


PRACTICAL RESOURCES FOR CHRISTIAN LIVING
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FOR THE RECORD

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Dated Material — Deliver by Wednesday, October 3

Researcher: Do you know what unchurched people want?

By David Winfrey
News Director

MIDDLETOWN—Churches that are effective at reaching unchurched people recognize and respond to what visitors are seeking: anonymity and care for guests, culturally relevant ministries and multiple ways to get involved, according to researcher George Barna.

"When the unchurched come to a church, they're looking for one thing, and it's not Jesus," Barna told about 200 church leaders during a workshop last week in Middletown.

"They're looking for value." Based on thousands of interviews, Barna said he found unchurched Americans have a higher demand for control than most people who attend church. "These are high-control people," he said. "They're concerned about their image."

Unchurched people usually come to a church because they are struggling with an important, life-impacting issue, not because they want to worship, he added. They bring that need for control with them, and there is a high potential for discomfort or even conflict when they visit an institution that often exerts a high level of control in its members' lives, Barna said.

"When they walk in that door, they are paralyzed by the discomfort they feel in that place," he said, adding that most churches' language, music and customs do little to ease their discomfort.

Research has shown that churches effective at reaching unchurched people allow visitors to be anonymous, Barna said. Visitors don't want to have to wear a name tag or stand up and identify themselves, he noted.

Still, he added, they do want some personal treatment. Visitors hope someone will give them an authentic greeting, Barna said.

Visitors who share their name and address with the church would like a thank you from the senior pastor but they don't want a home visit or a gift, he added.

The greeting must come from the senior pastor, Barna said, because of the "big kahuna principle." Remember that most unchurched people have a high demand for control and are accustomed to being the center of attention, he said.

□ See Barna ..., page 6

What's next?



PRAYER VIGIL Kevin Green prays last week at a Newark, N.J., church for the victims of the Sept. 11 terrorist attack. Counselors say churches have an important ministry to help people face their anxieties and an uncertain future. (Newhouse photo by Mia Song)

Counselors: People still coping with aftermath

By David Winfrey
News Director

LEXINGTON—Churches that rush back to "business as usual" after the recent terrorist attacks in America are forfeiting an important opportunity to minister to their members and communities, according to three Kentucky Baptist counselors.

The initial shock of the Sept. 11 attacks might have worn off, they said, but many people still are processing the new world those attacks created. Churches can be instrumental in helping people adjust their lives to this uncertain environment, counselors said.

Pastoral counselor Rick Landon said he's seeing clients who are dealing with anger, uncertainty about the future and issues they previously thought were long settled.

"They're having to deal with things that they thought they had dealt with two or three years ago," said Landon, a counselor at the Interfaith Samaritan Counseling Center in Lexington.

"I'm also seeing some folks who talk about confusion in terms of the future. They had had some goals, some plans, particularly some of the students. And now that's back on the table again," he said. "Given those kinds of things, I would think that pastors would do well to help folks deal with frustration, anger and confusion."

Counselor James Hyde said churches should realize that many people likely were "revictimized" by the Sept. 11 attacks.

"Look at the people in the congregation who have experienced losses and pay attention to them," advised Hyde, director of the program of ethics and pastoral counseling at the University of Louisville. "Most people don't realize this is normal grief that

is exponentially increased."

Returning to normal activities after such traumatic events is unrealistic, said Landon, former pastor of Trinity Baptist Church in Louisville.

"In fact I would say we don't even know what normal is right now. To go back to what you were doing prior to this is, from a counselor's standpoint, one of the classical defense mechanisms, particularly the use of avoidance and denial."

Church leaders should look, listen and then act on the needs of their congregation, added Vicki Hollon, director of the Wayne Oates Institute in Louisville, an organization dedicated to the disciplines of spirituality, ethics and pastoral care.

"I think it's a matter of listening more than anything," she said. "Listening to the needs ... and then responding from the pulpit and programming."

Hollon and Hyde said talking about one's emotions is an important ingredient to a healthy response to trauma.

"To deny it and store it inside only gives the anxiety power," Hyde added. "The sooner you get all that out, the sooner it can lose its power."

Landon said pastors can provide leadership from the pulpit by teaching members and visitors the characteristics of grief and healthy ways to deal with it. He said if he were a pastor again he would likely set aside time on a Sunday night or Wednesday night to divide the congregation up for prayer and conversation.

"I would share personally how all of this has affected me and my family and what kind of thoughts and feelings I had," he said. "And then on the basis of some of the modeling they had just seen, let them pray and share

with each other."

Hyde added that church leaders should study what they communicate, being careful not to offer simplistic platitudes for complex issues.

"We need to be very careful about what we sing and what we say in the sermons," he said. "We may be exacerbating their vulnerability. We may be making their sense of safety worse."

Children and most adults are concrete thinkers, Hyde noted. Hymns and sermons that promise God's safety won't comfort those who still hold images of the attacks, he said. Many will question how safety can be promised when God did not protect the people in New York, Washington or Pittsburgh, Hyde said.

Likewise, telling a child, "Do not be afraid," is an unrealistic request, he said. "We need to create a safe holding environment for our children so they can share what's inside," he said. "Allow them to express and have their fear and help them to think about that in a way that brings a sense of calmness to them."

Hyde also said it's important for Christians to know that feelings of rage followed by guilt are normal. "What we learn to do with that response is contain that rage and then to channel that rage in a constructive way so that we do not strike out indiscriminately."

The ultimate goal, he added, is to help people reinvest in love, work and play. "We're to reconnect with one another. And we are to reaffirm our belief in a loving God who is with us in our suffering."

"The church has got a big job in front of them," he added. "We will be representing an image of God that is the opposite of the terrorist."

BAPTISTS

Baptist leaders offer words of hope to USA Today readers

"This ad is a way to point people to the only hope that can change their lives for eternity."

Jimmy Draper, president of LifeWay Christian Resources

By James Dotson
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—Quoting words of comfort from both Billy Graham and Jesus Christ, Southern Baptists proclaimed to the nation Sept. 27 that "There is Hope" through a full-page newspaper advertisement in USA Today.

The ad was sponsored jointly by the Southern Baptist North American Mission Board, LifeWay Christian Resources and the SBC Executive Committee.

NAMB President Bob Reccord told Executive Committee members the estimated cost of the one-time ad was \$70,000. Executive Committee members voted to provide \$23,000, with the remaining costs shared by the other two Baptist entities.

"Counselors tell us that in these difficult days hopelessness is one of the major dilemmas with which people are struggling," Reccord said. "This ad not only tells our nation that there is indeed hope, but more impor-

tantly, the only place it can be found—a personal relationship with Jesus Christ."

"This ad is a way to point people to the only hope that can change their lives for eternity," added Jimmy Draper, president of LifeWay. "This is a cooperative effort among our three entities. We wrestled over the content and, through that process, came up with a message that speaks to the needs of people throughout our nation."

Morris Chapman, president of the SBC Executive Committee, said the ad was designed to offer "a timely message of hope and encouragement to those who are shaken and confused, to those who are suffering, to those who are questioning, and to those who inwardly long to come home to God."

The ad places the simple statement "There is HOPE" in large type above a quote from Billy Graham delivered during the Sept. 14 National Day of Prayer and Remembrance Service at the National Cathedral in Washington.

Under the heading "Thirteen Days

Ago...." the quote from Graham reads, "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. 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."

Beneath it, under the heading "2000 years ago...." is Christ's statement from John 14:1: "Do not let your hearts be troubled, trust in God. Trust also in Me."

At the bottom of the page, readers are encouraged to "Discover how you can have lasting hope in uncertain times by calling 1-888-537-8720." The number connects readers to NAMB's Evangelism Response Center, through which calls are directed to volunteer "telephone encouragers" throughout the country.

"We are hoping for the opportunity to share Christ with hundreds of people from across the nation with this ad and the response opportunities," Reccord said.

There is

HOPE

THIRTEEN DAYS AGO...

"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. 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."

—Billy Graham
National Day of Prayer and Remembrance
National Cathedral, Washington, D.C.
September 14, 2001

2000 YEARS AGO...

"Do not let your hearts be troubled, trust in God. Trust also in Me."

—Jesus Christ
John 14:1

Discover how you can have lasting hope in uncertain times by calling
1-888-537-8720.

A message from Southern Baptists.

To support disaster relief efforts go to www.southnet.org
To locate a local church go to www.sbc.net

Faith & Message revision fuels attrition at Southwestern Seminary

By Mark Wingfield
Texas Baptist Standard

FORT WORTH, Texas (ABP)—Faculty losses are being felt at Southwestern Baptist Theological Seminary's school of theology.

President Ken Hemphill has described the seminary as being in a "time of transition," caused in part by a number of professors reaching retirement age.

"When I came to Southwestern a little more than seven years ago, Dr. John Newport, special adviser to the president, informed me that nearly half our faculty would reach retirement age during my first 10 years of service," Hemphill wrote in the fall issue of Southwestern News, the seminary's alumni magazine. "His calculations are proving to be pretty accurate."

Sources interviewed by the Texas

Baptist Standard, however, also cited other factors linked to controversy within the Southern Baptist Convention, chiefly resignations and forced terminations resulting from tightening doctrinal requirements for teachers.

Harold Freeman, one of three long-time professors retiring this year, said he moved up his retirement date rather than sign recent revisions to the Baptist Faith and Message.

Bert Dominy, another longtime professor, retired from Southwestern but continues to teach at Baylor University's Truett Seminary in Waco, Texas.

In all, nine of last year's 41 elected faculty in the school of theology are gone this fall. Most took other jobs. Two were forced to resign for refusing to endorse changes made last year to the Baptist Faith and Message.

Just one replacement was in place before the start of school this fall.

Another long-time professor and administrator, Bill Tolar, had planned to retire this summer but changed his mind after he became the last elected faculty member teaching in the biblical backgrounds department.

A smaller faculty means not only heavier class loads for returning professors but raises accreditation issues. The Association of Theological Schools in the United States and Canada requires "at least two faculty specialists in each field in which doctoral students may specialize" for an accredited doctor of philosophy degree.

Southwestern is down to one elected faculty member each in departments of biblical backgrounds, Christian ethics and pastoral ministry.

"We've lost some key faculty," said Theology Dean David Crutchley. He acknowledged it will take some time to rebuild from recent attrition. Crutchley said he is not "rushing

to the cliff" but is "looking very carefully for faculty who fit the criteria we need."

Crutchley said he does not know how many faculty members have left due to changes in the Baptist Faith and Message in 1998 and 2000. But he acknowledged those changes were a factor for some.

For the first time, the seminary this fall also is enforcing strict affirmation of the confession for adjunct faculty. That has caused some pastors to discontinue their roles as adjunct faculty for Southwestern.

Amid the faculty attrition, Hemphill said this is an opportunity to build a faculty for a new era.

"I want a faculty that is conservative, compassionate and courageous," he said. "They've got to be genuine and relational. We've got to have faculty who believe the Baptist Faith and Message 2000."



BAPTIST DIGEST

■ Oklahoma church cuts SBC ties.

Oklahoma City's historic First Baptist Church, founded the year of the Oklahoma land run of 1889, has ended its 87-year affiliation with the Southern Baptist Convention. The church voted 300-69 Sept. 23 to sever ties with the SBC, citing disagreement with "dogma" that a resolution says the national convention is trying to impose on independent congregations. The church, one of the first in the state to ordain women as deacons, specifically cited new tenets in the SBC's Baptist Faith and Message limiting the pastorate to men and calling on wives to submit to their husbands. The late Herschel Hobbs, the church's pastor from 1949-1972, was chairman of the 1963 Baptist Faith and Message study committee.

■ CBF giving up, churches down.

Giving to the Cooperative Baptist Fellowship reached a record \$16.8

million in 2000-2001 but the number of contributing churches declined slightly, according to CBF leaders. A total of 1,776 churches financially supported the organization, down from 1,797 the previous year.

■ Southern hosts Heritage Week.

Southern Baptist Theological Seminary in Louisville will host its third annual Heritage Week Oct. 16-18. Chapel services will be held each day at 10 a.m. in the school's Alumni Memorial Chapel. Speakers include Claude Thomas, pastor of First Baptist Church of Euless, Texas, Oct. 16; seminary president Al Mohler, Oct. 17; and Jack Graham, pastor of Prestonwood Baptist Church in Plano, Texas, Oct. 18. Activities also include a Pastor Appreciation Day Oct. 18 with luncheons for pastors and pastors' wives. For luncheon reservations, call (502) 897-4121.

■ Illinois executive resigns.

Bob Wiley, executive director of the Illinois Baptist State Association since 1996, resigned Sept. 11. Kevin Kerr, chairman of the Executive Board's administrative committee said Wiley's resignation was triggered by "unresolvable leadership issues" between Wiley and board members. Wiley said he did not want the board's concern over leadership issues to detract from ministry efforts. "I am more concerned about seeing this state won for Christ," he said.

■ Marus named ABP bureau chief.

Rob Marus has been named chief of Associated Baptist Press' news bureau in Washington, D.C. Marus, 26, coordinator for Mainstream Missouri Baptists since 1999, succeeds Kenny Byrd who resigned to attend law school. Marus previously worked two years as a writer for Word & Way, the Missouri Baptist Convention newspaper.



On alert



PRACTICE Just like these soldiers training at Fort Benning, Ga., personnel at Kentucky's Fort Knox and Fort Campbell are preparing for a forceful response to terrorist attacks. Churches near those bases also are preparing to serve the families of servicemen who might be called into action. (Newhouse photo)

Churches near military bases gear up for ministry

By Ken Walker
State Correspondent

RADCLIFF—Just as the U.S. military is preparing for possible strikes against terrorism, Kentucky Baptist churches near two Army bases are on alert to provide more ministries for families facing an unknown future.

"Things are pretty solemn," said Brian Voelker, music minister at Stithton Baptist Church near Radcliff. An estimated 80 percent of the church's members have military ties, he said. "A lot of people know that their active military status could change."

Located just south of Fort Knox, the Radcliff church is one of a number of Kentucky Baptist congregations near the state's two army bases who might see a deployment-activated exodus.

Pastors of these churches report dealing with members' fears and a likely need to shift classes and other activities as anticipated response strikes against terrorists develop.

Stithton already has moved some Sunday school socials off post, while holding some prayer meetings on post, because of delays getting back and forth from Fort Knox.

All are anticipating troop movements soon.

"Down here it's nuts and bolts ministry," said Todd Gray, pastor of Oak Grove First Baptist Church. Most of the 225 people who attend on Sunday come from Fort Campbell in nearby Hopkinsville.

"One of our Sunday school classes is young couples," Gray said. "They've asked for prayer and kids activities if their spouses are deployed. They'll need child care, food brought to their homes, and rides to the hospital and doctor appointments."

"I think the greatest issue we face is the unknown," observed John Walsh, pastor of Olivet Baptist Church in Herndon. "Young families who have servicemen are confident they're serving somewhere, but they don't know where and don't know how long they'll be gone."

It's this uncertainty that pastors say they are addressing in counseling ses-

sions and sermons.

While devoting his post-attack sermon to a warning about God's judgment, Gray then returned to a series on church unity and fellowship.

It seemed appropriate to continue, he said, pointing to its practical application: First Baptist's deacons will maintain close contact with military families during the next two months.

If there is a deployment, the church will determine how it can assist spouses left behind, the pastor said.

One of his favorite scriptures is Psalm 46:10: "Be still and know that I am God." While the United States is wealthy and powerful, it took a tragedy to prove that isn't enough, Gray said. "When things get practical, people are looking for hope, and they're hoping there is something beyond themselves."

At Olivet Baptist, two miles north of Fort Campbell, Walsh expects the average Sunday attendance of 115 to either plummet or skyrocket—the latter if those left at the base sense the importance of a relationship with Christ.

"We hope that people see the need to have an assurance of God in their lives," said Walsh, who is completing his first month as pastor.

"I'm emphasizing faith and dependence on God," he said. He's also encouraging members to use the tragedy as an opportunity to tell others about their faith. Such sharing doesn't have to be dramatic, just relate how God helped one deal with grief and shock, he said.

Walsh said Olivet is assigning everyone to a Sunday school "care group." Group members will call others to encourage them and determine if financial or other needs exist when a spouse has been deployed.

Ten miles south of Fort Knox, more than half those attending Valley View Baptist Church in Vine Grove have military ties.

That presents an excellent opportunity to emphasize the importance of knowing Christ and resting in the knowledge of His sovereignty, Pastor Chris Burton said.

"We've tried to maintain a sense

of calm and allowing our people to find a sense of peace," Burton said. "I'm really pleased by the way people have gone about this in a difficult time, with steadiness."

The church, which averages 300 people in Sunday worship, recently completed a Christian life center, allowing it to host Wednesday evening fellowship meals.

"We have prayer time around the table," the pastor said of the mid-week service that follows. "This has been a good way to share thoughts and feelings, a way to deal with grief and anger that might be within themselves."

Dialogues have continued on Sunday nights, with people discussing such issues as God's providence and presence in the midst of terror. Burton said this has helped strengthen members' faith and provided a sense of community.

Future ministry plans still are up in the air, but he said he plans to keep emphasizing Scriptures like Psalms 121:1-2, which stresses that help comes from God.

"I've talked about not giving God credit for flying planes into buildings, but we have to give God credit for working through tragedies," Burton said. "This is a time not just to increase patriotism, but to increase our faith in God."

Voelker said Sunday attendance has risen about 145 percent since the disaster from an average of 500 people. That reflects the fear that touches many spouses and children, he said.

"We've intentionally incorporated things into our services to pray for victims' families, our leaders and the military and hope God will get the glory through this," Voelker said. "There can be positive things coming from this if people get to hear the message of Jesus Christ in the midst of tragedy."

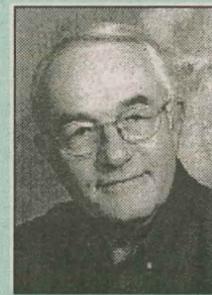
"We're trusting that these guys, when they get on the battlefield, will witness to others. We had some people (from the church) who grew tremendously, spiritually, during the Persian Gulf War. They were able to share their faith with other guys who were away from home and scared."

Butler, Greenfield announce plans to seek KBC presidency

By Trennis Henderson
Editor

MURRAY—Two candidates from Western Kentucky have announced plans to seek the presidency of the Kentucky Baptist Convention this fall in Murray.

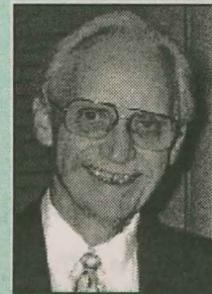
Tom Butler, a member of East Baptist Church in Paducah, is being endorsed by the conservative Kentucky Baptist Laymen's Association. Harold Greenfield, the KBC's current first vice president, is being endorsed by the moderate Mainstream Kentucky Baptists organization.



Butler

The two men, both of whom are retired, were college classmates 40 years ago at Union University in Jackson, Tenn.

Butler retired in 1997 after 36 years as a news anchor and vice president of news at WPSD-TV in Paducah. He also served 29 years as bivocational minister of music at East Baptist Church and has been a member of the Southern Baptist Convention Committee on Nominations.



Greenfield

Greenfield retired last year after serving 29 years as director of missions for Caldwell-Lyon Baptist Association. A former president of the Kentucky Directors of Missions

Fellowship, he previously was director of missions for Little River Baptist Association and served 15 years as a pastor. He currently is interim pastor of First Baptist Church of Kuttawa.

The KBC presidential election will be Nov. 13 at 3 p.m. during the KBC annual meeting at the Regional Special Events Center in Murray. The new president will succeed Jim McKinley who will conclude his one-year term at the end of the annual meeting.

Butler has been active in the Kentucky Baptist Laymen's Association, campaigning last year for unsuccessful presidential candidate Kevin Ezell.

He said his goal is to ensure that the KBC "remains solidly Southern Baptist."

"I do have some degree of fear that there are elements that could lead us away from that," Butler said. "I don't want to see Kentucky Baptists lined up like Texas Baptists who are very divided. I'm not sympathetic to the Kentucky Baptist Fellowship or the Cooperative Baptist Fellowship."

John Michael, president of the laymen's network, said the group plans to endorse Butler through its newsletter and "a handful of meetings" across the state.

At last year's annual meeting in Bowling Green, network members handed out newsletters endorsing a slate of candidates. Messengers responded by voting to prohibit future on-site distribution of campaign material. Michael, who questions the validity of the KBC measure, said the group has not yet decided whether to voluntarily abide by that action.

Greenfield said his goals include encouraging Kentucky Baptists to "enliven and strengthen" their focus on missions and evangelism and urging "more support for our Baptist schools and colleges."

"I don't have any political agenda," Greenfield added. "I don't like labels and I don't label other people. Whoever is elected, I will support that person."

Herb Booth is co-chairman of the Mainstream Baptists group that organized earlier this year.

Noting that the group plans to endorse Greenfield, he said, "We are in the process of getting out newsletters and holding various meetings and forums across the state. We are very pleased that Harold has agreed to be nominated."

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

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Responding to tragedy

Our hearts are heavy with grief as we try to deal with the tragedies of Sept. 11. The attacks were the most terrible display of evil most of us have ever witnessed.

In our dismay, we ask many questions. "How could someone do that?" "Why did it happen?" Some people may be asking, "Where was God on Sept. 11?" I cannot answer all these questions. However, one thing in which I am confident is that God's heart is broken too. This terrible loss of life was not in God's plan; it is of Satan. We believe God will use it for the good of those who love Him (Romans 8:28), but He is grieving as we are.

As we discussed the attacks in one of my graduate theology classes at Campbellsville University, a good friend's insight moved me: "We recognize that Tuesday's attacks were a terrible display of evil, but evil is around us that we often do not recognize. God sees the world's evil all of the time. In His eyes, sin is sin. When I mistreat someone with harsh words, that sin sent Jesus to the cross."

Praise the Lord for His longsuffering. He does not treat us as our sins deserve (Psalm 103:9-10). In spite of our sin, God loves us (Romans 5:8). He even loves the people who committed these terrible acts. (John 3:16-17).

Our country is facing a difficult time. Let's pray that our country's leaders will seek godly wisdom. Pray that our actions will be based on justice and not revenge. Pray that our nation will love and care for all its people. Jesus even tells us to pray for our enemies (Matthew 5:43-48).

In these days, people have lightly said, "God is still in control." If He is in control, why did this happen? God is in control because He holds the world in His hands and will have the final say.

*Kirk Greenfield
Harrodsburg*

Pursue peace

President Bush made a serious mistake when he took office by publicly saying America should disengage itself from the Israeli-Palestinian peace process and let the two adversaries settle their differences themselves. Our country must stay actively involved in trying to bring peace to the Middle East. We must not favor one side over the other. To do so is to ensure failure.

It is time for the world to "study war no more." The United States, the richest and most powerful country in the world, can lead the way in promoting peace. We should add a Peace Department to the President's Cabinet. We are very good at waging war, not very good at waging peace.

This country has a good supply of peacemaking experts who know how to address injustice. It is imperative we give the power of positive peacemaking a chance. It is our best hope, and is one that pleases the God we trust. God will bless our peacemaking.

*Paul L. Whiteley Sr.
Louisville*

Report is no help

After one year of meetings and discussion of the new Baptist Faith Message statement, the appointed Kentucky Baptist Convention study committee, responding to their duty to recommend to Kentucky Baptists a proper response, concluded that everything that has ever been said or done in regard to this statement contains good things and each church membership should decide for themselves what they believe.

This report could have been given after a five-minute consultation in the hallway. The direction of the commit-

tee evidently led them to stay away from any definitive judgment in this matter and in doing so, effectively failed in their task. The advice to churches to act independently, something that several of them do anyway, serves to affirm the notion that Kentucky Baptists are not capable of deciding how the Scripture is to be interpreted. Was this not the point of the committee's work? Were they not expected to recommend a statewide interpretation of the Baptist Faith and Message?

It is not likely that the November state convention annual meeting will affirm this report. We will either reject the premise of the national convention or we will adopt it. The committee will have been no help and in an effort to straddle the fence, they have brought us back to where we started 12 months ago.

*Edward Clark
Danville*

Insightful coverage

Thank you for the coverage and the insights in your issue of Sept. 18 concerning the Christian response to the attacks of Sept. 11.

I have begun a series of lessons entitled "Rising from the Rubble" that I am teaching as a discipleship course at First Baptist Church of Hendersonville, N.C., where I serve as minister of education. The sessions deal with understanding evil and suffering, and a Christian response to a world that is hurting.

I found the quotes from pastors, ethicists and other leaders to be particularly helpful and instructive.

Being a native Kentuckian, I always enjoy reading the Western Recorder, but found this particular issue especially noteworthy.

*Skip Fendley
Hendersonville, N.C.*

PARTNERS IN THE MISSION

Baptist Faith and Message

Kentucky Baptists voted at the annual meeting last November to take a very deliberative and prayerful approach to deciding how the convention should relate to the 2000 Baptist Faith and Message document adopted by the Southern Baptist Convention in June 2000. Let me describe to you the process followed in accomplishing this task.

The process began when Charles Barnes, a layman and former president of the KBC, made a motion that was approved by the messengers at the annual meeting. He moved "... 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!"

President Terry Wilder followed up by appointing a very balanced committee representing the broad spectrum of thought among Kentucky Baptists. He asked Barnes to serve as chairman.



Bill Mackey

The committee adopted a thorough process for conducting its study. The committee requested and received input from Kentucky Baptists. It also heard presentations from Baptist church history professors and theologians who provided a perspective that was invaluable.

In addition, the committee reviewed a number of publications and books and reviewed actions taken by other state conventions. They found the first confession ever adopted by Baptists in Kentucky, Elkhorn Association's 1801 Terms of Union, to be especially engaging.

The committee members also spent much time in prayer, personal study and reflection. They carefully weighed the input and drew upon their own experience from years of service.

It was gratifying to hear each member express deep love for Kentucky Baptists. They are committed to sacrificing personal preference in order to work together in fulfilling God's mission.

Once the report was written, the committee gave attention to the convention action to inform the churches by Oct. 1. The decision was made to mail the report to the churches on Sept. 14, and to release it through the Western Recorder on Sept. 18.

I believe this study committee has been led by God to recommend what they believe is best for Kentucky Baptists. In view of recent national events, we must find a way to work together and give our full energy and spiritual focus to our God-given mission. We must move beyond our comfort zone and share the gospel in Kentucky and around the world with godly passion and wisdom.

God is at work among Kentucky Baptists. Pray that God will bless far beyond anything that we can dream or imagine!

Bill Mackey is executive director of the Kentucky Baptist Convention

STEWARDSHIP

Are you preparing adequately for the 'new' retirement?

By Don Spencer

A century ago, retirement was virtually unknown to most folks.

The majority of people continued to work until death. Of course, very few people lived to their 70s and 80s.



A half century ago, retirement was becoming a regular part of American culture, but it generally was viewed as a relatively short period of years marked by reduced activity and significantly less financial need.

Modern retirement has different characteristics and temperaments from earlier retirements. Personal planning for retirement should reflect these changes. Six ways your retirement will differ from previous generations are:

■ Many retirees will live a long and active life in retirement that may be as much as a third of their total life span.

■ Retirement will be divided into several phases: retirement earnings phase with continued work; active "go-go" phase marked by pursuit of the "good life"; passive "slow-go" phase; and final phases characterized by failing health.

■ The cost of one's retirement lifestyle will be similar to the cost of a pre-retirement lifestyle. Increased activity, added interests and new technologies mean the costs of living in retirement will be much higher in proportion to one's working years than was true in the past. With longer life expectancy, increased medical costs will be an increasingly important factor.

■ Inflation will increase needed income by two or three times during retirement.

■ Taxes, estate planning and insurance have become vital parts of the retirement planning process. Recent changes in tax laws increase the need for awareness of these issues.

■ More people are retiring early. This compounds all the factors listed above—longer retirement, increased cost, more impact by inflation, etc.

No doubt you've seen evidence of these changes in our society. The question is: Have you applied these factors to your own retirement planning? Too many people are saving barely enough for the old retirement. Has your retirement planning factored in the changes? Are you saving enough for the new retirement?

Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department

How to end a dating relationship? Use respect, honesty & kindness

Q: As a Christian single adult, what is the most appropriate way for me to end a long-term dating relationship?

Society's way of bringing a dating relationship to an end comes in a variety of less-than-positive expressions. One person chooses to let someone else speak for them. Others take a "passive aggressive" approach and force the other person to figure it out on their own. Still others try to break up on the "installment plan," trying to hint to the other person for weeks, months or even years that the relationship is going nowhere.

Scripture, however, offers the best, although by no means the easiest, approach. Ephesians 4:15, while not written specifically for dating relationships, has an important application here. "Speaking the truth in love" is a balanced approach but is difficult to do without the power of the Holy Spirit. Our behavior always should be as children of God, brothers and sisters in Christ, with the goal of biblical wisdom and spiritual growth for both parties involved.

Of course, you cannot control how the other person will respond, but God can make a difference. Romans 12:17-18 says, "Don't mistreat someone who has mistreated you. But try to earn the respect of others, and do your best to live at peace with everyone." Ephesians points out our responsibility as siblings in the body of Christ: "We must stop acting like children. ... Love should always make us tell the truth. Then we will grow in every way and be more like Christ" (Ephesians 4:14a, 15).

A "clean break" with someone you should not be dating can be very important for the two of you to be able to move on. But take care that you do so in such a way that respects the dignity of the other person as a fellow human being and fellow follower of Christ.—*James Stillwell*

Q: Does sugar make children hyperactive?

Conventional wisdom says sugar excites children and contributes to hyperactive behavior. However, objective research seems to indicate that sugar has absolutely no effect on a child's behavior, according to Catherine Fiorello, assistant professor of school psychology at Temple University and a nationally certified school psychologist.

Fiorello says others factors contribute and can lead people to draw improper conclusions about the relationship between sugar intake and behavior. For example, occasions when children are likely to receive lots of sugar (parties, holidays, etc.) also are times when children already are extremely excited.

Baylor University physiology professor and fitness expert Richard Couey agrees that factors beyond sugar can cause glucose levels to rise in some children, which might provide a temporary burst of energy. Couey believes, however, that caffeine is more to blame than sugar for hyperactivity in children. (The amount of caffeine in one soft drink has the same effect on a 50-pound child as do six or seven cups of coffee on a 150-pound adult.)

If anything, too much sugar can make a child sluggish and lethargic. When excessive amounts of sugar enter the body, the pancreas responds by flooding the system with insulin, dropping blood sugar levels below normal and creating a condition known as hypoglycemia.

This is not to say that parents should not control the amount of sugar children consume. Too much sugar can contribute to a variety of health problems, including tooth decay and diabetes.—*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.



Don't be guilty of blaming innocent people

The lingering smoke over the Manhattan skyline gradually has dissipated in recent days. But heavy clouds of grief and pain continue to hang over the hearts of Americans and other people around the world.

Unfortunately, some of that grief and pain has turned into fear and anger that is being expressed in inappropriate and vengeful ways.

Our nation's leaders certainly have the right and responsibility to bring to justice those who planned and perpetrated the atrocities of Sept. 11. President Bush's broader goal of battling global terrorism also is warranted. There are many difficult decisions ahead for national and international leaders who stand in need of diligent prayer support.

But that is a far cry from citizens seeking to take matters into their own hands through vigilante-style revenge. Equally wrong is prejudicial paranoia that lumps all Muslims and Middle Easterners into one suspicious category, prompting verbal and physical assaults as well as social and emotional ostracism.

"We must realize ... that the enemy that has declared war against us is not Islam," Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, wrote in a Point/Counterpoint column published in last week's Western Recorder. "These Islamic terrorists are a cultic counterfeit of Islam just as the Jim Jones cult was a counterfeit of Christianity."

Glen Stassen, a professor of Christian ethics at Fuller Theological Seminary who also contributed to the Point/Counterpoint debate, warned that even on the national and international levels, "violence against terrorists that lacks justice will only produce more violent terrorists who lack justice."

Yet there are those who espouse revenge, violence and hatred in the wake of the Sept. 11 assault. And many of them direct those emotions toward Arab-Americans who are equally appalled by the barbaric terrorist attacks.

This isn't the first time an ethnic group has been targeted for ridicule and scorn in our nation. Arab-Americans, African-Americans, Hispanic-Americans, Japanese-Americans, Native Americans and others have felt the wrath of prejudice and isolation in the land of the free. Even innocent Muslims and Arabs who are not U.S. citizens deserve to be treated with dignity and respect.

Here in the United States, reports of violence have ranged from a man in Phoenix who was killed Sept. 17 because he was "dark-skinned and wore a turban" to a Pakistani woman in New York someone attempted to run over and a Moroccan gas station attendant in Illinois who was attacked. Vandalism and other attacks on mosques have been reported across the country, including Islamic centers in Lexington and Louisville.

Speaking at a Muslim mosque a few days after the terrorist attacks, President Bush urged Americans to practice religious tolerance. He warned that those who seek to intimidate fellow citizens "represent the worst of humankind."

That's not to suggest that Christians and others should embrace the tenets of Islam. We should, however, be willing to affirm Islam's historic teachings about peace and respect Muslims' right to practice their faith.

Arab-Americans aren't the only ones who have come under attack the past few weeks. Jerry Falwell—someone who should know better—laid part of the blame for the Sept. 11 attacks on "the pagans and abortionists and the feminists and the gays and the lesbians, ... the ACLU, People for the American Way" during a Sept. 13 interview on Pat Robertson's 700 Club. After initially defending his views, Falwell later apologized, accurately describing his initial comments as "indefensible" and "stupid."

His words are a reminder of how easy it is to fall into the vicious cycle of fear, anger and blame against fellow citizens. Americans can do better—and we must.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Readers reminded, 'A merry heart doeth good' even amid pain

By Joyce Martin

In these uncertain days, many Americans might ask, "Will we ever be able to laugh again?"

An article in the Sept. 11, 1952, issue of the Western Recorder speaks to all of us in the aftermath of the recent terrorist attacks.

Humor can "soften life's hard places," wrote DeWitt Matthews of Macon, Ga.

And then he recounted this story:

"A biographer of Abraham Lincoln tells that one day during the most crucial period of the Civil War the President called a meeting of the cabinet and announced that matters of utmost importance would be discussed. When the men assembled, Lincoln began to read aloud from

a book by Artemus Ward, the famous humorist. The Cabinet members were indignant. What did the President mean by calling them from their wartime tasks to read funny stories to them?"

"Finally Lincoln closed the book and said, 'Gentlemen, why don't you laugh? With the fearful strain that is on me night and day, I should die if I did not laugh occasionally. You need this medicine as much as I.'"

Matthews continued: "I have an idea that congregations need that kind of medicine too. Maybe those who object to humor in the pulpit have forgotten that the writer of Proverbs said, 'A merry heart doeth good like a medicine.'"

"I thank God for the great host

of human preachers who know how to soften life's hard places with a humorous cushion.

"Admittedly, preaching must be relevant to what the preacher is talking about and not just thrown in to get a laugh. It must not be cheap and tawdry. It must be unobtrusive, illustrating something more important than itself. It must be kind. It must not bite. It must not be used too often."

Matthews quoted Bernard Hart, an English psychiatrist, as having said that "humor is, indeed, one of the great refuges of life, and that man who is sensitive but has no humor suffers much from the bitterness of experience."

Matthews concluded: "Humor is a part of humanity, its best part, many believe. It keeps us from taking ourselves too seriously. Or, as another has said, 'God gave us humor to keep us from going mad.' ..."

Joyce Martin is Western Recorder partnership editions editor



RESOURCES

Researcher hopes to shatter churches' 'illusions'

"I want to shatter their illusions that everything is fine and the church is healthy."

Researcher George Barna

By Trennis Henderson
Editor

MIDDLETOWN—Christian researcher and author George Barna doesn't try to make seminar participants feel good about what most churches are accomplishing across the nation. In fact, he does just the opposite.

"In one regard, I want to shatter their illusions that everything is fine and the church is healthy and we should just keep doing more of what we're doing," Barna said.

"I don't think that's true at all," he added, citing years of extensive research in the field. "One of the things we've missed is the incredible significance of a life devoted to discipleship. We've turned it into programs and activities."

On the positive side, Barna said he wants to give church leaders "ideas about what to do about the situation."

"I'd like people to have a more objective understanding of the church and our culture today," he explained. "If people think creatively, intentionally and strategically about our ministries, we have some hope."

Barna, who founded Barna Research Group in 1984, said the orga-

nization seeks to provide "current, accurate and reliable information" that can help churches and their leaders "make more strategic decisions."

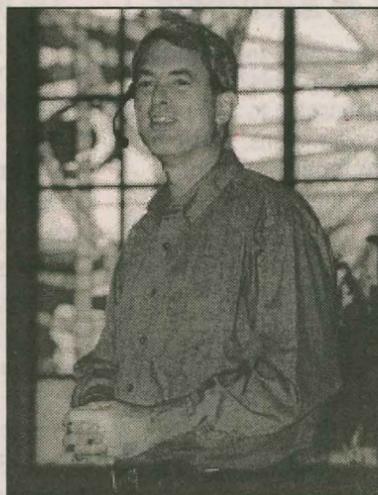
Barna currently is on a 15-month, 54-city seminar tour that included a one-day seminar last week in Middletown. He said his research staff spent 18 months conducting more than a dozen national studies involving thousands of participants in preparation for the seminars.

Topics addressed during four 90-minute sessions were re-churching the unchurched, growing true disciples of Jesus, building effective lay leadership teams and ministry evaluation.

Barna said the Sept. 11 terrorist attacks have provided churches "an incredible window of opportunity to minister in America, but that window is not going to stay open very long."

Emphasizing the importance of strengthening discipleship in American churches, he asked, "When the crowd comes, how do we deal with them? How are our people interacting with other people" during this time of national crisis?

Describing effective discipleship as "one of the most daunting challenges facing the church today," Barna said, "The church is not making much



GEORGE BARNA · The researcher of Christian trends recently brought his one-day seminar to Middletown, attracting approximately 200 church leaders.

progress here and it's not getting better because we're become comfortable with what we're doing."

Barna said true discipleship "is effective in transforming people's lives and that's our ultimate goal here." He added, however, "I don't think we've taken this seriously enough."

Warning that "everything in our culture today, morally speaking, is up for grabs," Barna said studies indicate "the differences between Christians and non-Christians is minimal because we act so much like the world.

What this boils down to is a discipleship issue.

"We have to be concerned about discipleship that develops character," Barna added. Churches "ought to be doing something deeper that helps people understand what it means to be a Christian in the 21st century."

Effective discipleship can be measured, Barna said, by examining members' involvement in such areas as worship, evangelism, stewardship, service and personal witness to the world.

He said obstacles that keep churches from seeing greater success in discipleship development include:

- No measurable definition of success in the area of discipleship.

- A focus on transmitting knowledge more than developing character.

- Teaching that is random rather than systematic.

- Limited accountability for members' spiritual growth.

- Church leaders who are not zealous disciple-makers.

He said keys to effective discipleship include such factors as a clear definition of discipleship, measurable goals, ongoing spiritual self-assessment and widespread participation in intense discipleship opportunities.

"Do you have a model where people's lives are changing?" Barna asked. "What kind of church do you want to have? We're past the time of having any excuses."

Measuring up
Church trends by the numbers

Barna: Churches that reach unchurched know what they're seeking

Continued from page 1

Any "Thank you" must come from the senior pastor, "from one kahuna to another," or the unchurched visitor will feel as if he or she is unimportant to the church and is being "shuffled off to the second-string," Barna said.

While some churches pride themselves on delivering bread or cookies to visitors, Barna said, "My own analysis is that it's irresponsible to do that."

Most unchurched people view home visits or gifts as an invasion of their turf or manipulation, he said. "We have a tendency to do more than the unchurched want to have done to them."

Barna said churches sometimes protest to him that visitors respond well to their gifts, but he consistently has found that no more than a third of visitors respond positively, leaving at least two-thirds of unchurched people who respond negatively. "Not only have they hindered their own effort, but they may also have muddied the waters for others."

Barna recommended a strategy

with unchurched visitors similar to that of any personal encounter: Be genuine, relevant and real, and let the relationship take its course.

He listed several other common characteristics of churches that effectively reach the unchurched. They include:

- *The senior pastor is a genuine advocate of reaching the unreached.* Leadership for this begins with the senior pastor, Barna said. "This person was an effective advocate because they were out there and doing it."

- *The ministry is culturally relevant.* From the worship style to the language being used, churches that reach unchurched people find ways to connect with people who don't know traditional church language and practices, Barna said.

Ironically, surveys have found that unchurched people's view of the ideal church includes a music program that has traditional hymns with contemporary instruments and arrangements.

The reason, he said, is that most unchurched people have a church background and are comfortable

with the hymns, even more so than praise hymns or other unfamiliar music.

- *Efforts are made to ensure that the church is serious but that everyone enjoys the experience.* "This was one of those eye-opening revelations for me," Barna said, recalling a church that had programs in place to reach the unchurched but wasn't being successful.

In a conversation about why members weren't bringing their friends, one older woman said bluntly, "Oh pastor, I could never bring my friends."

"Why?" the pastor asked. "I don't even enjoy coming here," she responded. "Why would I bring my friends here?"

- *The church facilitates and emphasizes relationships.* Barna said relationships don't attract unchurched people to a church, but relationships are an important factor after they've walked through the door.

- *Church members are prepared to explain their faith.* Too often, churches assume they can get visitors to confine their questions about Christianity to a "Church 101" class or conversations with a staff member, Barna said. But most people's deep, meaningful questions arise during dinner or other casual times with Christians they know or meet at church, he said.

- *The church builds name awareness.* Such churches use their promotion budgets and advertising to help unchurched people have a positive impression of the congregation, Barna said. Such awareness is hard-

er, he added, as research has shown that the average unchurched person today can't name one church within a 15-minute drive from his or her house.

"If I invite them to a place that they've heard of and they have a generally positive impression, the chance is much higher that they will visit," Barna said.

- *The church reduces the loss of visitors by having a spiritually healthy congregation.* An unchurched person who visits a congregation wants to know that it makes a difference in the lives of those who regularly attend. If it doesn't, he added, a visitor would conclude that church attendance is a poor use of time.

- *They adapt effective outreach methods from other churches.* They also consistently track their success to see how effective their methods are working, Barna said.

- *When people come to worship, they experience the presence of God.* "The unchurched tend to come when they are struggling with something and they need an answer," he said. "They're not coming for an intellectual service. They're coming for an emotional service."

Unchurched people likely won't know how to explain what happens when they are in a church experiencing the presence of God, but it likely will attract them to come back, he said.

Barna noted that during interviews with people who had encountered such an experience, they will say, "I wanted to go back and see if they could do it again."



RESOURCES

How well does your church evaluate its ministries?

By Trennis Henderson
Editor

MIDDLETOWN—Do most churches take time to evaluate their ministries? Of course they do, notes Christian researcher George Barna. The problem, he said, is that they're evaluating the wrong things.

Churches regularly measure such areas as attendance, budget, programs and facilities, Barna said.

"We count all kinds of stuff," he noted. "The issue is those are inappropriate measures. They do not reflect transformation. They reflect quantity but they don't reflect quality."

By contrast, he added, "What Jesus looked at was people's hearts."

Research indicates only 9 percent of church leaders say their churches have measures that are "effective in helping them figure out how they're doing in ministry," Barna said. Up to one-third of Protestant churches

have no specific ministry goals each year, he added.

Emphasizing that spiritual accountability is biblical, Barna said church leaders must be willing to be vulnerable in order to gain useful information about their churches' spiritual condition.

"We've got to be a lot more tuned in to how well we're doing," he urged. "You can make it up as you go along as a Christian, but chances are you aren't going to get very deep in your relationship with Christ."

Though "accountability is a taboo subject" in many churches, Barna said clearly defining ministry goals is essential to success. "If you can't define it, you can't measure it," he said. "If you can't measure it, you can't improve it."

Barna said standards for effective evaluation begin with the Bible. "That's our dominant benchmark because that's our absolute standard," he noted.

Other standards include national norms—how other churches are doing—as well as local church records and current goals, he said.

Key questions to pose, Barna added, are: "Compared to where the church has been in the past, are we making progress?" and "Are we committed to doing what we said we would do?"

Once a church decides to pursue qualitative evaluation, Barna said leaders should "identify the non-negotiable outcomes that must be achieved for your ministry to be successful." Other steps include devel-



HOW'S BUSINESS
Researcher George Barna told church leaders that most congregations use the wrong measuring sticks to evaluate their ministries.

Measuring up
Church trends by the numbers

Lay teams offered as alternative to leadership void in churches

By David Winfrey
News Director

MIDDLETOWN—Lay leadership teams are necessary to replace a leadership void in many U.S. churches, according to researcher George Barna.

Speaking to church leaders during a daylong conference last week, Barna noted that fewer than one out of eight senior pastors in America identifies himself or herself as a leader.

Research also has shown that fewer than 10 percent of all U.S. senior pastors can articulate God's vision for the ministry of their church, he added.

"That does not disqualify them from service in church," he said. "They're good people. They're godly people. They are called to ministry."

But too many churches expect to find leadership from someone who feels called to lead, he said.

"The church is looking for leaders in all the wrong places," he said. "God has brought us the leaders. They're sitting in the pews."

Team-based leadership can include a pastor who feels called to lead, he said, or it can free a pastor for ministry and involve more people to use their God-given gifts.

Such a model of leadership is biblical, Barna insisted, listing Moses, Joshua, Nehemiah, Paul and Jesus as people who used a team to lead in ministries.

The good news, he added, is that churches can transition from one leader going it alone to a team-based leadership approach.

Of the several dozen churches that Barna said his research group had studied that had team-based leadership, "only one or two actually started out as team-based churches. They had to make the transition."

Tips for shifting to a team-based approach include:

■ **Make sure the pastor supports**

it. Churches that pursued a team-based strategy without their pastors' support ultimately split, he noted. "If the senior pastor doesn't support it, you're not ready for it yet."

■ **Craft a clear and comprehensive transition plan.** Leadership takes place at two levels, Barna said: overall leadership for a church and individual leadership of specific ministries.

One plan could organize a "macro-level" team that assisted and served "micro-level" leadership teams for such ministries as worship, evangelism, discipleship, stewardship, service and fellowship.

■ **Start with one team for a specific ministry before switching the entire church over.** "Let them fly under the radar screen as long as possible," Barna advised, encouraging churches to start with a team and ministry that is likely to make the switch successfully. One team can learn the challenges, work out the bugs and counsel future teams, he said.

■ **Teach the congregation why team-based leadership change is best.** Many will be indifferent, he noted. "They don't care if it's 14 monkeys up here on tricycles for leadership as long as their needs are being met." But teaching the congregation about the change will educate future leaders about the church's direction.

■ **Identify and recruit people who have strong leadership potential and openness to operating in a team environment.** "People gravitate to places where they are well-led," he added.

■ **Match leaders to produce compatible and competent teams.** Teams should be structured according to people's passions, not openings, he added. "What vision excites that individual leader?" Barna asked. "You've got to be thinking, first of all, what is that person passionate about?"

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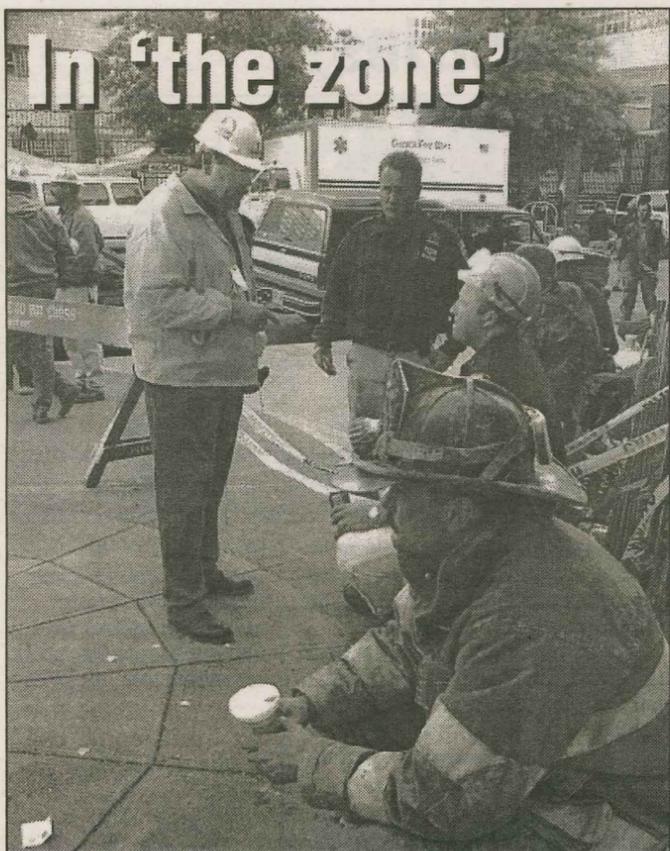
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CHAPLAIN Sam Porter, left, ministers to a group of men involved in recovery work at the World Trade Center. At least 21 Southern Baptist chaplains responded to the New York disaster, according to the Southern Baptist North American Mission Board. (BP photo by Jim Veneman)

Chaplains minister to potential 'invisible victims'

By David Winfrey
News Director

NEW YORK—They are called the "invisible victims," and their wounds can burn long after the rest of the nation has adjusted to the trauma they respond to.

The firemen, policeman and other officials at the site of the terrorist attacks are immersed in a depressing job. Surrounded by destruction, they sift through rubble looking both for bodies and evidence.

The gruesome scenes of these sites are well-documented, and, according to FBI Chaplain Joe Williams, indelible. "They will bear the scars of this for the rest of their lives," said Williams, a Southern Baptist chaplain from Oklahoma City.

"They will never forget the images, especially those who retrieved the bodies," he said. "They won't forget the rubble, the way it looked."

Some workers were overcome with emotion at the site. Dan Lovin, a volunteer police chaplain from Mt. Vernon, Ill., was walking through the "red zone" when an officer grabbed him and began to cry.

"He said, 'I'm sorry. I just saw the cross (on his hat), and it's about the

only sign of hope we see down here,'" Lovin recalled. "They're so drained."

Others will be haunted months from now, said Jack Poe, an Oklahoma City police chaplain who spent more than a week in the red zone.

"Once they start reflecting on it, then they're going to be overwhelmed and overflowed with a lot of emotional triggers and anchors that they've experienced, such as the sights, sounds, smells and tastes that they've not really had time to process," Poe said.

Chaplains from Oklahoma City said that city's bombing six years ago helped teach the importance of ministering to the rescue workers.

"We had people here who we didn't reach and they took their lives. They couldn't handle the stress," said Paul Bettis, the Oklahoma Baptist Convention's coordinator for criminal justice ministries and chaplain for the Cleveland County Sheriff's Office in Oklahoma City.

Divorce and alcoholism were other responses to the stress, they said. "The basic deal is people talk out a trauma or they act it out," Poe said.

And the impact is not limited to the workers. Williams said researchers estimate that for every "invisible victim" there are up to five family members who also suffer from their change

in personality

The stress also can affect area ministers, overburdened by the ministry needs of their suffering congregations. In cities where disasters occur, it's not unusual for up to 50 percent of the pastors to burn out and leave within a couple of the years, said Mickey Caison, disaster relief coordinator for the Southern Baptist North American Mission Board.

To help ease the strain, Oklahoma City chaplains say they hope New York will follow their city's lead. Chaplains and others in Oklahoma coordinate retreats for survivors, family members and rescue people.

"We took them away and stayed together for four days and did really an intense kind of debriefing with them," Poe said. Organizers still are hosting such retreats six years after the federal building bombing.

David Dean, executive director for Metropolitan New York Baptist Association, already has said he will call on Southern Baptist chaplains to help local pastors learn how to better minister after this tragedy.

Poe said retreats and other programs help people see they don't have to stay victimized by the past. "They have a choice, they can make a choice to get bitter or to get better."

MURRAY AREA ACCOMMODATIONS

Rates do not include tax (except Jonathan Creek). Taxes vary between 9-10%. Messengers are responsible for making their own reservations. Kentucky Baptist Convention must be mentioned and reservation deadlines met to receive blocked room rates. Most blocked rooms are non-smoking.

All facilities in Murray and Draffenville are full. Facilities in Calvert City, Gilbertsville and Jonathan Creek still have rooms available. Kenlake State Resort Park in Hardin is nearing capacity. Three new facilities -- in Cadiz, Grand Rivers and Mayfield -- now offer KBC blocked rooms and are listed below.

Hardin

(17-22 miles from Murray)

Kenlake State Resort Park

542 Kenlake Rd. (off Hwy 68)
1.270.474.2211 or
toll free 1.800.325.0143
\$42 (single) / \$52 (double)
On-site restaurant
Reservation deadline: 9/12
(Requests received after this date will be filled if space is available.)

Jonathan Creek Camp and Conference Center (motel)

3043 Beal Road (off Hwy 68)
1.270.354.8355
\$29/person (2 persons)
\$27/person (3 persons)
(Lone Oak Center is also available. Reservations are first come, first served.)

Mayfield

(20-25 minutes from Murray)

Days Inn

1101 Housman
1.270.247.3700
\$49.50 (2 persons)
Free continental breakfast
Reservation deadline: 11/1

Calvert City/Gilbertsville

(1-24, exit 27)
(30-32 miles from Murray)

Foxfire Motor Inn

3457 US Highway 62
1.270.395.7162
\$35.88 (1 person)
\$39.88 (2 persons)
(Add \$6 for each add'l. person)
Reservation deadline: 10/25

Kentucky Dam Village

State Resort Park
166 Upper Village Drive
(near U.S. Highway 641)
1.270.362.4271 or
toll free 1.800.325.0146
\$45 (1-4 persons)
On-site restaurant
Reservation deadline: 10/12

Ramada Inn

2184 U. S. Highway 62
1.270.362.4278
\$50 (1-4 persons)
On-site restaurant
Reservation deadline: 11/1

Super 8 Motel

3503 U.S. Highway 62
1.270.395.5566
\$52 (1-4 persons)
Free continental breakfast
Reservation
deadline: 10/25

Cadiz

(35-40 minutes from Murray)

Lake Barkley State Resort Park

3500 State Park Road
1.270.924.1131 or
toll free 1.800.325.1708
\$44 (single) / \$54 (double)
On-site restaurant
Reservation deadline: 10/13

Grand Rivers

(30-35 minutes from Murray)

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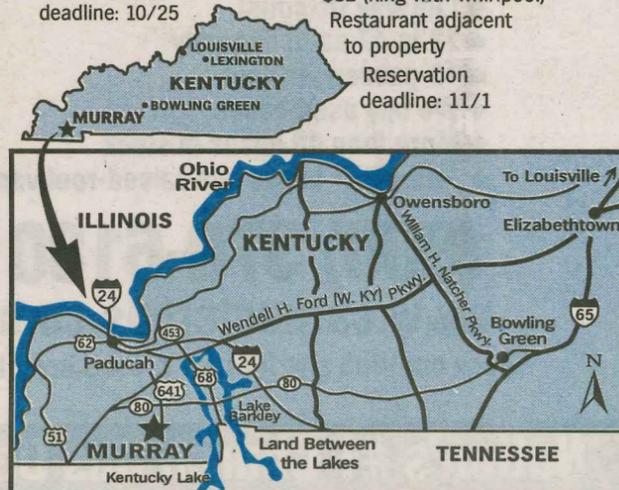


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Efforts consolidated in N.Y., but Kentucky Baptists still cooking

NEW YORK—Kentucky Baptists continue cooking meals in New York City for recovery workers and other people affected by the Sept. 11 attacks on the World Trade Center.

The Southern Baptist relief effort has scaled back, as cooking crews from Tennessee and Virginia have gone home, according to Larry Koch, who coordinates disaster relief response for the Kentucky Baptist Convention.

Kentucky volunteers, who had been working at a warehouse under the Brooklyn Bridge, were moved with volunteers from New York to a former airport site in Brooklyn, Koch said.

More than 280 Kentucky Baptists have traveled to New York since the disaster relief kitchen was called into action on the day after the attacks. They currently are cooking about 7,000 meals a day, according to on-site coordinators.

Estimates for how long the volunteers will be needed vary from one or two weeks to longer, according to Koch and Harold Moore, a head cook and member of First Baptist Church of Ashland. In Washington, a North Carolina mobile kitchen at the Pentagon closed last weekend.

In New York, recent cold temperatures and wind gusts have made it harder to keep meals hot before they are transported, Moore said.

Overall, Kentucky Baptists have cooked more than 50,000 hot meals; Southern Baptists have cooked more than 215,000 hot meals.

Compiled from reporting by News Director David Winfrey and James Dotson of the SBC North American Mission Board

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Sept. 11 has religious leaders watching their language

Suddenly, there's sensitivity regarding a term that recalls the Christian military battles to recover the Holy Land from Muslims between the 11th to 13th centuries.

By Adelle Banks
Religion News Service

CINCINNATI (RNS)—When the Billy Graham Evangelistic Association announced last week the famous evangelist's forthcoming event in Cincinnati, the word "crusade" was not mentioned.

The Greater Cincinnati-Northern Kentucky Billy Graham Mission, set for June 27-30, was described instead as a "campaign" or "outreach" in an association statement.

Graham spokesman Larry Ross said the prominent preacher has long used the word "mission" instead of "crusade" when evangelizing abroad, but this was a new step within the United States.

"In the cultural context of the last few weeks since the attacks, Mr. Graham himself felt that we needed to give greater consideration to what we called this outreach," Ross said.

The phrase "Billy Graham crusade" has long been a staple in religious parlance. But since Sept. 11—and in some cases before—the word "crusade" has been reconsidered in political and religious circles. Suddenly, there's a sensitivity regarding a term that recalls the Christian military battles to recover the Holy Land from Muslims between the 11th to 13th centuries.

In the early days of the aftermath of the Sept. 11 attacks, President Bush used the word to describe pending U.S. action.

"This crusade, this war on terror-



BILLY GRAHAM The evangelist, shown here during this summer's evangelistic event in Louisville, recently announced plans for a similar program in Cincinnati without using the word "crusade."

ism, is going to take a while," he said on the South Lawn of the White House.

Days later, White House Press Secretary Ari Fleischer was explaining that the president regretted the possibility of upsetting leaders of Islamic nations with his terminology. "The purpose of his conveying it is in the traditional English sense of the word. It's a broad cause."

From the White House to the meeting rooms of colleges and ministries, the use of the word "crusade" has engendered discussion in recent years.

Fuller Theological Seminary in Pasadena, Calif., held a "Consultation

on Mission Language and Metaphors" last year, which concluded that metaphors of warfare have become "increasingly counterproductive to mission work."

Later in 2000, Wheaton College, an evangelical Christian school in the Illinois city of the same name, declared its longtime mascot would no longer be called "Crusaders" but rather "The Wheaton Thunder."

Graham's son, evangelist Franklin Graham, has led "crusades" in this country in conjunction with his father's association. But in recent years, many of the U.S. events have been labeled "festivals."

"They called them festivals to just have a more ... youthful or modern appeal," said Steve Chapman, spokesman for Franklin Graham. "There's a lot of high-energy music."

Likewise, evangelist Luis Palau's organization stopped using the word for his major events two years ago.

"We knew it was time to bury 'crusade,'" said Mike Umlandt, a spokesman for the Luis Palau Evangelistic Association in Portland, Ore. "The word has so much negative connotation, or it didn't mean anything to people under 40."

The decision about the Billy Graham event in Cincinnati also was part of a consultative process. After Graham voiced his concern, Ross said, the association staff "came to a consensus" on the word "mission." That consensus was affirmed by the local planning committee, which had urged Graham to visit in the wake of racial tensions when a white police officer was charged in the fatal shooting of an unarmed black teenager.

The mission was announced on the same day that the officer was acquitted.

Ross, who will speak at a chapel service Oct. 5 during his 25th reunion at Wheaton College, recalls his days growing up near the school watching the Crusaders play basketball and football.

Now, he said, things are different. "I think the spirit in which that was done was right," he said of the mascot name change. "They're poised to be a better witness as a result."

Denominations find tragedy makes strange bedfellows

By Kevin Eckstrom
Religion News Service

SHIPPENSBURG, Penn. (RNS)—The way Meagan Boozer sees it, the Presbyterian Church (USA) could be doing a lot of things right now other than rehashing the perennial debate on homosexuality.

Boozer, associate pastor at Shippensburg Presbyterian Church in Pennsylvania, sees an unprecedented "spiritual opening" across America following the Sept. 11 terrorist attacks on New York, Washington and Pennsylvania. People don't want to talk about sex, she said. They want to talk about God.

"I'm not saying this issue isn't important, it's very important," Boozer said, somewhat exasperated. "But it seems like there's something more important right now."

Boozer is not alone. At Media Presbyterian Church outside Philadelphia, Bill Borrer is pushing for his presbytery, or local governing body, to postpone a vote on repealing a ban on gay clergy. Borrer argues the church has a "moral and spiritual obligation to temporarily cease our institutional hostilities."

No one is yet able to gauge the lasting impact of the terrorist attacks on America's churches—or America's soul. But with more than 6,000 dead in the horrific tragedies, tough questions about the nature of God and evil are confronting America's churches. Somehow, the culture wars that have divided the mainline Protestant churches now seem utterly irrelevant.

In addition, the frosty relationships between

some denominations have experienced such a thaw that some church leaders at odds with each other have found themselves cast as soldiers in the same battle.

When the presiding bishop of the Evangelical Lutheran Church in America and the president of the Lutheran Church-Missouri Synod toured ground zero recently, both were struck by the enormous devastation that brought the two churches together at last.

"This tragedy in all its dimensions is so vast that most of our differences seem tiny in comparison," said the ELCA's presiding bishop, George Anderson.

His counterpart, Missouri Synod President Gerald Kieschnick, said some problems transcend historical and theological differences. "From our perspective, complete doctrinal agreement is not required between our church bodies before we can give food to a starving child or aid to an immigrant," he said.

For now, at least, some in the mainline say their churches need to put aside internal politics and turf battles and work together to minister to the injured souls and fabric of America.

For some, it should have happened a long time ago. Mark Chavez is executive director of the Word Alone Network, a conservative renewal group in the ELCA. He said the disaster serves as an overdue "wake-up call" to church leaders who have fussed over the institution, not its message.

Chavez just hopes it will last.

"The skeptical part of me, or the cynical side, tells me that it's going to be more of the same, but who knows how the Holy Spirit works," he said.

Couples without children

If you are a couple without children, you are part of a rapidly growing segment of the U.S. population. The number of childless couples is expected to increase by 50 percent by the year 2010.

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Perhaps you have plans to start a family later, and you have come to the conclusions you do

not have enough possessions to worry about yet, and you don't have any children; therefore, you will get around to an estate plan later. Let me assure you, both partners in the marriage need to execute some basic estate and incapacity planning documents now. Let me also assure you of the opportunity you are forfeiting to bring joy into your lives by incorporating God's purposes into your plans. What if both of you were killed in a tragic accident? With no children, you have the op-

portunity to direct at least a tithe, if not all, of your estate to one or more worthy Baptist cause, including your church. Remember, your plan includes life insurance and retirement plan beneficiary designations. At the birth/adoption of a child, you would need to review and perhaps make changes in your plan.

Perhaps you are without children and are beyond the child-bearing years. You also have an opportunity to do something significant for the Lord's work through your estate plans. This is not to say exclude from your plan family and friends you want to remember. However, unless they are special needs beneficiaries, you likely have the opportunity to include those causes near and dear to

your hearts for a larger proportion than you would if you had children. Even with special needs beneficiaries, there are provisions you can make for them, and for Baptist causes, once those special needs no longer exist.

KENTUCKY BAPTIST FOUNDATION



Barry Allen

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



Psalm 46 unites grieving Americans during recent crisis

By Jeffrey MacDonald
Religion News Service

WASHINGTON (RNS)—Ever since jaws dropped and tears fell after the Sept. 11 terror attacks, Americans from coast to coast have searched their Bibles for words to address the unspeakable.

They've had choices galore among passages promising comfort in times of trouble. Yet one selection has surfaced continually in worship services and discussion venues from sanctuaries and church basements to the halls of Congress: Psalm 46.

On America's ever-more-diverse religious landscape, few occasions in recent years have led believers of varied stripes to invoke a common text as relevant and authoritative. In the aftermath of strikes on the Pentagon and World Trade Center, however, no one disputed the appropriateness of these ancient Hebrew lyrics.

"God is our refuge and strength, a very present help in trouble," reads verse one. "Therefore we will not fear, though the earth should change."

Reading those opening lines within hours of the attack, Nancy Taylor sent the full psalm via e-mail to all 432 congregations who seek her counsel as Massachusetts Conference Minister for the United Church of Christ.

"The images in the psalm were all true" on the day of the strikes, she said.

Across the grieving land, Psalm 46 seemed to demand a hearing. In Los Angeles, United Methodist Bishop



SIGN OF THE TIMES A sign for an electronics store in Louisville urges people to read Psalm 46. The psalm has gained a wide audience after the terrorist attacks of last month.

Jonathan Keaton of East Ohio quoted it to a gathering of church leaders, saying it "came to me as a source of strength as I woke this morning in my hotel room."

At a Santa Fe meeting, directors at Church World Service chose the first three verses to accompany a public notice of disaster relief. In Washington D.C., just a few miles from the burning Pentagon, Chaplain Lloyd Ogilvie read the psalm aloud on the floor of the Senate.

Psalm 23 is probably better known, but pastors and professors say three factors made Psalm 46 the text of choice in America's darkest hour: familiarity, applicability and inclusiveness.

Earl Alger of Union Congregational Church in Braintree, Mass., uses

Psalm 46 regularly at funerals. But in the aftermath of this month's terrorist attacks, he took the psalm on the road, reading it aloud in several nursing homes. Many hearers had memorized it in their youth. "I would read the first few words, and they would finish the line," Alger said.

Psalm 23 might have struck as many chords with its classic line, "Though I walk through the valley of the shadow of death, I fear no evil, for thou art with me." But Psalm 46 had the distinctive advantage on this occasion of allowing its speakers to use the "we" voice as gatherings cried out to God together.

"Psalm 46 calls us to corporate reflection," said Randall O'Brien, professor of Old Testament at Baylor University in Waco, Texas. "We will

not fear though the earth should change."

Psalm 46 perplexes biblical scholars. They don't know when it was written or who wrote it, O'Brien said. It could have had its birth during any number of disasters. Yet its lack of particularity is precisely what makes it adaptable, O'Brien said, to circumstances as modern as hijacked airplanes.

For those hearing Psalm 46 for the first time this month, its contrast between a crumbling earth and a protective God offered a new lens for seeing the horror.

Peter Simmons of Newbury, Mass., discovered the psalm during an impromptu prayer service at Union Congregational Church in Amesbury, Mass.

"To me it says, 'eventually the nations crumble in concert with what God is doing on the earth,'" Simmons said. "To us, this is a major setback, but in God's world, this would be a tiny speck."

Christian purists, according to O'Brien, say Psalm 46 isn't really everyone's prayer because it promises refuge only for the new Israel—the spiritual body of Christian believers.

"Technically speaking, the entire nation is not qualified to pray this," O'Brien said. But even purists tend to grant exceptions in times of crisis.

"What we really wanted to know was that God was with us," O'Brien said. "This psalm assures us that in times of catastrophic tragedy, God will preserve His people."

Psalm 46

¹ God is our refuge and strength, an ever-present help in trouble.

² Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, ³ though its waters roar and foam and the mountains quake with their surging.

⁴ There is a river whose streams make glad the city of God, the holy place where the Most High dwells.

⁵ God is within her, she will not fall; God will help her at break of day.

⁶ Nations are in uproar, kingdoms fall; He lifts His voice, the earth melts.

⁷ The LORD Almighty is with us; the God of Jacob is our fortress.

⁸ Come and see the works of the LORD, the desolations He has brought on the earth.

⁹ He makes wars cease to the ends of the earth; He breaks the bow and shatters the spear, He burns the shields with fire.

¹⁰ "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."

¹¹ The LORD Almighty is with us; the God of Jacob is our fortress.

God at work

By Robert Dunston

Last week this column introduced you to Cumberland College student Melinda Etter, daughter of David and Teresa Etter of Williamsburg. She served this summer on a mission team in Taiwan. This week I want to share with you some of the stories of how God has been and is working in Taiwan.

Paige Kolok, a Cumberland College junior, had served in Taiwan during the summer of 2000. During her time in Taiwan, Kolok had made friends with a young man named Simon. This past summer Simon became involved in the team's ministry.

One of the team's ministries was to establish Matthew Parties, which were Bible studies held in local restaurants. The team's Bible study met in a coffee shop, and Simon became instrumental in inviting other people to the Bible studies.

Etter became friends with Simon and during the summer celebrated with him when he was baptized in the ocean.

Shaun, a student from Guam, also came to a Matthew Party. He then became a regular at the team's Sunday evening Bible

studies. At the end of the summer he also accepted Jesus Christ as Savior and was baptized on his birthday.

David, a strong young Christian man from the Taiwanese church, began the summer as the team's translator and guide. As the summer progressed he spent more and more time joining with the team in ministry. David was enthusiastic about the mission and sharing his faith in Christ. He always came to the Sunday evening Bible studies bringing others with him.

Even though Etter and her team members have returned to Kentucky, Simon, Shaun and David are continuing the ministry the team began.

Etter and Kolok both rejoice that they were part of God's ongoing work in Taiwan. We rejoice with them and continue to pray for missions in Taiwan.

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

CUMBERLAND
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Proud to be Baptist

Since the terrible tragedy of Sept. 11, many people are now very patriotic. When faced with these attacks against us, suddenly freedom of speech, freedom of the press, freedom to worship and the privilege of living in a democratically elected republic become very precious. I like seeing all the American flags and the red, white and blue ribbons. We all should be proud to be Americans.

I'm also very proud to be Baptist. As I read the article from KBC Communications Director Robert Reeves that was in the Sept. 18 issue of the Western Recorder, I got the tiniest glimpse of what life has been like at ground zero in Manhattan. I know the volunteers who return to our commonwealth will be changed. No one could witness those sights, sounds and smells and not be changed by them.

I'm not a bit surprised at the instant mobilization and deployment of Baptist volunteers across our country who have descended upon New York City and Washington D.C. Unfortunately, Baptists have had plenty of practice in disaster relief in the last 10 years or so. Baptists have been right on the heels of the Red Cross in the wake of floods,

tornadoes and earthquakes. But there is something different about the victims of Sept. 11. The wound is deeper and, perhaps, the greatest gift our brothers and sisters are giving right now is not the hot meals, although those are surely needed and appreciated. Perhaps the greatest gift they are giving others is the gift of hope we have in Christ. I

know they are being asked, "Who are you?" "Why did you come?" As busy as our Baptist friends are meeting physical needs, I know they are taking the time to meet spiritual ones, too. They are praying, listening and sharing about the love of God.

Nope, I'm not a bit surprised that Baptists are there, serving their hearts out. After all, they've done quite a bit of that for Kentucky Baptist Homes for Children. I'm not surprised, but I'm sure proud of them. I'm praying for them and I'm thankful to God that He raised them up to do this important work. Thank you all for serving so faithfully in such a time of need.

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

HOMES FOR
CHILDREN



Bill Smithwick



Customers seeking meaning buy Bibles, end-time books

A reading list for current events

Reaching for the Invisible God. *Philip Yancey.* The editor-at-large for Christianity Today offers straight talk for anyone wanting more than pat answers to life's imponderables. Also by Yancey: "Where is God When it Hurts?" and "Dissappointment with God."

Why Does God Allow Suffering? *David Martin Lloyd-Jones.* Does God care about the suffering in the world today? Why doesn't God put a stop to the violence? Does He really answer prayer? These are just a few of the themes Lloyd-Jones discusses.

A Grief Observed. *C.S. Lewis.* Written by Lewis when he lost his wife, it can help readers understand the deep grief process. Also by Lewis: "The Problem of Pain."

A Grace Disguised. *Gerald Sittzer.* Sittzer wrote this book in the wake of a tragic accident that claimed his mother, his wife and his young daughter. His conclusion is that, in coming to the end of ourselves, we can come to the beginning of a new life through the grace of God.

Finding God. *Lawrence Crabb.* Crabb says we approach problems the wrong way, asking God to solve them—instead, we should be using our problems to find God.

Seeking God's Hidden Face: When God Seems Absent. *Cecil Murphey.* This book is not so much about tragedy; rather it's about how we respond when God just doesn't seem to be there.

Traveling Light: Releasing the Burdens You Were Never Intended to Bear. *Max Lucado.* Lucado dissects Psalm 23 while recounting tales of people who have overcome crushing circumstances with Christ's support.

Islam: Its Prophets, Peoples, Politics and Power. *George Braswell Jr.* Braswell, who lived and taught in Iran for 20 years, structures his book around 20 questions about Islam that he is consistently asked. —Baptist Press

By Ken Walker
State Correspondent

LEXINGTON—After 25 years in the Christian bookstore business, Mickey Hyder calls the present the most exhilarating time he's ever experienced.

Not just because the Lexington location of LifeWay Christian Stores saw a 20 percent jump in Bible sales the latter half of September, compared to last year. He is thrilled with the nation's newly ignited spiritual search.

"It's been exciting to see people turn back to God," said Hyder, manager for the LifeWay store and pastor of Glen's Creek Baptist Church near Versailles. "I hate the reason it happened, but it's exciting."

Nationwide, the Family Christian Stores chain has seen a 27 percent increase in Bible sales and at least a 60 percent hike in the sales of books on prophecy, said Cindy Cummings, district manager for the chain, which includes four Kentucky outlets.

LifeWay stores across the nation have seen a 15 percent increase in Bible sales, according to Randy Martin, buyer of Bibles and reference books in Nashville.

"October is 'National Bible Month,' which was planned a long time ago," he said. "But we moved up the sale prices a week to help out."

Not all LifeWay outlets around Kentucky have seen such hefty increased Bible sales. But store managers say people's widespread uncertainty has sparked interest in spiritually-

based material.

The Southern Baptist chain didn't open its Paducah store until last October, but manager Jayson McKeown estimates Bible sales are 10 percent higher than what other local stores reported for September of 2000.

In the first four days after the attack, his store hardly had any customers. But once they returned they started buying both Bibles and books on the end times.

Two of the most popular are "Revelation Unveiled" by Tim LaHaye and "The Battle for Jerusalem" by John Hagee. The fictional "Left Behind" series by Tim LaHaye and Jerry Jenkins is another top seller.

"We're going through end-times books like crazy," McKeown said. "I'm hearing from my employees that there are a lot of (customer) comments like, 'Do you really think we're living in the end times?'"

"It's peaked interest," he added. "That's what has got people looking. They want to know what's coming next."

In Elizabethtown, the most noticeable increase has been in Bible sales, according to LifeWay manager Jonathan Gallegly.

While Gallegly hadn't compiled any statistics, he expects more interest since the store will be receiving a shipment of free "Here's Hope" New Testaments from the national office.

The paperback version of the new Holman Christian Standard Bible normally retails for \$1.50, but all LifeWay stores will be giving away copies.

He hopes that will create more opportunities for prayer like the service the store held the Friday after the attacks.

Five employees and several workers from a nearby Old Navy store that was closed joined hands at the front of the store. Most customers joined the circle as they came in during the hour.

"A couple people went ahead and shopped, but everyone else dropped their intentions and prayed," Gallegly said.

At the LifeWay store in Louisville, assistant manager Sue Phillips said popular books include Hagee's "Battle for Jerusalem" and "Final Dawn"; "Where is God When it Hurts?" by Philip Yancey; "When God Doesn't Make Sense" by James Dobson; and two of LaHaye's non-fiction works, "Revelation Unveiled" and "Are We Living in the End Times?"

Books on grief are another need, she said, with numerous requests from customers seeking material to deal with their questions and their children's.

She also sees interest in books on Islam, as Kentuckians seek to learn more about the religion that some are casting as engaged in a "holy war" with America.

"Any time something is going on in the world that is serious it seems people turn to things of a Christian nature," Phillips commented. "They need peace. They need something other than novelty or recreation. Instead of going to a movie, they want a book to help them through the crisis."

I thought I saw a smile!

Most boys who enroll at Oneida have their first person-to-person contact with me. Nearly every Sunday, except when I travel with the choir, I interview new students, normally boys. I have done this for 18 years, and you would think that by now I would have experienced every type of response possible. However, this past spring I interviewed a young man who was unique.

"Craig" (not his real name) came from a broken home but had a stepfather who had been part of his family for eight years. Craig's family is active in church, and his pastor knew about some of their frustrations. Fortunately, the pastor knew about Oneida and suggested that the parents contact us to see if we could help.

I had a difficult time getting Craig to talk to me. His indifference was not out of hostility; he is simply shy and was slow to respond verbally to my questions. Since I talk rather fast, it tests my patience when I have to wait what seems like years for a student to answer my questions. With Craig, I realized it was much more his shyness, not bitterness or anger, that caused him to take so much

time to respond. Craig admitted to having some problems at home, including not doing his homework, being disrespectful and arguing frequently with his younger sibling. However, he disagreed with his mother's claim that he was "spoiled rotten."

Craig was in regular classes at school, but he was not getting the academic help he desperately needed. He was making all F's. We were told that he was not disruptive or disrespectful in class and was well liked by his teachers. While he did get along with his peers, he had very few close friends. Drugs and alcohol were not part of Craig's back-

ground, and for the most part he appeared to be a good boy. Space does not permit me to explain why I ask some of the questions I do, but one is about self esteem. On a scale of one to 10, 10 being the highest, he said his self esteem was a "three." His goals in coming to Oneida were to "graduate" and to "make better grades."

When Craig enrolled in April, he did not think he would pass the eighth grade, and we had less than a month of school left. Because of Craig's anger with his parents, I insisted that he stay here when school was out in May. He would have to work until summer school began and then attend summer school. Reluctantly, he agreed.

Craig was surprised and happy when he was promoted to the ninth grade. I am happy to say his progress report shows one A, two B's, and four C's. What progress! But my greatest joy came two months ago when I saw what I was sure was a smile. I had not seen him smile before! When I asked him if in fact I had detected a smile on his face, he reluctantly admitted that I may have. Since then I have seen him smile sever-

al times.

Recently at our fall revival, several of our young people sang a special. There were only two boys in the choir. Can you believe Craig was one of the two? Last week we had our associational meeting at Oneida Baptist Church. I could not believe my eyes! Craig was not only the only young person in the choir, he was the only young person in the meeting. As I write this article, I am smiling from ear to ear. Thanks, Craig!

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

THIS IS ONEIDA



W.F. Underwood

A 25-year ministry in Michigan

Crab Orchard natives Jim and Glenda Severance met at church as teenagers. They married in 1960, and after an Army tour of duty Jim returned to work in Kentucky.

Several changes came in 1973. In February Jim surrendered to the ministry. In April their first child was born, and in August they moved to Clear Creek. While in

school, Jim was pastor of Gap Creek Church in Monticello. During his last semester, a missionary from Toledo, Ohio, spoke in chapel and issued a call for workers to go north. An alumnus shared Jim's name in Michigan, and in September 1976 he became pastor of Palmer Road Baptist Church in Westland, Mich., one of 52 churches in Greater Detroit Baptist Association.

"We had a handful of people then; our membership is now 450," Jim said. The church is located near a housing area, and residents are transient. "We try to get them trained before they move again," Jim observed. The Team Kid program involves about 75 children on Tuesday evenings, and the church reaches some parents through the program. The congregation cooperates with the downtown Detroit Baptist Center to supply clothing

and other physical needs.

In 1981, the church experienced "standing-room-only" crowds, but within two weeks it lost 100 members because of downsizing in the auto industry. To supplement his income, Jim became a school bus driver. "I am still driving 20 years later. The bus route goes by the church and church children ride my

route. It has involved me more with parents, and the schedule frees me during the day for other ministry responsibilities," Jim stated.

Through the years Palmer Road has reached out to its racially diverse community, often through pulpit exchange with African-American churches. In 1996 C.E. Martin became associate pastor. His wife, Carolyn, is organist. Jim said lead-

ership from the 72-year-old black former pastor now encourages attendance from other African-American families and "some are staying with us."

"It has been a tremendous blessing to serve here these 25 years," Jim said. "I never felt God wanted me to leave."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS/MOVIES

Saving Your Second Marriage Before It Starts: Nine Questions to Ask Before (and After) You Remarry. Les and Leslie Parrott. Zondervan Publishing, 2001. 187 pages. \$17.99 ♦♦♦♦♦ (out of five)

If the title of this book sounds familiar, it is because the Parrotts have written material for pre-marital counseling with a similar title, "Saving Your Marriage Before It Starts." Much of the ground covered in those books is included in this one as well. For example, they deal with the issues of communication, differences in the sexes, how to fight, dealing with differing expectations and the need to ground the marriage in a relationship with God.

At the same time, "Saving Your Second Marriage" is not a mere rehash of the prior material. It includes specific material for second-timers at marriage, both widowed and divorced, as well as those who are marrying someone who has been married before.

In the first chapter the Parrotts deal with the myths surrounding second marriages and the reasons not to get married again. Of particular note is the belief many people have that things will be better the second time around. They point out that, unfortunately this is not the case. Second marriages get in trouble and fail for the same reason many first marriages do: individuals do not deal with the patterns of expectations, communication and other issues that got them in trouble the first time.

A workbook is available with the book. The Parrotts have provided an excellent resource for pastors who deal with those entering second marriages. *Jim Holladay*

A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey. Brian McLaren. Jossey-Bass, 2001. 173 pages. \$21.95. ♦♦♦♦♦

Brian McLaren, pastor of Cedar Ridge Community Church in the Baltimore-Washington area, tackles the problem of pastoral leadership in the crucible of postmodernism struggle with modernism.

Dan Poole is pastor of a vibrant, growing church, but he is struggling with whether to stay in ministry or teach high school. Neo Oliver is a high school science teacher, nee burnt-out pastor, with whom he struggles with a new paradigm for pastoral leadership, the church and a new perspective on the relevance of the gospel.

Through this fictional dialogue, McLaren works through most of the significant issues facing and dividing Christian communities in America. Using Oliver as the voice of postmodernism and a foil for Poole's traditional evangelicalism, McLaren paves the way for his argument with our modernist-pervaded Christianity to be heard, while blunting the potential defensive reaction that a direct encounter between the author and reader might create.

Despite his approach, McLaren's observations on the church's captivity to modernism can be painful. His insights regarding the strengths and weaknesses of the modernist approach to understanding reality are sharp. The presentation of postmodernism's challenge is thought-provoking. McLaren's prescriptions for the church's response, while exciting and hopeful, will no doubt upset many an apple cart.

In the introduction, McLaren says he hopes pastors and other leaders will

use this book in discussion groups to provoke thought about the life and ministry of the church. If you choose to do so, start with people who are ready to be challenged with a new vision for their faith and the life of the church. While inspiring, "A New Kind of Christian" is not for the faint of heart. *Jim Holladay*

Ruthless Trust: The Ragamuffin's Path to God. Brennan Manning. HarperSanFrancisco Publishing, 2000. 190 pages. \$22. ♦♦♦♦♦

Brennan Manning again offers readers a book that is brimming with gentle admonition and joyous hope, all the while holding up a mirror that reflects all of us as ragamuffins: soot-covered beggars in desperate need of a Savior.

In "Ruthless Trust," Manning challenges traditional notions of trust and dares his readers to trust God wholly, without reservation, and by so doing emptying themselves of themselves. As always, Manning backs up his premises in the book with not only Scripture but with the wise words of spiritual leaders crossing every denominational and religious boundary.

Readers might find that Manning's message has eerie relevance in the face of our country's recent tragedies. Manning suggests that "as we enter the third millennium, ruthless trust is the courageous confidence that despite suffering and evil, terrorism and domestic conflict, God's plan in Jesus Christ cannot fail."

In "Ruthless Trust" Manning once again uses gentle words and a tender touch while insisting we look at the life and death of Christ and be permanently changed by its example. *Victoria Moon*

Fingernail Moon: The True Story of a Mother's Flight to Protect Her Daughter. Janie Webster. Waterbrook Press, 1998 (paperback release 2001). 200 pages. \$10.99. ♦♦♦♦♦

This book by Lexington native Janie Webster is a testament to the love of a mother and faith in God. Convinced that her husband was sexually abusing their daughter, Webster began a five-year journey around the world to protect her daughter.

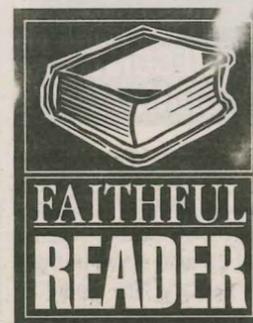
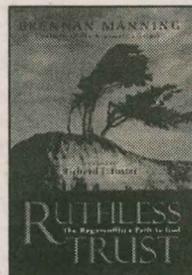
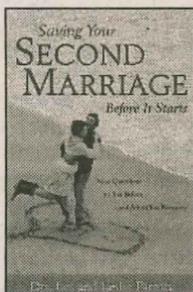
The courts had, in divorce proceedings, granted unsupervised visits between father and daughter, so one night Webster left this country with her six-year old daughter with only what they could carry.

Webster's account of the flight does not get lost in the details. The account moves quickly. Nor is the tone overly religious. God is a constant figure in the story but the book is not preachy. In fact, the book would be a great way to introduce non-Christians to what it means to have faith in God through Jesus Christ.

In the name of honest disclosure I must say that my wife and I figure in the story of Janie and Michelle's flight as we were the first contact she made after her departure. I still remember vividly when we received the first of a number of phone calls. I also remember the joy of answered prayer when they returned home.

The unfolding of events in between is nothing short of miraculous. Upon her return to Lexington, Webster and others founded an advocacy group for abused children to work for safe shelter of children.

This is the chronicle of an experience no one would wish to have, but it is also a testament to the power of faith in God. *Wayne Hager*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; Jim Holladay, pastor of Lyndon Baptist Church in Louisville; and Victoria Moon, librarian for Deer Park Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: jwhager@surry.net, docholladay01@aol.com or victoria.moon@earthlink.net

'Extreme Days' brings to the big screen a subtle Christian message for teens

By Steve Rabey
Religion News Service

LOS ANGELES (RNS)—For much of the 20th century, many evangelicals held a parochial, pragmatic view of movies: they were either tools of the devil (Remember "The Last Temptation of Christ"?) or tools to win converts to Christ ("The Omega Code" and "Left Behind").

But "Extreme Days," an entertaining and humorous film that opened last week on more than 300 screens in more than 80 major U.S. cities, might mark the beginning of a bold new era of Christian involvement in this pervasive and influential medium.

"Extreme Days" fits comfortably within the 20-something-buddies-on-the-road genre that is so popular with the all-important teen audience, but it has significant differences from some of that genre's biggest box office hits.

While it contains its share of gross-out gags, it doesn't wallow in the sick humor of Tom Green's "Road Trip."

And it contains its share of teen sexual tensions but doesn't indulge in the ribald sexuality of the "American Pie" films.

"Extreme Days" also deftly avoids overworked religious clichés that have

made earlier Christian films like the end-times nonthriller "Left Behind" so distasteful to mainstream audiences.

The extreme sports enthusiasts who populate this new film don't all kneel at the end and accept Jesus as their Savior. In fact, Jesus isn't even mentioned in the movie. Rather, one of the key scenes finds the characters sitting around a campfire discussing their lives and things that matter to them, including God.

As a publicist for the film says, "It's a polite, funny road-trip movie featuring four good-looking guys, a beautiful girl and plenty of romantic drama. The purpose isn't to hit people over the head with religion, but provide viewers with an on-ramp for conversations about God."

"Extreme Days" offers up an intriguing mix of entertainment (compelling video vignettes of extreme sports) and inspiration (the high-volume soundtrack features popular Christian artists like P.O.D., Newsboys, members of dcTalk and Audio Adrenaline).

"I pray for economic success," said director Eric Hannah, whose California

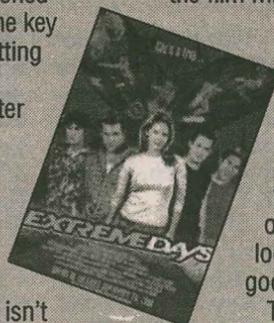
company, Truth Soul Armor, sells Christian clothing and Hannah's two earlier extreme sports videos, "Moment of Truth" and "Moment of Truth 2."

But he's praying for something more than mere box office success, and hopes the film might touch a nation still dealing with the horrors of the Sept. 11 terrorist attacks.

"The other side is spiritual success," said Hannah, 33, "that people would come away from the theaters knowing that God is in our midst. He takes things that look bad and turns them into good."

That might seem like a lot to ask from a movie, but at least three other Christian filmmakers are working on projects designed to reach beyond the narrow confines of evangelistic end-times films that have been evangelicals' calling cards.

Los Angeles-based Jenkins Entertainment was founded by 26-year-old Dallas Jenkins and funded by dad Jerry Jenkins, the co-author of the phenomenally successful "Left Behind" series of end-times novels.



HOW TO BECOME A CHRISTIAN

By Tom Curry

My Commander in Chief pointedly said to those of us who serve in the military, "Be ready!" Mobilization is now a certainty. Being ready to deploy anywhere, anytime is what we train to do every month in the Air National Guard. We are ready when the call comes.

My Spiritual Commander gave the same directive for a different destination—heaven. Jesus said, "Be ready, keep on the alert for you do not know the appointed time" (Mark 13:33). Jesus wants everyone to be ready for the heavenward mobilization.

How can a person find peace and be ready for heaven's deployment?

The answer can be found in the acronym, FAITH:

■ **Forgiveness.** We cannot have eternal life and heaven without God's forgiveness.

■ **Available.** Forgiveness is available to all, but it is not automatic. "For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life" (John 3:16).

■ **Impossible.** It is impossible for God to allow sin into heaven.

■ **Turn.** We need to turn away from our sin and trust in Christ's death on the cross for forgiveness of sin.

■ **Heaven.** When we accept eternal life, heaven is our reward.

The terrorist attacks have resurfaced both national pride and national anxiety. "God bless America" reflects our pride and our plea for God's intervention.

Tom Curry, pastor of Parkland Baptist Church in Louisville, also is a wing chaplain for the Kentucky Air National Guard

Mountains to the Mississippi

Compiled by staff

■ **FLORENCE**—Florence Church called **Michael Pierce** as associate pastor to adults. He previously held a similar position at First Church of Pearl, Miss. **Tim Alexander** is senior pastor at Florence Church.

■ **FORT MITCHELL**—Fort Mitchell Church will host the **Northern Kentucky Brotherhood Singers** in concert Oct. 6 at 7 p.m. For information, call (859) 331-2160. **French Harmon** is pastor.

■ **JEFFERSONTOWN**—Jefferson-town Church will host homecoming services Oct. 14 with **Wayne Ward** as guest speaker. **Sanford Hill** is pastor.

■ **KENTON**—Kenton Church will host a homecoming celebration Oct. 7. **Rick Robbins**, director of missions for Northern Kentucky Association, will speak at the 11 a.m. service. Activities include a potluck dinner and a 2 p.m. music concert by **Don and Lisa Ramage**. **Steve Watkins** is pastor.

■ **LAWRENCEBURG**—Alton Church will host an anniversary and noteburning service Oct. 7 at 10:45 a.m., with former pastor **Tyre Denney** as guest speaker. Activities also will include a potluck lunch.

First Church called **Charlie Mill-**

er as youth minister. He previously was minister of youth and activities at First Church of Mount Washington.

■ **LEXINGTON**—The deacons of Hillcrest Church have named long-time deacon **Herman Moore** as deacon chairman emeritus. **Tony Hancock** is pastor.

■ **LOUISVILLE**—Cloverleaf Church will host the **Galloways** in concert Oct. 21 at 7 p.m. For information, call (502) 367-0218. **Geoffrey Lacefield** is pastor.

Valley View Church will host **Phillips, Craig and Dean** in concert Oct. 25 at 7:30 p.m. For information, call (502) 935-5142. **Tog Goodson** is worship pastor.

West Broadway Church honored **Gary Vidito** Sept. 30 for 10 years of service as minister of music. **Skip Alexander** is pastor.

■ **PARIS**—First Church called **Brian Baker** as minister of youth and children. **Don Reed** is pastor.

■ **WESTPORT**—Westport Church called **Mike Royal** as youth and children's minister. Royal, a doctoral student at Southern Baptist Theological Seminary, previously was on staff at Shivley Baptist Church in Louisville. **Lynn Traylor** is pastor of Westport Church.

Emeritus missionary Edna Smith dies

HENDERSON—Edna Broadley Smith, an emeritus Southern Baptist missionary to Indonesia, died Sept. 23 at age 74.

Smith, a native of Henderson County, and her husband, J. Leslie Smith, were appointed as missionaries in 1958. She served as a church and home worker and as a house parent for missionary children.

The Smiths transferred to Guam in

1989 and later to Southeast Asia where she served as a dorm parent for missionary children.

Smith was a graduate of Carson-Newman College in Jefferson City, Tenn., and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. She also attended the Woman's Missionary Union Training School in Louisville. She is survived by her husband, three sons and eight grandchildren.

Maddox: Christian higher education has key role in global ministry efforts

CAMPBELLSVILLE—Emphasizing that "education and missions go hand in hand," Cordell Maddox said both are necessary "if we are to win the world for Christ."

Maddox, president emeritus of Carson-Newman College in Jefferson City, Tenn., was the keynote speaker at Campbellsville University's recent President's Club banquet.

Maddox said there are three basic issues Christian institutions must provide if they are going to prepare much-needed Christian leaders.

"The Christian college and university must provide a superior, cutting-edge academic program," he noted. "We're living in a knowledge explosion and future historians will refer to our generation as the information age. Therefore, it is essential that Christian education be the best, ... never satisfied with good, but always striving for the best."

Christian institutions also should be as academically demanding as any

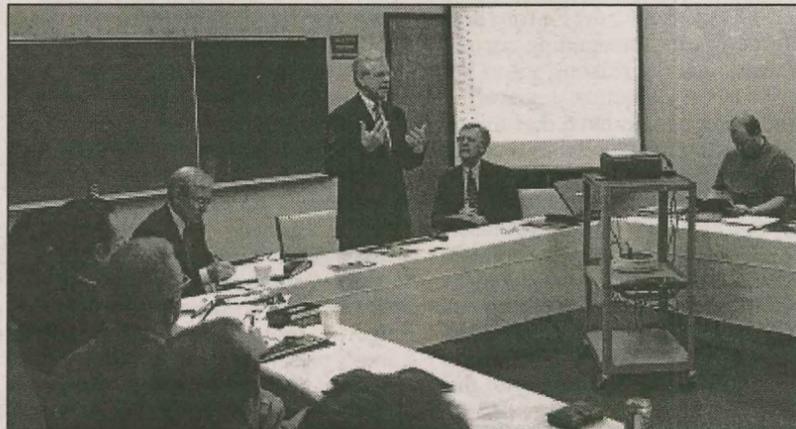
other institutions if they are going to "teach people to live and lead in a knowledge-oriented world," Maddox said.

"Anything less will be unacceptable," he added. "Remember, there is no substitute for excellence, not even success."

Maddox said Christian schools must espouse and transmit a sense of Christian values and encourage students to live by those values.

Citing the Sept. 11 terrorist attacks, Maddox said the tragedy "has been a cruel teacher, but hopefully, we have learned from the tragic events that our biggest problems are not technology problems; they are people problems."

"In our dangerous and volatile world," he said, "it is absolutely essential that we give high priority to Christian values and Christian principles and instill them in our leaders if we are to survive as a human race and if we expect to help to carry forward our Great Master's cause."



GLOBAL GOALS Jerry Rankin, president of the Southern Baptist International Mission Board, speaks to Kentucky Baptist Convention Executive Board staff during a recent dialogue session at the Baptist Building in Louisville. Rankin and other IMB staff members discussed ways to coordinate efforts to share the gospel around the world.

CLASSIFIED ADS

AVAILABLE: Experienced bereavement coordinator/counselor/chaplain (MS, MDiv, PC) for part-time or full-time employment in the hospice, hospital, nursing home, funeral home, church or Christian counseling center setting. Please leave message for Cindy at (502) 454-7719. Also available for keynote addresses and support group facilitation.

AVAILABLE: Seminary graduate, age 49, for bivocational pastorate, Western Kentucky area. (270) 247-1373.

FOR SALE: Really nice 1974 GMC 47-passenger motor coach, in great condition with reclining seats, excellent AC, restroom and large luggage bays. This coach has been very well maintained; it is serviced and ready to drive anywhere. It is priced at only \$25,000 and can be seen at Gardenside Baptist in Lexington. Call (859) 277-7391 and ask for Dale Hanson or David Dale.

FOR SALE: Willisburg Baptist Church, located in Willisburg, Ky., has the following pews for sale: 24 13-foot, 7-inch pews; two 7-foot, 6-inch pews; one 15-foot pew; one 18-foot pew; and two 3-foot, 4-inch pulpit pews. Asking price: \$5,500. If interested, call (859) 375-2227.

SEEKING: Organist for worship services and choir practices. The church has a Wicks pipe organ and a blended worship style. If interested, please send resumé to: Staff Development Committee, First Baptist Church, PO Box 607, Madisonville, KY 42431.

SEEKING: Part-time music/youth minister (60/40). Expected to work with adult choir, lead congregational singing and work with youth group. Please send resumé or inquiry to: Edmonton Baptist Church, PO Box 415 Edmonton, KY 42129.

SEEKING: Hyland Baptist Church in Henderson, Ky., is seeking a vibrant worship leader for our music ministry. Anyone interested can send a resumé to: Hyland Baptist Church, 1400 Wright St., Henderson, KY 42420, Attn: Search Committee.

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

SEEKING: First Baptist Church is accepting resúmes for full-time pastor. Please send to: Pastor Search Committee, First Baptist Church, 405 Kentucky Ave., Pineville, KY 40977.

SEEKING: Full-time minister of preschool/children for dynamic, growing Southern Baptist church in Northern Kentucky. Strong organizational and management skills and a desire to be part of a strong ministry team are required. Please send resumé to: Florence Baptist Church, PO Box 456, Florence, KY 41022-0456, Attn: Karen Byrd, or e-mail to: ksbfinsec@zoomtown.com.

SEEKING: Memorial Baptist Church of Frankfort is searching for a full-time worship pastor. Responsibilities will include planning and conducting a comprehensive program of music and arts with an emphasis on blended worship. Interested candidates may send a resumé to: MBC, 130 Holmes St., Frankfort, KY 40601.

SEEKING: Associate director for Temperance League of Kentucky, in training, to assume full directorship upon retirement of present director. Send resumé to Tyre Denney, 911 Oak Drive, Lawrenceburg, KY 40342; fax: (859) 223-1209; by Oct. 20.

SEEKING: Bagdad Baptist Church is prayerfully seeking a full-time pastor. We are located in Shelby County, Ky., 40 miles east of Louisville. Send resumé to Jim Wiley, 1676, Old Seven Mile Pike, Shelbyville, KY 40065. Call: (502) 633-1890.

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: 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 resúmes to the church in care of Personnel Committee.

Organ builder has passion for natural tones

By Alice Tallmadge
The Oregonian

EUGENE, Ore. (RNS)—When he was 10 years old, John Brombaugh was given the honor of manning the switch that turned on the pipe organ at church.

The privilege helped ignite a passion for pipe organs that has led Brombaugh to become world-renowned for the mechanical-action instruments he and a small crew build in Eugene.

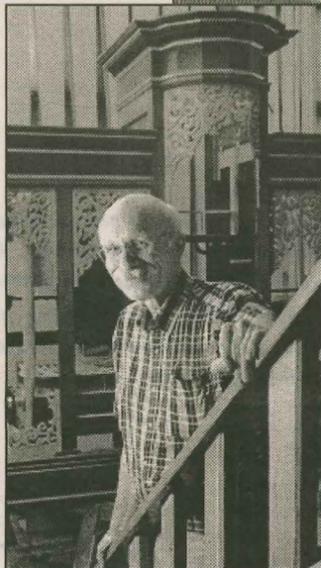
Brombaugh has designed and built 61 pipe organs. His instruments can be found in churches and other buildings in 22 states, Sweden and Canada.

He now is putting the final touches on his 3,250-pipe Opus 35 organ in Springfield, Ill. Next year he will travel to Toyota City in Japan, where he and a crew will spend a year setting up the instrument he currently is building—the \$2 million, 4,200-pipe Opus 36 organ—in that city's new concert hall.

"He is one of the top builders in the world," said Barbara Baird, an organist and teacher at the University of Oregon School of Music. "He has international standing and reputation."

The music world took a wrong turn, Brombaugh maintains, when it abandoned mechanical-action (also known as tracker-action) pipe organs for the electric instruments that came into fashion in the early 20th century. He, along with many other organ enthusiasts in Europe and the United States, is convinced the tonal quality and visual beauty of the old-style organs are far superior to the electric newcomers.

"These old-fashioned organs make the music sound exciting," said Brombaugh, 64. "They really get you turned



THE SIGHT OF MUSIC John Brombaugh has custom-built 61 mechanical-action organs for churches and concert halls in the United States, Sweden and Canada. He used his "old fashioned" methods when building this organ at Central Lutheran Church in Eugene, Ore. His next stop is Japan. (RNS Photo by Sol Neelman)

on."

Both electric and mechanical-action pipe organs can produce great sound. But Brombaugh says mechanical action "is the only way to get the musical results that were absolutely normal to

all pipe organs throughout history—like in Johann Sebastian Bach's time—but which pretty much disappeared in the late 19th century."

What makes Brombaugh's organs world class, Baird said, is their superior tone, which comes from the infinite care he takes in fashioning the thousands of metal and wooden pipes that convey the instruments' sound.

Brombaugh has studied historic organs in Europe, noting such details as what wood was used for wooden pipes, the alloy content for metal pipe and the thickness of the pipes' walls.

"He pours his own metal; he rolls out his own metal," Baird said. "All

of these things affect his tone quality."

After each organ is set up, Brombaugh fine-tunes it, fitting the instrument's sound to its home.

For many years, Brombaugh resisted the organ's call. He studied electrical engineering, earning degrees first at the University of Cincinnati and then at Cornell University.

But in 1964 he gave in to his passion and apprenticed himself to Fritz Noack and Charles Fisk, well-known organ builders who both had shops in the Boston area. He also studied reed pipe-making in Hamburg with German master organ builder Rudolph von Beckerath.

Brombaugh set up a shop in Middletown, Ohio, in 1968, just a few miles from Germantown where he had enjoyed his privileged position at the organ switch as a child in St. John's Evangelical and Reformed Church.

He moved to Eugene with his wife in 1977. At his shop here, Brombaugh and his crew have painstakingly mastered techniques, some dating back

400 years, for re-creating organs to authentically produce music from the Renaissance and Baroque periods.

The pipe organs are incredibly complex, involving thousands of pipes that produce sounds ranging from strings, flutes and trumpets to full-throttle basses.

Brombaugh adheres to tradition but also designs his instruments to fit their destinations, whether it be huge concert halls or intimate chapels. Organs must transfix not only the ear, he said, but the eye as well.

Gordon McLean, senior pastor of First Presbyterian Church in Springfield, Ill., where Brombaugh's Opus 35 organ was dedicated in June, said the church's new instrument does both. And the sound is unsurpassed.

"What John has done is given us an organ that is superb as a solo instrument but is also a superb instrument to accompany congregational singing," he said. "It's got the capability of thundering, and then literally sounding as soft as a mother might speak to a child."

Heavenly sounds



"He pours his own metal; he rolls out his own metal. All of these things affect his tone quality."

Barbara Baird, an organist and teacher at the University of Oregon School of Music

Elvis Presley among Gospel Music Hall of Fame inductees

NASHVILLE (RNS)—Elvis Presley, who recorded more than 50 gospel songs during his celebrated career, will be one of eight musicians inducted into the Gospel Music Association's Gospel Music Hall of Fame this fall.

Presley's classic recordings included "How Great Thou Art," "He Touched Me," "Without Him" and "Peace in the Valley," which he performed on "The Ed Sullivan Show." Presley, whose three Grammy awards were for gospel recordings, featured several gospel groups—including the Jordanaires, the Imperials, the Speers and the Stamps — as his backup singers.

"This year's class of inductees is outstanding and represents the wide

diversity and musical heritage of gospel music," said Frank Breeden, president of the Gospel Music Association, in a statement.

The other 2001 Hall of Fame inductees are:

■ Kurt Kaiser, who copyrighted 200 songs, including "Pass It On." He has arranged and produced albums for such artists as Kathleen Battle, Larnelle Harris, George Beverly Shea and Joni Eareckson Tada and appeared as a pianist in Shea's concerts for more than two decades.

■ Keith Green, another prolific songwriter, whose songs include "O Lord You're Beautiful" and "You Put This Love in My Heart." The founder of Last Days Ministries in Lindale, Texas, Green died in a

plane crash in 1982.

■ Albertina Walker, who formed the Caravans before releasing her first solo project, "Put a Little Love in Your Heart," in 1975. She has recorded more than 60 albums and has earned Grammy, Stellar and Gospel Music Workshop of America Excellence Awards.

■ Larry Norman, a Christian rock musician known for such songs as "I Wish We'd All Been Ready" and "Why Should the Devil Have All the Good Music." CCM Magazine, which monitors the contemporary Christian music scene, has called his album "Only Visiting This Planet" the most influential Christian album in the past 20 years.

■ Doris Akers, composer of

"Sweet, Sweet Spirit" and "I Cannot Fail the Lord." Akers co-wrote "Lord, Don't Move the Mountain" with longtime friend Mahalia Jackson.

■ Wendy Bagwell & the Sunliters, which began performing in 1960 and was known for the hit song "Here Come the Rattlesnakes." They made 100 recordings over a period of more than three decades.

■ The Rambos, a Southern gospel group and one of the first trios to break into a genre that had been dominated by quartets. Among their hits were "We Shall Behold Him," "He Looked Beyond My Fault" and "Sheltered in the Arms of God."

The induction ceremony will be held Nov. 27 in Nashville.

Kentucky Baptist Heritage

Newsletter of the Kentucky Baptist Archives Advisory Board

Bill D. Whittaker, Editor

WESTERN RECORDER CELEBRATES 175 YEARS

Kentucky Baptists Purchase the *Western Recorder* James Duane Bolin

The changes of the post-World War I world also had an impact on the religious life of the state and nation. For Kentucky Baptists it was evident that times were indeed changing. And discussions of the raging "fundamentalist/modernist" controversy in the North crept into sermons delivered from pulpits in the South and in border states like Kentucky. The Baptist press weighed in as well, offering advice and admonition on the dividing controversies of the period.

In Kentucky the controversies of the day proved to be particularly perplexing for Baptists. Baptist newspapers inundated Kentucky Baptist clergy as well as lay men and women with varying perspectives on a dizzying assortment of issues. H. Boyce Taylor's *News and Truths* and *Kentucky Mission Monthly*, published by the Executive Board of the General Association and edited by the corresponding secretary, were read widely. Two other Baptist papers were published in Louisville: the *Western Recorder* (published by the Baptist Book Concern, a private group), and the *Baptist World* (published by the Baptist World Publishing Company and sponsored by Southern Seminary's faculty). William Ellis, a biographer of E.Y. Mullins, asserted that "the denominational warfare between the *World* and *Recorder* exemplified the cleavage between the moderate and fundamentalist wings of Southern Baptists."

As editor of the *Western Recorder* since 1909, J.W. Porter had assumed the mantle of former editor T.T. Eaton, promising "to wage unremitting war" on what he perceived as "heretical" attacks on Landmarkism, the issue that had led to Whitsitt's resignation as president of the seminary and continued to divide Kentucky Baptists. Porter repeatedly leveled implicit and explicit attacks on Mullins and the seminary over issues ranging from Baptist origins in "alien immersion" and "unionism." In 1908, Mullins, with the aid of seminary faculty, raised the necessary money for capitalization of a new company—the Baptist World

Publishing Company—responsible for publishing faculty works and the *Baptist World*, a weekly paper sympathetic to and supportive of the seminary, its president and faculty.

A decade later—in 1919—with the challenge of the Seventy-five Million Campaign before them, Baptist leaders became convinced that a single state paper could best promote the campaign. J.B. Gambrell, president of the Southern Baptist Convention and a former corresponding secretary of the Baptist General Convention of Texas, suggested in a letter to his friend E.Y. Mullins that "Kentucky Baptists merge the two papers for the sake of denominational efficiency." O.E. Bryan, Kentucky's corresponding secretary, concluded as well that Kentucky Baptists "could only reach their financial goals through merger of the paper." Bryan eventually presented a resolution at a called meeting of the state Board of Missions at Broadway Baptist Church in Louisville. The resolution asked the state board to "endeavor to purchase the Baptist papers of the state ... and operate them under the direct control of the State Board of Mission."

The purchase was affected in 1919 when owners of the *Western Recorder* and the *Baptist World* sold their papers—\$20,000 for the *Recorder* and \$15,000 for the *World*—to the state board. The *Kentucky Mission Monthly* merged as well, but H. Boyce Taylor continued to publish *News and Truths* independently. The newly merged paper, another example of cooperation among Kentucky Baptists, retained the name *Western Recorder* and J.W. Porter as managing editor. The former editor of the *World*, E.B. Bratcher, remained as news editor of the new paper, and O.E. Bryan agreed to serve as business manager. (*Kentucky Baptists 1925-2000: A Story of Cooperation*, Brentwood, TN: Southern Baptist Historical Society and Nashville: Field Publishing Inc., 2000, pp 78-79) Editor's note: Bibliographical reference numbers are omitted from this excerpt.

Baptist Banner Editors

James Wilson, 1834

John L. Waller, 1835-1841;
1850-1851

Western Recorder Editors

John L. Waller, 1851-1854

Samuel H. Ford, 1851-1861

Alfred C. Graves, 1864

Richard M. Dudley, 1866-1868

Alexander C. Caperton, 1871-1887

Thomas T. Eaton, 1887-1907

Joseph M. Weaver, 1907

Calvin M. Thompson, 1907-1909

John W. Porter, 1909-1921

Victor I. Masters, 1921-1942

John D. Freeman, 1942-1945

Ruel T. Skinner, 1946-1957

Chauncey R. Daley, 1957-1984

Jack D. Sanford, 1984-1989

Marv Knox, 1990-1995

Mark Wingfield, 1996-1998

Trennis G. Henderson, 1999-



C. R. Daley, Editor, 1957-1984

C. R. Daley came to the *Western Recorder* from the pastorate of Harrodsburg Baptist Church. He previously was a professor at Georgetown College (1949-54). Duane Bolin notes, "The scholarly Daley also brought to the editor's office a keen social consciousness and a courage that would translate into a distinguishing career. ..." (Bolin, p. 163)

Excerpts from *Daley Observations*, editorials written by C.R. Daley

I oppose the posting of the Ten Commandments in public classrooms but not because I do not strongly approve this great moral code nor because I do not favor every fair and legal way to improve the moral conditions in public schools. I oppose this because of my strong convictions concerning separation of church and state. I simply don't believe public schools provided partly by taxes collected by law from atheists and other non-Christians as well as Christians should be used to promote the Christian religion. I believe this responsibility was given by God to churches and to homes.

Fair-minded Christians who post their Scripture passage on public schoolroom walls would be morally bound to defend the right of all other religious groups to post their sacred writings on the same walls. ... Think of the absurdity of having a half-dozen different religious writings, some contradicting each other, on classroom walls. (Feb. 21, 1979)

There is a much-needed Christian grace among Baptists today. This is the ability to disagree with each other on principles without letting it become a personal matter. We have given lip service to this precious trait, but have found it difficult to practice.

No Baptist has the right to impose his conviction or opinion on any other Baptist. A person is completely out of place who feels that if you are not for what he is for, you are against him. It's a vain and overbearing person who says if you are his friend, you will support his position. Such a person is no friend to anyone, but rather views everyone as a tool to be used for self-advancement. ... After all, no one has a corner on God's mind and any feeling of infallibility, no matter how important that person is, is completely out of place among Baptists. (May 27, 1965)

Daley Observations: The Best of C.R. Daley's Western Recorder Editorials, edited by A.B. Colvin and Mark Wingfield, is available from the *Western Recorder*.