



WESTERN RECORDER

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FOR THE RECORD

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Dated Material — Deliver by Wednesday, March 21

Contemporary worship churches more likely to grow, study finds

By Kevin Eckstrom
Religion News Service

NEW YORK (RNS)—Adapt or risk not being able to grow.

That appears to be the message to churches from a comprehensive survey of America's houses of worship.

The sweeping study, released last week, was conducted by Hartford Seminary and included 41 religious denominations.

The report states that churches and synagogues that embrace contemporary worship styles are the most likely to increase their membership roles.

To reach baby boomers that might mean praise hymns and synthesizers. For Generation X, it can involve Christian rock or a blend of the very new and the ancient.

The key, said Hartford researcher David Roozen, is making worship relational and interactive, or "hands-on." But such a transition usually doesn't occur without a struggle, he added.

"Congregations that seek to change their style of worship have to pay the price of conflict," said Roozen, one of the principle authors of the "Faith Communities Today" study, released March 13.

The five-year project presents one of the most comprehensive looks inside America's houses of worship to date. The study found a more diverse religious makeup with nontraditional religious groups such as the Mormons and Muslims outpacing the growth of Catholics, Eastern Orthodox and Protestants.

Organizers say the project represents 90 percent of all churches, synagogues and mosques in the country, and is the closest thing to a religious census in the United States today. The

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Royal ambassador

Missionary impacting world through United Nations

By James Dotson
SBC North American Mission Board

NEW YORK (BP)—Ken Welborn might be the closest thing to an international missionary you can find on American soil.

Welborn directs the Christian Ministries to the United Nations Community outreach.

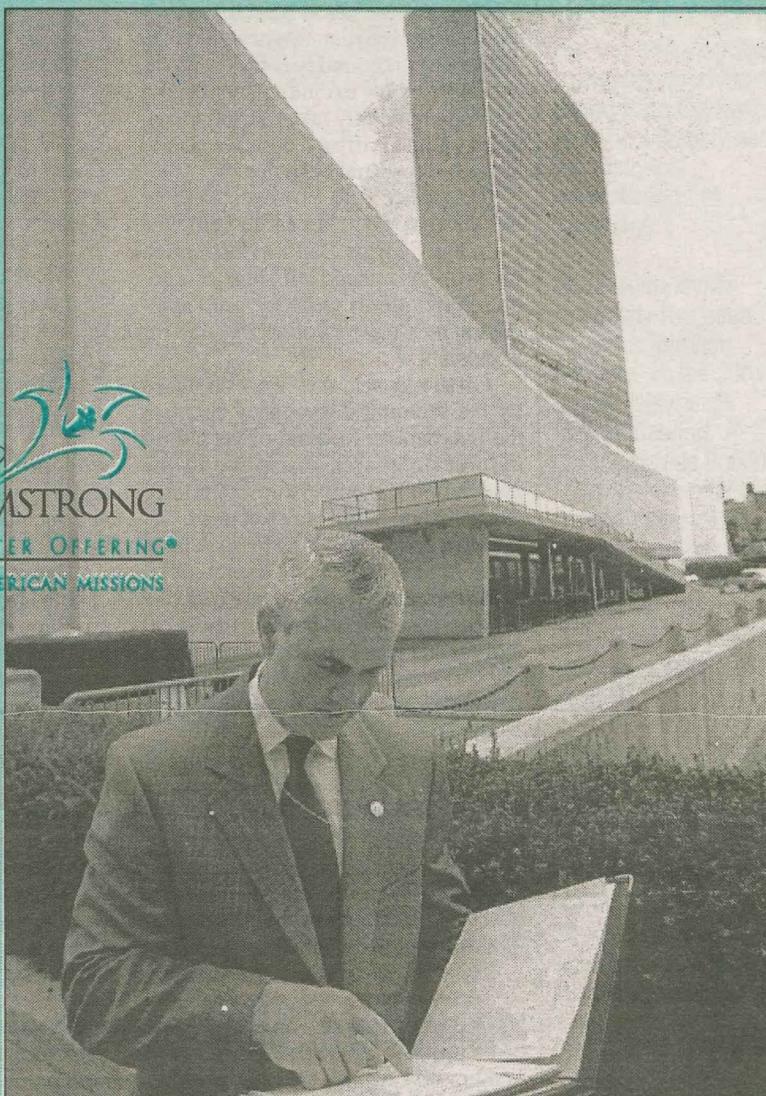
Through special events and personal visits, Welborn is helping present an evangelistic witness to the United Nations workers—and through them, the world.

"We have a truly wonderful opportunity here to minister to 189 countries in one localized area," Welborn said. "Leaders from every nation, people, tongue and tribe are represented here at the United Nations. Because of our accreditation here we have an opportunity to meet in their offices to talk to them and develop relationships. And these relationships can have an impact not just here in New York, but around the world."

Welborn and his wife, Karen, are among the featured missionaries in promotion for the Annie Armstrong Easter Offering for North American Missions. This year's national goal is \$50 million.

While Welborn's ministry is among the world's top leaders is unusual among Southern Baptists, so

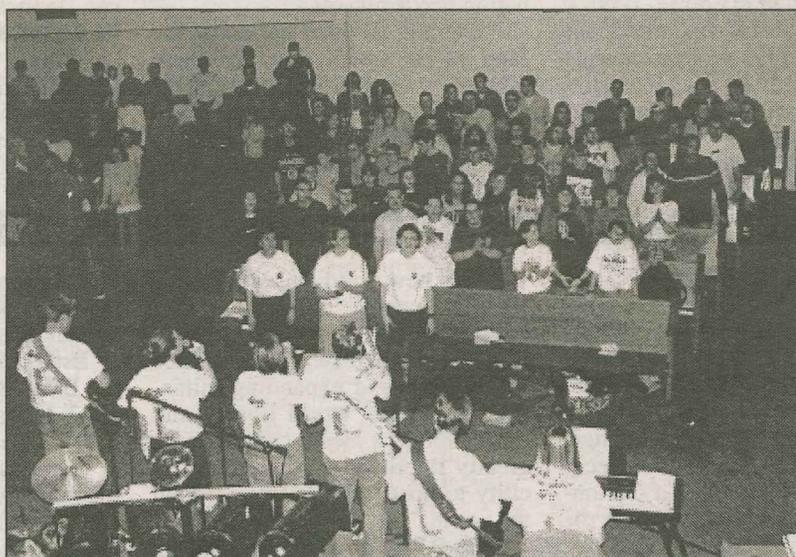
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ANNIE ARMSTRONG
EASTER OFFERING
FOR NORTH AMERICAN MISSIONS

MISSIONARY Ken Welborn, director of Christian Ministries to the United Nations Community in New York, checks his schedule outside the headquarters of the United Nations. His mission field is the approximately 10,000 U.N. employees who work in the tall building in the background. The other building immediately behind him is the United Nations General Assembly building, which houses meeting rooms and public areas. Welborn is among the Southern Baptist missionaries whose work is highlighted to promote this year's Annie Armstrong Easter Offering for North American Missions. This year's national offering goal is \$50 million. (Photo by Don Rutledge)

Hindman revival long gone, but residents say impact still evident



REVIVAL A youth praise band ministers during one of the Sunday night revival services that became common in Hindman from 1996-98. The events, which were called Top Priority Meetings, began as a result of the death of 17-year-old Merri Kathryn Prater. "That atmosphere was unique for that moment," Pastor Mike Caudill said. "We're not trying to duplicate what we had before."

By Ken Walker
State Correspondent

HINDMAN—It's been five years since Merri Kathryn Prater stepped on the brakes of her mom's 1995 Camry on a rain-slick road several miles out of town.

But the chain of events set in place March 28, 1996, continues to impact scores of people in this Eastern Kentucky town and beyond.

Residents trace the start of a two-year revival that resulted in nearly 200 people professing faith in Jesus Christ as their personal Savior to her death.

The revival that resulted from the popular teenager's death has cooled, but the pastor who baptized nearly 200 people from 1996-98 says that event left a continuing legacy.

"The big picture is that ministry

keeps going and it's more refined," said Mike Caudill, pastor of First Baptist Church of Hindman. "My faith has absolutely catapulted."

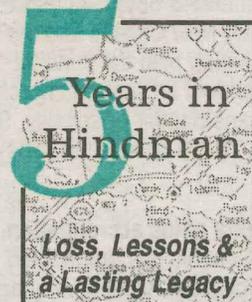
The 17-year-old girl's death touched a nerve in this town of 800 residents.

Merri Kathryn had just dropped off food with two friends at the tanning salon where she worked and was driving by herself to visit another classmate concerning homework, according to her mom.

A car pulled out in front of her on Kentucky Highway 160. Merri Kathryn hit the brakes and the car spun, slamming into a utility pole on the side of the road.

A community vigil quickly formed by her bed at the University of Kentucky Hospital in Lexington.

See *Hindman revival ...*, page 3



Association vote to expel pro-gay churches falls short

By John Pierce and Bob Allen
Associated Baptist Press

ATLANTA (ABP)—Two Atlanta Baptist churches under fire for welcoming and affirming homosexuals survived a second ouster vote from their local association March 12.

Atlanta Baptist Association approved by a required two-thirds majority a new bylaw excluding any church "which knowingly takes, or has taken, any action to affirm, approve or endorse homosexual behavior."

A separate vote, however, to sever ties with two churches earlier removed from the Georgia Baptist Convention for pro-gay stances fell short of a required two-thirds majority, with association messengers voting 254-188 for expulsion.

Observers said they were confused by the seeming discrepancy between the two ballots. Referral of yet a third motion on church discipline to the association's membership committee suggested the issue isn't yet dead.

Most people speaking for expulsion at the Atlanta association's semi-annual meeting appeared more interested in starting a new association. About 50 individuals met Feb. 22 to take initial steps to form a new organization tentatively called Metro Atlanta Baptist Association.

Earlier in the March 12 meeting of the Atlanta association, messengers accepted the requested withdrawal of the 6,000-member Rehoboth Baptist Church in Tucker, Ga. About 20 of the association's 153 congregations are said to be considering severing ties to join the rival association.

The semi-annual meeting marked the second time in six weeks that Oakhurst Baptist Church in Decatur, Ga., and Virginia-Highland Baptist Church in inner-city Atlanta survived votes to

Georgia Baptist leaders defund association

ATLANTA (BP)—The Georgia Baptist Convention's executive committee voted unanimously March 13 to defund Atlanta Baptist Association in response to the association's failure to expel two pro-homosexual congregations from its membership.

The Atlanta association will lose \$47,000 in special project money and \$113,000, matched by the Southern Baptist Convention to fund 16 Atlanta-area missionaries. The association's annual budget is about \$750,000.

Robert White, executive director of the Georgia convention, noted that Georgia Baptists need to be brothers and sisters in Christ, but that they need to take stands for righteousness.

"It is clear that the association has

left the convention, and not the other way around," White said. "If the executive committee does not take a strong position on this, it will send a tidal wave throughout the Southern Baptist Convention and the nation."

Convention funding will end on Dec. 31. Robert Reccord, president of the Southern Baptist North American Mission Board, has stated that the agency will affirm the state's decision.

The GBC's move comes one day after an attempt to expel from the Atlanta association two churches that affirm homosexuality came up short, when messengers failed to reach a two-thirds majority.

As a result, Oakhurst Baptist Church and Virginia-Highland Bap-

tist Church will remain affiliated with the 143 congregations and missions of the association. However, both churches could face future disciplinary action from the association after messengers voted to send the issue back to the ABA's membership committee for disciplinary review.

In prepared remarks, White stressed that it was the association, not the convention, which had withdrawn.

"I encourage Georgia Baptists to do everything they can to build relationships with those who will stand with us in theology, doctrine and practice," White said. "Where possible we should seek common ground, but we must not surrender our convictions."

withdraw fellowship. Both churches admit gays and lesbians as members and include them in leadership positions.

That is contrary to stated positions of both Georgia Baptists and the Southern Baptist Convention that homosexual behavior is sinful. Georgia Baptists voted to revoke membership status from the two churches in 1999. Both the former Southern Baptist congregations have ceased affiliation with the SBC, which in 1992 changed its constitution to ban churches that sanction homosexuality, while relating to both the Cooperative Baptist Fellowship and the Alliance of Baptists.

The Atlanta-based Fellowship recently adopted a value statement described by its top leader as "welcoming but not affirming" of gays. The new policy allows gay-friendly churches to be part of the CBF but forbids direct funding of theology schools that have

open-admissions policies that include sexual orientation.

The Alliance of Baptists, meanwhile, an older but smaller SBC splinter group, welcomes gays and supports churches that affirm homosexuals.

Defenders of a Jan. 30 vote by the Atlanta association to retain the two churches said it was not meant to be an endorsement of homosexuality but a recognition of autonomy of the local church. Critics said local church autonomy does not excuse toleration of sin and that the association has the right and responsibility to discipline wayward churches.

In another development related to the controversy, the Georgia Baptist Convention executive committee voted March 13 to cut off all funding for Atlanta association after Dec. 31 for retaining the two gay-friendly congregations.

"We cannot agree with the Atlanta

Baptist Association, and we have no other way to express our dissatisfaction," said Robert White, executive director of the Georgia convention.

The SBC North American Mission Board said earlier it would go along with the state convention in defunding 16 missionary positions, along with special ministry funds and about \$60,000 a year in denominational funds earmarked for hunger relief.

White also told the executive committee that the dispute with Atlanta association is larger than homosexuality. Churches in Atlanta are angry over other issues, such as the Southern Baptist boycott of Disney and recent changes to the Baptist Faith and Message, and are using the gay issue to express their feelings, he said.

White described the state convention and association as "two ships steaming further and further away from each other."

BAPTIST DIGEST

■ **Former missionary elected IMB treasurer.** David Steverson was elected last week as vice president for finance and treasurer of the Southern Baptist International Mission Board. Steverson, a former missionary to Thailand, previously was associate vice president. He has served as interim vice president since the retirement of Carl Johnson in January. In other action, Don Kammerdiener, the IMB's executive vice president, informed trustees he plans to retire Sept. 30. Kammerdiener has served the IMB almost 40 years as a missionary and administrator.

■ **Free SBC housing available for ministers.** Ministers and missionaries planning to attend the 2001 Southern Baptist Convention annual meeting—but facing tight budgets—are being offered free lodging in the homes of New Orleans Baptists. The housing assistance is being sponsored by the Baptist Association of Greater New Orleans and the local arrangements committee helping plan the June 12-13 SBC annual meeting. Requests should be sent on church letterhead by May 1 to New Orleans Baptist Hospitality, 9220 Jefferson, New Orleans, LA 70123 or faxed to (504) 737-8101.

■ **Canadian Baptist seminary gains accreditation.** The Association of Theological Schools has granted full accreditation to Canadian Southern Baptist Seminary in Cochrane, Alberta. The seminary was begun with the help of the Southern Baptist International Mission Board in 1987 and is the only seminary of the Canadian Convention of Southern Baptists. Seminary enrollment topped 100 last year.

BWA president: 'America needs revival'

LOUISVILLE (BP)—Problems such as teen pregnancy and school shootings will only be solved if Christians turn to God and pray for revival in America, Billy Kim said at Southern Baptist Theological Seminary March 13.

Kim, president of the Baptist World Alliance and pastor of the 15,000-member Central Baptist Church of Suwon, Korea, was on the Louisville campus to speak during a Southern Seminary chapel service. Ten members of his church are students at Southern.

Preaching from Habakkuk 3:1-3,

Kim emphasized the need of revival in the world—and specifically in the United States.

"What America needs today is a generation of God-fearing mothers and fathers willing to kneel by the bedside and pray all night their wandering sons and daughters back to the fold of God," Kim said. "This nation needs revival."

"There is no other nation on the face of the earth that has been blessed by God as the people of the United States of America," Kim emphasized. "Whether you like it or not, you're the world leader militar-

ily, politically and even religiously. Whatever you teach here, sooner or later it will influence our part of the world."

Unless Christians begin to pray for revival, Kim said, the moral decline in America will continue.

"America needs revival. American churches need revival," he declared.

"Prayer is the premise to revival," Kim added. "The only way that God will send revival across the United States is (if) Christian people begin to take prayer seriously."

BWA makes plans to occupy new headquarters

WASHINGTON (BP)—Baptist World Alliance leaders are making plans to move from the organization's current facilities in McLean, Va., in suburban Washington to Falls Church, Va., five miles away.

To mark the upcoming change, the BWA held its March 5-8 executive committee sessions at Columbia Baptist Church located near the building it soon plans to occupy.

In 1999, the BWA General Council approved the purchase of a new home for the BWA.

"This new building will provide what the present one lacks," said BWA General Secretary Denton Lotz. "This includes enough space for existing and expanding ministries; a Baptist world library and prayer room; a media center; and a greatly improved conferencing facility to host Baptists from around the world."

The BWA already has sold its current building and the move to the new facilities is planned for next month.

Lotz reported that \$1 million already has been raised for the project and another \$1 million is needed.

Established in 1905 in London, the BWA moved to Washington in 1943. It has occupied its current offices since 1985.

"God has given us larger facilities," noted BWA President Billy Kim, "but buildings do not bring the Holy Spirit. Unless we work better, the building does not count. God has brought Baptists together to win the world for Jesus Christ."

Mom says she gets past hurt with God's help

HINDMAN—Ella Mae Prater couldn't help but notice the irony of her Sunday school material the past two years. It included several lessons about teaching young people how to deal with premature death.

"They've been through so much, our young people could write the lessons," said Prater. Her daughter died in an auto accident five years ago, touching off a wave of revival in Hindman. "We have been through so much the last five years."

Nor has tragedy taken a break from this Eastern Kentucky town. In addition to the deaths of seven students and an adult volunteer with First Baptist's youth group, others have died in recent times.

"It just seems at the high school and in the community to be an ongoing thing," Prater said.

Still, she finds reasons for joy in the midst of suffering, such as the donations for college scholarship funds established in the memory of her daughter and Pastor Mike Caudill's son.

And, Merri Kathryn's friends haven't forgotten her. Two or three times a year a group of them stop by the Praters' home with food for dinner. They often stay past midnight.

Many discuss the changes that transformed their lives and the role her daughter played in them.

"They talk about how (her death) helped them realize how fragile life is and how important it is what they do with their lives," she said. "It has had an impact that has been felt deeply and strongly."

At First Baptist Church in Hindman, that has stirred a stronger ministry of prayer, she said. In addition to a prayer chain, separate men's and women's groups meet weekly. After Sunday night services, choir members gather to discuss needs and pray.

And though the youth revival has ended, she believes its full extent might never be known. Many young people touched by it have grown up, married and taken their faith to many other communities, she said.

Through it all, she adds, God has remained faithful despite the pain.

"There are no words to describe what my faith has meant," she said. "In Christ we do not grieve as the rest of the world. I grieve because my relationship with my daughter is gone. But that's only temporary."

"Even in the joys and triumphs I encounter, my heavenly Father will be there walking me through it. That has been a source of laughter in the midst of tears," she said.

Loss of son shaping father's ministry

By Ken Walker
State Correspondent

HINDMAN—When members of First Baptist Church of Hindman talk about their pastor, they use words like "loving," "mentor" and "counselor."

They say Mike Caudill already was a dedicated evangelist and preacher. But they add that his ability to recover from the loss of his son three years ago has strengthened their faith as well.

Sixteen-year-old Casey Caudill collapsed near the Knott County Central High School baseball field after practice, the victim of a previously undetected heart ailment. After comforting so many touched by death, the pastor was on the receiving end.

"I sit in awe of how God has blessed Mike's life," said Jarvis Williams, now a student at

Southern Baptist Theological Seminary in Louisville. "Most people would have quit the ministry."

"He believes what he preaches," added Mark Combs, another seminarian who considers Caudill a father to him. "God has done so many things in his life. I can see how God has molded him."

Still, he displays a more solemn side now, according to a woman who joined the church during the youth revival of 1996-98.

Jessica Heintzelman, a senior at Washington Bible College in Lanham, Md., said it is obvious the pastor misses his son. But she thinks his skill as a pastoral counselor has been aided by

learning to cope with grief.

The former youth group member remembers feeling strange watching a pillar of the church sobbing as he hugged her at the funeral home. "That was my only son," he told her.

"That was a turning point," said Heintzelman, who with her husband has applied for a two-year missionary assignment in central Asia. "Where we're going I know we could suffer. There's an anti-Christian movement there. But I know we can get through it because of the suffering I saw people endure."

Church moderator Chuck Childers said Caudill tends to be more open with his emotions now. "You always know your pastor is there for you," he said. "But when you see him hurting and coming back with the Lord's help, you realize the Lord can help anyone get through it."

Caudill sees himself as more responsive to hurting people after the loss of his son and the other tragedies of the past five years. Two years earlier, a popular cheerleader died, sparking a two-year revival at First Baptist Church of Hindman.

Many people have told him "you've really changed," something he attributes to his real-life lessons.

"I've worked with a lot of people who are hurting," he said. "I see them and am compassionate, but now I feel more. Grief is not a nice friend, but it can be a great teacher."

His experience has allowed him to break the rules he learned in seminary about avoiding overly personal messages in the pulpit.

On the third anniversary of Casey's death March 7, he shared deeply about



MIKE CAUDILL The pastor of First Baptist Church of Hindman is shown here preaching the annual sermon for the Kentucky Baptist Convention annual meeting in 1999. "Grief is not a nice friend, but it can be a great teacher," he said.

God's continuing call on his life. He said he feels free to express emotions that everyone has but is afraid to discuss openly.

Not everyone responds. Two years ago Caudill started a group called "Grief Sharers" to reach out to people who had lost children. But the pastor said it wound up being a short-term effort because local residents were reticent to share personal feelings.

But he sees a difference today in his congregation. Members look for ways to console others when difficulties strike. They also are eager to talk about God's work in their lives during times of sharing on Sunday evenings, he added.

"People are beginning to realize, 'I may not be Jesus but I can represent Him and love a pastor and a church that has gone through tragedy,'" he said. "There's a love and a depth here. Sometimes we're so busy trying to spread the message we forget to be mentors."

Hindman revival gone, but impact still evident

Continued from page 1

Her pastor, Mike Caudill, shared the gospel with dozens of visitors, including Jarvis Williams and Mark Combs.

The varsity athletes were good friends of Merri Kathryn, though she didn't share their love of parties, drugs and alcohol.

Both Williams and Combs trace their conversion to those sessions, saying the sight of their friend clinging to life on a respirator shook them out of their complacency.

Merri Kathryn wasn't the first teen to die in this time frame, but she was one of the best known. A cheerleader at Knott County Central High School, she was declared brain-dead April 3, 1996, six days after the accident.

At First Baptist, two dozen people accepted Christ as their personal Savior the Easter Sunday after her death.

Members say the spiritual move continued for two years. Youth would pack the sanctuary on Sunday nights for music and worship. First Baptist alone saw 186 baptisms.

It paralleled continuing tragedy, culminating with the sudden death of Caudill's son, Casey, in March 1998. He was the seventh teen to die in Hindman during a 27-month period.

Today, Sunday services at the church attract about 300 worshipers, or 75 more than in 1996. But the revival is gone.

The youth group attracts 25 to 30 each week, about what it did in past years. No longer do standing-room-only crowds pack the sanctuary on Sunday night. The church has lost touch with many of the young converts.

But Caudill cautions against interpreting the fading of excitement as a sign that the event had no lasting impact. He points to the flock of young people preparing for careers in ministry as evidence of God's activity.

They include a pair of men enrolled at Southern Baptist Theological Seminary, one at Boyce College and three women at Georgetown College.

A couple who will graduate soon from another Bible college plan to become missionaries in central Asia this summer. Other students have served as counselors at Fellowship of Christian Athletes summer camps.

"This is the only way some of the kids would have made this kind of response and focused on a world larger than the one they lived in," Caudill said.

"It came in a big hurry and left in a big hurry," he said of the revival that touched other churches in the community. "That atmosphere was unique for that moment. We're not trying to duplicate what we had before."

Both Williams and Combs announced a call to ministry during the revival meetings, and they preached at

many of the youth services that sprang up after Merri Kathryn's death.

Today they have graduated from Bible college, and both are completing their first year at Southern Seminary's school of theology.

"Even now I find myself reflecting on her death," said Williams, who keeps pictures of her and Casey Caudill in his room. "If it was up to me, I would have quit ministry a long time ago. When I get in ruts, reflecting on her life and what brought me to the Lord and how wonderful that was, her death still gives me a sense of encouragement."

"I wish she was still here and I could see what could have come out of her life," he added. "I wish God in His providence hadn't taken her. But His will is perfect and I have to accept it."

Now the interim youth pastor at Pleasureville Baptist Church in Henry County, Combs also admitted there are times he wants to quit the ministry.

But when the burdens seem too heavy, he remembers how God's providence changed him. The lives of all those who died in Hindman are calls to persevere, he said.

"Before, I didn't believe in God," he said. "I thought Christians were stupid. I think so often of how being here at Southern is a work of God's grace. To me, it's awesome. The amazing thing is how God has worked all things together for good."

■ Duane Bolin, author of "Kentucky Baptists, 1925-2000: A Story of Cooperation," has earned a 2001 Kentucky History Award for his book. Bolin, associate professor of history at Murray State University, received the award from the Kentucky Historical Society and the Historical Confederation of Kentucky.

■ Campbellsville University has been named a "hidden treasure" in the 2001 Kaplan/Newsweek College Catalog. Campbellsville President Mike Carter noted that "only a select number of colleges and universities in the United States were chosen for this distinction" by the national college directory.

■ Georgetown College Maskcrafters will perform "Passing through the Garden: The Work of Belinda Mason," March 22-25 and March 30-April 1. The play is based on the life of Kentucky native and AIDS activist Belinda Mason who contracted AIDS as a result of a blood transfusion. Proceeds from the March 31 performance will benefit AIDS Volunteers of Lexington. For tickets, call (502) 863-8104.

■ Kentucky Baptist Homes for Children will host training and preparation classes for prospective foster parents March 31 and April 1. For reservations, call (800) 928-5242 by noon on March 30.

■ The Henderson City Council officially voted March 13 to repeal the county's controversial "fairness ordinance." The 3-2 vote reverses a 1999 action aimed at protecting homosexuals from discrimination in housing, employment and public accommodations.

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

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Traditional value

I was dumbstruck by parts of Rick Warren's March 13 commentary, "Let culture determine your worship style."

First, I see only an interest in evangelism, with no parallel emphasis on worship. Second, he assigns no importance to the worship needs of mature Christians, but only in seekers and the new-born whose diet may rightly need to be limited. Third, despite his statement that "I think you'd agree there isn't any right style (of worship)," Warren clearly advocates only one style—the most radical contemporary model.

I admire the evangelism of Saddleback Community Church, but I lament Warren's basic thrust that "traditional" elements hold no value for the Kingdom, either for worship or evangelism. Is there no place today for worship that rejects "new for the sake of new" and accepts elements that have stood for centuries—indeed, that have brought millions closer to Christ?

There is no "sacred" instrument. All instruments used in worship are man-made, except for the voice. I enjoy the contributions of instrumentalists in many different styles of worship, yet I am saddened that Warren so dogmatically rejects the offering of praise that I make Sunday by Sunday as a church organist. Perhaps only in heaven will we escape the kind of unthinking blanket condemnation he applies to the organ and great hymns used so mightily by God for centuries.

As well as contemporary instruments and choruses, the organ and the magnificent hymns of Watts, Wesley and Dudley-Smith still have the power to bring people into the presence of God, when used appropriately. Indeed, for 40 years I have felt led by the Holy Spirit to plan worship that uses these elements. When I no longer feel the Spirit lead, I'll know it is time to stop using traditional elements of worship. I won't need a pronouncement from Rick Warren.

Ronald Turner
Louisville

Throw out preaching?

Rick Warren's March 13 commentary finally put into words what is happening all across America. His advice for the growing church is to forget the organ, forget the choir, forget the hymns and in short, forget anything that would remind the "target" that a church service is in progress. It is insightful to know that the new wave church service is also target practice.

Churches are defined by tradition. The hymns of the church are the bulwark of worship participation. Young people often think that church is dull and boring. But the effects of traditional worship osmosis reappear later in their lives as they discover that the hymns are important to them and that they, after many years of absence, know many of them.

Today's lamentable excursion into the musical landfill of chorus coughing will spawn generations of shallow-minded Christians who are unable to remember five jingles they heard in the religious "entertainment centers" of the 21st century.

After the "targets" are made to feel relaxed and not in church, the organ is locked shut, the hymnals have been boxed in the basement and the choir loft has become the stage upon which the dramas of life unfold, we are ready for the preacher. But wait, it is still the same old drivel from the '50s. Jesus, the Son, the Sacrifice, the Redemption, the Reconciliation, the Crucifixion, the Resurrection and Hope of Glory!

Come on, these same old tired, worn-out sermons were being used 50 years ago. Cultural change that sees the music of the traditional church gagging those who reject it would logically demand that we throw all this old preaching out with the rest. After all, who listens to sermons on tape anymore?

Edward Clark
Danville

Share faith at home

The gospel is the good news that something wonderful has happened. That marvelous event was the incarnation by which God entered human life and history for our reconciliation and redemption. In Christ God came into the world "to seek and to save that which was lost" (Luke 19:10).

As Christians we are transmitters of this good news so "that the world may know" that God loves all people and desires their redemption (John 17:23). We are "ambassadors of Christ" charged with a "ministry of reconciliation" while God makes His appeal for reconciliation through us (2 Corinthians 5:18-20).

Sharing our faith should begin by bringing members of our own family to saving grace in Jesus Christ. In a class at Duke University we were surprised when James Moffatt, distinguished biblical scholar who produced the Moffatt Bible, spent the whole class period on one word in John 1:41. It was the Greek word "proton" translated in most Bibles as "first." For example, when Andrew met Jesus, "he first found his own brother Simon" and "he brought him to Jesus" (John 1:41).

The word proton or first is an adverb meaning that the first thing he did before he did anything else was to find his brother and bring him to Jesus. The healed man was told by Jesus to go home and tell what great things had been done for him (Mark 5:18-20).

My point is that witnessing should begin in the home with family members. Evangelism has been largely focused outside the home. I have yet to see a book or a systematic program of any serious concern on personal sharing of faith in the family.

We are to share our faith with zeal and intelligence, gentleness and reverence (1 Peter 3:15-16).

Henlee Barnette
Louisville

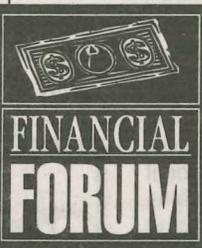


CHURCH

What motivates people to give money to church?

By Doug Strader

Why do people give money to their church? If we knew all the reasons, most churches would never have a financial problem, nor would they need to take a special offering.



I think I know some of the reasons why people give. Add to my list, and together maybe we can assist our churches in financial stewardship.

■ People give because they know what the Bible teaches about financial stewardship and they have made a commitment to be faithful to the teachings.

■ People give because they believe in the mission and vision of their church.

■ People give because they believe that the ministries of their church are worthy of the sacrifice they are asked to make.

■ People give to their Lord through their church because they have been successful money managers; therefore they have a better cash flow from which to give.

■ People give because they have confidence in the way their church handles resources.

■ People give because they have been challenged by the pastor and other church leaders to be faithful stewards.

■ People give because their church is faithful to use excess offerings in ministry instead of buying certificates of deposit or other investments.

■ People give because they know that they have a need to give more than the church has a need to receive their money.

■ People give because they are grateful to God for His blessings, and they desire to express their gratitude by giving financially.

■ People give because they have been taught to give. Most people do not automatically give when they become Christians.

■ People give because they understand that a very important part of the discipleship process is financial giving.

■ People give because they were challenged to give by an annual budget promotion to begin to give on a consistent basis.

■ People give because they desire to participate in mission projects.

■ People give because they believe in the Southern Baptist Cooperative Program.

■ People give because they believe their church proclaims a gospel that all people need.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department

PARTNERS IN THE MISSION

A 'Bluegrass Missions Celebration'

A celebration of missions has been planned for the Kentucky Woman's Missionary Union annual meeting March 30-31 at Porter Memorial Baptist Church in Lexington. The theme "Show Them Jesus" will be highlighted in music, testimonies, reports, exhibits and dramatic information about missions that will inspire and challenge participants.

The celebration will include a focus on Kentucky missions led by Larry Martin, our KBC missions growth team leader, and a panel of missionaries and volunteers. They will share mission ministries and the story of rapidly growing ministries in Eastern Kentucky. At least 24 new ministries have sprung up in Eastern Kentucky. Participants also will hear about volunteer opportunities through Mission Service Corps Director Eric Allen.

Celebration participants also can look forward to a dynamic presentation from Lincoln Bingham, African-American missionary associate with

the Southern Baptist North American Mission Board, who will present the challenge to share Jesus with everyone.

Participants also will see Kentucky Baptist disaster relief ministries up close as they are served a meal by a disaster relief team. A missions fair will follow the luncheon.

Featured celebration speakers will include Janet Hoffman, national WMU president, and Earl and Robin Pinkston, missionaries-in-residence at Georgetown College. They will share their call to missions during formative years in Kentucky and through International Service Corps in Malta.

Music will be an inspiring celebration as Johnnie Dean, Calvary Baptist Church of Lexington and Betty Jean Chatham provide music for worship. In addition, participants will celebrate with the Georgetown College Choir, a Japanese ensemble and a ladies ensemble from Porter Memorial Church.

The Saturday morning session will

close with a parade of flags, music by Rose Hill Baptist Church Acteens and a challenging message by Mike Routt, pastor of Rose Hill Church.

With the leadership of Kentucky WMU, Kentucky Baptists will celebrate reaching the basic goal this week for the Eliza Broadus Offering for State Missions. All gifts above the basic goal have been designated by WMU for new work. Churches are encouraged to continue sending their contributions.

Kentucky WMU also will celebrate missions during the annual meeting by receiving an offering to provide Christmas gifts for international missionaries from Kentucky.

On Saturday morning, children in grades 1-6 will celebrate missions with missionary speakers and activities.

Please make your plans to participate in the WMU Bluegrass Celebration of Missions March 30-31 at Porter Memorial Church. Pray for Kentucky WMU president Sarah Billups and WMU officers, as well as Kentucky WMU Executive Director Joy Bolton and the WMU staff as they lead the celebration. I hope to see you there. Bill Mackey is executive director of the Kentucky Baptist Convention



Bill Mackey

Relational evangelism strategy focuses on building friendships

Q: What do you think about young adult ministry to people in bars and other secular settings?

Jesus was known for this kind of ministry (a "friend of wine bibbers and sinners"). It got Him rejected by His own religious establishment. Keith Coen, director of the Edge ministry in Charlotte, N.C., is a proponent of this kind of outreach.

Jesus did not train the disciples for three years, Coen says, just so they could become "fat Christians," cutting off their relationships with non-Christians. Coen talks about how, in order to do evangelism, we must be willing to get our hands dirty so that people can have the opportunity to become clean through Christ. The word for such front-line evangelism is intentionality.

The purpose of "bar evangelism" is to develop friendships with unsaved people, go where God leads and see what transpires. Coen said relational evangelism also can be done in such settings as coffee shops and other locations within one's personal circle of friends.

Coen initially went to bar managers to ask if he could rent the bar on the most "off" night of the week. Rather than bring in Christian bands, he brought in "bands of Christians" who used secular songs to describe a search for God that people could relate to. Between sets of music, volunteers could go up and invite folks to fill out a card for more information about this "God thing" they've heard about.

The biggest caveat Coen gives is that you should not attempt this ministry without an accountability group. Also, if you are uncomfortable in such a secular setting, you should not do it, as you will not be effective. This also is not a ministry for alcoholics or immature Christians.

For more information about this kind of ministry, contact Coen at keithcoen@aol.com.—James Stillwell

Q: How can we help our 19-year-old son get motivated? He has dropped out of college after one bad semester and is just hanging around the house watching TV, surfing the Internet and playing video games. He does not have a job and refuses to apply. He has just given up. We know he has abilities, but he does not think so. What can we do?

Your son may need time out to figure out where he wants to go in life, but it is not good for him to just vegetate with no plan. He seems depressed and may feel hopeless.

In his state of mind, he needs understanding, support and a gentle push to get started. Remind him of his abilities and perhaps have him evaluated at a vocational testing center. He also might need help in examining his sense of self-worth.

Nagging will only make matters worse. Try to talk to him on an adult-to-adult level. His anger may surface at you, "the world" or even God. Listen a lot and advise only when asked. Help him to talk it out or suggest he talk with your pastor.

Perhaps he needs to find forgiveness for something, like whatever happened at college or how he feels about his use of time now. Also, do not make this too easy on him. Is he expected to help around the house for his rent? Who pays for all of his goods and Internet? As he contributes, he will feel better about himself.

Help him find some activities for exercise. Walk with him, work outdoors together, swim or work out with weights. An active body helps the mind and spirit grow too.

As he makes progress, remember to rejoice with him. Celebrate his steps toward recovery and praise his positive actions. Finally, pray for him and pray for patience as he goes through this time of searching.—Wade Rowatt

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 congregation 'a friend of sinners'?

Homosexuality probably isn't a typical topic of discussion in most Kentucky Baptist churches. Perhaps it should be.

As uncomfortable as the subject is for many evangelical Christians, the fact is that homosexual issues are surfacing with increasing frequency in our state and elsewhere. Consider a few recent incidents here in Kentucky:

■ Leaders of the Kentucky Baptist Homes for Children have taken a strong public stand against homosexuality in recent months, even risking millions of dollars in state funding rather than compromising employment guidelines. A pending lawsuit continues to leave the final outcome of future funding in jeopardy.

■ Members of the Henderson City Council voted last week 3-2 to repeal a so-called "fairness ordinance." The ordinance, passed in 1999, singled out gays and lesbians for specific protection against discrimination in employment, housing and public accommodations.

■ Leaders of the Louisville-based Presbyterian Church (U.S.A.) defeated a measure that would bar ministers from performing same-sex unions. The denomination's Permanent Judicial Commission has ruled that union ceremonies are not specifically barred by the constitution as long as they "are not considered the same as a marriage ceremony."

There also have been a number of recent developments in other states, including:

■ Atlanta Baptist Association recently defeated efforts to cut ties to two congregations that have homosexuals in leadership positions. The two churches were disfellowshipped in 1999 from the Georgia Baptist Convention. In response to the Atlanta association's actions, Georgia Baptist officials and leaders of the Southern Baptist North American Mission Board have voted to stop funding joint projects with the association. Several churches in the Atlanta area also have an-

nounced plans to withdraw from the association and establish a separate organization.

■ Homosexuals picketed last summer's Southern Baptist Convention annual meeting in Orlando as convention messengers voted to approve the revised Baptist Faith and Message statement which includes homosexuality among a list of sins Christians should oppose.

Amid all the chaos, most Baptist leaders uniformly disapprove of the homosexual lifestyle. Across the spectrum of Southern Baptist life, SBC messengers voted in 1992 to ban churches that sanction homosexuality and Cooperative Baptist Fellowship leaders voted last fall against funding organizations that "condone, advocate or affirm homosexual practice."

While Christians often are hesitant to catalog other people's sins, Leviticus 18:22 describes homosexual practices as "an abomination."

Shifting to the New Testament, 1 Corinthians 6:9-10 lists homosexuals along with adulterers, thieves, drunkards and other "unrighteous" individuals among those who "shall not inherit the kingdom of God." Verse 11 adds that "such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

Where does that leave the typical Baptist on the subject? We often trot out the Baptist mantra, "Hate the sin and love the sinner." While that sounds good in theory, our churches must find ways to apply that truth in practical terms. One starting point is to actively reach out to anyone of any lifestyle so we can gain the opportunity to witness and minister to them in the name of Christ.

Hating the sin is the easy part. The far greater challenge is to love unrepentant sinners so sincerely that they are drawn to the saving grace of Jesus Christ. Jesus was known as "a friend of sinners." We should be too.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Eaton & Harvey shape Recorder at the turn of the 20th century

By Jack Birdwhistell

The retirement of Western Recorder Editor A.C. Caperton in 1887 brought a number of administrative changes to the state Baptist paper.

As we noted last week, the management of the Recorder passed to William Patrick Harvey. A native of Ireland, Harvey came to Kentucky in 1848. Educated at Georgetown College and Kentucky University (now Transylvania), he was ordained to the ministry in 1872. His primary pastorate was at Harrodsburg.

Beginning in 1887 he spent the next 20 years serving as president of the Baptist Book Concern in Louisville, as well as managing the Recorder in a businesslike way. (In my mother's collection of Baptist materials, there is a memo from W.P. Harvey to my great-grandfather, W.D. Moore, a Baptist preacher and educator in central Kentucky, soliciting "Grandpa Moore's" help in collecting some overdue subscriptions for the Recorder.)

As important as W.P. Harvey was in the success of the Western Recorder in the late 19th century, the editor

of the paper, Thomas Treadwell Eaton, was even more influential. A native of Tennessee, T.T. Eaton was the son of a Baptist pastor and college president. Educated at Union University in Tennessee and Madison University in New York, Eaton served in the Seventh Tennessee Cavalry of the Confederate Army. After the Civil War, he attended

Washington and Lee University in Lexington, Va. (where none other than Robert E. Lee was president).

Eaton then served as a college professor (Union University, 1867-72) and a pastor (Lebanon, Tenn., 1870-72; Chattanooga, Tenn., 1872-75; and Petersburg, Va., 1875-1881)

before coming to Kentucky and the pastorate of Walnut Street Baptist Church in 1881.

Assuming the editorship of the Western Recorder in 1887, Eaton immediately began to forcefully express his views in the Recorder's editorial pages.

Beginning in 1887 Kentucky Baptists entered upon a period which historian Frank Masters called "The Period of Enlargement." All the statistical vital signs of the General Asso-

ciation of Kentucky Baptists improved steadily over the years. In addition, two significant anniversaries were celebrated and promoted in the pages of the Western Recorder: the 100th anniversary of Baptist missions (William Carey in 1792) in 1892 and the 50th anniversary of the Louisville Baptist Orphans' Home (now Spring Meadows) in 1894.

Eaton became an outspoken advocate for bringing the Baptist colleges in the state into a tighter relationship with the General Association of Kentucky Baptists, presenting a forceful report to the annual meeting of the General Association in June 1895, in Paducah. According to Masters, "This was the beginning of the controversy over the denominational Baptist colleges in Kentucky, which continued for half a century before any satisfactory agreement was reached."

A more immediate controversy erupted the next year, however. The so-called "Whitsitt Controversy" revolved around the views of W.H. Whitsitt of Southern Baptist Theological Seminary concerning Baptist history. Eaton and the Western Recorder were right in the middle of that controversy, which we will discuss next week.

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



Missionary impacting world through United Nations

Continued from page 1

was his path to vocational ministry. As a young management consultant in California, Welborn found himself asked to become an executive, and later partner, in Harmony Foods—a manufacturer of trail mix, confections and other snack foods sold in bulk to supermarkets.

"My measure of success was the American dream of position, power and prestige," he said.

But despite his earthly success, he said he still felt the classic "God-shaped void" within that drew him first to seek out Christ. He had grown up in a Christian home, and the truths he learned as a child took root in his life.

"The Lord showed me that there was more to life than making candy and making money, and I became a Christian. After two and a half years, I really felt I was being called into ministry. We sold our business, and we went to seminary where God trained us, taught us and used us.

"People say, 'How could you give that up?' he added. "But the truth is that I gave up very little. God gave up everything for me, and if He is calling me to follow Him, then that is really where my heart was and still is."

After graduating from seminary, Welborn served as minister of outreach and education at a church in south Texas for three and a half years. Then he was asked by the Southern Baptist North American Mission Board to lead the ministry to the United Nations.

"I certainly didn't plan to come to New York City, but the call from God was very clear," he said. "After coming here, I realized that this was the ministry that He truly had for me all along."

Welborn has developed a two-pronged focus for Christian Ministries to the United Nations Community, which has existed since 1972. The Thursday Bible study and other efforts for the community of faith that has developed is designed primarily to reach the 10,000 employees of the United Nations Secretariat.

The other group the ministry seeks to impact is the diplomats themselves, who work out of missions surrounding the United Nations and generally are not accessible through traditional

means. But through several special events each year—including one banquet that featured evangelist Billy Graham—Welborn can make contacts that allow him to gain an audience with them. In the two years he has been in New York, Welborn said, "God has opened doors to ambassadors and diplomats from about 80 different countries.

"We follow up by taking them tapes of the events or a Bible or something else that we might provide as a result of their participation," he said. "That begins the acquaintance, and then from that point we have access to develop the relationship. From there God continues to open those doors for us to minister."

As he meets and visits with the diplomats, Welborn said he always tries to see how he—and Southern Baptists—might minister.

On one occasion, he learned of a need for insulin in an Eastern European country. It took a few months, but he contacted a pharmaceutical ministry that supplied a large quantity of insulin for the country. In the process, Welborn built a relationship with the diplomat that led to discussions about Christ.

In another case, one of the respondents at the Billy Graham dinner from Eastern Europe became intensely interested in what Welborn had to say about Christ on a follow-up visit.

"I had a great conversation with him, and he just sat there mesmerized," Welborn said. "As I finished, I said, 'You're not talking. Does this make sense to you?' And he said, 'Oh, I understand, I've just never heard it that way before. In my country ... Christianity was not allowed and we could not even speak of it.'"

Welborn met with the man weekly for months to talk more about Christianity. The man hasn't yet made a public profession of faith, but Welborn said the groundwork has been laid.

In another instance, a Middle Eastern diplomat asked, "Do you really believe that God would choose Israel over any other people group?" Welborn was able to tell him how he "had

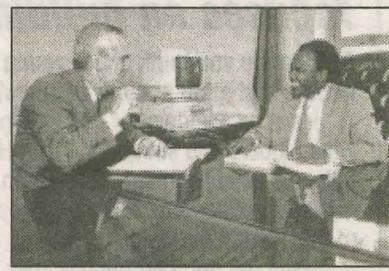
the accent on the wrong syllable. The focus is on God, not on Israel. He made them into a strong nation to show His power and His greatness." From that exchange, a bridge was built to share the gospel.

Ministry opportunities also have arisen as Welborn has noticed needs in other countries that Southern Baptists could help meet. He learned of a program through the U.N.-affiliated World Health Organization to help eradicate millions of cases of curable blindness in Africa. After several conversations with WHO officials in New York and

Africa, Welborn was asked if Southern Baptists would like to help address the blindness cases in Zimbabwe.

"God was quick to confirm His hand in all of this," Welborn said. "As I called the International Mission Board to advise them of this opening in Zimbabwe, I was excited to hear that we had just sent a new missionary to Zimbabwe about a year ago who just happened to be an ophthalmologist. We serve a glorious God!"

Teams of ophthalmologists now are being organized to work with the ef-



U.N. VISIT Ken Welborn visits with Zambian diplomat Mathias Daka in his office. Much of Welborn's work as director of Christian Ministries to the United Nations Community in New York is focused on developing relationships with diplomats, ministering to their needs and finding ways of impacting them and their countries with the gospel of Jesus Christ.

fort.

Another need Welborn has become aware of is the growing number of children of Africans who have AIDS.

"With over 10 million AIDS orphans in the year 2000—projected to be over 40 million by 2010—this is the greatest ministry opportunity that I see in the world today," Welborn said. "The focus through the U.N., World Health and the nations themselves are the primary AIDS victims, and these children are often forgotten and left behind in the wake."



FOR NORTH AMERICAN MISSIONS

BIBLE STUDY Ken Welborn, director of Christian Ministries to the United Nations Community in New York and a Southern Baptist missionary, leads a Tuesday afternoon Bible study in the ministry's office a few blocks from the U.N. headquarters. Most of the people who attend are employees of the United Nations. (NAMB photos by Don Rutledge)



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BAPTISTS

New York convention's future is bright again, exec says

By Todd Starnes
Baptist Press

NASHVILLE (BP)—It was just a few short years ago that the Baptist Convention of New York was facing mounting debt and the possibility of closure.

But today, New York Baptists face a much brighter future—one filled with financial stability and a growing ministry to towns, cities and schools throughout the Empire State, according to J.B. Graham, executive director of the convention.

"God has blessed us far and above anything we ever suspected," Graham said during a report he delivered at the February meeting of the Southern Baptist Convention's Executive Committee.

"Many of you know the New York story," he said. "New York was really on hard times a few years ago. Many thought it would fold.

"Instead," Graham said, "the Lord has blessed us. Instead of \$280,000 in debt, now we have much more than that to the good in the bank."

Graham was particularly excited about New York's gifts to the Cooperative Program channel for funding missions and ministries.

"Last month we had the greatest CP

month in the history of our convention," he said. "God is blessing beyond human skills, beyond human giftedness."

Graham's update was marked by upbeat spiritual statistics of the work of Southern Baptists of New York.

With more than 24 million people residing in the convention territory, Graham said about 18 million of those individuals are non-Christians.

Amid such a challenge, there are "a little more than 370 (Baptist) churches and missions," Graham said. "That represents a growth of about 50 churches in the last three years.

"We are very proud of that growth," he said. "Some of our churches are struggling, and most of them are in what I would call the teenage years."

Others, he noted, are sick and "need desperately to be developed. The need is great."

Still, Graham said the convention has grown through the difficult times of the past. "I think we had to become so intentionally dependent so that (God) could bless us," Graham said. "So that He could show us that it was His doing and not anyone else's."

Graham asked Southern Baptists to pray for the college ministries being started on campuses across New York.

"We need your prayers to witness



to these college students and combat the secular humanism they come in contact with," Graham said. "We have only six or seven who are paid ministers to colleges, yet we have 23 campus ministry works."

While New York Baptists are working hard to share the gospel, Graham said he hopes other Southern Baptists will pray about doing mission work in

the state.

"Our churches won't be able to feed you or house you because many are small," he said. "But we welcome you to come to our state and help us share Christ."

For information about mission opportunities in New York, contact the Baptist convention offices at (315) 433-1001.

NEW YORK The Baptist Convention of New York has regained financial security, but its 370 churches face the daunting challenge of an estimated 18 million non-Christians in the state. (NAMB photo)

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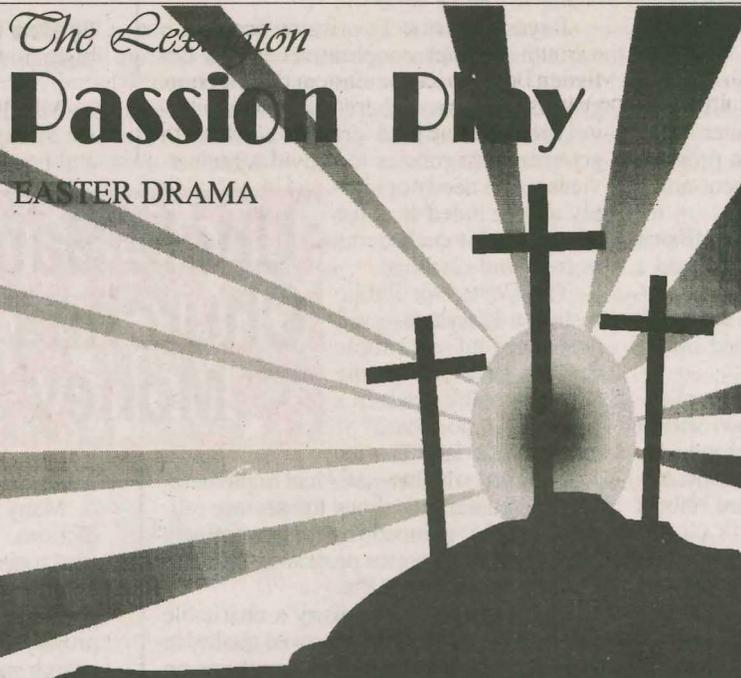
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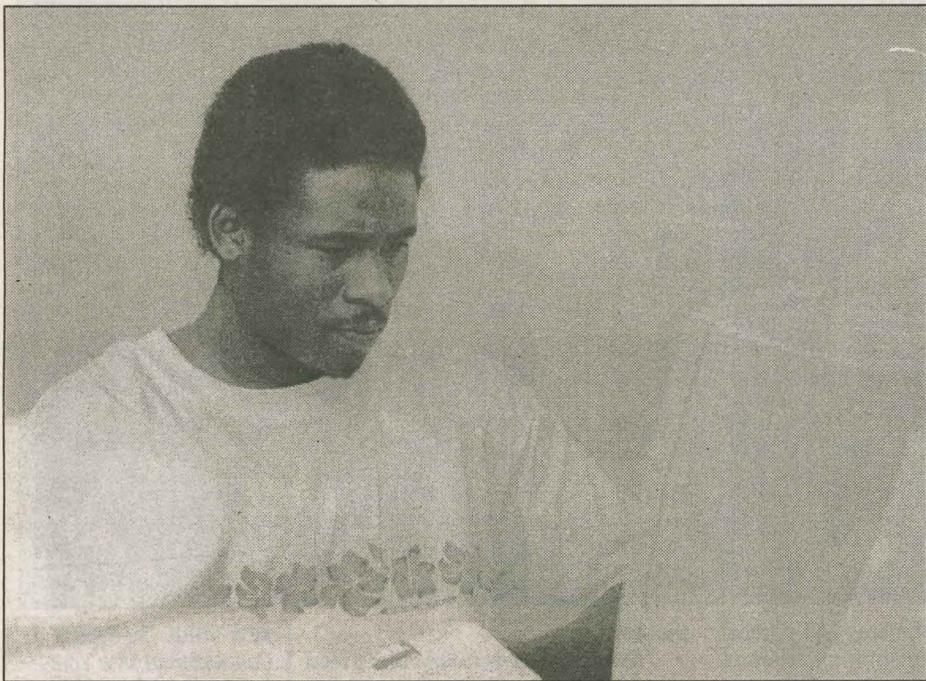
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A tale of two ministries



CENTRAL DALLAS MINISTRIES Kelton Crowder, 20, is taking a free GED class that's provided to him by the government and a Christian social service agency. His education is paid for through a "charitable choice" grant connected to welfare reform legislation. (RNS photo)

In Dallas, program finds few dollars, little religion and lots of paperwork

By Adelle Banks
Religion News Service

DALLAS (RNS)—Kelton Crowder spends his days sitting at a computer terminal, working to get his GED in a program provided to him by the government and a Christian social service agency.

Suddenly, instead of focusing on life on the streets, he's dreaming of college and a banking career.

"I found out the streets ain't the way out," said the 20-year-old, who dropped out of high school in 10th grade.

Crowder is finishing his high school education through a free GED program offered by Central Dallas Ministries, which receives government funding through the "charitable choice" provision of 1996 welfare reform legislation.

The White House's plan to expand such charitable choice programs is the source of much debate.

But in grassroots settings like Crowder's GED program, this is the reality: Not much government money. Not much religion. Lots of paperwork.

Crowder didn't know the money that allowed him to study the difference between plural and singular nouns had anything to do with a Christian program.

Larry James, executive director of the nonprofit organization that's separate from its related nondenominational church, said his staffers deal more with relationships than in-your-face religion.

"We kind of ascribe to St. Francis' words—preach the gospel at all times; use words only when necessary," he said. "We don't attach any religious requirement to anything we do. That would be true if the government went away. This is the first government contract we've ever had and we haven't changed anything."

James said his organization secured a \$106,000 grant for the GED program, but that's a minor part of its \$2.6 million budget that pays for a food pantry, medical services and a variety of other programs for those in need in Dallas.

Beyond grants, Texas also features a variety of other cooperative efforts between the government and religious groups. In many, there's no money involved. Faith-based groups work with government agencies to provide free services to the needy or simply are included in a list of venues for such items as food and clothing.

The Center for Public Justice, a Maryland-based proponent of charitable choice, gave Texas the highest possible grade in a "national report card" it released last fall. The report detailed whether states had implemented new federal guidelines to increase religious groups' competition for government funds for social service programs. The majority of the states got F's.

James credits his ministry's charitable choice grant more to its improved quality in grant writing than to the new emphasis on faith-based and government partnerships.

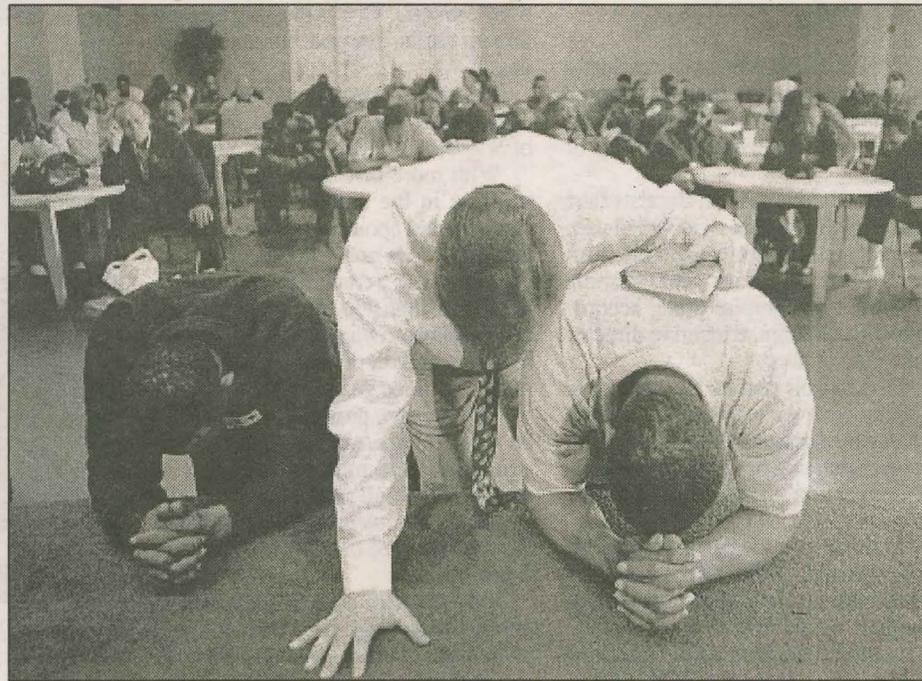
"If Texas is A-plus, there's a lot of work to be done," he said of the proposed expansion of those partnerships across the country.

Others are hopeful the work going on in the state might encourage more links between government agencies and religious organizations.

Nat Tate serves as director of Metroplex Economic Development Commission, a nonprofit corporation spun off from Bishop T.D. Jakes' Potter's House Church in Dallas. His organization, which also offers an array of social service programs, works with a for-profit company that has received a grant of more than \$150,000 for mentoring women leaving welfare.

"I think that Texas is the template for the rest of the nation," he said. "There's no question about it and I believe that ... once (President Bush) gets all of his concepts and initiatives in place—you're going to see the same thing trickling down from Washington."

Uncle Sam, Churches & Money



MEMPHIS UNION MISSION The climax of every chapel service at the mission is an invitation for the homeless to confess their sins and ask for salvation. Here, two men pray with Jeff Thomas (center), director of pastoral care. (RNS photo)

In Memphis, director says mission couldn't give up message for money

By Mark O'Keefe
Religion News Service

MEMPHIS, Tenn. (RNS)—For 10 years, the Memphis Union Mission fed the hungry and homeless with help from the U.S. Department of Agriculture. Then came an ultimatum: If the mission wanted federal meat, it had to cut out the religious sermon served with it.

The dilemma illustrates a challenge to President Bush as he tries to confront social problems with a government boost to faith-based charities.

Many faith groups claim they defeat addictions, crime and poverty because they treat social maladies with religious remedies. But if government gives food or money to programs that include prayer, preaching and proselytizing, it violates the separation of church and state as the courts have interpreted it.

Scott Bjork, the Memphis mission's chief operating officer, chose to reject the federal aid and raised the money from private sources.

"Our program is the gospel," Bjork said, explaining the link between evangelism and impact.

Here, for the president, is the rub: The left warns his plan could amount to state-sponsored religion. Evangelicals on the right say they simply won't participate if they have to hide or water down their message. And as details of Bush's faith-based plans emerge, it takes increasing amounts of faith to believe he can satisfy both constituencies in order to push his plan through Congress.

The Memphis situation provides a ground-level case study.

A U.S. Department of Agriculture site inspector visited the mission for the first time last July. According to section F, part 251.10 of the Code of Federal Regulations, program leaders cannot make any activity, religious or otherwise, a requirement for receiving U.S.

Department of Agriculture food.

But at the mission, clients in hopes of eating lunch and dinner must attend a chapel service with a born-again message and altar call. In 2000 alone, the mission counted 1,500 professions of faith. Soup, soap and salvation have been linked since the mission's founding in 1945.

"It was pretty cut and dried. The regulations say you can't do that," said Terry Minton, commodity administrator of the Tennessee Department of Agriculture, which oversees the federal food assistance program in Memphis.

From January to July last year, 10 tons of government meat helped serve more than 100,000 free mission meals. Buying the meat on its own, the mission estimated, would cost about \$30,000 for the rest of the year, a significant sum for a religious nonprofit with an annual budget of \$1.9 million.

The way the mission saw it, dropping the religious requirement would violate the core of its character. The mission provides food, clothing, shelter and recovery programs—objectives nearly every American can agree with. But its main goal is stated in its literature: "to lead these hurting souls to Jesus Christ."

Bjork praised Bush's efforts. Nonetheless, he said, he "will not accept any government funding with strings attached." He prefers using tax credits to encourage donations to charities. Arguably, that means the choice of whom to benefit is made by Joe Citizen rather than Uncle Sam, avoiding church-state entanglement.

"The government doesn't have to write a check out to Memphis Union Mission, but government can give tax incentives for other people to write checks to us. That's what we're excited about," Bjork said.

Would the Memphis Union Mission ever consider helping the poor without preaching the gospel? The answer, Bjork says, is no.

"If you look in here," he said, tapping a leather-bound Bible on his desk, "you will find that when the Lord fed the multitudes He taught the people first. We're just doing what He did."

Office chief walks a fine line between faith & policy

By Adelle Banks
Religion News Service

DALLAS (RNS)—When John DiIulio stood before a group of evangelical leaders recently, he carefully walked the line between his personal Roman Catholic beliefs and his professional role as a new White House staffer.

He revealed, for example, his favorite hymn to members of the National Association of Evangelicals—"Here I Am, Lord"—but also warned that overtly religious social service programs aren't about to receive federal funding just because he now directs the new White House Office of Faith-Based and Community Initiatives.

DiIulio (pronounced dee-OO-lee-oh), 42, says his religion is not the primary motivation for his work, but it helps him understand what drives faith-based social service providers.

"It certainly gives me, in the Christian and evangelical sense, frankly, a heart for the people who are doing this work," he said in an interview. "It makes me understand them. It makes me really see them as unsung heroes and heroines in a way and to a degree that I think it's hard for people outside those communities to appreciate."

On leave from his job as a professor of politics, religion and civil society at the University of Pennsylvania, DiIulio has long been involved in research about the intersection of religion and the social service sector.

But his recent move from the campus to the capital has made him the point man on issues that strongly divide those who believe church and state should be entirely separate and those who see benefits in government and faith groups linking arms to meet social needs.

Since his office opened Feb. 20,

DiIulio has been the speaker of choice at gatherings of skeptical groups like the Jewish Council on Public Affairs and more affirming ones such as the umbrella evangelical association.

"Metaphorically speaking, community-serving faith-based organizations are the army ants of civil society, daily leveraging many times their human and financial weight in social good," he likes to say.

DiIulio's office is developing a report that will offer its interpretation of "charitable choice," a provision of 1996 welfare reform legislation that fosters governmental funding of faith-based social service groups.

Before the release of the report, he's created a stump speech to boil down his explanation of what is and is not permitted: "They can hum hymns even while they rehab houses and hammer nails. They can say 'God bless you' even when nobody in the health clinic has sneezed."

But when there is worship or a faith-based group is unable to separate its evangelism from its particular social service, direct funding is not allowed, he said. That's just one of the issues that cause division among those who sound notes of caution or praise for charitable choice.

House members have announced plans to introduce bipartisan legislation that will support the White House's proposal to expand charitable choice and reform the tax code to increase charitable giving. But some senators are grappling with how—or if—there's a constitutional way to enact further legislation on charitable choice, which has drawn harsh criticism from conser-

vatives to liberals.

Supportive colleagues think DiIulio's background in social-service research and political theory—he's the author of a textbook on American government—have prepared him for what many acknowledge is an incredibly tough job.

"I think he brings the right combination of general understanding of what faith-based organizations do along with wise political sense of how to maneuver through all of the land mines," said Ron Sider, a colleague who lives in DiIulio's native Philadelphia.

DiIulio, who has worked in that city with disadvantaged youth, doesn't shy away from calling others—including churches—to do more to help those in need.

He told the NAE "to get affiliated church leaders and their congregations to get real—about helping the poor, the sick, the imprisoned and others among 'the least of these.'"

Sider, president of Evangelicals for Social Action, said DiIulio has served as a catalyst for a new public discussion.

But moving the conversation from the theoretical to the practical may be a long process, DiIulio acknowledges.

His office will not be making grants but rather will audit current practices to see where work is needed to give faith-based social providers more access to the funds others have received in the past. The recommendations from the audit will form the basis for potential policy changes.

Thus, there's no new pot of money for faith-based groups, but rather hopes

Uncle Sam, Churches & Money



for more fairly distributed grants through different federal departments.

Among the still-unanswered questions about the process is whether it will lead to greater competition and possibly a reduction of funding for some longtime federally funded groups such as Catholic Charities and Lutheran Services in America.

"It's impossible to say," DiIulio said.

Marvin Olasky, editor of the conservative Christian magazine *World*, says DiIulio's different treatment of pervasively religious programs and more secular ones is discriminatory.

"We live in a postmodernist society with a real emphasis on diversity and choice, and John is saying that here's a standard that he wants all groups to live by and some groups are in and some groups are out and so forth," Olasky said.

DiIulio fully expects that everyone won't be pleased with the plans or the outcomes of the new White House office.

"It's got to be about facts, not faith; performance, not politics; and results, not religion," he said, repeating what has become his mantra.

"This is the federal government of the United States. It's about public policy and it's got to respect civic pluralism and if that means that no one individual or set of individuals are going to be entirely happy, maybe that's another definition of small 'd' democracy."

POINT MAN John DiIulio directs the new White House Office of Faith-Based and Community Initiatives. The former professor has become the point man on issues that strongly divide those who believe church and state should be entirely separate and those who see benefits in government and faith groups linking arms to meet social needs. (RNS photo)

What Is YOUR Mission...Doc?

Dr. James Williams, Executive Director of the Baptist Medical/Dental Fellowship, will be here to lead in the formation of the Kentucky Fellowship of

Missions Through Health Professionals

Saturday, April 21 at

Crestwood Baptist Church in Crestwood - 12:00 noon to 3:00 p.m.

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Government oversight a big cloud over faith-based initiatives

By Richard Land

Portion of plan postponed, might be altered

WASHINGTON (BP)—The White House is postponing action on a portion of its faith-based initiatives and might amend part of its plan, according to the Washington Post.

Some religious leaders have expressed concerns about President Bush's plan to provide federal funds to religious charities. The administration is seeking to mute some of the criticism, the paper reported.

The plan "may need to be corrected in some areas," the White House's Don Eberly said. Eberly is deputy director of the White House Office of Faith-based and Community Initiatives.

Among reservations voiced by conservative Christian leaders are fears the program could lead to government interference that would harm churches' spiritual vitality and freedom, as well as opposition to funding some religious groups, such as Hare Krishnas, the Church of Scientology and the Unification Church.

Among those voicing doubts about the program have been Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission and Christian Coalition founder Pat Robertson.

The president expressed confidence the program could be shaped to address the concerns.

"There are some who worry about, once government gets involved, government will force religion on people," Bush said. "And I am mindful of those concerns, and our policy will understand that. We'll fashion a policy—that we have already fashioned—that will, I believe, answer those critics."

NASHVILLE (BP)—There are constitutionally safe ways for the federal government to aid faith-based groups. But at religion's expense?

President Bush speaks eloquently of the tremendously constructive role religion has played in American society throughout our history. He has made it clear that his "compassionate conservatism" intends to recognize and to encourage religion's vital role in society.

Sen. Joseph Lieberman, D.-Conn., recently praised Bush's idea of promoting faith-based organizations.

And yet the president's Faith-Based and Community Initiatives program has generated significant criticism. What about the plan is so controversial? For Christian conservatives, it is this: government oversight.

If the government gives funding to religious groups, then it must oversee how the money is used—and, we fear, how churches spread their message. That worry, coupled with the knowledge that Bush will not always be president and that one of his successors may have a far less favorable posture toward faith-based groups, causes many religious Americans grave reservations.

With appropriate safeguards, I believe faith-based initiative programs can be done in ways that pass constitutional muster. I further believe the resulting increase in faith-based initiatives will help many people not being

reached by government programs.

So I support constitutionally safeguarded faith-based initiatives with this sobering warning to all faith-based ministries: Partnering with the government in this way will increase your exposure to government intervention in your ministries.

ANALYSIS

Is working with the government to obey our biblical mandate to help the poor, the hungry and the hurting worth that exposure?

That is a question each church, synagogue, temple and mosque must decide for itself. As for me and my house, I would not touch the money with the proverbial 10-foot pole.

However, there are ways to make the initiative more acceptable to groups who intend to take the money.

Under the plan, offices will be set up in five federal departments to coordinate the effort. The president explained that government "will not fund religious activities, but when people of faith provide social services, we will not discriminate against them." The anti-religious discrimination directive is an important corrective to the hostility often displayed by government toward religious institutions.

And government cooperation in funding faith-based social services can be done in ways that abide by the Con-

stitution:

■ There must always be a secular alternative to the faith-based social service available to the eligible recipients. No one must be faced with the choice of a faith-based service or no service at all.

■ The religious activities connected with the faith-based social service must be funded by the sponsoring ministry. Government money should not fund religion.

■ Any religious activity related to the faith-based social service must be voluntary for those receiving the services.

■ The government can't favor some religious groups over others as recipients of federal money based on anything other than their merits.

People who are tempted to find some religious groups objectionable should always remember that the government permitted to discriminate against Hare Krishnas today may very well discriminate against Baptists and Catholics tomorrow.

However, another Bush administration faith-based initiative, contained in

the president's tax program, has received comparatively little discussion, despite its potentially enormous impact.

This tax reform would allow the approximately 70 million families who do not file itemized tax returns to deduct charitable contributions from their taxable income. More than \$14 billion in additional charitable contributions would be generated during the first full year's implementation, according to the government. A significant proportion of those new contributions would find their way into (churches') collection plates.

If the government really wants to empower the nation's "armies of compassion," then this plank in the tax reform package is a potentially revolutionary step. And since it is following the spectacularly successful American practice of government encouraging citizens to donate their own money to causes they embrace, it has none of the controversial government entanglements and church-state questions that have greeted the faith-based initiative.

Richard Land is president of the Southern Baptist Ethics & Religious Liberty Commission. This article first appeared on www.beliefnet.com, a multifaith Web site on religion, spirituality and morality. Copyright 2001, Beliefnet.

Uncle Sam, Churches & Money

Income for life

If you are age 50 or older, this is worthy of your consideration. If you are interested in guaranteed payments of partially tax-free income for your lifetime with the possibility of an increase in your unearned income, please continue to read this. If you are interested in providing future financial support to the mission and ministries of your church and other Baptist causes for which you would receive favorable tax treatment, this is definitely worth your consideration. If you are interested in a way to supplement your retirement income, please read on. If you have a certificate of deposit that matures soon, you may be able to do this sooner than you think.

That to which I am referring is a charitable gift annuity. It is second only to bequests in wills as the most popular way to make a charitable gift. Unlike the bequest, the gift is made during your lifetime, and in exchange for the gift, the Kentucky Baptist Foundation agrees to pay you a guaranteed fixed sum for the rest of your life.

Such arrangement can be made for two lives, such as a husband and wife, or a parent and adult child age 50 or older. Further-

more, a charitable gift annuity is simple and inexpensive to establish, and the minimum amount is only \$5,000. You also can establish more than one. The older you are, the higher the guaranteed payment rate. For example, the guaranteed rate for a single life charitable gift annuity for a person age 74 is 8 percent. Therefore, on a \$10,000 charitable gift annuity you would receive \$200 per quarter, or \$800 per year for the rest of your life. At the time of the establishment of the gift annuity you would decide what Baptist cause or causes would receive the remaining portion at your death. Examples of rates at other ages are: 5.8 percent at age 50, 7 percent at age 60, 7.5 percent at age 70, 9.2 percent at age 80, 10.2 percent at age 84 and 12 percent at age 90 or older.

Call toll-free Laurie Valentine or me for more information on how you can receive all of the benefits available through a charitable gift annuity.

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

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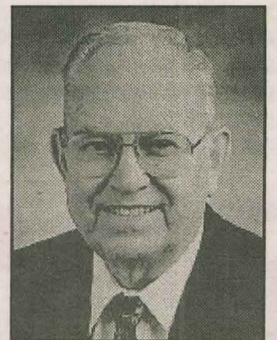


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Discipleship Training Department

KENTUCKY

Pastor sees God at work despite fire-gutted sanctuary



DESTROYED Families already have pledged money and support to rebuild First Baptist Church of Prospect, which burned Feb. 11. Firefighters say the fire appears to have begun near the building's boiler.

By Victoria Moon
Staff writer

PROSPECT—Bill Espy, pastor of First Baptist Church of Prospect, knew God works in mysterious ways. But he didn't know how mysterious until a fire destroyed the church building Feb. 11.

Since then, Espy has seen the community rise to meet the needs of the congregation and his members find strength in coming together to rebuild the church.

"I've seen God moving in a lot of different directions," Espy said, "and the response from our members and the community has been amazing."

He said that the fire, which firefighters believe broke out near the boiler beneath the church's sanctuary, left the church building a total loss and damaged gas and phone lines to the parsonage. A nearby Hampton Inn offered his family free shelter for nine days while the damaged lines were repaired, and businesses and individuals in the community offered gift certificates to cover meals while the repairs were being done.

"We've been so humbled and are so grateful for the way people have responded," he said.

The community has come to the aid of church members, too, with firefighters offering the use of the Prospect fire station for the congregation's first few church services, he added.

Since then, the church has been meeting at Broadway Baptist Church in Louisville. Southeast Christian

Church in Louisville donated folding chairs and office equipment to First Baptist.

"While insurance covered a lot, it didn't cover everything," Espy said. "The donation of the chairs and office supplies has been a big help."

The fire also has caused church members to be more optimistic and encouraging, he said.

"The whole congregation seems more united, and while they've always been a loving congregation, that love is so strongly evident now in a way it may not have been before," he said.

According to Espy, some church members already have formed the "Nehemiah Team," a committee planning the rebuilding, and others have offered donations to assist in the efforts.

"Three or four of our families donated the funds to install the stained glass windows in the old church in 1949," he said. "Now those same families have offered to donate the funds to install stained glass in the new building."

Though the fire has been a painful experience for him, Espy said he's excited by the way God has been working through it.

"There have definitely been days of distress since the fire, especially for me as I would come out of the parsonage and see the church's remains," he said.

"Still, God can do something here," he added. "I've been praying for a while that God would get the attention of these people, and while I never thought it would be through something like this, I still see His hand."

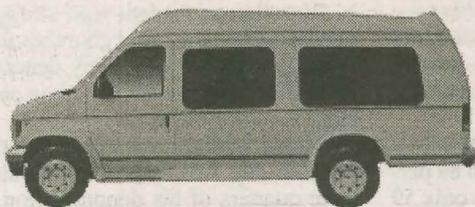
"I've been praying for a while that God would get the attention of these people."

Bill Espy, pastor of First Baptist Church of Prospect

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Learning about missions

By Robert Dunston

As you read this column, many of Cumberland College's students have just returned from engaging in mission work during spring break.

Some of our students involve themselves in mission opportunities on campus, during spring break, during the summer and even during Christmas break. This January, one of our students and two of our staff went to learn more about missions.

Kristie Aubrey, daughter of Donna and Nathan Aubrey of Louisville, journeyed to Dallas, to attend the DestiNations conference sponsored by the Southern Baptist Convention. She was one of

more than 2,500 people at the conference with 1,600 of those being students.

Conference leaders divided the students into seven continent groups and then divided those groups into small groups of eight to 10 people. Within the larger continent groups the students heard missionaries speak, and within the small groups the students had Bible studies.

The conference emphasized having a global perspective on missions. Aubrey stated that she was moved during the worship services by "how immensely magnificent God is and

all we do in the world is done for Him, not for us."

Aubrey, a psychology major and religion minor, has committed her life to ministry as a career missionary. Being surrounded by so many other students her age who also had committed their lives to missions inspired her.

Dean Whitaker, Cumberland College's campus minister, and Matt Rosencrans, Cumberland's campus ministry intern, also attended the conference. They attended the leader track and enjoyed hearing Leonard Sweet discuss the church of the future. As he compared and contrasted young people of today with those of just a few decades ago, he offered

challenges and suggestions for ministering to this new generation in and through the local church.

All three members of the Cumberland College family who attended DestiNations returned inspired and enthusiastic about what God can do in the future through those who are willing to commit their lives and talents to Him. What they learned will affect all of us.

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

CUMBERLAND COLLEGE



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Study: Contemporary worship churches more likely to grow

What Southern Baptists said

The Southern Baptist North American Mission Board was among the 41 denominations participating in the Faith Communities Today (FACT) study.

NAMB polled 710 Southern Baptist congregations with the 11-page questionnaire, asking about such topics as worship services, buildings, leadership and finances.

While NAMB will release its own report later this year, here are the highlights officials were willing to share:

- While 98.5 percent of SBC congregations conduct Sunday morning services, 1 SBC church in 12 conducts two or more worship services, and more than three-fourths of the congregations (78.7 percent) still conduct Sunday evening services.

- 12.8 percent of Southern Baptist congregations can be categorized as conducting mostly contemporary worship services, while 70.7 percent are traditional. The remainder conduct blended worship services.

- Six of 10 SBC churches using contemporary worship practices are growing and only one-quarter are declining, while 45 percent of churches using traditional worship practices are growing and 34 percent are declining.

- In more than 9 of 10 SBC congregations, respondents said affiliating with the Southern Baptist Convention was important to members. Also, 8 of 10 SBC respondents, presumably pastors, indicated SBC affiliation was important to the stability and vitality of the congregation.

- The typical Southern Baptist congregation gives 10 percent of its income to SBC mission work.

Continued from page 1

study is sweeping in its depth, including everyone from Baha'is to Baptists, evangelicals to Episcopalians.

Among the report's major findings:

- Half of religious congregations have fewer than 100 "regular participating adults," and 88 percent have fewer than 350.

- Just over half of all congregations—52 percent—are located in rural areas, while only a quarter are located in urban areas.

- Congregational growth has been strongest in the American West, outpacing growth in the South and far surpassing declines in the Northeast and Midwest.

The future of American religious life is relatively upbeat, according to the numbers, with half of congregations reporting some level of growth during the past five years. For this study, a growing church is defined as one whose adult participation has grown 4 percent or more in the past five years.

A third have leveled off, and 19 percent have lost members. The survey did not look for a total number of Americans involved in religious life.

Two-thirds of growing congregations can be found where much of the general population is now living—in America's suburbs. Churches and synagogues say the fastest-growing congregations are the ones that place the strictest demands on members' time and lifestyles.

"Despite the challenges of changing community populations and the

natural process of institutional aging, the vast number of congregations feel that they have been able to renew their strength and to sustain themselves," researcher Carl Dudley said.

Still, there are some troubling undercurrents for congregations looking to the future and trying to attract younger, unreached people—most often by modifying their worship styles. Often the biggest strains on a congregation come when a less traditional, more informal worship style is adopted and older members feel at odds with their younger counterparts.

The study found that the largest congregations are the most willing to change, and older churches face more resistance. Only 37 percent of established churches—those started before World War II—welcomed wholesale changes, while two-thirds of younger churches embraced them.

Half of all megachurches—those with 1,000 or more regular participants—have changed their worship style, and researchers looked to instruments as one measure. Only between 10 percent and 15 percent of older churches use keyboards or drums, compared with about 30 percent of younger congregations.

The mainstay for most worship—the piano or organ—falls from 89 percent of older congregations to only 59 percent of churches started in the past decade. Nearly six in 10 congregations who reported conflict said they had also changed their worship "a great deal" in the past five years.

Roozen said the change in worship

style follows a seismic shift in many Christian churches' approach to God. In the past, God has been viewed as an angry, judgmental diety. In recent decades, more emphasis has been put on the personhood of Jesus, resulting in a more personal view of God. Less structured, informal music better fits that changed view of God, he said.

"The bottom fell out for many of the mainline churches in the 1960s because the worship style didn't work" for the baby boom generation that was coming of age, Roozen said. Churches seeking to lure boomers back into the fold have found they also need to drop the liturgy they had been using.

Richard Houseal, research director for the Church of the Nazarene, said the findings present tough choices for churches whose members are aging but still want to attract new worshippers. The bottom line, he said, is that "those churches that changed their worship style ... were more likely to have grown."

The numbers also present challenges for religious leaders who struggle between the stable rural churches that form the backbone of many denominations and the unreached urban centers.

Monte Sahlin, a researcher with the Seventh-day Adventist Church, said three-quarters of his denomination is located in small towns or rural areas. The study shows "that we are not touching the urban mainstream of American culture."

With additional reporting by News Director David Winfrey

Oneida's highest award

Every April, our faculty and academic staff meet to decide which students deserve special recognition for accomplishments during their time at Oneida. Some of these students are completing their first year here, while others may have been with us for as many as seven years. The awards for students in grades six through 12 will be presented in a special service in chapel the last Friday of school. Seniors will receive their awards during the commencement ceremonies.

The highest honor given to an Oneida student is the William A. Evans Award. This award is given each year to the most outstanding senior. Evans was a wonderful friend of Oneida during the 1930s and 1940s. While a middle school principal in Cincinnati, Evans made many trips to Oneida Baptist Institute to volunteer during the summers.

To receive this award, the student must be a Christian and must show excellence in every area of his or her life. The recipient must be a good citizen, a good scholar, be sensitive to the needs of others and have an appreciation for Oneida. There should be obvious evidence of outstanding Christian character in the student's daily life. The most difficult aspect of this award is that usually we would like to honor three or four students, but we must choose one.

The second highest honor is the John Michael Davis Award. This award is given in honor of a long-time trustee's son, who was killed in a hunting accident. The Davis Cup is given to the senior who is an outstanding citizen, is well known for his or her concern for others and is prominent in service to others. This person understands the Christian principle of "ministering rather than being ministered to."

THIS IS ONEIDA



W.F. Underwood

Finally, we select one boy and one girl from each grade, six through 12, to receive the Most Improved Award. This award is especially exciting to present, as we evaluate the progress of virtually every Oneida student. We are looking for improvement in every area of their lives. These students may not be honor roll students but have made improvements in academics. We are also looking for improvements in study habits, including turning in homework that rarely may have been turned in before. We want to see improvements in their attitudes and character. There have been many times when the progress has been so gradual it almost may go unnoticed.

When a teacher or staff member nominates a student, you often hear a comment like: "You know, I never thought about him/her." Many times it takes another person to remind us of the progress a student has made. Most of the time, nearly everyone who has daily contact with this student will agree that he or she has made progress. For some, the improvements have been more noticeable in one area than in others. There are other

times when it is agreed that progress has in fact been made, but there is still a sufficient deficiency in other areas.

All in all, it is a wonderful day. It is good to hear about the progress so many students are making. It is important to be reminded that God is not finished with any of us yet. We are grateful for the progress these and many other students have made. *Reprinted from Western Recorder, April 29, 1997.*

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

The power to forgive

"My studies at Clear Creek are harder than when I was at the University of Tennessee. But here it is easier to put forth the effort because I'm where God wants me to be," new student Jamey Houser stated.

Jamey transferred from UT in January because she wanted a school to help her prepare for missions and to gain a stronger biblical background. Her college minister is alumnus Donnie Wadley, who has been a great influence in her life.

Jamey describes her home church, First Baptist Church of Powell, Tenn., as "very missions-minded." Involvement in several mission trips has broadened her awareness of a world of "people dying without Christ" and has made her heart more sensitive to needs.

Jamey worked two summers of camp ground ministry in Ocean City, Md. The Southern Baptist North American Mission Board appointment took her "where the people were." Outreach activities included beach volleyball. An accident demonstrated the significance of building relationships. Jamey sprained an ankle, and while at the emergency room she saw a police officer who had visited the church earlier in the summer.

"He remembered us, and the en-

counter encouraged him to return to church. He was saved three weeks later," Jamey declared. "We also worked in a local soup kitchen and I became aware of the need to show God's love to all people."

God's forgiveness is more real in Jamey's life because of God's reconciling work in her family. When she was age nine, her father had an affair and left her mother.

It was seven years before Jamey saw her father again. "My mom was a strong Christian and a constant influence in my life; I didn't think I needed my dad," Jamey said.

"When I was 16 I heard that my father had liver cancer, but I was still consumed with anger toward him. I knew that was wrong, and God helped me to write him a letter in May 1997 asking to see him. In July he called and we were reconciled," she said. "I am forever grateful for that experience because my father passed away five short months later in December 1997. I learned so much about God through this difficult time in my life. When parents let us down God is still our sweet, abiding Heavenly Father."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MINISTRY

Association bands together to offer 'Meals of Love'

By Jennifer Dean
Illinois Baptist

GRANITE CITY, Ill. (BP)—Paula spends her days scouring the streets, searching for roadside trash that catches her fancy. She's been gathering dusty jars and discarded trinkets for at least a half-dozen years, adding them to the growing collection in her modest apartment.

She lives alone in an apartment in Granite City, Ill., where the landlord turns her heat off at night to cut corners on his utility bills. Paula (not her real name) said he has told her she'll be out on the streets if she reports him. She's been kicked out of apartments before so she knows how hard it is to find a place to live. Most landlords don't like her cherished collection in their buildings, so she remains silent about this latest injustice.

Her trash menagerie provides most of her company. An adult daughter lives on the other side of town, but she seldom sees her; a son lives farther away. Her boyfriend seems more enamored with his visits to the Casino Queen, a riverboat gambling establishment docked along the Mississippi River in East St. Louis. She grew up Catholic but isn't attending any church.

But one afternoon a week, she catches a bus to a stop across the street from Grace Baptist Church. It's the one place she knows she can get a free meal and lots of conversation at Meals of Love, a ministry fueled by volunteers from 13 churches in Madison County Baptist Association. She is one of 85 or so people who make their way to the church every Tuesday for a meal.

Some of the other regulars have only a short walk to reach the fellowship hall in the church's basement. For some, Meals of Love serves the only balanced meal they will eat all week.

Volunteers navigate church vans through the city's neighborhoods to bring in other folks. They pick up elderly passengers from Anchorage Nursing Home and homeless women and children from The Good Samaritan House, a Christian nonprofit agency that provides temporary shelter.

Meals of Love has been serving suppers since 1992 to people in this corner of Madison County, a struggling industrial community a short drive from downtown St. Louis. When the ministry sounded its first dinner bell, a sparse eight people were on hand.

The ministry grew out of a concern recognized by the association's mission development committee almost nine years ago. The program has had three homes, starting at First Baptist Church for three years, moving to Second Baptist for another three and now settled in at Grace Baptist. The 13 churches involved in the program take turns preparing the meals, rotating on a schedule so they each take charge of four meals a year.

"But we're always eager to get more churches involved," said Jane Raphael who has served as the program's coordinator since its inception. She arrives at 2:30 p.m. nearly every Tuesday, awaiting the volunteers for that day.

A two-sided freestanding sign is propped up on Grace Baptist's lawn near the road, letting people know that the free meals will be served later that

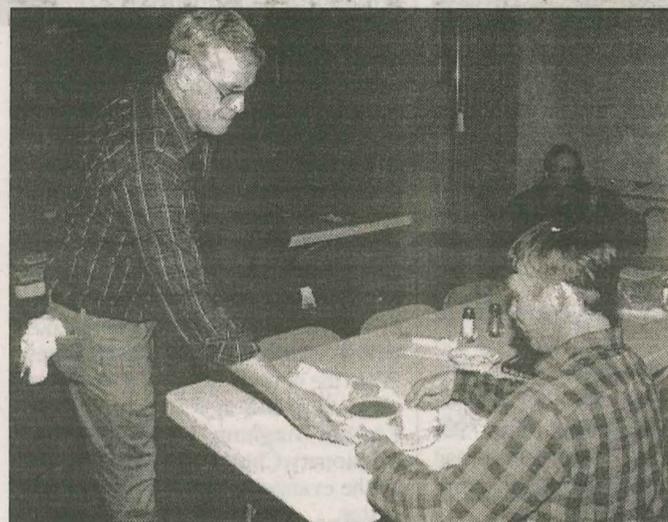
day. Folks also hear about the ministry through word of mouth, fliers distributed through town and occasional paid ads placed in local newspapers.

On a recent Tuesday, about an hour before the meal is to begin, a small group arrives for crafts and Bible studies. Evelyn Maessen teaches women crafts, often with a holiday theme, while her husband leads a Bible study for the men. "We've been coming every Tuesday since it used to be at Second Baptist," Mrs. Maessen said.

Members of First Baptist of Madison prepared that evening's meal. The first van arrives with senior citizens from the nearby nursing home as other people begin to arrive. Some show up by themselves; others are husbands and wives with their children in tow. By the time the women and children from Good Samaritan House arrive, volunteers have to slide back a partition and set up more tables to make room for everybody. Church members hand out bowls filled with piping-hot chili ladled over spoonfuls of macaroni, accompanied by a salad.

As volunteers serve squares of flavored red gelatin topped with dollops of whipped cream, Mike Pascal of Granite City steps behind a wooden lectern to kick off the evening's devotion. It's his first time to lead this part of the program.

He has some instant fans from the senior citizens just a few feet away. They cajole him into singing one of their favorite tunes, "Jesus Loves Me," and join in as others finish their meals. Not everyone is as enraptured as the nursing home residents are. They continue to eat and even carry on their con-



versations as he works his way through his message.

Pastors and other laypeople go from table to table during the meal to connect with people and see what one-on-one ministry opportunities open up. When the devotion wraps up, people trickle out as volunteers begin clean-up.

As the evening's activities wind down, Paula leaves the church to step into the crisp night air, bundling her thin blouse and windbreaker close to her body and clutching a shopping bag. She's always ready to rescue some abandoned treasure that someone else feels no longer carries any value.

She walks to her daughter's house, but no one is home. Someone at Meals of Love volunteers to give her a ride back to her small apartment and she fades into the night, until next Tuesday.

MEALS OF LOVE Harold Lassen, a member of First Baptist Church of Madison, Ill., serves a bowl of chili mac to Ronald Hotz of Granite City during Meals of Love, a cooperative ministry of 13 Illinois Baptist churches in Madison County Baptist Association. (BP photo by Michael Leathers)

Concern for truckers drives Iowa truck stop ministry

By James Robinson
Baptist Convention of Iowa

WALCOTT, Iowa—It's dubbed "The Largest Truck Stop in the World." How large? Well, a typical "large" truck stop will park 100 to 150 trucks. This one parks 2,200. It's the Iowa 80 Truck Stop in Walcott, Iowa.

Every week it is a stopping point for thousands of truck drivers. Yet, until recently no church reached out to the drivers.

Then in August 2000, Glenn Cope, founder and director of Truckers Christian Chapel Ministries, met with leaders of Great Rivers Southern Baptist Association to explore the possibility of one of the association's churches working at the truck stop. Cope then spoke about the ministry at the association's annual meeting the next month.

Pastor Larry Pruitt and some members of God's Family Baptist Church were among those who heard Cope. Pruitt says that when he first considered asking his church to adopt the truck stop his personal reaction was, "I don't really want to do that; that's too much work."

But as time passed, Pruitt says God wouldn't leave him alone. Pruitt's dad had been a truck mechanic in Oklahoma in their family's garage and had owned and operated trucks. Later, his dad bought a truck stop. Pruitt grew up around truck drivers and the smell of



MISSION FIELD The Iowa 80 Truck Stop in Walcott, dubbed "The Largest Truck Stop in the World," is one of Iowa Baptists' newest mission fields. Grand Mound Baptist Church has begun a ministry aimed at the thousands of truckers who stop there.

diesel fuel. Plus, two families of drivers are members of the Grand Mound church.

Pruitt finally said yes to God and took the idea to his church. The congregation spent much time in prayer about what they should do. They agreed they were being called as a church to pursue this ministry.

Before beginning the ministry, church members who volunteered to be involved in the ministry completed an orientation course taught by Cope.

Michael Grey, a new driver who had visited the church a few times in the preceding weeks, also attended the

course. After the orientation, he struck up a conversation with Cope.

When Cope asked Grey if he was a Christian, Grey said yes. But when Cope asked him how long he had been saved, the trucker replied that he wasn't. After sharing several Scripture verses with him, Cope took him to Pruitt. Grey prayed to receive Christ as his Savior—the first conversion experience of the new ministry.

The next day the first service at the truck stop drew 28 people. Since the truck stop's chapel seats only 24 people, Cope and others stood in the hallway. On the Sundays since, the serv-

ices have attracted an average attendance of 14 drivers. Already, Pruitt and the church have ministered at the chapel services to drivers from 20 states and Canada.

When the weather warms up, those involved in the ministry plan to visit with drivers in the parking lot. As they roam the vast expanse of the parking lot filled with big rigs, the volunteers will share tracts and free cassette tapes with messages especially for the drivers. The volunteers also will invite the drivers to the 9 a.m. worship service.

In addition to the drivers, about 1,000 people are employees of the truck stop and other nearby businesses in what is called the "corner." The truck stop itself includes a gift shop, parts store, a truck wash, a tire shop, a movie theater, three restaurants and a laundry.

Included in the "corner" are another truck stop, two restaurants, two motels and a service station.

Pruitt and others who lead the services in the truck stop ministry also are serving as chaplains to the employees.

Considering that the typical small town in Iowa has fewer than 500 residents, it is easy to see how this one truck stop is a self-contained mission field. And, according to Cope, truck drivers are open to the gospel.

Cope said a major prayer request is that the drivers impacted by the ministry will be refueled by the Spirit of God.

PEOPLE

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:

■ Teams are needed to lead day camps in Worcester, Mass., this summer. Contact Rick Satkowski at (508) 799-9101 or e-mail luciesews@juno.com.

■ Two volunteer teachers are needed for the 2001-2002 school year at Noah's Ark Children's Center at the International Baptist Church in Dusseldorf, Germany. Contact the Southern Baptist International Mission Board for details, (804) 353-0151.

■ Michael and Michelle Dean who minister to internationals in Boston.

■ Earl and Carol Edgerly and their retreat ministry in Maine.

■ Encouragement, strength and direction for a national leader who has begun new work in Dar es Salaam, Tanzania.

■ Two seminary students from the States who are going to Tanzania this month to teach in the International Baptist Theological Seminary of Eastern Africa in Tanzania.

■ The evangelization of the people of Slovenia, once a part of Yugoslavia. Only 700 of Yugoslavia's 2 million citizens identify themselves as evangelical believers.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BUCKNER**—Buckner Church called **Brian Shoemaker** as pastor. Shoemaker previously was pastor of Lyndon Church in Louisville.

■ **CADIZ**—East Cadiz Church called **Larry Darnell** as minister of music. **Wesley Morgan** is pastor.

■ **CAMPBELLSVILLE**—Saloma Church will host the second of a series of 50th anniversary celebration services March 25 at 7 p.m. Guest speaker will be charter member **David Jones**. Also, the church will host a spring revival April 5-8 at 7:30 p.m. nightly. **Lincoln Bingham**, pastor of St. Paul Missionary Church in Louisville, will be the evangelist. **John Chowning** is pastor.

■ **JAMESTOWN**—Welfare, Greens

Chapel and Mt. Vernon churches sponsored a joint race relations worship service Feb. 18. **Joseph Kent**, pastor of Greens Chapel and Mt. Vernon churches, preached and a joint choir sang. A similar service will be held March 18, with **John Routh**, pastor of Welfare Church, preaching.

■ **LATONIA**—Ashland Avenue Church will host the **Rabbit Easter Vocal Band** March 30 at 7 p.m. For information, call (859) 431-1624. **William Class** is pastor.

■ **LOUISVILLE**—Cedar Creek Church choir will present "He's Alive" April 7-8 at 7 p.m. **Mike Eicher** is music director; **Tim Beougher** is teaching pastor.

Gethsemane Church choir will

present "The Cornerstone" April 8 at 11 a.m. For information, call (502) 969-3191. **Robert Wright** is pastor.

Greater Good Hope Church will host a couples satellite conference with Christian marriage speaker **Gary Smalley** April 6-7. For information, call (887) 324-3993.

Hazelwood Church will host revival services April 1-4; 10:45 April 1 and 7 p.m. nightly. **Wayne Briant** of Sarasota, Fla., will be the evangelist; **Ed Snider** of Shawnee Church will be the music leader. **Hilton Davis** is pastor.

■ **PADUCAH**—Former Paducah pastor **James Douglas Baggett**, 78, died March 2 in Wahiawa, Hawaii. Memorial gifts can be sent to the James Baggett Mission Fund, c/o First Baptist Church, 1233 California Ave., Wahiawa, HI 96785.

■ **PROVIDENCE**—Providence Ministerial Association will host "Heaven's Gates & Hells Flames" at Provi-

dence High School gym April 1-3. For information, call (270) 667-2212.

■ **ROCKFIELD**—New Gasper Church called **Chad Watson** of Greenville as pastor.

■ **SHELBYVILLE**—First Church will host a prayer conference with **T.W. Hunt** April 6-7. For information, call (502) 633-1317.

■ **TAYLORSVILLE**—Plum Creek Church called **Steve Kellough** of Mt. Washington, as minister of music. **Jerad File**, a student at Southern Baptist Theological Seminary, was called as youth minister. **Richard Graham** is pastor.

■ **WHITESBURG**—Colson Church will host revival services March 30-31. **Dave Hammond**, pastor of Faith Church of Myra, will be the evangelist.

■ **WILLIAMSBURG**—First Church called **Kevin Roberts** from Shiloh Church in Crawford, Texas, as pastor.

CLASSIFIED ADS

FOR SALE: 1989 low-mileage, 15-passenger van. Send bid to Buena Vista Baptist Church, 119 W 24th St., Owensboro, KY 42303.

FOR SALE: Beautiful console piano. Take on low monthly payments, no money down. (800) 371-1220.

FOR SALE: 12X60 trailer (four rooms). Formerly a real estate office; has been used for Sunday school. Accepting bids until April 1. Send to: New Salem Baptist Church, 632 New Salem Church Road, Vine Grove, KY 40175. Gary L. Kasey, pastor. (270) 877-2729.

FOR SALE: Two timeshare weeks 30 and 48, Lake Lure, N.C. 2-BR sleeps six; two baths. (606) 474-7235.

FOR SALE: Like-new church furniture: 36 oak pews, 21-and-1/2 feet long; pew benches; lectern; pulpit. Contact Tommy Hunt, (270) 782-2299.

NEEDED: Volunteers: M.D.; dentist; dental assistant; daycare personnel. Fifth trip to Ecuador: July 19-31. Work with IMB missionaries to set up a clinic and daycare program in Andes Mountains. Cost: \$1,100 total. Contact Tim Scott, M.D., (859) 223-7441.

RETREAT: Invitation to a Deeper Journey, led by Robert Mulholland of Asbury Seminary, May 4-6 at cleftRock Retreat Center. Further information, call: (800) 719-0600.

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

• **SEEKING:** Full-time minister to youth and children. Please send resumé to: New Bethel Baptist Church, 2400 Norwood Ave., Cincinnati, OH 45212, Attn: Kirk Pike.

SEEKING: Third Baptist Church of Owensboro, Ky., is seeking a full-time minister of adults. Third Baptist is a downtown church with a broad base of ministries. Candidates should possess a combination of formal education and experience that prepares them to oversee educational and outreach ministries to adults in the church and community. Skills in pastoral ministries are important. Send resumé to: Third Baptist Church Search Committee, PO Box 808, Owensboro, KY 42302-0808.

SEEKING: Farm labor. Minimum wage plus benefits. Experience with horses a plus. Call Overcup Oaks LLC at (270) 988-2876.

SEEKING: The Courts Redford College of Theology and Church Vocations of Southwest Baptist University, Bolivar, Mo., is seeking to employ a professor of Christian education. Applicants should have, or be in the process of completing, the terminal degree (PhD or EdD) from an accredited institution and be prepared to teach courses in Christian education (religious education), as well as other courses in spiritual formations and biblical studies. Teaching experience and some church staff experience are preferred. Applicants must be evangelical Christians. Preference given to Southern Baptists. Rank and salary depend upon qualifications and experience. Application deadline is May 1, 2001. Submit curriculum vitae to Dr. Rodney Reeves, prof. of Biblical studies, chair of search committee, 1600 University Ave., Bolivar, MO 65613. E-mail: rreeves@SBUuniv.edu.

SEEKING: Senior pastor for historic SBC church. Located in a growing suburban/university city of 75,000 with a strong potential for growth. Traditional and contemporary worship combined attendance of 500. We have a diverse outlook on missions giving, adhere to the priesthood of all believers and desire strong lay leadership. We acknowledge the equality of ministry gifts by selecting women as deacons and ministry staff. A qualified applicant must possess a master's degree or higher from a reputable seminary or divinity school, a minimum of 10 years pastoral experience, a facilitative leadership style, and be able to work with a diverse membership, multiple staff and an active deacon body. Send resumé with references to: Pastor Search Committee, First Baptist Church, 200 E Main St., Murfreesboro, TN 37130. Due date: April 15, 2001. See Web site for further information: www.fbcmboro.org.

SEEKING: Concord Baptist Association is seeking for God's man to serve as full-time director of missions. Please submit resumés by April 15 to DOM Search Committee, Concord Baptist Association, 1021 W Buchanan, Suite 15, California, MO 65018.

SEEKING: Part-time director of music. Submissive to God's will; responsible for planning/leading blended worship and directing sanctuary choir. Must be willing to provide leadership for volunteer-staffed children's/youth music program. Must also be a team player. Send resumé and references to: Calvary Baptist Church, PO Box 393, Franklin, KY 42135-0393, Attn: Director of Music Search Committee, or e-mail: calbap@apex.net.

SEEKING: Piano and organ positions available. Contact: Tim Galyon, St. Matthews Baptist Church, Louisville. For more information, call: (502) 896-8882.

SEEKING: Motivated individual to lead a blended style of worship at a dynamic, growing church (part-time). Send resumé to: Music minister search, Victory Baptist, 2261 Armstrong Mill Road, Lexington, KY 40515.

SEEKING: Full-time minister of youth and children for First Baptist Church, Paris, Ky. We are located in the heart of the Bluegrass. Our resident membership is 521. Send resumé to: Personnel Committee, First Baptist Church, PO Box 327, Paris, KY 40362-0327. Resumés will be accepted until April 1, 2001.

SEEKING: Full-time minister of youth for church committed to historic Baptist freedoms. Master's degree desired, preferably from a seminary. Highly competitive salary package. Send resumé to: Youth Minister Search Committee, Broadway Baptist Church, 4000 Brownsboro Road, Louisville, KY 40207.

SEEKING: Full-time minister to youth and young adults. Highland Baptist Church in Louisville seeks an individual with the relational and spiritual leadership skills to lead a dynamic program that helps our young people love and learn more about God. An MDiv and/or ordination are preferred. Highland Baptist Church is a moderate, "thinking, feeling, healing community of faith." We are affiliated with the CBF and have a vibrant congregation of 400 active members. We were founded in 1893 in Louisville's beautiful and historic Cherokee Triangle district. Visit our Web site at www.hbc-louky.org. Send resumé and references to: Minister to Youth Search Committee, Highland Baptist Church, 1101 Cherokee Road, Louisville, KY 40204.

SEEKING: Resumés are being accepted for the position of executive director/minister of the West Virginia Convention of Southern Baptists. All resumés must be received by April 30, 2001. Send to or direct inquiries to: Ken Stidham, Good Shepherd Baptist Church, 15 Scott Lane, Scott Depot, WV 25560. Phone: (304) 757-7621.

SEEKING: Part-time youth minister. Send resumé to: First Baptist Church, PO Box 113, Winchester, KY 40392-0113, or call (859) 744-2884.

SEEKING: Full-time minister for growing church. Contact Jean Bezold, FBC, 600 N Fort Thomas Ave., Fort Thomas, KY 41075.

SEEKING: Full-time education and youth staff person. Send resumé to: Personnel Committee, Pleasant Hill Baptist Church, 1815 Clifty Road, Somerset, KY 42503.

SEEKING: Part-time minister of music. Direct resumé to: Calvary Hill Baptist Church, 100 John St., PO Box 482, Stanford, KY 40484.

SEEKING: Minister of youth for young, exciting, growing church. Send resumé to: Emmanuel Baptist Church, PO Box 910, Stanton, KY 40380, Attn: Search Committee.

SEEKING: Due to the retirement of our former pastor, North Park Baptist Church of Evansville, Ind., is seeking an experienced spiritual leader for the full-time position of senior pastor. NPBC is a Southern Baptist congregation with an average worship attendance of 150. Seminary graduate preferred. Send resumé to: Search Committee Chairman Steve Humphrey, 4105 Quail Hollow St., Evansville, IN 47715-1536.

SEEKING: Full-time pastor. Send resumé to: Pioneer Baptist Church, 264 Sparrow Lane, Harrodsburg, KY 40330, Attn: Pastor Search Committee.

SEEKING: Bethel Baptist Church in Franklin County, Ky., is seeking a part-time minister of music. Congregation and choir skills necessary. Send resumé to: M/M Search Committee, Bethel Baptist Church, 8200 Owenton Road, Frankfort, KY 40601. Phone: (502) 227-7278.

TRAVEL: Reach The World Travel. Established, experienced travel agency offers group mission travel special rates. (800) 277-2001. www.ReachTheWorldTravel.com.

Dream of illuminating steeples grows dim despite ample funds

By Karen Long
Religion News Service

CLEVELAND (RNS)—Poor Reinhold Erickson can't manage to give away his money.

At least not from the grave.

Erickson, an unassuming dentist who fixed teeth in East Cleveland, died with no relatives. At age 87, he left his life savings, \$370,000, to the Cleveland Foundation. In his will, Erickson directed his money be spent lighting up church steeples, spires and domes visible along Interstate 71.

Erickson died more than nine years ago. Today, his money sits unspent. It now amounts to more than \$950,000.

Only one church, Pilgrim Congregational, managed to light its building courtesy of the Dr. Reinhold W. Erickson Fund. The church accepted a \$5,000 grant in 1998 to pay for most of the installation. At that time, the Cleveland Restoration Society had ambitions to light 21 churches.

"We feel we have been working very hard," said Kathleen Crowther, executive director of the Restoration Society, which began meetings on the project in 1993. "But these are struggling inner-city congregations trying to pay their heating bills. The first thing they ask us is, 'Why should we enter into any more expense?'"

For their part, pastors say they are baffled by the delay. They include the leaders of the three churches that Rick Batyko of the Cleveland Foundation said are the closest to being illuminated at night: St. Michael Catholic Church, Zion United Church of Christ and St. Theodosius Orthodox Cathedral.

"After their initial burst of enthusiasm, I never heard a word," said Dennis O'Grady, pastor of St. Michael. "I would love to see the place flood-lit at night. I was willing to cooperate. All I wanted to know was the cost to our electric bill each month. They said they'd be back to me, but unfortunately, they never were."

The towers at St. Michael are 232 and 180 feet high. Closer to downtown, Scott Rosenstein leads a small congregation at Zion United Church of Christ. He recounted a similar experience:

"Someone from the restoration so-

ciety came out here and took a look around early in 1999," said Rosenstein, who preaches beneath a wind-damaged 185-foot steeple. "Our spire never got lit. As far as I know, that money continues to sit there. It's disappointing, really disappointing."

Heather Rudge, the restoration society staffer assigned to the Sacred Landmark Committee, said she is frustrated too.

"We are in the process of writing a letter to the commissioner of Cleveland Public Power," Rudge said. "We have had no progress on this project with them. They are unwilling to allow us to use any fixtures besides the kind they buy. And they won't let anybody go up on their poles for maintenance."

But Fernando Rodriguez of Cleveland Public Power said, "It is very unfair they are saying that CPP is holding up the project. I provide them with two options. They must then decide how to proceed."

Rodriguez and his supervisor, Robert Bonner, manager of engineering and planning, said churches can either accept the utilities' fixtures for outdoor lighting, or install their own and be equipped with a meter. As proof of the workability of this approach, Rodriguez listed the utility's new arrangements to light up Old Stone Church and Immaculate Conception Catholic Church.

Neither of these churches benefited from the Erickson Fund.

One architect close to the discussions said Erickson's well-meaning impulse got bogged down in church politics and territorial disputes between Cleveland Public Power and the Cleveland Electric Illuminating Co.

John J. Kennedy, a lighting engineer hired by the restoration society, said his lighting designs for 12 churches have gathered dust for three years. "My frustration is immense," he said. "I have a file on these churches that is one-half-inch thick. If the good doctor was still with us, he would be irate."

Batyko, vice president for communications at the Cleveland Foundation, predicted Erickson's dream of seeing 21 church spires aglow along I-71 will not be deferred much longer.

"We're deeply committed to fulfilling the desires of our donors," he said. "We will stick with Dr. Erickson's project until it is completed."

Archivist finds buried treasure of Christian art

By Hillary Wicai
Religion News Service

ST. LOUIS (RNS)—As he began his new job at the Concordia Historical Institute, Mark Loest just wanted to find a letter.

Instead he found a treasure trove of religious art, stored in a manila envelope and forgotten for more than 40 years.

The institute is the department of archives for the Lutheran Church-Missouri Synod, which is headquartered in St. Louis. As Loest researched the files he found a description of a letter from master German Renaissance artist Albrecht Durer to Philipp Melancthon, a colleague of Martin Luther's.

Loest burrowed through the collection of approximately 3 million items stored in the five-story building in an attempt to locate the letter. After a bit of wandering and digging he found a disappointing photocopy. But nearby a large envelope labeled "Durer woodcuts" captured his attention.

"It appeared it hadn't been looked at in a while," Loest said. Inside he found 22 of the 36 images that make up Durer's famous series known as the "Small Passion," so called because of the dimensions of the prints, which are about the size of 3 x 5 index cards.

Underneath that envelope he found a large album with 21 other woodcut prints inside, 19 from Durer's "Life of Mary" series. The institute apparently had a collection of 43 Durer woodcuts depicting the lives of Jesus and His mother Mary.

"I don't think anyone considered they were original," Loest said. They are and went on display for the first time in February, four years after they were rediscovered.

All of the prints bear the distinctive AD signature, the "D" within a larger letter "A." Durer had fun with how he included his mark; the AD, written on a tablet, hangs on a twig in one print, on a post in another.

Loest is not sure why the pieces had not been catalogued in 40 years, but he knows how they got to the institute. A Lutheran minister, shortly before he died in 1958, donated the

"Life of Mary" series. The "Small Passion" series came from an anonymous donor at about the same time.

Durer (1471-1528) was born in Nuremberg, Germany, after the invention of the printing press by Johann Gutenberg. Books, usually reserved for the very wealthy, could be obtained by the masses. The same also became true for art.

An image could be carved in a block of wood and hundreds, if not thousands of copies could be printed before the block wore out.

"Durer didn't invent the woodcut, but he mastered it and popularized it," Loest said.

The "Life of Mary" series was issued in book form with a title page in 1511. The series is in remarkable condition and Concordia has all but the title page.

Durer completed most of the Mary images between 1502 and 1505. They reflect the "golden legend" of Mary, popular during the Late Middle Ages, rather than biblical accounts. For example,

Durer depicts the legend of the angel appearing to Mary's father, Joachim, to announce the forthcoming birth of Mary in much the same way the angel Gabriel is often portrayed appearing to Joseph to foretell Jesus' birth. Durer's scene even includes shepherds gazing up as they hear the glad tidings.

When Loest found the 43 woodcut prints on the shelf, safely tucked away, he immediately thought of putting the works on display; but the prints from the early 16th century had to be protected.

"I had an idea, but no budget," he said.

After a generous grant and four more years of planning, matting and framing, the Durer exhibit, "A Sword Shall Pierce Your Own Soul Too," is open to the public and bringing in more visitors than the small institute is accustomed to.

"We've been averaging about 50 people a day," Loest said. "That's usually a week's worth of visitors for us," he added.

Loest said the exhibit, which he expects to have appraised soon, will run at least through the end of the year. The woodcut prints also can be viewed online at <http://chi.lcms.org>.



Father-daughter dance gives new twist to 'True Love Waits' focus

By Shawn Hendricks
Missouri Word & Way

SAVANNAH, Mo. (BP)—Several couples entered a multipurpose building in St. Joseph, Mo., wearing corsages and formal wear. Moments later, the building was alive with laughter, singing, dancing and the Village People song, "YMCA."

No, this wasn't a wedding reception or homecoming party. It was a father-and-daughter dance sponsored by First Baptist Church of Savannah. The event, part of the youth group's True Love Waits sexual purity emphasis, attracted 15 couples.

Youth minister Dyann Duncan said she wanted the event to be more than

just a dance. "It's a good opportunity for fathers and daughters to spend time together," she said. "With school activities and jobs, a lot of our fathers don't get to spend much time with their daughters. I wanted the fathers to wonder, 'How well do I know my daughter?'"

Duncan was a little concerned that parents or others in the church might not approve of a church-sponsored dance. Her concerns were soon put to rest. "Everyone was so supportive," she said. "The parents were like, 'Oh that is wonderful; you have to do this again.'"

Duncan said she hopes the event taught fathers that they need to be complimentary of their daughters, and to

treat them as they would want young men to treat them.

"Girls need to be hearing compliments from their fathers, or they will go to someone who will compliment them," Duncan noted. "Statistics show that girls who don't have a good relationship with their dads are more likely to have premarital sex."

Keri Weber, 16, was a little skeptical about going to a dance with her father. "It felt kind of weird at first," she said. "I am not used to that kind of special treatment, like having the door opened for me."

Weber said she ended up having a wonderful evening with her father. "I liked being able to go to the dance and have fun with my dad," she said. "I

usually am not able to spend a lot of time with him because I am so busy with school and work."

Her father, Gary, who cleaned out his pickup truck especially for the evening, had a good time as well. "It's something pretty special you can do with your daughter," he said. "I thought it was a real good experience. It grew us together a little bit."

The following Sunday, 18 young people vowed to stay sexually abstinent until they are married.

"I think the kids are ready for something like this," Duncan said. "They are wanting to get real with God. Youth ministry is about more than summer camp and having a lock-in once in a while."

The Temperance League of Kentucky

2722 Crittenden Drive
Louisville, Ky. 40209

Legislative Report 2001

- ◆ **Senate Bill 88:** This legislation would have reversed Senate Bill 247, "The Restaurant Bill." Unfortunately, this bill was defeated.
- ◆ **Senate Bill 80:** This legislation would have allowed for a package wine license in major retail chains. Fortunately, this bill did not get out of committee.
- ◆ **Senate Bill 18:** The legislation dealt with city re-classification; it would have changed the city of Guthrie from a fifth-class to a fourth-class city which would have allowed Guthrie to hold a local option election. Fortunately, this bill did not get out of committee.

What's New

- ◆ **Our Web site:** www.temperanceleague.org. Check it out for reference and resource material. We also have links to other related sites.
- ◆ **Our Speakers Bureau:** We have some very qualified speakers who can come to your church or organization and bring a biblical message and report on the temperance work in our state. Give us a call today at the office to schedule a speaker for your church or group.
- ◆ **Our Lottery Stats Reports:** We have the ability to report on the amount of lottery sales for any Zip Code area anywhere in the state. Let us help you be better informed about the gambling issues in your area.

Lawsuit

The Temperance League has been attempting to have Senate Bill 247 declared unconstitutional in the courts since its passage in July 2000. The law brief is due at the Kentucky Supreme Court April 23, and, according to our attorneys, the case might be heard by the court in May or June 2001.

Did You Know?

- ◆ Alcohol is the No. 1 drug problem among young people in America and Kentucky.
- ◆ Eight young people die each day as a result of alcohol-related crashes.
- ◆ Youth who use alcohol are 7.5 times more likely to use other illicit drugs.
- ◆ During a typical weekend, an average of one teenager dies each hour in a car crash.
- ◆ Alcohol is implicated in more than 40 percent of all academic problems and 28 percent of all dropouts.

Help Fund the Fight

The Temperance League is funded by love offerings and gifts from people and churches across the state. It takes money to fight the battle in educating young people and others about the dangers in alcohol and drugs. Help us stay in the battle with a gift of support today. The litigation expenses during the past six months have exceeded \$30,000. We need your help to keep pressing on to victory. Make checks payable to the Temperance League of Kentucky and mail it to our address. Thank you for your prayers and support.

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