



WESTERN RECORDER

FOR THE RECORD

Baptists

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Kentucky

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Dated Material — Deliver by Wednesday, January 31

Shepherding event affirms 'ministry that really matters'

By **Trennis Henderson**
Editor

LEXINGTON—Pastors should pursue ministry that is "marvelous and magnificent" rather than "methodical and mundane," John Ed Mathison declared.

Mathison, senior minister of Frazer Memorial United Methodist Church in Montgomery, Ala., was among the featured speakers at Kentucky Baptists' third annual Shepherding the Shepherd conference.

The Jan. 25-27 conference, described as a "time of nurturing for couples in ministry," attracted a capacity crowd of 150 couples from across the state. The event is co-sponsored by the Kentucky Baptist Convention leadership development team and Baptist Healthcare System.

Mathison challenged ministers to experience "ministry that really matters." He said two keys are to focus on the things that don't change as well as working to change things that need to be changed.

Mathison said primary things that never change in ministry include the man Jesus Christ, the message Christ preached and the mission of the church.

"Our task, our calling as preachers is to lift up the name of Jesus," he noted. "I want my ministry to be centered on something that is changeless.

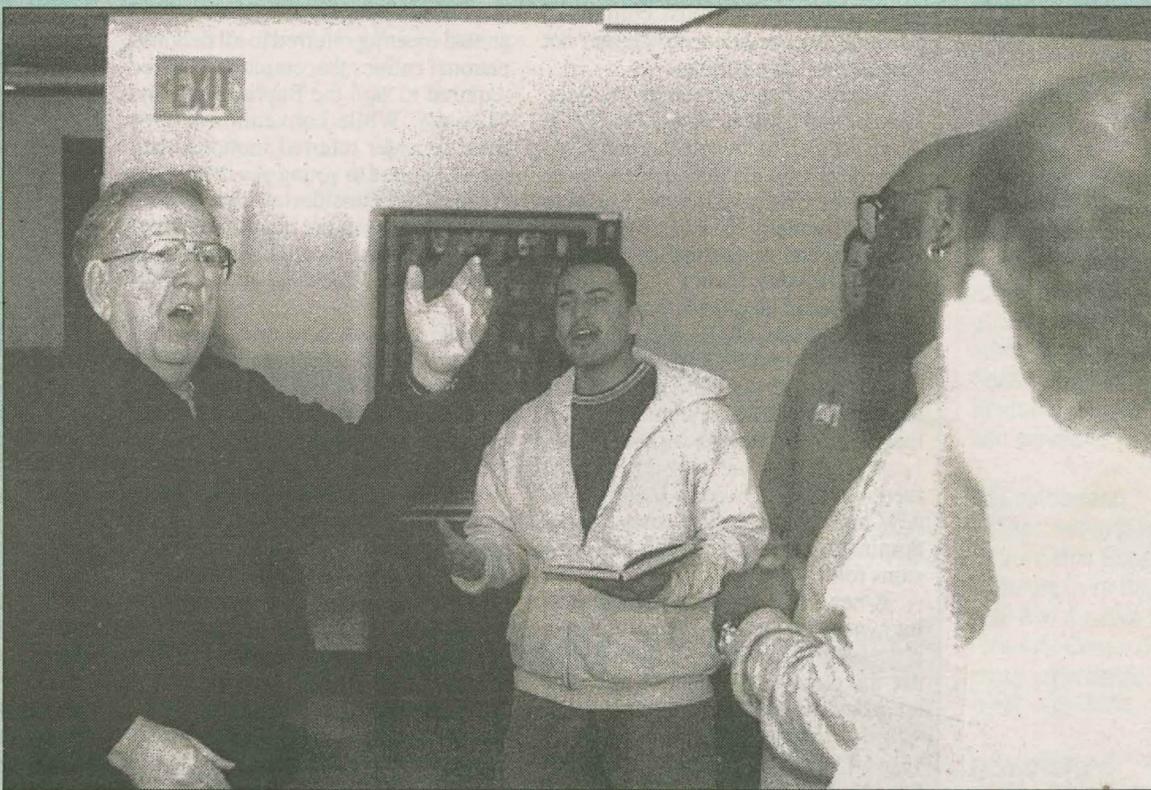
"We're in the ministry to win people to Jesus Christ and that's our mission," he added. "The last words Jesus said are, 'Go into the world and make disciples.' The last command of Jesus ought to be the first concern of the church."

Mathison said things that do need to change for the sake of the gospel are mindsets, methodology and ministries.

"I don't think there's any one denomination that's going to save the

□ See Mathison challenges ..., page 6

'I was in prison ...'



CHAPLAIN Earl Bell advocates more churches getting involved in prison ministry. "The church has got to accept the fact that right under their very nose there is a lot that needs to be done." ■ Above: Bell (left) directs singing for a religious service at the minimum-security prison in Frankfort. ■ Below: A view at the Franklin County Career Development Center. (Photos by David Winfrey)

Chaplain helping inmates get their own chapel

By **David Winfrey**
News Director

FRANKFORT—On the top of a hill in Frankfort sits a set of buildings where many of the state's prisoners spend the last few months of their sentence before regaining freedom.

Earl Bell wants to make sure that when they go back into society they've had a chance to take Jesus with them.

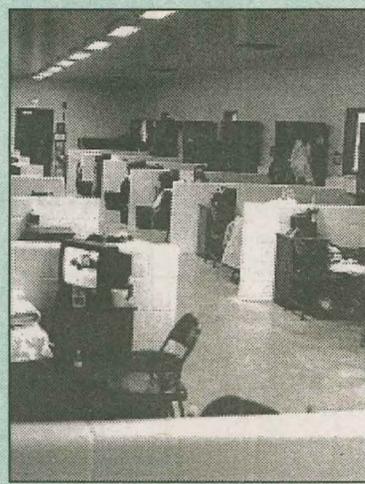
The former Kentucky Baptist pastor has worked part-time the past four years as chaplain for the Frankfort Career and Development Center. The low-security prison employs the in-

mates in a variety of jobs in the hopes that they will use those skills and work habits after finishing their prison terms.

Bell coordinates Christian worship and discipleship programs in the hopes that inmates' faith will develop alongside their readiness to leave prison. "I have a belief that everybody needs at least a second chance. So that's what we try to provide them," said Bell, 74.

He also has worked hard for the past two years to provide inmates with a chapel all their own. Currently, religious activities share time and space with a variety of other pro-

□ See Chaplain helps ..., page 3



WMU to fight Kentucky illiteracy through Project HELP focus

By **Victoria Moon**
Staff Writer

BIRMINGHAM, Ala.—Kentucky Baptists have the chance to make a major impact on the commonwealth's alarming illiteracy rates through Project HELP: Literacy, according to state and national project organizers.

Since 1992, the national Woman's Missionary Union in Birmingham, Ala., has worked with state WMU leaders to launch Project Help mission task forces.

Each program is designed to help churches learn about a nationwide problem. The program also provides ideas and resources for churches to minister in their communities.

"Our purpose is to share the gospel by meeting the physical and spiritual

needs, mobilizing WMU resources and developing ministry models to meet needs," said Trudy Johnson, national WMU's special projects manager.

Through Project HELP: Literacy WMU is working in cooperation with national literacy missionaries from the Southern Baptist North American Mission Board. Project HELP: Literacy began last fall and is scheduled to continue through fall of 2002.

According to resource materials published by WMU, the goal of Project HELP: Literacy is "to give every person the opportunity to learn to read,

write or speak English, and to learn the meaning of God's Word."

Literacy missions is focused on three areas: adult reading and writing, English as a second language for internationals who are learning English for the first time, and tutoring for children and youth as a preventive measure against illiteracy.

National WMU has produced a resource kit to get the ball rolling. Often state WMU leaders tailor the kit so local churches can develop ministries in their communities.

In Kentucky, Tonya Williams, adult consultant for Kentucky WMU, has

compiled a volunteer guide for church members interested in literacy ministries. She sent letters to school superintendents and adult reading and writing program directors and compiled a list of literacy programs throughout Kentucky.

"Baptists in Kentucky have a chance to make an amazing difference in the spiritual and physical lives of people in this state if they commit to be involved in this project," she said.

Both national and international short-term missions opportunities are available as well. Johnson added that national WMU also is considering planning a project for Eastern Kentucky, where illiteracy rates reach as high as 40 percent in some areas.

More stories about literacy missions and Project HELP on pages 8 and 9



Project HELP: Literacy

IMB won't require missionaries to sign faith statement

"By what criteria should anyone be deprived of hearing the gospel of Jesus Christ?"

IMB President Jerry Rankin

By Bob Allen
Associated Baptist Press

AUGUSTA, Ga. (ABP)—Nearly 5,000 Southern Baptist international missionaries won't be required to sign the Southern Baptist Convention's new faith statement but must commit to work contrary to its teachings.

Southern Baptist International Mission Board trustees voted Jan. 24 in Augusta, Ga., to "wholeheartedly" affirm the Baptist Faith and Message as revised by SBC messengers last June as the "standard for carrying out the programs and ministries" of the 155-year-old mission agency.

The board declined, however, to end its tradition of requiring missionaries to carry out their responsibilities "in accordance with and not contrary to" the confessional document even if they disagree with minor points.

Also during the two-day trustee meeting, the IMB commissioned 50 new missionaries, increasing the denomination's total international missions force to 4,924.

A new IMB policy statement puts into writing a longstanding practice in processing missionary candidates. Under the policy, missionaries and staff are asked if they have read and agree with the current Baptist Faith and Message. If they cite any disagreements, they must explain those differences.

Either way, they must sign an affirmation that reads: "In accountability to the International Mission Board and Southern Baptists, I agree to carry out my responsibilities in accordance with and not contrary to the current Baptist Faith and Message as adopted by the Southern Baptist Convention."

"That is not a new policy," said Allen Carter, pastor of Calvary Baptist Church in Bel Air, Md., and chairman of the trustee administration com-

mittee. "That has been taking place for some number of years."

"We are simply putting our historical practice and putting it into our policies," added trustee chairman Tim McCoy.

The Jan. 24 trustee action came in response to a motion at last year's SBC annual meeting referred to all denominational entities that employees not be required to sign the Baptist Faith and Message. While convention boards must consider referred motions, they are not limited to voting yes or no. Other agencies considering the referral have opted to require employee adherence to what has been described as an instrument of "doctrinal accountability."

IMB trustees, however, described their new policy as the affirmation of the Baptist Faith and Message, board policy and current personnel, who will not be required to sign the statements.

Trustees, who meet every other month, discussed the issue at length before ultimately deciding there is no need to change the current practice, said McCoy, pastor of Ingleside Baptist Church in Macon, Ga.

"Our process has served us well in the past," McCoy said in an interview.

He said that given the IMB's track record both for appointments and in dealing with theological aberrations that crop up after missionaries are on the field, trustees decided that the current practice is adequate.

During their application process, prospective missionaries write a statement of beliefs in their own words. Administrators and then a trustee subcommittee review those statements and have an opportunity to discuss areas of concern before candidates are recommended for appointment. Additionally, missionaries are asked to affirm the Baptist Faith and Message or indicate

Rankin details 'global harvest'

AUGUSTA, Ga. (ABP)—Reporting "a radical increase in global harvest," Southern Baptist International Mission Board President Jerry Rankin told trustees the spiritual impact is reflected in baptisms and overseas church growth in recent years.

Overseas baptisms reported by IMB missionaries increased 24 percent last year, reaching 451,000, he said. The establishment of new churches on mission fields, meanwhile, grew 37 percent, to 6,525.

Rankin said that three years ago

the IMB was targeting 338 people groups. Today, he said, missionaries work with 1,000 people groups.

At that rate of growth, Rankin predicted that the IMB would be reporting a million baptisms within five years and that by 2010 "there will be no more unreached people groups."

"We will be unable to identify any people group without access to the gospel in 10 years," he said, noting it now appears "practical to achieve the Great Commission," Jesus' command to preach the gospel to all peoples.

disagreements and pledge to conduct their work in accordance with it.

Employee policies also forbid missionaries from repeatedly advocating views that are contrary to those outlined in the Baptist Faith and Message, McCoy said.

Before the unanimous vote approving the action, IMB President Jerry Rankin decried "time-consuming processes and restrictive policies" that might hinder missionary appointments.

"By what criteria should anyone be deprived of hearing the gospel of Jesus Christ?" Rankin asked. "By what justification can any people group or nation be denied the opportunity to know of God's love and Christ's saving power?"

The Baptist Faith and Message, Southern Baptists' official faith statement first adopted in 1925, last summer underwent its first major rewrite since 1963. Some changes, including views that the Bible forbids women to serve as senior pastors and removal of a reference to Jesus Christ as the criterion for interpreting Scripture, have drawn criticism.

A small number of churches have cut SBC ties over the issue, and the denomination's largest state convention, the Baptist General Convention of Texas, reduced funding to the national body, citing disagreement with the faith statement.

But Rankin said in an interview that when missionary candidates in the past have indicated problems with the Baptist Faith and Message, it commonly was over articles that most Southern Baptists would consider secondary or non-essential doctrines. For example, he said, occasionally a prospective missionary will come from a church that has elders, but the Baptist Faith and Message says the biblical offices of church leaders are limited to pastors and deacons.

Rankin said that unlike other employees, senior-level administrators such as vice presidents and regional leaders would be required to affirm the Baptist Faith and Message. He said individuals currently in those posts already have said they have no problem with the current edition of the doctrinal statement.

National WMU leader urges women to build 'EPIC' missions organization

TALLADEGA, Ala. (BP)—Embracing the 21st century with excitement and enthusiasm, Woman's Missionary Society leaders are ready for an "EPIC" missions organization, according to WMU Executive Director Wanda Lee.

In her first executive director's address to a WMU executive board meeting, Lee, who was elected at last year's January meeting, expressed the dreams of the national staff.

Speaking during the board's Jan. 13-16 sessions at Talladega, Ala., Lee talked about adopting Leonard Sweet's rendition of the emerging church of the 21st century—becoming an "EPIC" church—in his latest book, "Postmodern Pilgrims." Sweet describes an "EPIC" church as:

- Experiential.
- Participatory.
- Image driven.
- Connected.

"Leonard Sweet's challenge to those of us in leadership in the church of the 21st century is to ... move from just doing church to being the church in new ways," Lee said, "not just any kind of church, but an 'EPIC' church because it speaks to today's member and potential member."

Noting that WMU leaders have "created new models for engaging the church in the missions lifestyle," she said missions leaders also realize that "if the people in the pew do not realize they are personally responsible for the Great Commission, then the best organization and the most advanced missions awareness is a wasted effort on our part.

"We need a renewed passion for Christ and His mission and allow that passion to drive the way we minister

and witness in the 21st-century world," Lee said. "We must become a passionate 'EPIC' organization at heart if we want to communicate the missions message effectively.

"If we want to get the passion for missions back," she added, "we need to follow three basic objectives." She said those goals are:

- Capture the attention of the local church for missions.
- Establish WMU as the premier missions resource for the local church.
- Ensure the continuity of WMU's mission.

Reporting from a board executive session, Lee said WMU's leadership decided to establish a state WMU assistance endowment fund to help with emergencies. There previously has been a budget line item for that need, but now there will be an actual fund, Lee said, noting that an anonymous donation established the fund. She said 20 percent of WMU's annual Vision Fund receipts will go to the new fund as well as 5 percent of WMU's investment earnings.

In other actions, board members approved the scriptural basis, purpose statement and definition for Project HELP: Restorative Justice. The definition says "restorative justice involves

God's people in applying biblical principles of restoration to meet the needs of victims, offenders, communities and law enforcements."

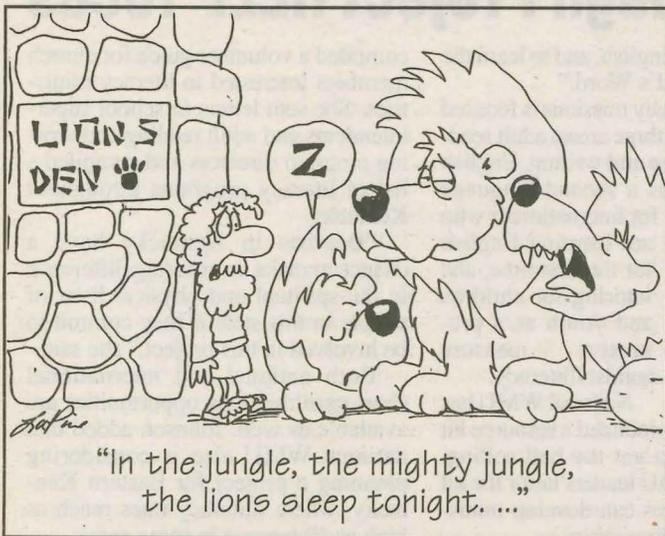
Janet Hoffman, elected national WMU president last June, also gave her first address to the WMU executive board, cautioning WMU leaders not to become so busy fulfilling God's plans that they fail to get instructions from Him.

"There is no shortcut to God's vision," Hoffman said. "It requires prayer. You and I know that. Many of us have known it all of our lives. We were created for fellowship with God.

"But," she continued, "in the busy place of our myriad ministries, in our sincere desire to do as much as we can as quickly as we can, often the first thing to go is our prayer time.

"Yet prayer releases the power of God," said Hoffman, of Farmerville, La. "If we have a fresh look from God's perspective, we must make prayer our priority. Only as we spend time with God—knowing Him better, loving Him—knowing Him better, loving Him—can we deeply give us.

"The occasion of the new millennium calls for us to take a new look at our world," she said.



State study of Baptist Faith & Message begins

LOUISVILLE—Kentucky Baptists' study of the 2000 Baptist Faith and Message statement officially is under way.

A nine-member study committee, chaired by former Kentucky Baptist Convention President Charles Barnes, held its first meeting Jan. 12. As they conduct their study, the group invites input from interested Kentucky Baptists.

The committee, proposed by Barnes, was authorized in November on a divided 879-747 vote by Kentucky Baptist Convention messengers. Outgoing KBC President Terry Wilder appointed the study committee and named Barnes chairman.

The KBC proposal calls for the committee to study the Southern Baptist Convention's 2000 faith statement and recommend to the 2001 state convention how the KBC "can best relate to the 2000 Baptist Faith and Message as Kentucky Baptists seek to fulfill their purpose and mission in the name of our Lord and Savior Jesus Christ."

The revised Baptist Faith and Message approved last June by SBC messengers has remained a major topic of discussion and debate in Southern Baptist life.

Supporters of the revised document say it better represents the SBC's conservative shift of the past two decades. Critics counter that the removal of language describing Jesus Christ as "the criterion by which the Bible is to be interpreted" and other changes have weakened the document's historic Baptist views. Several churches, including at least four Kentucky Baptist congregations, have cut or loosened their ties to the SBC in recent months, citing changes to the faith statement as a primary concern.

Barnes told KBC messengers last fall that conducting a detailed study was the most effective way to "thoughtfully and carefully consider how Kentucky Baptists should best respond to this."

During the committee's organizational meeting, Dan Ferguson, pastor of Second Baptist Church of Hopkinsville, was elected vice chairman. Virginia Drake, a member of Parkway Baptist Church in Bardonia, was elected secretary.

Barnes said the committee "plans to meet at least monthly during the coming months and to have its report ready by late summer." Noting that the committee has received input from several Kentucky Baptists, he invited other interested individuals to share their views with the committee in writing.

Letters may be sent to: Chairman, Baptist Faith and Message Study Committee, Executive Office, Kentucky Baptist Convention, Box 43433, Louisville, KY 40253-0433.



CHAPEL SITE Chaplain Earl Bell helped raise \$74,000 to build a chapel at the Franklin County Career Development Center in Frankfort. ■ Above: Bell stands on the site where the chapel will be built later this year. ■ Below: An inmate worships on Sunday night. (Photos by David Winfrey)

Chaplain helps inmates get their own chapel

Continued from page 1

grams in a multi-purpose room. "We have never had a chapel," he said. "We have always had to work and have our services in an all-purpose building with all kinds of activities going on."

But a few years ago, some of the inmates suggested the complex could use a chapel.

Bell approached the warden, who said the prison couldn't afford it.

"I said, 'If I raise the money, will you get the commissioner to approve it and prison labor to build it?'" he recalled.

Given the go-ahead, Bell took the prison's choir out on weekends. The inmates sang at churches and gave their testimonies. Bell would share his vision and ask for donations to build the chapel. "I did not have a single church to refuse."

Churches donated about three-quarters of the \$74,000 raised in about 10 months. A few individuals and foundations made up the rest of the money.

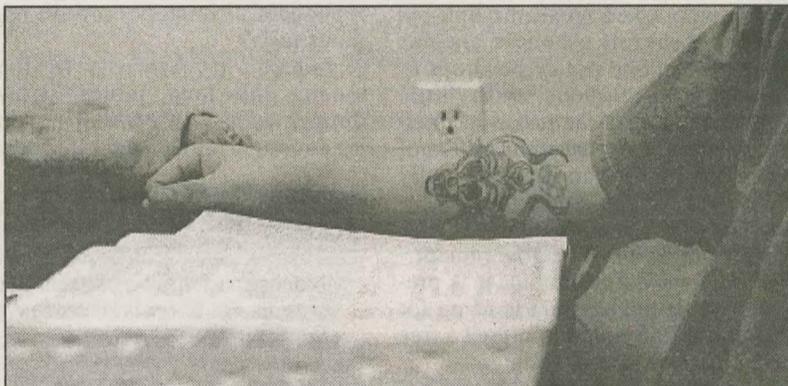
Inmates and prison officials broke ground on the project in early December, but the weather has held up the real work. "We hope to begin construction in February," Bell said.

When finished, the 2,000-square-foot building will seat up to 85 worshippers and include a religious library and a chaplain's office.

Inmate Tim Studdard said he's seen at other prisons the impact chapels have on inmates. "It does wonders for the morale," he said, adding that Bell is "giving us a place where we can go to get away from everything else on the yard that's not right."

Having a chapel brings more inmates to the worship services, he added. "People who don't participate in the church services in here don't do very well when they get out."

Chaplain's aide Roy Timberlake said he's hoping to be able to see the chapel completed. "Not that I want to be in prison," he quickly added with a



grin.

Timberlake said he became a Christian as a result of hearing a 17-year-old preach at another facility. "I've found the one thing that I was missing my whole life," he said. The Indiana native earns \$5 a month for getting the multi-purpose room ready for worship and performing other duties for Bell.

By helping build the chapel, Timberlake said, "I'll help complete something more than just a prison sentence."

Bell has long known the difference that Christ can make in the life of an inmate. He first got involved in chaplaincy more than 20 years ago. A pastor since 1954, Bell was recruited by the state of Kentucky in 1979 to be director of chaplain services and volunteer coordinator.

A change in leadership and direction caused him to get out of state work. He was a bivocational pastor from 1979 until 1992, first in Kentucky and later in Virginia and Arizona.

"I came to the (Frankfort) prison because the former warden was a good friend of mine," he said. Bell serves part time because state regulations limit full-time chaplains for facilities with at least 500 inmates.

The Frankfort facility, which houses about 200 men, hardly resembles a prison. There are no fences, no barbed wire and few bars.

Non-violent prisoners are sent here

from other Kentucky prisons when they are near the end of their sentences. Because they are about to be released, escapes are rare. Still, officials count the inmates six times a day, and Bell is a stickler for accounting for each of the inmates who comes to his services.

Bell organizes 24 Christian groups or preachers who assist quarterly with worship on Friday and Sunday nights. "I couldn't make everything here Baptist," he said. "Every group that comes is evangelical."

Nearly any church in Kentucky could participate in prison ministry, Bell said. With 13 prison facilities around the commonwealth, any church is within 30 miles of a prison, he said.

"The key to it is finding churches that will take literally that Scripture that says, 'I was in prison and you came and visited me,'" he said.

Linking churches with inmates after they leave prison is another important aspect, he added. "If they don't have a support system 41 percent of them end up coming back. ... If we just protect society from them we're not doing much," he said. "Each year we build more and more facilities."

"The church has got to accept the fact that right under their very nose there is a lot that needs to be done," he said. "In the past year I have baptized 27 men, so the field is there."

BLUEGRASS BURGEO

■ **Campbellsville** University has received an anonymous donation of \$26,000 to establish the Ken Murphy Memorial Scholarship Fund. Murphy, a former Kentucky Baptist pastor, was associate director of partnership missions for the Kentucky Baptist Convention until his death two years ago. The scholarship is intended to benefit full-time Campbellsville students with a major or minor in theology. First priority will be given to students from Barren or Shelby counties in Kentucky, where Murphy had served as pastor.

■ **Cumberland** College will present The Cottonpatch Gospels, featuring Tom Key, Feb. 8 at the new Rollins Fine Arts Center. For more information, call (606) 539-4404.

■ **Georgetown** College's Anne Wright Wilson Fine Arts Gallery will present an inaugural exhibition of paintings by Boris Zakic, the school's new professor of painting, Jan. 31 through March 23. There will also be an opening reception at the gallery and a talk by the artist Feb. 11, 2-5 p.m. For more information, call gallery director Christine Huskisson at (502) 863-8399.

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

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Ashcroft hearings highlight dilemmas

By David Anderson
Religion News Service

WASHINGTON (RNS)—As the Senate Judiciary Committee was gearing up for hearings and the religious political action groups of both left and right were positioning themselves for their bitter battle over the nomination of John Ashcroft to be attorney general, Public Agenda and the Pew Forum on Religion and Public Life released a new survey on religion and politics.

The public, according to the survey, want their government officials to be religious but, according to Deborah Wadsworth, president of Public Agenda, also have "an almost instinctive wariness of injecting religion directly into politics or putting their own faith on a pedestal above others."

And that is precisely the theological and political fault lines drawn by partisans on both sides of the debate over the Ashcroft nomination—a dilemma that has been revealed but will not be resolved no matter the outcome of the confirmation hearings.

Andrea Sheldon Lafferty of the conservative National Values Coalition on Jan. 17 accused Democrats who asked about the link between Ashcroft's beliefs and his potential public policy positions of being "anti-religious" with "little understanding of our nation's Christian heritage—or an appreciation of how badly our nation needs godly men and women in government."

But, if the nation is to have "godly men and women in government," as Lafferty defines them, it is precisely that linkage that is to up for scrutiny. Religion doesn't get a free ride just because its religion.

Fashioning the debate as one between religion and irreligion does a

disservice to Ashcroft by making him the symbolic carrier of "the one true faith" which he would be the first to deny, and to many of his opponents in the debate. Their religion is as principled, as deeply felt and as genuine as Ashcroft's, even as they are theologically and politically opposed to the former Missouri governor and senator.

So, too, the nearly hysterical absolutism of some of his opponents.

COMMENTARY

"The fundamental right of every American woman is at risk," says Kate Michelman, president of the National Abortion and Reproductive Rights League.

Well, not quite. Ashcroft, if confirmed as attorney general, cannot end legal abortion.

At the same time, it is legitimate to question the link between his religiously based opposition to abortion and how—with what vigor—he would enforce such laws as the Freedom of Access to Clinic Entrances law.

There is also, less visible but no less real, a moral dilemma faced by Ashcroft—and every other politician with deeply held religious convictions: Does the requirement to enforce laws you hold religiously repugnant ultimately corrode religious faith?

Indeed, as Ashcroft tip-toed among the land mines strewn throughout his confirmation hearing he sounded much like his liberal

opponents of years past who, for example, were pilloried for being "personally against" legal abortion but insisting they would—and must—obey the law.

Thus, Ashcroft held he would not seek to overturn the 1973 Roe vs. Wade decision that made access to abortion a legal right, and would defend the constitutionality of gun controls which in the past he has vehemently opposed.

Ashcroft, like the partisans on both sides of the debate, holds his beliefs deeply and passionately. "Two things you find in the middle of the road," he said during his primary campaign against George W. Bush. "A moderate and a dead skunk. I don't want to be either of them."

That is all very good for activists pursuing their causes. Presidents and legislators, too, are called on to carry out their agendas. But the attorney general is called to enforce the law, not change it.

But what is the toll on the soul, what is the impact on the faith, not only of compromise but of actively enforcing that which you consider a sin?

Significant religious strains in America—the "peace churches" and the Jehovah's Witnesses—have rejected the seduction of secular power in order to follow their religious commitments.

Ashcroft, like many others—both liberal and conservative—has apparently decided he can hold the two together. Whether he can only his soul will ever know.

What are you thinking?

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PARTNERS IN THE MISSION

Third anniversary reflections

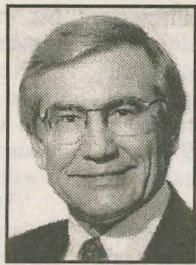
Feb. 1 marks my third anniversary as executive director-treasurer for the Kentucky Baptist Convention. I am grateful to God for the opportunity to serve Him by serving Kentucky Baptists. I praise God for His patience with me in bringing me to this opportunity of service. God has a way of stretching our faith and challenging our obedience in order to prepare us for specific places of service.

I am grateful that my wife, Kay, has been a partner in ministry and co-pilot for most of our travel across Kentucky to churches and associations. During these first three years I have spoken 238 times in churches and associations and represented Kentucky Baptists at 228 meetings in Kentucky and at national meetings.

Kay has been a significant part of the ministry through contacts and encouragement of pastors' wives. Consequently, Kay has spoken at ministers' wives conferences and women's events. It has been a joy for both of us

to see how God is at work among Kentucky Baptists.

It has been a rewarding experience to observe how God has called out a special group of committed men and women to serve Kentucky Baptists through KBC staff positions. We have been on a journey toward becoming a team and a learning organization to prepare us spiritually to serve Kentucky Baptists.



Bill Mackey

The staff has just completed a two-day retreat focused on creating a positive work culture that increases effectiveness. Each staff member was encouraged to read three small books in preparation for the retreat: "Who Moved My Cheese?" by Spencer Johnson; "Fish!" by Stephen Linder; Harry Paul and John Christensen; and "Gung Ho!" by John Blanchard and Sheldon Bowles.

Ray Snyder, an associate in the Ken Blanchard organization and an active Southern Baptist, led the first day of the retreat. The staff spent the second day making application of the princi-

ples in Christian ministry. It was the most exciting and productive retreat I have ever experienced.

It also has been a joy to see how God has blessed Kentucky Baptists with a cooperative spirit. It was demonstrated at the recent Kentucky Baptist Convention annual meeting. Although there were disagreements, discussion was conducted in a Christian spirit that provided a positive witness to the public. Kentucky Baptist Convention also have demonstrated a cooperative spirit by their growth in support of missions through the Cooperative Program and their participation in partnership missions.

KBC institutions and agencies also have continued to grow forward. It has been a privilege to work with their leadership as they seek to provide quality ministries with limited resources. Due to their impact on people, I believe these ministries deserve the prayers and financial support of all Kentucky Baptists.

I look forward to God's direction and blessings for all Kentucky Baptists as we move forward under the lordship of Jesus Christ.

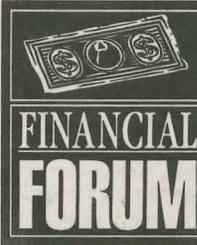
Bill Mackey is executive director of the Kentucky Baptist Convention

FAMILY

Working outside the home: What is net impact?

By Jeremy White

One challenging decision for married couples as they think about raising children is: "Will the woman leave the workplace and stay at home?"



I am not going to step in a hornet's

nest and suggest that women should stay at home or work outside the home, but I do want to provide food for thought.

Most couples weigh the well-being of their kids compared to the loss in income of the mother leaving the workplace. When couples evaluate the loss of income by the woman staying at home, they often overvalue the financial impact of the woman's salary. In other words, a working mom may not bring home on a net basis as much as anticipated.

Some studies have estimated that the value of a home manager/stay-at-home mom/homemaker is about \$60,000 per year. Keep in mind that this is \$60,000 tax-free.

If a mother earned \$60,000 in a paid job, she would have federal and state income taxes, FICA taxes, Medicare and local taxes deducted. These taxes may total 25-35 percent of salary.

Here are other examples of how a working mother's salary can quickly vanish:

- Daycare and babysitting.
- Eating lunch out and buying vending machine drinks and snacks.

- Newer and more varied wardrobe, jewelry and other accessories.

- Increased dry cleaning.
- Medical bills and missed work from children getting sick more often from other children at daycare.

- Auto expenses including gas, repairs, insurance or an extra car payment.

- Co-worker gift pools and fund raisers from the boss' and co-workers' children.

- Eating out more often in the evenings.

- Eating more expensive prepared, take-out and deli foods.

- Less time to comparison shop for bargains.

After accounting for taxes and the above items, some women have found that they net only about a dollar an hour. By better understanding the net increase, couples can make more informed financial and family decisions.

Jeremy White is a certified public accountant in Paducah. He presents financial seminars and workshops at churches and conferences.

Setting a positive example can help kids prepare for marriage

Q: How can I begin teaching my children about marriage?

Although wedding bells are many years distant, parents can begin now preparing their children to be happily married:

■ **Set a good example.** Work at being well married. Meet each other's needs. Learn to speak each other's love language. Work to improve your marriage just like you'd work to improve your golf game or some other interest. Praise each other. Say please, thank you and I'm sorry.

■ **Pray for your children.** Pray specifically that God would raise up a committed Christian to love your son or daughter, and that your child would find and fall in love with this person in the right way at the right time.

■ **Give guidance.** Talk about what marriage means. Tell the story of how you fell in love. Talk about how and why you chose to get married. Go to weddings. The media provides many models of marriage, as does our society. Talk about what you see in movies and on television, as well as all around you. Help your children see the practical reasons why God's plan of one man and one woman together forever works best. Talk about the hardships as well as the heartaches divorce brings.

■ **Teach the importance of a Christ-centered marriage.** Teach your children that marriage is about more than looks and likes. Couples who want to get married need to share a commitment to Jesus Christ. If that is missing, something important always will be missing that nothing else will be able to replace.—David Garrard

Q: My mother has been going to the same family doctor for decades. As she is getting quite elderly, does she need to see a doctor specifically trained in geriatric issues?

Treating the elderly, especially the very old, can be significantly different from treating younger patients. In fact, seniors often don't have the usual symptoms a younger person shows for the same disease.

Geriatricians are specially trained to deal with unique senior problems and coordinate care with other doctors caring for the same person. Yet there are only 9,500 certified geriatricians, less than half the estimated 20,000 needed to care for the frailest of the 34 million elderly Americans.

Of course, not all seniors need a geriatrician. About 20 percent of the elderly are very frail or have multiple complex problems. These people need a geriatric specialist.

If your mother is in fairly good health, your family doctor likely is providing appropriate care for her. If you suggest changing physicians, your mother might not cooperate.

The American Geriatrics Society is working to set eldercare guidelines and educate patients. You are right on target in your effort to learn more about the care your mother needs.

The American Geriatrics Society recommends that senior clinics and physicians:

- Offer both primary and consultative care.
- Employ providers with sound geriatric training.
- Create an interdisciplinary team to coordinate care.
- Provide compliance with key geriatric principles for dementia, depression, falls and treatment and prevention of functional disability.

■ Be more accessible and user friendly.

There is a growing awareness of older people's health care needs and it is improving. There will be increased opportunities for churches to find ministry outreach through this avenue. The number of older people in our society will continue to grow as the next generation becomes elderly and lives longer.—Jon Rainbow

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



Is your pastor fresh, focused & fulfilled?

Who ministers to your minister? While most churches do a good job of celebrating their pastor's birthday, recognizing ministry anniversaries and offering support during times of family crisis, where does your pastor turn amid the day-to-day challenges of local church ministry?

Most pastors are on call 24 hours a day, responding to a variety of urgent needs while juggling sermon preparation, administrative responsibilities, pastoral care and a host of other priorities. Where can they gain personal growth, renewed vision and words of encouragement?

One valuable resource is the Kentucky Baptist Convention's Shepherding the Shepherd conference. Introduced two years ago in Kentucky by KBC Executive Director Bill Mackey, the third annual Shepherding the Shepherd conference was held last week in Lexington.

The three-day conference, sponsored by the KBC leadership development team and Baptist Healthcare System, is designed as a time of nurturing for couples in ministry. While more traditional events such as the KBC annual meeting, state evangelism conference and Super Saturday training focus on such priorities as convention business, evangelistic training and church growth, the Shepherding conference caters to ministers and their spouses through an emphasis on renewal individually and as a ministry couple.

Conference coordinator Richard Adams, director of the KBC leadership development department, noted that when ministry couples experience personal spiritual renewal, "their effectiveness in ministry is strengthened." That obviously pays direct dividends to local congregations.

Several Kentucky Baptist church leaders are making the annual conference a top priority in their ministry development. Rodney Cude, pastor of Newton

Creek Baptist Church in Kevil, said the event provides him and his wife "time to renew our spiritual batteries."

The Cudes began a tradition last year of providing the conference registration fee and time together as their Christmas gift to each other. "We share a kindred relationship with many of the couples who are here," Cude explained. "We're so glad we came because we needed the refreshing that builds us back up."

As significant as Shepherding the Shepherd is, don't mistake these words for a promo seeking to recruit more people to help boost registration figures. The fact is that this year's conference was filled to capacity. The last several couples who signed up were put on a waiting list until space became available for them to attend.

Rather than highlighting one specific event, the more important role for Kentucky Baptist churches is to make sure your pastor and other staff members are receiving ample opportunities for personal and professional growth.

Whether it's providing the time and financial resources for your church's minister and spouse to attend Shepherding, a weekend marriage enrichment retreat, a study leave or other opportunities for growth and renewal, the key is to intentionally do something to help them stay fresh, focused and fulfilled in ministry.

As churches invest in the personal, marital and spiritual well-being of ministry couples, the congregations will reap direct benefits through leaders who feel appreciated, encouraged and valued.

Who ministers to your minister? Make certain that your church takes an active role in helping nurture your pastor's spiritual growth. It's a gift of love that will aid your minister, your congregation and the kingdom of God.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Waller among most influential editors in Recorder's early history

By Jack Birdwhistell

Among the early Baptist journalists in Kentucky, none was more influential than John L. Waller. A descendant of the famous Waller family of Virginia and a nephew of George Waller, whom we've met before in this series, John Lightfoot Waller was born in Woodford County in November 1809, the son of the pastor of Glen's Creek Baptist Church.

The young Waller was fairly well educated for his day, primarily at the hands of private tutors. According to historian J.H. Spencer, Waller had a great "aptitude for learning" and a "great fondness for books." Beginning at age 19, he taught school in Jessamine County for about six years. During that time he became involved in the Campbellite controversy as had many other Kentucky Baptists.

In 1835, he took over the publication of the Baptist Banner, a paper begun a year earlier in Shelbyville by

Baptist physician James Wilson. Soon thereafter, the Banner merged with the Baptist, a Nashville publication, and with the Western Pioneer, an Illinois paper. The newly combined publication, the Baptist Banner and Western Pioneer, became the most widely circulated Baptist paper in Kentucky.

The young editor filled the Banner's pages with Baptist news, advertisements, commentary and debates with other denominations. Waller himself was known as an excellent debater with Presbyterian ministers. He remained editor even after the Banner's offices moved to Louisville. In 1841, he was succeeded as editor by W. C. Buck.

At this point Waller became even more involved in Kentucky Baptist life. Ordained to ministry in 1840, he served in 1941-43 as an agent for the newly formed General Association of Kentucky Baptists. He also served nine years as pastor of Glen's Creek Church in Woodford County; began a new Baptist monthly, the Western

Baptist Review; and represented Woodford County in the Kentucky Constitutional Convention of 1850. Also in 1850 he resumed the editorship of the Baptist Banner, changing its name in 1851 to the Western Recorder, the name which has endured until today.

At the height of his influence, Waller died suddenly in 1854, just short of his 45th birthday. His loss was felt deeply by Kentucky Baptists. In the words of Spencer, "The Baptists of Kentucky mourned for him as the children of Israel did for Moses. He was to them almost an idol. They felt that his loss was irreparable. In their affection, he was without a rival, and they felt, when he was gone, that they should never look upon his like again, upon earth."

Waller, a native-born Kentucky Baptist who gained recognition and influence at an early age and died at an early age, left a significant imprint on early Kentucky Baptist life. He successfully set Kentucky Baptist journalism on a firm footing and gave it a stability that continues 150 years later.

Ira "Jack" Birdwhistell is associate professor of religion at Georgetown College



Shepherding seminars share recipes for ministry success

Leaders offer words of wisdom

"If we choose when we trust God, that isn't much trust."

Sue Ann Compton, conference leader from Severns Valley Baptist Church in Elizabethtown

"Worship style is temporary. Truth is eternal."

Dave Bullock, pastor of fine arts, Elmbrook Church in Brookfield, Wis.

"Theological differences are not nearly as important as winning people to Jesus Christ."

John Ed Mathison, pastor of Frazer Memorial United Methodist Church in Montgomery, Ala.

"Many of these pastors give and give and give. Who nurtures the pastor?"

Richard Adams, director of the KBC leadership development department

By **Trennis Henderson**
Editor

LEXINGTON—Jay Wolf said being an effective pastor is similar to being a good cook.

"As people come to me, I am trying to feed them and nurture them," he explained. "It's so important to look for recipes, new ways to express truths."

Wolf, pastor of First Baptist Church of Montgomery, Ala., challenged participants at last week's Shepherding the Shepherd conference to "add spice to your ministry menu."

Wolf said primary ingredients for effective ministry include Christ-likeness, consistency and creativity. He said those priorities can help ministers move beyond "the relentlessness of the routine."

"To be Christ-like and consistent, I try to be on a growth mode in my life, including my spiritual life," Wolf noted. He encouraged fellow pastors to strive to be spiritually fit, intellectually fit and physically fit.

Above all, he said, "to be a man of God, you've got to spend time with God's Word. I've never met a person who overdosed on God's Word."

Along with personal growth, Wolf urged ministers to focus on strength-



WORSHIP FOCUS Dave Bullock, leader of the dbNetwork Band, said effective worship "is not so much how we do it as why we do it." Bullock, pastor of fine arts at Elmbrook Church in Brookfield, Wis., said the key is to "make this about God."

ening relationships in their roles as marriage partners, parents and pastors. "As you do this," he added, "you're modeling a right value system for the people in your church."

In addition to Wolf's seminar, other small-group workshops addressed such issues as applying the fruit of the Spirit to family life and pursuing personal spiritual enrichment.

Sue Ann Compton encouraged conference participants to develop a pio-

neer spirit that includes "the will to let go and the will to go on." Compton is a member of Severns Valley Baptist Church in Elizabethtown where her husband, Billy, is pastor.

Noting that past disappointments and deceptions in life can rob people of present and future joy, Compton said many people "carry invisible baggage around with us."

Urging individuals to let go of strongholds, addictions and other per-

sonal struggles, Compton said, "The Scriptures talk about not looking back. God only wants us to look back on what will help us go on."

"We have to open the eyes of our heart and see what's there and what needs to be changed," she said. "God's transforming power brings freedom and independence from the past."

Affirming the benefits of having a "fruit-flavored family," Garry and Cheryl Baldwin described how to utilize the fruit of the Spirit to strengthen family life.

Baldwin, pastor of First Baptist Church of Owensboro, said Galatians 5:22-23 details the characteristics of successful family relationships. Noting that God already has put the fruit of the Spirit in every Christian's life, he said the key is to nurture those traits in daily interaction with one's spouse and children.

Mrs. Baldwin added that little things like writing love notes to family members or giving one's spouse some free time away from the kids can make a big difference in attitudes.

"Realize that your family is vitally important," Baldwin said. "Set goals and let the Spirit control you intentionally. If you're walking in the Spirit, family life can be great in the ministry."

Mathison challenges ministers to pursue 'ministry that really matters'

Continued from page 1

world," he emphasized. "We need to cooperate."

"We are not the enemies of each other; we are the partners of each other. We ought to join hands more," he told the conference crowd. "Theological differences are not nearly as important as winning people to Jesus Christ."

Mathison said the key to effective ministry in the 21st century is "involvement of lay folks and turning the ministry over to them."

"Ministry isn't to be done by the preachers," he said. "It's to train and equip the lay folks and turn them loose

for ministry. The most exciting thing in my ministry is to see lay folks get excited about their faith."

Conference coordinator Richard Adams said the goal of the annual event is to provide couples "a time of renewal physically, spiritually and relationally."

Adams, director of the KBC leadership development department, said the event's "whole approach is to nurture and encourage pastors and wives as they are in constant service to others. If they're renewed and refreshed, their effectiveness in ministry is strengthened."

Conference participants agree the program is accomplishing its goals.

"There are not many places I get to go to be fed," said Greg Faulls, pastor of Bellevue Baptist Church in Owensboro. "I feel like I'm here for personal renewal and revival. This keeps me centered."

Gayle Toole, interim pastor of Hebron Baptist Church, said Shepherding the Shepherd offers "an excellent worship experience for the pastors and their wives."

"It's new ideas. It's refreshing," he added. "As long as we're in the ministry, we need to keep on learning."

Sherri Wirt, a pastor's wife from Hickory Baptist Church, said the conference allows her and her husband, Rusty, to "build networks with people in the ministry and draw strength from them."

Citing the importance of couples experiencing encouragement and personal growth, she noted, "If our churches are going to be healthy, our ministers have to be healthy."

Pre-registration is open for next year's conference, set for Jan. 17-19. For information, contact the KBC leadership development team at (502) 245-4270 or toll-free at (800) 266-6477.

Kentucky Baptist pastors urged to cultivate authentic leadership qualities

LEXINGTON—Emphasizing that "leadership flows from the inside out in the spiritual world," Reggie McNeal urged ministers to develop personal habits that promote authentic leadership.

McNeal, director of leadership development for the South Carolina Baptist Convention, told participants at last week's Shepherding the Shepherd conference that authentic leaders are self-aware, surrendered to God and surrounded by colleagues.

Effective leaders "create an environment where people flourish," he added. "Your people need hope, they need courage, they need confidence and you've got to give it to them."

Although bureaucracy, programs, dysfunctional churches and "religious clubs" can flourish without authenticity, McNeal noted that "communities of faith cannot operate minus authentic kinds of leadership."

He said keys to building authentic leadership include:

■ **Spend time with God.** "If you are always focused on the temporal, on the immediate, on the circumstantial, on the problems of people, that's all you're ever going to do," he warned. "When I'm talking about spending time with God, I'm not talking about working through another devotional book; I'm talking about hanging out with God."

■ **Share your faith.** "I'm amazed at how many Christians leaders I'm around who don't share their faith," he said. "Whatever you want to see happen in your ministry, go do it. Whatever you do in your ministry models what's important."

■ **Redeem relationships.** Urging individuals to "seek forgiveness, practice forgiveness and do it quickly," McNeal said many people "wait on forgiveness because we are waiting for reconciliation."

Noting that some people "are not going to allow you reconciliation," he added, "You can only do your responsibility and you must do your responsibility. But after you do your responsibility, get over it."

■ **Nurture accountability.** "Many pastors avoid accountability," McNeal said. "Authentic leaders relish accountability and nurture accountability. Spiritual growth does not occur without accountability."

Citing the need to strengthen family relationships, nurture friendships and serve as a mentor, McNeal said it's important for ministers to take risks. "If you've quit risking, you've quit loving and if you've quit loving, you've quit leading," he said. "We have high stakes that demand authentic leadership today."

During the conference's final session, McNeal challenged the couples to finish well in their ministry.

Citing studies that indicate "the odds are against you finishing well," he reminded participants that "the God who began a good work in you wants you to finish well."

He said principles "that will increase your chances of finishing well" are:

■ **Keep learning.** "This is probably the most critical," he said. "It's not all about

right thinking; it's about right living."

McNeal said the most effective way to share the truth of the gospel is to learn how to connect with the culture. "Jesus was culturally relevant. The Pharisees weren't. ... I rest my case."

■ **Stay close to God.** Describing King David's efforts to please God, McNeal said, "The thing that scared David the most was to lose contact with God. ... If you want to finish well, stay close to God."

■ **Look for God in the new.** "The Christian church does not need to be in reverse," McNeal insisted. "God is not back there; God is up there."

"Shift into drive," he urged. "God is always doing new stuff. He likes to do things in a new way."

■ **Cultivate a sense of destiny.** "If you want to finish well, cultivate the sense of destiny that God has His hand on you for very special purposes. Every single day God is working on you to bring you to completion, to be the great champion He sees you can be."

KENTUCKY

Marketplace chaplains offering workers spiritual support

By Wayne Topkins
Louisville Courier-Journal

LOUISVILLE—While managing employees at their Louisville printing business, Dave and Thresa Bingham learned a difficult lesson from tragedy.

"We're a very small company and we realized, after a bad situation where a pressman we had committed suicide, that neither my wife nor I had the proper training to handle a personal situation like that," Dave Bingham said.

Help came from Charles White, who heads Worklife Services in Crestwood. It is one of a growing number of religious ministries focusing on the workplace.

"Charles has been our counselor for five or six years now. He comes by every other week and talks to our employees and to us. If we have any problems, he's always there," Bingham said.

"He doesn't approach people from the religious standpoint, but only from the philosophical and psychological part. We made it clear that we didn't want to know what he and the employees talked about. It certainly has been a great help."

Workplace chaplains, who operate in much the same way as military chaplains, are becoming increasingly visible in every setting from construction sites to corporate boardrooms. Nondenominational, interfaith and nonprofit, such ministries are connected with people in need whom traditional houses of worship have not reached.

While about 75 percent of the U.S. population does not belong to a church, well above 90 percent have a religious faith, surveys consistently show.

"There are so many people you never touch working through the church," said White, a Baptist pastor for 20 years. "You get out where the people are, and that's at work."

While some critics are uncomfortable with any religious presence in the workplace, Gil Stricklin, president of Marketplace Ministries in Dallas, says, "We are not trying to judge anybody or proselytize anybody. ... Nobody has to use us, nobody even has to speak to us. But 65 to 85 percent of employees or their family members of our client companies every year will use a chaplain."

In his eight years as a workplace chaplain, White said he's seen workplace stress levels increase tremendously.

"As productivity goes up per employee, the tension at many businesses is pretty high right now."

White's company, which employs nine part-time chaplains working with clients in six states, is one of several such ministries across the country.

"Many companies have employee assistance plans in place, and spiritual-based counseling is becoming more and more accepted. It's a growing area within the larger workplace counseling field," said John Challenger, CEO of the Chicago outplacement firm Challenger, Gray and Christmas. "Companies today are trying to be more employee-centered and put services into place that address their needs. These are people who need spiritual support to help them in their lives and in regard to the workplace."



CHAPLAINCY TRAINING Frank Queen teaches a class at Mid-Continent College in Mayfield. He recalled an incident in which Marketplace Ministries located a minister to help a trucker who had a heart attack in Utah, far from home. (Louisville Courier-Journal photo by Jim Roshan)

With signs pointing to a possible economic slowdown, Challenger said, "there is even more potential for stress as people begin to worry about their jobs. There are more stresses on families and there's more violence in the workplace."

Like the Binghamans, Mark Cress was an entrepreneur frustrated by his inability to be of more help to troubled employees. Moved by what he saw as an unmet need, he left his position as chief executive of an Inc. 500 business in Richmond, Va., and went to seminary.

"I wanted to be a good owner, to help people but I wasn't skilled to do that," Cress said. "I think in my life, God used all those issues with my employees to move me to sell the business and work with employees as a workplace chaplain."

For the past five years, Cress has headed Corporate Chaplains of America. The company serves 16,000 employees across the eastern two-thirds of the United States and will open three regional offices early this year, one of which will serve the Louisville area.

Cress said demand has become so great that it soon will outstrip the supply of qualified chaplains.

Just over a year ago, Cress founded the Corporate Chaplain's Institute, the first of its kind in the nation, in Wake Forest, N.C.

"We have 14 courses that are taught by seminary deans and professors structured to certify someone to serve as a workplace chaplain," Cress said.

As a workplace chaplain, Frank Queen and his team members became perhaps the most trusted faces at Pad-

ucah's Grocery Supply Co., right up until the moment the plant closed in November.

"I was really intrigued by the fact we could go right in" at the business where otherwise, "unless you had an appointment you didn't get past security at the front door," said Queen, a professor at Mid-Continent College in Mayfield and chaplain with Marketplace Ministries. "But I could walk in at any time and talk with the employees. We did everything—ministering to an employee at the death of a loved one, or when somebody was in the hospital."

When the plant's corporate headquarters announced the closure, Queen recalled, the team members were asked to be there to talk with the 60 laid-off workers.

Marketplace Ministries' reach—the ministry of nearly 1,000 chaplains serves more than 225 companies in 32 states—gives it a network to help with even the most long-distance employee crisis.

"One of our employees, her husband was a long-distance truck driver and had a heart attack out in Utah," Queen recalled. "I was able to call a chaplain out there. She was driving out and he met her while she was there. We did ministry for her with our people there, and when they came back home we were able to talk to them."

Stricklin, founder and president of Marketplace Ministries and one of the pioneers of workplace chaplaincy, has tracked the field's evolution.

During 22 years as an Army chaplain, Stricklin became intrigued by the idea of bringing the concept to the

civilian world.

Many of the soldiers he ministered to did not belong to a church or a particular denomination, he said.

"They didn't have a priest, a rabbi or a minister and yet those same people got sick and they went to the hospital," Stricklin said. "They had accidents, they had problems. They died. They didn't really have pastoral care, someone to bury them or marry them or go see them in the hospital as a pastor or minister."

Founded in 1984, Marketplace Ministries got off to an inauspicious start. "We had one client company in Dallas and our office the first four years was a 1974 Datsun station wagon," Stricklin recalled.

Over the years, business has steadily picked up.

"In 1984, we got one new client company every 73 days. That means we got four the first year. In 1998, we got a new client company every 15 days. In 1999, every seven days. In 2000, every four days," he said. "There's something going on in the country, and I'm not sure I'm smart enough to interpret it."

Stricklin said he has several theories: momentum as word-of-mouth has spread, the breakdown of marriage and family ties and yet another perk added as labor-strapped companies seek to keep and attract employees.

"Companies are looking for ways to keep good employees and ways to deal with bad employees," he said.

His company's chaplains, often local clergy who work for Stricklin's ministry part time, visit client work-sites weekly or sometimes every day.

The service is free to employees. Typically it is offered as a benefit as part of the company's employee-assistance plan.

"We have a team of people assigned to that company, made up of at least one woman and one man and then a representative of the different ethnic groups," Stricklin said. "Not only do we offer a particular denomination, but a particular religion will be provided. We had a Vietnamese man who died recently in one of our companies. He was a Buddhist, and his family asked us to provide a Buddhist priest to conduct his funeral. Of course, we did that."

Stricklin said he has found that whether people go to church or not, "almost everyone says they believe in God in some way. They just have problems and they want some help. They don't care what you are, or what religion you are. All they're saying is, 'I have a 16-year-old boy and we think he's smoking pot and we don't know what to do about it.'"

Stricklin's vision is for the workplace chaplain to become an everyday fixture.

"I believe if every company in America had a chaplain that many of the problems would be solved that the workplace faces today," he said. "But most companies are so afraid of the concept of having faith in the workplace. Faith is already in the workplace. Whether an employee goes to church or not, they still have some kind of faith."

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"Companies are looking for ways to keep good employees and ways to deal with bad employees."

Gil Stricklin, president of Marketplace Ministries

Literacy missions consultant sees needs in Kentucky

Literacy missions facts

- 1 in 5 adults in the U.S. cannot read at a functioning level.
- 60 percent of the prison population and 85 percent of all juvenile offenders are functionally illiterate.
- A typical illiterate is male, under age 40 and has graduated from high school.
- Nearly 1 million high school students drop out of school each year.
- 1 million 12- to 17-year olds read below a third grade level.
- 1 in 10 residents of the United States is foreign-born.
- 500,000 international students study in U.S. colleges and universities.
- 600,000 legal immigrants come into the U.S. each year.
- The Southern Baptist Convention has approximately 1,200 churches and 6,000 workers involved in literacy missions around the country, with more than 25,000 students attending weekly church literacy classes.

Source: *The Project HELP: Literacy Resource Kit*

By Victoria Moon
Staff Writer

LOUISVILLE—Kentucky Baptist churches can help end a statewide literacy crisis and find a great ministry opportunity as well through literacy ministries, according to Kentucky Baptist Convention literacy missions consultant Becky Carnell.

According to statistics from the Kentucky Department of Adult Education and Literacy, the commonwealth ranks first in the nation in the proportion of residents who have less than a ninth grade education.

Kentucky ranks 49th in the country in the proportion of adults who have a high school diploma or higher. The survey also found that Eastern Kentucky consistently had the lowest average reading proficiencies with illiteracy rates up to 40 percent in some areas.

"In my opinion, the figures are actually worse than what the survey reflects," Carnell said. "It's a real crisis in Kentucky."

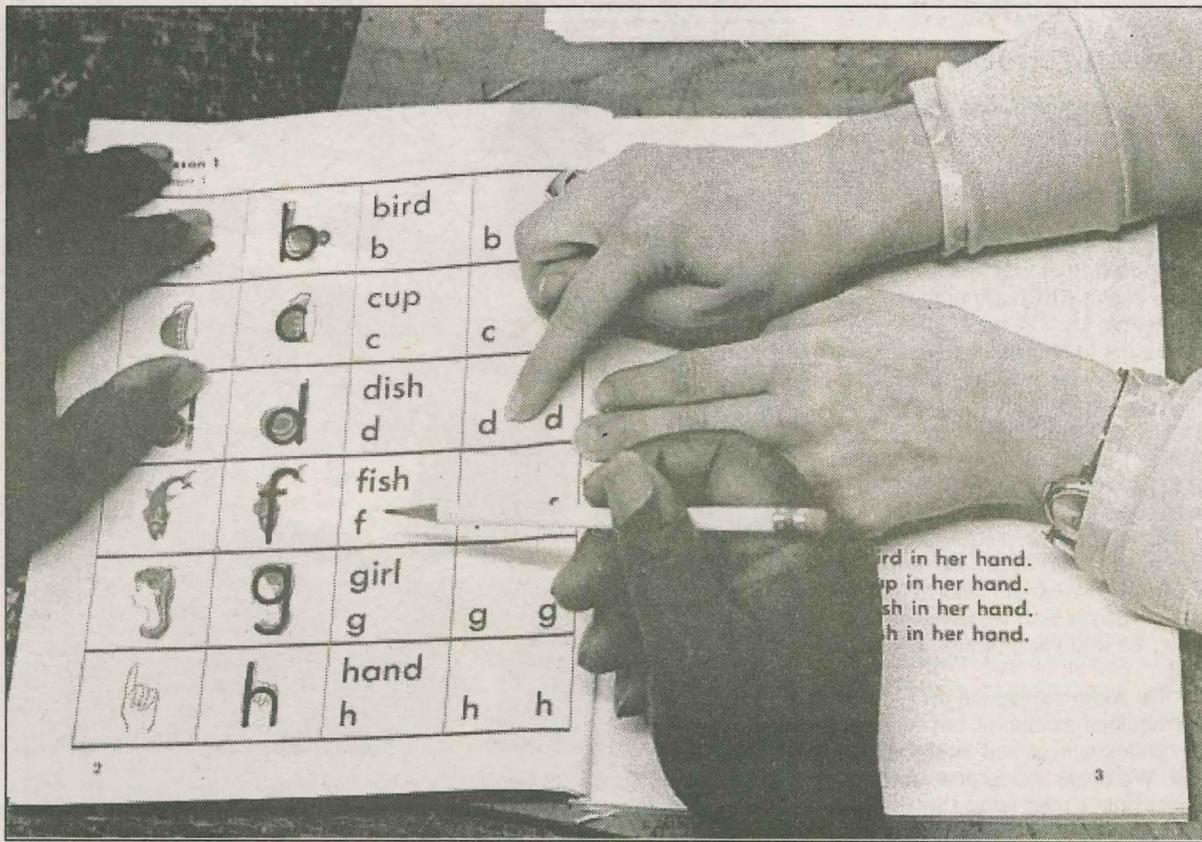
Carnell's position with the KBC has given her an eyewitness view of the issue. She travels throughout the state promoting, encouraging and training literacy volunteers.

She said literacy missions is a great ministry opportunity, but most churches ignore it because they don't realize the need.

"We are desperately in need of more adult reading and writing and child tutoring ministries in this state," she said. "We especially need children's tutors to stop illiteracy at its root."

Carnell said her research has found only 19 of 74 Baptist associations in Kentucky reported having churches with adult reading and writing ministries. Only four churches in the state reported having children's tutoring ministries, she said. Twenty-seven associations reported having English as a Second Language programs.

"ESL is a popular ministry, and it's not hard to get churches involved with that," Carnell said. "So many nationalities have come to Kentucky in re-



cent years, and it's a higher profile ministry.

"Adults who can't read and write, however, are not as obvious," she added. "They are just like us, and they often hide the fact that they can't read and write very well."

Carnell said she hopes that the national Women's Missionary Union's literacy initiative "Project HELP" will continue to raise awareness about literacy issues

and the ministry opportunities it offers.

"It breaks my heart to see how many people can't read," she said. "Imagine not being able to read the Bible when you need it the most. These people are often those who need church the most, but are not there because they're ashamed."

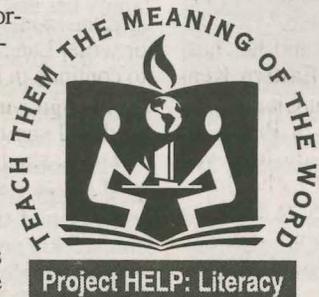
"Many of these people may not be Christians simply because they can't read the Bible, and all they know of Christianity is what someone else told them."

In 1999, 146 professions of faith were made as a direct result of

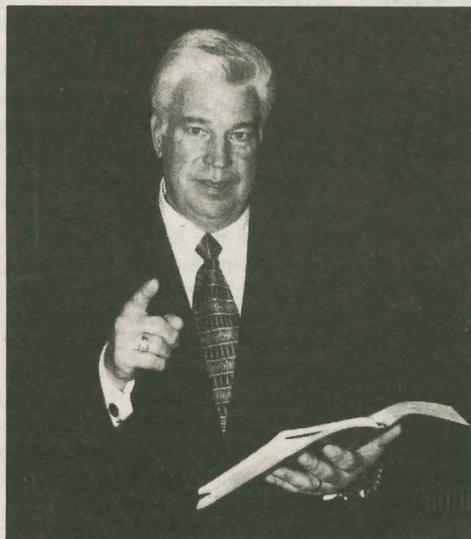
church-based literacy ministries in Kentucky, she said. "That's up from 17 professions in 1996, the first year we started this program," she added.

The Southern Baptist Convention offers one of the few church-based literacy programs in the country, and certification is available through training programs offered by the North American Missions Board.

"There are very few requirements to be a literacy tutor," she said. "A love of people, the ability to read and a high school diploma are about it."



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KENTUCKY

Resource kit offers ways to get involved in literacy missions

LOUISVILLE—The Project HELP: Literacy Resource Kit offers a host of ideas to become involved in literacy missions.

Here are 25:

- Pray regularly for literacy efforts.
- Donate a book to your local public library, church media center, school library or community ministry.
- Read a book to a child.
- Write a thank-you letter to the teachers who taught you to read.
- Conduct a collection drive in your church for school supplies to be given to a school in need, or to a tutoring program for children and youth.
- Befriend an international person in your community. Through your conversations, help this person improve his or her English-speaking skills.
- Offer your assistance to a literacy ministry in your area.
- Train to become a literacy volunteer.
- Help pay for books and materials for a literacy student.
- Provide transportation for a literacy student to get to and from literacy classes.
- Teach someone how to use a computer.
- Volunteer to read stories at a local elementary school or public library.
- Thank a librarian.
- Teach children not to make fun of slow readers in their classrooms. Explain that ridicule makes some people give up trying to read altogether.
- Take someone to get his or her first library card.
- Visit a Web site devoted to literacy and see what new things are being done.
- Contribute to literacy efforts through the Lillian Isaacs Literacy Missions Endowment Fund.
- Take an international woman grocery shopping. Help her learn and practice the English words for the food she buys.
- Arrange for a vision screening or eye exam for someone with trouble reading. A reading problem can be as simple as the need for a pair of eyeglasses.
- Give large-print books and Bibles to elderly people who no longer can read small print.
- Purchase Contemporary English Version Bibles from a local bookstore and give them to people with limited reading skills.
- Help someone study for the GED.
- Write a letter of encouragement to a missionary involved in literacy ministry.
- Begin an after-school tutoring program for children.
- Offer your home or church as a site for a literacy ministry.



MISS LILLIAN Lillian Isaacs taught literacy missions when her husband was a professor at Clear Creek Baptist Bible College in Pineville. "When you do this you are showing the person the love of Christ in a way they can apply it." (WMU photo)

"It's wonderful to see a person learn to read. Especially when they learn to read the Bible."

Lillian Isaacs

Literacy pioneer honed skills in Kentucky

By Victoria Moon
Staff Writer

BIRMINGHAM, Ala.—Kentucky native and literacy missions pioneer Lillian Isaacs learned at an early age the need to help others read and write.

Isaacs' work in literacy began when she was a child in rural Kentucky, according to "Miss Lillian: Literacy Missions Living Legacy," a video produced by national Woman's Missionary Union.

Seeing students in her classroom who were unable to read, Isaacs volunteered to teach them between her own school lessons. That sparked a passion for the work that continues today.

"It's wonderful to see a person learn to read," she said. "Especially when

they learn to read the Bible."

After marrying, she and her husband, John, moved to Eastern Kentucky where he taught at Clear Creek Baptist Bible College in Pineville.

Meanwhile, Mrs. Isaacs followed through on her earlier interest in literacy by teaching her cleaning woman, Ruth Shepherd, to read.

Isaacs said that experience taught her the importance of literacy.

Shepherd "told me 'being able to read makes me somebody. When I didn't know how to read people would walk along and say, 'Howdy, Ruth.' Now, they say 'Howdy, Miz Shepherd.' You see, I'm somebody.'"

Mrs. Isaacs shared her experiences with her husband, who incorporated literacy missions into his work with the

students, some of whom could not read or write. Later, they moved to Alaska to continue in literacy missions.

Though Mrs. Isaacs' husband has died and she has retired to Tallahassee, Fla., she has said she won't stop working as a literacy volunteer "until God comes to take me home."

"When you do this you are showing the person the love of Christ in a way they can apply it," she said.

Two years ago, the Woman's Missionary Union Foundation recognized Mrs. Isaacs by naming an endowment fund after her.

The foundation continues to accept donations to grow the Lillian Isaacs Literacy Missions Endowment Fund. After the fund reaches \$10,000, the foundation will begin accepting grant applications for literacy missions.

For more information or to contribute, contact the Lillian Isaacs Literacy Missions Endowment Fund at WMU Foundation, Box 11346, Birmingham, AL 35202-1346.



Project HELP: Literacy

Woman's Missionary Union has been Project HELPing for 10 years

BIRMINGHAM, Ala.—Since 1992, Project HELP has been making a difference in the lives of thousands of people by addressing issues ranging from AIDS to violence.

Here is a brief list of the results from former WMU Project HELP initiatives:

1998-2000: Violence

■ Churches across the country hosted violence awareness events and adopted police forces in their communities.

■ The "WMU House" was built in Sarajevo, a three-story community building used for meetings and living quarters.

1996-1998: Hunger

■ 1,244,268 cans of food donated to local hunger ministries.

■ \$378,673 donated to local hunger food ministries.

1994-1996: AIDS

■ 123,598 items donated to local AIDS ministries. These items included clothes, personal hygiene items, linens, food, paper products, cleaning supplies, a VCR, a gerichair, homemade quilts and a refrigerator.

■ \$17,461 donated to support local ministries.

■ \$108,996 donated through the WMU Vision Fund for the House of Hope in Vitoria, Brazil.

■ Many reports of daily prayer commitments, ongoing volunteer efforts, future educational plans, adoption of church infectious disease policies and commitments by teens to True Love Waits.

1992-1994: Child Advocacy

■ 150,368 volunteer hours donated to children's issues.

■ \$110,386 given to assist with children's programs.

■ \$30,801 donated to Nimit Mai Nan Dormitory in Naan, Thailand.



Churches finding need for divorce recovery ministries

"Some people tell me it literally saved their life."

Jerry Smith, coordinator for divorce recovery workshops at Crescent Hill Baptist Church in Louisville

By Ken Walker
State Correspondent

LOUISVILLE—When Jerry Smith helped start Crescent Hill Baptist Church's first divorce recovery workshop in 1982, he never dreamed it still would be popular in 2001.

"We didn't expect it to last that long," said Smith, who will coordinate the 20th annual seminar on Sunday nights during February. "We began it, thinking we would attract singles from Crescent Hill. We did, but they came from all over Louisville and up to an hour away."

He estimates more than 5,000 people have attended the sessions during the past 20 years. Smith understands the pain of those who come through the workshops' doors.

A seminary graduate, he planned to enter the pastorate until his marriage collapsed. He describes it as a major blow, striking at his identity and uprooting everything he counted a part of normal life.

"You wouldn't believe the pain we hear," said Smith, who said former singles minister Susan Wright spearheaded the first seminar. "Nobody gets a divorce because they want to. They think it's the only option available."

The upcoming workshop mixes talks and panel discussions with small groups and special-interest classes, including one session for elementary-school children from broken homes.

Among the topics that will be reviewed are coping with separation, psychological and spiritual perspectives, relationships, divorce's effect on children and finances.

Modeled after a Texas church's program, it includes year-round support groups. Six to 10 participants meet for weekly discussions for 16 weeks, then can choose to sign up for

another.

"If we leave people in the same group for too long, they can get too dependent psychologically on the group," explained Smith, who now works as an employment counselor.

Crescent Hill's workshops attract between 85 and 120 people, compared to 150 the first few years. One reason for the decline in attendance is that today many other churches offer divorce recovery, said Smith, who admits to regrets over the workshops' longevity.

"I wish we were out of business," he said. "It's a bit sad. But I feel it's been a success. Some people tell me it literally saved their life."

Pastors and laypeople around Kentucky tell similar stories.

Immanuel Baptist Church in Lexington started its six-week divorce recovery classes in 1993 and now offers them twice a year. The church is planning a small-group workshop on single parenting this spring.

Singles minister James Stillwell said he expects 60-80 people for the next divorce recovery session. The weekly two-hour classes begin Feb. 19 and continue on Monday nights through March 26.

Also offered are a workshop and recreation time for elementary-age children, and child care for preschoolers. Immanuel offers a class for teenagers, but only if there is enough demand.

Stillwell noted that some participants will sit in the parking lot 45 minutes before gathering the courage to walk inside the first night. Nevertheless, many people say they experience

freedom as a result of the program.

"It is powerful to see people who work through issues and find forgiveness for their ex-spouse and themselves, and find Christ," he said. "People will come to the facilitators and say, 'Why do you care so much?'"

The evening starts with a lecture and testimonies, followed by one hour of small-group discussion. Among the topics are coping skills, single parenting, dealing with an ex-spouse, for-

giveness and relationships.

Although Stillwell hopes people become Christians as a result of the teaching, he walks a fine line. When participants come to a church they know they're going to receive some spiritual input, but he said he refrains from coming on too strong initially.

"If I hit them with a strong evangelistic message the first few weeks, they're out the door and offended," he said.

Nevertheless, the church-based program is different from others, he added. "I don't see how a secular divorce recovery workshop deals with forgiveness outside of Scripture. We have a new start with Jesus Christ."

Likewise, Hillvue Heights Baptist Church in Bowling Green also has found its divorce-recovery ministry to be an excellent outreach tool. Since starting its 13-week courses—which run throughout the year—about 100 participants have accepted Jesus as their personal Savior, according to Scott Little, faith development pastor.

He estimated that nearly 500 people have attended the workshops since 1995. Those numbers are equally split between Christians and people with-

out a church background.

But regardless of where participants come from, all are looking for hope, Little said.

"People say they were so beat up by the divorce," he said. "They're looking to hook up with a community that has been through the same experience. In a lot of churches, there's a stigma that comes with a divorce and not knowing what to do with them."

In Northern Kentucky, Florence Baptist Church is a month into its first divorce recovery workshop, part of a revitalized singles ministry that began last summer. Twelve people enrolled in the first session, four of them from outside the church.

Paul Peterson, director of single adult ministries, said the need became obvious, because about half of the 30 adults he ministers to regularly are divorced.

Unlike many in this field, Peterson has been married to the same wife for 24 years. But the Cincinnati hospice chaplain believes his marriage can provide a model of endurance for those looking for answers.

"People are looking for recovery from hurts," he said. "They're trying to find meaning to what happened in the past."

Some workshop participants are seeking answers to help their children deal with the emotional wounds of a broken home, while others will find spiritual healing, he said. All need emotional healing, he noted.

A former pastor, he isn't shy about discussing the difference between Florence Baptist's program and a secular approach to divorce recovery.

"It's Jesus, plain and simple," he said. "I made it clear from the beginning that they will not find healing or relief from the hurt and trauma of divorce without the love and acceptance of Christ."

Churches Respond



to Divorce

DivorceCare founder developed ministry as a result of personal experience

By Ken Walker
State Correspondent

WAKE FOREST, N.C. — One of the nation's largest divorce recovery ministries grew out of the pain that founder Steve Grissom experienced when his first wife abandoned him in the early 1980s.

When he remarried 10 years ago, his new wife could relate to his background—her first spouse had abandoned her.

DivorceCare is a 13-week video series and accompanying workbooks for churches. The ministry has distributed 7,000 divorce recovery kits in about 20 English-speaking nations.

Those numbers include at least 95 kits for churches of all kinds in Kentucky.

"I'd love to shut the doors," said Grissom, who started the ministry at Providence Baptist Church in Raleigh, N.C., before relocating several years ago. "But I think we know the trouble and the issue."

"My outlook is balanced by the opportunity that there is to present healing through Christ and that people might not otherwise hear it," he said. "They may be going to a church for the first time, they're

so hungry for help and so in need of assistance."

More than 80 percent of the people attending DivorceCare workshops come from outside the sponsoring church and about half have no church affiliation, he said.

Initially, some churches feared that sponsoring a divorce recovery workshop was the equivalent of tolerating or condoning divorce, he said. But that's rarely the case these days, he added. One reason is because so many divorced people are asking churches for help.

"There is a whole array of ministries that can occur around a divorce recovery group," he said. "If you have kids involved, you can do things for them. What we describe to churches is to think of divorce recovery as an emergency room, and new trauma victims are always arriving."

What are some of the needs of divorced persons? These Kentucky Baptist pastors and divorce recovery leaders cite the following:

■ **Community.** Divorced people need to feel like they are a part of the church, not just a part of a small group, said Scott

Little of Hillvue Heights Baptist in Bowling Green. In addition to divorce recovery, his church has a single-parent support group and a reconciliation ministry to help separated or divorced couples reunite.

Added Paul Peterson of Florence Baptist: "Single adults are part of the church just like married folks. They can serve on committees, sing in the choir and lead Bible studies. They're not to have a red 'D' on the back of their suit or dress."

■ **Hospitality.** Sometimes church leaders take a judgmental stance, even unknowingly, because they haven't been in the place of being healed by God's grace, said James Stillwell of Immanuel Baptist, Lexington.

"There are so many areas where the church can come in and meet a wide variety of needs and help the person who's dealing with a lot of grief," he said. "The world and much of the church says, 'Get over it, that was yesterday.' Grief is aided by those who are with us, walking through it with us."

■ **Acceptance.** "Be more open to divorced people and accepting of the individual," said Crescent Hill Baptist's

Jerry Smith. "Many churches almost ostracize a person who becomes divorced and makes them a second-class member. I see people who divorce as someone going through a crisis. When they get over it, they'll be fine church members."

■ **Sensitivity.** While more church members might be understanding about divorce, many congregations still hold a family bias, Peterson said.

He thinks many people don't understand the awkwardness divorced people or singles feel about the constant programs and activities that recognize or involve couples.

Florence Baptist only has two Sunday school classes targeted at married people, both for newlyweds. All other classes are advertised as coed. Or, in the case of men's and women's groups, open to all regardless of marital status.

"Divorced people need to know people are going to be there to love them," Florence Baptist's adult ministries director, Peterson, said. "All of their relationships have changed. They no longer fit in their groups."

FAMILY

Faith leaders also looking to strengthen marriages

By Ted Parks
Religion News Service

PASADENA, Calif. (RNS)—Moving in together is way up. Tying the knot, way down. And the number of relationships that unravel is alarmingly high.

"Over my 33 years of being a psychologist, I presided over scores, I think hundreds, of divorce rites," said veteran marriage counselor Neil Clark Warren. "Divorce is ravaging our country."

An evangelical Christian and former dean of Fuller Theological Seminary's Graduate School of Psychology in Pasadena, Calif., Warren recently phased out his large private counseling practice to launch "eharmony.com," a high-tech approach to matchmaking built on extensive counseling experience and specific research into what makes marriages work.

Warren's service is one of many efforts by people of faith to strengthen marriage and stem the tide of divorce. While programs run the gamut from assisting people with partner selection to improving existing marriages to rescuing relationships on the rocks, helping couples at the front-end of marriage is a theme that runs across religious traditions.

The most recent statistics on marriage are sobering indeed:

■ According to the 2000 annual study by the National Marriage Project at Rutgers University, people of faith have their work cut out for them. The divorce rate has more than doubled since 1960, although the fig-

ure has "moderately declined" since a peak in the early 1980s. The report concludes that people getting married today stand a 40 percent to 50 percent chance of breaking up.

■ An equally bleak picture was offered by Mike McManus of Marriage Savers, a multi-phase program based in Potomac, Md. His statistics show three times the number of divorces in 1979—more than a million—as in 1960. McManus said divorce finishes off more marriages than death.

Pointing to findings that divorce rates are higher in the Bible Belt than other places, Warren said even people looking to faith for guidance sometimes select a husband or wife on faulty principles.

Christians at times have "kind of a naive idea that you don't have to think," Warren said.

Though emphasizing his own Christian understanding of marriage, Warren designed eharmony to appeal to everyone, not just the evangelical Christian community. He said the site can drive divorce statistics into the single-digit range in 20 years.

McManus believes churches are uniquely positioned to address the problem. Marriage Savers encourages local churches and synagogues to band together in a "Community Marriage Policy" or "Community Marriage Covenant." Key elements include requiring pre-marital invento-

ries of engaged couples and training experienced married couples to mentor fellow members about to tie the knot.

Marriage Savers says that religious leaders in 133 cities have joined in agreements. McManus said his program has helped individual churches drop their divorce rate to near zero.

McManus reports about 25 active mentor pairs in his own Fourth Presbyterian Church in Bethesda, Md.

"A couple that has a good marriage has got more wisdom to share than they may realize," he said. Married people who have made it through hard times can become "wounded healers," McManus said. "The misery I've been through can be turned into ministry."

Of the 308 couples contemplating marriage who went through the program at McManus's church over the last 8 1/2 years, about 50 decided to call off their weddings. Of the remaining couples who married, only six have divorced, he said, a percentage significantly below the national rate.

To assume the pastoral staff can fix all the troubled marriages in a congregation is unrealistic, McManus said. "The pastor's job is not to be the quarterback of marriage running all plays," he said, adding that the burden of ministry leaves many pastors struggling with their own family relationships.

Bishop Kevin Mannoia, president of the National Association of Evangelicals, praised Marriage Savers, saying the program "clearly positions the church as the gatekeeper" of marital success.

"The church needs to be there, of all organizations, ... to help launch ... healthy, long-term marriages," he said.

Churches Respond

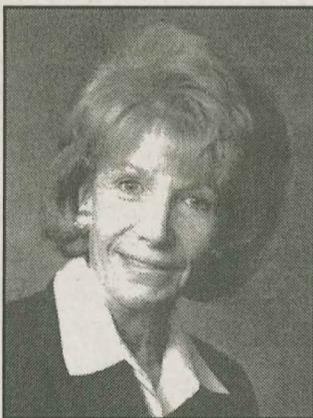


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MAKBWR

High divorce rate among Christians still baffles experts

By Ken Walker
State Correspondent

OWENSBORO — A 13-month-old survey by the Barna Research Group showing born-again Christians have a higher divorce rate than non-believers still has many people scratching their heads.

How could people who believe biblical teachings about the sanctity of marriage have a 27 percent divorce rate, compared to only 24 percent for non-Christians?

The Ventura, Calif., organization based those statistics on telephone interviews with nearly 4,000 adults, noting that "because of the large sample size involved, that difference is statistically significant."

Kathleen Pierce of the Owensboro office of Cornerstone Counseling sees a number of reasons for this bleak picture.

It starts with the disappearance of social, financial and other influences that used to keep couples together. With women able to support a family and single mothers raising children, some of the support for family life has weakened, she said.

She believes it is also getting tougher to resist a world in which moral values have eroded.

That doesn't necessarily mean a lot of Christians aren't incorporating their faith into their marriages and families, Pierce said.

But those who experience problems tend to turn away from God and think they have to solve their problems first, she said.

She also sees a need for more prayer groups dedicated to praying for hurting marriages. Intercessors should remember that just because a couple attends church it doesn't mean they have a close relationship with God, she said.

But two other counselors question the validity of Barna's research.

An assistant professor of psychology at Campbellsville University said the survey goes against the grain of scholarly material that consistently finds church membership lowers the incidence of divorce.

"I would have to look at the study to know if it had valid research," Susan Howell said. "Usually there's a negative correlation between church attendance and divorce."

While many church members might not think divorce is a good option, in times of stress it could appear to be a good choice or a way out of the trouble, she said.

Formerly a counselor in the Louisville area, Howell said Christians' high expectations for marriage might work against them when they discover life isn't so simple.

"It did affect the degree to which (counseling clients) were upset about having problems," she said. "They felt they were Christians and should be able to work it out. A lot of them were very upset. They thought this would work."

Many Christians enter marriage thinking that just because they oppose divorce it won't happen to them, Howell said. Such an outlook may lead to a neglect of practices that help marriages succeed, such as communication, common goal-setting and spending time together, she explained.

Wade Rowatt, director of the counseling center at St. Matthews Baptist Church in Louisville, suggested the

findings show the church's need to better prepare members for marriage.

If Barna's statistics are valid, they also spark questions about whether born-again Christians have problems that stifle commitment, Rowatt said.

For example, tendencies toward perfectionism, idealistic views of marriage and a less graceful outlook among some evangelicals might work against marital longevity, he said.

He cited a recent study showing fundamentalists among various denominations tend to have more affairs than any other subgroup. "I wonder if there isn't something in the system that makes people want to hide the problems and not deal with them until they become too serious," he said.

"We don't teach people to fight responsibly. We hide it and have to put up a front at church," he continued. "Then they separate and the church doesn't know what to do with divorced people, so they go the merry way. We don't need more rigidity, we need more openness to face problems."

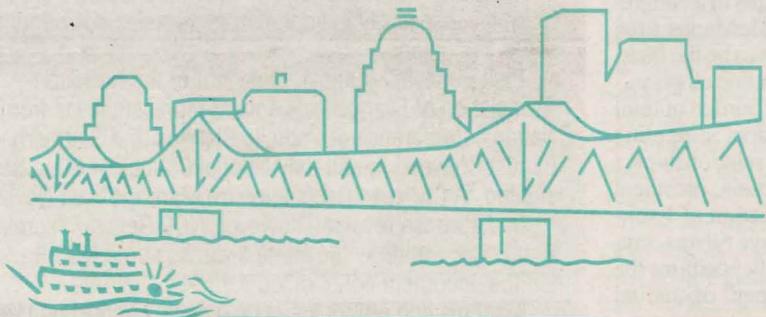
Despite the divorce statistics, Rowatt said he's optimistic about marriage. He calls the marriage enrichment movement a major factor behind a growing recognition of the need for community, faith and fidelity.

Churches Respond



to Divorce

Many Christians enter marriage thinking that just because they oppose divorce it won't happen to them, according to counselor Susan Howell.



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Dr. Billy Ray Jennings, Pastor of Christ Church United Methodist and Vice-Chair of the upcoming Billy Graham Crusade

Rev. Jesus Pacheco, Pastor of Iglesia Bautista Nueva Jerusalem

Rev. Charles Hawkins, Rector, St. Mark's Episcopal Church

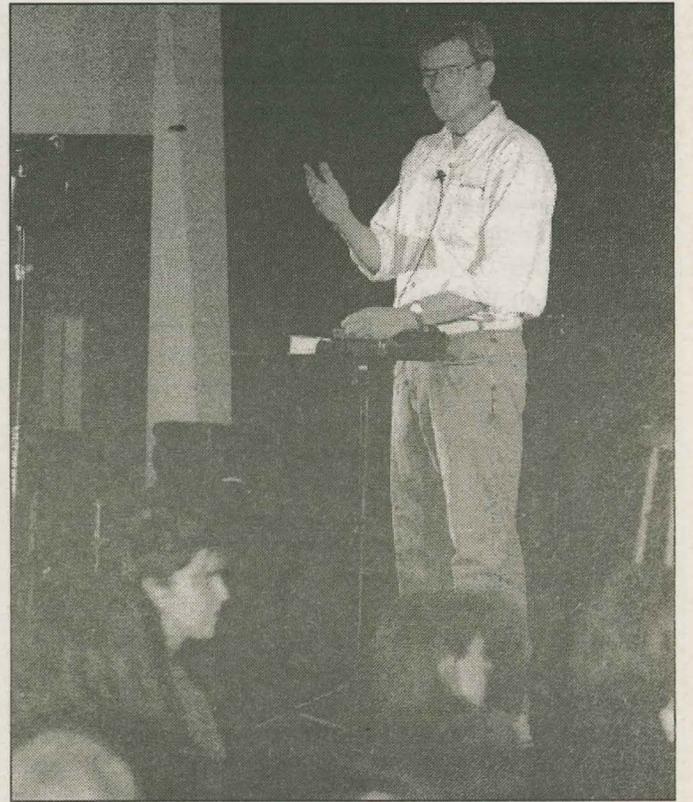
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Fellowship Reception Following

MINISTRY



Students consider discipleship's price at CrossSeekers

By David Winfrey
News Director

LOUISVILLE—Following Christ is costly, but His presence can be a constant source of stability in an ever-changing world, Mike Thompson told more than 450 college students meeting last weekend in Louisville.

Students from throughout the commonwealth met Jan. 26-28 for CrossSeekers, an annual weekend retreat sponsored by the Kentucky Baptist Convention's collegiate ministries department.

Thompson, a professor of church history, told the students that Jesus often delivered His most difficult teachings about following Him when addressing His largest crowds.

"It is like He is saying to the men and women in the crowd, 'I want you to know it is much easier to be My followers with your lips than it is with your life,'" said Thompson, who teaches at Golden Gate Baptist Theological Seminary near San Francisco. "Jesus said, 'You don't make your commitments without counting the cost,'" Thompson added, noting that the cost for most Christians will be higher than they imagined.

Thompson outlined three difficulties for college students to count the cost of being a disciple of Christ:

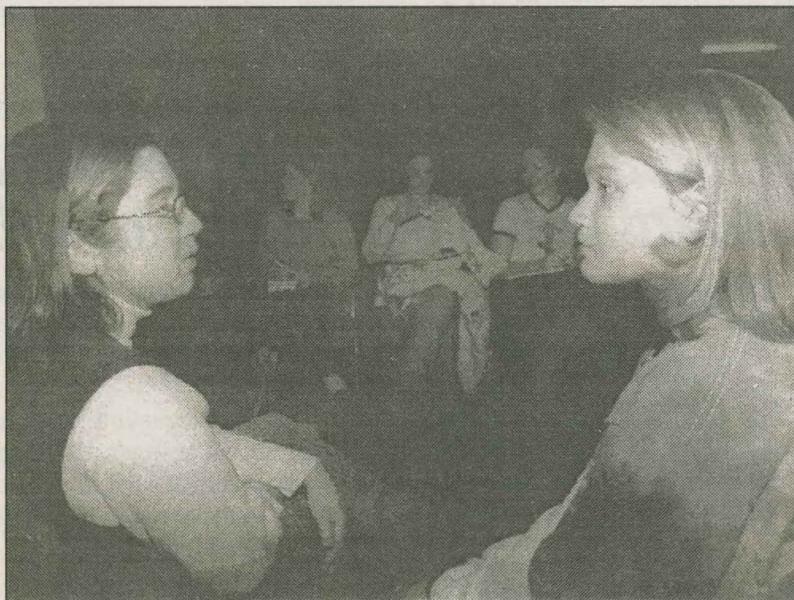
■ They don't know what they will be asked to pay.

"You don't know the circumstances of your future," Thompson said. "Some of you are going to have to follow Jesus under some very difficult circumstances."

■ They don't know what choices they're going to make. Decisions regarding career and spouse are still unclear, as well as the impact they will have on the cost of discipleship, Thompson said.

■ They know themselves. "We already know how we often stumble and fumble in following Jesus," he said. "We know what it means to be us."

Compounding the uncertainty is



the rapid change taking place in society today, he added.

"There has never been a time when change hasn't been happening," he said. "What is different today is how rapidly it is changing."

He noted how today it is impossible to buy a piece of electronics without it being obsolete before it gets home. "The words 'state of the art' has lost meaning in this society."

Nevertheless, Christians have an anchor that is unavailable to others in today's society, Thompson added.

"If it is true that Jesus Christ is the same yesterday, today and tomorrow, then there ought to be something we can tie onto in this time of rapid change," he said.

The annual CrossSeekers conference evolved from a collegiate "Experiencing God" weekend six years ago at Murray State University's Baptist Student Union.

After the first weekend's initial success, it was opened to students at other campuses. Later the weekend was moved to a more central location in the state.

For the first three years students

studied the best-selling Bible study by Henry Blackaby. Now the students follow the CrossSeekers format based on a discipleship program from LifeWay Christian Resources of the Southern Baptist Convention.

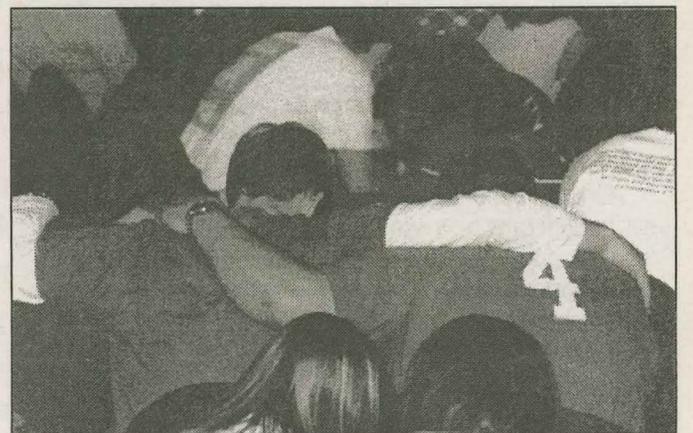
"The strength of the weekend was pretty much the format you see now: praise and worship, speaker and process," said Keith Inman, KBC collegiate ministries director and former campus minister at Murray State.

The most important time, he said, is the students' small group conversations when they discuss the speaker's comments and what they perceive God to be telling them.

"There's not going to be a lot of talking heads telling you what God's trying to say to you," Inman told students the first night of the weekend. "We're going to trust that God's going to do that without our help."

Part of the attraction of having Thompson at the event is his experience in San Francisco, a multi-cultural community where every belief is subject to question.

"He's living in a culture that is very pluralistic," Inman said. "And



our students on the university campuses are being challenged with a very pluralistic mindset."

Part of that challenge, Inman added, is how they can be like the Apostle Paul, engaging different cultures while not being combative and representing Jesus in the best possible way.

"I always said it would make it a lot more difficult for students to say no to Jesus if they encountered the authentic Jesus," he said.

Thompson said he's hearing from campuses that relationships are more important now than ever for reaching students with the gospel. A lot more students are coming to college from broken families and emotional problems, making healthy relationships incredibly attractive and important, he said.

STUDENT CONFERENCE
More than 450 students from throughout Kentucky attended the recent CrossSeekers weekend conference. ■ **Top left:** Students pray during group discussion. ■ **Top right:** Speaker Mike Thompson urges students to count the cost of following Jesus. ■ **Bottom right:** Karissa Krahwinkel, 21, of Kentucky Wesleyan College (left) talks to Christy Parr, 18, of Morehead. ■ **Middle right:** The Murray State Baptist Student Union band The Brink, leads in worship. ■ **Bottom right:** Students pray for the weekend.

Abortion foes mark 28th anniversary of Roe vs. Wade

By Shelvia Dancy
Religion News Service

WASHINGTON (RNS)—Buoyed by the previous weekend's transfer of presidential power that could reshape the abortion debate, thousands of energized abortion opponents poured onto the National Mall Jan. 22 to protest the 1973 Supreme Court decision that legalized most abortions.

"We have a new president who shares our beliefs that human life is sacred," Rep. Steve Chabot, R-Ohio, told the crowd gathered for the 28th annual protest of the Roe vs. Wade decision. "These helpless babies cannot fight for themselves," he said. "We can never surrender, never."

Nellie Gray, president of March for Life—the group that organized the protest—insisted that President Bush and all elected officials bear a responsibility to end abortion. "Our nation will not stand for this injustice," she said.

Demonstrators prayed and rallied in the shadow of the Washington Monument before marching along Constitution Avenue to the Supreme Court. As they listened to speeches from religious and political leaders, the crowd jeered and booed at the mention of former President Clinton.

Some activists began their day at the Food and Drug Administration, protesting the agency's decision last year to approve the French "abortion pill" RU-486.

"RU-486 is a human pesticide," declared Judie Brown, president of the American Life League. "We will demand that the FDA be fully investigated by Congress—they have approved a regimen proven to kill women and tiny persons when they're supposed to be protecting Americans."

"The tide of public opinion is definitely turning," said Katie Mahoney, communications director of the Christian Defense Coalition and wife of the group's director, Patrick Mahoney. "Before, no one saw abortion as a human right—they saw it as a woman's right. Now people are becoming educated, and they realize abortion is a human rights issue, and we're getting tons of support."

Speakers at the March for Life rally vowed to press for a ban on late-term abortions. Last spring the U.S. Supreme Court struck down as unconstitutional a 1997 Nebraska law that banned the procedure.

Abortion opponents suspect the fight may be a little easier under the new administration. Bush has said he would support restrictions on access to RU-486 and late-term abortions, while his nominee for attorney general, John Ashcroft, has supported amending the Constitution to make abortions inaccessible even for rape and incest victims.

"The inauguration of President George W. Bush on Saturday offers new hope, inspiration and the dream of ending the cruelty of human abortion," said Rep. Chris Smith, R-N.J.

He read a written statement from Bush in which the president pledged to help "build a culture of life" and "work toward a day when every child is welcomed in life and protected in law."

"The promises of our Declaration of Independence are not just for the strong, the independent or the healthy," the statement read. "They are for everyone—including unborn children."

Later in the day Bush also decided to reinstate a 1984 policy that denies federal funds to international family-planning groups that include abortion counseling or procedures among services.

Clinton repealed that policy in 1993, and under agreements reached last year those family-planning groups would have had access to federal funds starting next month.

Kentucky Baptist All-State Youth Choir & Orchestra AUDITIONS

Attention!
Youth Choir
Directors!

More than 100 Senior High musicians will have the opportunity to tour the state **June 17-24** with the **All-State Choir and Orchestra!** Auditions for the 80-voice choir and 35-piece orchestra are open to all 9-12 grade students who attend Kentucky Baptist churches. Audition sites are:

Campbellsville Baptist Church
Campbellsville
February 17, 2-4pm

Southern Seminary
Louisville
February 24, 2-4pm

Henderson Memorial Baptist Church
Hopkinsville
March 3, 2-4pm

Porter Memorial Baptist Church
Lexington
March 10, 2-4pm

Registration form must be received two weeks prior to audition. For brochure and registration form call the Church Music office at **888-254-5707** or **502-254-4727**. Registration and other information available on the web at www.kybaptist.org.



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Larry Howlett
CPS, Retired IRS
Specialist



Mike Ford
Retirement Services
Area Director, Annuity
Board, SBC



Weldon Doherty
Insurance Area
Director, Annuity
Board, SBC

Larry Howlett, an Exempt Organizations Specialist with the IRS for 30 years, will join Mike Ford and Weldon Doherty of the Annuity Board, SBC in leading four regional conferences in Kentucky, Feb. 19 - 22, sponsored by the KBC Annuity Department.

Larry will review some of the unique tax issues that apply to churches and ministers, highlighting recent changes. He brings to this conference a unique background of having coordinated the IRS examinations of some of the largest nonprofit organizations in the country. Now retired from the IRS, he is an active Baptist layman living in Bowling Green.

Mike Ford will lead in reviewing last year's Annuity Board fund performance. Last year's down market has created concern for many people, as they look at losses in their retirement plan investments. Mike will discuss how one should approach dealing with those losses, especially as it relates to the Annuity Board funds. He will also introduce some of the new investment options that will be available through the Annuity Board later this year, including IRAs and mutual funds.

Weldon Doherty will lead in discussing many issues related to insurance coverages, including a look at what's happening with medical insurance costs in our country. This has become a major concern as people see their cost for medical insurance going up. He will also introduce a number of new insurance products now available through the Annuity Board.

Four conferences will be held. Each will begin at 9:00 and conclude at Noon. Conference Locations:

- Feb. 19: First Baptist Church, LONDON**
- Feb. 20: Porter Memorial Baptist Church, LEXINGTON**
- Feb. 21: Parkland Baptist Church, LOUISVILLE**
- Feb. 22: First Baptist Church, MADISONVILLE**

These conferences are sponsored by the KBC Annuity Department, Don Spencer, Director. There is no charge to attend but pre-registration is requested by contacting the KBC Annuity Department.

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Email: d.spencer@kybaptist.org

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NATIONAL NOTES

■ **Evangelicals backed Bush more than Dole.** White evangelical Christians voted in significantly higher numbers for George W. Bush in the 2000 election than they did for the Republican Party presidential candidate four years earlier, according to a recently released survey. White evangelicals who attend church regularly supported Bush with 84 percent of their votes last November, while GOP candidate Bob Dole received 70 percent of their votes in 1996, Associated Press reported.

■ **Vote close on Presbyterian gay-union ban.** A controversial proposal to ban same-sex union ceremonies in the Presbyterian Church (USA) appears to be headed to the same narrow margin that decided the issue in 1995. When the 2.5 million-member church held its annual General Assembly meeting in Long Beach, Calif., last June, delegates approved a ban on same-sex unions by just 17 votes. In order for the measure to become church law, however, it must be approved by a majority of the church's 174 regional presbyteries. So far, about 20 percent of the presbyteries have voted on the ban, with "no" votes carrying by a 2-to-1 margin.

■ **Supreme Court to consider 'virtual porn' case.** The U.S. Supreme Court announced last week it will consider whether Congress can ban computer-altered images that appear to show minors engaged in sexual activity without such acts really being involved in its creation. The act focuses on computer technology that can be used to create virtual child pornography. The San Francisco-based federal appeals court decided the

segment of the federal law dealing with this issue violated the right to free speech.

■ **Court action sought on school-use case.** The American Center for Law and Justice filed a request with the U.S. Supreme Court seeking its review of a federal appeals court decision allowing a Louisiana school district to prohibit meetings of the Christian Coalition in its facilities. The case dates to 1998, when the ACLJ filed a lawsuit after school officials denied requests by the state chapter of the Christian Coalition to use school facilities for a prayer meeting.

■ **Wal-Mart asked to improve labor conditions.** The Interfaith Center on Corporate Responsibility, a coalition of 38 investors including a range of religious groups, has filed a shareholder resolution calling on Wal-Mart to improve labor conditions at factories where products for its stores are manufactured. They have asked that Wal-Mart's board of directors prepare a report detailing current monitoring practices and plans for independent monitoring programs that would involve religious, labor rights and human rights groups aware of local circumstances.

■ **Half of Americans worry about poverty.** Half of all Americans are concerned they will become poor in the future, according to a survey released this month by the nation's Catholic bishops. However, only 3 percent of respondents listed poverty as a top concern, indicating they seem more worried about their own prospects for poverty than about the poverty of others, the survey said.

Honoring David Huff

By Robert Dunston

Cumberland College's opening chapel of the spring 2001 semester focused on the celebration of our Founder's Day.

Each year our first chapel of the spring semester provides an opportunity for us to give thanks to God for those who founded Cumberland College and helped Cumberland become the excellent college it is today.

This year during our Founder's Day chapel, we also honored an individual whose dedication and service to God, the church and Cumberland College has been an inspiration to all of us at Cumberland. We proudly presented David Huff

of Corbin with an honorary doctor of laws degree.

Huff, the son of James and Wilma Huff, is a native of Cumberland and a graduate of Cumberland High School. In 1953 he graduated from Cumberland College, and in 1956 he graduated from the University of Kentucky College of Pharmacy.

In 1957 he married Patricia Farmer. They are the parents of three children, Shanna Huff Elliott of Pikeville, James David of Corbin and Rex Nickell of Corbin. Like their parents, the children have become successful and respected in

the business world and in the cause of Christ.

Huff currently serves as president of South-East Marine Inc., president of Huff Pharmacy Inc. and past president of First National Bank. He also serves on the board of directors for Union Planters Bank and Bank of Columbia.

Huff is a faithful member of First Baptist Church in Corbin. His ministry to God through his church includes service as a deacon and member of the finance committee.

This month, Cumberland College celebrates 112 years of providing a quality education steeped in Christian values. Huff is the most recent individual we have honored for providing inspiration and leadership to Cumberland.

All of us at Cumberland College have been blessed and inspired by the hard work and commitment to Christ displayed by those teachers, administrators, staff members and students who have come before us. We are dedicated to continuing the good work Christ began in them.

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

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*"I was a
stranger and
you took me in."*

Matthew 25:35

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Christianity still No. 1 among world religions; Islam growing

In the past three decades alone, the number of Muslims in the United States more than quadrupled to 4.1 million.

WASHINGTON (RNS)—Despite an upswing in the number of both Muslims and non-religious people worldwide, Christianity remains the world's largest religion, according to a new report on religious demographics.

"Christianity has become massively accepted as the religion of developing countries in the so-called Third World," said the 1,700-page World Christian Encyclopedia, prepared by the Global Evangelization Movement research center in Virginia. The report details statistical information about religious groups around the world.

The report pegged Christianity as the "most extensive and universal religion in history," pointing out that Christians constituted the largest religious group worldwide at both the start and end of the 20th century.

In 1900, Christianity boasted approximately 555 million adherents, or 32.2 percent of the world's population then. In the year 2000, the religion claimed 31 percent of the world's population with 1.9 billion followers.

The report noted that 386 million Christians identify themselves as members of "independent" churches distinct from Catholics, Protestants, Anglicans and Orthodox Christians, Associated Press reported. In the United States, 192 million people say they are Christians.

Islam followed Christianity as the world's second most-populous religion, with 1.2 billion followers, about 19.6 percent of the world's population. At the dawn of the century, Islam claimed 200 million followers, about 12.3 percent of the world's population. In the past three decades alone, the number of Muslims in the United States more than quadrupled to 4.1 million.

Also increasing since 1900 is the number of people who identify themselves as non-religious, the report found. Though 3 million said they were non-religious in the year 1900, last year that number stood at 768 million—12.7 percent of the world's population.

Behind Islam and Christianity came Hinduism with 811 million followers worldwide. Buddhism has 360 million followers around the globe, while Sikhism and Judaism boast 23 million and 14 million followers, respectively.

Acknowledging the lack of an exact consensus regarding the statistics for non-Christian religions in the United States, the report found that Judaism has 5.6 million followers in the United States. That number drops to 2.4 million for Buddhists, and 1 million for Hindus.

Worldwide, the biggest decline in followers was found among traditional belief systems—particularly in China and Africa.

February 23-24, 2001

"Give Me An Answer" Collegiate Conference

The "Give Me An Answer" Collegiate Conference at The Southern Baptist Theological Seminary was created for college students with more questions than answers. We're talking about Christian apologetics but we're not talking about apologizing for the faith. We're talking about learning to answer

those questions about right and wrong, life and death, and heaven and hell.

Come spend a weekend with us and learn how to answer those hard questions and defend your faith against any attack.

For information call Scott Davis at 1.800.626.5525, ext. 4617. Space is limited. Call now.



The Southern Baptist Theological Seminary

'Do you do this every Friday?'

One of the exciting aspects of working with boys and girls in a boarding school environment is the opportunity to get to know them more intimately. We have many opportunities to influence young people because we all live and work so closely together.

Through this interaction we know more about what students are thinking, and we laugh at times when they have a totally misconceived idea about something. For example, last week we were blessed to receive a little over two and a half inches of rain during a 36-hour period. You might know we are surrounded on three sides by water. Goose Creek flows to us from the south, Red Bird River flows from the southeast, and Bullsken Creek from the east. These three streams converge in Oneida to form the South Fork of the Kentucky River.

Normally a two and a half inch rain in 36 hours causes the streams to rise significantly but does not cause serious flooding. But we do begin to monitor the river closely under such conditions. During the first several hours, the streams rose only moderately. Then, for about five hours they rose approximately two feet per hour. Because we have several buildings in the flood area, we must be prepared to move quickly if we determine flooding may take place.

I received a call about 5 p.m. apprising me that the river had risen to 20 feet. At 23 feet flood water will come in the first building; at 24 feet it will enter another building, and so on. One of the first things we do is get our "flood buses" ready for use. These are several old buses that have had the seats removed and are no longer road-worthy. Often they have not been started in months, so there can be some challenging moments trying to start them,

plus the added frustration that comes from all the damp weather.

While we were getting the buses ready, word was sent to the dorm to send down several students to help prepare to move a mountain of materials. Most of these boys had never had the excitement that comes from moving in preparation for a possible flood. Some students jump right in and work as hard as any adult. Others, however, simply don't understand all the fuss. Little by little, the gravity of the situation becomes obvious as flood waters begin to cover the fields surrounding the buildings we are trying to evacuate.

THIS IS ONEIDA



W.F. Underwood

We continued to monitor the rate of rise in the river, which had slowed down considerably. It was still too close to call, but it looked like the flood waters might fall just inches short of entering any buildings. After moving enough equipment and other materials to relax a little, we prepared some hot chocolate for the boys who had been helping.

To them we had gone from a high stage alert, moving nearly everything, to "maybe it will not flood after all." Some boys will conclude there has been a lot of fuss for nothing, if in fact the waters do not come into the buildings. While they were drinking their hot chocolate, a younger new student, not quite sure what to think, asked, "Do you do this every Friday night?" We all laughed at his innocent question and answered, "No, we do not do this every Friday night!"

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

Helping students understand God, self

Like many other southeastern Kentucky families, Fred Cummings' parents moved to Ohio in the '50s seeking employment. After high school, Fred completed two years at Miami University of Ohio and went to work in a factory. He ran from the call to preach for several years. After his surrender to the ministry his pastor, a Clear Creek alumnus, suggested he visit us.

"My wife and I came with my parents to see the campus on Thanksgiving weekend. Everyone was gone, and we visited with Director of Admissions Tommy Holtzclaw. Convinced Clear Creek was the place, we entered the following January," Fred remembered. "Campus housing was full and we rented until an apartment in 'The Courts' became available. We had said, 'Anywhere but The Courts!' Even though the windows iced over in the winter, we loved every moment." Those student days help Fred and Marge identify strongly with our student body today.

During student days, Fred was minister of music at Calvary Baptist Church in Corbin, a congregation he recently served as interim pastor. After graduation he was pastor of Shawnee Run in Mercer County and completed a master's of divinity de-

gree at Southern Seminary. In 1993 Fred became our dean of students and Marge became the director of library services. "It was very rewarding to interact with students, but in time I realized my talents and gifts could be better used in teaching," Fred stated. This is his second year as assistant professor of Bible. He teaches systematic theology, Old Testament and Bible electives. Fred also is working on a doctorate at Spurgeon's College in England.

"I have always loved teaching and the most reward comes as I see students grow. I see them catch an idea and it comes alive in their mind and they see the possibilities and grow as a result," Fred observed. "Every day brings the possibility of learning something new. We study theology to know God and His nature. If we misunderstand Him we misunderstand our purpose for being and our reason for ministry. We are created in God's image and have much to learn about being fully human. Our problem is not that we are human. It is that we are not as human as God intended."

CLEAR CREEK CHRONICLE



Bill Whittaker

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

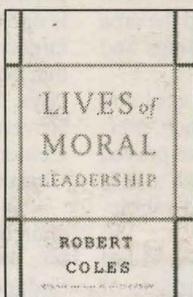
BOOKS

Lives of Moral Leadership. Robert Cole. Random House Publishers, 2000. 247 pages. \$23.95. ◆◆◆◆◆ (out of five)

What is moral leadership? Who is a moral leader? Do you think you know the answers to those questions? Well, not so fast. After a lifetime of observing people from all walks of life, and out of the attempt to "understand the development of moral understanding in children," Robert Coles explores the nature of moral leadership by exploring the stories of moral leaders.

He begins with a story involving himself and a group of physicians who had gone to Mississippi in the mid 1960s to investigate poverty, hunger and malnutrition among children. Upon return to their homes in the Northeast, they attempted to exert moral leadership on the issue by visiting the halls of government, where their moral indignation and idealism ran smack into the seeming indifference of government officials. Discouraged, they were ready to give it up and retreat to academia, when, out of the blue, Senator Robert Kennedy called and wanted to take up their cause. Over the course of the struggle to get something done on the issue, Coles describes the vision of moral leadership they brought to the table, with the understanding of moral leadership Kennedy knew it took to get things done in Washington.

Yet, the book is not just about the powerful and famous. Following the opening story and reflections on it are four stories about ordinary people who struggled, some successfully others not, with being moral leaders. Interwoven among these biographical sketches are reflections from literature and philosophy about leadership and morality. In the afterword, Coles pushes us to continue reflecting on the issue. While he never completely defines moral leadership, he gives us a hint of his understanding: "one moral will, exerted in such a way as to be embraced by others." Jim Holladay



The Best Spiritual Writing 2000. Edited by Philip Zaleski. Harper San Francisco, 2000. 354 pages. \$16. ◆◆◆◆◆

Zaleski, a senior editor of Parabola magazine and a religion professor at Smith College, had a formable task: compile the best, or excerpts from the best, spiritual writings of 2000 into one volume.

Any book that claims to be the "best of" leaves itself open to objections. Zaleski could not have read all the spiritual writings produced in 2000, but he has assembled a superb set of writings. For any writing not included to have beat out any of the ones that made the book, it would have to be super extraordinary.

These are spiritual writings, not just Christian writings. Christian writing represents the biggest chunk of the book, but also included are writings from other world religions. Some writings claim no particular "religion" but speak eloquently of a spiritual matter. Included in the collection are excerpts from books, magazine articles, poems and even an interview.

Zaleski does not categorize the writings, but rather includes them in author alphabetical order. The reader, therefore, shifts not only subject matter abruptly from one writing to the next, but oftentimes literary form as well. I like this approach because it helps me appreciate writings I might just overlook if they were easily categorized for me. The writings include well-known authors such as Wendell Berry, Annie Dillard, Harvey Cox and Richard John Nuehaus and those who are just emerging.

This is the third in the "Best Spiritual Writing" series, and I will be sure to include the next editions in my library. It is not only enlightening but fun to read this book. Included in the front of this edition is a listing of the 100 best spiritual books of the 20th century. The top 10 are highlighted but in no particular order. It is interesting to read the list. It also is humbling to

realize how much of the "best" I have never read. I hope to change that in the future. Wayne Hager

The Access Bible: An Ecumenical Learning Resource for People of Faith. Edited by Gail O'Day and David Peterson. Oxford University Press, 1999. 2,176 pages (with Apocrypha). \$27.99. ◆◆◆◆◆

So that my bias will be clear, I gravitate toward study Bibles, like this one, that use the New Revised Standard Version as the biblical text. It combines the strength of an accurate translation of the Hebrew and Greek texts with clarity and fluency of style. While every translation of Scripture strays from a precise word-for-word rendering of the text, many move in the direction of translating meaning. The NRSV seeks to provide as precise a translation as possible, without sacrificing readability or beauty.

That being said, "The Access Bible" is a solid study Bible. True it does not have a lot of the bells and whistles of other study Bibles. That is, you won't find daily devotions, life application questions or inductive Bible studies in its pages. The editors have sought to provide resources to enhance the reading and study of Scripture.

The introductory article on "What is Bible Study?" is one of the best of its type I have read. Each book begins with a brief introductory article that not only provides history, but points to contemporary application. Rather than put the footnotes to passages at the bottom of the page, the editors chose to place them immediately after the verses to which they apply. In addition to the maps, other helps include a brief, but thorough, concordance and a glossary of biblical terms, which is really a mini-Bible dictionary.

I found "The Access Bible" easy to use, but not shallow. It provides the tools to enrich Bible study for any serious student, whether novice or experienced. It comes close to be a must for Bible teachers. Jim Holladay

Boy Meets Girl: Say Hello to Courtship. Joshua Harris. Multnomah Publishers, 2000. 229 pages. \$10.99. ◆◆◆◆◆

The best-selling—and controversial—author of "I Kissed Dating Goodbye" returns with another book that will no doubt be as popular and certainly is as problematic. While espousing ideals that will no doubt be sweetly refreshing to many in the singles scene, it also is pitted with enough over-generalized assumptions to make it rather hard to completely digest.

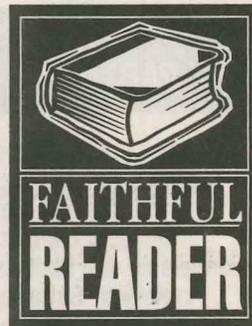
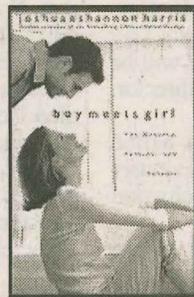
In this book, Harris recounts his courtship of his wife, Shannon, and also uses other couples as positive and negative examples of how following a courtship model rather than a dating model of relationship is a better, healthier way of finding a mate.

Many of his ideas such as first developing a friendship, spending time communicating and seeking out wise counsel while courting are excellent and hearken back to a time when courtships were more strictly defined and chaperoned.

But beneath the excellent advice Harris offers is a view of gender equality that is hardly equal, and a need to biblically defend many of his views that are more one man's advice than tenets of God. In addition, the book often sets up gender generalizations that leave little room for the individuality of two unique human beings to emerge.

For some, this may be a wonderful guide for pursuing a relationship into marriage. After all, Harris has built a ministry on the courtship model of relationships and is a speaker in demand throughout the country.

But its archaic view of gender roles and its overarching, one-size-fits-all model of relationships will leave many readers frustrated and wishing for more thoughtful studies of pursuing romantic relationships in a complicated and confusing world. Victoria Moon



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

Billionaire DeVos shares wisdom he's gleaned from faith and business

By Charles Honey
Religion News Service

GRAND RAPIDS, Mich. (RNS)—Rich DeVos knows the odds are stacked against his getting into heaven.

He is well aware of Jesus' teaching that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. He learned this and other biblical lessons growing up in an ultra-conservative Calvinist church, long before he cofounded the Amway Corp. and became one of the world's richest men.

But DeVos is nothing if not a can-do individual, and that includes challenges of biblical proportions.

"Just because things are difficult doesn't mean they're impossible," says DeVos, relaxing in the cozy office of his Holland, Mich., home on Lake Macatawa.

"The Bible talks a great deal about being wealthy, and about working hard," says the

man recently estimated by Forbes magazine to be worth about \$1.9 billion. "I think I'm following the admonition of what I've been asked to do: to work hard, do well and then share out of that."

At age 74, with a transplanted heart beating in his chest, DeVos doesn't apologize for the riches his life has brought him. But as he surveys the life he has lived and has yet to live, he keeps in mind the narrowness of the needle's eye.

"I don't have a problem with my riches, because I don't consider that they're mine," DeVos says in his plainspoken way. "They have been given to me to use. I am the current steward of them, and will be held accountable for how I dispose of them."

DeVos' philosophy on wealth, faith and the values he holds most dear are outlined in his book, "Hope From My Heart: Ten Lessons for Life."

"God is more interested in the state of

our hearts than in the status of our bank accounts," DeVos writes in this slim volume.

In its 120 richly illustrated pages, DeVos discusses the dogged persistence, fearless confidence and other traits he says have served him well—and which he asserts will help others achieve their highest potential.

He also describes in detail his two heart attacks requiring bypass surgery, a stroke, a near-fatal chest infection and his heart transplant three years ago. He shares how those brushes with death strengthened his faith.

"Only the spiritually blind could fail to see the hand of God in my circumstances," DeVos writes of the transplant.

Later, in his office, DeVos displays no doubt that God, not chance, was behind the remarkable circumstances that enabled him to survive.

"He wanted me to live for some

reason," DeVos says, then picks up his book. "Maybe he wanted me to live to write this book, and tell this story."

It's the story of a man who has pursued his dreams with a sometimes reckless optimism, and the lessons he believes can help anyone from fellow tycoons to truck drivers.

"Hope From My Heart" is DeVos' third book. It follows "BELIEVE!" a motivational book, and "Compassionate Capitalism," which calls for a return to capitalism's moral basis.

He calls his latest volume "a book of practical wisdom." Designed for quick reading, it weaves stories from DeVos' family life and business history with observations about universal virtues.

He's gratified that notable friends from former President Gerald Ford to Billy Graham and Charles Colson have praised the work, joking that their endorsements are "the best part of the book."

PRAYER PARTNERS

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

■ The 20 first-time visitors who attended an international lunch at International Baptist Church in Sofia, Bulgaria, in December. "John 3:16 was read in more than 16 languages," a missionary writes.

■ Christians in Canakkale, Turkey, who soon will have no place to worship. The 113-year-old Armenian church in the city will be converted into an ethnography museum and will be closed for Christian worship. It is the only church in the city.

■ Twelve Maasai pastors who serve as evangelists in Kongeri and Kinyewa, Tanzania. From September through November, the pastors witnessed to more than 1,200 Maasai people resulting in more than 450 professions of faith. They also have laid groundwork for four new churches.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **ASHLAND**—Rose Hill Church called **John McGuire** as minister of administration. He previously was an executive with CSX Corp. **Mike Routt** is pastor.

■ **CADIZ**—East Cadiz Church called **Wesley Morgan** as minister of youth. He is a student at Mid-Continent College. **Robert Burnett** is pastor.

■ **CAMPBELLSVILLE**—Mt. Carmel Church will observe Men's Day Feb. 4 at 11 a.m. The speaker will be **Bill Mackey**, KBC executive director. **Tom Coffey** is pastor.

■ **DAYTON**—First Church called **Allan Daigle** as pastor. He previously was associate pastor of Beechwood Church, Louisville.

■ **GEORGETOWN**—Dry Run

Church will host evangelist and motivational speaker **David Ring** Jan. 30 at 7 p.m. at John L. Hill Chapel, Georgetown College. For information, call (502) 863-7443. **Michael Parks** is pastor.

■ **LOUISVILLE**—Crescent Hill Church will host a divorce recovery workshop Feb. 4, 11, 18 and 25 at 5 p.m. For information, call (502) 896-4425. **Ron Sisk** is pastor.

■ **MURRAY**—**R.H. Falwell Jr.**, emeritus Southern Baptist missionary, died Dec. 26 in Murfreesboro, Tenn. Falwell, 85, was a native of Murray. He and his wife, **Rowena**, were appointed to Hong Kong in 1970 and transferred to South Korea in 1981. They retired in 1985.

Former seminary staffer admits double life as 'missing person,' homosexual

DALLAS (BP)—A former staff member of Golden Gate Baptist Theological Seminary said no one at the seminary knew he was a homosexual during his 10 years there.

James Simmons identified himself as a celibate homosexual in a Jan. 20 news conference at the predominantly homosexual church in Dallas that selected him in December as pastor.

Simmons, 49, has faced a personal firestorm since he was identified as Wesley Barret "Barre" Cox who disappeared on a Texas farm road in 1984, leaving behind a wife and six-month-old daughter in San Antonio, Texas. Simmons had said he had amnesia since being beaten and left for dead in the trunk of a junked car near Memphis, Tenn., in 1984.

Simmons' story has received widespread media attention, from Associated Press and the New York Times to TV's "Today" show.

Simmons told reporters Jan. 20 that seminary officials "knew I had worked with the gay community doing HIV counseling, although if I had come out to them, they would have been obliged to dismiss me."

Simmons was Golden Gate's campus housing director when he left in December. After arriving at the seminary in 1991, he was elected student body president in 1993 and 1994 and earned two master's degrees.

Simmons expressed regret for the furor that has faced his new congregation, White Rock Community Church in Dallas. His identity as Cox was first noticed by a White Rock church member when Simmons preached there in mid-December in view of a call.

Simmons said he has spoken several times with his wife and daughter, now 17, who live in the Nashville area. His marriage ended when Cox was declared legally dead in 1991.

Cowboy preacher reaches new believers in historic Stockyards

By Roy Hayhurst
Baptist Press

FORT WORTH, Texas (BP)—While tourists flock to Fort Worth's historic Stockyards every year, most churches long ago abandoned the area and its Old West-style buildings and wooden sidewalks.

For more than a decade, Carl and Joann Hinton and E. C. Burnett, merchants in the Stockyards, have prayed for a church in the area, which also is well-known for its bars and rabble-rousing.

Those prayers were answered last year, when Dan Haby, a graduate of Southwestern Baptist Theological Seminary in Fort Worth, came to the mall along North Main Street where the Hintons' and Burnett's shops are located and announced that he was going to start a church. On Easter Sunday, 65 people met inside the mall for the church's inaugural worship service.

"We've been here for years praying for something like this to come," Burnett said "On Easter Sunday, when we sat in there, it was just such a blessing."

The church has faced opposition. On its first Sunday, Pastor Haby hung a large banner outside the mall to promote the church. After services, they found the banner had been cut down and sliced into little pieces.

At first glance, the Fort Worth Stockyards seems a terrible place to open a church. Bars abound, including the world-famous Billy Bob's Texas, literally a stone's throw from the church's meeting space. Down-and-outs are all over the area, which is among the poorest economically in Fort Worth, with average household incomes below \$15,000 annually. The average age of residents is 28.

For Haby, though, those were all

good reasons to start the church.

Sometimes called a cowboy church, the church reaches more than cowboys, Haby said. The neighborhood that surrounds the Stockyards is populated mostly by Hispanics. It also is one of the Dallas-Fort Worth area's largest tourist spots. To demonstrate that the church was for more than cowboys, the church changed its name in November from Western Worship Center to Stockyards Community Church.

"We are now a multi-ethnic church," Haby said. "We have Hispanics, blacks, Vietnamese, Chinese, Sudanese, the very poor, homeless, down-and-outs, along with people who own businesses, walking arm and arm to worship God."

Some of the poor and homeless are people who find themselves in the mall Sunday mornings, sobering up from Saturday nights. They come into the mall to use the restrooms and are greeted by the church's members, who stand inside the mall, offering coffee, breakfast burritos and doughnuts. For some of the people, Haby said, the food offered by the church might be the only food they have eaten in days.

The 10-member church staff, all either current or former Southwestern students, agreed to go unpaid for the first year. That includes Haby, who moves furniture when he's not ministering. As he talks with church members on a weekday morning, he greets many of the merchants and visitors in the mall. Most are friendly.

But, that's not a feeling shared by all. Some merchants have been openly hostile to the church, but that has not discouraged the church's members or its pastor. "We were rejoicing," Burnett said. "We're getting close to do something good, or else Satan wouldn't be trying so hard to stop us."

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SEEKING: Part-time minister of music and part-time minister of youth. Please send resumé to: Greenwood Baptist Church, 6209 Greenwood Road, Louisville, KY 40258.

SEEKING: Growing church needs minister of youth/music. Send resumé to: Search Committee, First Baptist Church, PO Box 246, Silverhill, AL 36576.

SEEKING: LaCenter First Baptist Church is seeking a minister of music/senior adults. Please send resumé to: Personnel Committee, FBC, PO Box 239, LaCenter, KY 42056.

SEEKING: Ballardsville Baptist Church, a growing, mission-minded congregation, seeks applications for a full-time position from a person who senses a call to minister to youth and children. Bachelor's degree a minimum requirement; seminary a plus. Experience in youth and children's ministry. Seeking organized, people-oriented individual as a minister to youth and coordinator of children's programs. Compensation package negotiable. Send resumé to: Search Committee, Ballardsville Baptist Church, 4300 South Highway 53, Crestwood, KY 40014.

SEEKING: Full-time administrative assistant to add to our ministry and growing church. Experience preferred. Please inquire at (502) 491-1920 or send resumé to: West Broadway Baptist Church, 8420 Six Mile Lane, Louisville, KY 40220.

SEEKING: Part-time music minister. Primary responsibilities include: sharing in worship planning and leadership; conducting sanctuary choir; and overseeing volunteer-staffed children's music ministry. Please send resumé to: Albany First Baptist Church, 110 W Cumberland St., Albany, KY 42602, Attn: Music Committee, or call (606) 387-5909.

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.

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Fire survivor: 'Look past my scars and see Christ in me'

By Irma Duke
Associated Baptist Press

BUIES CREEK, N.C. (ABP)—Forty-four years after he was burned beyond recognition, Frank Hensley is still asking why.

But the student at Campbell University Divinity School is not questioning why this awful tragedy happened to him, but instead why God chose to use him in this way and how he can use his experience to glorify God.

Hensley's elementary school in Mt. Airy, N.C., burned to the ground Feb. 22, 1957. With third-degree burns over 75 percent of his body, the 10-year-old faced eight months at Baptist Hospital in Winston-Salem, N.C.—three weeks of that in a coma—and dozens of surgeries. Decades later, he doesn't want to talk about his pain or struggles, however, but his spiritual journey.

If his scars get in the way of a person seeing God in his life, he says his witness has failed.

Hensley was the last person to leave his fourth-grade classroom, because he wanted to get his brother's jean jacket hanging in the back. As he entered the hallway, he lost consciousness in the smoke and intense heat. When he came to, he tried to open the door of another classroom. It immediately exploded when he edged open the door. The impact threw him back across the hall, into the wall, where once again he passed out. He remembers waking up out in the schoolyard and running toward home. "God had to be the One that carried me outside," he believes.

A high school student corralled him

and other injured students and led them toward the principal's office, located in the adjacent high school. An ambulance took five badly burned children to a nearby clinic in Dobson, N.C. It wasn't until he was there in a room alone that he saw himself in a mirror and then saw a "figure dressed in white who said, 'You will be all right.'"

During the next eight months, he had skin grafts all over his body. When he had no more skin to graft, his father volunteered to be skinned from his thighs to his ankles on both legs to provide what Hensley needed.

Hensley remembers his own pain, but tears come when he talks about what his parents went through. "The pain and itching that my father experienced had to be almost unbearable," he says as he wipes his eyes.

When Hensley first came home from the hospital, he wanted to die. His sister screamed in shock when she saw him the first time. Others just stared. He felt helpless. He was able to wear street clothes but he couldn't buckle his belt or tie his shoes. A banner waved to welcome him, but he didn't want to be there. If his 52-pound body had had the strength to pull the trigger on his father's gun, he says he would have done it.

Just days later, he says God turned him around. "God said you can't do that. You've got to do something about your life."

On his 11th birthday, just 10 days out of the hospital, Hensley joined the Boy Scouts. He passed every requirement for Eagle Scout except the swimming merit badge.

At age 12, he started going door-to-door selling Fuller brushes with an older gentleman. He drove a school bus for two years and worked at a service station before going to Campbell University in Buies Creek, N.C., to start his college career.

In the meantime, he was a member of the student council, the Spanish club, and the Key Club in high school. He was determined to be all that God wanted him to be. "I had to get myself out in public."

Life still wasn't easy, however. He had blood transfusions every week for several weeks. He had a tube in his throat for four years to help with breathing. He and his family created therapy machines for stretching his elbows and fingers, which had drawn up in the healing process. He put together model cars with intricate details such as spark plugs to push his fine motor skills. His surgeries continued four or five times a year until after his freshman year in college when he refused to have any more. The doctors had done all that they could do to help him functionally. "At least, I never had to worry about 'zits,'" he says with a chuckle.

He completed his requirements for a degree in business administration, married his high school sweetheart, whom he met on his school bus route, and moved to Salisbury, N.C., where she completed her nursing degree. He worked in vocational rehabilitation for nine years there.

While in Salisbury, they attended Stallings Memorial Baptist Church. That is where they first became in-

involved in preschool work. Soon thereafter, the pastor "sat me down and told me that we were going to Ridgecrest (Conference Center) for training, and we did." Along the way, he has been involved in a variety of secular jobs, but "God was continuing to work on me."

He says he visited Campbell University Divinity School to see what it was all about and had every question answered and every objection dismissed. "Every time I tried to run, something was there to put the skids on it."

He finally gave up and "decided to make something of myself." He admits that he probably should have been in ministry 20 to 30 years ago. During his time as director of the preschool department at Green Street Baptist Church in High Point, N.C., the department grew from 80 to 350 preschoolers and from 12 to 45 teachers. "If you see me in the hall, I'll be on my knees, eyeball to eyeball with those little kids." For the past year, he has served as interim minister of education.

"One of my passions in life is putting people at ease with me," he explains. He remembers as a 12-year-old catching himself staring at a person in a wheelchair. "I've got to help them look past my scars and see Christ in me."

Part of the reason that he says he resisted the ministry so long was that "the devil constantly made me question my motives. Did I just want to draw attention to myself?"

He says he has failed Christ if all people see is Frank.

"One of my passions in life is putting people at ease with me."

Frank Hensley, interim minister of education at Green Street Baptist Church, High Point, N.C.

Report of Bush witnessing to teen at banquet dismissed as Internet hoax

DALLAS (ABP)—Call it the modern-day equivalent of the story about George Washington refusing to lie after chopping down the cherry tree.

Two Internet research sites have labeled as a hoax a story circulating about President George W. Bush recently leading a teenager to Christian faith.

According to the story making the rounds via e-mail, then president-elect Bush attended a thank-you banquet for campaign volunteers the last week in December. While greeting guests, he met a woman who brought her 16-year-old son. Asked by Bush if he was a Christian, the youth replied he didn't think so.

After that, Bush is said to have asked, "Do you mind if I tell you how I came to know Christ as my Savior?" and then proceeded to witness to the boy for 30 minutes, eventually leading him to recite the "sinner's prayer."

While not questioning Bush's religious faith or commitment to personal evangelism, two companies that specialize in debunking Internet hoaxes known as "urban legends" said they talked to Bush campaign insiders who knew nothing about the event.

Urban Legends Reference Pages and Truth or Fiction.com also report-

ed that while there was a thank-you banquet for campaign workers, it was delayed by the prolonged vote count and Bush did not attend. Further, given his tight schedule, they said it is unlikely that Bush's handlers would have allowed him to spend 30 minutes with one person even if he wanted to.

In an article posted on the Urban Legends Reference Pages, Barbara Mikkelsen explained fascination with such apocryphal stories.

"Tales that seek to highlight the sterling qualities of incoming presidents provide ways for supporters to proclaim that their man is not like the bum leaving office and thus are a time-honored tradition no matter who is on his way out and who is on his way in," she wrote.

"Such tales also work to reassure folks, both those who voted for the newcomer and those who didn't, that this new man is a decent sort of guy and that he will do right by the country."

Urban legends have circulated for years but Internet technology has expanded the rapid distribution of such tales. Organizations seeking to curb the spread of such stories encourage individuals to confirm the source and accuracy of questionable messages before forwarding them to others.

Black clergy seek to help Bush bridge nation's 'racial divide'

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—A group of theologically conservative black clergy sent a letter Jan. 22 to President Bush, urging him to take action on such issues as African debt cancellation, universal health care and racial profiling.

The Pan African Charismatic Evangelical Congress, headed by Church of God in Christ Bishop Charles Blake of Los Angeles and Eugene Rivers of Boston, hopes to help Bush in "bridging our racial divide," in contrast to other African-American leaders who have protested his administration.

"We have concluded since the presidential election that the most productive strategy is not protest," said Blake, chairman of the congress' steering committee and pastor of West Angeles Church of God in Christ, during a Washington news conference last week.

"Mr. George Bush is the president and there is an urgent need to enter into dialogue so that there can be significant policy and program results that focus on the needs of our community."

The letter notes "legitimate" anger on the part of African-Americans concerning the outcome of the election and adds, "It is important not to inflame the debate over Cabinet nominees with

facile charges of racism."

It then turns to areas of "potential agreement" that the Bush administration could address that would affect blacks in the United States and abroad. The letter suggests further debt relief in Africa could be tied to efforts to prevent and treat people affected by AIDS.

It also seeks expanded child care through welfare reform measures as well as efforts to reduce crime and prison growth.

"We think that prompt action by your administration with the new Congress on these proposals will go far to allay the fears of many in our community concerning the meaning of 'compassionate conservatism,'" the letter reads.

Rivers, the general secretary of the congress—who said he voted for former Vice President Al Gore in the presidential election—and Blake were among religious leaders who participated in a Dec. 20 meeting with Bush in Austin, Texas.

The congress, which includes ministers from Church of God in Christ, Baptist and independent charismatic and evangelical churches, is based at the same Boston address as Rivers' National TenPoint Leadership Foundation, but Rivers said it is a separate entity. It also issued a letter in December 1999 urging black religious and political leaders to address the AIDS crisis in Africa.

"We have concluded since the presidential election that the most productive strategy is not protest."

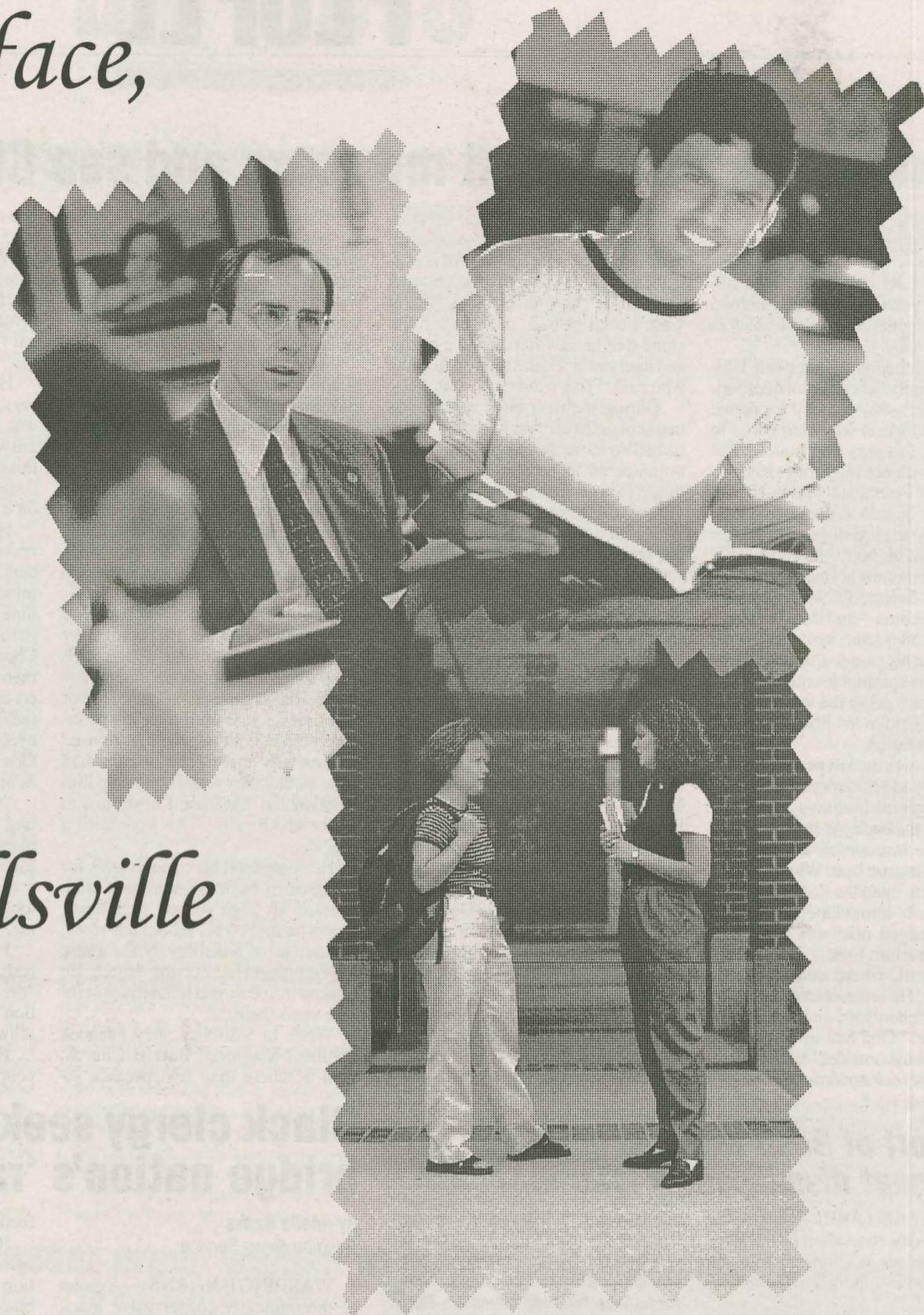
Charles Blake, leader of the Pan African Charismatic Evangelical Congress

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