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FOR THE RECORD

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Dated Material — Deliver by Wednesday, February 20

More than gold



GOLD MEDAL WITNESS Canadian speed-skater Catriona LeMay Doan is among the athletes who talks about her Christian faith in a pocket guide being distributed in Salt Lake City. Last week she won the gold medal in the women's 500m competition (RNS/Reuters photo by Jerry Lampen)

Volunteers sharing Christ at Winter Olympic Games

By David Winfrey
News Director

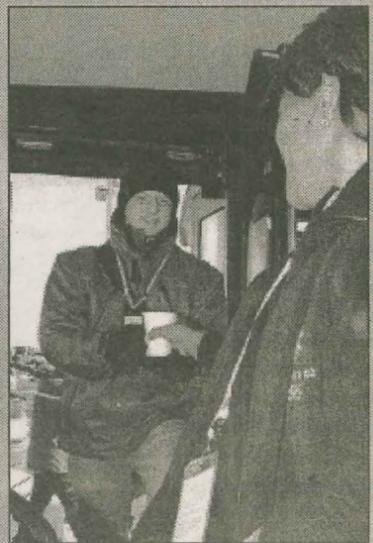
SALT LAKE CITY—As athletes compete for medals this week in Salt Lake City, Baptist volunteers from Kentucky and around the country are meeting needs and telling people about something more important than gold.

More than 30 people with ties to Kentucky have traveled to Utah to sing, serve and shiver with other workers for Global Outreach 2002, the Southern Baptist ministry to the Winter Olympic Games.

Kentucky volunteers are a fraction of GO-2002's 1,000-member team, but one can't help notice the ministry's Bluegrass input. GO-2002 Director Beth Ann Williams is a Kentucky native. Members of a Kentucky Baptist Student Union performing arts team spent eight weeks last summer in Salt Lake, and they were back there last week to sing and entertain guests at the games. Other current and former Kentuckians are working in administrative roles.

GO-2002's purpose is to offer a positive Christian encounter for anyone attending the Olympics, said Williams, who also helped lead the Southern Baptist ministry at the Atlanta games six years ago.

Volunteers are involved in a va-



COFFEE BREAK Jason Dunbar, 19, a Campbellsville University student from Dawson Springs, serves coffee to a bus driver near Park City, Utah, where several Olympic ski events are being held.

riety of ministries, some actually working for the Salt Lake Olympic Committee or other local governments. Projects include:

■ **Service.** Sporting "More Than Gold" jackets, workers are offering coffee, water and hot chocolate to bus drivers near Park City, the site of several skiing and sledding events.

In the afternoon, GO-2002 staff guard small butane "warming station" fires along Park City's main street where visitors can heat up their hands. By striking up conversations, volunteers get to talk about their work and the faith that motivates them to serve.

In Olympic Square, site of the medals plaza, entertainment tents and fan activities, workers offer free water.

Workers also will hand out more than 30,000 hospitality bags during the 17 days of the Winter Games. Supplied by churches throughout the country, the bags include tissues, lotion, lip balm and mints

□ See Baptists use creative ..., page 7

Kentuckian outlines lessons from Winter Olympic ministries

SALT LAKE CITY—Special ministry work isn't brain surgery, according to Louisville native David Buckner.

"You figure out what works, what doesn't and adjust," says Buckner, who is supervising singers, face painters and other creative ministry volunteers as part of Global Outreach 2002, the Southern Baptist ministry to the Winter Olympic Games.

He encourages Christians wanting to offer creative ministries to focus on building God's kingdom instead of their own.

"The goal is not to get people to church," Buckner says. "Figure out

creative ways of simply sharing Jesus."

Buckner has plenty of experience with creative ministries. This is his fourth Olympics, having worked in Atlanta, Sydney and Nagano, Japan.

A first-year student at Golden Gate Baptist Theological Seminary near San Francisco, he and his wife, Mandi, already are looking at the possibility of going to the games in Athens, Greece, in two years.

When done correctly, he says, creative ministries will contrast with other outreaches the same way a neon light contrasts with other bulbs. "They're different, they attract more attention and they last longer."

Buckner boils down the strategy to one sentence: "Meet needs to earn the right to share yourself."

Meeting needs will attract positive attention, he says, getting people to slow down if only long enough to see what's being offered.

He recalls working at a church-sponsored block party when a visitor said, "I never thought the church would do something like this."

"Then you do something eternal with that moment," he adds. That's where sharing of oneself is important. "As Christians, if we're sharing about ourselves, ... we should be sharing about Jesus."

Creative ministries often result in quick encounters with non-Christians, he adds. "You never know how long you're going to get to talk to someone."

But a quick conversation won't be a wasted opportunity if Christians are ready to give a concise and clear explanation of what they believe, he says.

"All of our tools and materials, when presented in 30 seconds or less."

Some people criticize such a ministry because there's little opportunity to follow up, Buckner notes.

"We lean on the never says, 'His word shall not return void.'"

BAPTISTS

BAPTIST DIGEST

■ **Investors who lost money with Arizona's bankrupt Baptist foundation** appear close to a settlement with a law firm that gave legal advice to the foundation. The Arizona Republic reported Jan. 26 that an insurance carrier for the Phoenix-based firm Jennings, Strouss & Salmon had placed \$21 million in an escrow account for a possible settlement. If the firm does settle, it will be only a small victory for 13,000 investors who are owed \$590 million in the largest bankruptcy involving a religious institution in history.

■ **Mississippi College** has announced that trustees have chosen Lee G. Royce, the current president of Anderson College in Anderson, S.C., to become the new president of the school, which is affiliated with the Mississippi Baptist Convention. Mississippi College counts about 3,400 students on both its Clinton campus and downtown Jackson law school.

■ **Just in time** for Valentines Day last week, Broadman & Holman Publishers, released a gift book on the Song of Solomon, based on the Holman Christian Standard Bible, a translation being led by LifeWay Christian Resources of the Southern Baptist Convention. The complete translation is scheduled to be released in 2004.

Rankin: Missionaries not signing a creed

By Mark Wingfield
Texas Baptist Standard

ALBUQUERQUE, N.M.—Missionaries who do not agree with every detail of the 2000 Baptist Faith & Message will not be fired or forced to resign, Jerry Rankin told state Baptist newspaper editors Feb. 13.

Rankin, president of the Southern Baptist Convention's International Mission Board, said some stateside Baptists and overseas missionaries have misunderstood the intention of his recent letter to missionaries regarding the 2000 Baptist Faith & Message.

Rankin's letter to the IMB's 5,100 missionaries serving worldwide asked them to sign a document affirming the controversial faith statement adopted by the SBC.

The revised faith statement was adopted as an "instrument of doctrinal accountability" by the SBC but has been called an un-Baptist creed by critics.

Issues of concern include statements prohibiting women from serving as pastors and declaring wives should "graciously submit" to their husbands.

Another concern is the removal of a passage in the SBC's previous confessional document that says Jesus is the criterion by which the Bible should be interpreted.

Rankin told the editors all IMB missionaries will be given latitude to note areas of disagreement with the 2000 Baptist Faith & Message. This is the same procedure through which 1,500 missionaries have been appointed since the faith statement was

changed, he said.

It is "pure speculation" to assume that missionaries who do not sign the affirmation of the Baptist Faith & Message will be terminated or forced to resign, Rankin told the editors gathered for their annual meeting.

"If one doesn't sign it, our regional staff will counsel with them," he explained.

In an interview after the briefing with editors, Rankin further clarified this statement to acknowledge that exceptions will be allowed. Missionaries are not mandated to agree with every word of the 2000 Baptist Faith & Message, he said.

Rankin took exception with those who contend the IMB has reversed its policy on missionary affirmation of the 2000 Baptist Faith & Message. In January 2001, IMB trustees voted to require administrators, but not missionaries, to sign a document affirming the doctrinal statement. For missionaries, the IMB would continue the longstanding practice of discussing their theological beliefs during the appointment process and noting any areas of disagreement with the Baptist Faith & Message.

Trustees have not changed that policy, Rankin said. "We want to avoid our board taking action and reversing the policy. . . . This is simply an administrative initiative."

By making the request himself rather than trustees making the request, the IMB avoids enforcing a creed, Rankin suggested.

IMB missionaries are not being asked to sign the Baptist Faith & Message, Rankin said. Rather, they are being asked to sign a statement affirm-

ing the Baptist Faith & Message.

That is a significant difference, he insisted, because it means missionaries are not asked to sign a creed. "We are not asking them to violate the integrity of their convictions," he said. "The whole matter of creedalism doesn't stick."

The 2000 Baptist Faith & Message, he added, "is not a litmus test or creed imposed on anyone."

He offered this example: "Some have said, 'I believe the statement on women . . . is not how I interpret Scripture.' They sign that. That's what we want to know."

With such exceptions noted, the missionary will be asked to acknowledge that he will carry out his work "in accordance with" the 2000 Baptist Faith & Message.

In the interview, Rankin said missionaries will not be fired for noting their exceptions. However, he told the larger group that IMB leaders have not determined what the consequences would be for missionaries who cannot sign the statement of affirmation.

"We haven't talked about the consequences," he said. "We may have to deal with that in the future."

Rankin was asked in the session if he knew of any missionaries planning to resign rather than sign the affirmation. While not directly answering that question, he said he hopes 100 percent of missionaries will sign. But he added, "That's kind of naïve."

He hopes no "minor detail of disagreement" would prevent someone called by God from fulfilling his or her missionary assignment, he said. "To me, it is untenable that a person would be disobedient to their call."

Parks criticizes IMB missionary policy change

By Bob Allen
Associated Baptist Press

RICHARDSON, Texas (ABP) — A new requirement that Southern Baptist missionaries affirm the "Baptist Faith and Message" signals a major shift in denominational priorities, charges former missions leader Keith Parks.

"It has never been clearer that the fundamentalist leaders have changed the very nature of the Southern Baptist Convention," Parks has written in an open letter to editors of selected Baptist state newspapers.

According to the SBC's charter,

Parks said, the convention's purpose "is to elicit, combine and direct the energies of Southern Baptists for the propagation of the gospel at home and abroad."

Of current SBC leaders, he contended: "Their highest priority is not missions. It is doctrinal conformity."

Parks, who served 1980-1992 as president of what was then called the Foreign Mission Board, has criticized policies of the agency before. Previously a missionary to Indonesia, he retired early as FMB president over philosophical differences with the board of trustees.

He went on to become coordinator

of global missions for the Cooperative Baptist Fellowship, which provides alternatives to official SBC programs. He held that job five years before retiring in 1999 at age 71.

Parks' letter comes in response to reports that current IMB President Jerry Rankin has asked all 5,100 missionaries to affirm the "Baptist Faith and Message" as adopted by the SBC in 2000.

Parks said the new requirement is causing "an agonizing choice" for many missionaries. "It means they must either give up their historic Baptist convictions that 'we have no creed but the Bible' or they must give up their calling."

Long-term missionaries signed on with the IMB under different requirements, voluntarily expressing their beliefs without having to sign a "man-made creed," Parks said. "Their beliefs have not changed—the rules have."

Parks said confessions of faith like the "Baptist Faith and Message" cease to be voluntary when people are forced to sign them.

Parks, who now lives in Richardson, Texas, told Associated Baptist Press he believed the IMB policy change marks a "pivotal event."

"Most Baptists assume they are supporting the same kind of missions they have historically supported," Parks said. "This is not true, and this action helps clarify that."

Global Women leader: Other mission groups neglect females

By Bob Allen
Associated Baptist Press

CHARLOTTE, N.C. (ABP) — A "misogynist missiology" in the Southern Baptist Convention prompted formation of a new missionary-sending organization led by and focused on women, according to a leader of the movement.

"The SBC no longer represents women or reaches women," said Catherine Allen, a founder of the new group Global Women.

She spoke at last week's first national convocation of the Mainstream Baptist Network, an organization that claims to represent traditional Southern Baptist views while rejecting "fundamentalism" that the group says dominates the SBC.

Allen, a historian and author of books on women's involvement in missions, said women, historically, were a driving force for Southern Baptist missions. Women in 1888 defied tradition by starting Woman's Missionary Union as a female-led auxiliary to the SBC for support of missions.

Allen, a former long-time employee of WMU, said that also is changing. She quoted a former convention president as saying publicly that Southern Baptist missions "must be de-feminized."

"We have had a defective doctrine foisted upon us," she said. "There is a misogynist missiology at work."

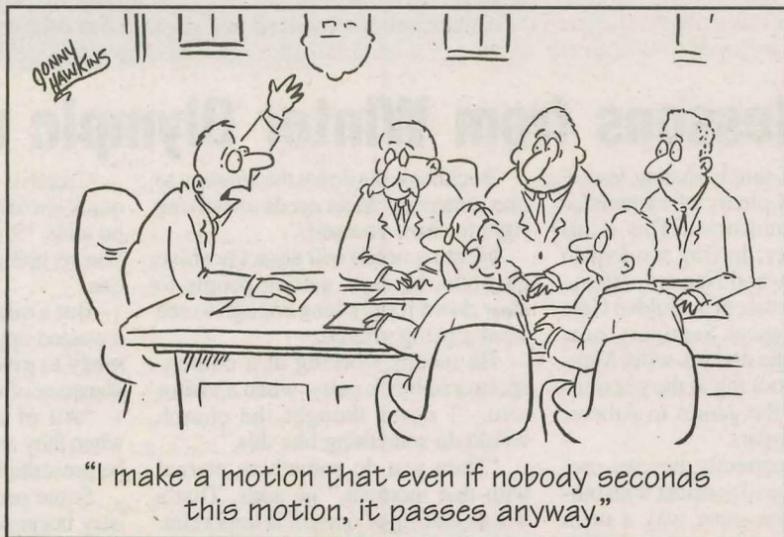
Allen said traditional missionary-sending organizations tend to neglect women.

"Women who most need to hear the gospel are not going to hear it," she said. "If they happen to hear it from a Southern Baptist missionary, it will be a gospel that puts them in their place," she added in a reference to recent SBC edicts that women should not preach the gospel and must submit to their husbands in the home.

Allen also said women are "being silenced" on the mission field, citing a "dwindling" proportion of women in foreign missions. "The question before us is not simply whether we (women) have the freedom to proclaim the gospel," she said, "but whether they (women) have the freedom to hear the gospel."

Global Women, a Birmingham, Ala.-based missionary-sending organization led by and focused on reaching women, formed last year because founders "saw what had to be done, and we did it," Allen said.

Some have criticized the group as competing with WMU. "Global Women is a new kind of mission agency," Allen said. "It's not a replacement for anything. It's not like anything else."



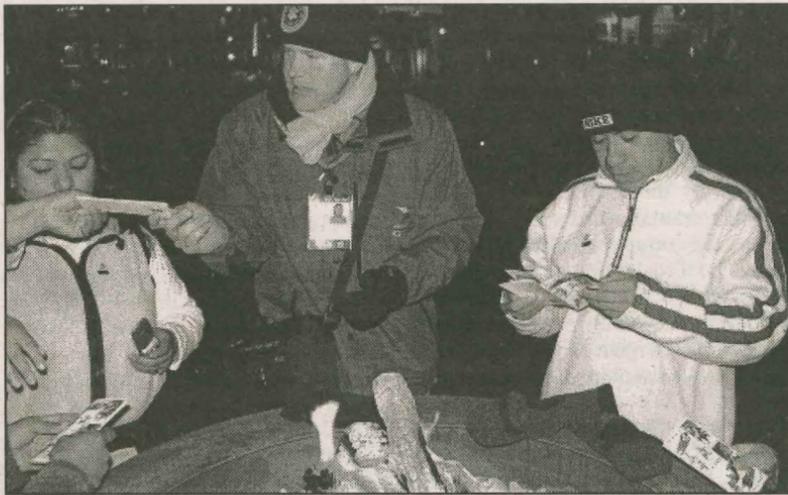
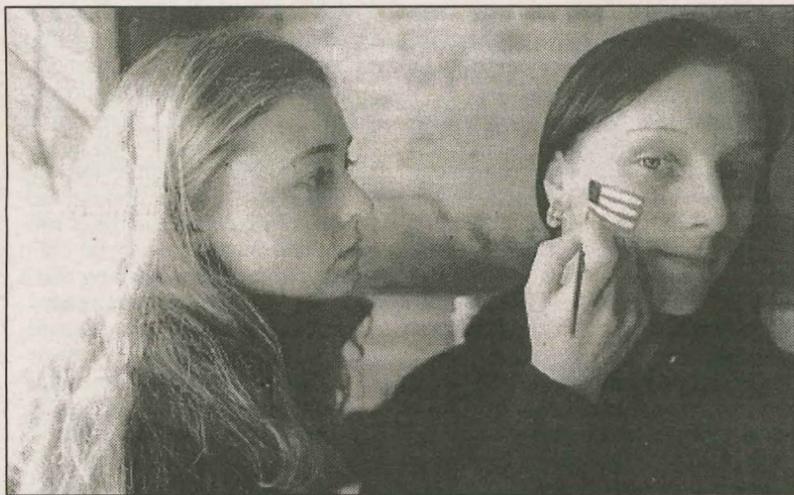
KENTUCKY

Olympic outreach

Whether talking around a warm fire, singing to a crowd or painting faces, Kentucky Baptists say the secret to Olympic ministries in Salt Lake City is being a servant. "More than anything in ministry, a smile does the most," said Brian Finch, a student at Murray State University. "We can give out all the material we want. We can give out (evangelistic) pocket guides, but if you don't do it with a smile on your face and a love in your heart, it means nothing."

■ **Right:** Baptist Student Union performers sing near a ministry center in Salt Lake City. Singers are (from left): Amy Nestor, an Eastern Kentucky University student from Winchester; Lindsey Ruschival, a Western Kentucky University student from Westwood; Betsy Moore, Cumberland College student from Indianapolis; Jason Dunbar, a Campbellsville University student from Dawson Springs; and Aaron West, a Campbellsville student from Scottsville.

■ **Below left:** Emily Flack, a recent graduate of Cumberland College, paints the face of a fan. ■ **Below right:** Jonathan Clark, an associate campus minister at Murray State University, hands out pocket guides in Park City, Utah. (Photos by David Winfrey)



Missionaries to be commissioned in Mayfield in March

MAYFIELD—A group of new Southern Baptist missionaries leaving for overseas assignments will be commissioned during a special service March 7 hosted by Mid-Continent College in Mayfield.

The service will be held in conjunction with the school's annual Alumni Conference being held at Trace Creek Baptist Church in Mayfield.

Jerry Rankin, president of the International Mission Board, will speak during the ceremony, which will feature testimonies from the new workers about how God called them to overseas service.

The new missionaries are headed overseas through several IMB channels of service, including the Journeyman and Masters programs, as well as the International Service Corps and career missionary tracks.

Veteran IMB missionaries also will be on hand, ready to share about their people groups, the need for the gospel where they serve and how God is at work drawing lost souls to Christ.

As many as 700 people from churches in western Kentucky, southern Illinois, western Tennessee, and northeastern Arkansas are expected to attend the service.

Speakers at the Alumni Conference include Larry Orange, chairman of Mid-Continent's Christian Education program; Don Mathis, an evangelist from Whitehouse, Tenn.; and A.W. Landis, a Mid-Continent alumnus and evangelist from Dongola, Ill.

For more information, contact James Cecil, dean of Mid-Continent's Baptist College of the Bible, at (270) 247-8521, ext. 229.

'Missionary' Lubowa found guilty of five counts of mail fraud

By Louise Taylor
Lexington Herald-Leader

LEXINGTON—A jury took less than an hour on Feb. 8 to decide that a Ugandan man was guilty of scamming sympathetic churchgoers into donating hundreds of thousands of dollars by telling them that the money would be used to bring Jesus to his impoverished countrymen.

Daniel Lubowa's conviction on five counts of mail fraud carries a maximum penalty of 25 years in prison. U.S. District Judge Joseph M. Hood set sentencing for May 6.

On the fifth day of the trial, Lubowa, 32, took the stand in his own defense.

For more than five hours, he tried to explain why he cloaked himself in different identities and religions, why he used donations earmarked for Bibles, bicycles and bush preachers to buy Toyota Land Cruisers and stretch limousines, and why he could produce no good record of how he had spent the money he raised from churches in the midwestern and southeastern United States, including in Central Kentucky.

During the trial, Lubowa put on witnesses flown in from Uganda and

elsewhere who described him as a devout man who led crusades and well-attended pastor conferences around his hometown of Jinja, Uganda's second-largest city.

Even those witnesses, however, did him some damage. For example, one minister, Moses Kisiga, said that he had helped Lubowa distribute Bibles, build churches and give bicycles to pastors so they could spread the word of God in more distant areas.

But when cross-examined by Assistant U.S. Attorney Kenneth R. Taylor, Kisiga acknowledged that Lubowa did not spend the money he raised in the United States on the purchases.

Instead, the money came from teams of missionaries whose trips to Uganda were arranged by Lubowa. Those trips bore price tags of about \$2,500 per person, though the cost was far less; Taylor said Lubowa "skimmed" his profits.

Paul Majoli, another Ugandan who testified on Lubowa's behalf, suggested that the defendant was being persecuted by the Southern Baptist Convention. "Missions would have disagreements between themselves on a number of issues," Majoli said. "Some believed in caring for the whole man;

others said they were just there to preach, and that it did not matter if the people were sick or hungry."

The competition for the Almighty was also fierce, witnesses said, and may have led some other missionaries to smear Lobowa's good name.

Lubowa used several different names, including Mark Phelps, during his fund-raising tours through Kentucky, Oklahoma, Alabama, Georgia, Texas and other states. He said in the trial that he used the alter egos to protect his own life because he was also an underground missionary in the Sudan, where Christians spreading the gospel could be murdered.

Other missionaries, however, disagreed that their calling was so dangerous in the southern reaches of the Sudan where Lubowa said he worked. To boot, Lubowa's word was the only evidence that he had ever been in Uganda's northern neighbor; he had no visas, had never told friends he had gone there and had only spoken of the trips to American churches.

Taylor hammered Lubowa for sending several 40-foot shipping containers of cars, clothes and other items to Uganda. In one, lawmen found a

stretch limo and bales of used clothing—a valuable commodity often sold in auction-like settings at markets in East Africa.

Lubowa also bought land, had contracted to build a "residential building," and operated at least two hotels in Jinja and Kampala, evidence gathered by the U.S. Postal Inspection Service showed.

Defense attorney John Kevin West, however, argued to the jury that the government failed to prove that Lubowa had spent the money on non-mission projects, and that there was no evidence Lubowa had a lavish lifestyle.

Lubowa insisted that the land was for churches and medical clinics, that the residence was to be a hospital and that the hotels were just guest houses for visiting American missionaries.

Taylor responded: "We don't think buying a hotel with a bar is mission work. We don't think selling beer is mission work. Buying a stretch limousine is not mission work. Selling cars to pastors—selling them, not giving them—is not mission work. "By Ugandan standards, I would say Daniel Lubowa lived a life of luxury."

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WESTERN RECORDER

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

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Clarifying statement

The chief executive officers of Baptist Homes Inc. and Kentucky Baptist Homes for Children wish to submit this letter as a means of clarification to the residents of our commonwealth. We are two agencies very concerned with the well-being of others and we also have very similar names. However, our two non-profit corporations are not affiliated. What we do share is the faithful and generous support of Kentucky Baptists and a mission common to many organizations, a desire to help those in need.

Baptist Homes Inc. began in 1953 as a result of efforts of Baptists in Jefferson County to meet the needs of the elderly. In 1962, Baptist Homes for the Elderly Inc. received its charter. Since then, the nursing and assisted living care provided by Baptist Homes Inc. has grown in the Jefferson County area and is now extending to other parts of the commonwealth. Baptist Homes Inc. provides a variety of services reaching seniors at various stages in their lives, whether they need assistance in meeting their daily needs or long-term nursing care.

The ministry that became Kentucky Baptist Homes for Children began in 1869 as women in Louisville responded to the needs of children orphaned by the American Civil War. KBHC now has seven campuses across the commonwealth, a statewide network of foster homes and provides many other services such as outpatient Christian counseling and pregnancy and adoption services. Right now, KBHC has no plans to embark on a ministry to Kentucky's elderly beyond its current scope of services.

We hope this letter clarifies for Kentuckians, especially Kentucky Baptists, the mission and goals of our two agencies. If you have questions, you can contact Baptist Homes Inc. at

(502) 426-5531. Kentucky Baptist Homes for Children can be reached by calling (800) 456-1386.

*Bill Wallen, CEO
Baptist Homes Inc.,
and Bill Smithwick, President and CEO
Kentucky Baptist Homes for Children*

Share the message

Thank you for publicizing some of Charles Colson's message to the 9,500 evangelicals at Congress 2002 in New England. I hope that Colson's words, "The Muslim is lost, as is the Mormon ... as is the Jew," will awaken many and spur more of us to share the gospel of our risen Jesus Christ.

There will never be a better season for this than at the upcoming Easter. Our Lord "showed Himself alive after His passion by many infallible proofs." Mohammed, the source of Islam, is dead.

Christians have failed to impress Muslims with the fact that Jesus Christ is literally alive. Israel's Messiah will come again, and Jews, with all the rest of mankind, will witness His visible and recognizable approach to earth, because all will "look on Him whom they have pierced."

The other distinctions between Christianity and Islam, Judaism and Mormonism are relatively secondary. What counts for eternity is the fact that Jesus "died for our sins according to the Scriptures (and) rose again according to the Scriptures. ... He must reign until He has put all enemies under His feet." Our living Lord is not only the ultimate answer to all terrorism. He re-

solves the question of whether there is more than one way to God.

*Donald MacDonald
Louisville*

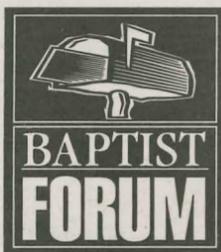
What's to hide?

Today I received both my Western Recorder and my SBC Life. Written across the top of SBC Life was the slogan "Inspiring Confidence in Cooperation." On this day perhaps the necessary steps in meeting that goal were hard at work. Missing from SBC Life but, thankfully, found in the Western Recorder were articles relating to the recent changes in the SBC North American Mission Board's policy regarding chaplain endorsement (based on the 2000 Baptist Faith and Message) and the International Mission Board's decision to ask all missionaries to sign the 2000 BF&M.

While I am not supportive of either of these actions, I do understand that there are those in leadership in the SBC and in SBC churches who are. My question is, if SBC leaders really believe that they are trying to be biblical in making such decisions, why not tout them as a victory of faith in the pages of SBC Life? Why not share such important moves with the readers of its most-read news publication? Are they inspiring cooperation by only telling half the story?

Reportedly, the reason Jerry Rankin asked missionaries to sign the BF&M was to remain accountable in doctrine to those who support the Cooperative Program. If that is the case, why hide the decision under a bushel?

*Johnny Lewis
Middleboro*



What are you thinking?

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

PARTNERS IN THE MISSION

Stand against expanded gambling

If you've been keeping up with news from the Kentucky General Assembly of late, you know that our legislators are coming under intense pressure to expand gambling in our commonwealth. This means it's an excellent time for all of us to demonstrate good citizenship by engaging ourselves in the process and sharing our views during this important time of decision.

As is often the case with these types of issues, the underlying concerns our legislators are seeking to deal with are quite legitimate. The downturn in the economy has resulted in very real revenue shortfalls and the governor's proposed budget is by necessity a very tight one.

In response, the gambling industry is seeking to exploit the situation by leveraging this very real problem into an opportunity to place electronic gambling machines at the racetracks and other locations

around the state. They tempt legislators with a promise of a quick and painless fix for the problem.

Unfortunately, the "fix" is an illusion that will do great harm to our state. In fact, expanding gambling is both bad economic and social policy.

It's bad economics because it means our government's ability to function and provide basic services to the people becomes dependent upon a fickle industry that relies on the economic losses of Kentucky's citizens in order to generate revenue. Our

government needs to be in the business of promoting real and sustainable economic development, not promoting games that simply siphon off funds that ordinarily would be spent within the economy in a more productive fashion.

Expanded gambling also is bad social policy because gambling tends to exploit most those who have the least to begin with. It's wrong to

give our poorer citizens the false impression that they can solve their own economic problems by scoring big through gambling. The increased social costs of dealing with gambling addictions and the effects of squandered paychecks on families will in the long run more than offset any short-term gain.

From a Christian perspective, I also simply believe it is wrong for us to seek to profit from our neighbors' losses. Expanding gambling is simply bad news all around.

So that's my opinion. If you have one too, I encourage you to make your voice heard by writing, e-mailing or calling your legislator and the governor now. Information about ways to identify and contact your elected officials is available on the KBC Web site at www.kybaptist.org. Also on the site is a fact sheet about gambling, letter-writing tips to help you be most effective in your contacts as well as a letter from our KBC Committee on Public Affairs Chairman Floyd Paris, pastor of Unity Baptist Church in Ashland.

Bill Mackey is executive director of the Kentucky Baptist Convention



Bill Mackey

GIVING

Incapacity plans are vital part of estate planning

By Laurie Valentine

Planning for tax savings and the distribution of assets at your death probably come to mind when you think about the goals of estate planning. It is important to assure that every-



thing that can pass to your beneficiaries at your death will do so, but that should not be the only aspect of the estate planning process.

"Incapacity planning"—planning that assures your affairs could be managed and decisions could be made for you in the event you became incapacitated and unable to do those things for yourself—is an often forgotten, but equally important part of a complete estate plan. Neglecting this aspect of your plan can be costly. Court-supervised guardianship, which might be the only choice if you have done no advanced planning, can be a substantial, ongoing financial drain on your resources. Asking that a court determine you are mentally incompetent so that a guardian can take control of your assets also can place a tremendous emotional strain on your family.

Incapacity planning allows you to plan for the possibility that some future physical or mental incapacity might render you unable to manage your affairs. It permits you to decide who will manage your finances and make decisions for you, determine how that person will be empowered to act for you and state what kinds of decisions should be made for you if you cannot speak for yourself, rather than leaving those decisions to others.

More than one incapacity planning document usually is necessary to accomplish your incapacity planning objectives. Empowering someone to act for you can be accomplished through the use of durable powers of attorney, healthcare surrogate designations and revocable living trusts. Memorializing your healthcare wishes and declaring the types of healthcare decisions that should be made for you if you cannot speak for yourself can be achieved by making a living will directive or healthcare surrogate designation.

As people live longer, the possibility that they will experience a period of incapacity during their lifetime becomes greater. This makes the need to do this type of planning vital.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

Divorce, drugs & depression among problems teens face

Q: I want to give my children the best chance to stay away from problems in their teenage years. What are the main problems that teens typically encounter?

It is important to differentiate between an "at risk" predisposition for individuals entering the teen years and certain types of crises that might occur throughout these years. Predisposing factors might include such things as exposure to abuse and violence, divorce, economic instability, mental illness and suicide, substance abuse, legal issues or significant health problems. Unhealthy attitudes related to gender, racial or cultural issues also can create problems.

Obviously, it is important to minimize the above factors if at all possible. While parents might not be able to prevent some of these (such as a spouse's substance abuse), they might want to think carefully about how to minimize the damage to themselves and to dependent children. Judith Wallerstein's research regarding the long-term effects of divorce on adult children is a good example of how individuals can be predisposed to be vulnerable to myriad problems years after the initial trauma. While children are incredibly resilient, parents must do all they can to provide strong foundations.

Once one reaches the teen years, a number of crises can present themselves. These could include substance abuse, depression, suicide, sexual activity before marriage, family crises, eating disorders, abuse, spiritual crises, illness and relational crises. Teens also might be confronted with crises of pregnancy and abortion, significant concerns about grades and school, choices of college and career and financial concerns.—*Scott Wigginton*

Q: Do adults change as they grow older? I think some people have unfairly labeled older members as resistant to change in our church.

It has always been clear that children change as they get older. But not until recently has it become equally clear that adults also change as they age.

It is not unusual to hear adults talking about their biological clocks running out, having a midlife crisis or experiencing job stress. Adults develop, change and grow but not at the same rate or in the same way. Though we most often think of the physical and psychological changes that occur throughout adulthood, change also can and does occur in spiritual development.

Adult faith formation—by which people consciously grow in the life of Christ through worship, prayer, study and service—is a central task of the church. The function of the local church, under the guidance of the Holy Spirit, is to help people to know Jesus Christ personally and to live their daily lives in light of their relationship with God. To grow in discipleship throughout life, adults need a deepening relationship with God and community, solid resources and a positive environment that will help undergird their faith development.

To help adults grow in Christian faith, we need to know something about the adult life cycle and the kinds of needs, interests and concerns adults experience at various stages of adulthood. The church needs to take more seriously the role of the congregation in developing and implementing an intentional ministry with older adults. Churches should provide information, training and resource support to assist adults in relating to God through Jesus Christ and for living out their faith in the world.—*Jon Rainbow*

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



The importance of serving one another

By Bob Terry

Louis and Philip did not know each other. Had they, they might have liked each other. They were as different as different could be. Louis lived all of his life in a rural area. Philip was born and reared in a city of several million people. The doctors judged Louis mentally challenged. Philip was considered brilliant. Louis could barely read. Philip had a PhD.

Louis spent most of his life as a hired hand on the farms in his community. He had no place to call home, only rooms his employers allowed him to use. Philip had an extended family with inheritance. He owned three properties most people would be glad to call home. Louis lived his life alone. Philip was married to a woman as talented as he. The couple had three children. They made a beautiful family.

Both Louis and Philip were Christians. They attended Baptist churches. Louis' church was a one-room, white frame building sitting around the bend of a dirt road. The church was founded in the early 1800s. Philip attended a Baptist church in the heart of his city. The church was about 30 years old and one of the stronger Baptist churches in the area.

Louis loved his church. Every Sunday morning he walked to church. He was the first to arrive. Each Sunday Louis unlocked the church. In the summer he opened the windows and turned on the fans. In the winter he built a fire in the stove that still rests near the middle of the building.

Philip attended church every Sunday too. People frequently asked him to sing. His strong tenor voice could be heard during congregational singing, but Philip refused to sing solos or in small groups. The only time he sang was during congregational songs.

Philip also played the piano and the organ. For a long time church members asked Philip to play for the services. He always declined. Eventually, people stopped asking.

In a way that few understood, Louis knew he was limited. He could not pray in public or teach Sunday school. But he could unlock doors, open windows and build fires. What he could do, he did do, and he did so gladly.

Philip accepted his musical gift as a blessing for his personal edification. He often sang praises to God during his private devotionals. He also played his piano and his organ for hours on end. It was worship for him.

But Philip never played for the church and his fellow believers. His talents and gifts were not for display. They were for personal use only, he plainly said.

Neither Louis nor Philip controlled the gifts God bestowed on them. No one does. What each did control was how the gifts were used. Gifts can be used for self-glorification. They can be used for personal development or to call attention to one's self.

The apostle Peter offers a different way to use one's gifts. In 1 Peter 4:10, he wrote, "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God."

Perhaps the greatest difference between Louis and Philip was at the point of "serving one another." Louis used his gifts, as meager as some thought them, in service through the church. Philip, with an abundance of gifts, did not.

Every Christian is gifted by God. The question is whether one is willing to use that gift in service to God and fellow Christians. Are you?

Bob Terry is editor of the Alabama Baptist

GUEST EDITORIAL

Will churches minister effectively to aging Baby Boomers?

By Vicki Hollon

Many churches today are responding to the gospel to the younger generations in a way that is relevant to them. Some churches also are beginning to recognize a significant need to build relationships across generational lines in order to form vibrant multi-generational congregations.

However, few churches are expressing any real concern for the equally critical issue of how to respond to the challenges presented by the aging of the Baby Boomers.

While finding new ways to reach out and involve youth and young adults through worship and ministry, what will we do to reach the population of people age 65 and older that is expected to double in less than half a century?

Jane Thibault, a clinical gerontologist, notes that even without genetic engineering, our society quickly is coming to the point where we will be able to accept the gift of a "natural" 120-year life span.

What questions do we need to ask now in order to respond with faith and grace to this changing dynamic?

We can look in the book of Acts at the first generation church and remember that there came a time when even those leaders discovered it was necessary to rethink their mission and creatively reorganize in order to provide for the needs of their widows.

With the limited economic and health-care resources expected for the future and the demands that will be placed physically and financially on the then-median adults, it will take the best qualities of the church—creativity, compassion, commitment and the love of God, self and neighbor—to help the generations bless each other.

It is not easy in this time of anxiety-producing change to envision the future. The challenges of our growing aging population are exacerbated by a societal ambivalence that often ignores many of the deeper issues experienced in the aging process. How will we as Christians keep from contributing

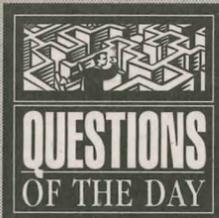
to this societal unease? We need to prayerfully seek to understand what forms of ministry to let go of and what to hold on to and build on for the future.

One helpful movement among several denominations is that of congregational health ministries. As these programs develop in a growing number of churches, some congregations also are hiring parish nurses to help them organize programs that consider the physical, mental and spiritual needs of their members.

I pray that with "eyes to see," our churches will recognize the challenge of the aging Baby Boomers.

Hopefully, our ministries will be built on a strong commitment to the value of individuals at every stage of life and we will act on the belief that our society cannot afford to dismiss the needs of any age group.

Vicki Hollon is executive director of the Wayne E. Oates Institute in Louisville



Got questions?

Fax your "Question of the Day" to (502) 244-6474; E-mail: wesrec@kybaptist.org

OLYMPICS

By the numbers

SALT LAKE CITY—Global Outreach 2002, the Southern Baptist ministry to the Winter Olympics, has a sled-load of resources to share with visitors in Salt Lake and the surrounding game venues:

75,000 "More Than Gold" pocket guides. Filled with local information and Olympics trivia, the guides also explain the symbolism of the "More Than Gold" logo, providing an overview of the Christian faith.

50,000 "More Than Gold" trading pins. The pins also have the logo, and Christians are asked to explain the significance of the pin before trading or giving it away.

2,000 sports New Testaments.

3,000 Bibles from the American Bible Society.

3,000 "A Time to Hope" music compact discs.

3,000 Bibles on CD, offering scriptures in 45 languages.

5,000 foreign language inserts for the pocket guides.

20,000 coins stamped with John 3:16.

30,000 hospitality bags. Supplied by churches throughout the country, they include tissues, lotion, lip balm and mints.



Olympic fan

Games ministry passion began in Lake Placid

By David Winfrey
News Director

SALT LAKE CITY—Maybe it was that encounter with the Norwegian hockey team in Lake Placid, but whatever the reason, Wendy Holbrook is hooked on Olympic ministries.

Mrs. Holbrook, who is campus minister at Berea College when she's not handing out evangelistic materials or trading "More Than Gold" pins, is working at her fourth Southern Baptist ministry to Olympic games.

And her husband, Mitch, will tell you she doesn't even like sports very much. "I don't care about sports in general," she agreed. "But I've always loved the Olympics because of what they stand for."

From a secular standpoint, the goal of uniting all nations is noble, but Mrs. Holbrook adds that the purpose for the games can lead to opportunities to discuss a more holy topic.

"And that is the God of the nations Who calls us together and most of all calls us to Himself," she said.

At this Olympics, she is responsible for supervising one of the main stages for singers, puppeteers and other performers with Global Outreach 2002, the Southern Baptist ministry to the Salt Lake games.

She also has supervised the Baptist Student Union performance team that is at the games. She worked with that team last summer when members spent eight weeks in Salt Lake performing and laying the ground work for some of their ministry this month.

Mrs. Holbrook's love of the Olympics began in 1980 when she was part of a creative ministry team that performed in Lake Placid, N.Y. There, she and two other performers found themselves the center of attention one night for the entire Norwegian hockey team.

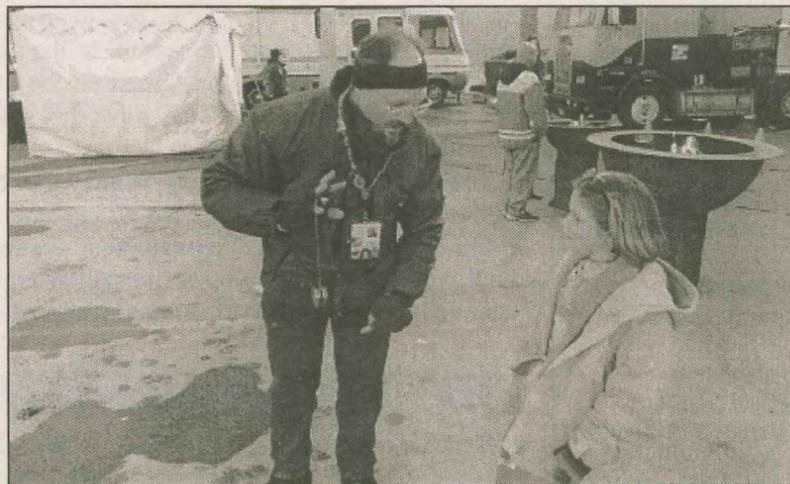
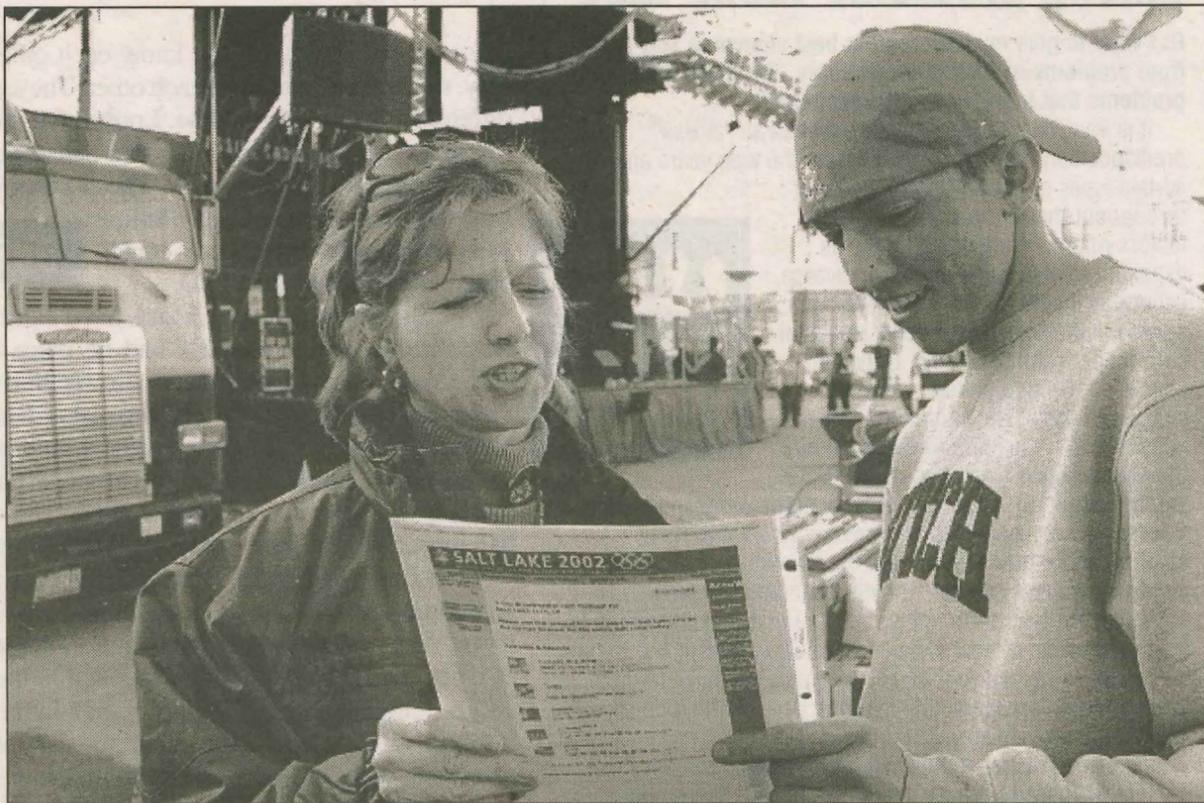
She takes some good-natured ribbing for that, but she is quick to add that she still has the team pin one of the athletes gave her. Since then, she has worked as a supervisor of Baptist Student Union performance teams in Calgary, Canada, and Atlanta.

First person: Olympic hat gives Utah duo opportunities to share faith

By Edie Polnac

SALT LAKE CITY—When I volunteered to work during the Winter Olympics, I had no idea the Olympic hat worn by the United States Olympians during the Opening Ceremonies would have such an impact on the many opportunities I had to witness to people from all over the world.

The hat had become "the" souvenir to have, and was extremely difficult to find. In fact, my husband and I waited in line for almost two hours early one morning to get one of only 50 available that day!



Then as now, she said, the primary goal of creative ministries is to attract attention. "It's all about winning the opportunity and the right, if you will, to share."

Mrs. Holbrook saw firsthand the need to offer entertainment and other activities that will attract people.

"In Lake Placid, we went with Christian stuff (music and skits). But only Christians came to hear it," she said. "Christian material doesn't draw the seeker, in general."

In recent Olympics, she added, ministry organizers have sought out

teams that can offer upbeat, secular performances "and then fold in some Christian pieces as well."

That doesn't mean that that performers soft-peddle the gospel, she insisted. "The way I explain it, especially to summer missionaries, is, 'Think of your performance as the best PR for the kingdom. The evangelism will happen one-on-one after you step off the stage.'"

Mrs. Holbrook said a common statistic for evangelism is that most people have seven encounters with the Christian faith before they are ready

MISSIONS DUO Wendy and Mitch Holbrook are working in ministry at the Winter Olympics. This is Mrs. Holbrook's fourth Olympic ministry. ■ Above: Mrs. Holbrook talks with Levi Lusko, an emcee for the "More Than Gold" stage. ■ Left: Holbrook uses his yo-yo skills to strike up a conversation with an Olympic visitor.

to accept Jesus as personal Savior.

"Creative ministry gives you a chance to be one of those seven," she said.

"It's the whole biblical agrarian model of evangelism," added Holbrook, who has developed a yo-yo routine to interact with children. "Somebody plants the seed; somebody waters, somebody harvests."

"I have to give up the arrogance to think that I have to do all the work," he added, but Christians involved in creative ministries must be ready to meet a person at whatever stage they are in discovering the message of Christ.

Mrs. Holbrook said she stresses to student teams that they should provide a first-class performance as an act of worship. "In creative ministries, we're called to give of our very best. The better quality the performance, the more people want to be a part of it."

Before leaving our house that morning, my husband and I had prayed that God would give us the opportunity to present our witness to as many people as possible.

We knew we would have to be extremely cautious about what we did at Olympic Square, being careful not to offend anyone. This area would be different than other parts of the city. God provided a way that we never expected. Who would have thought it would come in the form of a hat.

Edie Polnac is a member of South Valley Baptist Church in Riverton, Utah, where her husband, Huron, is pastor.

OLYMPICS

1996 More Than Gold encounter led man to seek out Jesus

By James Dotson
SBC North American Mission Board

SALT LAKE CITY (BP)—“A gold medal? What could be better than that?”

Tim Mugridge said his question at the 1996 Summer Olympics brought smiles from the volunteers at the “More Than Gold” booth in Marietta, Ga.

That gave them the opening to share through the colors on the “More Than Gold” collector pin how a relationship with Jesus Christ could indeed mean more than gold.

The volunteers probably had done that a hundred times before, but what they didn’t know is how that particular seed of the gospel later was cultivated to bear fruit.

Not only was Mugridge’s life impacted, but in a textbook case of how God uses individual evangelistic encounters, Mugridge has gone on to lead more than 20 other people to faith in Christ.

The story of Mugridge’s transformation from a disenchanted Mormon to a follower of Christianity came to light nearly six years later in Park City, Utah, as he discovered Southern Baptists, once again sharing the “More Than Gold” story with spectators. Except in this case, he was able to share

his own real-life testimony of what that story meant to him.

Mugridge said he first became aware of an entirely different view of Christ during a two-year experience as a Mormon missionary in Houston. In talking with African-American Baptists, and later visiting their churches, he began questioning his own view of God and Jesus Christ.

“That kind of opened my eyes,” he said. “These people in the South who claimed to be Christians are talking about a Jesus that I don’t know. It kind of dawned on me that there are two different Jesuses—the Jesus of the Bible and the Jesus of the Book of Mormon.”

Mugridge eventually left the Church of Jesus Christ of Latter-day Saints in 1993, more out of disenchantment with its teachings than a true belief in anything else. But he was searching.

“I kept getting a very, very strong premonition,” he said. “I just felt something deep within that something big was going to happen, and it was something I would be willing to give my life for.”

It was then that he had the encounter that was “More Than Gold” table during the Atlanta Olympics. He still did not fully understand all of it, but he

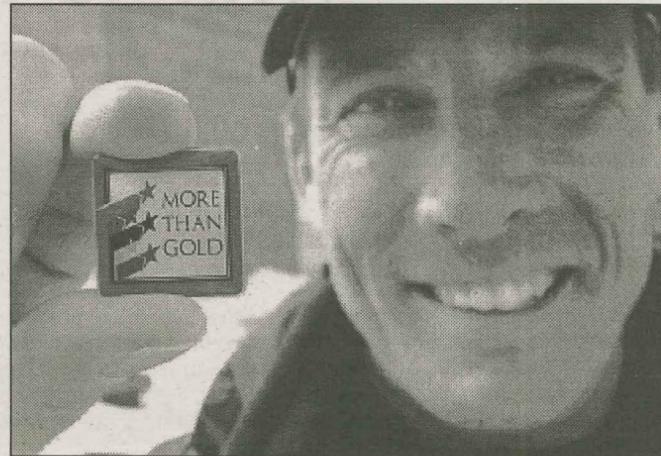
kept the pin and the basic idea of a relationship that could mean more than gold. His next encounter with the gospel came a few months later during an evangelistic Christmas Eve service at Southeast Baptist Church in Salt Lake City.

Finally, in the spring of 1997, he attended a church service in Denver on a business trip and later a service for businessmen at a local church. The speaker made an appeal that “if you consider yourself a real man, you’ll turn your life over to Jesus.” Mugridge did so, went back to Salt Lake City and joined Southeast Baptist Church.

With the help of some VeggieTales videotapes that he watched with his daughter, and later intense personal Bible study and in-depth discipleship, Mugridge began to fully understand what it meant to have a relationship with Christ.

It was a transformation and was catching, as he found more and more opportunities to tell friends and colleagues about what God had done in his life. Now living in Park City, Utah, and attending an Assemblies of God congregation, he often encounters people who have faced some of the same struggles he has been through.

“They meet me and hear my story.



And they think, ‘Whoa! If you can do it, I know I can do it. How did you do it?’” Mugridge said. “And that just opened up doors for me to share with them that it’s not ‘how’; it’s ‘who.’ It’s not me; it’s He who is in me.”

Mugridge added that he recently realized the meaning of his premonition in 1996, when he believed something big was going to happen that he would “be willing to die for.”

He said he made the connection after meeting “More Than Gold” volunteers in Park City. “It dawned on me what that meant,” he said. “I died. I died to my old self and became new. I was born again.”

HOPE PINNED ON CHRIST
Tim Mugridge of Park City, Utah, displays the “More Than Gold” pin given to him during the 1996 Atlanta Olympic games relaying the essence of Christian faith. Mugridge later accepted Jesus Christ as his Lord and Savior. (BP photo by Gibbs Frazier)

Baptists use creative ministries to share Christ at Olympic games

Continued from page 1

Volunteers also are handing out pocket guides to the games. In addition to information about Olympic events and area transportation, the booklets offer information about the Christian faith.

Canadian speedskater Catriona LeMay Doan, who won a gold medal last week, is among those quoted in the guide. “You might have a way that you want your life to go, but you need to trust that the Lord will always take you along the right path.”

■ **Entertainment.** Musicians, puppeteers and other performers are stationed at “More Than Gold” stages and venues.

A coffee shop on Salt Lake City’s main street offers music, free Internet access and nonstop television viewing of the Olympics. After the games, the coffeehouse will continue to operate as both a church and a site where Christians can build relationships with local young adults (see story on page 8).

Those attracted to the entertainment interact with volunteers who offer pocket guides, hospitality bags or “More Than Gold” pins.

■ **Pin trading.** A wildly popular pastime during the games, Olympic pin trading provides fans an opportunity to interact with people from around the globe. The atmosphere at the Olympics encourages strangers to strike up conversations, and one commonly hears the question, “Do you want to trade?”

GO-2002 volunteers trade or give away “More Than Gold” pins and explain their significance. The pins have a snowflake-like five-point star with five colors representing different aspects of the Christian faith.

Dark blue represents darkness for



MINISTRY STRATEGIST Beth Ann Williams (center), a Williamsburg native, is director of Global Outreach 2002, the Southern Baptist ministry to the Winter Olympics. More than 1,000 Baptists are in Salt Lake City during the Olympics to participate in creative ministry and discipleship at First Baptist Church of Richmond.

people separated from God. Sky blue represents the hope found in God through Jesus Christ. Red represents Christ’s sacrifice on the cross. Gold represents the promise of eternal life. Green represents an encouragement to grow in the Christian faith after accepting Christ as one’s personal Savior.

Marty Youngblood, a campus minister in Savannah, Ga., said the pins provide opportunities for divine appointments. Spotting a 1996 “More Than Gold” pin on a man, he asked the wearer if he knew the significance of the pin.

The man replied that the pin started a stirring in his life that culminated with him becoming a Christian at a church event (see story above).

“Sometimes we don’t think throwing a pin out to someone will have an impact,” Youngblood said. “He said,

“That pin just haunted me.””

With the games being held in the West where Baptist work isn’t as strong, organizing the ministry has been more challenging, Williams admitted. In 1996, the Olympic ministry had 600 churches to draw from in metropolitan Atlanta.

“We have 150 Southern Baptist churches in both Utah and Idaho,” she said. “So the people resources aren’t there and the money resources aren’t there and the contacts aren’t there.”

Of the 1,000 volunteers working with GO-2002, about a quarter are from churches in the Utah-Idaho Southern Baptist Convention.

The rest who have come from 19 states is a testament to the strength of Southern Baptist volunteer missions, Williams added.

“I’m so amazed all the time. As Southern Baptists we have such a

great volunteer network,” Williams said, adding that she’s seen other Christian groups struggle to organize Olympic ministry projects. “But we have such a network of people. It just reaffirms the strength that we have in our volunteer system.”

And being in the hometown of the Church of Jesus Christ of Latter-Day Saints hasn’t been as intimidating as some expected, she added.

“It’s been a little opposite from what you might think. The Mormon church is trying so hard to show the world that they are open to other religions, to other people, to other things,” she said. “So I really feel like there’s almost been a window of opportunity. Now that window may shut after the Olympics, but they’ve really tried hard to put on that face of ‘We are accepting.’”

Kentucky resident Kevin Sigsby insists that being in Salt Lake can be a good thing for Christians.

About half the residents of Salt Lake City are not Mormon, said Sigsby, a former missionary in nearby Park City and current minister of education at First Baptist Church of Richmond.

Many people involved in the ski culture are open to spirituality and willing to hear someone talk about their faith, he added.

Additionally, positive interaction with Mormons could pay off in the long run, he said. “There’s a lot of opportunity to make some inroads.

“Quite simply, they’re not going to come to a (non-Mormon) church,” he said. “But if you interact with them at the Olympics or the state fair or the ski slopes ... you probably won’t see them come to Christ right there, but you have an opportunity to plant the word and share the word.”

OLYMPICS

MAIN STREET COFFEE HOUSE

COFFEE	REG.	LARGE	CHAI Tea (hot or cold)	REG.	LARGE
to stay	1.00	1.25	to stay	—	3.50
to go	1.50	1.75	to go	3.50	3.75
ESPRESSO	1.00		HOT TEA (see COUNTER FOR KINDS)		
AMERICANO					

Java & Jesus

Coffeehouse congregation to be legacy after Olympic work

By James Dotson
SBC North American Mission Board

SALT LAKE CITY (BP)—It's no secret that there's something about a cup of good coffee that helps people connect—whether on Sunday morning at church, around a neighbor's kitchen table or at a dinner or trendy coffee emporium.

A new church in downtown Salt Lake City has taken the concept one step further. Realizing relational-based ministry can't be confined to a traditional church schedule, the fledgling Summit Church set up the full-service Main Street Coffee House offering varieties of fresh coffee and other hot drinks as an avenue for touching lives throughout the week.

The church and the business are technically separate nonprofit arms of the umbrella Summit Ministries, but the idea is to lower some of the barriers that often keep non-Christians from finding their way into church.

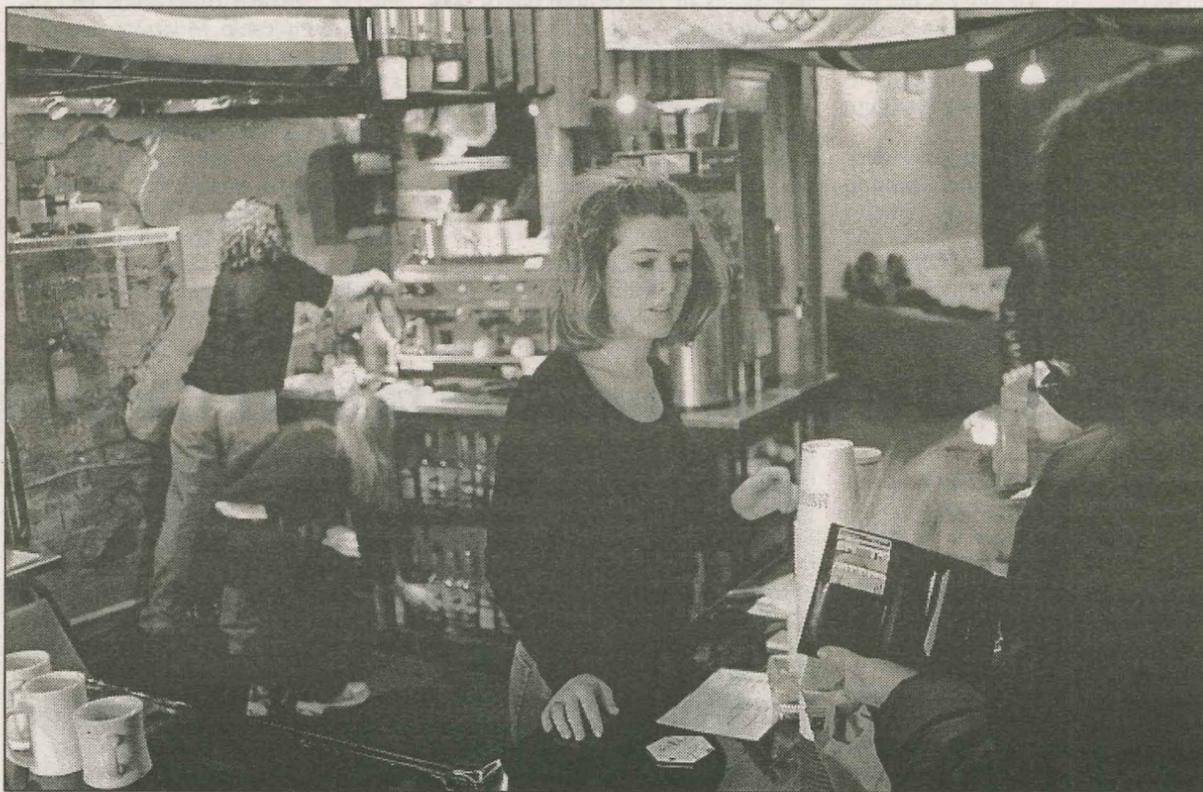
The project is an outgrowth of Global Outreach 2002, the Southern Baptist ministry to the Winter Olympic Games.

GO 2002 Director Beth Ann Williams said the goal is to leave a legacy from the games for the Baptists of Salt Lake City.

"I really wanted to do something that was stable, that would continue on," said Williams, whose father, Harold Mauney, is the former pastor of First Baptist Church of Williamsburg.

Summit Church Pastor Clint Roberts, a Southern Baptist missionary, had been campus minister at the University of Utah looking to start a church.

"I thought, 'What is the kind of place in our day and age where people like to hang out and can sort of build relationships, or sit and stay for a while—where people feel comfortable in getting to know each other?'" Roberts said.



MAIN STREET COFFEEHOUSE This coffeehouse is owned by a church that runs the shop in order to build relationships with 20-something visitors. It also is a ministry center for Global Outreach 2002, the Baptist ministry to the Winter Olympics. (Photos by David Winfrey)

"It's all about atmosphere, and the coffeehouse is that—especially for Generation X people. That's where they hang out."

Williams and Roberts began to share their dreams while attending the same Sunday school.

The coffeehouse has become a central ministry site for GO-2002 during Olympics, Feb. 8-24. Not only does it serve as a home base for volunteers sharing Christ on city streets, but it also attracts crowds with coffee and other hot drinks, entertainment and big-screen television coverage of the Winter Games.

The core group for Summit grew out of a Bible study for students at the University of Utah called the Salt Company. The group was meeting on Sunday evenings on university property, but Roberts knew an actual church would need something more stable.

"Most of the city of Salt Lake is the suburbs down to the south, so nobody plants churches around here," Roberts said. "And we thought, 'How can we plant a church to reach these people here? And the vision we had

was for a coffeehouse, where the church could meet and the coffeehouse would be open all the time."

Roberts soon found a building that had great possibilities about a block and a half south of Temple Square in the heart of the business district. But it needed a lot of work.

That's when Roberts learned of Chauncey Webb, a young man from his home church, First Southern Baptist of Del City, Okla. Webb was not only an accomplished remodeler with a heart for ministry, but he also had a dream of operating a coffeehouse.

With Webb's expertise, combined with volunteer labor from the students and members from partner churches, the dilapidated storefront was transformed into a first-class coffeehouse. The lease was signed in August, and the coffeehouse opened in December.

Along with the customary tables out front, there's also a large room with sofas in back to encourage guests to stay and chat. The church meets for worship and Bible study upstairs in a room that doubles as a small concert venue, complete with a picture window overlooking the street.

Coffeehouse employees are church

members or friends of the congregation, and for the first month they worked as volunteers. Some are expected to continue as paid employees.

Organizers decided early about exactly where they would draw the line between business and Christian ministry.

There was no shortage of creative suggestions for the name, including "Holy Grounds," "Solid Grounds" and "Jubilatte." But Roberts said too much identification with Christians would serve only to keep away the people they are trying to reach.

"We had to kind of think this thing through from the beginning," he said. "When we say 'Christian coffeehouse,' are we going to have a big 'Jesus' sign on the front door and someone with a big smile saying, 'Welcome brother,' when they come in? And we decided that probably won't do here," he said.

"We're just creating a place that they like, and let their discovery of who we are as Christians be not from a sign they read but from actually talking with us."

With additional reporting by News Director David Winfrey

"I thought, 'What is the kind of place in our day and age where people like to hang out?'"

Summit Church Pastor
Clint Roberts



OLYMPICS

Doing special ministries

What can your church learn from ministries at the Olympics?

By David Winfrey
News Director

SALT LAKE CITY—Kentucky might not be hosting the Olympics any time soon, but that doesn't mean churches in the Bluegrass State can't learn from what's taking place in Salt Lake City right now.

This month's Olympics marks the culmination of a lot of planning by Global Outreach 2002, the Southern Baptist ministry for these events.

Several of the lessons learned through Olympic ministry can be applied to special events in local communities, said Beth Ann Williams, director of GO-2002 and a native of Williamsburg.

"There's a culture of openness during the Olympics because people are gathered together," said Williams, whose father, Harold Mauney, is a former pastor in Taylorsville and Williamsburg.

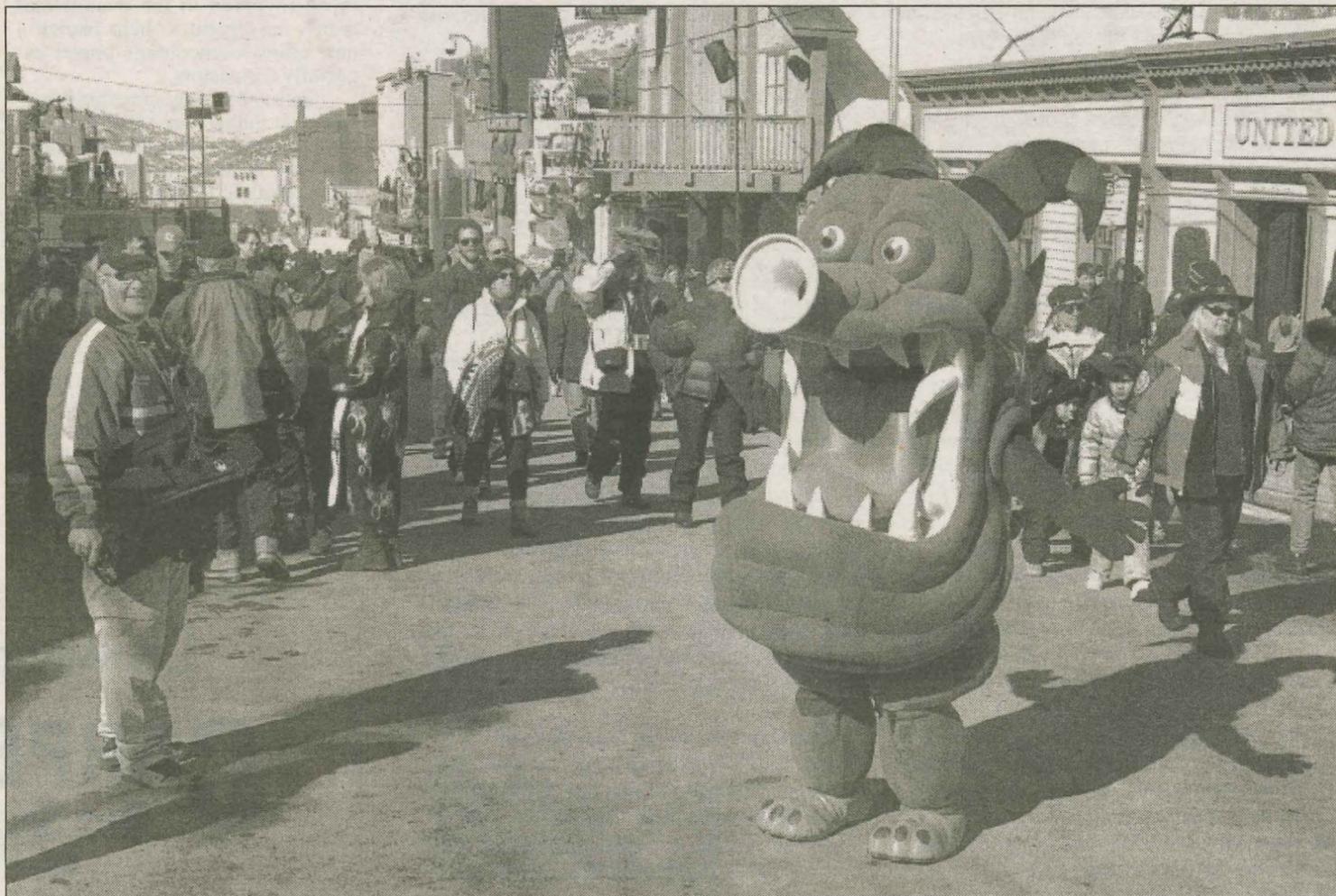
But such opportunities are not limited to one city for 17 days every two years during an Olympic event. "There are all kinds of festivals.

Anywhere people are gathered and they are excited and they are open, it's the same principle, basically, of meeting people where they are."

Williams offered three tips for churches to minister at special events in their neighborhood:

■ **Look at what's going on.** Nearly every community has a local fair, festival or event that draws people together, Williams said. The secret is looking around to see what ministry opportunities are available.

"One of the things we saw in Atlanta was, after the Olympics were over people said, 'Hey, we don't need



the Olympics to do this type of ministry. We can do this at our local state fair or our local festival. We can do the face-painting or the balloon art to build a relationship to get to know people." Such ministries give churches a "first touch" with their communities, building a positive impression for both the church and the Christian faith.

"Put yourself in your community where people are," she added. "You're going to meet people at things like that and make those contacts with people who would never walk through your doors."

■ **Consider teamwork.** GO-2002

is working with a variety of other Christian ministries to maximize their efforts during the Winter Olympics. Partners include the Salvation Army and Youth With a Mission.

"It's always harder to work together than it is just to go off and do your own thing, but working together has a strong impact," she said.

Evangelicals in Salt Lake have built relationships that will last after the games, Williams noted.

■ **Listen to event organizers.** Approaching an event with the heart of a servant will get a church ministry more success than marching in with an agenda, Williams said.

"Go to organizers and see what

their needs are," she said.

"Are you going to have a lot of kids there? We can do balloon animals or face painting," she said, offering ideas that churches might suggest for an event. "Are you going to have a lot of old people who will want to sit in the shade?"

That servant's heart has opened doors in Salt Lake City, she noted. A local upscale mall has welcomed GO-2002 because last year a Kentucky Baptist Student Union performance team entertained visitors with show tunes and other songs.

"Listen before you just go in and lay out some plan about what you want to do," she said.

CREATIVE MINISTRIES
Main Street in Park City, Utah, has a party atmosphere during the Olympics. Any church can find similarly festive activities in their communities where members can get involved in creative ministries, according to Beth Ann Williams, director of Global Outreach 2002. (Photos by David Winfrey)

Hartford pair helping with administrative duties in Salt Lake City



MISSIONS WORK George Chinn stacks boxes of supplies for Global Outreach 2002

SALT LAKE CITY—George and Cathy Chinn recently retired, but they haven't slowed down.

The Hartford natives, veterans of more than 15 mission trips, are in Salt Lake City helping with the administrative details associated with Global Outreach 2002, the Southern Baptist ministry to the Winter Olympics.

"Southern Baptists are really out there witnessing," Mrs. Chinn said. Last week she and her husband staffed a water station in Olympic Plaza.

"It's a really great witnessing opportunity because people are really thirsty," she said, noting the city's high altitude and arid climate. "Just in a few hours, there's no telling how many pins and pocket guides are going out."

The duo are spending seven weeks in Salt Lake. Most of their time has been spent in GO-2002's administrative office, answering phones, stack-

ing boxes and matching volunteers and resources.

"We're doing anything and everything that we're told to," Mrs. Chinn said.

"We're not on the front lines as much as the volunteers who come here on a short-term basis," Chinn noted. "But this has to go on so that the actual witnessing can take place."

The pair also see one of their roles as encouragers for the front-line workers. Each Monday during the Olympics they host a reception for the volunteers who are about to leave Salt Lake City.

When they return to Kentucky the first week in March, they'll go back to their other ministry endeavor. The Chinns are Mission Service Corps volunteers through the North American Mission Board, serving two years at the Wendell Belew Missions Center in Stanton.—David Winfrey



MISSIONS WORK Cathy Chinn (right) talks with a volunteer for Global Outreach 2002

Mormons now in top 5 largest U.S. faith groups

SALT LAKE CITY (RNS)—The Church of Jesus Christ of Latter-day Saints for the first time has been listed among the top five largest churches in the United States, according to figures released last week.

The Salt Lake City-based church, popularly known as the Mormons, ranked fifth among the 25 largest U.S. churches, according to the 2002 Yearbook of Canadian and American Churches compiled by the National Council of Churches.

The Roman Catholic Church maintained its No. 1 spot, with 63.6 million reported members. The largest Protestant church, in the No. 2 spot, remains the Southern Baptist Convention, with 15.9 million reported members.

The United Methodist Church placed third, with 8.3 million members in the United States. In the No. 4 spot is the Church of God in Christ, a predominantly black Pentecostal church with 5.4 million members. Latter-day Saints, with 5.2 million members, placed fifth.

Rounding out the ten largest religious denominations were: Evangelical Lutheran Church in America (5.1 million members), National Baptist Convention of America, Inc. (3.5 million), Presbyterian Church (USA) (3.4 million), Assemblies of God (2.5 million) and Lutheran Church-Missouri Synod (2.5 million).

The Latter-day Saints bumped the nation's largest Lutheran body, the Evangelical Lutheran Church in America, to sixth place. That move leaves the Methodists as the only mainline Protestant church among the top five. In 1970, three of the top five churches were mainline churches.

Total U.S. church membership, according to the almanac, stands at an estimated 152 million.

The annual list is considered the most authoritative guide to U.S. church membership, although editor Eileen Lindner readily concedes that church statistics can be notoriously unreliable. Figures for the National Baptist Convention of America, Inc., for example, date from 1987.

Lindner said the rise of the Latter-day Saints is not unexpected, but still significant.

"The distinctive theological position of the LDS and its history of persecution make such rapid growth all the more remarkable," she writes. "However, the church's strong emphasis in outreach through both mission personnel and electronic and print advertising makes it unique among contemporary North American churches."

The book also includes data on financial giving and membership trends. Sixty-five U.S. churches reported giving figures, which totaled nearly \$30 billion in 2000—an increase of \$2.4 billion from 1999. Membership rates in most churches remains relatively stable, but Lindner said "some slowing of the rate of growth for the Southern Baptist Convention and the Assemblies of God will bear closer observation in the years ahead."

Data submitted by the Association of Theological Schools shows trends in seminary enrollment, including an increase in the number of women students from 30 percent in 1990 to 35 percent in 2000. Overall enrollment increased from 59,000 to 73,000 over the same decade, according to the data.

Promise Keepers urges prayer for pastors

WASHINGTON (RNS)—Promise Keepers officials are urging those involved in the evangelical men's movement to help launch a new effort to encourage prayer especially for pastors.

"God is birthing something special here today," said Bill McCartney, founder of the Denver-based ministry, at the organization's National Prayer Leaders Luncheon, Feb. 7 in Washington.

"If we can get guys to gather around their pastors to support them in prayer, it will make a tremendous positive impact in our nation's churches."

About 700 pastors and church leaders gathered at a Washington church to kick off the initiative and pray for President Bush and other elected officials. By 2004, Promise Keepers officials hope to involve as many as "100,000 male pastor-appointed prayer leaders" to commit to pray for their pastors.

"Pastors are one of the most-attacked and least-protected leaders in

God's army," reads a statement from Promise Keepers materials promoting the event. "It is our job to protect them through our daily concerted and specific prayer."

Promise Keepers is working with other ministries focused on prayer, such as Mission America and the National Association of Local Church Prayer Leaders. Through these joint efforts, men involved in the initiative will receive information on ways to foster prayer efforts in their churches.

Leaders of Equal Partners in Faith, a Washington-based network of religious leaders and frequent Promise Keepers critic, issued a statement criticizing the Washington event for its focus on men.

The Promise Keepers organization, in a Web site explanation of the luncheon, said the event was an extension of other male-specific efforts by the ministry and cited statistics about male prayer leaders currently being outnumbered by female prayer leaders 3 to 1.

75 years later

God continues to call adults into fulltime vocational service, and Clear Creek Baptist Bible College continues to prepare them for service in churches and mission fields around the globe. Now in its 76th year, Clear Creek, with the capable leadership of President Bill Whittaker, places at the forefront of its mission a quality Bible-based edu-

there is the need for student financial assistance.

The Kentucky Baptist Foundation has the pleasure of assisting President Whittaker and his staff in securing gifts and managing the endowment funds of the college. Furthermore, the foundation is able to make scholarships available to some of the financially needy stu-

dents from scholarship endowment funds, which donors previously have given to the foundation for ministerial students. Perhaps the Lord is leading you to provide scholarship assistance for God-called adults at Clear Creek. Let me encourage you to consider a gift of any size to an existing scholarship fund, or to establish a scholarship fund that bears your

name or the name of someone to whom you would want to pay tribute. Gifts of cash, appreciated securities, real estate, life insurance, retirement assets or a bequest in a will or revocable living trust are acceptable. You may want to consider a charitable gift annuity or charitable remainder trust. Join us in securing the next 75 years!

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

Not only are all faculty members fully qualified in their respective disciplines, but also a majority of them have earned doctorates. The average age of the students is older than at other colleges, and many of them have families. In response to God's call to service, many of them have left jobs and professions to become Clear Creek students. As a result, there is a more mature atmosphere and a greater collective commitment to learning than at other colleges. Furthermore,

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SMILE

Thanking Joe Early

By Robert Dunston

On Friday evening, Jan. 18, the Cumberland College family joined together in the T.J. Roberts Cafeteria to honor Dr. Joseph Early.

Early has stepped down as vice president of academic affairs, beginning with a leave of absence on Jan. 1 leading to his retirement on Aug. 31.

Early has invested the past 33 years of his life at Cumberland College. For 21 of those years he served as academic dean.

Early grew up in Williamsburg and graduated from Cumberland College twice; once in 1959 when it was still a junior college and again in 1963 after Cumberland became a senior college. He majored in mathematics and physics.

After his graduation, Early moved to Mt. Sterling to teach mathematics. After several years of teaching, he left to pursue a doctorate in mathematics at the University of Tennessee.

Cumberland College mathematics professor J.T. Vallandigham sought Early out after he completed his doctorate and asked him to return to Cumberland to teach mathematics and chair the

mathematics department. Early, thankful for everything Cumberland had done for him, agreed to return for four years. Fortunately for us, he stayed.

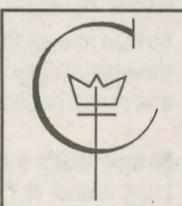
Early and his wife, Phyllis, a retired teacher who taught at Williamsburg City School, have been a vital part of Cumberland College and Williamsburg. They are active members of Main Street Baptist Church. Early also serves on the Williamsburg City Council and is active in civic affairs. Their son Joe Jr. recently completed his doctorate in church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Early has been instrumental in leading Cumberland College to achieve excellence in providing quality liberal arts education infused with Christian values. He also has modeled Christian leadership and concern in all he has done.

We thank Early and pray God's continued blessing in his life as he continues to serve.

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

CUMBERLAND COLLEGE



Kudzu



Doug Marlette

Church of the Covered Dish

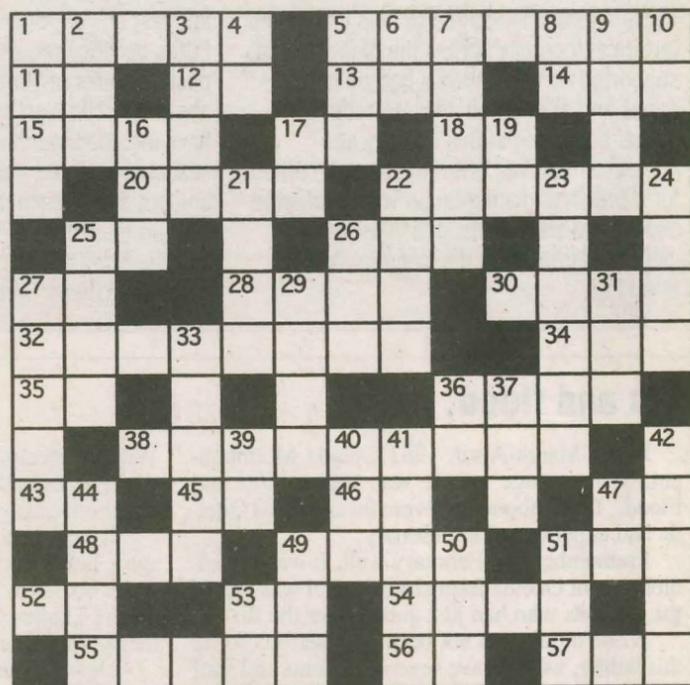


Thom Tapp

Bible Crossword

Across

- Moses's brother
- People who make cloth by interlacing threads
- Possible undergraduate degree for a minister, abbr.
- Not yes
- Do not _____ to the words of the prophecy (Revelation 22:18)
- Black sticky substance
- Infant
- _____ of the Chaldees
- Preposition that indicates location
- Burnt offering for peace to the Lord (Exodus 24:5)
- Aromatic substances (Exodus 25:6)
- Sympathetic noise
- Hole
- Name for Mother
- "_____ a child is known by his doings" (Proverbs 20:11)
- Control
- Something given to God
- The color of the Tabernacle's ram skins (Exodus 25:5)
- The language of Cervantes, abbr.
- Head
- The beings whose wings cover the mercy seat (Exodus 25:20)
- Address abbreviation
- Opposite of off
- Selenium, chem. symbol
- Eleven, Rom. num.
- Ancient
- Metal taken as a Tabernacle offering (Exodus 25:3)
- Why Jesus died
- Place near Bethel (Genesis 13:3 NIV)



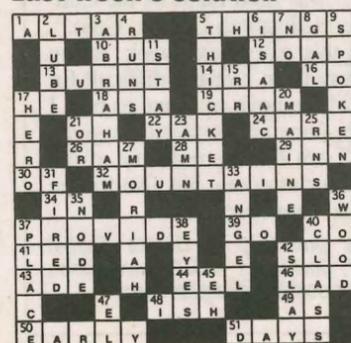
- Young adult, abbr.
- Greatest Christian virtue
- Fabric dyed blue, purple, and scarlet for the Tabernacle (Exodus 25:4)
- Silver, chem. symbol
- The priest who took care of Hannah's son Samuel

- "Thy _____ will I establish" (Psalms 89:4)
- American Academy of Family Physicians, abbr.
- Writing instrument
- The man God sent to deliver the Israelites from the Egyptians
- Contender
- Shelter from the wind
- Jewish priest's outer vestment
- Greek letter
- Friend, Fr.
- Printer's measure, approximately half of an em
- United Service Organizations, abbr.
- Beautiful, Ital.
- Mountain where Moses talked with God
- "They _____ not, neither do they spin" (Matthew 6:28)
- Greek letter
- Past tense of gin
- "A _____ returneth to his vomit" (Proverbs 26:11)
- "That we may _____ and believe" (Mark 15:32)
- Old-fashioned you

Down

- Short for Abigail
- Woman's name
- Stone worn on Aaron's shoulders (Exodus 28:9, 12)
- A denial
- Armed conflict
- Edward, for short
- Adjust
- Alien from space, abbr.
- "Let us run with patience the _____ that is set before us" (Hebrews 12:1)
- Jr.'s father
- Kind of tie
- Note, prefix
- Not on the scale
- "The Lord shall reign for _____" (Exodus 15:18)
- "Trees of the wood _____ out" (1 Chronicles 16:33)
- "Enter ... into his _____ with praise" (Psalms 100:4)

Last week's solution



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NATIONAL NOTES

■ Scalia speaks out on death penalty.

Supreme Court Justice Antonin Scalia, a devout Roman Catholic, said Feb. 4 that judges who follow Catholic teaching against the death penalty should resign. Speaking at Georgetown University, Scalia said he disagrees with the church's anti-death penalty teaching and argued that the church historically has supported capital punishment. "No authority I know of denies the 2,000-year-old tradition of the church approving capital punishment," he said. Asked to reconcile his Catholic faith with his support of the death penalty, Scalia said a Catholic judge with concerns about the death penalty should resign because he or she would not be upholding the laws judges must swear to protect.

■ Prison Fellowship honors congressman.

Prison Fellowship Ministries honored Rep. Christopher Smith, R-N.J., with its annual William Wilberforce Award earlier this month, recognizing him for his national and international work for human rights. Smith has worked to help victims of torture and cruelty across the globe. He has supported an international ban on land mines and sponsored a law to reduce sexual trafficking in this country and abroad. Smith was given the award, named for a British parliamentarian who worked to abolish the slave trade, at a Washington ceremony preceding the National Prayer Breakfast.

■ Methodists join anti-smoking effort.

The United Methodist Church will join a national campaign to raise the per-pack cigarette tax in all 50 states in an effort to curb youth smoking. The church's General Board of Church and Society signed on to the initiative sponsored by the Washington-based Campaign for Tobacco-Free Kids. The church's Baltimore-Washington Conference lobbied for a similar campaign in Maryland in 1999, enacting a 30-cent-per-package tax. The social policy agency said that effort has curbed smoking among Maryland 10th-graders by 30 percent and among adults by 16 percent.

■ Family groups blast Fox TV shows.

Fifteen organizations known for their support of traditional family values have written to the Federal Communications Commission chairman seeking an investigation of programs of Fox Broadcasting Co. such as "Boston Public." The groups said the network's programs suggest an "outrageous flouting of the FCC's decency regulations." They cited past episodes of "Boston Public," a drama about a public high school in Boston, that have included story lines involving oral sex, stripping and a sexual affair between a student and a teacher. Among the groups signing the letter are Focus on the Family and the Southern Baptist Ethics & Religious Liberty Commission.

■ Bible written in 24 more languages.

An international fellowship of Bible societies has registered the translation of the Bible into 24 additional languages in 2001. The total number of languages in which books of the Bible are available now stands at 2,287, according to the annual tally by the United Bible Societies. The complete Bible has been published in 392 languages, with eight languages reported for the first time in the last year. Four of the eight are African languages, two are Asian languages and two are languages spoken in Australia, New Zealand and the Pacific islands.

■ Bible class barred in Scopes Trial site.

A federal judge has ruled that a 51-year tradition of teaching Bible classes in the county where the famous Scopes trial was held must end. U.S. District Judge Allan Edgar in Chattanooga, Tenn., ruled Feb. 8 that classes in Rhea County violate the First Amendment's clause separating church and state, Associated Press reported. Edgar said that county officials "acted with both purpose and effect to endorse and advance religion in the public schools." About 800 students in the county's three elementary schools attended the weekly 30-minute classes. Students can take part in alternative activities if they object to the classes, but parental consent was not required for attendance.

■ L.A. schools pull Koran translation.

Los Angeles school officials have removed almost 300 translations of the Koran from school libraries after discovering that they included commentary that was considered derogatory toward Jews. Jim Konantz, director of information technology for the district, said he received a complaint from a history teacher who determined that some of the footnotes in the book were anti-Semitic. One footnote reads: "The Jews in their arrogance claimed that all wisdom and all knowledge of Allah was enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy."

■ Now that's a big-dollar blessing.

A Long Island, N.Y., woman who claimed she suffered serious injuries during Pentecostal services when a minister tried to bless her has settled her case for \$80,000. Sophia Reitan of Central Islip sued the Upper Room Tabernacle Church in Dix Hills, N.Y., for \$4 million, claiming she was hurt when a minister pushed her to the floor. "She was caused to fall by the Holy Spirit, but, unfortunately, there was no one there to catch her when she fell," her lawyer, Andrew Siben, told The New York Post. He claimed that Reitan was allowed to hit the church's hard floor during a September 1997 service, resulting in hospital treatment and surgery for a broken arm.

Flu and flood, part 1

In the March-April, 1963 Oneida Mountaineer, a front-page article was titled, "Flu and Flood." It was about the severe flu and flood Oneida had experienced in February.

I remember that February well. It was my senior year at Oneida Baptist Institute. I was one of the students who had just gotten over the flu.

While the flu has not been very serious so far this winter, we did have several students and staff ill in January. Our faculty and support staff care for our students with the same tender loving care today as they did back then.

Here is part of that article from 39 years ago:

"There is never a dull day at Oneida. This is an old and familiar saying around our campus, and ... never truer than of late.

"The oldest inhabitants roundabout say that the winter just past has been the most severe in memory—even worse than the winters of 1917 and 1898. We can believe it.

"It ... was very cold ... most of the winter, ... however, our large Oneida family had remained in remarkably good health.

"Then, in mid-February, a number of students were stricken with severe cases of the flu. ... Nine of our boys and seven of our girls were sick in the dormitories, not to mention our day students who were ill. The hospital was unable to receive any of them, as every bed was taken. Our Bible teacher was downed by pneumonia, and little Andy Jackson was seriously ill for several weeks. President and Mrs. Jackson remained by his bedside in the Corbin hospital.

"One morning a new covering of snow was dumped upon the old. ... Our electricity went off. ...

Without electricity, we have no water. Without water, our heating system does not operate. The telephones also were out.

"It was necessary to melt ice and snow for some hours in order to give pills, and to take hot water bottles to the kitchen ... to reheat the water on the kitchen stove. Finally, in late afternoon, the power came back on.

"Dean Combs, in charge of the Carnahan Hall boys, and Miss Louise, Dean of the Burns Hall girls, instituted a regime of complete rest for their patients broken only by ... juice every few hours, pills, bowls of hot soup and a temperature reading. No father or mother could have devoted themselves more completely to the care of our boys and girls, day and night, than did Mr. Combs and Miss Louise during these several weeks.

"Dean Combs would have made a wonderful doctor, had his calling not been that of teaching, for he has a splendid bedside manner. Miss Louise, a trained nurse of many years' experience, is a most valuable person in times of illness. She is a graduate of the Booth Memorial Hospital of New York, did years of private nursing, and ... was head nurse of the Children's Floor of Speers Hospital, Denver, Colo."

I will complete this story next week. Being seriously ill and away from home is difficult for anyone. I was one of the boys confined to bed. I remember the soup, juice and tender care given me. How grateful I am for the ministry of the school, not just in the classroom, but also for the physical and spiritual care I received.

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

Clear Creek students 'hoop it up'

By Brian Sizemore

Even with the hustle and bustle in the life of Clear Creek Baptist Bible College students, they usually find time for enjoyable activities.

The winter months include a pause for fellowship and occasional competition as the Pomeroy Family Life Center starts the annual intramural basketball league.

"The basketball league brings the men and women of Clear Creek together for fellowship," said Stevan Harris, a freshman from Georgia.

"The league has great sportsmanship and is just a great time for a few of God's people to fellowship," Harris added.

The league consists of five teams from the campus including one composed of faculty, staff and their wives.

"This is a great opportunity for students, faculty and staff to fellowship in a personal way," said Bill Helton, professor of New Testament and pastor of East Jellico Baptist Church.

"There are many very talented players at the college," said David Butler, a second year student and youth pastor of Piney Grove Baptist Church of Corbin. "There are

some guys here that can play basketball, and they are giving all their talents to God and letting Him use them."

The league also gives opportunity for family recreation. "The sports leagues have family emphasis, too," Butler added. "There are not many leagues that let the wives play, too, and it means so much to our wives that are here with us during our time at Clear Creek."

In addition to basketball, Clear Creek also has softball, football and volleyball intramural sports for students and faculty. Campus families also enjoy the heated swimming pool and game room. When bad weather cancels public schools, the family life center is open for school-age children, allowing parents to maintain employment or attend classes.

"Not many colleges have a facility as nice as our FLC. We are making plans to expand the ministry of the center and hope area churches and other groups will contact us for a special outing, retreat or conference," family life center director Nathan Crawford said.

Brian Sizemore, a second year student, is college relations assistant. Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977

CLEAR CREEK CHRONICLE



Bill Whittaker

What they're looking for

Rockers U2 draw from evangelical background for spiritual journey

By Jason White
Religion News Service

NEW ORLEANS (RNS)—More taboo than drugs or sex, God is a most unwelcome guest in the world of rock 'n' roll.

But that's precisely why Bono, lead singer of U2, finds God to be such a powerful and provocative subject for the band's songs.

"I sometimes think I have a kind of Tourette's syndrome, where if you're not supposed to say something, it becomes very attractive to do so," he once said. "You're in a rock band. What can't you talk about? God? OK, here we go. You're supposed to write songs about sex and drugs. Well, no I won't."

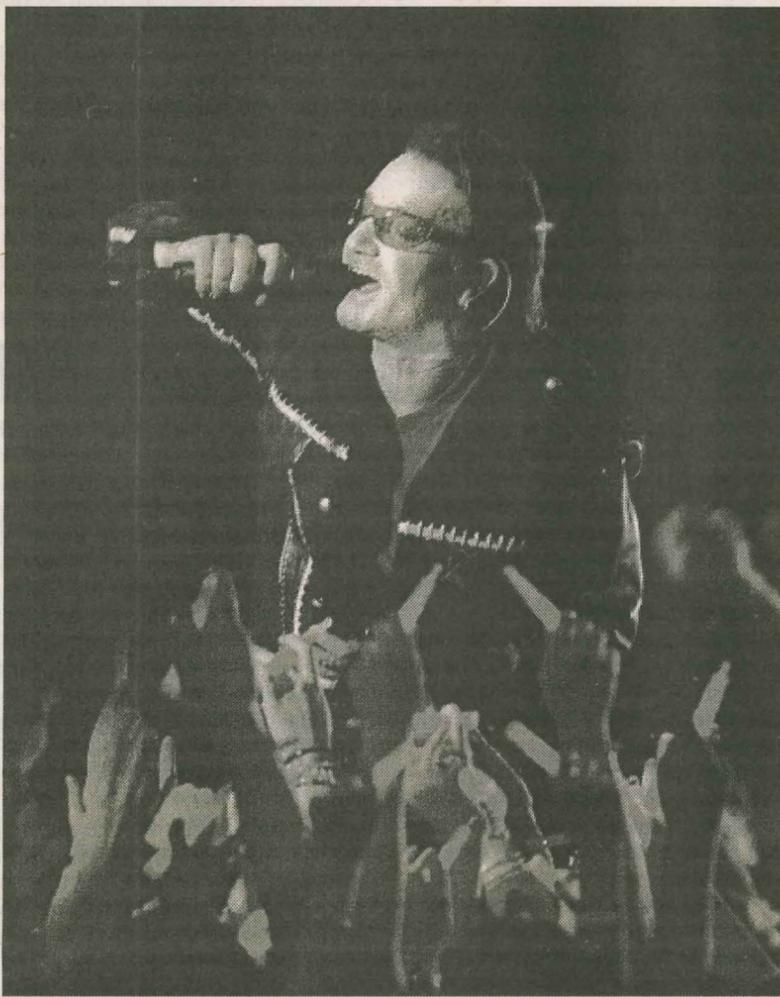
From the band's origins as four dreaming teen-agers in Dublin, Ireland, in the 1970s to its current status as among the greatest rock bands on the planet, U2 has written and performed music shot through with a religiosity that defies easy categorization.

On its most recent 2001 Elevation Tour, U2 sold out arenas and stadiums around the world, making use of a surprising amount of religious imagery in the process.

Most nights, the band closed with "Walk On," a song from its newest album, "All That You Can't Leave Behind." Toward the end of the song, Bono would shout "Unto the Almighty, thank you!" and lead the crowd in a chorus of hallelujahs, which means praise the Lord.

In describing the mood of these concerts to Rolling Stone magazine, Bono suggested that rock 'n' roll's most unwelcome guest was crashing the party.

"God is in the room," Bono said in May 2001, "more than Elvis. It feels like there's a blessing on the band right now. People are saying they're feeling shivers; well, the band is as well. And I don't know what that is, but it feels like God walking through



BONO The lead singer for U2 performs during halftime of the Super Bowl earlier this month. A new book about the group's spiritual seach notes that the members previously belonged to an charismatic evangelical group. (RNS/Reuters photo)

the room, and it feels like a blessing, and in the end, music is a kind of sacrament; it's not just about airplay or chart positions."

With words like these, Bono and the rest of U2 would seem to fit comfortably within evangelical Christianity and its musical offspring, contemporary Christian music. That placement, however, is resisted by both the Christian establishment and the band.

U2's band members, Bono, guitarist The Edge, drummer Larry Mullen Jr. and bassist Adam Clayton, drink and smoke and swear, causing some pietistic Christians, especially American evangelicals, to question the authenticity of the band's beliefs. In addition, U2's music has moved over the past decade from a focus on overtly Christian themes to more secular sub-

jects such as politics and human relationships, leaving some Christians to wonder whether this reflects a move away from Christianity as well.

For its part, U2 doesn't seem to care whether it is accepted by the Christian community. During the course of more than 20 years of making music, U2 has grown increasingly uncomfortable with organized religion, calling churches "claustrophobic" and blaming Christianity, at least in part, for splitting Ireland in two.

"I have this hunger in me ... everywhere I look, I see the evidence of a Creator," Bono has said. "But I don't see it as religion, which has cut my people in two. I don't see Jesus Christ as being any part of a religion. Religion to me is almost like when God leaves and people devise a set of rules

to fill the space."

The question of U2's religious beliefs, and the ways band members have expressed them over the years, is the subject of a new book, "Walk On: The Spiritual Journey of U2," by Steve Stockman, a Presbyterian minister in Ireland. Stockman mines U2 interviews, books about the band and U2's music to write a spiritual companion to the band's career.

Stockman writes that in U2's early days in Dublin, Bono, The Edge and Mullen embraced a charismatic and evangelical form of Christianity unusual for the Ireland of that time. They found community with like-minded believers in a small group called the Shalom fellowship.

In the early 1980s, one of Shalom's leaders declared that U2 would have to give up rock 'n' roll to please God. It was a crossroads for the band, and after deciding that God would rather have them play rock music than stay in the fellowship, Bono, The Edge and Mullen left. Never again would any member of U2 be formally aligned with a religious group.

"For Bono, The Edge and Larry, the God that they met and have pilgrimaged with down the amazing road is a God who is bigger than church or religious boundaries," Stockman writes. "They discovered Him outside of the straitjacket of traditional religion, and they have continued to see a God who has gotten bigger and bigger in every way."

Through more than two decades of making music, U2 has never failed to bedevil those who try to pigeonhole its religious beliefs. Some of this is an intentional attempt to maintain an element of privacy behind an ironic public face. But some of this is also an artistic and public working through of private religious struggles.

For example, one of Bono's most direct statements of faith can be found in a mid-tempo, gospel-like song from U2's 1987 album "The Joshua Tree."

"You broke the thorns, and You loosed the chains. Carried the cross of my shame, of my shame. You know I believe it," Bono sings in a plaintive melody.

But these lines stand in tension with the song's chorus, a meditation on the incompleteness of earthly life, even for those who, like Bono, believe in the cross of Christ: "But I still haven't found what I'm looking for."

"I have this hunger in me ... everywhere I look, I see the evidence of a Creator."

U2 lead singer Bono

Southern Baptist television producer taking a stab at reality-based programming

NASHVILLE (BP)—A new reality-based television show will follow the adventures of 12 Southern Baptist teenagers as they travel through California reporting on and participating in cutting-edge missionary work.

"TruthQuest: California" will introduce the concept of reality television to FamilyNet, a 24-hour family values network run by the Southern Baptist North American Mission Board's broadcast communications group.

FamilyNet camera crews will follow the 12 evangelical Christian teens on a 16-day quest to discover missions and ministry in

California.

Their stories will appear daily in Baptist Press and their adventures will be chronicled in 13 half-hour episodes of a reality-based television series on FamilyNet.

The TruthQuest team will experience a variety of ministry opportunities, including:

- Surfing with an evangelical surfing ministry in San Diego.
- Visiting with a church that worships once a month on the beach.
- Meeting Christian stars in Hollywood.
- Scaling the mountains in Yosemite National Park with Southern Baptist

missionaries.

■ Ministering to teenagers at a coffeehouse in San Francisco.

TruthQuest: California derived its name from the TruthQuest Study Bible, a student study Bible published by Broadman & Holman of LifeWay Christian Resources of the Southern Baptist Convention.

The TruthQuest:California team will be featured on an interactive Web site, complete with bios, TruthQuest trivia, Bible study helps and an explanation of how to become a Christian.

The Web site will be operational in the spring, but a page with photographs of

team members already appears at <http://truthquest.sbc.net>.

"This is one of the most exciting series we've developed in many years," said Martin Coleman, vice president of programming for FamilyNet.

"Lots of shows depict the dark side of teenage life. TruthQuest will reveal the bright side and show that young people who seek the truth live lives full of wonder," he added.

The team's 12-members were selected based on their writing ability, devotion to missions, spiritual walk and community involvement.

PEOPLE

PRAYER PARTNERS

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

■ **Needed:** Prayer walking teams for Wilanow and Mokotow, Poland, this summer and/or fall. Call KBC partnership missions office for details.

■ **Needed:** Thirty to 40 volunteers for vacation Bible school and sports camps at New Colony Baptist Church in Billerica, Mass.; July 8-12 and July 22-26. Call KBC partnership missions office for details.

■ Baptist representative Richard Mauney as he returns from the States to Oradea, Romania, later this month. Mauney will serve as professor of church music and worship at Emmanuel University. Pray for him as he continues to write a manual for a worship course for the Decentralized Theological Education program for Baptists throughout Europe.

■ Baptist representatives Steven and Deborah Reece as they work to plant churches in south-central Warsaw, Poland.

■ James and Mary Tiefel as they prepare to serve in Finland.

■ A pastor is needed for International Baptist Church in Prague, Czech Republic. E-mail: jwousouner@mbok.vol.cz

■ Baptist volunteers from Kentucky and elsewhere serving in Salt Lake City with Global Outreach, the Southern Baptist ministry to the Winter Olympics.

Mountains to the Mississippi

Compiled by staff

■ **BEDFORD**—Bedford Church called **Tom Wilkes** as pastor. He began Feb. 17.

■ **BELFRY**—Belfry First Church called **Mark Helton** as pastor. He previously was pastor of Eighteen Mile Church in La Grange.

■ **BURLINGTON**—Burlington Church will ordain **John McGatha** as a deacon Feb. 24.

■ **CAMPBELLSVILLE**—Mount Gilboa Church called **Fred Louis**

Miller Jr. as pastor. He began Feb. 10.

■ **CAMPBELLSBURG**—**Doug Boyd** recently celebrated nine years as pastor of Providence Church.

■ **ELIZABETHTOWN**—Calvary Church recently ordained **Brad Kerfoot** to the gospel ministry.

Valley Creek Church will host a dedication and open house Feb. 24 for its family life center and educational wing.

■ **HARLAN**—Harlan Church ordained **Russell Alred** and **Claude Wilson** as deacons Feb. 3.

■ **HARRODSBURG**—Little Zion Church hosted an annual joint service with Burgin Church Feb. 17.

■ **LONDON**—Hart Church called **Bill Creech** as minister of music and **Brian Bond** as minister of children. **Jeff Jackson** is pastor.

■ **LOUISVILLE**—Walnut Street Church recently honored several staff members: **Susie Bryant**, 20 years as activities secretary; **Scott Wigginton**, nine years as director of LifeCare Counseling Center; **Gene Sutherland**, 35 years as minister of music

and part-time minister to senior adults; **Leo Feltenstein**, 11 years as building superintendent.

■ **SHEPHERDSVILLE**—Little Flock Church will host seminars for parents and teachers of preschoolers through preteens. "Targets of Successful Parenting" Feb. 22, 7-9:30 p.m. "The Faith of a Child" Feb. 23, 9-11:30 a.m. For information, call Michelle Romain, (502) 955-8760.

■ **WESTPORT**—**Tony Shouse** resigned as pastor of Covington Church, effective Jan. 27. He will serve as associate pastor of Cynthiana Church.

Westport Church ordained **Mau-reen James** as a deacon Feb. 17.

CLASSIFIED ADS

FOR SALE: R.C.I. time share, week 26, red time. \$2,000. Phone: (270) 369-6363 after 6 p.m. or leave message.

FOR SALE: Kimball organ, model EP 12. Two 49-note keyboards, preset selections, automatic accompaniment, more. Church/home organ; \$2,500 or best offer.

FOR SALE: Two cemetery lots, Evergreen Cemetery, Preston Highway, Louisville. In memorial circle; standing monuments privileges. Market value: \$3,000 each; sell both \$2,500. (502) 231-9017.

FOR SALE: Nineteen oak veneer pews, length: 11' 6", padded in gold cloth. Call (502) 543-8477 or 957-4480.

FOR SALE: GMC Motor Coach, model 4905. Great condition; capacity is 47 passengers with reclining seats; excellent AC; restroom and large luggage bays. The coach has been very well maintained, has new paint, is serviced and ready to drive anywhere. GMC coaches are very reliable, comfortable and inexpensive to operate. Price is only \$22,500. The coach can be seen at Gardenside Baptist in Lexington, Ky. Call (859) 277-7301 (ask for Dale Hanson), or (859) 278-7224 (ask for David Dale).

SEEKING: Full-time minister of education for Lancaster Baptist Church. Send resumé to: Sandy Woods, 201 Richmond St., Lancaster, KY 40444.

SEEKING: Part-time minister to youth (10-12 hours/week); and part-time minister of music (12-15 hours/week). Send resumé to: Personnel Committee, Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218.

SEEKING: Daycare director. Baptist church in East Louisville seeks full-time, experienced director for well established preschool/daycare program. Must hold minimum of associate degree in early childhood education and development and five years preschool management experience. Negotiable salary. Mail resumé to Melbourne Heights Baptist Church, 3728 Taylorsville Road, Louisville, KY 40220, or fax: (502) 454-4842.

SEEKING: Secretary for the Kentucky Baptist Convention, family ministry department. Position requires secretarial experience and computer application skills. This full-time position offers competitive salary and benefits package. Contact administrative services department, Kentucky Baptist Convention, Louisville, Ky. (502) 244-6468.

SEEKING: Full-time minister of music/youth for Mt. Pisgah Baptist Church. The church's Web site is <http://members.truepath.com/mtpisgah/>. Submit resumé by March 24 to: Personnel Committee, Mt. Pisgah Baptist Church, 661 Mt. Pisgah Road, Bremen, KY 42325.

SEEKING: Part-time youth pastor. Please send resumé to: Fairlane Baptist Church, 5913 Herringer Road, Alexandria, KY 41001, or e-mail: drgrwilson@juno.com.

SEEKING: Music director—work with choir; lead worship services. Send resumé: Liberty Point Baptist Church, PO Box 1130, Cadiz, KY 42211.

SEEKING: Interim children's ministry director for Erlanger Baptist Church in Northern Kentucky. This is a part-time, paid position requiring 15 to 20 hours a week. The ministry encompasses birth through 5th grade. The director would be in charge of planning, promoting and staffing Sunday school, extended session childcare, Wednesday evening discipleship, fellowship opportunities, and working alongside existing leadership for vacation Bible school. If interested, please mail your resumé to Erlanger Baptist Church, 116 Commonwealth Ave., Erlanger, KY 41018, Attn: children's ministry. For questions, please call (859) 727-2588.

SEEKING: Illinois Baptist Executive Director Search Committee is receiving recommendations for the position of executive director. All recommendations should be sent in writing to: Kevin Kerr, chairman, 320 Covington Drive, Waterloo, IL 62298.

SEEKING: Minister of students and Christian activities. Full-time career position. Requires strong leadership skills and organizational skills. Experience preferred. Excellent compensation package. Respond to: Search Committee, Hurstbourne Baptist Church, 8800 Shelbyville Road, Louisville, KY 40222.

SEEKING: Finchville Baptist Church, located in Shelby County, Ky., is now accepting resumé for people interested in serving as youth minister. Candidates should display a dynamic Christian witness and a calling to minister to and with youth in grades 6-12. Tasks involved in the scope of the position include planning, coordinating, promoting and evaluating all facets of the church's youth ministry. Resumé or recommendations should be sent to the Youth Minister Search Committee, Finchville Baptist Church, PO Box 1, Finchville, KY 40022.

SEEKING: First Baptist Church of Tompkinsville, Ky., is now receiving resumé for full-time youth minister. Full-time duties include planning and organizing ministries to junior and senior high students. Position also would include organizing and implementing social activities for the youth in cooperation with Sunday school department and other organizations of the church. Please forward resumé to: First Baptist Church, 302 N Magnolia St., Tompkinsville, KY 42167. All resumé will receive equal consideration.

SEEKING: Part-time minister of recreation to schedule activities for new facility of a fast growing church. Must be self-motivated and have flexible schedule. Position possibly may become full-time. Degree in field preferred. Send resumé to: West Broadway Baptist Church, c/o Minister of Recreation Search Committee. Fax: (502) 499-9882.

SEEKING: Full-time pastor for growing church in south central Kentucky. Please send recommendations or resumé to: Pastor Search Committee, 201 Greensburg St., Columbia, KY 42728.

SEEKING: The people of Valley Station Baptist Church presently are seeking an individual to serve as their part-time children's minister. This individual will be responsible for the planning and directing of ministry for children four years old through fifth grade. The children's minister also will work in conjunction with other staff of Valley Station Baptist in the overall leadership of church ministry. This position will require approximately 20 hours per week. Annual salary is \$12,500. For more information about this position, please contact Pastor Jerry Gifford at (502) 937-1730. Please send resumé to: Valley Station Baptist Church, 5415 Valley Station Road, Louisville, KY 40272, Attn: Dennis Sebastian.

SEEKING: Beacon Hill Baptist Church, Somerset, Ky., is accepting resumé for the position of full-time youth pastor and activities. Beacon Hill is a purpose-driven church located in one of the fastest growing communities in Kentucky with an average weekly worship attendance of 550. Responsibilities will include middle and high school youth, college and recreation ministry, including oversight of activities center and supervising youth and activity center interns. Please send resumé to: Personnel Committee, Beacon Hill Baptist Church, 274 Old Monticello Road, Somerset, KY 42503.

SEEKING: Part-time minister of music to provide leadership for music ministry and lead in worship. Send resumé to: Search Committee, First Baptist Church, PO Box 446, Taylorsville, KY 40071.

SEEKING: First Baptist Church, Leitchfield, Ky., is seeking a qualified person to serve as the associate pastor of a purpose-driven church and headmaster of a growing Christian school. Resumé should include experience and/or education in the areas of administration and pastoral ministries. Send resumé to Pastor Chris Butler, 106 East Walnut St., Leitchfield, KY 42754.

SEEKING: Rineyville Baptist Church is seeking a full-time pastor. Located in a growing community near Elizabethtown, Ky., the church averages 230 in Sunday school attendance. About 300 in two morning worship services, and has a full-time director of children and youth ministries and a worship planning committee. See our Web page at www.homestead.com/RineyvilleBaptist. Please send resumé or questions to: Pastor Search Committee, Box 197, Rineyville, KY 40162.

SEEKING: Jamestown First Baptist Church, Jamestown, Ky., is presently seeking a full-time minister of students and associate pastor. This dual position emphasizing student ministry (1st-college) is a great opportunity for God's chosen one—competitive salary and benefits. Ministry experience and seminary education preferred. Send resumé with cover letter before March 10 to: JFB, PO Box 308, Jamestown, KY 42629, Attn: Associate Search.

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: Ormsby Heights Baptist Church, Louisville, Ky., is receiving resumé for the position of minister of music. This position is full time with the possible addition of a second ministry area (education, missions, administration, etc.) to be determined by the candidate's interests, experience and skills. Ormsby Heights is a conservative church with a blended style of worship (gospel, hymns, praise/worship, contemporary) and a very strong interest in developing contemporary worship opportunities targeting young adults. Please send resumé to: Ormsby Heights Baptist Church, 2120 Lower Hunters Trace, Louisville, KY 40216.

Altitude witness

'The Climb' marks 50 years of movies from Billy Graham group

By Ted Parks
Religion News Service

NORTH HOLLYWOOD (RNS) —“Story is king in this business,” the producer proclaimed, speaking in a quiet spot away from the noisy guests who passed by the bar at the packed premiere.

But this movie gala was different. Juice and soda flowed at the bar, but not a drop of anything harder. And eyes were shut in prayer after the credits finished rolling.

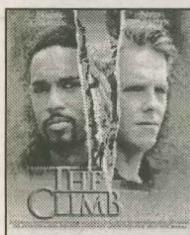
A unique combination of Hollywood convention and evangelical Christian piety, the early February event at the Academy of Television Arts & Sciences near Los Angeles marked the West Coast debut of “The Climb,” the latest film by World Wide Pictures, the movie arm of the Billy Graham Evangelistic Association.

The new film caps 50 years of filmmaking by World Wide Pictures, fruit of Graham’s visionary longing in the early 1950s to use every medium possible to carry the Christian message—the story—to the nation’s audiences.

According to World Wide Pictures managing director Barry Werner, Graham’s organization saw early on that

large segments of the American public were unreachable by conventional evangelistic methods.

“The vision really got to be that ... there’s no way they’re going to get everybody to walk into a crusade venue,” Werner said. So the idea was born to film the crusades so that people everywhere—not just in the crusade cities—could hear Graham’s powerful preaching.



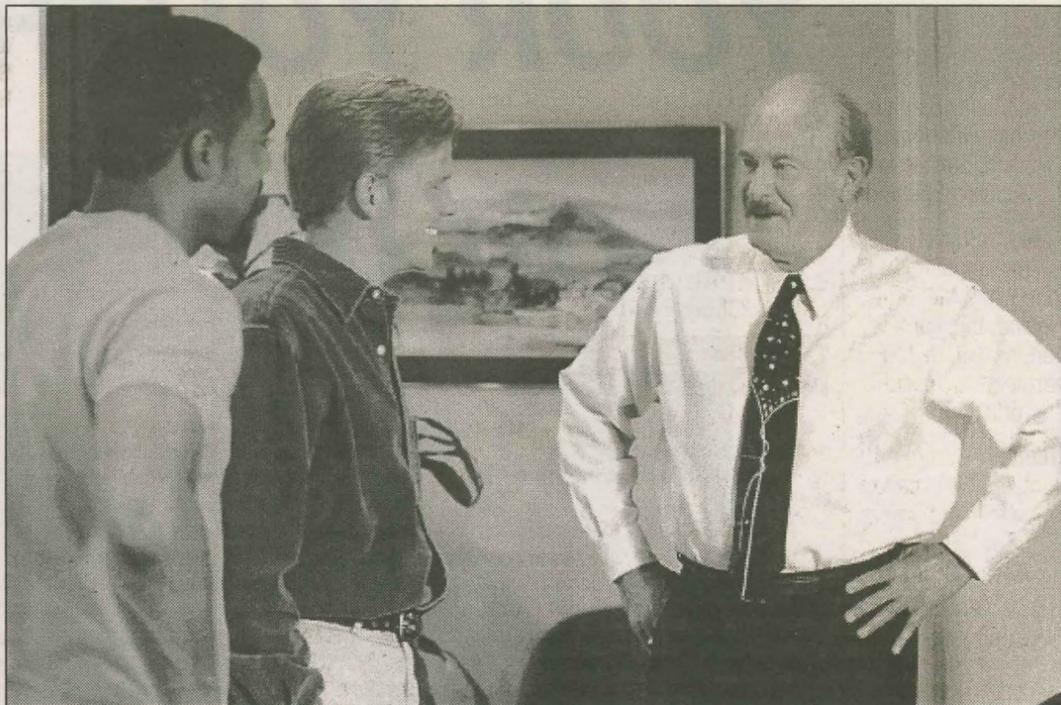
As the culture changed, the original vision took new forms. From filmed preaching, World Wide Pictures eventually turned to movies that attempted to weave the

Christian message into the cinematic narrative itself.

“We’d like to make movies that appeal to the average moviegoer,” said Roger Flessing, BGEA vice president of communications. The goal, Flessing said, is to produce films that “talk about shared values of the human race, stories of redemption, ... stories of supernatural love and stories where God is honored.”

Since its 1952 inception, World Wide Pictures has produced more than 125 films. Strategies for distributing its movies have changed as the film industry itself has evolved.

At first showing its movies prima-



rily in churches, World Wide Pictures ventured into theaters with its 1965 film “The Restless Ones.” While “The Hiding Place” gained wide recognition in the mid-1970s, the industry’s increasing reliance on multiple-screen movie houses in the 1980s made it harder for World Wide Pictures films to compete. So the studio concentrated on churches, television syndication of previous productions and home video until the late 1990s.

At that time, World Wide Pictures began a journey back to the big screen, coupling theatrical releases in targeted cities with expanded showings of its films on television.

Scheduled for theaters in four cities before airing in TV markets across the country in June, “The Climb” embodies World Wide Pictures’ most recent marketing and moviemaking trends.

Shot for a meager \$2.5 million on a whirlwind 18-day schedule in the Wasatch Mountains of Utah in April 2001, “The Climb” tells the story of two men thrust together by chance—or Providence—in a once-in-a-lifetime adventure to scale a killer peak in the Chilean Andes.

In the movie, the two climbers are brought together initially by a harrowing mountain rescue in which they save the son of big-time Denver developer Mack Leonard, played by Dabney Coleman, the major star power in the film.

Grateful for the rescue, businessman Leonard offers to bankroll the fantasy climb of Derrick Williams (Jason George) and Michael Harris (Ned Vaughn), both of whom dream of topping the treacherous Chilean peak. The ensuing clash between the strong-minded, sharply contrasting climbers drives the film.

Brash, reckless and African-American, Williams is an unrelenting soloist, driven to ever more dangerous heights by unresolved anger over an absentee father. Harris, white, is cautious, responsible and a committed Christian. But he lugs his own emotional burden, unable to get past grieving for his wife, killed in a car wreck. The arduous climb brings the reluc-

tant duo face to face with both death and their own imperfection.

People who know Hollywood point to the challenge World Wide Pictures faces in its attempt to package a distinctive Christian message in a film with popular appeal.

“To me that seems a tough formula for success commercially or spiritually,” said film and television producer Ralph Winter. “Maybe God is using what they do for a specific purpose, and I won’t criticize that.”

William Romanowski, communication professor at Calvin College, Grand Rapids, Mich., questions linking “Christian” filmmaking and evangelism. “To the extent that WWP may have fostered the belief that evangelism is the primary, if not exclusive purpose for Christian film—and popular art in general—it has encouraged a disregard for treatment of film as art,” he said.

Author of the 1996 “Pop Culture Wars: Religion and the Role of Entertainment in American Life,” Romanowski said many evangelical Christian filmmakers fall into the temptation of parroting Hollywood movies without first questioning Hollywood assumptions from a faith perspective.

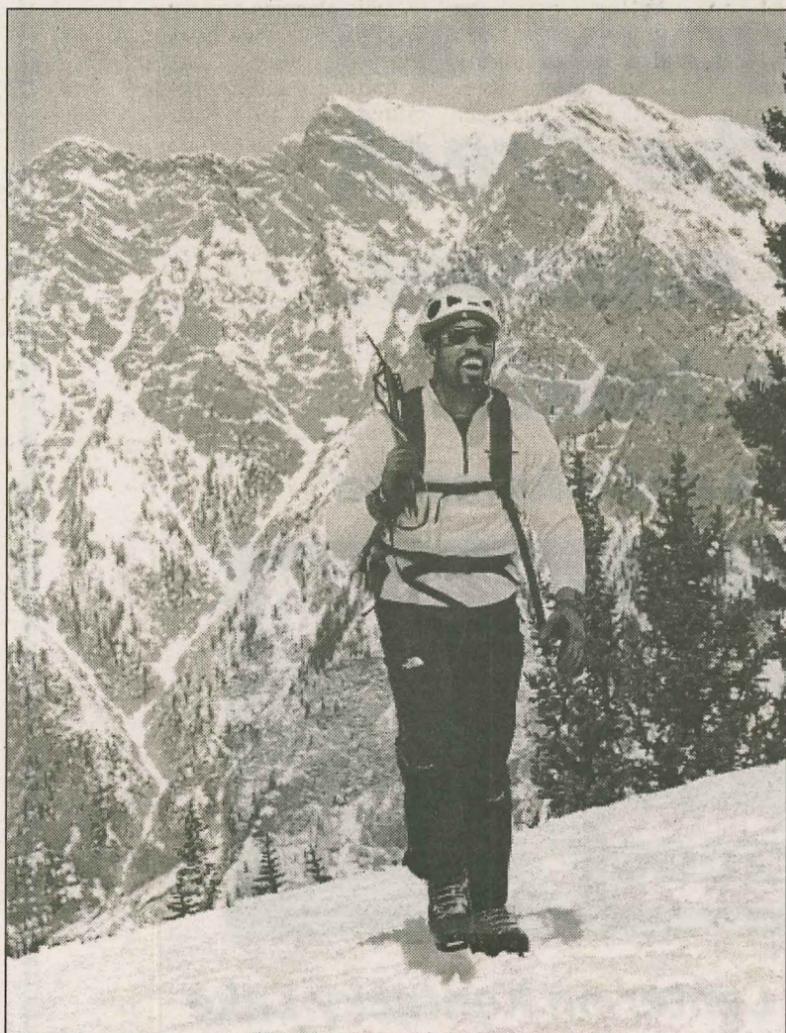
But Scott Young, director of a yearly Los Angeles film festival that brings together critics, industry professionals and theologians to discuss issues of faith in classic cinema, said World Wide Pictures has carved a moviemaking niche.

World Wide Pictures “has made a genuine and substantial contribution to independent film making,” Young said. He categorized Graham movies as quality productions for a “customized audience” in contrast to the usual destinations for indies, art houses and film festivals.

Pointing out that other films convey carefully focused messages, including overtly political ones, Young said World Wide Pictures’ blend of evangelism and entertainment has its place.

“There is a role for intentional religious film making,” he said, “in this case, Christian.”

GRATEFUL DAD Dabney Coleman (right) portrays a businessman who shows his gratitude to two men who saved his son by bankrolling their fantasy climb, a treacherous peak in Chile. The film is produced by World Wide Pictures, a filmmaking arm of the Billy Graham Evangelistic Association. (World Wide Pictures photos)



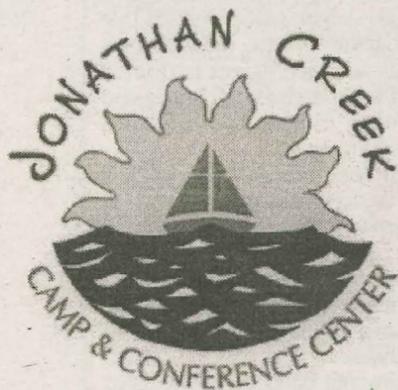
DREAM CLIMB Jason George plays a mountain climber driven to dangerous climbs by unresolved anger in “The Climb.” World Wide Pictures attempts to produce films that “talk about shared values of the human race, stories of redemption,” said Roger Flessing, vice president of communications for the Billy Graham Evangelistic Association.

There's still room
FOR YOU AND
YOUR YOUTH GROUP!



***Hurry! Space is going fast
for Crossings at the Creek
Youth Camp this summer.
Don't miss the boat!***

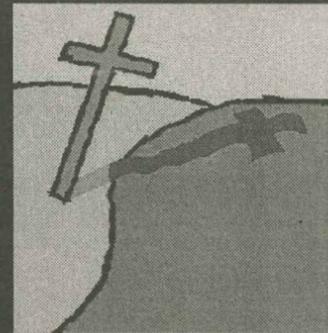
Call 270-354-8355 for available weeks and information



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