

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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God & country



OLD GLORY David Smith, pastor of North Frankfort Baptist Church, puts the finishing touches on hanging a 20- by 28-foot American flag on the back of the church in September. A church member bought the flag at a garage sale for \$3 in May and had it hanging at his house until deciding to display it at the church after the Sept. 11 attacks to show support for the country. (Photo by Rob Carr)

Many churches flying flag after attacks

FRANKFORT—Many churches in Kentucky and around the nation have joined the flag-waving and patriotism sweeping the country since the Sept. 11 attacks in Washington and New York City.

Huge flags can be seen outside church buildings and on walls inside worship areas.

Religious services these days often end with "God Bless America" or other patriotic songs.

American flags are not a new feature for many sanctuaries, where American and Christian flags often have been placed at the edge of a platform. But the revived patriotism has resulted in much more visible flag displays.

In Frankfort, Crestwood Baptist Church placed two flags on the wall behind its choir. Members also placed a U.S. flag and a Christian flag beside its Ten Commandment monument outside the building. "They really look pretty when the wind's blowing," said Pastor Wallace Kent.

Kent said Crestwood's sanctuary has long included an American flag, as well as a Christian flag, as a way to honor patriots who have risked their lives for the freedom to worship.

"I believe in love of God first, and I believe in the love of the country and being good citizens and supporting our government through our involvement," he said. "I'm glad to see a rise in patriotism and an appreciation for the freedoms that we've had in our country and perhaps taken for granted."

But not all churches are willing to place patriotic symbols in their sanctuaries.

"It's important for us to worship God in our sanctuary and understand that God is a God of all people," said Joe Phelps, pastor of Highland Baptist Church in Louisville. "And although we are Americans and love our country, to place a symbol of our nation in a place of worship, it mixes the images and confuses our worship, I think."

Around the country, both sentiments are seen. Riverside Baptist Church in Denver "has no problem with patriotism in the church," said Pastor Ferguson. He plans to install a huge flag on the side of the circular building so drivers on the freeway passing the church can see it.

"It's important to get behind our government and pray for those who lead us," he said.

Maurice Gordon, pastor of Lovingway United Pentecostal Church, said he'd like to buy an Old Glory as large as the huge flags being flown on some of Denver's used car lots. He said he'd fly it outside or on top of the church. But he draws the line at flags inside the sanctuary or worship area. "We wouldn't have anything in the sanctuary to detract from what we're about," Gordon said.

"A sanctuary is just that. We are to focus on the Word of God in the sanctuary and leave worldly things behind."

Patriotism at church is not sur-

prising, given that churches often function as a public gathering spot, particularly in a time of national crisis, noted Dwight Moody, chaplain of Georgetown College.

"When you think, where else would citizens in America gather to pledge allegiance or sing 'God Bless America' or wave the flag?" he asked. "Having our churches perceived that way is a good news/bad news thing. It puts them right at the center of civic life."

The Judeo-Christian tradition teaches people of faith to support a country that hospitably hosts them, he added. "It's part of what it means to be a traveler or pilgrim."

But the church also should be the nation's conscience, he added.

"In church, it's not simply, 'My country right or wrong,' but the role of the community of faith is to understand when the country is right and when the country is wrong and to encourage them when they are right and redirect them when they are wrong," Moody said. "The church is the place where that discernment process needs to happen, both in the pulpit and in the pew."

Daniel Lynch, a Denver lawyer and author of the book "Church, State and Constitution," said churches and other religious buildings can do whatever they want about flags, "but it can be risky mixing patriotism and devotion to God. God is not on the side of any one country."

Compiled from reporting by Virginia Culver for Religion News Service and Western Recorder News Director David Winfrey

Civic religion growing in public square

By Mark O'Keefe
Religion News Service

WACO, Texas (RNS)—Since Sept. 11, routine acts such as waving the flag, pledging "one nation under God" and proclaiming the words "God bless America" have taken on almost worshipful significance.

But what some Americans find comforting and reassuring, others see as divisive and troubling, a blurring of the line between love of country and religion, with woe to those who don't believe.

Derek Davis, director of the Institute for Church-State Studies at Baylor University in Waco, Texas, said the wall between church and state has been lowered temporarily.

"At times like this, you almost set aside the First Amendment," Davis said. "The excitement and emotion almost trump everything else."

The fervor that makes patriotism an almost sacred duty goes by a variety of academic labels—civil religion, public religion, even democratic faith. Some scholars distinguish it from authentic spirituality.

"Patriotism sort of becomes a secular religion," said Pauline Maier, author of "American Scripture: Making the Declaration of Independence."

But others say they see real religion fusing with civic duty, producing a love of God and country that can't be divided or denied—especially when the nation is at war.

"In World War II, God was on our side," said Bruce Johnston, chairman of the religious studies and philosophy department at The College of Saint Rose in Albany, N.Y. "Just think of the songs, like 'I'll Be Home for Christmas.' Here you have this religious holiday and there's this great big patriotic war song."

Johnston continued, "Then there's the Civil War. Abraham Lincoln basically tells the North this is a just cause because God is on our side. It's safe to say that wartime is a very good occasion for this type of thing to happen."

Jean Bethke Elshain, a professor of social and political ethics at the University of Chicago's Divinity School, was one of about 20 religious leaders invited to spend time with President Bush just before his Sept. 20 speech to Congress.

When Bush asked for prayer, the religious leaders representing a variety of backgrounds joined him in a circle, holding hands. Elshain said she and others were

□ See God bless ..., page 6

Missouri Baptists oust church for severing ties to SBC

By Bob Allen
Associated Baptist Press

"I think we have just seen the demise of the convention as we have known it."

Don Wideman, former Missouri Baptist Convention executive director

CAPE GIRARDEAU, Mo. (ABP) —The Missouri Baptist Convention voted to unseat messengers from a church that cut ties with the Southern Baptist Convention, saying the state convention's constitution recognizes only Southern Baptist congregations. The vote represents a turning point in a long-running power struggle separating conservatives and moderates in the Southern Baptist Convention. While some moderate-led state conventions have said that churches may affiliate with them without relating to the national body, Missouri is the first major state group officially to require loyalty to the conservative-led SBC.

About 2,100 messengers at the state convention's Oct. 29-31 annual meeting voted overwhelmingly to uphold a credentials committee ruling that Second Baptist Church of Liberty, Mo., no longer qualifies to elect messengers to the annual meeting. Ten duly elected messengers from the church were unseated and asked to turn in their ballots.

Credentials committee chairman David Tolliver said the committee reviewed the church's membership status in response to a challenge issued from the floor at the start of the convention's second day.

An article in the state convention's constitution defines an affiliated church as one "in sympathy with the objects of the convention and desiring to cooperate with the convention in her program of single alignment with the Southern Baptist Convention."

Tolliver said the credentials committee interpreted that to mean, "You have to be an SBC church to be an MBC church."

Steve Graham, pastor of the church in suburban Kansas City, appealed the credentials committee's ruling. "We ask you to extend to us the freedom that is every congregation's," he said.

In traditional Southern Baptist polity, local churches decide whether to seek denominational affiliation with local associations, state conventions and the SBC, with each entity autonomous in its own sphere.

Don Wideman, a former executive director of the state convention, said in an interview that the credentials committee got its interpretation of the constitution "absolutely wrong."

He said the article, which has been in the constitution for many years, originated because as a border state, the Missouri convention early on had churches from both the Southern Baptist and American Baptist conventions. When the convention determined to affiliate solely with the SBC,

it changed its constitution to grandfather in already-affiliated ABC churches while stating its intent that the convention would in the future be exclusively Southern Baptist.

Before now, Wideman said, the membership article has never been viewed as binding a local church to affiliate with the SBC. "I think we have just seen the demise of the convention as we have known it," he said.

Graham said the Liberty church voted in April to sever ties with the SBC. "We were a member of the Missouri Baptist Convention before the Southern Baptist Convention began," he said, and desired to continue to relate to the state organization despite differences with the national body.

While Liberty is not the only Missouri Baptist congregation to sever SBC ties, it was the only one whose messengers were included in the specific challenge, Tolliver said.

Messengers from other moderate churches, however, said they were voluntarily turning in their credentials to show solidarity with Liberty Second.

The action fueled talk among moderates, disenfranchised by the Project 1000 campaign that in recent years has delivered control of the state convention to conservatives, of splitting off into a separate state convention.

In other business, Missouri Bap-

tists voted overwhelmingly to amend a \$19.2 million budget recommended by leaders to hold in escrow funding for agencies moving to self-perpetuating boards of trustees.

The amendment freezes \$400,000 earmarked for Missouri's Baptist Home, \$200,000 for the Missouri Baptist Foundation, \$150,000 for Windemere conference center, \$450,000 for the Word & Way newspaper, money for four campuses of Missouri Baptist College and any other funding for agencies that in the future might become self-perpetuating.

The funds are to be held in escrow until trustees of the affected institutions "rescind their actions and reinstate their former charters" that gave power for electing trustees to the Missouri Baptist Convention.

"The thief has come, and its time for us to wake up and get out of bed," messenger Tom Willoughby said in supporting the amendment.

Representatives of some of the agencies responded that they took the action on advice of legal counsel out of concern about ascending liability.

In other business, conservatives extended a streak of electing presidents of the state convention. Conservative-backed candidate Bob Curtis, pastor of Ballwin Baptist Church, defeated Marvin Barker for the post by a vote of 1,486 to 518.

Texas Baptists reject effort to affirm 2000 faith statement

DALLAS (ABP)—Texas Baptist messengers rejected an attempt last week to put the convention on record affirming the 2000 Baptist Faith and Message—a motion that proponents hailed as a way to achieve "unity" but opponents characterized as "divisive."

Messengers attending the Oct. 29-30 annual meeting of the Baptist General Convention of Texas soundly rejected a motion by Lynn Teague to place the state convention on record as supporting the 2000 version of the Southern Baptist Convention faith statement.

Teague said he was making the motion in an effort at unity, citing a simultaneous meeting of the conservative Southern Baptists of Texas Convention.

He referred to the SBTC as "friends" and as representatives of

"1,000 churches which have left the BGCT or dually aligned in the last two years." He said he made the motion "not in a spirit of division" but was "speaking out for unity in the BGCT."

He said his church is considering dually aligning with the SBTC but said his effort to put the BGCT on record affirming the 2000 statement "may help us to stay where we are."

The SBC adopted the revised statement of faith during its 2000 annual meeting. The BGCT has reaffirmed an earlier statement of faith, adopted by the SBC in 1963.

Anthony Sisemore, pastor of First Baptist Church of Floydada, opposed the 2000 statement, saying its article on Scripture is "complete heresy." In the revised statement, Sisemore said: "The Bible becomes the revelation of God, not the record (of the revelation).

Jesus Christ is the revelation of God, not the Bible."

Jim Fuller, pastor of Calder Baptist Church in Beaumont, said the 1963 statement of faith "has served us well for 40 years."

In other business, BGCT messengers approved a resolution calling on Christians to pray for both the victims and perpetrators of terrorism. The resolution also encouraged prayer for national and world leaders, law enforcement and military personnel who are seeking to end terrorism.

BGCT messengers also approved a resolution on religious liberty saying that Texas Baptists "deplore the persecution of Muslims and attacks on their places of worship."

Messengers adopted a \$47.5 million 2002 budget that is an 8.8 percent decrease from 2001. Administrative committee chairman Stephen Hat-

field cited three reasons for the decrease—organizational restructuring, the economy and the loss of churches in the past year.

Currently, 4,377 churches and 1,353 mission congregations are affiliated with the Baptist General Convention of Texas. In the past year, the BGCT lost 551 congregations and added 271 new ones, said Clay Price, research and information services manager for the convention.

Messengers elected Bob Campbell, pastor of Houston's Westbury Baptist Church, by acclamation as president. A former chairman of the BGCT executive board, he was chairman of last year's seminary study committee. The committee recommended the redirecting of some worldwide funds from Southern Baptist Convention seminaries to meet the needs of theological education in Texas.



BAPTIST DIGEST

■ **WMU Foundation names head.** David George was elected president of the national Woman's Missionary Union Foundation Oct. 20. He succeeds Alan Medders, who left the foundation in June to become vice president for development at Campbellsville University. WMU Foundation board chairman Travis Collins, pastor of First Baptist Church of Mount Washington, Ky., described George as "a man of vision and integrity, with a business mind and a missions heart." He has served 17 years in marketing and management and currently owns a consulting firm in Birmingham.

■ **Mississippi elects Pollard.** Messengers to the Mississippi Baptist Convention annual meeting elected Frank Pollard as state convention president by a vote of 717-192 over William Smith, a director of missions from Tupelo. Pollard, who will speak at next week's Kentucky Baptist Convention annual meeting in Murray, is pastor of First Baptist Church of Jackson, Miss. He also is a long-time preacher on the "Baptist Hour" program.

■ **CBF, World Vision partner.** Leaders of the Cooperative Baptist

Fellowship and World Vision have announced plans for a joint response to the Afghani refugee crisis. World Vision, the largest Christian relief and development organization in the United States, has established a \$3.2 million operating budget to work through a humanitarian alliance with Afghani refugees fleeing to neighboring countries. Leaders estimate as much as \$20 million will be needed for relief efforts this winter. CBF has established an "Afghan Refugee Relief Fund" to encourage churches to help fund World Vision relief work.

KBC leaders exploring land swap for new building

By Trennis Henderson
Editor

LOUISVILLE—Kentucky Baptist Convention leaders are considering a proposal to swap the 45-year-old KBC Baptist Building and adjacent property for a new facility nearby.

The KBC Executive Board's administrative and business & finance committees considered the proposal by a Louisville developer during a joint called meeting Nov. 1.

The plan calls for the developer, Faulkner Hinton & Associates, to present the KBC's current facilities in Middletown as a possible lease option to a prospective client.

In addition to the Baptist Building, the KBC's 12-acre site includes a six-year-old building that houses offices of the Kentucky Baptist Foundation, Kentucky Woman's Missionary Union and the Western Recorder.

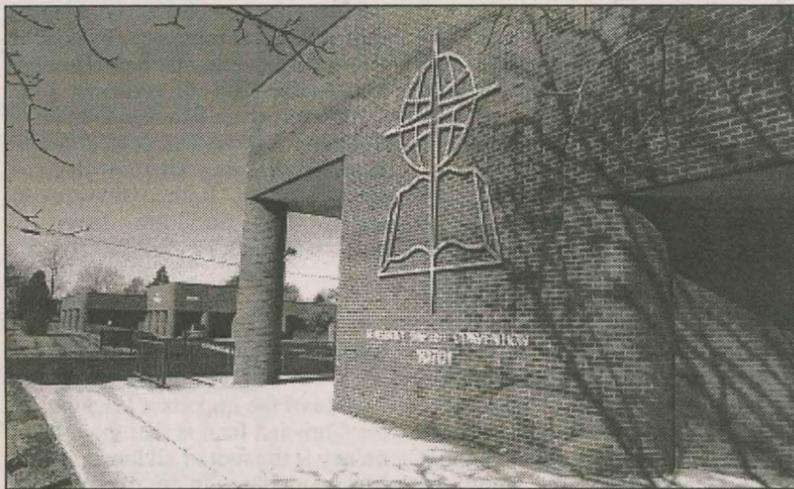
If the client expresses interest in the KBC's Shelbyville Road property, KBC leaders could consider an additional proposal to swap the convention's current property and buildings for a new built-to-suit facility on 5.9 acres approximately four miles away on Hurstbourne Parkway.

After hearing the proposal, the two KBC committees voted unanimously to draft a non-binding letter of intent to allow Faulkner to present the proposal to its client this week.

Administrative committee members also voted to recommend to the KBC Executive Board that convention president Jim McKinley appoint a property workgroup to oversee future planning and actions related to the proposal.

The committees also agreed to present a joint report next week at the KBC annual meeting about relocation options.

Details of the proposal will be presented to the KBC Executive Board



FOR RENT? KBC leaders are looking at the option of selling the current office property to a developer in return for a new building to be constructed nearby.

next week. Board members will be asked to vote on the plan at their Dec. 10-11 meeting.

"From my perspective, there are several things that impact exploring this possibility," KBC Executive Director Bill Mackey said in an interview after last week's meeting. "One is the cost of renovating the 1956 building over the next five to 10 years and the cost of exploring the complicated rezoning process from residential office to commercial which impacts the value of the property.

"The other is the opportunity to be in a new office building configured to maximize the organizational effectiveness in serving Kentucky Baptists."

Mackey noted that the current process began in February when a workgroup was formed to study possible renovation of the Baptist Building. The group obtained property appraisals and projected costs of renovating the 1956 facility as well as a major addition built in 1978.

Jerry Dooley, chairman of the

building renovation workgroup, said workgroup members discovered that "because our building is 45 years old, we can expect to spend \$2 million to \$3 million over the next decade" to repair or replace heating, air conditioning, plumbing and other infrastructure needs.

Even with such improvements, "you'd still have an old building with an old configuration," said Dooley, a member of Broadway Baptist Church in Louisville. "That's why we started looking at options."

Executive Board members voted in May to expand the workgroup's responsibility to include "determining the value of other available property."

The workgroup enlisted Alton Webb & Associates realtors and Faulkner Hinton & Associates to help explore property and facility options.

Faulkner proposed an "even exchange" of the KBC property for a new 60,000-square-foot facility. The workgroup examined three possible locations, focusing primarily on a 5.9 acres site in the Forest Green Corpo-

rate Office Park on Hurstbourne Parkway North.

If the current proposal is pursued, the developer would seek to complete the new facility by July 2002. If the plan is not finalized, the property workgroup would continue working with the realtor and developer to explore other options.

Bob Long, chairman of the business & finance committee, said he believes exploring the current option "is a very positive statement about Kentucky Baptists positioning themselves to do whatever ministry needs to be done in the future."

"The positives so outweigh the negatives," added Long, pastor of Walnut Street Baptist Church in Louisville. "We have the possibility of exchanging properties with little cost to the convention. We would have been irresponsible as a committee if we had not been willing to explore that as a possibility."

"From a stewardship perspective, it is imperative that we look at this opportunity," agreed Billy Compton, administrative committee chairman.

"From a pure economic sense, this makes sense," said Compton, pastor of Severns Valley Baptist Church in Elizabethtown. He said the proposal could allow Kentucky Baptists to enhance ministry efficiency and upgrade facilities "without a great deal of economic outlay for us."

Mackey said he thinks most Kentucky Baptists "would want us to consider feasible steps that would maximize our effectiveness as a staff."

In discussions with convention leaders across the state, "the biggest challenge has been the time frame," Mackey pointed out. "Once people get past that hurdle, they do agree this is something Kentucky Baptists need to explore. It's important for Baptists to see whatever we do fits into our mission and vision as Kentucky Baptists."

Louisville church leaves SBC

Members of Broadway Baptist Church in Louisville voted Nov. 4 for the church to discontinue its affiliation with the Southern Baptist Convention.

Bill Cubine, chairman of the church's denominational relations task force, said members voted 276 to 34 in favor of the proposal.

Citing opposition to "changes that have taken place both theologically and organizationally" in the SBC, Cubine said the 2000 Baptist Faith and Message statement "is really the whole heart of the matter."

Cubine described the church's action as "an internal matter," noting that "we're not trying to strike out at the convention."

He said Broadway plans to continue its affiliation with Long Run Baptist Association, the Kentucky Baptist Convention and the Cooperative Baptist Fellowship.

Group questions some interpretations of Faith & Message report

By David Winfrey
News Director

LOUISVILLE—Leaders for Mainstream Baptists of Kentucky are expressing concerns over how some people are interpreting the report by a Kentucky Baptist Convention special committee on the 2000 Baptist Faith and Message.

Mainstream leaders say some people are misinterpreting the report as an endorsement of the 2000 statement of faith or as elevating it above other such documents.

"There is widespread interpretation that the report affirms the 2000 statement," wrote Bill Shoulta, chairman elect of Mainstream Baptists of Kentucky, in a letter to Charles Barnes, chairman of the Baptist Faith and Message study committee.

"Many loyal Kentucky Baptists fear that those who made these comments will seek to make confessions into creeds," Shoulta added. "We do not believe that this was the intent of the special committee."

The study committee's four-sentence recommendation states Kentucky Baptists adopt the Bible as the basis for all faith and practice. It also

states Kentucky Baptists "acknowledge the value" of several confessions of faith, including the Baptist Faith and Message of 1925, "with revisions in 1963, 1998 and 2000."

The report and recommendation will be presented for messenger action at next week's KBC annual meeting in Murray.

In an interview, Shoulta said some people could interpret the "revisions" reference to mean that the 2000 version supercedes all previous versions. "It leaves the implication that the most recent is the most authoritative."

In his letter to Barnes, Shoulta originally asked that the committee's recommendation be amended to delete the sentence listing and acknowledging the value of various faith statements.

After meeting with Barnes last week, Shoulta said he understands that the committee does not intend to give more authority to the latest version of the Baptist Faith and Message. Shoulta said he expects someone will propose an amendment at the KBC annual meeting in Murray so that the four versions of the Baptist Faith and Message are referred to as separate statements of faith, not revisions.

The 2000 Baptist Faith and Message has further divided some Southern Baptists and state conventions since its adoption.

Those who support the more conservative direction of the Southern Baptist Convention see the 2000 version as a necessary revision that addresses major issues of the day, including naming homosexuality as a sin and proclaiming that the role of senior pastor is limited solely to men.

Some critics of the 2000 version say it represents the beliefs of only the most conservative Southern Baptists. Many critics also object to the exclusion of a statement from the 1963 version that "The criterion by which the Bible is to be interpreted is Jesus Christ."

After its passage, the Baptist General Convention of Texas decreased funding to the six SBC seminaries, partly because professors are being required to teach in accordance with the 2000 Baptist Faith and Message.

Florida and Missouri Baptists, however, adopted the 2000 document as their official statement of belief.

Southern Baptist Theological Seminary President Al Mohler has supported the KBC study committee's

report. An architect of the 2000 Baptist Faith and Message, Mohler said it would be historic for Kentucky Baptists to affirm the use of faith statements.

Tom Butler, a candidate for KBC president, said in a Western Recorder article last week that the committee's report places the 2000 Baptist Faith and Message on the same level as previous documents.

Butler is supported by the Kentucky Baptist Laymen's Network, a group fully supportive of the Southern Baptist Convention's conservative leadership. Mainstream Baptists has announced its support for Harold Greenfield for KBC president.

While praising the KBC study committee, Shoulta said Mainstream Baptists are concerned about the comments by Mohler, Butler and others. "We're just concerned some are putting a twist on (the committee's) recommendation that could come back to haunt us."

Committee chairman Barnes said the committee would not respond to any group's interpretation of its report. "A lot of different people are going to put their own spin on a lot of different words."

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

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'Absurd' comparison

I have some serious concerns regarding your Oct. 30 story headlined "Mohler: Muslims, Jews, Christians worship different Gods." It seriously misrepresents the spirit and nature of a chapel sermon delivered by Southern Baptist Theological Seminary President Albert Mohler.

You took a story from Baptist Press about Mohler's message, which dealt with a very sensitive theological issue, and, unfortunately, turned it into caricature. You inserted two paragraphs at the end of the story comparing Mohler's sermon to comments made 20 years ago by former Southern Baptist Convention President Bailey Smith, in which he said God does not hear the prayers of Jews.

There are two problems here: First, the comparison is absurd. Mohler spent some 45 minutes carefully demonstrating from scripture the difference between the God revealed in the Bible and the god worshipped by other religions. The message, in essence, was this: Theology matters, and the events of the past few weeks underscore the urgency of sharing the truth of the gospel. With all due respect to Bailey Smith, who served the SBC with distinction, comparing Mohler's sermon to Smith's comments is ludicrous.

The second problem with the article is this: Such commentary has no place inside the body of what is supposed to be a news story. At the very least, you should have placed your editorial comments outside the body of the story and labeled it as such. Kentucky Baptists count on the Western Recorder to maintain the highest standards of fairness and professionalism. We ask that you be careful not to blur the line between news and opinion.

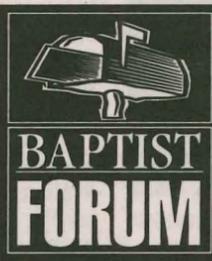
If your readers would like to hear

Mohler's entire message, it's available on Southern Seminary's Web site at www.sbts.edu. It's titled "Theology Matters."

*Lawrence Smith
Southern Seminary vice president
for communications*

Baptist catechism

It is a joy to see an entire family unite with a church on a profession of faith in the Lord Jesus Christ. This happened when I was interim pastor at San Mateo Baptist Church in Florida in the late 1940s.



During the invitation the White family came forward, all four of them. The father explained that he discovered a copy of John Broadus' "Baptist Catechism" in the bottom of an old trunk. Together the family had studied each question and answer reading the Scripture passages involved. As a result all made their commitment to Christ and were baptized into the fellowship of the church.

Some Southern Baptists reject catechisms, but Broadus, a founding father of the Southern Baptist Convention, saw their value and made one of his own. A brilliant biblical scholar, he was aware that the Sermon on the Mount was not only a catechism for young Christians but a tool of evangelism.

New converts who studied Broadus' catechism at least had a basic knowledge of the Bible and the plan of salvation. So many who join Bap-

tist churches have little or no knowledge of the Word of God.

In his catechism, Broadus does not get hung up on such erroneous teachings as biblical inerrancy. Indeed, he did not believe in that heretical dogma. Neither did the reformer John Calvin nor James Boyce, a founder of Southern Baptist Theological Seminary, because they all knew that is a false teaching. Rather, they revered Holy Scripture, loved it, preached it with passion and power.

*Henlee Barnette
Louisville*

Who will we serve?

One of the important teachings of the Christian faith is that the love of money is the root of all kinds of evil. Most Americans in our overly materialistic society do not believe or adhere to that teaching. Greed, the love of money, is not considered to be bad by the overwhelming majority.

One prerequisite for becoming a follower of Jesus Christ is to decide up front who will be master of our lives—God or money. It requires a mindset of being willing to sell all we have and to give the money to the poor. Terrorism is evil and must be dealt with, but if America is to rid the world of this evil, we must first deal with the issue of our relationship to God and money.

How can we confront terrorism adequately if we don't remove the specks of evil in our own eyes? We have to choose who we will serve, God or mammon. It cannot be both.

*Paul L. Whiteley Sr.
Louisville*

What are you thinking?

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PARTNERS IN THE MISSION

Kentucky Baptist Convention preview

The Kentucky Baptist Convention annual meeting in Murray will be a wonderful time of focusing on evangelism, missions, fellowship, hearing reports and conducting the business of the convention.

This will be the first year Kentucky Baptists have held a "Cross Over" emphasis before a convention. The idea surfaced in the KBC Executive Board's evangelism committee. Dan Garland, leader of the KBC evangelism growth team, has coordinated the "Cross Over the Purchase" emphasis with directors of missions and pastors in the Purchase area.

More than 75 churches are hosting evangelism efforts. Kay and I plan to participate in the community survey and witness with Hilltop Baptist Church on Saturday. I will speak Sunday morning at Briensburg Baptist Church.

The theme of the annual meeting will be "Fulfilling the Mission." The KBC was created by the churches to assist the churches in fulfilling their

God-given mission, the Great Commission. Sessions will focus on various aspects of the mission: state, nation, world and the local church and association.



Bill Mackey

I hope that churches within 75 miles of Murray will organize groups to attend the Tuesday night focus on world missions. Don Kammerdiener, recently retired vice president for the Southern Baptist International Mission Board, will bring a special missions challenge. Frank Pollard, pastor of First Baptist Church of Jackson, Miss., and popular "Baptist Hour" preacher, will preach during the concluding Wednesday morning session.

Fellowship is a favorite part of the convention. Various groups conduct meetings prior to or during the convention, including the annual pastors' conference. The educational institutions and other groups have planned gatherings.

A major report has been anticipated from the KBC's Baptist Faith and

Message Study Committee. The committee shared its report in mid-September, well ahead of the Oct. 1 requirement. From all indications, the report has received support by most Kentucky Baptists. I am grateful for the prayerful and thoughtful work of this committee under the leadership of chairman Charles Barnes.

Messengers also will hear reports of how God is at work through convention agencies and institutions, as well as the Executive Board staff. The colleges have reported enrollment growth to more than 17,000 students. The collegiate ministries on 44 campuses have reported record fall attendance. I praise God for all of these outstanding ministries that are supported by the Cooperative Program. I believe the Cooperative Program offers the most effective and efficient way to maximize missions and evangelism in Kentucky and the world.

I am asking all churches to conduct a special prayer time on Sunday, Nov. 11, for the Cross Over emphasis, unity in Christ, and for great times of inspiration and information during the convention meeting.

Bill Mackey is executive director of the Kentucky Baptist Convention

CHURCH

Financial planning aids stewardship in wake of Sept. 11

By Doug Strader

The tragic events of Sept. 11 will long be etched in the minds



FINANCIAL FORUM

and hearts of all of those who witnessed the events via television, newspaper and radio. Many people have noted

that our world has forever changed as a result of those events.

In the weeks immediately after the terrorist attacks, church attendance has been on the increase. We can only pray that people are genuinely seeking a meaningful relationship with God or a closer walk with Him. Those events should cause all of us to be concerned with getting our priorities in line with God's will for each of us.

There is little doubt that many of us had become careless with our resources and had become influenced by our affluence to the point that we were living the "good life" at the expense of our commitment to God. Many people were practicing the same fiscal policies of our nation—we were spending more than we were making. Thus we were piling up a huge consumer debt.

In a sense, the tail was wagging the dog. And as a result, we were suffering spiritually, and we were not free to serve God effectively because we were, according to Jesus, serving mammon. Churches were operating on about one third or less of their financial capacity, and probably the same percentage or less of their spiritual capacity because their members were enslaved to their financial mismanagement.

We do not have anything that would solve all the problems related to the mismanagement of financial stewardship. However, we do have a one-day seminar titled "Successful Christian Financial Management." This seminar is designed for adults and youth to be used on Sunday beginning with the Sunday school time, and including the morning worship time, the discipleship training time and the evening worship time.

Each participant should purchase a workbook from LifeWay to be used during the sessions. A consultant who has been trained by LifeWay must lead the sessions.

If you are interested in scheduling a workshop, call us at (888) 254-5708 or 254-4716 or e-mail douglas.strader@kybaptist.org.

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

Providing allowances can teach children how to manage money

Q: Should I give my children an allowance? If so, what guidelines should I use?

In a market-driven society where children often are seen as consumers and targeted by advertisers, parents should try to protect the children from money worries as much as possible. Despite the push to purchase, young children generally do not need money of their own. However, at some point children will begin to ask for money, and perhaps even ask if they can have an allowance. If at all possible, parents should say yes.

An allowance provides most children with their first opportunity to manage money. Ask your children why they want an allowance and talk with them about the responsibility that comes with having money of their own. As for amount, most money "experts" recommend giving one dollar for each year of the child's age.

A few basic rules are in order. Require your children to give and save a portion of their allowance. Envelopes marked "Give," "Save" and "Spend" work well for helping children set money aside. If your children ask for additional money, remind them that they receive an allowance. Finally, do not let them borrow against their allowance. These simple rules will help children learn the importance of saving and the discipline of delayed gratification.

Parents need to decide whether to simply give the money or tie it to chores or other jobs. Although children need to learn the relationship between work and money, they also need to understand that everyone needs to help around the house simply because they are part of the family.

As your child grows older, you might want to increase the amount beyond the \$1 per year rule and make the child responsible for minor expenses, such as school lunches.
—David Garrard

Q: How can I encourage my teenagers to begin developing healthy dating practices that ultimately will move them toward a happy and Christ-centered marriage?

Let me respond by sharing five "top 10 mistakes in dating." We'll address the other five in a future column.

■ **Being list-less.** Teens need to be encouraged to develop a list of priorities for people whom they will agree to date. This can serve as a guide for prayer and wise decisions.

■ **Confusing "negotiables" with "non-negotiables."** Negotiables are things they can live with or without. Non-negotiables are things on which they absolutely will not compromise. Categories you can help them reflect on include: personality type, intelligence, appearance, ambition, personal Christian commitment, character and authenticity.

■ **Pseudo-morphing error.** This occurs when someone erroneously believes he or she can change a partner or oneself to meet "the list." Changing oneself to meet the demands of another person usually is a losing proposition. Trying to change bad character qualities in other people usually is unsuccessful.

■ **Getting off the "friends and family" plan.** Teens need to remember that parents, friends and siblings often provide a God-given perspective to help make good decisions. Spending time with friends and family keeps one from a "fantasy-like" isolation and allows an opportunity to view who they are dating from others' perspective.

■ **Searching for the missing "messianic puzzle piece."** In relationships, teens should remember that "two halves don't always make a whole." Beware of unspoken expectations that happiness will emanate strictly from a relationship with another person.—Scott Wigginton

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@nr.net.



KBC 2001: Don't lose sight of the 'mission'

Next week's 164th annual meeting of the Kentucky Baptist Convention will highlight the theme, "Fulfilling the Mission." Not everyone attending the Nov. 13-14 meeting in Murray will have the same mission in mind, however.

Differences about who to vote for as state convention president, how to respond to the KBC's Baptist Faith and Message Study Committee proposal and other issues will surface during the two-day gathering. A report about the possible relocation of the KBC Baptist Building also could attract varying responses.

One issue that does promise to keep Kentucky Baptists focused on "fulfilling the mission" will be a Tuesday morning report about the state convention's first-ever "Cross Over" evangelistic emphasis. Reports about the ministry efforts of KBC entities and partnership missions as well as inspirational messages and music also will help reflect the best of who Kentucky Baptists are.

Details of the major issues facing KBC messengers include:

■ **Presidential election.** Tom Butler and Harold Greenfield are the two announced candidates for KBC president. Butler, a retired television news anchor and bivocational minister of music, is a former member of the Southern Baptist Convention Committee on Nominations. Greenfield, a retired pastor and director of missions, currently is KBC first vice president.

While neither man has actively sought political endorsements, Butler has been endorsed by the conservative Kentucky Baptist Laymen's Network, an organization in which he has been actively involved. He describes himself as a "theological conservative" and an "inerrantist." Adding to the political climate, Students for Convention Involvement, a group of students at Southern Baptist Theological Seminary, are seeking to recruit fellow students to serve as KBC messengers and support Butler.

Greenfield has received an unsolicited endorsement by the moderate Mainstream Baptists of Kentucky organization. Noting that he doesn't like political labels,

Greenfield said he is "a loyal, cooperative, missionary Baptist."

Hopefully, Kentucky Baptists eventually will move toward decreased politicking and increased consensus in electing convention leaders. This year, however, messengers must determine who will best represent their views in convention leadership for the coming year.

■ **Baptist Faith and Message report.** A nine-member study committee appointed last year will recommend that Kentucky Baptists "adopt the Bible as the basis of all our faith and practice." The proposal also will "acknowledge the value" of historic confessions of faith including the 1925, 1963 and 2000 versions of the Baptist Faith and Message.

Committee members have indicated they believe most Kentucky Baptists will support the proposal. Diverse responses have included Southern Seminary President Al Mohler endorsing the plan as a "remarkable step" and Mainstream Baptist leader Bill Shoulta voicing concern that some people could erroneously "interpret the 2000 statement to be authoritative since it is most recent." Shoulta said

he expects an amendment to be introduced next week to address that concern.

Even if the final wording remains unchanged, the study committee has done a thorough job of addressing a sensitive issue. The proposal deserves messengers' careful consideration.

■ **Possible Baptist Building relocation.** Last week's action was a significant first step in exploring the possibility of a new Baptist Building facility (see article on page 3). State convention leaders will share details with messengers next week in an effort to keep Kentucky Baptists informed about this issue. In the words of business & finance committee chairman Bob Long, it would have been "irresponsible" for the committee to fail to at least consider the current option.

As Kentucky Baptists face key decisions next week, hopefully we will find common ground and leave Murray better prepared to "fulfill the mission" God has given us.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Daley's editorials tackled timely moral and social issues

By Duane Bolin

C.R. Daley, editor of the Western Recorder from 1957 to 1984, refused to shy away from pressing and sometimes controversial issues in his "Daley Observations" column. Daley's determination not to neglect difficult topics was evident from the start of his tenure.

Issues that related directly to Baptist work within the state required him to marshal the full range of his courage, expertise and tact, and Daley characteristically addressed those issues with impartial grace and candor.

Throughout his editorial tenure, he had ample opportunity to practice his gift of tactful courage. Discussions on race, temperance, gambling, "youth rebellion" and church-state issues consistently found space in "Daley Observations."

In 1958, at the beginning of his tenure as editor, Daley wrote that "the present generation faces a multitude of problems. Some of these are age-old while others have slipped in

so gradually during our own generation as to be remindful of the proverbial camel who eventually took his master's entire tent after beginning with his nose inside."

In his Aug. 14, 1958, column Daley included, "To some, almost any human activity is immoral with smoking, dancing, card playing, mixed swimming and even the use of makeup being the more deadly types of moral sins. On the other hand, others believe almost anything is all right and they practice what they believe. We should recognize that morality is founded upon the nature of God, not upon the ideas of man."

Daley determined to take stands on social issues based on his study of God's nature, rather than on popular whims of the day. He wrote articles arguing that "voluntary prayer in public schools is already legal" (Oct. 30, 1971); that "youth rebellion can be youth revival" (June 6, 1970); and that "a state lottery has no place in Kentucky" (Jan. 17, 1984). He also tackled "the big lie

about liquor" by those seeking to allow alcohol sales in dry counties (Jan. 30, 1980).

The editor was especially adamant in applying cherished Baptist principles to 20th century church-state issues. The relationship between church and state, a signal concern of Baptists since the time of John Clarke, Roger Williams and John Leland, continued to evoke strong responses from Baptists in Kentucky and throughout the nation.

On Feb. 21, 1979, Daley wrote, "No matter how much we want Christian principles in American life, we must remember Christianity is not the official religion of America. Through American history there have been those who have attempted to marry state and church, but discerning Christian statesmen including outstanding Baptists have prevented it. They did not want America to become another Italy or a Spain or go the way of Iran where the head of the dominant religion has taken over the government and has his opponents shot."

Daley's consistent, courageous witness continues to resonate in these perilous times.

James Duane Bolin teaches in the department of history at Murray State University





God bless America: Civic faith growing in U.S. public square

Continued from page 1

deeply moved when, after the prayer ended, the group spontaneously sang "God Bless America"—just as members of Congress had on the steps of the Capitol hours after the Sept. 11 attacks.

"Expressions such as 'God bless America' shouldn't offend anyone, except atheists or perhaps some New Age people who don't like God," Elshtain said. "There's nothing specific about Christianity, Judaism or Islam in that. God is the term people use to describe a power beyond human beings."

Historically, the United States has been one of the world's most religious nations. In a May Gallup Poll, 90 percent of respondents said they believed in God, 7 percent weren't sure, 2 percent didn't believe and only 1 percent had no opinion.

But Tom Flynn, a spokesman for the Council for Secular Humanism in Amherst, N.Y., cautioned against shutting out the nonreligious.

"We have blood to donate, money to contribute, and emotional, if never spiritual, support to offer," Flynn said. "If war is unavoidable, we will do our part. If you insist on freezing us out of your grief work, we'll understand. But next time the call goes out for 'all hands on deck,' forgive us if we assume you're talking to somebody else."

Indeed, in battles over public expressions of religious sentiment, the believing and nonbelieving camps can generate passions of similar intensity.

After the attacks, a secretary in Rocklin, Calif., put the words "God Bless America" on a marquee at Breen Elementary School, prompting a national controversy.

A California chapter of the American Civil Liberties Union sent a letter to the school calling the sign unconstitutional, "hurtful," "divisive" and an affront to children of minority faiths. The school, with public support, defied the ACLU, which appears to be backing down.

In a similar case in Broken Arrow, Okla., parents' complaints about "God Bless America" on a school sign resulted in temporary removal of "God," leaving just "Bless America." The Daily Oklahoman newspaper, outraged, labeled the complainers "cranks who never suspend their rabid secular fundamentalism."

The incidents helped prompt the House of Representatives to vote 404-0 for a resolution urging public schools to display "God Bless America" in a gesture of national support.

The national ACLU, normally outspoken on such matters, would not comment, except to call the California case a local decision.

Marc Stern, a constitutional attorney for the American Jewish Congress and an ACLU ally, said that groups defending separation of church and state see the current climate as no-win and are taking a lower profile.

"Constitutional rights and privileges are a precious coin," Stern said. "You don't expend that coin in ways

that are going to be futile, with relatively little at stake, as is the case here, or when the motive for doing so will be mistaken and converted into something else."

In general, courts have ruled that some seemingly religious expressions of government, such as the national motto, "One Nation Under God," and the words "In God We Trust" on currency, are in reality "ceremonial deism." The expressions have been seen as devoid of significant religious meaning because of their rote repetition.

Charles Haynes, a senior scholar at the Freedom Forum First Amendment Center in Rosslyn, Va., said many people have called him in recent weeks seeking advice.

"We should all give each other some breathing space for a time and not overreact," he said. "On one side, people should realize that this outpouring of patriotism and concern is understandable and you shouldn't fight everything you don't like."

"On the other side, I'm suggesting that people who want to put 'God bless America' everywhere, that our public schools are places that are quite diverse. We have people of many faiths and no faith and they shouldn't use this as an opportunity to impose something that in ordinary times they wouldn't be able to do."

As a legal matter, Haynes added, "there isn't a judge in the land that would strike down" a temporary "God bless America" sign. On the other hand, if a district used the phrase as "a long-term expression" required in its schools, "that may be unconstitutional."

God and country

"Expressions such as 'God bless America' shouldn't offend anyone, except atheists or perhaps some New Age people who don't like God. There's nothing specific about Christianity, Judaism or Islam in that. God is the term people use to describe a power beyond human beings."

Jean Bethke Elshtain, professor of social and political ethics, University of Chicago's Divinity School

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.



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Can neighborhood groups ban yard signs for prayer?

HOUSTON (RNS)—A homeowners association and three relatives who placed religious signs on their property have gone to court in a case that pits deed restrictions against religious rights.

Ivy Raschke said she told God she would hang a sign honoring Him if she were able to return to living in her own home after separating from her husband several years ago. When she purchased a house in northwest Houston, she placed a sign on it that said "This is a house of prayer," the Houston Chronicle reported.

Her son and daughter, who live nearby, hung signs on their homes with similar sentiments.

The Oak Forest Homeowners Association took the trio to court, claiming they did not follow deed restrictions that prohibit advertising and placards other than for rent and for-sale signs.

Association attorney Chris Branson said the case concerns advertising, not religious liberty.

Will local votes on gay clergy lead to Presbyterian schism?

LOUISVILLE (RNS)—Battle lines are being drawn in a "civil war" for the heart and soul of the Presbyterian Church (USA)—and the first shots will likely be fired as the church debates a ban on non-celibate gay clergy.

The nation's largest Presbyterian body is deeply divided on the issue of human sexuality, but conservatives say the debate masks more fundamental differences on issues of biblical authority and the lordship of Jesus.

Meeting last June at the church's headquarters in Louisville, delegates voted by a substantial margin to overturn a 25-year-old ban on noncelibate gay clergy. But that vote must be ratified by a majority of the church's 173 regional presbyteries. So far, six presbyteries have rejected it and none have approved it.

Removal of the ban has become a defining issue for the 2.5 million-member denomination. Conservatives say ratification would result in a swift exodus of hundreds of churches.

In Louisville, worried church leaders are talking openly about the possibility of schism. Clifton Kirkpatrick, the church's stated clerk or highest

official, said he senses "the question is not if but when."

"This elephant has been in the living room a long time, but denominational officials have not wanted to recognize it publicly," said Parker Williamson, who is helping organize a Confessing Church Movement of 1,000 conservative congregations.

The stakes could hardly be higher. Church leaders say they fear the Confessing movement will provide an infrastructure for disgruntled churches that want to leave. Hoping to prevent an exodus, church leaders are fanning out across the country to visit congregations and make the case for staying in the denomination.

On the other side, the conservative Presbyterian Coalition will spend \$300,000 to lobby presbyteries in support of the ban on gay clergy and increase funding for an "ex-gay" ministry. At a recent meeting in Orlando, Fla., a straw poll revealed that half of coalition supporters would consider "graciously separating" from the larger church.

A blue ribbon panel will study the doctrinal divides in the church and issue a final opinion in 2005.

Christian writers & singers lead joint effort to help attack victims

CAROL STREAM, Ill. (RNS)—Cooperative efforts to assist the victims of the Sept. 11 attacks are continuing across the country, involving a range of Christian organizations from publishing houses to fraternal groups.

Tyndale House Publishers has announced a new book and music CD project titled "Finding God's Peace in Perilous Times," which will be released in early December.

The Carol Stream, Ill.-based publisher is working with dozens of authors and artists from other publishing and recording companies.

Proceeds from the project, dedicated to the memory of those who died in the attacks, will be donated to the Salvation Army to directly aid affected families.

"No one has been more tragically affected by the attacks of Sept. 11 than the families of the victims," said Kenneth Taylor, chairman of the board of Tyndale House Publishers, in a statement.

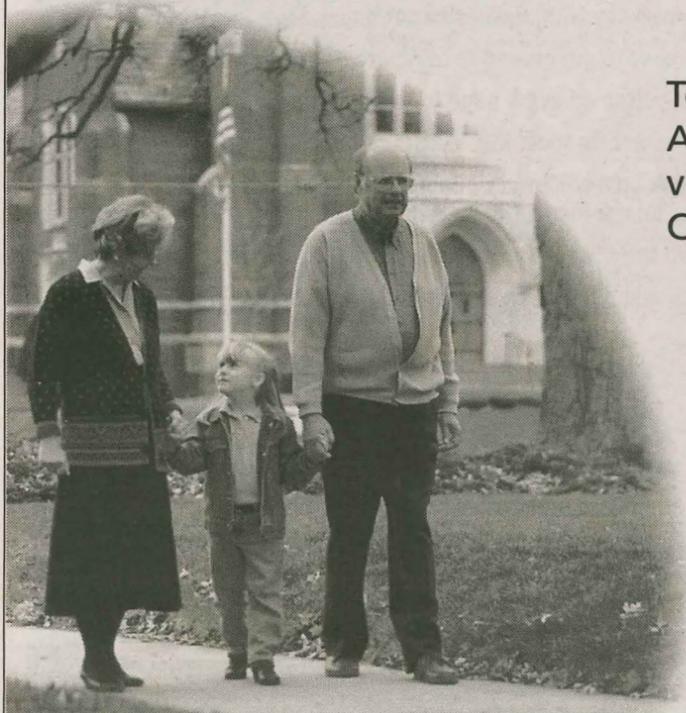
The book will include a prayer that was widely distributed by author Max Lucado following the attacks, as well as devotional writings from such evangelical Christian writers as James Dobson, Anne Graham Lotz, Francine Rivers, Chuck Swindoll and Philip Yancey. The accompanying CD features such Christian artists as Michael W. Smith, Rebecca St. James, Point of Grace and Fernando Ortega.

Meanwhile, the Aid Association for Lutherans and Lutheran Brotherhood have committed \$5.6 million to help provide aid such as emergency housing, grief counseling for victims' families and foster care for orphaned children.

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NATIONAL NOTES

■ **Church construction halted.** The Los Angeles County Board of Supervisors has placed a 45-day moratorium on the building of new churches in the community of Rowland Heights. Planners in the suburb about 25 miles east of downtown Los Angeles will spend the period determining how many religious institutions are in the community and whether zoning rules should be changed. Residents had complained about a spate of church construction in recent years. Critics cautioned that the county could be violating a new federal law prohibiting local zoning regulations that place substantial burdens on religious exercise unless there is a compelling government reason.

■ **Methodist gay pastors can be pulled.** The United Methodist Church's highest court ruled that a gay pastor who reveals his or her sexual orientation can be removed from a church assignment. The decision by the Judicial Council stems from two pastors in Washington state who revealed their homosexuality and then were denied appointments in local churches. The 8.4 million-member church prohibits "self-avowed practicing" homosexuals from serving as pastors.

■ **Anti-Muslim violence may be down.** Violence directed at Muslims in the United States may be decreasing, according to government officials and a representative of a Washington-based Arab-American group. More than 400 acts of violence against Muslims nationwide have been reported since Sept. 11 attacks on the Pentagon and World Trade Center, but the attacks have "slowed down somewhat recently," according to Hussein Ibish, director of the Arab American Anti-Discrimination Committee.

■ **Kurt Carr leads Stellar nominations.** Gospel artist Kurt Carr received the most nominations for next year's Stellar Gospel Music Awards, earning eight for his work as a vocalist and producer. Carr was nominated in such categories as song, CD and group/duo of the year. Some of his nominations also included his group, the Kurt Carr Singers. The 17th annual ceremony will be held on Jan. 12 in Atlanta.

■ **Evangelical group names interim.** The board of the National Association of Evangelicals has chosen Leith Anderson, a Minnesota pastor and author, as the

organization's interim president. Anderson, senior pastor of Wooddale Church in Eden Prairie, Minn., was chosen by the board at its Oct. 11 meeting in Washington. Anderson, whose church is affiliated with the Baptist General Conference, is a teacher, radio broadcaster and author of such books as "Dying for Change" and "Leadership That Works."

■ **California OKs gay partner benefits.** Homosexual partners in California will have some marriage-like benefits beginning next year. California Gov. Gray Davis signed into law legislation providing several benefits to same-sex couples who register their partnerships with the state. The benefits for domestic partners will include some adoption rights, the right to make medical decisions for a partner and the right to sue for wrongful death.

■ **Christian music gets noticed.** Reflecting an increased popularity of the genre in recent years, the American Music Awards is adding a contemporary inspirational category to its list of awards for the 29th edition of the show. ABC will broadcast the show on Jan. 9 from Los Angeles.

■ **Publishers explain powder in mailings.** The Evangelical Christian Publishers Association has assured inquiring Christian retailers that the white powder in some of the shipments they receive is not anthrax. ECPA President Doug Ross issued a statement that included an explanation that Tyndale House Publishers gained from a printing company. "We have learned that white powder is used routinely in the printing and shrink wrapping process to keep product flowing smoothly through the presses and to keep products from sticking together," Tyndale President Mark Taylor said.

■ **Study: Isolation takes toll on priests.** Celibacy is thinning the ranks of an already shrinking Catholic priesthood, according to a major study that found about one in seven newly ordained men resign within the first five years, largely because they feel lonely and unappreciated. Most new priests are largely satisfied with their work, finding their greatest happiness in celebrating the Eucharist and preaching the gospel. But even some of the most satisfied priests report problems with overwork, according to the study by the Catholic University of America.

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Pastors struggle to relate Islam to their congregations

By Jeffrey MacDonald
Religion News Service

GLOUCESTER, Mass. (RNS)—After the Sept. 11 terrorist attacks, Pastors Robert Nuhn and Steve Magee did something neither had ever done before: they quoted Islamic scripture in their respective Christian worship services.

But that's where the similarities ended. Their ways of handling the Koran proved greatly different—a sign of Christian pastors nationwide struggling to strike the right tone as many engage Islam for the first time.

Nuhn invited an imam from a local mosque to meet his Beaverton, Ore., congregation on Sept. 12 and to read from the Koran during worship. Doing so, he said, enabled the United Church of Christ assembly to see the personal side of Islam.

"We had never before been able to put a face to this," Nuhn said, adding that he thought the experienced broadened the members' perspectives and strengthened their own faith.

That same week in Exeter, N.H., Magee bought a Koran for the first time and studied what it said about Jesus. With direct quotes in hand, he

used the pulpit at Exeter Presbyterian Church to contrast the Koran's teachings with those of the New Testament.

"When you put the two together, it's clear that we're really not worshipping the same God after all," Magee said. "The idea that we are all worshipping the same God is dangerous" because it belittles the importance of faith in Christ as Lord and Savior, he said.

Across the country, especially in integrated urban settings, Christian pastors have found themselves on the spot to feed an explosive hunger for knowledge about Islam.

Koran sales have quintupled in the United States since Sept. 11. Requests for speakers have deluged Islamic centers.

Yet because most Americans still consider church to be their spiritual home, pastors are fielding frequent requests to guide their flocks through this fresh religious terrain, even though many such shepherds are just seeing the maps for the first time.

"We really don't understand what (Muslims) truly believe and what they don't believe," said Pastor Les Pettit of First United Meth-

odist Church in Amesbury, Mass. "We as Christians can't understand the idea that you would kill other people to get to heaven."

Parishioners aren't the only ones urging pastors to figure out what Islam says. At an October meeting here for United Church of Christ clergy, Massachusetts Conference Minister Nancy Taylor said new circumstances have eclipsed the denomination's historic zeal for Christian unity.

"I hope we can possibly not give so much priority to our ecumenical discussions, because who cares about our differences for how we do Communion or baptism?" Taylor said. "We need to learn more about Islam."

Anne Minton, an Episcopal priest and professor at Bunker Hill Community College in Charlestown, Mass., has taught world religions for 20 years. She acknowledges the pastor's primary duty to increase the community's Christian faith, but says teaching the tenets of another religion can advance that goal.

"People who are firmly committed in their faith do not feel threatened," Minton said. "Their faith actually gets strengthened because they see what's unique about it."

Faith-based agencies urge relief

WASHINGTON (RNS)—Five faith-based relief agencies are urging that the humanitarian needs of people in Afghanistan be addressed separately from military action in the region.

"We commit ourselves and call others to ensure the separation of humanitarian assistance from military action during conflicts, now as in the past," the organizations said in a statement released Nov. 1. "The purpose of aid is to assist people in need, in this case, the vulnerable sectors of the Afghan population."

The statement was issued by the American Friends Service Committee, Church World Service, Lutheran World Relief, Mennonite Central Committee and Presbyterian Disaster Assistance.

They urged that three long-standing humanitarian principles be affirmed to help ensure appropriate aid, including that it be given based on needs rather than military strategy, that multilateral cooperation be upheld and that military intervention not exacerbate the humanitarian crisis.

"Given the urgent needs and approach of winter, we call for all parties to this conflict to establish conditions that permit the immediate, safe delivery of humanitarian aid in the quantities needed," they stated. "Extremist religion has fanned the flames of conflict. Now faith-based cooperation is necessary to help repair the damage done and inspire remedies still to come."

North Korea added to U.S. list of religious liberty violators

WASHINGTON (BP)—The U.S. State Department has added North Korea to its list of the world's most flagrant violators of religious liberty.

The addition of the communist country marks the first time a regime has been added to the "countries of particular concern" since the original list was compiled in 1999.

But the State Department did not cite three other governments recommended by its advisory panel, the U.S. Commission on International Religious Freedom.

In addition to North Korea, the commission urged Secretary of State Colin Powell to designate Laos, Saudi Arabia and Turkmenistan as countries of concern. It was the second consecutive year the panel had recommended North Korea and the other three countries for the list.

The State Department kept the governments of six countries on its list: Burma, China, Iran, Iraq, Sudan and the Taliban of Afghanistan. The Milosevic regime in Serbia was on the first two lists but is no longer in power.

The commission is "very pleased" at North Korea's addition to the list, but disappointed at the exclusion of the three other recommendations, said Lawrence Goodrich, the commission's spokesman. Commission members "strongly believe they deserve to be countries of particular concern, and we will continue to press that case."

The nine-member commission, appointed by the president and congressional leaders, includes Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission.

While not adding Laos, Saudi Arabia and Turkmenistan to the list of countries of particular concern, the State Department did acknowledge in its report that they are guilty of major violations of religious freedom.

In its report on Saudi Arabia, the department said, "Freedom of religion does not exist. Islam is the official religion, and all citizens must be Muslims. The government prohibits the public practice of other religions."

Many churches observed this past Sunday as the International Day of Prayer for the Persecuted Church.

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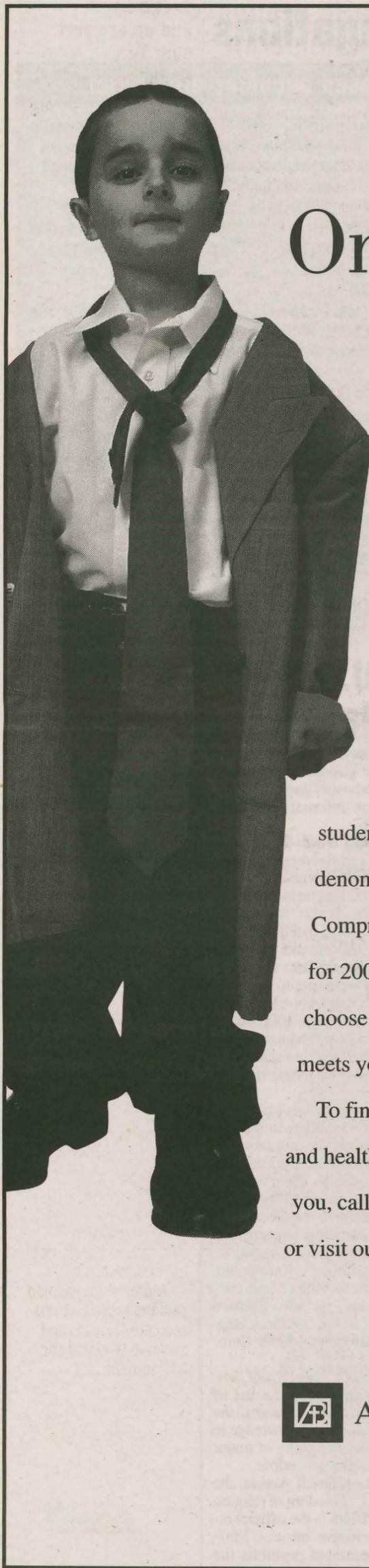
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 **ANNUITY BOARD**

U.S. Supreme Court rejects challenge to public schools' moment of silence

WASHINGTON (RNS)—The U.S. Supreme Court has rejected a challenge to a Virginia law mandating that children in public schools observe a minute of silence each day.

Without comment, the high court turned down an appeal from critics who said the law is unconstitutional because it encourages classroom prayer in a public setting, Associated Press reported. With the court action, the minute of silence will continue.

Enacted in 2000, the law cites prayer as one of several specific silent activities a student might do during a designated minute.

The American Civil Liberties

Union had appealed an appellate court ruling that found the law to be constitutional.

"Although the statute permits students to engage in other forms of silent or meditative activity during the time period set aside in the classroom, the statute was enacted specifically to facilitate and encourage school prayer at that fixed time," the ACLU wrote.

Several other states have laws like Virginia's that cite prayer or religious observance among silent activities that may take place during a required time of silence.

The American Center for Law and Justice issued a statement after the court's decision expressing hopes that more states will adopt similar laws.

Salvation Army tops list of national charities

WASHINGTON—For the ninth year in a row, the Salvation Army has topped the Chronicle of Philanthropy's list of the nation's leading charities.

The Salvation Army raised \$1.44 billion in 2000, an increase of 3.1 percent since 1999, the independent national newspaper reported.

Fidelity Investments Charitable Gift Fund was ranked second and the YMCA was ranked third.

Other than the Salvation Army and YMCA, several faith-based charities were among the top 25.

Lutheran Services in America ranked fifth, with \$710 million. Catholic Charities USA ranked No. 13,

with \$414 million. Feed the Children, a Christian relief organization based in Oklahoma City, ranked 16th with \$396 million.

World Vision, a Christian relief organization based in Federal Way, Wash., ranked No. 17, with \$372 million. Habitat for Humanity International ranked No. 18, with \$371 million. Campus Crusade for Christ International ranked No. 21, with \$326 million.

The top 400 charities included 21 organizations that were designated as religious groups, but other religious organizations in the listing were cited in other categories, such as human services or international work.

The Kentucky Baptist Foundation team

To serve Kentucky Baptists effectively and efficiently we have put together the best team possible. By functioning as a well-trained, well-organized team, we are able to provide the Great Commission supporting services we have been empowered to provide.

Our purpose is to encourage, educate and enable every Kentucky Baptist individual and institution to practice financial stewardship at a deeper level. To accomplish that purpose our team provides (a) Christian estate stewardship consultation, (b) seminars, (c) endowment/planned giving consultation, (d) scholarships and (e) institutional investment management/accounting services.

Our team consists of five full-time and one part-time staff and six third-party providers. Jennifer Curtis, a CPA, is our accounting manager. She brings a high degree of competency to our internal accounting operation. Janet McCarter, our administrative assistant, provides support in all aspects of the office operation and the work of the board of directors. Barbara Spencer, our public relations assistant, creates the various media presentation materials used in our seminars and marketing our services. Laurie Val-

entine, an attorney, is our trust counsel and chief operating officer. She is responsible for the day-to-day operation and the planned giving/endowment and trust aspects of our work. As president and chief executive officer, I have the overall responsibility for the ongoing accomplishment of our mission. Charlene Garland provides part-time office assistance.

Invesco-National Asset Management is our investment manager. Merrill Lynch monitors the performance of our investment manager and provides an independent quarterly report to the investment committee. PNC Advisors is our master custodian, which holds and safekeeps all of the securities. All account transactions flow through PNC, and PNC provides the sub-accounting reports on all accounts. Middleton and Reutlinger is our outside corporate counsel, and Deloitte & Touche is our independent auditor. We also utilize various business services provided by the KBC business services team.

For more information, log on at www.kybaptistfoundation.org.

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

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Barry Allen



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Missions in Venezuela

By Robert Dunston

Cumberland College junior Alice Freitas, the daughter of Ubaldino Freitas and Aracelis Rodrigues of Vitoria, Brazil, spent most of her summer on her home continent of South America but in a different nation working with a different language group.

Freitas applied through the Kentucky Baptist Student Union to serve in Merida, Venezuela, believing her knowledge of the culture and of both Spanish and Portuguese would enable her to minister effectively in the area. After an initial interview, she was called back and then selected.

Ten young people served on the team, with most of the members coming from Kentucky. Their task was to minister to students at a local university. In order to accomplish their task they had to enroll in Spanish classes at the university. Taking the class helped them meet students and develop relationships with them.

Previous American students had pressed so hard to evangelize they had alienated both university students and staff. The team worked diligently to overcome

hurt feelings and suspicion.

Team members developed a weekly Culture Night with the American and Venezuelan students exploring each other's cultures. Each night had a different theme such as games, music and traditions. The Venezuelan students constantly expressed their appreciation for the American

team's interest in their culture and in them as individuals.

The highlight for Freitas was a camping trip in the mountains. The American team and some of the Venezuelan students enjoyed playing games, singing, one-on-one conversations and being together in God's creation. By the end of

the summer, only a few had made decisions. Since the end of summer, other students have continued their work through Culture Night, and decisions continue to be made.

Freitas knows they planted seeds that will continue to grow and be harvested. Through e-mail, she has learned the Venezuelan students continue to talk with love about the Christians who came. We rejoice she could help sow the seeds.

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

CUMBERLAND
COLLEGE



Supreme Court to decide if faith groups must get permission to knock on doors

WASHINGTON (RNS)—The Supreme Court has decided to consider a case that questions whether an Ohio town has violated the rights of Jehovah's Witnesses, who are required to gain permission from a mayor before knocking on doors.

The Jehovah's Witnesses believe the ordinance in Stratton, Ohio, aims to limit their mission work, which includes going door-to-door to hand out free literature and recruit believers, Associated Press reported.

The 3-year-old law requires potential solicitors to reveal their names, addresses for the past five years and the names and addresses of the groups with which they are affiliated. The mayor grants the permits, which can be demanded by a homeowner.

The high court will determine if the

restrictions are unconstitutional.

"Are religious ministers engaged in a scripturally based, centuries-old practice of communicating their religious beliefs from door to door constitutionally equivalent to peddlers of merchandise?" attorneys for the Jehovah's Witnesses asked the court.

Leaders of Stratton told the court that the ordinance is reasonable in "weighing the First Amendment rights of canvassers against the right of homeowners to security, privacy and peacefulness in their homes." They also said that the permits are free and no one has been denied one.

An appellate court upheld the ordinance earlier this year, saying it did not discriminate because it was a requirement of all people, no matter what their purpose or message.

Justices hear oral arguments on 'virtual porn'

WASHINGTON (RNS)—The Supreme Court considered regulation of computer-simulated child pornography and its potential effect on modern movies when it heard oral arguments last week.

At issue is the Child Pornography Prevention Act, which forbids any visual depiction that "appears to be" children in sexually explicit circumstances, or that is advertised in a way that "conveys the impression" that someone under 18 is involved.

Justices debated whether purchasers of videos of such movies as "Traffic," "Lolita" or "Titanic"—which in-

clude bedroom scenes with young adults or teenagers—might be subject to prosecution under the law, Associated Press reported.

Pornographers and free-speech advocates have challenged that law.

The Justice Department claims that the court should uphold provisions of the act to help "stamp out the market for child pornography involving real children."

Essentially, the high court must determine if it is unconstitutional for the government to ban something that appears to be one thing when it is really another.

Judge could end up in court over Ten Commandments

MONTGOMERY, Ala. (RNS)—An Alabama judge who secretly placed a 5,280-pound version of the Ten Commandments in the lobby of the state judicial building could find himself on the other side of the bench after two lawsuits were filed that challenge his action.

Supreme Court Chief Justice Roy Moore first gained national notice when he was a circuit judge who displayed a copy of the commandments in his Gadsden, Ala., courtroom. He extended the practice when he moved a monument of the holy laws in the middle of the night last summer to the judicial building's rotunda.

One lawsuit was filed by the Southern Poverty Law Center on behalf of a Montgomery, Ala., attorney who says the monument should be removed because it represents a state endorsement of religion, Associated Press reported.

The second case was filed by Americans United for Separation of Church and State and by the American Civil Liberties Union of Alabama, also on behalf of Alabama lawyers regularly doing business in the building.

"As a Christian minister I believe in the Ten Commandments, but I also believe in the separation of religion and government," said Barry Lynn, executive director of Americans United, in a statement. "This monument belongs in church, not the courthouse."

Moore's spokesman said the judge had not seen the lawsuits and declined to comment, AP reported.

The 2001 KBC Annual Meeting and Genesis Home... a perfect combination!



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If you are a messenger to this year's annual meeting of the Kentucky Baptist Convention, hop in the car and head to Mayfield to an open house at Genesis Home! The girls and staff at Genesis Home are planning a day of fun and fellowship. If you live in the Mayfield area, consider stopping by on your lunch hour or for the afternoon. Enjoy a tour, entertainment and a complimentary lunch. Call 1-800-456-1386 if you need more details.

Genesis Home is located on the right, 4.8 miles from Hwy. 80 at 4747 Old Dublin Road. **From Murray:** travel north on Hwy. 641 to Hwy. 121 west to downtown Mayfield. At the courthouse square, turn left on Hwy. 80. Travel approximately three miles, crossing the Purchase Parkway overpass. Old Dublin Road is .3 miles on the left. **From Benton or Fulton on the Purchase Parkway:** take the Fancy Farm exit, turning east on Hwy. 80. Old Dublin Road is .3 miles on the left.



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Kenyan Christians recall '98 bombing, pray for U.S.

By Sue Sprenkle
SBC International Mission Board

NAIROBI, Kenya (BP)—A man leaning over to look at a shiny bicycle in a store window hears a thundering blast.

He turns to the noise and is hurled into the air as a second explosion tears into a large concrete building. Screams of despair and pain come from all directions.

Then Samson Kisia hears his own shout as it wakes him from the dream. Dripping with sweat, he looks around his bedroom. It's another nightmare.

He's had them before, but this time he kneels beside his bed and prays, "Lord, I pray for my brothers in America. I know of their pain, grief and questioning firsthand. Lord, give them comfort in their time of need."

The terrorist attacks on the World Trade Center and the Pentagon Sept. 11 brought memories rushing back for Kisia and many other Kenyans of the August 1998 bombing that destroyed the U.S. Embassy in downtown Nairobi, Kenya. The bombing, which killed and maimed hundreds of Kenyans, also was blamed on Islamic extremists.

Memories of that pain and grief led thousands of Kenyans to gather in the National Stadium the Sunday after the Sept. 11 attacks to offer their prayers for the United States. Individual congregations continue to intercede for Americans each Sunday. "We know what Americans are feeling. It happened to us," said Kisia, a Baptist pastor—and a survivor of the 1998 bombing.

"Right now, many Americans are searching for truth. God is their answer just as He was ours. Believe me when I say the door is open to the gospel right now. God wants to bring His people back in His presence. Go out and do God's work. Now is the time."

In the aftermath of terrorist attacks, Kenyan Christians advise their American counterparts to "witness and evangelize like never before." Simon Mwangi Ndegwa, associate pastor of Parklands Baptist Church in Nairobi, says the first response should be love, and then lots of prayer.

"It's not easy because love is never easy—especially in difficult circumstances," Ndegwa said. "We do feel here in Kenya that whenever something like this happens, it opens a great door for ministry when we respond with love. We saw many people come to Jesus (after the embassy bombing) and they are attending churches today following our tragedy."

Since the 1998 attack, Kisia has seen nearly 90 churches started. Ndegwa's church has started several congregations and also has sent out more

home missionaries. Kisia attributes this to the prayers of Christians as hearts opened to hear the truth.

On Aug. 3, Christians around the world spent the day praying for the continent of Africa. Kisia said those prayers already are moving in the hearts of the people in conjunction with the attacks in the United States.

"The Lord is really touching some Muslims here," Kisia said. "This man is a direct answer to prayer."

Kenya is a nation of divided religions. Along the coastal and northern area, Islam is the main religion, while most central and western provinces are considered Christian.

Ndegwa encourages pastors to model missions, prayer and outreach for their congregations, instead of staying close to the pulpit.

"A hundred sermons will not be equal to a pastor leading his church out for one day to go on mission," Ndegwa said. "It mobilizes the congregation for missions."

That's the strategy missionaries from his church use. In many areas of the country, Christians cannot evangelize openly. Through friendships, people see Christ through love, action and prayer.

"There are many young people, teenagers, children, mothers and fathers who are locked up behind a rulership that is not godly," Ndegwa said. "Only the power of God can set them free, the power of the gospel. We have to choose to pray and send people into those areas ... to introduce them to the gospel."

KENYA 1998
Workers search through debris and rubble after the terrorist bombing at the American Embassy in Nairobi, Kenya, three years ago. (IMB photo)



'I have not been saved ...'

Normally, the first places visitors go when arriving at Oneida are the rest rooms in the administration building. If you have used them, have you ever considered who cleans them?

"Mike" (not his real name) is in charge of two or three other boys who clean those rest rooms. It is encouraging to see Mike supervise the crew who clean this area every day after school and on Saturday mornings. I am encouraged whenever I see Mike because of the progress he has made. But this progress did not occur overnight.

Mike first came to Oneida more than two years ago, and was another student who came to us from a single parent family. His grades were average. He had been expelled from school, and had been getting deeper into drugs.

We were excited to have Mike, and we really believed Oneida was the best place for him.

Like many students, Mike did relatively well the first two or three months, but when he got settled in things began to unravel. From September 1995 through March 1996, Mike was suspended eight times. On more than a dozen occasions, he was sent to the office. We warned Mike that our patience was running out. He had already used up his "70 times seven" a couple of times over. Finally, in April 1996 we had to send Mike home.

Mike had been gone only a few days when this letter came to me:

"I'm sitting here in my room writing this letter requesting your permission to let me return to OBI. I did not fully appreciate that my being at Oneida was a privilege. I took it for granted. In my mind I thought I would never be expelled. ... I sincerely hope that you will let me back. ... Please

respond to this letter as soon as possible."

You probably think I wrote Mike a letter right away telling him to come back, right? Wrong! I did not believe that Mike had truly learned the needed lesson in such a short time. As much as I wanted to let him return, I had to say no. I knew that Mike could request to return at a later time if he were really sincere.

That second letter did come eight months later. Here is part of it:

"When I was last at Oneida almost a year ago I was expelled for being suspended too often ... and generally messing up at school. ... I hope that you will please take into consideration all that I have said. One last thing is with God, I have not yet been saved, ... but I am searching for God trying to find Him at Oneida. Oneida would help me a great deal with that."

Mike was allowed to return shortly after this second letter was written. When we sent Mike home, his report card had some average grades including two "F's" and one "D." His latest report card had two "A's" and five

"B's"—no "D's" or "F's." He is doing much better in every area of his life and has earned the right to be in charge of the crew that cleans the administration building.

Has he invited Christ into his heart? No, but Mike says he believes there is a God and wants to know more about Him. When Mike came to us he did not believe that God existed, and certainly did not believe God cared about him.

Reprinted from *Western Recorder*, Sept. 30, 1997

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

THIS IS ONEIDA



W.F. Underwood

Church planting in Boston

Clear Creek cooperates with the Southern Baptist North American Mission Board to help identify and train church planters. Ron Perry directs our Center for Church Planting and teaches relevant courses to equip students to start and sustain new work.

During the summer, Perry took four students to Boston to observe

a group of Southern Baptists involved in starting a church in the suburb of Framingham. Students observed the worship, ministry and small group cells of this unusual church, which meets in the facilities of a community college near downtown Framingham.

The group stayed about 30 miles away on the grounds of Rice Memorial Baptist Church, a strong Southern Baptist church in the area. The home of missions pioneer Luther Rice is located next to the church.

Student Robert Lair brought home two important lessons. "From our observations and dialogue with the four bivocational team leaders, I saw how vital it is for a team to have unity. I also have a greater realization of the need to relate to the local culture. We can't do church in Boston like we do back home."

The team took a trip to down-

town Boston and concluded it with a discussion on a question posed by Perry, "How would you reach these people?"

The students also worked the entire week in a sports camp involving children from the Framingham neighborhood. Each student had an opportunity to share their testimony and work with some kids "up close and personal" with the desire to win them to Christ or establish a relationship with the new mission.

The team did door-to-door visitation advertising the camp and talked to neighbors about the church.

"Our evening sessions with the mission leaders enabled our students to see their sacrifice and discuss the creative innovations of a contemporary church setting. The team became aware (some for the first time) that a contemporary church can be strongly evangelistic and firmly based upon the proclamation of the Word of God," Perry stated. "Though we did not see a lot of outward response in the community, the students were able to see a church start at close range."

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

CLEAR CREEK CHRONICLE



Bill Whittaker



Faith and fear

Christians face threats, violence in Muslim-ruled Pakistan

By Mark O'Keefe
Religion News Service

WASHINGTON (RNS)—Life has never been easy for Christians—only 2 percent of the population—in the Islamic Republic of Pakistan. But since the Sept. 11 attacks on America and the United States' bombing of neighboring Afghanistan, fear has escalated.

International Christian Concern, a small human rights organization based in Washington, reports that Pakistani Christians have been victims of harassment and isolated cases of violence by radical Muslims.

Last week the violence turned deadly in Bahawalpur. Masked gunmen sprayed a church with machine gun fire, killing 15 people.

Many western Christian missionaries, concerned for their safety, have left the country, worried that they could be targets of anti-American and anti-Christian anger, which often go hand-in-hand.

Christians of multiple ethnic backgrounds in Pakistan say Osama bin Laden's terrorist campaign linking Christianity with the United States has all of them looking over their shoulders with extra caution.

Suleiman Abu-Ghaith, a spokesman for bin Laden's al-Qaida organization, only intensified the worry in a videotaped address aired around the world earlier this month. Abu-Ghaith proclaimed that "jihad" has been announced against Christians and Jews "as never before in our time" because they "soil the sanctuaries of Muslims."

Language such as this legitimately threatens Christians, said Paul Marshall, a senior fellow at the Center for Religious Freedom in Washington.

"According to bin Laden, Christians living in Islamic countries are seen as agents of the West," Marshall said. "Unless they are thoroughly subordinate to an Islamic rule, they should be killed or driven out. Christians are seen as particular targets."

M.L. Shahani, a Karachi lawyer and a former judge in the federal government's highest court, said Pakistani Christians always have felt insecure,

only more so since Sept. 11.

"The fear has become worse," Shahani said in a telephone interview. "This only puts Christians in perpetual fear. We have to be mum, living in a shallow society as if in a shadow."

Shahani said the fear must be put into context. Pakistan is a country where, under its blasphemy law, a mere complaint by a private citizen that a Christian disrespected Islam can result in an arrest without a warrant, even if there is no evidence. The law allows convicted blasphemers to be put to death, although no one has been executed.

"Anybody who doesn't look like the religious majority here is viewed with contemptuous and jaundiced eye," Shahani said. "It's as if they say, 'Here goes a Christian, here goes a Hindu, there goes a sympathizer of the United States.'"

In addition to the shootings, Steven Snyder, president and founder of International Christian Concern, said he has heard of several troubling incidents.

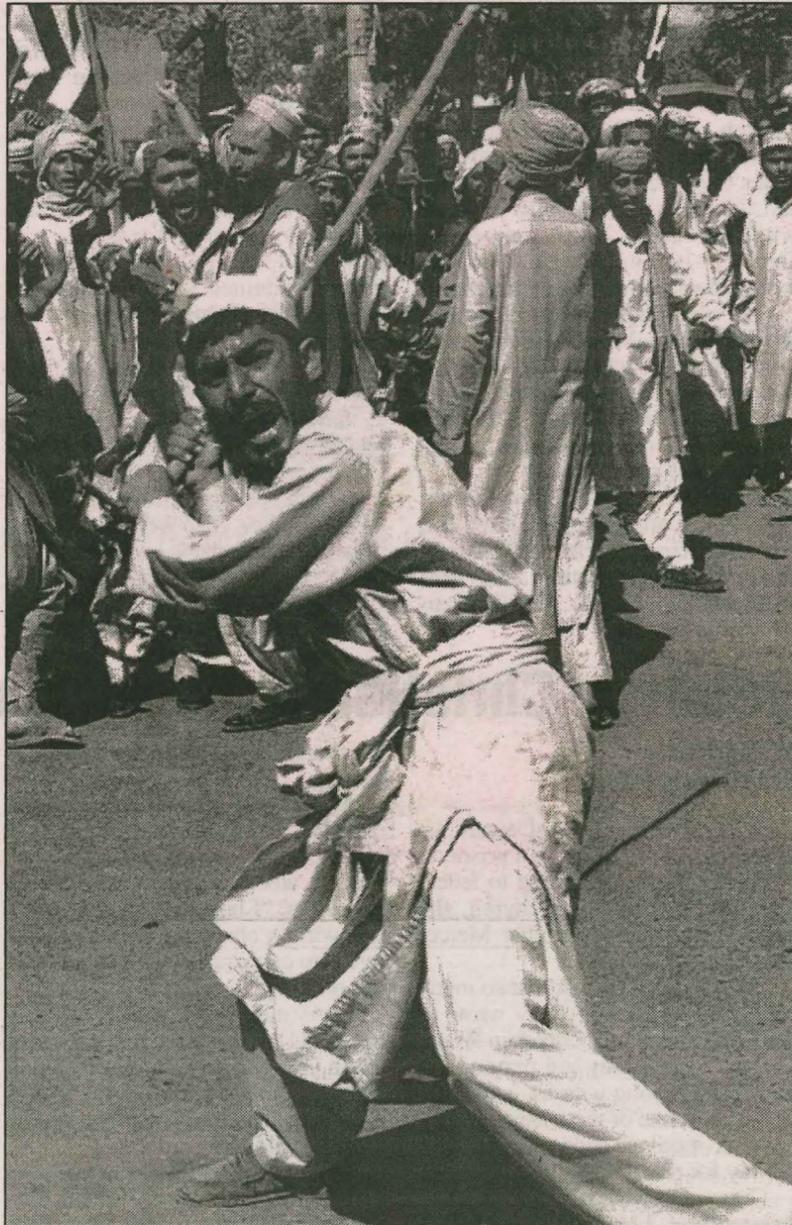
Snyder reported that on the evening of Sept. 11, a Christian restaurant owner was beaten to death by a gang of Muslim men who refused to pay for their meal, saying, "Take your payment from America."

Snyder said the same reliable source told him that in Rawalpindi five Christian families were dragged from their homes and savagely beaten by Muslim mobs during anti-American protests.

Snyder also produced several signed e-mail messages from a Christian leader in Pakistan, who asked that his name not be made public for fear of retribution.

"Christians and other religious minorities are feeling very insecure and discouraged as they consider themselves to be a target of Muslim fanatics," the e-mail said. "We need cooperation, involvement and solidarity from Christian organizations and concerned individuals in this grim situation."

Snyder has called on the U.S. government to safeguard the rights of Christian minorities in foreign coun-



PAKISTANI PROTESTER A Pakistani pro-Islamic protester threatens a photographer during a rally last month in Quetta. Christians have expressed fears they could become targets if unrest breaks out in Muslim Pakistan over opposition to the U.S. attacks on neighboring Afghanistan's ruling Taliban militia. (RNS/Reuters photo by Jerry Lampen)

tries as it asks the governments of Pakistan and other Islamic countries to join the fight against terrorism.

"As the United States and Britain go out of their way to ease fears of Muslims who may perceive attacks against Afghanistan as a 'crusade' against Islam, Christian minorities living in the Muslim world have no one to ease their apprehensions," he said.

Keith Roderick, secretary general of the Coalition for the Defense of Human Rights in Macomb, Ill., an umbrella group of 55 organizations, made a similar point.

"The United States has been very careful to try to make it clear that this is not a war of the West against Islam," said Roderick, an Episcopal priest. "But a more important question may be whether the Islamic world sees this as a war of Islam against the West. That question hasn't been seriously addressed. Acts of terrorism don't occur in an ideological vacuum."

Assad Hayauddin, a spokesman for the Pakistan Embassy in Washington, said that if his country saw the effort

to fight terrorism as anti-Islam, it would not cooperate with the United States as it has.

He acknowledged that some radical Muslim groups vehemently disagree with their government's decision. "Any Pakistani citizen, any individual in Pakistan, will be protected by the state," Hayauddin said. "It doesn't matter what denomination they are, or whether they're foreign workers or locals. If they're threatened by mob violence, the government will protect them."

For many foreign missionaries, promises of government protection have not been enough to keep them in Pakistan.

Paul Stock and his wife, Pat, had been missionaries in Mirpurkhas, a town four hours from Karachi, for 12 years. They decided to return to Fairfax, Va., after the Sept. 11 attacks. A day after the attacks, a Christian friend who lived in a predominantly Muslim neighborhood had the words "Death to America, Death to Christians" painted on his house.

Many western Christian missionaries, concerned for their safety, have left the country, worried that they could be targets of anti-American and anti-Christian anger, which often go hand-in-hand.



CHURCH MASSACRE Relatives look over the bodies of 15 Christians last week in a makeshift morgue in Bahawalpur, Pakistan. Masked gunmen on motorcycles sprayed a Pakistan church congregation with machine gun fire. (RNS/Reuters photo by Asim Tanvir)

HOW TO BECOME A CHRISTIAN

By Billy Compton

I am thankful I have never gone hungry, never been without shelter, never remember a time I wasn't loved. I'm thankful to live in a free land. Most of all, I am thankful during this Thanksgiving season for the magnificent love of God and the wonderful gift of salvation.

God's eternal plan of salvation is a remarkable one. I have witnessed numerous individuals come to faith in Him by answering three simple, yet profound questions:

■ *Why must I be saved?* Romans 3:23 answers this question: "All have sinned and fall short of the glory of God." No person has the power to fill the demands of the law given in the Old Testament. Everyone misses the mark with God until they experience a life-changing encounter with the living Christ.

■ *Who can save me?* The answer is Jesus Christ. John 3:16 declares, "For God so loved the world that He gave His only Son, that whoever believes in Him shall not perish but have eternal life." Christ's great sacrifice not only atones for past sins but equips man in holiness day by day.

■ *How can I be saved?* Confess, believe and call. Romans 10:9, 13 instructs: "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved. ... For anyone who calls on the name of the Lord will be saved." Sinners must confess that Jesus is Lord, believe in His resurrection and call upon Him to receive forgiveness.

I am thankful for the plan.

Billy Compton is pastor of Severns Valley Baptist Church in Elizabethtown

Mountains to the Mississippi

Compiled by staff

■ **DRY RIDGE**—Dry Ridge Church will hold revival services Nov. 11-14 at 6 p.m. on Sunday and 7 p.m. Monday through Wednesday. **Ken Cole** will be the evangelist and **Bill Clark** will lead music. **Willie Ailstock** is pastor.

■ **LEXINGTON**—East Hickman Church called **Robert Stollger** as pastor. He previously was pastor of Tates Creek Church in Richmond.

■ **LONDON**—Slate Hill Church will celebrate its 170th anniversary Dec. 2 at 10 a.m. Activities include a churchwide dinner after the morning service. **Dallas Riggs** is pastor.

■ **MILTON**—Milton Church will hold revival services Nov. 11-14 with **David Livingston** as evangelist. Services will be at 11 a.m. Sunday and 7 p.m. each evening. **Ferrill Davis** is pastor.

■ **OWENSBORO**—Walnut Memorial Church ordained **David Miller, Donald Rice, Richard Russellburg, David Tichenor** and **Clint Williams** as deacons. **Odell Beauchamp** is pastor.

■ **PEMBROKE**—Pembroke Church called **Jimmy Stewart Jr.** as youth pastor. **Jack Studie** is pastor.

■ **TURNERS STATION**—Turners Station Church ordained **Wesley Beverly** as a deacon. **Robin Roberts** is pastor.

■ **WHITLEY CITY**—First Church called **Ron Davis** as pastor. He will graduate next month from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

■ **WILLIAMSBURG**—Red Bird Church ordained **Scott Grimes** as a deacon. **Tim Johnson** is pastor.

Christmas plans

Is your church planning special activities for the Christmas season? Please send information about pageants, nativity scenes and other events by Nov. 26 to Western Recorder, Box 43969, Louisville, KY 40253; fax (502) 244-6474; e-mail: wesrec@ntr.net.

Detained Christian worker marks 30th birthday in Afghan prison

By Ken Walker
State Correspondent

WACO, Texas (BP)—Dayna Curry turned 30 on Nov. 4 in a prison in Afghanistan, yet according to letters released by their home church, she and fellow detainee Heather Mercer remain in good spirits.

"It is so good to hear that so many people are praying," Curry wrote to Antioch Community Church in Waco, Texas. "I hope they are praying for this country along with us. ... We believe that is one of the reasons we are here—to motivate and awaken people to pray for this nation."

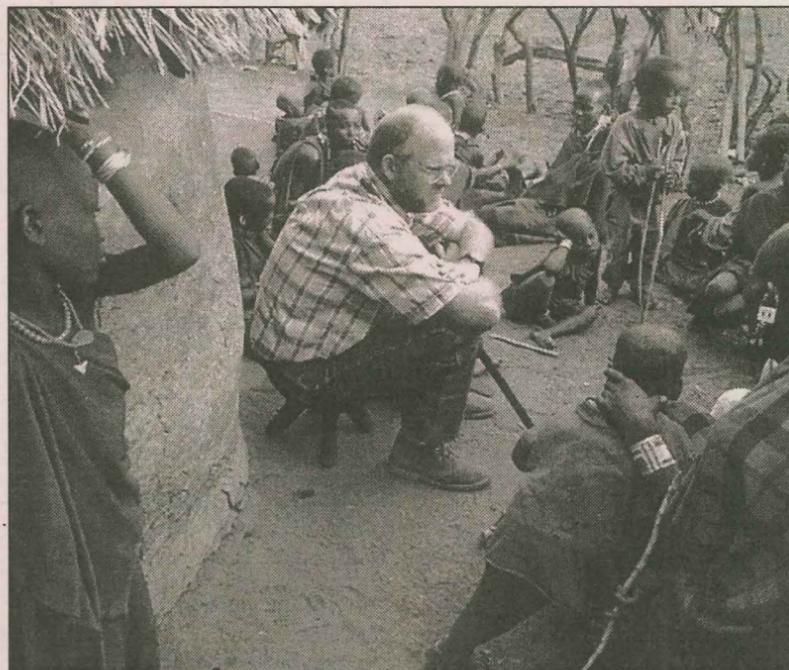
Curry and Mercer, age 24, were arrested Aug. 3 by Taliban authorities

on charges of sharing their faith in Christ.

Mercer was equally upbeat in her message to the church. "I'm so glad we know and love the One who carries the whole world in His hands," she wrote. "I hope that in light of all the world's changing events ... your lives are carrying on with some level of normalcy."

Curry might celebrate her birthday belatedly with some reminders of home, if a gift package assembled at the U.S. Embassy in Pakistan makes it to the prison compound where she is being held.

Danny Mulkey, assistant pastor at Antioch, told the Waco Tribune-Herald that family and friends filled a gift



BAPTIST WITNESS Southern Baptist missionary Tim Tidenberg (center) works with the Maasai people near his home in Longido, Tanzania. Tidenberg is among missionaries Kentucky Baptist volunteers have worked with during a three-year missions partnership in Tanzania. He also is among nearly 5,000 Southern Baptist missionaries supported by the annual Lottie Moon Christmas Offering and Week of Prayer for international missions. This year's Lottie Moon emphasis is Dec. 2-9. (IMB photo by Matt Jones)

box with party hats, balloons and chocolate. The box was put together in hopes it makes it on the next Red Cross truck allowed into the prison.

The two Baylor University graduates were among 24 workers with Shelter Now, a German-based ministry, who are being detained by the ruling Taliban authorities. Only the eight Western workers currently are on trial, while 16 Afghan workers also continue to be detained.

An Oct. 31 news release issued by Antioch—which included excerpts of Curry's and Mercer's letters—said news during the previous week has been very slow.

Senior pastor Jimmy Seibert said they are waiting to hear from an asso-

ciate of Pakistani attorney Atif Ali Khan, who is attempting to enter the capital city of Kabul. He said the only recent news is the detainees were seen Oct. 28 and were still doing all right.

An evangelical news agency reported Oct. 31 that the trial of the eight Shelter Now workers is on hold. The agency, Idea, quoted Shelter Now chairman, Joachim Jaeger, as saying, "No progress is being made."

Despite the circumstances, "our Father in heaven is up to something great for this nation—and all the prayers are needed to help it come to pass," Curry wrote. "I really don't think we would be doing so well if people weren't praying. We have seen God's favor in so many ways."

CLASSIFIED ADS

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

FOR SALE: Nursery Maid brand, two-unit crib. Unit includes four white baby beds with mattresses. Like new condition; used in church nursery. New cost is over \$930 plus shipping. Selling for \$400. Call Pastor Bill Vaught, (270) 726-7002.

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 Willisburg Baptist Church at (859) 375-2227.

SEEKING: Full-time minister of youth/children for First Baptist Church, Franklin, Ky. Please send resumé by Nov. 30 to: Search Committee, First Baptist Church, 303 East Cedar St., Franklin, KY 42134.

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

SEEKING: Washington Baptist Church, Washington, Vt., is seeking a full-time pastor to lead our church of 91 members—mostly young families, many new Christians—in a blended style of worship. Mission-minded congregation in the process of building a retreat center. Seminary degree and some pastoral experience required. Salary: \$22,000 plus full benefits and 10-room recently renovated Victorian parsonage. Send letter of interest and resumé to: Green Mountain Baptist Association, PO Box 203, Washington, VT 05675.

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

SEEKING: Scottsville Baptist Church, Scottsville, Ky., is seeking a full-time pastor. For more information, visit our Web site at www.scottsvillebaptist.org and click on "Pastor Search Information," or send requests and/or resumé to: Pastor Search Committee, Scottsville Baptist Church, PO Box 392, Scottsville, KY 42164.

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: 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: 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.

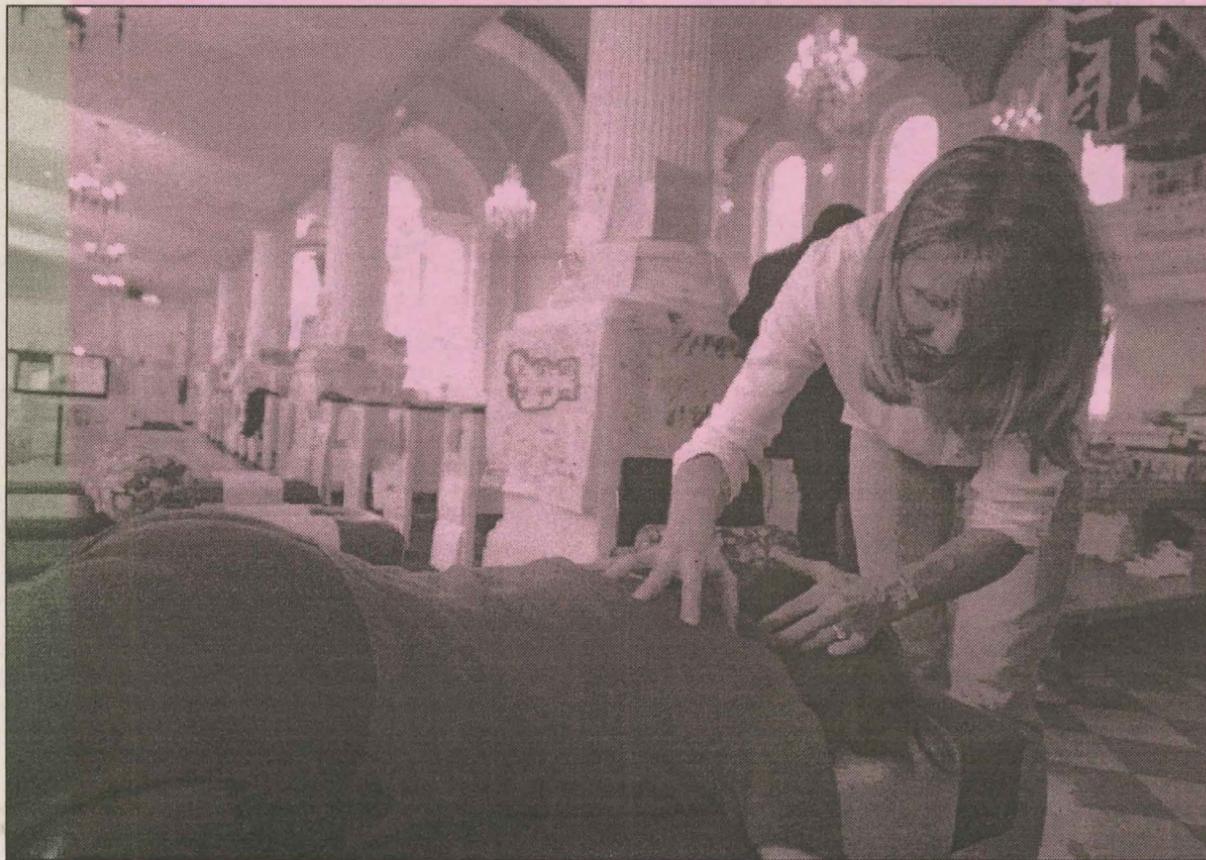
SEEKING: First Baptist Church of Owensboro, Ky., is presently looking for a part-time preschool director. If you are ministry-minded and ready to work with a growing preschool ministry, contact FBC at (270) 683-3505 for more information and an application.

SEEKING: 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: 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: 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.

The church at Ground Zero



TENDER TOUCH Chiropractor Robin Hohorst manipulates the back of volunteer Adina Rusking in St. Paul's Episcopal Chapel. Manhattan's oldest church has opened its doors around the clock for the rescue and relief workers from the World Trade Center site. (RNS photo by Robert Sciarino)

Tragedy transforms 'museum' into mission field

By Steve Chambers
Religion News Service

NEW YORK (RNS)—In the sanctuary of St. Paul's Episcopal Chapel, candles provide light and jazz piano offers a small respite from the grinding 12-hour shifts of rescue workers.

A weary Army reservist lies on a table as a massage therapist works over his knotted muscles. A police officer walks gingerly over to the pew where George Washington once worshipped for some advice from a podiatrist. Another cop peruses the first-aid table for aspirin.

In his makeshift office at the rear of the building—a pane of glass away from Ground Zero—pastor Lyndon Harris marvels at the transformation of Manhattan's oldest church into a 24-hour oasis for rescue workers.

"You take a glance out there, and you get a glimpse of the kingdom," said Harris, 40, who was barely five months into a fledgling urban ministry at St. Paul's when terrorist attacks brought the nearby Twin Towers crashing down.

"Someone said to me, 'When is it going to be a church again?' I said, 'I don't think it's ever been closer to being a church.'"

On Sept. 12, Harris walked warily up Broadway from his office at Trinity Church—St. Paul's mother church—to the historic building more popular with tourists than worshippers in recent decades. The church was literally in the shadow of the World Trade Center. Office workers often sat in the church's Colonial-era cemetery and ate lunch under its shady sycamores.

Those trees helped shield the

church on Sept. 11, but volunteers manning the dinner lines and other comfort stations this week said it was nothing short of a miracle that the church survived.

"I'll never forget turning the key in the lock that first day," Harris said. "It was so quiet in here, beautiful and eerie. There was ash everywhere, but it was standing proud."

Within days, however, the church had become a bustling and chaotic pit stop for thousands of rescue and relief workers. By Sept. 14, huge barbecue grills had been installed on the grounds to feed the workers. City health officials put a stop to that. But soon some of the finest restaurants in New York were donating thousands of meals daily.

Gradually, things became more organized. These days, groups of volunteers sign up a dozen at a time for 12-hour shifts, and the church already is staffed through the end of November. Since rescue workers sometimes catch some sleep in the pews, the church has instituted wake-up calls via a friendly tap on the shoulder. And a 3 a.m. soup line has been added to the three meals a day.

With more than a million tons of twisted steel and concrete still spitting smoke and ash into the air behind the church, Harris knows there is still much for him and volunteers to do.

He said a stroll through Ground Zero is a pastoral visit for him.

"A few weeks ago, it wasn't uncommon to run into guys who had been on the scene since day one," he said. "They were sleep-deprived, and most guys had family issues. Their wives all wanted them to quit and come home."

These days, he said, there are more out-of-state volunteers. The New York uniformed rescue workers are on strict 12-hour shifts and sleeping at home. And the massive demolition operation that often sends shudders through the church is going on in earnest.

"I think the shock has worn off for most of these workers," he said. "The trauma may be setting in."

William Sarchino, a podiatrist from Saratoga Springs, in for the day with his wife, Kathleen, said the workers he helped with sore bunions and sprained ankles mostly wanted to talk.

"You feel like you want to do something, so you come down," he said. "Then they are there talking to you. I think it helps all of us."

His wife said the significance of setting up shop in Washington's pew wasn't lost on her. She found her thoughts drifting to the frost-bitten patriots trudging between battlefields in another time of national crisis.

After the war, Washington took the inaugural oath nearby on Wall Street, and he worshipped regularly at the church during his presidency. But with Sunday attendance hovering around 30 people in recent years, the church had been in danger of becoming something of a historic relic.

Harris was brought in to try something different. These days the noon service he tries out on rescue workers might include a little hip-hop or jazz.

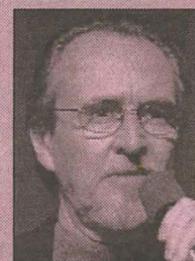
"One of my goals was to make this more about mission than museum," he said. "It couldn't be called a museum now. We absolutely respect the history of this church, but we can't be confined to that history. We want to be the church for the 21st century."

Craven explores what Freddy Krueger can teach about faith

By Ted Parks
Religion News Service

LOS ANGELES (RNS)—Kicking off a film festival ironically searching for faith in movies meant to inspire shrieks of terror, horror-film guru Wes Craven talked not only about his classic "A Nightmare on Elm Street," but his own conservative Christian upbringing.

Sandwiched between the screening of "Elm Street" and "Wes Craven's New Nightmare," the director's appearance launched the City of the Angels Film Festival last month at the Directors Guild of America in Los Angeles.



Craven

Now in its eighth year, the festival screens classic Hollywood and foreign movies, then features filmmakers and theologians who unpack the films' religious meanings. The festival's theme for 2001 was "Touches of Evil."

Creator of the claw-swinging cinematic bogeyman Freddy Krueger, filmmaker Craven has unmistakably evangelical Christian roots.

Born in Cleveland, Craven was raised in a conservative church where "we didn't smoke, drink, play cards, dance or go to movies," he said. He attended one of the nation's best-known evangelical Christian institutions, Wheaton College, in Wheaton, Ill., before earning a master's degree in philosophy at Johns Hopkins University. Before making movies, he taught college.

Craven recalled his Wheaton years as a period of both searching and rebellion. "I really frankly was in trouble a lot," he said, explaining that he and about a dozen classmates, while considering themselves Christians, chafed under the college's restrictive interpretation of the faith.

The director remembered sneaking off to another town to see "To Kill a Mockingbird" because the college prohibited students from going to movies.

Besides bucking the rules, Craven recalled his internal struggles as he began questioning the narrow approach to Christianity he had grown up with and that Wheaton seemed to enforce.

"I was going through a very slow, but definite ... questioning of my own inner realities," he said.

The soul searching took different forms. Sometimes Craven told himself, "I am bad because I am rejecting the Holy Spirit of Christ." But at other times, the doubts served more positively as signs that he needed to rethink reality.

Asked if he considered himself a religious person now, Craven responded, "I don't do anything in an organized way." Rather, he has come to see filmmaking as the most significant way to express his beliefs and longings.

Craven said he found something in the whole process of crafting a film, from the business nuts-and-bolts to "wrestling with my inner demons and inner glimpses of light," that was more satisfying and beneficial than anything he could have done in traditional venues of religious service.

"I think that's ... the best approach to (the) spiritual ... I'm capable of," he said.

Craig Detweiler, City of the Angels co-producer, underscored the relevance of Craven's filmmaking for people of faith. "Wes Craven comes from a faith background. He understands Christianity, he understands conservative Christianity," Detweiler said. "He has first-hand experience of what the majority of people of faith in America have experienced and believe."

Craven "was created by the church of the 1950s," Detweiler said. "I think a film like 'Nightmare on Elm Street' is a critique of a certain sanitized vision of America that he undoubtedly believes was less than honest."

Detweiler added, "If we're afraid of Freddy Krueger, then we don't stand a chance of dealing with the real everyday fears of what's going on in Afghanistan, what happened Sept. 11."

Consider the Joy!



Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.... Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

James 1:2-4, 12

It is through adversity that many of the children in our care find their greatest strengths. The same could be said of Kentucky Baptist Homes for Children itself. For the last two years, we have faced some very trying times. We have been sued by the American Civil Liberties Union and Americans United for the Separation of Church and State. We very nearly severed all ties with the State of Kentucky which would have meant the closure of some of our programs, the loss of hundreds of jobs and, most importantly, thousands of hurting children and families would not have been able to receive care from KBHC. These tribulations could have distracted us from our mission of caring for the children. It's been a painful, heart-wrenching time. But we've persevered. And we've considered it pure joy to endure these trials for God and for the children He entrusts to our care.

God is working to show us the joy amid our trials and tribulations every day. It's a privilege to be found worthy to take a stand for what is right and best for kids. But we cannot make the stand alone. We need your help now more than ever.

In some ways the future of KBHC is uncertain. There may be significant changes ahead as the constitutional portion of the lawsuit continues. We don't know what our agency will be like a few years from now. But we do know that children and families are in trouble right now and they will continue to need us in the future. We need your gift to the Thanksgiving Offering to keep our programs running. We need to ensure that our agency will be here providing care and hope to the hurting regardless of what the world says.

We ask you to "Consider the Joy" of giving to this ministry.

Your gift is important to us. It can mean the difference between a life of pain and a life of joy for a young child.



KENTUCKY BAPTIST HOMES FOR CHILDREN

2001 THANKSGIVING OFFERING

Statewide Goal: \$1,200,000