

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Psalm. 91:1-2).

September 18, 2001
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FOR THE RECORD

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Volunteers
Charlotte and Earl Crowe of Bellevue Baptist Church in Owensboro were among the first Kentucky disaster relief volunteers to arrive in New York. More trained volunteers will be needed for weeks.
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PRACTICAL RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

How do we answer?

Last week's evil asks 3 questions of all Christians

By David Winfrey
News Director

Be it the chaplain in Manhattan, the pastor in Pittsburgh or the farmer in Morehead, Christians around the country are trying to explain what happened Sept. 11 and offer a God-centered approach to personal healing and the country's response.

From the Oval Office to the pulpit, one word consistently is being used to explain the terrorist hijackings and crashes of four commercial airliners: evil.

But charting a Christ-focused response to such evil requires prayer, pause and purpose, according to theologians, ethicists and others who wrestle with such issues.

"You have what Paul called the 'mystery of iniquity,' and evil is

there," said Henlee Barnette, professor emeritus of Christian ethics at Southern Baptist Theological Seminary in Louisville. "It's everywhere, and the challenge to the Christian is to respond in an intelligent, reasonable way to evil in his or her own life, in the lives of others and in the life of our nation."

All crises bring out the basic questions of meaning and purpose, but a number of Christian observers outlined three major questions that Christians must answer in the wake of last week's evil:

How could this happen?

"I have been asked hundreds of times in my life why God allows tragedy and suffering," evangelist Billy Graham said during a prayer service at the National Cathedral last week. "I have to confess that I really do not know the answer to-

tally, even to my own satisfaction."

Offering some explanation for the human potential to cause last week's destruction forces Christians back to the basic doctrines of their faith, including the existence of evil, or sinfulness, and humanity's full freedom to chose between doing good and doing wrong, said ethicist Dave Gushee.

"Why this happened is really in a sense the same answer to 'Why did Adam and Eve sin?'" said Gushee, professor of moral philosophy at Union University in Jackson, Tenn. "It happened because we have the freedom to make bad choices."

Al Mohler, president of Southern Baptist Theological Seminary, agreed. "We need to be very clear that the problem behind all of this does not come down to a lack of security in an airport," he said. "Ul-

timately, we still have to deal with the reality that God has allowed a sinful world to exist and for some time He is allowing sin to take its toll."

Christians must avoid answers about the existence of evil that either are simplistic ("God will always protect me") or outright heretical ("God must have caused this to happen"), Mohler and Gushee said.

Romans 8:28 often is cited in times of suffering, insisting "that in all things God works for the good of those who love Him." But Mohler said Christians must not use that lightly or to imply God caused last week's tragedies. The Bible consistently insists God does not cause suffering, Mohler added.

"No way can we dignify these murderous acts by proclaiming in a
□ See Evil ..., page 9

Dated Material — Deliver by Wednesday, September 19



Baptist relief teams respond in New York, Washington

Southern Baptist disaster relief units set up at three locations in New York are providing up to 50,000 hot meals daily.

By James Dotson
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—More than 50 Kentucky Baptist disaster relief workers are among Southern Baptist volunteers offering assistance in the wake of last week's terrorist attacks.

Southern Baptist disaster relief units set up at three locations in New York are providing up to 50,000 hot meals daily, shower facilities and counseling services for emergency workers at the site of the World Trade Center collapse.

In Washington, D.C., a mobile kitchen unit from North Carolina arrived on site Sept. 12 and served 2,300 meals the first night.

Joel Phillips, off-site coordinator for the Southern Baptist disaster relief response, said Southern Baptist crews will be the major supplier of American Red Cross meals for rescue and recovery workers in New York.

A total of eight disaster relief units were dispatched last week to staging areas surrounding New York, with an additional three units on standby or alert status.

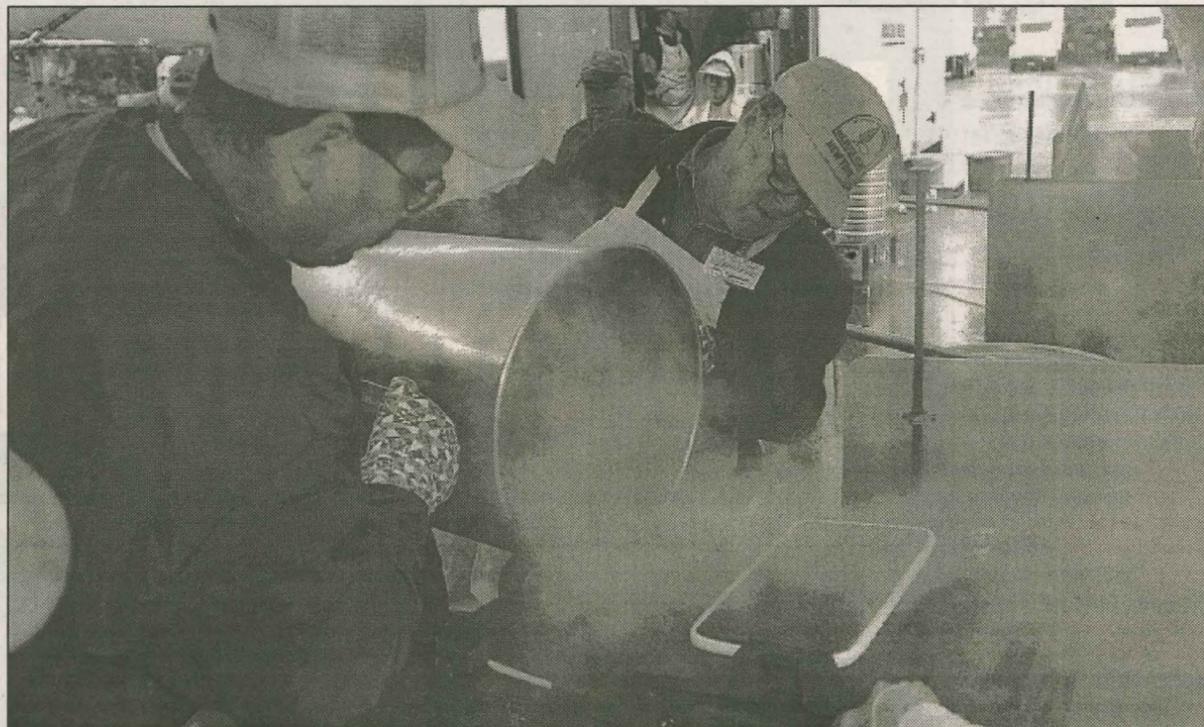
Phillips said the first units to set up operations were mobile kitchens from New York and Virginia, which set up at the New York Naval Shipyard in Brooklyn. They are accompanied by a trailer-mounted shower unit from North Carolina and a communication unit from South Carolina.

Kitchen units from Kentucky and Georgia are accompanied by shower and communication units from North Carolina, Tennessee and Georgia.

In all cases, the American Red Cross will deliver meals prepared by the Southern Baptist units directly to the work areas.

The response also includes counseling services provided through volunteer chaplains assigned to work as part of the teams.

A South Carolina team of 11 chaplains is serving in two areas, said Bob



RELIEF EFFORTS Disaster relief workers Kevin Mullverhill (left) and Harold Clark pour steaming hot beans into a container at the New York Naval Shipyard in Brooklyn. Southern Baptist disaster relief crews began preparing meals Sept. 14 for search and rescue workers in Manhattan. (BP photo by Gibbs Frazier)

Vickers, NAMB's director of chaplaincy. One group was assigned to The Compassion Center, a National Guard armory where family members are gathered. Another group is serving in Union Square, which Vickers said is emerging as a location for memorials.

Mickey Caison, national coordinator for Southern Baptist disaster relief, said by telephone from Manhattan that the scene was unlike any he had experienced before.

"The leadership teams that I am used to working with are very sedate, very concerned about how to accomplish the job in the environment we are in right now," he said. "We are having to scramble to put together a plan and strategy to accomplish our mission in the absence of the resources that we normally have. It will be

quite a challenge to make that happen."

Additional ministry efforts by Southern Baptists include an effort by the Baptist Convention of New York to locate a linguist to work with the American Red Cross in communicating with other nationalities, said J.B. Graham, executive director of the convention.

A prayer ministry team in Oklahoma is preparing handwritten notes of encouragement for the relief workers, he said, which would be distributed through the chaplains.

Both Caison and Vickers described a population that was still wandering around largely in shock.

"There is an aimlessness, a listlessness about how to approach everything," Vickers said. "A lot of heads

shaking in disbelief. You get the idea that they are trying to continue on with life, yet realizing a real impossibility of putting this behind them right now."

Southern Baptist disaster relief volunteers, numbering more than 20,000 nationally, consistently have been the largest provider of hot meals for distribution during American Red Cross disaster relief operations. The network is coordinated nationally by the North American Mission Board in cooperation with state Baptist conventions.

Donors from several states already have given several thousand dollars for the disaster relief response online at www.namb.net. Checks designated for disaster relief also may be sent to NAMB by mail at 4200 North Point Parkway, Alpharetta, GA 30022.

'What can I do to help?' Options abound

ALPHARETTA, Ga. (BP)—The question on the minds of many Southern Baptists in the wake of last week's terrorist attacks, "What can I do to help?"

Jim Burton, director of volunteer mobilization for the Southern Baptist National Mission Board, stressed that individuals should not go to the affected areas as volunteers unless they are part of a sponsoring organization. He said unsolicited volunteers commonly become an added logistical problem for relief agencies.

Plenty of other opportunities to make a difference abound, however, Burton said.

Among them:

■ **Prayer.** Christians began responding within minutes of the news, but Burton stressed that Southern Baptists should continue to "bathe this entire scenario in prayer, praying for the protection of the volunteers as they go and minister, certainly praying for the healing of the victims, and that God would be glorified in the process."

■ **Financial support for disaster relief operations.** "Southern Baptists could easily

expend \$1 million on this response, which would be dependent on donations," Burton said. "I think one of the most tangible and immediate things we can do is to contribute to the effort."

A provision for donating by credit card on-line is accessible through www.namb.net. Individuals also may send a check designated for Disaster Relief to the North American Mission Board, 4200 North Point Parkway, Alpharetta, GA 30022.

■ **Find opportunities to minister personally to people around you.** "I think as much as anything our friends and our neighbors are seeking answers to the big questions: Where's God? Why do bad things happen? Why does evil prevail?" Burton said. "We need to be prepared to listen, let people share their frustrations, pray with them—and also to share our faith in Christ."

■ **Give blood.** Thousands of people have responded and more are needed to donate blood through local blood centers to replenish supplies.

■ **Register for future volunteer ministry.** Individuals interested in joining the 30,000 trained Southern Baptist disaster relief volunteers should contact their local state division.

Rankin: Global crisis offers opportunity for Christians to share concern, witness

RICHMOND, Va. (BP)—With the entire world reeling from the attacks on the World Trade Center and the Pentagon, God's people have an unprecedented opportunity to help Him draw the lost to Himself, Southern Baptist International Mission Board President Jerry Rankin told a chapel audience Sept. 12.

Recalling hymns the audience had just sung, "Have Faith in God" and "Wonderful, Wonderful Jesus," Rankin reminded the group they have a resource in times of crisis that others do not have.

"Christians can be a calming influence because we can offer hope and comfort," Rankin said. "We can see beyond the immediacy of the tragedy to a God who is sovereign over the nations, a God who has been faithful in the past and who we know will continue to use all things for good if we love Him and walk in faithfulness with Him."

"We have been praying for a long time that God would bring America

back to Himself," Rankin said. "And if you study history, you find God uses times of crisis to do that."

The attacks in New York City and Washington, D.C., created a crisis that is truly global, Rankin added.

"It's not unlikely that this time of unprecedented tragedy and crisis has something to do with God's plan to make Himself among the nations," he said. "God is able to use the most tragic circumstances and dastardly deeds to bring people to Himself."

Rankin said missionaries are reporting that God is at work in people's hearts because of the crisis.

"We have heard from personnel working among Palestinians who say they have been inundated with phone calls from Palestinian people expressing sympathy and concern," he said. "American media is projecting an image of the Muslim community rejoicing over the attacks, but our people know this does not represent most of the Palestinian people."



Pastors organize vigils, rewrite sermons after attack

By Ken Walker
State Correspondent

BURLINGTON—Hastily called prayer vigils and rewritten sermons were the norm throughout Kentucky churches last week as Christians looked to God in the midst of shock and grief.

"People need to hear from our pulpits that there is still hope," said Terry Wilder, pastor of Burlington Baptist Church in Northern Kentucky. "God is still on the throne. We have to go on, be proud of our nation and feel that those who did this will be dealt with responsibly."

The four hijacked airplanes and their resulting terror interrupted Wilder's plans for a sermon on finances and Christian stewardship last Sunday.

Instead, by midweek he was examining the Psalms, Matthew and Deuteronomy for a sermon that would reinforce the theme that a personal relationship with Jesus Christ is the only source of eternal hope.

Like many other churches throughout the commonwealth, Burlington Baptist quickly organized a Tuesday prayer service.

During the noon service, people with no apparent connection to Burlington Baptist walked in off the street to read a Scripture or meditate at the altar, Wilder said.

"I was touched by the people who said, 'I needed to find a quiet place and pray,'" he said. "This drew people together. A Catholic sister came and joined me in prayer."

This past Sunday was one of those rare times when even non-Christians are eager to hear what the church has to say, said Kevin Ezell, pastor of Highview Baptist Church in Louisville. "This is kind of like a middle-of-the-year Easter."

Preaching during a time of crisis can be a pastor's most effective time of leadership, he added. "To me it's a tremendous opportunity to help guide people through understanding how God relates to their everyday world. This is where real ministry is done. It's in the trenches, so to speak."

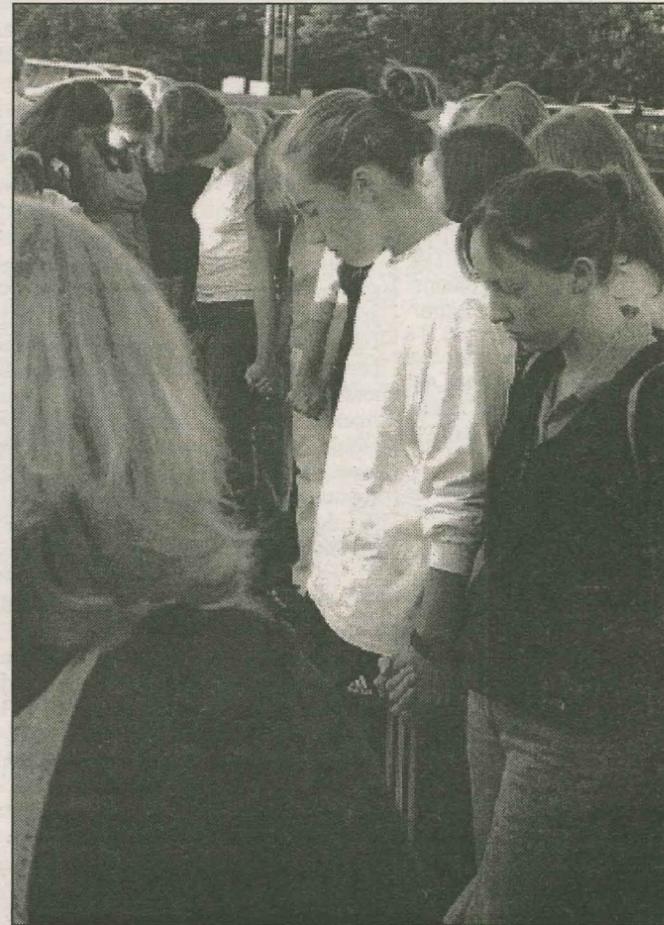
That's not to say it's easy to preach during times of tragedy, he added. "It's hard." But at least a preacher has the audience's attention, he said. "Most Sundays you've got to convince them the first five minutes that you're worth listening to the next 15 or 20. This way you start off having their attention."

In Bowling Green, Pastor Steve Ayers of Hillvue Heights Church sought to connect through words of both comfort and resolve. Inspiration for his Sept. 16 sermon came from a noon prayer meeting held the day the World Trade Center and the Pentagon were attacked.

During the hastily called session, Earl Wassom, who flew bombers over Germany in World War II, said, "I pray we have learned that destruction upon destruction is just destruction."

From that, Ayers said he developed the core of his message: No matter how frightening the Sept. 11 tragedy, children of God cannot embrace fear.

Citing 1 Peter 1:3-5, Ayers said he sought to counteract fear with the "liv-



ing hope" and imperishable inheritance.

He also emphasized the role Christians must play in their communities after a tragedy.

"My sermon focused on being an example of God's grace, of being people who stand for grace and love a community," Ayers said. "This has brought us to realize how important the gospel is."

In Western Kentucky, Kevin McCallon said he felt a sense of heavy responsibility as he addressed so many people with burdened hearts. Like Ayers, McCallon, pastor of First Baptist Church of Paducah, drew his text from 1 Peter 1:3-5.

Only two things touch hearts, McCallon said, beauty or affliction. One's response to tragedy depends on how he or she lives.

"Affliction or tragedy can rob us of (the beauty of God) if we don't have a true picture of who God really is," McCallon said. "When something like this happens, it cuts through everything else in people's lives."

Because of the multiple shootings at Heath High School nearly four years ago, people in the Paducah area might have been somewhat prepared for the shock of last week's unexpected tragedy, he observed.

But even that experience couldn't fully prepare residents for their intense reaction to the terrorist attacks, he said. Many people, Christian and non-Christian, base their lives on such expectations as children outliving their parents and daily life being basically safe.

But there's no basis for such beliefs, he said, and basing one's hopes on those kind of expectations represents a false hope.

"Your real hope is based on something only God can do," McCallon said. "That's the only hope that has

life attached to it, with an unyielding promise."

Other Kentucky Baptist pastors cautioned Christians not to get caught up in a cycle of rage and anger as the enormity of the tragedy unfolds.

Bob Long, pastor of Walnut Street Baptist Church in Louisville, pointed out that evil exists in every human heart. And that evil is sin that must be eradicated.

While a horrible, unspeakable evil has been done and the guilty parties must be punished, Long said introspection is the best place to begin. Instead of reflecting on what happened to the nation as a whole, start with self-examination, he advised.

"This allows cleansing that can take place so we can then pray and intercede on behalf of the grief these families feel," Long said. "Then we can be appropriate in terms of what we do for people."

"Until there's a sense of cleansing in our hearts, I don't think we'll get much beyond the anger. We might sanitize the anger and make it acceptable, but I think it's there a lot of times."

But Long said if the terrorists prove to be Middle Eastern extremists, he hopes Kentuckians won't vent their anger on anyone who appears to share that ethnic background.

"I fear that kind of reaction is going to happen often and that's tragic," he said.

Craig Loscalzo, pastor of Immanuel Baptist Church in Lexington, agreed, saying Americans should avoid lumping others into the same category.

"I think it's a word for us to be reminded of prejudice," he said. "Especially right now, since in Afghanistan there are Christians who are being tried for sharing their faith. We do not want to be as narrow minded."

Loscalzo drew his Sunday sermon from Psalm 46, calling attention to what it means for God to be a refuge and strength when the world is collapsing.

Sometimes middle-class Christians in the United States can get so comfortable with their lifestyles that they never exercise their faith, Loscalzo said.

He compared it to a runner who likes to run, but never does because there is no good competition. But when an equally talented runner enters the field, the athlete must exercise previously unused skills.

"So an event like this is an opportunity to re-exercise our faith," he said. "It's also an ever-present reminder that sometimes we put our trust in things that shouldn't have our trust, whether it's the military or the financial strength of our country."

At a prayer service last Tuesday, Loscalzo encouraged people to pray for wisdom, comfort and grace.

Wisdom in particular is valuable to avoid the natural reaction to seek revenge, he said, noting that the gospel calls for a different kind of response.

He said he felt a sense of resignation among many who attended the Tuesday prayer service.

Such feelings were expressed in an e-mail from a college student who wrote that her future had been taken away from her.

"I think we need to be careful that we don't have that kind of morbid determinism that is so pessimistic," Loscalzo said.

"In many ways, people around the world face this all the time. So in some ways her sharing that was a poignant recognition that this doesn't just affect people in New York City and Washington, D.C."

With additional reporting by News Director David Winfrey

PRAYER POWER Prayer services at churches, schools and other sites were widespread in the wake of last week's terrorist attacks. ■ **Top left:** Cumberland College students, faculty and staff held a campus prayer service Sept. 14 as part of a national day of prayer and remembrance. ■ **Bottom left:** A couple prays together at St. Matthews Baptist Church in Louisville after the church opened its doors for prayer the day of the tragedy. ■ **Above:** Students at South Oldham High School in Crestwood gathered around their school's flagpole the morning after the attacks to pray for victims and their families.

WESTERN RECORDER

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

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Pastors discuss Christian response to attack

"My prayer is our leaders and our nation will have the courage to stand up against the injustice and the evil that's been committed. I hope we'll have the courage to respond without being afraid to do what's necessary to bring to an end the evil that can bring so much terror to people's lives." **Terry Wilder, Burlington Baptist Church**

"I certainly don't think a majority, revengeful response is the kind of response that would be a Christian one. I do think to bring to justice those who perpetrated this is absolutely essential and necessary. My fear is what I hear from some, even Christians, that they would like to go bomb people right now. My feeling is that's not the first, best response that should come from the church." **Craig Loscalzo, Immanuel Baptist Church in Lexington**

"We can't be surprised when things like this happen. We can respond to them and we can turn to the Lord for comfort, encouragement and strength to walk and not faint. But evil is very real." **Kevin McCallon, pastor of First Baptist Church of Paducah**

Fight evil with good

How do we fight against evil so graphically depicted in New York and Washington's terrorist bombings?

As impossible as it sounds, the only way to fight evil is with good. The only antidote for hatred is love.

As a Christian minister, I call upon all followers of Jesus to resist the understandable human reaction of vengeance, and instead to advocate for a creative response that will not fuel the evil and hatred. This does not mean that we do nothing in

"I think the president was right to call for prayer and I think he's right with remembrance. I would add one more thing and that's repentance. This is a good time to examine our own hearts and see where we stand. The tragedy was a horrible thing and yet it can be a positive thing if we turn to Christ in all of this. America needs to make sure that we're taking a stand to be on God's side. We can turn back to God and have a great spiritual renewal." **Paul Badgett, First Baptist Church of Pikeville**

"For those who are being considered guilty by association, those in the Islamic community, I think it is time for Christians to show a Christian attitude and compassion for those people. They're not responsible, even though we may associate them with the activity of terrorists who represent a particular mindset. While we're praying for justice and mercy, I think it's important that we as Christians remember that we're called to be salt and light to those around us." **Billy Compton, Severns Valley Baptist Church in Elizabethton**

response to evil. We must defend innocent life from evil. But we must also transform the crisis with the mysterious power of love.

Christians believe that God brings good from bad, as in the resurrection of Jesus. God can redeem this evil if, as a nation, we reexamine our practices, whether apparent or hidden, that have caused another people to hate us so.

No individual deserved to die in

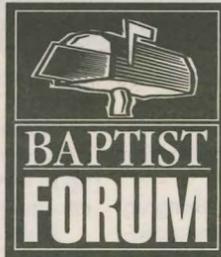
"I think the ultimate Christian response is to recognize—as my old professor of theology, Fisher Humphries, once said, 'This has already been answered in Christ on the cross.' In Christ, this devil was defeated centuries before it occurred, and that is the only way it is defeated." **Bob Long, Walnut Street Baptist Church in Louisville**

"To me they should find those folks and they should appropriately punish them. I would think that would be death. ... The Bible does instruct us to pray for our enemies and if bin Laden is the guy—I think he deserves death, but my hope is that he would see his need for the Lord." **Kevin Ezell, Highview Baptist Church in Louisville**

"There's going to be injustice, but I think our response to this kind of evil is to hold Jesus Christ more powerful than evil. To me, there's an open window for the church to preach. There's some people who have ears to hear who didn't have them yesterday." **Steve Ayers, Hillvue Heights Church in Bowling Green**

New York, Washington or Pennsylvania; but as a nation have we reaped the bitter harvest of what we have sown? What responsibility can we, as individuals and as a nation, confess for the world conditions which have brought about this unthinkable tragedy? This is where Christians must spend our energies. I suspect this is also true of other faith traditions.

*Joseph Phelps
Louisville*



PARTNERS IN THE MISSION

Seeking to reach the unreached

During August the Kentucky Baptist Convention Executive Board staff team leaders and I conducted 28 listening sessions attended by more than 400 randomly selected church lay leaders and pastors. One of the six discussion points for each group was "Describe the people in your community that churches are not reaching."

Although the report is not complete, the 10 groups most frequently mentioned are:

■ **The poor.** Low-income people were referenced with compassion in every session. Many poor people may have low self-esteem and may be ill at ease in most churches. "Ethnic groups, African-Americans, the elderly, various lifestyles have champions. But the poor do not have a champion," one person said.

■ **Minorities/language groups.** Hispanics were frequently mentioned as a group we're not reaching even though there are Kentucky Baptist language ministries. People in racially mixed marriages and African-Americans also were mentioned although

some churches have been successful in reaching out to individuals in these groups.

■ **People in competing activities.** Listening session participants felt many people are too busy with secular activities to make church a priority. Work, community and athletic schedules interfere with church time. Some churches are responding with optional schedules and locations.

■ **People with no church connection.** These include new residents, students, the up and outs, people who live near a church and those with no church background.

■ **Young adults.** Young professionals, college/career, singles, young families and the university communities compose this group.

■ **People with special needs.** This includes people who are stressed, addicted to drugs, co-dependent or homebound.

■ **Formerly active members.** This group is made up of people who have become disenchanted with church or have been hurt by church. It includes



Bill Mackey

people who are tired of controversy. Some attended church as children.

■ **Divorcees.** Concerns were expressed for the pressure on single parents to work long hours and the lack of male role models. Children in blended families might be away 50 percent of weekends. Church culture is not divorcee friendly, but church leaders are concerned and are changing attitudes.

■ **Youth.** God is at work among youth, but many are unreached, especially African-Americans and youth in the drug culture. However, an unusually large number of the youth who are in church seem to be making commitments to vocational Christian service.

■ **People living in multi-housing.** This could have been combined with another category, but it was strong enough to stand alone. A few churches, such as First Baptist Church of Madisonville and Ekron Baptist Church are being successful with innovative approaches.

Please join me in focused prayer for God to motivate His people to love, serve and reach people that churches are not reaching.

Bill Mackey is executive director of the Kentucky Baptist Convention

FAMILY

Dream of starting a business of your own? Plan wisely

By Jeremy White

Many people dream of starting their own business or starting "something on the side."

Nearly one million businesses will begin this year, but more than half of those businesses

will not be around in three years. Only 20 percent will be left after 10 years. Of the surviving group, half of those will be making only a slim profit.

Why do businesses fail? According to a recent study by Dun & Bradstreet, the primary reason is mismanagement. Not high interest rates or a recession, but a lack of management knowledge and experience.

The mismanagement shows up in such ways as:

■ **Inadequate or wasteful use of capital.** Even if sales of a business are growing, the challenge is having positive cash flow. Undercapitalized businesses face the common pattern of inventory growing, suppliers not extending credit, customers who pay slowly and owners borrowing the maximum funds available.

■ **Inadequate business records.** Many bankrupt businesses have been found to have poor records and, as a result, ended up making poor decisions. For example, these businesses might bid too low on contracts because they did not know how much it actually cost them to produce their products.

■ **Insufficient knowledge about legal, financial marketing or accounting issues.**

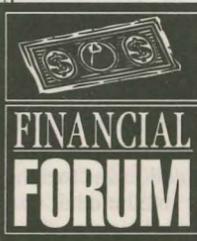
■ **Starting a business for which there is not an adequate market.** You might be offering a product that no one wants to buy. Or you might be offering a product or service that people want, but not enough customers are available to make it viable.

■ **Poor pricing of your product.** Many new business owners have problems understanding the relationship of every cost item to revenue.

■ **Failure to conduct market research and failure to take competition seriously.** In one national study, 50 percent of bankrupt businesses lacked information about their customers, what they liked or why they went to the competition.

Solomon said in Proverbs 15:22, "Plans fail for lack of counsel, but with many advisers they succeed."

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



How can parents help children cope with trauma of terrorism?

Q: Most children will be exposed to a variety of responses to last week's terrorist attack on America. Mixed in with sadness and shock will be anger and a desire for retaliation. How can parents best help children cope with what has happened?

Don't assume children do not know or care about what is going on, or that they do not need to know. Parents should to some extent protect and shield children from the constant coverage such a national tragedy generates. However, separate from what they might see or hear, children intuitively know when something has happened, and when something is bothering us. They overhear conversations; they notice the difference in our tone of voice; they note differences in schedules and routines; they feel the tension.

Look for ways to inform children without alarming them. The intensity of what has happened is not as threatening to a child as is the sense that they are being left out. At the same time, parents should exercise common sense and good judgment. Limit exposure to TV coverage. Be alert to graphic pictures in newspapers. Remember that children take their cues from adults. Temper your own response.

Because children think concretely, they easily can distort events, misinterpreting their meaning and impact. Find out what the child knows about what happened. Correct misinformation and misunderstanding. Give accurate answers, but avoid unnecessary details.

Ask, "What questions do you have?" One child at our church wanted to know how such a big building could collapse. Then she asked, "Are tall buildings safe? Do people who work in tall buildings every day worry about them falling? Are they afraid to go to work?" These questions illustrate the concrete way in which a child's mind works, and the importance of listening carefully in order to get at their real concerns and fears.

Do not let your child become consumed with or fixated on this tragedy. Balance awareness of what has happened with a child's need for normalcy and routine. Help them find concrete ways to express their feelings. First Lady Laura Bush suggested drawing patriotic pictures and sending them to local firefighters and police as an expression of appreciation.

From a spiritual standpoint, children might have hard questions, such as: "Why did God let something like this happen?" or "If God could have stopped it, why didn't He?" These questions have no ready answers. Remind children that God loves us enough to give us freedom to choose how we are going to act.

Remind children that God knows and cares deeply about what has happened, and that He is with us and will help us. Read Psalm 46. Pray for the people directly affected; ask God to guide our leaders and give them wisdom and courage.

Reassure children of your love, presence and protection, and of their safety. Share stories about the firefighters, police, rescue workers, government leaders and other heroes. Touch, hug and be present as much as possible.

In the days ahead, parents should remember that children often act out stress and anxiety instead of expressing it with words. Children who are having trouble dealing with what has happened might cling to parents, or have trouble eating or sleeping. Listen carefully to the stories children tell and watch the way they play. If too many of these things seem unusual or out of the ordinary, seek help from a minister or professional pastoral counsel—*David Garrard*

Family Forum writers are Suzanne Coyle, 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; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; and Scott Wigginton, director of LifeCare Counseling at Walnut Street Baptist Church in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@ntr.net.



Sept. 11, 2001: Where do we go from here?

Horrific. The word was numbly repeated thousands of times last week by survivors, eyewitnesses, rescue workers, government leaders, commentators and countless citizens across the nation.

In the wake of the devastating terrorist attacks in New York, Washington and Pennsylvania, other words used to describe the deadly assault include barbaric, evil, vicious and cowardly.

But those painful words fall far short of describing the horror that unfolded minute-by-minute on television screens around the world. Even the endless replays of the second plane crash, the massive fireball and the collapse of the World Trade Center's twin towers failed to fully capture the overwhelming human tragedy enveloping Manhattan, the Pentagon, four doomed flights and stunned family, friends and co-workers.

In homes, offices and schools throughout the land, shocked gasps quickly turned to fear, anger and grief as the magnitude of the terrorist plot hit home. Who could have imagined that a generation of Americans who vividly recall the horror of Pearl Harbor would live to see an even more gruesome attack on American soil?

Heroic rescue workers—hundreds of them sacrificing their own lives—labored valiantly to pull victims to safety. But the death toll and the list of those missing quickly surpassed 5,000 fathers, mothers, spouses, siblings, children and friends.

Amid the chaos, mere words were inadequate to convey the sense of loss, pain and frail hope—at least until President Bush addressed the nation last Tuesday evening. Drawing on the timeless words of Psalm 23:4, he quoted: "Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me."

Three days later, during a service of prayer and remembrance at the National Cathedral in Washington, Billy Graham also turned to the Psalms for words of hope, affirming that "God is our refuge and strength, an ever present help in trouble" (Psalm 46:1).

While some people might dismiss such words as simplistic responses to unexplainable tragedy, the fact is that God's assurance of His presence is our most enduring comfort in the midst of personal and national anguish. To gain true peace, "In God We Trust" must become more than a quaint slogan on our national currency. It must become personal.

Along with the spiritual dimension, Americans must wrestle with other tough issues in the days ahead. How can we reclaim a sense of security when we step onto a plane or into a skyscraper? What is the proper balance between revenge and restraint toward terrorists worldwide? How can we channel swelling patriotism into long-term good for the benefit of our communities, nation and

STRAIGHT FROM THE EDITOR



Trennis Henderson

world?

The haunting question of "Why?" never will be fully answered. The more urgent question—"Where do we go from here?"—is a question every American can help answer.

In the shadow of last week's horrific acts of evil, Americans are demonstrating an unwavering spirit of resolve, compassion and hope. Rescue efforts, prayer vigils, blood drives and financial gifts all are steps to help our nation unite and move forward as we cope with human sorrow.

Where do we go from here? "Do not be overcome with evil, but overcome evil with good," Romans 12:21 counsels. Just one week after Sept. 11, 2001, Americans already are showing the world our best.

1941 editorial reflects on 'bitter cost' of Pearl Harbor attack

In the aftermath of last week's terrorist attacks, observers compared the deadly assault to the Japanese attack on Pearl Harbor on Dec. 7, 1941. The following editorial by Victor I. Masters, published in the Dec. 11, 1941, issue of the Western Recorder, reflects on that tragic time in American life.

America has been forced to wake up to the fact that the Republic is at war with Japan. American Christians are under the necessity, along with all other citizens, of adjusting themselves to this vast bulking fact.

On Sunday last, while Japanese statesmen at Washington were still going through the motions of negotiating with our statesmen to avoid war, bitter attacks broke forth on many military objectives of America and Great Britain in the Pacific area, including the Philippines and the great American naval base in Hawaii. This is prima facie evidence that Japan had been straining every nerve for more than a week to place its dogs of war in position to strike their heaviest blow to weaken a friendly nation they chose as enemy, while their spokesmen kept up a front of assurance of pacific intentions.

To us the major significance of this treachery and perfidy by a nation still claiming to be friendly, is to be found in the worse than beastly assumptions of the new Superman Philosophy which was born in Germany, and lies at the bottom of the course it has diligently pursued since the first World War. Into this superman philosophy Italy and Japan are now drawn by like-minded leadership. Whatever may betide America and other so-called Christian nations in this great world holocaust, it is of deepest importance that it shall strike home to the hearts of

all who in sincerity believe in a fear and love of God, that the way of liberal philosophy is the way of a sliding scale on a slick surface, leaving God out and ruling mankind by super-beast tactics.

To the extent that the great democracies of the world are still permeated by the consciences of men and women who believe in God and in accountability to Him and a life in man which is above that of a super-beast and has potentialities of higher life beyond the grave, to that extent they will now be panoplied with the armour (sic) of soul that they shall need as they direct every

possible energy to victory in a World War informed at heart and in purpose by the proud purpose of world rule by conquest.

The cost to America was bitter of the first blow struck by Japan. Yet in a certain high way we see it as a blessing of God. Within an hour's time of the flash throughout America of knowledge of the perfidy of the Japanese attack there had been accomplished a unification of all elements within this nation which was astounding and which under God has in it the most hopeful indications we can conceive that the great democracies will not fail before this war is ended to bring to defeat and powerlessness the mad scheme of world rule by conquest and enslavement of free peoples.

God strengthen the hearts of His people. May He humble our hearts by enabling us to see that, back of all this which has happened and is happening, lies not alone the insatiable power-lusts of pagan rulers, but also the weakening hearts of a growing world-conformity and philosophic unbelief within so-called Christian nations. May God chasten and cleanse this weakening out of professed Christians—their folly in following after the Germany-born, Satan-inspired philosophy of life which has set the Axis powers blindly on the road of ruthless conquest and world-bankruptcy.



Proposal affirms Bible, cites value of faith statements

By Trennis Henderson
Editor

LOUISVILLE—The Bible is the bottom line. That's the heart of a report released Sept. 13 by the Kentucky Baptist Convention's Baptist Faith and Message study committee.

Committee chairman Charles Barnes cautioned, however, that "if you take the recommendation out of the context of the preamble, it doesn't have as much meaning."

The preamble affirms "certain Baptist beliefs and practices that Kentucky Baptists cherish," including biblical authority, local church autonomy, cooperation and opposition to creedalism.

The nine-member study committee, authorized last November by KBC messengers, was given the responsibility to recommend how the state convention "can best relate to the

2000 Baptist Faith and Message." The committee's report and recommendation will be presented Nov. 14 at 9:55 a.m. during the final session of the KBC annual meeting in Murray.

Meeting eight times since January, committee members compiled a detailed report that declares, "As Kentucky Baptists, we adopt the Bible as the basis of all of our faith and practice."

The recommendation goes on to "acknowledge the value" of faith statements ranging from the 1742 Philadelphia Confession of Faith to the Baptist Faith and Message versions of 1925, 1963 and 2000. The proposal encourages Kentucky Baptist churches and associations "to use confessions of faith as resources to inform and edify Kentucky Baptists concerning the basic tenets of our faith," but stops short of endorsing one specific faith statement.

The 2000 Baptist Faith and Message is a major revision of a 1925 document that previously was revised in 1963 and amended in 1998. The statement of faith addresses Southern Baptist views on such issues as God, Scripture, salvation, cooperation and religious liberty.

The 2000 revision was hailed by conservatives for its affirmation of the Bible as "God's revelation of Himself to man" as well as opposition to homosexuality and women as pastors. Moderates criticized the deletion of a phrase describing Jesus Christ as "the criterion by which the Bible is to be interpreted."

Since the SBC action in June 2000, several state conventions have addressed the issue. Responses have ranged from state conventions adopting the 2000 document as their official faith statement to acknowledging the statement as "a source of information in assisting believers to express their faith."

In 1999, a motion at the KBC annual meeting to affirm the 1963 Baptist Faith and Message was defeated on a 408-374 vote. Last year, an effort to affirm the 2000 statement failed to make it to the floor for a vote. The proposal was referred to the resolutions committee which declined to take action on it because messengers already had voted to establish the study committee.

The study committee proposal, in-

roduced by Barnes, was adopted on a vote of 879-747. Barnes, a former KBC president, was named committee chairman by 2000 KBC president Terry Wilder.

Barnes said the committee quickly determined that "the focal point was what's best for Kentucky Baptist work." Rather than focusing on the theological content of various faith statements, he said the goal was to determine "the best course of action for the Kentucky Baptist Convention to further Kingdom work."

While a statement adopting the Bible as Kentucky Baptists' basis of faith and practice "may seem very basic to a lot of people," Barnes said historians and theologians who met with the committee indicated the state convention never had officially gone on record with such a statement.

"It was quite surprising to find out we had never done that before as a convention," said committee member Bob Long, pastor of Walnut Street Baptist Church in Louisville. "I think it certainly is high time as a convention that we did."

"The overarching basis of who we are and who we see ourselves as a people is found in the Bible," Long added. "Everything beyond that, our confessions and covenants, have to have something larger than themselves to sustain them. We have identified that larger something as the Word of God."

In a cover letter mailed with the report last week to Kentucky Baptist pastors and directors of missions, committee members acknowledged that "the report and recommendation will not reflect the personal position of all Kentucky Baptists or their churches." The letter adds, however, that "based on local autonomy, churches and associations are free to adopt a specific Baptist Faith and Message statement while we corporately work as the Kentucky Baptist Convention to fulfill our purpose and mission in the name of our Lord and Savior, Jesus Christ."

"The action line is encouraging Kentucky Baptists in local congregations and associations to really study and inform themselves and decide where they are," Barnes explained. "We are putting the 2000 Baptist Faith and Message on the same plane as the 1963 document and other historic doc-



FAITH STUDY Former Kentucky Baptist Convention President Charles Barnes introduced a motion last year to establish a Baptist Faith and Message study committee. He later was named chairman of the nine-member committee.

uments and commending all of them to the local church to be informed about and make their own decision about."

Decrying the use of faith statements as a test of cooperation, however, the report's preamble emphasizes that Kentucky Baptists historically have "resisted demanding adherence to such statements as conditional for service with, or ministry to, one another."

Committee member Paul Badgett, pastor of First Church of Pikeville, said he believes the overall recommendation "is one of the strongest statements Kentucky Baptists have ever made."

Describing himself as a conservative pastor "who affirms the 2000 Baptist Faith and Message," Badgett added, "We are theologically closer than we might think. Theologically, I think we can all work together to do the work of the Lord at this time."

KBC Executive Director Bill Mackey said the committee "has done a very thorough job and followed a very thorough process in their work. I commend the committee for their excellent work and I commend this recommendation to the convention for consideration in November."

Barnes said committee members "feel strongly led in making the report and I personally am at peace. ... The convention will speak to the report and that will be the answer from Kentucky Baptists."

Study seeks to avoid division seen in other states

LOUISVILLE—When Charles Barnes introduced a motion last fall to establish a Baptist Faith and Message study committee, he said his goal was for Kentucky Baptists to "thoughtfully and carefully consider how Kentucky Baptists should best respond."

By contrast, he said he was concerned that in some state conventions, debate over the Baptist Faith and Message had become divisive.

Among state convention actions last fall, Baptists in Louisiana adopted the 2000 faith statement as the convention's official statement of belief. Baptists in Alabama affirmed the 1925, 1963 and 2000 versions of the SBC statement as non-binding "guides for better understanding

doctrinal practices of faith."

Missouri Baptists, currently awash in political turmoil, will address the issue this fall. A committee proposal requiring Missouri Baptist churches to affirm the 1963 or 2000 SBC statements, had been revised to require cooperating churches to affirm any confession of faith "in harmony with historic Baptist confessions of faith."

Mississippi Baptists, in action last fall similar to the KBC committee's proposal, affirmed the Bible as their "final authority for faith and practice," stating it is up to local churches to choose which faith statement they use.

Hearing about the diverse actions, Barnes said, "I became concerned about this being an issue that could divide Kentucky Baptists. I felt as

Kentucky Baptists, we didn't need anything that would impair the wonderful spirit in our convention and the good work that is being done."

Barnes, a former Kentucky Baptist Convention president, was later named chairman of the study committee. Citing the motivation for his motion, he explained, "I felt led by the Holy Spirit to do this. I had no political agenda and I still do not have a political agenda."

Current KBC President Jim McKinley said he is "extremely pleased" with the committee's work.

Noting the recommendation "affirms the Bible in very strong language," McKinley said the proposal "just echoes what Kentucky Baptists really feel."

Committee finds common ground

"The committee is an excellent committee and does represent the diversity of Kentucky Baptist life. ... The most encouraging thing to us was that people from all walks of Kentucky Baptist life kept saying to us, 'We're praying for you.'" Committee chairman Charles Barnes, member, Hurstbourne Baptist Church, Louisville

"I think the committee is making a strong statement about the Bible itself and the priority we give the Word of God. ... Many people would say, 'I just want to affirm the Bible.' You certainly can't argue with that." Paul Badgett, pastor, First Baptist Church, Pikeville

"This was not a compromise. It was a consensus. There is not a statement here anyone on the committee would disagree with." Charles Blair, retired director of missions, West Kentucky Baptist Association

"We wanted to leave the window open for what was best for Kentucky Baptists. We didn't feel like the '63 statement or the 2000 statement should be the defining line for our cooperation as Kentucky Baptists. ... Hopefully, one impact would be to affirm the unity we can have in our diversity." Billy Compton, pastor, Severns Valley Baptist Church, Elizabethtown

"Some people may be disappointed that it wasn't more pointed. We read and re-read the motion that was given us and the task that was before us and we believe we fulfilled that task. ... I hope it will be something that will not be controversial at all, but will pull Kentucky Baptists together." Virginia Drake, member, Parkway Baptist Church, Bardstow

"I hope it will be a unifying factor for all Kentucky Baptists. Our basic beliefs still center in the Word of God, that this can draw us together and not be divisive." James Jones, pastor, Campbellsville Baptist Church

"God, by His Holy Spirit, really worked in all of our hearts to help us accommodate in love each other's opinions and concerns. Everyone was heard respectfully and lovingly. The total absence of any kind of rancor or agenda ... was evidence of God's Spirit at work with us." Bob Long, pastor, Walnut Street Baptist Church, Louisville

"The statement, I think under the guidance of God, came together and everyone agreed with it as they unanimously adopted it and supported it. Only God could have made that happen." Jerry Oakley, director of missions, Warren Baptist Association

Committee vice chairman Dan Ferguson, pastor of Second Baptist Church of Hopkinsville, was in Poland on a mission trip and unavailable for comment.

BAPTIST FAITH & MESSAGE

Report of the Kentucky Baptist Convention Baptist Faith & Message Study Committee

Introduction

The 2000 session of the Kentucky Baptist Convention, meeting at First Baptist Church, Bowling Green, Ky., adopted the following motion:

"I move that the president of the 2000 annual meeting of the Kentucky Baptist Convention appoint a committee of nine members for the purpose of studying the 2000 Baptist Faith and Message and recommending to the 2001 convention how the Kentucky Baptist Convention can best relate to the 2000 Baptist Faith and Message as Kentucky Baptists seek to fulfill their purpose and mission in the name of our Lord and Savior, Jesus Christ."

The president of the Kentucky Baptist Convention, Terry Wilder, appointed the committee as follows: Paul Badgett, Pikeville; Charles Blair, Clinton; Billy Compton, Elizabethtown; Virginia Drake, Bardstow; Dan Ferguson, Hopkinsville; James Jones, Campbellsville; Bob Long, Louisville; Jerry Oakley, Bowling Green; and Charles Barnes, chairman, Louisville.

The 2000 session of the Kentucky Baptist Convention also adopted the following motion with respect to the committee's report:

"That the Baptist Faith and Message study committee that will be appointed by the study committee to be appointed by the churches of the KBC by October 1, 2001."

The Baptist Faith and Message Study Committee, hereinafter identified as the study committee, is pleased to present its report to Kentucky Baptists, including the preamble and recommendation, as follows:

Report

The study committee met eight times to prepare its report and recommendation. The study committee invited through the Western Recorder written input from all Kentucky Baptists. Thirty-eight responses were received from pastors, lay-members, associations or church groups. The study committee again thanks those Kentucky Baptists who responded to its invitation. The study committee also heard presentations from representative Baptist church history professors and theologians. The study committee reviewed a number of publications and books, including Elkhorn Association's 1801 Terms of Union, the first confession to be adopted in Kentucky. We also reviewed actions taken by other state conventions in regard to the 2000 Baptist Faith and Message. The study committee's report, including the recommendation, was reviewed by the Convention's legal counsel to insure its adoption will not adversely affect the Convention, including ascending and descending liability issues.

The KBC study committee agrees with the report of the 2000 SBC Baptist Faith and Message Committee with respect to five basic statements on the nature and function of confessions of faith. These statements came verbatim from the 1925 and 1963 editions of the Baptist Faith and Message, which read as follows:

"Your [2000 SBC Baptist Faith and Message] committee respects and celebrates the heritage of the Baptist Faith and Message, and affirms the decision of the Convention in 1925 to adopt the New Hampshire Confession of Faith, 'revised at certain points and with some additional articles growing out of certain needs. ...' We also respect the important contributions of the 1925 and 1963 editions of the Baptist Faith and Message.

"With the 1963 committee, we have been guided in our work by the 1925 'statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. ...' It is, therefore, quoted in full as a part of this report to the Convention:

1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.

2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

Preamble

The study committee identified and affirms certain Baptist beliefs and practices that Kentucky Baptists cherish, which are clearly identified as follows:

1) As Kentucky Baptists, we affirm the absolute and final authority of the Holy Scriptures in all matters of faith and practice. We affirm that the Holy Bible is the Word of God containing truth without any mixture of error. We affirm that "all Scripture is God-breathed. ..."

(2 Tim. 3:16-17)

2) As Kentucky Baptists, we affirm the autonomy of each local church and association. Historically, autonomous churches and associations have used various confessions of faith for general instruction and guidance of our own people and others concerning the articles of the Christian faith "which are most surely believed among us." (Luke 1:1)

3) Kentucky Baptists have historically viewed doctrinal statements as confessions of our faith, drawn from the Scriptures, but have held distasteful the notion of affirming such statements as creeds used to measure or mandate an individual's, church's or association's allegiance to, or affiliation with, any other Baptist group or entity. Furthermore, historically, Baptists have viewed doctrinal statements as confessions of our faith, which do not carry the same authority as the Bible. We have resisted demanding adherence to such statements as conditional for service with, or ministry to, one another. They are statements of Christian convictions, not to be used to hamper individ-



September 18, 2001

Dear Kentucky Baptists,

Pursuant to actions of the 2000 Annual Meeting of the Kentucky Baptist Convention, the Baptist Faith & Message Committee, authorized by the Convention, is pleased to present the enclosed report to the 2001 annual meeting. The Committee unanimously approved the report following diligent work and prayerful consideration.

You will note in reading the report that the Committee was guided by the charge from the 2000 Annual Meeting directing the Committee to recommend "how the Kentucky Baptist Convention could best relate to the 2000 Baptist Faith & Message ..." The report and recommendation will not reflect the personal position of all Kentucky Baptists or their churches. However, based on local autonomy, churches and associations are free to adopt a specific Baptist Faith and Message Statement while we corporately work as the Kentucky Baptist Convention to fulfill our purpose and mission in the name of our Lord and Savior, Jesus Christ. The Committee strongly believes that the adoption of the Committee's Report and Recommendation is the best course of action for the Kentucky Baptist Convention to further Kingdom work.

The Committee expresses its appreciation to all of those who have prayed for its work. We have strongly felt the leadership of the Holy Spirit. Please continue to pray that God will lead Kentucky Baptists during the 2001 Convention.

Yours in Christ,

Baptist Faith & Message Committee
Paul Badgett
Charles Blair
Billy Compton
Virginia Drake
Charles Barnes, Chairman
Dan Ferguson
James Jones
Bob Long
Jerry Oakley

ual freedom of thought or investigation in other realms of life. (John 8:32)

4) Kentucky Baptists have a long history of cooperating, including their strong support for cooperative giving. Early Kentucky Baptists cooperated for more than 100 years with commitments to both the Philadelphia and New Hampshire Confessions of Faith, which differ at some points.

The study committee duly noted that the motion adopted by the 2000 session of the Kentucky Baptist Convention instructed the committee to recommend "how" Kentucky Baptists "can best relate to the 2000 Baptist Faith and Message" as they "seek to fulfill their purpose and mission." The study committee determined the motion did not instruct it to baptize the contents or merits of the 1925 Baptist Faith and Message, the 1963 Baptist Faith and Message, or the 2000 Baptist Faith and Message for the purpose of affirming one of the documents as the sole confessional statement of Kentucky Baptists. This instruction has served as the primary guide for the work of the study committee and its recommendation.

The study committee affirms that the Baptist Faith and Message adopted in 1925, and revised in 1963, 1998 and 2000 (1) represents a consensus of Baptist beliefs for general instruction and guidance, (2) is a non-binding document that may be used by local churches and associations, and (3) contains statements of Baptist convictions, drawn from the Scriptures, affirming historic Baptist beliefs including the doctrines of soul competency, the priesthood of all believers, and salvation by grace alone, through faith in Jesus Christ.

After prayerful study and consideration, the study committee unanimously presents the following recommendation to the 2001 session of the Kentucky Baptist Convention:

Recommendation

As Kentucky Baptists, we adopt the Bible as the basis of all our faith and practice. Historically, Baptists have used various confessions of faith to better explain their understanding of the Bible.

As Kentucky Baptists, we acknowledge the value of all these documents, especially The Philadelphia Confession of Faith (1742), The New Hampshire Confession of Faith (1833), and The Baptist Faith and Message Statement of 1925, with revisions in 1963, 1998 and 2000. We encourage Kentucky Baptist congregations and associations to use confessions of faith as resources to inform and edify Kentucky Baptists concerning the basic tenets of our faith, and thus equip us as we seek to fulfill our historic commitment to evangelism, discipleship, missions, education, godly living and mutual cooperation in bearing a Baptist witness to the world.

Conclusion

The committee members thank Kentucky Baptists for the opportunity to serve. We trust that this report and recommendation will advance kingdom work in Kentucky and bring honor and glory to the name of our Lord and Savior, Jesus Christ.



Bush, Graham lead mourning nation in day of prayer, remembrance

WASHINGTON—(RNS) The lofty arches of the Washington National Cathedral became a "container for ... grief" Sept. 14 as President Bush and evangelist Billy Graham helped lead a worship service to mark the "National Day of Prayer and Remembrance."

In poignant remarks near the close of the service, the president recalled the World Trade Center workers, airline passengers, Pentagon employees and rescuers who perished in last week's violence.

"God's signs are not always the ones we look for," Bush said. "We learn in tragedy that His purposes are not always our own, yet the prayers of private suffering, whether in our homes or in this great cathedral, are known and heard and understood."

As the service began with the hymn "Oh God, Our Help in Ages Past," the rain outside the cathedral stopped and the sun began to shine.

Catholic, Protestant, Jewish and Muslim clergy took turns reading Scripture and reciting prayers.

"Those that lay the plots of evil, for them is a penalty terrible; and the plotting of such will not abide," said Imam Muzammil Siddiqi of the Islamic Society of North America.

Graham received a standing ovation at the end of his sermon (see right), the only applause during the service.

Even as they paused to mourn and remember, religious and political leaders tried to look ahead.

"Grief and tragedy and hatred are only for a time," Bush said. "Goodness, remembrance and love have no end, and the Lord of life holds all who died and all who mourn."

Graham tells nation to trust God now and for the future

WASHINGTON--Here is the text of Billy Graham's message during the prayer service at National Cathedral in Washington, Sept. 14:

President and Mrs. Bush, I want to say a personal word on behalf of many people. Thank you, Mr. President, for calling this Day of Prayer and Remembrance. We needed it at this time.

We come together today to affirm our conviction that God cares for us, whatever our ethnic, religious or political background may be.

The Bible says that He is "the God of all comfort, who comforts us in all our troubles."

No matter how hard we try words simply cannot express the horror, the shock and the revulsion we all feel over what took place in this nation on Tuesday morning, September 11 will go down in our history as a day to remember.

Today we say to those who masterminded this cruel plot, and to those who carried it out, that the spirit of this nation will not be defeated by their twisted and diabolical schemes. Some day those responsible will be brought to justice, as President Bush and our Congress have so forcefully stated.

But today we especially come together in this service to confess our need of God. We've always needed God from the very beginning of this nation but today we need Him especially. We're facing a new kind of enemy. We're involved in a new kind of warfare and we need the help of the Spirit of God. The Bible's words are our hope: "God is our refuge and strength, an ever present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea" (Psalm 46:1,2, NIV).

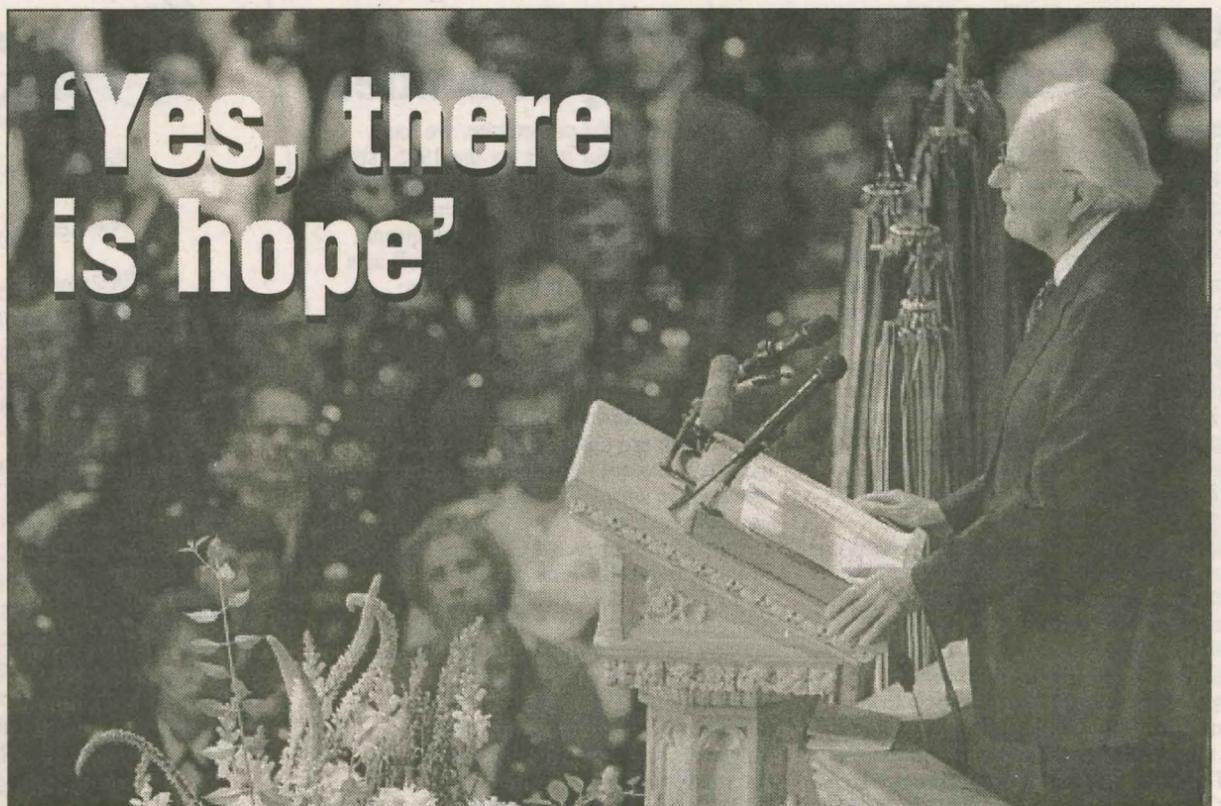
But how do we understand something like this? Why does God allow evil like this to take place? Perhaps that is what you are asking now. You may even be angry at God. I want to assure you that God understands those feelings that you may have.

We've seen so much on our television, and heard on our radio, stories that bring tears to our eyes and make us all feel a sense of anger. But God can be trusted, even when life seems at its darkest.

But what are some of the lessons we can learn?

First, we are reminded of the mystery and reality of evil.

I have been asked on hundreds of times in my life why God allows tragedy and suffering. I have to confess that I really do not know the answer totally, even to my own satisfaction. I have to accept, by faith, that God is sovereign, and He is a God of love and mercy and compassion in the midst of suffering. The Bible says God is not the author of evil. It speaks of evil as a "mystery."



'A TERRIBLE WEEK' Evangelist Billy Graham delivers the sermon for the prayer service at the National Cathedral in Washington last week. "My prayer today is that we will feel the loving arms of God wrapped around us." (Getty Images photo by Mark Wilson)

In 2 Thessalonians 2:7 it talks about the mystery of iniquity. The Old Testament prophet Jeremiah said, "The heart is deceitful above all things and beyond cure. Who can understand it?" He asked that question, "Who can understand it?" And that is one reason we each need God in our lives.

The lesson of this event is not only about the mystery of iniquity and evil, but secondly, it is a lesson about our need for each other.

What an example New York and Washington have been to the world these past few days! None of us will ever forget the pictures of our courageous firefighters and police, many of whom have lost friends and colleagues, or the hundreds of people attending or standing patiently in line to donate blood. A tragedy like this could have torn this country apart, but instead it has united us and we have become a family. So those perpetrators who took this on to tear us apart, it has worked the other way. It has backlashed, it has backfired. We are more united than ever before. I think this was exemplified in a very moving way when the members of our Congress stood shoulder to shoulder the other day and sang, "God Bless America."

Finally, difficult as it may be for us to see right now—this event can give a message of hope—hope for the present, and hope for the future.

Yes, there is hope. There is hope for the present because I believe the stage has already been set for a new spirit in our nation.

One of the things we desperately need is a spiritual renewal in this country. We need a spiritual revival in America. And God has told us in His Word, time after time, that we are to repent of our sins and we're to turn to Him and He will bless us in a new way.

There is also hope for the future because of God's promises. As a Christian, I have hope not just for this life, but for heaven and the life

to come. And many of those people who died this past week are in heaven right now and they wouldn't want to come back. It's so glorious and so wonderful. And that's the hope for all of us who put our faith in God. I pray that you will have this hope in your heart.

This event reminds us of the brevity and the uncertainty of life. We never know when we too will be called into eternity. I doubt if even one of those people who got on those planes, or walked into the World Trade Center or the Pentagon last Tuesday morning thought it would be the last day of their lives. It didn't occur to them. And that's why each of us needs to face our own spiritual need and commit ourselves to God and His will now.

Here in this majestic National Cathedral we see all around us the symbols of the Cross. For the Christian, I'm speaking for the Christian now, the Cross tells us that God understands our sin and our suffering, for He took them upon Himself in the person of Jesus Christ our sins and our suffering. And from the Cross, God declares, "I love you. I know the heartaches and the sorrows and the pains that you feel. But I love you."

The story does not end with the Cross, for Easter points us beyond the tragedy of the Cross to the empty tomb that tells us that there is hope for eternal life, for Christ has conquered evil and death, and hell. Yes, there is hope.

I've become an old man now and I've preached all over the world and the older I get the more I cling to that hope that I started with many years ago and proclaimed it in many languages in many parts of the world.

Several years ago at the National Prayer Breakfast in Washington, Ambassador Andrew Young (who had just gone through the tragic death of his wife), closed his talk with a quote from the old hymn "How Firm a

Foundation ..."

We all watched in horror as planes crashed into the steel and glass of the World Trade Center. Those majestic towers, built on solid foundations, were examples of the prosperity and creativity of America. When damaged, those building eventually plummeted to the ground, imploding in upon themselves. Yet, underneath the debris, is a foundation that was not destroyed. Therein lies the truth of that old hymn, "How Firm a Foundation ..." Yes, our nation has been attacked, buildings destroyed, and lives lost.

But now we have a choice: whether to implode and disintegrate emotionally and spiritually as a people and a nation—or, whether we choose to become stronger through all of this struggle—to rebuild on a solid foundation. And I believe we are in the process of starting to rebuild on that foundation. That foundation is our trust in God. That's what this service is all about and in that faith we have the strength to endure something as difficult and horrendous as what we have experienced this week.

This has been a terrible week with many tears but it has also been a week of great faith. Churches all across the country have called prayer meetings and today is a day that they are celebrating not only in this country but in many parts of the world.

And in the words of that familiar hymn,

"Fear not, I am with thee; O be not dismayed, For I am thy God, and will give thee aid; I'll strengthen thee, help thee, and cause thee to stand, Upheld by My righteous, omnipotent hand."

My prayer today is that we will feel the loving arms of God wrapped around us, and will know in our hearts that He will never forsake us as we trust in Him.

We also know that God is going to give wisdom and courage and strength to the President and those around him. And this is going to be a day that we will remember as a day of victory.

May God bless you all.



Evil asks questions of all Christians, observers say

Continued from page 1

glib way that some good is going to come of it," he said. "The biblical affirmation is that even in the face of such awful evil, God's grace will triumph."

But God's ability to redeem a tragedy doesn't eliminate the challenge for Christians to insist that God is loving and powerful even though He permits sin to cause terrible consequences.

Theodicy, the branch of theology that seeks to vindicate God's permission for evil to exist, is nothing new.

Evil is a major theme in both Psalms and Job, according to George Klein, an Old Testament professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

But while both books contain agonizing petitions to God in the face of evil, neither contain God's answer for why He allows suffering, Klein said.

Many psalms that lament evil have a common structure, Klein noted. Rather than staying focused on the evildoer or how God will judge him, the psalm reviews one of God's previous great acts, such as creation or protection during Israel's exodus from Egypt.

"They jump fast-forward to their conclusion, and their conclusion is that the Lord is righteous, the Lord is powerful and He should be revered even in the midst of uncertainty and trouble," he said.

"The Psalms do emphasize God's role as King and righteous holy Creator. But the way they function is to help God's people lift up their eyes, to look on the Lord to realize that He is good. The fact that somebody appears to do well even though they are evil does not undercut God's righteousness. He will deal with them in His own way," Klein added. "It's not a nice bumper sticker theology, but it really is a hope, a confidence."

Likewise, the book of Job never defends God for allowing the central character to suffer.

"It just doesn't. Instead it just quickly jumps and says that God is worthy of worship, ... God is good and in His way, in His time, what is mysterious, unknown, troubling to us will be seen in a different light. But for now, our responsibility is to accept the painful mysteries and uncertainties and to trust in God wholeheartedly and His righteousness and His power and His knowledge, His providence.

"Ultimately God is not trying to

just wow us with more gee whiz episodes or information, but giving us enough information that we can grow and develop," Klein said. "But not so much we can cease walking by faith."

Perhaps the ultimate question any expression of evil asks of Christians is, "Can you still believe in a loving God when you don't have the home-field advantage?"

What should America do?

Christians dare not shrink from their responsibility to influence a government's response to evil, several theologians and ethicists said.

From "just war" theories of combat to an introspective view of American policies, Christians must lead the country to develop a moral response, they said.

"When the public discourse turns from grief to retaliation, the community of faith must offer a different language and articulate different solutions," said Robert Parham, founder and executive director of the Baptist Center for Ethics in Nashville.

Beginning with St. Augustine 1,600 years ago and modified since, a "just war" doctrine requires that government military action be measured and appropriate, said Chuck Colson, a Christian author and former adviser to President Richard Nixon.

"Augustine's formulation was that it has to be, obviously, a just cause," Colson said on his BreakPoint radio program last week. Military action also must be a last resort and intended to prevent more evil

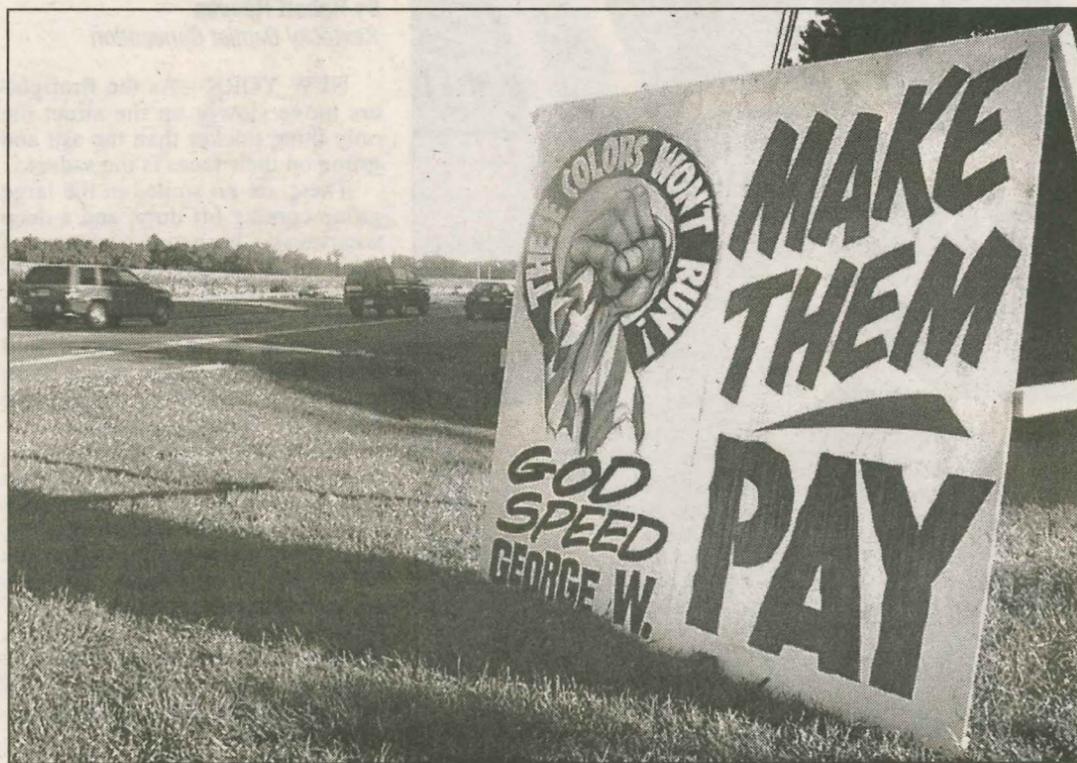
or damage than it will cause.

"There's got to be a good chance of success, and, most importantly, civilian casualties have got to be limited. You cannot target civilians," he said.

Mohler said Romans 13 outlines government's responsibility to maintain order and punish evil doers. Biblical admonitions to turn the other cheek do not apply to a proper response to last week's attack, Barnette added.

"As Christians we should respond with love, even to our enemies," he said. "Jesus taught us to love our enemies. But let me add, love without justice is pure sentimentality.

"Now personally, I'm a man of peace, but this is a defensive war against a destructive evil. As a Christian ethicist, I believe that the most loving thing to do is to seek out the evil perpetrators and their supporters and bring them to justice," Barnette added. "If someone comes up and strikes me on the right cheek, I turn the other one. But if someone comes to destroy my family, love becomes



justice."

But Christians also must lead the country in controlling its emotions, Gushee added. "We may be setting ourselves up for a deep sense of national rage if we are not able to achieve the kind of perfect justice that we appear to be looking for."

Like the Jews around the world who lost a more massive 6 million lives in the Holocaust, Americans might have to come to terms with an inability to balance the scales of justice in this life, he said.

"The theme that there is an eternal Judge and that we don't have to hinge all of our future hopes on achieving some earthly justice is very important right now," he said.

"The most powerful nation in the world, unable, perhaps, to get the full and perfect justice that it's looking for, could be a pretty dangerous nation," Gushee said. "Let's hope we have more wisdom and sobriety and realism than that."

The Christian command to love one's enemies also dictates a willingness to understand the motivation of perceived injustice behind such hateful acts, he said.

"That doesn't make the decision any less evil," he quickly added. "But I think a distinctively Christian response says there is humanity in the image of God, even in the adversary. And you seek to recognize that even while you deal with appropriate responses to protect yourself from being harmed like this in the future."

As a Christian, what should I do?

A Christian personal response to evil begins with a willingness to base one's actions on something other than simple human nature, Barnette said. "We should respond and not merely react."

Part of that response begins with a simple decision to engage in the experiences and suffering of others, said Vicki Hollon, director of the Wayne Oates Institute, a Louisville agency dedicated to Christian-based ethics and pastoral care.

More than just showing compas-

sion or being a good civic person, a Christian's involvement in assembling care packages, donating money, giving blood or praying for victims should be based on God's instructions and be intended to help others find God, she said.

"We have ... a framework out of which we do what we do very clearly, very intentionally with a purpose of serving as a light that points back to God," she said.

Prayer is a basic response to any tragedy, many noted. "I heard one person say all we can do is pray, but you know that's not a little thing," Mohler said. "Prayer is one of the most important ministries that a Christian can perform in order to reach out to those we cannot see, we do not even know."

Individual Christians also should recognize that evil is not entirely an outside force, Barnette noted. "I have to say this: The more optimistic theologians overlook the evil within," he said. "Wherever there is an overwhelming desire for power, for the accumulation of things for self or for a nation, you're going to have this kind of evil."

Christians leaders also must be prepared to interpret events through the lens of the Christian faith, Gushee added.

During his address at the National Cathedral, Billy Graham noted that victims entering the World Trade Center, the Pentagon or any of those four planes probably didn't think it would be their last day.

"That's why each of us needs to face our own spiritual need and commit ourselves to God and His will now," he said.

Likewise, all Christians have an opportunity to offer a distinctive moral vision and spiritual presence, Gushee said.

"I cringe when I think about the inevitable Sunday school classes that will mainly consist of 'We need to go nuke those guys' kind of response. We can do and must do so much better than that."

REVENGE OR RESTRAINT?

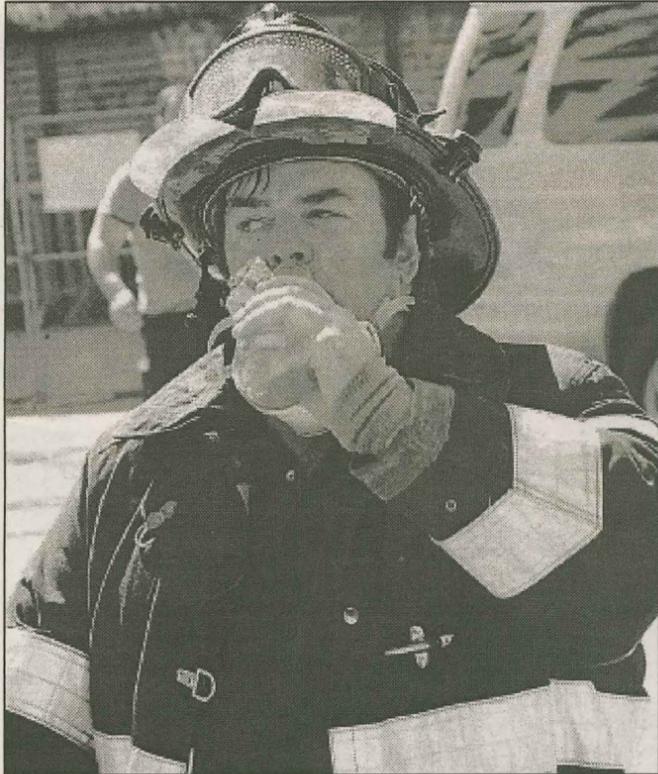
A sign along a highway in Dunkirk, Md., sums up the feelings of many Americans two days after terrorist attacks. Some theologians and ethicists, however, say Christians must lead their government to not let rage be the leading influence as the country seeks justice. (Getty Images photo by Mark Wilson)



PENTAGON CRASH Officials say 188 people died at the Pentagon when terrorists flew American Airlines Flight 77 into the building. (RNS/Reuters photo)



Kentucky team expects to be in New York a long time



COLD DRINK A firefighter has a cold drink provided by Southern Baptist disaster relief workers at an American Red Cross distribution point in downtown Manhattan just a few blocks from the remains of the World Trade Center (KBC photos by Robert Reeves)

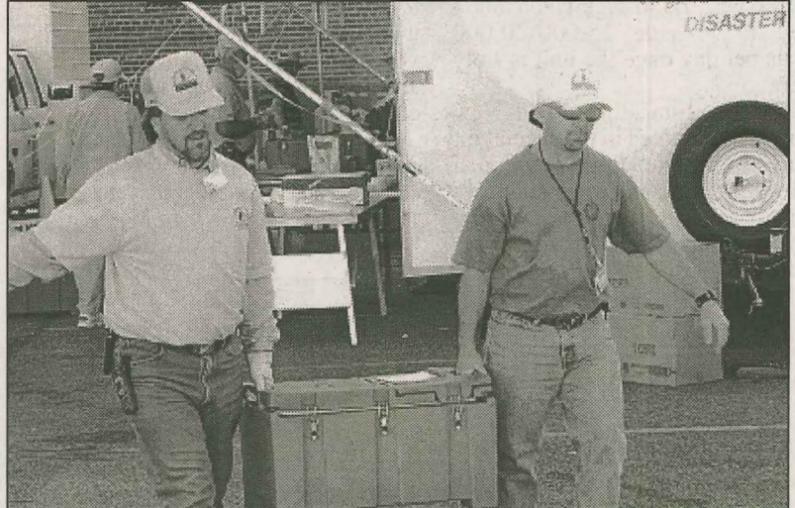
By Robert Reeves
Kentucky Baptist Convention

NEW YORK—As the firefighters move slowly up the street the only thing thicker than the ash and grime on their faces is the sadness.

There are no smiles in the large group coming off duty, and a deep weariness—born out of hours of sifting through body parts and rubble at the World Trade Center—is evident in their eyes. Many make a quick stop at an American Red Cross distribution site, where there are piles of iced drinks, snacks and hot meals. Then they shuffle on.

If America is at war with terror, some of the first beachheads of hope have been established by Kentucky Baptists and other Baptist disaster relief units that were deployed near the World Trade Center. Workers are providing hot meals to the firefighters, police officers and others working in the disaster area. Baptists might be called upon to provide up to 50,000 meals per day for an indefinite period.

Kentucky Baptist volunteers don't know how long they'll be needed, but they're likely to remain in operation for at least several weeks, according to Larry Koch, the



KENTUCKY VOLUNTEERS Jeff Free and Earl Crowe of Bellevue Baptist Church in Owensboro carry insulated food containers for the American Red Cross to transport hot food to disaster victims and relief workers in Manhattan.

Kentucky Baptist Convention's disaster relief coordinator.

More than 80 volunteers from Kentucky had responded by Sunday, Sept. 16, with about 65 on the scene that night. Bluegrass volunteers initially were divided among three other volunteer units from other states.

At each of the units, volunteers prepare hot meals, which are then

loaded into the Red Cross's emergency response vehicles and transported in more closely to be accessed by the rescue workers. In some cases, the distribution point is a school cafeteria. In many instances, these sites are merely street corners established inside the cordoned off area.

□ See *Trained volunteers...*, page 11



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Trained volunteers needed for Manhattan feeding effort

Continued from page 10

Kentucky Baptists' kitchen might need to provide 15,000-20,000 meals per day once the unit is fully operational.

The gruesome tragedy of New York is represented in the special instructions that feeding crews must follow, Koch said. Food must not contain tomatoes, bones or anything that might remind the workers of the bodies they are recovering.

"Just pray for these rescuers and also the (feeding) volunteers that they'll be able to hold up," he said.

As they worked Sunday, many Kentucky volunteers said they counted it a privilege to be doing something positive to share a Christian witness even if it was simply loading a truck or stirring a pot of beans.

"There is no small job in a time like this," said Terry Delk of Bellevue Baptist Church in Owensboro. "I couldn't do what those workers are doing, ... but I can sure prepare food or drink for them to do their work."

Delk said it is his hope that in the days ahead, Baptist volunteers might have the chance to interact directly with those workers to be a listening ear and share a message of hope.

In the meantime, Kentucky volunteers already are sharing and putting their faith in action with the Red Cross volunteers working alongside them and with others with whom they have come in contact.

"There have been people that have come up to me in restaurants just because I'm wearing this gold shirt and they're crying and sobbing," said Denny Newberry, a volunteer from Persimmon Grove Baptist Church in Alexandria. "They want to do something and can't, so we're working for them and the victims."

Newberry said he thinks he's feeling the same emotions that most Americans and Christians are feeling.

"There's anger. There's frustration. There's hope. And I think that's what we need to show, that there

is hope."

Lynell Holland of Harvest Baptist Temple in Owensboro spent some time in the downtown New York area where she was able to see firsthand some of the firefighters and other relief workers.

"It was really touching. They all looked so sad to me," said Holland. "I wish there was more that we could do but I just praise the Lord that this is one way that I can help out. I just pray that we can be a witness to someone and be a help in some way."

Trained help

Trained Kentucky Baptist Convention disaster relief volunteers who can respond are asked to call the KBC Brotherhood department at (502) 244-6489 or toll-free (888) 254-5720 so that they can be placed on the rotation schedule.

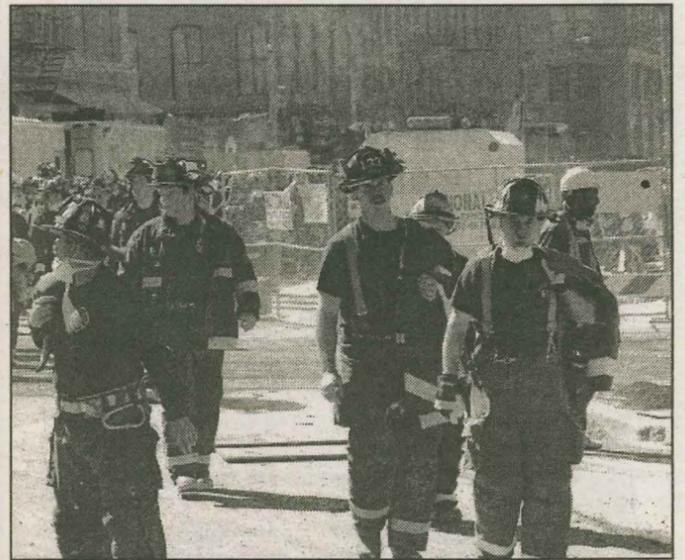
Baptist teams from several states began moving into the area as early as the day after the Sept. 11 attacks. An initial group of 35 Kentucky volunteers left Wednesday, Sept. 12, and arrived about mid-day Thursday at NAMB's disaster relief staging area at Raritan Valley Baptist Church in Edison, N.J.

The American Red Cross and the Southern Baptist North American Mission Board, which coordinates food distribution at a scene like this, initially had trouble finding an area where the Kentucky group could set up its mobile kitchen.

The logistical problems were compounded by the location of the disaster. In Manhattan nearly every square foot of space has a building on it.

While waiting, volunteers unloaded food from two tractor-trailers in a downpour and passed time by checking equipment and receiving additional training.

By 11 p.m. Sunday night, the Kentucky team was positioned at a site about a mile and a half from the site



of the former World Trade Center.

"We are right under the Brooklyn Bridge," Koch said. Kentucky's team will share that site with a communications unit from Georgia and a shower unit from North Carolina.

Additional trained disaster relief volunteers from Kentucky will be needed in the coming days to help relieve the initial workers, Koch said. But he emphasized that workers must already be trained and must call the KBC Brotherhood department to schedule their arrival and departure time.

"We like to have people who can go for a week at a time, if possible," he said, adding that he's trying to recruit fresh teams for each week.

SHIFT CHANGE Weary firefighters approach a Red Cross food station Sept. 17. They have just finished their shift at the World Trade Center. (KBC photos by Robert Reeves)



Ministering at Cedarcrest

By Robert Dunston

Cumberland College sophomore Rachel Tharp, daughter of William and Carol Tharp of Cookeville, Tenn., spent five weeks this past summer at Cedarcrest working as a camp counselor with GA's and Acteens. She began her work in mid-June and completed her assignment in late July.

Tharp spent the first week of her assignment in training. She did not know anyone when she arrived at Cedarcrest and was somewhat intimidated. As the week progressed she became friends with the other counselors and felt more confident.

The week of training was followed by four weeks of camps for girls. Two counselors worked in each cabin. Each cabin housed from nine to 10 girl campers. Counselors remained with their girls throughout the entire day with the exception of one hour for planning and a one-hour break.

Tharp and the other counselors led daily Bible studies and evening devotionals for the girls in their cabins. Each day they read the prayer calendar remembering the missionaries listed for that day. Tharp stated that the worship

services were particularly meaningful.

Each week the counselors and campers had a breakfast cookout with breakfast cooked over an open fire. Everyone always looked forward to that time.

A variety of children stand out in Tharp's memory. One little girl was in Tharp's cabin during the first week of camp. She hungered for affection. Frequently she complained of a little pain and found her way to one of the workers for some tender loving care.

Tharp has felt God leading her into missions but had not considered international missions until this summer. She heard some missionaries to Germany speak and is now praying about European missions.

We at Cumberland College rejoice with Tharp as God continues to use her and guide her in His service.

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

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New York City director of missions says, 'Everybody knows somebody'

NEW YORK—David Dean says it's too early to know what impact last week's attacks on the World Trade Center will have on local Baptist churches, but he's sure they all are affected.

"Everybody knows somebody," said Dean, executive director for the Metropolitan New York Baptist Association. "There's nobody in New York that's not going to be untouched."

Within days of the attack, a Liberian and a Chinese Baptist church both reported having employees working in the massive office buildings during the crashes.

The association doesn't have many churches near the site, he said, but suburban churches in New Jersey serve the communities where many commuters lived. "I'm just sort of sitting on pins and needles wondering how bad it's going to be," he said.

Dean's office is about 100 blocks, or four miles, from the wreckage, but "I could just as well be in Louisville, because I can't get down there."

Instead, he has spent his days talking with people near his office. New Yorkers usually aren't social with strangers, but this event has people opening up and talking about their emotions, he noted.

He recalled telling a group of policemen he was praying for them. "And then I just asked them, 'Did you lose any buddies?' And this big old guy just dropped his head and said, 'Yep, a couple.' That's just repeated over and over."

Dean, former pastor of Sulphur Spring Baptist Church in Franklin, said he already is seeing evidence that God is at work despite the tragedy. "There are more people, probably praying for New York City in the last 25-30 hours than there have in a long time, and I know God will honor that."

He asked for prayer for the association's 200 churches and others. "Pray for our leaders. Pray for the victims. Pray for us to be able to be faithful and not be overwhelmed."

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I recently enrolled two boys. During my initial interviews with students, I always ask some "ice breaker" questions before we get down to the more serious issues. The first question I normally ask is what they think about our school, since they have seen the video and have taken the tour. The second question I ask is what they think they will like the most about being at Oneida, followed by, "What do you think you will not like about being at Oneida?" Normally, students have a difficult time thinking of anything they will not like. Most admit they can't think of anything.

When I asked one of the two boys I interviewed that question, he quickly replied, "Going to church. I have never gone to church before." I hear that answer more than you might believe. To hear that from anyone living in America comes as a bit of a surprise; when it comes from a boy who is 16 years old, it is just plain sad.

I explained what we expect from him in going to church. Will he have to pray? No, but I hope over time he will. Will he have to sing? No, but

hopefully there will be times when he wants to, especially when we have praise and worship on Fridays. Will he have to carry a Bible? No, but we hope he will learn to read God's holy Word.

We completed our fall revival this week. Each morning during chapel and each evening during the evening worship service, students heard God's plan of salvation presented in very simple terms. We will never know how many of the 200 or so students who were in the evening services had never heard the plan of salvation before.

Each evening one, two or three dozen or more students responded to the invitation. Over the next several days, our pastor has visited with those who made professions of faith. Others were either rededicating their lives or sharing prayer concerns.

One evening I saw three brothers who had just enrolled this fall go forward in a service. Church was not new to these boys, but coming from a large, single-parent family, regular church attendance was not common. When I saw the first brother return to his seat, I automatically looked for the other two.

They had not been sitting together. Finally, I saw the second brother as he made his way back to his seat. That made me think about the third brother. Where was he? I looked across the congregation. Just when I had decided he was not present, I saw him as he stood up from kneeling at the altar.

The students have a saying when something really exciting happens; they call it a "rush." Seeing all three of these brothers go forward that night gave me a rush.

W.F. Underwood is president of Oneida Baptist Institute, Box 67, Oneida, KY 40972. www.oneidaschool.org

THIS IS
ONEIDA



W.F. Underwood

Women benefit from water exercise class

A group of women from Pineville and Middlesboro enjoy better health as a result of aquatic exercise in the swimming pool at Clear Creek's Pomeroy Family Life Center. The women meet on Monday and Wednesday mornings. Instructor Sue McCarty leads them through a routine that works on the body from the head to the toes.

Participants find relief and improvement with health issues such as arthritis, MS, cardiovascular problems, muscle deterioration, and hip and joint replacement therapy. "Since the water gives buoyancy and absorbs the impact, this is great exercise," Glenda Tichenor said. Joan Jones said, "Aquatic exercise is highly recommended by the Arthritis Foundation. My neurologist also recommended it. When we first started, I had to be helped into the pool, but not any more."

The women unanimously agreed their husbands needed the exercise, "but we don't want them in here with us," one said. Doris Douglas summed up the feelings of the group, "We are tired when we go home, but it really helps. Most of us also walk during the week."

Two can't swim, but have grown more comfortable in the water. It's

a family affair for others. Frankee Smith attends with her daughter, Mary Edna Blackman. Mary Starr and daughter-in-law, Judy Starr, are regular participants.

The women have brought an unexpected blessing to lifeguard Jolie Cullen, whose husband, Doug, is a Clear Creek student. "When we visited the campus to consider en-

rolling I heard about the need for lifeguards. I got my certificate during the summer and secured the job when we moved here from Florida in August. The ladies are a great group; it is incredible what they do. And they always give me a tip," Jolie said.

Instructor Sue McCarty, a recovering cancer patient, finds much encouragement from the women. She recently completed a nine-hour aquatic exercise certification class in Louisville sponsored by the Arthritis Foundation and the YMCA. Sue is former manager of the pools at Pine Mountain Park and Pineville.

"It is a wonderful program and has brought remarkable results. The women also like socialization," Sue said.

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

CLEAR CREEK
CHRONICLE



Bill Whittaker



The universal question: Author suggests starting from position of 'reverse paranoia'

By Philip Yancey

Years after the American Civil War had ended, someone asked George Pickett, the Confederate general who led "Pickett's charge" at Gettysburg, to explain why his side lost. He pulled on his whiskers for a moment, then replied, "Well, I kinda think the Yankees had a little somethin' to do with it."

To draw a more complete picture, I must mention a further way of looking at reality. The invisible God is not alone out there. The Bible insists we live in the midst of other unseen "powers," some devoted to good and some to evil. If one day we, like Job, have the opportunity to question God in person about matters that troubled us during our time on planet Earth, God may well reply, "I think the Rebels had something to do with it."

As a cub reporter at the height of the Jesus movement in the 1970s, I interviewed a rock band appearing at a Christian music festival. They presented to me a view of the world I had never encountered:

"Yeah, man, we were really under attack. The Lord was with us in Indianapolis. His Spirit filled the place. So then Satan reached down as we were driving along the road and undid the trailer hitch from our bus. There goes all our amplifiers and instruments. The trip would have ended right there. But God stepped in. He guided that thing so it hit nothing, just coasted to a stop beside the road. We're back in business, man. The Lord's business."

In their Jesus-people lingo, the musicians presented a world that involved God and Satan waging a tug-of-war over every incident on earth.

After interviewing the band, I began listening to language used by Christians. A family leaves on a trip to the Middle East during a time of rising tensions: "We're in God's hands," they say. A man goes through a contentious divorce: "God is teaching me to look to Him."

I have heard seminarians joke about a man who steps from a curb and narrowly misses being hit by a speeding car. "Providence was looking out for him," says an observer. A day later the man steps from the same curb and this time gets hit. After long months he recovers from serious injuries. "Isn't it marvelous how God spared him?" the observer remarks. Later, he steps from the same curb, is hit again, and this time dies from the injuries. "Well, God saw fit to take him home."

At times all of us fall into such

thinking. The great Leo Tolstoy struggled to make sense of God's involvement during Napoleon's invasion. In "War and Peace" he examines each feint and thrust of the enemy as it marches across Russia. Surely it cannot be God's will for the Corsican upstart to conquer Holy Russia! Is God sleeping? Can forces of evil prevail over forces of good? As the French army drives toward Moscow, Tolstoy fervently searches for some understanding of providence that might account for such a catastrophe. He finds nothing except the "irresistible tide of destiny."

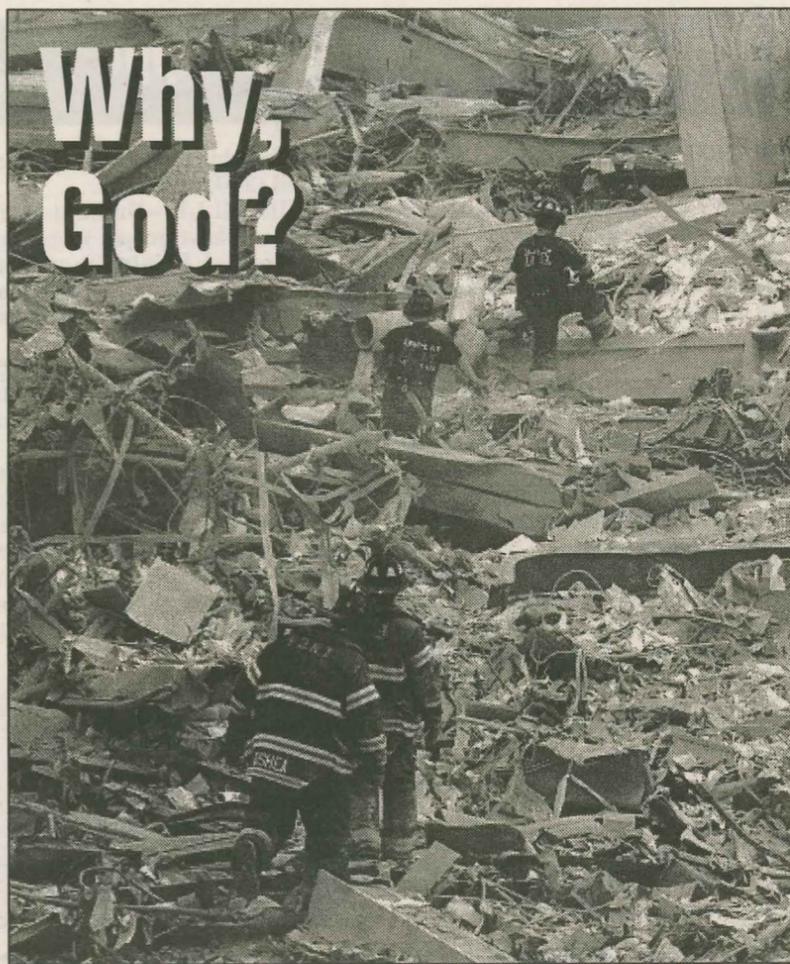
Everyone who believes in God carries around a basic assumption of how God acts in relation with us. The French novelist Flaubert said that a great writer should stand in his novel like God in His creation: nowhere to be seen, nowhere to be heard. God is everywhere and yet invisible, silent, seemingly absent and indifferent. A few intellectuals may enjoy worship-

ing such an absentee God, but most Christians prefer Jesus' image of God as a loving father. We need more than a watchmaker who winds up the universe and lets it tick. We need love and mercy and forgiveness and grace—qualities only a personal God can offer.

Yet the more personal conception of God we have, the more unnerving are the questions about Him. Shouldn't a loving God intervene more often on our behalf? And how can we trust a God we can never confidently count on to come to our aid?

I once met a bona fide paranoid, a young woman utterly convinced the world was against her. Whatever happened she somehow worked into her conspiracy theory of a hostile world. If I tried to comfort her by saying something like, "I think you took that comment in the wrong way. Martha was just trying to be helpful. She doesn't hate you," my peacemaking would only fuel her paranoia. "Aha, he's one of *them*." Martha probably put him up to this. He's trying to soften me up, break down my resistance." Nothing anyone said or did could pierce through her protective armor of paranoia.

A paranoid person orients life around fear. ... I am learning that mature faith, which encompasses both simple faith and fidelity, works the opposite of paranoia. It reassembles all the events of life around trust in a loving God. When good things happen, I accept them as gifts from God, worthy of thanksgiving. When bad things happen, I do not take



them as necessarily sent by God—I see evidence in the Bible to the contrary—and I find in them no reason to divorce God. Rather, I trust that God can use even those bad things for my benefit. That, at least, is the goal toward which I strive.

A faithful person sees life from the perspective of trust, not fear. Bedrock faith allows me to believe that, despite the chaos of the present moment, God does reign; that regardless of how worthless I feel, I truly matter to a God of love; that no pain lasts forever and no evil triumphs in the end. Faith sees even the darkest deed of all history, the death of God's Son, as a necessary prelude to the brightest.

A skeptic will respond that I have just presented a classic rationalization: Beginning with a premise, I proceed to manipulate all evidence in support of that premise. The skeptic is right. I begin with the premise of a good and loving God as the first principle of the universe; anything contradicting that premise must have another explanation. In politics, says William Safire, "The candidate who takes credit for the rain gets blamed for the drought." How, then, can I "let God off the hook" in view of the terrible things that happen to people every day?

First, as I have argued, we must not assume that everything happens with God's approval. ...

Many things happen in this world that are clearly against God's will. Read the prophets, God's designated spokesmen, who thunder against idolatry, injustice, violence and other symptoms of human sin and rebellion. Read the Gospel accounts, where Jesus upsets the religious establishment by freeing people from disabilities the divines had deemed "God's will." Providence may be a great mystery, nonetheless I find no justification for blaming God for what God so clearly opposes.

"A faithful person sees life from the perspective of trust, not fear. Bedrock faith allows me to believe that, despite the chaos of the present moment, God does reign."



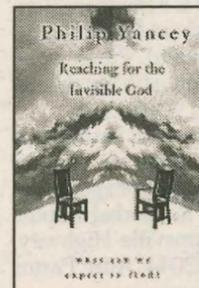
The skeptic's question does not melt away, though. How can I praise God for the good things in life without censuring Him for the bad? I can do so only by establishing an attitude of trust—paranoia in reverse—based on what I have learned in relationship with God.

I find a parallel in my human relationships. If I am waiting for my friend Larry at a rendezvous point, and he has not shown up an hour past the agreed-upon time, I do not start cursing his irresponsibility and thoughtlessness. Years of friendship have taught me that Larry is prompt and reliable. I assume that something—a flat tire? an accident?—over which he has no control has thwarted his plans. Those I love, I credit for good things and try not to blame for bad, assuming instead other forces are at work. Together, we have developed a pattern of trust and discerning love.

Over time, both through personal experience and my study of the Bible, I have come to know certain qualities of God as well. God's style often baffles me: He moves at a slow pace, prefers rebels and prodigals, restrains His power, and speaks in whispers and silence. Yet even in these qualities I see evidence of His longsuffering, mercy and desire to woo rather than compel. When in doubt, I focus on Jesus, the most unfiltered revelation of God's own self. I have learned to trust God, and when some tragedy or evil occurs that I cannot synthesize with the God

I have come to know and love, then I look to other explanations.

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PRAYER PARTNERS

Please pray for these specific needs related to the Sept. 11 attacks in New York City and Washington:

■ Missionaries in Tanzania where the mission has been placed on alert for at least 30 days by the Southern Baptist International Mission Board.

■ Missionaries serving in the Middle East.

■ Kentucky volunteer mission teams who were still in Poland and Spain as of Sept. 17.

■ The staff of Metropolitan New York Baptist Association as they minister in their city. David Dean is MNYBA director of missions.

■ The staff of the Baptist Convention of the District of Columbia.

■ Kentucky Baptist disaster relief volunteers led by Larry Koch who are serving meals to relief workers in New York City.

■ Churches in New York City and Washington as they continue to minister to their cities.

■ Arab-Americans, including members of the Arabic Evangelical Church, a 200-member Southern Baptist congregation in Roxbury, Mass.

Mountains to the Mississippi

Compiled by staff

■ CROMWELL—Green River Church will host revival services Oct. 17-20 with **LaVerne Butler** as evangelist. **Kelley Harris** is pastor.

■ ELIZABETHTOWN—Severns Valley Church called **Erdie Carter** as director of student ministries. He previously was student minister at Cecelia Church.

■ FORT MITCHELL—Fort Mitchell Church called **Tony and Joy Burdette** as ministers of music effective Oct. 1. The Burdettes previously served at First Church of Cold Spring. **French Harmon** is pastor of Fort Mitchell Church.

■ GEORGETOWN—Dry Run Church will host homecoming activities Sept. 29 and 30. **Lincoln Bingham**, pastor of St. Paul Missionary Church in Louisville, will speak Sept. 29 at 7 p.m. **Trennis Henderson**, editor of the Western Recorder, will speak Sept. 30 at the 11 a.m. service. A potluck dinner will follow. **Michael Parks** is pastor.

■ GLENDALE—Gilead Church will host homecoming services Sept. 23. Pastor **Nathan Joyce** will speak at 11 a.m. Activities will include a

noon fellowship lunch. For information, call (270) 369-7868.

■ LOUISVILLE—Summit Hills Church will host gospel recording artist **Michael Bright** in concert Sept. 23 at 10:45 a.m. For information, call (502) 957-5161. **Michael Wyndham** is pastor.

Valley Station Church called **Jerry Gifford** as pastor. He previously was pastor of Calvary Church in Bowling Green.

■ RUSSELL—**Jennifer Mills**, minister of music and education at First Church since 1991, has resigned to accept a call as minister of worship and development at the Church of Godley Station in Pooler, Ga. **Ken Gowin** is pastor of First, Russell.

What's going on?

Send your happenings to Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: wesrec@ntr.net.

Kellum, Virginia Baptist treasurer, dies

RICHMOND, Va. (BP)—**Nathaniel Kellum**, treasurer and director of business management for the Virginia Baptist Mission Board since 1982, died Sept. 12 of an apparent heart attack at his home in Ashland, Va. He was 56.

Kellum, active in Baptist church and denominational life, was a two-term trustee of the Southern Baptist International Mission Board from 1982-91. He also had served as a houseparent for the Virginia Baptist Children's Home in Salem, Va.

International Baptist leaders pledge prayer support for grieving Americans

WASHINGTON (BP)—Religious leaders "must condemn all violence and all terrorist activities," said Baptist World Alliance General Secretary Denton Lotz in a Sept. 12 statement issued during a visit to Jakarta, Indonesia.

Baptist groups in several countries, meanwhile, forwarded expressions of sympathy and support to Baptists in North America to the BWA's headquarters in suburban Washington. The BWA represents more than 43 million Baptists around the world.

BWA President Billy Kim of South Korea declared, "What a tragic event has occurred to humanity!"

"As Baptists around the world, our hearts go out to the victims of this malicious attack," Kim said. "We will certainly pray that God may grant the needed wisdom for the difficult decisions which need to be made."

Among Baptist groups sending statements of concern were:

■ Canadian Baptist Ministries, signed by General Secretary Gary Nelson: "As Canadian Baptists and your neighbors to the north, we want to express our solidarity with you today. We are aware that while this attack was on America, it is an assault at much different levels that are global in their ramifications. It is in times like this that our global citizenship and more importantly our citizenship in Jesus Christ touches us most deeply."

■ Baptist Union of Slovakia: "In this moment of national tragedy, we want to assure you that our prayers are

with you and your families. ... All throughout this week in all our congregations we will be gathering in special prayer meetings to call unto the Lord to hold His protecting hand over your nation."

■ Baptist Union of Croatia, signed by Branko Lovrec: "We all here in Croatia have been shocked seeing the terrible news of the attack on America. We pray ... for all the victims who have suffered from the attack, and also for your government leaders to find proper solution of finding the real enemy."

■ European Baptist Mission, Germany: "We are all very, very shocked and we stand at the side of our American friends and partners. The 'attack on America' is a brutal and criminal act of totally mislead people. As Christians we see behind this attack the power of evil, but we very clearly know that the power of our almighty God, His power of love in Jesus Christ, is much stronger and will have the victory at the end."

■ Euro-Asiatic Federation Churches Baptist Union, Russia: "We are shocked by this situation that happened in America! ... In this terrible time we will be praying together that God will console relatives of dead people and give you a power to carry this terrible tragedy and work on His field for your people."

■ Baptist Association of South Africa: "We were shocked to see on television the events in the USA. Be assured of our prayers for you and your country."

CLASSIFIED ADS

FOR SALE: Church pews and more. 12 oak pews, 10 feet in length; 2 pulpit pews, 4 feet in length; large pulpit podium with storage; communion table. All match. Call: (502) 633-1710, 647-1550.

FOR SALE: Antique walnut corner cupboard (1820s). Kentucky or Virginia origin. Solid lower doors with original glass in upper doors. Beautiful rare cabinet. \$4,500. Call (502) 608-7706 for questions or appointment.

SEEKING: Hunsinger Lane Baptist Church, a growing congregation in the Louisville metro (east) area, is seeking a full-time youth minister (middle school through college). Applicants should have a definite calling to ministry and significant prior experience. Send resumé to: Hunsinger Lane Baptist Church, 3400 Summerfield Drive, Louisville, KY 40220. (502) 491-4356. E-mail: hunsinger.office@att.net. Attn: Student Minister Search Team.

SEEKING: First Baptist Church of Coeburn, Va., is seeking a full-time pastor. First Baptist is a Southern Baptist church—a Southern Baptist seminary degree is required. Please send resumé to: First Baptist Church, PO Box 336, Coeburn, VA 24230.

SEEKING: Full-time pastor. Located in rural area, seven miles south of Kentucky Dam; parsonage available. Send resumé to: Bethel Baptist Church, 2603 Tatumsville Highway, Gilbertsville, KY 42044, Attn: Pastor Search Committee.

SEEKING: First Baptist Church, Radford, Va., is receiving nominations, recommendations and applications for the position of senior pastor. First Baptist Church was founded in 1886 and currently has approximately 500 members. The mission of FBC-Radford is to proclaim to everyone we can reach in His name, that Jesus Christ is Lord. FBC-Radford is a caring, multi-generational Christian fellowship. The church is affiliated with the Baptist General Association of Virginia, the Cooperative Baptist Fellowship and the Southern Baptist Convention. In achieving its mission, the church emphasizes worship, missions, evangelism, community ministries and Christian life concerns. The church is located three blocks from Radford University, a state-supported, coeducational, comprehensive university. Additional information about the church and the community may be obtained from the church's Web site: www.fbcradford.org/pastorsearch.htm. The church seeks a pastor who has a mature relationship with Christ; possesses a pastor's heart and is skilled in pastoral care across generational lines; possesses an engaging preaching style; is a thorough, skillful teacher; and can serve as a resource to empower the laity. The review of applications and nominations will begin immediately. Applications and nominations will be accepted until Oct. 22. Applications should include a letter of application, a current resumé and the names of five referenc-

es (including addresses and telephone numbers). Nominations are encouraged, but the Pastor Search Committee requests that nominators secure the permission of a nominee before submitting recommendations. Letters of nomination should include the address and telephone number of each nominee. Applicants will be asked to complete a biographical form that will be provided by the Search Committee. Recommendations and applications should be sent to: Mrs. Mary Lou Arnold, Chair, Pastor Search Committee, First Baptist Church, 215 Third Ave., Radford, VA 24141.

SEEKING: East Bend Baptist, a small country church, is accepting resúms for a dedicated pastor. We average 27-30 for SS and Wednesday and Sunday evening services—more in morning worship. Parsonage available. Send resúms to: East Bend Baptist Church, 12246 Lower River Road, Union, KY 41091, Attn: Search Committee.

SEEKING: One part-time music minister and one part-time youth minister. Will also consider one part-time minister for both. Send resumé to: West Hickman Baptist Church, 1003 Broadway, Hickman, KY 42050; call: (270) 236-0046; or e-mail: Olliet@apex.net.

SEEKING: Full-time youth minister/director for growing rural church. Large, active youth group, children and youth. Send resumé to: Search Committee, New Salem Baptist Church, PO Box 275, London, KY 40743.

SEEKING: Full-time accounts payable bookkeeper for the Kentucky Baptist Convention. Position requires 3-5 years of related experience. Computer, spreadsheet and word processing skills a must. College study in business preferred. Attractive compensation package. Contact: Administrative Services department, KBC, Louisville, (502) 244-6468.

SEEKING: Perryville Baptist Church in Boyle County, Ky., is seeking a full-time pastor for a congregation of 450 members. Average worship attendance will exceed 200. Send resumé to: Pastor Search Committee, Perryville Baptist Church, PO Box 26, Perryville, KY 40468. Fax to: (859) 332-8729.

SEEKING: Youth minister/director with recreation oversight responsibilities. Moderate church with mid-size, active youth program. Send resumé to: Rosemont Baptist Church, 556 Rosemont Garden, Lexington, KY 40503, Attn: Personnel Committee. Fax: (859) 276-1545; e-mail: rosemontbc@aol.com.

SEEKING: Full-time minister of education and youth. May's Lick Baptist Church, Maysville area. Contact: Ron Reule: (606) 763-6869; or church office: (606) 763-6585, or fax: (606) 763-6355.

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



23-year-old victim reflected a life of faith

By Ken Walker
State Correspondent

BILLERICA, Mass. (BP)—The parents of Jessica Sachs, who died Sept. 11 on the first jetliner to crash into the World Trade Center, are comforted by the possibility that in her final moments she told other passengers about Jesus.

A member of New Colony Baptist Church near Boston, the 23-year-old Sachs was aboard American Airlines Flight 11 from Boston when it was commandeered by terrorists.

"This is one of the comforts the family has taken hold of," said pastor Jack Parrott. "The thing that offers some degree of peace is their belief in the last minutes Jessica was sharing her faith and telling others God was in control of this uncontrollable situation."

Sachs was remembered in a Sept. 17 memorial service at the Southern Baptist church northeast of Boston.

In an e-mail circulated to dozens of people expressing condolences since the tragedy, Jessica's father, Steve Sachs, commented, "The only thing holding the family together is that we know Jessica is being held in the arms of Christ." Jessica was the youngest of three children, after her brother, Eric, and sister, Kathy.

Parrott said it is likely Jessica shared her faith after it became apparent the plane had been hijacked and was en route to another destination.

"Jessica's personality was not boisterous or flashy," Parrott said. "She wasn't a 'surface' person. She reminded you of a businesswoman. Even as a student, she tended to be more serious, but she was also that way about

her faith.

"She wanted to see other people helped. She believed people needed a personal relationship with God through Jesus. She didn't just talk about it, she did it."

In going through some of their daughter's belongings after the tragedy, her parents discovered writings that indicated she had meditated often on her faith, the pastor said. Jessica also wrote notes about other people's need for Christ and ways of showing love to them, he said.

One of her favorite Scripture verses was 1 Corinthians 1:18: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."

Her parents found the passage written in her journal, circled with the notation, "I really like this verse."

A 2000 graduate of the University of Massachusetts, Jessica was an accountant with the Boston office of PricewaterhouseCoopers. Along with several co-workers, she was bound for Los Angeles on business.

Ironically, she had considered not going after spraining her ankle two weeks earlier, but had decided she needed to do her part, Parrott said.

Her devotion to duty reflects the family's dedication to New Colony, the pastor said. Her mother, Karen, is the church secretary, while her father teaches an adult Bible study class and formerly served as a deacon.

In addition to being active at New Colony, in college Jessica was involved with Mercy House, a Southern Baptist church being started in Amherst.

Noting that a Sept. 12 prayer meet-

ing attracted about four times Wednesday evening's customary turnout, Parrott said, "This is a tremendous opportunity to share the love of God and hope through Jesus Christ."

The pastor related the following description of how the tragic news unfolded:

Steve and Kathy Sachs first learned of the possibility of their daughter's death while vacationing at a campground an hour away in New Hampshire. As they were returning from the beach, another tourist was listening to a portable radio.

At first, the news sounded so unreal the couple wondered if the man was listening to a tape of Orson Wells' famed broadcast, "War of the Worlds."

But after hearing that the plane Jessica had been on may have crashed, they rushed back to their trailer and turned on the television. After briefly watching the news, they packed up and returned home. Then they drove to the Hilton Hotel at Logan Airport for a meeting with the FBI.

Tuesday evening, American Airlines called the Sachses to inform them of another briefing Wednesday morning. Parrott accompanied them to the second meeting. He said the hotel was full of weeping families; many of the airlines' caregivers and chaplains also were crying.

"Death on this large a scale ought not to be a part of anyone's life," said Parrott, a Kentucky native. "To be at the Hilton with those grieving people was one of the most sobering experiences of my life."

"It is humbling but I think C.S. Lewis said that pain is God's megaphone. In the midst of pain God is the only place we can go. The loneliest people there were the people who had no God to go to."



Sachs

Quotes from religious leaders

"If ever there was a time for us to turn to God and to pray as a nation, it is now, that this evil will spread no further."

Evangelist Billy Graham

"The soul of our nation is facing one of its darkest hours. God help us."

Chuck Colson, former Nixon special counsel and founder of Prison Fellowship Ministries

"The world has witnessed firsthand today the terrible effects of sin and Satan's handiwork in the brutal killing of many innocent people."

James Merritt, president of the Southern Baptist Convention

"Bitterness isn't going to get us anywhere."

Roman Catholic Archbishop Edwin O'Brien, bishop of the armed services

"It is my fervent prayer that in this dark hour, our nation will do nothing but seek the justice that the law and God require."

Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission

"I don't know that there is an easy answer, and I would be very reluctant to give an easy answer. This is one of those same kinds of questions that one asks after the Holocaust."

You have to say unfortunately that God works with humanity on earth and this is one of those situations where perhaps humanity didn't fulfill its partnership with God."

Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism

"This is the mystery of human sin, that God has given us freedom to make choices. Just as a drunken driver chooses to drink to excess and causes damage to other people, so human beings use their power of choice to do things that are not pleasing to God."

George Anderson, presiding bishop of the Evangelical Lutheran Church in America

"God has been with our country at the beginning and is still with our country, and we will spend time in prayer with Him."

Robert Schuller, pastor of the Crystal Cathedral in Garden Grove, Calif.

"We have become self-sufficient and arrogant in recent years, as though we have no need of divine help. It is time for us to do some soul-searching, quite literally, as we reflect on this tragic day."

James Dobson, president of Focus on the Family

"I find myself unable to comprehend or even to begin to understand the horrors of this divided and broken world. There are not available answers for our questions. Instead, I am silenced."

Ria Abu al-Assal, leader of the Episcopal Church in Jerusalem and the Middle East

"These atrocities remind us how precious life is and how important it is to be spiritually ready to stand before and give account to Almighty God."

Franklin Graham, president of Samaritan's Purse and chief executive officer of the Billy Graham Evangelistic Association

"There is no religious code in heaven or on earth that could justify what has taken place today. It is just appalling."

Clive Calver, president of World Relief, a Christian humanitarian agency

"It is time for religious leaders to condemn all violence and all terrorist activities. As Baptists we are called upon to be peacemakers. All forms of religious, political and social fanaticism must be condemned in the name of God."

Denton Lotz, general secretary of the Baptist World Alliance

John Talignani, Honor Wainio

CELEBRATE THE

MISSION

Friday, October 5, 7:00 p.m.
Saturday, October 6, 8:00 a.m. - 1:30 p.m.

Yellow Creek Baptist Church, Owensboro, Kentucky

The Friday night worship time will feature firsthand testimonies of God's power to work through "On Mission" Christians as well as uplifting music and a powerful message from Clebe McCleary. Weekend participants will join together for local mission projects in the Owensboro area or choose to attend workshops that equip believers to be "On Mission" Christians.

Workshops include:

- How to Begin a Men's Ministry in Your Church
- Assisting Eastern Kentucky through Eastern Kentucky Sunrise
- Becoming a Baptist Builder
- Renewal Weekend Events
- How to Become a Disaster Relief Responder
- How to Use Your Favorite Past Time to Impact People for the Kingdom.
- Experiencing Life as a Camper On Mission
- Becoming an "On Mission Church."
- Professional Christian Service Corps

For more information contact the Brotherhood Department: 888-254-5720 (toll free KY), 502-244-6489 or by e-mail: dwayne.doyle@kybaptist.org



Visit our Web site www.kybaptist.org

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Vice president for Development and Communications, served in children's homes ministry for more than 20 years



Buckley Carlin,
a life changed by KBHC! Former resident and director of Glen Dale Children's Home, currently Special Representative to the President



John Kruschwitz,
Special Representative to the President, minister for more than 40 years, past president of the Kentucky Baptist Convention



Curtis Warf,
Special Representative to the President, past chairman of KBHC's Board of Directors, past president of the Kentucky Baptist Convention



C. Wyman Copass,
Special Representative to the President, pastor for 41 years, trustee of Campbellsville University, has led 150 revivals in 16 states



T.A. Prickett,
Special Representative to the President, pastor for 34 years, past vice president of the Kentucky Baptist Convention