

October 23, 2001
Vol. 175, No. 41

FOR THE RECORD

Reach 2001
New ideas for attracting the unchurched. *Page 3.*

Family Forum
What do teens say about divorce? *Page 5.*

Guest editorial
Connecting the dots in Southern Baptist life. *Page 5.*

Abortion
Opponents "slowly winning," lobbyist says. *Page 8.*



Billy Graham
California meetings record more than 14,000 decisions. *Page 11.*

World
Palestinians mixed on bin Laden. *Page 12.*

Keeping the faith?

Habitat tries to balance mission with money needs

By Judith Cebula
Religion News Service

INDIANAPOLIS (RNS)—From Maxwell House coffee to comedian Robin Williams, it seems everyone has jumped on the Habitat for Humanity bandwagon.

Last month, Habitat for Humanity International celebrated a quarter-century of success—the construction of 120,000 homes for more than 1 million people in 76 countries worldwide.

But as leaders of this visionary Christian organization set a goal of eliminating substandard housing in this century, critics and supporters question how Habitat can stay true to its mission to change lives, not just build houses.

Habitat for Humanity began 25 years ago in Americus, Ga. It was then, Millard and Linda Fuller say, that God called them to give away their wealth and build houses for and with poor people.

Today, the concept remains. But Habitat has become a sprawling non-profit corporation. Nearly 3,000 people work for the international organization and its 1,600 independent affiliates nationwide, with combined annual budgets of \$500 million.

The organization, once fueled almost exclusively by church volunteers, now relies heavily on money and volunteers from banks, insurance and manufacturing companies and



SHOWTIME Bo Derek (right) poses at a Habitat site in Wilmington, Calif., where she worked last winter. From celebrity endorsements to corporate sponsorships, Habitat for Humanity is trying to balance its growth and popularity with its core commitment to be a Christian ministry. (Getty Images photo by Doug Gatian)

other businesses. They see in Habitat a training ground for employee team-building and a chance to do good in their local communities.

Churches still build, and they supply daily devotional services at nearly every building project. But the largest affiliates are growing because of corporate support. Where it once took fledgling Habitat

affiliates three or four months to build a house, the largest chapters can build 15 or 25 houses in a month because of a steady flow of corporate donations and volunteers.

"There is constant pressure to secularize, unrelenting pressure," Millard Fuller said.

Much of the pressure comes from the overwhelming need for housing. An estimated 5.4 million people na-
□ See *Habitat balancing ...*, page 6



More coverage on pages 6-7

Consultant: Recession no time to back off stewardship training

By Ken Walker
State Correspondent

MAYS LICK—With many churches facing uncertainties about their next budget, a consultant for the Kentucky Baptist Convention says it's a good time for them to emphasize stewardship.

Churches that help members manage their income better find that those same members will help boost the church budget, according to Truett Cocanougher.

"Churches should offer a Christian money management seminar," said Cocanougher, a KBC stewardship consultant and director of missions for Bracken Baptist Association. "We're trying to rescue people out there who are up to their ears in credit-card debt."

By helping members out of debt, churches likely will see better receipts, he said.

But what a church preaches, it also

must practice. Cocanougher said many churches have sloppy money-management practices and reporting. Among the slipshod policies:

■ Allowing one person to count the money and pay the bills. That creates the possibility of theft and charges of mismanagement if offerings drop, he said.

■ Not setting a budget or failing to follow one. In such settings, congregations often vote to give to a particular need without any planning or investigation.

"When a church doesn't have a budget, some people see that as saying there isn't an obvious need," he added. "There's not a real process they can depend on. If I went to a church like that, I wouldn't feel much responsibility to give."

■ Failing to provide detailed reports of how the church's money has been spent.

This doesn't mean a line-item list-

ing of every vendor paid, but reporting amounts spent by categories listed in the budget, he said.

"If people aren't used to a budgeting process, it will take more than a year," he said. "But they can do it, especially if it becomes part of the routine."

"Provide a lot of information," he added. "People will support with their money what they become aware of with their mind and heart. And they will support what they become involved in."

In addition, churches should have year-round promotion of stewardship as a biblical responsibility to manage God's provisions instead of a once-a-year push for more money, he said.

He offered three tell-tale signs of unhealthy church stewardship: 50 percent of members or more not giving, members viewing stewardship as relating solely to money and leaders and members having little sense of the

Reach 2001: Church leaders urged to utilize technology

By Trennis Henderson
Editor

BOWLING GREEN—Changing technology, media and culture will significantly impact the church of the 21st century, according to information technology expert Jon Bridges.

The question for the church, he added, is how to utilize such developments to better spread the gospel.

Bridges, vice president and chief information officer for Chick-Fil-A, was a featured speaker at Reach 2001, a two-day workshop Oct. 19-20 at Hillvue Heights Baptist Church in Bowling Green. The conference was sponsored by the Kentucky Baptist Convention evangelism growth team.

Bridges said his goal as a Christian businessman is to use his vocational skills for God's glory. He said Chick-Fil-A, founded in 1964 by Truett Cathy, seeks to "glorify God by being a faithful steward of all that is entrusted to us."

Though "a company cannot be Christian, people are Christians," Bridges added, "Chick-Fil-A is a company based on Christian principles."

The Internet and other emerging technology have changed communications, business, government, education, entertainment and culture, Bridges said.

"There's also a new economy," he said. "The No. 1 change is speed. You've got to
□ See *Church leaders ...*, page 3

Dated Material — Deliver by Wednesday, October 24

IMB regional leader asks missionaries to sign BF&M

"I apologize for any misunderstanding this may have caused."

Gordon Fort, IMB regional director in Southern Africa and the Indian Ocean Islands

By Mark Wingfield
Texas Baptist Standard

RICHMOND, Va.—A Southern Baptist International Mission Board regional leader acted on his own when he recently asked all personnel in Southern Africa and the Indian Ocean Islands to sign a pledge of affirmation for the 2000 Baptist Faith and Message, according to IMB officials.

Gordon Fort, regional director for the IMB's work in that region, sent an e-mail to the missionaries under his supervision in early October, asking them to take what he called a "pro-active" step.

"There continues to be questions from our SBC constituents at the annual SBC conventions concerning the dissemination of the current copy of the Baptist Faith and Message and the adherence to it by all entities of the SBC," he wrote. "I would like to send a strong message of support from the region of Southern Africa and the Indian Ocean Islands."

Such a message could be sent if each IMB missionary in the region would "sign a statement that they have read (the revised Baptist Faith and Message) and can affirm it."

Even though newer missionaries may have signed the 2000 faith statement before appointment, Fort asked them to do so again in a show of

solidarity.

"My desire in asking for this signed statement is to send a strong message of support to our IMB leadership and its trustees," he wrote. "I would like to be able to take these signed statements to the IMB trustee meeting in November."

In the e-mail, Fort urged those under his leadership to "follow-up with your personnel to be sure they have received this request and actively check to be sure action is taken."

The statement he wanted missionaries to sign says: "I have read and affirm the current edition of the Baptist Faith and Message. In accountability to the SBC, its member churches and the trustees of the IMB, I will carry out my responsibilities as a missionary in accordance with and not contrary to the Baptist Faith & Message."

Asked by at least one missionary for clarification, Fort later sent a second e-mail stating his request was "purely voluntary" and involved "no mandate from Richmond," meaning from IMB headquarters in Richmond, Va.

Fort's request was not initiated by IMB administrators in Richmond, confirmed Larry Cox, IMB vice president for mobilization.

"This was his own action, his own decision," Cox said, emphasizing that Fort had requested that "each mission-

ary voluntarily sign the statement."

"This was an action of a regional leader but not an action of the IMB administration or trustees," Cox said. "This was something he decided to do himself."

Even though the request was stated to be voluntary, that might not be how it was received by some missionaries on the field, suggested a Baptist minister who spent 15 years as an IMB missionary in the same region.

"There is a compulsion about it, no doubt. If you don't sign, you're going to be stigmatized," said Bryan Houser, minister of missions at Shiloh Terrace Baptist Church in Dallas.

"There is a general feeling that things are handled top down anyway, so this will be perceived in that light," he added. "Certainly anybody who didn't sign would feel like they were singled out. If I were on the field and I got the letter, I would think, 'If I don't sign it, what's going to happen?'"

While Houser said he understands the positive intent Fort had, he believes the request has the potential to put pressure on veteran missionaries.

IMB policy regarding missionaries remains the same as it has been since trustees clarified the matter in January, Cox said. At that time, trustees codified a longstanding practice of requiring missionary candidates to

explain any disagreements they have with the Baptist Faith and Message. Missionary candidates also are asked to sign a statement saying they will carry out their work in "accordance with" the Baptist Faith and Message.

Unlike some other SBC agencies, missionary applicants are allowed some variance if they have minor points of disagreement with the wording of the faith statement, trustees were told at the time.

According to trustee action in January, previously appointed missionaries were not to be required to sign an affirmation of the revised Baptist Faith and Message.

Cox declined to say what response IMB administrators in Richmond, Va., had to Fort's request of missionaries in Southern Africa.

However, as a former regional leader, he acknowledged he was allowed "to make decisions based on what the team I worked with and I felt like was best for our region."

Fort insisted his intention was positive but acknowledged he "stepped into the minefield of perception."

"For those outside our region, who have not had the opportunity to understand the context or positive intent of my request, I apologize for any misunderstanding this may have caused," he told the Baptist Standard in an e-mail interview.

Mohler: Sept. 11 offers added motivation to train ministers

LOUISVILLE (BP)—America is in the midst of a military battle overseas, but Christian ministers worldwide are in the midst of a spiritual battle with far greater consequences, Southern Baptist Theological Seminary President Al Mohler said Oct. 16.

Speaking at the seminary's fall board of trustees meeting, Mohler cited the seminary's role in the world following tragic events of recent days.

"The minister of the gospel is going to face opposition far more intense (and) far more dangerous than that faced by the military soldier in battle," he said. "The stakes are so much higher. In battle, life and lives are hanging in the balance. In the spiritual battle, eternity is hanging in the balance. That is a sobering reality.

"We want to send out our students better armed than the soldiers being sent to Afghanistan, better prepared and better trained because the stakes are ever higher. They are the stewards of the mysteries of God."

Mohler reported the seminary has an on-campus enrollment of 2,066 students, an increase of 8.39 percent over the same time last year.

The events of Sept. 11 present those students—and the Christian church—with a unique opportunity to share the gospel, Mohler said. People today are "asking questions they would have been embarrassed to ask before. They're having conversations with people they would have been hesitant to have had before."

The fall of the World Trade Cen-

ter towers should bring a sense of urgency to all Christians, Mohler said.

"I wonder how many people were waiting for the right opportunity to share the gospel with some of the people who were in those towers," he said. "I wonder how many of those people died without hearing the gospel, when there was someone who could have spoken the gospel to them."

In business matters, trustees:

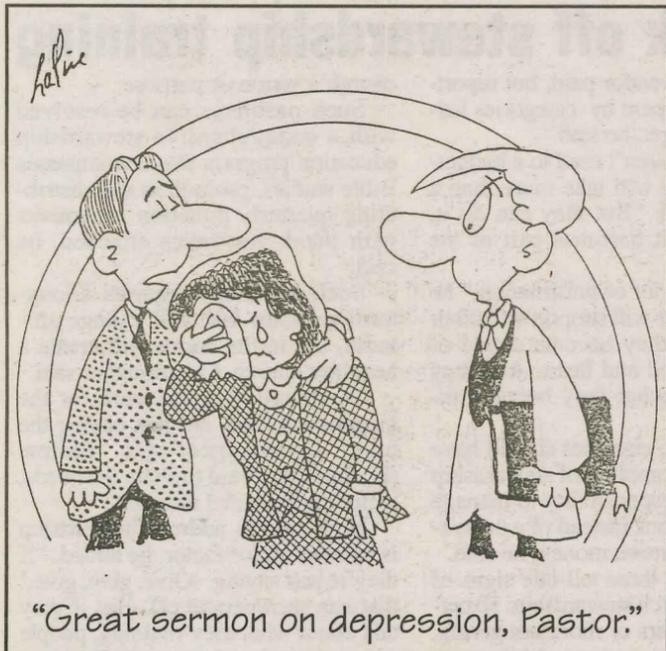
■ Approved a recommendation to reduce the number of board members from 65 to 45. The action authorizes the president to work with the Southern Baptist Convention Executive Committee to revise the seminary charter to provide for the change. The revision will be considered by the

board of trustees in April 2002.

■ Approved a name change for the seminary's school of Christian education and leadership. The new name will be the school of leadership and church ministry. Mohler said the name change will reflect a more "specific mission that fits the churches' needs in this generation."

■ Heard a report that the Rice and Judson Hall project, which will convert former dorms into a conference center with guest housing, is on schedule. Mohler said the plan calls for the fall 2002 board of trustees meeting to take place in the new complex.

■ Heard a report that Mohler's "Truth on the Line" weekly radio show is moving to a new time and expanding to a full hour.



BAPTIST DIGEST

■ **Suspension vote survived.** A Florida Baptist church voted not to suspend a member church for ordaining a female staff member to the gospel ministry. Parkview Baptist Church in Gainesville remains in full fellowship with Santa Fe Baptist Association after a 133-121 vote rejecting a committee's recommendation for discipline at the association's annual meeting Oct. 14. The credentials committee had earlier voted unanimously to recommend suspending Parkview, saying the church violated the Bible and the association's by-laws by ordaining minister of education Lynn Williams.

■ **SBTS staffer moves to Texas.** Craig Blaising, associate vice pres-

ident for doctoral studies since 1995 at Southern Baptist Theological Seminary in Louisville, has been named executive vice president and provost at Southwestern Theological Seminary in Fort Worth, Texas. Blaising, 52, will be Southwestern's chief operational officer and chief academic officer. He also will join the faculty as a professor of theology. He was a professor of systematic theology and director of the PhD program in theological studies at Dallas Seminary from 1980-95.

■ **Southern hosts fall drama.** Southern Baptist Theological Seminary will hold its fall drama, "Amahl and the Night Visitors," next month in Alumni Memorial

Chapel on the seminary's Louisville campus. Performances will be 7:30 p.m. on Nov. 6 and 2 p.m. on Nov. 10. Admission is free. Reserved group seating is available for the Nov. 10 performance. For information, call (502) 897-4115.

■ **2002 senior adult event set.** LifeWay Christian Resources of the Southern Baptist Convention will host its national Senior Adult Convention April 15-17, 2002, in Fort Worth, Texas. Conference speakers include Bruce Wilkinson, author of "The Prayer of Jabez," and T.W. Hunt, author of the discipleship course, "Mind of Christ." Registration opened Oct. 1. For information, call (800) 254-2022.

Effective Sunday school requires focused vision & values

By Ken Walker
State Correspondent

BOWLING GREEN—Ken Lupton said he thinks too many Kentucky Baptists are forgetting the key values behind Sunday school.

Instead of just another program, these classes can transform lives if a church has the proper vision, said Lupton, minister of education at Little Flock Baptist Church in Shepherdsville.

Leading a Reach 2001 workshop on building an evangelistic Sunday school, Lupton said the first key value is to use classes to care for members and prospects.

"We try to be user-friendly and help newcomers," he said. "That's who Sunday school exists for—not me, but people who aren't here yet."

He said leaders also must teach the Bible with the goal of sparking positive changes in participants' lives, not just so they can memorize its contents.

"We're not there just to see how much more of a Bible scholar we can become, but to change attitudes and actions," he said.

Other core values of Sunday school he outlined include:

■ **Evangelism and missions.** Each class at Little Flock has at least one person visiting prospects every week. Classes also support local and international mission projects.

■ **Making every member a minister.** While his congregation hasn't yet reached that goal, "we're a lot further along than we used to be," Lupton



PRAISE The praise team of Hillvue Heights Baptist Church in Bowling Green leads worship during the opening session of Reach 2001 held Oct. 19-20 at Hillvue Heights.

said. "We want them to be involved outside the class."

■ **Prayer.** Not only should class members pray for those outside the church, they need to pray for each other, the pastor and other leaders, he said.

Churches also need to improve their organization and enlist additional leaders, he added.

"Most Baptist churches anticipate growth, including baptismal increases," he said. "But the reality is that they don't have the organization, organized classes, trained leaders or space to effectively assimilate 10 new believers this year."

To address this problem, Lupton said church members must develop a vision. Too many churches lack a clear purpose and don't understand that Sunday school is essential to their

vitality, he said.

He suggested that classes include training in soul winning, a daily prayer ministry, multiple contacts with prospects and holding members accountable.

Too many members lose sight of the eternal purposes for Bible teaching, he said.

"Is it a strategy for transforming leaders into the likeness of Christ?" Lupton asked. "A lot of what we've been doing is for the sake of the organization."

Churches lacking teachers should consider taking spiritual gifts inventories to discover what gifts members have that aren't being utilized, he said.

At Little Flock, each new member receives an inventory and is asked if there is an area where he or she would like to serve.

"This isn't rocket science, but we've been doing church backwards in so many respects," Lupton said. "If we're going to have enough Sunday school leaders, we have to place people in the right ministry where they can be effective."

The concerns of small churches' Sunday schools were addressed in a seminar titled "Breaking the 100 Barrier." It was led by Mike Rust, pastor of Buena Vista Baptist Church in Owensboro.

Since Rust came to the church in 1997, it has reversed a long decline in Sunday school attendance, which had dwindled over the years from about 420 to just above 100. Today the average has climbed to 190.

His three-part strategy for effective Sunday school growth includes evangelism, using prayer partners and starting new classes.

"You don't build a church with people, you build people through ministry," he said. "When you do that, they are more comfortable about the Jesus who guides and directs them. When you edify others through ministry, God gets the praise."

Prayer has been a key part of the church's resurgence, with each Sunday school class participating in what Rust calls a ministry, not a prayer chain.

"If there's one thing that has revolutionized Buena Vista, it's our prayer ministry," he said. "We can do many things but until we pray, we're not doing anything. It helps people by knowing they're in ministry other than Bible study."

Pastor details keys to Sunday school ministry impact

Six principles for developing an effective Sunday school revolve around creating a loving environment, according to Mike Rust, pastor of Buena Vista Baptist Church in Owensboro. He said Sunday school leaders should:

■ Set an example and communicate love.

■ Teach in love tones, not law.

■ Cultivate good listening skills.

■ Use disappointments to demonstrate God's love.

■ Create opportunities to express love, such as going to soccer and softball tournaments to lead brief Bible studies before the games.

■ Show appreciation for others.

Church leaders challenged to use technology to spread the gospel

Continued from page 1

change things now because your competition does."

On the cultural front, he noted that 83 percent of the world's population is under age 34. He said the "Net Generation," those born since 1977, "are not afraid of technology." As a result, communications and entertainment are changing to meet that group's needs and interests.

"The Net Generation will expect the church to come to them," Bridges added. "They will not come to us."

People who do not have technology will be left behind," he warned, emphasizing that the church should use technology in its efforts to be salt and light to a needy world.

"Technology should be used to provide information of vital interest to those outside the church who seek spiritual answers," he explained. "We've got to be out there with our message in a cohesive way that makes sense."

Bridges said technology also can be used "with those who are in the church to create deeper levels of commitment" and "to enhance the worship experience."

Describing churches' stained-glass windows as "the multimedia of the past" as they captured interest and communicated stories, Bridges said, "Today we have PowerPoint presentations" and other technological advances.

"It's OK to change because people are changing," he said. "I don't think we should abandon the things that are working but there are those who will not come. Churches must continue to adapt to remain relevant and I think technology can help."

Conference coordinator Dan Garland said the goal of the event is to provide Kentucky Baptists "intensive and strategic training ... to reach this generation for Christ."

"The target audience is people who really want to learn some new ways of doing church," Garland explained. "If we don't make a concerted effort to reach people under age 40, the church will be in real trouble in the next 20 years."

In addition to keynote addresses by Bridges and Steve Ayers, pastor of Hillvue Heights Church, the conference featured 16 four-hour workshops on such topics as relevant evangelistic preaching, using drama and creative arts to do evangelism and one-to-one mentoring.

"I wanted to stretch us at the point of technology," said Garland, leader of the KBC evangelism growth team. "Most of us don't realize how much that is going to impact our churches in the next five to 10 years."

"On one level, we've got to be stretched to do some new things," he added, "but we've also got to get back to the basics of prayer and spiritual integrity."

Key to church growth? 'Make Jesus supreme'

By Ken Walker
State Correspondent

BOWLING GREEN—Until churches make a strategic paradigm shift, they won't make an impact on 21st century society, Steve Ayers told last weekend's Reach 2001 conference.

Ayers, pastor of the conference's host church, promised that his closing message would offend people. He then criticized Kentucky Baptist pastors who say they lift up Jesus but instead use manmade methods to direct their churches.

"I'm talking about a paradigm shift where Jesus is supreme," said Ayers, pastor of Hillvue Heights Church in Bowling Green, which has grown from an attendance of 39 people a decade ago to more than 4,000.

"Some people say they've made a paradigm shift and all they've done is changed the color of the lights," Ayers said. The problem with many churches today is Jesus is missing, he added.

Christ isn't popular and doesn't make best-seller lists because He isn't American and can't fit modern marketing schemes, Ayers said. Nor is He a Protestant, he added, because most Protestants relate only to white, middle-class people.

"When I go to some of your churches they all look the same," Ayers said. "I can tell a church that works by flesh because all the people look the same. Jesus told you to reach all people."

"The problem is you don't offend anybody. As long as the devil has you idle and being good," he's got you where he wants you, he added.

Ayers, who got nods and "amens" from the crowd, said pastors don't need new plans to

reach those outside the church, they simply need to release the One Who already is inside them.

Nor do they need building programs and revolutionary fund-raising methods, he said. He pointed to two new buildings Hillvue Heights has constructed that are nearly paid off, yet the church never had a campaign to raise the money.

"I grew a church cheap," he said. "If you allow God to grow it, He'll pay for it. The Lord said, 'They're driving \$30,000 cars and living in \$200,000 houses. I've already blessed 'em, tell 'em to ante up.'"

Often asked the secret to Hillvue Heights' growth, Ayers said he quit being a traditional pastor and stopped employing methods emphasized at various conferences.

During the 1980s leaders sought to find a need and fill it in order to enlarge a church—but that isn't what Christ said, he noted.

"How many people believe Jesus is greater than George Bush? Than Bill Clinton? Than our own structures? Than our preacher? See how much quieter it got," Ayers said. "Jesus is going to win, no matter what. He's not asking me to conquer the devil; He's asking me to participate in what He's already done."

"The prayer of a righteous man availeth much," Ayers insisted. "Pastor, you'll preach better if you've had an encounter with Christ. You and I have authority over evil ... but where is that church today? We've spent the last 100 years doing it ourselves and now we're faced with terrorism and evil. The people who are going to make it aren't popular preachers, but praying preachers."

WESTERN RECORDER

P.O. Box 43969
Louisville, KY 40253
(ISSN 0043-4132)

TRENNIS HENDERSON
Editor

DAVID WINFREY
News Director

MAURI SMITH
Marketing & Business
Manager

JOYCE MARTIN
Partnership Editions
Editor

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, KY 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

To subscribe: Send \$11.66 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$9.25 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

POSTMASTER: Send address corrections to: Western Recorder, Box 43969, Louisville, KY 40253.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6471, fax to (502) 244-6474 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 300 words and may be edited for length. Submit by mail or fax or by e-mail to: wesrec@ntr.net

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Charles Midkiff, Greenville, chairman; Barry Howard, Corbin, vice chairman; Mike Harmon, Princeton, secretary; Laura Beville, Bowling Green; Mark Boes, Cecilia; David Harmon-Vaught, Louisville; Ken James, London; Don Mantooth, Morehead; Bill Marshall, Louisville; David Proffitt, Salyersville; Bill Thurman, Lexington; Kenneth Wells, Somerset.

Overcoming compassion fatigue

By Rick Warren

LAKE FOREST, Calif. (BP)—Over the past few weeks, I've talked to many ministers as they've worked tirelessly to comfort their congregations in the aftermath of Sept. 11. What they've said is they feel extreme exhaustion from helping emotionally distraught church members while silently coping with their own grief and fear. Some counselors call this compassion fatigue.

Here are three suggestions for handling emotional exhaustion:

■ **Release your frustrations.** Stress and exhaustion create all kinds of negative emotions in your life. They bring on anxiety, worry, fear, guilt, shame and depression. And the most common thing we ministers tend to do with our negative emotions is stuff them. We think we're being better Christians if we never admit to our own fear, anger and depression.

But God created you as a human being with emotions, and He wants you to be real—to let your emotions out by expressing them to Him. If you don't do that, they eventually will come out in other ways, perhaps inappropriate ways.

So tell God how you feel. The Bible says in Psalms 62:8, "Pour out your heart to God, for He is our refuge." That means just lay it all out. "God, here it is! Here's how I feel—the good, the bad and the ugly. I'm stressed. I'm tired. I'm grieving. I'm angry." Whatever you're feeling, the Bible says, "Pour out your heart to God."

■ **Receive help from others.** We give so much in ministry that often it's hard for us to receive from others, but if you're going to survive

the emotional strain of the next few months or years, you're got to find some people who will support you, warts and all—people with whom you can let your hair down.

The temptation in moments like this is to isolate yourself by building a wall or crawling in a hole. That's a very big mistake. When you are at your breaking point, you need people in your life. You need people who will give you strength, and most of all, who will give you perspective. 1 Thessalonians 5:11 says, "Encourage each other and give each other strength."

■ **Refocus on Christ.** When you get under stress, your life gets out of focus. In fact, when you get under stress you start looking at your problem, and you stop looking at Christ. You become very preoccupied with yourself and all you can see is your pain. Your focus just gets narrower and narrower when you're under stress.

What you need to do is get the focus off the problems and back on God. Think about Jonah—now there's a guy literally swallowed by his problems!

But God says when your problems swallow you up, refocus on Him. Jonah finally learned this. He prayed, "When I had lost all hope, I turned my thoughts once more to the Lord" (Jonah 2:7).

The key here is to stop focusing on what you can't do and start focusing on what God can do.

Are you at the breaking point today? Or maybe the stress level is rising in your life. Some of you say, "You have no idea what I'm going through right now!" I don't know the pain in your heart, but God does. God is aware of the stress in your

FIRST PERSON

GIVING

Tax law changes increase lifetime gift tax exclusion

By Laurie Valentine

The changes to the federal gift tax laws made by the Economic Growth and Tax Relief Act of 2001 affect the amount of gifts you can make during



your lifetime to your family without paying any gift tax.

The 2001 Tax Act did not affect the annual gift tax exclusion that permits you to make gifts totaling \$10,000 in value to any number of individuals each year without any gift tax liability or consequences. If you have an estate whose value exceeds the current estate tax exclusion (\$675,000 in 2001; \$1 million in 2002 and 2003; \$1.5 million in 2004 and 2005; \$2 million in 2006 through 2008; and \$3 million in 2009), you can reduce or at least maintain the value of your estate level by making annual exclusion gifts each year to family members or others.

If your spouse owns very limited assets, you can give up to \$20,000 of your own assets to any one recipient each year if your spouse agrees to divide the gift with you for gift tax reporting purposes. When your spouse consents to split the gift, he or she is deemed to have gifted one-half of the value of all gifts made to the recipient during that year. Thus, a couple with three children could gift up to \$60,000 each year without any gift tax consequences.

The 2001 Tax Act did accelerate the increase in the lifetime gift tax exclusion. The lifetime gift tax exclusion is the total amount of taxable gifts you can make during your lifetime without having to pay any gift taxes. Taxable gifts are gifts to any one recipient in any one year which exceed \$10,000 in value. The lifetime gift tax exclusion will jump from \$675,000 this year to \$1 million in 2002. However, unlike the estate tax exclusion, the gift tax exclusion will stay at \$1 million and will not increase further in later years.

The maximum gift tax rate, like the maximum estate tax rate, will begin to decrease as of Jan. 1, 2002. The reductions will mirror those of the estate tax until 2010, when the estate tax is repealed. In 2010, the gift tax does not disappear, but the top gift tax rate drops to 35 percent.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

PARTNERS IN THE MISSION

Assisting Kentucky Baptist churches

During the 28 listening sessions I held in August with more than 400 Kentucky Baptist leaders, a variety of ideas (a total of 224) were shared. This column will address the most frequently mentioned responses of the listening session participants to two questions: "How can the Kentucky Baptist Convention help churches accomplish their mission?" and "What else would you like to say to the executive director?"

■ **Share helpful information.** Share with churches how God is at work among the churches, how the KBC can serve the churches and trends in church growth. Take the initiative to personalize KBC services using videos, the Web site and the Western Recorder.

■ **Support ministers and spouses.** Provide encouragement through one-day or overnight retreats, continuing education and assistance with personal and family concerns.

■ **Provide training.** Provide more services in regions and associations, especially in Eastern Kentucky. Use the Internet to model teacher training.

Keep training practical as it is with Super Saturday.

■ **Develop leaders.** Equip leaders for spiritual challenges and teach them how to lead transitions, manage conflict and team with lay leaders. Help churches find quality staff.

■ **Help in evangelism and outreach.** Provide witness training, growth strategies and evangelism training through Sunday school. Encourage cooperation with other Christian groups and hold regional Cross Over events.

■ **Start new work.** Assist with language and Anglo new work. Offer language classes.

■ **Assist smaller membership churches.** Gear programs for smaller membership churches and consider having rural specialists. Provide grants and assist bivocational pastors.

■ **Keep the KBC staff visible.** Connect with churches by being more visible in all areas of the state.

■ **Encourage missions participation.** Share local and international missions opportunities with churches, especially laypeople. Provide incen-



Bill Mackey

tives to participate.

■ **Keep the focus on local churches.** Provide consultation, help analyze and prioritize needs, work with associations to assist churches, provide models of innovation, provide prayer resources and recognize churches in various ways.

■ **Utilize technology.** Create chat rooms on the Web site for use by similar churches. Provide prayer lists, clip art and interactive Sunday school lessons on the Web. Use cassette tapes for people on the move.

The participants expressed appreciation for the listening sessions and the KBC's focus on the local church, evangelism, missions and training conferences. They were especially grateful for the Shepherding the Shepherd, Super Saturday, evangelism and other conferences.

We consider it a privilege to serve Kentucky Baptists. As executive director, I request your prayers for the KBC staff as we process information from these listening sessions, the 2000 census, the annual church profiles and other concerns and trends in preparation for our staff planning retreat in January.

Bill Mackey is executive director of the Kentucky Baptist Convention

'Teens of divorce' explain what they would like parents to know

Q: My spouse is divorcing me after refusing to go to counseling. We have two teenagers and I am terribly afraid of how this will affect the kids. What can I do to help them?

While there is no doubt that this divorce will wound your teenagers, there are some things you can do to minimize the trauma. Several years ago I asked a "teens of divorce" group what they would most like divorced parents to know. They said:

■ **Communicate as specifically as possible with your teenager about the divorce.** Teens need to know where the parents are in regard to such things as legal proceedings, custody issues, living arrangements for the future. Interpreting to them how confusing it is for the parents might help them understand there usually is no one clear answer about why marriages break down.

■ **Do not use your teenager as a go-between or spy toward the other parent.** Allow teens to move as freely as possible between households without fear of being used to gain information or "get back at" the other parent.

■ **Do not speak derogatively about the other parent.** Teens deserve to be free from an angry parent's blaming of his or her ex-spouse. "Poisoning the well" always hurts the one who is doing the poisoning and can alienate your teenager from both parents.

■ **Do not make negative comparisons between your child and the other parent.** Teenagers often share negative traits with one or both parents. This is natural. While it is acceptable to point out unacceptable behavior, it is destructive to compare them negatively to their other parent.

■ **Do not threaten your teenagers that you will send them to live with the other parent unless you have really thought it through and mean it.** If there are good reasons to change the custodial parent, talk with the teenager in advance rather than reactively. Remember that persistent threats hurt the trust and stability of the parent/teen relationship.—*Scott Wigginton*

Q: How should I choose a babysitter for my children?

Choosing the right person to care for your children while you are away might be one of the most important choices a parent makes. What should you look for in a babysitter?

■ **Responsibility and trustworthiness.** Your babysitter is going to be completely responsible for your child. If possible, choose someone you know and trust. Age will be an important consideration—the age of your children as well as the age of the sitter. The sitter needs to be old enough to command the respect of your children. The sitter also needs to be someone you can trust. Ask yourself, "Do I feel good about leaving my children in this person's care?"

■ **Involvement.** Children, especially young children, need caregivers who are present and attentive. Find a sitter who enjoys children and will play games, read books and interact with your child, not spend the evening watching TV, doing homework or talking on the phone to friends. Explain the expectation to prospective sitters and make sure they are willing to be actively involved with your child.

■ **References and reputation.** If you have not used a sitter before, check a few references. Talk with other parents and find out who they recommend. After a sitter has stayed with your children, talk to your children about the evening.

■ **Training.** The American Red Cross offers a certification course for babysitters. Although completion does not necessarily make a good babysitter, participation does show a commitment to be a good sitter and probably improves the sitter's ability to handle an emergency.—*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.



Connecting the dots in Southern Baptist life

Children occupy themselves with as little as a pencil and paper. With these meager instruments I created stick figures, athletic contests and games of tic-tac-toe. I enjoyed nothing more, however, than drawing pictures by connecting a series of numbered dots.

One to two, two to three, three to four. A page of randomly numbered dots morphed into a recognizable image in only a few minutes of patient drawing. Small effort translated into a quick reward.

Connect the dots is not only a rainy day or back seat activity for children. It is a helpful methodology for reading news. Pictures of reality emerge as separate, even distant, stories are connected.

Consider these recent items in Baptist news:

■ **Texas.** A fundamentalist pastor demands that the Baptist General Convention of Texas Executive Board ask the convention to add the word "inerrancy" to the 1963 Baptist Faith and Message, the convention's faith statement. The BGCT Executive Board declines, just as the pastor expected, giving the fundamentalist Southern Baptists of Texas Convention ammunition in its battle to paint the BGCT as liberal. The pastor, an African-American, accuses the BGCT of liberalism and its state paper, the Baptist Standard, of racism.

■ **Tennessee.** Nashville-based Baptist Press reports that a Texas Baptist child-care agency, Buckner Baptist Benevolences, supports abortion because Buckner co-sponsored with Planned Parenthood an abstinence education program for fourth through eighth graders in Amarillo. Out of the conference Buckner receives three referrals for its adoption services, but the article causes some churches to be wary of the BGCT-sponsored child-care agency. The article was written by the wife of an employee of the fundamentalist SBTC and was paid for by Baptist Press.

■ **Missouri.** Jim Hill, executive director of the Missouri Baptist Convention for less than three years, resigns months after the fundamentalist-led Missouri Baptist Laymen's Association revises the way trustees of

Missouri Baptist institutions are nominated, threatens to require all Missouri Baptist churches to be affiliated with the SBC and promises to fire him.

■ **North Carolina.** Forty fundamentalist pastors rally to start a takeover of the North Carolina Baptist Convention after one of them spends several days gathering tips from Roger Moran, the leader of the fundamentalist Missouri Baptist Laymen's Association that orchestrated Hill's ouster.

■ **Georgia.** Trustees of the Southern Baptist North American Mission Board approve guidelines governing partnerships with new state conventions that form in states where there are existing state conventions. The new guidelines insist that the new state convention must approve the SBC's doctrinal positions and must be aligned only with the SBC in order for NAMB to relate to them, virtually guaranteeing that any moderate state conventions that form in the future could not partner with NAMB.

Connect these dots and a disturbing picture emerges.

It reveals a Baptist family still fighting a turf war almost 23 years after its not-so-civil war began.

It shows SBC institutions and officials using tactics designed to undermine historic, mainstream state conventions in order to promote new, fundamentalist, SBC-loyal state conventions.

It unmasks attempts to create official structures to block moderates from further participation in the work of Southern Baptists.

It outlines a picture of a denomination where ideological purity has become more important than mission or relationships.

The United States is a nation at war. We are fearful that the battlefields of this war could continue to be in our homeland. How sad that some Baptists still have the time and stomach to fight their American and Christian brothers and sisters. Just connect the dots.

Mike Clingenpeel is editor of the Virginia Baptist Religious Herald

GUEST EDITORIAL



Michael Clingenpeel

Daley makes lasting impact on Western Recorder's ministry

By Duane Bolin

No editor had a larger impact on the Western Recorder than Chauncey Rakestraw Daley. When the executive board of the General Association of Baptists in Kentucky named Daley as the successor to R.T. Skinner in 1957, they appointed a new kind of editor, one who would have a far-reaching impact on the social and religious consciousness of Kentucky Baptists for a generation.

Called to his new position from the pastorate of Harrodsburg Baptist Church, where he served from 1954 to 1957, Daley also had taught at Georgetown College from 1949 to 1954. Daley's educational background included degrees from Brewton-Parker Junior College and Mercer University in his home state of Georgia and three degrees from Southern Baptist Theological Seminary. Daley also brought to the editor's office a keen social consciousness and a courage that would translate into a distinguished career as "one of the most

influential editors in the Southern Baptist Convention," according to historian Jack Birdwhistell.

Daley refused to ignore the pressing issues of the day. Through his editorial columns called "Daley Observations," the editor spoke out on disturbing issues that divided Baptists and the rest of the nation.

For example, at the same time that many white Southerners pressed for a continuation of segregation in the South, Daley wrote about his personal stand on the issue.

In 1956, W.A. Criswell, pastor of First Baptist Church of Dallas, attacked integrationists, alleging that they were "dead from the neck up." Although the Dallas pastor later altered his views, in 1956 Criswell also favored segregation in worship, insisting that it would be best for religious groups to "stick to their own kind."

Daley countered such views several years later in an editorial titled "A Personal Conviction." He made it clear that his was "a purely personal stand" and "in no way an offi-

cial viewpoint of Kentucky Baptists, nor any Baptist church, nor the Board of Directors" of the Western Recorder. Daley assured his readers that "it is my testimony and I grant every other Baptist the same liberty of conviction without questioning his sincerity or Christian experience."

Daley's "testimony" on the race question was this: "As a Christian and a believer in the New Testament concept of the dignity of man, I cannot but espouse the cause of the Negroes. Discrimination on the grounds of color of skin simply doesn't seem right to me." Daley made his point clear: "When I stand and see whites rough up and arrest blacks who seek admittance to public eating places, there is no question of whose side I espouse."

Ever the visionary, Daley concluded that "the years ahead will likely make Baptists who champion segregation today appear as ridiculous as those now appear who championed slavery in the 19th century."

Daley's vision and courage marked all of his years as the editor of the Western Recorder from 1957 to 1984.

James Duane Bolin is the author of "Kentucky Baptists, 1925-2000: A Story of Cooperation."



Habitat balancing Christian ministry & corporate money

Continued from page 1

tionwide live in overcrowded or otherwise substandard housing, according to the National Low Income Housing Coalition, a Washington-based nonprofit.

So, Fuller said, Habitat needs corporate help. "They have the money."

Even as Fuller worries about keeping faith at the heart of Habitat, he said he sees God's hand at work. More than 1 million people have lived in simple homes because of Habitat's growing efficiency. Every corporate CEO who has worked on a Habitat house has been given the chance to know a single working mom or middle-aged couple building their own American dream.

But in an effort to get corporate money and build more houses, Habitat is losing the human factor, say Mary and Richard Davis of Indianapolis. The couple was among a dozen Indianapolis church people who created the Indianapolis affiliate in 1987.

They did it to "make God's love believable"—the mission of Church of the Savior United Methodist in Indianapolis.

"Today, Habitat is a very efficient builder of low-cost homes, building a dozen homes in a week in some cas-

es," Richard Davis said. "Back then, we were not very efficient."

"It took us three or four months to build our first houses, but we poured our hearts and souls into it, and over that time we knew the family that moved in. I don't think that's possible today."

Though they are happy to know that the local Habitat affiliate will build 27 houses this year, they can't help longing for the early days when relationships seemed as important as construction.

"We knew the families and they knew us," Mrs. Davis said.

That's the vision of Habitat that Amy Honeycutt bought into in 1998. Two months after reading about Habitat in the newspaper, she and her two children became a Habitat partner family and part of a pioneering effort to build more homes in Indianapolis.

The 34-year-old single mom was one of the first 16 homeowners to move into Barrington Gardens, an all-Habitat neighborhood. Three years after becoming a homeowner, Honeycutt is a success story. She's active in a local homeowners association she helped create. Her son, 9, and daughter, 12, have made friends in their racially diverse neighborhood.

Although Honeycutt remains grateful for her Habitat home, she says partnership was difficult.

"There is no way we could have moved out of my parents' house and found even a decent apartment for the price I now pay for this mortgage," she said. "But it was more difficult than I could have imagined."

She's not talking about the physical labor of building a house or taking care of it. Honeycutt is a veteran builder. When she was 13, she helped her family build their own home.

But no one at Habitat ever knew this. "No one asked," she said.

And she felt judged when a volunteer financial counselor lectured her about not buying junk food and about the importance of meatless meals on a tight grocery budget.

"I grew up poor. I had been raising my kids for almost 10 years by that time. I knew how to budget for groceries," Honeycutt said. "I didn't feel like an individual."

Instead, she felt like a burden when

her phone calls to the overwhelmed affiliate office went unreturned. And she felt forgotten when she had to organize her own house dedication.

Increasing professionalism does offer stability. But the future must be in strengthening the human factor, said Clive Rainey, the first volunteer to join the Fullers in 1977.

From Habitat headquarters in Americus, he leads the 21st Century Challenge, Habitat's program to eliminate substandard housing this century.

"It is not enough to build houses. It has never been enough," he said. "We have to say to our volunteers when they come to a building site, 'We want more from you. We want you to get involved and get to know people who live in this neighborhood you are helping to build.'"

To do this, Habitat needs to get back to relying on churches and other religious congregations for the bulk of its volunteer support, said Diana Rice-Wilkerson, who directs the Indianapolis affiliate. Locally, 60 percent of support comes from corporations and other secular organizations; religious groups provide 40 percent.

But it will be difficult to pull out

of the pattern of growth that has been fed by corporate support, said Jerome Baggett, an assistant professor of religion and society at Jesuit School of Theology in Berkeley, Calif. He spent three years researching Habitat to write the book "Habitat for Humanity: Building Private Homes, Building Public Religion."

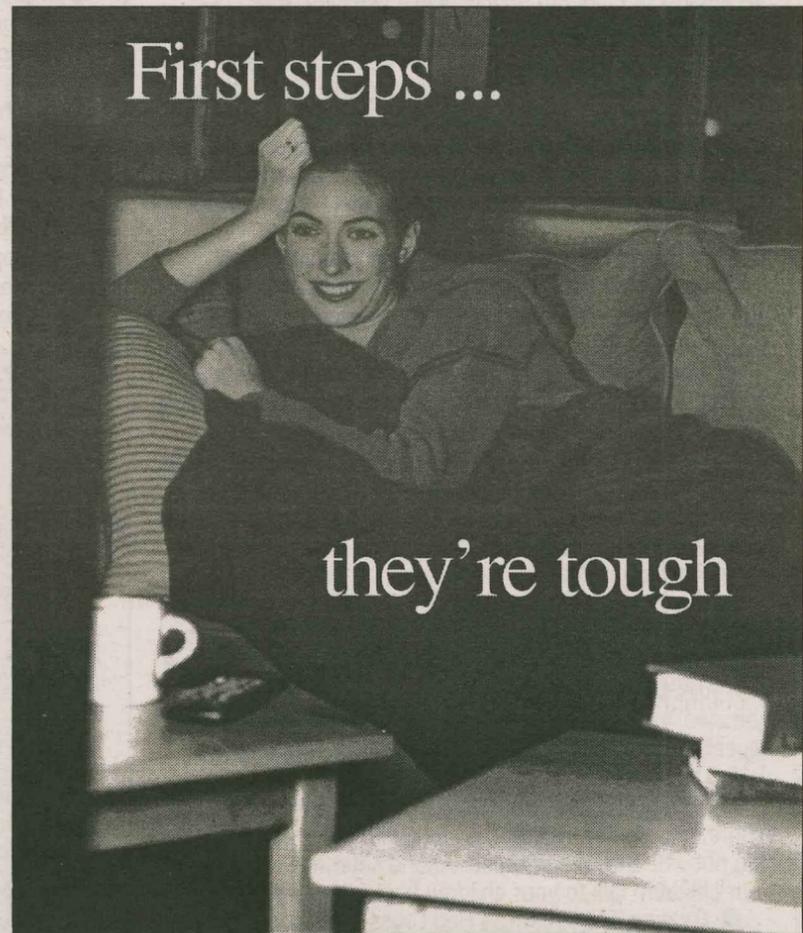
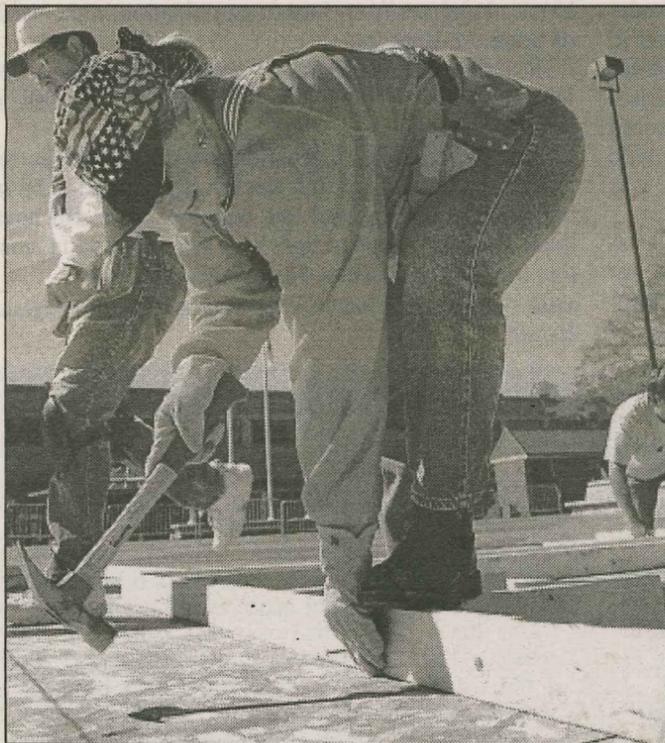
"There's tension between the push to build houses efficiently and the desire to remain true to religious principles that require people to give of themselves," Baggett said. "Giving of yourself, especially if you're part of a small congregation with a small budget, is inefficient. It doesn't easily fit into a business model."

Habitat for Humanity will grow into a true global solution only when both the habitat and the humanity dimensions of the ministry thrive in equal measure, Rainey said. The past quarter-century has proved that building houses is the easy part. Loving one's neighbors as oneself is much more difficult, he said.

"Yes, it is excruciatingly difficult to be involved with other people's lives and put ourselves and our preconceptions at risk," Rainey said. "But Jesus never asked us to do anything that was easy."



HAMMER AWAY Habitat for Humanity International and its affiliates in more than 2,000 communities in 79 nations have built and sold more than 100,000 homes to low-income families. (Photo courtesy of Habitat for Humanity)



IF YOU FIND ME WATCHING,
YOU MAY REACH MY MIND.

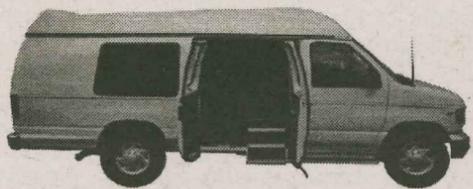
CHURCH ADVERTISING RESOURCES
Television ... Radio ... Print Ads

(800) 519-9271 ads@namb.net www.namb.net/ads

A Southern Baptist Convention agency supported by the Cooperative Program and the Annie Armstrong Easter Offering

LifeWay™ CHURCH BUSES
A Service of LifeWay Christian Stores

CARPENTER BUS SALES, INC.
"Raised Roof" Vans in Stock (No CDL)



2002 Models: \$37,900 (New)
2001 Models: \$36,900 (New)

(800) 370-6180

www.carpenterbus.com

Nation's #1 Church Bus Dealer

- ◆ Center Aisle
- ◆ Low First Step
- ◆ 2/1 Seating
- ◆ Bucket Seats
- ◆ More Headroom
- ◆ 15-passengers
- ◆ LifeWay Discount

Since 1953

Home improvement

Fullers say saving their own family led to Habitat ministry

By Judith Cebula
Religion News Service

AMERICUS, Ga. (RNS)—There's a good chance that Habitat for Humanity wouldn't exist if Linda Fuller hadn't had the courage to leave her husband.

One Saturday night in 1965, the 24-year-old mother of two sat on the edge of a king-size bed in her lavish Montgomery, Ala., home and told Millard Fuller she was leaving.

"It wasn't courage," she insisted recently. "It was self-interest. I was miserable."

That self-interest ended up breathing new life into a marriage and leading the Fullers to create one of the world's best-known Christian charities. As they look back on its 25-year history, Linda and Millard Fuller say the healing of their own relationship became a metaphor for healing the world—one home and one family at a time.

After six years of marriage, the Fullers were living large. They had a maid, a vacation home, fancy cars and a boat. But Mrs. Fuller rarely saw her husband. A young lawyer consumed with getting rich, Millard Fuller worked 12-hour days. After accumulating \$1 million in cash and assets he set his sights on earning \$10 million more.

"Me and the kids were on the fringe," she said. "That wasn't my idea of family."

So Mrs. Fuller fled to New York. Fuller followed and discovered the root of his wife's anguish—his unquenchable thirst for wealth. In order to reconcile, they decided to become poor.

They sold their homes and the silver-gray Lincoln Continental Fuller had bought with cash. And they gave their money away—to missionary projects, a historically black college in Mississippi and to a Christian commune in rural Georgia called Koinonia Farm.

The Fullers moved to the farm in

1968 with their children and helped launch Koinonia Partnership Housing. It was an early incarnation of Habitat—Christians building houses with and for their neighbors in need.

The only child of an Alabama sharecropper, Fuller grew up wanting to be rich. He believed that human worth could be measured in wealth, especially if hard-earned. But a radical born-again faith changed him.

"I don't consider myself a socialist, but I don't believe in unbridled capitalism, either," he said in his office at Habitat for Humanity International headquarters in Americus, Ga.

Fuller is surrounded by artifacts from world travels—among them a dozen walking sticks from Africa, Latin America and Asia. There are photos of his wife and their four kids. There are books about the civil rights movement, leadership, utopian communities and Jesus.

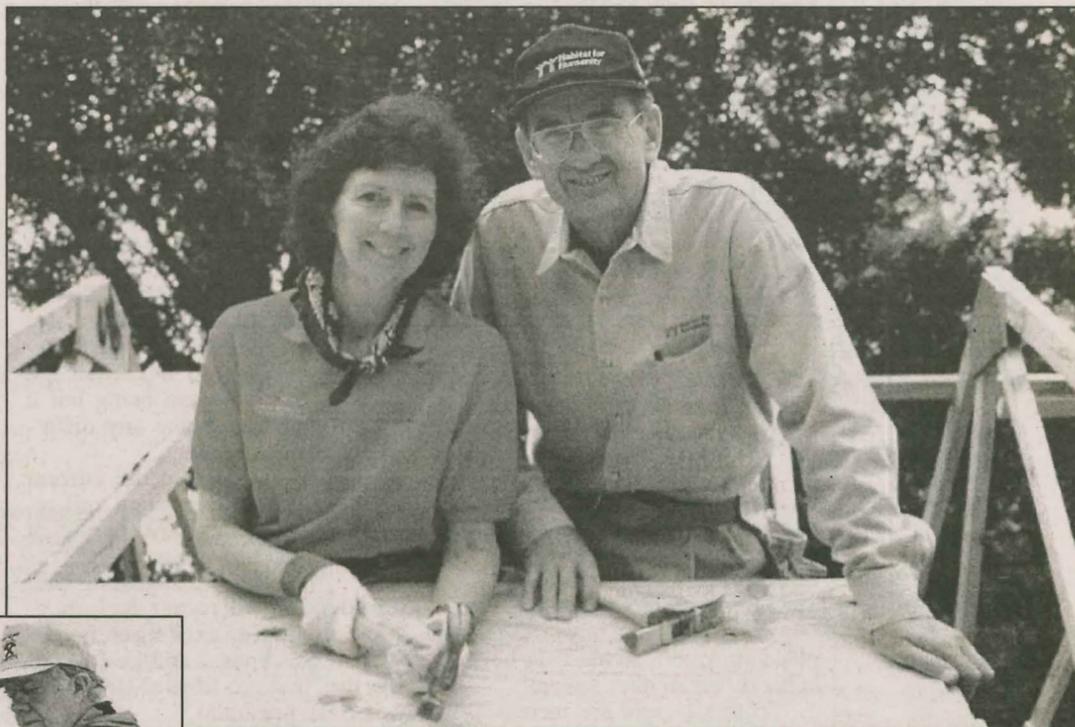
Fuller offers a simple lesson in Christian economics. "Unbridled capitalism allows the rich to gobble up the poor. That isn't right. All of humanity is precious in God's sight. And we have come to the conclusion that all of humanity ought to have the minimum of a decent place to live."

Tall, lanky and tan, the 66-year-old talks like an evangelist. He locks eyes with whomever he's speaking to, making it hard not to pay attention.

It's easy to hear in his rich Alabama accent the persuasive lawyer he must have been back in the 1960s when he lived to get rich. In contrast to those old ways, his lifestyle is relatively simple. As president and CEO of Habitat for Humanity International, he earns \$75,000 a year. He wears chinos and polo shirts. He drives a Ford Taurus.

Last year, he gave his wife a "retirement" home (though he says he

Habitat for Humanity
turns 25



has no plans to retire, ever)—a modern three-bedroom house on the outskirts of Americus.

But until they moved a year ago, the Fullers had spent 23 years in a house without air conditioning close to the earliest Habitat homes in Americus. Living there was walking the walk, he said. "Most people on the planet do not have air conditioning. So we didn't either."

The Fullers began to learn this reality in 1973, while working in Zaire, now the Democratic Republic of Congo. They went there to build houses and test the theory that safe, simple homes bring hope. Church leaders in Indianapolis with the Christian Church (Disciples of Christ) supported the Fullers' work for three years, hiring them as missionaries.

In September 1976, the Fullers took what they learned about building houses through Koinonia and in Zaire and created Habitat for Humanity. Seven years later the first national Habitat celebration took place, also in Indianapolis. It was a publicity stunt, said Fuller, ever the salesman.

"We walked to Indianapolis, 700 miles, because we needed a visible way to put the ministry on the map," Fuller said. "We wanted publicity, and we got it."

News crews covered the caravan. Habitat repeated the high-profile demonstration throughout the '80s and '90s, crisscrossing the nation. But the biggest public relations windfall came in 1984 when Jimmy Carter became its most famous volunteer.

It made perfect sense to Fuller. The 39th president of the United States lived nine miles from Americus in Plains, Ga. A devout Christian, Carter believes passionately that faith requires service in God's name. So, Fuller wrote him a letter and kept up the letters and phone calls until Carter said yes. In September 1984, Jimmy and Rosalynn Carter took part in their first Habitat project—the restoration of a tenement building in New York.

Each year since, they have been part of the Jimmy Carter Work Project, a high-profile week of home building designed to inspire volunteerism. It also gets media attention, showcasing Fuller's talent for marketing.

That talent is one dimension of the founder that makes Habitat work. The other is deep faith, said Jerome Baggett, author of "Habitat for Humanity: Building Private Homes, Building Public Religion."

"He is a salesman," Baggett said. "He's also committed to a belief that getting people to work together and connect will make a difference."

Despite his business sense and Christian faith, Fuller's tenure at Habitat has not been without difficulty. In 1990, he resigned from daily management of Habitat after allegations that he was inappropriately affectionate with some female employees at headquarters. No charges were filed, and Fuller retained the title of CEO.

"It was a very painful time, but the matter was resolved," he said. "Everything was handled internally between me, the women involved and the board of directors."

Within a year, and after pressure from Carter, Fuller returned and took up the role as chief ambassador of the Habitat cause.

With the passion of an evangelist, he is convinced Habitat for Humanity International will end poverty housing around the world. It will happen through personal relationships.

Fuller said it is no coincidence that Habitat started when God began to mend his own broken marriage. He did not begin to truly see the poor and marginalized people of the world until he saw his wife and children receding to the margins of his life.

"There's a Jewish saying that goes something like this: 'When you save one person, you have saved the world.' I believe that," he said. "When you finally see your own wife and children as precious people created in God's image and you understand the pain, it sensitizes you to the whole world."

HABITAT Millard and Linda Fuller (above) might never have started Habitat for Humanity if their marriage hadn't been to the point of falling apart. Jimmy Carter (left) is closely identified with the ministry, sponsoring an annual weeklong "blitz-build" to inspire volunteers and promote the project.



RALLYING THE TROOPS Millard Fuller, ever the promoter, speaks to a group of Habitat volunteers during the group's recent 25th anniversary project in Indianapolis. (Photo courtesy of Habitat for Humanity)

KENTUCKY

Land: Pro-life advocates are 'slowly ... winning the battle'

"There is a hierarchy of values and the ultimate value is human life."

Richard Land, president of SBC Ethics & Religious Liberty Commission

ERLANGER—Affirming "the God-given right to life for every human being," Richard Land said right-to-life advocates are "slowly but surely winning the battle."

Land, president of the Southern Baptist Ethics & Religious Liberty Commission, was a featured speaker at the Kentucky Right to Life Association's 2001 convention Oct. 13 in Erlanger.

"For the first time since Roe vs. Wade, a majority of American people believe Roe vs. Wade was a bad decision," Land said. "That is a cultural watershed."

Noting that young people today "are very much aware they could have been killed before they were born," Land added that since the landmark 1973 Supreme Court decision legalizing abortion, "the most dangerous place an American has ever been in is his or her mother's womb."

"Young people are increasingly appalled at that," he insisted. "They realize they could have been aborted with impunity."

Land said studies indicate "the young people today who are gradu-

ating from high school are more conservative on social issues that my generation was." From a pro-life perspective, he added, "I see a lot of reason for hope in the millennial generation."

Citing ongoing challenges in anti-abortion efforts, however, Land said, "How anyone can look at a human body in the womb and argue we are not dealing with human life is beyond me."

Even more challenging, he added, is that "a lot of people are perfectly willing to acknowledge it's a human being but it doesn't make any difference to them."

Land said the current debate over stem cell research also is a significant right-to-life issue.

While disagreeing with President Bush's recent decision to allow research on existing embryonic stem cell lines, Land said it still was the "best pro-life decision by an American president."

"On the great division of being pro-life or pro-abortion, this is a very pro-life president," Land declared. He added, however, that right-to-life issues must rise above

party politics.

"Our loyalty doesn't belong to a party. It belongs to God Almighty," he said. "There is a hierarchy of values and the ultimate value is human life."

Emphasizing that pro-life issues should take precedence over economic issues and other political concerns, he added, "I'm going to vote for life and against my pocketbook

every time because I don't want to have to explain to God why I didn't."

Comparing American values to those of the prodigal son, Land urged concerned Christians to awaken to the urgency of pro-life issues.

"May it be so. May it be soon. May it begin now," he told the conference crowd. "May it begin with us."



Land

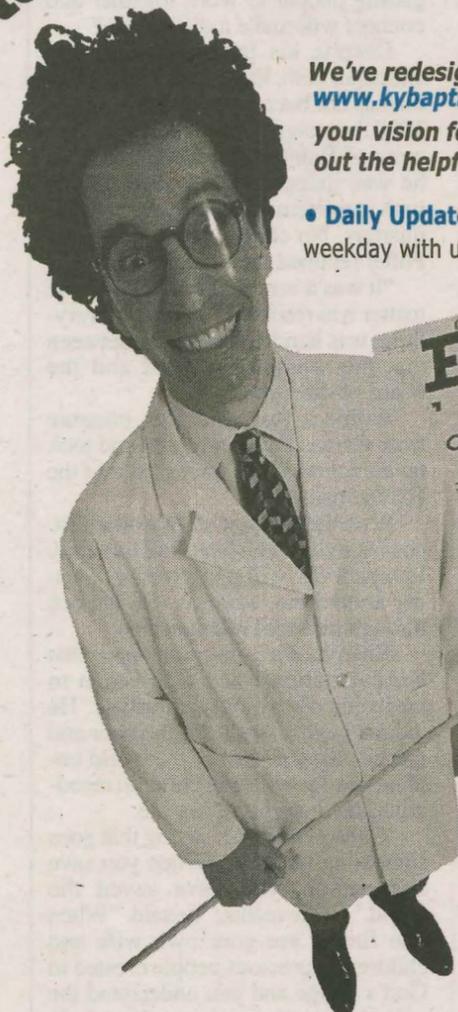
KENTUCKY BAPTIST CONVENTION 2001 MESSENGER CARDS

ATTENTION PASTORS:

Messenger cards for voting privileges at the KBC are available upon request from the KBC Executive Office. Avoid long lines at the convention—request your messenger cards now.

Please make your requests to:
Kentucky Baptist Convention
PO Box 43433
Louisville, KY 40253-0433
Attn: Wanda Karolyi
Wanda.Karolyi@kybaptist.org
Deadline: Nov. 5, 2001

No need to get your eyes checked...
www.kybaptist.org has a whole new look!



We've redesigned www.kybaptist.org to help you fulfill your vision for sharing the Gospel! Check out the helpful new features:

- **Daily Updates** - We'll put on a fresh new face each weekday with updates to our home page.
- **Improved Navigation** - The new site is extremely easy to get around in using drop-down menus.
- **Improved Search Feature** - There's a search button on every page to make getting info easy!
- **Online Event Registration** - You can now register for most KBC events right online!
- **Church Listings and Maps** - You can now look up any Kentucky Baptist church, find basic information about the church, and in most cases print a map to its location!
- **E-newsletter** - Get the latest information from the Convention delivered to you by e-mail.
- **Announcements Board** - Publicize your church and association events by adding them to the Kentucky Baptist Community!
- **Online Videos and Photo Galleries** - See Kentucky Baptists in action by checking out the online videos and photo galleries.
- **Downloadable resources** - Useful documents and clip art can now be downloaded to your computer directly from our site.
- **Web Polls** - Check out the latest web poll and see what others are saying about topics of interest.

Check out our new look! WWW.KYBAPTIST.ORG

10701 Shelbyville Road • Louisville, KY 40243-1297
1-888-254-5713 (KY only) • 502-254-4731



ISSUES



**Punt
Pass
& Kick**

A FALL MISSION

Kick Off

Date: November 10, 2001

**Location: Campbellsville University,
Campbellsville, Kentucky**

COOPERATIVE PROGRAM \$8 Per Participant

Punt, Pass, and Kick is a mission education event designed for boys and girls to have fun as they grow physically through competition and spiritually as they learn mission facts, Bible verses and books of the Bible.

The event will be open to children in grades 1-6 who are taking part in Royal Ambassadors, Easy RA chapters, Mission Kids, Children in Action or other missions education groups as well as discipleship training groups.



KBC
KENTUCKY BAPTIST CONVENTION
10701 Shelbyville Rd. Louisville, KY 40243
Download all registration information, PPK guidelines and schedule off the Internet or call the KBC Brotherhood Department at 1-888-254-5720 or 502-244-6489
www.kybaptist.org/ppk

Publisher: United States is still Christian nation in social sense

BIRMINGHAM, Ala. (ABP)—America is still a Christian nation, according to one of the foremost authorities on the role of religion in the contemporary world.

But "Christian America" is defined socially, not theologically, according to Richard Neuhaus, president of New York City's Institute on Religion and Public Life.

"More than 90 percent of Americans claim they are Christians," he recently told a gathering at Samford University. "We may find them to be a very imperfect Christian, a very muddled Christian, a very confused Christian, an inwardly contradictory Christian, but if in their minds they think they are Christians and if that is true of the overwhelming majority, ... America is still a Christian nation."

Neuhaus, called one of the most influential intellectuals in America by U.S. News and World Report, compared a Christian nation to an English-speaking nation. "We may not speak English well, but we are still an English-speaking nation," he said. "We may practice Christianity poorly, but we still practice Christianity."

Neuhaus, editor-in-chief of *First Things: A Monthly Journal on Religion and Public Life*, was in Birmingham, Ala., as a part of a conference at Samford's Beeson Divinity School.

Some people claim America is a post-Christian, or non-Christian, society, he added. "Maybe some say it is a post-Christian world because they don't want to take responsibility for what an overwhelmingly Christian society would look like—a lot like this one, filled with sinners."

CAMPBELLVILLE UNIVERSITY'S ROBERTSON WORSHIP SERIES

Presents

The Ordinances of the Church

FEATURING DR. CLARK MEASELS

DEAN OF THE DIVISION OF FINE ARTS & CHAIR OF THE DEPARTMENT OF MUSIC
CARSON-NEWMAN COLLEGE

The Reuben and Jewel Robertson Worship Endowed Series of Campbellsville University presents an evening designed to encourage the authenticity and vitality of church worship, Monday, November 5 at 7:30 p.m. (Eastern Time) in The Gheens Recital Hall of the Gosser Fine Arts Center. Dr. Clark Measels, dean of the Division of Fine Arts and Chair of the Department of Music at Carson-Newman College in Jefferson City, Tennessee, will lead the audience in a better, more concise understanding of the impact music and theology have on the ordinances of the church. The program is free and open to the public. For further information, contact John E. Chowning, vice president for church and external relations and executive assistant to the president at Campbellsville University, by calling toll-free at 1-800-264-6014 ext. 5520, or at 270-789-5520, Monday-Friday, 8:00 a.m.-5:00 p.m.



CAMPBELLVILLE, KENTUCKY
www.campbellsvil.edu

Many Kentucky churches cautious for 2002 budget

By Ken Walker
State Correspondent

LOUISVILLE—The day after terrorists attacked America, Pastor Leslie Hollon said he encouraged the budget committee at St. Matthews Baptist Church not to cancel that evening's meeting.

Even more than before, he told the group, the next budget represented the church's resolve to be used by God in a troubled world.

"The premeditated acts of evil ... were intended to bring defeat on our world," he told the committee. "But the opposite will happen if the Christian movement boldly enacts Jesus' great commandment of love and commission of following Him to the end of the age."

Still, the suburban Louisville church will pare a previously projected 8 percent spending increase to between 2 percent and 6 percent.

Hollon terms it a provisional plan, saying that if offerings hold steady, spending could be revised upward next spring.

Around the commonwealth, churches face similar uncertainties as they gear up for next year's budget. A survey of 10 Baptist association directors of mission showed they still are trying to gauge the latest financial trends.

Most reported contributions received this month—reflecting September offerings—remained steady.

But Lexington's Elkhorn Baptist Association saw a noticeable decrease.

Director of Missions Jerry Wilkes said he hasn't yet reviewed records to determine whether a dip during September is normal.

"You're hearing the questions more than the reality of what's going to result," Wilkes said. "We're feeling the same apprehension at the associational level, not knowing what's going to happen."

"Our whole system has had such a jolt we'll have to reset our gyros," added Ray Cooper of Three Forks Baptist Association in Hazard. "I think it's going to take a while before we can get any read on trends."

Jim Dixon of West Union Baptist Association hears discussions in Paducah about potential layoffs, but thus far no major employer has cut staff, he said.

"There's a great opportunity for churches here if we can meet this situation and have something of substance to say to our people," he added.

In Elizabethtown, John Walker said Severns Valley association has budgeted a 2.7 percent increase for fiscal 2002. He suspects most churches will be on the conservative side in planning for next year.

Because of area suppliers who ship parts to Ford and Toyota plants, auto industry layoffs could have a ripple effect there, he said.

"Hopefully our economy won't be hurt too bad," Walker said. "But obviously if people get laid off they're not going to be able to give as much to the church."

Despite the bleak economic news, a stewardship consultant for the Kentucky Baptist Convention said he thinks church income won't suffer.

As a layman and staff member for the past 25 years, Harold Price said he's noticed receipts hold up or even increase during recessions.

"We have an assignment to do the Lord's work," Price said. "If we cut back on some of the excess and make sure money is used on important things, the giving stays."

Figures supplied by Lowell Ashby, leader of the Kentucky Baptist business services team, confirm Price's observation.

During two previous four-year recessionary periods, Kentucky gifts to the Cooperative Program increased. Giving was up slightly from 1990-93. From 1972-75 gifts increased an average of 7.5 percent a year, outpacing the national average of 6.7 percent.

Optimistic notes are being sounded elsewhere.

Charles Blair, retired DOM of West Kentucky Baptist Association, said First Baptist Church of Clinton is planning a major building renovation.

Few of the association's 36 churches are carrying debt despite building expansions the past 25 years, he said. "Offerings are up everywhere," he

said. "There's a very positive feel. I see definite signs of spiritual renewal in Western Kentucky. I believe that's fueled some of the positive spirit and general upturn in spite of the world outlook."

Owensboro's Bellevue Baptist Church also is planning to expand. It recently acquired 180 acres west of town and hopes to erect a building within two years with up to 66 percent more space.

Pastor Greg Fauls said the church is contemplating a 2002 budget increase of nearly 10 percent, although it will hold the line on certain personnel items because of its building campaign.

Tempering that enthusiasm is the fact that other churches could indeed be hit by the effects of recession.

That is one reason St. Matthews postponed hiring an administrator. In addition, instead of adding another receptionist, it turned to volunteers to help answer phones and handle other duties.

"Any time is a good time for the church to be the church," associate Dave Stancil said about laity helping alleviate a budget pinch. "People keep asking, 'How can I help (the nation)?' Being involved in the church is one way to respond."

Resources

The following books and pamphlets are available from the Kentucky Baptist Convention discipleship office:

■ "Ventures in Stewardship: God's Plan for Living," \$2.25.

■ "Five Phases of Stewardship: Sized to Fit Your Church," \$3.50.

■ "Managing Your Money for the Master," \$2.25.

■ Stewardship scripture studies on CD-ROM, \$2.25.

■ Stewardship bulletin inserts, free.

■ "Vital Signs of a Healthy Stewardship Church," free.

For more information, call (888) 254-5708.

New buildings, new leader at 'The Creek'

I frequently have written about the growth we've experienced at Jonathan Creek. We have been so blessed as God has moved at "The Creek," bringing guests in record numbers to our summer camps, and now on a year-round basis for retreats and conferences.

What has been a "secret" is a secret no longer: Jonathan Creek is one of the finest places for Christ-centered retreats and conferences in middle America!

We're thankful for the progress God has brought over these four short years. Perhaps you read the announcement a few weeks ago about the construction of a beautiful new multi-purpose facility at Jonathan Creek, including a 400-seat worship center and gym, as

well as two new small lodges that will accommodate 32 people each. This expansion is a direct result of operating at capacity in our summer Crossings youth camping program. We will be able to pay for these new facilities from increased income during the summer.

However, we're not about facilities. We are about people and changed lives. Toward that end, we have a new director beginning this week at Jonathan Creek. David Melber joins our team, bringing an

enthusiasm for reaching people for Christ through the ministry of our centers. David spent a short time with us at Cedarmore, then left to devote more energy to seminary so that he could complete his studies more quickly. He graduates from Southern Seminary in December with a master of divinity degree. He and his wife, Tara, have three children, Jonathan, Alex and Kelly.

David comes to our team with a strong and successful background and experience in business. While living in Paducah, he clearly heard God's call to vocational ministry, left his business and headed to Louisville for seminary. Now, we are blessed to have David join our ministry staff. You will grow to love

him as I already have. His passion for evangelism and life change will fit well as we seek to provide places at Jonathan Creek and Cedarmore where God can work in His marvelous way to bring people to Him. Once again, to God be the glory for what He is going to do in and through David and his family in the years ahead!

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

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

FORWARD TOGETHER

Senior Adult Leadership Conference

November 1, 2001

8:30 a.m.-4:30 p.m.

Severns Valley Baptist Church Elizabethtown, Kentucky

- for any and all leaders or teachers of senior adults in churches/Sunday school, clubs or other ministries.
- any interested senior adult who wants to know more about senior adult ministry

To register or for more information,

call toll free in Kentucky
1-888-254-5704
or 502-254-4719



The only cost is \$5 per person for lunch, payable at the conference at registration.

Graham event attracts 201,000 in California

FRESNO, Calif. (RNS)—Evangelist Billy Graham has completed a four-day crusade in Fresno, Calif., standing to encourage the crowds after the Sept. 11 attacks, despite a broken foot.

"Something about what happened on Sept. 11 caused people to think about spiritual things for maybe the first time in years," he said. "The greatest need in the world is the transformation of human nature. A radical change is needed by everyone to find complete fulfillment in this life and to be acceptable to God in the future life."

The event was held Oct. 11-14 in Bulldog Stadium at California State University, Fresno. The Saturday evening crowd of 62,000 broke a stadium attendance record.

The crusade began two days after the 82-year-old evangelist broke his foot in three places after an early-morning fall. Despite the injury, he stood each night and preached messages that centered on God's forgiveness and love and cited the uncertainty after the Sept. 11 terrorist attacks.

"Maybe God is speaking to us," Graham continued. "Maybe God is saying, 'It's time for you to repent and get right with God and change your way of living and change this state and this country.'"



His evangelistic organization, along with his son Franklin's Samaritan's Purse ministry, has offered comfort to victims through a prayer center near the site of the demolished World Trade Center.

"The phone lines are lit up with people calling in wanting spiritual help," he said.

Graham remarked that people helping others through this crisis have replaced rock musicians and sports figures as our country's heroes.

"Now we know who our true heroes are. They are ordinary people just like you and me doing extraordinary things," he said.

Thousands responded to Graham's nightly call to repentance. Campaign organizers registered 14,731 spiritual decisions. Nearly all were reported to be first-time professions of faith in Jesus Christ.

A Graham spokesman said attendance totaled 201,000 in five sessions. At the Saturday night "Concert for the Next Generation," an overflow crowd numbering 15,000 packed a neighboring baseball complex equipped with a giant video screen while 47,000 people jammed the Fresno State University stadium.

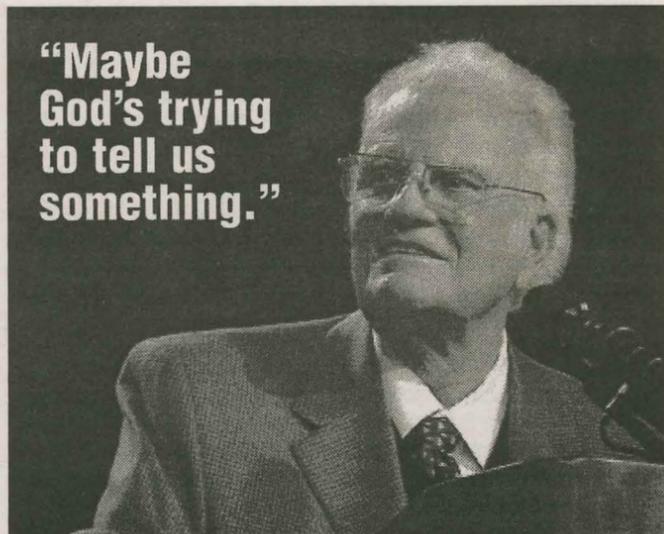


Stepped-up security procedures combined with capacity crowds delayed entrance to the stadium by as much as 90 minutes for some people attending the event. Police used mirrors to examine the underside of every vehicle entering stadium parking lots while security officers searched handbags and used metal-detecting wands to scan every visitor.

The Central California campaign was Graham's final mass rally this year. His next scheduled outreach is the Greater Cincinnati Northern Kentucky Billy Graham Mission, to be held June 27-30, 2002, at Paul Brown Stadium in Cincinnati. While in Fresno, Graham received an invitation to hold another mission next October in the Dallas-Fort Worth area.

In his closing sermon, Graham noted the second coming of Christ is mentioned in the New Testament more than 300 times. Still, he said, many people do not believe Jesus will

"Maybe God's trying to tell us something."



return.

"Some don't want to believe it because Christ hasn't come so far," Graham said. "Now we're faced with a new kind of war and we don't know what the end will be. The intensification of war in my opinion is one of the signs that the end of time is near."

Commenting on the cultural diversity of the region, Graham expressed hope that his visit would improve relations in the region's diverse population. "One thing I'd like to see out of this crusade is a new love between the ethnic groups in this area."

More than 500 churches representing 54 denominations in the Fresno area were involved in the event. The gatherings were translated into 11 languages and counseling was offered in 12 languages.

With additional reporting by Mark Wyatt, editor of the California Southern Baptist

BILLY GRAHAM The recent four-day event in Fresno, Calif., resulted in 14,731 spiritual decisions, officials said. In addition to Graham, the gatherings featured music director Cliff Barrows, left, and soloist George Beverly Shea, center. (California Southern Baptist photos by Mark Wyatt)

Serving Christ in Uganda

Several weeks ago I introduced you to Cumberland College student Kristin Keenan, who spent most of her summer ministering in Uganda.

For two weeks, three of her fellow students joined her on the mission field.

Early last fall, Keenan began talking to other students about forming a mission team to help her with missions work outside Kampala, Uganda.

Cumberland College juniors Theresa Hudson, daughter of Seldon and Charlotte Hudson of Cincinnati, and Julie Smith, daughter of Jerry and Jane Smith of Randolph, Vt., both believed God was calling them to participate in the mission experience. Cumberland College student Kevin Goodman, son of Tom and Nancy Goodman of Fairborn, Ohio, completed the mission team.

Smith already knew how missions could change a person's life. Monica Haydon, a 1999 Cumberland College graduate, had come to her church in Vermont as a summer missionary and encouraged her to come to Cumberland.

For their first week in Uganda, the team members assisted in a vacation Bible school. Hudson and Smith worked with preschoolers, and Goodman worked with elemen-

tary children. Spoken communication proved to be somewhat of a problem, but smiles, hugs and Christian caring broke down the barriers. Team members also spent time visiting in homes and sharing the gospel.

During the second week in Uganda the team built a basketball court using only shovels, a level and a wheelbarrow. In four days they dug the foundation, laid the reinforcing wires and mixed, poured and smoothed the concrete.

The week was physically exhausting but very rewarding as they provided a needed facility for the community.

We at Cumberland College appreciate their commitment and ministry not just in Uganda but on campus.

Hudson says it best. "Being a Christian is being a missionary." Amen.

CUMBERLAND COLLEGE



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

We Love To Talk About The Kids!



Schedule Your Kentucky Baptist Homes for Children Speaker Today!

Kentucky Baptist Homes for Children's speakers are:

- available at **no cost** to you or your church
- trained to address large or small groups
- prepared to speak on a variety of topics
- available in all areas of the state

Call 1-800-456-1386



Kentucky Baptist Homes for Children
Since 1869 'We'll Be There'
www.kbhc.org



WORLD VIEW

■ **Muslim-Christian clash leaves several people dead.** Several people in northern Nigeria were killed during a weekend of Christian-Muslim fighting after a Muslim rally Oct. 12 against American-led air strikes in Afghanistan. The violence in Kana city has claimed at least 19 lives, according to police. Area residents say the number of victims could be as high as 200. An outbreak of Muslim-Christian fighting last month in Jos claimed 165 lives. The predominantly Christian city is located in northern Nigeria, a predominantly Muslim region.

■ **Coptic Christians suffer anti-Arab backlash.** Christians of Middle Eastern descent living in the United States say they also have been the victims of anti-Arab violence that has targeted Muslims and Sikhs in the wake of the Sept. 11 terrorist attacks. Members of St. Mark Coptic Orthodox Church near Cleveland have been discriminated against because some people believe they are Muslims, the New York Times reported. Incidents have included spray-painting anti-Arab graffiti on store walls and taunting children at school. The Coptic Christian community originated in Egypt and represents about 12 percent of the Egyptian population.

■ **Relief organization quadruples refugee aid.** Church World Services has expanded the amount of assistance it plans for Afghan refugees to \$6.28 million. The relief arm of the National Council of Churches originally planned \$1.5 million in assistance to people of Afghanistan who have been displaced within their country or have crossed the border into Pakistan. Relief efforts are expected to include a six-month supply of food for up to 105,000 people.

■ **Cambodian Methodists get Khmer language hymnal.** Cambodian Methodists around the world will now be able to sing hymns in their own language, thanks to a new hymnal featuring 194 hymns printed in the Khmer language. The "Christian Hymn and Worship Book" was published by the Board of Global Ministries of the United Methodist Church. Five denominations around the world contributed to the book.

Palestinian views mixed about U.S., bin Laden

By Elaine Ruth Fletcher
Religion News Service

JERUSALEM (RNS)—Ahmed, a Palestinian Muslim resident of East Jerusalem, has never been a religiously observant man. And his prosperous contracting business is built on a wide network of Jewish customers with whom he maintains excellent relations.

But ever since the Sept. 11 terrorist attack on the United States, Ahmed has begun to have dark, apocalyptic thoughts about the future. With the winds of war blowing through the region, he's not sure anymore if he and his family will live another year. The only hope for salvation for Arabs and Palestinians, he now believes, may be if a righteous Muslim leader, or "emir," can unite the Middle East in the fashion of the Muslim rulers of the early Islamic era.

Across the West Bank and Gaza, Palestinian Muslims are looking to Islamic tradition to explain the meaning of the recent attacks in the United States and the subsequent American retaliation in Afghanistan.

Ahmed's reactions are perhaps typical of the complex and often contradictory set of reactions the Palestinian Muslim community has undergone in the past month.

On the one hand, Palestinian leaders—ranging from the fundamentalist Hamas to Christian church figures and the more secular politicians of the Palestinian Authority—have issued statements of regret over the enor-

mous loss of human life in the attacks on New York and Washington.

The sense of loss and pain has been deep and personal. Both Palestinian Muslims and Christians, who represent just 2 percent of the Palestinian population, have many family and professional ties with American society. They could easily identify with the sense of shock and trauma that has rippled through the United States.

But among the masses of Palestinian poor, the vast majority of them Muslim, America often is perceived as little more than a symbol of secular, Western power and an ally of hated Israel.

Some Palestinians have merely expressed quiet satisfaction over how a superpower's vulnerabilities have been so crudely exposed. Others view the current confrontation between the United States and Afghanistan as part of the gathering tide of conflict between Western secularism and the Islamic world.

"I think that the reaction that you see on the street is a result of the deep frustration people have here over the economic, political and religious situation," said Mohammed Hourani, an Islamic scholar and devout Muslim active in interreligious dialogue.

"People are upset," said Mustapha Abu Sway, director of the Islamic Research Center at Jerusalem's Al Kuds University. "The language might even be apocalyptic on the street level, and there is a kind of dislocation of consciousness, because people have seen so much bloodshed

already. I don't think that many people think of (Osama) bin Laden as a serious leader. But he is a symbol. He is a millionaire who gave up his riches, and he has defied the West."

Over the past several weeks, the image of bin Laden's defiance of the West has drawn masses of Palestinians into the streets, much to the embarrassment of Palestinian Authority officials. Groups of Palestinian students and disillusioned refugees have paraded proudly with pictures of the renegade Saudi millionaire—triggering violent clashes with Palestinian police and Palestinian attempts to suppress media coverage of the protests.

"In particular, people who demonstrate are also protesting the double standard of the U.S.," said Abu Sway. "People feel bad about the tragedy of the Americans, but when they examine the way the U.S. has behaved towards the Palestinian people and the Islamic world, they feel that the same morality isn't applied here. Remember that there are also Palestinians here who have been killed recently by fire from Apache helicopters sold to Israel by the U.S."

"I spent more than six years in Boston, my second home," added Abu Sway, who holds two degrees from Boston College. "I know that the American people cherish freedom, equality and justice. Unfortunately, these are still rare commodities in many parts of the world. I do believe that to uproot the problem of terrorism the world has to enjoy the same rights and privileges."

A new year and a new choir

Each new school year brings new opportunities for our school. One group of students who experience special opportunities is the choir. For nearly 50 years, our choir has traveled across Kentucky to represent Oneida in the many churches who have invited us to come. Mrs. Underwood and I can remember one of our choir trips during our senior year at Oneida, in the fall of 1962.

The choir had been asked to bring special music at the Kentucky Baptist Convention, held that year in Owensboro. We were a relatively small choir and the trip was a long one. Today the Kentucky parkway system makes the trip a rather easy five-hour drive. It was a much less comfortable and longer drive in 1962. After the meeting, members of the choir were paired up with families in Owensboro who put us up for the night.

Today, there typically are 20 to 25 students in the choir. We have to work hard to keep boys interested in singing so we can cover the men's parts. We have only three boys in choir now, but we expect to get three or four more when the next quarter begins.

We know our choir is not as strong at the beginning of the year as it is in the spring, after performing two dozen or more times. At Oneida, we do not cut students from co-curricular activities. As long as they come to each practice, do their best and have positive attitudes, they are not cut. We have the same policy for those who join the choir. True, some do not sing very well, and others might have a difficult time carrying a tune. I even suspect there have been times when the choir director wished we did not have such a policy.

I don't think anyone would honestly say that our choir was the best he had ever heard. Like

most youth choirs, we have our share of good and not-so-good presentations. When scheduling our trips, we normally try to perform the first two or three times for churches who have heard us more than once. In other words, they become our trial congregations. This week was our first performance, and we went to Trammel Creek Baptist Church in Greensburg. It was our third time to sing for them in eight years, so we knew they would understand if we were not quite as good as we will be later in the year.

Since Trammel Creek is in the Central time zone and we are in the Eastern zone, we gain an hour when traveling west. This meant that even though it was a three-hour trip, we were able to leave at 8:15 a.m., which was a pleasant treat for the choir. Many mornings we have to leave as early as 6 or 7 a.m.

Needless to say, the choir has to get up before the departure time in order to get their showers, etc. Traveling on a bus for three to six hours is a real challenge when you are trying to keep your clothes and hair looking nice. On trips taking four hours or more, we let the students wear their school clothes so they can easily sleep for a few more hours while riding in the bus. We stop later to let them change into their church clothes.

We are grateful to Trammel Creek and many other churches who graciously invite our students to share in their worship. If your church would like to have the choir come, call Mrs. Underwood at (606) 847-4111, ext. 203. We will do our best to schedule a convenient time for you.

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

Professor sings in Washington, New York

James Castlen, Clear Creek professor of music and associate pastor of First Baptist Church, New Tazewell, Tenn., was one of 100 Southern Baptist music ministers to present songs of faith, hope and challenge during an October tour of greater Washington, D.C., and New York City.

Composer and arranger Buryl Red directs the CenturyMen, composed of music ministers from around the nation. The group combines their professional vocal ministry skills in an annual tour event for worship, ministry and outreach.

"This was a God-ordained time to sing the gospel in these two strategic areas of our nation, both still grieving in the aftermath of horrific terrorist attacks on Sept. 11," Castlen said.

On the steps of the U.S. Capitol, the group sang before senators, representatives and staff members entered their respective chambers. Senators Trent Lott and Bill Frist, and Senate Chaplain Lloyd John Ogilvie joined for pictures and some special conversation and fellowship. "Songs like 'Joyful, Joyful, We Adore Thee' and 'O God, Our Help in Ages Past' (with the line 'our shelter from the stormy

blast, and our eternal home') contained a powerful and comforting message for the day—and indeed for us all," Castlen said.

As the CenturyMen concluded with "America the Beautiful," a group of tourists stood to salute. "It was difficult to sing with our hearts up in our throats, but the music brought peace. Then, just as we finished, the wailing siren of a fire truck broke the spell, reality kicked back in, and many of those assembled headed for work," Castlen recalled.

In New York the CenturyMen ministered in downtown Manhattan, blocks away from "ground zero." Events included concerts at historic Abyssinian Baptist Church and Riverside Church, an all-day recording session and singing outside in 40-degree weather for the CBS Early Show with Bryant Gumbel.

"One unforgettable experience was at the firehouse where 12 firemen had perished in the World Trade Center collapse," Castlen said. "We sang to seven grim-faced men on duty, chatted and prayed with them."

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

CLEAR CREEK CHRONICLE



Bill Whittaker



Pacifism and 'just war' theory reflect differing views of justice

By Ted Parks
Religion News Service

SANTA BARBARA, Calif. (RNS)—“Blessed are the peacemakers,” Jesus said. And, “If anyone strikes you on the right cheek, turn the other also.”

“We want to tear those pages out on days like this,” admitted Christian ethicist Shaun Casey after the Sept. 11 terrorist attacks on the World Trade Center and the Pentagon. “But, ultimately ... in the grand scheme of things, we’ve got to ask, what are the things that make for peace?”

While Christianity along with other world faiths brings the voice of tradition to bear on questions of war and violence, some experts wonder if answers forged by religious thinkers over the centuries still speak clearly in the chaotic context of international terrorism.

“How do you think about responding to violence when it is terrorist violence?” asked Jonathan Wilson, who teaches religious studies at Westmont College near Santa Barbara, Calif.

Wilson and others point to two classical approaches to war in the Christian faith: pacifism and the “just war” tradition.

Pacifism rejects all violence.

Just war theory concedes warfare can be necessary, and lays out principles for nations to evaluate their motives for fighting and the ways they conduct combat.

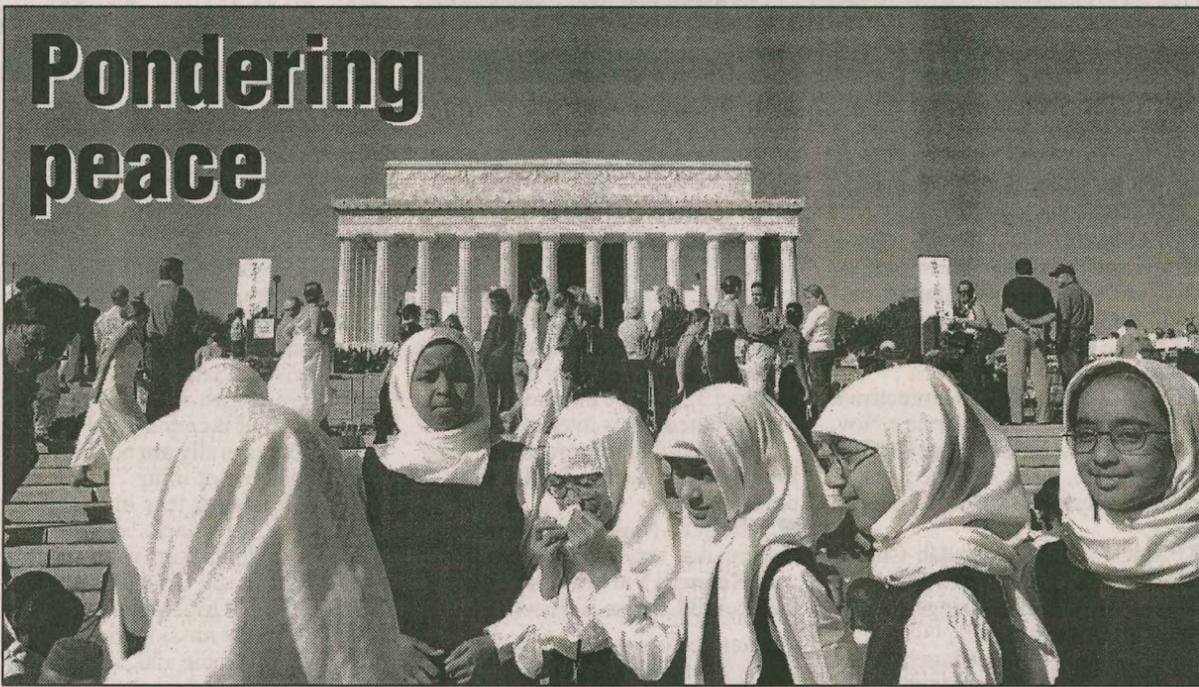
The theory begins with the question, “Is it ever right to take up arms against other human beings?” said Casey, a professor at Wesley Theological Seminary in Washington, D.C. While pacifists would answer an unequivocal “no,” just war thinkers give in to war if the motives for it are proper.

Looking at the criteria as first outlined in the 4th century by Christian theologian St. Augustine, Casey said one just cause is defense of an innocent party. Another is to punish evildoers.

The just war tradition offers additional standards to decide the legitimacy of a conflict. War must be a last resort, the final measure after every other option failed. Furthermore, a party should go to war only if it has a reasonable chance for success. And leaders must think through the lasting consequences of opting for war.

“We capture these terrorists, but the Middle East goes up in flames and World War III starts,” Casey suggested as a current application of

Pondering peace



RESPONDING TO TERRORISM Students from Washington Islamic Academy in Springfield, Va., attend a service in front of the Lincoln Memorial in observance of the first month after the Sept. 11 terrorist attacks. Christians, Muslims and Jews are wrestling with appropriate ways within their respective faiths to respond to terrorist violence. (RNS photo by Tyrone Turner)

the principle. “You have to weigh the good you hope to produce, versus the evil you may produce in the process.”

The just war approach not only asks questions about reasons and potential results, but seeks to contain war’s fury.

“Discrimination” and “proportionality” are key concepts here, Casey explained. The first principle demands that non-combatants not be targets in the conflict. The second insists that warring parties use only the force necessary to win their objectives, not wipe the enemy off the map.

Casey acknowledged that 21st century terrorism strains the historic concepts of the just war. “The changing nature of warfare puts pressure on the ethic,” he said.

For example, modern terrorism makes enemies hard to pin down. “The just war ethic puts very high demands on the military response,” Casey said. With the enemy camp no longer “a discreet piece of real estate,” he said, the new context “raises the temptation to strike back at larger entities.”

While the just war ethic sought to purify motives and limit destruction, another strain in the Christian tradition questioned whether a faith grounded in love had room for any kind of bloody reprisal.

Denny Weaver, professor of religion at Ohio’s Bluffton College, argues that Christian faith does not legitimize an in-kind response to aggression.

“Nonviolence ... still holds” as a valid Christian response, Weaver insisted.

Bluffton is affiliated with the Mennonite Church USA. Mennonites, Brethren and Quakers comprise what scholars have called the “historic peace churches” because of the

groups’ pacifist stance.

For Weaver, the question is whether believers allow the enemy to set the tone for their own actions. “Do I base my response on how bad the deed is?” he asked. “The fact that this is a very heinous deed doesn’t change how I should respond as a Christian.”

Drawing on the Christian nonviolent tradition, Weaver questioned if the frantic urge many feel to “do something” only means striking back the same way we were hit.

“Think about the fact that the people who did this terrible deed also believe that violence works,” he said. “You’ve got both sides saying that.”

Acknowledging that the world longs for justice, Weaver distinguished two ways to understand the concept.

“Retributive justice,” the standard of American jurisprudence, “means inflict pain, suffering, violence, that’s equivalent to the deed done,” Weaver said. But that approach has problems, he said. For one thing, the victims who suffered in the first place benefit little from the violent confrontation of the misdeed. Retribution doesn’t restore.

“Restorative justice,” on the other hand, would focus not on punishing the perpetrator but bringing back some of the good snatched away by the original evil. “You can’t put back murder,” Weaver said. “No amount of punishment is going to restore anything.”

Leaders “need to start ... a process that lessens violence,” he said.

David Cortright, president of the Fourth Freedom Forum, a private foundation promoting international peace, believes principles from both just war theory and pacifism apply even in today’s murky conflict.

He underscored the just war concept of “discrimination” that would call military planners to think twice before targeting civilians in order to get at terrorists.

And Cortright looked to pacifism as a warning against the black hole of violence. Pacifism reminds us of “the spiral of violence, the notion that violence begets violence.”

Other religious traditions share Christianity’s call to carefully ponder

war and its potential for destruction.

Muhammad Al-Hanooti, a leading Islamic scholar who lives in Virginia, said Islam could justify war under circumstances of oppression. “You have the right to defend your life, your property, ... especially your territory.”

But, he added, “we don’t fight against anybody because of his faith or because of anything racial, ethnic, tribal.”

Al-Hanooti said Islamic tradition teaches parties preparing a violent confrontation to warn their enemy before attacking.

“The root meaning of Islam is peace,” stressed Salam Al-Marayati, director of the Muslim Public Affairs Council, an American Muslim advocacy group. “The whole purpose of the religion is to establish justice on earth, so that we are in harmony with God’s creation. Islam has no room for terrorism.”

Similarly, Judaism enshrines principles intended to humanize war and reduce its destructive consequences.

“There is a thrust in the tradition that you go to war in defense of yourself and in defense of other people,” said Rabbi Steven Jacobs, spiritual leader of the Kol Tikvah Reform congregation in Woodland Hills, Calif.

“You have to contain your anger,” Jacobs said, adding that the goal of exercising power is “to be able to turn your enemy into a friend.”

Fourth Freedom’s Cortright echoed the importance of thinking not only about retaliation, but redemption. Justice, he said, means not only “bringing those responsible to trial,” but “trying to find means of economic and social equality” for needy people.

With the millions of dollars spent on defense and intelligence-gathering, which still failed to thwart last month’s attack, Cortright wondered about other ways for the country to use its enormous resources.

“If we had spent those kinds of moneys in ... helping the poor of the world, perhaps we’d create a better image of ourselves and begin to address the ... economic desperation that motivates people to these extreme acts.”

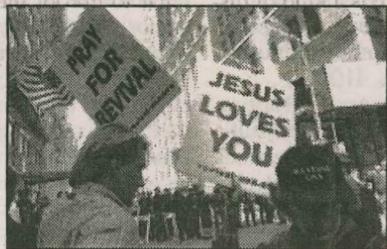
Pakistani Baptists request prayer amid bombings

WASHINGTON (BP)—When the recent bombing in Afghanistan began, Baptists in a church in neighboring Pakistan had just concluded their evening service. Pastor Daniel Sardar has asked Baptists around the world to pray for believers there and their witness for Christ at this critical time.

Sardar said the government has so far protected his church and they are safe but there is a lot of anti-American resentment in the area where they live and Christians are accused of being against their country and for America.

Sardar said Christians in Pakistan have strong faith in God. “We know that He is in control of everything and every situation.” But they need the prayers of fellow Christians, he said, because they are “in the front line of the situation.”

Bonny Resu, the head of Baptists in Asia and regional leader for the Baptist World Alliance, assured Sardar of the prayers of Baptists around the world. He also emphasized that this is not a war against Muslims, noting that the entire Muslim community cannot be blamed for the acts of a few extremists.



CALL TO PRAYER Bill Adams and Leyta Jordan spread their message of hope on the streets of New York. “We believe that the world needs to turn their hearts back to God,” Jordan said. (RNS photo by Scott Lituchy)

PRAYER PARTNERS

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

■ Give thanks for the strong faith of 60 new Christians in Kiberage, Tanzania, as they work through obstacles placed in their way by local religious leaders to erecting a church building. At present, they are meeting under a tree after the local government seized their land.

■ The physical health of missionaries in language school in Morogoro, Tanzania. Several have contracted malaria and other viruses and infections.

■ James and Diane Teafatiller who work in Tallinn, Estonia, with Russian-speaking people.

■ Missionaries in Poland as they comply with a new government policy requiring foreigners who have lived in the country for more than 180 days consecutively to apply for a long-term visa.

■ The meeting of the European Baptist Convention in Stuttgart, Germany, this week. Larry Martin, Kentucky Baptist Convention missions growth team leader, is representing the KBC at the meeting.

■ Christians in Boston as they exhibit the love of Christ in a multi-cultural environment.

Mountains to the Mississippi

Compiled by staff

■ ARLINGTON—First Church will celebrate its 125th anniversary Oct. 28. **Alvin York** will be the guest speaker. **Ray Provow** is pastor.

■ BLOOMFIELD—Brush Grove Church will hold revival services Oct. 23-26 at 7 p.m. **John McDaniel**, pastor of Temple Church in Springfield, will be the evangelist. **Everett Hood** is pastor.

■ CENTERTOWN—Centertown Church will hold revival services Nov. 4-7. **Don Zuberer** and **Steve Griffith** of Clarksville, Tenn., will be worship leaders. **Wesley Hanson** is interim pastor.

■ FANCY FARM—Beulah Church will hold revival services Nov. 4-7 with Howard Kitter as evangelist. **Don Farmer** is pastor.

■ HICKMAN—First Church called **Tom Quimby** as pastor. He previously was pastor of Temple Church in Paducah.

■ LOUISVILLE—Cloverleaf Church will hold revival services Nov. 11-14 at 7 p.m. **Jim Wilson**, formerly with the Billy Graham Evangelistic Association, will be the evangelist.

Geoffrey Lacefield is pastor.

Gethsemane Church will hold revival services Oct. 28-31 at 10:55 a.m. and 6 p.m. Sunday and 7 p.m. Monday through Wednesday. **Roland Dann** of Springfield, Ga., will be the evangelist. **Robert Wright** is pastor.

Hillsdale Church will host Friend Day Oct. 28 at 10:30 a.m. **Ann Bowden**, a news anchor for WLKY Channel 32, will be the guest speaker. **Ferrill Gardner** is interim pastor.

Parkland Church ordained **Troy Powell** as a deacon. **Tom Curry** is pastor.

■ WINGO—New Bethel Church will hold revival services Oct. 28-Nov. 2 with **Kenneth Yarbrough** as evangelist. **Ronald Cruse** is pastor.

What's going on?

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

Christians challenged to pursue steps to reach out to the Muslim community

RICHMOND, Va. (BP)—Christians should not use the terrorist attacks of Sept. 11 as an excuse to back away from the Muslim world, according to Christian experts on Islamic beliefs.

"The average Muslim is not about to engage in (terrorist) activity," said Robert Douglas, professor of intercultural studies at Lincoln (Ill.) Christian Seminary. "Muslims that I have known and been in touch with, both in this country and around the world, generally are not supportive of this type of thing."

For Christians, fear in the wake of the Sept. 11 attacks should neither prevent them from reaching out to Muslims in the United States nor from serving in Muslim areas, Douglas said. While missionaries always have been at some risk in Muslim nations, that risk has not increased significantly following the attacks, he added.

Christians can offer assurance of eternal salvation, noted N.S.R.K. Ravi, an expert on Eastern religions for the Southern Baptist North American Mission Board. One motivation

for terrorists is that martyrdom, according to some Muslim writings, guarantees a place in paradise. Islam normally offers no such promises.

"Islam speaks a lot about the mercy of God, but Islamic scholars have to find and research and interpret the mercy of God more to their followers," Ravi said. "It is the Islamic people of the West who have to be mediators, saying to the fundamentalist states, 'This is not the Koran. You are going on the wrong path.'"

Douglas warned against allowing anger to embitter Christians towards Muslims.

Instead of fear or apathy, Douglas said he hopes the attacks will spur Christians to understand Islam and take Christ's love to Muslims around the world.

Ravi also stressed building long-term "bridges of friendship" with Muslims, taking the time to understand their faith and sharing in ways that are culturally appropriate. A NAMB video, "The Cross and the Crescent," explores Islam in-depth from the perspective of both Islamic leaders and Christian observers.

CLASSIFIED ADS

NEEDED: Pulpit and communion table for newly formed Hispanic church. Donate or sell. Please call (502) 899-5353.

RETREAT: Forgiveness and reconciliation, led by Dr. Virginia Holman of Asbury School of Theology, Nov. 30-Dec. 1. cleftRock Retreat Center. Call: (800) 719-0600 for details.

SEEKING: Full-time minister to students (first grade through college) If interested, please send resumé to: Cecilia Baptist Church, 416 East Main St., Cecilia, KY 42724. For a job description, please call (270) 862-4228.

SEEKING: Full-time associate pastor of education for First Baptist Church of North Kansas City, Mo. Information about this position is available by writing the church: First Baptist Church, 2205 Iron, North Kansas City, MO 64116, or by calling (816) 842-1175.

SEEKING: Deer Park Baptist, Louisville, is presently seeking a part-time organist to accompany for traditional/blended worship services and church choirs. For more information, please contact Scott Shepherd at: CScottShepherd@hotmail.com or (502) 897-4343.

SEEKING: North Fork Baptist Church, located 6 miles from Frankfort, Ky., is prayerfully seeking a pastor. Please send resumé to: Pastor Search Committee, 3660 Rocky Branch Road, Frankfort, KY 40601. Phone: (502) 695-1499.

SEEKING: First Baptist Church, Elkin, N.C., a CBF congregation, is seeking an associate pastor/youth. Primary responsibility: Plan and direct youth program. Secondary responsibilities: Minister to children and senior adults and general pastoral ministry. Seminary/divinity school degree required. Fax resumé with references to: (336) 835-3137 or mail to: Personnel Committee, First Baptist Church, PO Box 618, Elkin, NC 28621.

SEEKING: Growing, Christ-centered church seeks part-time children's/preschool director (25 hours a week). Interested candidates should submit resumé to: Personnel Committee, Bethlehem Baptist Church, 5708 Preston Highway, Louisville, KY 40219; fax: (502) 964-9678.

SEEKING: First Baptist Church of Owensboro, Ky., is presently looking for a part-time preschool director. If you are ministry-minded and ready to work with a growing preschool ministry, contact FBC at (270) 683-3505 for more information and an application.

SEEKING: Part-time van driver/donation pickup person for Infant Resource Project. Must be 21, able to lift 50 pounds and go up steps, have a good driving record and a pleasant personality. If interested, call Laura at (502) 584-0774 or send letter of interest with phone number to: IRP, 417 East Broadway, Louisville, KY 40202, Attn: Laura.

SEEKING: Part-time youth minister. Trinity Baptist (CBF/SBC) is a multi-racial church with ministries to handicapped, foster families and internationals. Send resumé by Oct. 31 to 1675 Strader Drive, Lexington, KY 40505; fax: (859) 254-8147; or www.yourtrinity.com.

SEEKING: Ideal part-time opportunity for music director in Kentucky Lake area. Mid-sized Southern Baptist church in Marshall County seeks capable person to lead congregational singing and direct adult choir—some coordination and assistance with youth music may be involved. Church averages 200 in worship service, 20-30 in adult choir. Primary requirements are ability to read and lead four-part choir music and lead congregational singing with vitality and enthusiasm. Salary negotiable. Send resumé to: Bethel Baptist Church, 2603 Tatumsville Highway, Gilbertsville, KY 42044.

SEEKING: Growing church in Northern Kentucky is looking for a part-time youth pastor. Please send resumé to: Youth Pastor Search Committee, Bullittsburg Baptist Church, 2616 Bullittsburg Church Road, Petersburg, KY 41080.

SEEKING: Second Baptist Church is accepting resumé for a full-time pastor. Send resumé to: Second Baptist Church, 4950 Williams Ave., Ashland, KY 41101, Attn: Pastor Search Committee.

SEEKING: Part-time youth director (20 hours per week). Student, mature, male/female, or husband/wife. Send your resumé to: Dr. Charles Hedrick, 501 Noel Drive, Hopkinsville, KY 42240. (270) 886-3223; drchedrick1@cs.com.

SEEKING: Daycare director. Top pay (salaried); 40 hours per week; must meet state requirements. Mail resumé to: Daycare Committee, Lynn Acres Baptist Church, 5007 Southside Drive, Louisville, KY 40214.

SEEKING: Lewis Lane Baptist Church, Owensboro, Ky., is seeking a full-time pastor. Average worship attendance is 235. Interested candidates should submit a resumé to the Pastor Search Committee, Lewis Lane Baptist Church, 2600 Lewis Lane, Owensboro, KY 42301, or e-mail to waynenbaird@aol.com.

SEEKING: First Baptist Church, Danville, Ky., a growing, Christ-centered church, is seeking a full-time youth minister. Position requires degree and prior experience. Send resumé to: Search Committee, PO Box 132, Danville, KY 40422. (859) 236-2276.

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: Hickory Grove Baptist Church, one of the state's most exciting and progressive Southern Baptist churches, is accepting resumé for senior pastor. The church campus is situated on 45 beautiful acres and has been ministering to the spiritual needs of families throughout Northern Kentucky for more than 200 years. The candidate must have earned his Master of Divinity degree (preferably from a Southern Baptist seminary), possess a minimum of 3 to 5 years experience as a senior pastor, have effective communication skills and be capable of leading a dedicated ministry team. Most importantly, he must love God and possess a passion for winning the lost. A very attractive salary and benefit package is available. Interested candidates should mail their resumé and a sermon tape to: Pastor Search Committee, c/o Hickory Grove Baptist Church, 11969 Taylor Mill Road, Independence, KY 41051 before Nov. 1.

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

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 resumé to the church in care of Personnel Committee.

Baptist, Methodist leaders debate significance of Scripture

By Tony Cartledge
North Carolina Baptist Biblical Recorder

WAKE FOREST, N.C. (ABP)—The priesthood of believers is preferable to the "priestcraft" of the clergy, a Southern Baptist seminary president argued in a recent debate with a Methodist theologian.

Paige Patterson, president of Southeastern Baptist Theological Seminary, said the Bible should be accessible to everyone. He expressed his views in a debate with Methodist theologian Stanley Hauerwas on the seminary's campus in Wake Forest, N.C.

Time magazine recently lauded Hauerwas, a professor at Duke Divinity School, as America's best theologian, describing him as "a very Anabaptist Methodist." His book, "Unleashing the Scriptures," provided a starting point for the debate.

Hauerwas contends that the Bible cannot be understood apart from the church and that only those who have appropriate spiritual grounding can interpret it rightly. Thus, he proposes that the Bible should not be in the hands of those who might misinterpret it, including children.

The invention of the printing press, the Reformation and the Enlightenment led to a sense of the individual in which people "assumed they could read and interpret text and in particular the Bible without spiritual guidance or moral formation," he said.

But reading the Bible apart from the church is dangerous, Hauerwas said, leading to a loss of Christian unity. Bible reading cannot be separated from the church, he added. "We must test our readings with our sisters and

brothers in the church across time and across geography. No one has possession of the meaning of the text in and of itself."

Christianity is not found in knowledge or experience, Hauerwas said. "Rather, to be a Christian is to be made a member of the body of Christ through baptism, which means I am made accountable to a dangerous people. Outside the church there is no salvation."

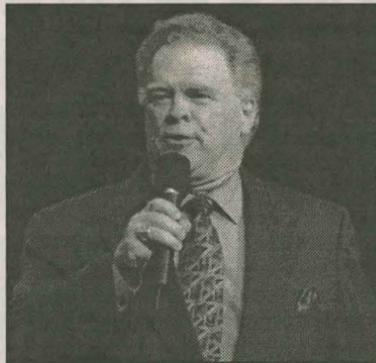
Hauerwas said he believes the Bible is the Word of God because "that is what the church has taught me to believe." But the Bible should be "put back where it belongs," he said. "That is in the hands of the church, in the hands of Christians coming to look with one another about how to read the Bible."

"For Christians our first loyalty is to the triune God and God's church across time and space," he said. "Only in that context can we confidently and prayerfully read Scripture as God's Word. Otherwise it is just our opinion."

Patterson acknowledged several areas of agreement with Hauerwas, but disputed the premise stated in the preface to Hauerwas' book that the Bible should be available only "to those who have undergone the hard discipline of existing as part of God's people."

Patterson, former president of the Southern Baptist Convention, raised several points in response. He said Hauerwas' thesis had no prospect of fulfillment since "it is no longer conceivable to take the Bible away from the people."

Interpretation of the Bible cannot be left up to the "priestcraft," Patter-



BIBLICAL DEBATE Former SBC President Paige Patterson emphasizes the priesthood of believers is preferable to the "priestcraft" of the clergy.

son said, which "would allow the magisterium, the pope or the academy ultimately to tell us what the Bible means." That, he said, could lead to a loss of religious freedom.

Patterson acknowledged that errors in interpretation are inevitable, but the church should not be troubled by that fact. "So are there mistakes made?" he asked. "Are there heterodoxies? Are there errors in interpretation? Certainly so. Not to worry. They only point to the beauty of the accuracy and the truth of God's Word."

"It is not the church itself that is the infallible teacher of God's Word," Patterson said. "It is the Holy Spirit who inspired the Word of God who is to be the great internal teacher. And it is that ability of the Holy Spirit to teach the one reading the book that makes it so very important that everyone have access to the Word of God."

Patterson agreed with Hauerwas that biblical authors might have written things with significance greater

than they knew, but he denied that the original writing was without meaning. New light may break upon a text, Patterson said, but future interpretations cannot be contrary to what the author intended.

Hauerwas agreed that the people have the Bible and it cannot be taken away from them. "That is the problem," he said. "That is exactly the problem, that they have got it. And as a matter of fact, that they think they can read it just straight up without the kind of life that would ask the question, 'I would rather be wronged than take a fellow Christian to court.'"

Responding to Patterson's critique of the "priestcraft," Hauerwas said, "Of course, you hear a tendency towards priestcraft in me. Indeed, I can't imagine the church without a priestcraft. Indeed, I say the only interesting ecclesial question left is why we are not all Roman Catholics. Only Roman Catholics have been a church, capable of being a church of the poor in this culture."

Hauerwas said the church had often failed to live up to its responsibility. "So it's not the question of whether you have the Bible or you don't have the Bible. The question is what kind of people are reading the Bible to receive its radical message."

"I do not believe in religious freedom," Hauerwas said. "I believe in the freedom of the church. And that is not the same thing as religious freedom."

The problem with American pulpits, Hauerwas said, is not a government telling people what they can and cannot say. "The problem is the pulpit in America is self-policed by preachers who are afraid of offending their congregations."

"Are there errors in interpretation? Certainly so. ... They only point to the beauty of the accuracy and the truth of God's Word."

Paige Patterson, president of Southeastern Baptist Theological Seminary

Evangelical, Catholic theologians discuss differences & common ground

BIRMINGHAM, Ala. (BP)—Three theologians who have worked together on Evangelicals and Catholics Together documents discussed the message of ECT during a recent conference at Samford University in Birmingham, Ala.

ECT highlights diverse issues of ecclesiology, the aspect of theology that deals with the doctrine of the church, said Richard John Neuhaus, president of the Institute on Religion and Public Life in New York.

"Our Lord intended that there should be one everyday reality: Christ and His church," Neuhaus said. "The scandal is that we aren't one. We are brothers and sisters, and we do not live as one."

Timothy George, dean of Samford's Beeson Divinity School, and Jeffrey Gros, associate director of the National Conference of Catholic Bishops, responded to Neuhaus' presentation.

Neuhaus traced the beginnings of the ECT movement to the early 1990s, when it was grounded in the pro-life movement.

An important part of the first ECT document in 1994 was the statement recognizing each other as brothers and sisters in Christ, Neuhaus said. "Many evangelicals had not been raised to think of Catholics in that way," he added.

Christian unity is necessary, he said,

"because we are one. From the Catholic point of view, the goal of Christian unity is the full communion of all Christians."

For several years, Catholic and evangelical theologians have been studying the issue of Scripture and tradition, a major difference between the two communities, he said, noting that publication of a new statement on that issue is planned for the spring of 2002.

"All of this is the work of Christ before it is our work," he said. "The only unity pleasing to God is the unity that is established in truth. The only thing that truly brings us together in Christ is truth. Our task is that of obedience."

In response, Gros noted Vatican II's impact on today's Catholics. "Catholics are in revival because of Vatican II. More Bible reading, more laypeople and deacons are involved, and there is a return to the values of the Gospels."

Regarding ECT, Gros said that on the Catholic side, the evangelical side is hardly taken into account. "The evangelicals, in a positive way, are yet to occur on the scanner," he said.

"But I believe evangelicals need to know that we are Bible-believing Christians, who always had the Bible as the center of our faith," Gros said.

George noted that evangelicals often

have been defined by their "contrarian impulse."

"We've not been as well known for what we are for, as for what we are against," George said.

"Evangelicalism is a renewal movement in historic Christian orthodoxy," he said. "Evangelicals accept the apostolic witness of the early church, as well as the great themes of the Protestant Reformation, and the many movements of awakening from the Methodist revival to Pentecostalism."

He noted several reasons why conversations between evangelicals and Catholics are difficult, beginning with the "virulent nativism" that is part of American culture.

"That fear has subsided, but not been eliminated," he said, noting that the scars of persecutions "on both sides of the confessional divide" extend back through centuries. The two groups, he said, must come to a reconciliation of shared memories. Also, he noted, many evangelicals find it difficult to think that they could enter into dialogue with Catholics without compromising.

George took issue with Neuhaus' view that the church can only be used in a singular sense.

"Scripture uses it in the plural. Paul

writes letters to churches. Individual churches must repent and return to Christ, or else they can cease to be," George said. "Evangelicals would say that churches can come and go, but the one true church to which all believers belong comprises all of God's redeemed people through the ages."

While ECT builds on the things that the two groups can affirm together, such as the Trinity and salvation through Christ alone, the documents "make clear the differences we still have," George said.

George described common stands by evangelicals and Catholics such as the issue of the sanctity of human life. The ECT process, he said, has been guided by an ecumenism of conviction, not of accommodation, and an ecumenism of fellowship has followed.

"All who truly believe in Jesus Christ are brothers and sisters in the Lord, regardless of denominational differences," George said.

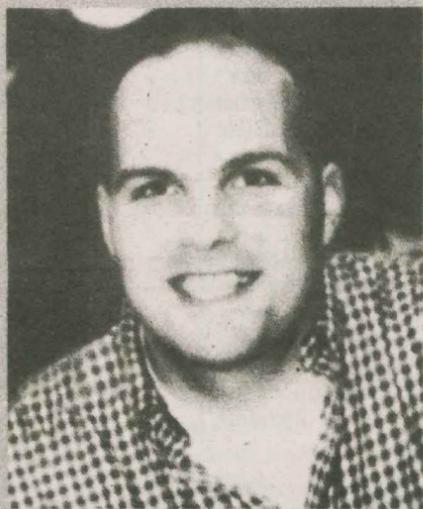
He also pointed to a common witness in a world that needs Christians to demonstrate God's love and grace in their relationships with one another.

Largely because of this, George said, evangelicals can have a common witness with Catholics that they can't have with Mormons, Jehovah's Witness and many other groups.

Featuring...



**Caedmon's
Call**



Clayton King

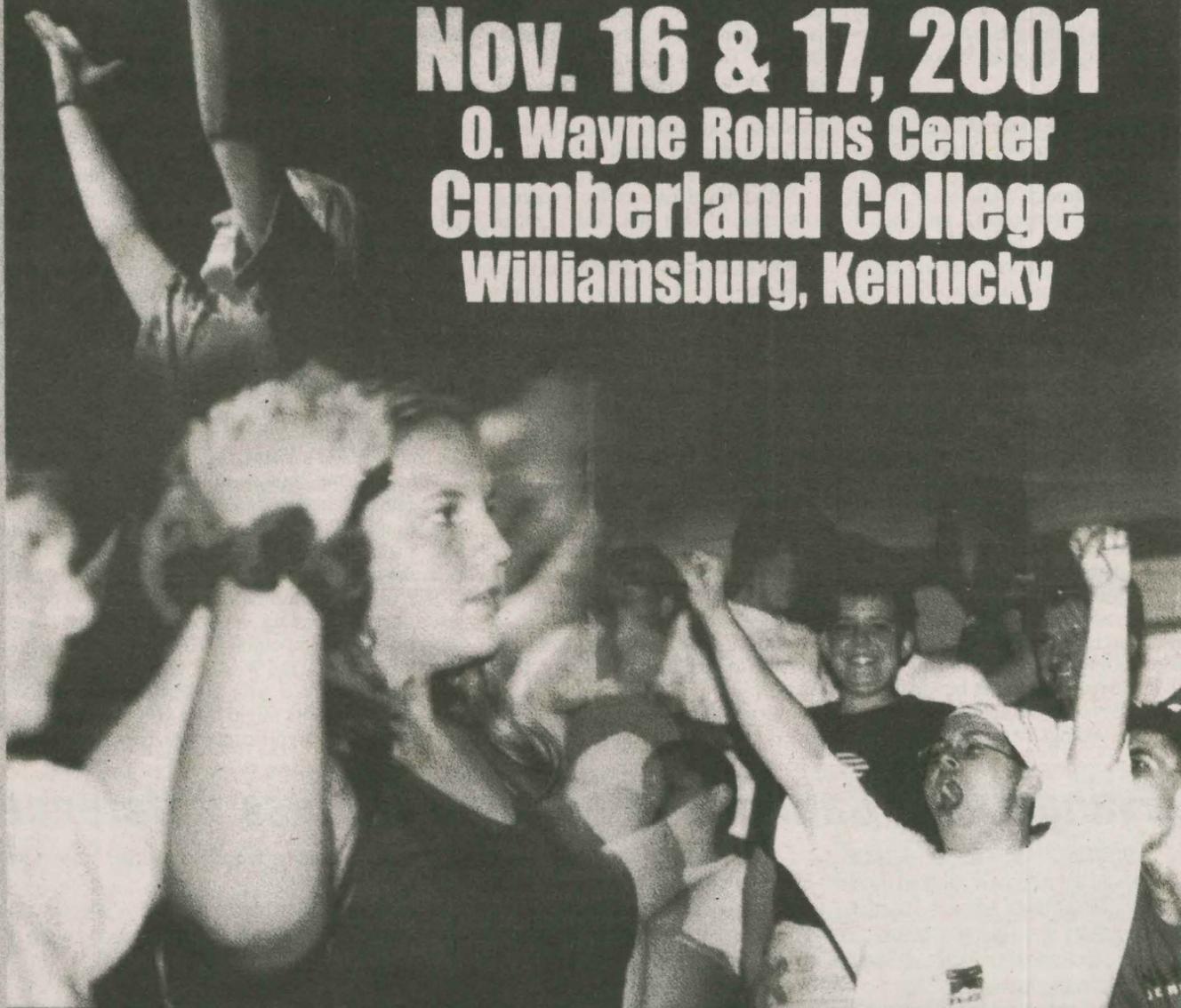


Roy McNiel

QUEST

Nov. 16 & 17, 2001

**O. Wayne Rollins Center
Cumberland College
Williamsburg, Kentucky**



Youth Evangelism Conference

Friday, Nov. 16

Doors Open at 6:30 p.m.

Event Starts at 8 p.m. and concludes by 11 p.m.

Saturday, Nov. 17

Doors Open at 8 a.m.

Event Starts at 9 a.m. and concludes by Noon.