders cry foul, they expect "moderates" to forget how they have been alienated from a convention, a home, that wants only their money?

Until recently, it has been these "moderates" who have given large sums of money while the likes of Charles Stanley's church and others gave a pitifully small amount to the Cooperative Program until he was elected SBC president. The church I attend and serve has been giving 25 percent of undesignated tithes to CP for 15 years or more. Have we ever had our pastor or a church member appointed to any SBC committee or board?

I would agree with SBC leaders that it is a sad day, and it has been sad for 20 years that one Southern Baptist would push away another Southern Baptist. It is un-Christlike that one Christian would push away another Christian because there is disagreement about philosophies on theology, education, missions or administration.

Do we not serve the same Lord and Savior? Why would anyone be so full of hate at a brother or sister in Christ? If it is not hate, then what is it? Love? Can this kind of hate and love exist in the same soul that is called a Christian?

Greg Harry
Elizabethtown

Catholic dialogue

Thank you for addressing in your Sept. 19 editorial the recent Catholic document on the unique, singular, exclusive, universal and absolute role Jesus has in our salvation. That is Catholic doctrine and we are proud to profess it together with Baptists.

The difficulty, I think, comes in our different understandings of church. We understand the Bible to teach that the church is the body of Christ. "And He is the head of the body, the church" (Colossians 1:18). The same teaching is found in Ephesians 1:23 and 1 Corinthians 12:12-13, 27. We understand the Bible to reveal an intimate union between Jesus and the church and all who are baptized belong to the body of Christ, the church. We do not see opposition between Jesus and the church.

So, when we say there is no salvation outside the church, we mean that all salvation comes from Jesus Christ, the head of the body, through the church, which is His body. We do not mean that Baptists or other Christians are not saved. You are part of the body of Christ.

This doctrine of salvation is ancient Christian doctrine and solidly biblical. The Catholic Church welcomes dialogue because we are convinced of the biblical truth of our teaching. However, we need to learn to express it in ways that are not offensive and I am sorry that some of the statements of the document seemed offensive.

Frank Ruff
National Conference
of Catholic Bishops
Elkton

FAMILY

Does purchasing insurance show a lack of faith?

By Jeremy White

Does a conflict between the theological and the practical exist in keeping our trust in God and buying insurance? How should a Christian approach the many opportunities to buy insurance?



Insurance as we know it today is not mentioned in the Bible. However, the principle of storing grain for the winter months or drought or setting aside now to provide for later is a familiar refrain of biblical wisdom.

The high challenge of Christianity demands a balance of our attitudes and actions.

On one hand, some people are fearful and worry excessively about the future. This often results in overspending on insurance and using money that should go to other areas.

Those who are "insurance rich and cash poor" may not be trusting God enough. Refer to Jesus' words in Matthew 6:25-34 about not being anxious about the basics of life because God knows our needs.

The other extreme is "depending on God" and carrying no insurance at all. Rather than representing great faith, this may indicate lack of planning and slothfulness. Solomon reminds us in Proverbs 27:12, "The prudent see danger and take refuge, but the simple keep going and suffer for it."

Buying insurance is paying a premium to transfer risk. My rule of thumb is to buy insurance to minimize risk you cannot bear. However, I find that many people are underinsured in key areas and overinsured in less important areas.

Use insurance wisely for significant liabilities: health and disability, home, auto liability, life insurance for wage-earners with dependent children or long-term care. These types of insurance protect you from events that could erase a lifetime of savings and quickly leave you with debts.

Avoid costly insurance where you can afford a loss. Examples may include extended warranties on electronics, credit card protection, collision and comprehensive coverage for older cars, credit life insurance after buying a car, life insurance for children, computer coverage or low deductibles for property insurance.

Jeremy White is a certified public accountant in Paducah. He provides free financial tips and tax articles at his Web site (www.consultcpa.com).

PARTNERS IN THE MISSION

Associational annual meetings

Fall is a colorful time of year for travel across Kentucky. Kay and I have discovered that it also is a time for wonderful fellowship and kingdom business as Baptists gather in annual meetings. Here are some of my travel memories:

Early in September we met with Liberty Association at Horse Cave Baptist Church along with Director of Missions John Nunley. The messengers were excited about a new church start and their Hispanic ministry.

At the Grayson County Association gathering, I heard one of the best messages on the Cooperative Program I have ever heard delivered by host pastor Art Hatfield of Clarkson Baptist Church. The host church was only weeks away from entering a new building on a new site. They have been experiencing steady growth for several years.

Shelby County Baptists were celebrating victory in reaching their new work fund goal of \$100,000. New Director of Missions Bill Hartung was

pleased with the annual meeting attendance. Shelby County has become suburban Louisville with rapid population growth.

Ernest Boggs served as a bivocational pastor for most of his career until he became director of missions for Upper Cumberland Association. Many creative ministries were reported during the association's meeting. Host pastor John Lambert of Calvary Baptist Church in Loyall has served as pastor almost 40 years and was on the Kentucky Baptist Convention Executive Board when our camp and conference center at Cedarmore was established.

We traveled to Pikeview Baptist Church for the meeting of Freedom Association. The moderator, Lance Metcalf, pastor of First Baptist Church of Albany, reported that although Freedom is one of the smallest associations (eight churches), messengers were very grateful for a strong Hispanic ministry that has more than 70 in attendance. Mark Shelton, pastor of

Burkesville Baptist Church, delivered a strong message on persistence and courage. Baptisms and Sunday school enrollments in the association were up for the year. Freedom Association also took action to explore ways to work more closely with Wayne County Association. Currently the two associations share Kenneth Dick as director of missions.

In addition to holding annual meetings, more than 70 associations and churches are hosting Operation Cooperation blood donor drives. Kay and I donated blood during the Pulaski Association event at the associational office. The blood drive extended over several days and included a block party in the adjacent associational park. Numerous churches provided booths along with free hotdogs and drinks.

Annual meetings and ministries like Operation Cooperation demonstrate that Kentucky Baptists are willing to work together to share the gospel of Jesus Christ with all people. Thanks to all Kentucky Baptists for the work you are doing in Christ's name.

Bill Mackey is executive director of the Kentucky Baptist Convention



Bill Mackey

Healthy feedback is vital tool in divorce recovery ministries

Q: Our church is starting a divorce recovery support group. After we have enlisted our facilitators, what training do they need?

One of your best references would be the LifeWay Christian Resources publication, "A Time for Healing: Facilitator's Guide," by Harold Ivan Smith. Regardless of the specific format and time frame of your support group, Smith's guide is a great tool for training leaders. Helping facilitators model healthy feedback to their participants is an important component of such training.

A support group largely does its work through healthy feedback.

Nonjudgmental, healthy feedback reports what is seen, heard and felt rather than insisting that those views and feelings constitute reality.

Support group members must be given the opportunity to give permission or to refuse feedback. If permission is given, the feedback always should be in the form of "I" messages, not mind reading. For example, "I'm sensing you might be feeling anger" is better than "you are feeling angry."

Healthy feedback is not malicious, dishonest or rescuing. It does not impose an interpretation, but leaves the door open for the person receiving feedback to make personal application. Feedback is an invitation. It holds up a mirror for others to see the feelings of which they may not be aware. A facilitator who is sensitive and loving will offer sensitive and loving confrontations.

Feedback is not a spiritualized scolding. It communicates God's acceptance. It builds a bridge. Psychological space is opened up for positive change as an individual feels the grace and unconditional love of Jesus. The courage of group members who share their true feelings is honored. Anger gets redirected into constructive expressions. Teaching your facilitators how to model this kind of healthy feedback may be the best training you can give them in how to lead a divorce recovery support group.—James Stillwell

Q: How can parents help their children deal with the changes a new school year brings?

Football isn't the only thing being handed off this fall. Newborn babies are being handed off to the care of nursery workers. Preschoolers are beginning programs like parents' day out and kindergarten. New first graders are being handed off to school teachers for the very first time. All children are beginning new classes, most with new teachers, new rooms, new rules and new responsibilities. Some families and children are experiencing special handoffs as 5th graders enter middle school and 6th graders enter youth ministry.

What can parents do to help children during these important times of transition? In football, the offensive line must block and provide protection for the quarterback and running back during the critical time of the handoff. Parents can provide similar protection for their children in several ways. Extra prayers always are in order. We especially can pray for those to whom our children are being entrusted. We can perhaps even provide some of the leadership ourselves.

We can shield our children from distractions and over-involvement, giving them a chance to get the ball firmly in their hands and moving up field before collisions begin. We can provide special times of being together just to talk and debrief. Finally, we can be wise enough not to project our own fears about these times of transition onto our children, freeing them to enjoy new experiences and environments, and encouraging them with attitudes and actions that say, "It's going to be great and you're going to love it!"—David Garrard

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



A recipe for curbing the hunger pangs of life

World hunger. Those words evoke stark images of starving children in poverty-stricken Third World countries around the globe.

With millions of people suffering the effects of poverty, war, drought, malnutrition and starvation throughout the world, their physical, emotional and financial needs are massive. As Southern Baptists observe World Hunger Sunday Oct. 8, it will take more than a few million dollars and one day of awareness to make a long-term impact.

In addition to helping curb physical hunger, Southern Baptists are called to help alleviate the world's spiritual hunger. But how?

While physical needs typically are obvious, spiritual needs often go unnoticed. The middle-aged man in the tailored business suit and new luxury car surely doesn't have the same level of needs as an unemployed single mom struggling to support three kids. Or does he?

Jesus described a hunger far more significant than physical food when He told the multitudes, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

How often do good, busy 21st century Christians in the typical Baptist church actively hunger and thirst for righteousness? When was the last time you were truly satisfied spiritually?

As important as it is to respond to the world's physical needs—and it is vitally important—we first must eat at the table of spiritual righteousness in order to have something in our lives worth sharing with others.

Where do we gain such spiritual nourishment? A great place to start is with the hunger-halting fruit available through the presence of the Holy Spirit. Consider this nutritional recipe found in Galatians 5:22-23:

■ *Love.* "For God so loved the world, that He gave His only begotten Son ...". What greater motivation do we need for ministering to people's physical and spiritual needs? What greater message does anyone need to hear?

■ *Joy.* Americans seem bent on the pursuit of joy, but broken homes, alcoholism, abortions and dozens of other social crises indicate that pursuit often comes up empty. If anyone can share a sincere message of joy with others, surely it is followers of Christ.

■ *Peace.* Here's another fleeting dream shattered by everything from war to violent crime to unemployment. The Prince of Peace is available to meet that need.

■ *Patience.* What was that again? Patience virtually is a lost art in our fast-paced society. We want what we want—and we want it now. Our fast-food, cell-phone, microwave lives cry out for patience in the midst of frenzy.

■ *Kindness.* Do we really have time to treat people with kindness in today's world? But then on the other hand, do we really have time to fail to show kindness?

■ *Goodness.* There's a word you don't hear every day. But what an impact our churches could make if we consciously reflected goodness in every decision and action we took.

■ *Faithfulness.* Next to love, joy and peace, faithfulness is among the greatest human needs. To find a faithful friend and to be found faithful are among the priceless treasures of life.

■ *Gentleness.* Here's another word that doesn't quite fit into our 21st century mindset, does it? Think it's worth a try?

■ *Self-control.* Many of these words seem to get more challenging as we go. But suppose we truly practiced self-control in our dealings and relationships? The Apostle Paul even said something about "taking every thought captive to the obedience of Christ."

I realize this isn't the typical World Hunger Sunday editorial. But just imagine if every Christian in every Baptist church truly feasted on the fruit of the Spirit and satisfied a sincere hunger and thirst for righteousness. Then we would be ready to respond like never before to the physical and spiritual hunger pangs of others.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Crises offer danger & opportunity

By Wayne Sibley

"And He took with Him Peter and James and John, and began to be very distressed and troubled. And He said to them, 'My soul is deeply grieved to the point of death; remain here and keep watch'" (Mark 14:33-34).

It is inevitable that people experience crises in life. Crises occur in many forms and in varying degrees, but all people experience them.

When Jesus encountered people in crisis, He took time to enter their situation. He stopped to talk with the woman at the well whose life was a mess; indeed, she was looking for love in all the wrong places. She had become a social outcast, despised by the community. Jesus took the opportunity to help her find meaning amid her crisis. He helped her understand that the basic need she had was not a relationship with a man, but a relationship with God. Jesus also encountered many other people experiencing physical, spiritual and emotional crises, and each time He touched that life as only He could.

Jesus also experienced crises in His life. The most prominent example was in the Garden of Gethsemane. Jesus was preparing for His impending death. The stress of the situation was almost more than He could physically and emotionally handle, even though His own friends seemed to be

unaware of His crisis. His solution was to turn to His Father, and in that dark hour He found the strength to complete the task.

The Chinese have a fascinating symbol for crisis. It is a combination of two words: one is "danger" and the other is "opportunity." This emphasizes the fact that crises offer us a clear choice—to give up or go forward. Jesus had that choice, as did the people He encountered.

If the church of the new millennium is to follow the example of Jesus it must be more than a storehouse of theology. The church must be a dynamic agent of meeting people in the midst of their crisis. We must learn from the example of Jesus who went out to where the people were and encountered them in their situations.

There are a number of ways churches can respond to the danger and opportunity of crisis. Members can continue in the old pattern of placing the responsibility on the shoulders of the pastor, staff or deacons, or members can respond by utilizing all of the available resources of the church.

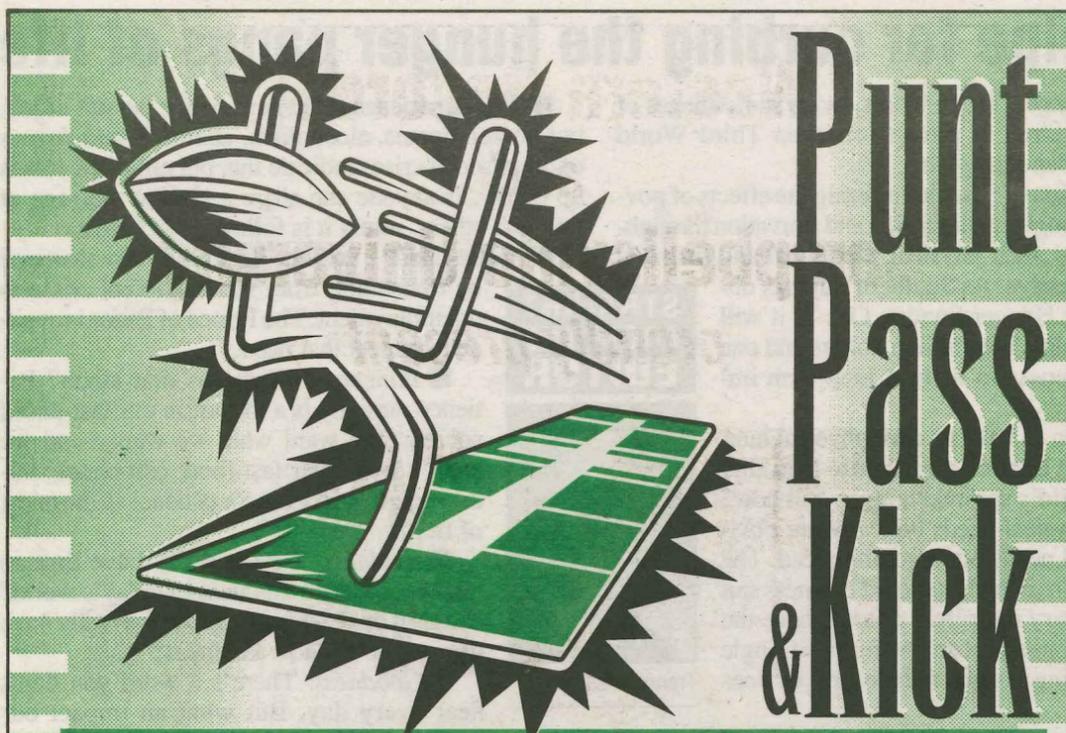
A crisis response team trained to go out and minister to people where they are is one such idea. This must be a well-organized system directed by someone trained in crisis intervention. Volunteers must then be trained on how to appropriately respond to people in crisis.

Churches may develop their own lay ministries program or utilize other resources. There are several quality programs available to assist churches in developing a crisis response team. One such resource is called "Stephen Ministries." It utilizes trained laypeople to minister to individuals in crisis on a one-to-one basis.

Regardless of the program used, the key is that churches become proactive in meeting the needs of those in crisis. This will determine how effective local congregations will be in reaching their communities for Christ.

Wayne Sibley is director of pastoral care and volunteer services at Baptist Regional Medical Center in Corbin. He is a member of Central Baptist Church in Corbin.





A FALL MISSION

Challenge

WHO

Boys Grades 1 - 6 involved in Royal Ambassadors, Mission Kids, Children In Action or boys involved in other mission study organizations.

WHAT

A Mission Challenge and College Football Game. Participants are challenged to gain physical yards by punting, passing and kicking a football as well as earning spiritual punt, pass and kick yards. Awards will be presented.

WHEN & WHERE

PPK registration begins at 9:30 a.m. at Campbellsville University, October 21, 2000. The event concludes following the football game. Please pre-register to save \$.

WHY

PPK is a mission education event designed for boys to have fun as they grow physically through competition and spiritually as they learn mission facts, Bible verses and Books of the Bible.

COST

\$5 per person if pre-registered by October 10, \$7 after this date. Includes: event registration, mission rally, lunch and a pass to the game.



Campbellsville University vs. Cumberland University
October 21, 2000



IMPORTANT INFORMATION:

Download all registration information, PPK guidelines, schedule and Friday night camping & housing locations off the internet:

www.kybaptist.org/ppk.htm or

call the KBC Brotherhood Department at

1-888-254-5720 or 502-244-6489.



Aussie Baptists long for 'mates' to profess Christ

By Jenny Rogers
SBC International Mission Board

WINDSOR, Australia (BP)—Kangaroos and koalas, "g'day" and "no worries."

Ask folks where they'd most like to travel, and chances are good they'll include a mention of Australia.

With its rugged landscape and rugged people, red rock outback and Ocker pride, Australia is the dream adventure for millions of city-bound people around the world.

And Bill Whelan, Aussie to the core, is one of his country's biggest fans. But the spiritual state of Australia, particularly his own Hawkesbury Valley, brings a particular pain to his heart.

Whelan, a deacon at Windsor District Baptist Church, which hosted a "Tent City" housing Christian volunteers during the Olympics, desires one thing for Australia: revival.

Whelan can give his own testimony to the life-saving power of Jesus Christ.

"I was a 19-year-old submariner serving in the Royal Australian Navy. Mine was a non-Christian background, like most Australians. Like most extroverted young men, I was desperately lonely," he recalled. "I understood that my relationship with God was totally inadequate."

When the Christian faith was first explained to him, Whelan said he had the "comprehension of a teenage boy" but was willing to listen.

"I decided that if Jesus Christ was fair dinkum (Aussie for trustworthy and genuine), then I would commit my life to Him," Whelan says. "And from that small, small seed of faith, I took the first step in becoming a child of God. The miracle was that I grew. (Jesus) changed my life by taking away the deep loneliness. It gave me a different reason for living and a fullness of life that is almost beyond comprehension. My best mate is Jesus."

Whelan is not alone. Federal House of Representatives member Kerry Bartlett, who represents the 745,000 people of Macquarie, became a Christian when he was 12 years old.

"I believe Australia's greatest spiritual need is to realize that we're not here by accident," he said. "Every man, woman and child is answerable to our Creator. I pray that there will be a revival in Australia and that people will turn to the Lord."

The majority of Aussies, however, cannot understand Whelan or Bartlett, shrugging off their perspective as "religious stuff." Some have never even had the gospel explained to them in basic terms. With barely 3 percent of Australia's 18.3 million people identified as evangelical Christians and no major revival in its history, the question is: Why are Australians so slow in responding to Christ?

"The reason stems from our historical background," Whelan explained.

"We're convicts. My own personal heritage goes back to relatives seven generations ago who came out with the first convict ship fleet (from England) to settle Australia. Because of that, we have never had that depth of spiritual enlightenment. It was actually an afterthought for the British to send a minister of religion after that first convict fleet. Consequently, our society has grown as a secular society."

Whelan would like to change that.

That's why Windsor District Baptist Church opened its grounds to more than 600 Christian volunteers from 13 countries and all across Australia.

The "Tent City" at Windsor provided a

base for ministry in the packed streets of Sydney during the Olympics. And they came, musicians, children's workers, evangelists.

"These Christians are one in the Lord and one in the desire to touch Australians," Whelan said. "We are seeing Australians with no reservations committing their lives to Jesus Christ, and that has had a profound effect on everyone."

Action International 2000 Australia, an interdenominational evangelism group from the United States, spent the last two weeks sharing the gospel in Darling Harbour, Sydney sidewalks and pin-trading stands, on the train—anywhere people will listen.

"Out of everyone we've shared the gospel with, 90 percent of those responding have been Australians," said Action communication specialist Dana Hall. "They're very open. And we're serious about follow-up with those who have made commitments."

Because of the volunteers' work, Windsor pastor Noel Edwardes said he has a stack of follow-up cards waiting for him. The church's activities were well-attended by neighbors interested in seeing the Olympics on wide-screen TV—and whether or not these Baptists practice what they preach.

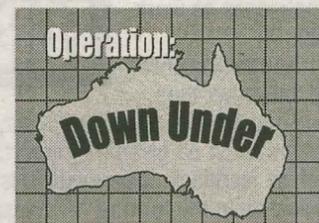
Whelan, who has been praying for this kind of breakthrough for years, is excited.

"When we see people whose lives have been changed, when we see people who are being touched and who commit their lives to the Lord and when we know that the Lord is saying, 'Well done, good and faithful servant,' that is what we pray for," he said.

"Australians put a lot of emphasis on mateship. To be a mate in Australian society is a very special term. Australians greet each other, 'G'day, mate!' But it's not just a colloquial saying. It represents a deep fraternal relationship. And our challenge is to share with people within Australian society that the greatest mate of all is Jesus Christ, our Savior."

This just might be the time for revival, Whelan continued.

"There is a dynamic within Australian society for a revival that hasn't happened yet," he said. "So we're evangelizing flat out, like a lizard drinking water."



Missionary: Sports attract those churches often can't

WINDSOR, Australia (BP)—Boyd Hall doesn't fit the stereotype of a missionary whacking through the African bush with a Bible in one hand and a machete in the other.

Hall carries a basketball.

A Southern Baptist missionary in Capetown, South Africa, Hall was one of the 600-plus volunteers staying at Windsor District Baptist Church's "Tent City" Olympic village. He was in Australia as part of the South African Sports Federation, a branch of the Texas-based International Sports Federation.

As a former basketball player and sports coach, Hall spends his days doing a different kind of evangelism—sports evangelism among young people.

"Our goal is to teach them good basketball skills and build relationships with them," Hall says. "We want to get to know them and see what's going on in their lives. Then at the end of the day, we have a devotional. We've been able to present the gospel clearly in several different ways."

Dressed in shorts and tennis shoes, he hardly looks like the stereotypical missionary.

"Keep dribbling!" he calls to his young charges, all dribbling furiously, the slap of basketballs on the floor echoing loudly in the gym.

And as Hall sits on the side watching other volunteers help the youngsters run drills, he prays they one day will come to know Jesus.

"This is one thing I'm convinced of: You spend a week with the kids, and they realize you really do care about them," he says. "And we care about their walk with the Lord. We want them to know that being a Christian is more than just praying a prayer and saying, 'OK, I'm saved,' and that's it."

Besides fun on the court, Hall says sports clinics are a great way to introduce people—especially young people—to the gospel.

"It's amazing how you can meet kids who wouldn't even think about coming to church," he says.

"They wouldn't come to a holiday Bible club for anything. But you say, 'Hey, let's go play basketball!' and you get kids who show up—and who show up excited," he adds. "There's no doubt about it, sports evangelism reaches kids."

Soul competitor

SYDNEY, Australia (BP)—The only man ever to defeat Carl Lewis in Olympic competition was running hard for God in Australia.

Twelve years after capturing a gold medal and setting an Olympic record in the 200-meter run in Seoul, Korea, Joe DeLoach was conducting sports clinics and speaking at athlete rallies as part of "Reach-Out 2000 Sydney" through Lay Witnesses for Christ International.

To make the trip, DeLoach resigned from his position as a computer systems engineer in Houston.

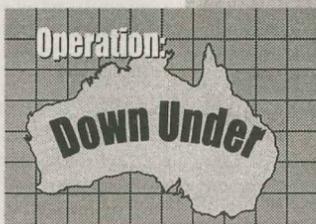
"If we are faithful to God and do our work as unto the Lord, He will provide," DeLoach said. "Good jobs in computer systems are plentiful, but the opportunity to take part in a major evangelical outreach during the Olympics comes along only once every four years. The most important thing I can be doing is using my platform as a former Olympian to help reach people for Christ here in Australia."

Following his gold medal performance in Seoul, DeLoach had planned to conclude his track career at the 2000 Olympics. But a series of hamstring injuries prevented him from competing in the 1992 and 1996 Olympics.

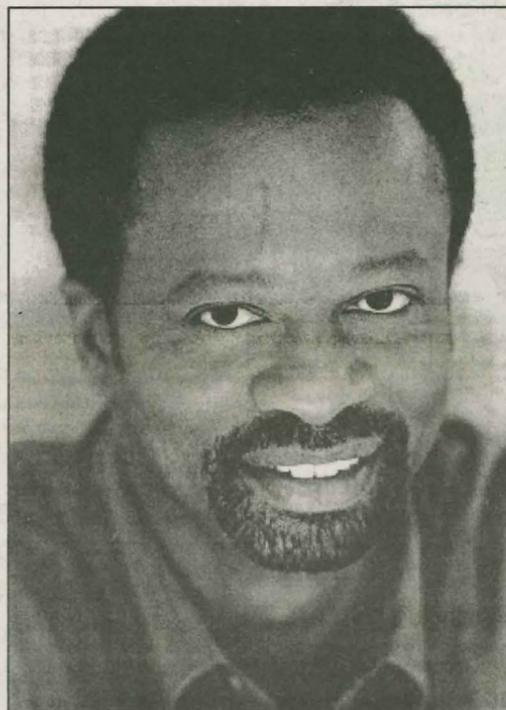
"Our bodies and other people will let us down, but God never fails," DeLoach said. "As precious as my gold medal is, it does not compare with the value of a personal relationship with Jesus Christ."

DeLoach, Carl Lewis and scores of other Olympians were involved in the Reach-Out 2000 effort.

Lay Witnesses for Christ International, based in Hurst, Texas, and led by Sam Mings, touts itself as "Chaplains to the world's Olympians" and sponsors athlete rallies, hospitality centers and one-on-one evangelism during major sporting events.



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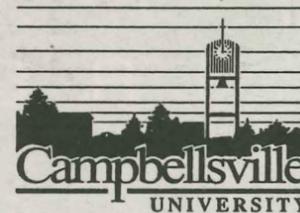
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J.K. Powell Athletic Center
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\$10 - Advance ♦ \$12.50 - Door

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The Fabric of Family Homecoming Week

Presbyterians establish hostage guidelines

LOUISVILLE (RNS)—The Presbyterian Church (USA) has approved guidelines for evacuating church missionaries who find themselves in hostage, war or unfriendly situations overseas.

Officials said unstable situations in Colombia, Zimbabwe, Mozambique and other global hotspots have put church missionaries in danger.

Proposals include:

- Never paying ransom in a hostage situation, and never yielding to terrorist demands.

- Families of church workers who are kidnapped will be evacuated to a safe country, which will most often be the missionary's home country. The church will assign a staff member to work with the family during the crisis.

- A crisis management team is in training for handling hostile situations.

- Families will be evacuated within 24 hours after a situation becomes dangerous, and personnel who are involved will be eligible for church-sponsored counseling.

MISSIONS

More teens taking part in overseas mission trips

Continued from page 1

people—including students—attended worship services simply because it was expected. Today, those same societal pressures do not exist.

"They're coming out of a hunger and a thirst for Bible knowledge," he said. "And they're wanting to make a difference."

Lauren Carpenter's desire to make a difference landed her in a small town near San Pedro Sula, Honduras.

Last spring, Carpenter, 17, joined 17 other members of St. Paul Episcopal Church in Daphne, Ala., in helping

to rebuild homes destroyed by Hurricane Mitch, which struck the area in October of 1998.

"We went down there as a church mission, expecting to teach people," she said. "We really gained much more knowledge. ... They really taught us (to) just enjoy what you have and just don't take anything for granted, because you never know when you're going to lose it."

She added, "It showed me that even if they don't have material things, they're still happy in God's world that He created for them."

That joy made Carpenter question her world when she got home, she said. "When I got home, I didn't even want to be around my friends," she said. "I didn't want to be in my room. I just had too much stuff in there."

Such reactions are fairly common among returning teenagers, according to Abigail Nelson, director of Latin American Programs for Episcopal Relief and Development.

"We've tapped into a desire on the part of—usually it's wealthier suburban kids—to connect with less fortunate people both at home and abroad," Nelson said.

"The youth groups at the churches are really encouraging that, the idea of mission work," she added. "With all

the privileges that we have, God asks something of us."

Holmes, the surfer-turned-missionary who traveled to Malaysia, didn't travel so much to give back as simply to give his knowledge of the Bible, God and salvation.

At home, he said, it's more difficult for him to evangelize. Overseas, he said, "People aren't as skeptical. They received you very well."

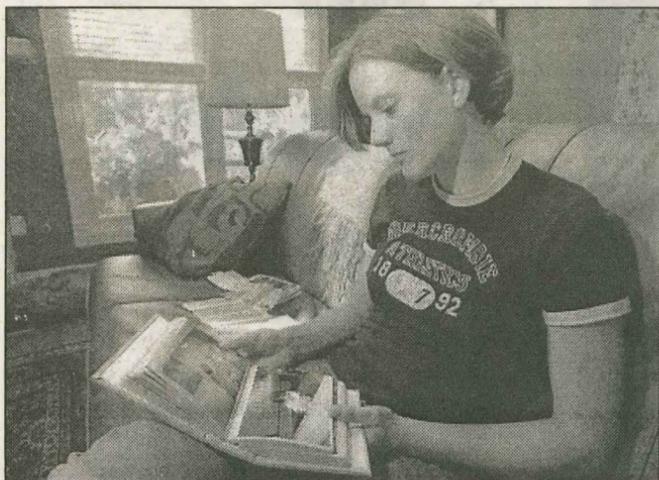
Each day, Holmes said he would rise at 8 a.m. He and his four fellow missionaries would visit homes of individuals who, upon learning of the missionaries' presence, would ask them to come by and pray. After lunch, Holmes said they witnessed on the streets of Kuching. At 7 p.m., they'd begin worship in church, where they'd remain until 2 or 3 a.m.

"Those people are so hungry," he said. "Their hunger is, like, so pure and deep."

For now, Holmes, a member of River of Life Family Church—a non-denominational congregation where his parents, Randall and Crystal Holmes, serve as pastors—is home.

Adjustment wasn't easy, he said, and he's excited about his trip to Peru next summer. There, at least, his diet won't include broiled seaweed and sautéed jellyfish, he hopes.

TEEN MISSIONARY Lauren Carpenter, 17, of Daphne, Ala., looks at her pictures from a recent church-sponsored mission trip to San Pedro Sula, Honduras. (RNS photo)



Interested?

Kentucky teenagers looking for overseas mission opportunities have several options:

■ Kentucky Baptist Student Unions are sponsoring 40 opportunities for college students in overseas work next summer, from Africa to Southeast Asia.

■ Passport, an organization in Louisville, offers Mission Exchange, a service to connect high school volunteer teams with Cooperative Baptist Fellowship missionaries. For information call (502) 899-9313 or (800) 769-0210.

■ The Southern Baptist International Mission Board's collegiate mobilization team has summer opportunities. For more information, visit the team's Web site, www.thetask.org or call (800) 789-4693.

■ The IMB's International World Changers program will offer 15 projects in 11 countries for up to 1,200 volunteers next summer. To learn more, visit the Web site www.thetask.org or call (800) 999-2889, ext. 1355.

There is a **tidal wave** of change happening right before our eyes. Those who are unprepared to do evangelism amid this changing world can only tread water so long before being pulled under.

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Saturday 8:30 a.m.-12:30 p.m.

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Jeff Eaton



Willis Henson

worship celebration services will feature the music of **Severns Valley Baptist Church**.

directions and information on area restaurants will be mailed with your registration packet, and are also listed on the Kentucky Baptist Convention website.

childcare provided upon request.

Friday night attendance isn't mandatory to attend Saturday's conferences.

for more information or to register your church leadership team, contact:

Evangelism Growth Team Office
Kentucky Baptist Convention

phone **502.245.4101**
toll free **1.888.254.5722**
website **www.kybaptist.org**

Reach 2000

accommodations

Elizabethtown

Best Western Cardinal Inn
642 E Dixie Ave (I-65 Exit 91)
270.765.6139 or 1.800.682.5285
Rate: \$53.10
Cut-off date: October 26

Comfort Inn
1043 Executive Dr (I-65 Exit 94)
270.769.3030 or 1.800.682.5285

Hampton Inn
1035 Executive Dr (I-65 Exit 94)
270.765.6663
Flat Rate: \$74

Motel 6
1042 N Mulberry St (I-65 Exit 94)
270.769.3102 or 1.800.4.MOTEL 6
Rate: Single-\$34 / Double-\$40

Roadside Inn
656 E Dixie Ave (I-65 Exit 91)
270.769.2331 or 1.800.864.6957
Rate: \$38.88

Ramada Limited
108 Commerce Dr (I-65 Exit 94)
270.769.9683
or 1.800.2.RAMADA
Rate: \$51
Cut-off date: October 20

Super 8 Motel
2028 N Mulberry St (I-65 Exit 94)
270.737.1088 or 1.800.800.8000
Rate: Single-\$48.15
Double-\$56.99

Cave City

Days Inn
822 Mammoth Cave St
270.773.2151
Rate: Single-\$28 / Double-\$32
Cut-off date: October 27, 4 p.m. (CT)

Quality Inn Hotel
1006 A Doyle Ave (I-65 Exit 53)
270.773.2181
Flat Rate: \$32

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THE CALL OF AFRICA

Kentucky Baptists' Tanzanian mission partnership

Partnership offers Tanzanian Baptists 'helping hand'

SPECIAL REPORT

Stories and photos by
Trennis Henderson

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DAR ES SALAAM, Tanzania—Traveling across Tanzania by plane, train or four-wheel-drive vehicle, visitors are struck by the vastness of the landscape. The East African nation is home to such natural wonders as Mount Kilimanjaro, Lake Tanganyika and the wildlife-rich Serengeti Plains.

Yet from the modern port city of Dar es Salaam to isolated clusters of mud huts in the country's interior, Tanzania remains a struggling Third World nation.

Westerners are bombarded by the sights of village women carrying baskets of fruit or buckets of water on their heads, colorfully dressed Maasai warriors riding decrepit bicycles along dusty paths and youngsters herding cows and goats in search of water.

One of Africa's poorest countries tremendously, Tanzania also has tremendous spiritual needs. Roughly one third of the population profess Christianity. Another third is Muslim and the rest practice tribal religions, witchcraft or profess no religious beliefs.

Kentucky Baptists have stepped into this culture in an effort to help make a spiritual impact in Tanzania. The Kentucky Baptist Convention joined Tanzanian Baptists and Southern Baptist missionaries last year to launch a three-year missions partnership. Moving toward the final year of the initial agreement, partnership leaders in Kentucky and Tanzania are exploring the possibility of extending the partnership through 2003.

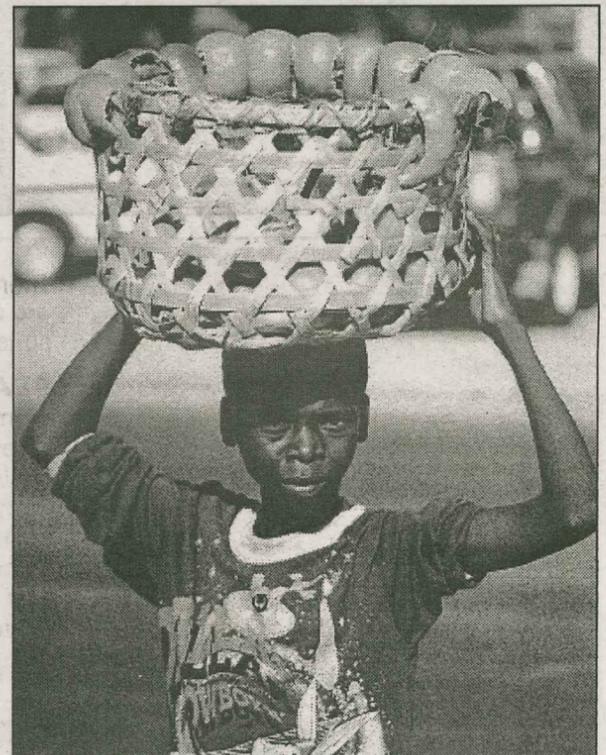
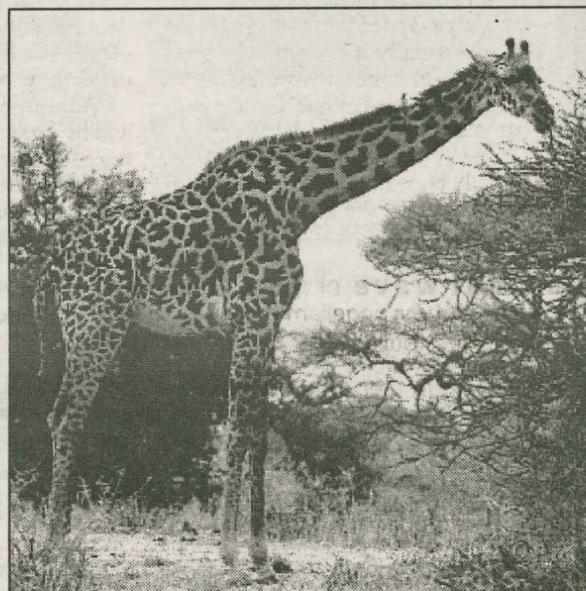
Although the partnership began slowly last year with a limited number of projects and volunteers, nearly 140 Kentucky Baptists have participated in mission projects there this year. Calvin Wilkins, the KBC's partnership missions director, said he expects that number to increase next year.

"I feel like we're in good shape to proceed further with the partnership," he said. "We're beginning to establish more credibility with the missionaries and nationals."

Acknowledging that recruiting and sending an ample number of volunteers "is still a strong challenge for us," Wilkins added, "From a spiritual perspective, we'll have to rely on the Holy Spirit of God to call out volunteers and use them in ways they could never dream of, to love the people and let them see, we care for their physical needs and spiritual needs."

As the partnership effort continues, "I think we're going to discover more ways we can facilitate the goals for reaching unreached people groups," Wilkins noted. He said specific ministry opportunities include short-term evangelism, construction and leadership training projects as well as long-term needs for teachers, medical personnel and chaplains.

Ed Giddens, administrator of the Baptist Mission of Tanzania, said there are 45 Southern Baptist missionary families serving in 30 locations throughout Tanzania. Tanzania Baptists have grown to include more than 1,000 churches and 100,000-plus members, but that remains a small



Kentucky Baptists have the opportunity to experience the sights and sounds of Africa while sharing the gospel in Tanzania. ■ Top: Villagers watch a train roll through central Tanzania. ■ Above left: A giraffe grazes in Tarangire National Park. ■ Right: A youngster sells oranges on the streets of Dar es Salaam.

presence in a nation of 30 million people.

Noting that Southern Baptist work in Tanzania didn't begin until the 1950s, Giddens added, "We're a small minority. We're Johnny-come-lately."

Giddens said one of the biggest challenges for missionaries "is in the logistics of getting around out to the people."

"Life is hard for the missionaries in the outer areas, and that's where we need to be," he explained. Many areas have no water, electricity, telephones or paved roads—"many of the things we take for granted in the States," he added.

Amid the challenges faced by missionaries and nationals, he said Kentucky Baptists' involvement in the Tanzanian partnership is making a positive impact.

"The greatest benefit is the support we obtain by having volunteers come out here," Giddens said. "Prayer support is what we need the most because we're facing spiritual warfare out here."

Giddens said Kentucky volunteers "seem to be willing to do what needs to be done. They're not hesitant to jump right in. They feel God's call in

being here. They have to have that to succeed."

Noting that the volunteers he has worked with "are not afraid of the hardships of getting around and being here," he added, "They reveal a character of sacrifice that we appreciate out here because we're sacrificing too."

As partnership volunteers help meet crucial physical and spiritual needs, Giddens said, "Our primary focus is on the lost—especially those who have never heard the gospel. There are whole tribal groups with no exposure to Christianity. Those are the places that are hardest to reach."

Southern Baptist missionary Charles Dixon, a native of Morton's Gap in Western Kentucky, readily agrees that ministry efforts in Tanzania are challenging. But he sees the Kentucky partnership as an answer to prayer.

"The partnership is one of the greatest tools we've got because it has brought people from every walk of life in our churches to see the work with their own eyes," he said. "Their enthusiasm cannot be matched."

Displaying his home state pride, Dixon added, "As a Kentuckian, I think our people have as big a heart for missions as anybody in the U.S. I think

Kentucky, with its willingness, can make a tremendous impact in our ministry in Tanzania."

The missions experience also impacts the volunteers, noted James Teafattler, a missionary serving in Dar es Salaam who has worked closely with Kentucky volunteers during the partnership.

"The biggest difference is the difference God is making in their lives," he said. "The other difference is the difference they are making in the lives of Tanzanians."

"The volunteers come in and encourage our hearts," he affirmed. "You may not see a person come to Christ but they are going to see Christ expressed through sacrificial, self-giving love."

Burden Mauku, a Tanzanian Baptist leader, is serving as the partnership's volunteer coordinator assistant. Mauku, one of the first converts to Christianity after Southern Baptist missionaries arrived in Tanzania, said the partnership "provides solid support" to the work already under way by Baptists.

"If you have only one hand, you pick up what your one hand can handle," Mauku explained. "With the partnership, we have a second hand."

THE CALL OF AFRICA

Medical volunteers discover 'different world' in Kigoma

KIGOMA, Tanzania—Why would anyone spend hundreds of dollars, fly halfway around the world and then endure a 41-hour train ride in order to spend precious vacation time working in a small, remote hospital in a Third World country?

For Cindy Trimm, the answer is clear. "I'm hoping to be closer to God and understand His ways more. This may be my next step in my journey to wherever I'm going."

Trimm, a member of Hebron Baptist Church in Eddyville, is a medical technologist at Western Baptist Hospital in Paducah. She was part of a five-member medical missions team that recently spent two weeks donating their time to Kigoma Baptist Hospital in western Tanzania.

The medical project, part of Kentucky Baptists' three-year missions partnership with Tanzanian Baptists,

was Trimm's first overseas missions experience.

"It was something I always wanted to do," she said. "I had never stepped out of my comfort zone before."

Citing the limited equipment and resources that the 35-bed hospital has, Trimm said one of her primary goals was "to see how I can help them go forward a few years."

"It's a completely different world," she noted. As Americans, "we take everything for granted and they take nothing for granted. When they say, 'Thank the Lord,' they really mean, 'Thank the Lord.' I feel His presence so much here."

Trimm's parents, Glenn and Lois Ruppert, also were members of the medical team. Ruppert, the chief anesthesiologist at Caldwell County Hospital, worked with the surgeons and staff to provide anesthesia services and training.

Ruppert, a member of First Baptist Church of Princeton, said he has been blessed personally and professionally and wanted to share those blessings with others.

"It's gratifying to know that I've been able to do something for others who may not have gotten any help otherwise," he said. "It's an opportunity to help people who need the help."

Tina Weitkamp, the project's team leader, is a member of First Baptist Church of Fort Thomas. Active in partnership mission efforts since 1992, she previously made three trips each to Russia and Brazil.

"I've been very blessed and I've been called to share what I have and what I know with others," she noted.

Weitkamp said she started planning the trip a year and a half ago after meeting with Susan Smith, a missionary surgeon serving in Kigoma. Smith "showed me the video of Kigoma and I was hooked after that," Weitkamp recalled.

She and fellow nurse Shirley Woodson of Louisville spent much of their time in Kigoma leading seminars for hospital staff members. "I hope we can teach people to provide safe care and to upgrade their skills," she said. "My goal is to help them with the



TRAINING SEMINAR Tina Weitkamp (standing) of Fort Thomas, the team leader of a recent medical mission trip to Tanzania, leads a training seminar for Kigoma Baptist Hospital staff members. Shirley Woodson of Louisville, also a member of the mission team, assisted in the training.

basics."

Despite the hospital's limited resources, "there's more love given in this hospital than I've seen anywhere else," Weitkamp noted. "It's a living witness. It's a giving ministry."

Woodson, a member of Cedar Creek Baptist Church in Louisville, was participating in her fourth international mission trip.

Recounting how details fell into place for her to be part of the team, Woodson said, "I really get the feeling that I am supposed to be here which is humbling."

Detailing her personal motivation to be involved in partnership missions, she added, "I've always had a missionary's heart. I want nobody to be left behind. How are people going to know unless somebody goes out to tell them?"

"I think most Baptists have in their hearts the desire to share the gospel," she said, noting that personal involvement in partnership missions "allows them to give in a very tangible way."

Smith said the involvement of missionary volunteers makes a significant difference in the hospital's ministry efforts.

"Volunteers have been involved in every phase of this hospital since it was founded," she said. "They are

very important to what we are doing."

She cited the need for several doctors to volunteer to spend a few months each year serving in Kigoma. "If we had four to six doctors willing to do that," she said, "it would lighten our load."

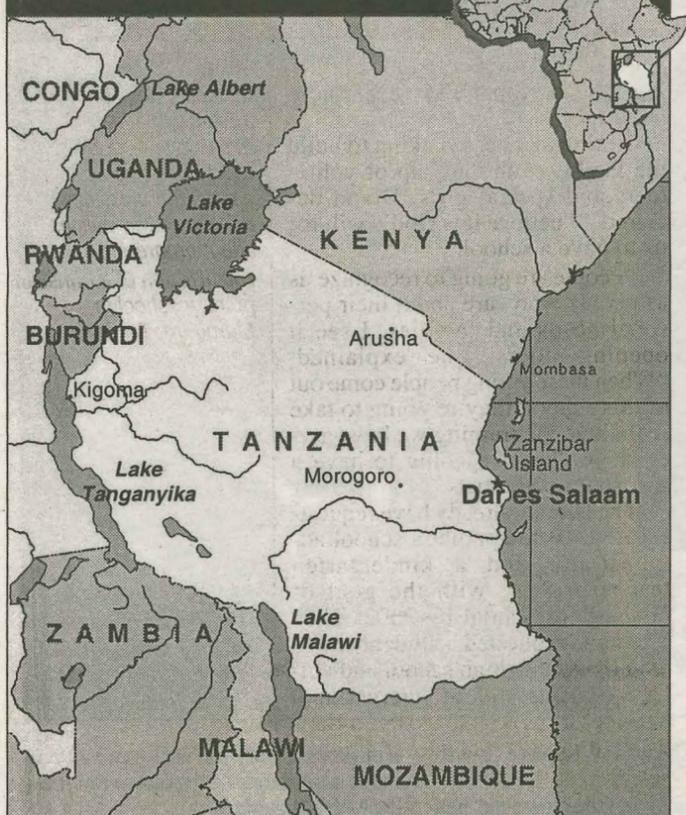
Smith said nurses like Weitkamp and Woodson who are available to provide short-term training also play a vital role. "When nurses come in from outside, it really does make a difference. The teaching volunteers are very instrumental, especially since we're so remote."

Hospital administrator and pharmacist Patrick Brunson said volunteers from the States "bring enthusiasm and help rekindle the fire."

"It's an encouragement to us," agreed Brunson's wife, Cindy. "A lot of good comes out of it. When people here know volunteers have taken vacation time and are using their own money, it's impressive to them."

As Kentucky Baptists participate in mission projects in Tanzania and elsewhere, "it makes missions come alive to them," emphasized Tanzania mission administrator Ed Giddens. For the Kigoma medical team and others, he added, "It makes them part of the bigger picture—they become world citizens."

Mission focus



BAPTIST WITNESS
Baptist mission work in Tanzania stretches from Kigoma on Lake Tanganyika to Dar es Salaam on the Indian Ocean. There are approximately 1,000 Baptist churches in the East African nation where two-thirds of the population is Muslim, practices tribal religions or professes no religion.

'Babu Daktari' leaves legacy of ultimate commitment to missions

KIGOMA, Tanzania—It wasn't a typical mission trip for Bettye Arvin. She spent two weeks retracing the steps of her late husband, Orson Arvin, who died last November in Kigoma, Tanzania, while serving as a medical missions volunteer.

Arvin, 72, was on his second mission trip to Tanzania. He was six weeks into a four-month assignment at Kigoma Baptist Hospital when he suffered a fatal heart attack.

Although devastated by the news of her husband's unexpected death halfway around the world, Mrs. Arvin reflected, "I know Orson was where he was supposed to be. I wouldn't change it if I could. He was in God's will."

Arvin, who previously took part in mission trips to Barbados, Brazil and Russia "has always been a per-

son to do things for others. He's always been mission-minded. It was just part of his life," said Mrs. Arvin, a member of Immanuel Baptist Church in Lexington.

During her recent trip to Tanzania, she presented a portrait of her husband to the hospital.

Speaking to the hospital staff during a chapel service, she noted, "I'm here today for several reasons. The most important reason is because I love the Lord and I want to be a witness for Him to others."

"I wanted to meet all the wonderful people here who were so loving and I knew in my heart I had to see the hospital and all of you here and see the work that is being done here."

Missionary physician Susan Smith, the mission team leader in

Kigoma, said Arvin endeared himself to staff and patients during his time at the hospital.

Nicknamed "Babu Daktari" (Grandfather Doctor) by those he worked with, Arvin "had such a sweet, gentle way," Smith said. "Everybody who worked with him still remembers him. The patients loved him."

"I never saw so much grief when I came to tell the staff he had died. It was horrible but the Lord worked through it."

In addition to his medical work, Arvin took on the task of collecting and shipping used computers to the Baptist seminary in Arusha. Initially planning to acquire five or six computers, Arvin eventually obtained more than 50 donated computers.

Thanks to Arvin's efforts, the seminary now has a fully equipped com-

puter lab as well as computers in seminary offices. A few of the computers also will be shipped to the hospital in Kigoma.

"I think every teacher's office has a computer now," said seminary President Harrison Olang. "We have been praying for these for a long time."

"This is one of the best things that has happened to the school. We really thank God."

Calvin Wilkins, Kentucky Baptists' partnership missions director, said Arvin's life "will be a model for others who may ask, 'What can I do? How can I help these people?'"

"He was coming to work alongside the missionaries and nationals and made himself available for God to use however and wherever He wanted that accomplished," Wilkins said. "Only eternity will reveal his impact."

THE CALL OF AFRICA

Baptist layman is living legacy of missionary work in Tanzania

DAR ES SALAAM, Tanzania—Burden Mauku is a direct product of Southern Baptist mission efforts.

As a teenager, Mauku met Winfred "Wimpy" Harper, one of the first Southern Baptist missionaries to serve in East Africa in the mid-1950s. Harper and a Tanzanian Baptist Christian visited Mauku's home and "explained to me about how to become a Christian."



Mauku

Although Mauku grew up in a Christian home, Harper helped him understand the need to personally accept Jesus Christ as his Savior. Mauku joined Harper and other Christians meeting for worship under a mango tree in Dar es Salaam. He made a profession of faith in Jesus and was baptized two years later when the nation's first Baptist church was organized.

Mauku became a member of the congregation when it opened in 1958 and remains an active member more than 40 years later.

Mauku, who describes himself as a "small-scale businessman," also served several years as treasurer of the Baptist Association of Dar es Salaam and the Baptist Convention of Tanzania. He also served in the early 1990s as a volunteer assistant to the business manager of the Baptist Mission of Tanzania.

Mauku's latest assignment is working for the Kentucky Baptist partnership as the volunteer coordinator's assistant. In that role, he will assist Larry and Joy Lindsey in their work with Kentucky Baptist volunteers. He also is volunteering his time as associate pastor of his church.

"I support my church according to all the strength I have," he explained. "Whatever God asks me to do, I will do."

Describing the need for a strong Baptist witness in Tanzania, Mauku said, "We have different denominations here who teach people but they don't show people how to become Christians by accepting Jesus. I go to a person and try to show him the way. I tell them about Christianity and how to be saved by accepting Jesus Christ as Savior."

As Kentucky Baptist volunteers assist in that process, he added, "We need your support spiritually and materially. We're praying for God to give you strength and blessings so He can keep using Kentucky Baptists wholeheartedly."

Kentuckians seek to evangelize Luguru people

MOROGORO, Tanzania—When Charles and Carolyn Dixon look out their kitchen window, they don't simply see the beautiful, rugged Uluguru Mountains; they see their mission field—literally.

The city of Morogoro, located about 120 miles west of Dar es Salaam, is tucked into the foothills of Tanzania's Uluguru mountain range. Dozens of villages dot the nearby mountains.

The Dixons, who spent most of their lives in Western Kentucky, were appointed as Southern Baptist career missionaries in 1993. They began their work in Morogoro the following year, helping start several churches and preaching points during their first few years of ministry in the city of half a million people.

In recent months, however, they have turned much of their attention toward the Luguru people who populate the mountain villages.

"God began to give us a sense of the people up and down this mountain," Dixon explained. "You can drive 20 kilometers and there's not a church, not a mosque, not a secondary school—there's nothing."

"We have really prayed and tried to know what God would have us do," he added. "The work is far bigger than we are."

Mrs. Dixon said villagers on one side of the mountain primarily are Catholic and those on the other side predominantly are Muslim.

She said many of the Luguru people "have continued in their old ways. There's lots of witchcraft. Sometimes people use money they need for food to buy charms for their kids to protect them from evil or heal them."

Seeking to respond to the region's tremendous spiritual needs, Mrs. Dixon said she and her husband "have been through about 30 villages. There are others you can get to only on foot."

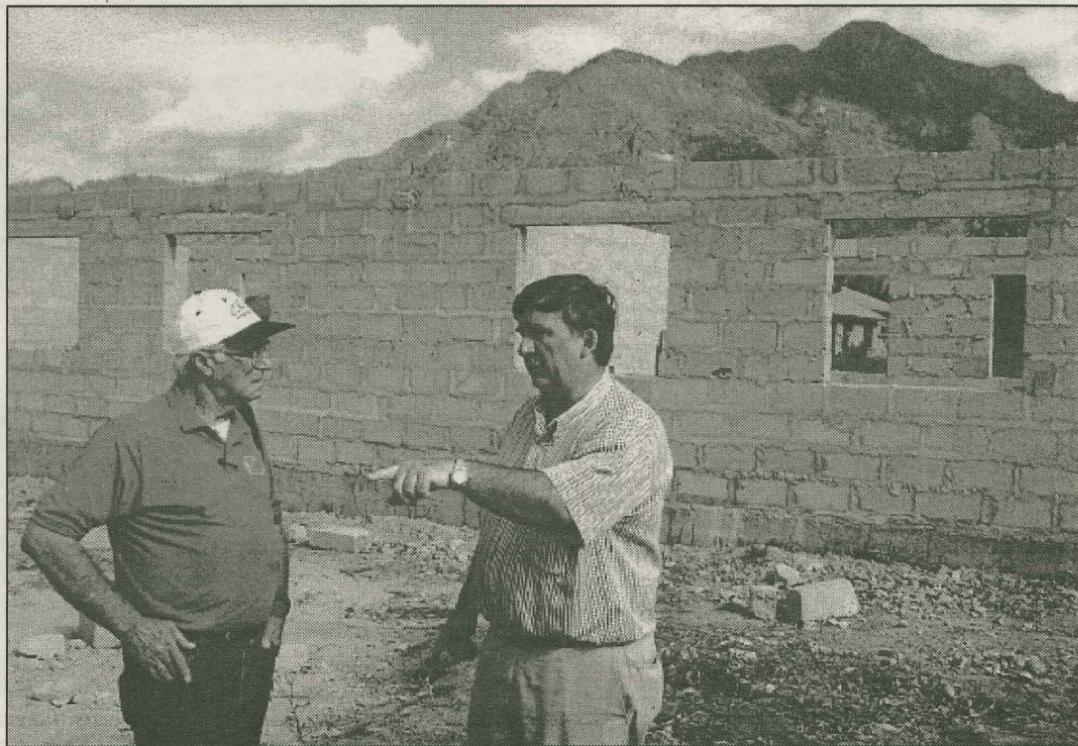
Despite the obvious challenges of the work, it isn't hard for the Dixons to find ample motivation for their efforts. Among the places they have visited so far, "two villages did not have a Bible," Mrs. Dixon noted. "There are people who have never heard the name of Jesus; they don't know who He is."

"If we can start teaching the Bible and get a few strong believers in a few places," she added, "they can go out" and help multiply the couple's ministry impact.

Prior to seeking to reach Morogoro with the gospel, the Dixons were a typical rural Western Kentucky family. He worked as an electrician and she ran a busy household filled with the couple's six children. Both of them became Christians as adults and Dixon soon sensed God calling him into ministry.

"I knew God called me to preach," he said. "For several years, I was dealing with that part of it." As for international missions, "there always was that desire there," he noted.

Dixon eventually got involved in partnership missions in Kenya;



earned a bachelor of ministry degree from Clear Creek Baptist Bible College in Pineville; and became pastor of Riverside Baptist Church in Beverly.

As Dixon wrestled with a sense of call to missions, he said, "I kept telling God, 'I can't do it; I'm too old.'" But the call "was so real and important to me that I struggled with it until I got to the point of saying to God, 'I'm willing to go.' The load was lifted off of me."

But Dixon's wife wasn't ready to pack her bags and head overseas. "I didn't want to go to Africa," she recalled. "I thought he was crazy."

"I told people, 'I'm not going to Africa unless God shows me beyond a shadow of a doubt that He wants me to go to Africa.' My whole life was my family and we were a close family. I didn't want to leave them."

During their final year at Clear Creek, however, "I realized I was called to missions," Mrs. Dixon said. "Suddenly, inside of me I had a peace about it. There was a feeling of oughtness, of rightness about it."

When they were appointed by the Southern Baptist International Mission Board, Dixon was 53 years old. "When we got here, I don't think either one of us knew what to do," he acknowledged. But they quickly got involved in church planting, theological education by extension and other vital ministry projects.

"We feel like one of the biggest problems here is lack of education," Dixon said. "We're tried to help our pastors get better education to teach their people."

An outgrowth of that need is Dixon's dream of starting a Baptist primary school to provide area youngsters with a quality education in a Christian environment.

"I see it as a very, very strong foundational tool," he said, adding that he hopes it eventually will expand into a secondary school "a few years down the road."

For now, he has acquired property for the school and workers almost have completed the exterior

walls of the four-room block building. The next major project is adding a roof.

Noting that he is seeking to build the facility with the help of volunteers and special gifts, Dixon declared, "I believe it is God's will for us to have a school."

"People are going to recognize us as people who care about their personal needs and families. I see it opening doors," he explained. "When these young people come out of this school, they're going to take with them the training we have given them. They're going to have a soft spot for Baptists."

The Dixons already have requested the IMB to appoint a school administrator and a kindergarten teacher/trainer, with the goal of opening the school by 2002. They also have requested a student worker to serve area high school and college students and an International Service Corps couple to staff a Baptist reading center and teach English as a second language.

Once the school is operational and more missionaries are on the field, Dixon looks forward to focusing the bulk of his energy on church planting among the Luguru and other people groups. In the meantime, he said, "I'm trying to wait on God and see which way He is going to lead."

After serving six years in Tanzania, Dixon noted, "My biggest blessing is just seeing the hunger the people have for understanding and knowing about God. It just thrills my heart."

"I've never doubted that God called me but I ask why," he added. "I feel like I'm still inadequate. The job is so huge."

Amid the challenges of life and ministry in Morogoro, Dixon affirmed, "This is where God has called us to work. This is where we want to be working."

"If we don't ever reach the thousands; if we reach the ones and twos God sent us to reach, I'm thankful. ... It's the pure joy of serving Him."

SCHOOL PLANS

Charles Dixon (right), a Southern Baptist missionary from Western Kentucky, updates partnership missions director Calvin Wilkins about progress on construction of a Christian primary school in Morogoro, Tanzania.

THE CALL OF AFRICA

Hospital offers strong Christian witness in Muslim region



"We gain a hearing for the gospel by the way we treat our patients here."

Susan Smith, missionary physician, Kigoma Baptist Hospital

KIGOMA, Tanzania—Whether she's diagnosing a case of malaria, performing surgery on a gunshot victim or playing her violin in a hospital chapel service, Susan Smith is determined to be an active witness for Christ.

As a missionary physician in Kigoma, Tanzania, Smith is the mission team leader for missionaries serving at the 35-bed Kigoma Baptist Hospital. A native of Russellville and a former military surgeon, she has been working in Tanzania since 1995.

"When I was in third grade, I started thinking in this direction. I felt like the Lord wanted me to come to the mission field," she recalled.

Fulfilling that call as an adult, Smith noted, "What I love most in the world is to help people get well and be able to tell them it's because Jesus loves them and they can have eternal life."

Beyond that, Smith and the rest of the staff never know what a "typical" day might bring at Kigoma Baptist Hospital.

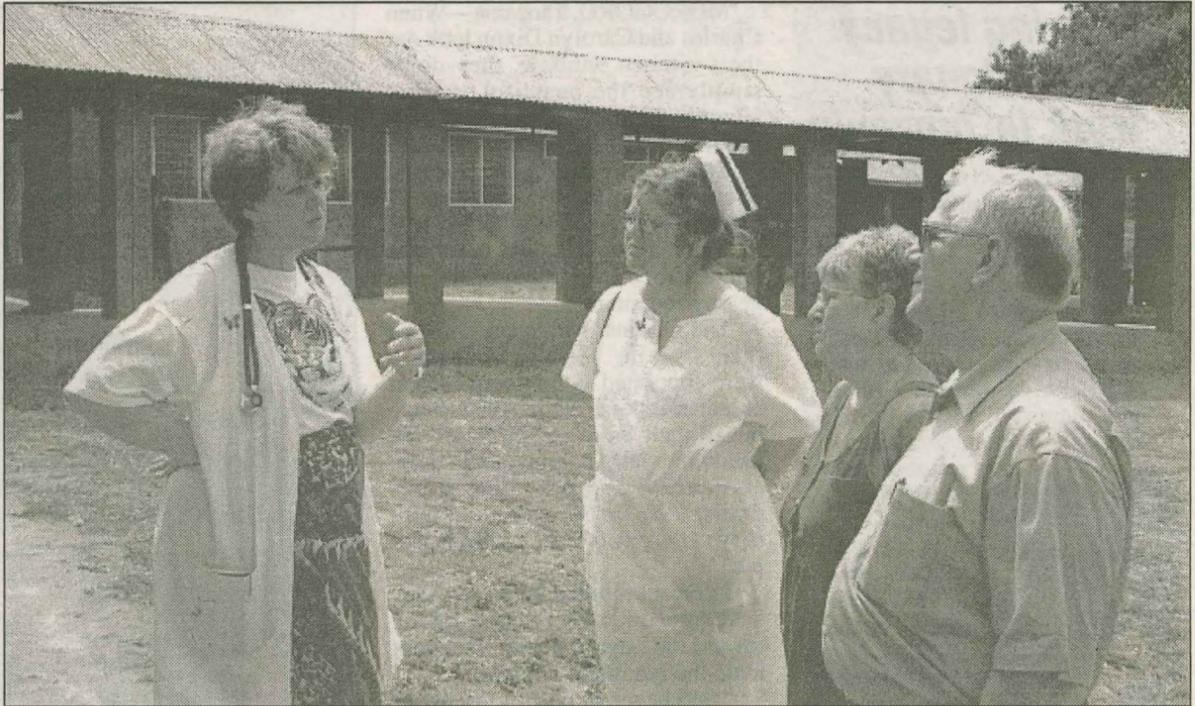
"I didn't realize how much she was doing with so little," said Glenn Ruppert, a recent Kentucky Baptist medical mission team volunteer. "She's accomplishing miracles with what she has to work with."

Smith said the goal of the hospital is eventually to be self-supporting, but that is a challenging task in a remote, heavily Muslim region of one of Africa's poorest nations. In the meantime, Southern Baptist medical missionaries are determined to provide "the best possible care for the lowest possible cost."

"The people here are dirt poor," Smith noted. "A lot of times they don't have money so that's why they're here. We try to let them pay what they can pay."

Smith said the hospital's reputation as a quality medical facility gives staff members the opportunity "to get people to listen to us about medical care, and nutrition and how to follow Jesus." The hospital admits about 100 to 120 patients a month and provides outpatient care for up to 1,400 people a month through the hospital clinic.

Among the hospital's ongoing



ORIENTATION Southern Baptist missionary physician Susan Smith (left) describes the ministry focus of Kigoma Baptist Hospital to a team of Kentucky Baptist medical mission volunteers. Team members include (from left) Tina Weitkamp of Fort Thomas and Lois and Glenn Ruppert of Eddyville.

ministry efforts are chapel services held each day in the clinic waiting area as dozens of Muslims wait to receive medical care. The hospital chaplain also shows Swahili versions of the "Jesus" video and other Christian programs throughout the day.

"We gain a hearing for the gospel by the way we treat our patients here," Smith explained. "The people are really open here. The African Muslims do not get insulted if you talk to them about Jesus because they accept that you love them. You can gain an entry into their hearts by talking about Jesus as the Great Physician."

Smith said the hospital averages about one or two Christian conversions a week as staff members share with patients one-on-one. "When the assistant chaplain comes to me on the ward and says, 'I've just talked with a Muslim woman who accepted Jesus Christ as her Savior,' that makes me feel like, 'Yes, we're accomplishing something.'"

Even amid the spiritual victories,

Smith acknowledged that Kigoma is a difficult ministry setting. "Sometimes I wish things would go smoother on the ward or that we wouldn't have a shortage of supplies," she said. In the States, "you never think about whether you're going to have electricity or not. Here, life goes on."

Hospital administrator Patrick Brunson, who also is the hospital pharmacist, emphasized the importance of patience and flexibility in adapting to missions service in Kigoma.

"It's slow work," he said. "This is definitely Satan's stronghold." Noting that legendary missionary David Livingstone worked in the region 130 years ago, he reiterated, "It's definitely slow."

He and other Baptist workers remain committed to the task despite the hardships. "The hospital is a great tool in a Muslim area," he affirmed. "Where else can Muslims go and hear the gospel?"

Sadok Mlishi, the hospital's chief

medical assistant, said the staff's Christian witness is a vital ministry tool in a region filled with spiritual needs.

"A significant thing about this hospital is that they are working under the name of Jesus," Mlishi said. Citing the hospital's widespread ministry impact, he added, "We are not only serving the people of Kigoma and Tanzania, but Congo, Burundi and Rwanda."

"In government hospitals, they are just interested in making money," he said. "We give patients drugs and they can be healed, but the big treatment we depend on is God. The Muslims appreciate the way we are treating them."

"Muslims who get service from the Baptist hospital are believing Jesus is the One who healed them," he added. "When we teach about Jesus and the Bible, they stay there and listen."

And that's all the motivation Susan Smith and the hospital staff need to keep sharing the good news of the gospel one patient at a time.

'Great Commission partners' aid Southern Baptist work in Kigoma

KIGOMA, Tanzania—Southern Baptists aren't the only medical missionaries serving at Kigoma Baptist Hospital.

Physician Jonathan Newkirk and his wife, Carol, are affiliated with an American Baptist congregation in Osawatomie, Kan. Classified by the Southern Baptist International Mission Board as "Great Commission partners," they raise their own financial support while the IMB provides housing, transportation and a place to serve.

After becoming a Christian as a young adult and spending time in Bible study, Newkirk said he "sensed from Scripture the need to carry the gospel to all nations. It looked to me like you needed a call to stay home, not a call to go."

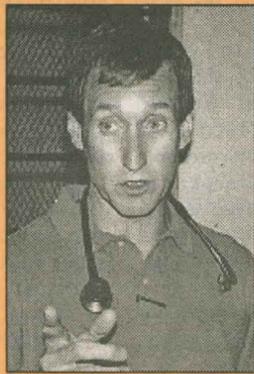
Making a commitment to "go

where God needed us," Newkirk spent 13 years working with a Christian medical family practice group in Kansas before sensing God's leadership for him to serve in Tanzania.

"We presented ourselves to the Lord and said, 'Anywhere You want us for any length of time You want us.' We're very convinced God has got us here at the right time in our lives and He wants to do something."

That "something" isn't limited to Newkirk's medical work at Kigoma Baptist Hospital. "Every free

weekend, we're out in the bush somewhere working with churches," he said. "My motivation is not only to reach the large unreached Muslim population, but the unreached areas of the region."



Newkirk

Describing Kigoma as "a strategic place," Newkirk said there are 26 refugee camps within a day's drive of Kigoma filled with thousands of refugees from Burundi, Congo and Rwanda.

The hospital's medical ministry is "bait," he explained. "We're supposed to be fishers of men. When they get sick,

they come to Kigoma Baptist Hospital because the care is good. I'm amazed at how the Lord works."

Newkirk said his medical work often brings him into contact with people near the point of death: "I tell them, 'I'm just a small doctor but Jesus can do it all. Let's pray and see what He does.' We've seen Jesus heal a lot of people."

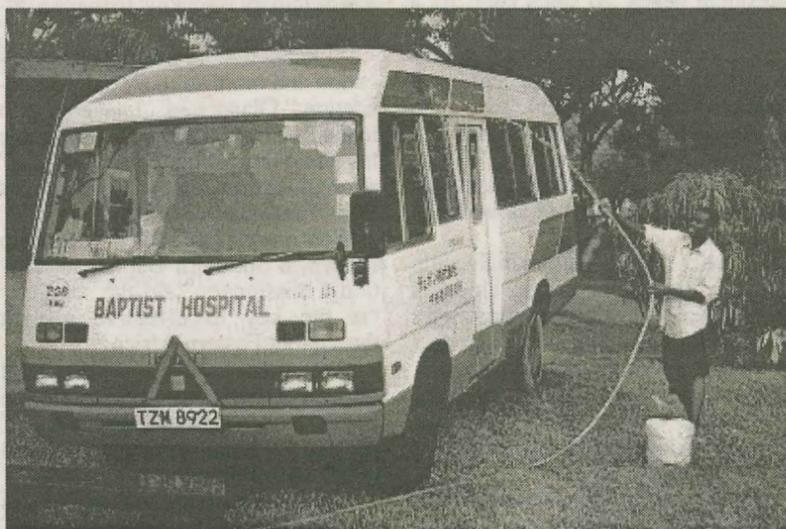
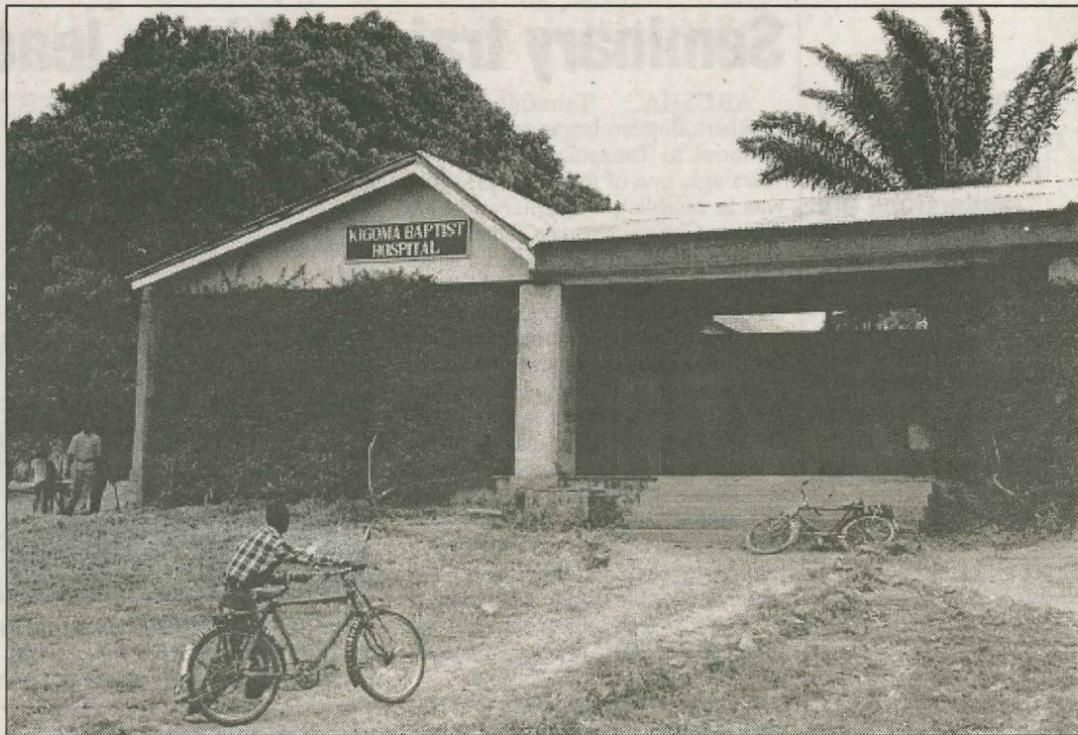
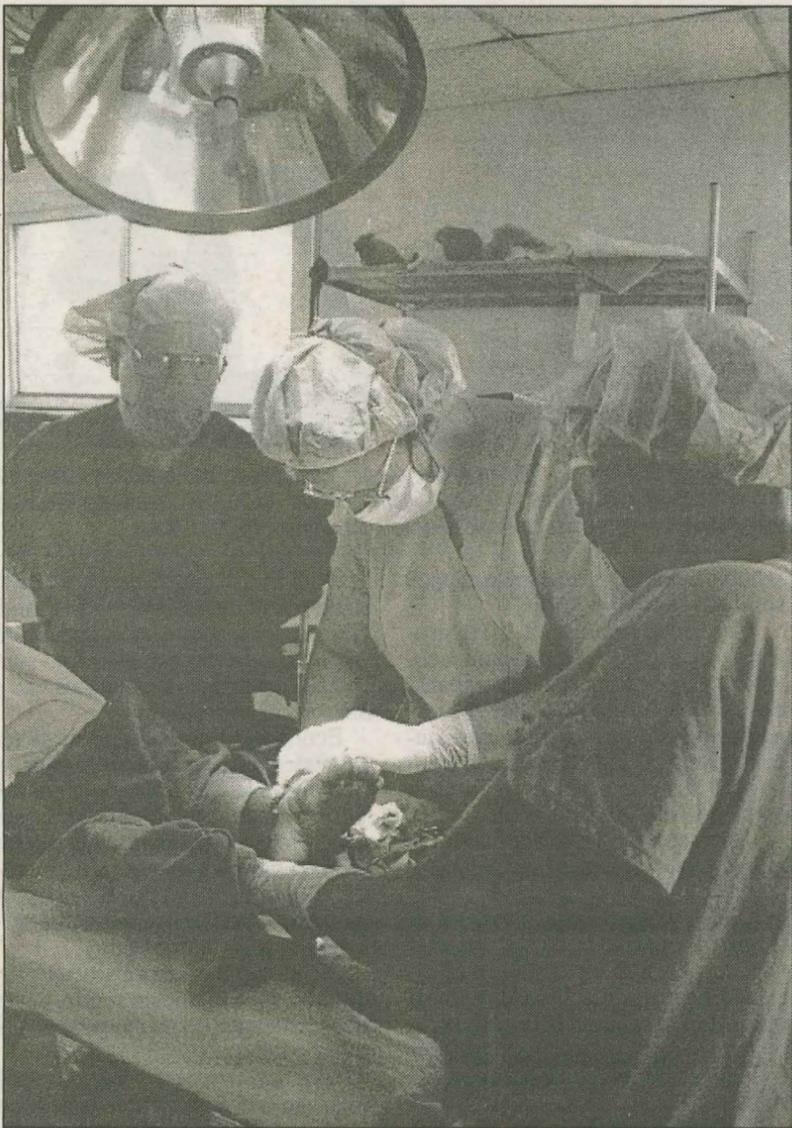
"The key is to see the power of Christ. It's a powerful witness. It's amazing."

Mrs. Newkirk said their decision to follow God's call to Tanzania "really affirmed to me the necessity of Jesus Christ."

"The only thing you can do for good that will last is to share the gospel of Jesus Christ," she reflected. "It's one heart at a time, one soul at a time, one family at a time."

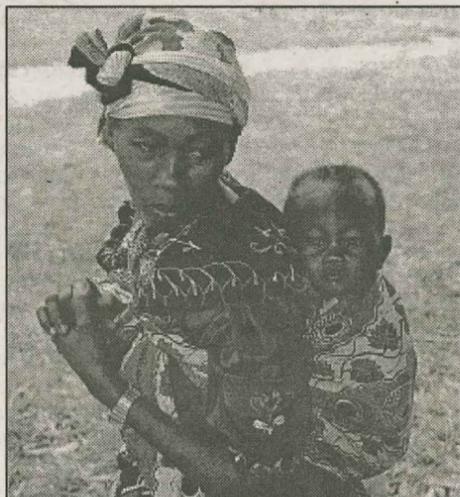
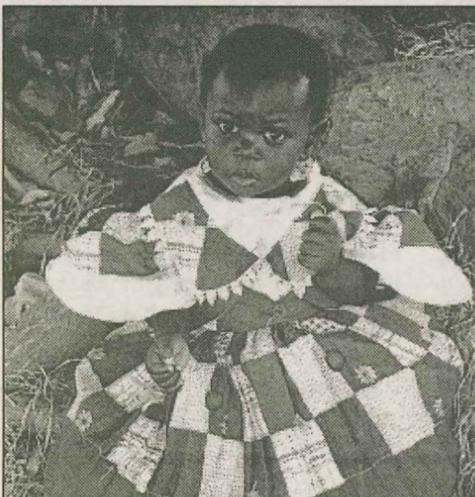
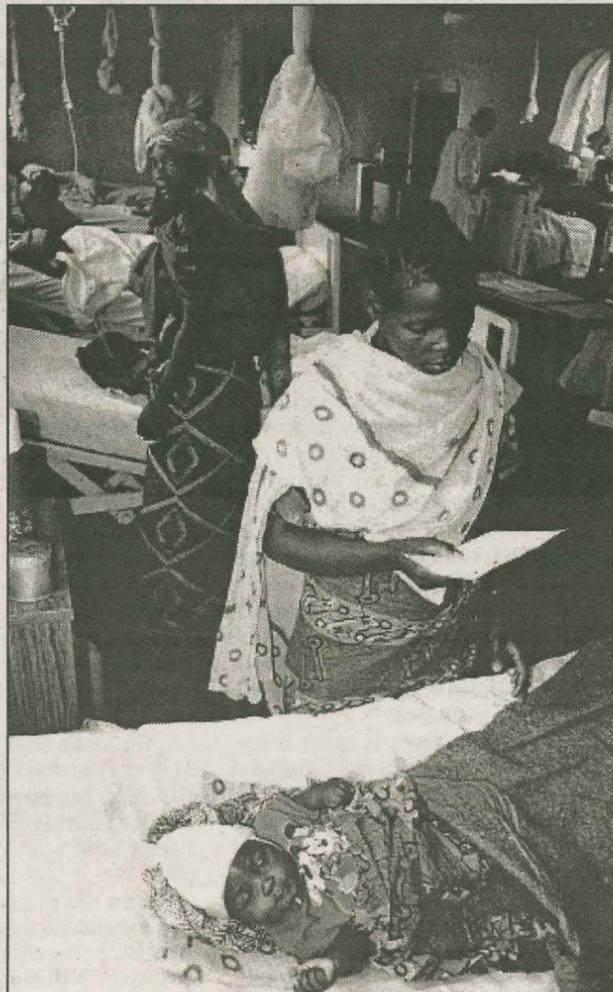
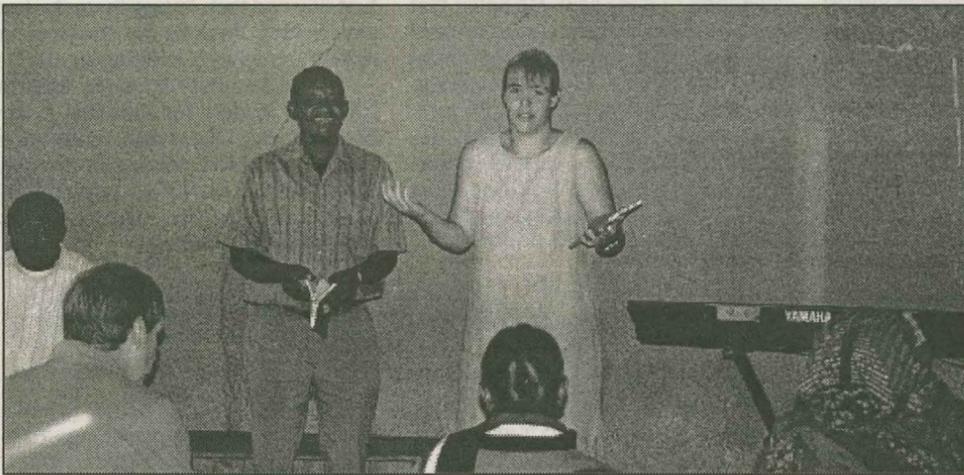
THE CALL OF AFRICA

A day in the ministry of Kigoma Baptist Hospital



MEDICAL MINISTRY
A typical day at Kigoma Baptist Hospital in Tanzania is a blur of activity and ministry. (From top left)

- Missionary physician Susan Smith (center) performs surgery on a patient's injured foot.
- Most patients travel to the hospital by foot or bicycle.
- A mission employee washes the hospital bus used to transport patients from outlying areas.
- A mother reads a doctor's instructions for her ill baby in the hospital's children's ward.
- Mothers and children arrive throughout the day to receive treatment at the hospital clinic.
- Michelle Perkins (center), a missionary Journeyman, shares her testimony with the aid of an interpreter during a chapel service.



THE CALL OF AFRICA

Seminary trains African leaders for 21st century ministry

"Our vision is to reach people at all levels to read and understand the Word of God and to divide it and teach it correctly."

Harrison Olang, president of International Baptist Theological Seminary of Eastern Africa

ARUSHA, Tanzania—When Southern Baptists began sending missionaries to Tanzania more than 40 years ago, one of their first priorities was to establish a seminary to train African Christian leaders. That dream became reality in 1963 when a small seminary in Arusha opened its doors and admitted its first 15 students.

Since that time, International Baptist Theological Seminary of Eastern Africa has grown to include more than 100 resident students as well as another 100 students taking classes at the school's four branch facilities located throughout the nation.

Emphasizing that "Baptists here are known as people of the Bible," seminary president Harrison Olang said, "Our vision is to reach people at all levels to read and understand the Word of God and to divide it and teach it correctly."

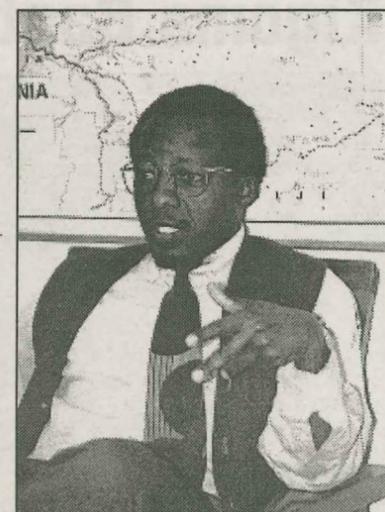
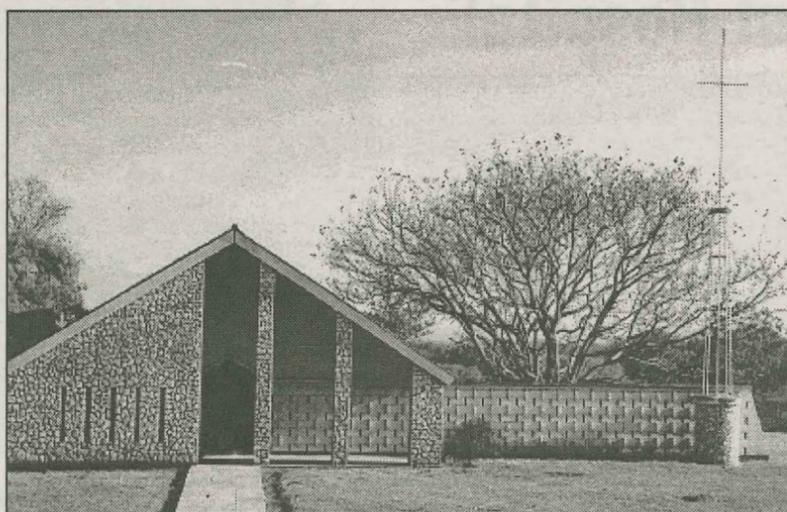
Olang, a 1973 graduate of the seminary, returned to his alma mater as president nearly 20 years later. As a student and now as the chief administrator, he has seen the school experience both struggles and success as it seeks to fulfill its mission.

Acknowledging that "we are still trying to define who we are," Olang said the school's "vision has stayed the same but probably has widened quite a bit."

Initially offering classes in Swahili, by 1972 the school had developed a certificate of theology program taught in English. The curriculum expanded to include a four-year diploma of theology degree and in 1987 a bachelor of theology degree was added. Plans are under way to begin a master's level program next year.

Olang said the seminary's academic growth has been spurred by an increased level of education throughout Eastern Africa. He added, however, that many African people with little or no formal education still "depend on other people to tell them what to believe."

People who fill those leadership roles, especially those in Christian circles, "should be properly trained at all levels," he emphasized. And that's



CHRISTIAN EDUCATION International Baptist Theological Seminary of Eastern Africa has been training African Christian leaders for nearly 40 years. ■ LEFT: The seminary chapel is the focal point of the 100-acre Arusha campus. ■ RIGHT: Seminary President Harrison Olang said his ministry goal is to "make theological education available to people throughout Eastern Africa."

where International Baptist Theological Seminary is seeking to make a difference.

"I happen to be a believer in education and more so in theological education," Olang said. "Our goal is to make theological education available to people throughout Eastern Africa," an eight-nation region that stretches from Tanzania to Sudan.

Seminary treasurer Barbara Brown, a Southern Baptist international missionary, said the seminary "is the key to effective growth throughout Eastern Africa."

"We draw students from several African countries and they form the Baptist leadership of those countries," she said. "Without trained pastors, you might as well forget it."

Calling seminary-trained leaders "the backbone of our conventions," Olang said. "It's amazing that almost three-fourths of participants in our convention meetings are seminary graduates. There are the people who influence our society." As an example, he said 50 percent of the Baptist pastors in neighboring Kenya are graduates of the Arusha seminary.

George Olipu, a seminary student from Mbeya, Tanzania, said the

school "helps the pastors be equipped spiritually and physically."

Citing the seminary's work program that allows students to earn money to offset their educational expenses, Olipu said such campus jobs as gardening and raising cattle give students practical skills that "teach them how to survive when they go back home because life is difficult."

The seminary's academic programs have "equipped me with the real theological education I needed," he said. "I will not forget the financial support, the ethical teachings and spiritual support that my family and I received here. ... I will work hard to make sure the church is benefiting."

Even with the school's widespread influence, there are ongoing hardships.

"Of course, there is the financial challenge," Olang said. He noted that the Southern Baptist International Mission Board, the school's primary financial supporter since its founding, has been reducing its financial gifts since 1994. The funding shift is designed to encourage overseas institutions to move toward self-support while freeing up resources for church planting and other IMB priorities.

With the school facing a \$30,000 budget deficit this year, Olang said, "To expect a seminary in the Third World to raise 50 percent of its support is a challenge. That puts us into a financial crunch."

Economic limitations also affect the students studying at the seminary. Stepping into the library's textbook room, Brown explained, "The men can't afford to buy texts and we can't afford to buy everyone texts." As a result, the school provides copies of class textbooks each session that students can study at the library.

Olang and the school's other faculty and staff members refuse to let such challenges derail the seminary's primary focus.

"We are involved in people's lives," he affirmed. "There is nothing so rewarding as seeing students the first day and then seeing them the last day. Seeing them in the churches in ministry is what is exciting to me."

As the seminary prepares African Christian leaders for ministry in the 21st century, Olang said, "We hope and pray the Lord will see us through it. I believe if we do our part and remain faithful to Him, He will do it. This is God's ministry."

Lindseys credit 'miraculous healing' for opportunity to serve in Tanzania

DAR ES SALAAM, Tanzania—Larry and Joy Lindsey are thrilled to be representing Kentucky Baptists in Tanzania.

The Lindseys, who previously served as Kentucky Baptist Convention volunteer coordinators in Russia and Poland, had their ministry abruptly interrupted in December when she was diagnosed with cancer. After she got the news from her doctor, the Lindseys resigned their coordinator responsibilities in Poland to focus on her cancer treatments.

"Of course, there is some disappointment," Mrs. Lindsey noted a few months after her diagnosis. "We've been living on the mission field for six years. But I trust God with my life and believe He is in control."

"The Lord has a way of putting your focus on different things," her husband reflected. "With Joy's prob-

lem, our total attention focused on that."

Although the Lindseys initially feared her illness would prevent them from returning to the mission field, she recently received a clean bill of health following surgery and six weeks of radiation treatments.

"My doctor told me it's as good as it can get," she said. "I just praise the Lord. I think the Lord has given me a miraculous healing. I think it's wonderful what God is doing in my life."

"When we left Poland, we started to pray and ask the Lord what to do," Mrs. Lindsey explained. "One day, it suddenly came to my mind that the Lord wanted us to go to Tanzania."

When she shared that news with her husband, he wasted no time calling KBC partnership missions director Calvin Wilkins to see if a couple

was still needed to serve in Tanzania. The answer was yes.

"It seemed like the door just flew wide open," Lindsey said. "I'm excited to have the privilege to go and be a part of what God is doing in Tanzania."

After gaining medical clearance, the Lindseys flew to Dar es Salaam in mid-September to begin their work as on-site coordinators. They will be responsible for arranging transportation, food and lodging for Kentucky Baptist volunteers serving in Tanzania. They also will work on the field with several of the volunteer teams.

Wilkins said the Lindseys plan to serve in Tanzania for the duration of the partnership. "The relationships they built with volunteers who went to Russia and Poland will be a real benefit," he said. "It's going to take a lot of pressure off the career mis-

sionaries."

Ed Giddens, administrator of the Baptist Mission of Tanzania, agreed that the Lindseys' presence on the field will enhance the partnership.

"Most volunteers who are coming out here are coming to the unknown," he pointed out. "Having Kentuckians here to greet them is reassuring."

As they work with volunteers, missionaries and Tanzanian Baptists, Lindsey said their prayer is to "see a great revival that will start and grow in Tanzania and bordering countries, to be a part of seeing a country come to the saving knowledge of the Lord Jesus Christ. It's a way to have a direct hand in missions."

"The motivation is to tell people about Jesus and for them to have the opportunity to know Him," Mrs. Lindsey emphasized. "That's what our life is about. That's what motivates us to do what we do."

"The motivation is to tell people about Jesus and for them to have the opportunity to know Him."

Joy Lindsey, Kentucky Baptist volunteer coordinator to Tanzania with her husband, Larry

THE CALL OF AFRICA

'God will equip you,' director tells students

ARUSHA, Tanzania—The small group of students listened intently as Bob Headrick shared words of encouragement about the challenges and opportunities they would face as new seminary students.

Speaking at a seminary chapel service during new student orientation, Headrick reminded the group, "The same God who called you is the same God who will equip you to fulfill that calling."

Those aren't mere words for Headrick. As a Southern Baptist international missionary to Tanzania since 1990, he has experienced firsthand the challenges of living in a Third World culture where "nothing is dependable." Citing communications and transportation as two prime examples, Headrick declared, "It's a difficult country to live in."

Rather than focusing on the negatives, however, he added, "Living out here more than 10 years now, I've learned experientially what faith is. God never lets us down."

Headrick, who served for several years as a church developer in southern Tanzania, is now the national director of seminary branches for International Baptist Theological Seminary of Eastern Africa. In addition to supervising a branch facility in Arusha where the seminary is located, he coordinates seminary branch classes in Kigoma, Mwanza and Tukuyu. A fifth branch facility is scheduled to open next year in Dar es Salaam, making seminary training available in all five major geographic regions of Tanzania.

In a country where poor road conditions can stretch a trip of a few hundred miles into a bone-jarring journey of several days, coordinating a national program in five locations becomes a test of endurance and efficiency. Each of the seminary branches offers classes four times a year for about three weeks each session. "It's very intensive," Headrick said.

Noting that most Tanzanian Baptist pastors live and serve in the nation's remote bush country and that the average Tanzanian family has up to eight children, Headrick said relocating for seminary training isn't a realistic option for most Tanzanian ministers. He said taking seminary training to the pastors and other church leaders "fulfills a need of strengthening our work as much as possible."

Unlike the main seminary campus where courses are taught in English, the branch sites offer a four-year certificate of theology taught in Swahili.

Although the course work for the main campus and the branches are separate, Headrick said the focus of the two programs is complementary.

"The foundation of the work is the local church," he emphasized. "The branch program is strengthening it at the grassroots level."

Seminary president Harrison Olang said the branch programs focus on practical ministry application, with a different major emphasis each year on such topics as evangelism or church planting. Affirming the vital role the off-campus training plays in the seminary's overall effectiveness, he said the

branch programs "are part and parcel of the seminary."

Among the seminary students who return to the bush to serve after graduation, Headrick pointed out, "Those guys who have a firm theological education are going to be looking for people in their congregations who are being called out." That pattern will result in more students enrolling in branch classes and more local church leaders gaining valuable training.

Headrick, who teaches at the seminary in addition to his responsibility with the branches, said his ministry calling is more in the area of discipleship than evangelism.

"If you can disciple leaders, that is one of the best ways to spread evangelism," he said. "My efforts get multiplied many times over."

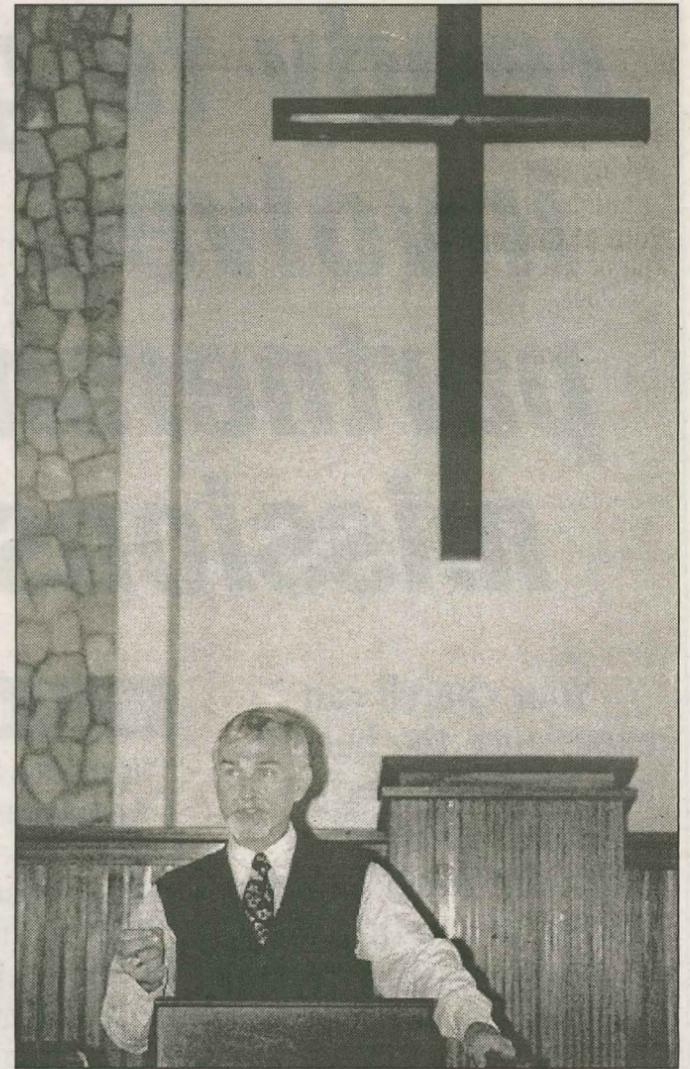
Headrick's wife, Cheryl, is a former missionary Journeyman to Yemen who is fulfilling a longtime call to career missions by serving with her husband in Tanzania.

Citing the challenges of health, food, transportation and finances which are constant concerns for Tanzanians, Mrs. Headrick added, "The real need is Jesus."

Affirming the impact of working with seminary students from throughout the nation and region, she said the school's graduates "can get Jesus to the people" by being able to "go places we could never get to."

Headrick said many of his students "are like sponges. They just can't get enough."

Watching them thirst for knowledge and training "is fulfilling," he said.



"When I'm in a classroom with students, all the difficulties of living here just fade away. Because God called me here, I love it."

ENCOURAGING WORDS
Southern Baptist missionary Bob Headrick challenges new seminary students to trust God's provision.

Missionary's calling to Africa requires faith amid hardships

ARUSHA, Tanzania—Barbara Brown, a high school librarian in Tennessee for 30 years, looks like the stereotypical quiet, mild-mannered librarian. But looks can be deceiving.

Brown, who has served as a missionary to Africa for the past 18 years, has survived a car wreck and a political riot in Zimbabwe as well as an armed robbery and an attempted purse snatching in Tanzania. And she's still going strong.

"The Lord enables you to do what He calls you to do," she declared. He has called her to serve as a librarian and treasurer at two Baptist seminaries in Africa since the death of husband in 1979.

"I had always been active in missions" through church involvement and home mission projects, she reflected. But after her husband's death, she said she sensed God saying, "Barbara, I've got a different road for you to travel and I want you to follow me step by step."

"It was a gradual process the Lord began to reveal to me about missions," she said. After serving for two months as a volunteer at a seminary library in Colombia, Brown began the process of applying for missionary appointment through the Southern Baptist International Mission Board.

Noting that she met all the requirements for career missions service "except I was too old," Brown was appointed at age 52 as a missionary associate. The IMB later changed the age

requirements, which permitted her to become a career missionary.

Brown served 11 years as a librarian and treasurer at Baptist Theological Seminary of Zimbabwe. The nation's government began denying work permits to missionaries who had served there more than 10 years, forcing her to look elsewhere.

"I could have retired but I sensed it wasn't time for me to go home," she explained. "It was clear that I needed to stay on the field."

Even after joining the staff of International Baptist Theological Seminary of Eastern Africa in Arusha, Tanzania, Brown had several other opportunities to retire but she was convinced God still wanted her to serve Him in Africa.

"I've lost count of how many times I started to retire," she added. The nearest she came to actually retiring was more than a year ago when she went back to the States for her final 14-month furlough. Eight months into her furlough, however, the seminary still needed a treasurer and she agreed to head back to Africa.

"I failed retirement," she admitted with a laugh. "I've definitely committed to work until August next year—but we'll see."

Since returning to Arusha in March, one of her most harrowing experiences in life unfolded a month later when a gang of machete-wielding robbers broke into her house.

"There were 10 of them altogether;



TRUE SURVIVOR Southern Baptist missionary Barbara Brown has survived a car wreck, a political riot and an armed robbery during 18 years on the mission field, but she refuses to be sidetracked from God's call to serve in Africa. Despite hardships, she said, "The Lord enables you to do what He calls you to do."

four in my house," she recounted. "I was scared at the time. They slapped me around. I didn't know what they were going to do next. I was able to get away and get to the bathroom and lock myself in" where she stayed until the intruders left.

Brown said the greatest material loss she suffered during the robbery was her engagement ring and wedding ring.

Since the attack, however, her children have sent her a new ring with the birthstones of her children and grandchildren surrounding her birthstone. "It's not a replacement of the wedding ring," she noted, but the new ring's symbolism of her family's legacy "represents the fulfillment of the promise my husband and I made to each other when we were married."

Although she still has occasional flashbacks about the break-in, she remains committed to serving God right where she is. "The Lord saw that I wasn't killed so I figured He still has work for me to do," she said.

Brown even has discovered a spiritual benefit of sorts from the attack. "For the first time in my life, I have been slapped," she reflected. "In a very, very small degree, I understand better what happened to Jesus."

Amid the challenges of being away from family and coping with the daily trials of life, Brown is confident that the work of the seminary remains worthy of her personal commitment.

"The seminary is a key to the effectiveness of Baptist work in Eastern Africa," she explained. "We draw students from several African countries and they form the Baptist leadership of those countries."

And that is reason enough for Brown to postpone retirement just a little longer. After all, she knows from personal experience that "the Lord enables you to do what He calls you to do."

Are you ready to get involved in partnership missions?

Your church can experience the benefits and blessings that hundreds of other Kentucky Baptists have shared by participating in a partnership missions project.

Not only will you experience another culture, but you also will witness firsthand the power of prayer and learn how God is working around the world.

Working alongside career missionaries and Baptists in other countries and states will help you be more sensitive to the needs and prayer concerns of other Christians.

Are you ready to take the next step in responding to God's Great Commission?

**For more information, contact the Kentucky Partnership Missions Office
Box 43433, Louisville, KY 40253**

**Phone: (502) 244-6462 or
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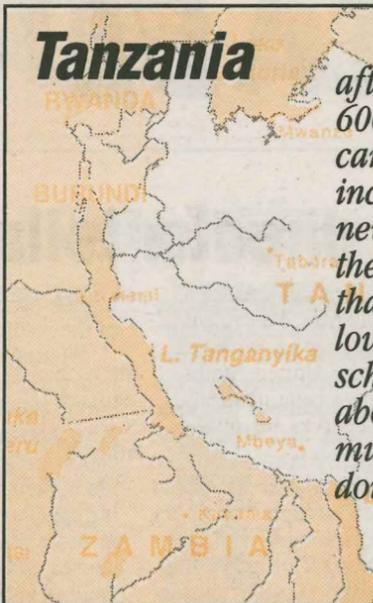
**E-mail: calvin_wilkins@kybaptist.org
or carla_purvis@kybaptist.org**

What to do:

Volunteers are needed for the following projects in 2001:

- Evangelism
- Construction
- Teaching English as a second language (Often no foreign language skills are required)
- Medical teams
- Vacation Bible schools
- Backyard Bible clubs
- Sports camps
- Children, youth and adult camps
- Short-term interim pastors

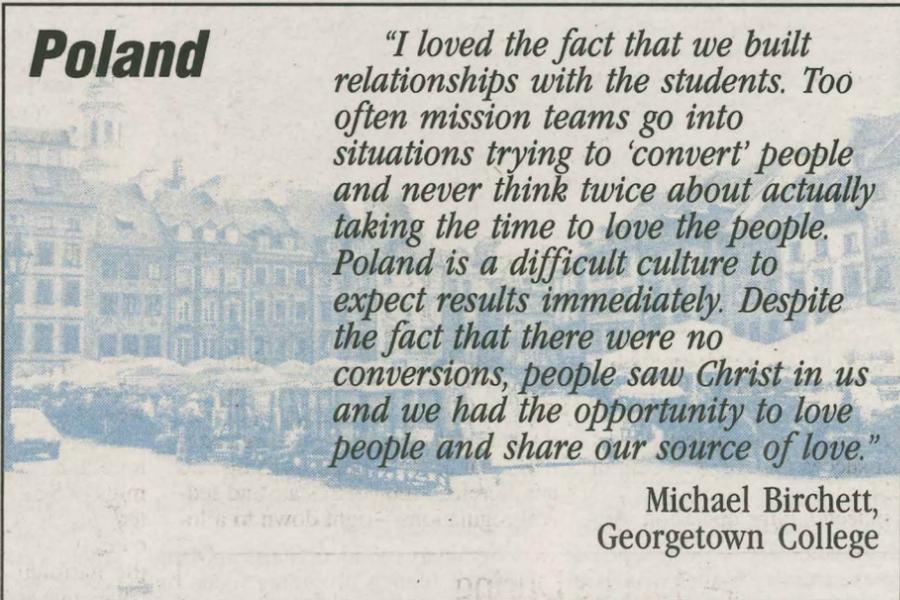
Tanzania



"The whole trip was one blessing after another. We ministered to over 600 children through our children's camps. Their response was incredible. Some of the kids had never seen a white person before, so they were mesmerized by anything that we did. We also shared God's love by painting at the Baptist school. Students were very curious about why we would come to do so much work and sing while we were doing it."

Tonya Williams,
Kentucky WMU

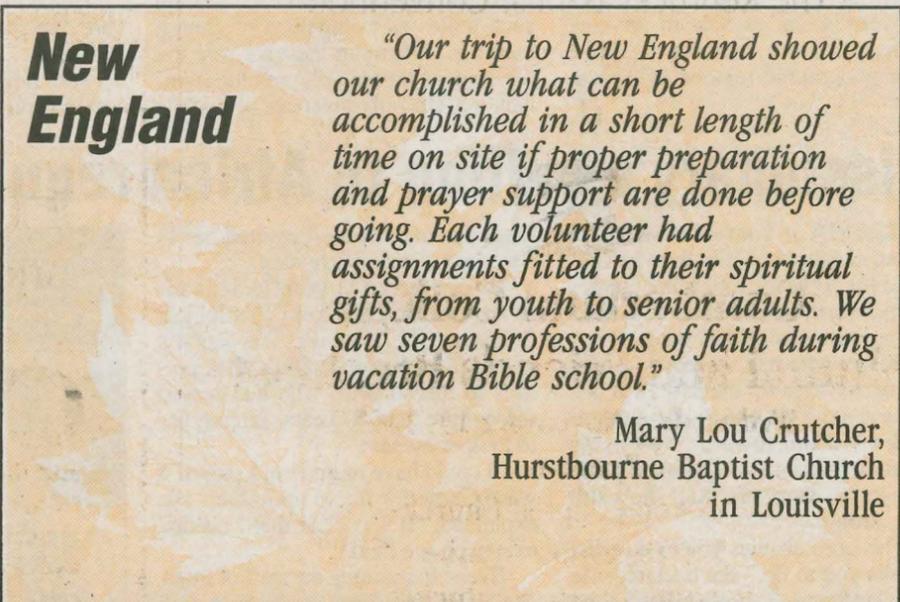
Poland



"I loved the fact that we built relationships with the students. Too often mission teams go into situations trying to 'convert' people and never think twice about actually taking the time to love the people. Poland is a difficult culture to expect results immediately. Despite the fact that there were no conversions, people saw Christ in us and we had the opportunity to love people and share our source of love."

Michael Birchett,
Georgetown College

New England



"Our trip to New England showed our church what can be accomplished in a short length of time on site if proper preparation and prayer support are done before going. Each volunteer had assignments fitted to their spiritual gifts, from youth to senior adults. We saw seven professions of faith during vacation Bible school."

Mary Lou Crutcher,
Hurstbourne Baptist Church
in Louisville

European Baptist Convention



"What excitement awaits volunteers going to serve with the European Baptist Convention churches. Sixty-seven English-speaking churches in 22 countries. What a wonderful opportunity to impact the world for Jesus Christ. Volunteers will have the thrill of traveling to areas like Athens, where the Apostle Paul preached. Other churches are in such cities as Moscow, Berlin, Paris and Rome. You can make a difference."

Calvin Wilkins, Kentucky Baptist
partnership missions director

Drug program shows pitfalls of 'charitable choice'

By Alice Sparberg Alexiou
Religion News Service

WEST BABYLON, N.Y. (RNS)—For 20 years, beginning at age 14, Barry Baugh was a drug addict.

"Every day of my life I got high," said Baugh, 49, a former semi-pro basketball player who lives on Long Island, N.Y. "I started with pot. From there it escalated to pills, to acid and then to cocaine."

He spent five years in jail on drug charges. Released in 1989, he finally kicked his habit, he says, through Teen Challenge, a worldwide residential program that claims to cure addiction solely through the power of Jesus Christ. Today, Baugh is director of outreach for the organization's Long Island chapter.

"Teen Challenge brought me to a personal relationship with Jesus. That's how I got free from drugs," Baugh said.

Teen Challenge, founded in 1958 by David Wilkerson, pastor of the evangelical Times Square Church and author of "The Cross and the Switchblade," claims to be the oldest, largest and most successful drug program in the world.

It is indeed a huge operation. Ac-

ording to the organization's national office in Springfield, Mo., Teen Challenge has 300 centers worldwide, of which 130 are in the United States. Unlike many similar organizations, Teen Challenge receives no public funding.

But both Republican presidential nominee George W. Bush and his Democratic opponent Al Gore, want to change all that and have voiced support for the expanded use of giving federal funds to faith-based social service agencies.

With a claimed 86 percent success rate, Teen Challenge illustrates the potential benefits of faith-based programs. But a lack of oversight and public accountability have raised questions in some minds about how truly effective these programs are.

Bush, far more enthusiastically than Gore, proposes "faith-based" charities, not the government, as the solution to the downtrodden and drug-and-alcohol addicted. He often cites Teen Challenge as a prototype.

"Faith-based" is a vague term, referring to anything from Catholic Charities or the Jewish Board of Family Services—professional organizations that receive public funding and are therefore subject to state and federal regulations—right down to a lo-

cal church that claims to cure drug addicts by faith alone.

Teen Challenge first caught Bush's attention in 1995 when Texas' state regulatory agency threatened to close down a local chapter for various violations. Bush as governor took Teen Challenge's side, sponsoring laws exempting faith-based drug programs from state regulations that apply to their secular counterparts.

Bush wants to do something similar on the national level. But he does not address the issue of oversight. Of the 130 Teen Challenge centers in the United States, only 14 elected to join the Washington D.C.-based Evangelical Council for Financial Accountability, a sort of Consumers Union for evangelical charities.

"Each Teen Challenge center is semi-autonomous," explained David Scotch, accreditation and curriculum coordinator at the Teen Challenge national office.

Each center, he said, raises its own funds. Still, Scotch said, each of the 130 chapters must file monthly financial reports to the national office, as well as an annual outside audit.

Last year, he said, the U.S. centers together raised approximately \$50 million. Scotch said he visits each center every four years. Centers that don't comply with all the standards set by the national office lose their Teen Challenge accreditation, as happened at one center during this past year.

But lack of accountability is only one serious issue the charitable choice proposals raise. Another is effective-

ness. Nobody knows whether FBOs work better than traditional drug rehabilitation programs, which all have a high rate of recidivism.

"There has not yet been any research that gives clear evidence that faith-based partnerships are more effective than current models," said Mark Chaves, associate professor of sociology at the University of Arizona whose specialty is religion.

Chaves has been studying this phenomenon for the past four years. "Powerful voices are saying that it's OK to be marginalized, and we'll publicly fund you," he said, referring to Bush's open support for unregulated FBOs. "I'm troubled by a party that would privilege faith-based organizations. And if we're going to, we need to know that they do things better. But we don't."

Sociologist Fred De Jong of Calvin College in Grand Rapids, Mich., agrees. De Jong has looked at every published source he could find on FBOs. The few studies that were conducted to document their effectiveness, he said, all contained flawed methodology. "There are huge expectations about what FBOs can do," De Jong said. "People think that they could be more effective than government in developing human services."

And while De Jong, himself an evangelical Christian, says that in some cases this might be true, the evidence to support this simply does not exist. "I believe that they are effective," De Jong said. "But I just don't have empirical evidence."

With a claimed 86 percent success rate, Teen Challenge illustrates the potential benefits of faith-based programs. But a lack of oversight and public accountability have raised questions.

Join Us During
The Kentucky Baptist Convention
at the



**Cumberland College
Alumni and Friends Breakfast**

Wednesday, November 15, 2000

7:30 a.m.

Eastwood Baptist Church

500 Eastwood Avenue

Bowling Green, Kentucky

You are invited to join President Jim Taylor and other Cumberland College faculty and staff attending the K.B.C. at this annual time of fellowship and information sharing. You may receive free tickets for the Breakfast

by signing up on Monday or Tuesday at the Cumberland College booth in the exhibit hall at

First Baptist Church

12th and Chestnut Streets

Bowling Green, Kentucky



For more information contact:
Wes Roy, Director of Church Relations
at Cumberland College
(606) 539-4154

The Southern Baptist Theological Seminary presents

Heritage Week and Pastor Appreciation Day October 10-12, 2000

Celebrating the legacy of nearly one hundred and fifty years of faithful service to the Kingdom of Christ and the churches of the Southern Baptist Convention, The Southern Baptist Theological Seminary invites you to join us for our Second Annual Heritage Week. This celebration will include our Fourth Annual Pastor Appreciation Day when we recognize the vital contribution that pastors make in the lives of our congregations. Please be our guest on the historic campus of The Southern Baptist Theological Seminary as we worship God and celebrate our legacy.

All of the events are open to the public and are free-of-charge. Seating is limited for the Pastor Appreciation Day Luncheon and Pastor's Wives Luncheon.

For Luncheon reservations please call the Office of the President at (502) 897-4121.



Dr. James Merritt
Oct. 10



Dr. R. Albert Mohler, Jr.
Oct. 11



Dr. O. S. Hawkins
Oct. 12



The Southern Baptist
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For more information visit us on the web: www.sbsts.edu

Lawsuit overturns library law to limit books in kids' section

WICHITA FALLS, Texas (BP)—The American Civil Liberties Union has won a federal lawsuit challenging a Texas city's ordinance allowing citizen input into the appropriateness of books in their public library's children's section.

U.S. District Chief Judge Jerry Buchmeyer ruled Sept. 19 that a Wichita Falls ordinance was unconstitutional that allowed 300 library patrons to petition for any children's book in the public library to be removed and limited to the adult section.

The ACLU lawsuit had 19 plaintiffs—including three children and the president of the Wichita Falls chapter of Parents and Friends of Lesbians and Gays. The lawsuit defended in particular two children's books with homosexual themes, "Heather Has Two Mommies" and "Daddy's Roommate."

The books were challenged in 1998 by pastor Robert Jeffress and the deacons of First Baptist Church of Wichita Falls.

Buchmeyer dismissed testimony from former and current city council members who said they merely were trying to offer parents a way to protect their children from written material the parents might consider unsuitable or inappropriate, the Wichita Falls Times Record News reported.

"This case never had anything to do with censorship or banning books," Jeffress added, "but simply the right of a large number of citizens to request moving objectionable books from the children's section to the adult section."

The ordinance was passed by Wichita Falls' city council by a 4-3 vote in February 1999. Named the Altman Resolution after its author, council member and First Baptist member Bill Altman, the ordinance set up a petition system to allow card holders age 18 and older who have lived in Wichita Falls for at least six months to request that the library move children's books at issue from the children's section.

Buchmeyer wrote in his ruling, "Not only does this language allow any special interest group to suppress library materials on the basis of their content, it actually facilitates an infinite number of content- and viewpoint-based speech restrictions."

Diverse groups hail new religious liberty law

WASHINGTON (RNS)—Religious and civil liberties groups, in a rare display of agreement, praised a bill signed by President Clinton Sept. 22 that gives religious groups and prisoners more protection when practicing their beliefs.

The Religious Land Use and Institutionalized Persons Act, which received wide bipartisan support, will give religious groups greater flexibility in dealing with local government zoning laws.

"This act recognizes the importance of the free exercise of religion plays in our democratic society," Clinton said in a statement.

Under the law, governments must

apply the least restrictive measures against religious groups, or show that zoning laws or other regulations serve a compelling government interest. The American Civil Liberties Union lobbied for the bill and praised its passage and signing.

"Religion has been unfairly targeted by government regulation across the country," the ACLU's Terri Schroeder said in a statement. "The balance between the needs of religion and the larger community's concerns has been off kilter for far too long. This bill will restore the equilibrium."

The bill was supported by a vast coalition of religious groups, from evangelical Christians to Jews and

Muslims. The Baptist Joint Committee said the bill would provide "plenty of room for the robust practice of faith and sensible zoning."

Also covered under the bill are prisoners or people placed in state institutions. The bill will allow inmates and others to, for example, pray the rosary or wear religious symbols such as a cross even though some prison officials have said such expression could pose a safety risk.

"This legislation protects access to the one thing—faith in God—that can truly transform the lives of prisoners, and in turn reduce crime in our communities," Justice Fellowship President Pat Nolan said in a statement.

As election nears, group takes aim at voter guides

WASHINGTON (RNS)—Americans United for Separation of Church and State is promising to throw "a monkey wrench into Pat Robertson's political machine."

One day before the Christian Coalition was scheduled to host its annual Washington powwow, Americans United's leader is threatening to advise a quarter of a million churches that the IRS could revoke their tax-exempt status if they distribute the coalition's controversial voter guides.

"These documents are not voter guides at all," Barry Lynn said. "Instead, they are partisan campaign fliers that advocate the election of certain candidates and the defeat of others."

Lynn announced a massive mailing to nearly 250,000 churches reminding pastors that IRS rules prohibit churches from actively campaigning for or against a candidate. Lynn said coalition officials have not been honest with churches about the 75 million voter guides. "America's churches are in-

tionally being led down a road of misrepresentation."

Last year a federal judge threw out most of a lawsuit brought against the coalition by the Federal Election Commission, which said the voter guides were too partisan for the nonprofit organization.

And earlier this year, the IRS was ordered to refund the coalition part of its 1990 tax bill after the IRS lost a court battle that challenged the group's tax-exempt status.

Under IRS rules as a 501(c)4 organization, the coalition is allowed to engage in some political activities as long as it is not the group's central focus. But churches, as tax-exempt 501(c)3 bodies, cannot engage in partisan politics.

That is why distributing the voter guides can be dangerous for churches, Lynn said. The IRS earlier this year revoked the tax-exempt status of a New York church that was actively campaigning against President Clinton.

Christian Coalition officials, however, dismissed Lynn's latest effort. Bob Dutko, a coalition spokesman, said the letter campaign is part of an ongoing attempt to "strip people of faith from the political debate" and that "it's not going to work."

"These voter guides are completely non-partisan, completely legal," Dutko said. "That's already been established in the federal courts, and this is nothing more than the same scare tactics that (Lynn) has tried to use for years."

A phenomenal year

We just completed another phenomenal year in the ministry of the foundation. As a partner in the harvest, it is my joy as president to share with you some highlights of the year, which ended Aug. 31. Let me assure you we in the foundation take seriously what the Apostle Paul said in 1 Corinthians 3:6-7: "I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, Who makes things grow."

Laurie Valentine, our trust counsel, and I planted and watered stewardship seeds through the 226 presentations we made all over the state to individuals, churches, associations, institutions, agencies and other groups. We conducted

our very first estate planning seminars for African-American and deaf congregations. We developed a gift annuity program specifically for churches. The total funds under management grew from \$195 million to over \$228 million. Our investment returns once again outperformed the benchmarks, and our manager ranked among the very best in the nation. The total return of our equity fund was 21.9 percent, compared to the S&P 500 at 16.3 percent. The total return of our fixed in-

come fund was 7 percent compared to the Merrill Lynch bond index at 6.6 percent. We ceased our accounting services' dependency on the KBC Executive Board by employing Jennifer Curtis as the foundation's first accounting manager. We are indebted to KBC Business Manager Lowell Ashby and KBC Accounting Services Department Director Cathi Roy-Sanders and their staffs for providing us accounting services support in the past.

The introduction of a special investment opportunity for you and your fellow Kentucky Baptists from our investment management firm, National Asset Management, created an exciting opportunity for the foundation to be a growing part of the solution to your stewardship needs while providing financial resources for reaching Kentucky for Christ. By calling NAM toll-free at (877) 626-3863 you can get the details.

If your church or association has not considered our investment management service or our stewardship education service, please encourage it.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

The Trustees of Campbellsville University
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A Service of Dedication for
**The Campbellsville University
School of Theology**

November 1, 2000 at 10:00 a.m.

Campbellsville Baptist Church
420 North Central Avenue
Campbellsville, Kentucky

Reception to follow in the
Betty Dobbins Heilman House
(President's Home)

Musical Worship Celebration

October 31, 2000 at 7:00 p.m.
Campbellsville Baptist Church

Critics blast FDA for abortion pill approval

WASHINGTON (RNS)—Abortion opponents are criticizing the Food and Drug Administration's approval last week for the drug RU-486 that has been dubbed the "abortion pill."

Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, called the FDA's announcement "tragic" for women "and for our unborn citizens. ... This is a dangerous drug that is fatal for unborn babies and hazardous to their mothers."

The ERLC characterized the announcement as a double blow to abortion opponents. In addition to approving a more secretive method of abortion, the FDA eliminated previously proposed guidelines that were more restrictive than those announced.

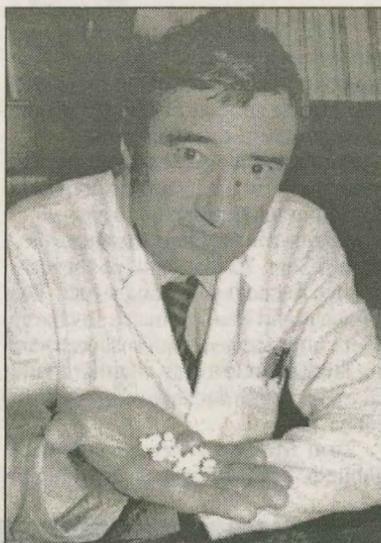
Gail Quinn, executive director of the Secretariat of the Catholic Bishops' Committee for Pro-Life Activities, condemned the approval as "the latest in a series of capitulations to abortion advocates" by the federal agency.

"Worst of all, approving chemical abortion will further numb our consciences to the violence of abortion and the taking of innocent human life," Quinn said in a statement.

Other conservative Christian groups, such as Focus on the Family and Concerned Women for America, also opposed the FDA action.

Wendy Wright, director of communications for Concerned Women for America, said she is concerned about the drug's risks.

"Unlike medicine, which heals, it has no purpose other than to kill a hu-



ABORTION PILL With the Federal Drug Administration's approval of RU-486, known as the abortion pill, it is expected that most women seeking abortions will choose this procedure. One of its inventors was Emile-Etienne Beaulieu. (RNS photo)

man life," she said in a statement. "After years of research, there are still too many questions left unanswered."

Laura Echevarria, spokeswoman for the National Right to Life Committee, said in a written release, "The Clinton-Gore administration, which claimed it wanted to make abortion rare, has embraced an abortion pill that will result in more abortions and new risks to women."

The FDA's action approves the use of mifepristone in conjunction with

another drug, misoprostol, to terminate early pregnancies.

"The approval of mifepristone is the result of the FDA's careful evaluation of the scientific evidence related to the safe and effective use of this drug," said Jane Henney, U.S. commissioner of food and drugs, in a statement.

Under the FDA's guidelines, RU-486 will not be available in pharmacies but from doctors who meet some minimal qualifications. In order to dispense the drug, doctors must be able to date pregnancies and diagnose tubal pregnancies. They also must be able to do surgery if necessary for an incomplete abortion or severe bleeding, or they must have made arrangements for a surgeon.

The FDA, however, did not include some stringent rules it had proposed earlier in the year, according to the Washington Post. Those included a national registry of all doctors who prescribed RU-486 and a requirement that such physicians must have admitting privileges at a hospital within one mile of their offices. Such restrictions would have made the process not nearly as secretive as abortion advocates had expected.

Planned Parenthood Federation of America President Gloria Feldt estimated that the pill would be available at her organization's centers in about a month.

"We have arrived at the end of a long, frustrating and often heart-rending wait, and the beginning of a new era," she said in a statement.

With additional reporting by Baptist Press

Family Research Council clarifies stance on Hindu prayer in Congress

WASHINGTON (RNS)—The Family Research Council has sought to clarify its position on prayers uttered before Congress after an article in its online publication criticized a recent prayer by a Hindu priest.

"It is the position of the Family Research Council that governments must respect freedom of conscience for all people in religious matters," said Chuck Donovan, FRC executive vice president, in a statement issued Sept. 22.

"We affirm the truth of Christianity, but it is not our position that America's Constitution forbids representatives of religions other than Christianity from praying before Congress. We recognize that decisions on this matter are the prerogative of each house of Congress."

The Sept. 21 edition of "Culture Facts," the online publication of the conservative Christian public policy group, included a condemnation of the inclusion of a Hindu priest among guests giving the invocation in the House of Representatives.

On Sept. 14, Venkatachalapathi Samudrala, a Hindu priest from Ohio, became the first Hindu to offer an opening prayer in the House.

"Alas, in our day, when 'tolerance' and 'diversity' have replaced the 10 Commandments as the only remaining absolute dictums, it has become necessary to 'celebrate' non-Christian religions—even in the halls of Congress," the article said. "And while it is true that the United States of America was founded on the sacred principle of religious freedom for all, this liberty was never intended to exalt other religions to the level that Christianity holds in our country's heritage."

Americans United for Separation of Church and State, a religious liberty watchdog group, made public the original comments by FRC, saying the article represented "religious bigotry" and "an outrageous act of prejudice."

Appalachian Ministries' achievements

By Robert Dunston

Cumberland College's Appalachian Ministries provides Bible studies and activities for children in southeastern Kentucky throughout the school year. Through weekly visits to neighboring communities, team members get to know many local children and have the opportunity to teach them about God's love.

During the summer a team of student missionaries, primarily from Cumberland College, continue the ministry by providing vacation Bible schools and camps for children.

This year's summer team consisted of Latisha Brown, Wayne Cecil, Andy Cooper, Jennifer Cox, Michelle Helton, Tyler Mullins and Luke Nowell. They did an excellent job of coordinating and leading eight vacation Bible schools and a day camp.

A number of churches from Kentucky and beyond came to help the summer missionaries. Volunteers came from Dunning Park Church of Redford, Mich.; Earl Street Baptist of Greenville, S.C.; First Baptist of Manchester; First Baptist of Moultrie, Ga.; First Southern Baptist of Clarksville, Ind.; Perdido Bay Baptist of Pensacola, Fla.; and Rich

Pond Baptist of Bowling Green. The loving, committed people from these churches provided a caring Christian witness to the children and their parents.

During the summer the student missionaries and church volunteers ministered to 450 children. The children had the opportunity to see Christ's love in action through the words and lives of those who taught them.

Matt Rosencrans, a 1999 graduate of the University of Louisville, is serving this year at Cumberland College as campus ministry intern and director of Appalachian Ministries. He will work with student volunteers at Cumberland College to minister to children in four local communities. In addition to the work in the communities, students will work with special needs youth at two local schools.

The work of students and volunteers from churches is making a significant difference in the lives of young people. Children are finding Christ, friends and encouragement. Please keep this ministry in your prayers.

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

CUMBERLAND COLLEGE



Come See The Kids This Fall



Kentucky Baptist Homes for Children invites you to any of three open houses this fall! Enjoy games, entertainment, tours and a complimentary lunch. Call 1-800-456-1386 a week before the event you want to attend to let us know how many are in your party. That will help us in meal preparation.

Oct. 7

KBHC Dixon Center, Dixon

Oct. 14

Glen Dale Children's Home, Glendale

all events are from 10 a.m. until 2 p.m., local time

'Ex-gay' activist criticized for visiting homosexual bar

"My intentions were innocent, but my actions were unwise."

John Paulk, head of Exodus International North America

By Eric Gorski
Religion News Service

WASHINGTON (RNS)—John Paulk, who gained national attention for saying he abandoned homosexuality for Christianity, is facing criticism from both gay activists and his colleagues after he was spotted at a gay bar in Washington, D.C.

The head of Exodus International North America, an evangelical Christian ministry spearheading a movement that advocates gays can change, said the group's board of directors is considering whether Paulk should continue as chairman of the board, a volunteer post.

Paulk works for Focus on the Family, the Colorado Springs-based radio and media ministry headed by James Dobson.

Gay activists portray Paulk's Sept. 19 visit to Mr. P's bar in the city's DuPont Circle neighborhood as proof that he's still gay, but Paulk said that's not true.

Paulk said he was only looking for a bathroom and didn't know it was a gay bar initially. He said he stayed because he hadn't been in a gay bar for 15 years and was curious to see whether things had changed, a decision he now calls a mistake.

"The thing I'm most concerned about is my reputation for the past 13 or 14 years will be damaged, and I have committed no sexual improprieties of

any kind," Paulk said in an interview. "My intentions were innocent, but my actions were unwise."

The visit probably would have gone unnoticed had an activist for the Washington, D.C.-based gay and lesbian political group Human Rights Campaign not been in the bar and recognized Paulk. The activist called a colleague who confronted Paulk and snapped his picture.



Paulk

Paulk, 37, is probably the most recognizable face in a controversial Christian movement that portrays homosexuality as a lifestyle that can be left. Now a husband and a father, he was pictured in 1998 with his wife, a former lesbian, on the cover of Newsweek.

Paulk worked for Exodus International affiliates in the San Francisco area and Portland, Ore., before taking a job in 1998 at Focus on the Family.

Paulk said he was in Washington for a "pro-family" meeting about gay issues. He ate dinner at an Italian restaurant, got lost and wandered into Mr. P's to use the bathroom, he said. He said he soon figured out it was a gay bar. Paulk said he stayed and struck up a conversation with a man who, like him, was wearing a wedding band.

Wayne Basen, the HRC spokesman who confronted Paulk at the bar, said that story isn't believable. He said there are many other places nearby, including hotels and a coffee shop, where Paulk could have found a restroom.

"He's been a one-man industry for anti-gay propaganda," Besen said. "We urge him to come out of the closet and help people instead of hurting people as he is now in this double life."

Paulk said the gay community was trying to blow the incident out of proportion to undermine his work.

A Focus on the Family spokeswoman said Sept. 25 that Paulk is on vacation for the next week and a half. The ministry said Paulk remains in charge of its homosexual issues department but has declined to say whether Paulk faces discipline because of the controversy.

Tom Minnery, vice president of public policy for Focus on the Family,

said Paulk used "extraordinarily bad judgment."

Bob Davies, president of Exodus International North America, said his organization's board did not find any reason to immediately remove Paulk from his chairmanship but would make a final decision within two weeks. He also criticized Paulk.

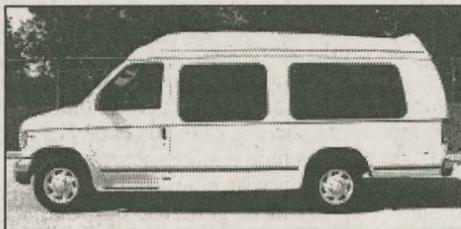
"People are already suspect of our claims," Davies said. "If you're not careful, you can do damage to our credibility by engaging in behavior that opens up public speculation."

About a dozen Exodus affiliates have been shut down because their leaders have returned to homosexuality, according to news reports.

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Missions is a family affair

By Denise Spencer
OBI Publications

Two of our high school students went on mission trips this summer. We thought you would enjoy hearing about how they put their faith into action. This is the first of a two-part series.

Jeremy is a sophomore, and is one of our faculty/staff children. He spent a month in Honduras with Adventures in Missions.

It was Jeremy's second time to go to Honduras with AIM. He and eight other students did construction work and evangelism. They built a porch for an orphanage and dug a hole for a septic system. They also put the finishing touches on two houses. A special treat for Jeremy was returning to the site of an orphanage he helped build on his first trip. The year before, his team laid the foundation of the building. This time, his group leveled the floor of the structure.

The team also did personal evangelism, sharing the gospel at a refugee center and in one of the communities where they worked.

Jeremy first wanted to get involved in summer missions because both of his older siblings had gone on mission trips. "I kind of wanted to go too," he explained. "Then the second year, I couldn't keep from going, because I liked it." The first time Jeremy traveled with AIM, he went with his older brother, Chris. Each time, the boys have raised their own financial support.

Jeremy enjoyed "working with the people" of Honduras. At one site, a family pitched in to assist them. On another job, "a bunch of kids helped," Jeremy said. "We didn't ask them to. They just came and helped."

THIS IS ONEIDA



W.F. Underwood

Chris is a senior and has also been on two mission trips to Honduras; one with AIM and another with Teen Missions International.

The TMI project was Chris' first summer missions experience. He was part of a 27-member group that did horseback evangelism. "Nobody there had cars," Chris explained. "They felt more comfortable if we came in on horseback." The team also built a pole barn with a tin roof for the horses.

Chris recounted several memorable adventures on his TMI trip. He recalled one excursion to an isolated village that took an hour on horseback to reach. When they finally arrived, he began setting up the stage for a puppet show. "We'd get the kids to come out, and the adults would follow," he said. Their evangelistic efforts had been well-received thus far, but on that particular day, "three guys with machetes ran out of the chief's home and told us we couldn't worship that way," Chris said. "They chased us out of the village."

Chris enjoyed doing a variety of tasks on both mission trips. He said, "I liked working. I'm not real good with evangelism."

Both of these young men were introduced to missions through their family. Their parents served as missionaries for six months in Belize before coming to work at Oneida Baptist Institute. They previously had been house parents at a foster care ranch in Idaho. We are privileged to have this gifted family sharing their faith through our Oneida ministry.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. www.oneidaschool.org; e-mail: president@oneidaschool.org

Training faithful leaders

Why would a pastor leave a growing church to accept a teaching ministry in the edge of the Appalachian Mountains?

Roy Lucas gave his reason, "I've always had a heart to work with young men training for the ministry and, believing 2 Timothy 2:2, we need to develop faithful leaders. I hope I can give some direction so they will not make the same mistakes I made."

Lucas explained the elements of a faithful pastor. "He understands his role in the church and is faithful through daily responsibilities to constantly share the gospel. Much of it depends on lifestyle." With nine years of pastoral experience, Lucas has an important foundation from which he teaches.

Born in Shawnee, Okla., Lucas holds two bachelor's degrees from Oklahoma Baptist University and three degrees from Southwestern Seminary: a master's of divinity, a master of religious education and a Ph.D. in New Testament. He was pastor of Union Hill Baptist Church in Purcell, Okla., from 1990 to 1999. His wife, Roberta, is my secretary. Their children, Jonathon, 16, and Jerebeth, 12, "have learned to like" Clear Creek. They attend Pineville schools where

Jonathon plays football and Jerebeth is in the band.

This summer, Lucas was faculty sponsor for a student mission team to Oklahoma. The 16-hour van trip heightened relationships with students. "Students became freer to come and talk with me," Lucas said. This semester he taught two weeks at the Novgorod Pastor's School in Russia.

First Baptist Church of Loyall wanted to call Lucas as pastor, but he declined because of his calling and commitment to teach. The church continued to seek his leadership, and they mutually agreed on a co-pastor arrangement with Lucas and student Shannon Benefiel. Shannon and his family moved into the parsonage, and he covers daily pastoral needs.

Lucas observed, "I will oversee the big picture, mentor Shannon and the two of us will share preaching responsibilities." The unusual arrangement received an exciting approval by the church, and it offers an excellent example for ministry training.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

RESOURCES

Pastor: Leadership is work, not heroics

GLORIETA, N.M. (BP)—“Too many Christians have confused the call of leadership with a desire to be a hero,” Leith Anderson told a recent church leadership conference audience.

Anderson, senior pastor of Wooddale Church in Eden Prairie, Minn., said, “Heroes are rare, but leaders are everywhere. What leaders do is not spectacular or heroic. It is work.”

Anderson outlined six characteristics of what he termed “leadership that works”:

■ **Do what needs to be done.** “Leadership is not about beauty, brilliance or eloquence,” Anderson said. “It is about figuring out what needs to be done at a specific place and time and doing whatever is necessary to get it done.”

■ **Live Christianly.** “How you live in circumstances you wouldn’t want or choose may be your best leadership

tool,” Anderson said. “Our credibility to lead comes in the worst of life’s problems.”

■ **Choose multiple mentors.** Mentors are “those we get to know so well that we would predict what they would do in a situation that they have never encountered before,” Anderson said. “They help shape you into the person and leader God wants.”

■ **Learn the leadership context.** Leadership never takes place in a vacuum, he said. A leader should discover the history of the community and the church. “Don’t assume that the latest book or conference will work in your setting,” Anderson warned.

■ **Beware of the cutting edge.** “There is a problem with the cutting edge. When you play with sharp instruments, you could get cut,” Anderson quipped. “Let someone else figure out

which mushroom is poisonous. Effective leaders are those who watch the pioneers and learn from them. They don’t risk their church on the latest fad.”

■ **Trust God for the long term.** “Some church leaders minister for the moment while others minister for a lifetime. The most effective years of churches begin in the seventh, eighth or ninth year of the senior pastor’s tenure,” said Anderson, who has served the same church since 1977.

“Jesus Christ did not send you to your church to start the ministry,” he added. “He sent you there to finish it.”

Anderson was speaking at the first of a series of leadership conferences at Glorieta, a LifeWay Conference Center. For more information, visit the Glorieta Web site, www.glorieta.com or call toll-free (800) 797-4222.

Churches find ways to beat summer’s fiscal blues

MINNEAPOLIS (RNS)—Summer can be a tough season for churches. As temperatures inch upward, pews grow emptier with each service—and so too does the collection plate.

But for a number of Lutheran congregations around the nation, “summer slump” no longer has to be a fiscal bane.

Their peace of mind comes courtesy of the Lutheran Brotherhood’s “Simply Giving” program, which gives parishioners the option of paying tithes electronically, whether they’re at the beach or in the pew.

Under the program, tithes are deducted automatically from a parishioner’s bank account on a regular schedule.

Approximately 2,760 Lutheran congregations nationwide have adopt-

ed the Simply Giving program since Lutheran Brotherhood began offering it two years ago, said Lutheran Brotherhood representative Royce McEwen. Lutheran Brotherhood is a fraternal insurance organization that serves members of Lutheran churches across the denominational spectrum.

This year alone Lutheran congregations have garnered approximately \$18.3 million through the program, McEwen said.

At Good Shepherd Lutheran Church in Irvine, Calif., approximately 38 percent of the \$316,737 the church has collected in the first seven months of this year came from the Simply Giving program, said the church’s pastor, James Hale.

“In the last two years we’ve actually been ahead in July, August and Sep-

tember,” Hale said, noting that a third of the church’s 1,800-member congregation has enrolled in the program since it was implemented there two years ago.

Convenience is also a draw for church members who are physically unable to attend services, Hale said.

“We have some people like shut-ins who can’t always make it to church,” he said. “This is perfect for them.”

Tithing electronically is “just a natural thing” given the popularity of electronic payments to cover everything from mortgages to car insurance, Hale added.

“My wife and I automatically have our house payment, our car payment, our insurance payment and other things taken out of our account,” he said. “This was just a natural thing for us.”

Church hosts service at movie house to kick off Bible study

CULLMAN, Ala. (BP)—What do popcorn, a movie theater and a teenage girl questioning her faith in God have in common with a Sunday morning worship service in Cullman, Ala.?

They all were key ingredients in Northside Baptist Church’s unique launching of an eight-week Bible study explaining the importance of a Christian worldview.

Paul Hicks, pastor of the Cullman, Ala., church came up with the idea of holding a September Sunday worship service in the movie theater on the town square to stir interest in the “How Now Shall We Live” study.

Produced by LifeWay Christian Resources of the Southern Baptist Convention, the study explores the Christian world view.

Authors Charles Colson, a former presidential aide to Richard Nixon and founder of the international ministry Prison Fellowship, and Nancy Pearcey, a fellow at the Discovery Institute’s Center for Renewal for Science and Culture, write that competing worldviews are the bases for today’s spiritual battles.

At the local theater, the church showed a made-for-TV movie, “Katy’s Metaphysical Adventure,” during Northside’s Sunday morning service. The video introduces 15-year-old Katy who has encountered ideas that contradict the faith of her family.

“Katy’s Metaphysical Adventure” is based on a story that appears in Colson’s and Pearcey’s book, and LifeWay is giving churches permission to air the movie on local TV channels. Northside also paid to have it broadcast four times on a local cable channel.

Hicks said the theater showing created a good deal of enthusiasm for the “How Now Shall We Live” study. “It got everyone excited about participating in the Bible study,” he said, adding that 61 people attended the first evening session Sept. 10.

But Hicks said he is more thrilled about the profession of faith made at the end of the service by a 9-year-old boy.

“He told me that seeing the movie helped him to really understand the gospel,” Hicks said. “Winning souls to Christ is what this study is all about.”

LifeWay’s Draper gives 21 leadership lessons drawn from 50 years of ministry

FORT WORTH, Texas (BP)—In 50 years of ministry, Jimmy Draper has learned a few lessons about church leadership.

Earlier this month, Draper, the president of LifeWay Christian Resources of the Southern Baptist Convention, shared 21 of those lessons during an address at Southwestern Baptist Theological Seminary in Fort Worth, Texas:

■ **Don’t neglect your personal walk with God.** “Every day, there’s news that comes of another minister or church leader who has failed morally or ethically,” Draper said. “Without exception, they will tell you, ‘It all happened when I began to neglect my daily bread.’”

“You’re not smart enough, you’re not spiritual enough, you’re not deep enough to make it without daily time with God.”

■ **Make time for family.** “You can’t go through life taking care of everybody else’s family and lose your own, and you may very well do that.”

■ **Be an encourager.** “Everybody’s having a hard time,” he said. “Kindness and sensitivity to those you serve is vital.”

■ **Never make a decision when**

depressed or discouraged. Ignore that advice, he said, and “you’ll always make the wrong decision. ... You’ve got to be happy where you are before God will move you somewhere else.”

■ **Doubt never means yes and always means no or wait.** “If you can’t get peace, that is an answer.”

■ **Openness and honesty are keys to effective ministry.** “People need to see real people. ... Don’t hide things.” Being transparent is worth the risk, he added.

■ **Answer all phone calls and mail.** “I am appalled at how many people don’t do that,” Draper said. “Many ministers lose a lot of credibility because they’re not responsible in returning calls.”

■ **Don’t let anger be a pattern of behavior.** “Treat people courteously, especially those who disagree with you,” he said. “Firmness does not need to be brutal.”

■ **Be quick to forgive people when they make mistakes and use their mistake to help them.** “Don’t be hostile toward those who make mistakes, because guess what?” he added. “You’re going to need forgiveness and correction yourself

sometime, and so you need to give it.”

■ **Preach sermons grounded in the Bible.** “Don’t discover topics that you think need to be addressed and then try to find Scriptures to substantiate your message,” Draper counseled. “Start with the Scripture.”

■ **There’s no excuse for being unprepared to preach.** “Most people will only see the pastor in the pulpit, and you’d better be loaded for bear.”

■ **Don’t flirt with temptation.** The misconduct of many ministers today, Draper said, blasphemes the name of God.

■ **Cooperate with fellow believers.** “None of us can fulfill the Great Commission by ourselves,” he said. “We agree to cooperate together for the greater good of the kingdom of God,” even though Baptists will not always agree.

■ **Be a good steward of both position and influence.** “Whatever God has brought into your life, He brought into it to equip you to help somebody else,” Draper said.

■ **Develop leaders.** “Find some people that you can build relationships with that will result in the development of real leaders for the church and for the kingdom of God.”

■ **Cherish and protect friendships.**

“Most pastors don’t have a close friend,” and some people say that is how it should be, Draper said.

“Friendship is risky,” but a minister needs friends, he insisted.

■ **Give credit to other people.** Pastors should recognize fellow church leaders, he advised. “Give them praise and applause. Let people know they are worthy partners in ministry.”

■ **Keep confidences.** “There’s more gossip passed around under the guise of prayer request than anything I know,” he asserted. “Don’t share with somebody else what somebody tells you in confidence.”

■ **Lead by example.** “Do as I say and not as I do” never has worked, and it never will.”

■ **Be a servant leader, not a prima donna.** “You have to earn the right to be the leader. You are not the pastor just because your name’s on the sign,” Draper said. “You serve people. You care about them. You minister to them. And as you do that, you earn the right to lead.”

■ **Know that you’re not always right and admit it.** “Every hill’s not worth dying on,” Draper said. “Most people will accept (an apology) when they know that it’s genuinely and freely given.”



Draper

PRAYER PARTNERS

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

■ A suitable place to worship for International Baptist Church in Sofia, Bulgaria. Currently, 65 percent of the church's budget is spent on rent.

■ Tanzanian "missionary kids" who are in boarding school in Kenya.

■ Tanzanian pastors and churches. The national convention has set a goal for each church member to bring five people to faith in Christ this year.

■ Prayer partners for church planting efforts in Greater Boston. Contact David Jackson for information: cpboston@netzero.net.

■ Church planting efforts led by Alex Forrest in the Allston-Brighton area of Boston. First Baptist Church of Duluth, Ga., recently became the sponsoring church.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **ALBANY**—Albany First Church will host a music service featuring the works of composer **J.S. Bach** Oct. 8 at 7 p.m. Musicians include **Campbellsville University's string orchestra**, the **Albany First Church sanctuary choir** and **Janice Warhurst's choral ensemble**. Call (606) 387-5909. **Lance Metcalf** is pastor.

■ **ASHLAND**—Rose Hill Church's revival services with evangelist **Morris Anderson** and music evangelists **Bud and Barbara Lee** resulted in 49 professions of faith and more than 300 rededications. **Mike Routt** is pastor.

■ **BARDWELL**—Bardwell Church will host the Carlisle County women's conference Oct. 21 at 9:30 a.m. Author **Janet Chaffee** of Nashville will be the speaker. To order tickets, call **Sabrina White** at (270) 694-6601.

■ **HODGENVILLE**—Hodgenville First Church recently licensed **Marty**

Lee, W.L. McCoy and **Kyle Page** to the ministry. **Louis Humes** is pastor.

■ **JAMESTOWN**—Welfare Church will host homecoming services Oct. 8. Call (270) 358-4054 or (270) 866-6615. **John Routh** is pastor.

■ **LOUISVILLE**—Cedar Creek Church will host **Steve and Annie Chapman** in concert Oct. 8 at 6 p.m. Call (502) 239-2129. **Tim Beougher** is senior pastor.

Ormsby Heights Church will host a carnival Oct. 7 at 1 p.m. Rain date is Oct. 8. For information, call (502) 447-6867. **Richard Bowden** is pastor.

St. Matthews Church will host musician **Jonathan Pierce** and magician **David Garrard** Oct. 8 at 7 p.m. to benefit Christmas Connection. **Les Hollon** is pastor.

■ **SASSAFRAS**—Smithboro Church will celebrate its 50th anniversary Oct. 15. Call (606) 476-2912.

Kay Aldridge dies in Lexington

LEXINGTON—Kay Aldridge, a longtime participant in Kentucky missions and wife of former Clear Creek Baptist Bible College president D.M. Aldridge, died Oct. 1. She was 83.

Mrs. Aldridge was admitted to Central Baptist Hospital in Lexington in mid-September with heart failure, according to her son, John.

She was unable to recover despite installation of a pacemaker and heart valve replacement, he said. "She just never got over those complications."

A native of Chattanooga, Tenn., she was Tennessee Baptist Student Union president when she met D.M. Aldridge, who at the time was Baptist Student Union president from Illinois. After marrying Aldridge and graduating from Southern Baptist Theological Seminary in Louisville, she and Aldridge served two years as state missionaries in Tracey City, Tenn.

When Aldridge was president of Clear Creek for 28 years, Mrs. Ald-

ridge taught English at the college, wrote the quarterly newsletter *Mountain Voice* "and kept Dad straight," John Aldridge said.

The Aldridges also served two years as volunteer missionaries to Zambia.

A member of Porter Memorial Baptist Church in Lexington, Mrs. Aldridge led the church to offer English-as-a-second-language courses. "I bet they've had 400-500 people go through that in the past 10-15 years," John said.

A former Kentucky Woman's Missionary Union president, she also was a contributing writer for Southern Baptist adult training union materials, John said.

In addition to her husband, she is survived by sons John, Bill and David, all of Nicholasville, four grandchildren and one great granddaughter.

Memorial gifts can be sent to Clear Creek's D.M. Aldridge Endowment Fund.

CLASSIFIED ADS

FOR RENT: Vacation house, available year-round to Christian families. Weekly and monthly rates available. Four bedroom on Panama City Beach, one-half block from Gulf. For details, call First Baptist Church, Panama City Beach, Fla., (850) 234-0488.

FOR SALE: 100-percent renovated house (Highlands). New plumbing, electrical, furnace/AC, windows, roof, tile floor, 3BR/2Bath. \$172,000. Open house Sunday. (502) 899-5353.

FOR SALE: New 1999 Dodge 15-passenger shuttle vans, center aisle, raised roof, easy-access lowered stepwell, rear heat and AC. \$590/month, 60-month lease with 15 percent residual subject to credit approval. Call American Bus & Accessories Inc., (800) 582-7118.

FOR SALE: 33 Christian skits and plays. \$5.95, \$2 book postage, Kentucky 6 percent tax. Kaye Quisenberry, Box 19 Pellville, KY 42364. (270) 233-4376.

FOR SALE: 4-bedroom, 2-bath ranch, finished basement, deck. 7104 Lydgate, Forest Retreat (Lyndon/St. Matthews area, Louisville). 100 percent financing, make offer. Homebase (502) 421-8987 or (502) 558-4757.

SERVICES: Russell Real Estate & Appraising Service now accepting listings. Call for special quote, (502) 421-8987 or (502) 558-4757.

SEEKING: Church secretary. Computer skills a must. Twenty-five hours, flexible. Send resumé to: Buechel Presbyterian Church, 4032 Bardstown Road, Louisville, KY 40218.

SEEKING: New pastor seeks to build staff for a dynamic church with great potential for growth in immediate future. The church is located in West St. Louis County, overlooking Highway 44 at Eureka, Mo. We have just called a new pastor and are now seeking full- or part-time staff to develop and direct the youth and music ministries of the church. Need a strong worship leader who can lead a blended style service and someone who loves youth to help reach youth in one of the largest school districts in Missouri. Send resumé to: Search Committee, Central Baptist Church, PO Box 66, Eureka, MO 63025, Attn: Doug Bell.

SEEKING: Farmdale Baptist Church, 5610 U.S. Highway 127 South, Frankfort, Ky., is seeking three part-time positions: children's minister, youth minister and organist. Send resumé to church in care of Personnel Committee.

SEEKING: Organist for east-end (Louisville) church. Two Sunday morning services. Blended service. May also play keyboard for worship team occasionally. Contact: Gary Vidito, West Broadway Baptist Church, (502) 499-1920.

SEEKING: Grace International Baptist Church, a congregation of 120 people located near Sandhausen, Germany, is seeking a new pastor. The majority of our congregation comes from the nearby U.S. military community in Heidelberg. However, our fellowship also includes some German believers. GIBC is affiliated with the European Baptist Convention (English language), and is founded on the principles and doctrines of the Southern Baptist Convention. If God is leading you to pastor in a missions setting, please contact Richard Sprunk at sprunk@surf1.de, or 011 (49) 6224 950 128, or fax 011 (49) 6224 921 273.

SEEKING: Full-time minister of music and youth. Send resumé to: Fairview Baptist Church, PO Box 3006, Paris, TN 38242. Phone: (901) 642-2191.

SEEKING: First Baptist Church of Franklin, Ky., is seeking a full-time staff position for minister of education/administration. Interested candidates send resumé to: First Baptist Church, 303 East Cedar St., Franklin, KY 42134, Attn: Search Committee.

SEEKING: Associate pastor of discipleship and ministry. Strong teaching and organizational ability needed. Work with Sunday school, discipleship training and purpose-driven class courses. Natural church development emphasis focusing on spiritual gifts identification, training and ministry. This is a full-time opportunity in a growing church and community. Please send resumé to: Personnel Committee, Beacon Hill Baptist Church, 274 Old Monticello Road, Somerset, KY 42503.

SEEKING: Organist. Beechwood Baptist Church, 201 Biltmore Road (near Mall St. Matthews), Louisville, KY 40207. Moller pipe organ. Services: Sunday, 10:45 a.m. and 6 p.m.; Wednesday, 7 p.m. rehearsal. Salary: up to \$125/week. Contact: Wade Smith, minister of music, (502) 282-2046, or church office, 895-3439.

SEEKING: Husband and wife team responsible for providing nurture, structure and consistency for emotionally- and/or behaviorally-challenged children. Ministry opportunity for couple dedicated to serving and showing God's love to children in our care. Interested? Contact Stephanie Friese, executive director, Alaska Baptist Family Services, abfsed@gci.net.

SEEKING: Part-time music director and part-time youth director. Please forward resumé or letter of interest to the attention of Jerry Gifford at Calvary Baptist Church, 3011 Elrod Road, Bowling Green, KY 42104. For more information, call (270) 842-5554.

SEEKING: Burgin Baptist Church is currently seeking applications for pastor. Burgin is a Central Kentucky town approximately 30 miles south of Lexington near Harrodsburg, Herrington Lake and Danville. Burgin Baptist Church is mission-minded, has a strong youth program, approximately 170 in Sunday School, and more than 100 years of history in the community. Prayerfully submit resúmes to: Search Committee, Burgin Baptist Church, PO Box 266, Burgin, KY 40310.

SEEKING: Part-time youth director (24 hours per week) for Buena Vista Baptist Church, Owensboro, Ky. Please send resumé to: Search Committee, Buena Vista Baptist Church, 119 West 24th St., Owensboro, KY 42303.

SEEKING: Full-time worship/music pastor for urban congregation in Central Kentucky. Ministries include planning and leading blended worship services, directing and/or supervising church choirs, and serving as part of a pastoral team. Interested candidates should send a resumé to Memorial Baptist, 130 Holmes St., Frankfort, KY 40601.

SEEKING: Trenton Baptist Church, Trenton, Ky., is seeking a part-time minister of youth. Trenton is located in Todd County near Hopkinsville and Clarksville, Tenn. For further information or to submit a resumé, contact the Youth Committee, Trenton Baptist Church, PO Box 191, Trenton, KY 42286.

SEEKING: First Baptist Church, Park Hills, Mo., is seeking a full-time minister of music and education to grow Bible study/discipleship training programs and diverse music ministry, including adult/children's choirs, orchestra, handbells and drama ministries. Send resumé by Oct. 6 to: Search Committee Chairman, First Baptist Church, PO Box 445, Park Hills, MO 63601.

SEEKING: First Baptist Church, Park Hills, Mo., is seeking a full-time youth/assistant music minister to lead and grow youth activities/ministry programs and assist minister of music and education in a complete and diverse music ministry, including adult/children's choirs, orchestra, handbells and drama programs. Send resumé by Oct. 6 to: Search Committee Chairman, First Baptist Church, PO Box 445, Park Hills, MO 63601.

SEEKING: Stanford Baptist Church invites applications for the position of senior pastor. Applicants must have seminary degree. We're a rural-town church in a fast-growing area of beautiful central Kentucky. We have an outstanding music ministry, youth ministry and Christian life center program. Please send inquiries or resúmes to: Stanford Baptist Church, 204 Church St., Stanford, KY 40484, Attn: Pulpit Committee, or call (606) 365-2178.

SEEKING: Minister of music/youth. Send resumé to Bethlehem Baptist Church, 19360 Alberta St., Oneida, TN 37841, Attn: Tony Duncan. (423) 569-4518. E-mail: duncan_t@scottcounty.net.

SEEKING: East Cadiz Baptist Church of Cadiz is seeking a full-time minister of music and youth. Send resumé to: M/Y Search Committee, East Cadiz Baptist Church, 407 Third St., Cadiz, KY 42211.

MUSIC & MOVIES

Joint effort a refreshing response to competitive industry

By Cecile Holmes
Religion News Service

NASHVILLE (RNS)—Their voices and visions are fresh. Their understanding of God is intimate and individualistic. Their outlook on faith challenges a generation to make its mark.

"City on a Hill," the new collaborative recording of some of the nation's most gifted Christian contemporary musicians, is an unparalleled spiritual jam session.

Released by Essential Records, the new CD is accompanied by a book with the same title, outlining the faith perspectives of participating artists.

The idea of competition is "innate to the entertainment industry and characteristic of most artists," said Steve Hindalong of the group, The Choir. So while collaborations such as "City on a Hill" demonstrate unity among artists, there still will be obstacles to such efforts.

"But worshipping and praising God together is a major function of the church—old people, little children, all generations," he said.

Making "City on a Hill" was no easy feat, he said, but one accom-



THIRD DAY The Christian pop music group Third Day is one of many groups and individuals joining forces for the collaborative CD "City on a Hill." (RNS photo)

plished through the planning and commitment of both record company executives and musi-

cal artists.

Both the book and the CD tap the wellspring beneath an increasingly successful musical movement. This is music for today, unfettered by denominational barriers or individual inhibitions.

As such, it weaves naturally into the modern worship movement linked to Christian contemporary music. Like that movement, this music celebrates faith and doubt, examines the questioning heart and

probes the mystical spirit.

"Our concept of community is one that takes the emphasis off of the particular artists who may have their name on the song, and places it where it belongs, in worship and exaltation of God," said Hindalong, "City on a Hill's" producer. The Choir is known for its modern Christian rock sound. It has recorded 11 albums in its 15-year history and was once recognized as readers' "favorite alternative band" in a poll by Christian Contemporary Music Magazine.

"City on a Hill" allows us the opportunity to join the talents and hearts of these artists in such a way

that I think God was truly glorified," Hindalong said.

Other famous faces in Christian music—from Third Day to Jars of Clay—combine talents in this unusual CD. All the contributors to the accompanying book have donated their royalties to Empowering Lives International, a ministry in East Africa.

In the book, Hindalong offers the equivalent of a backstage perspective on the experiences of young Christian musicians. His comments are both wry and insightful.

Just the idea of compiling the book gave Hindalong pause. "I wondered about my worthiness to accomplish such a goal and to speak to such a subject," he said.

"Am I a 'good enough' Christian? Am I sufficiently 'walking in the light?'" he writes in the book's foreword. "Truth is, if you knew me very well, you'd likely say 'no.' But God sees me as righteous because of what Jesus did. And He loves me even more than I love my children—and that's a lot."

Mac Powell of Third Day writes about growing up in the small town of Clanton, Ala., and his Christian faith.

"I've learned there is no reason to play games with God, pretending everything is OK between you and Him," he states. "We can stop pretending and stop running from Him."

Brubeck to receive first arts & faith award

NEW YORK (RNS)—Jazz great Dave Brubeck will receive the first John Garcia Gensel Award for integration of the arts and faith.

Brubeck will receive the award from the Stony Point Center, a New York-based conference center that will sponsor an Oct. 8-10 symposium on jazz and the church.

The award is named in honor of Gensel, a pastor at St. Peter's Lutheran Church in the 1960s, who ministered to the jazz community of New York.

"Dave Brubeck exemplifies a lifetime of artistic excellence and faithful service to God and humanity," said William Carter, dean of the conference center and pastor of First Presbyterian Church in Clark's Summit, Pa.

Movie's re-release likely to result in surge of exorcisms, expert predicts

By Nancy Haught
Religion News Service

NEW YORK (RNS)—Michael Cuneo would be happy to answer a few questions about exorcism, but first the Fordham University sociologist wants to know what's going on.

He's been out of town and returned to his office to find his answering machine clogged with questions about exorcism.

A surge in demonic possessions? Possibly. But probably just a surge in media interest sparked by the re-release last week of "The Exorcist," William Friedkin's 1973 film inspired by a real-life exorcism of a 13-year-old boy.

The re-release of the movie comes on the heels of news reports that Pope John Paul II performed an exorcism on a 19-year-old Italian woman earlier this month. Gabriele Amorth, official exorcist of the Rome diocese, told Catholic News Service the pope spent 30 minutes praying with the woman, whom Amorth has tried to exorcise twice. So far, Amorth said, the woman has experienced only temporary relief from "a terrible case of demonic possession."

After years in which the official church didn't speak much about demons, possession or the centuries-old rite of exorcism—the process of expelling demons from a person, place or thing—John Paul II has been forthright about the practice. He has publicly denounced the devil as a "cosmic liar and murderer," overseen the first revisions in the church's

official rite of exorcism in three centuries and taken part in exorcisms himself. Now, the re-release of "The Exorcist" promises to revive popular interest in the relatively obscure practice and raise concerns about its misuse.

Which might explain all the messages on Cuneo's answering machine. Cuneo is emerging as an expert on exorcism in the United States. In the past two years, he has attended about 50 exorcisms, conducted in a variety of circumstances and settings. He witnessed both officially sanctioned and "underground" exorcisms conducted by Catholics and Protestants. Earlier this month he delivered a manuscript containing his findings to Doubleday, which plans to publish "American Exorcism" in fall 2001.

"I did not see any spinning heads or levitating bodies," Cuneo said. "But there were times when I was the only person in the room who didn't see these things." Pressed for details, he refused to elaborate. No trespassing on his book, he insisted. But he's more than happy to talk about "The Exorcist."

Cuneo expects the film to increase popular demand for exorcisms, just as it did the first time it hit movie theaters. But he sees no reliable way to measure that demand.

"The kind of exorcism in hottest demand is an official Catholic one," he said, "but they are hard to get." Most dioceses do not have designated exorcists, and church law requires an extensive

investigation before a bishop can authorize an exorcism.

The result, Cuneo says, is a growing demand for unofficial, or underground, exorcisms. "It's impossible to know precisely how many have been performed."

In a new introduction to his 1976 book, "Hostage to the Devil," Malachi Martin estimates the number of exorcisms performed rose 750 percent from the early 1960s to the middle 1970s. In the 1990s, the late Jesuit scholar wrote, between 800 and 1,300 major exorcisms were performed each year, along with thousands of minor exorcisms. Martin did not distinguish between official and unofficial exorcisms.

"In North America and Europe, the official rite of exorcism is uncommon," said Richard Berg, a Holy Cross priest who is pastor of Downtown Chapel in Portland, Ore., and professor emeritus of psychology at the University of Portland.

He differentiates between formal exorcism and "deliverance ministry." The latter involves praying for protection and safety of people from evil spirits and is common, especially among charismatic groups, he said.

"Before anyone would qualify for an exorcism, it would be mandatory to rule out physical and emotional or mental causes of the problems," he said. "The first thing I would do is rule out any physical reason for whatever was happening, any medical—including

psychiatric or psychological—factors, before we would even go forward with an exorcism."

In 95 percent of cases, Berg said, the problems prove to be due to an illness or to environmental factors.

"I had a case where some people were having their house haunted," he said. "When they prayed, the house was filled with scary noises. We had a contractor check the house and it turned out to be that the problem was focused where the cold water comes into the hot water system."

The church reserves its rite of exorcism as a last resort. "There could be occasions when it would be helpful or necessary," Berg said, "but those are rare."

In January 1999, the Vatican released the first revisions in the rite of exorcism since 1614. The new rite stresses that evil is a powerful reality but warns exorcists not to mistake psychiatric illness for demonic possession.

It is a warning Joseph Mahoney hopes all priests will heed. Mahoney is a chaplain of the Archdiocese of Detroit who ministers to victims of abuse and works with people suffering from multiple personality disorder. Mahoney admits there might be times when exorcism is warranted. But he worries that, to the inexperienced eye, symptoms of mental illness might look like demonic possession.

"Things that are not considered 'an ordinary part of human life' or 'part of the natural order' may simply be outside the experience of the evaluator," Mahoney said.

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