



# WESTERN RECORDER

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Dated Material — Deliver by Wednesday, March 20

## Counselors: Couples need flexibility to reach, survive midlife

**By Charles Qualls**  
*Associated Baptist Press*

FREDERICKSBURG, Va. (ABP) — "I know that neither one of us has anything left to give," a desperate Wendy Erwin told her husband, a New Jersey pastor, over the phone. "But I love you and we're going to make it."

With those words, she grabbed the lone thread that would hold her marriage together over the next few months.

For Wendy and Scott, their 11-year-old marriage had come to the brink.

After a whirlwind romance and two storybook years of married life, a

series of personal crises gradually dragged their relationship into despair.

First came a change in career direction, the first hint that things weren't going according to plan. Then came two ectopic pregnancies that resulted in miscarriages.

Then twin daughters were born, but both developed severe health problems. Grace overcame most of them, but Katie was left with serious, multiple handicaps.

The resulting emotional, spiritual and financial stress pulled their marriage apart. Communication became almost non-existent. They stopped nurturing each other. "We were sleep-

deprived, depressed and emotionally exhausted," Scott said.

Wendy added: "It wasn't unusual for us to say, 'I love you, but I have nothing for you. I'm not angry at you, but I just can't offer you more than commitment. My resources are gone.' We lived that way for two-and-a-half years. We were dying inside, losing one another as partners, and staying together only because neither of us could do this alone."

Counselors agree that, more often than not, a marriage relationship doesn't flame out in a burst of betrayal or anger as much as it simply grows weaker over time. Opportunities to do

maintenance are missed. Warning signs are ignored. Eventually the marriage is enveloped by the slow, encroaching darkness of alienation.

Many people already have given up on the ideal of lifelong marriage, as evidenced by increases in both cohabitation and divorce. Half of all marriages are disrupted by divorce or separation within 20 years.

So how does anyone make it to midlife with their marriage intact?

"The turning point as I see it was that we realized that we had to find a way to stay together," Scott recalled.

Disappointed with life and frustrated with God, the young couple clung only to their commitment to stay  
□ See *Counselors: Flexibility ...*, page 8

## Age-old practice of fixed-hour prayer finds new practitioners

**By Nancy Haught**  
*Religion News Service*

OSWEGO, Ore. (RNS)—It's been years since she worked full time, but Suzanne Kurtz still keeps office hours. That would be the divine office or, as it's sometimes called, the liturgy of the hours.

Four times a day—morning, midday, evening and just before she goes to bed—the Lake Oswego, Ore., woman stops what she's doing, and she prays.

Not the quick "memo to God" that sometimes passes for prayer, or even a personal plea for help, but the majestic and measured lines of the Psalms and the lustrous, burnished prose of the Book of Common Prayer.

Slipping into a quiet, reverent tone, she reads:

"Watch, O Lord, with those who wake, or watch, or weep tonight, and give Your angels and saints charge over those who sleep. Tend Your sick ones, O Lord Christ. Rest Your weary ones. Bless Your dying ones. Soothe Your suffering ones. Shield Your joyous ones, and all for Your love's sake. Amen."

Kurtz is quiet for a minute. "That covers everybody," she says, closing the book in her lap.

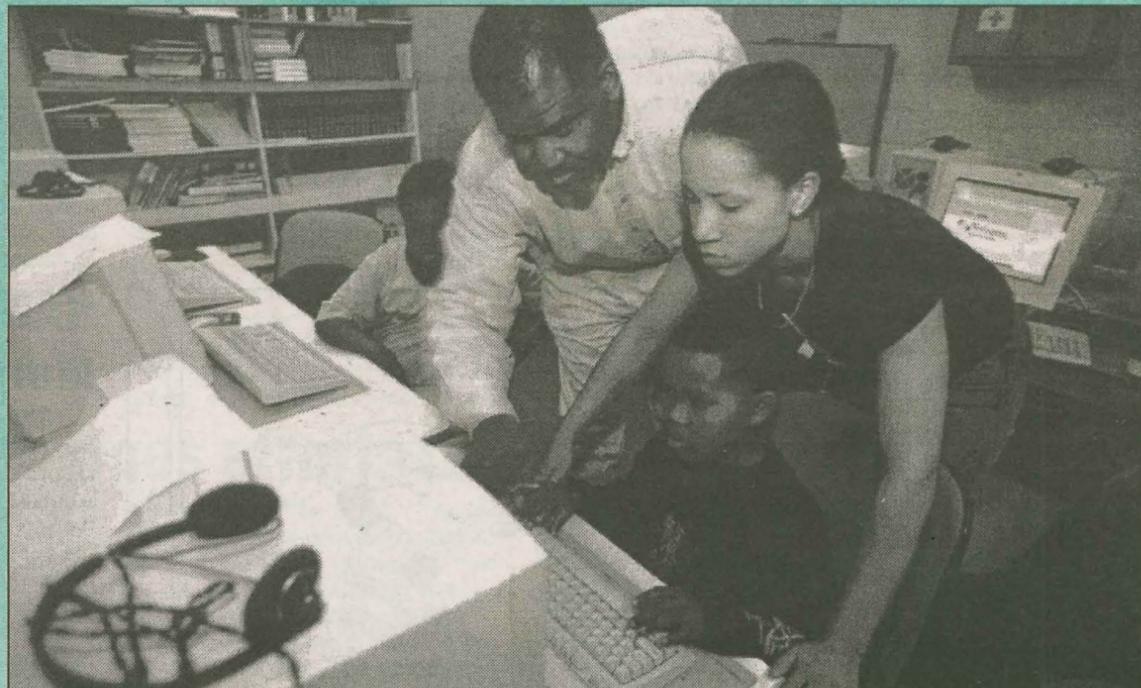
Kurtz, 62, is one of a growing number of Christians reclaiming the ancient practice of fixed-hour prayer.

The practice is one she mostly pursues in solitude. For others, fixed prayer is something to be shared in community. Both settings have precedents in the history of the office, which has flourished for centuries within monastery walls but has endured outside them, too.

"These prayers dip you into a sacred world," says Kurtz, who sojourned in several denominations before settling in the Episcopal Church. "They connect you to a tradition of hundreds of years of people praying these same words."

□ See *Age-old practice ...*, page 10

## Learning with love



Wes Garrett works with a child in the computer lab of the Johnening Baptist Center in Washington, D.C., where he serves as director. Involving children in a variety of activities allows Garrett to become a primary influence in their lives, and many have made professions of faith in Christ through his witness. Garrett is among the missionaries whose work is highlighted for the Annie Armstrong Easter Offering for North American Missions. See story on page 13. (NAMB photo by Ken Touchton)

## Does interfaith worship compromise Christianity?

**By Ken Walker**  
*State Correspondent*

LOUISVILLE—Roy Fuller attends a Baptist church and graduated from Southern Baptist Theological Seminary but he still says there are times when evangelical Christians can worship with Muslims, Buddhists and followers of other faiths.

He recognizes his views are atypical among many Kentucky Baptists, but as the new director of the Kentuckiana Interfaith Community, he's responsible for organizing ongoing interfaith dialogues, panel discussions and worship services.

Two months ago the group held a prayer service involving Christians and members of five other religions including Jews, Muslims, Hindus, Buddhists and Baha'is.

"The point is never syncretism," or

merging different beliefs, Fuller said, addressing a frequent criticism of such services. "I don't want to create a syncretistic religion; I don't know anybody who does. I proclaim myself a Christian, but I think my faith can be broadened by exposure to other religions."

Fuller said he thinks many Baptists are reluctant to take part in interfaith services because they fear it will hurt evangelistic work. "They say, 'If we recognize other religions and worship with them and that means we can't evangelize them, then we don't want anything to do with it.'"

Though a nationwide movement, lately interfaith efforts are proving controversial.

For example, a Lutheran pastor's participation in a post-Sept. 11 memorial service at Yankee Stadium prompted charges of syncretism from

five other pastors in his denomination.

In Southern Baptist circles, past participation in a city-wide interfaith group is among the sources of contention threatening North American Mission Board funding of the District of Columbia Baptist Convention (see related story, page 3).

Although the DC convention has curtailed budgetary contributions for a multi-faith, pre-Thanksgiving sacred song service, DCBC Executive Director Jeffrey Haggray makes no apology for supporting the concept.

Haggray said such events can help people relate to each other as neighbors and create a more civil society.

"I value the interfaith effort," he said. "In addition to Christians, we are Americans. Respecting the freedom of religion is an American value. I don't think we can have a double standard,"

□ See *Should Christians ...*, page 7

## D.C. Baptist leaders reject NAMB governance proposal

**"We deeply regret NAMB's questioning our stewardship."**

*District of Columbia Baptist Convention Executive Board response to NAMB governance proposal*

By Bob Allen  
Associated Baptist Press

WASHINGTON (ABP)—The District of Columbia Baptist Convention has refused requests for increased accountability to the Southern Baptist North American Mission Board, setting up a showdown that could jeopardize 125 years of joint Baptist witness in the nation's capital.

In a meeting closed to the press, the DCBC Executive Board voted March 11 to turn down a series of requests by NAMB leaders to address a perceived rift between NAMB and the state convention.

Among proposals was that the DCBC change its organizational structure so that all funding from NAMB would be administered by a person directly accountable to the Southern Baptist Convention missions agency and not the state convention's executive director.

But leaders of the Washington convention said that would "violate basic management principles" and voted to reject a 12-month trial period proposed by NAMB to implement the changes.

The four-page response to the NAMB proposal requests a formal statement within 45 days from NAMB President Robert Reccord about the agency's intentions concerning the future of its partnership with the DCBC.

Southern Baptists provide nearly a third of the D.C. convention's \$1.5

million annual budget. Most of that comes from NAMB in the form of joint funding of projects outlined in a cooperative agreement.

Unlike most other Baptist state conventions, however, the DCBC isn't aligned solely with the SBC. Historically affiliated with both the SBC and American Baptist Churches in the U.S.A., the group added ties to the predominantly African-American Progressive National Baptist Convention in 1998.

NAMB officials had cited disagreement with American Baptists in stated positions on abortion, women's ordination and homosexuality, saying those differences raised stewardship issues about continuing the joint witness.

In a letter to DCBC leaders last fall, NAMB officials outlined six conditions for continuing the historic partnership:

■ *Change the DCBC structure so that programs funded by NAMB are distinct from other areas and are overseen by a NAMB strategist.*

In their response, D.C. leaders said the idea would fragment the state convention's work and "segregate our program and staff along denominational lines." No one has ever questioned the convention's handling and distribution of NAMB funds, they said, and the state convention has increased its giving to Southern Baptist causes. "We deeply regret NAMB's questioning our stewardship," the response added.

■ *Agree not to promote "cultural festivals" that include non-Christian religions.*

In their response, D.C. leaders said there is no program promoted under that title. Recognizing the autonomy of local churches, however, the leaders said they don't discourage member churches from engaging in interfaith dialogue and collaboration. Rather than implying endorsement of other faiths, they said such relationships provide opportunities for Christian witness and dialogue.

■ *The Capital Baptist newspaper should not contain articles that "denigrate" the SBC.*

The response said the newspaper would be careful to label opinions that do not represent official stances of the state convention and strive for a "balanced tone."

■ *Speakers at DCBC events should represent "theological tenets" of the SBC and that criticism of the SBC follow the pattern in Matthew 18.*

D.C. leaders said they don't believe any speakers have denigrated the SBC, but they don't assume responsibility for oral and written comments of invited speakers. In addition, they said, "We affirm Matthew 18."

■ *The NAMB strategist administer all NAMB funds in consultation with the DCBC executive director.*

The executive board response welcomed "enhancement" of administration of NAMB funds but said sufficient accountability already is in place to ensure that NAMB funds are dis-

tributed in keeping with NAMB policies.

■ *The NAMB strategist shall supervise all jointly funded mission personnel.*

"All employees receiving their checks from the DCBC come under supervision of the executive director/minister of the DCBC," the response said. "In our opinion, the introduction of a NAMB strategist would violate basic management principles."

"After prayerful consideration," the response concluded, "we believe that NAMB's proposed 12-month trial arrangement would promote increased tensions or ill-will between DCBC and NAMB."

It said Washington Baptists desire to continue and strengthen the historic relationship, and that stated core values and missions of the DCBC and NAMB are consistent. It also affirmed a commitment to comply with the cooperative agreement between the two entities.

Reccord said through a spokesman March 12 that he hadn't had time to review the response thoroughly, but he is "disappointed that it appears the D.C. convention has rejected NAMB's proposal."

Reccord said NAMB officials and trustees "will carefully study" the issue before responding. He said he doesn't feel constrained to respond within the 45-day limit, however, noting that the DCBC took nearly six months to respond to NAMB's proposal.



## NAMB distributes \$1.4 million to more than 800 displaced workers

NEW YORK CITY (BP)—More than 800 hotel workers, janitorial staff, security guards and other workers who lost their jobs in the aftermath of the Sept. 11 terrorist attacks have been the beneficiaries of more than \$1.4 million in Southern Baptist benevolence funds.

The assistance is a key component of "Enduring Hope," the long-term plan for spending more than \$3.5 million in relief funds contributed to the Southern Baptist North American Mission Board, Metropolitan New York Baptist Association and the Baptist Convention of New York.

The direct grants make up 40 percent of the relief fund—part of a total of 60 percent for victim benevolence and counseling ministries. Also included in that category are funding for a resident chaplain and other ongoing disaster relief ministries.

In addition to the \$3.5 million, state conventions in Florida and South Carolina have contributed \$226,000 to the victim benevolence effort, and an additional \$244,000 from the Baptist General Convention of Oklahoma is going toward both the benevolence and the chaplaincy efforts.

Overseeing the victim benevolence effort is Larry Brown, a retired Exxon executive who works out of the Metropolitan New York Baptist Association offices in Manhattan.

Brown said his initial strategy was to let area churches and other constituencies know about the application process for the grants, which have

averaged about \$1,700. The focus on the lower-income displaced workers—who have received 90 percent of the funds—developed with the realization that they were most in need of the money. He said families of those who died already have received large grants of more than \$1 million from other sources.

"When looking at our funds, which are relatively modest on that kind of scale, it's pretty easy for me to conclude that the greatest immediate need is the \$25,000-a-year security guard who is out of work completely and is maybe some months from being able to find work," Brown said.

"From the documentation we see, many of them already had financial difficulty before 9-11, so the loss of a job just brought it to an extreme situation."

In other "Enduring Hope" developments, preparations are being made to place a church-planting missionary in the immediate vicinity of the World Trade Center to provide a long-term base of support for those affected by the crisis. A total of 15 percent of the "Enduring Hope" funds are budgeted to undergird the church planting efforts near ground zero.

Since Sept. 11, Southern Baptist disaster relief volunteers have prepared more than 955,000 meals in New York or Washington in cooperation with the American Red Cross and Salvation Army and cleaned 643 apartments for residents near ground zero.

### BAPTIST DIGEST

■ **Georgia leaders seek agreement.** The Georgia Baptist Convention Executive Committee has approved bylaw changes to allow Brewton-Parker College and Shorter College trustee boards the power to remove trustees for just cause. Shorter's trustees voted last November to become self-perpetuating, citing the board's lack of authority to remove one of its own as a reason. The board's executive committee rescinded that action in January after meeting with state convention leaders and forming an ad hoc committee to seek a joint solution.

■ **Weeks to head SBC Foundation.** Michael Weeks, an executive with BancorpSouth Bank, has been elected president of the Southern

Baptist Foundation. He will succeed Hollis Johnson who will retire June 30. Weeks, a graduate of Delta State University in Cleveland, Miss., is a member of First Baptist Church of Tupelo. The Southern Baptist Foundation is the trust agency of the Southern Baptist Convention.

■ **NAMB summer missions deadline set.** High school and college students interested in applying to serve as summer missionaries through the Southern Baptist North American Mission Board have until April 20 to submit applications. Applications can be completed online at [www.answerthecall.net](http://www.answerthecall.net). For more information, contact NAMB's missionary mobilization team at (800) 462-8657, ext. 6461.

## Baptist Seminary of Kentucky gears up for fall classes

By Trennis Henderson  
Editor

LEXINGTON—Six years after incorporating as Baptist Seminary of Kentucky, leaders of the fledgling school plan to launch classes this fall at Calvary Baptist Church in Lexington.

Greg Earwood, elected last summer by trustees as the school's first president, said a luncheon will be held March 21 at Calvary to announce the seminary's future plans. Earwood, former pastor of Faith Baptist Church in Georgetown, said plans include offering five to seven courses this fall toward a master of divinity degree.

"We are hoping we can begin with a student body of 25 to 30 students or more," he said. "We have a handful of students already committed to us for the fall even though we haven't formally begun the application process. The curriculum already has its basic shape and the class schedules are being firmed up."

Earwood said discussions about an alternative seminary in Kentucky began in the mid-1990s in response to the conservative, Calvinist shift at Southern Baptist Theological Seminary in Louisville.

"We would not be pulling together Baptist Seminary of Kentucky if it were not for shifts at Southern Seminary toward a narrow Calvinism," he said. "Baptist Seminary of Kentucky is committed to the gospel being for all people. There's no way a narrow Calvinist view allows for the breadth of God's call to missions that Baptists in Kentucky and elsewhere have held."

Southern Seminary President Al

Mohler declined to be interviewed about the new school, according to Southern Seminary spokesman Lawrence Smith, vice president of communications.

"We're not trying to match Southern," said BSK trustee chairman Charles Midkiff, former pastor of First Baptist Church of Greenville. "Southern is who they are now, and we are going to seek to be who we understand we should be."

"We think theological education is very important and needs to be done with openness with a commitment to Baptist heritage—religious freedom, separation of church and state, priesthood of the believer," Midkiff added. "I believe our seminary will be very strong in those areas. We don't want to get into fighting somebody else but to provide an opportunity."

Prior to launching the seminary, Earwood said options explored by leaders included providing scholarships to Kentucky Baptist students attending other seminaries or establishing a program in cooperation with Lexington Theological Seminary or Baptist Theological Seminary of Richmond (Va.).

Participants eventually decided their first choice was to establish a separate seminary in Kentucky for the benefit of students in the region. Leadership includes an 11-member board of trustees responsible for personnel, property and policy matters and an 18-member committee involved in such areas as curriculum development, student recruitment and fundraising.

The primary question faced by supporters was whether there was a need for a new seminary in Kentucky in light of other educational options

available, Earwood said.

Noting that "the vast majority" of Baptist students from Kentucky pursuing theological education are going out of state, he said, "What it means for the future is a vacuum of leadership, a vacuum of student pastors and ministers."

"Many of the students who have been leaving Kentucky to go to other institutions for theological education have indicated a strong desire to stay closer to home," he added. "While we affirm other alternatives, there is a need to do something in this region."

Calvary's decision to provide office and classroom space rent-free is a significant step in making the new seminary a reality, Earwood said. "We can make this much more affordable because Calvary is hosting us. It frees us up to put funds into students and personnel."

Describing the arrangement with Calvary as temporary, he added, "Our intention is to get off to a good start and see where we go for a permanent location. My best guess would be that we would need two to three years to anticipate the prospects for a future location."

Calvary Pastor Bob Baker serves the seminary both as a trustee and committee member. "Our church views this as a ministry opportunity to do our part to help equip men and women who have been called into ministry," Baker said. "We think this also can be a service to Kentucky churches who depend upon seminary students for staff positions. We hope it will be a win-win situation."

Other entities partnering with the Baptist Seminary of Kentucky include the Kentucky Baptist Fellowship which has donated \$10,000 and

pledged another \$40,000 and the Co-operative Baptist Fellowship which will provide \$15,000 in student scholarships. Lexington Theological Seminary has agreed to make its library available to students and Georgetown College will provide record-keeping services through its registrar's office.

Earwood said budget needs for the coming year total \$500,000, including \$175,000 for faculty, \$125,000 for administrative personnel and \$125,000 for student scholarships.

With just over \$130,000 pledged toward that amount, he said, "We're looking for gifts and pledges between now and December to cover basic operational expenses for the 2002-2003 academic year. We can do what we intend to do with that budget level, but we'd love to do more and we need to do more to secure the seminary's future."

Earwood currently is the school's only paid staff member. "Our plans are to hire at least one full-time permanent faculty person who will teach in the biblical areas," he said. "If student enrollment demands and funding permits, we will hire two full-time faculty members."

Glenn Hinson, a former professor at Southern Baptist Theological Seminary in Louisville, will serve as a visiting professor in spirituality and church history, Earwood noted. He said Bill Ellis, a retired professor of history at Eastern Kentucky University, will teach a history course and other adjunct faculty members will be enlisted to teach additional courses.

"I'm pleased the pieces are coming together," Earwood said. "We want to assure that the best in theological education in the Kentucky tradition continues."

**"We don't want to get into fighting somebody else but to provide an opportunity."**

*Charles Midkiff, trustee chairman, Baptist Seminary of Kentucky*

## KBC family ministry leader urges efforts to combat divorce

By David Winfrey  
News Director

LOUISVILLE—Karl Babb wants to know why more churches have wedding policies for using their buildings than have marriage policies for helping couples strengthen their relationship.

Babb, director of the Kentucky Baptist Convention's family ministry department, is promoting a two-pronged attack to try to reduce the number of divorces in the commonwealth.

One involves training pastors, and the other involves legislation.

"It is, by law, more difficult to get a driver's license than it is a marriage license," Babb said. "We assume you're married, you'll make it. Bad assumption. ... The statistics say we're in trouble."

Babb said 1 Timothy 5:8 shows how seriously Christians should take marriage. That passage says a Christian who doesn't provide for one's immediate family "has denied the faith and is worse than an unbeliever."

"God takes seriously what happens in our families, and He expects us to demonstrate the transforming power in the most intimate of our relationships."

Few people would question the

need to decrease divorce. According to the National Center for Health Statistics, there were 195,969 marriages and 96,128 divorces in Kentucky in 1998 (the latest year figures are available).

The key issue is discovering what resources, education and policies will prepare couples considering marriage, strengthen existing marriages and encourage husbands and wives in trouble to work through their problems, he said.

In recent years, Louisiana passed legislation to offer "covenant marriage licenses." Couples who opt for that license cannot get no-fault divorces.

But Babb said that effort was seen primarily as an evangelical program in a primarily Catholic state. Fewer than 10 percent of all couples in Louisiana choose covenant marriages, he said.

"If we're going to do this and make a difference in the lives of the people of the commonwealth, we're going to have to be intentional ... and we're going to have to build a good foundation," he said.

"My biggest concern is in two primary areas. One is helping pastors (and) churches work with couples who are seriously dating (or) engaged better prepare for the journey that is

ahead of them," he added. "The second piece is how do we help the people who are on the journey. ... How do our churches strengthen the couples and help them maintain a vitality."

In his department, Babb is working to train pastors and other church staff to work with families in their communities. He has two models.

One is the "Covenant Marriage" program, a more comprehensive effort than the similar-named program in Louisiana. It emerged out of family resources from LifeWay Christian Resources of the Southern Baptist Convention. The other program is "Marriage Savers," a newspaper program spearheaded by syndicated columnist Mike McManus.

The programs' components include mentoring newlyweds, counseling couples considering divorce and educating young adults who are dating or engaged.

"Many times the best thing we can do is slow down a relationship before it turns into a marriage," Babb said. "It's not to stop a marriage. It's to help them go in with a better awareness of who this person is and where we're headed."

But Babb said he also hopes to go beyond the churches. He said the state could develop a holistic response to

### Plan seeks marriage preservation

An effort to network Kentucky social service officials, legislators and other leaders to decrease the rate of divorce likely will take a multifaceted approach.

In Florida in 1998, legislators enacted the Marriage Preparation and Preservation Act, a four-point program that seeks to educate people before and during marriage.

The four components are:

■ High school students are required to take a course in marriage and relationship skill-based education.

■ Engaged couples who take a four-hour marriage preparation course can get reduced fees for their marriage license.

■ Couples applying for a marriage license receive a handbook outlining responsibilities to each other as married partners and to their children both during marriage and divorce.

■ Couples filing for divorce must take a parent education and family stabilization course.

the growing divorce rate if that response includes input from family court judges, social services administrators, legislators and others.

Babb already is in conversation with John Chowning, director of Campbellsville University's Heartland Institute on Public Policy, to begin recruiting interested parties.

"I don't know where it's going to go," Babb said, "but I hope it's going to do something."

**'Till Death?  
Toward more  
perfect unions**

## 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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## Dust ourselves off

I for one have to admit that I was stunned and taken aback by the comments Billy Graham made in the early '70s to President Nixon concerning the Jews. For all my life, and the life of my mother and grandmother, we have esteemed him. We have looked up to him for spiritual guidance in times of war and peace. We have watched him from our living rooms, and seen throngs of people become saved as they amassed at the stadiums. He is truly America's preacher.

Yes, we have all esteemed him. In recent years, there even has been a contemporary Christian song written about him as our spiritual hero. When other evangelists were falling, Billy Graham stood, and he stood tall for what he believed in. But now is he standing as tall as he was last month? Yes, I believe he is.

You see the problem is not in what he said about our Jewish neighbors and friends. The problem is within us. If we look up to people, we will be sorely disappointed. I wish I had a nickel for every time I put a boss, a friend, a teacher or an evangelist on my platform only to have them fall much further down than they were standing up. And each time I have to pull myself from the same pit, dust myself off and learn the lesson God is continuing to teach me: Don't look at people for your heroes, look to Me.

Billy Graham is still my spiritual hero. I will continue to see him on TV, pray for him and thank God that He sent him into our world. When someone I look up to blunders and falls, I need to dust myself off and lend a hand to pick my brother up again.

Sue Porter  
Elizabethtown

## Thanks for stand

Thank you to Jim and Jean Leeper for standing up for what they know to be right and for sharing that with Western Recorder readers ("Avoid hierarchy," Baptist Forum, March 5). They are to be commended for the integrity that it takes to go against the powerful patriarchy behind the 2000 Baptist Faith and Message.

Many other Southern Baptists, including pastors, professors and missionaries, know in their hearts that the BF&M is not congruent with the teachings of Jesus Christ, but cannot bring themselves to give up what embracing the creed provides, i.e., retirement benefits, position and, most of all, power over others.

Sue Mattingly  
Louisville

## Seek true worship

I have two concerns about Geoff Baggett's recent Baptist Forum letter endorsing modern music and praise choruses in Christian worship.

Baggett invokes Paul's reference in I Corinthians 9:12 to suggest that we should "share the message of Jesus Christ through the local, contemporary culture." Does he understand culture to mean the beliefs, values and institutional arrangements by which a group of people organize their lives? If so, he also would understand that

## 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.

John C. Huffman  
Louisville

## PARTNERS IN THE MISSION

### KBC audit process ensures accountability

In recent months there have been questions about the financial integrity of certain corporations and their audit processes. I am delighted to share with Kentucky Baptists the thorough audit process followed by the Kentucky Baptist Convention Executive Board.

The Business and Finance Committee of the Executive Board appoints an audit committee that works very carefully with the auditors to ensure accountability in the audit process. The executive director recommends the auditors to the Business and Finance Committee. The KBC's independent auditors then work for weeks with the accounting department and all financial records to prepare the KBC audit.

Each of the KBC's institutions and agencies enlist auditors to prepare their audit reports for their respective boards as well. These audit reports are sent to the KBC and the KBC auditors review these reports for the audit committee. Rarely are there any questions, but if there are they are referred back to the institutions and agencies

for response. All questions are clarified, and a report is prepared for the Business and Finance Committee and the Executive Board.

The Kentucky Baptist Convention operates within budget distribution percentages that are approved by Kentucky Baptists during the annual meeting each November. Percentages are reviewed periodically to determine the amount going to ministries of the institutions and agencies with the remaining percentage going to Executive Board ministries.

It is important to note that the Church Annuity Plan is a priority and funding for this vital work is taken off the top of the Kentucky side after the Southern Baptist Convention percentage has been budgeted. Some state conventions make the Church Annuity Plan and some other items a priority before the SBC distribution has been made.

The detail budget for Executive Board ministries is prepared before the Business and Finance Committee meeting in March. The Business and

the gospel is not of this world and to try to make it so is to lose its redemptive power.

The Corinthians appeared to be troubled by the discrepancies between the faith they affirmed and the assumptions of their culture. Whatever the divisive heresies may have been, the heresies evidently sought to modify the gospel so it would be more in line with "the wisdom of the world." They were attempting to make the gospel more "consumer friendly" and to make the transition from the ordinary world to the "totally other" as negligible as possible. Paul likely was confronted by the earliest effort to bring the gospel up to date. Now there are those who devote full time to this.

Aside from the cross-fertilization of Christian worship and culture is my skepticism about praise being the first objective in worship. Admittedly it is important, but praise is never manufactured in genuine worship. It is the response to a glimpse of the transcendent reality.

When Isaiah saw "the Lord on His throne, high and lifted up" (Isaiah 6:1), he didn't sing an effusively sentimental chorus; he offered up himself as the most worthy praise.

All true worship is a difficult attempt to reach out for transcendence. But given the attire of some, and the performer-entertainment offered by some, it all seems to add up to a gathering of ordinary people enjoying the experience of community. Should worship be more? I think so.

John C. Huffman  
Louisville

## GIVING

### Consider benefits of charitable gift annuity options

By Laurie Valentine

How would you like to make a gift for the benefit of your church or other Baptist causes that would provide you with income that cannot shrink and that you cannot outlive? What if it also included a portion of which you receive tax-free, and for which you will be entitled to an immediate charitable income tax deduction? You can do just that with a charitable gift annuity.

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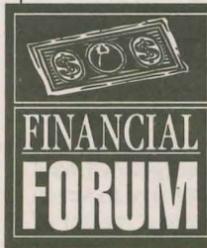
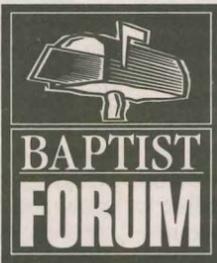
The payment rate is determined by your age; the older you are, the higher the payment rate. For example, the payment rate for a 60-year-old is 6.4 percent; for a 70-year-old, 7.2 percent; for an 80-year-old, 8.9 percent; and for some people age 90 or older, 12 percent.

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Laurie Valentine is trust counsel for the Kentucky Baptist Foundation



## How will society respond as boomers reach senior years?

**Q: My mother and I recently were discussing the differences that will occur as my generation of baby boomers ages. She seems to think older adults might get more respect when the boomers become older adults. What do you think will happen?**

The indication that your mother feels that her generation of older adults doesn't get respect is of major significance. As we begin the new millennium, our society faces many challenges related to the health and fitness of a rapidly aging society.

Perhaps the greatest challenge is helping the baby boomers age gracefully, adding life to their years. This age group is the largest generation in U.S. history, accounting for one-third of our current population. Around 2011 the first of the baby boom generation will turn 65. By 2030, boomers will enter their 70s and 80s, doubling the number of elderly adults, with one out of five adults over age 65. Additionally, it is estimated the "oldest-old" (those over age 85) will grow from about 5 million currently to more than 20 million.

The boomer generation enters the new millennium looking forward to enjoying the fruits of its labor. Instead of sitting in rocking chairs watching life go by, many boomers will continue to meet life's challenges head on as they grow older.

In addition to enhancing their health and quality of life, boomers will have the opportunity to help the next generation by setting an example of an active lifestyle amid the aging process.

In the past century, boomers fueled the greatest economic expansion in the history of the world. In the new millennium, they can help fuel a revolution on how society views aging. The response of the church to these changes will impact future ministry opportunities to aging adults.—*Jon Rainbow*

**Q: Most of us have prayed for the health of someone who didn't get well. What do you tell a child when this happens to them?**

Children need to know that God wants them to pray, that God does hear their prayers and that prayer does make a difference. James 5:16, Philippians 4:6, 1 Thessalonians 5:17 and Luke 11:1-3 might be helpful in teaching these truths.

Children need to learn (as do some adults) that God is not a cosmic vending machine, waiting to do our will and grant our wishes like some kind of magic genie. Still, many children quite naturally wonder why God didn't do something good, like make Grandma well.

The extent to which our prayers influence God remains a great mystery—one that often leads to discussion of God's sovereignty. Be very careful how you talk to children about the difference between things God wants to happen and things He allows to happen. Help your children understand that although we are not puppets that God simply does with as He wishes, God often has plans and purposes that are beyond our understanding. Even loving parents do not give their children everything they ask for.

It always is OK, and sometimes more truthful, to simply tell your child, "I don't understand either." At the same time, show through words and actions that you still believe in the power of prayer. Tell your own stories of answered and unanswered prayer. Continue to pray with your child—*David Garrard*

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



## Will tape tarnish Billy Graham's legacy?

He was named the most influential Christian of the 20th century by Christian History magazine and one of the greatest preachers of the past century by Preaching magazine. He has been listed more than 40 times in the Gallup Poll's annual "Ten Most Admired Men in the World." He is the recipient of both the Presidential Medal of Freedom and the Congressional Gold Medal. President Bush asked him to share words of comfort and hope at a national prayer service in the wake of the Sept. 11 tragedy. And the list goes on and on.

Evangelist Billy Graham, who has preached the gospel to more than 210 million people around the globe, has stood for more than half a century as a shining example of Christian commitment and integrity.

After Graham spoke at the 1995 Southern Baptist Convention, I described him in an editorial tribute as "a true Baptist hero." Reflecting on his ministry impact during last year's crusade in Louisville, my editorial headline read, "Graham's life and ministry: It's all about Jesus."

Each of those well-deserved accolades stands in stark contrast to recent revelations about Graham's 1972 Oval Office conversation with President Richard Nixon. The tape-recorded discussion, released last month by the National Archives, described the two men's negative view of Jewish businessmen's influence on the national media.

"This stranglehold has got to be broken or the country's going down the drain," Graham said, noting that if Nixon was re-elected "then we might be able to do something." Describing Jewish friends in the media who "swarm around me and are friendly to me," Graham added, "They don't know how I really feel about what they're doing to this country."

Jewish leaders across the nation understandably were offended. Abraham Foxman, national director of the Anti-Defamation League, described Graham's words as "chilling and frightening, even today, 30 years after the statements were made."

Before we rush to judgment, however, who among us could survive the scrutiny of selected private conversations being publicized decades after the event?

Chances are that all of us utter words in unguarded moments that we hope never to see published in national headlines.

To his credit, the ailing 83-year-old evangelist issued a public apology. "Although I have no memory of the occasion, I deeply regret comments I apparently made in an Oval Office conversation with President Nixon and Mr. (H.R.) Haldeman some 30 years ago," Graham wrote. "They do not reflect my views, and I sincerely apologize for any offense caused by the remarks."

How will the Nixon tape affect Graham's final years of ministry and long-term legacy? Hopefully, people will see his words as

a regrettable lapse in judgment for which he has accepted responsibility.

Tragically, however, detractors who wish to discredit his ministry finally have a small amount of ammunition they can fire. Of course, Graham would be the first to admit he isn't perfect and never has been—only a sinner saved by God's grace.

Even amid the past month's disclosure, Billy Graham remains among my spiritual heroes—a human, fallible hero, but one who has lived a life worthy of admiration and appreciation.

Thank you, Dr. Graham, for an enduring example of Christian integrity, even when it means apologizing for words that never should have been spoken.

**STRAIGHT FROM THE EDITOR**



Trennis Henderson

## How can churches help strengthen racial reconciliation?

By Lincoln Bingham

If we liken the process of reconciliation to a chemical one, the church obviously would be a catalyst. The Primary Agent of Change, of course, would be Jesus "for God was in Christ reconciling the world to Himself." The secondary agent of change is the church.

Today's reconciliation initiatives designed to reduce the level of hostility are noteworthy. We reveal our cosmopolitan view when we embrace these global efforts.

However, I am convinced the initiatives of more immediate and enduring value are those that bear the unmistakable imprimatur of the inimitable Christ and are made real in the life of the local church, radiating outwardly to the larger community.

How do we make this reconciliation so real that relationships within the local church community transcend mere ceremony and become substantive expressions of our paradoxical uniqueness and unity in Christ?

■ *We need to be intentional.* Regrettably, many churches have no intention of changing or being changed. Yet, God's primary agenda is to change us into the likeness of His Son.

By necessity, such a transformation implies not only a change in our eternal destination, but also a change in our present disposition. The issue is: Can we become predisposed to coming out of our respective comfort zones to experience unity through the eyes of one another?

■ *We need to be intelligent in seeking God's wisdom and guidance in reconciliation.* When we gather, we need to understand the audience. The mere fact that we gather should be received as an act of agreement with God—that we need Him and we need each other. If we say we forgive, then let us intentionally, lovingly remember to forget so that

we can move onward and upward. The scars are there but let's celebrate the One Who "suffered for (us), leaving an example that (we) should follow in His steps" (1 Peter 2:21).

■ *We need to be innovative.* The local church community must find ways, in the give and flow of regular worship, to bridge the racial, cultural and economic barriers that separate us. This will build bridges of friendship and fellowship that affirm our commonality in Christ.

Please don't misunderstand me. An annual observance like "Race Relations Sunday" plays an important

role in reconciliation. But racial reconciliation is about more than switching pulpits once a year. It's about having people different from you observing or participating in regular worship. Instead of coming together on one day, we should simply invite one another more often so that we experience and eventually share those things that distinguish us. The right person with the right motive, message and spirit can create the climate favorable to reconciliation.

■ *We need to be intergenerational.* For every barrier we work to remove, we need to remember that Satan continually is at war with the church and he will even use ageism against us. We must be vigilant about building up the church of tomorrow without tearing down those who sustain the church of today! The bottom line is that Boomers and Busters must work alongside Bridgers and Builders as each group bears some things for one another.

*Lincoln Bingham, pastor of St. Paul Missionary Baptist Church in Louisville, also is cooperative ministries consultant for the Kentucky Baptist Convention*

### Got questions?

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

## NATIONAL NOTES

■ **Legislator: No "evil" Alabama citizens.** A state representative in Alabama has proposed legislation declaring that no class of citizens in the state is "inherently evil" in response to a controversial opinion by Alabama Supreme Court Chief Justice Roy Moore. In a recent written opinion, Moore said that homosexuality is "inherently evil" when the Supreme Court awarded custody of children to a heterosexual father instead of a lesbian mother. State Rep. Alvin Holmes, D-Montgomery, said he introduced the bill in the Alabama Legislature to ensure that future courts do not interpret Moore's opinion as state law, Associated Press reported.

■ **House OKs protection for newborns.** The U.S. House of Representatives again has approved a bill providing legal protection to fully delivered babies, even when abortion is intended. The House approved by voice vote March 12 the Born Alive Infants Protection Act, H.R. 2175. The bill clarifies a newborn child fully outside his mother's womb is a person to be protected under federal law.

■ **Methodist panel blasts mandatory retirement.** The United Methodist Church's mandatory retirement age of 70 discriminates against gifted and qualified pastors and should be repealed, the church's Committee on Older Adult Ministries said. The 24-member committee plans to ask the church's highest legislative body, the 2004 General Conference, to repeal the ban. The policy currently mandates that church pastors and laypeople elected to church agencies must retire at age 70. "In times of shortages, why are we dismissing capable and qualified people against their will?" asked Julius Archibald, the committee's vice chairman.

## Federal, state agencies quietly fostering faith-based initiatives

WASHINGTON (RNS)—Even as President Bush's faith-based bill languishes in Congress, the effort to partner religious groups with government has quietly made progress where it may matter more—in federal, state and local government agencies.

At Bush's command, five Cabinet-level agencies are identifying and removing barriers that prevent religious groups from receiving government grants to help fight social problems.

And a soon-to-be-published study of 15 states found governments are already contracting nearly \$124 million worth of social services work to 726 faith-based organizations. Of those, about half had not had a previous financial relationship with government.

"People are sort of judging the prognosis of the faith-based initiative on a reading of the political tea leaves inside the Beltway. But that's not the entire story. You have to look outside Washington, and if you do, you find the faith-based initiative is alive and well," said the study's author, Amy Sherman, a longtime researcher of faith-based programs and a senior fellow at the

conservative Hudson Institute.

In the five Cabinet departments targeted by Bush—Health and Human Services, Housing and Urban Development, Education, Labor and Justice—bureaucrats are making it easier for religious groups to get government funding, according to a different study of how Bush's faith-based office has changed the country in its first year.

"In the long run, the most profound impact will lie in the rewriting of hundred of regulations that would shift the flow of federal funds to religious groups," wrote the study's author, Kathryn Dunn Tenpas, a guest scholar at the moderate Brookings Institution.

In states and counties across the country, government agencies are making it easier—under existing rules—for religious groups to get government funding.

An August White House report identified some of what the administration saw as "widespread bias" against faith-based groups seeking federal money for social services. Since then, the five Cabinet departments targeted by Bush have been busy making adjustments.

## U2's Bono urges U.S. evangelicals to focus on Africa

WASHINGTON (RNS)—A month after Franklin Graham accused conservative Christians of



Bono

being "asleep" on AIDS, rock star Bono told evangelical leaders they can no longer see AIDS—especially in Africa—as someone else's problem.

Meeting with three dozen representatives of evangelical organizations, Bono, lead singer of the band U2, urged conservative Christians to lobby for increased U.S. aid to Africa.

"One of the things the church has to really examine is the concept that there's some kind of hierarchy to sin," said Bono, a self-described "not-practicing-enough Christian."

"The church picks on the obvious, they pick on sexual immorality, but they ignore institutional greed, like one is somehow worse than the other," he added.

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**Jack Oliver**\*\* leads conferences throughout his home state of Kentucky to help people understand and know how to witness to those with other beliefs, including Islam.



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**Total Payment** (total of meals and tickets) \$ \_\_\_\_\_

Tickets/conference materials will be mailed to the above-named contact.

## Should Christians take part in interfaith worship events?

*Continued from page 1*  
of upholding freedom of religion and not having it when it comes to other views.

"I don't agree with their views," he said of other faiths. "But I uphold their right to worship without being attacked and denigrated. One thing Sept. 11 showed is the failure to understand those differences can lead to all kinds of violence."

Likewise, a Muslim in Kentucky said forming a broader network of relationships is a key to avoiding the distrust and suspicion that followed last year's terrorist attacks.

"Sept. 11 was a terrible surprise for many Muslims," said G.A. Shareef, a member of the board of directors at Faisal Mosque. "We had no idea what was going on ... behind the scenes in the Middle East."

In the mid-1990s the Louisville mosque helped organize an annual Thanksgiving service that included Jewish and Presbyterian congregations. In recent months it has hosted visitors from Boy Scout troops and two Kentucky Baptist churches.

Despite his advocacy of interfaith work, Shareef recognizes that some Muslims oppose the idea, but he said the vast majority of Muslims are in the middle—too busy making a living to care. Still, he presses on.

"We as human beings need to learn mutual respect," he said. "If we don't, we'll become oppressors."

Still, some Christians who believe in reaching out to other religions draw the line at participation in worship services.

NAMB President Bob Reccord said the problem with modern multiculturalism is its promotion of the idea that all faith traditions and beliefs are

equal.

This is contrary to Scripture, which proclaims there is absolute truth and that the only way to God is through belief in Jesus Christ, he said.

Reccord said such services automatically promote confusion. If Christians come together with Muslims, Hindus and Mormons, it appears they are endorsing each other's doctrinal positions and beliefs, he said.

He said he saw value in multi-faith gatherings after Sept. 11, but Reccord draws a distinction between the reaction to a national tragedy and ongoing services.

"The (latter) are just efforts to support multi-culturalism," Reccord said. "That's not anything I could support."

Two missionaries with Kentucky ties also express doubts about the value of interfaith services.

Jim Brooks, who once served as music director at Little Flock Baptist Church in Shepherdsville, recently returned to Okinawa, Japan, after a stateside assignment.

He and his wife work in a diverse church, with many members from the military. He has found that prayer breakfasts and other services sponsored by military chaplains cater to "political correctness."

"They have all left me feeling rather empty and almost violated," Brooks said. "There are usually representatives from several non-Christian faiths there, as well as Protestant and Catholic chaplains."

"Almost invariably the Christian chaplains are instructed not to pray in Jesus' name, while the others do whatever they please. It seems like the restrictions are rather one-sided."

Currently on assignment at Louisville's Boyce Bible College, Texas native Chip Collins never participated in an interfaith service during 10 years in the country of Suriname. Nor does he think they can complement his evangelistic efforts.

But he supports forming personal relationships with non-Christians, including such overtures as visiting a Buddhist temple if trying to befriend a member of that faith. "I would go to their temple and hope they visit my church."

Reccord also supports forging personal relationships, pointing to the Christmas party his wife hosted for women in their suburban Atlanta neighborhood.

The guests included various nationalities and such faiths as Buddhists, Hindus and Catholics. Among the gifts Mrs. Reccord presented her guests was a copy of the "Jesus" video in the recipient's native language.

"That has been received incredibly well," he said. "It has opened up all kinds of doors to share."

Still, in an increasingly pluralistic society, Fuller said he thinks Christians need to take practical steps to reduce barriers between groups.

"People who are evangelistic will build relationships as part of that witness," he said. "We live in a religiously diverse society, and we have to acknowledge that reality. I sense that Baptists don't want to acknowledge this diversity exists."

**"We live in a religiously diverse society. ... I sense that Baptists don't want to acknowledge this diversity exists."**

*Roy Fuller, director of the Kentuckiana Interfaith Community*

**"They have all left me feeling rather empty and almost violated."**

*Southern Baptist missionary Jim Brooks, referring to interfaith worship services*

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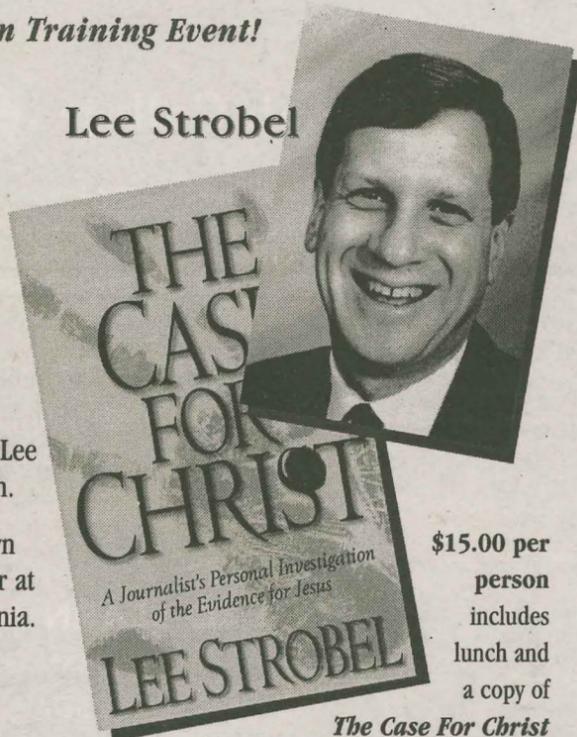
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## 7 ways to strengthen a marriage

■ **Talk and listen to each other daily.** Listen actively, beyond the level of thought. Share feelings, dreams and emotions. The three years past empty nest are key.

■ **Spend "couple time" each day.** That's 30-60 minutes with the TV and computer off. Talk, touch and be present.

■ **Address problems in their infancy.** They grow like a cancer when kept silent. Work especially on disappointments, unmet expectations and power imbalances.

■ **Commitment must be both emotional and intellectual.** When the honeymoon stage is over, this will be the staying power. Partners must stay in touch with the idea that "I wouldn't dare trade my spouse in for another model."

■ **Flexibility is essential.** Individuals change, so do vocations and circumstances. Like an oak, we must be able to bend without breaking.

■ **Tend to the romance.** Little things matter—back rubs, a touch, a smile, gifts, regular dates, doing favors without being asked.

■ **Cultivate openness.** It let's you face problems early and head-on. Openness comes from a solid faith, so constant renewal that is individual, yet shared, is important. This will impact parenting, grief, work decisions, lifestyle and economics.

Source: Louisville Christian marriage counselor Wade Rowatt

## Counselors: Flexibility key for couples to survive midlife

Continued from page 1

together. Finally, they say, a breakthrough came in late 2001 with a change of jobs and location.

"We moved to Virginia and not only reduced the financial pressures, but got a new start," Scott said. "Slowly we started to talk with each other. We would turn the TV off and figure out who we were."

"Only after we got to some level of healthy interaction could we really stir God back into the mix," he continued. "For a while, God was a hiding place or a pawn we used in arguing. We began to pray together and we discovered that it's pretty tough to stay frustrated with a person you're sharing prayer time with. Then, we noticed that we were beginning to think of each other first in some things. I saw that Wendy needed me to be at home and to help out. I couldn't just be a pastor and then come home and sit down."

"Eventually we began to date again. We've fallen in love again. And that's weird because we're totally not the same people who met on the beach all those years ago. It's a true starting over, figuring out who we are and where God fits into that equation. I wouldn't say we're where we want to be in communication, role negotiation and other important skills. We still have moments of intense grief, as you will when you have a special-needs child. But we aren't in crisis now by a long shot."

Few marriages that last remain unchanged, counselors say. On the contrary, being able and willing to change is a key to marriage survival.

Couples who are willing to work on building and maintaining a solid relationship can arrive at midlife—and survive it—with a strong, healthy marriage, counselors say. But the journey starts even before the wedding, and it involves daily attention.

To simply conduct a wedding and then send the newlyweds out to fend for themselves is a dangerous way to start a marriage, said Robert Herron director of the Presbyterian Counseling Center in Greensboro, N.C.

Herron spearheaded a 1996 dialogue among clergy in the community about the problem of failed marriages. It resulted in a covenant committing the ministers—and all couples they married—to a waiting period before the wedding, counseling sessions, an in-depth analysis of each relationship, enrichment opportunities for the couples and a support network to mentor the newly married. By 1998, more than 70 churches had signed on.

Herron said efforts like the one in Greensboro help couples anticipate the issues they'll face and develop sound practices to maintain the marriage partnership.

Bo Prosser, an associate pastor in Charlotte, N.C., has been involved in marriage counseling and marriage enrichment for years. "When I prepare a young couple for marriage, I stress to them that they're not just two people anymore. We're three now. I can't be with them everywhere they go, but

they can call me anywhere I am, anytime of the day or night, if they get in trouble. They have to know that there are others who will support them and have gone where they're going."

Prosser said communication and commitment are the two stackpoles around which everything else in a marriage falls into place. Communication involves both skill and constant care, he said. "You have to practice it every day."

Couples "have to understand that the person they married at 25 isn't the same anymore at 45," said Wade Rowatt, director of the St. Matthews Counseling Center in Louisville. Adjusting to those changes is some of the hardest work in marriage, Rowatt said.

"We change as individuals, but somehow we expect our marriage relationship to continue to operate on the same practices and rules," Rowatt said. Those personal changes are easily overlooked when assessing a marriage relationship.

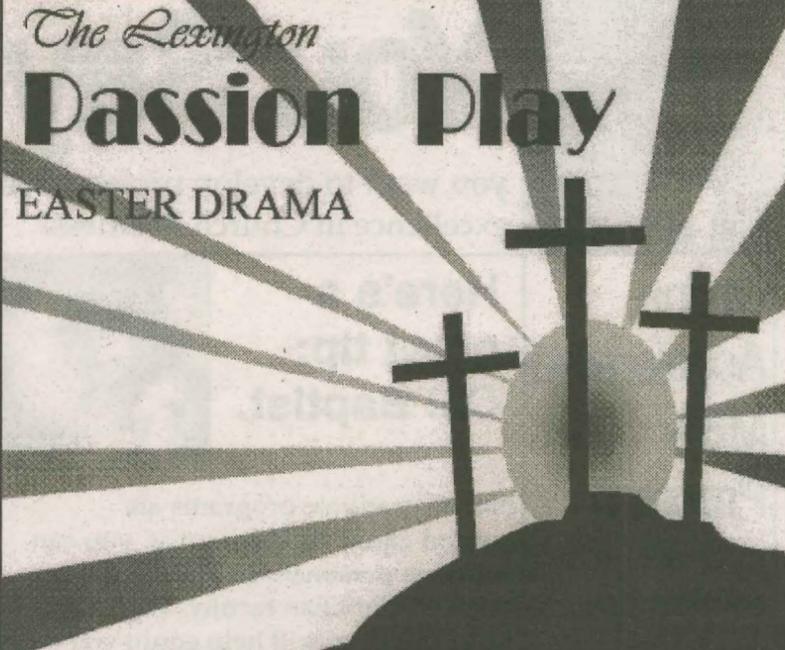
Wendy Erwin said she now sees that she and Scott had different expectations of marriage, shaped by their different family backgrounds.

As with the Erwins, a deep commitment to preserve the marriage—above all else—is the essential ingredient in overcoming a lifetime of changes and challenges, Rowatt said.

"Commitment has to be both intellectual and emotional in nature or it won't be balanced enough to see us through," he added. On the days when the romantic side of the marriage doesn't seem real, the fact that you once loved a person enough to marry him or her may be the only beacon to follow out of the darkness.

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# FAMILY

## Counselors: Life's ups and downs take toll on marriage

By Charles Qualls  
Associated Baptist Press

DALLAS (ABP)—Midlife particularly can test a marriage relationship, counselors say. Grief over the death of a parent or even a child, dreams not realized and opportunities missed can cause one or both partners to question their purpose in life.

In a society that puts increasing value on the worth and fulfillment of the individual, a dangerous dilemma can emerge: How do I find "me" without giving up "us"?

Gail and Steve Brookshire of Dallas work hard to find the balance.

"Steve helps me to be an individual while we're being a couple," Gail said of her husband of 19 years. "He's made it a priority for me to be able to advance professionally and personally. ... He helps me to have time by myself to go on retreat or pray. He helps me to have the time away to rejuvenate. Most spouses might not even feel that they could be away."

Yet, Gail added, their marriage also has been strengthened by what they do together—especially learning and laughing.

"We love to learn together—art galleries, poetry, stuff that's totally different from what our backgrounds are," said Gail, a genetics counselor. "We haven't ever gotten to the place where we're at a dead-end. It keeps it fun."

"We laugh together," she continued. "We reflect on where we've come from—our families. Nothing's

so sacred that we can't laugh about (it)."

But Gail and Steve have an advantage over some couples. "We have a common Christian faith that we share that matters a lot between us," she said. "It's not true always as a bond for relationships to share. It has reoriented everything, including how we spend our money and our time."

The Brookshires are committed to working on "the rough spots" in their personalities, which requires a lot of trust, Gail said. "We have an environment where it feels safe with each other."

"Folks go in and out of relationships like changing socks, and they don't want to do the work that it takes. ... You have to be ready to do the work."

Predicting when marital conflict might hit is difficult. But counselors agree there are points along the way that stress relationships in particular. Some of them come surprisingly early, while others arrive later.

For couples with adult children, a period that hits about two or three years after the nest empties can be tricky, counselors say.

Suddenly, the couple is alone with each other. If they haven't been staying in touch along the way, it is treacherous to suddenly have to become reacquainted. This person who only resembles your original marriage partner is now your only roommate. Vulnerability to frustration and romantic affairs springs from unresolved issues in the relationship.

In the bestseller "The Bridges of Madison County," author Robert James Waller portrays a woman dealing with the disappointments of her rural Iowa farm life. Along the way, she and her husband have fallen into sloppy communication and very low maintenance of their romance.

With her husband and children gone for a few days, she engages in a brief affair with a National Geographic photographer, portrayed in the movie version by Clint Eastwood. Her new lover offers her the chance to leave it all behind and travel the world with him. But she chooses to stay, keeping until her death the secret of her torrid affair.

Counselor Robert Herron said "the romantic mirage of Madison County" poses problems for couples in all stages of life, but particularly those at midlife.

"Frequently, it is the marriage that is judged defective, rather than the mirage," he said.

If couples are to grow as people and in their marriage, Herron said, partners must give up the simplistic, magical notions and replace them with maturing, grounded love and commitment.

If you haven't made it to Madison County yet, "be happy about it," Herron said. "In the real world, which is the only world we have, we don't have to love perfectly at midlife. Love is not a four-day extravaganza. It's a life-long process of learning."

### Warning signs

Every marriage is different, but most marriages show warning signs long before trouble erupts.

Wade Rowatt, a Christian marriage counselor in Louisville, offers seven warning signs to look out for.

While these are not a guarantee for failure, Rowatt encourages couples to pay immediate attention to even one warning sign.

A pastoral counselor also might be of some help, he advises.

The seven warning signs are:

- Frequent disinterest in what your spouse is doing or saying.

- Sudden, prolonged attraction to a co-worker, friend or fellow church member.

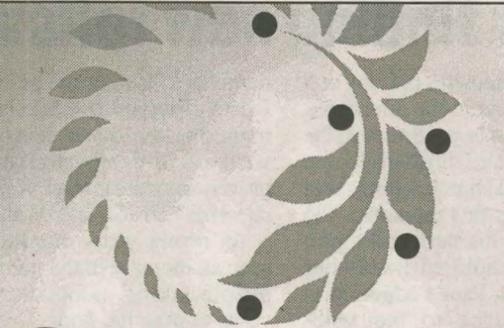
- Unexplained, sudden anger at your spouse.

- Disinterest in sex.

- Over-involvement with children at the expense of the marriage.

- Depression.

- Not wanting to be touched by your spouse.



## SENIORS

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# PRAYER

## Age-old practice of fixed-hour prayer finding new followers

### Resources

#### Books

"The Divine Hours" by Phyllis Tickle, a three-volume adaptation: "Prayers for Springtime," 600 pages; "Prayers for Summertime," 512 pages; "Prayers for Autumn and Wintertime," 651 pages. This chorus of books guide readers through the practice of praying the hours.

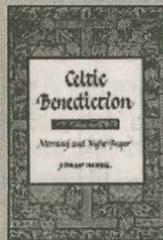


"Venite: A Book of Daily Prayer" by Robert Benson. \$24.95. 304 pages.

Sometimes called the "laptop of prayer books," it grew out of Benson's desire to pray four times a day—morning, midday, evening and night—without knowing exactly where or how to start. He includes suggestions for how to structure a personal daily prayer practice, a collection of prayers and a 30-day cycle of New Testament readings.

"The Prymer: The Prayer Book of the Medieval Era Adapted for Contemporary Use" edited by Robert Webber. \$15.95. 172 pages. This is a contemporary English version of a 15th century Latin prayer book. The prayers and Scripture readings focus on the last hours of Jesus' life from His mother's perspective.

"Celtic Benediction: Morning and Night Prayer" by Philip Newell. \$16. 83 pages. Newell is author of the popular "Celtic Prayers From Iona." A week's worth of prayers center on the creation story of Genesis. The book is illustrated with richly colored panels from the Lindisfarne Gospels that invite reflection on their own.



"The Glenstal Book of Prayer: A Benedictine Prayer Book" by the monks of Glenstal Abbey. \$17.95. 159 pages. A best seller in Ireland, this slender volume unites a simplified liturgy of the hours, seasonal and saints' day prayers, a two-week cycle of Psalms and prints of two colorful icons, counting the one on the cover.

#### Web sites

[www.missionstclare.com](http://www.missionstclare.com) includes morning, noon and evening prayer and compline ("completed" hour, before retiring to bed) from the Episcopal Book of Common Prayer.

[www.universalis.com](http://www.universalis.com) is based on the Roman Catholic Breviary and offers a version for hand-held computers.

[www.liturgyhours.org](http://www.liturgyhours.org) offers morning, evening and compline prayers in several formats suitable for printing for group use.—Nancy Haught

Continued from page 1

Christian fixed-hour prayer has its roots in Jewish tradition and Roman rule.

"We don't honestly know when Judaism had its fixed hours of prayer," says Phyllis Tickle, an Episcopalian laywoman and editor of "The Divine Hours," a three-volume manual designed to help laypeople adopt the practice.

She notes the reference in Psalm 119:164 to praising God "seven times a day" and adds that, by the beginning of the first century, Jewish prayer times were fixed in a schedule that coincided with a Roman timetable.

"By the time you get to the actual era when Christ is born, most of the Western world is Roman," Tickle says. "And every market had a bell."

The bells rang at appointed hours: at prime, the first hour or 6 a.m.; at terce, the third hour or 9 a.m.; at sext, the sixth hour or noon and so forth throughout the daylight hours. The evidence that Jews and early Christians prayed at those hours is in the New Testament, Tickle says, with its

references to the apostles praying at 9 a.m., at midday and in the afternoon.

Fixed-hour prayer continued in the early centuries of the Christian church, both in homes and church settings, but it was the church's first monastics, the Desert Fathers of the third and fourth centuries, who amplified fixed-hour prayer to fulfill St. Paul's admonition in 1 Thessalonians 5:17 to "pray without ceasing."

Shifts of monks, working like relay teams, took turns praying the entire book of Psalms in a 24-7 cycle, Tickle says. Eventually, as praying the office took more memory, more training, more printed texts and more time, laypeople, pressed by the demands of work and family, let it go.

By the Middle Ages, the office became almost exclusively the work of monks and nuns.

After the Reformation, Anglicans revised the office. In the 20th century, the Roman Catholic Church called all the faithful to pray the office as they are able.

There are a number of possible reasons that this practice is making a

comeback. It may be, as Arthur Paul Boers observed in Christian Century magazine, the logical next ripple in the wave of all-things-monastic that has proven so popular since Kathleen Norris wrote "The Cloister Walk" in 1996.

In recent years monasteries have seen an increase in the number of laypeople taking associate, or oblate, vows to pray the hours.

David Steindl-Rast, a Benedictine monk and author of "Music of Silence," says people are hungry for ritual and ways to incorporate it in their everyday lives. An awareness of the liturgical hours and the practice of stopping to savor them doesn't break up a day as much as tie it together, Steindl-Rast says.

Or it may be that fixed-hour prayer is proving popular again because it gives spiritual seekers who've lost the taste for watered-down spirituality something solid to sink their teeth into, says Eric Major, vice president of religious publishing at Doubleday.

"One of the great dangers of Christian faith," he says, "is a tendency to leave it behind on a Sunday morning."

### Keys for fixed-hour prayer success: Preparation, starting small

If you'd like to try fixed-hour prayers, here are some tips gleaned from others who have made the practice part of their spiritual lives:

■ **Consider starting small.** Choose one of the hours and observe it for a while before you add another. Many people start with morning prayer or compline (night prayer) and grow from there.

■ **Find a prayer book or manual that works for you.** Read the introduction and chapters about how to use the book so that you're not fumbling with the pages as you try to pray.

■ **Prepare for prayer.** Even a small physical gesture can help focus your heart and mind. If you've been working, wash your hands. If you're at home, light a candle. If you're at your desk, turn your chair around.

■ **Don't be too hard on yourself.** It takes weeks to learn a new habit and a lifetime to keep a habit from becom-

ing routine. If you miss morning prayer, you can make it up later in the day or renew your practice tomorrow. If keeping the office becomes a chore, you're missing the point.

■ **As with any discipline, dry times are to be expected.** Phyllis Tickle, a 40-year veteran of praying the office, says there are two ways to cope with such periods: One is to pray

through them, confident they will pass and you will rediscover the joy of praying the office. The other is to give up the office and see how it feels to do without it.

"I talked to a woman ... who said she stopped praying the office," Tickle says. "It lasted two months. And then she said, 'I'll never stop again.'"—Nancy Haught

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

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Barry Allen

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# SMILE

## Springing into action

There are several events coming up within the KBHC family. I hope you, your family and your church will consider participating.

On April 2 in Somerset, we will host an open house at our Cornerstone Counseling office. We are welcoming Jim Hawkins to our family of counselors. Hawkins is the former director of pastoral care at Western Baptist Hospital in Paducah. He is now counseling at Cornerstone offices in London, Somerset and Pineville on the campus of Clear Creek Baptist Bible College. The open house will be from 10 a.m. until noon at the Pulaski County Baptist Association office, 116 Mill Street in Somerset.

We are so pleased that Bates Creek Baptist Association once again will host a gospel sing to support the Cornerstone Counseling ministry in the Madison County area. This year's gospel sing will be April 25 at 7 p.m. at Berea Baptist Church, 310 Chestnut Street in Berea. The Bates Creek leadership has assembled a great collection of gospel singers. These events are wonderful times of worship and celebration. The love gift will help Cornerstone provide financial assistance to individuals, couples and families who need counseling.

## HOMES FOR CHILDREN



Bill Smithwick

KBHC Pregnancy and Adoption Services is keeping busy hosting adoption education events this spring. On March 26, we will have another orientation focusing entirely on adoptions from Ukraine. The session will begin at 7 p.m. at Highland Baptist Church, 1101 Cherokee Road in Louisville.

On April 18, a general adoption orientation will take place at 7 p.m. at the program office at 10801 Shelbyville Road next door to the Spring Meadows campus in Louisville. Registration is required for the adoption orientations, so please call (800) 928-5242 for details.

Don't forget our "Play for the Children" golf tournaments that begin in May. For registration information visit our Web site at [www.kbhc.org](http://www.kbhc.org) or call us at (800) 456-1386.

Watch your mailbox for the spring issue of the Baptist Children's Messenger for more information on KBHC and how you can be a part of this ministry. God bless and happy spring!

Bill Smithwick is president of Kentucky Baptist Homes for Children. Contact KBHC at (800) 456-1386 or at [www.kbhc.org](http://www.kbhc.org)

## Summer ministry in New Orleans

By Robert Dunston

Cumberland College student Clarissa Hutcherson, daughter of Greg and Beverly Hutcherson, ministered in New Orleans during the summer of 2001 as a Kentucky Baptist summer missionary. She served at the Rachel Sims Mission Center.

Hutcherson's summer included a variety of duties. She worked primarily with vacation Bible school, teaching first and second graders. She had the largest class of the school with which to work. She said she found herself being a disciplinarian as well as a teacher, but she loved the children.

In the afternoons Hutcherson performed a variety of chores. She helped with basic maintenance around the center, visited homes to tell people about the center and delivered packages.

One day Hutcherson had some time to relax and walked further into town to see the sights. When it began to look like rain, she boarded a bus for the journey back to the center. Unfortunately she boarded the wrong bus. Two fellow passengers helped her get re-oriented and gave her a bus pass.

As Hutcherson waited for the

connecting bus, a young man came to the bus stop and began talking with her. He told her he had lapsed in his Christian walk and wanted to get back on track but was unsure how.

Hutcherson spoke with him and provided the guidance he needed. She felt God had used her getting lost to make a difference in the young man's life.

Adjusting to the culture in the neighborhood around the center proved to be a challenge for Hutcherson. Many young people had been using alcohol and/or drugs since age 10.

Conversations were sprinkled with foul language, and single-parent families were the norm. Children often found themselves quite alone in the world.

Hutcherson has been selected for this summer's Kentucky Baptist mission team to Paris, France. We appreciate her commitment to serving Christ and taking the gospel to a hurting world.

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

## CUMBERLAND COLLEGE

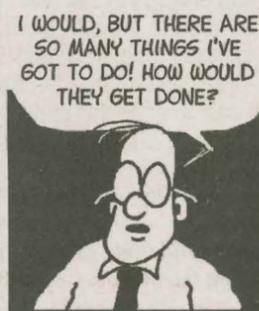


## Kudzu



Doug Marlette

## Church of the Covered Dish



Thom Tapp

## Bible Crossword

### Across

1. "Receive his mark in his \_\_\_\_\_, or in his hand" (Revelation 14:9)
7. "If the foot shall say, Because I am not the \_\_\_\_\_, I am not of the body" (1 Corinthians 12:15)
10. Imperial Chemical Industries, abbr.
11. "In the day thou wast born thy \_\_\_\_\_ was not cut" (Ezekiel 16:4)
12. Bird's beak
13. "Let \_\_\_\_\_ esteem other better than themselves" (Philippians 2:3)
14. Speed measurement, abbr.
15. Car fuel
16. Peruvian beast of burden
18. The letter that follows "em"
20. East Indies, abbr.
21. Either
22. "Fall by the \_\_\_\_\_ of the sword" (Luke 21:24)
24. Activity or movement
26. Preposition
27. Fifteen, Romans num.
28. Wing of a building
29. "I am escaped with the skin of my \_\_\_\_\_" (Job 19:20)
32. The letter that precedes "em"
34. "A man's pride shall bring him \_\_\_\_\_" (Proverbs 29:23)
36. "The government shall be upon his \_\_\_\_\_" (Isaiah 9:6)
40. Midwest state, abbr.
41. Negative
43. Last, prefix
44. Violent group
45. Sticky
46. "God... spake in time \_\_\_\_\_ unto the fathers by the prophets" (Hebrews 1:1)

### Last week's solution

1	W	A	T	E	R	5	B	E	6	W	7	8	9	E
10	A	M	I	N	C	O	12	I	R	A	T	E	13	
14	L	A	M	B	18	T	O	T	20	H	A	N	D	S
23	G	E	A	R	T	H	25	A	S	K	28	L	29	
26	N	E	S	T	A	27	C	T	30	R	E	A	S	E
30	O	N	31	I	N	C	32	R	E	A	S	E	33	E
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48	A	I	U	G	49	B		50	51	52	U	L	E	
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41	42		43			44		
45				46	47			48
49				50			51	
52			53		54			

49. First person plural pronoun
50. Female, suffix
51. Sheep's noise
52. And so on, Lat. abbr.
53. Verb of being
54. "The \_\_\_\_\_ of every man is Christ" (1 Corinthians 11:3)

### Down

1. "Jesus... with his \_\_\_\_\_ wrote on the ground" (John 8:6)
2. The Atlantic or Pacific
3. "The Lord God... took one of his \_\_\_\_\_, and closed up the flesh" (Genesis 2:21)
4. "Thou shalt bruise his \_\_\_\_\_" (Genesis 3:15)
5. "Immediately his feet and \_\_\_\_\_ bones received strength" (Acts 3:7 O. E. spelling)
6. Flower
7. Fifth letter of the Hebrew alphabet
8. Soul, Lat.
9. Remove horns
17. The widow's \_\_\_\_\_
19. Edward, for short
21. Kind of tea
22. "Having \_\_\_\_\_, see ye not?" (Mark 8:18)

23. Used-to-be, prefix
25. "Love worketh no \_\_\_\_\_ to his neighbour" (Romans 13:10)
26. Exist
29. "The \_\_\_\_\_ is a little member" (James 3:5)
30. "Take of his blood... upon the \_\_\_\_\_ of their right hand" (Exodus 29:20)
31. "\_\_\_\_\_, is the Lord of Hosts" (Isaiah 6:3)
32. Word reviser, abbr.
33. "They brake not his \_\_\_\_\_" (John 19:33)
35. First person plural pronoun
37. Arizona's neighbor, abbr.
38. "Only her \_\_\_\_\_ moved, but her voice was not heard" (1 Samuel 1:13)
39. Rodent
42. To drive out
47. The remains of burned wood
48. "With the \_\_\_\_\_ bone of an ass have I slain a thousand men" (Judges 15:16)
50. Printer's measure
51. Minister's undergraduate degree, abbr.

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## WORLD VIEW

■ **Salvation Army in Russia wins key ruling.** The Moscow branch of the Salvation Army has won a landmark court decision allowing it to continue serving thousands of poor in the Russian capital. City officials had denied the Protestant organization legal registration on procedural grounds. Two municipal courts had ruled against the evangelical religious group and ordered it liquidated. But in the recent Constitutional Court decision, judges ruled that local officials cannot close religious groups just because they failed to register under the 1997 law.

■ **Palestinian Christians urge U.S. to pressure Israel.** As the bloodbath between Israelis and Palestinians continues to escalate, Christian pastors and bishops in the West Bank are asking Christians around the world to pray for them. Munib Younan, bishop of the Evangelical Lutheran Church in Jordan (and Palestine), asked U.S. Christians to urge the Bush administration to pressure Israel to end "this sinful occupation, now almost 35 years in existence which is the root cause of the bloodshed and violence." He also asked for prayers for victims on both sides of the conflict.

■ **Lutheran head criticizes Bush on 'axis of evil' policy.** Instead of threatening the countries in the so-called "axis of evil"—Iraq, Iran and North Korea—President Bush should be working to create an "axis of love," says the president of the 60-million-member Lutheran World Federation. Bishop Christian Krause strongly criticized Bush March 12 for what he called his over-simplified attempt "to divide the world so easily into good and bad guys."

■ **Hindu, Muslim tensions mount in India.** Tensions continued to mount in India last week as hardline Hindus rejected a Supreme Court order preventing a symbolic religious ceremony at a disputed site. The ruling came in the wake of widespread riots between Hindus and Muslims in western India that claimed more than 700 lives.

## French Baptists adopting term 'Protestant' to shun cult label

By Mike Creswell  
SBC International Mission Board

PARIS (BP)—Baptist congregations in France increasingly are adding the word "Protestant" to their names as they seek to avoid being identified as cults.

Widespread concern in France over such cults as the Church of Scientology led to the adoption of a tough anti-cult law in France last year. The climate has left many Baptists and other evangelical Christians concerned about their image.

"Baptists are increasingly using the word 'Protestant.' Not all, but some have begun calling themselves 'Protestant Baptist Church,'" said Etienne Lhermenault, general secretary of the Evangelical Baptist Federation of France.

While many French people have some general idea that Protestants are a legitimate church group, few would have any idea what an "evangelical" or "Baptist" is, Lhermenault said.

Being part of the Protestant Federation of France also has financial significance, said Christian Seytre, the group's general secretary. About once a month, he writes a letter to a bank or business certifying that a congregation is part of the Protestant Federation. Otherwise, the bank is afraid to provide a loan or other services, he said.

The French government has tried to make the Protestant Federation and the Baptist federation sort of watch-

dog organizations for churches, a role its leaders have declined.

"The government wants the federation to police the churches, and that's not our function," Lhermenault said. "If we say we don't know a group, then to the government they are bad. But we don't know everybody."

Historically Roman Catholicism has been the omnipresent religion in France, and any non-Catholic religious group is automatically suspect, said Southern Baptist missionary Dennis Barton, who coordinates the work of Southern Baptists' International Mission Board throughout France.

"You see much of Martin Luther King in France. Buildings are named for him and so forth. But few French people know that he was a Baptist pastor in the United States, or that former U.S. President Jimmy Carter is a Baptist," Barton said.

French ignorance of non-Catholic religious groups combined with French fear of religious cults often makes life difficult for Protestant or evangelical Christians in France.

The French first focused on the dangers of cults back in 1978 when more than 900 members of an American religious cult known as the "People's Temple" died in a mass suicide in Jonestown, Guyana. Then in 1995, 16 members of a group known as the "Solar Temple" died in a murder-suicide in eastern France. Since then, cults became one of the biggest dangers to society in French minds.

## Israel halts plans to build disputed Nazareth mosque

JERUSALEM (RNS)—An Israeli ministerial committee has decided to withdraw its approval for a new mosque in a sensitive site alongside Nazareth's Basilica of the Annunciation, reversing the stance of two previous governments.

The Basilica of the Annunciation, where Christian tradition holds that the Angel Gabriel announced the impending birth of Jesus to Mary, is widely regarded as the third most important Christian site in the Holy Land.

Prior to the millennial year, the disputed plot of about one-half acre, which stands between the church and Nazareth's main thoroughfare, had been slated to become a public plaza.

But when city authorities knocked down an old school that had been on the site, the land was seized by a local Islamic organization, known as the Islamic Movement, which claimed the parcel as a Muslim trust.

Many Christians, both locally and abroad, described the mosque initiative as part of a prolonged bid by Nazareth's Muslim community to gain political hegemony in the city where Jesus grew up. Christians in Nazareth comprise less than half of the population.

## 'Coming to Oneida was a blessing from God'

Each year just before spring break, I ask the seniors to write a brief essay titled, "My Oneida Experience." They have the opportunity to share their personal thoughts about their Oneida experiences, why they came to Oneida Baptist Institute, what they have enjoyed most about being here, who has helped them the most and what has been the single most important thing they have gained by being here.

No grades are given. The essays are written primarily for me. I do use excerpts from them at graduation. Time and space will not allow me to share all of the essays, but I hope you will be as blessed as I have been to read some of them. Because some of the information is rather personal, I normally do not use their real names.

This first essay was written by one of the oldest students in the class of 2002. Amanda (not her real name) had been out of school for some time and had not done well academically the last several months she had attended school. Here is part of her essay:

"I really can't say where I am from, because since birth I have moved to so many different places. ... I attended over seven high schools in just three years. ... Though my father is no longer in my life I still wonder about him. My mother and I have never gotten along. ... I dropped out of high school in the 12th grade.

"Coming to Oneida was a blessing from God. I prayed for a long time because I didn't know God's plan for me. A friend at my church knew someone who had been associated with Oneida in the past. She told me that she had ... gotten an application. One week later I was sending the application back to Oneida. ... When it was my turn to go in for the interview, I was scared because I didn't know what

was going to become of it. ... When I got the news (of being accepted), ... I praised God and told myself He really does answer prayer. The trip ... to Oneida seemed to take forever. I was so excited that I was going to graduate. ... I came here to graduate and to prove to myself and to my family that I am someone and will one day become something.

"Chapel is one of my most enjoyable things when it comes to daily activities. It gives me a chance to have my time with God in the middle of all the chaos of everyday life at Oneida. When I go back to the dorm I get to have my alone time with Him too.

"The class that has taught me the most (is) Mr. Grant's. He has shown me that I have a talent. Before I came to Oneida, I hated everything to do with math, but Mr. Grant made me realize that math isn't that bad.

"My plans after graduation are to attend college. ... When I ask myself if I am ready to be on my own, I realize I have already experienced some of the major roles in society: a taxpayer, a tenant and a citizen. But now I will have my diploma, and I can further my education by attending college, getting my degree and then having an individual role in society as an educated person.

"The most important thing that I have gained (at Oneida) would be my diploma. I feel a sense of security, peace, and most of all I feel proud. ... As I say goodbye to my friends and the staff, all I can say is, may God bless you always."

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. [www.oneidaschool.org](http://www.oneidaschool.org); e-mail: [president@oneidaschool.org](mailto:president@oneidaschool.org)

### THIS IS ONEIDA



W.F. Underwood

## A 'mechanical missionary'

Admission to Clear Creek requires a clear sense of God's call. Senior Todd Davis, a Cadiz native, came with that certainty.

"God called me like Abraham, only I left a mechanics shop to follow, and God said He would tell me the specifics when I got there," Davis shared with the campus family in a recent chapel service. "During these four years I have gone through all the titles—music, youth, pastor, education, missionary. Each time God told me to be patient and I would know at the right time. He wanted me to know Him better, be faithful to Him, be the best husband and father and focus on my studies."

Church members asked what he was going to do and wondered about the seriousness of his calling when he answered about his waiting on God. "All the way through, it seemed God was saying to me, 'You don't need a title, just walk with Me,'" Davis said.

After graduation on May 10, Davis, Becky and their three boys will move to Oak Grove and the Oak Meadow Boys Ranch, a Christian home for troubled teens. Davis, the Clear Creek auto mechanic for three years, will direct the SHOP-Students Hands On Program. "I'm

a mechanical missionary. With grease and grime, I'll teach them how fuel, spark and air bring life to an engine. But more importantly, I can teach them how Jesus can bring life to their troubled soul."

Full implementation of the SHOP ministry waits on two major pieces of equipment, a 9,000-pound two-post automobile lift (\$3,200), and a 1,197-piece professional tool set (\$5,200). You may be waiting on God's direction like Davis and here is an answer. Someone may be closing an auto shop and would like to see the equipment used for the glory of God.

The day Davis spoke in chapel, he came without a tie, in clothes appropriate for the shop. He was a student in my preaching class and talked with me about the stress of pulpit ministry. He has learned what so many have yet to discover. The title doesn't matter. God wants us to wait on Him and let Him use us in any way He desires. It's just a matter of time until that first teenager, smudged with grease, receives Christ as the master mechanic of his life.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

# MISSIONS

## 'Brother Wes'

### D.C. missionary having impact on at-risk kids

By James Dotson  
SBC North American Mission Board

WASHINGTON, D.C.—The Wednesday afternoon Royal Ambassadors session at Johenning Baptist Center began with the basics.

"Give me a verse!" said center director Wes Garrett.

"Joshua 1:9—Do not be terrified, because your God will be with you wherever you go," one of the boys answered quickly.

"Psalm 27:1—The Lord is the light of my salvation. Whom shall I fear?" said another.

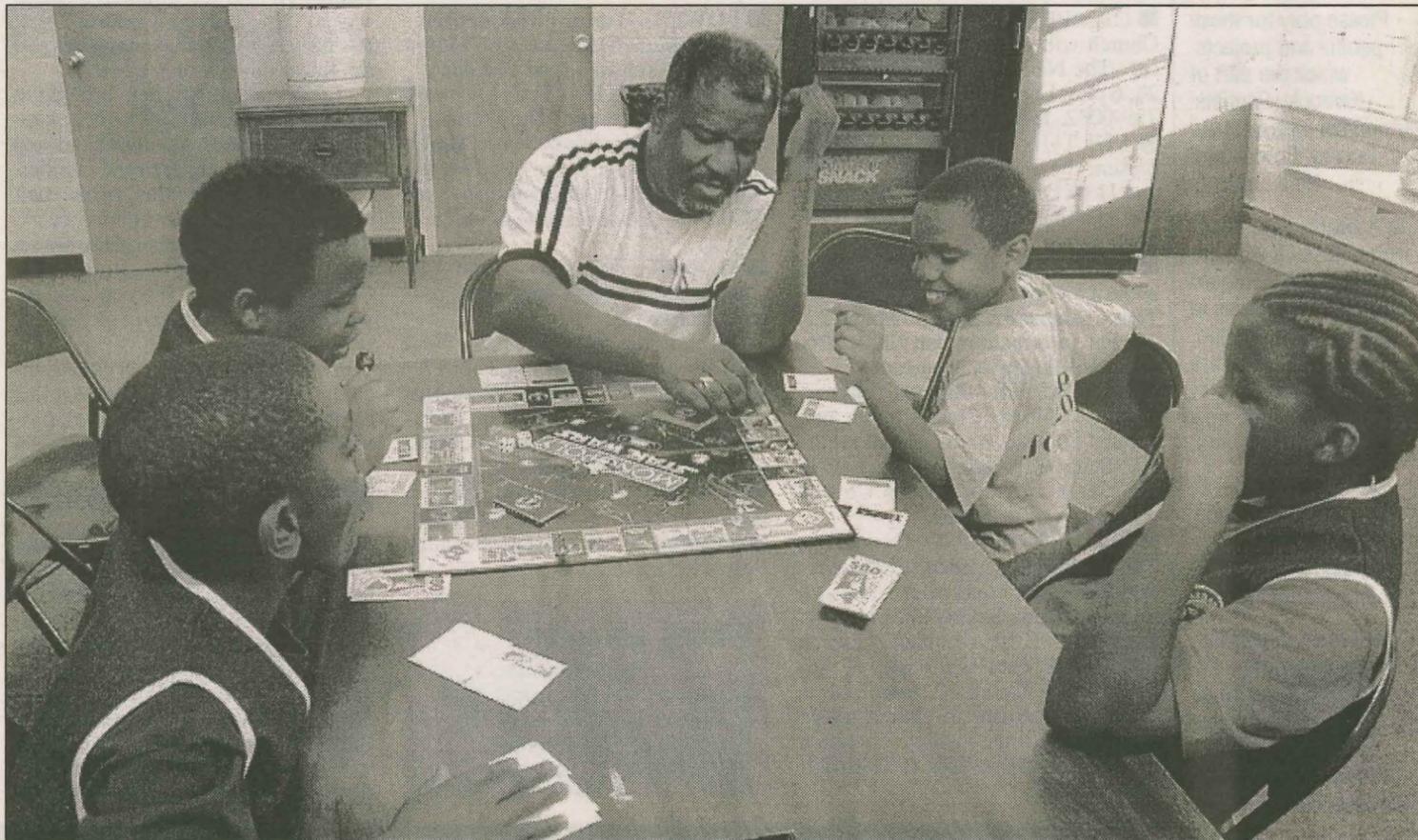
If there is a common thread to those choices, it isn't entirely coincidental. Fear is a significant issue in the Washington Highlands neighborhood of Southeast D.C., where illegal drugs are a dominant industry.

But Garrett said he believes that the more influence he can have through RAs and other ministries, the more likely the youth will discover Christ as the ultimate solution to the problems they face.

"In a word it would be relationships," said Garrett, who in four years has revitalized the ministries of the center and brought a renewed focus on evangelistic ministry. "In our effort to get them to know Christ, we just get to know them. And they must get to know us."

Garrett is one of the featured missionaries this spring to promote the Annie Armstrong Easter Offering for North American Missions. He is one of nearly 200 church and community ministries missionaries throughout the United States and Canada reaching people with the gospel by meeting physical and spiritual needs.

Garrett understands the impact a ministry center can have on an individual because he experienced those benefits firsthand. Friendship House, a Baptist center in the Newport News, Va., neighborhood where he grew up, provided not only emergency food and clothing on occasion but also a broad range of programs that shaped



him spiritually.

"It was at a camp sponsored by the center that I felt God calling me to go into that type of ministry," he said. "God gave me a love for it because I went through it, I believe."

After a stint as a chaplain's assistant in the military, Garrett found himself back at Friendship House, serving in a variety of roles until he was named director in 1989. He was appointed by the Southern Baptist North American Mission Board in 1993, and was asked to take on the leadership of Johenning in 1997.

The center, named after home missionary Anna Banks Johenning in 1959, is historic in the D.C. Baptist Convention.

Since his arrival, Garrett provided the impetus for a variety of ministries focused on transforming lives with the gospel.

"He's had a great influence here, because he has really brought the center back to life again," said Ione Hicks, a member of Johenning Baptist

Church, located next door to the center. "More people are involved in the center than they were. And the children especially. In the classes they have here, they get to know Christ in their lives, and the counseling they get here has really helped."

Center ministries include a job placement program, a Bible study for senior adults and an affiliated day care center located in the same building. But much of the effort is focused on ongoing ministry to the children. Garrett said those children face daily crises and family instability much greater than he ever imagined.

"I guess my first love is working with children that need help," Garrett said. "I just enjoy being around these children, seeing them nurtured and seeing them changed."

One of the children in the RA class has 21 brothers and sisters by the same father, and he lives with one of his cousins. Another boy recently was caught at school with crack cocaine. A third visits his father every weekend in jail.

That's why Garrett finds himself at the center late into the evening on most days, dealing with the group that has become a second family for many of the children. There is the RA group, a computer club and even a "hobby club" that allowed Garrett last fall to share his personal collection of Monopoly games. Boys' and girls' clubs offer a broad range of activities mixed with Christian education.

"Our desire is that we have a lot of activities going on for the kids, so they can pick and choose what they come to," Garrett said.

"It's really a nurturing station, to teach people how to be Christians," he added. "And the children learn. They learn through Bible lessons, ... and they learn through the love that we show them."

There is also a sports program, of-

fering football, baseball, T-ball and basketball teams that compete in community leagues. The registration fee is nominal, but participants must be involved in more than just the sports.

"We have a requirement that you've got to be in Bible studies or the other ministries if you want to be a part of the team," he said.

In the summer, Garrett takes active center participants to camp, where the 24-hour Christian environment often results in many professions of faith. Those decisions help transition the center's ministries from evangelism to discipleship in the lives of the young people.

Richard, the 12-year-old boy with 21 half-siblings, first got involved with the center through summer camp in 1998. Last spring, he accepted Christ as his personal Savior, and was baptized. In an essay contest sponsored by Garrett, Richard wrote about how much the center meant in his life. "I did not know what I know now about God," he wrote. "Brother Wes taught me a lot about God, and that He loves me and gave His Son to die so that we might have everlasting life in heaven."

"That to me just blew me away. But that's the stuff that brings tears to your eyes," Garrett said, noting that the boy's mother and grandmother both came to the baptism—an unusual event considering the circumstances of the family.

He described talking with another boy at the end of one of the events, who asked whether the center allowed fighting. When told it did not, he said, "Good, and that's why I want to come in," Garrett said.

Those are the comments that keep Garrett motivated, ready to find yet another way of touching a life with the gospel. "That gives me my energy and strength, seeing them nurtured like that."

**HOBBY TIME** Wes Garrett, director of the Johenning Baptist Center in Washington, D.C., seeks to involve children in a variety of activities, making opportunities to influence their lives. Garrett is among the missionaries whose work is highlighted as part of the Annie Armstrong Easter Offering for North American Missions. (NAMB photo by James Dotson)



**MISSIONARY VISIT** Wes Garrett, director of Johenning Baptist Center, visits community resident Mae Taylor in her home for a brief prayer and devotion. Ministry to senior adults is just one aspect of the center's ministry. (NAMB photo by Ken Touchton)

## PRAYER PARTNERS

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

■ A couple with Youth with a Mission who are working with Southern Baptist missionaries in Czeszochowa, Poland, this month. They are teaching the book of Ephesians to new believers.

■ A new believer in Bucharest, Romania, who plans to help start a neighborhood Bible study in her home.

■ A team of Russian believers to continue the ministry of D'Anna Beaty who has taught inductive Bible study skills in churches in and around Moscow for two years.

■ The 70 people who attend International Baptist Church in Kiev, Ukraine, as they look for a pastor. Contact Carter Tucker if interested in serving as pastor; e-mail: kyiv-sc@mailcom.

■ Sandy Wideman, wife of the executive director of the Baptist Convention of New England, as she recovers from cancer surgery.

## Mountains to the Mississippi

Compiled by staff

■ **CAMPBELLSVILLE**—Saloma Church will present the Easter musical "The Nail-Scarred Hand" March 24, 6 p.m. For information, call (270) 789-0082. **John Chowning** is pastor.

■ **FULTON**—First Church will present the Easter pageant "O High and Holy One" March 24-26, 7 p.m. For information, call (270) 472-1663. **Jack Acree** is pastor.

■ **HENDERSON**—Zion Church will present the Easter pageant "The Week That Changed the World" March 23-26. For information, call (270) 826-4952. **Eddie Davis** is pastor.

■ **LANCASTER**—**Morris Trayner**, pastor of Gilberts Creek Church, celebrated 50 years in the gospel ministry March 17. A reception was held in his honor at Harrodsburg Church where he was ordained.

■ **LAWRENCEBURG**—Alton Church recently named **Carol Ann Morrison** as a youth intern. She is a student at Campbellsville University.

■ **LOUISVILLE**—Clifton Church called **Carl Stam** as minister of music effective March 10. Stam also is associate professor of church music and director of the institute of church music at Southern Baptist Theological Seminary.

■ **LOWES**—**Tommy Woodruff** recently resigned as pastor of Mount Olivet Church to attend seminary.

■ **MAYFIELD**—Trace Creek Church will present "The Promise," a pageant on the life of Jesus, March 22-23 and 29-30, 7 p.m., and March 31, 6 p.m. For information, call (270) 658-3304. **Ronnie Stinson** is pastor.

■ **MOUNT VERNON**—Pine Hill Church called **David Sargent** as pastor effective Feb. 10.

Roundstone Church called **Neal Prather** as pastor effective Feb. 17.

■ **RICHMOND**—**Brian Malcolm** recently resigned as pastor of Kirksville Church to become pastor of Oak Grove Church in Gainesville, Ga.

■ **WADDY**—Graefenburg Church ordained minister of youth **Ralph Greenwell** to the gospel ministry Feb. 24.

### What's going on?

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

## KBHC hosts charity golf tourney

LOUISVILLE—The Kentucky Baptist Homes for Children's fourth annual "Play for the Children" golf tournament will include new sites and the first women's-only event.

Last year's tournament brought in approximately \$40,000 to help support KBHC residential, foster care and other services to children and families.

The top two teams from each event, including the women's event, will advance to the championship on Aug. 12 at Persimmon Ridge Golf Club in Louisville. Women also are welcome to participate in any of the seven regional events.

The \$100 entry fee per player includes lunch, a golf shirt, prizes and an awards reception. KBHC will provide free registration to ministers who

recruit three paying team members from their church.

Tournament dates and sites are: May 6, Arrowhead Golf Club, Cadiz; May 13, Nevel Meade Golf Club, Prospect; May 20, Indian Hills Country Club, Bowling Green; June 3, Greenbrier Country Club, Lexington; June 6, Drake Creek Golf Club, Ledbetter; Women's Tournament, June 13, Maywood Golf Club, Bardstown; June 17, Flagg Springs Golf Club, Alexandria; June 24, Gibson Bay Golf Club, Richmond. All events begin at 1 p.m., local time.

Participants can register online at KBHC's Web site: www.kbhc.org. Additional information is available by calling KBHC toll-free at (800) 456-1386.

## Emeritus missionary Mabel Summers dies

HODGENVILLE—Mabel Miller Summers, an emeritus Southern Baptist missionary to Lebanon, died Feb. 26 at age 87.

Summers, a native of Bardstown, was appointed by the Southern Baptist Foreign Mission Board in 1948. She taught Bible and English at Beirut Baptist School and served in Sunday school, vacation Bible school and missions organization activities. She re-

mained in Lebanon through years of civil war and served as a volunteer in the Middle East more than six years after she retired in 1985.

She was a graduate of Meredith College in Raleigh, N.C., and Woman's Missionary Union Training School and Southern Baptist Theological Seminary in Louisville.

She is survived by her brother, Thomas Summers of Elizabethtown.

## CLASSIFIED ADS

**CRUISE:** Christian travel opportunity: There's still time for adults from your church to join a group of Kentucky Baptists on an Alaska cruise departing June 8. For more information or a brochure, call (877) 557-0073 (toll-free). If necessary, leave message.

**FOR SALE:** New and used buses and shuttle vans. Call American Bus and Accessories, Inc., (800) 582-7118.

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

**SEEKING:** Lynn Camp Baptist Church, Corbin, Ky., is seeking music director for Sunday/Wednesday services. Send resumé to: 31 Indian Oaks Lane, Corbin, KY 40701.

**SEEKING:** A spiritually mature, licensed and/or ordained Southern Baptist minister with a desire to serve as an associate pastor for evangelistic, multi-cultural Southern Baptist church. Duties will include ministry in outreach visitation to new members, prospects and inactive members; hospital, nursing home and home-bound visitation; and teaching disciples and special studies. Send resumé with references to: Chairman, Search Committee, Mill Creek Baptist Church, 1182 South Jones St., Radcliff, KY 40160; fax to: (270) 351-6058; e-mail to: milcreek@msn.com.

**SEEKING:** Glenville Baptist Church, located in Daviess County, is seeking a part-time minister to children and youth (grades 1-12). Contact Rebecca Boykin, (270) 273-5633.

**SEEKING:** Full-time minister of music and youth for FBC, Salem, Ill. Send resumé to: Search Committee, First Baptist Church, 721 W Main St., Salem, IL 62881, or e-mail fbc1@midwest.net.

**SEEKING:** South District Association is seeking a full-time director of missions. South District is located in the Danville, Ky., area, serving 23 churches in Boyle, Garrard, Marion and Washington counties. Please send resumé by April 30 to: Robert F. Bausum, 5055 Perryville Road, Danville, KY 40422-9706.

**SEEKING:** Part-time pianist for Sunday services, Wednesday night and choir rehearsals. Send resumé to: Kings Baptist Church, PO Box 380, Mt. Washington, KY 40047, or call Chris Nester, (502) 538-3743.

**SEEKING:** Minister of music. Strong church in metro Atlanta seeks energetic leader to help continued growth. Minimum of five years experience, seminary degree, strong choral skills and goal orientation required. Should be versatile and able to lead blend of traditional and contemporary music and direct orchestra. Be part of ministry team that does FAITH SS. Lead youth choir. Send resumé to: Search Committee, McDonough Road Baptist Church, 352 McDonough Road, Fayetteville, GA 30214.

**SEEKING:** Broadway Baptist Church, Fort Worth, is seeking a full-time minister of education and discipleship. Broadway is an ecumenically-minded, CBF-affiliated congregation with a commitment to inner-city ministry. We worship in the liturgical tradition. Send resumé or recommendations to Cindy Johnson, chair, Education Search Committee, 305 W Broadway, Fort Worth, TX 76104.

**SEEKING:** Bethel Baptist Church is seeking a full-time pastor. Church is located in a growing rural and recreational area near Kentucky Dam. Send resumé to: Bethel Baptist Church, 2603 Tatumsville Highway, Gilbertsville, KY 42044, Attn. Pastor Search Committee.

**SEEKING:** Ballwin (Southern) Baptist Church in West St. Louis County (25 miles from downtown) seeks full-time associate pastor of music. Ministry will include additional responsibilities. Please send resumé: 15101 Manchester Road, Ballwin, MO 63011, Attn: Personnel. E-mail: ballwinb@swbell.net. Fax: (636) 227-3438.

**SEEKING:** Full-time church administrative assistant, 2-3 years experience, MS Office, typing and organization skills. Candidate also must have excellent verbal and written communication skills. Send resumé to: Hunsinger Lane Baptist Church, 3400 Summerfield Drive, Louisville, KY 40220. E-mail to: hunsinger.office@att.net, or call: (502) 491-4356.

**SEEKING:** Permanent, part-time worship leader to lead adult choir rehearsal, Sunday morning and evening services. Worship leader will be required to lead the praise team, coordinate with pastor in planning services and coordinate other choirs. Applicant should feel comfortable leading blended services. Additional duties will be paid on an as-needed basis. Please send resumé to: Forest Park Baptist Church, 520 Old Morgantown Road, Bowling Green, KY 42101, Attn: Music Search Committee.

**SEEKING:** Mid-sized Southern Baptist church seeks interim youth minister. Send resumé to: Interim Youth Minister Search Committee, Hawesville Baptist Church, PO Box 57, Hawesville, KY 42348.

**SEEKING:** East Louisville Baptist church seeks part-time minister to students. Active, growing church affiliated with SBC, CBF. Send resumé to: Personnel Committee, Melbourne Heights Baptist Church, 3728 Taylorsville Road, Louisville, KY 40220. (502) 454-4681.

**SEEKING:** Part-time minister of music for Calvary Missionary Baptist Church, Henderson, Ky. Salary negotiable. The church currently has 85 to 100 in Sunday school and 100 to 125 in Sunday morning worship. Please send resumé to: Calvary Baptist Church, 2360 Green River Road, Henderson, KY 42420.

**SEEKING:** Mid-sized Southern Baptist church seeks full-time, purpose-driven youth minister. Send resumé to: Youth Minister Search Committee, Hawesville Baptist Church, PO Box 57, Hawesville, KY 42348.

**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:** 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.

## Putting life back together

### Widowed missionary relies on family to help work through grief

By Brittany Conner  
SBC International Mission Board

RICHMOND, Va. (BP)—It's been five months since her husband died of cancer, and missionary Christy Beaty is rebuilding her life. With four young children, including a seven-month-old baby, coping with the grief of losing her best friend and husband of 12 years isn't easy.

"I've been trying to figure out life," she said recently. "I'm cultivating friendships, which I've never had to do. I got married when I was 19, so it's been a long time since I've had to rely on someone other than Charles."

When doctors told Charles Beaty that his lung cancer was beyond treatment, he and Christy faced the difficult decision of whether to spend his remaining time with family or to return to their mission field in northern Africa for one last good-bye.

They chose to spend part of his final months in northern Africa, visiting friends and encouraging them to realize no one has time to waste in committing their lives to Christ. Charles died Oct. 2, at the age of 34.

Christy recently visited the Southern Baptist International Mission Board's Missionary Learning Center in Rockville, Va., to meet with women who are training to serve as missionaries in Muslim cultures. Through laughter and tears, she answered their questions about Muslim culture, missionary life and her spiritual journey since Charles' death.

Her family, Christy said, is play-

ing a key role in beginning to put her life back together. She said she relies on her family for support in raising her children, all of whom are under the age of 10. Her parents live 10 minutes away from Christy's home in Kearney, Mo. Charles' family lives less than an hour away.

"Family helps. When you are at your weakest point, there is nothing like family," she said.

Since Charles' death, Christy said she has experienced several "weak points."

"For most of December I was alone, but it wasn't a typical feeling of loneliness," she said. "I had a pit in my stomach—and it hurt. When I would put the kids to bed and it would be the time that I used to talk to Charles—it hurt."

"But I am working through the grief."

For Christmas, Christy invited her parents, in-laws and her children to plant a tree in Charles' memory. Afterward they shared memories about him and his life. To celebrate Charles' birthday, Jan. 22, Christy took her children to place roses on his grave. They then sang some of his favorite songs and once again shared their favorite memories of him.

"Charles was not just a godly man with a passion for Christ," she said. "He was a fun guy."

Christy said her children are coping well. "Charles prepared us a lot," she said. "The kids understand where he is; they know the legacy he's left behind."



The day Charles died, the Beatys' 9-year-old daughter, Amanda, told Christy, "Remember that verse we learned last week? 'And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.'"

Their infant daughter is another reminder of Charles' life. She was born shortly before Charles died. Her name is Abigail—which means "a father's joy."

Christy is slowly putting her life back together and making plans for the future. She sings in her church choir, plays hand bells and shares her testimony with churches.

Missions still plays a vital role in

her life. She said she hasn't abandoned her commitment to seeing the gospel taken to those who have never heard—and she's praying her example will stir that same passion in others.

This summer she will lead a volunteer trip back to the IMB's Northern Africa and Middle East region, where she and Charles served. In the meantime, she prays her story will motivate others to serve.

"My story speaks for itself," she said. "But I don't want people to just walk away and say, 'Oh, that was a good story,' or 'Oh, that poor woman.'"

"I want them to walk away and say, 'I want to go serve God!'"

#### SHARING MEMORIES

Christy Beaty embraces a sister missionary as they reminisce about the impact her late husband, Charles, had on missions. Since Charles died of cancer in October, Christy has been coping with the grief of losing her best friend and husband of 12 years. She said she is rebuilding her life and pursuing her passion for taking her Christian faith to multitudes who have never heard. (BP photo by Guy Lyons)

## 20-year-old ministry shares gospel with racing fans at 'The Rock'

By Tony Cartledge  
North Carolina Biblical Recorder

ROCKINGHAM, N.C. (BP)—The week begins on Wednesday.

When it's a racing week in Rockingham, N.C., the tents go up early, before the hardcore race fans begin to arrive on Friday.

Wayne Tuttle, director of missions for the local Baptist association, first got involved in raceway ministries when he was a pastor in the association. At the time, leisure ministry was still a relatively new idea, and he wasn't so sure it was a good one. Despite his reservations, Tuttle agreed to cooperate and helped set up the tent.

Twenty years later, he still helps set up the tent, except now there are two of them, located on opposite ends of the expansive speedway grounds.

Tuttle had a heart attack last November, followed by surgery. He has had to slow down, but he was back at the track for the Feb. 22-24 NASCAR events at North Carolina Speedway.

Tuttle's longstanding relationship with raceway officials has earned an important measure of trust. They know that Pee Dee Baptist Association's ministry will be a positive, but not coercive, influence at the track.

The white and blue striped tents are



**PRERACE PRAYER** Jim Royston, executive director of the Baptist State Convention of North Carolina, offers the invocation prior to the "Subway 400" at the North Carolina Speedway last month. (Photo by Tony Cartledge)

located in two large camping areas. They host "gospel sings" on Saturday night of the two main racing weekends, and worship services prior to the main event on Sunday. Many race fans come back year after year, and not just for the warmth and the free breakfast. In 20 years of ministry to racing fans, Tuttle has built lasting friendships with many of the regular

patrons.

When Sunday comes, local volunteers roll in at the crack of dawn. Like a well-rehearsed pit crew, they cook up ham and sausage biscuits, pack them into insulated containers and then distribute them to campers from 7-8:30 a.m. Along with the free food, volunteers distribute warm smiles, hot coffee and a tasteful gospel tract that

features testimonies from NASCAR drivers.

Afterward, most volunteers head on to church rather than stay for the race, but the ministry doesn't end there. Campers are invited to a worship service from 9-10 a.m., and many attend.

The Pee Dee association's efforts do not go unnoticed. "We think it's great that our guests can come, enjoy our events and still be able to participate in a worship service," said Chris Browning, executive vice president and general manager of the speedway.

"At every race we receive compliments on the program that Rev. Tuttle has put together here at the race track, and we look forward to continuing our relationship for future events."

When the next racing weekend arrives Nov. 1-3, the Pee Dee crew will be back in force, and race fans will be reminded of Jesus' call and Baptists' care.

The ministry Tuttle coordinates has counterparts across the country. The Southern Baptist North American Mission Board offers resources and encouragement through an umbrella organization called "Raceway Ministries."

"It's a lot of work," Tuttle said, "but it's a good ministry."

Many race fans visit the ministry year after year, and not just for the warmth and free breakfast.

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