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By the numbers

Churches using census data to customize ministries for neighbors

By Ken Walker
State Correspondent

FRANKLIN—When Calvary Baptist Church started a contemporary worship service 18 months ago, leaders thought the 8:30 a.m. Sunday service would attract young families.

But the church recently learned why the failed experiment never fulfilled their expectations: Area residents prefer country music to up-tempo praise and worship choruses.

That discovery was unveiled in a recent demographic study the church received from the Kentucky Baptist Convention.

As more churches recognize the need to tailor their worship and ministry opportunities to the community they serve, many of those congregations are turning to in-depth analyses of their surrounding neighborhoods.

Several companies offer breakdowns of information based on data from the U.S. Census Bureau, according to Phil Jones, director of research for the Southern Baptist North American Mission Board.

Such groups often add value to the raw census data by breaking it down in more usable forms, projecting future trends and updating population estimates between the federal government's 10-year counts, he said.

"This helps churches get an understanding of how many people are in the church field and whether it's growing or declining," said Jones, whose office near Atlanta gets 50 to 60 requests a month for studies from Baptist state conventions, church planters, associations and individual churches.

"It also lets them know what kind of people are there, such as racial and ethnic makeup," he added. "You can compare who's in the church to who's outside. You can look at age structure of the church and see if it mirrors the population."

The KBC, which gets 15 or more requests for such data each month, uses Scan/U.S., a software originally designed to help businesses determine where to locate new stores. The computer-generated survey provides a breakdown of age, race, economic status and other characteristics of people living within a one-, three- and five-mile radius of a church. The software also can map drive times and compute who lives within a 10-minute drive to a location.



Life-

Way Christian
Resources of the Southern Baptist Convention has been working with Baptist state conventions since the early '90s to get this information to area churches, said Michell Freudenthal, an associate systems engineer for LifeWay.

Vernon Cole, leader of the KBC's church growth team, said this information can be valuable in shaping plans to reach people living near to the congregation's meeting place.

Churches often find they are reaching more senior adults than any other group, Cole noted. "Does that mean most people around the church are seniors? No, it means the church isn't reaching other age groups. They need to develop strategies, ask what they need to do to change that."

Calvary Baptist's pastor George Crabtree said the survey's findings proved startling to his church in Franklin.

"For the first time, we realized that our market was different than what we expected it to be," he said. "This really opened our eyes. We had some things that weren't working, and we couldn't understand why. We found out a lot of our assumptions were wrong."

While not ready for Southern gospel strains wafting through the sanctuary, Crabtree can foresee rewriting some worship tunes with more of a country flavor.

Besides clarifying musical tastes, the demographic study in Franklin

uncovered three other key pieces of information:

■ **Lower educational levels than expected.** Western Kentucky University sits just 15 miles to the north, but 73 percent of Simpson County's population have a high school education or less.

This explained why several time-intensive discipleship studies were poorly attended, Crabtree said.

Not only do such sessions appeal more to the college-educated, but hosting them at church intimidates some people, he said.

To address that issue, Calvary will consider sponsoring special-interest studies in homes, where participants can dress more casually.

■ **Just over half of the county's residents have migrated there in the past five years.** That doesn't mean the area has grown, because other residents have moved away or died. But it does mean the church needs plans to attract newcomers.

"A lot of people moving into our area don't know who we are and where we are," Crabtree said. "We're working on some strategies to let people know we're here and are interested in meeting their needs."

■ **High income disparities.** The study showed that 30 percent of households earn less than \$20,000 a year while 18 percent of families make more than \$60,000.

Not only does that explain why benevolence requests are so high, the

Most Americans still Christian, but other faiths rise, study finds

NEW YORK (RNS)—A study of American religious identification shows that the majority of adult adherents continue to be tied to Protestant and other non-Catholic denominations but the numbers of those who say they are non-Christians or have no religion have risen substantially.

The American Religious Identification Survey, 2001, was released last week by the Graduate Center of the City University of New York. It is a follow-up to a survey conducted in 1990.

The survey found that 52 percent of American adults are Protestant, 24.5 percent are Catholic and 14.1 percent are not affiliated with a religion. Researchers determined that 1.3 percent of adult Americans described their religion as Jewish and 0.5 percent as Muslim.

The results, based on more than 50,000 adult respondents, found that Protestant and other non-Catholic denominations continue to have the majority of adult adherents—more than 105.4 million—but their proportion dropped from 60 percent in 1990 to 52 percent in 2001.

The number of adults who identify with a non-Christian religion rose dramatically from about 5.8 million to 7.7 million. Their proportion increased slightly—to 3.7 percent from 3.3 percent in 1990.

Researchers found that the number of adults identifying with no religion more than doubled, from 14.3 million (8 percent) in 1990 to 29.4 million (14.1 percent) in 2001.

Adults who described themselves as Muslim or Islamic totaled 1.1 million, almost double the number in 1990. Twenty-three percent of this group said they were black while the vast majority of the others said they were white or Asian.

The study was released in the same week that the American Jewish Committee announced new research it commissioned that estimates that Muslims of all ages total about 1.8 million, far lower than current estimates reported by some media of 5 million to 8 million.

Tom Smith, director of the General Social Survey at the University of Chicago's National Opinion Research Center, said: "It is hard to accept estimates that Muslims are greater than 1 percent of the population, or 2,814,000."

Dated Material — Deliver by Wednesday, October 31

□ See Churches use census ..., page 7

BAPTISTS

Mohler: Muslims, Jews, Christians worship different Gods

LOUISVILLE—Neither Muslims nor Jews worship the same God as Christians, according to Al Mohler, president of Southern Baptist Theological Seminary.

"It is often said—in fact it is now routinely claimed—that Muslims worship the same God as the Jews and the Christians," Mohler said.

But Christians do not serve the same God as that of Jews and Muslims, he insisted, because the Jews have rejected Christ and the Muslims have replaced the God of the Bible with Allah.

Mohler spoke about Islam, Judaism and Christianity during a recent chapel message titled "Theology Matters." The message was part of the school's annual Heritage Week.

Mohler said if the God of the Bible is to be believed then Christians have no choice but to speak the truth about other religions, including Islam and Judaism. He quoted John

14:9, where Jesus said, "He who has seen Me has seen the Father."

"That's a very difficult statement," he said. "We believe that there is one God who has revealed Himself in the Old Testament and the New Testament. We must be very clear that to reject Jesus Christ is to reject the Father."

That view "is so politically incorrect. It breaks all the rules of American etiquette," Mohler acknowledged. "But if the Christian church will not be clear about the Christian gospel, who will?"

The Christian God is the only God, Mohler said, and He is known through salvation through Jesus Christ alone.

"There is only one authority, and that is the authority of God's inerrant and infallible Word," he said. "There is no arrogance in this, for it is not ours. We are saved by the grace of the Lord Jesus Christ. We live to His glory, we testify of His gospel and we live

under the authority of His Word."

Extremists may kill innocent people in the name of Allah, but that is not the ultimate danger of the Islamic faith, Mohler added.

He said the biggest danger is that Islam presents a false gospel, a false god and a false salvation.

"I'm no specialist in Islamic theology," he said. "I'll let those who are debate whether or not there is that kind of militancy and warrior culture within Islamic theology. But I want to say as a Christian theologian, the biggest problem with Islamic theology is that it kills the soul."

"The bigger problem with Islam is not that there are those who will kill the body in its name, but that it lies about God (and) presents a false gospel, an un-gospel," Mohler said.

When theology is being discussed, it is imperative that the Christian church speak with clarity, he added.

"There is a fundamental choice that must be made and will be made between the God of the Bible—the one true and living God—and the idols of this age," Mohler said. "But if God is God, if the gospel is the gospel and if this is God's Word, we have no choice."

Mohler's comments about Judaism are reminiscent of remarks made two decades ago by Bailey Smith, former president of the Southern Baptist Convention.

Smith, who declared in 1980 that "God Almighty does not hear the prayer of a Jew," unleashed a firestorm of protests. He later met with national Jewish leaders, expressing "deep regret for any hurt to the Jewish community." Smith said if he had to do it over again, "knowing how it would be misinterpreted," he would not have made the initial statement.

Based on reporting by Baptist Press and Editor Trennis Henderson

Land affirms some political speech for churches

WASHINGTON (BP)—The Southern Baptist Ethics & Religious Liberty Commission has endorsed legislation enabling churches to engage in political campaigns but says it still will urge Baptist congregations not to endorse candidates for office.

ERLC President Richard Land announced the agency's qualified support for the Houses of Worship Political Speech Protection Act (H.R. 2357) in a letter to the bill's chief sponsor, Rep. Walter Jones, R.-N.C.

The legislation would amend the Internal Revenue Code to lift its total ban on political activities by churches and other tax-exempt organizations. Under its rules for 501(c)(3) groups, the Internal Revenue Service prohibits any activity that encourages a vote for or against a candidate. Jones' proposal would require any participation by a church or other organization in a political campaign not to be a "substantial part" of its activities.

The purpose of the bill is to protect the right of religious leaders to

speak out on issues without feeling threatened by the IRS, said Jones' press secretary, Patricia Meagher. Jones "didn't introduce this legislation so churches could endorse candidates," she said.

The ERLC endorsed the bill "because we believe it provides an appropriate barrier to hinder the government from seeking to define the mission of the church," Land said in the letter to Jones. The ERLC believes "while the government should not restrict the activities of the church to define its mission, the church should restrict its own activities consistent with its mission," Land said.

"We believe that the church should speak to (current issues) consistent with its own doctrine and teachings," the ERLC president said. "However, we do not believe it is wise, prudent or appropriate for Baptist churches to endorse candidates."

If the legislation becomes law, the ERLC "will encourage Baptist churches to speak freely on the issues

of the day (as we believe they should already) but to refrain from formally endorsing candidates," Land said.

The IRS now has "unbridled discretion" to "target those it wishes to silence or threaten," Land said. Jones' bill "will restore the proper balance by providing a 'substantiality' test similar to that already applied in the area of legislation or lobbying," he said.

Tax-exempt organizations are allowed by the IRS to address public-policy issues as long as such activities do not involve a substantial part of its overall work.

While a range of religious and secular organizations have given their support to the bill, the ERLC is the only one to qualify its backing by saying it will encourage churches not to endorse candidates, Meagher said. Other organizations that have endorsed the measure are the American Center for Law and Justice, Concerned Women for America, Family Research Council, Focus on the Family and Americans for Tax Reform.

Baptist media emphasis gains 500 decisions

BOSTON (BP)—Evangelistic advertising campaigns in Boston and Las Vegas during the summer and fall have resulted in more than 500 professions of faith in Christ and thousands of requests for the "Jesus" video. The campaigns were part of the Southern Baptist North American Mission Board's Strategic Focus Cities evangelism and church planting efforts in the two cities.

The Boston campaign, conducted during the summer, resulted in distribution of more than 11,500 copies of the "Jesus" video to callers and about 200 professions of faith. The campaign included commercials on radio and television and subway posters with tear-off response cards.

The broadcast commercials were based on Christ's statement, "Whoever drinks the water I give will never thirst again," and included the offer of the free video. Respondents were invited to call a toll-free number, which is routed to Southern Baptist "telephone encouragers" as part of NAMB's Evangelism Response Center.

In Las Vegas, personal follow-up visits proved to be the crucial factor in leading people to faith in Christ. More than 1,600 individuals requested a copy of the "Jesus" video over the phone during the fall campaign. All but about 200 were delivered personally by volunteer members of a "Living Water Brigade," along with a bottle of water and other evangelistic materials.

"We had more people accept Christ at the door than accepted Christ over the telephone," said Harry Watson, director of missions for Southern Nevada Baptist Association. He said a total of 381 decisions were attributed to the advertising campaign.

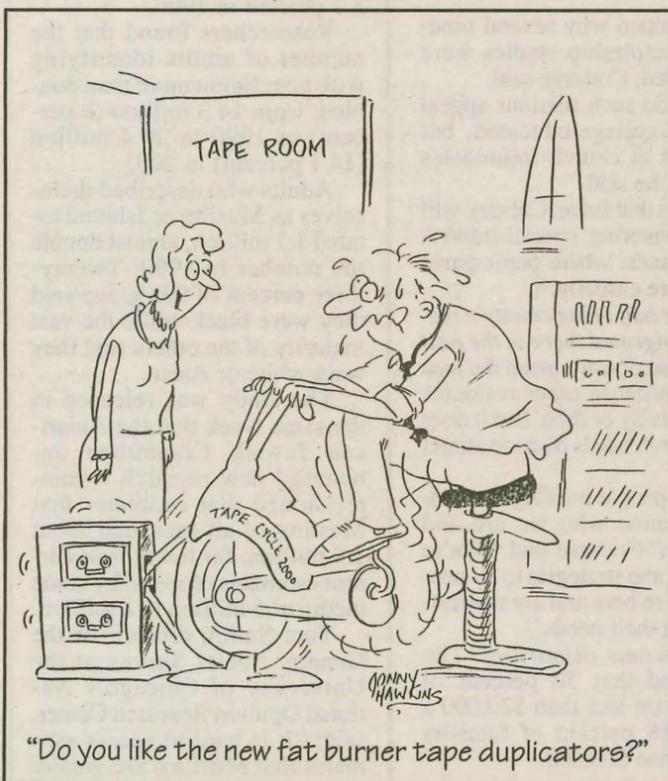
BAPTIST DIGEST

■ Paper claims independence. Trustees of the Missouri Baptist Word & Way voted Oct. 19 to become a self-perpetuating board, claiming the state convention's polarized political atmosphere jeopardizes the paper's mission of providing a free press. Word & Way is the fifth Missouri Baptist Convention agency to move to a self-perpetuating board in the past year. State convention Executive Director Jim Hill resigned Oct. 4, saying he could not work with conservative leaders about to gain a majority on the MBC Executive Board.

■ Baptist-Catholic talks end. A six-year round of conversations between Catholic and Southern Baptist representatives officially has ended. The planned conclusion of the discussions was announced in March, but the final meeting was held in September. Southern Baptist leaders decided to end the talks

and the Bishops' Committee on Ecumenical and Interreligious Affairs announced this month that it "regretfully concurred in this decision." The talks were aimed at helping foster better understanding between the two denominations and helping leaders clarify the differences between them.

■ Midwestern installs president. Phil Roberts officially was inaugurated Oct. 22 as president of Midwestern Baptist Theological Seminary in Kansas City, Mo., two weeks after trustees held a called meeting to resolve conflicts about his leadership. Roberts, a former vice president for the Southern Baptist North American Mission Board, has been president of Midwestern since February. He also was honored Oct. 16 with the Southern Baptist Ethics & Religious Liberty Commission's 2001 John Leland Religious Liberty Award.



"Do you like the new fat burner tape duplicators?"

Southern students seek to be 'deciding factor' in KBC vote

By Trennis Henderson
Editor

LOUISVILLE—A group of students at Southern Baptist Theological Seminary has joined forces with the Kentucky Baptist Laymen's Network in an effort to elect a conservative president at next month's Kentucky Baptist Convention annual meeting.

Students for Convention Involvement, an informal student organization on Southern Seminary's Louisville campus, recently distributed a memo to students noting that "conservatives in the Kentucky Baptist Convention desperately need our help during the next state convention" Nov. 13-14 in Murray.

The one-page memo, signed by PhD student Mark Overstreet, claims that "moderates are seeking to control the KBC and many of them enthusiastically support the liberal Cooperative Baptist Fellowship."

Identifying Tom Butler as "the conservative candidate" for the KBC presidency, the memo adds that "student messengers from Southern Seminary could be the deciding factor" in a close presidential vote.

Both Butler and Harold Greenfield, the two announced candidates for the KBC presidency, said they have not sought endorsements from any group. Butler, however, who has been active in the laymen's network, said he would be "humbly grateful" for the network's support. (See related articles on page 6.)

Overstreet's memo assured students that "if you have need we will provide transportation, food and a place to stay during the convention."

He said those resources are being provided on a voluntary basis by churches in the Murray area.

Students for Convention Involvement distributed the memo as an insert in the Kentucky Baptist, the laymen's network newsletter. Approximately 1,600 copies of the memo and newsletter were mailed through the campus post office at a bulk rate cost of \$215, according to a post office spokesman.

Overstreet said students involved with his organization contacted the laymen's network about helping fund the distribution of their memo.

"They took our newsletter and inserted their flier and distributed it to students," said John Michael, president of the conservative laymen's network.

Noting that the effort was "a student-initiated thing," Michael said the network agreed to pay the mailing costs.

"It's good for the seminary students to be informed and involved," he said. "We're glad that they see our work as meaningful and glad that some of them want to join us and get behind us."

Michael's organization, which worked unsuccessfully to elect a slate of convention officers a year ago, distributed newsletters endorsing specific candidates at last year's convention. KBC messengers responded by adopting a motion barring the distribution of campaign materials at future KBC sites.

Southern Seminary President Al Mohler was unavailable late last week for an interview about the student organization, according to Lawrence

Smith, Southern's vice president of communications.

Smith noted that Students for Convention Involvement "is not an official recognized campus organization." He added, however, that seminary officials "don't have any problems with students being involved in that way."

"Our students are free to belong to organizations as they feel led to belong," Smith said. "The organization has done nothing to violate any seminary policy or procedure."

Two years ago, when questions arose about seminary resources being used to promote conservative candidates, Mohler said at the time, "Southern Seminary has not and does not endorse candidates for office."

The 1999 incident involved Jerry Johnson, former assistant director of development, whose office staff distributed an interoffice notice on seminary memo letterhead to several students. The memo invited students to attend meetings "to discuss electing (a) conservative KBC president."

Mohler said at the time that the use of seminary letterhead apparently was "inadvertent" and "will not happen again."

Johnson, who called the memo "a mistake," has since served as a consultant for the Kentucky Baptist Laymen's Network.

Johnson said Tim Overton, a seminary student serving as campus coordinator of the student group, visited with him a few months ago about ways students could get involved in state convention issues.

"I just affirmed his desire to get involved and do what he could," said Johnson, now an instructor in Chris-

tian ethics at Southern's Boyce College.

Overstreet and Overton "are really responsible for the whole thing as far as I know," he noted. In his role as a seminary employee, Johnson said he told Overton, "I shouldn't lead the charge."

Overstreet said the student group "is birthed by the desire to see Kentucky Baptists aware of the issues that divide conservatives from moderates, liberals, CBF and Mainstream Kentucky Baptists. ... If we can help 100 students get down to the convention, then praise the Lord."

Bill Shoulta, chairman-elect of Mainstream Baptists of Kentucky, challenged the accuracy of the information being distributed by the Kentucky Baptist Laymen's Network and Students for Convention Involvement.

"Students are grossly misinformed if they are being referred to as 'student messengers from Southern Seminary,'" said Shoulta, pastor of Melbourne Heights Baptist Church in Louisville. "Messengers are sent to the KBC from their churches, not schools. Messengers are sent with open minds to vote under the leadership of the Holy Spirit, and not as delegates with a direct agenda."

Shoulta described leaders of the laymen's network as "rhetorical terrorists in our denominational life."

"They are invoking fear in the hearts and minds of the Baptist family through half truths and false accusations about their brothers and sisters in Christ," he said. "If we allow them to hijack the truth, then they are sure to bring down the twin towers of Baptist tradition and cooperation."

BLUEGRASS BURGEOO

■ **The Kentucky Baptist Church Music Conference** will hold its fall meeting Nov. 12 at 1 p.m. at Westside Baptist Church in Murray. Composer Joseph Martin of Shawnee Press will be the featured speaker. He will perform in concert at 7 p.m. For information, call the KBC church music department at (502) 254-4727 or toll-free in Kentucky at (888) 253-5707.

■ **Kentucky Baptist Homes for Children** will host an open house at Genesis Home in Mayfield in conjunction with next month's Kentucky Baptist Convention annual meeting in Murray. The open house will be Nov. 12 from 11 a.m. to 3 p.m. For information, call (800) 456-1386.

Bush spokesman highlights faith-based initiatives at Campbellsville

By Trennis Henderson
Editor

CAMPBELLSVILLE—Bush administration spokesman Don Eberly brought the president's campaign for faith-based initiatives to Campbellsville University last week.

In the aftermath of the Sept. 11 terrorist attacks, Eberly said the nation has "a window of opportunity to renegotiate, to restore, to repopularize the duties of citizenship."

Though fallout from the attacks has "changed the national debate a little bit in terms of national priorities," Eberly said Bush remains "heart and soul into this effort" of advancing legislation for his faith-based and community initiatives.

Eberly, deputy assistant to the president, was named acting director of the office of faith-based and community initiatives after the resignation of director John DiIulio earlier this year.

Speaking at an Oct. 25 luncheon hosted by Campbellsville's Kentucky Heartland Institute on Public Policy, Eberly said Bush wants to "rally the armies of compassion, going door-to-door, neighborhood by neighborhood."

The president has "promised that his idea was not to take all of society's problems and place them on the doorsteps

of churches and charities," Eberly said. "There is a place for government but we ought to go first to the neighborhood healers, to the people on the front lines who are there 24/7. They share the same zip code as the problem and are engaged in loving and caring and missions of mercy."

Eberly said a major challenge facing Bush's plan is that "we have a huge central system which took the better part of a century to develop."

He noted that during the past 60 to 70 years, most local, non-profit, civic organizations, especially faith-based groups, "were consciously bypassed by the engineers of our time who felt at that time that social problems in America could only be basically solved through the concentration of resources and capacity and expertise at some distant place."

"They believed that the key was to do all this work efficiently as though efficiency was the only goal," he added. "They didn't appreciate human dimensions of social problem-solving."

By contrast, Eberly said, "It almost appears that we have come full circle and that the entire country and, indeed, the entire world is looking at remedies for social problems that are concerned about

not just intervention but prevention. They are concerned about the whole person—body, mind and soul—not just this materialistic vision of man that says all we need to do is dispense checks and all the various dimensions of human need will solve themselves."



Eberly

Eberly, who toured Campbellsville's Kentucky Heartland Outreach ministry and other community-related projects, praised efforts by university and community leaders to implement broad-based community renewal.

"When you have Heartland Outreach doing this wonderful work in the community and reintroducing students to the work of citizenship, something far bigger is happening than just simply somebody's house roof being replaced," he said. "As important as that is, minds are developed, hearts are enlarged and we are developing a love for humankind and for country in the process of doing this work."

Responding to reporters' questions, Eberly noted that "compromising the integrity of church and state is a very, very important point" in debate over implementing Bush's initiatives.

"This effort is not to support religion as such," he said. "It's to support effective

social service programs, effective community-based programs."

Eberly said recent studies indicate "there are huge obstacles to the participation of faith-based organizations in the delivery of social services. Our policy is not to favor or disfavor faith-based approaches. Our policy is to create a level playing field."

"We would argue that this is operating comfortably within the existing boundaries of church-state separation."

"There is a wide spectrum of faith-based organizations," he added. "On one end of the spectrum there will be organizations that will be simply faith-motivated and faith-inspired, maybe faith-affiliated; not what you would call faith-saturated per se."

On the other end of the spectrum, he said there are groups which "don't feel that they can segment in any meaningful way the overt faith-based aspect of their organization from social service delivery."

While that "represents a different set of constitutional issues," he said most faith-based groups "have little trouble segmenting more overt faith-based aspects of their work as a private organization from the more public social service piece."

"I think it's easier to sort out than most people are willing to acknowledge," Eberly said. "The purpose of the policy is ... to take the mystery out, to take the risk out, to clarify the rules of the game."

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

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Moving from chapter one to chapter two

By James Rudin
Religion News Service

Chapter one

And these things came to pass on the 11th day of the ninth month in the 225th year of the nation, during the first year of the 43rd leader, who was the eldest son of the 41st leader.

Now this land stretched from a mighty ocean in the east to an even larger ocean in the west. It was a bountiful land with plains, forests, deserts, beaches and mountains, and its gates were open in a host of fruitful ways with the peaceful neighbors to the north and south.

The peoples of the giant land felt themselves greatly blessed and protected by God, and they waxed prosperous for many years. The vineyards, orchards and fields yielded plentiful crops, the once unclean rivers and lakes were being made clean, and even in the crowded cities of the realm, people felt a new spirit.

They walked the streets more freely by day and by night, created remarkable new ways to send words to one another over long distances, and tended their verdant gardens of commerce. And lo, the entire land was flourishing and felt itself at peace. And it was so.

Indeed, the largest city in the entire realm sparkled by day and shone with bright lights by night. Its mighty towers reached toward heaven and were filled with men and women from all lands who gathered by the thousands for their daily rounds of trade.

The nation's well-armed and well-trained legions were dispatched to many lands throughout the world. Wherever these men and women were sent, they ardently believed

they were heralds of peace and guardians of justice.

But in the eyes of some other peoples of the Earth, this was not so. They hated the armed legions and shouted, "You are faithless intruders on our land!" They hated the large nation because of its prosperity and its freedom to choose its leaders. They hated all things found within the giant nation including its music and dances, its customs and ceremonies, and its banner of white, blue and red. They called the nation "enemy," and its people "arrogant."

Such people believed theirs was the only path to God and salvation, and they especially hated the enemy nation because of its diverse multitudes who also prayed to the one God, but in many ways and in many tongues.

Among the haters there arose one man, whose family was filled with wealth and riches. He abandoned the land where he was born and traveled to another land in the east where he lived with his followers in camps and caves. And he swore in God's name to bring fear, fire, death and destruction to the giant nation he so loathed.

His followers surrendered their own lives in the name of God to fulfill their leader's wrathful promise. When the towers of the city burned and fell, more than 5,000 people were consumed by smoke and fire. The chief hater also brought destruction to the headquarters of the na-

tion's armed hosts. There, too, was fire and death.

While the tower fires were yet burning, a new plague struck the land. When men and women were stricken with a strange sickness of body, intense fear entered the people's hearts. Their leaders said many words of comfort, but the fear was not assuaged.

In the face of fire, illness and death, the people of the land were first stunned and saddened; then they became filled with anger and rage. When these subsided, the people demanded their leaders bring the chief hater and his followers, yea all his minions, to courts of justice. And the leaders confidently promised that all this and more would be done. They promised the people an end to the terror that had come like a dark, fiery cloud upon the land.

The people sang songs of hope and prayed to the one God seeking solace and strength. They rendered exceptional love to their families, especially their children and their children's children. They brought gifts of support to the widows and orphans and they heard the stories of courage that emerged from the destruction.

As they embraced one another the people said: "Let us be strong and of good courage. We are not dismayed. Pain and terror may tarry for the night, but joy and deliverance come in the morning."

Even as the people returned to their lives, the second chapter of this painful chronicle already was being written ...

James Rudin is the senior interreligious adviser of the American Jewish Committee

COMMENTARY

What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. The maximum length for a letter is 300 words. Baptist Forum is limited to Western Recorder subscribers, unless someone is responding to a story or editorial of which they are the subject. Submit by mail, Box 43969, Louisville, KY 40253; fax, (502) 244-6474; or e-mail, wesrec@ntr.net.

PARTNERS IN THE MISSION

God at work among Kentucky Baptists

On a recent weekend, Kay and I had opportunities to observe God at work among Kentucky Baptists. Let me share with you some tidbits of our experience.

First, Kay was a guest speaker for a first-ever women's conference sponsored by women in Gasper River Baptist Association. The event—the first in the new association office building recently constructed by Baptist volunteers—attracted 200 women.

I also attended the Reach 2001 Conference in Bowling Green sponsored by the Kentucky Baptist Convention's evangelism growth team. There were 16 resource conferences and two worship celebrations. This was my first introduction to the ministry of Jennifer Kennedy Dean who challenges believers to learn how God is using every moment of every day to restore our souls to be the place where His glory dwells.

Reach Conference participants also heard about cultural trends from Jon

Bridges, vice president of information technology and chief information officer for Chick-Fil-A. Bridges is a committed Christian who willingly gives of his time to help church leaders understand how to anticipate and prepare for technological changes that are coming.



Bill Mackey

He offered the following insights on the use of technology:

■ By 2010, 10 to 20 percent of the population probably will use the Internet as their exclusive source of religious input.

■ Technology can enhance the worship experience.

■ Virtual worship cannot replace the relationships developed in real worship experiences.

■ Today's new technology should be part of a comprehensive strategy for reaching the unchurched.

■ Used properly, the Internet can help us learn about what seekers want faster than any other tool.

■ The Internet is a tool that can help minister to the flock you already have.

STEWARDSHIP

Financial planning is important task for new parents

By Don Spencer

Becoming a new parent can be a time of emotional peaks and financial valleys. This is an ideal time to evaluate several key areas of financial planning. Here are issues that need special consideration by new parents:

■ **Make family budgeting a priority.** Annual spending on a child from birth to age 18 averages more than \$5,000 per year, according to government statistics. Make a list of income from all sources and the corresponding expenses. Seeing the expenses in writing will give you an idea of where you need to make changes to cover the new expenses.

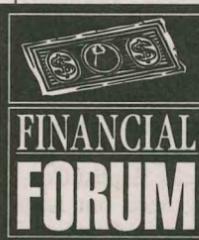
■ **Consider health insurance strategies.** Make sure the child is added to your medical coverage. Generally, you have 30 days to add the baby with guaranteed coverage. If the husband and wife both work and have separate insurance, examine benefits and costs to determine which policy should cover the child.

■ **Reevaluate life and disability insurance needs.** You may have had little or no life insurance before, but that's another responsibility that comes with parenthood. Generally you should have coverage equal to five to seven times your annual compensation. You are more likely to become disabled than to die prematurely, so don't overlook disability insurance. Generally you should have coverage that would replace about 60 percent of your income.

■ **Rethink your savings strategy.** New parents rarely set college savings as a priority, given current financial demands. Savings for an emergency fund and tax-deferred retirement savings will be a priority. After that, start thinking about college. Financial planners can help determine the best strategy and combination of savings needs. Don't put off saving. Need will only increase.

■ **Update your will.** This probably is one of the last things a new parent will think about but it is critical. If you and your spouse die prematurely, you want to have the choice of a guardian for your children. In your will you can choose a guardian to raise your child and manage the child's inheritance. Or you can name different people for each task. Your will also can be used to create a trust to hold your child's inheritance. Seek help from an attorney with estate planning expertise.

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



Help teenagers celebrate healthy humor as a positive gift from God

Q: My teenagers use humor a lot to tear other people down. How can I teach them to be less destructive and more sensitive in the ways they communicate?

Teenagers, like the rest of us, love humor. Humor used properly is a wonderful gift of God that can be employed for a variety of purposes. It can provide perspective in the midst of difficult life situations. It can help us relax and more easily enter into relationships. Humor can lighten the mood or soften the heart for a "teachable moment."

Like any other gift of God, humor also can be perverted so that it is destructive. Who has not felt at some point the poison dart of someone's biting sarcasm? Destructive, harmful and tasteless humor is out-of-bounds and even can be considered sinful in that it demeans both the Creator and His creation.

Take an active stand in blocking humor that is abusive or destructive. Take your teenagers aside and confront this behavior directly. Pay attention to the ways in which you use humor to make sure that you are modeling its healthy expression.

Find daily opportunities to laugh with your teens. Clip comic strips. Choose some television shows that you both enjoy. Ask them about the types of humor and comedians they most prefer. Encourage them to celebrate the gift of humor through "laughing with" and avoiding "laughing at."
—Scott Wigginton

Q: My 15-year-old grandson and I were comparing historical events that have impacted our lives. What a difference in perspective these events have created between us. Is it possible to bridge the gap between our differing experiences?

Major differences that shape each generation are called generational anchor points. As you and your grandson seek to find common ground, knowing the factors that shape each generation is a significant starting point for understanding. Comparisons across four generations include:

■ **Elderhood (the GI Generation, born in 1905-25):** This was the World War II generation. Living through the Great Depression, most people in this generation had large extended families. The typical family was mainline Protestant and lived on a farm. Technology included radio, record players and operator-assisted phones. This was the era of Big Band music and prohibition.

■ **Older adulthood (Silent Generation, born in 1926-45):** This is the generation of the Korean conflict. Many families lived in towns and cities yet the extended family remained intact. Parents typically involved their children in church. Technological advances included black-and-white television, reel-to-reel tape recorders and rotary phones. Swing music and alcohol use were prevalent.

■ **Middle adulthood (Baby Boomers, born in 1946-64):** This was the Vietnam War era. It was shaped by the "me" generation and economic prosperity. The nuclear family centered in suburbia. Technology included color television, cassette players and touch-tone phones. Rock 'n' roll, the sexual revolution and New Age beliefs were widespread.

■ **Young adulthood (Generation X, born in 1965-82):** Desert Storm was broadcast extensively on CNN and other media outlets. Diversity and single-parent families were the norm. Culture struggled with AIDS, crack cocaine and homelessness. Technological advances included personal computers, the Internet, cell phones and DVDs. Spiritual diversity and alternative music were popular.—Jon Rainbow

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



Don't overlook 'insignificant' human needs

It was a heart-rending e-mail that immediately captured my attention.

Unlike the latest round of e-mail rumors forwarded by well-meaning family and friends about Madalyn Murray O'Hair or unfounded claims that terrorists will target shopping malls on Halloween, this e-mail gave every indication of being both sincere and accurate. For starters, the message included the name, address and phone number of the original sender, something seldom found in hoax messages that clutter e-mail boxes.

Even more significant was the message itself. Sent from a Baptist church in Cuba, the note began, "We have two young sisters from another church in Havana, very sick. They are 21 and 25 years old. They probably die if we can not get quickly some medicines for them. If you can help us, praying or sending the medicaments we will feel very grateful."

Having spent time with Baptist brothers and sisters in Cuba last year during a Baptist World Alliance conference in Havana, I quickly reflected on the tremendous poverty and material needs evident throughout the island. Rather than ignore the latest plea, I wanted to find a way to help.

I contacted a friend at Baptist World Alliance headquarters who forwarded the e-mail to Paul Montacute, director of BWA's Baptist World Aid relief efforts. Though BWAid typically works to meet needs on a much larger scale, Montacute said he would seek to determine the specific medicine needed as well as a way to obtain it and ship it to Cuba.

In the wake of the chaos of Sept. 11, the physical

needs of two young Cuban Baptists might seem insignificant. But the fact is that human suffering around the world remains just as urgent as it was prior to Black Tuesday.

Whether it's the devastation of Hurricane Iris in Belize and Guatemala; civil war in Angola and the Congo; drought and famine in Somalia; flooding in North Korea; or a mine explosion in Alabama, pain and tragedy envelope our world daily.

California pastor and author Rick Warren wrote in a first person column last week about ministers overcoming the challenge of compassion fatigue in the wake of Sept. 11. The same is true for laypeople seeking to prioritize their time, money and energy in response to countless worthwhile needs.

"One of our dilemmas is trying to meet so many diverse needs at the same time," Montacute pointed out. "One of the tragedies is not realizing there are equally tragic spots around the world that we never read about."

Despite those challenges, a recent national poll found that 73 percent of respondents who contributed money to charities in the aftermath of the terrorist attacks said they plan to maintain or increase their giving to other charitable causes.

Whether responding to disaster relief efforts in New York, famine relief in Somalia or the medical needs of two young women in Cuba, Americans hopefully will continue to help meet physical, emotional and spiritual needs around the globe.

As Jesus taught in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

STRAIGHT FROM THE EDITOR



Tannis Henderson

1963 Daley observation: 'For whom the judgment bells toll'

Editor's note: C.R. Daley, editor of the Western Recorder from 1957 to 1984, was known for his strong editorial stands in favor of integration and civil rights. The following editorial, published Sept. 26, 1963, is representative of those views.

Sunday, Sept. 15, 1963, will forever be one of the darkest days in American history. It's almost impossible to believe the truth. Four innocent American children were ruthlessly murdered by fellow Americans, and this while the children were studying the Holy Bible in their own church. For this to happen in a land more than 300 years after it was founded for the sake of freedom and equality almost defies the imagination.

It's easy to assess blame and accuse someone else for such a tragic sin. It is harder to realize corporate responsibility and repent as a nation of people.

Those in Birmingham find some comfort in blaming it all on the Supreme Court, the national administration and agitation from outsiders. Outsiders, unfamiliar with the total situation, can point a pharisaical finger toward Birmingham while overlooking similar or other sins in their own backyard. The fact is all of us

have sown the seeds which have brought such a sad harvest.

To say such a deed is representative of all of the people of Birmingham would be grossly false. But to say attitudes and actions of responsible citizens who themselves would never stoop so low did not encourage the lunatic fringe to such depths would also be false.

There have been voices unheeded that might well have been heeded. Alabama Baptist editor Leon Macon, whose words 100,000 or more Alabama Baptist families read every week, spoke clearly and loudly on the side of law and order in the crisis. Some Baptist pastors and other preachers spoke as bravely and at the greatest personal hazard. But the reality of the tragedy still haunts us.

This black Sunday is a judgment upon Birmingham. It is judgment upon a society built on the philosophy of white supremacy. It is judgment upon outsiders who blamed insiders, and insiders who blamed outsiders. It is judgment upon America founded for freedom and equality of every race and color. It is judgment upon unscrupulous politicians willing to grow fat and powerful upon the blood of the innocent.

But more than anyone else, Sunday, Sept. 15, 1963, is judgment

upon people called Baptists. There are more Baptists in Birmingham and elsewhere in the South than any other people claiming relationship with Jesus Christ. More people through the years have listened to more Baptist preaching than to any other voices speaking for God. Baptists must bear the greatest responsibility because they have enjoyed the greatest opportunity.

Great and mighty Baptist churches dot the Birmingham skyline, and even as bodies were mangled and blood spilt in the basement of one Baptist church, thousands of Baptists were in Bible study and worship services in other Baptist churches in Birmingham and across the nation. What did the Bible they studied and the sermons they heard say about injustice, intolerance and murder? ...

But still the blood of Birmingham cries out. At whose hands will it be required? How long will Southern Baptists be satisfied only to go on raising a million and more dollars a day to help keep up our far-flung enterprises while justice, mercy and love go begging? When will we lay down our robes of respectability and popular approval and our money bags of success for the sackcloth and ashes of repentance? What will it profit a denomination if it gains the whole world and loses its own soul? Sept. 15, 1963, is not only a sad day in the history of the United States of America. It's a sad day in Southern Baptist history.

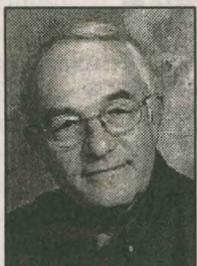


2001 KBC presidential candidates highlight motivation & goals

Tom Butler: 'I want to ... strengthen our ties to the Southern Baptist Convention'

Tom Butler is a member of East Baptist Church in Paducah where he served 29 years as bivocational minister of music. He retired in 1997 after 36 years as a news anchor and vice president of WPSD-TV in Paducah.

Butler, a graduate of Union University in Jackson, Tenn., is a trustee of Mid-Continent College in Mayfield. He also has served on the Southern Baptist Convention Committee on Nominations.



Butler

Q: Why are you willing to be nominated as Kentucky Baptist Convention president?

A combination of circumstances convinced me that it is God's will for me to be a candidate. I don't know if it is His will that I be elected, so I'll leave the outcome to Him. I share with those who have expressed support for me similar theological views, and similar views regarding the direction we believe the KBC should go. A wise man whose name I never knew once said, "The world is run by the people who show up." I guess you could say I'm willing to show up.

Q: What would be your primary hopes and goals as KBC president?

I would hope to maintain and even strengthen evangelism, missions, teaching and local church support ministries. I want to maintain and even strengthen our ties to the Southern Baptist Convention.

Q: One of the key responsibilities as president is to appoint three members to the KBC committee on committees. What criteria would you use to make your appointments?

I will give preference to men and women who hold a high view of the Scriptures and who are active in their local churches. They should also be committed to the spread of the gospel and hold a clear view of what that gospel is. I would also look for spiritual men and women of wisdom and common sense. I would also strive for some geographical balance, if possible.

Q: What is your opinion of the report and recommendation by the KBC Baptist Faith and Message Study Committee?

I believe the committee did the best job it could. Since I support the Baptist Faith and Message 2000, I believe the report is not as strong as it might have been. But it did affirm the Scriptures as the sole authority for faith and practice and it did place BF&M 2000 at the same level as our other historic confessions of faith. The study committee said it represents a consensus of Baptist beliefs. The KBC should adopt this report, but sooner or later I hope we'll have a chance to deal directly with the BF&M 2000.

Q: Leaders of the Kentucky Baptist Laymen's Network have indicated they plan to endorse your candidacy. Have you actively sought any endorsements and what is your opinion about being endorsed?

I have sought no endorsement. Well, I did express to my home congregation at East Baptist Church in Paducah that I would appreciate their support, but beyond that any endorsement that has come my

way has been offered but not sought. I appreciate the Kentucky Baptist Laymen's Network because I believe that more laymen need to be involved in denominational affairs. If they support me, I would be humbly grateful, as I already am for indications of support from both conservatives and moderates.

Q: How would you describe yourself in the current political landscape of Baptist life?

I am a theological conservative, an inerrantist. A liberal college classmate, a long-time friend, described me this way: "Tom is a conservative, but he's not a fundamentalist, because he's not mad at anybody." Spoken tongue-in-cheek, but accurate. I have a distaste for some Baptist politicking, but since we Baptists take a lot of votes, our process for getting things done makes it necessary. It must be done with honor, without rancor and with a humble spirit of charity to all.

Q: What do you consider Kentucky Baptists' greatest strengths? Why?

Several come to mind: many strong local churches, a zeal for evangelism and missions, a compassion for the hurting, a willingness to support such efforts with money and time. Many local churches now sponsor mission trips, putting a face on missions for the lay members of the congregation. This is one of the most important developments of our Baptist life, because those mission trips are life-changing and put more "troops" in the field.

Q: What do you consider Kentucky Baptists' greatest needs? Why?

Kentucky Baptists, as all Baptists, have a tendency to be influenced by our culture, which places such great emphasis on "strategies," "methods" and "results." Thus our presentation of the gospel is in danger of being man-centered and decision-oriented. I believe our greatest need is to measure all that we do and say in presenting the gospel against the Word of God and New Testament practice. The fact that 40 percent or fewer of our church members show up on Sunday mornings should set off loud alarms, and drive us to re-examine the gospel we're preaching and the methods we're using.

Q: Who have been most influential in your personal Christian pilgrimage? What have you learned from them?

Three people come immediately to mind. First, Raymond Richerson, minister of music at North Jackson (Tenn.) Baptist Church in the early 1950s, who practically forced me to sing my first solo at age 14, and planted the seed which led to my serving as a part-time minister of music for more than 30 years. Second, Harold Cathey, my pastor at East Baptist (1969-1975), now a missionary to Uganda, who excited in me a thirst for the Word which has never waned. Third, Tom Atwood, pastor at East Baptist (1975-80), who helped form my views of God, His nature, attributes and sovereignty and just about everything else.

Harold Greenfield: 'I will appoint people ... to unify Kentucky Baptists, not divide us'

Harold Greenfield currently is first vice president of the Kentucky Baptist Convention and interim pastor of First Baptist Church of Kuttawa. He retired last year after serving 29 years as director of missions for Caldwell-Lyon Baptist Association.

A former president of the Kentucky Directors of Missions Fellowship, Greenfield previously was director of missions for Little River Baptist Association and served 15 years as a pastor. He is a graduate of Bethel College in Hopkinsville; Union University in Jackson, Tenn.; Western Kentucky University in Bowling Green; and Southern Baptist Theological Seminary in Louisville.



Greenfield

Q: Why are you willing to be nominated as Kentucky Baptist Convention president?

There are hundreds of laymen and pastors across the state who are as qualified or more qualified than I am. Simply put, I am running because that is what I felt the Lord wanted me to do after being encouraged by friends and my wife (who is also a friend). Whether I win or not is up to the Baptists at the convention. My 50 years as a Baptist preacher give me some experience in Baptist life.

Q: What would be your primary hopes and goals as KBC president?

I hope I can be a unifying person in the Kentucky Baptist Convention. My goals are threefold: to strengthen and enliven evangelism and missions; to increase pastor and staff annuity and health coverage; and to broaden the support of our Baptist schools and colleges (Oneida, Mid-Continent, Campbellsville, Cumberland, Clear Creek and Georgetown).

Q: One of the key responsibilities as president is to appoint three members to the KBC committee on committees. What criteria would you use to make your appointments?

I will appoint people whose aim is to unify Kentucky Baptists, not divide us—no extremists.

Q: What is your opinion of the report and recommendation by the KBC Baptist Faith and Message Study Committee?

I affirm the 2000 Baptist Faith and Message statement. I don't have any problem with it as long as it is not forced on anyone. I'm not the sharpest blade in the drawer and I know there are some who have studied it more and thought about it more who do have problems with it. That is all right also because the statement itself makes room for that in its preamble. Those five points in the preamble are the most important part of the whole statement. The KBC president appointed a committee to study how we as the Kentucky Baptist Convention are to relate to the statement. The committee is a good committee and they did their work. I believe in the committee system and I think their report is

excellent. I will vote to support the report of the committee.

Q: Leaders of the Mainstream Baptists of Kentucky organization have indicated they plan to endorse your candidacy. Have you actively sought any endorsements and what is your opinion about being endorsed?

I have not sought or asked for the endorsement of any group. Of course, I would not "run" for the office if I did not want to win; therefore, I welcome anyone's vote and support.

Q: How would you describe yourself in the current political landscape of Baptist life?

I really don't know what the political landscape is. I can tell you where I am. I was birthed by a Baptist mother. I was taken to a Baptist Sunday school. I was saved in a Baptist church. I was called to preach in a Baptist church. I went to a Baptist college where I met my wife. I was married in a Baptist church. Some of my kids went to Baptist colleges and I will probably be buried in a Baptist cemetery. I've preached 173 revivals in Kentucky (66 counties) and 13 states and seven foreign countries, all in Baptist churches. I've always been a loyal, cooperative, missionary Baptist and that is not going to change.

Q: What do you consider Kentucky Baptists' greatest strengths? Why?

Our greatest strengths are the Baptist people across the state who are faithful in going, praying and giving. The second greatest strength is in the faithful, dedicated pastors who are laboring sometimes under tough conditions. Our third greatest strength is our institutions and the men and women who administer and teach and work faithfully—from the secretaries at the Baptist Building in Middletown to the custodians at Campbellsville University. The fourth greatest strength is the emphasis on partnership missions we've had in the last 20 years.

Q: What do you consider Kentucky Baptists' greatest needs? Why?

Of course, our greatest need is to be united. Every Baptist has the right to be heard and every Baptist has the right to disagree. But once the will of the majority has spoken, we need to be one. In our Baptist heritage there always has been a tension between "unity of doctrine" and the priesthood of believers. But there is also the tradition of disagreeing without being disagreeable. "If we don't get our way, we throw a fit" should not be a Baptist policy.

Q: Who have been most influential in your personal Christian pilgrimage? What have you learned from them?

Outside of my family (parents, sisters, wife, children and grandchildren), the greatest influences in my life have been made by my early Sunday school teacher, Mrs. Maude Pendley; my college and seminary professors; my friends in college and seminary; and the pastors I have worked with as an associational missionary, especially Bro. Johnny Gentry.

KBC 2001 PRESIDENTIAL CANDIDATE PROFILES

RESOURCES

Churches use census data to customize ministries

Continued from page 1

pastor said it points to the need to develop more specialized ministries.

That could mean expanding the church's food pantry and other crisis assistance, he said. For upper-income residents, emotional needs can be addressed through such ministries as divorce recovery, marriage enrichment and grief counseling, Crabtree said. Scan/U.S. had the opposite effect

at Central Baptist Church in Paris, according to pastor Dañ Russell. The study confirmed much of what members knew about the local population.

But it uncovered some cultural differences and pointed to the need to reach both migrant workers and commuters to nearby Lexington, Russell said.

It also revealed the need to provide more activities in the community to

reach lower-income residents who lack transportation or aren't comfortable in church settings.

"We're looking at going into more backyard Bible club-type programs," Russell said. "We need to do more for these families instead of doing a vacation Bible school and expecting them to come to the church."

"Another potential ministry is an after-school program because we have lower-income population in the county," he said. "We're looking at after-school tutoring one day a week."

Contemporary music isn't a major attraction to folks in Paris, where tastes run to Country Music Television, fishing magazines and NASCAR.

"Contemporary style music doesn't necessarily fit with the working town," the pastor said. "We may want to include some Southern gospel. We're getting an idea of what interests these folks."

In Northern Kentucky, First Twelve Mile Baptist Church in California is still analyzing the information from its July survey, pastor Chris-

topher Field said.

"We didn't discover many surprises, but I think it will help us focus our outreach efforts more effectively," Field said.

That is an interesting dilemma for a small country church that has seen suburban development steadily approaching in recent years.

One way the church will use the demographic study is to target certain groups for an upcoming Bible study of the book of Revelation.

Instead of a church event, the pastor is considering inviting community residents to an evening class or special Bible study that can address anxieties amid the war on terrorism.

Although the church averages just 70 people on Sundays, Field said he considers the demographic study a worthwhile endeavor.

"Like any other tool, it's not the answer to all your problems," he said. "But it's worth looking at. At worst, it won't provide much information. At best, it will provide some information that will help, and it doesn't take away from other resources."



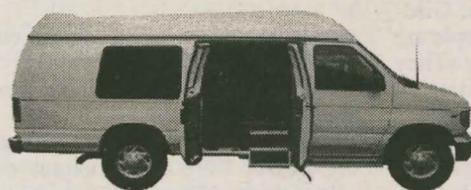
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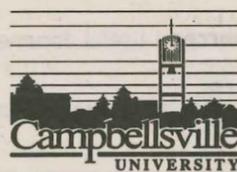
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RESOURCES

Ministry specialist asks: Is your church prepared to handle crisis?

NASHVILLE (BP)—It's simply unavoidable, according to Jim Young. Churches that offer ministries will attract people with problems.

But smart churches prepare for the unexpected in case a problem develops into a crisis, according to Young, director of the Center for Community Ministries of the Baptist General Convention of Texas.

"Never say, 'It can't happen here.'" Young told church leaders during a recent National Preschool and Children's Convention. "It can. Even Jesus said that in the world you will have tribulation. He tells us crises will happen."

Churches should prepare a plan of action, he said. "Think about the worst things you can imagine, and then think about how you would deal with it."

Good preparation includes communicating a crisis plan to all staff and volunteers, Young added.

"When you are working with someone in a crisis situation, never be afraid to point that person back to Christ," he added. "They may say they don't even think Christ is there right then, but even that points them back to Him."

Citing conference participants' roles as ministers to children, Young pointed out that a child's reaction to trauma depends greatly on the caregiver's reaction. "When the caregiver's security level is down, the child feels his stability and security are threatened."

U of L minister: Postmodernism here to stay

By Trennis Henderson
Editor

BOWLING GREEN—Emphasizing that "Christ dealt with culture," Angela Girdley said Christians today also need to be aware of cultural changes and how to respond.

Girdley, campus minister at the University of Louisville, led a workshop on "Reaching Post-Moderns" during the recent Reach 2001 conference in Bowling Green.

"We have to be aware of postmodern culture or any culture because we as Christians need to be proactive in that culture," Girdley said. "We as a church need to be in there feeding and leading."

Girdley said postmodernism "is not so much a generational thing as an era. It's a whole current of how to look at the world."

Comparing the shift from medieval culture to modern culture with the current shift from modernism to postmodernism, she noted, "Everybody living now is postmodern."

"Boomers had one foot in the modern age and now we have one

foot in the postmodern age," she said of people born before 1964. "Within the last 30 years, postmodernism has taken hold in culture."

Postmodernism primarily is measured against modernism to define the cultural shift, Girdley added.

She said examples include modern culture's focus on order, linear thinking and local community. By contrast, postmodernism reflects chaos, circular thinking and global community.

Other changes include:

■ **The concept of family.** Citing the number of divorced parents and single-parent families, Girdley said, "Many people are

not finding family in family. They are finding surrogate families in community."

■ **Global connections.** With the advent of the Internet and other technology, "we're connected. We have friends all over the world. We know what is going on all over the world," Girdley said. "Because we're so globally connected, there's so much information and everything matters."

■ **Decentralization.** Centralized organizations and authority in mod-

ernism were "very bureaucratic, very top-down," she said, while postmodernism's emphasis on decentralization is team-focused. "Our churches are very centralized," she added. By contrast, "most companies are in some sort of team-working situation that is decentralized."

Amid the cultural changes, "there is an excitement in the unknown rather than fear of the unknown" among Generation X young adults and Millennial youth, Girdley said.

"The modern culture always had a perspective that things would get better," she added. By contrast, many people with a postmodern view "say this may be as good as it gets so we better make the best of it."

As church leaders evaluate cultural changes, "we have to say, 'Is this something we can make positive?'" Girdley said.

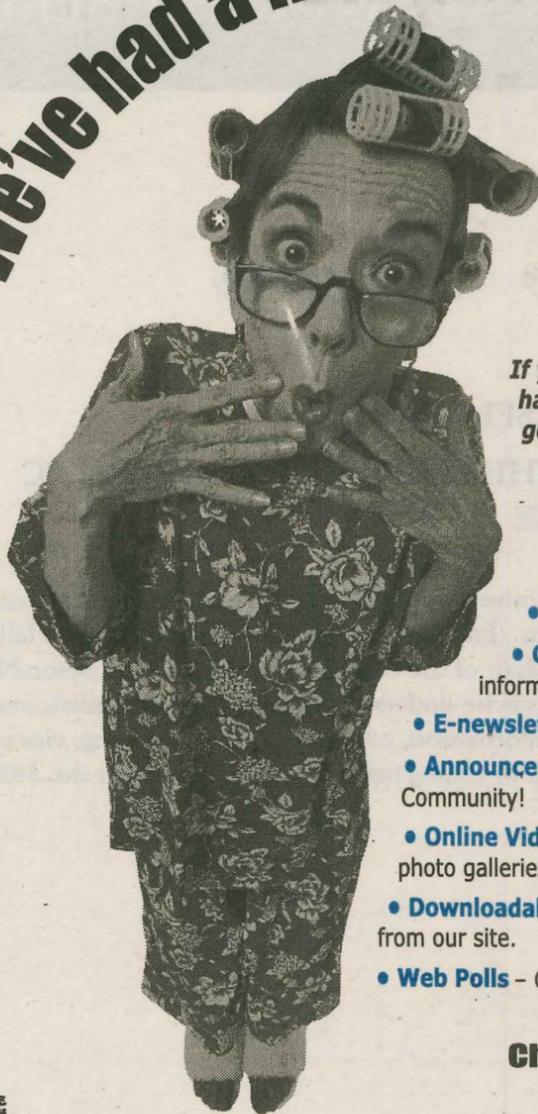
"Postmodern culture is seeking," she added. "We as Christians can help define culture and not be carried by it."

Reach 2001, sponsored by the Kentucky Baptist Convention evangelism growth team, was designed to provide church leaders with strategic training to reach younger generations with the gospel.



Girdley

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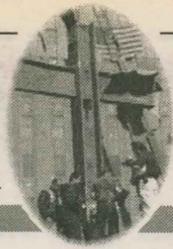
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- **Announcements Board** – Publicize your church and association events by adding them to the Kentucky Baptist Community!
- **Online Videos and Photo Galleries** – See Kentucky Baptists in action by checking out the online videos and photo galleries.
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Poll: Money to victims won't sap donors' dollars

WASHINGTON (RNS)—Most Americans who made charitable donations in response to the Sept. 11 attacks on the Pentagon and World Trade Center say they intend to give as much or more than they usually give to other charities, according to a recent report by a nonprofit coalition of charitable groups.

About 70 percent of the 1,009 respondents to the Independent Sector poll said they contributed to disaster-related charities in some form after the attacks, including 58 percent who donated money to such charities.

Of those who donated money, 73 percent said they would maintain or increase their usual giving to charitable causes. About 26 percent said they would reduce their usual giving or not give any more money at all.

About half of all respondents said a weakening economy would not affect their charitable giving. About 28 percent said a weakening economy would cause them to reduce giving "somewhat," while 11 percent said such a situation would cause them to reduce significantly their giving. Nine percent said they would stop giving

completely if the economy weakened.

The economy's performance "presents a cause for concern," said Sara Melendez, president and CEO of Independent Sector.

"The convergence of three factors—the terrorist attacks, a shaky economy and rising needs—has made this a precarious time for charities as they work to serve their communities," Melendez said. "However, the results of this poll indicate that most Americans are thinking of their giving to Sept. 11 charities as over and above their normal giving."

Falwell's son seeks financial 'vote of confidence' for dad

LYNCHBURG, Va. (RNS)—Jerry Falwell's son Jonathan has sent out a fund-raising letter asking for support for his father, saying the ministry has lost more than \$500,000 since the Sept. 11 terrorist attacks.

The letter, dated Oct. 4, follows a series of controversial statements by Jerry Falwell regarding the attacks. He said in an interview on Pat Robertson's "700 Club" that gays and lesbians, abortionists and groups such as the ACLU and People for the American Way bore responsibility for a national moral decline that led to the attacks.

Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Va., and a leading spokesman for the religious right, later called his remarks "insensitive" and apologized for singling out particular groups for blame.

"While my father made it abundantly clear that he blamed absolutely no one but the terrorists for the slaughter of thousands of Americans in Washington, New York and Pennsylvania ... liberals, and especially gay activists, have launched a vicious smear campaign to discredit him," Jonathan Falwell wrote.

The younger Falwell is executive

pastor of Thomas Road Baptist. He urged donors to return a "Vote of Confidence Reply Card" with gifts of "at least \$50 or even \$100" and a personal note supporting his father.

Ron Godwin, president of Jerry Falwell Ministries, confirmed that the ministry has lost more than \$500,000, which he attributes in part to a hesitancy of some donors to give money at a time of economic uncertainty.

Americans United for Separation of Church and State, a watchdog group that often has been critical of Falwell, called the fund-raising letter a "new low."

Faith coalition requests prayer and fasting for global peace

WASHINGTON (RNS)—A group campaigning for global peace has declared Nov. 3 an international day of prayer and fasting in the nation in the wake of the Sept. 11 attacks on the Pentagon and World Trade Center.

"There is no weapon more powerful than fasting and prayer that can move the heart of God, the head of God," said K.A. Paul, founder and president of the Global Peace Initiative. "This is a new kind of war that calls for a new approach that has never been done in America—calling the whole world to fast and pray."

A variety of Christian leaders such as E.V. Hill, pastor of Mount Zion Missionary Baptist Church in Los Angeles, as well as Muslim and Hindu leaders, gathered with Paul in the nation's capital Oct. 25 to urge Americans to pray.

Paul said prayer is particularly appropriate because "spirituality, a hunger for God and love for one another has increased beyond imagination" since the attacks.

The events "have united America in a powerful way," he said.

At least 45 governors have pledged their support to the effort, according to Arkansas Gov. Mike Huckabee, who has asked his colleagues to recognize the day of prayer.

"I'm asking our governors to simply act upon the request our president has made of us—to call people together across all faiths to enter a time of deep reflection on who we are and how we're going to move forward," Huckabee said.

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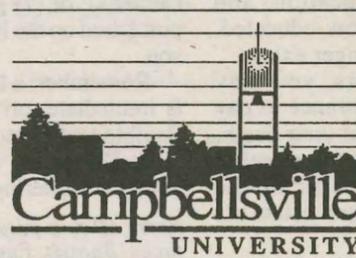
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Breakfast



In support of Campbellsville University, alumni and friends are cordially invited to attend the Annual Convention Breakfast Wednesday, Nov. 14, at 7:00 a.m. (CT) at the First Baptist Church, Murray, Ky., Fellowship Hall (across street from sanctuary). The breakfast is free, but reservations are required and may be made by calling (800) 264-6014 or via e-mail at Development @campbellsvil.edu.



The Joy of Serving and Learning



'Dust out' volunteers help New Yorkers get back in homes



STEEL CROSS Father Brian Jordan (second from left) blesses a cross of steel beams found amid the rubble of the World Trade Center by a laborer two days after the collapse of the twin towers. The cross was from World Trade Tower One, and was found in World Trade Building Six and moved to its present location. (RNS/Reuters photo by Kathy Willens)

By James Dotson
SBC North American Mission Board

NEW YORK CITY (BP)—Six teams of volunteers armed with dust masks and special vacuum cleaners began work in homes of displaced Manhattan apartment dwellers Oct. 18 as part of the continuing Southern Baptist disaster relief response.

Residents only recently have been allowed to return to their homes in some portions of the "Red Zone" immediately surrounding the former site of the World Trade Center. Those who return often find everything in their home coated with dust and are referred by disaster assistance workers to the Southern Baptist crews.

"This is the dust that came from the towers falling, and it came into the apartments," said Bob Helms of Huntsville, Ala., who is coordinating the cleanup response. "Some apartments have two to three inches, and in others it's a fine coating of dust."

The first teams arrived Oct. 17, and began cleaning apartments Oct. 18, Helms said. They are based at the U.S. Naval Shipyard in Brooklyn.

The procedure calls for volunteers to wear a special suit and dust masks because the dust is so fine, although it is not considered hazardous, Helms said. The New York health department also has provided special vacuum cleaners.

The six-person crews start at the

ceilings and work down, thoroughly cleaning everything from the pictures on the walls to individual books and knickknacks. The process takes about a day for the average apartment.

"It's a great opportunity for us to share what we can do to help others," Helms said, adding that they always ask the residents if they can pray for them and their family.

Three teams from North Carolina currently are working in the effort, along with one team each from South Carolina, Georgia and Virginia. Other teams are on standby as the demand for the service grows.

In other responses, the number of meals prepared by Southern Baptist volunteers in New York and Washington has topped 335,000.

In other continuing disaster relief work:

■ A mobile kitchen at the Floyd Bennett Field airport in Brooklyn continues to prepare food for distribution by the American Red Cross. The unit, owned by a consortium of Northeastern states that includes New York, is being staffed by volunteers from Texas and Arkansas. Those workers recently relieved teams from Illinois, Ohio and Michigan.

■ Another mobile kitchen unit, from North Carolina, is based with the "dust-out" units at the Naval Shipyard in Brooklyn. Shower units from North Carolina also are supporting volun-

teers at both the airport and the shipyard.

■ A team from Florida is assisting a mobile kitchen in Manhattan operated by the Salvation Army. Teams from other states will be sent to the site every five days through mid-November.

■ A childcare unit from Ohio, with a crew of 12 people, has cared for more than 72 children at the American Red Cross' Family Assistance Center in Jersey City, N.J.

Donors from 40 states and Canada have given more than \$1.17 million to the disaster relief effort through the North American Mission Board of the Southern Baptist Convention. Much of that has come from donations online at www.namb.net. All gifts are being used for relief in the field, not for administration.

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Perhaps you have a policy on your life that was intended to protect your spouse or your child, or to complete a mortgage payment, and those needs no longer exist. Perhaps you bought a policy for retirement income, but you since began contributing to an employer plan or to an IRA.

You might have purchased a policy to guarantee there would be money for your children's education, and your children are now educated, thus this need no longer exists.

Like many others, you may have bought life insurance to pay federal estate taxes at your death, but due to the growing exemption equivalent, you no longer will be required to file a federal estate tax return.

Another reason you may have purchased a policy was to protect a business that no longer exists. If

you are like I was, you still have a small policy your parents bought when you were a child.

All of us have changes in our lives that may render obsolete certain life insurance coverage. I encourage you to review your coverage with your present and future needs and then consider how your life insurance can help to accomplish your charitable giving needs.

There are seven ways to give life insurance:

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- (4) give a policy on which you still pay premiums;
- (5) buy a new policy for the benefit of a Baptist cause(s);
- (6) buy a policy to benefit your heirs to replace

other property given to the Baptist cause(s); or (7) give a policy you purchased on the life of another person.

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

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WR

Bombing suspends trial of Americans held in Afghanistan

ISALAMABAD, Pakistan (BP)—The trial of two American women in Afghanistan has been postponed indefinitely, leaving their families and supporters wondering what will happen next.

"We just have to wait and see," Danny Mulkey of Antioch Community Church said in an interview from Pakistan on Oct. 24, a day after Reuters News Service reported the delay. "It's crazy. Nobody knows what happens next."

Dayna Curry, 29, and Heather Mercer, 24, are among eight foreign aid workers with German-based Shelter Now arrested Aug. 3, allegedly for sharing their Christian faith. They are held in a jail in the Afghan capital, Kabul.

Reuters reported the group's director, Georg Taubmann, denied the charges in a September court appearance, insisting they had not converted a single Afghan Muslim.

On Oct. 23, Reuters reported that the detainees' attorney, Atif Ali Khan of Pakistan, said Afghanistan's highest court cannot hold regular sessions because of the chaos caused by U.S. air strikes against the country.

Bethlehem pinned down by latest violence

By Elaine Fletcher
Religion News Service

JERUSALEM (RNS)—A Palestinian youth was killed in Bethlehem's Manger Square and the historic Church of the Nativity nearby was damaged slightly by gunfire recently as the city of Jesus' birth became a central arena of Israeli-Palestinian confrontation.

This past Sunday night, Israeli troops withdrew from Bethlehem and neighboring Beith Jalla, but not before violence in those areas killed more than a dozen people and injured many more.

Palestinian Christians and Muslims trapped in Bethlehem-area homes and church compounds during Israel's military incursion into major West Bank cities were temporarily unable to flee the fighting.

An 18-year-old Christian youth reportedly was shot to death Oct. 20 by Israeli gunfire shortly after leaving a Mass at St. Catherine's Church, the Roman Catholic church that stands on Manager Square adjacent to the Byzantine-era Church of the Nativity.

Jerusalem's Catholic Patriarch, Michel Sabbah, issued his strongest appeal ever for Israelis to end their three decades of West Bank occupation.

While Israeli tanks reached positions within a few hundred meters of the historic Nativity Square, the main focus of recent fighting has been refugee camps on the fringe of the city, as well as the predominantly Christian

suburbs of Beit Jallah and Bethlehem.

Beit Jallah's Evangelical Lutheran Church pastor, Jadallah Shehadeh, said he was forced to flee his parsonage because of Israeli shelling in the area and take refuge in the walled church compound, which also houses a boys school.

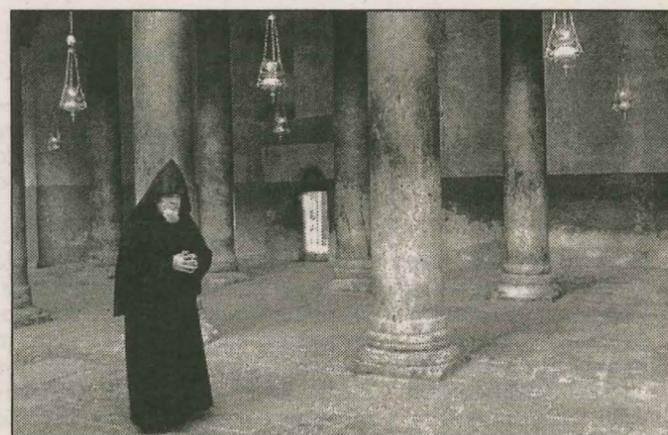
"We have been under siege for about four days," he said last week in a phone interview. "We have a lot of difficulties obtaining food and water, but I try to go out and get provisions when things seem to quiet down a little. Still it is a risk if you move outside at all."

On Oct. 23, the guns momentarily fell silent as top Christian leaders led a peace march of several hundred clergy, pilgrims and laypeople.

The march, attended by a rainbow of church figures, from Anglican to Armenian, Catholic to Coptic, was intended as a show of solidarity for Bethlehem residents.

Before dawn, Israeli soldiers and tanks withdrew from Bethlehem's downtown areas, apparently to avoid confrontation with marchers. Taking advantage of the lull, several hundred local residents cautiously emerged to join in prayers for peace.

"We say to the Israeli people, leave us in peace and you will live in peace. Let our people go," declared Raed Abu Sahelia, spokesman for the Latin (Catholic) Patriarch in Jerusalem, shouting through a loudspeaker atop a cement roadblock by a lone outpost of Israeli soldiers on the outskirts of Bethlehem, as the procession passed.



"The domes of Al Aksa Mosque and the Basilica of the Resurrection in Jerusalem embrace the Bethlehem Church of the Nativity. Christians and Muslims in the Holy Land are one people," declared Sheikh Ali Sa'adi, an official in the Palestinian Authority's Ministry of Religious Affairs, speaking at the St. Catherine's prayer service. In a vivid display of inter-religious unity, the Muslim cleric shared the stage with the Vatican's Papal nuncio, Pietro Sambi, as well as other senior clergy, Catholic, Orthodox and Protestant.

Israeli Defense Ministry officials might have decided a confrontation with the marchers would prove embarrassing before world public opinion. Behind the scenes, quiet understandings reportedly were reached with the Palestinian Authority paving the way for the marchers to enter the city.

CHURCH OF NATIVITY
A Christian priest walks in the Church of the Nativity in the West Bank town of Bethlehem. The church sustained slight damage when it was struck by recent gunfire between Israeli troops and Palestinians. (RNS/Reuters photo)

Working in Wales

By Robert Dunston

Cumberland College junior Elizabeth Bailey, daughter of Louis and Esther Bailey of Stanford, spent 10 weeks of her summer ministering in Wales. Her assignment took her to Swansea, the second largest city in Wales, to work in youth ministry.

Bailey ministered as part of a four-person team. They quickly discovered their primary mission was to sow seeds rather than reap the harvest.

The team worked with a coffeehouse ministry called the Goldfish Bowl. Team members talked with young people, directing conversations toward Christ and the Christian faith.

School was in session during their time in Wales. One day each week, they met with a group of high school Christians who gave up their lunch hour to pray for their fellow students and school. Once each week they also met with a group of children.

The team worked with another program called "Break Out" for boys ages 12 to 15 who had been kicked out of school as troublemakers. Two days a week the boys had class for half a day. On

Wednesdays they had such outdoor activities as soccer. Bailey plays on Cumberland's women's soccer team and held her own with the boys. They all wanted Bailey on their team, which provided an inroad to talking with them about faith in Christ.

During the last two weeks of their summer ministry, the summer workers participated in a church-wide family camp. In each worship service they prayed for the many needs in the church and community and how to meet them.

Bailey is earning majors in communication and psychology and feels God's call to missions. Her experience

this summer confirmed her call, and we share her excitement.

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

CUMBERLAND COLLEGE



Adoptions and offerings

This is a busy time of the year for Kentucky Baptist Homes for Children. Our Glen Dale, Morehead and Spring Meadows campuses have welcomed many of you during our open houses. It has been a great time of fellowship. Your churches are receiving posters, bulletin inserts and other materials related to the annual Thanksgiving Offering.

If your church has never participated, talk to your pastor and see if he would consider becoming a partner with KBHC in our ministry to children and families. Many of you have invited representatives of KBHC to your churches, Sunday school classes and missions groups. We always are eager to talk about the children and families we serve.

While we think of November as Thanksgiving Offering time, it is also Adoption Month. KBHC works with birth parents facing unplanned pregnancies and couples wishing to adopt a child. We provide services for domestic adoptions and have a budding international adoption program. No matter where you live in Kentucky, KBHC pregnancy and adoption services will work with you. Call (800) 928-5242 for details on these ser-

vices. An adoption fair is set for Nov. 4 in Lexington. Adoption service providers across the state, including KBHC, will be on hand to give you information about their programs. Another free event, a KBHC pregnancy and adoption services orientation, takes place Nov. 6. This is a great time for face-to-face discussions about how our program works and what adoptive parents can expect as they embark on this journey.

The Lexington Adoption Fair will be Sunday, Nov. 4, from 1 until 4:30 p.m. in the E.S. Good Barn across from Commonwealth Stadium. The KBHC adoption orientation will be Tuesday, Nov. 6, at 7 p.m. at Highland Baptist Church in Louisville. Please register for the orientation by calling (800) 928-5242 by noon Monday, Nov. 5.

Another November event is our open house at Genesis Home during the KBC annual meeting. Go to www.kbhc.org or watch the Western Recorder for details.

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

HOMES FOR CHILDREN



Bill Smithwick

Baptists assisting Belize residents after Hurricane Iris

By Manda Roten
SBC International Mission Board

BELIZE CITY, Belize (BP)—Southern Baptist missionaries are working alongside Belize Baptists to rebuild homes and churches destroyed by an Oct. 8 hurricane.

Belize government officials estimate that more than 13,000 people have been left homeless by the storms. Three Baptist churches have been destroyed and others badly damaged in southern Belize where Hurricane Iris cut its 30-mile-wide path. Officials anticipate damage in the region could reach \$250 million.

Missionaries in the country have

determined that the most pressing needs are food, water and shelter for the affected citizens.

"That area got hammered pretty hard," said Southern Baptist missionary Ken Moore, who lives in Belize. "These folks are very poor banana/citrus workers or subsistence farmers. ... They had little to start with and practically no means to recover, as their only means of income has been destroyed for at least a year."

Nearly all the houses in southern Belize are roofed with thatch from kahun trees. Not only were hundreds of homes leveled, but the trees that provide the materials for the roofs also were destroyed.

In the wake of the hurricane, Baptists from the United States and other areas have stepped up to help the people of southern Belize. Moore immediately distributed food to the area, and the Southern Baptist Convention's International Mission Board released \$5,000 from the SBC World Hunger Fund. A \$60,000 board grant will help with general relief—including temporary shelter and reconstruction—for a number of families who lost their homes.

"We have determined that we can put these families in temporary dwellings for about \$1,500 each that will provide them emergency shelters and a basis from which they can work toward a more permanent solution later," Moore said.

The board, along with Belize Baptists and other friends, has continued to ship food and water to the people of the affected villages.

Belize Baptists are raising funds to help provide building materials for shelters and church repairs. They also are collecting food, clothing and other needed supplies, as well as forming work teams. Baptists across the border in Chetumal, Mexico, are helping through IMB families working there.

"It truly is a blessing to see everyone working together," Moore said.

Additionally, missionaries are encouraging Christians directly affected by the disaster to help with the recovery efforts and use the opportunity to minister to their fellow Belizeans.

"We want to involve those need-

How to help

■ Donations designated for "Belize/Hurricane Iris" can be sent to SBC International Mission Board, general relief fund, Box 6767, Richmond, VA 23230.

■ Donations designated for "Central American Relief" can be sent to Baptist World Aid, c/o Baptist World Alliance, 405 N. Washington St., Falls Church, VA 22046.

ing the help as much as we can in their own recovery and encourage their witness among their own people groups while we come alongside to help them," Moore said.

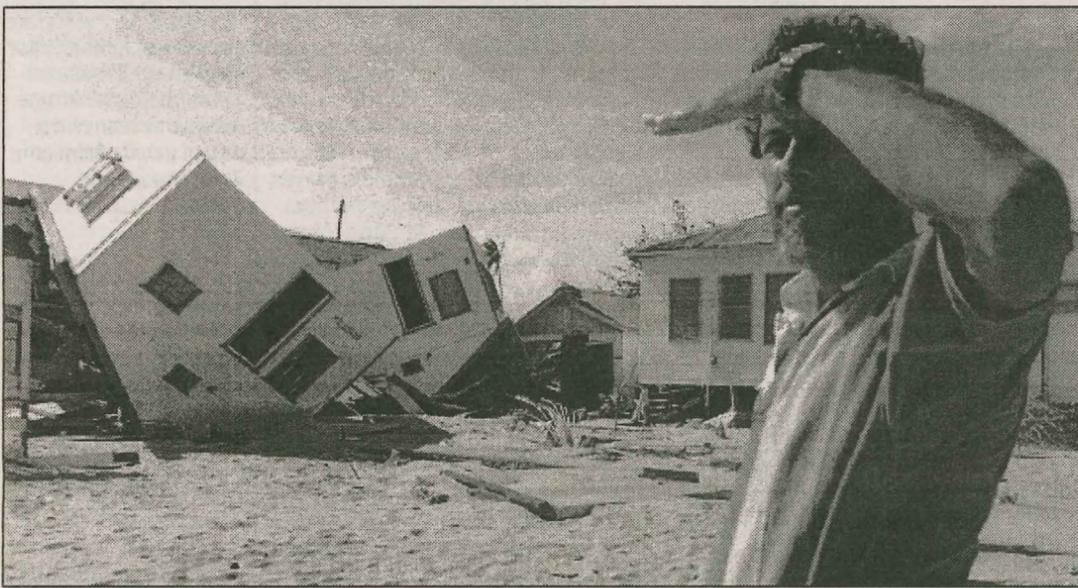
Baptist World Aid, the relief and development arm of Baptist World Alliance, also sent \$2,500 to the Baptist Association of Belize to assist in rebuilding destroyed homes, and also launched an appeal for funds.

"We are appealing to the wider Baptist community to assist us in helping our brothers and sisters who were affected by the storm," said Lloyd Stanford, the Belize Baptist relief coordinator.

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BELIZE HURRICANE A man surveys the destruction left by Hurricane Iris earlier this month in Placencia, Belize. The Category 4 storm killed at least 19 people and left 13,000 residents homeless. (RNS/Reuters photo by Daniel LeClair)



Every year in October

It was with very mixed emotions that I said farewell to the Alabama Campers on Mission early Saturday morning. With so many wonderful volunteers helping us every year, it is difficult to single out any one particular group. Every group is a blessing to us and is greatly appreciated.

The Alabama Campers on Mission team is the largest group to visit us each year, normally 60 to 80 people. They also are the only group that stays two weeks. However, we do have two faithful couples who come from California during harvest time and spend between three and four weeks with us to get our corn crop in.

One can only imagine the blessings these volunteers bring to our campus. God uses their willing hands and hearts to help us get many things accomplished that otherwise would go undone or be delayed. While most groups average about 12 people who normally stay for a week each year, other volunteers come for a week every month or so. We have one couple from Arizona who normally come around the first of May and stay until the end of October. She likes to work in the craft shop and he is our "go-pher." Since we basically are in the middle of nowhere, going to town two or three times a day to get materials is our normal routine. Another couple usually volunteer 10 working days a month. He is an electrician, and she also works in the craft shop.

Did I mention our full-time volunteers? Several people volunteer on our campus "24/7." We provide their housing, meals and utilities, and they use their talents to help us every day. You have no idea what a blessing these dedicated folks are to our ministry. Many of our students have a dif-

ficult time understanding why our faculty and staff work for such modest salaries. When they hear about our full-time volunteers being paid nothing, they are totally confused. Since these students often come from an environment where making a buck is the most important issue, volunteering is a concept too difficult to understand.

Most of the Alabama group now will head back home, but several of them mentioned stopping to see children and grandchildren on their way. Most

of these folks are retired, but several still work and have used their vacation time to serve here. Many who are retired will go home for a week or so before heading out to another ministry. Some left here and went directly to another project. Often the retired volunteers will winter in Florida or southwestern Texas, doing volunteer projects for ministries in the area.

The men worked on the farm, helped in maintenance, built a two-story duplex, replaced the floor and both bathrooms in one of our residences, painted, did mechanical work and did a lot of work on the younger boys' dorm that

is being completely remodeled. The ladies made several hundred items to be given away at the Kentucky Baptist Convention, painted, helped in the used clothing store and made crafts at the Craft House. It has been a very busy two weeks filled with blessings.

I already have scheduled a group from central Kentucky to come in February 2002. By year's end, nearly 1,000 volunteers will have helped with hundreds of projects. Thank God for volunteers!

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

Family of seven follows God's call

When Aaron Rorick introduced himself as a student from New York, most people have the stereotype of someone from a neighborhood of high rises and concrete.

Rorick is the son of a dairyman. His family lived in farm country about a four-hour drive from New York City.

"We have a town of 200 people near us. I grew up helping with the milking, driving a tractor and raking hay. The highlight of my summer was helping put the hay in the barn," he said.

His parents are not Christians. But two good friends who went to church got him involved through a church basketball team. He met his future wife, Jody, in

a school and started going with her to an Assembly of God church.

"One day the Lord laid on my heart that I was a sinner and needed a Savior. I ran for several weeks but realized without Jesus I would never have life," Rorick testified.

Employed for 11 years as an industrial mechanic in the plastics industry, his surrender to the ministry brought questions from some employees. "Some of them knew

where I was coming from, but others wondered why someone with five children to support would give up a good job," Rorick remembered.

The last two years the Lord has burdened his heart for missions. When asked why he transferred from another college Rorick said, "I have heard so much good stuff

about the mission emphasis at Clear Creek. Two years ago my wife was at a GA Explosion gathering and met a missionary whose husband attended Clear Creek. She praised the school for helping them discover God's call to mission. We knew we were not where God wanted, so we made a campus visit and found God's peace.

"Clear Creek has a wonderful atmosphere for a family," he added. "We make the rounds in the evening to gather up the children from the extended family."

The Rorick children, ages 5 to 13, are Kimberly, Timothy, Cassandra, Ashley and Nicholas.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Photo books offer faith influence to celebrate creation

RADNOR, Pa. (RNS)—Stars bursting with colors, exotic shapes ebbing and flowing, sun-speckled farmland and tumbling waterfalls. The beauty of creation and the beauty of America.

Confronted by the 16-acre graveyard of what was once the World Trade Center, Americans determined to believe in themselves and something greater than themselves can find much to celebrate in two recent books.

The first, "The Hand of God: Thoughts and Images Reflecting the Spirit of the Universe" is a mystical tour through the vibrant images captured by our most advanced telescopes.

Incorporating the words of theologians, poets and scientists, this new book by the John Templeton Foundation reminds readers of the enormity and complexity of the universe.

"The Hand of God" is a welcome alternative to the "me-centered" focus of so many spiritual and religious books today.

Readers see a star formed 13 million light-years from Earth and can gasp in wonder at a fireworks display better than anything offered at the Fourth of July. And they will be astonished at the color, clarity and exquisite form of the ringed planet of Saturn as depicted in an infrared view.

In keeping with the Templeton Foundation's determination to show the commonalities present in the ongoing dialogue between science and religion, the book also records the intense reflection such images provoke in the minds of hard scientists.

Australian photographer Ken Duncan traveled thousands of miles but remained earth-bound to produce the second book, "America Wide: In God We Trust."

Its images were culled from 10,000 selected photographs and 3,000 rolls of film Duncan shot in a three-year pilgrimage throughout all 50 states.

Duncan took such an approach to the images he calls "panographs," a registered trademark. In essence, each is a wide shot capturing the essence of a place at a particular point in time.

Duncan said he felt a divine calling to create the book. In response, he flew from Sydney to Los Angeles, and then to another city within America, 10 to 11 times a year for the past three years.

"Of all the countries in the world I have traveled through, I have never seen a country more blessed with natural beauty," he said.

A Book of Hours. John Reeves. Eerdmans Publishing, 2001. 68 pages. \$20. ♦♦♦♦ (out of five)

For those of us unfamiliar with the terminology in this book's title, John Reeves explains that books of hours originated in the Middle Ages.

During a time when most people could not read and the worship of the church was conducted in a language most did not understand, art and architecture bore much of the burden of communicating the message of faith.

The first books of hours were "lavishly illustrated volumes used by nobility for their private devotions. They contained, as a rule, scriptural texts with exegesis and popular religious legends, sometimes a meditation on the life of Christ and occasionally a calendar."

With the advent of the printing press, illuminated manuscripts passed into disuse and books of hours, as a combination of word and art, virtually came to an end.

Reeves, an internationally recognized writer of poetry, drama and music, seeks to revive the tradition in this modest volume. Organized around the major movements of the gospel—Incarnation, Ministry, Passion, Resurrection and Ascension—"A Book of Hours" uses Reeves' original poetry to amplify selected Scripture passages.

The collection of poems combines the pastoral with the prophetic, the comforting with the challenging, and certainty with doubt. In the process, Reeves leads us into an experience of the gospel that neither mere commentary nor devotional storytelling can accomplish.

One easily can read through the book in one sitting, but doing so would rob the reader of the intended effect. I could see taking the 10 poems about the Incarnation and reflecting on them, in revolving order daily during the six weeks of Advent and Christmas, either individually or as part of a devotional group. *Jim Holladay*

Praying Like Jesus: The Lord's Prayer in a Culture of Prosperity. James Mulholland. Harper San Francisco, 2001. 133 pages. \$14.95. ♦♦♦♦♦

Yes, James Mulholland is fed up with the "Prayer of Jabez" phenomenon. And, yes, he wrote this book partly in reaction to the never-ending marketing of material related to the book by Bruce Wilkinson.

But that does not keep "Praying Like Jesus" from being a first-rate exposition of and reflection on the Lord's Prayer.

Mulholland exercises most of his aversion to the Prayer of Jabez in the introduction. More bluntly than most, he asserts not only is the hype around this obscure prayer problematic, but that when it comes to a model of prayer worth emulating, "Jabez got it wrong."

While he believes that the Lord's Prayer is the model for Christian prayer, he does not believe that one can deepen one's prayer life by simply repeating it word for word like a mantra. Rather, Mulholland views the Lord's Prayer as a pattern, not only for ordering our conversation with God, but as the very outline of our Christian life.

Like most reflections on the Lord's Prayer, Mulholland's breaks the book into chapters according to each of the prayer's petitions. Unlike most, this volume does not simply exegete the words and phrases. Mulholland gazes through the prayer itself to discern the will and purposes of God for the one who prays in the spirit of the prayer.

Reading "Praying Like Jesus" is not an altogether comfortable experience because Mulholland challenges many white, middle-class assumptions about what it means to be a good Christian.

This brief, but demanding look at the Lord's Prayer would make an excellent resource for a spiritual accountability group. *Jim Holladay*

Who Killed Goliath? Reading the Bible with Heart and Mind. Edited by Robert Shedinger and Deborah Spink. Judson Press, 2001. 150 pages. \$14. ♦♦♦♦♦

The goal of this book is to challenge the idea that a literal reading of the Bible is the only one relevant to today's Christian.

The introduction offers a contemporary situation in which a literal interpretation of Numbers 25 gives justification for a white supremacist group to kill non-whites. The editors return to this situation in the conclusion and help the reader use what has been learned in these excellent essays to take a different look at this passage.

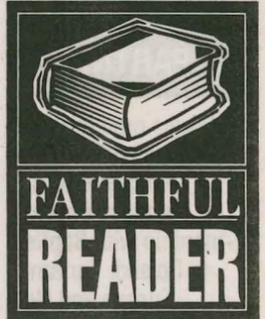
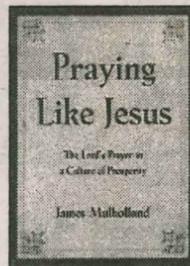
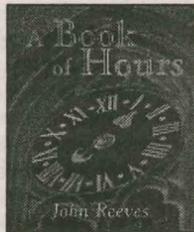
The first essay took me back to my seminary days and my love of textual criticism. The first essayist decries the lack of use of textual criticism as an aid to interpretation. He rightly points out that most preachers rarely consider textual matters as keys to innovative interpretation.

The first essay is followed by explorations of Paul in 1 Corinthians; David and Goliath; and the stories of Mary Magdalene, the Samaritan woman and others. Each essay introduces

what are for most laypeople new strategies in reading the Bible. These strategies challenge what are often long-held understandings of the biblical stories by using the full resources of modern scholarship.

Some of the interpretations will lead literal readers of the Bible to cry, "Heresy!" Rather than that, it led me to celebrate the dynamic nature of the Bible and the importance of reading the Bible with my heart and my mind.

I highly recommend this book, especially for preachers who long ago stopped their critical study of the Bible and replaced it with only devotional reading. There is a place for both, but there is a difference. This book reaffirms to me how much preaching suffers if preachers check their minds at the study door. *Wayne Hager*



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

Author hopes 'Jerks' can teach teens about character

By Mandy Crow
SBC LifeWay Christian Resources

NASHVILLE (BP)—Jerks are everywhere. They cut people off on the interstate, take the parking space that doesn't belong to them, talk too loudly during a movie, hurt people's feelings and make fun of others. They're at work and at home and in our classes, clubs and address books.

And they're in the Bible, according to author Margaret Brouillette.

In her book, "Famous Jerks of the Bible," Brouillette introduces a familiar cast of characters, including Judas, Samson, Saul (father of Jonathan) and Jonah. But the book—penned as an interactive Bible study designed for teens—takes a sharp turn away from the familiar approach to these classic tales to get its message across.

"It's a message of wisdom and choices," Brouillette said. "Biblical righteousness doesn't just happen. The Bible tells us to fear God and do good. I think there's a window between (age) 12 and 18 where we make

many choices, so that's why it was important for me to focus on teens."

Brouillette said her goal wasn't to retell Bible stories, but to present these characters in such a way that teens could recognize their own character flaws and, in the process, learn how to be people of God.

"A lot of the character flaws have to do with choices," Brouillette said. "There are things we can avoid, but I also think that there is a self-control issue, ... an important issue for teens."

In writing the book, Brouillette said she also studied the qualifications and character traits needed to be a good church leader.

"I think that the character traits I looked at in 'Jerks' are the opposite of what is desired, she said. "These are people who broke all the rules."

Brouillette lets the rule-breakers tell their own stories. Each chapter features a new character and a new character flaw, whether it's Nebuchanezzar's conceit, Pharaoh's passion for power or Saul's disobedience. After each character's first-person account, a

short evaluation and Bible study follows.

"I thought it was very important for me to try to understand what made that person tick," she said. "I really had to read and re-read their stories, because otherwise it's very easy to make judgments from outside and not understand what the real problem is."

Understanding those real problems and the issues teens face was an important part of why Brouillette wrote "Famous Jerks."

"I tried very hard to be accurate, but retell the stories in a language we understand today," she said. "I don't think teens are very interested in repeating the same pat answers. Life is gritty, and God can meet us in the grit. He's where the rubber hits the road."

Brouillette said she hopes her book helps teens follow God's direction by helping them learn to dig into the Bible and its stories to find important life lessons. More than that, she said she wants them to learn what's important to God.

"Character issues matter to God," she said. "Traditions and human judgments don't."

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:

■ Seventy people who recently watched the "Jesus" film at the Cosmonaut Community Center in Moscow.

■ Buddy and Sherry Gregg who arrived in Warsaw, Poland, in June and currently are in language school preparing to minister in student evangelism. Pray also for their son, Trey, who will turn 10 years old on Nov. 1. The Greggs previously served 13 years in student evangelism in the Philippines.

■ These women who hold leadership positions in Tanzanian Baptist life: Sekela Makajire, Esta Waston, Sikola Mikubwa, Elisia Namkondai, Maria Nyandoa, Raeli Kiota, Mama Mwaipasi and Helena Samsoni.

■ A new church start in the Gongolamboto region of Dar es Salaam, Tanzania; and the seven people who became Christians after viewing the "Jesus" film recently. Pray also for several other people who viewed the film and have expressed interest in learning more.

■ Greater Boston Baptist Association as leaders talk with a potential church planter strategist.

■ Jim and Sandy Wideman, executive director and wife of the Baptist Convention of New England.

Mountains to the Mississippi

Compiled by staff

■ **BREMEN**—Pleasant Hill Church ordained **Tommy Oldham** as a deacon.

■ **CENTRAL CITY**—First Church will hold revival services Nov. 4-7 at 7 p.m. **Bill Mitchell** will be the evangelist and **Johnny Dean** will be the music evangelist.

■ **CUMBERLAND**—Central Church ordained **Bob Winstead** as a deacon.

■ **EUBANK**—Good Hope Church called **Lonnie Edwards** as pastor. The church ordained Edwards to the gospel ministry Oct. 7.

■ **LOUISVILLE**—Cloverleaf Church will host **Danny Funderburk and Mercy's Way** in concert Nov. 9 at 7:30 p.m. For information, call (502) 367-0218. **Geoffrey Lacefield** is pastor.

Hopewell Church will host the **Crossmen** in concert Nov. 3 at 7 p.m. For information, call (502) 267-7870. **Gary Yochum** is pastor.

Kenwood Church will hold revival services Nov. 4-7 at 10:45 a.m. Sun-

day and 7 p.m. each evening. **David Livingston** will be the evangelist. **Phil Ellis** is pastor.

■ **MAYSVILLE**—Central Church will celebrate its 70th anniversary Nov. 4. Former pastor **Jack Bruce** will speak at the 10:45 a.m. worship service. Activities include a noon potluck and a 2 p.m. music service.

■ **OWENSBORO**—Third Church called **Dennis McFadden** as minister of adults and missions. He previously was pastor of Sorgho Church. **James Byrd** is pastor of Third Church.

■ **TOPMOST**—Topmost Church called **Bob Wireman** as pastor. He had served since January as interim 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.

Volunteers from 10 states take MissionsFEST to Northeast U.S.

PHILADELPHIA (BP)—Southern Baptist volunteers from 10 states converged on Philadelphia this month for the first-ever MissionsFEST in the Northeast.

The Philadelphia MissionsFEST events, sponsored by national Woman's Missionary Union, were held Oct. 4-6 and 7-13.

Nearly 100 participants, including a team of Kentucky volunteers from Rineyville Baptist Church, took part in a variety of ministry projects, such as sorting food at a food bank, sorting clothes at an inner-city mission, working with children in a multihousing community

and helping build a Habitat for Humanity house.

The teams also helped local churches. In Spring City, Pa., several teams helped Schuylkill Valley Baptist Church, doing light construction and yard maintenance at its parsonage and door-to-door visitation in the neighborhood.

The volunteers also discovered that their ministry was one of encouragement. Miranda Wallace from Amite, La., visited senior adults in a retirement facility. She recalled that one resident told her she wished she could be more involved in ministry, adding that all she could do was pray. Wal-

Baptist minister-turned-pop religious artist Howard Finster dies at age 84

ROME, Ga. (RNS)—Howard Finster, a Baptist minister who became one of the most prolific and popular folk artists of the 20th century, died Oct. 22 in Rome, Ga. He was 84.

Finster was a self-trained artist who borrowed pop culture icons to spread his evangelical message through his unconventional art. His creations frequently featured Coke bottles, Elvis Presley or Cadillacs.

"He took the word of God and did it entirely in his own way, this eccentric, unconventional manner," said Lynne Spriggs, folk art curator at Atlanta's High Museum of Art.

Finster died of congestive heart failure after a string of minor health problems since 1997, according to his Web site, www.finster.com. "He is with a band of angels, his arms are open wide and he has the most beautiful smile on his face," the Web site said.

Born in Alabama in 1916, Finster left school after the sixth grade to become a Baptist preacher at age 16. He

traveled throughout Tennessee, Georgia and Alabama, preaching at tent revivals. His art career took over, he once said, when he asked a crowd on Sunday night what he had preached that morning. No one could remember.

Finster turned his attention to his craft, which often featured wooden cutouts or abstract pieces. Starting in 1961, he collected them in a three-acre park known as Paradise Garden in northwest Georgia. Its mosaic pathways and folk art chapel soon became a cultural pilgrimage for folk artists.

Throughout his career, Finster's creations "form latter-day illuminated manuscripts and cover subjects that include heaven and hell, tales from the Bible and American history and pop culture," the New York Times wrote.

In a 1990 magazine interview, Finster said, "When Christ called His disciples, He called fisherman, He didn't call nobody from a qualified university. He used common people to reveal parables."

lace recounted, "I told her that prayer was a very important part."

Involving Southern Baptist women and men in hands-on missions is the primary reason for MissionsFEST, WMU Executive Director Wanda Lee told the group Oct. 5. "Our goal in establishing these events was to give you a hands-on missions experience and help you see that you can go back home and duplicate the experience in your community."

"We wanted the volunteers to experience the Baptist work in Philadelphia," said Tina Choi, church and communities director for Greater Philadelphia Baptist Association, which

includes 130 churches in a city of 5 million people.

"We wanted the experience to be eye-opening for Southern Baptists from other parts of the country," she added. "We wanted them to see what it is like to get from one Baptist church to another when the churches are spread out all over a city like Philadelphia."

"MissionsFEST has been successful from that vantage point," Choi said. "The women and men who came here have a much better understanding of the challenges and opportunities we face as Southern Baptists living and serving here."

CLASSIFIED ADS

AVAILABLE: Recently retired pastor, Campbellsville Baptist Church, for interim pastor. Call Dr. James E. Jones, (270) 789-2055

FOR SALE: 24 13-foot, 7-inch church pews; two 7-foot, 6-inch pews; one 15-foot pew; one 18-foot pew; two 3-foot, 4-inch pulpit pews. All have fully padded seats and backs. If interested, contact Williamsburg Baptist Church at (859) 375-2227.

FOR SALE: 15-passenger Dodge van, 54,000 miles, dual heat/A-C. Call (502) 935-1952 or 935-9132.

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

SEEKING: Organist for mid-sized, dynamic, growing church, Sunday morning worship services. For more information, please call Cedar Creek Baptist Church, (502) 239-2129.

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: Part-time minister for children and youth. Send resumé to: Wing Avenue Baptist Church, 1508 Monarch Ave., Owensboro, KY 42303.

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

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

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

Moved by the Spirit

Documentary traces faith's impact on civil rights movement

By James Dotson
SBC North American Mission Board

FORT WORTH, Texas (BP)—The American civil rights movement might have been played out on the buses, streets and lunch counters of the South, but it was in the African-American churches where participants found the spiritual strength for their task.

That simple premise, often acknowledged but rarely explored in depth, is the basis for a new historical documentary produced by the Southern Baptist North American Mission Board's FamilyNet subsidiary for broadcast on affiliate stations of the ABC television network.

"We Shall Not Be Moved" follows the movement through three pivotal cities in Alabama—Montgomery, Birmingham and Selma—from the perspective of churches on the front lines of the struggle. Those interviewed for the project include both lesser-known participants and national leaders, including Fred Shuttlesworth, Andrew Young, Benjamin Hooks and John Lewis.

"Here's a huge historical event, but the tremendous role of the church rarely gets reported," said Bernie Hargis, producer and director of the documentary. "Everybody that we interviewed is saying the church is the movement. If it hadn't been for the church there would be no movement."

The one-hour documentary, pro-

duced by FamilyNet in conjunction with the Interfaith Broadcast Commission, is being distributed this month to ABC affiliates for broadcast at their discretion through mid-December. A two-hour, in-depth version featuring materials from other key cities in the civil rights movement is being prepared for prime time airing on the Hallmark Channel early next year.

Hargis said the documentary grew out of a project examining the country's historic churches. But producers quickly realized the churches associated with the civil rights movement warranted a focus of their own.

The story begins in Montgomery, with the call of Martin Luther King Jr. as pastor of the historic Dexter Avenue Baptist Church. A Boston University graduate considered by many to be worthy of a more prestigious pulpit, King saw the pastorate as an opportunity to grow and work toward completion of his Ph.D.

The refusal of a young woman named Rosa Parks to move to the back of a bus kicked off the firestorm that brought dramatic changes in both King's life and the nation, the documentary recounts.

King was chosen as leader of an organization of pastors and community activists known as the Montgomery Improvement Association, and the boycott they led—carried out by thousands of people in the pews—became what one leader called "one of the



most powerful single protests that the world has ever seen."

"The civil rights movement, as has been said, is no more than a series of prayer meetings," Michael Thurmond, Dexter Avenue's current pastor, says in the documentary.

In Birmingham, it was the courageous Fred Shuttlesworth, pastor of Bethel Baptist Church, who led weekly meetings in churches throughout the city to prepare the community to take its stance. It was also in Birmingham that some of the most violent backlash occurred, including the bombing of Shuttlesworth's own home.

Sixteenth Street Baptist Church in

Birmingham had become a center for the movement because it had one of the city's largest sanctuaries. On Sept. 15, 1963, four girls left Sunday school early to prepare for their part in a youth day service at the church. A horrific bomb made martyrs of them at 10:22 a.m.

"It might have been one of the things that disgusted many of the good people, white people, who did not support the movement but who suddenly realized that they would rather be on the same side with these little girls in church on Sunday morning than on the racists' that were bombing churches," Andrew Young, former mayor of Atlanta and an early leader in the movement, says in the documentary.

In Selma, it was the right to vote that was at stake—in a city where only 2.1 percent of the city's black population were even registered to vote. Those who did seek to vote were often subjected to "literacy tests" including such requirements as accurately guessing the number of jelly beans in a jar or reciting sections of the U.S. Constitution, according to one pastor interviewed.

Brown Chapel, a church near downtown Selma, was where the movement took shape, with crowds numbering 1,200-1,500 strong on any given night.

It was Brown Chapel where a march to Montgomery began on March 7, 1965, only to end at the Edmund Pettus Bridge at the edge of the city. A small army of state troopers dispersed the crowd in a bloody clash of nightsticks, teargas and trampling by horses. Two weeks later, supporters across the nation joined as thousands of federal troops ensured the safety of marchers and eventual passage of the Voting Rights Act.

"It transformed our country, and we will never ever be the same because of that one act," says John Lewis, now a congressman in Georgia.

For information on local broadcast dates and times, contact your local ABC television affiliate.

FAITH-BASED INITIATIVE
The 16th Street Baptist Church (above) was a center of the civil rights movement in Birmingham and the target of a bombing in 1963 that killed four girls. It is among the churches featured in "We Shall Not Be Moved."



SELMA The Edmund Pettus Bridge was the site of a bloody confrontation between civil rights marchers and police in 1965. It became a symbol for the struggle for voting rights.

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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.



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