



# WESTERN RECORDER

October 10, 2000  
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## FOR THE RECORD

THOU SHALT NOT TAKE  
THE NAME OF THE  
LORD THY GOD IN VAIN  
REMEMBER THE SABBATH  
DAY TO KEEP IT HOLY

### THE TEN C

#### Kentucky

A Frankfort church has proven that you can display the Ten Commandments in public, regardless of what the government does. *Page 3.*

#### Brotherhood

The Kentucky Baptist Convention's men's ministries group is developing new partnerships. *Page 3.*

#### Editorial

The Kentucky Baptist Convention annual meeting issues a call to be "Partners in the Harvest." *Page 5.*

#### Missionaries

A recent appointment service in Evansville, Ind., shows that missionaries come from a variety of backgrounds. *Page 7.*

#### Marriage

Are Christian singles ready for a match made in cyberspace? *Page 11.*

## MarriageFest speakers: Prayer and acceptance aid relationships

By Ken Walker  
State Correspondent

CAVE CITY—As trite as it might sound, the couple that prays together really does stay together, according to speakers at this year's MarriageFest conference, Sept. 29-Oct. 1.

Yvonne and Bob Turnbull told conference participants that couples who learn to appreciate their differences, accept each other and pray together will help safeguard their marriage against divorce.

"Part of (marriage) is completing each other," said Mrs. Turnbull, who with her husband leads 40 marriage and family conferences a year.

After describing some of the conflicts that plagued their first seven years together, she said, "As we resolved conflicts, we saw the whole plan. I needed some of his flexibility and he needed some (of my) organization."

Her husband agreed.

"The first basic is to accept your mate," Turnbull added. "Not the bad behavior, immorality or sin. But accept the person God gave to you. Acceptance is one of our primary needs."

Members of Saddleback Valley Community Church in Lake Forest, Calif., the Turnbells saw their teachings on marriage at church stimulate speaking requests. They organized their work into a ministry, making it a full-time endeavor in 1993. They have written nine books, the most recent titled "TeamMates: Building Your Marriage to Complete, Not Compete."

During the past five years, more than 8,200 couples have re-dedicated their marriages or families to God at their conferences. Nearly 400 couples have postponed or stopped divorce plans, and about 480 people have accepted Jesus Christ as their personal Savior.

Yet, during the past year they also have received e-mails telling of spouses walking out on their mate just days after attending a marriage retreat.

Watching marriages crumble gets frustrating, Mrs. Turnbull said.

"It impacts a lot of people we know," she said. "We see what's going on in their lives. As we travel (we see) people with smiles on their faces, but we find the vast majority are falling apart."

A key reason marriages fail is because couples fail to understand that God intends for marriage to

□ See Speakers urge ..., page 10

## Grief & terror



THANKFUL TO BE ALIVE ■ Above: Stevie Pattiwian, 18, lost both legs to mortar shrapnel while defending a university campus against soldiers who used automatic weapons and armored vehicles during battles in Indonesia's Maluku Islands. ■ Below: Men, women and children flee Sept. 26 from Hative Besar, targets of yet another attack on Christians by Muslim forces in the Maluku Islands of Indonesia. Thousands of villagers—mostly Christians but also Muslims—have been displaced by a cycle of attacks and retaliation in the region. (BP photos by Warren Johnson)

## Christians suffering repeated attacks in Indonesia

By Russell Rankin  
SBC International Mission Board

AMBON, Indonesia (BP)—A banner at the airstrip on Ambon, a tiny dot in Indonesia's Maluku island chain, quotes passages from both the Christian Bible and the Muslim Koran calling for peace.

Look into the charred face of Frendy Nunemete, however, and you will see that peace is a concept far from being realized here in the cradle of the Spice Islands, where Muslim-Christian battles have raged for nearly two years.

The assault on his Christian village happened quickly June 15. The village's defenders were overrun immediately by attackers wielding automatic weapons, mortar rounds and grenades.

As his brother fell dead from a gunshot, Nunemete climbed onto a roof to hide. The attackers searched for him below, then tossed grenades into the house and set it afire. To escape the flames, he dove into a large container of water, which soon became unbearably hot. As he climbed out and tried to lunge through the blaze, heat and fire consumed his flesh.

Three months after the attack, Nunemete spoke with Baptist representatives in his hospital room—in a ward also housing victims of a Sept. 19 gun battle.

His burned scalp is wrapped in gauze. Pink, puffy, scarred flesh roughly resembles a face, most of



which is burned away. Gauze covers the cavity, which once was a nose. His ears are charred, his eyes swollen and red—with no eyelids to protect them. He can barely speak through a mangled mouth and swollen lips.

"I don't know why they did this," he rasped. "I don't understand why we are being killed. I'm just thankful to God that I am still alive."

Nunemete's response echoes among many in the communities of Ambon, where the majority of the population historically has been Christian in an overwhelmingly Muslim nation. A battle has raged here for two years. Muslim and Christian communities that coexisted peacefully for generations now stand divided by sandbags and barbed wire barricades in the road—and blood on the

ground. Explanations are few, and blame is rampant.

Outwardly, the world hears of Christians being slaughtered by their Muslim neighbors. A religious "cleansing," some say. But by whose authority?

In early 1999, a dispute between a Christian and a Muslim sparked riots on Ambon. Some allege the incident was a tripwire that perhaps was planned. Soon after, Christians charge, militant Muslim leaders in Jakarta, Indonesia's capital, issued a call to arms for Muslims to "protect their brethren from Christian suppression."

Muslim jihad (holy war) forces poured into the Malukus by boat, ferry and plane with shipments of arms □ See Victim: 'I don't...', page 8

Dated Material — Deliver by Wednesday, October 11

## NAMB trustees evaluate interdenominational relationships

**NAMB trustees approved a resolution calling for the 2000 version of the Baptist Faith and Message statement to be used "in all matters pertaining to personnel, missionaries, chaplaincy or other areas."**

ALPHARETTA, Ga. (BP)—North American Mission Board trustees, in their regular meeting Sept. 27, affirmed a report from the board's Interdenominational Task Force that explained the agency's relationship with non-Southern Baptist groups.

Trustees also endorsed NAMB's use of the 2000 Baptist Faith and Message statement and learned that 114 new missionaries had been appointed since the board's last meeting in June.

The Interdenominational Task Force was formed earlier this year after a request from the Southern Baptist Convention Executive Committee, which is studying ecumenical involvements of all SBC agencies in response to a motion referred from the 1999 SBC annual meeting.

The task force's report notes four areas at NAMB that have been the primary focus of questions:

- The relationship with Mission America, a group that encourages churches to participate in the Celebrate Jesus 2000 goal of praying for and sharing the gospel with every person in America by the end of this year.

- The current state of Roman Catholic/Southern Baptist conversations, a yearly meeting of Southern Baptist and Catholic leaders where respective beliefs are discussed. The meetings are important "to help us better understand the Catholic faith for purposes of evangelism and to share without compromise Southern Baptist distinctives on critical issues," the report says.

- The National Pastor's Prayer Network, an Internet site and e-mail list operated independently by NAMB's

Strategic Focus Cities coordinator for Chicago.

- The funding of non-Southern Baptist students as summer missionaries.

The last item was addressed by a recommendation approved by the full board that NAMB funding be provided only to student summer missionaries who are members of Southern Baptist churches.

The task force noted that all of its relationships with non-Southern Baptist groups are governed by NAMB's "Guidelines for Interdenominational Cooperation," which have been in place since 1997.

Board members also approved a resolution calling for the 2000 version of the Baptist Faith and Message statement to be used "in all matters pertaining to personnel, missionaries, chaplaincy or other areas where references to or use of the Baptist Faith and Message might occur." Reccord said the resolution was adopted simply "to bring our policies in line with our practice."

Board members adopted NAMB's 2001 budget proposal of \$126 million. Mike Day, vice president of strategy development, said the new budget is 5.6 percent less than the current year's budget but represents a return to a more normal level of spending.

"NAMB increased its level of spending the last two years in order to launch new strategies and put more money on the mission field," Day explained. "Part of that money came from an intentional reduction of our reserves. We wanted to put that money on the

### On mission in New York & Miami

ALPHARETTA, Ga. (BP)—New York and Miami—two of the world's largest cities—will be the focus of concentrated, five-year efforts by Southern Baptists to introduce people to faith in Jesus Christ and help them grow in their faith.

Robert Reccord, president of the Southern Baptist North American Mission Board, announced the two cities as the next to receive special attention in evangelism and church planting through NAMB's Strategic Focus Cities initiative beginning next year and continuing through 2006.

"Strategies will be specifically and uniquely put together for those cities," Reccord said during the Sept. 27 meeting of NAMB trustees. "The groundwork is already being laid."

Previously announced Strategic

Focus Cities efforts have focused on implementation during a particular year, with two years each devoted to planning and follow-up efforts. Chicago and Phoenix were the first two cities to be implemented this year. Boston and Las Vegas are scheduled for next year, with implementation efforts focused on Seattle and Philadelphia in 2002.

The strategies for New York and Miami will include extensive preparation time and pilot projects, but major events and other implementation will be spread over a longer period than just one year, said Doug Metzger, director of NAMB's Strategic Focus Cities team.

Metzger said unique strategies were needed "in view of the complexity and diversity of the two cities."

field rather than have it on the bank, so to speak.

"Next year we won't be spending reserves, and we'll have a reduced income from those investments because the principal is smaller and because of downturns in the investment market," he said. "Therefore we've returned to a more normal budget for the agency."

Day emphasized, however, that even though the overall budget is smaller, the amount of money going to the mission field through cooperative budgets with state Baptist conventions will increase by \$2 million.

The board also approved deeding

seven acres of land north of Miami to Seminole First Baptist Church rather than selling the property to the Seminole tribe of Florida. The 100-member church has been meeting on the property since its inception in 1936.

The tribe announced plans this past summer to acquire the property and an additional 20 acres owned by NAMB to expand its gambling operations located on adjoining property. Mission officials considered possible options that might convey some property to the tribe while affirming that the board would not allow the property to be used for gambling.

## Funding dispute between Texas Baptists and SBC hits cyberspace

DALLAS—A new Web site and related brochure are being assailed by Texas Baptist leaders as an "all-out, obviously very expensive" effort by Southern Baptist Convention officials to derail Texas Baptist proposals to direct more than \$5 million in Cooperative Program funds away from SBC entities.

The Web site, [www.baptist2baptist.net](http://www.baptist2baptist.net), was launched Oct. 2 by the SBC Executive Committee. The site's home page describes it as "information and inspiration on issues of importance to Baptists ... from supporters of the Southern Baptist Convention." It adds that the site is designed "to equip others to effectively counter any misperceptions with the truth" about the SBC.

August Boto, the SBC Executive Committee's vice president for convention policy, affirmed the site's ability "to offer users the opportunity to 'attend' (by listening to audio files) such gatherings as the recent meeting between Texas associational directors of missions and the SBC entity presidents."

"When users hear the answers given to some of the tough questions posed," Boto added, "they'll realize that the entities of our convention are in capable, God-honoring and trustworthy hands."

The SBC initiative also includes a 12-page brochure on "The Truth about the SBC & Texas" mailed to Texas Baptist pastors and lay leaders. The

brochure features eight articles written by SBC Executive Committee staff members, presenting their views of the BGCT proposals.

An Oct. 5 report by the BGCT's Committee on Baptist Integrity called the SBC actions a biased attempt to influence BGCT votes on the issue.

"It would be interesting to know how much Cooperative Program money went into such a broadside approach," said John Wilkerson, chairman of the 15-member integrity committee authorized by the BGCT Executive Board.

"A mailing this slick with such massive distribution, not to mention the Web site development expense, must represent tens of thousands of dollars

trying to sway messenger votes in Corpus Christi and the way churches respond after the convention," said Wilkerson. "That's money that could have been spent reaching the lost rather than serving a political agenda."

Wilkerson affirmed Baptists' right to voice opinions, but he criticized the SBC materials as unfair.

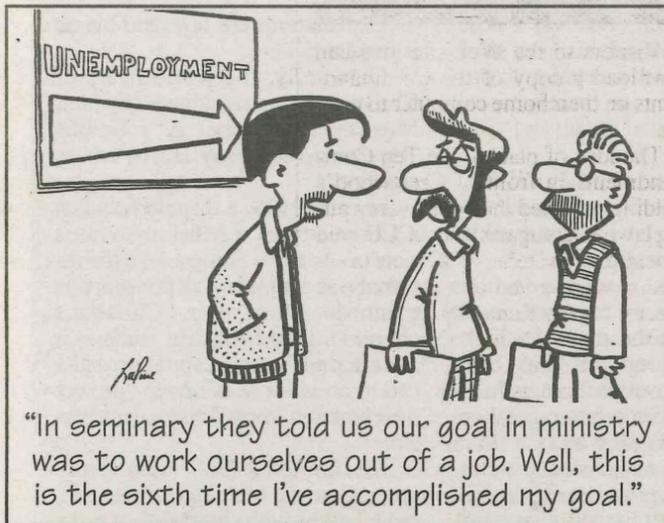
"It's time for Texas Baptists to move on," he urged. "The BGCT is a free and autonomous convention, and it can determine which missionary and educational efforts its gifts and offerings will support. It's time for us to quit spending precious resources countering bickering, finger-pointing, distortions and misinformation. The Lord has plenty of work for us yet to do."

### BAPTIST DIGEST

- **Plan monitors sexual abuse.** The Baptist General Convention of Texas will monitor confirmed or likely complaints of sexual abuse by ministers and share information about specific individuals with churches on request. The BGCT Executive Board adopted a policy Sept. 26 on recommendation by a task force on clergy sexual abuse. A case will be put into the file only when a minister confesses to abuse, there is a legal conviction or there is substantial evidence that abuse took place. Information will be made available only to officers of an inquiring church.

- **IMB names regional leader.** John Brady, 44, was elected Sept. 27 as regional leader for mission work in Northern Africa and the Middle East by trustees of the Southern Baptist International Mission Board. Brady will coordinate the work of more than 430 Southern Baptist workers in the region. He succeeds Larry Cox who became vice president of the IMB office of public relations and development. An IMB missionary since 1993, Brady has served since 1997 as a strategy associate for Northern Africa and the Middle East.

- **Baptists, Anglicans dialogue.** The Baptist World Alliance and the Anglican Consultative Council met in London Sept. 21-24 for the first of what is expected to be a five-year period of conversations. Tony Cupit, BWA director of study and research, said the purpose of the dialogue is to "see what we have in common and how that can be used to further the witness to the gospel." Among topics to be explored are statements of faith, the meaning of "local church" and approaches to missions, evangelism and pastoral care.



"In seminary they told us our goal in ministry was to work ourselves out of a job. Well, this is the sixth time I've accomplished my goal."

## Brotherhood: We're not your father's missions group

By Brenda Smith  
Kentucky Baptist Convention

ELIZABETHTOWN—This isn't your father's Brotherhood.

The 2000 Kentucky Baptist Convention Brotherhood meeting, held Oct. 6-7 at Immanuel Baptist Church in Elizabethtown, turned out to be a family affair with training sessions and mission opportunities for both men and women.

Mixed in with the usual business meeting and reports were testimonies from one family's three generations—father, mother, son and granddaughter—who went to Bosnia together to help rebuild war-damaged homes. The meeting also featured reports from husbands and wives who serve together on camping, equestrian and other Brotherhood ministries.

As part of the two-day convention, families also could work together on a mission project in the Elizabethtown area, attend mission education training led by Brotherhood and Woman's Missionary Union, or attend disaster relief training.

It's all part of Brotherhood's

broadened commitment to encouraging whole families to be involved in missions, said Randy Foster, KBC Brotherhood department director.

While Brotherhood will maintain its focus on developing men to lead their families in mission efforts, the organization intentionally is seeking ways to partner with Kentucky WMU to get entire families involved and enthusiastic about missions.

"Any time we have an RA event, we will contact the WMU to set up a tandem training event," explained Dwayne Doyle, KBC Brotherhood missions education associate.

As part of the new partnership, Kentucky WMU also invited Brotherhood to offer workshops at its leadership training conference this summer.

"We hope people view us as partners, not competitors," said Brenda Price, Kentucky WMU associate executive director.

About three years ago, the Southern Baptist Brotherhood Commission was combined with two other agencies to create the North American Mission Board. As the state Brotherhood de-

partment's relationship with SBC entities was changing, Foster said he began to think of ways to partner with Kentucky WMU, which simultaneously was expanding its focus to include co-educational missions materials.

Foster noted that women always have been an integral part of Brotherhood. When Foster started working with Kentucky Brotherhood in 1997, at least a third of the organization's volunteers were women. Roughly half of all disaster relief volunteers are women, as are many Baptist Builders, he added.

"A lot of what we do beyond missions education—disaster relief, Kentucky Changers, equestrian ministries—you do not just see men," Doyle said.

In fact, both genders increasingly are interested in hands-on mission projects, according to Doyle. The challenge to Brotherhood and other missions educators is to help volunteers understand and communicate the reason they participate in mission projects—to help share the gospel.

"We're teaching the 'why,'" Doyle said. "We don't go put on a roof just

put on a roof."

To help volunteers make that connection, Kentucky Changers and other missions volunteers must complete a specially created Bible study as preparation for service. Brotherhood also is developing a team of trainers to teach church leaders how to start and improve missions education groups like RAs, Challengers and Men on Mission. So far seven Kentucky Baptists have been certified by NAMB as missions education trainers, and more than 10 others have been certified by Kentucky Brotherhood.

"We as Southern Baptists have a strong missions heritage, and we have to do something to pass on our missions heritage," Doyle said. "Our focus is not on getting every church to have a Brotherhood, it's on getting every church to be on mission."

Kentucky Brotherhood has produced a video, "Becoming On Mission," which details the new focus on developing missions-oriented families. For more information, call (502) 244-6489 or toll-free in Kentucky (888) 254-5720 or visit the group's Web site, [www.kybaptist.org/brotherhood.htm](http://www.kybaptist.org/brotherhood.htm).

### BLUEGRASS BURGEO

■ **Kentucky Baptist Homes for Children** will host an open house at Glen Dale Children's Home in Glendale Oct. 14. For more information, call (270) 369-7380. Also, KBHC will host an adoption orientation Oct. 14 at Bellevue Baptist Church in Owensboro. For more information, call (800) 928-5242.

■ **Campbellsville University** has named Otto Tennant Jr. as vice president for finance and administration. Tennant previously was training coordinator for American Electric Power in Columbus, Ohio.

■ **Kentucky Baptist Homes for Children** has named Barry Mitchell of Louisville as vice president for finance and administration. A graduate of Cumberland College, he previously was chief financial officer for Charter Behavioral Healthcare Inc.

## Training targets younger pastors

LOUISVILLE—Twenty up-and-coming Kentucky Baptist ministers gathered for the Young Ministers Enrichment Conference Sept. 18-19 in Louisville.

The conference series is intended to help young ministers—those who have been in ministry for less than 12 years—develop hands-on ministry skills. The conference is the third such event offered by the church growth team of the Kentucky Baptist Convention.

"We try to expose young ministers to the latest trends, issues and coping skills so that as young ministers they can be more effective," said Chip Miller, church leadership specialist for the KBC and coordinator for the conference.

The focus of this year's event was on helping young pastors understand and deal with change as a law of life rather than a choice, said Miller.

Gene Rooney shared insights he gained about change as pastor of First United Methodist Church of Jefferson City, Mo.

Rooney, now retired after 25 years leading First United Methodist Church, is a well-known preacher and has served as pastor and advisor to governors, judges and other prominent leaders, Miller said.

Rooney led the group in exploring seven logical levels of change, frequently citing biblical examples.

For more information about the conference series, contact the KBC's church growth team at (502) 254-4780 or (888) 254-5710.

## This Ten Commandments display is hard to miss

By Art Toalston  
Baptist Press

FRANKFORT (BP)—Crestwood Baptist Church in Frankfort has proven that the Ten Commandments can be posted in public, regardless of what the schools, courthouses or other government agencies do.

Crestwood has posted a 10,000-pound replica of the Commandments on the church lawn.

The church stands on the same street as the state capitol—where a seven-foot-tall Ten Commandments monument was to have been placed, by a vote of the state legislature, until a lawsuit filed by the American Civil Liberties Union prompted a federal judge to intervene in July.

Crestwood's Ten Commandments monument:

■ Is 10 and a half feet tall and 12 feet long.

■ Consists of a four-foot-tall base, a one-foot-tall granite stone engraved with "The Ten Commandments" on both sides and two five-and-a-half-foot-tall stones engraved with the commandments on both sides.

■ Is located in front of the church on a busy street, East Main, three miles east of the state capitol and adjacent to the county board of education offices and Elkhorn Elementary School and less than a fourth of a mile from Franklin County High School and Elkhorn Middle School.

"Especially if they're on a main thoroughfare, it's ideal," Crestwood member John Shoemaker said as a word of encouragement to other churches that might consider posting the Ten Commandments on their property.

Thousands of adults and children will see Crestwood's Ten Commandments monument daily, he said, noting, "We think they're going to read and internalize it."

The \$13,000 cost of the monument

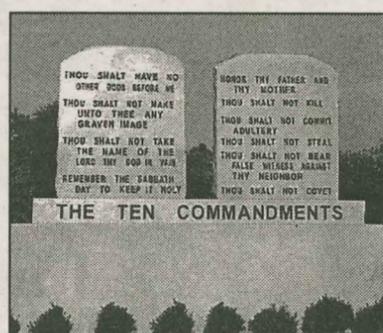


**MONUMENTAL EFFORT** Curt Vaughan of Vaughan Electric, left, and Norris Kemper, a member of Crestwood Baptist Church, run electrical lines to light up the Ten Commandments tablets in front of the church. Members felt they couldn't justify asking that the Ten Commandments be posted in public buildings if they didn't "have it in our own grounds first," said church member Dave Cobb. (Photos by Suzanne Feliciano, courtesy of the Frankfort State-Journal)

was raised by members of Crestwood's Foundation men's Sunday school class apart from the church budget.

The monument isn't Crestwood's first Ten Commandments initiative. Shoemaker and other members of the class began giving personalized copies of the Ten Commandments to all the children in the church in 1995—a project that expanded to offering free personalized copies of the Ten Commandments over the Internet at [www.crestwoodbaptist.com/commandments.html](http://www.crestwoodbaptist.com/commandments.html).

"We've lost track" of how many copies of the Ten Commandments have been mailed out, Shoemaker said, recalling that copies have been sent to Switzerland and Uganda.



Visitors to the Web site also can download a copy of the Commandments on their home computer to print out.

The idea of placing the Ten Commandments in front of Crestwood's building predated the controversy pitting lawmakers against the ACLU, said Shoemaker, a veteran of 30 years in education who served as state textbook director for the Kentucky Department of Education, as a high school principal and as a sales representative for a school textbook publisher.

Shoemaker said the men's class and other people in the church are committed to promoting the impact the Ten Commandments can have on a person's life. "We've got a passion for it."

## WESTERN RECORDER

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

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## 'Real' Baptists?

The word Baptist has many helping adjectives. "Southern," "American," "Primitive," "General," "Seventh Day," "Moderate," "Conservative," "Independent," and the list goes on and on. Professor Sydnor Stealey used to say there were more than 100 of them.

Now another one has surfaced: "Real" ("Lessons affirm Baptist Faith and Message," Sept. 19 Western Recorder). I have been looking closely at Baptists for 60 years now, and I have decided that distinguishing a "real" Baptist from an "unreal" Baptist is as difficult as deciding on the gender of a Canadian goose. In West Kentucky where I worked for a long time, "real" Baptists used real wine for the Lord's Supper. Some "real" Baptists didn't believe in giving to the Cooperative Program. All others who didn't make the same stops on the journey were "imitation" (or liberal) Baptists. The adjective "real" when applied to Baptists seems to take on the color of its surroundings (and our preconceived notions).

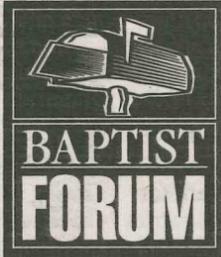
I doubt whether Carolyn Weatherford Crumpler and Charles Wade will be able to pin down a "real" Baptist. That may prove to be as elusive as a cake of soap in a cistern. So why not agree to allow Baptists to have peripheral peculiarities, and to champion the tribal customs of their various enclaves? Why the urge for a monolith? Such is not only highly unlikely, but historically unknown. There are matters of salvation, baptism, eternal security, a regenerate church membership and freedom that should bind Baptists together. These are "the hill worth dying for."

*John Huffman  
Louisville*

## Accountability issue

It has been enlightening to read

statements from Southern Baptist Convention leaders related to the proposal from a Texas Baptist committee to reduce funds that are allotted to certain SBC seminaries, the SBC Executive Committee and the SBC Ethics & Religious Liberty Commission. Their statements seem to say: "Even though we will not include those who do not share our interpretations of Scripture in teaching and leadership positions, we do expect your money."



I fear that our current SBC leaders are motivated by money and power. I hope that our seminaries' presidents and leaders will learn the basic lessons of accountability and good stewardship. They must recognize that they answer to all Southern Baptists. If they choose to exclude those who cannot pass their theological litmus tests, then they have no right to expect or demand that individuals, churches or state conventions financially support a Cooperative Program which is, in fact, uncooperative.

*Kevin J. Corlett  
Louisville*

## Divisive dictation

The first church in Kentucky has left the Southern Baptist Convention. This exit, as evidenced by the voting members, was one of unity. How should the rest of us feel about it? What emotions should we feel? When an alliance of such longevity is broken, where should the rest of us stand?

We may feel some empathy with them. There are times when the thought of leaving this convention is an attractive, liberating one. What a relief it would be not to have to contend with it, and for reasons that are obvious to anyone with even the slightest experience of its structures, practices and people.

The church, within this convention, is alleged to be the community of the redeemed; yet the redeemed

today do not look like the redeemed. Within the convention halls of power is the same appetite for political control that exists outside the church, using faith as an extension of meanness and pettiness.

Sometimes, controlling Baptists do very foolish and embarrassing things. One could think that these leaders are fulfilling a kind of death wish, behaving perversely to the outrage of many of the members while depleting its strength and credibility. Sometimes it acts like a political party with which we have little sympathy and whose agenda we can no longer support.

Many churches today feel that the convention no longer speaks for them. Narrow, judgmental and punitive in nature, the present structure no longer mirrors the aspirations of mission-minded Christians, but has drilled into the core of doctrinal dictation that is divisive and dilatory.

The exiting church is free now of the infection that has made it sick. Many others are infected and know that they, too, are sick. What will happen now? God knows.

*Edward Clark  
Danville*

## Thanks for Cedarmore

I want Kentucky Baptists to know what a blessing Cedarmore has been to me and the youth of Chestnut Ridge Baptist Church. We attended youth camp this past summer and it was the best camp experience I have had at Cedarmore in the past 15 years that I have been going to the camp.

The camp director and assistant camp director went out of their way to make everyone feel at home. It was the most well-run camp I have ever attended.

Kentucky Baptists have a wonderful treasure in Cedarmore. Keep up the good work and let the people who work at the camp know what a great job they are doing.

*David Hockney  
Elyria, Ohio*

## PARTNERS IN THE MISSION

### A passion to serve effectively

The Kentucky Baptist Convention staff has a passion to serve Kentucky Baptists effectively. The staff has identified "effectiveness" as one of its key values and the word "service" is a key word in the staff vision statement.

A servant also is the focal point of the KBC logo. The servant kneeling over Kentucky is a symbol for the KBC staff. The cross over the world reminds us that all Kentucky Baptists serve in order to share Jesus Christ with the world.

The passion to serve must go beyond nice words and pictures on paper, however, and I am convinced that our KBC staff has a sincere passion to serve. One of the evidences of this is that the staff accepted the challenge to become involved in an intensive learning experience related to five big objectives they set for serving Kentucky Baptists. The entire staff, including secretaries, have spent hours in research, feedback and reporting through participation in cluster groups related to these objectives.

Since the cluster groups were organized across team and department lines, cross-team training has taken place. Consequently, each staff person is better prepared to assist Kentucky Baptists with resources or provide timely general consultation.



Bill Mackey

The learning has been translated into the ongoing design and implementation of ministries, training and conferences as well as into our personal involvement in local churches. I am very pleased with the positive response of the KBC staff to this challenge.

Another expression of the passion to serve effectively has been the positive response of the field service staff to a new performance assessment plan. We believe the primary beneficiaries will be the churches we serve. The assessment provides opportunities for staff to evaluate their work and to receive feedback from their supervisors. This will lead to opportunities for in-

tentional staff development and teamwork.

Another beneficiary will be the Executive Board of the KBC, which has the responsibility to oversee the staff through its administrative committee. The board can know that the effectiveness of the staff is being maximized. The staff members also benefit because they will have a better understanding of their responsibilities and what is required for them to consistently exceed expectations.

We recognize that maximizing our effectiveness will require ongoing growth and development, the prayers and support of Kentucky Baptists, a positive attitude and empowerment by Jesus Christ. Teams of work provide opportunities for staff development related to their specific objectives. And the executive office has established a staff development task force to plan learning opportunities that relate to all staff.

I am confident that I represent the KBC staff when I say that empowered by Jesus Christ, it is our passion to effectively serve Kentucky Baptists. Bill Mackey is executive director of the Kentucky Baptist Convention

## GIVING

### Charitable gift annuities offer mutual benefit

By Laurie Valentine

Would you like to provide support to your church or another favorite Baptist cause while benefiting from lifetime payments, management of assets and tax savings? If your answer is yes, a charitable gift annuity may be just what you are looking for.

A charitable gift annuity is a contract between you and the Kentucky Baptist Foundation under which you agree to make a gift of cash or appreciated stocks, bonds or mutual fund shares and, in exchange for your gift, the Kentucky Baptist Foundation agrees to pay you a fixed amount each year for your lifetime. The lifetime payments to you are guaranteed by the general resources of the cause or causes that ultimately will benefit from your gift.

The annual payment to you depends on the value of your gift and your age at the time you make the gift. The older you are, the higher the payment rate is. The payment amount does not depend on what your gift earns.

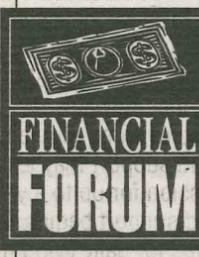
Establishing a gift annuity during your lifetime allows you to provide for your financial needs and those of your family, while at the same time assuring vital future support to the cause or causes to be benefited. The charitable gift annuity payment rates may provide you a higher income than the interest rates currently paid on certificates of deposit or the dividends paid on stocks. For example, the gift annuity payment rate for someone age 65 is 7 percent; for someone age 70 it is 7.5 percent; for someone age 80 it is 9.2 percent; and for someone who is age 90 or older the payment rate is 12 percent.

Tax savings result from the charitable income tax deduction that is allowable for the current value of charitable interest in your gift and also from the fact that part of each payment you receive is tax-free. These benefits can make the cost of establishing a charitable gift annuity very reasonable.

Using appreciated stocks, bonds or mutual fund shares to establish a gift annuity also can provide capital gains tax savings.

Life income to you or your loved ones and support to your church or other Baptist causes that you love is a winning combination.

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



## Effective caregiving for older adults requires quality effort

**Q: We went to a great deal of effort and expense to get additional care for my mother and father, but they seem even more depressed now than before. What happened? We thought the extra support would be helpful for them.**

Caregiving is greatly needed for many older people. We are starting to learn, however, that family or outside caregiving may not be as effective as we assumed it to be. The March issue of "Health Psychology," published by the American Psychological Association, reported a study that indicates the negative response of older people to receiving care and support may lead to increased depression for up to a year after the care and support begins. The help that is needed for daily living might be causing increased emotional and spiritual despair.

Some of the factors that may predict these outcomes include a person's degree of physical or mental impairment, low self-esteem and perceived lack of control over events in one's life. Those with the most disabling conditions, such as arthritis, stroke, heart disease and eye disease, often fare worse. Since providing care for individuals with physical impairment is challenging in itself, when mental impairment is added to an older person's condition, these problems can become even more difficult. These concerns indicate we have a great deal more to learn about caregiving. This could be where church ministry comes in.

The potential negative consequences for both physical and mental health caregiving with older adults suggest the need for ministry that accurately improves caregiving exchanges and the quality of an individual's emotional and spiritual state. One helpful resource is a book by Daniel Dymski, "A Caregiver's Companion: Ministering to Older Adults." I recommend reading this book as a step toward dealing with the difficulties of providing caregiving and knowing how to equip people to do caregiving. —Jon Rainbow

**Q: My 15-year-old daughter was caught shoplifting and taken to the police station. I could not believe she would do a thing like that. Three girls tried on clothes and then put their clothes on over the store clothes and tried to walk out. We paid for the clothes and got a good lawyer to work out community service. What can we do to keep this from happening again? The strange thing is she had enough money to pay for the stuff.**

Several things could be at the base of why she did this. She might not have a good answer herself. It could be peer pressure and a desire to be accepted. It might be the thrill of getting away with the crime. It could be that she has stolen before and did not get caught. Maybe she was upset about something and had an "I don't care what happens" attitude.

Whatever the issue might be, take her for counseling. Let her talk out the issue with a specialist in youth counseling. If she can trust that person, she may discover for herself how to prevent this from becoming a habit. The counselor can help her examine her ability to evaluate possible results from a choice before she makes an impulsive decision. They might also appraise her value system and help her grow morally and spiritually with role play and case studies. She needs professional help.

Do not pay for the items or for her legal fees. Make her responsible for her crime. To let her off the hook sends a message that "it was not so bad." Forgive her, but do not release her from accountability. Each of us is responsible for our choices. Bad choices need to be met with firm, serious repercussions that teach responsibility. —Wade Rowatt

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; 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.



## KBC celebration affirms true cooperation

Kentucky Baptist messengers will gather next month for the 163rd annual meeting of the Kentucky Baptist Convention. The Nov. 14-15 meeting at First Baptist Church of Bowling Green will highlight the theme, "Partners in the Harvest," culminating a yearlong 75th anniversary celebration of the Southern Baptists' Cooperative Program unified giving plan.

The two-day meeting will feature inspirational messages, reports about ministry efforts by Kentucky Baptist entities and the election of new convention officers. It also will include a special presentation about Kentucky Baptists' "Operation Cooperation" statewide blood drive that involved nearly 80 churches collecting more than 3,000 units of blood to symbolize Baptist cooperation and concern for the state.

A Cooperative Program "Partners in the Harvest" celebration will highlight the event's Tuesday evening session. The presentation will feature a concert by contemporary Christian musician Clay Crosse.

Amid the convention's festive focus, the KBC Executive Board will recommend a 2001-2002 Cooperative Program budget goal of \$22,417,500, a 6.75 percent increase over this year's CP goal. The proposal includes a 0.2 percent allocation increase to Southern Baptist Convention ministries, bringing the division of CP funds to 64.2 percent for Kentucky Baptist ministries and 35.8 percent for SBC causes. The SBC increase is part of a Kentucky Baptist effort to raise SBC support to 36 percent through incremental increases.

As this year's KBC annual meeting celebrates cooperation in a number of ways, that emphasis comes at a time when churches and other state conventions are evaluating their level of cooperation on the national level. Three Kentucky Baptist churches have voted in recent weeks to distance themselves from Southern Baptist Convention involvement, joining churches in Missouri, North Carolina and Virginia that have taken similar action in the past few months.

In Texas, state convention leaders are proposing significant changes in Cooperative Program funding that would reduce financial gifts to SBC entities by more than \$5 million. The plan would redirect the funds to

Texas Baptist ministries.

At the same time, state convention leaders in Arkansas, Florida and Georgia have introduced proposals to endorse Southern Baptists' revised Baptist Faith and Message statement. Those plans, if approved by convention messengers, would align those state conventions more closely with the SBC's current leadership and direction.

With such a range of actions taking place throughout the nation, Kentucky Baptists are faced with how to express their commitment to cooperation in practical terms. Certainly, the slight allocation increase to SBC causes, the focus on being "Partners in the Harvest" and the annual meeting's overall emphasis on cooperation indicate the state convention's desire to maintain current patterns of cooperation on the state and national levels.

Beyond that, however, the level of cooperation remains in the hands of KBC messengers. Much of the debate among churches and state conventions focuses on recent changes

to the SBC's Baptist Faith and Message statement, especially the decision to delete a reference to Jesus Christ as "the criterion by which the Bible is to be interpreted."

One year ago, Kentucky Baptist messengers defeated a proposal by a vote of 408-374 to reaffirm the SBC's 1963 Baptist Faith and Message. There may be similar efforts this year by individual messengers to endorse the faith statement's 2000 version.

Hopefully, rather than bringing the Baptist Faith and Message debate to the state level, messengers will choose to major on the strong level of cooperation already present in Kentucky Baptist life. The KBC Executive Board wisely chose not to address the faith statement issue this year, opting instead to express Kentucky Baptist cooperation through CP budget allocations and the annual meeting's focus on celebration.

Kentucky Baptists messengers have the opportunity to model true cooperation next month by highlighting the things that unite us rather than introducing proposals that will spark tension and division. Celebrating Kentucky Baptists' historic spirit of cooperation is a fitting way to be effective partners in the harvest.

STRAIGHT FROM THE EDITOR



Trennis Henderson

## Sports evangelism shares Christ's love

By Heather Nunn

*"I have come that they may have life, and have it to the full" (John 10:10).*

Sports evangelism is an outreach to unbelievers and unchurched people. It is a relationship-building tool that helps involve people in the ministry of the church. It also is a way to provide activities where Christianity can be caught, taught and put into practice, according to Rick Mitchell of Sports&RecPlus in Alexandria, Va.

Sports ministry efforts in local churches provide an intentional way to bridge a gap for people who normally would not step foot into a church. Through building personal relationships, people are invited into an arena of Christ's love. There are a number of ways local churches can be involved in sports ministry, including:

■ **Sports leagues.** Many churches sponsor basketball, softball, volleyball or soccer leagues. Church leaders can recruit qualified people to coach, coordinate schedules and provide Christlike

examples while competing. Churches also can sponsor teams to compete in community sports leagues as an outreach ministry.

■ **Aerobics classes.** Churches can utilize trained instructors to teach various cardiovascular and toning classes and workshops.

■ **Sports camps.** Sunbound, a summer ministry team sponsored by the Kentucky Baptist Convention's collegiate ministry department, is available to lead weeklong camps for local churches. Congregations can schedule the team through the

collegiate ministry department. A false assumption some churches have is that they can't get involved in sports ministry because they don't have adequate facilities. It's not necessary to have a church gym to play basketball. All that's needed is a parking lot and a basketball goal. Sure, a nice facility would be wonderful, but it isn't essential to getting such a ministry started.

I have had the opportunity to use sports evangelism overseas as well as in the United States in children's

homes, playing in tournaments with a group of Christian women and even in prison. I have seen how effective sports evangelism can be in reaching people for Christ.

For example, going into a prison to do a chapel service is good, but we quickly found that we could come into contact with up to three times as many inmates on a softball field. Many of the prisoners come to cheer on their team during the game.

A typical sports evangelism visit to the prison includes playing the prisoners in a game of softball, eating with them and possibly leading a chapel service. The softball game allows us to meet many of the women in the prison. Most of them are appreciative that we would take a day out of our busy lives to spend time visiting them and getting to know them.

The potential for effective sports ministry is unlimited. Options range from starting a new sports evangelism ministry in your church to expanding your church's current ministry to overseas mission opportunities.

To go where the people are and allow Christ to be reflected in our attitudes can make an eternal impact in people's lives.

Heather Nunn is a recreation ministry intern at Crestwood Baptist Church



## IMB trustees oppose 'threat' to CP funds

EVANSVILLE, Ind. (BP)—Southern Baptist International Mission Board trustees approved a resolution on Cooperative Program support, received word that the board's chief financial officer is retiring and authorized raises for missionaries.

Highlighting the Sept. 25-27 board meeting was the appointment of 40 new career and associate missionaries in a service in the Evansville Convention Center.

In their resolution, trustees unanimously said they "stand together with the churches, boards, agencies and institutions of the Southern Baptist Convention in their affirmation of the Cooperative Program."

The resolution, although not specifically referencing Texas Baptists, is aimed at the Baptist General Convention of Texas recommendations to cut more than \$5 million in funding to the six SBC seminaries, the Executive Committee and the Ethics & Religious Liberty Commission.

Another BGCT committee is studying missions funding involving the IMB and the North American Mission Board. That report is expected to be released after the BGCT's Oct. 30-31 annual meeting in Corpus Christi, Texas, where the first funding cut proposals will be acted upon.

"The Cooperative Program is being threatened by some that are attempting a unilateral breach of

this historic 75-year partnership between Southern Baptist churches and the boards, agencies and institutions they have supported," the resolution says.

"We encourage all Southern Baptists to resist any effort that would threaten to diminish the Cooperative Program and call upon the churches to maintain the historic partnership that has existed between the local congregations, state conventions and Southern Baptist Convention boards, agencies and institutions."

Carl Johnson, the IMB's longtime vice president for finance and treasurer, told trustees he will retire Jan. 1.

Johnson, 63, who joined the IMB in 1979, has been the IMB's chief financial officer the past 20 years.

During his tenure, major financial changes at the IMB include diversification of board investments—from which investment income now provides 11 percent of the board's budget—and comprehensive improvements in missionary financial support.

In other action, IMB trustees approved a salary increase for missionaries, beginning in 2001. The raise amounts to \$100 a month for career and associate missionary couples. Raises for single and other missionary categories are based on a formula related to the raises for career couples.

## IMB's Rankin reports 900 positions unfilled due to lack of missionaries

LOUISVILLE (BP)—The task facing Southern Baptist missionaries around the world is similar to having only one person responsible for reaching the entire state of Mississippi, Southern Baptist International Mission Board President Jerry Rankin said at Southern Baptist Theological Seminary Sept. 28.

Rankin, a native Mississippian, was on campus as part of Global Missions Day. The day highlighted international missions and gave students opportunity to dialogue with missionaries and IMB representatives.

Rankin said that while the IMB likely will have a record number of missionaries on the field this year—including a record number of appointments for the seventh consecutive year—many more laborers are needed.

"We'll probably reach 5,000 missionaries this year, and when we do we'll have one missionary for every 2.8 million people," Rankin said. "I come from Mississippi; there's not 2.8 million people in Mississippi. What if we had only one pastor (or) only one evangelist with the responsibility of reaching that whole state with the gospel? And yet that's what we expect our missionaries to do, while 95 percent of

Southern Baptists called and committed to serve our Lord in Christian service choose to do it in the comfort and security of America where churches are all about us."

Worldwide, more than 900 personnel requests have not been filled due to a lack of missionaries, Rankin said. He challenged the students to be open to God's calling to the mission field.

"You know why we aren't stirred by the need, by the lostness of people without Christ?" he asked. "Because we basically have an ethnocentric theology. If I were to ask you why did Jesus die on the cross, you know how most of you and other Christians would respond? 'To save me from my sins.'"

But Rankin said Jesus rejected an ethnocentric theology when He said in John 24:46-47, "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem."

"That's why He died on the cross," Rankin said. "It wasn't just about you and me. It wasn't just that we might be saved from our sins. It was about reaching the nations—that that message of repentance would extend to the nations."

### 2001-2002 COOPERATIVE PROGRAM BUDGET GOALS AND PERCENTAGE DISTRIBUTION BETWEEN SBC/KBC CAUSES

The annual Cooperative Program goals and percentage division between KBC and SBC causes is determined by the KBC in annual session.

1. That the 2001-2002 Cooperative Program Operating Budget goal be \$22,417,500, a 6.75% increase.
2. That the percentage for the division between KBC and SBC causes be:\*  
SBC = 35.8%  
KBC = 64.2%

That this division be subject to the Executive Board's decision to apply the Financial Crisis Plan approved in 1990, which stated:

"In case of a financial crisis, allocations be reduced proportionately to the SBC, Kentucky Baptist institutions of Christian Education and the Executive Board staff and/or programs."

3. That the 2001-2002 Cooperative Program Challenge Budget goal remain the same as 1999-2000, \$1,300,000.
4. That 35.8% of any Challenge funds be distributed to SBC causes and 64.2% to KBC causes.

	Illustration			
	Actual 1999-2000 Receipts	Approved 1999-2000 Budget	Approved 2000-2001 Budget	Proposed 2001-2002 Budget
Cooperative Program Goal				
A. Operating Budget	20,192,239	20,192,239	21,000,000	22,417,500
1. SBC Causes (a)	7,139,572 35.358%	7,139,572 35.358%	7,476,000 35.6%	8,025,465 35.8% (d)
2. KBC Causes (b)	13,052,667 64.642%	13,052,667 64.642%	13,524,000 64.4%	14,392,035 64.2% (d)
B. Challenge Funds (c)	1,671,188	1,300,000	1,300,000	1,300,000
1. SBC Causes (a)	590,899 35.358%	459,654 35.358%	462,800 35.6%	465,400 35.8% (d)
2. KBC Causes (b)	1,080,289 64.642%	840,346 64.642%	837,200 64.4%	834,600 64.2% (d)
Total CP Goal	21,863,427	21,492,239	22,300,000	23,717,500

(a) The distribution of these items is voted by the Southern Baptist Convention.

(b) The distribution of these items is voted by the Executive Board, Kentucky Baptist Convention.

(c) If Challenge Goal is attained, total CP through the SBC would equal 35.8%.

(d) Subject to Executive Board's decision to apply the Financial Crisis Plan approved in 1990.

\*Subject to approval of recommendation by Executive Board to Convention in November.

# BAPTISTS

## New missionaries: Diverse backgrounds but same call

By Louis Moore  
SBC International Mission Board

EVANSVILLE, Ind. (BP)—Some are newly married and others are recently retired. Some are middle-aged with grown children just leaving the nest, while others are expecting babies soon.

One is an engineer. Another is an optometrist. Yet another was an oil company executive. Some, of course, are straight out of seminary and others have been serving Southern Baptist churches for several years.

They hail from a variety of states and an array of colleges and universities. And their skin colors range from white to brown to black.

Yet all 40 of Southern Baptists' newest international missionaries appointed Sept. 26 in Evansville, Ind., have one thing in common: Somehow, some way, God called them to take the good news of salvation overseas.

But even this commonality is marked by wide variations. How God called each of them to become an international missionary is as distinctive as their backgrounds and personalities.

Some credited traditional Southern Baptist missions education programs such as GAs, RAs and Acteens.

Others cited the influence of an overseas volunteer mission trip.

And for still others, it was an opportunity that occurred when they read about international missions.

"My call to missions came while studying a Sunday school unit on international missions, when God awakened my heart to 1.7 billion who have never heard that Jesus Christ is the only Savior," said one new appointee.

The call to missions has motivated the new missionaries to sell their busi-



**MISSIONARY APPOINTMENTS** Tennessee natives Stan and Pam Wafler were among 41 new missionaries receiving certificates recognizing their appointment from Southern Baptist International Mission Board President Jerry Rankin during a Sept. 26 appointment service in Evansville, Ind. They will serve in eastern Africa. (BP photo by Sandy King)

nesses, their homes, their cars, their boats and most of their material possessions and to even set aside retirement plans to follow God wherever He is leading.

And today the "wherever" is a wide array of global locations not thought possible a decade or so ago.

"You probably had no idea (your calls) would lead to places like China, Bosnia, Kazakhstan, Zambia, Russia or Chile," Southern Baptist International Mission Board President Jerry Rankin told the 40 new appointees during the appointment service, which was attended by about 1,300 people from Indiana, Illinois and Kentucky.

"But regardless of the circumstances and events and people God used to influence you, the Bible indicates that it was all intentional in God's plan and providence," he said. "It is amazing to realize that, like Jeremiah, before you were born, God had a plan and purpose for you, consecrated you and called you to the nations."

## Two missionary couples have Kentucky ties

EVANSVILLE, Ind.—Two couples with ties to Kentucky recently were appointed to be missionaries by the Southern Baptist International Mission Board.

Kentuckian Robyn Lowe and her husband, Jeff, will be serving in Guatemala.

The Lowes will live and work among the Tajamalco Mam people of western Guatemala. The Tajamalco Mam are among the poorest people in that country. The Lowes, along with a team of evangelists and church planters, will share the Christian faith in the animistic culture.

Mrs. Lowe, who considers Somerset her hometown, is a graduate of Berea College. After college she served in South Korea as a Journeyman, a two-year missionary with the IMB.

Mrs. Lowe said all Christians are called to be missionaries. God "calls Christians to go next door, to their workplace, to a new city or maybe even overseas and share Jesus with them."

Lowe, a native of Texas, was the pastor of Line Creek Baptist Church in Kentwood, La., from 1996-2000.

Mark and Barbara Stevens will work in the Philippines. Stevens will help develop a strategy to begin a church-planting movement among the



Jeff & Robyn Lowe



Mark & Barbara Stevens

Filipinos. Mrs. Stevens will participate in a prayer network.

They are former members of Hunsinger Lane Baptist Church in Louisville.

Since 1998, the Stevenses have been in the Philippines serving as church-planter apprentices with the International Service Corps, an IMB mission program.

# Punt Pass & Kick

## 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 \$.

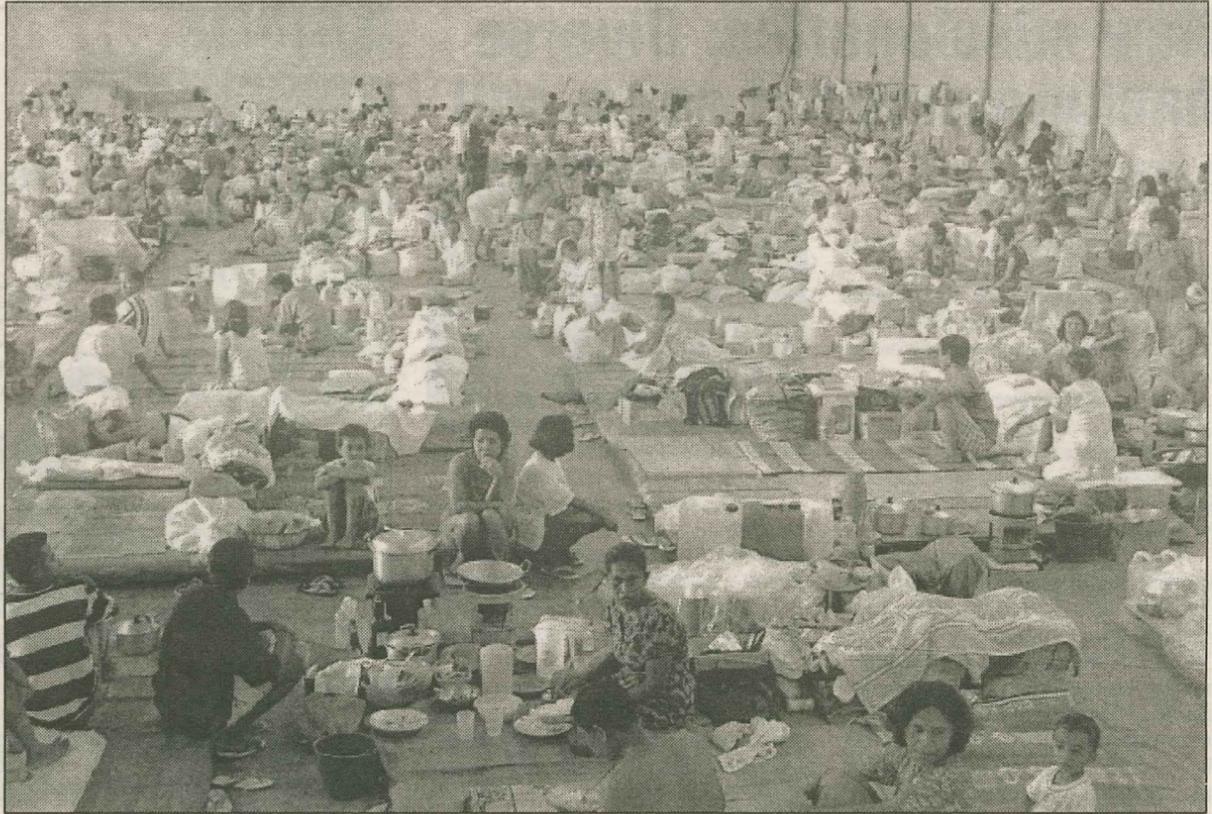
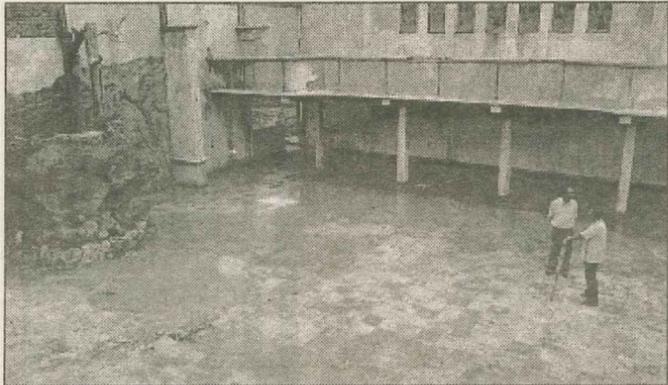
**WHY** PPK is a mission education event designed for boys to have fun as they grow physically through competition and spiritually as they learn mission facts, Bible verses and Books of the Bible.

**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](http://www.kybaptist.org/ppk.htm) or  
call the KBC Brotherhood Department at  
1-888-254-5720 or 502-244-6489.

KENTUCKY BAPTIST CONVENTION  
10701 Shelbyville Road  
Louisville, KY 40253



## SCENES OF SUFFERING

■ **Top left:** Only a shell is left of Ambon's Petra Christian Church's building, one of hundreds of churches and mosques damaged and destroyed during nearly two years of Muslim-Christian conflict in Indonesia Maluku Islands.

■ **Bottom left:** A former warehouse now serves as a shelter for hundreds of Indonesian refugees who walked days to get there. They are among thousands driven from their homes by attacks on Christian villages by Muslim "jihad" warriors and military units. Innocent Muslims also have suffered in retaliatory attacks.

■ **Right:** Frendy Nunemete's face was severely burned as he tried to escape a house set afire by heavily armed attackers. The assault on his Christian village happened quickly June 15. The village's defenders—including Nunemete's brother, who was killed—were immediately overrun. "I don't know why they did this," Nunemete rasped. (BP photos by Warren Johnson)

## Victim: 'I don't understand why we are being killed'

*Continued from page 1*  
and munitions to fuel their cause—and support from elements of the Indonesian military. Attacks on Christian communities commenced, sparking killings and retaliation by both sides. Thousands have died and hundreds of churches and mosques have been reported destroyed in the islands in the months since.

"The jihad Muslim has gone through special rites and ceremonies that supposedly give them protection from harm," explained an Ambonese pastor. "Dying in jihad gives them an automatic entrance into heaven."

The influx of armed outsiders has put regional government leaders in a difficult position.

"We've taken a passive approach because these jihad Muslims came here to help their Muslim brothers (re-build)," said Saleh Latuconsina, governor of Ambon and the Maluku Islands, in his first-ever interview with foreign correspondents. "Only about 10 percent of them have been militant."

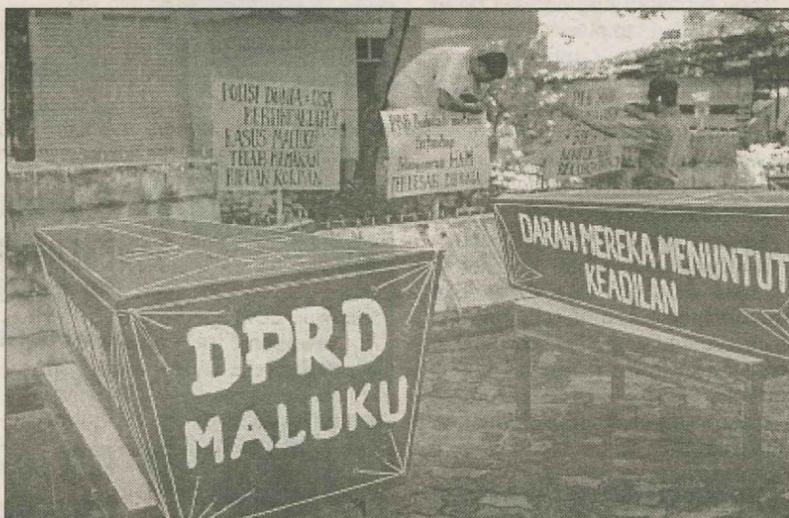
The governor, a Muslim, said "cracking down on the people who are organizing this would be counterproductive and would make the situation worse."

Is the conflict a religious war? "No, no," Latuconsina insisted, pointing at his cabinet staff, which includes Vice-governor Paula Renyaan, a Christian. "I'm asking the religious leaders to look inward at the false teaching that has led to this. The easy way out is to blame it on religion."

The governor said change must start with individuals, then spread outward to village, city and district. But on the front lines, members of the Christian resistance have a different perspective.

"Religious leaders from both sides talk reconciliation and peace, but then the Muslims go back and organize more attacks," said one resistance leader. Out of concern for his safety, he refused to be identified.

The people of Ambon, Christians and Muslims, can usher peace back



**MOCK COFFINS** Christians in Ambon, Indonesia, build mock coffins to use in demonstrations protesting the lack of government protection for Christians.

into their land, the militia leaders said—but only "if it's just us. The jihad must leave; the government force must leave. Let us work it out." If not, they added, then the international community must intervene.

On Sept. 25, the Christian community of Ambon City marched in peaceful demonstration to the governor's office, demanding that the Indonesian government—and the world—acknowledge the slaughter of Christians, most recently on the nearby island of Saparua Sept. 23. There, 170 homes were reported burned in an attack by Muslim jihad warriors, assisted by the military.

A reporter who witnessed the assault said it was well-planned. Navy gunboats lobbed shells onto the beach and sprayed cannon fire in the ocean, giving cover fire for craft carrying jihad fighters. Other forces, camped for days in the mountains behind, descended in a coordinated assault. Destruction was quick and thorough, the reporter said. The next night, angry Christians retaliated by attacking a Muslim village on a neighboring island, burning homes.

As Ambon City's Christian community mournfully sang "I Surrender All" beneath the governor's office Sept. 25, holding signs pleading for a peacekeeping force, Muslim forces attacked the village of Suli, killing more civilians.

Reconciliation must come, said Haji Abdullah Souliisa, president of the foundation for Al-Fattah Mosque, the largest mosque in Ambon.

"But it's hard," he said. "I've lost two relatives in this situation. My house, just 200 meters from the governor's office, was burned. A lot of people have 'sakit hati' (wounded hearts). Because of that, reconciliation will be difficult."

In the midst of the destruction and ashes, Baptist relief workers investigating avenues for work are putting faces to the conflict.

Delores, 78, fled as attackers rained artillery and mortar fire on her village. With only a crude walking stick, she climbed over a mountain to a safe location. She has lived for several months in a makeshift refugee camp among hundreds of others displaced by the violence. Delores wept as she pleaded

for God's mercy.

"I just want the chance to worship God, like before. I don't understand why this has happened," she cried. "Please pray that God will give me the strength to face what has happened. We give thanks to God because He has not left us, even in our hard times of persecution."

Stevie Pattiwan, 18, found himself defending a university in June as government soldiers with automatic weapons and armored vehicles arrived to level the campus. A handsome young man with a shy smile, Pattiwan lost both of his legs after a mortar exploded near him.

"I've lost a lot of friends. I'm not sure how many," he said. "I'm thankful to be alive."

Just half a mile away from the governor's residence, a Christian community lies in rubble, a mute witness to an attack instigated by government troops, followed by jihad warriors who poured out of the mountainous forest to torch the homes.

By the governor's count, more than 20,000 damaged and destroyed homes, both Christian and Muslim, need to be restored. That doesn't include schools, hospitals and markets.

"Some children haven't been to school in nine months," the governor said, adding that 78 schools have been destroyed. "We only have provisions for about 5,000 new homes. We welcome organizations who can come and help Ambon rebuild."

Southern Baptist representative Charles Cole, who traveled to Ambon to assess the needs, assured the governor that Baptists in the United States and around the world were ready to lend assistance to Muslim and Christian communities alike.

All sides welcomed the offer for assistance, but offered caution.

"Wait until this is over. If you come and build now, it will be burned down again tomorrow," a Christian leader said. "The violence and bloodshed must stop."



**DEFENDING THEIR HOMES** Christian militia members prepare to defend their homes from Muslim "jihad" warriors in Ambon, Indonesia. The people of Ambon—Christians and Muslims—can usher peace back into their land, militia leaders say, but only "if it's just us. The jihad must leave; the government force must leave. Let us work it out." If not, they add, the international community must intervene. (BP photos by Warren Johnson)

## How to help

In addition to prayer, here are some actions that Christians can take regarding the crisis in Indonesia:

■ Contact the U.S. Embassy in Jakarta, e-mail [jakconsul@state.gov](mailto:jakconsul@state.gov); fax 62-21-386-2259.

■ Contact the Indonesian Embassy in Washington, D.C., e-mail [poldiv-kbriwash@erols.com](mailto:poldiv-kbriwash@erols.com); fax (202) 775-5365.

■ Visit the Jubilee Campaign Web site for information on a postcard drive on behalf of Ambonese Christians, [www.jubileecampaign.demon.co.uk/](http://www.jubileecampaign.demon.co.uk/); or mail Jubilee Campaign, Wilfred Wong c/o Ian Bruce MP, Room 201, Norman Shaw South, Victoria Embankment, London SW1A 2HZ, United Kingdom.

■ Contact CNN at [www.cnn.com/feedback/](http://www.cnn.com/feedback/) and urge the network to cover the atrocities being committed in Ambon.

## Reporter finds no easy answers for Indonesian violence

*Editor's note: The following account contains several graphic testimonies of atrocities committed against Christian villagers in Indonesia's Maluku Islands. We are reporting them because the Christians there are appealing to the world to respond to their plight.*

By Russell Rankin  
SBC International Mission Board

JAKARTA, Indonesia (BP)—It's a strange feeling to talk to someone and know—I mean, to be almost sure—that he will be dead in a few days, if not sooner.

He looked to be about 15 years old.

He tried to keep a stern, defiant glare on his face as he showed off his weapons of war: a quiver of homemade arrows tipped with rusty nails, cardboard for the feathers.

As tough as he tried to appear, his eyes gave away his fear. I wanted to grab him and say: "You know you're not going on a turkey-shoot, don't you? These are people with guns, and they're shooting back."

But by the look in his eyes, I'm pretty sure he understood that.

We had been in Ambon, the seat of Indonesia's Spice Islands, for a week. Traveling as a team of photographer, videographer and writer, we were searching for the truth behind the clashes between Muslims and Christians in the Maluku Islands, which have been raging for nearly two years.

It's difficult—impossible, really—to prepare oneself for this type of task. Why have hundreds of people been

killed in the name of religion? Why does it continue? And why do so many deny that the root of the conflict is politics, not God?

The testimonies of the Ambonese staggered us. Each had individual stories, and each made me question my own strength.

Take Daniel, an aging man who had walked for nearly five days across a mountain to reach a safe site, eating only two bananas during his whole trek. In Daniel's home village, attackers had dug up his mother, who had recently died. In an act meant to intimidate and torture even in death, her body was pierced with spears and left out in the open.

Yulianus watched from the forest as his pregnant niece was captured. After slitting her throat, the attackers cut her unborn child from her womb and butchered it.

Both men told me they thank God for sparing them and say they pray for God's mercy on this island. Their eyes conveyed sorrow, but no hate could be detected.

On Sept. 25, as we packed to leave the next day, an Indonesian friend told us that Muslims were planning to attack Ambon City the following morning—a tactic meant to disrupt the Christian community's week of prayer, fasting and work stoppage to protest the killings.

Morning came with no attack on the city. But three bombs had exploded during the night, one just two blocks from our hotel. From the hotel roof, however, we watched as the alternative

site was destroyed. Across the bay from Ambon City, a mile-wide swath of smoke rose heavenward from the village of Hative Besar. Our hearts fell, as this was also the destination where our speedboat was to land to get us to the airport.

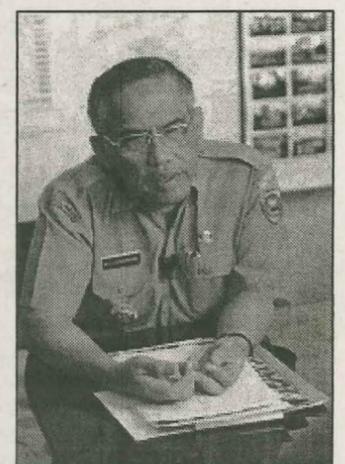
In the hills several miles behind us, cannon fire could be heard—military artillery pinning Christian fighters in the mountains, preventing them from lending assistance to the hapless villagers.

Knowing the fighting would grow over the next few days, we knew we at least had to try to make it out. Ambonese church members drove us to a safe part of the beach. We weaved through town in a van used to transport criminals—hoping that this would deter sniper fire.

At the beach, we were greeted by hundreds of refugees who had fled across the bay from the attacks. Many were in shock, crying and wailing, separated from family members. Others carried the wounded. Many pleaded to us for help, asking why the world was ignoring them. Men asked us to stay and fight with them.

"We'll do you more good by leaving, so we can tell this story to the world," I told them. I felt weak and useless saying that, knowing many would not last to see assistance, if it ever comes.

Crossing the bay on a boat heading to pick up more refugees, we kept a watchful eye out, feeling tense and vulnerable on the open water. The day we arrived in Ambon a week before, a boat filled with 80 people had come



under attack; two were killed and 18 seriously wounded.

Men and boys were congregating in the road by the beach when we landed, grouping to walk up the road and defend other villages against the forces of Muslim "jihad" warriors—warriors armed with automatic weapons, mortars, grenades and other advanced weaponry.

As the men, armed with a handful of homemade guns and machetes gathered to pray before going, the questions still swirled in my mind after a week: "What is going on here? Why are these people getting slaughtered? What is it going to take to stop the violence?"

The sovereignty of God is something that must be surrendered to, I concluded, as the week caught up to us in this graphic picture. Along with the rest of the team, I sobbed as we made our way to the airport. Pray for the people of Ambon.

## CRY OF THE PEOPLE

■ **Left:** Christian demonstrators protest outside the provincial governor's office in Ambon City, Indonesia. They want to know why the government offers them no protection from deadly attacks by well-equipped Muslim "jihad" warriors, backed by elements of the Indonesian military.

■ **Right:** The deadly attacks by Muslims on Christians—and vice versa—in the Maluku Islands of Indonesia do not constitute a religious war, says Saleh Latuconsina, governor of the Malukus. "The easy way out is to blame it on religion," he said.

## Are you & spouse speaking the same language of love?

### Tips for a happy mate

According to Turnbull Ministries, husbands and wives can take some important steps to make each other happy.

Advice for wives includes:

- Leave a passionate note under his pillow.
- Develop a common hobby.
- Write a personal poem for his birthday.
- Never interrupt when he's watching TV and the game is tied with fourth-down-and-goal.
- Write him a love letter and mail it to his business.
- Take a nap together.
- When someone asks him a question, never answer for him.
- Keep the figure he fell in love with.
- Laugh at his corny jokes even if you've heard them before.
- Thank God for your husband every day.

Advice for husbands includes:

- Share your dreams with her.
- Encourage her to go to a women's retreat while you care for the kids.
- Ask, "Honey, how can I help?" and then do it with a happy attitude.
- Every day tell her something you appreciate about her.
- Take her back to the place you went on your first date.
- Keep yourself groomed and in good shape.
- Take a horse-drawn carriage ride together.
- Call her during the day and tell her you love her.
- Rub feet with her under the dinner table, especially in a restaurant.
- Show respect for her mother and father.

By Ken Walker  
State Correspondent

CAVE CITY—To dramatize the different ways spouses communicate, Charlie and Bette Hawkins demonstrated old habits that used to drive each other crazy.

Sitting in a chair at the Kentucky Baptist MarriageFest conference in Cave City, Hawkins acted as if he was watching a football game on television.

He constantly urged his wife to sit down and watch it with him, but she insisted on ironing his shirts.

She liked to do acts of service, but her husband wanted her to spend time with him.

For more than a decade, Hawkins said, the couple struggled to understand the differences in how they communicated love.

Their skit followed a showing in their MarriageFest workshop of "The Five Love Languages," a video series

produced by LifeWay Christian Resources.

The videos feature Gary Chapman, who released a book by the same title in 1992.

In the first segment, the author reviewed the five emotional ways people communicate love:

■ **Words of affirmation that build up others.** Chapman recalled a woman who stopped by his office once to complain that she couldn't prod her husband to paint their bedroom. Instead of griping about it, he suggested that she compliment him every time he did something good. Three weeks later she came back to tell him, "It worked!"

■ **Gifts.** These are a universal language, said Chapman, who has a master's degree in anthropology. A gift says we are thinking about the other person, which is why it doesn't have

to be expensive.

■ **Acts of service, such as cooking meals, washing dishes or vacuuming.** Chapman said he hates to vacuum, but he does it because his wife appreciates it so much.

■ **Quality time.** This is giving the other person undivided attention. That doesn't mean watching TV, but sitting on the couch and talking conversation. So does taking walks together or going out for dinner and conversation.

■ **Physical touch.** This is why people pick up babies and cuddle them, Chapman said. In marriage it means holding hands, hugging, kissing and intimate relations.

Each person has a love language that is more important than the rest, Chapman said, and husbands and wives rarely have the same priority.

"If a person feels unloved, we're speaking the wrong language," he said.



## God can heal a broken and crumpled marriage, couple says

CAVE CITY—Near the end of their workshop on "Communicating in the Midst of Life's Storms" at MarriageFest, Mark and Ja-Rhonda Staples displayed vivid examples of such a tempest.

One was their marriage license, which still bore evidence of crumpled lines. Staples explained he had ironed it after his wife crushed it into a tiny ball.

The other was the stem of a glass from their wedding reception. At the height of her frustration, "I said, 'Whatever you do, don't break that glass,'" Staples recalled. "She broke it."

Holding it aloft, he said, "This is a reminder of God's grace in the midst of your storms. Coming up on

our sixth (anniversary), we keep it as a reminder of what we've been through. God's still in the midst of the mess, bringing glory to Himself and bringing us closer together."

Ironically, the incident took place in married students' housing at Southern Baptist Theological Seminary in Louisville. Two months after their marriage in November 1994, Staples announced to his wife that he felt God calling him to seminary.

Financial pressures were a primary force that caused a strain in their home. First semester tuition and deposits took all but \$100 of their meager savings. Both took low-paying or part-time jobs to survive.

"You have these images and want everyone to think it's OK," Mrs. Sta-

ples said of those tense days. "Everyone wears masks, especially at seminary."

Her husband compared storms to a football "blitz," a sudden attack that comes from many angles. When problems, complaints and stress hit a marriage unexpectedly, spouses must learn to trust each other, he said.

"Sometimes storms are God's way of purging us and getting us ready for the next level," said Staples, who completed his master's degree and is pursuing a doctorate in marriage and family counseling.

The couple attracted attention by stringing yellow and black caution tape around the room. That dramatizes how spouses act like they must avoid mentioning the real problem

"He gives words of affirmation and she wants acts of service. By nature we tend to speak our own language. We must learn to speak the love language of our spouse."

Hawkins, who works in LifeWay's human resources department, said he likes the video series because of its practicality. After first teaching it at their church, the couple periodically lead seminars on the material.

Participants have told them they have been able to make changes in their marriage after watching the first segment of the video, he said.

"It's opened up communication in our own marriage," said Hawkins, who has been married for 32 years. "One of the major things in marriage is commitment. But one of the major instruments in marriage is communication."

"If you don't communicate, it can be the death knell of a marriage," he added. "You find out you love each other, you're just saying it in different ways."

when confronting unpleasantness, the couple said.

"When you're in a storm, does anyone feel like you have to tiptoe around the house and can't talk about things?" Staples asked. "Why can't we talk about it?"

But about the issue usually makes it worse, he added. Some of the problem areas during a storm are communication, relationships, finances, spiritual and problems with in-laws or children.

"Submit to God and the Holy Spirit," Staples encouraged the audience. "If anybody knows your mate, trust me, God knows her. First go to God. Then talk to each other."

Especially before feeling tempted to break the glass.

## Speakers urge couples to practice both prayer & acceptance

Continued from page 1

last a lifetime, while Satan wants to drive people apart, her husband said.

"Most people have no clue," he said of the source of conflicts that often lead to separation. "They really don't understand there's a massive war going on in the heavenlies. Most people are so recreationally- and economically-minded they miss it."

Another factor in divorce is that Christians "disconnect" their beliefs from their behavior, he said. Many people sit in church and sing praises to God, but afterward they follow worldly philosophies in their marriage, finances and parenting, he said.

"Instead of impacting the world, the world's impacting us," he commented. "Where we live (Southern California) there are so many unbelievers, people who have never gone to church. They are looking for answers, but if our marriages are falling apart they don't see answers."

Throughout the weekend, the couple pointed to some solutions for improving marriages, beginning with their past as an example. Married in 1979, their match quickly turned into a battleground.

Even though they dated for three years, within a month of marriage they were attacking each other and building walls that prevented communication.

Sometimes their biggest fights occurred on the way to Sunday services, Turnbull noted. After wearing masks at church, they donned verbal boxing gloves at home.

"That's how couples who look so good in church end up filing for divorce," he said. "There are some couples here, ... this is your court of last resort. If this doesn't work, it's all over."

The Turnbells were nearing that point themselves. Then one afternoon, he prayed, "Lord, is there any hope for this marriage?"

Suddenly a paraphrase of Romans 15:13 came to mind, he said. "Now may the God of hope for your marriage fill you with all joy and peace in believing for your marriage, that you may abound in hope for your marriage."

Turnbull described God speaking to him, saying, "I think you have forgotten that." When he got home, he discovered his wife had just read that verse and received a similar interpretation.

"God gave us a message of hope that things could be different," Mrs. Turnbull said. "He said, 'Have hope in Me, not the world.' We realized we needed to work on our marriage. But work doesn't mean drudgery."

During the weekend conference, the couple conducted separate sessions. Turnbull spoke to the women, and his wife to the men.

In his session, Turnbull, who has a doctorate in social psychology, reviewed the "three C's." Wives should be a companion, a cherisher and their mate's champion, he said.

"If you admire him, men receive this," he said. "From the husband's viewpoint, man's greatest need is for significance."

Mrs. Turnbull used Ephesians 5:25, 28-29 to emphasize that men should love their wives as Christ loved the church.

For a woman to believe her husband loves her this way, a man must give constant and consistent effort, she said. She listed three gifts that women appreciate:

■ **Time,** including conversation, that makes her feel she is a priority in his life.

■ **Tenderness.** This means praising her for many of her admirable qualities and such touches as leaving love notes, doing her chores and finding out what she really likes.

■ **Touch,** meaning affection and non-sexual touching. Hold hands and give her hugs often, Mrs. Turnbull said.

During a candlelight ceremony on the second night of the conference, the Turnbells encouraged couples to pledge to live together in a lifelong covenant.

Mrs. Turnbull pointed out the three characteristics of living in the covenant marriage are focusing on the other person, regarding the marriage as permanent and forgiveness.

She also reviewed the need for couples to pray together, recalling that they started with five-minute sessions three times a week.

"Start with baby steps," she suggested. "Have goals and a plan of action."

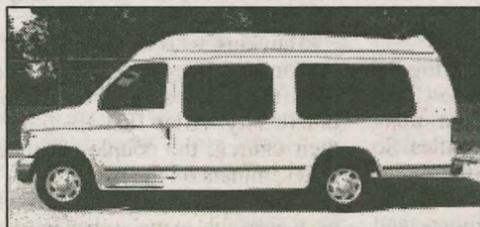
After three years in Cave City, next year's retreat will be held at the Rural Development Center in Somerset, Sept. 28-30. Keynoters will be Glenn and Karla Parmalee of Tender Heart Ministries in Bedford, Texas.

# MARRIAGE

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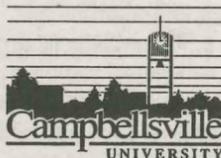
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The Fabric of Family  
Homecoming Week

## Christian author's Web site offering singles a match made in cyberspace

By Mark Wingfield  
Texas Baptist Standard

DALLAS (ABP)—While not every marriage is a match made in heaven, a Christian counselor and author is hoping matches made in cyberspace can be the next best thing.

Longtime counselor Neil Clark Warren has launched a new Internet service aimed at helping men and women better analyze if they're meant for each other.

His premise is simple: Most failed marriages were doomed from the start because of incompatibility. If prospective spouses could better assess compatibility before marriage, fewer eventually would divorce.

Some of these concepts were outlined in Warren's best-selling books "Finding the Love of Your Life" and "How to Know if Someone is Worth Pursuing in Two Dates or Less."

A major component of Warren's eharmony.com Web site is helping single adults identify their own list of "must have" and "can't stand" traits in a potential mate. Warren offers 50 possibilities in each category, and participants are required to narrow the list down to 10 of each.

Men and women usually begin the exercise thinking they won't be able to come up with that many positive or negative traits, Warren said, but they end up finding it hard to narrow the list from 50 to 10.

Taking a hard look at those kinds of questions is what's missing from most dating experiences that lead to marriage, Warren said. As a result, overlooked areas of incompatibility grow more serious as time goes by.

"Over the years, I've come to the conclusion that most marriages that get into deep trouble were in deep trouble the day they began," said Warren, who has been a counselor 33 years.

Warren said the trend toward divorce could be slowed by facilitating better marriage matches, but making good matches is more difficult today than perhaps ever before.

Americans are more demanding in their relationships than ever before, he said. "Fundamentally, we have become so differentiated as persons that finding somebody who matches us is a tremendous challenge."

Left on their own, the average American male or female faces an uphill struggle to find the right mate, Warren said. "Most people have a pool of candidates that is quite small. For example, if a given person has a true pool of candidates of 100 persons, that's a lot."

From that pool of 100 potential mates, the field gets reduced quickly by applying just a few filters, he explained.

"Most Southern Baptists are going to want a very evangelically oriented person, somebody who really takes God seriously and personally, somebody who recognizes the importance of Jesus in their lives, somebody who prays, somebody who cares about the souls of others," he said. "By the time you have narrowed down your candidates to someone who meets those criteria, you've probably lost 50 of the 100. Then you need a match in intelligence. You were down to 50, now you eliminate another 25. Then you take any other issue, like ambition. What we know is that those whose ambition levels are different are not going to be happy. Now you've eliminated

another half of the 25."

Through his years of research, Warren has identified 250 traits and values on which he believes couples need some level of agreement. These relate to personality, personal interests, values and beliefs and communication style.

What's happening in society today, Warren said, is that out of all these critical areas of compatibility, people are getting matched on only four or five dimensions. And those tend to be dimensions that don't offer much glue for a long-term relationship, like appearance and social status.

Only after the wedding do the other areas of incompatibility surface, "and they don't know what to do with that," he said.

Through eharmony.com, Warren hopes to offer a high-tech way for singles to avoid this trap.

"Our goal is to build a database of about 3 million people in the next 30 months," he said. "And then for instance, if you were single we would try to find you 10 to 25 compatible persons within your geographical range."

The number of actual matches found for each person will vary, depending on their personality profile and restrictions placed on how large a geographic area they are willing to draw from.

Each step of the process includes support from Warren and other professionals, such as advice on how to talk with a potential date, what questions to ask and what to look for in the other person's answers.

Only after five stages of electronic communication have been completed will either participant know the name or see a photo of the other person.

If both parties desire to have further contact with each other after that point, information is provided on how to do so. While the first five electronic encounters are guided by eharmony.com, those beyond that threshold are not.

Warren acknowledged there is some risk in connecting people who may ultimately meet face to face. But eharmony.com has built in several security precautions, he said, including a mechanism to screen out emotionally unhealthy individuals and those who appear to be fabricating answers to the questionnaire.

"We eliminate 20 percent of all persons who apply to us," he said. "We catch liars. And we try to eliminate the persons who suffer from emotional health deficiencies."

Although it's only been in operation a month, eharmony.com has been well received by the Christian community, said Warren, who is affiliated with a Congregational church in California. It also has been endorsed by Focus on the Family and other evangelical groups.

While helping people find a date or a mate is nice, the big goal is much larger, Warren said. "We want to get the divorce rate lowered by 10 percent in the next five years. That would affect 8 million people in one generation."

Both he and his wife, Marilyn, are so passionate about this cause that they quit their jobs in California to devote full time to starting eharmony.com.

Their immediate goal is to get 20,000 people using eharmony.com. Then they hope to take the project nationwide in December.

## Moral issues make ballot when state leaders shy away

**Some observers say voters are so passionate about these issues that many politicians shun them lest they ruffle too many feathers.**

By Jason White  
Religion News Service

WASHINGTON (RNS)—Lurking beneath the surface of this year's presidential race is a group of issues many politicians consider too hot to touch—the so-called moral issues, such as abortion or gambling or gay rights.

And though sometimes lost among the dueling tax cut, social security and Medicare plans, moral issues nevertheless will loom large on many state ballots next month.

Active citizens, national coalitions and even churches have fought to place more than 70 policy questions on the ballots of the 24 states that allow for policy-making by popular vote. Many questions cover the usual suspects—taxes, guns, public education. But an important subset deals with controversial moral issues—gay-marriage, physician-assisted suicide, gambling, school vouchers, abortion—that state legislatures either can't resolve or are unwilling to touch.

The little attention Democrats and Republicans afforded these issues at their national conventions might imply they are not of primary importance to voters. But that is hardly the case, according to some observers who say voters are so passionate about these issues that many politicians shun them lest they ruffle too many feathers.

"Most people turn to the initiative process because their elected representatives will not deal with controversial

issues," says Dane Waters, president of Washington, D.C.'s Initiative and Referendum Institute.

Members of the Oregon Citizens Alliance say they turned to the ballot initiative process when they became convinced state legislators were listening to newspaper editorial pages rather than ordinary citizens.

"Every editorial page in the state backs gay rights and hammers anybody who opposes it," said Lon Mabon, chairman of the Alliance. Mabon is leading an effort to limit the teaching of homosexuality and bisexuality in the state's public schools. Nebraska and Nevada also will wrestle with the issue of gay rights as they weigh in on ballot measures that would ban gay marriages.

"Our legislators in Nevada were scared to death of this issue, yet the people wanted it," said Richard Ziser, chairman of Nevada's Coalition for the Protection of Marriage.

And in Colorado, the Women's Right of Information Coalition is working to institute a 24-hour waiting period before an abortion. "It's very difficult to get the support needed to pass these measures in the state legislature," said the Coalition's Gary Rogers. "It's been isolated as a political special interest issue."

Not surprisingly, ballot questions concerned with matters of morality are drawing the attention of religious groups. Many are dipping into their coffers, forming coalitions and using

their pulpits to weigh in on this year's ballot measures.

Churches have become formidable foes for gambling measures in many states. In Maine, churches have organized to fight a proposal that would legalize video gambling at racetracks. In South Dakota, the gambling industry is on the defensive after churches and other anti-gambling groups proposed a constitutional amendment that would render video lottery illegal.

Churches in Maine also are campaigning against a ballot question that would legalize physician-assisted suicide. Numerous religious coalitions, including the Roman Catholic Diocese of Portland, are expected to spend hundreds of thousands of dollars on the issue.

In Michigan, the Catholic church has been an outspoken and well-spent advocate of a ballot measure that would give school vouchers to children in failing public schools. The church has spent nearly \$1 million while organizing a grassroots campaign that includes church educational sessions and mass mailings.

"What we're trying to do is to present some opportunities to children who don't have the opportunity to succeed," said Brian Broderick, spokesman for the Michigan Catholic Conference. School choice proposals are also on the ballot in California and Washington.

The efforts to ban same-sex marriage in Nebraska and Nevada are mov-

ing forward with the blessing of the Mormon and Catholic churches, and more than a few of their members' dollars as well, according to the Initiative and Referendum Institute.

Dale Bills, a spokesman for the Church of Jesus Christ of Latter-day Saints, said the church maintains a strict policy of political neutrality, but that it will speak out "on rare occasions on selected issues when fundamental moral values such as the free exercise of religion and protection of marriage are at stake."

While overt political advocacy by religious groups leaves many people feeling uneasy, churches are usually safely within their First Amendment rights when they take sides in ballot battles.

"From our reading of the law, the church can get involved in issues and the leading matters of the day with few restrictions," said Steven Benen, spokesman for Americans United for Separation of Church and State. "However, the church must be careful not to get involved in partisan politicking." In other words, churches can speak out on major issues, just not on behalf of particular politicians or parties.

And in recent years, more and more churches have been exercising their First Amendment right to free political speech. Benen added: "It's been increasingly common to see churches and other houses of worship become interested in affecting public policy through ballot initiatives."

### NATIONAL NOTES

■ **IRS to get church property.** A federal judge has ordered an Indianapolis church to relinquish its building to the IRS to pay a delinquent \$5.9 million tax bill. In a ruling handed down Sept. 20, U.S. District Judge Sarah Evans Barker ordered the Indianapolis Baptist Temple Church to vacate its church building by Nov. 14. The IRS will then sell the church. The ruling stems from a dispute between Baptist Temple and the federal government over the church's failure to pay federal taxes. Last year Barker ruled the Baptist Temple must pay \$5.9 million in back taxes, penalties and interest for the years 1987 through 1993, when the church stopped withholding federal income, Medicare and Social Security taxes from employees' paychecks.

■ **Pastors.com gets CEO.** Bucky Rosenbaum, a former executive with LifeWay Christian Resources' Broadman & Holman book publishing division, has been named chief executive officer for the Internet site, Pastors.com. Launched earlier this year by Rick Warren, pastor of Saddleback Valley Community Church in Lake Forest, Calif., Pastors.com is touted as the largest Web site for pastors on the Internet, serving a base of more than 150,000 pastors in 117 countries.

■ **Wheaton replaces Crusaders mascot.** After seven months of consideration, Wheaton College has found a new mascot to replace the "Crusaders." The school

announced Sept. 29 that the "Wheaton Thunder" will replace the controversial name used for 70 years by the evangelical Christian school in Wheaton, Ill.

■ **Chicago gets full-time exorcist.** The Roman Catholic Archdiocese of Chicago announced it has hired the first full-time exorcist in its 160-year history. The priest, who remains unidentified, has been on staff for a year. The priest, who will be responsible for purging demons from possessed people, said through the archdiocese that confidentiality is crucial. "I collaborate with a number of health-care professionals, as well as officials of the archdiocese," the priest said. "Confidentiality is of utmost importance in my work, so I prefer to be low key and quiet about it."

■ **Poll: Pastors sometimes support pot.** Forty-four percent of Protestant pastors support the use of marijuana for medicinal purposes, while only about 20 percent support decriminalizing the non-medicinal use of marijuana, according to a recent survey. The study of 518 Protestant ministers, commissioned by Phoenix-based Ellison Research, found surprisingly strong support for the use of marijuana to relieve pain for patients with cancer and other medical ailments. Similar to a recent survey on the death penalty, the study found stronger support for medicinal marijuana use from pastors affiliated with the National Council of Churches as

opposed to the more conservative National Association of Evangelicals.

■ **Baptists try to block casino.** Florida Baptists will take the "path of most resistance," regarding attempts by Seminole Indians to acquire 28 acres of Baptist-owned land to build a casino and hotel in south Florida, according to John Sullivan, executive director of the Florida convention. "The land is not for sale," Sullivan said. "We would lose our voice completely on the gambling issue in south Florida if we just rolled over and let them build a casino on that property."

■ **Ultrasounds used in abortion decisions.** A pro-life organization is pushing an effort to equip crisis pregnancy centers with ultrasound technology, saying the images have a powerful effect on women considering abortions. The National Institute of Family and Life Advocates' "Life Choice Project" helps crisis pregnancy centers convert into medical centers that can perform ultrasounds. NIFLA distributes the information through its Heartbeat International network of 700 crisis pregnancy centers.

■ **Priests launch anti-abortion ads.** Priests for Life, a Roman Catholic group, has launched a national ad campaign urging voters to oppose candidates who back abortion rights. A \$250,000 ad blitz began airing recently on major cable TV stations in New York, Los Angeles,

Chicago, Detroit, Kansas City, Washington and other cities. Without mentioning any candidate by name, the ads argue that no politician can responsibly advocate abortion. "If those elected to public office can't respect the life of a little baby, how are they supposed to respect yours?" Frank Pavone, founder and president of Priests for Life, says in an ad. He said the ads were intended to raise the profile of the abortion issue in the current political season and increase the turnout of anti-abortion voters.

■ **Catholics checking backgrounds.** In a move intended to shore up credibility for the scandal-weary Roman Catholic Church, the Archdiocese of Boston has started doing thousands of criminal background checks on parish employees and volunteers. But despite the new policy's sweeping scope, it exempts the one group whose behavior has been most troublesome for the church in recent years: clergy. The archdiocese says priests will be included at some point but declined to give a specific timetable.

■ **Most "civil unions" go out of state.** The vast majority of Vermont's "civil union" certificates, bestowing marriage rights on same-sex couples, go to couples from out-of-state. Of more than 800 civil unions recorded by the state health department from July 1 through the week of Oct. 2, more than 600 went to same-sex couples who traveled to Vermont to have their partnerships officially recognized.

## Supreme Court throws out prayer decision

WASHINGTON (ABP)—The U.S. Supreme Court has thrown out an appeals court decision allowing student-led prayers at high school graduations, citing a high court ruling barring such prayers at football games.

The Oct. 2 order vacates an earlier 10-2 ruling by the 11th U.S. Circuit Court of Appeals that a Jacksonville, Fla., school board policy allowing an elected student to lead a graduation "message," which may or may not include a prayer, does not violate the First Amendment.

The Supreme Court ordered the appellate court to re-evaluate the case in light of its own ruling in June that a Sante Fe, Texas, policy of opening home football games with prayer is unconstitutional.

The Supreme Court previously has allowed student-led, student-initiated prayers at graduation ceremonies, as long as they are non-sectarian and non-proselytizing. The ruling on the Texas case did not address graduation prayers but questioned the practice of sponsoring an election to determine who would pray.

Writing the majority decision in June, Justice John Paul Stevens said electing a student under a policy set up by the school district to encourage prayer "is not properly characterized as private speech," which is protected by the Constitution.

The Florida policy was instituted after the school district's tradition of graduation prayers was declared unconstitutional in 1992. The policy al-

lows each senior class to decide whether to include a two-minute opening or closing statement and elect the student to give it. School officials may not regulate the content of student messages, which can be on any topic.

Families challenging the policy in a lawsuit, however, called it a sham effort to circumvent Supreme Court rulings against school-sponsored prayer that violates the First Amendment ban on establishment of religion.

According to the Florida Times-Union, in Jacksonville, members of the school board said they would wait and see if the appeals court upholds the prayer policy. If it doesn't, they said the board would have to decide whether to continue to use taxpayer money to further defend the policy.

## Christian group asks Bush, Gore for leadership on poverty

WASHINGTON (RNS)—A coalition of Christian leaders has asked Vice President Al Gore and Texas Gov. George W. Bush to make eliminating poverty a priority in the next administration and vowed to help cut the childhood poverty rate in half within five years.

The Christian Roundtable on Poverty, a gathering of 48 religious leaders from 45 national church denomi-

nations, met Sept. 20 and agreed that while both candidates have vowed to "leave no one behind," neither camp has pledged to make reducing poverty levels a top priority.

"At a time of unprecedented prosperity, in the richest nation in history, it should be morally unacceptable to us that 12 million of our children continue to be poor..." read a letter from Jim Wallis, convener of the roundtable and

editor of Sojourners magazine.

The religious leaders said that if Bush or Gore took on the issue as president, the country's religious, social and civic organizations would follow.

"There are Republican ways and Democratic ways to cut child poverty by half, but neither will work without the moral and political energy that comes from a national commitment to a concrete goal," the letter said.

## Poll finds most pastors support both school prayer & vouchers

PHOENIX (RNS)—Most Protestant pastors surveyed support school voucher programs and student-led prayers at public events in public schools, Ellison Research reports.

The survey found that 49 percent of ministers strongly support "giving parents school vouchers to help pay for their children to attend private schools (religious or non-religious) if they choose." Twenty-four percent said they somewhat support the idea, compared to 14 percent who strongly oppose it and 13 percent who somewhat oppose it.

Sixty-three percent of pastors affiliated with denominations that are members of the conservative National Association of Evangelicals strongly support school vouchers. Thirty-one percent of pastors from denominations affiliated with the more liberal National Council of Churches strongly support the school vouchers.

A national sample of 518 active Protestant pastors also were asked about school prayer. Overall, more than 90 percent said they support "laws allowing student-led prayers at public events in public schools, such as graduation." Surveyors found 67 percent strongly support such laws, 25 percent somewhat support them, 4 percent oppose them somewhat and 3 percent oppose them strongly.

Most pastors also voiced support for "laws allowing educators or students to lead corporate prayer in public schools." Forty-four percent strongly supported such laws and 39 percent somewhat supported them, compared to 10 percent who opposed them somewhat and 7 percent who opposed them strongly.



## 2000 Kentucky Baptist Convention November 13-15

### Limited Care for Preschoolers and Children

During convention sessions  
and Pastors' Conference  
First Baptist Church  
Bowling Green, Kentucky

Extended teaching care for a limited number of preschoolers and children (ages 6 weeks-5th grade) will be provided by **ADVANCE RESERVATION ONLY**—call (888) 254-5709 for reservation via Wendy Dever in Sunday School Department.

Care will be provided at the church. Children must be picked up at meal times.

Due to staff and space limits, all reservations for children must be made in advance. There is no charge for this care, thanks to gifts through the Cooperative Program and the Pre-school Children's Office, Sunday School Department, Kentucky Baptist Convention, Wendy Dever, Associate for Pre-school/Children.

## Ministry to gays kicks chairman out for visit to homosexual bar

WASHINGTON (RNS)—John Paulk has been removed as board chairman of Exodus International North America, a Christian ministry to gays, after Paulk visited a gay bar last month and then lied about it, the organization announced.

Paulk, 37, wrote the book "Not Afraid to Change: The Remarkable Story of How One Man Overcame Homosexuality" and appeared on the cover of Newsweek in 1998 with his wife, a former lesbian.

"John told the board that he had no sinful intentions in entering the bar," said Bob Davies, North American director of Exodus International, a Christian group that preaches that homosexuals can become straight. "However, he did engage in behavior which has negatively impacted the credibility of Exodus."

Paulk was confronted Sept. 19 by gay rights activists who noticed him at a Washington, D.C., bar called Mr. P's. Paulk told reporters and others he was looking for a bathroom and didn't know he had walked into a gay bar. He said he then figured it out and stayed because he was curious about whether gay bars had changed.

But Davies said Paulk changed his story last week. Davies said Paulk admitted he knew he was entering a gay bar. Davies said he thinks Paulk lied out of fear.

He said Paulk didn't explain why he entered the bar, except to say that he wasn't seeking gay sex. Gay activists have seized on Paulk's bar visit as proof that he remains gay. Paulk will remain on Exodus' board with probationary status.

The status of Paulk's job at Focus on the Family, a Colorado Springs, Colo.-based Christian ministry, is unclear. A Focus on the Family official said Paulk is still employed there, but he would not say whether Paulk still heads the group's homosexual and gender issues division. Paulk has not granted interviews since shortly after the incident.

## Clinton, faith leaders agree on debt relief

By Kevin Eckstrom  
Religion News Service

WASHINGTON (RNS)—President Clinton joined an unusual array of religious leaders and members of Congress last week to urge final passage of a package that would aid the world's poorest countries in paying off their foreign debts.

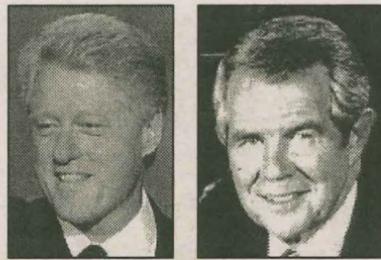
Clinton was joined at the White House Oct. 2 by Christian Coalition founder Pat Robertson and rock group U2's Bono for a strategy session to urge Congress to pass a \$435 million aid package that currently is stalled on Capitol Hill.

The United States has promised more than \$900 million as part of a global \$50 billion debt relief package. One-third of that money would forgive debts owed directly to the U.S., and the remaining two-thirds would go toward a fund to write off debts owed to entities such as the World Bank and International Monetary Fund.

Clinton asked Congress for \$435 million as part of this year's debt package, but some leading congressional Republicans have been hesitant to include the money in the current budget negotiations.

Debt relief has emerged as the signature issue for an array of religious groups, uniting Jews, Muslims, Catholics and Protestants in a historic political and moral alliance.

Clinton called debt relief a "moral imperative" at the summit and said it was the only issue that could "bring economists and evangelicals into the



**STRANGE BEDFELLOWS?** President Clinton met recently with a coalition that included Pat Robertson seeking to encourage Congress to pass a debt relief package for the world's poorest countries.

same room."

"We must do the good work that our different faiths demand of us," Clinton said at the meeting. "This is a remarkable opportunity that we must take now."

The first phases of debt relief already have shown promising signs, supporters said. Already, Uganda has doubled its school enrollment and Honduras has increased its school system from six years to nine because of money saved on debt payments.

Rep John Kasich, R-Ohio, who chairs the House Budget Committee, said debt relief offered a "historic act of grace" for the United States. He said he will not settle for anything less than

the \$435 million and promised, "At the end of the day, we will reach enough agreement to make this happen."

Robertson, one of Clinton's harshest critics, previously had not been a vocal supporter of debt relief. He said more than 1.3 billion people around the world are living on less than \$1 a day and that helping them is a moral necessity.

"This is something that's right for America, the richest nation on the planet, to give some relief ... to those who so desperately need it," Robertson said.

Supporters said that if the United States does not contribute its share to the global relief package, other countries might decide not to contribute.

Sen. Patrick Leahy, D-Vt., said the United States would be an "immoral nation" if it did not pay its fair share.

The most striking aspect of the White House summit was the diversity of its participants, from political and theological liberals to conservatives like Robertson.

"No matter what your theology, it's hard to not read your Bible and see that God is concerned about poor people," said David Beckman, president of the Christian organization Bread for the World. "It's hard to find religious leadership of any kind that does not think this is the right thing to do."

## A work in progress

Our guests visiting Cedarmore this fall will arrive to the sound of hammers and saws and the sight of workers everywhere around Boone Lodge and Byrdwell Conference Center.

As I have written during the last few weeks, we just concluded our third year under the umbrella of Kentucky Baptist Assemblies. I previously have stated how thankful I am for our progress, but as I always state, we still have a long way to go. Years of catch-up and work are ahead of us. The work we are doing on Boone and Byrdwell are examples of the magnitude of the task. Thanks to Kentucky Baptist Convention Executive Director Bill Mackey and his commitment to help us with this project out of year-end funds, we are able to undertake some desperately needed improvements.

Both buildings had deteriorated dangerously close to a "point of no return." Those of you who have been there during the last year or two can attest to this fact. The exteriors were worn out and weather-beaten. Now we are in the process of placing new exteriors on Boone and Byrdwell. To be sure, the appearance will change dramatically. Some of the rustic old cedar look will be gone

forever. But our primary purpose was to save the buildings and extend their useful life indefinitely. As a result, we found it necessary to go with a low-maintenance exterior insulation finish system, which will provide a like-new exterior and be much more energy efficient. Both buildings had become rather drafty over the years. The new exterior and windows will make the buildings much tighter than they had been.

Boone also gets new room heat pumps. The dining hall will receive a makeover. Byrdwell will get an interior rework as well. You will notice other improvements, but due to financial constraints there is no way we can do all that needs to be done. We focused on these two buildings for two reasons: First, we were about to lose them due to the deterioration. Second, they are the two most highly used buildings on our campus.

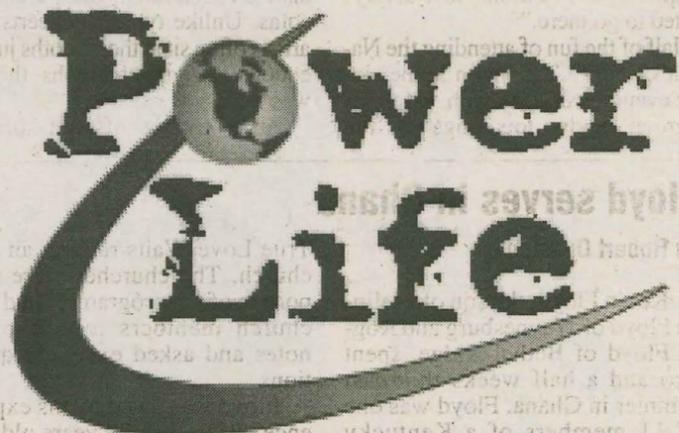
We're sorry for the inconvenience, but much of the work had to be finished before winter weather arrives. So bear with us and we pray the progress at Cedarmore will continue in the months and years ahead.

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

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison



[www.powerlifeministries.org](http://www.powerlifeministries.org)

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# MUSIC

## Quartet convention unites Southern gospel groups & fans

LOUISVILLE (BP)—Even a Gaither Homecoming sing, those celebrated get-togethers featuring gospel music's most-popular singers, pales in comparison to the fervor of the annual National Quartet Convention.

For an entire week, Southern gospel musicians, including the Gaithers, sang their best and favorite music to packed and grateful audiences at Freedom Hall in Louisville.

"It's like a continuous revival," said Dave Schwinke of Richland Baptist Church in Kingdom City, Mo. He and his wife, Marilyn, and two other couples have attended the national convention for the past five years.

Mrs. Schwinke added, "It's the highlight of the year."

The Schwinkes aren't alone in their annual pilgrimage to Louisville. Up to 21,000 fans packed Freedom Hall at the Kentucky Fair and Exposition Center each night from Sept. 18-23. Fans attended from as far away as Northern Ireland.

"I fell in love the very first time I came 15 years ago," said John Johnston, who lives near Belfast, Ireland. For the past four years, he has brought two other couples with him.

"I was always interested in Southern gospel music in the '50s, and one day I looked on the back of a Blackwood Brothers album and read about the quartet convention. So I always wanted to go there."

Half of the fun of attending the National Quarter Convention is the six-hour evening concerts with group after group singing top songs and fan



**GOSPEL MUSIC CONVENTION** ■ Above: The Florida Boys, one of gospel music's longest-lasting groups, takes the stage in front of 21,000 fans during the National Quartet Convention in Louisville. ■ Right: Jonathan Wilburn (left) and Jay Parrack of Gold City took the convention stage several times during the week. The group won six Singing News Fan Awards, including favorite traditional male quartet. (Photos by Stacey Hamby and Celeste Winstead)

favorites. An array of other events are featured each day, including devotions led by various groups, breakfast cruises with artist performances and "artist showcases" hosted by individual record labels.

The other half of the fun is walking around in the exhibit hall. Aisle after aisle is chock full of CDs, T-shirts and sofas. Unlike typical concerts where artists often sit at their booths just long enough to sign autographs, this week was different.

Most groups offered sofas and



chairs where musicians, their families and fans could sit and visit, or simply rest their feet.

"I've always loved gospel music, and I just love the atmosphere here and the fellowship," said Ruth Cartwright of Rolla, Mo.

Launched in 1957 in Memphis, Tenn., the National Quartet Convention was held in various cities before settling in Louisville in 1994. For more information about the convention, call (502) 961-0988 or visit [www.natqc.com](http://www.natqc.com).

### Heard anything good lately?

LOUISVILLE—During the National Quartet Convention in Louisville, Singing News and Gospel Voice magazines announced their annual awards.

Singing News award winners, as voted by the magazine's readers, included:

**Traditional male quartet** Gold City.

**Mixed quartet** The Hoppers.

**Trio** Greater Vision.

**Soloist** Kirk Talley.

**Pianist** Roger Bennett of Legacy Five.

**Musician** Steve "Rabbit" Easter.

**Band** Gold City.

**Male singer** George Younce.

**Female singer** Kim Hopper of The Hoppers.

**Songwriter** Rodney Griffin of Greater Vision.

**Album** "Far Beyond This Place" by Greater Vision.

**Song** "Just One More Soul" by Greater Vision.

**Video** "A Farewell Celebration" by Cathedrals.

Gospel Voice Diamond Award winners, as voted by readers of that magazine, included:

**Sunrise award** Legacy Five.

**Video** "A Farewell Celebration" by the Cathedrals.

**Instrumentalist** Roger Bennett of Legacy Five.

**Songwriter** Rodney Griffin of Greater Vision.

**Female vocalist** Sheri Easter.

**Male vocalist** Guy Penrod of the Gaither Vocal Band.

**Voice of the Gospel Impact Award** Dove Brothers Quartet.

**Soloist** Ivan Parker.

**Trio** Tony Gore & Majesty.

**Living Legend Award** Hovie Lister.

**Album** "Signed, Sealed and Delivered" by Gold City.

**Song** "My Name is Lazarus" by Greater Vision.

**Group (tie)** Gold City and Crabb Family.

### Floyd serves in Ghana

By Robert Dunston

Kevin Floyd, the son of Melinda Floyd of Waynesburg and Roger Floyd of Bethel Ridge, spent two and a half weeks this past summer in Ghana. Floyd was one of 11 members of a Kentucky Baptist Convention team teaching the True Love Waits sexual purity program.

The team worked in conjunction with Baptist Medical Center in Malerigu, Ghana. Missionaries Stan and Pat Friesen provided supervision.

Each morning the team traveled to a different local school to present the True Love Waits program. Their presentation included two or three skits, some praise and worship songs, a testimony and a message about the program. Floyd enjoyed having the opportunity to plan worship and work with such a dedicated and gifted team.

After the school rally, the team led a Bible study at the hospital. In the afternoons they talked with children and young people. Floyd enjoyed the conversations he had with various young people and the relationships he was able to build during his brief stay.

Each night the team held a

True Love Waits rally at an area church. The churches were supportive of the program. Floyd said church members took copious notes and asked excellent questions.

Floyd was awed by his experience. "Here I'm 20 years old and I'm preaching in an African church! It was a very humbling experience."

#### CUMBERLAND COLLEGE



Many people touched Floyd's life. Patience, a nine-year-old girl, loved to give hugs. Stephen, his translator when he preached, faithfully spoke not just the words he said but conveyed the emotion and meaning beautifully. Floyd continues to be in contact with some of these special people.

Floyd, a religion major, would love to return to Ghana. Even though he does not feel called by God to career missions, he wants to continue to be involved in short-term missions. His summer ministry gave him a greater vision of God's work and his role in serving Christ.

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

### Filling in the blank

"Do you know who gets this letter from the children's home? Neither do I. Well, let's give it to (fill in the blank). She'll know what to do with it."

Is your name the one that fills that blank? Are you the person who gets the children's Sunday school classes to collect coins for the Mile of Pennies? Are you the one who answers all the questions related to the Food Roundup? Is it you who organizes the Christmas sponsorships for the Kentucky Baptist Homes for Children program nearest you? Or are you the person who wants to see your congregation more involved with KBHC?

Every Baptist association in Kentucky has a child care representative. These leaders are contacted and coordinated through KBHC's Women's Advisory Board to spread the word about your child care ministry to individual congregations. We have many committed, hard-working representatives in congregations across the commonwealth. Maybe you already know who your church child care representative is. In other words, there is a name already filling that blank above.

As I said, maybe you are the person who gets the info about Mile of

Pennies, Thanksgiving offering, speakers bureau, Food Roundup and the many other correspondences we send every year. Your name is filling the blank, only we don't know it yet, and you don't have the fancy title of church child care representative.

What's my point? We want every church that is willing to be a part of this ministry to have a person in their congregation to represent KBHC. If you don't know for sure if you have a church child care representative, talk to your pastor or church secretary. You also can call us at (800) 456-1386 and we can tell you what our records say.

If you recently assumed this responsibility from another member, we'd appreciate you giving us a call so we can make sure our records are up to date.

Finally, if it is your name filling that blank, or you'd like it to be, talk to your pastor. Ask him if he would consider appointing you as our representative to your congregation. We need you!

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

#### HOMES FOR CHILDREN



Bill Smithwick

## Biography describes journey from skepticism to faith

**Emily Neal understood that faith healing was part of the work and ministry of the church, not a sideshow conducted in questionable taste.**

By Cecile Holmes  
Religion News Service

*"No agnostic ever tried more assiduously than I to disprove what seemed to me the fantastic notion that God miraculously healed the sick."*

—The late Emily Gardiner Neal.

PITTSBURGH (RNS)—"The Reluctant Healer," compiled and edited by Anne Cassel, brings together selections from the writings of Emily Gardiner Neal into a spiritual autobiography chronicling a famous healer's journey from skepticism to faith.

A journalist through and through, Neal was a classic skeptic. Her work began in the early 1950s after she felt strongly affected by witnessing a healing service. She had to investigate the phenomenon.

Like any seasoned journalist, she began by talking to those who claimed to be healed along with their pastors, families and physicians.

Her decision turned her life—and her outlook on the world, especially the world of faith healing—upside down. Though she later became known nationwide for her ministry based at an Episcopal church in Pittsburgh, Neal resisted the term "healer," writes Cassel, the book's editor.

Instead, Neal "saw herself simply as an instrument that is used for God's healing purposes," Cassel says. "And she saw that the word 'healer' is used to refer to many types of people—even some who might question the very existence of God. She believed



**'RELUCTANT HEALER'** Emily Gardiner Neal (left) was a freelance writer for national magazines when an assignment forced her to interview Christians and physicians for an article on faith healing. The exercise led her to become a Christian and to lead a healing ministry through the Episcopal church. (RNS photo)

that God acts unceasingly and creatively in many ways to touch human lives with healing grace."

To Neal, the essential truth of healing was that God is the source, humanity the instrument. Neal never argued in favor of forsaking traditional medicine for faith healing. Instead, she believed healing might come through medical treatment, psychological counseling, lifestyle changes, the church's ministry and/or a direct encounter with God's will for wholeness.

Cassel, who began planning the book project with Neal before her death in 1989, does a superb job of preparing the reader for the book that follows her introduction.

This book is drawn from the seven books about the church's ministry of

healing which Neal wrote during her lifetime. Arranged in chronological order, the selections begin with the book "A Reporter Finds God," which Neal wrote after her first investigation of faith healing.

Published in 1956, it went through 15 printings as Neal became a pioneer in reviving an ancient Christian ministry.

Before her first book, Neal began her work as a journalist during World War II. She later wrote freelance features for national magazines including Look, Redbook and Reader's Digest. But her first interviews and investigation of faith healing took her life on a very different course, culminating many years later in her ordination as a deacon in the Episcopal Church.

She began her study of the phenomenon by attending various healing services at a cross section of local churches. She then interviewed clergy and physicians.

"As time went on, the variety of evidence attesting to former illness and medically unlikely cure left little doubt in my mind that some extraordinary healing force was in operation," Neal wrote in her first book.

Then there were the cases of medically inexplicable recovery, including the case of the boy thrown from a car in an automobile accident. His back was crushed. He bled profusely. Taken to a nearby hospital, he lay unconscious for many weeks, paralyzed from the neck down.

Doctors deemed his case hopeless.

Only his minister stayed hopeful, coming each day to the hospital to pray for him. When the boy regained consciousness, the minister told the boy God would heal him. Two weeks after the boy emerged from the coma, he received "the laying on of hands"—a form of healing practiced since the first Christians.

"Three weeks later," Neal writes, "he got out of bed and walked. He reentered college the next fall and graduated a year later with highest honors."

In subsequent research, Neal writes, she received scores of reports of such healings from reputable physicians. And she went on to gradually shift from functioning as a reporter to also becoming a teacher and eventually a healer. Until her death, she insisted healing was essentially linked to the church's teachings and sacraments.

Hers was an understanding of the healing ministry rooted in Christian orthodoxy. Faith healing was part of the work and ministry of the church, not a sideshow conducted in questionable taste.

Today, when more medical schools are training physicians in how accepting the spiritual dimension of healing may assist in recovery, the line dividing medicine and religion is blurring.

It is a trend embraced by some people in both fields and soundly criticized by others. This book, like Neal's life and ministry, provides a sound spiritual resource and a historical context within which one may examine such related current trends.

## From Oneida to Ghana and back again

By Denise Spencer  
Oneida Baptist Institute Publications

Last week we told you about two of our students who have been on mission trips. The other student who took a mission trip this summer was Rebekah.

Rebekah is a junior and has been at Oneida since her freshman year. She went to Ghana for 13 days in August. There was a twist to this trip, however. It took place after our school year began. Rebekah started school at Oneida Baptist Institute, but soon had to collect two weeks' worth of assignments and prepare to go abroad.

Rebekah and her older sister, Laura Beth, traveled with Growing Outreach Discoveries, a church-based ministry in Michigan. The focus of GOD is starting new churches. Laura Beth is an OBI graduate, and took time off from college for this adventure.

The girls were part of an eight-member team. They went to different churches in Ghana and spoke, then led four days of crusades. The group held children's crusades in the afternoons and adult meetings at night. Children's services included puppet shows, music, stories with poster pictures and Bible lessons. Attendance averaged 500 children, and many responded to the daily altar calls.

Adult meetings were just as successful, with about 700 people coming every night. About half of the audience made public responses at the end of each four-hour service. "Some of the adults even prayed to accept Christ at the kids' crusades," Rebekah recalled.

Crusades were held in an area that had cultic religions but no Christian church. By the end of

the mission trip, the team had led 50 people to Christ in one village, and had started a new church there.

This was Rebekah's first overseas mission experience. "I've wanted to be a missionary my whole life, so I figured it was time to start," she explained. She and Laura Beth worked hard to raise support for the trip.

Rebekah found it easy to cross cultural lines. "I enjoyed driving down the road and people stare at you because you're white," she said.

**THIS IS ONEIDA**



W.F. Underwood

"When you smile at them, they get the biggest smiles on their faces, as if to say, 'A white person actually smiled at me!' They think you're a millionaire if you're white." She added, "Being with all the children was really neat."

The girls enjoyed the trip so much they both plan to return next year. Laura Beth will be one of the children's crusade leaders. Meanwhile, they are keeping in touch with the people they met there. They already have spoken with some of their new friends on the telephone and have promised to e-mail them, too.

Rebekah stated that the experience "really humbled me. It taught me that I need to be humble. They don't have anything, and they're happy. We have two or three of everything, and we're never happy."

For Rebekah, the trip to Ghana confirmed her call to missions. "I know now that I'm called to foreign missions," she said. "I hope it's in Ghana."

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

## Fulfilling the commission with NASCAR

Darby Fleenor's grandfather owned a race car, and some of the more famous drivers of east Tennessee drove for him. Darby's father worked on race cars.

"Growing up I spent a lot of nights in garages and weekends at the track. I always wanted to race but after I surrendered to the ministry I surrendered that dream to God also," Darby said. Some of that dream has found fulfillment in his role as a chaplain at the 3/8-mile concrete oval NASCAR track in Kingsport, Tenn.

April through October there is a race every weekend. "We have incredible freedom at the track, and I have an awesome relationship with the owners and managers. They set aside time for us at the weekly drivers meeting. I share Scripture and pray with the group, and, when God leads, we even give an invitation. I also share Scripture before the races start and have issued an invitation to Christ to the entire race crowd," Darby explained.

"The ministry of a track chaplain is 90 percent building relationships," he added. "I am a pastor to those who do not have one, and I see those at the track as my

church. In the pits and in the stands I have much freedom, and people open up more one to one. Many decisions have been made, and God has blessed."

The Kingsport ministry is part of the National Fellowship of Racing Ministries. Darby and his wife, Lisa, attended the national conference in Talladega, Ala. It was a thrill to see the super speedway and racing museum, but Darby remembers most the "awesome worship we had each night."

"Where there are people there is always an opportunity for ministry. At the races, so many people do not know Christ. The Great Commission says that as we go we must let Jesus be seen through our lives," Darby noted.

In December, Darby will complete work on an associate degree at Clear Creek and will fulfill the Great Commission as youth pastor at New Haven Baptist in Oneida, Tenn.

**CLEAR CREEK CHRONICLE**



Bill Whittaker

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

# BOOKS

**Reaching for the Invisible God: What Can We Expect to Find?** Philip Yancey. Harper Collins/Zondervan, 2000. 257 pages. \$21.99. ♦♦♦♦ (out of five)

In "Reaching for the Invisible God," Philip Yancey continues his quest to deal with the difficult, thorny and sometimes controversial aspects of Christian faith.

And as anyone who has read "What's So Amazing About Grace?" "Where Is God When It Hurts?" "Disappointment with God" and others will know, Yancey pursues these issues out of his own lived experience, bringing the best of Christian scholarship, spirituality and history to bear on his search. Though his writings are full of ringing affirmations, they also allow for the continued nagging questions.

"Reaching for the Invisible God" deals with the question of how we can have an intimate, deeply personal relationship with an invisible God.

In the first part of the book, Yancey joins hands with Augustine in affirming that our souls are restless until they find their rest in God. Yet he cautions us that finding our rest in God is not easy, instantaneous or settled. "If you find God with great ease, suggested Thomas Merton, perhaps it is not God that you have found," Yancey writes.

Yancey concedes that the Bible doesn't give easy, clear, pat answers to some of life's most difficult questions. "God had the perfect opportunity to address the problem of pain in his speech at the end of Job, the longest single speech by God in the Bible, yet avoided the topic entirely. The Bible treats other important issues with slight hints and clues, not direct pronouncements."

So life with God, much like other relationships, is an arena of give and take, growth and regression, blessing and frustration. My favorite line of the whole book is this: "Communicating

with God (is like) talking over an old-fashioned telephone system. Other conversations bleed in, static drowns out the voice, the line breaks abruptly—and still we call out, 'Hello! Hello! Are you there?'" Jim Holladay

**The 5 Love Needs of Men & Women.** Gary and Barbara Rosberg. Tyndale House Publishers, 2000. 256 pages. \$16.97. ♦♦♦♦

Research shows that one out of every four American adults has experienced divorce. With such grim statistics stacked against the average husband and wife, it is always good news when another book comes out focused on strengthening faltering marriages.

"The 5 Love Needs of Men & Women," written by a husband and wife team known as "America's family coaches," is just such a book. The Rosbergs use an unusual format in the book, with Gary writing to wives about men and Barbara writing to husbands about women for most of the book, then ending with Barbara addressing women and Gary addressing men.

The book is designed fluidly, so that one spouse could read the whole book, a couple could read it together or each spouse could read sections specifically devoted to their needs. The writing is conversational and engaging.

One major problem, however, is the book makes dangerous generalities about men and women. It assumes all men have the same priorities in their relationships. It also assumes all women have priorities that tend to be in opposition to their husbands.

While there is much useful and biblically based advice to be found within the book, it still tries to make marriages fit into a neat formula rather than allowing each marriage to be unique. Such a format lends itself nicely to clever turns of phrase, but it isn't adequate to deal with some of the more

complex issues that individual marriages can bring to the table. *Victoria Moon.*

**A Long Obedience in the Same Direction: Discipleship in an Instant Society (second edition).** Eugene Peterson. Intervarsity Press, 2000. 212 pages. \$16.99 ♦♦♦♦

Ironically, the title for Eugene Peterson's first foray into Christian spirituality comes from Friedrich Nietzsche who spent most of his life trying to discredit Christianity.

In "Beyond Good and Evil," Nietzsche wrote, "The essential thing 'in heaven and earth' is ... that there should be long obedience in the same direction; there thereby results, and has always resulted in the long run, something which has made life worth living."

Peterson found in that statement an accurate critique of what makes modern ministry and discipleship so difficult. He notes that we live and minister in a world that lives out of a "passion for the immediate and the casual." In a sense, Ernest Hemingway's vision of morality—"If it feels good, do it"—has become the standard, not only for the secular world, but for the church.

The second edition of "A Long Obedience" celebrates the 20th anniversary of its original publication. In the epilogue, Peterson notes his purpose for writing, and now re-releasing the book was a concern to get the gospel "lived in detail, ... on the streets, ... on the job, ... through cancer and divorce."

Peterson models for us how we can exercise a "long obedience" by inviting us into the "ascent Psalms," Psalms 120-134. As we explore the richness of each Psalm and the depth of its connection with life, we are reminded that we are disciples on a pilgrimage. Nothing worthwhile in life comes painless-

ly, instantaneously or effortlessly. "A Long Obedience" commends itself, not only for an individual read, but for small group contemplation. *Jim Holladay*

**The Music of Creation: Foundations of a Christian Life.** John Michael Talbot. Jeremy P. Tarcher/Putnam, 2000. \$13.95. 235 pages. ♦♦♦♦♦

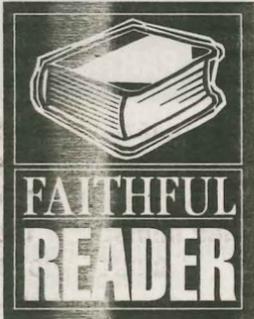
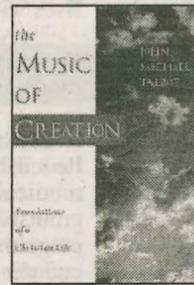
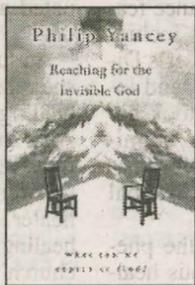
John Michael Talbot is a Catholic musician who lives in a monastic community he founded in Arkansas. His community is in the Franciscan tradition and includes celibates, families and singles.

After listening to his music for nearly 20 years, I still find it to be some of the most spiritually uplifting music I have ever heard. This music and community background is vital to Talbot's message in "The Music of Creation."

Talbot approaches the Christian life as a part of God's great musical creation. Instead of seeing the world as a random convergence of chaos, Talbot suggests the Christian life is lived out in a world of harmony, balance and proportion. His perspective, if lived out, would be an oasis in the spiritual desert of modern society. His book is a celebration of the majesty and love of God.

The non-Catholic reader might initially be uneasy with the constant reference to the traditions and beliefs of the Catholic church. Yet, there is something about Talbot's message that rises above doctrinal differences. After all, many consider Catholic spiritual writings the richest in the Christian tradition. Talbot certainly fits in the best of that tradition. I found Talbot's book to have an unintended result for me of being a good primer on the interconnectedness of the Catholic faith.

I highly recommend exploring the works of John Michael Talbot, both his writing and his recordings. *Wayne Hager*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; Victoria Moon, librarian for Deer Park Baptist Church in Louisville; and Jim Holladay, pastor of Lyndon Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com, sdrmoone@gateway.net or jwhager@surry.net

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## Magazine lists top 10 biographies

WASHINGTON (RNS)—Corrie ten Boom's "Hiding Place" and C.S. Lewis' "Surprised by Joy" tied for first place in the list of top Christian biographies/autobiographies of the century recently released by Christian Reader magazine.

The bimonthly magazine published the list in its September/October issue.

"I've learned just how interesting people and their life stories are," said editor Bonne Steffen. "That's why Christian Reader decided to compile a list of the best Christian biographies/autobiographies of this past century."

The rest of the list:

- "The Gulag Archipelago" by Aleksandr Solzhenitsyn.
- "Born Again" by Charles Colson.
- "The Cross and the Switchblade" by David Wilkerson.
- "Through Gates of Splendor" by Elisabeth Elliot.
- "A Severe Mercy" by Sheldon Vanauken.
- "The Seven Storey Mountain" by Thomas Merton.
- "Power of the Powerless," a biography of Václav Havel by Peter Vinck, a severely handicapped man, by his brother Christopher de Vinck.
- "Something Beautiful for God," a biography of the celebrated nun Mother Teresa by Malcolm Muggeridge.
- "A Prophet With Honor," a biography of evangelist Billy Graham by Walter Martin.
- "Here I Stand," a biography of Protestant reformer Martin Luther by Roland Bainton.

## PRAYER PARTNERS

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

- Fellowship Baptist Church in Manheim, Germany, as the church considers moving to a new location.
- Sedge Fen Baptist Church in Suffolk, England, as the church seeks a pastor and moves forward after several members have been transferred back to the United States.

- Volunteer musicians to serve one to two years in Poland through the Southern Baptist International Mission Board's International Service Corps or missionary Journeyman programs. Musicians would work primarily with collegians and young adults.
- Give thanks for 15 preaching points recently begun by four Tanzanian pastors along Lake Victoria.

- Harvest Baptist Church in Norwell, Mass., and church planter Mark Minervino. Seventy people recently attended the church's first worship service.

- A church planting team needed for Lawrence, Mass.

## Mountains to the Mississippi

Compiled by Shirley Wooton

- **BEDFORD**—Poplar Ridge Church will host its 143rd anniversary Oct. 22. **Daybreak**, a quartet from Atlanta, will provide music. For information, call (895) 255-0600. **Paul Limato** is pastor.
- **BRONSTON**—Bronston Church called **J.T. Patton**, a graduate student at Campbellsville University, as minister of youth and children. John Helton is pastor.

### What's going on?

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

- **CAMPBELLSBURG**—Fairview Church called **Don Gowin** as pastor. Friendship Church called **Ed Williams** as pastor.

- Providence Church will host revival services Oct. 15-18. **Dan Garland**, Kentucky Baptist Convention evangelism growth team leader, will be the evangelist. Pastor **Doug Boyd** will lead the music.

- **COVINGTON**—**Edwin Kirkpatrick** resigned as pastor of Madison Avenue Church.

- **EUBANK**—King Bee Church called **Jimmy Molden** as pastor.

- **HAWESVILLE**—**Sean McMahon** resigned as pastor of Blackford Church to become pastor for education and administration at Wright Church, Fort Walton Beach, Fla.

- **JEFFERSONTOWN**—Jefferson-

town Church will host homecoming services Oct. 15 at 11:45 a.m. A picnic lunch will follow at Veterans Park. For information, call (502) 267-1123. **Sanford Hill** is pastor.

- **LaGRANGE**—Buckner Church called **Tom Collier**, a student at Southern Seminary, as interim pastor.

- **LOUISVILLE**—Foster Avenue Church will host revival services Oct. 15-18; 11 a.m. and 6 p.m. Sunday and nightly at 7 p.m. **David Livingston** will be the evangelist. **Frank Kuriger** is pastor.

- Pleasant Grove Church called **Louis Humes** as pastor, starting Oct. 8. Humes previously was pastor of Hodgenville First Church.

- **MAYFIELD**—Sharon Church called **Anthony Steele** of Folsomdale as pastor.

- **MILTON**—Milton Church and Milton Methodist Church called **Donovan Moseley** as youth pastor for Milton Youth for Christ. **Ferrell Davis** is pastor of Milton Church.

- **NANCY**—Oak Grove Church No. 1 called **James Gossett** as pastor.

- **SALEM**—Old Salem Church called **James Keeling** as pastor. Keeling was serving as interim pastor and previously was pastor of Columbus Church.

- **SCIENCE HILL**—Jacksonville Church called **Marcus Poynter** as pastor.

- **SOMERSET**—First Church will host revival services Oct. 17-20; Sunday 8:30 a.m., 11 a.m. and 7 p.m., noon luncheons and 7 p.m. weekdays. **Bob Jolly** will be the evangelist and guest musician will be **Jim Justice**. For information, call (270) 678-5106. **Paul Chitwood** is pastor.

- **TAYLORSVILLE**—Kings Church will host its 200th anniversary services Oct. 15 with potluck lunch at noon and a celebration service at 2 p.m. For information, call (502) 538-6902 or 955-5480. **James Hume** is pastor.

- **WOODBINE**—Corn Creek Church will host its 200th anniversary services Oct. 15. **Keith Decker** is pastor.

## CLASSIFIED ADS

**FOR RENT:** Vero Beach, Fla. 3-bedroom, 2-1/2-bath townhouse for winter season rental (January-April). Monthly minimum. Clubhouse, heated pool, tennis, screened walk-out porch, private beach access. Senior activities available. No smoking, no pets. Call (859) 272-3087.

**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:** 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:** 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:** Local Christian social service agency seeks director. Must have great communications skills, public speaking skills and supervision skills. Some knowledge of budgeting, fund-raising and grant writing a real plus. Involves working with clients from low-income population. Please call (502) 245-0028 and ask for Mr. Elmo Martin. Mail resumé to: 1302 N Pope Lick Road, Louisville, KY 40299.

**SEEKING:** First Baptist Church of Middletown, Ky., is seeking resumé for a part-time minister of youth. The position can be adjusted to 15 hours/week during the school year, and 25 hours/week in the summer. A seminary education is not required. Ideal position for a school teacher or anyone else with seasonal hours. Send resumé and letter of interest to Dr. Jim Cobban, pastor, First Baptist Church, 11721 Main St., Middletown, KY 40243, or fax (502) 245-7945.

**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:** Is God calling you into full-time youth and music ministry? Is God calling you to another place of service? Growing church in Dry Ridge, Ky., is seeking God's will in filling this ministerial position. Please send your resumé to: Dry Ridge Baptist Church, PO Box 14, Dry Ridge, KY 41035, or phone (859) 824-5501.

**SEEKING:** Main Street Baptist Church in Alexandria, Ky., is currently accepting resúmes for a full-time senior pastor. Main Street Baptist is a progressive Southern Baptist church located in the Northern Kentucky area. The ideal candidate to fill our senior pastor position will be highly motivated, spiritually driven and have a master's degree from an accredited seminary. This candidate will be selected to lead this rapidly growing church which is involved in a very aggressive building program. All interested parties should send resúmes with cover letters by Nov. 15, 2000, to: Main Street Baptist Church, 306 West Main St., Alexandria, KY 41001, Attn: Pastor Search Committee.

**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:** 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:** Chestnut Ridge Baptist Church is looking for a minister of music and youth. This is a full-time position. The church is located in a growing suburb of Cleveland, Ohio., and averages approximately 125 in worship every Sunday. We are debt-free and situated on nine acres at the southern tip of Elyria, Ohio. Interested individuals should contact Dr. David Hockney at Chestnut Ridge Baptist Church, 38550 Chestnut Ridge Road, Elyria, OH 44035. Phone: (440) 365-5086. E-mail: chestnutridge@eriecoast.com.

**SEEKING:** Pastor/church secretary. Applicants must have proficient computer skills, ability to perform administrative tasks, people skills and be willing to strictly adhere to the confidentiality of such a position. Applicants should send their resúmes to Broadway Baptist Church, 4000 Brownsboro Road, Louisville, KY 40207, Attn: Roger Lamb.

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

**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:** 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:** 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:** 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:** 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, Herlington 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:** 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:** 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.

## Ministry relishes how food sales help needy families

By Dennis Greenwood  
Religion News Service

SYLVANIA, Ala. (RNS)—Move over, Smuckers, and make way for Green Tomato Specialties of Sand Mountain.

While Smuckers might not have to worry any time soon about this new entry into the jam and jelly business, those who know Dorsey Walker, the founder and creator of Green Tomato Specialties, don't doubt he will make it a success.

Since arriving as director of Upper Sand Mountain Parish of the United Methodist Church's Albertville district, Walker has lived up to the ministry's slogan, "Make Possible the Impossible."

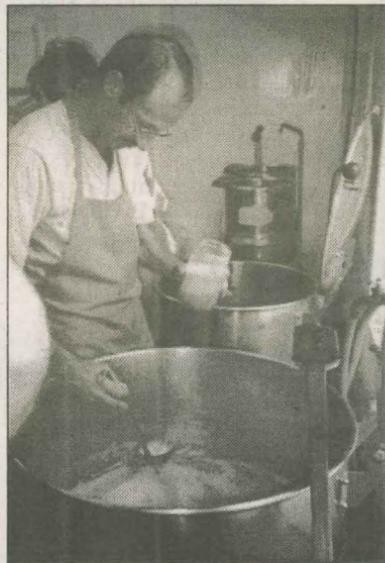
For many years, needy families in the Sand Mountain area have been the recipients of foods grown and canned by hundreds of volunteers from throughout the United States through the Upper Sand Mountain Parish ministry.

Making pickles, relishes, marmalade, jams and jellies is among the many projects Walker has undertaken during nearly 25 years of serving the area.

He is probably best known for the Heart and Hand program, which has built more than 30 homes for needy families in the Sand Mountain area, including two this summer.

In addition to Heart and Hand, the ministry oversees the Better Way Shoppe, a second-hand store that sells clothing and household items; makes soup and sauerkraut for various soup kitchens in the area; and ministers to more than 3,500 families.

To fund all of these projects, Dorsey came up with the idea of starting the Green Tomato Specialties products. Walker said he hopes the project even-



**MOUNTAIN MINISTRY** Sandy Mountain Ministries seeks to aid needy families in rural Alabama. ■ **Left:** Michael Baker helps can soup used to feed the hungry served by the ministry's soup kitchen. ■ **Above:** Volunteers attach labels to Green Tomato Specialties items. (RNS photos by Dennis Greenwood)

tually will raise enough money not only to fund the various ministries, but also provide jobs for residents of Sand Mountain.

Walker had been searching for a project to raise money for ministry efforts when John Anderson, a professor at Alabama A&M University in Huntsville, visited Sand Mountain last year.

Walker had started a community garden for needy residents, but few knew how to can the vegetables they grew. Walker invited Anderson to conduct a workshop on canning to solve the problem.

During the workshop the idea to develop a green tomato product began to take shape.

"I knew there had to be something grown on Sand Mountain that we could showcase," Walker noted. He knew other areas of the country had cashed in on local specialty items.

While thumbing through a recipe book published by the Alabama Extension Service, he saw a recipe for green

tomato pickles and green tomato relish. "The recipe was rather simple, and I knew tomatoes were one thing that Sand Mountain had plenty of," Walker added.

With many volunteers and some paid help, Walker produced his first batch of Green Tomato Specialties last year. An article in a Birmingham newspaper helped spread the news of Walker's new product line and a local religious bookstore began stocking the items. Boosted by the success of last year's sales, new items were added this year. Before the seasonal operation ceases in the next few weeks, Walker hopes to have canned 4,000 jars.

It is the green tomato base that sets the Upper Sand Mountain jams apart from others, according to those who have tried them.

"We have found that green tomatoes go with just about any food or berry that you put them with," Walker said.

According to the ministry's Web

site, tomatoes have been called "love apples" throughout history: "Tomatoes have long been recognized to offer health benefits and to kindle romance in certain people—we don't make any such claims, but simply pass on what we've been told. However, we do believe you'll enjoy our specialty Green Tomato Foods that reflect longtime southern Appalachian traditions."

Walker has received a \$600,000 grant from the Department of Housing and Urban Development to build a storm shelter for the citizens of Sand Mountain, and he wants to house a new cannery in the building. He hopes that he can use some of the land near the shelter to plant blackberry bushes and muscadine vines, which produce some of the ingredients for the jams and relishes.

The ministry's current product selection includes blueberry, peach, grape, strawberry and apple jams, along with marmalade, relish, pickles and chutney.

## Exhibit of Reformation era artist's work depicts Jesus' physical suffering

By Jeffrey MacDonald  
Religion News Service

CAMBRIDGE, Mass. (RNS)—A new Harvard University art exhibit defied museum trends by drawing attention to the religious feelings motivating a great artist of the Reformation era.

"Durer's Passions," which opened Sept. 9 at the Busch-Reisinger Museum and will remain on display through Dec. 3, brings together for the first time images from six of Albrecht Durer's (1471-1528) versions of Jesus' passion. Stand-alone images of a pained Jesus supplement four multiframe series based on the Bible's account of His arrest, trial, crucifixion and resurrection.

The intended effect, according to Curator of Prints Marjorie Cohn, is to expose the viewer to Durer's personal identification with a Jesus who suffered.

"We make no apologies for wanting people to see directly the intensity of religious feeling in these works," Cohn said. "It's supposed to be a spiritual show."

Museums commonly present artists' works without exploring their motivations, Cohn said. "Durer's Passions," she added,

breaks that tradition by inviting viewers to understand his artistic development in terms of his own tormented soul.

Durer is well-known as an influential German artist during the tumultuous days of the early 16th century. Prints made from his woodcuts were mass-produced and circulated among the illiterate masses in book form before the Bible was made available.

The new exhibit consists of woodcut prints as well as prints from copper engravings and rare drawings on loan from Frankfurt, Berlin and Bremen, Germany. Although the media vary, the intensity of the images is consistently high.

"It was more in-your-face than you normally see," said Jo Brecknock, a 31-year-old English tourist. Growing up as a Catholic, she said Durer's art was even more graphic and explicit

than the crucifixes and other imagery she had seen in church settings.

Anachronism reigns in Durer's pictorials of armor-clad knights wielding swords against an unarmed and nonresistant Jesus. Peasants in tattered garments stand by their Lord through the end, rejoicing when He rises from the grave with the sun and steps over fallen warriors on His way to heaven.



**SUFFERING SAVIOR** A 1519 engraving, "Bearing the Cross," by German artist Albrecht Durer

The striking drama and attention to Jesus' bodily suffering subsides in Durer's work, however, after the dawn of the Reformation in 1517. The Reformers' criticism of superstition and "graven images" influenced Durer to depict a more heavenly and

spiritual Jesus, according to Cohn.

"He was deeply affected by (Martin) Luther," Cohn said. "There's no doubt he cut back to the essentials" in his art.

That shift is evident only in the sixth and final passion series in the show, which altogether spans seven walls in one airy room at the Busch-Reisinger. Before that, the chronological exhibit includes highlights from Durer's earlier career, including drawings so priceless they had never before been loaned to another museum.

Those drawings, Cohn said, came to Harvard because organizers were able to convince owners the works were essential to the show's goals. Without the drawings that closely portray Jesus' grief-stricken face, she said, Durer's deep personal identification with Jesus' suffering would have been impossible to illustrate thoroughly.

"We said, 'We've got to get a few perfect drawings,'" Cohn said. "So we chose those that most clearly showed Christ's anguish."

The show's intensity and personal quality were not lost on some of the first visitors.

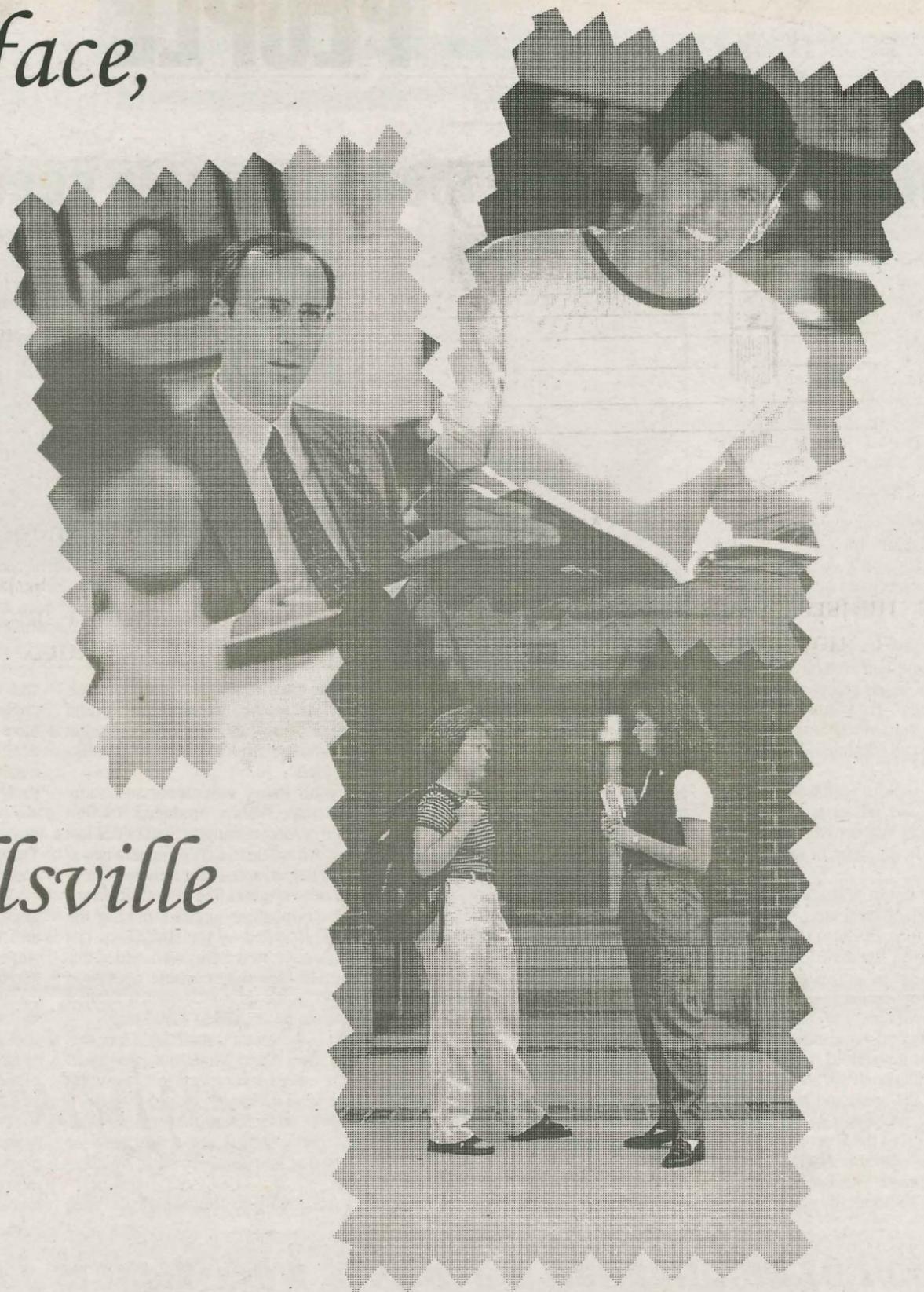
"I'm surprised by my reaction to it," said Anne Brown of Boston. "They're very intense. It makes me wonder, what do you make of it all? How do I fit myself into that theology and make it real for me?"

*This is the face,*

*the feeling,*

*the fabric*

*of Campbellsville  
University.*

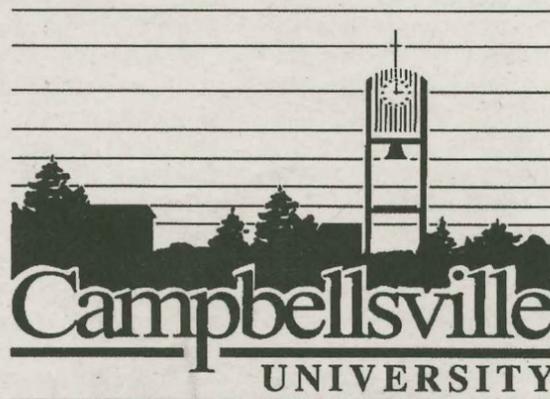


Have you been on such a campus? Each person, each program, each component is woven together to form one of the warmest, most unique and energetic Christian campuses in the United States.

It will feel like home. Campbellsville University. The fabric of family.

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*The Joy of Serving and Learning*