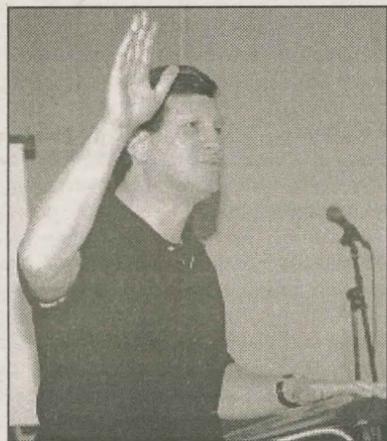



**PRACTICAL RESOURCES FOR CHRISTIAN LIVING**  
**WESTERN RECORDER**

April 23, 2002  
Vol. 176, No. 16

**FOR THE RECORD**

**Strobel: Small groups build relationships to share Jesus**



**OUTREACH IDEAS** Lee Strobel, a teaching pastor at Saddleback Community Church in California, teaches at a conference in Elizabethtown last week. (KBC photo by Robert Reeves)

By Robert Reeves  
Kentucky Baptist Convention

ELIZABETHTOWN—Small group Bible studies made up primarily of non-Christians with a Christian leader is one of the best ways to reach people for Christ, according to evangelism expert Lee Strobel.

Calling it a "grand slam" idea, Strobel said the "seeker small groups" or "evangelistic Bible studies" are an outreach method that any size church in any location can employ to share the gospel effectively.

Strobel, a teaching pastor at Saddleback Community Church in Lake Forest, Calif., said Willow Creek Community Church near Chicago found such groups have an 85 percent rate of effectiveness in leading non-Christians to accept Jesus as

their personal Savior.

Strobel, who formerly was on staff at Willow Creek, said the Bible studies are effective not because the Christian in the group can answer all of the "tough" questions that non-Christians might pose, but because of the relationship building that takes place.

"The idea is that you invite them, you listen to them, you show you care, you love them and you offer a Christian perspective," Strobel said. "People come to Christ because you love them and represent Christ to them."

Strobel's comments came in a presentation sponsored by the Kentucky Baptist Convention's evangelism growth team at Severns Valley Baptist Church April 15. More than 200 Kentucky Baptists attended.

Formerly an avowed atheist, Strobel became a Christian after putting his skills as a newspaper reporter to work in an effort to disprove the claims of Christianity. Instead, his research led the former Chicago Tribune reporter to become a Christian.

Strobel said his wife became a Christian through the relationship-building skills of Christians who simply showed they cared.

He said his wife accepted Christ after a friend invited her to attend a church service that was geared toward non-Christians and then followed up with a lunch meeting. Repeating this process over time built a "loving, authentic, no-strings-attached relationship" that enabled his wife to be receptive to the gospel.

Strobel said the church services he  See Lee Strobel: Small ..., page 8

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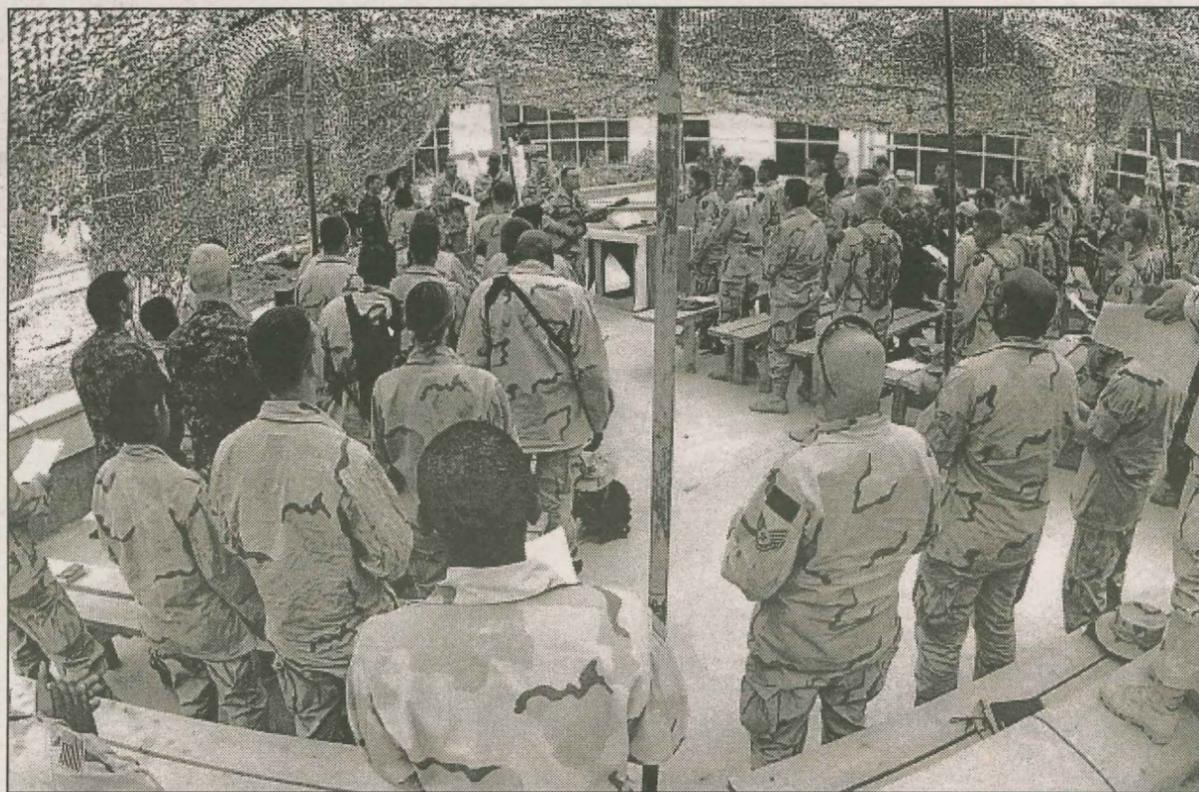
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Reviews include new book by rocker Kevin Max of dcTalk. Page 9.

**Worship in Afghanistan**



U.S. and Canadian service members take part in a morning Protestant worship service on April 14 at Freedom Chapel on Kandahar Air Base, Afghanistan. This was one of seven services that are offered by the Rakkasan Chaplain Ministries staff. (RNS/Ruters/U.S. Air Force photo by Ricky Bloom)

**Pollster: Americans' generosity grew last year**

VENTURA, Calif. (RNS)—Despite some reports to the contrary from some nonprofit groups, pollster George Barna says Americans were a bit more generous in their donations in 2001 than in the previous year.

Researchers found that 80 percent of Americans donated to one or more nonprofit organizations in 2001, compared to 78 percent in 2000.

The mean donation for 2001 was \$1,097, an increase of 19 percent from 2000 (when the figure was \$886), and a 5 percent increase from 1999.

The percentage of adults who donated to churches remained about the same, with 62 percent donating in 2001 and 61 percent in 2000. The

mean amount donated to churches was \$769, an increase from \$646 in 2000.

The Barna Research Group, based in Ventura, Calif., found that 8 percent of adults surveyed tithed, or gave 10 percent of one's income to his or her church.

Researchers found that a significant proportion of donations are given to churches, with almost 90 percent of donations from evangelical Christians going to their congregations, Barna said.

They also learned that the people most likely to make donations of all kinds included those people older than 55, in households earning more than

\$60,000, attending churches with 500 or more adults and attending mainline Protestant churches. More than 90 percent of people surveyed in those categories gave money to nonprofits.

The results are being reported at a time when nonprofit organizations have reported a drop in donations, due in part to the loss of jobs and more targeted giving after the Sept. 11 terrorist attacks.

The research will be detailed in Barna's new book, "The State of the Church: 2002." It is based on a nationwide telephone survey of 1,006 adults in late January and early February and has a margin of error of plus or minus 3 percentage points.

**Graham daughter tells women to find self-esteem through Christ**

By Victoria Moon  
State Correspondent

SHELBYVILLE—Ruth Graham MacIntyre would rather be identified by Whose she is than who her parents are.

MacIntyre, daughter of evangelist Billy Graham, shared her thoughts on women's self-worth last week to a sold-out crowd at First Baptist Church of Shelbyville.

"Being Billy Graham's daughter is what I am, but it is not part of who I am," she told the women April 16.

MacIntyre said she spent years comparing herself to members of her illustrious family, which includes brother Franklin, founder of the humanitarian organization Samaritan's Purse, and sister Anne Graham Lotz, a well-known speaker and writer.

"When my father would introduce me at a crusade, he would go through the achievements of my siblings and then say, 'This is Bunny Graham. We gave her that nickname because when she was born she looked like a rabbit.' That was it. That was all he would say. And it hurt a lot."

MacIntyre, who recently finished her college degree and wrote a book for birth mothers who have had unplanned pregnancies, said she has learned to accept herself as she is. In doing so, she added, she has changed her ideas of who God is.

"Your views of God are influenced by the relationships in your life," she said. "My father was always gone helping other people, so my view of God was of someone who was always very busy and didn't see people as

See Ruth Graham ..., page 6

Dated Material — Deliver by Wednesday, April 24

## Mohler: 2000 faith statement is 'a blessing and a gift'

**"There will be no missionaries supported by denominations that forfeit biblical authority."**

*Al Mohler, president of Southern Baptist Theological Seminary*

By Trennis Henderson  
Editor

LOUISVILLE—Opponents of confessionalism in Southern Baptist life reflect "either an abysmal ignorance or a willful misrepresentation of the Baptist heritage," Al Mohler told trustees of Southern Baptist Theological Seminary last week.

Weighing in on the debate over international missionaries being directed to affirm the 2000 Baptist Faith and Message, Mohler described the document as a doctrinal confession rather than a creed.

Mohler, president of Southern Seminary since 1993 and one of the principal authors of the Southern Baptist Convention's revised faith statement, cited confessionalism as one of Southern's core realities.

"The Baptist Faith and Message as revised by this convention in the year 2000 is not an imposition upon this institution or its faculty," Mohler told trustees during their April 16 board meeting. "It is a blessing and a gift for the health of the institution, its faithfulness and integrity."

Challenging those who say the Bible is the only confession Baptists need, Mohler said, "Virtually anyone who claims to be a Christian will sign the Bible. If signing the Bible is the only issue and there is no common understanding of what the Bible teaches, then one might as well be a member of any denomination or of any church or teach in any institution."

"How can one remain Baptist without a confession of faith?" Mohler asked. "How can one as an institution remain Christian in any distinctive sense without the confession of faith?"

"What kind of authority is there where there are no boundaries and there is no definition?" he added. "Confessionalism is necessary if there is to be any true accountability."

In addition to confessionalism, Mohler said core realities that shape Southern Seminary are conviction, commission, confrontation and the church.

"The convictions that drive Southern Seminary are deeply rooted in the Scripture as the inerrant, infallible, eternal Word of God," he said. "The seminary becomes important not as the end but as a means. We begin with the church."

Southern's commission "is framed by the Great Commission," Mohler noted. "We want to make certain that every single program of the seminary has not only a confessional integrity, but a Great Commission focus."

That focus is essential, he added, because "there will be no missionaries sent from churches that do not believe the gospel; there will be no missionaries supported by denominations that forfeit biblical authority."

Mohler said confrontation is important because "these are not easy days."

"The church of the Lord Jesus Christ has never been called to a

### Mohler names Johnson dean of Boyce College

LOUISVILLE—Jerry Johnson, a former chairman of Southern Baptist Theological Seminary's board of trustees, has been named dean of Southern's Boyce College.

Seminary President Al Mohler, who appointed Johnson to the post, noted that Johnson resigned as a trustee in 1998 to enroll at Southern as a doctoral student. He since has served as Southern's assistant director of development and as an instructor in Christian ethics. He also has been chairman of the Southern Baptist Convention Committee on Order of Business.

"This is an historic event and development," Mohler told trustees. "I believe he is God's man for the hour for Boyce College."

Expressing appreciation to Mohler, Johnson responded, "I'm looking forward to working with you and the students."

Boyce Bible School was founded on Southern's Louisville campus in 1974, offering an associate of arts degree. It added six bachelor's degrees in 1998 and was renamed Boyce College. The school's enrollment has grown in the past five years from 75 students to 400.

Johnson first gained national attention in Southern Baptist life in 1990 during his first year as a trustee. He charged former Southern Seminary President Roy Honeycutt and several professors with "doctrinal infidelity," claiming that "one would have to be as blind as a mole to not see that Dr. Honeycutt just does not believe the Bible."

The ensuing uproar over Johnson's claims against Honeycutt, a renowned Old Testament scholar, included a call by the seminary's Faculty Club for Johnson's resignation and a motion at the 1990 SBC annual meeting seeking Johnson's dismissal as a trustee.

false peace," he emphasized. "The church has always been watered by the blood of the martyrs."

Confrontational issues that ministers must face in today's society include homosexuality, the breakdown of the family and end-of-life ethical questions, he pointed out.

"The issue of homosexuality looms large as perhaps the most divisive confrontation in our modern moral context," he said.

Acknowledging that "the Christian church sometimes comes across as something less than compassionate on this issue," Mohler added, "Even though truth-telling is the first act of compassion, it is not the last. Premised upon that truth, we then can reach out to persons who are ensnared in a pattern of sin and say, 'We know the way out.'"

Citing the need for the seminary to be continually accountable to South-

The motion was ruled out of order but the issue was referred to Southern Seminary's board of trustees. Board members held a special called meeting in which they accepted an apology from Johnson for the wording of his written claims.

Johnson's letter of apology noted that some of the language in his 16-page document "was ill-chosen and too harsh."

His letter added, however, that "under no circumstances should this statement be construed to mean that the issues I addressed have ceased to be concerns in my heart and mind."

Since joining the seminary staff, Johnson also has served as an advisor to the Kentucky Baptist Laymen's Network, a group seeking to elect state convention officers committed to the SBC's conservative shift.

In 1999, Johnson again made news when he used seminary resources to recruit students to enlist conservative voters for the Kentucky Baptist Convention annual meeting.

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

While acknowledging the memo was "a mistake," Johnson added that "every Southern Baptist, every Kentucky Baptist has a right to use their influence. That was the only way in which I was doing this."

Johnson is scheduled to complete his doctorate this spring. He holds a bachelor's degree from Criswell College in Dallas and earned a master's degree in 1997 from Denver Conservative Baptist Seminary.

Johnson, a member of Highview Baptist Church in Louisville, is interim pastor of Elk Creek Baptist Church in Taylorsville. He pre-

viously was pastor of two churches in Colorado.

In other action, seminary trustees voted to reduce the number of board members from 65 to 45, contingent on approval by the SBC Executive Committee and SBC messengers.

Mohler said the proposal, which has been under consideration for several years, "will best serve the seminary and the cause of our churches in years to come."

Decreasing the number of trustees will help "maximize trustee effectiveness and involvement" while bringing the size of the board more in line with other SBC entities, he added.

Trustees also elected four faculty members to tenured positions:

■ **Peter Gentry**, associate professor of Old Testament interpretation. A graduate of the University of Toronto, he previously was a professor of Old Testament and biblical languages at Toronto Baptist Seminary.

■ **Kenneth Magnuson**, assistant professor of Christian ethics. A graduate of Bethel Theological Seminary in Minnesota and the University of Cambridge, he previously was an assistant professor of Christian ethics at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

■ **David Puckett**, professor of church history. A graduate of Dallas Theological Seminary and the University of Chicago, he is headmaster at Trinity Academy in Raleigh, N.C.

■ **Stephen Wellum**, associate professor of Christian theology. A graduate of Trinity Evangelical Divinity School in Deerfield, Ill., he previously was an assistant professor of theology at Northwest Baptist Theological College and Seminary in Canada.

Gentry, Magnuson and Wellum have been teaching at Southern under presidential appointment since 1999. Puckett has been teaching church history at Southern since 2000.

ern Baptist churches, Mohler told trustees, "If those congregations aren't healthier because this seminary is here, then shut it down and start all over."

The board meeting concluded with Mohler recognizing several trustees who are rotating off the board and who began serving prior to Mohler's election as president.

Candidly reflecting on the political volatility of that transition, outgoing trustee Jim Wilson of Orlando, Fla., told fellow board members, "Some of us were there when we had sit-ins and stand-ins and protests and some predicted—when we elected a young 33-year-old president who believed the Word of God—predicted the death of this institution."

Citing growing enrollment in several seminary programs, Wilson added, "The death of this institution has been greatly exaggerated. It's exciting

what God has done.

"We had crucial votes in those days," he recalled. "We would stay up and caucus late at night and we'd wonder, 'Can we count on this one? Can we count on that one?'"

Alluding to the seminary's conservative shift under Mohler's leadership, Wilson said, "I can't help but reminisce a little bit and just thank God for what has happened."

Outgoing trustee chairman David Wilson of Lubbock, Texas, who also is rotating off the board, told trustees, "Don't live in the past. Just don't forget where you are and don't lose what you have. Press on. The great days are ahead."

Sounding a similar theme in his report, Mohler encouraged board members to remind future trustees of the school's covenants and commitments "lest that which has been so hard-won be slowly but surely lost."



Johnson

## State legislators reject gambling, alcohol growth; threat remains

FRANKFORT—When it comes to legislation seeking to expand gambling and alcohol access in Kentucky, legislators' negative response produced a positive result, according to Claude Witt.

Witt, executive director of the Kentucky League on Alcohol and Gambling Problems, monitors those legislative issues on behalf of the interdenominational league and the Kentucky Baptist Convention. He said the 2002 Kentucky legislative session, which adjourned last week, went well for gambling and alcohol opponents.

A push by gambling advocates to legalize slot machines at Kentucky race tracks failed to make it to the floor of the House for a vote. Efforts to liberalize alcohol laws in the commonwealth also were rejected.

Witt credited the stand of legislative leaders for the defeat of the expanded gambling efforts.

"Leadership of both houses said they weren't going to back any kind of a bill for slots," Witt said. "Without the leadership being in favor of it, it didn't have much of a chance of going anywhere."

Key leaders realized the gambling measure "wasn't going to benefit Kentuckians as the race tracks said it would," he noted.

Despite this year's outcome, Witt predicted that gambling advocates "will very definitely be back again next year with another effort. It's not going away."

In response, he added, "Something has got to happen to wake up the church. They were so silent on the gambling and alcohol issues."

On the alcohol front, Witt said the Kentucky League worked diligently to defeat a bill that would have allowed expanded alcohol sales in up to 39 cities.

Senate Bill 123, which began as a 16-line bill about serving wine in restaurants, grew into a 19-page measure with several alcohol-related proposals, Witt noted. He said the measure was defeated in the Senate 11-9 with 17 abstentions in the closing moments of the session.

A proposal that would have permitted expanded local option elections on alcohol sales failed to reach the floor of the House during the session.

"There weren't any alcohol bills passed through the legislature," he said. "I think it was intense activity on the part of our temperance organization to inform legislators exactly what was taking place on each bill and each legislator not wanting to be connected to passing any alcohol legislation."

## Innovative outreach

### Valley View using variety of ideas to reach new prospects

By Ken Walker  
State Correspondent

LOUISVILLE—The week after she visited Valley View Church, Charlotte Crutcher got a pleasant surprise. Members sent her half a dozen greeting cards each day.

While she had been searching for activities for her children, the cards reflected what she sensed initially at the Kentucky Baptist church.

"As soon as I walked in the door, I felt warmth," said Crutcher, who joined last June. "I love it there. It has helped me grow so much."

Tim Hartlage and his then-fiance brought their five children to Valley View last October for a Halloween alternative party. The welcome he felt despite a past divorce and Catholic upbringing persuaded him to return.

Baptized in mid-December, he has since gotten involved in various activities, including a free Easter pageant presented in late March.

"That is so not like me, with my background and not being a religious man," said Hartlage, who once worked for a beer distributor.

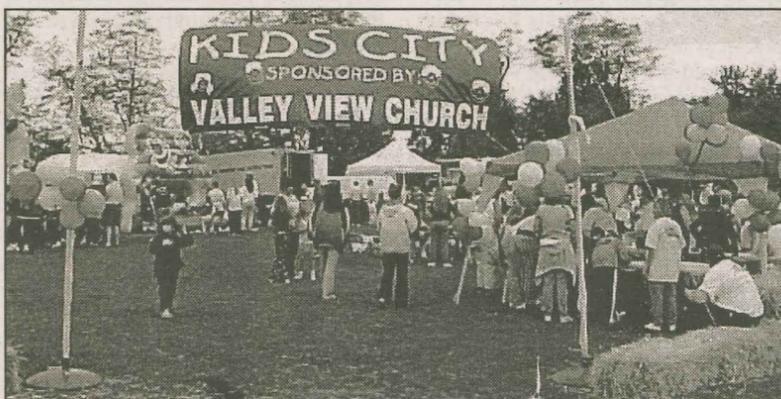
A lot of people who weren't familiar with Baptists have joined Valley View lately. Average attendance has surpassed 1,700, compared to 300 when Kevin Hamm became pastor in November 1997. More than 330 converts have been baptized the past 19 months.

A staff member who has attended the church for 36 years credits the variety of ways the congregation touches southwestern Jefferson County community.

"The pastor's real creative in his outreach," said Bonnie Epperson, minister of women's ministries and new member involvement. "It's something we've never experienced in all the years at Valley View. It's been a blessing."

Among the ways it has influenced those outside the church:

■ **Fast-food friends.** In this impromptu effort, Valley View members pay for the meal of the driver behind them at a drive-up window. They leave behind a business card that reads, "We just wanted you to experience the love of Jesus in a



**CHILDREN'S OUTREACH** Valley View Church in Louisville hosts a children's area for the annual Southwestern Community Fair, linking church members with as many as 20,000 people at this event.

practical way."

■ **Teacher appreciation.** An annual Educator Appreciation Day, slated for April 28, includes a free luncheon after the service. Members also visit two dozen area schools periodically to provide a free breakfast for teachers and staff members.

■ **Free batteries.** The weekend when daylight savings time began, members distributed free batteries in the area, with a reminder to change the battery in home smoke alarms. In early April they also distributed 11 prayer boxes to businesses, inviting people to deposit requests in them.

■ **Free water.** This summer, the church plans to distribute free water to joggers who frequently run at a nearby park.

■ **Community fairs.** Next fall, members again will lead children's activities during the Southwestern Community Fair, an event that draws as many as 20,000 people.

Formerly co-pastor of Little Flock Baptist Church in Shepherdsville, Hamm said reaching out to the community is part of an ongoing emphasis to members to go and tell others about their faith in Christ.

But the changes that turned around this once-fading church started with a desire to make a difference, he said.

"When you determine you're not satisfied with the status quo, it creates an outreach," Hamm said. "People were open to new leadership and new ideas."

Mark Vincent, the minister of missions who has helped design many of the inroads to non-churchgoers, said he keeps an eye out for ideas that Valley View can adapt.

The key to attracting support is helping individuals see where they can play a role. Some churches make the mistake of thinking everyone should

take part in a particular activity, he said.

For example, a retiree who previously didn't think she could minister now enthusiastically helps prepare breakfast at local schools.

"She felt like that was something she could do," Vincent said. "So often we have one thing and we want everyone to get involved in it. Don't look around and get upset if the vast majority of people aren't doing what you're doing."

Nor is what happened at Valley View an impossibility for small churches, said Hamm, who also previously served at Locust Grove Baptist Church in Murray.

When he came to Valley View church, it was struggling with \$500,000 in debt (since paid off) for a 1984 expansion.

Thus, he said the only outreach it could afford was printing door hangers for members to distribute. Those door hangers told people that if they thought church is boring, people are just a number or that the Bible isn't relevant, they hadn't been to Valley View.

As people began responding to such changes as contemporary praise and worship music, small home groups and increased children's activities, the church made another decision: dropping Baptist from the name.

The denominational label represented a hurdle for visitors, Hamm said. Baptists usually are the only ones who get upset about such a move, and Valley View didn't want to attract other Baptists, he explained.

Often small congregations sit back and reason they can't do anything, but Hamm said it doesn't take much to step out and serve others.

"God deserves all the praise," he said. "It's a God thing, not a pastor thing or a staff thing. When people are desperate, God shows up."

## Campbellsville Heartland student ministry builds Habitat house

CAMPBELLSVILLE—A single mom and her two children soon will enjoy moving into a new home thanks to the efforts of Campbellsville University's Kentucky Heartland Outreach ministry.

Campbellsville students, with the help of the school's board of advisers, worked last week on Taylor County's first Habitat for Humanity house in south Campbellsville.

Todd Parish, director of Kentucky Heartland Outreach, said the Habitat

house is the second complete construction of a house performed by the student ministry.

During KHO's two-year existence, the service ministry arm of Campbellsville University has overseen more than 40 house rehabilitations.

Campbellsville President Mike Carter launched the program soon after his arrival as head of the Kentucky Baptist union in August 1999. He said he envisioned KHO becoming a laboratory for student servant leadership.

## BLUEGRASS BURGEO

■ **Mid-Continent** College will host an area-wide crusade April 25-28 with Brady Weldon as evangelist. For more information, call the college at (270) 247-8521.

■ **Kentucky Baptist** Homes for Children will host a class on how foster care sometimes can result in adoption. The class will be Friday, April 26, at 6 p.m. and Saturday, April 27, at 9:30 a.m. Registration is required. For more information, call KBHC at (800) 928-5242.

## 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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## 'Reprehensible' coverage

I find it absolutely reprehensible that a newspaper which serves Kentucky Baptists and claims to contain "practical resources for Christian living" would print an article where any Baptist leader is accused of terrorism. The April 9 article titled "Missionaries explain why they won't endorse BF&M" by Mark Wingfield (former editor of the Western Recorder) contains charges that Jerry Rankin, president of the Southern Baptist International Mission Board, aids "spiritual terrorists" and that these "terrorists are never satisfied."

When it comes to controversy in the Southern Baptist Convention, obviously everyone has a right to an opinion, and a right to pen that opinion. Nonetheless, it is extremely regrettable that the editors of a Baptist news source would print an article that attacks leaders with such explosive, alarming terminology. Certainly in America we have the right to a free press, but with freedom comes responsibility—a responsibility for a Baptist newspaper to print articles that present facts and opinions written in a Christian spirit with a decent, irenic tone.

Chuck Fuller  
Pellville

Editor's Note: See related editorial on page 5.

## Political capitulation

In reference to Mark Wingfield's April 9 article that concerns Southern Baptist missionary Stan Lee and the Baptist Faith and Message creed, one can see that the pressure is still being exerted.

Several months ago, I criticized the Kentucky Baptist committee that took one year to conclude that there were good things about this divisive mandate and some thought me too critical

in my evaluation. It is clear that the leadership of Southern Baptists will not rest until all are under the thumb of political pressure to conform to their narrow and fundamental view of doctrine.

Southern Baptist International Mission Board President Jerry Rankin, in trying to do the bidding of this group, has exposed the fact that his opinion and advice to the missionaries was out of line with policy and has been made to look less than honorable. It is not unreasonable to assume that he has been instructed to get these signatures regardless of the fact that he had already assured some of these people that they would never be forced to sign any document.

The voting majority of Kentucky Baptists, led by this committee's bland interpretation of what was happening, did not see what the import of this creedal demand would produce and voted to reach for consensus.

Surely it is clear now that one does not compromise with this leadership. Lee will sign the creed or he will find himself out of the missionary loop. No quarter will be given and Southern Baptists will continue to adopt the doctrinal stance of the present leadership. It is narrow, mean-spirited and fundamental to the core. It has nothing to do with grace, service and surrender to God's will. It has everything to do with capitulation to political enhancement of the present leadership.

Edward Clark  
Danville

## Enrollment analysis

In a recent letter to the Western Recorder, Danny Akin said Southern Baptist Theological Seminary has "experienced wonderful and consistent growth for the past six years." This statement by the seminary's chief academic officer invites further dis-

cussion of the seminary's enrollment numbers.

Southern has experienced some enrollment growth since the early years of Al Mohler's presidency, when the student count hit rock bottom. Yet most growth has been in the undergraduate programs of Boyce College and the certificate program of the Seminary Wives Institute. The seminary's primary mission is graduate theological education, and the size of those programs is a more telling measure of seminary enrollment.

Total enrollment in Southern's master's and doctoral programs has shrunk considerably since ultraconservatives seized power at the school. According to reports published by the Association of Theological Schools, graduate level enrollment declined by about 30 percent between the fall of 1989, the semester prior to the fundamentalist takeover of the seminary's board, and the fall of 2001. Enrollment in master's and doctoral programs stood at 2,475 in 1989 compared with 1,755 in 2001. The size of graduating classes has decreased at an even greater rate than enrollment.

I suspect the enrollment decline is due in part to the political fundamentalism and rigid Calvinism advocated at the school. Akin and other defenders of Southern downplay, but do not directly deny, the strong representation of Calvinists on the faculty. Professors who adhere to a strict Calvinistic theology dominate the church history and theology departments. Five-point Calvinists also hold prominent teaching roles in biblical studies and other disciplines.

Kentucky Baptists need an alternative to Southern Seminary. I urge Baptists across the commonwealth to support the Baptist Seminary of Kentucky.

Pat Cole  
Louisville

Editor's Note: Pat Cole served as Southern Seminary's director of news and information services from 1987-96.

## PARTNERS IN THE MISSION

### Pastors need encouragement

I recently visited with a layman who is the greatest encourager of pastors and their families I have ever met. I came away encouraged because he wants to find a way to expand this kind of assistance.

There are a number of things that discourage pastors and other church staff members, including:

- The heavy load of ministry.
- The unwillingness of members to make adjustments.
- Indifference to ministry opportunities.
- Congregational conflict and control issues.
- Lack of appreciation for the minister.

This discouragement can result in emotional stress and depression as well as physical illnesses and/or termination. It can take years for a church to overcome the fallout of losing a minister in such a way, and it can take even longer for the pastor and his family, especially the children, to regain

their emotional and spiritual balance.

There are many ways to encourage your pastor:

- Be an advocate for your pastor's strengths. An organization moves forward on strengths. Celebrate your pastor's strengths and complement his work with your strengths.
- Pray for and encourage your pastor and his family.
- Volunteer to assist your pastor in ministry. Deacons and church members can use their strengths.
- Follow God's vision.

Support your pastor as he seeks to fulfill that vision.

■ Insist that your pastor take time off for study and renewal. Provide funds for seminars and opportunities to observe other churches. Provide funds to attend conferences such as "Shepherding the Shepherd."

■ Show interest in your pastor's family. I recently spoke at New Bethel Baptist Church in Verona and was greatly encouraged to hear Pastor



Bill Mackey

## GIVING

### Make informed decision about naming a trustee

By Laurie Valentine

Both revocable and irrevocable trusts are important estate planning tools for many individuals.

Whether you are using a revocable living trust as part of your asset

management plan in the event of incapacity or an irrevocable trust for tax planning, one of the most important decisions as you plan the trust is your choice for trustee.

Under Kentucky law, the trustee of a trust may be an individual, a bank, a trust company or any other entity that has trust powers. An individual serving as trustee does not have to be a resident of Kentucky nor have to be related to you.

As you select a trustee or successor trustee, think about the types of assets that might be in the trust. You will want to name a trustee who understands the management of those types of assets and knows about taxes, investments and financial matters.

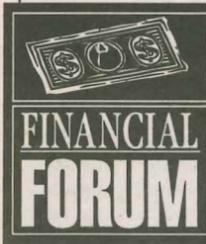
The trustee should be someone who is a self-starter. There is little supervision of the management of a trust. Your choice should be someone who will not neglect his or her responsibilities due to lack of time, interest or knowledge.

Don't just assume the person or entity you wish to name as trustee is willing to serve. Ask the proposed trustee before you complete your planning. If possible, allow that person to review the trust agreement before it is signed to better assure that all necessary powers are granted and that he or she is clear about any special or unusual provisions.

Finally, make sure you have selected a trustee who can be objective. Trustees must make decisions that affect the interests of both the income beneficiaries and the remainder beneficiaries. While family members might be appropriate choices, in some cases you might need to consider a professional, corporate or institutional trustee. These trustees are accountable not only to the beneficiaries, but also to their own management, directors, auditors and other examiners.

The choice of trustee is a crucial decision in the establishment of a successful trust arrangement. Making the best choice requires thoughtful and careful consideration of many factors.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation



## Depressed? Seeking treatment doesn't equal a lack of faith

**Q: I was diagnosed with clinical depression several years ago. Is it a lack of faith to take anti-depressants?**

It is no more a lack of faith to take medicine to treat clinical depression than it would be to take prescriptions for diabetes, heart disease, stroke or cancer. In all of these medical conditions, there is an organic, physical component.

In the case of clinical depression, there is a deficiency of serotonin, an essential chemical in the brain. In fact, without this chemical, you are not allowing yourself the opportunity to relate to God and others as the true you. You simply add back to your system something that was supposed to be there in the first place.

Recent international studies have shown that a strong majority of people diagnosed with clinical depression saw consistent improvement in daily functioning when they remained on their medicine on a long-term basis. The same percentage saw a decline in functioning when they got off the medicine.

Scientists also emphasize the knowledge explosion in brain and medical research. There is approximately 90 percent more knowledge about brain chemistry than was the case just 10 years ago. While there were very few medical options for depression 10 to 15 years ago, today there are many targeted medications available, with adjustments easily made to minimize any side effects.

The same God who gives doctors and scientists the insight and knowledge into His creation to diagnose and treat diseases assumed to be physical in nature, gives doctors and scientists the know-how to diagnose and treat diseases assumed by society to be mental in nature. The reality is that all truth is God's truth. Too sharp a distinction between mind and body blurs the essential unity God created when He made man a living soul.—James Stillwell

**Q: How important is it to maintain a regular bedtime for children?**

We are a sleep-deprived society with studies showing that more and more people are getting by on less and less rest. While not good for anyone, too little sleep harms children in specific and significant ways.

A lack of sleep affects our ability to concentrate and function; a tired child might have trouble doing his or her best in school. The body needs rest to resist disease; a tired child might develop chronic health problems and be more susceptible to infections. The body uses rest to build itself; the child who does not get enough sleep might not grow as he or she should. Rest affects our emotions; a tired child might be grouchy, irritable and unable to control personal behavior.

Plenty of sleep becomes especially important given the early hour many children have to rise for school. Most children need eight to 10 hours of sleep each night, which means bedtime generally should fall in the 8 to 9 p.m. range.

Regular routines can make bedtime a happier time. Begin moving toward bed approximately 30 minutes before it actually is time to turn out the lights. Build in a few extra moments for your child to read, talk about the day, pray or listen to music before drifting off to sleep.

Allow for the occasional exception, but be diligent in enforcing bedtime. Children will be more capable, cheerful, cooperative and healthy if they have had plenty of rest, and that will help make your home a happier place for everyone.—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.*



## Failing to report news is 'reprehensible'

My first inclination was to write a brief editor's note in response to a letter to the editor this week expressing concern about the Western Recorder's news judgment.

The article in question quoted a missionary's view that Southern Baptist International Mission Board President Jerry Rankin aided "spiritual terrorists" by allowing unnamed accusers to influence his decision to call on all Southern Baptist international missionaries to affirm the revised Baptist Faith and Message. Quite a hot topic in Southern Baptist life these days.

On second thought, I decided the concerns cited in the letter by Chuck Fuller deserved a more detailed explanation because the issues he raised are at the heart of the free flow of information and the Western Recorder's role as Kentucky Baptists' newspaper.

Fuller said he finds it "absolutely reprehensible" that the Recorder would publish an article in which any Baptist leader is accused of terrorism. For the record, neither the Western Recorder nor the article's writer, former Western Recorder Editor Mark Wingfield, accused Rankin or anyone else of being spiritual terrorists.

The April 9 article quotes Stan Lee, a missionary who has served 25 years in Rwanda. Lee wrote an impassioned letter to his regional director about his refusal to endorse "an extra-biblical document written by men and revised three times in my lifetime."

Citing Rankin's claim that "signing this affirmation protects you from charges of heresy behind your back while you are overseas and cannot defend yourself," Lee responded, "We have been accused not face-to-face, not openly and forthrightly, but rather in secret, by men and women who, shamed as they obviously are by their actions, remain in the dark breathing out their accusations in whispers and innuendoes, threatening to cut off support but refusing to step into the light and be known."

Lee wrote that Rankin has "aided these spiritual terrorists." He added that even if every missionary pledged

allegiance to the Baptist Faith and Message, "terrorists are never satisfied." Strong words from a disgruntled employee.

I would agree with any reader's view that Lee's charges of spiritual terrorism are too harsh for the context. While I disagree with Rankin's decision to reverse his pledge against requiring veteran missionaries to affirm the SBC's revised faith statement, I certainly don't think his actions or motives deserve the label of terrorism. Even the missionaries' anonymous critics, whose motives I do question, shouldn't be described with language that evokes images of plane-wielding, murderous terrorists.

Since I disagree with Lee's assessment, why publish his views in the Western Recorder? Precisely because it is newsworthy and Kentucky Baptists deserve to read the unvarnished truth about what missionaries in the field think and feel.

After Rankin's initial letter in January urging missionaries to endorse the 2000 statement, immediate questions among grassroots Baptists included: "What do the missionaries think?" "How will they respond?"

Lee's choice of words might prove disquieting for many readers. But it's important for people in the pews to understand the pain and frustration of a longtime missionary who is objecting to what he deems unfair and inappropriate demands. That is why Lee's jarring words are newsworthy.

Ideally, it would be wonderful if every article in the Western Recorder could quote newsmakers whose views project "a Christian spirit with a decent, irenic tone." God's Word cautions, however, against proclaiming "peace, peace; when there is no peace."

Until that time, the Recorder staff will continue to seek to publish balanced, timely news articles of benefit to Kentucky Baptists. To do otherwise would be "absolutely reprehensible."

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## The Catholic scandal: a Protestant view

By David Gushee

JACKSON, Tenn. (RNS)—The mushrooming scandal over sexual misconduct on the part of some Roman Catholic priests bears examination beyond the boundaries of the Catholic community.

This scandal draws me back to my own experience growing up Catholic. Yes, I am a Baptist minister and ethics professor. Yet my first 15 years were spent within the Catholic church. Only Catholics can fully understand the unique role of the priest.

As a young boy, I found our parish priests to be almost otherworldly figures, set apart in every way from the common lot of humanity they served each day. They lived apart in a special house, wore awe-inspiring priestly regalia, pronounced the sacred Mass, and—above all—renounced the world's pleasures for the sake of Jesus Christ.

The Catholic understanding of the mediatorial role of the priest also placed these men in a different stratosphere. When worshipping, it was the priest who pronounced the words that were understood to change bread and wine into the body and blood of Jesus Christ. And it was the priest who received one's confessions and decided what penance would be required.

I have been an ordained Baptist

minister for 15 years. I have experienced the high regard most people have for Protestant ministers. But Protestant theological convictions, our more democratized church structures and the minister's participation in marriage and family life tend to keep us from being set apart in quite the way Catholic priests are. We believe this is a good thing.

For all these reasons, the revelation of what looks like fairly widespread sexual abuse, especially pedophilia, among Catholic clergy is both shocking and sad.

But on this issue Protestants are not mere onlookers.

Clergy sexual misconduct is by no means confined to the Catholic church. It is a problem throughout the Christian community, precisely because it is a human nature problem—a sin problem. Protestant ministers who have been defrocked due to revelations about sexual misconduct are a dime a dozen.

The Catholic church faces a period of soul-searching about its celibacy requirement. I believe the decision to require celibacy of clergy was a historic mistake, based in a misunderstanding of Scripture and perhaps of sexuality itself. Thoughtful Catholic voices already are attempting to initiate a conversation about these issues. This is an internal matter within the Catholic fold and has no parallel in

Protestant life.

But another important dimension of this scandal does parallel a Protestant pattern. The sex abuse scandal has mushroomed because it was covered up by church leaders and because deeply disturbed men were transferred rather than removed from contact with potential victims. This same pattern is not uncommon in Protestant churches.

Among both Catholics and Protestants this pattern finds its origin in such factors as a misunderstanding of the requirement of confidentiality; a desire to spare both perpetrator and victim public exposure; a misplaced trust in the church hierarchy to "know best" what to do; and a tendency to treat sexual misconduct as a sin needing forgiveness rather than a crime needing prosecution, or an illness needing treatment, or a character flaw disqualifying one from service.

As happens too often among Catholics, many Protestant clergy found guilty of sexual misconduct are given a private slap on the wrist and restored to office or misleadingly recommended to another church. They, and the flocks to whom they are meant to minister, would be better served by their removal from office, sometimes by their institutionalization, and in all cases by their start down the road toward real change, redemption and forgiveness.

David Gushee is an associate professor of moral philosophy at Union University in Jackson, Tenn.

### COMMENTARY

## Georgetown College links with UK's diplomacy school

The partnership offers Georgetown students who are admitted to the program the advantage of taking graduate-level courses during the fourth year of their undergraduate program.

GEORGETOWN—Georgetown College announced last week that it soon will partner with the University of Kentucky's Patterson School of Diplomacy and International Commerce to offer combined bachelor and master of arts degrees.

The partnership offers Georgetown students the opportunity and challenge of integrating their undergraduate and graduate courses of study in a single continuous program, according to Georgetown President Bill Crouch. "Our partnership with the Patterson School will be a tremendous plus for Georgetown students."

Students with an interest in foreign service through the program would be pursuing a master of arts degree in diplomacy and international commerce.

Georgetown officials called the partnership a boon to the school's Center for Commerce, Language and Culture, scheduled to open in 2003. The center's curriculum is aimed at preparing students to enter the global business world by integrating business, foreign language and political science departments.

The Sept. 11 attacks make the partnership even more significant for Georgetown students, according to UK President Lee Todd. "Since the attacks on our nation's sovereignty, it's difficult to imagine a time when a career in diplomacy and foreign service could be more interesting—or

important."

That sentiment was echoed by U.S. foreign service veteran John Stempel, director of the Patterson School, who said Kentucky students today must be prepared for the global impact of Sept. 11.

"This joint program marks the recognition on everyone's part that the international arena is a very important area," Stempel said.

The Patterson School and Georgetown will collaborate in programs benefiting both schools, including the sharing of 15-year CIA veteran and now UK adjunct professor Robert Pringle. In addition to jointly funding Pringle's salary, the schools will invite students and faculty from both institutions to each school's public programs.

One of only 18 schools of its kind in the United States, the Patterson School admits just 25-30 applicants each year.

The Patterson School partnership offers Georgetown students who are admitted to the program the advantage of taking graduate-level courses during the fourth year of their undergraduate program, reducing the overall amount of course work.

Georgetown has a similar partnership with UK's Martin School of Public Policy and Administration, an arrangement established in the spring of 2000.

## Ruth Graham MacIntyre: Find your self-esteem through Jesus Christ

*Continued from page 1*  
individuals, but as a crowd."

"Now I know God knows me, and sees me as an individual," she added. "And God knows all of us that way. He knows your address."

She added that over the years, she has talked with her father about her struggle to find her place in their family, and they are now close.

"I remember a few years ago driving up the long driveway to my parents house to confront them about some of the choices I'd made that I knew they didn't like, and not knowing if they would even speak to me or not," she said. "But when I drove up to the house, my father was waiting for me with open arms. 'Welcome home,' he said."

With both her parents in poor health in recent years, she added that taking care of them has allowed her to make up for time she missed spending with them in her youth.

"It's so nice when I can spend some intimate time with them, one on one," she said. "They are both incredible people."

MacIntyre's divorce from an unfaithful husband, a daughter who had two unplanned pregnancies and an eating disorder have all been a part of her life.

She said she believed for a long time that she needed to change before God would accept her, but found out she was wrong. She encouraged the women in the audience to discover the same thing for themselves.

"God loves you right now, right

where you are," she said. "In fact, if God had a refrigerator, your picture would be on it. And if you feel your life is a complete failure, remember that failure is never final, and God loves to create order out of chaos."

MacIntyre said her own journey to accepting herself has been aided by Bible studies with other women and reading authors like Philip Yancey.

"There are so many sources from which we get our self-esteem," she said. "The outside world, the conversations we have with ourselves, even the enemy himself, Satan. But if we look to all these other sources, we are asking others to be what only Christ can be for us."

"Refuse to be less than you are, and remember there is a job God wants you to do that no one else can do," she encouraged the women. "Your self matters, or why else would Christ have died?"

Lisa Yancey, a member of First Baptist Church of Shelbyville and coordinator of the annual women's spring banquet, said MacIntyre's presence at the program dramatically increased attendance.

"Last year, we had around 175 or so," she said. "This year, we had 370 women at the banquet and had to turn away more than 100."

Yancey said members of the church's women's ministries committee invited MacIntyre a year ago after learning of her challenges in parenting and marriage. "We just felt that she could touch women where they are."

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"If God had a refrigerator, your picture would be on it."

Ruth Graham MacIntyre

## 72 hours in Trinidad

I have just returned from too brief a trip to Trinidad to complete the plans for the first step in Kentucky Baptist Assembly's partnership with Salvador Mission Camp on the island.

I return with a renewed sense of missions and excitement about God's work around the world. Four or five of the camp administrators and pastor Nelton Richardson will come to Jonathan Creek near the end of May to participate in staff training, the first two weeks of youth camp and the dedication of our new worship center at Jonathan Creek.

I was in Trinidad for only about 72 hours, but in that time I was able to worship in two churches and meet with the camp committee of Salvador Mission Camp. As I worshipped at the two churches, I was moved deeply as I realized just how much Jesus Christ binds us together as brothers and sisters. I felt such an overwhelming sense of love for the Trinidadians, and of course they are such warm people that they returned that love many times over.

It is nothing short of divine sovereignty that this partnership has come to be a reality. Space prohibits telling the story. But I am thankful that we will take our missions

offering from the nine weeks of youth camp this year to help make a difference in the facilities and programs of the Salvador Mission Camp. It is my hope that this is but the first step of a long-term relationship with that ministry.

Last year our summer campers at Jonathan Creek gave more than \$15,000 toward a very specific project in the Philippines.

This year we will have a striking 7-foot globe revolving on an axis above the worship platform in our new worship center. The giant earth promises to serve as a reminder of the responsibility God has given to you and me to minister to those here and around the world. With this partnership, we trust that KBA and those who come to our camps

really are making a difference in this world. I am thankful to be a part of such an exciting project. Who would have thought such a thing would be possible four and one half years ago when KBA was started? God, that's Who. To Him be the glory. It's great to be a part of His work around the world.

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 43364, Louisville, KY 40253-0364. Call (502) 499-8655

# SMILE

## Ministering through construction

By Robert Dunston

During Christmas break, Cumberland College students Abi Clifton and Mike Townsend led a mission trip to Jacksonville, Fla., to help a church with a major renovation project.

Clifton is the daughter of Faith and Mark Clifton of Sweet Owen, and Mike is the son of Calvin and Rebecca Townsend of Lexington.

Other Cumberland College students who made the trip were Amy Acree, Josh Benton, Heather Flower, Zach Lynch and Tyler Mullins. Ed Woods, Cumberland College's Mountain Outreach construction director, accompanied the students.

The church where the team members worked had supported Mountain Outreach from time to time, so the students wanted to support the church as well. Their task was to remodel the church's kitchen.

Each morning began with a devotion led by a team member, and then the team went to work. Throughout the working week, the Cumberland College students worked from 8 a.m. to 6 p.m. On Thursday, they put in an extra four hours. The church supplied lunch

and supper each day.

Team members tore down paneling and assembled cabinets. They also put up dry wall in the kitchen and in the sanctuary. When the week was done, their efforts had saved the church thousands of dollars.

The Cumberland College team stayed in the church's youth house.

On Wednesday evening, the team presented a program featuring the ministries of Mountain Outreach and Cumberland College.

Friday provided some relaxation. The students had the opportunity to visit the beach at St. Augustine and tour the fort there. They took advantage of a meal together to

celebrate the birthday of a team member.

Cumberland College students and Mountain Outreach continue to make a difference in Kentucky and beyond as participants build and remodel homes and help churches develop more effective facilities for ministry. We thank these students for their dedication to ministry.

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

CUMBERLAND COLLEGE



## Kudzu

Doug Marlette



## Bible Crossword

By Janet W. Adkins

### Across

1. "There was a marriage in \_\_\_\_\_ of Galilee" (John 2:1)
5. Headwear
8. "When they saw the \_\_\_\_\_, they rejoiced" (Matthew 2:10)
12. Son of Jerameel (1 Chronicles 2:25)
13. "If we confess \_\_\_\_\_ sins" (1 John 1:9)
14. "Her \_\_\_\_\_ shall be holiness to the Lord" (Isaiah 23:18)
15. Mexican money
16. Suffix meaning "process or function"
17. "For I have slain \_\_\_\_\_" (Genesis 4:23) (2 words)
18. "Thou hast made us to drink the wine of \_\_\_\_\_" (Psalms 60:3)
21. "The archers \_\_\_\_\_ him" (1 Samuel 31:3)
22. Shoe width
23. "It shall be health to thy \_\_\_\_\_" (Proverbs 3:8)
26. Girl's name
27. "That I may \_\_\_\_\_ Christ" (Philippians 3:8)
30. "It shall be a statute for \_\_\_\_\_" (Leviticus 23:31)
31. "Samuel arose, and \_\_\_\_\_ him up from Gilgal" (1 Samuel 13:15)
32. Son of Zerah (1 Chronicles 2:6)
33. Money owed the government
34. "\_\_\_\_\_ also the Jairite was a chief ruler about David" (2 Samuel 20:26)
35. "Thou shalt call his name \_\_\_\_\_; for he shall save his people from their sins" (Matthew 1:21)
36. Onassis
37. "Babylon is taken, \_\_\_\_\_ is confounded" (Jeremiah 50:2)
38. "To \_\_\_\_\_ of goods, or to imprisonment" (Ezra 7:26)
44. "There was also \_\_\_\_\_ for the tribe of Manasseh" (Joshua 17:1) (2 words)
45. Place for experiments

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	18			19			20			
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33				34			35			
				36			37			
38	39	40			41			42	43	
44				45			46			47
48				49			50			
51				52			53			

46. "Strain at a \_\_\_\_\_" (Matthew 23:24)
48. Belonging to me
49. Compass point
50. Prefix for half
51. Not rich
52. Of the, Sp.
53. Very, Fr.

### Down

1. Police officer (slang)
2. Vicinity
3. Scottish lake
4. "There arose \_\_\_\_\_ generation after them" (Judges 2:10)
5. "\_\_\_\_\_ it all joy" (James 1:2)
6. Comb. form for ear
7. "Now therefore \_\_\_\_\_ yourselves before the Lord" (1 Samuel 10:19)
8. "How long will you turn my glory into \_\_\_\_\_?" (Psalms 4:2)
9. "My \_\_\_\_\_ is at hand" (Matthew 26:18)
10. Brother of Uz (1 Chronicles 1:42)
11. "A great and strong wind \_\_\_\_\_ the mountains" (1 Kings 19:11)
19. "They... their lamps, and took no \_\_\_\_\_ with them" (Matthew 25:3)
20. "Even as a \_\_\_\_\_ gathereth her chickens" (Matthew 23:37)
23. "For he shall pluck my feet out of the \_\_\_\_\_" (Psalms 25:15)

24. "And the king of Assyria brought men from Babylon... and from \_\_\_\_\_" (2 Kings 17:24)
25. "For they \_\_\_\_\_ you with their wives" (Numbers 25:18)
26. Auto club, abbr.
27. "And the child \_\_\_\_\_ cured" (Matthew 17:18)
28. First son of Caleb (1 Chronicles 4:15)
29. Naval Air Station, abbr.
31. "The rams... are ringstraked... and \_\_\_\_\_" (Genesis 31:12)
32. "But his \_\_\_\_\_ is in the law of the Lord" (Psalms 1:2)
34. A son of Bela (1 Chronicles 7:7)
35. Type of airplane
36. "They returned from searching of the land \_\_\_\_\_ forty days" (Numbers 13:25)
37. "And the beginning of his (Nimrod's) kingdom was \_\_\_\_\_" (Genesis 10:10)
38. "I will \_\_\_\_\_ against thee" (Isaiah 29:3)
39. Miscellaneous mixture
40. Something forbidden
41. "Sweet \_\_\_\_\_ from a far country" (Jeremiah 6:20)
42. Latin prefix meaning "burden"
43. "Ye might have life through his \_\_\_\_\_" (John 20:31)
47. Poetic contraction for "it is"

### Last week's solution

1	2	3	4	5	6	7	8	9	10	11
D	A	R	K	N	E	S	B	L	O	W
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D	E		21	22	23	24	25	26	27	28
E		25	H	S	G	O		28	R	O
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D	E	E	P		G	O	D	R	E	U
	35		D	A	Y		S	E	E	D
39	L	I	V		E	A	T		A	T
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F		47	N	O	T		L	I	G	H
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## Lee Strobel: Small groups build relationships for sharing Jesus

Continued from page 1

attended before accepting Christ were important because they were conducted in such a way as to create a safe place for him to explore Christianity. He said the services were conducted with excellence, had music he could relate to, didn't draw too much attention to him and had messages that made him think.

He said he remembers catching himself singing one of the Christian songs from a church service in the shower one morning.

"What am I, an atheist, doing singing this song?" he recalled thinking to himself.

Strobel said every church should have a strong and intentional approach to evangelism. "We don't all have to do the same thing, but we all do need to do something."

Churches have different approaches to using church services that can vary widely, he noted, including:

- Seeker-sensitive services on Sunday with services for mature Christians held at other times during the week.
- Seeker-sensitive services held on Sunday but only once a month.
- Evangelistic Sunday night services.
- Special services on weeknights targeting demographic groups, such as young adults.
- Regularly scheduled outreach events. Some churches host breakfasts for business people featuring successful executives or resources along with a gospel message.
- Special events, such as debates or question-and-answer sessions on Christianity that are promoted in the community.

"It's OK if we do it differently," Strobel said, "as long as the gospel is being preached."

## RECOGNITION OF DECEASED KENTUCKY BAPTIST LEADERS

The 2002 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, Sept. 1, 2001, through Aug. 31, 2002.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefited our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Date of death
4. Active or retired status in last position held in city, state where located
5. Name of church where member, association, state where located
6. Service or ministry worthy of recognition (briefly stated)

Please forward this information before Sept. 3 to:

Executive Office  
 Kentucky Baptist Convention  
 PO Box 43433  
 Louisville KY 40253-0433  
 ATTN: Wanda Karolyi  
 e-mail address: Wanda\_Karolyi@KYBaptist.org

These obituary entries will be reported to the 2002 KBC annual meeting in Williamsburg. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

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## 'My name is Elvis'

This is the fifth in a series of essays written by students in the class of 2002. Normally I do not use real names because some parents prefer that we not share personal information. Since the boy who wrote this essay is from overseas and there is nothing too personal in his story, I feel comfortable telling you a little about him, using his name.

His essay begins, "My name is Elvis and I was born in Bosnia in 1982. I have attended electro-engineering high school in Sarajevo. I speak three languages.

"While a group of American missionaries worked in Bosnia, (during and after the war in Bosnia), ... we became very close friends. ... They asked me if I would like to attend school in the United States. ... I would be away from my family and friends, ... (but) I wanted to learn to speak English and to meet American people. So ... I decided to come. ... When I came to Oneida, I had problems adjusting. I had never lived in a small town. I spent my whole life living in big cities. The farm was something unusual for me; the smell was killing me! The first week I asked myself, 'Why did God put me here?'"

"The second problem was that I did not speak English. ... The only words I knew were 'yes' and 'no.' If someone had asked me if I wanted a million dollars, I would probably have said 'No.' I felt horrible and I was thinking of ... going back home. While I was at Oneida, I learned to speak English, and the American people became more interesting to me. ... The things that I have liked best at Oneida are the smaller classes, with nice friendly teachers. I liked it because I had more opportunities to learn and get help from the teachers. The second thing I like is meeting different

people from all over the world. Oneida is just like an international airport, where you can meet different people. They speak languages like English, Spanish, French and so many others.

"I've learned a lot in school. ... I have been challenged many times by taking some hard classes and doing my after-school job. I have worked hard and finished my work with good results. ... In chapel I have learned not just about God but the way life is supposed to be. ... The most important thing I have gained by being at Oneida is that I have made good friends. ... I want to say 'au revoir' to Oneida, to the people who are staying here and continuing to serve God."

Some of you might be wondering how a boy born in Bosnia would have a name like Elvis. His father saw a movie starring Elvis Presley and decided to name his son after the famous singer.

Elvis' missionary friends were interested in his coming to the U.S. for an education but didn't know how it would be financed. Volunteers from Kentucky were serving two weeks in Sarajevo and met the missionaries. One of the Kentucky workers was Ray Cooper, the director of missions in Hazard who recently passed away. Cooper told the missionaries about Oneida and said that if they could help arrange the paperwork, he was sure Oneida Baptist Institute would provide a scholarship. The rest is history.

We were delighted to have Elvis. He has been a very responsible young man. Hopefully when he returns to Bosnia he will share his education and his newfound faith!

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)

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**THIS IS ONEIDA**



W.F. Underwood

## Whosoever will may come

A growing debate among Southern Baptists focuses on the biblical tension between God's sovereignty and mankind's free will. Clear Creek trustee and evangelist Don Mathis recently noted for our trustee executive committee that the Bible is balanced on these two themes.

"In Ephesians the Apostle Paul stresses sovereignty and follows it up with an emphasis on man's response by faith," Mathis said. "Baptists have traditionally held the middle ground on these doctrines."

Clear Creek trustees are committed without reservation to the Bible as the basis of all our faith and practice. However, the Bible must be interpreted and thus we have confessions of faith. All such statements of faith are interpretations of Scripture and have their limitations. Clear Creek's statement of faith, since 1954 signed by administrative leadership and faculty, holds to the high middle ground described by Mathis. The document states: "That man's salvation was planned beforehand by God, but should be earnestly sought by man. That salvation is free to all who will turn from sin and surrender to the Lord Jesus."

Clear Creek's interpretation of these statements means that we do

not subscribe to the doctrinal position known as "limited atonement." Christ died for all, and "whosoever will may come." This conviction is expressed in one of our core values: "We affirm He died for the whole world and commissions each believer to take the Gospel into the world."

A disturbing thing about this debate is the misplaced zeal that often characterizes zealots on both sides of the issue. Individuals exert tremendous energy to "convert" another believer to his or her view, while much of the world goes to hell. The practical implication of Bible doctrine is holy living and evangelism and missions for the sake of lost humanity.

Paul, quoting Isaiah, asked, "For who has known the mind of the Lord that he may instruct Him? But we have the mind of Christ" (1 Corinthians 2:15). No theologian fully explains the mystery of God's truth. God convicts of sin and imparts new life to all who repent and trust Christ's death and resurrection. From that moment we must die daily and share the mystery of the gospel.

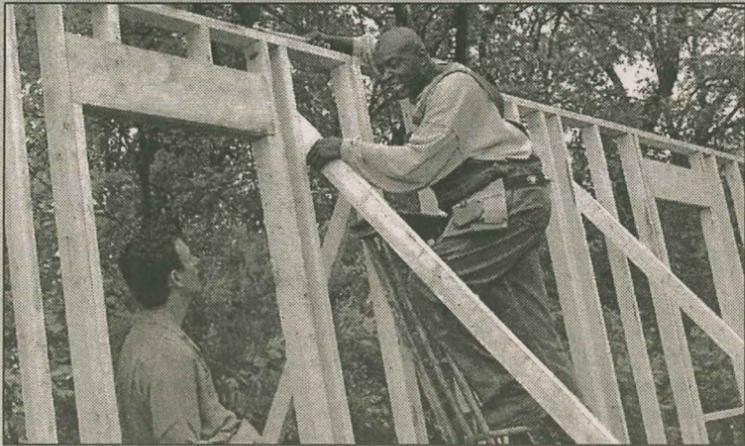
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977

**CLEAR CREEK CHRONICLE**



Bill Whittaker

# BOOKS/FILM



**JOSHUA** Tony Goldwyn (left) stars in *Joshua*, a movie about an intriguing wood carver who attracts a following in the fictional town of Auburn. The movie is the first from Crusader Entertainment.

## New company offers Christian films hoping to impact culture

By Steve Rabey  
Religion News Service

**HOLLYWOOD (RNS)**—What would Jesus do if He returned to Earth today?

According to a new movie called "Joshua," He would shoot pool and play electric guitar when He wasn't restoring sight to the blind or resurrecting the dead.

Based on the best-selling book by retired Catholic priest Joseph Girzone, "Joshua" opened in selected theaters in seven states, but not Kentucky, last week. If it does well, it will open throughout the country by mid-May.

But this faith-based film is merely the initial cinematic offering from billionaire Philip Anschutz, who has created entertainment companies in Hollywood and New York that plan to release dozens of positive, family-friendly movies over the next few years.

Anschutz, a committed Christian who frequently appears on lists of the world's wealthiest people, isn't exactly a household name, and that's fine with him. His Denver-based Anschutz Corp. declines requests for biographical information. The Denver Business Journal compared him to an earlier reclusive billionaire who dabbled in entertainment, saying, "Anschutz makes Howard Hughes look extroverted."

But if Anschutz has his way, Americans will be seeing dozens of his company's films during the next few years.

"Joshua," a \$9 million drama, is being released by Epiphany Films, the "faith-based" division of Anschutz's 2-year-old, Beverly Hills-based Crusader Entertainment.

Meanwhile, Anschutz's New York-based Walden Media is working to bring C.S. Lewis' "The Lion, the Witch and the Wardrobe" to screens across the country in 2004.

"We're ramping up pretty rapidly," said Bob Beltz, a former Colorado pastor who now serves as a consultant and spokesman for Anschutz.

"Mr. Anschutz believes that the media are perhaps the most powerful force in shaping culture today," Beltz said. "Historically, we've

been bombarded with negative entertainment, and this has created a toxic culture."

Anschutz was born in Kansas in 1939, took over his family's ailing oil business when he was 20, and proceeded to strike gold with gas exploration, railroads, sports franchises like the Los Angeles Kings hockey team and once-bankrupt movie theater chains. He founded Qwest Communications, which is now America's third-largest long-distance provider.

Anschutz is a card-carrying Republican and major GOP donor who is said to be on friendly terms with President Bush. And as more than a few members of the Hollywood press corps have noted, he gave \$10,000 to support Colorado's Amendment 2, a gay rights limitation initiative, which passed in 1992 but was later overturned by the U.S. Supreme Court.

Beltz, who has known Anschutz for 20 years, calls him a "mainstream Christian" who has no plans to take over Hollywood or impose his values on others.

"He is sometimes portrayed as a raving fundamentalist, but that couldn't be further from the truth," Beltz said. "He is a solid, mainline, committed believer in Jesus who is not out to convert Hollywood. He just wants to use film as a positive influence in culture."

"Joshua" probably won't convert many atheists. But its portrayal of Jesus is one that many people of faith will find both intriguing and moving.

From the moment Joshua arrives as a stranger in the fictional town of Auburn, he is a magnet for hurting people. He instinctively feels people's pain, helps them overcome their problems and enlists them in his efforts to rebuild a run-down Baptist church.

Joshua's spiritual charisma and miracle-working power arouse the suspicion and envy of Auburn's religious establishment, but Father Pat, a younger priest, and 11 other community members welcome Joshua into their community and become his devoted disciples. Following him, they experience a measure of healing and redemption.

**Unfinished Work.** Kevin Max. Thomas Nelson Publishers, 2001. \$16.99. 228 pages. ♦♦♦ (out of five)

"Unfinished Work" is the autobiographical musings of Kevin Max, the self-styled bad boy of Christian rock and one-third of contemporary Christian music's royal family, dc Talk.

The book should be considered a must-read for older teens, young adults and youth pastors simply because of its honest look at one Christian's struggle to live with artistic and personal integrity in a world where confusion and relativism reign supreme.

Max speaks from a strong familiarity with Scripture and a passionate love of his faith, but he still challenges readers to not simply accept their belief systems but to examine them to see if they really are a part of who they are and not simply a handed-down preconception of the world.

He defends some of the more controversial actions he's taken as a member of dc Talk, while speaking honestly of a past that included drugs, premarital sex and rejection of his own faith. But rather than seeming like a bad rerun of VH1's "Behind the Music," his examples become powerful warnings to young adults not to follow his example. While he still might stray too close to the fringes of the Christian mainstream for some readers' comfort, those who stick with the book and its stories will find an articulate challenge to live authentically in a culture that encourages conformity.

If there is a problem with the book, it is that Max tends to ignore the writer's proverb, "show, don't tell." Some of his testimonies lack power due to an obvious reticence to share the darker details of some stories.

Still, this book is a promising start. One hopes Max continues writing as well as performing, and that his passion to live an authentic artist's life will allow him to take bigger risks with his art. *Victoria Moon*

**Jesus The Pastor: Leading Others in the Character and Power of Christ.** John Frye. Zondervan, 2000. 179 pages. \$10.99. ♦♦♦

As teaching pastor of Bella Vista Church in Rockford, Mich., John Frye has attended his share of pastors' conferences and listened to lots of ministerial shop talk. Through the years, he became aware that much of those conversations centered around "management styles, leadership models and 'successful' churches and pastors."

Observing that "Jesus is shoved into our shadows as we read our management books, do our cultural surveys, attend our leadership seminars and applaud or criticize one another's endeavors," Frye began to wonder what would happen if pastors focused their attention on the Great Shepherd. To do so might mean jettisoning, with joy, "a lot of extraneous clergy baggage."

"Jesus The Pastor" is the product

of Frye's examination of what it might mean to model a pastoral ministry after Christ. He begins and ends his book with an insight he gained from Eugene Peterson, who inscribed one of Frye's books, "For John, Sharing the life of Christ in the work of the pastor." That simple phrase began a journey of discovery that Frye argues changed his approach to the pastoral task.

Though he deals with a wide range of topics, from calling to teaching to counseling, one theme infuses Frye's presentation: Pastoral ministry is at its very heart a relationship. The primary relationship a pastor must have is to Jesus Christ. The pastor must share personally in the life of Christ before being able to bring others to share in that life.

For many of us weighed down by the baggage of being clergy, Frye's challenge is to get to know Jesus and share His ministry of shepherding. *Jim Holladay*

**The Bloody Tenent of Persecution for Cause of Conscience Discussed in a Conference Between Truth and Peace.** Roger Williams. Edited by Richard Groves. Mercer University Press, 2001. 283 pages. \$34. ♦♦♦♦

"The Bloody Tenent of Persecution" is the second volume in the Classics of Religious Liberty Series being issued by Mercer University Press. Edited by Richard Groves, the series brings to the 21st Century audience the voices of those who strove for the freedom of conscience against the tyranny of state-sponsored, state-enforced religion, worship and education.

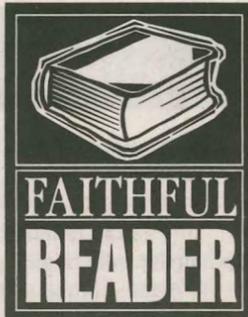
Roger Williams is well-known in Baptist circles as the founder of the first Baptist church on American soil, as well as founder of the Rhode Island colony. It was the first colony and state to offer and protect freedom of conscience and religious liberty. Shortly after establishing the colony, Williams became a Unitarian.

Beyond that, most people know little about Williams. The book begins with a concise history of Williams' life written by Edwin Gaustad.

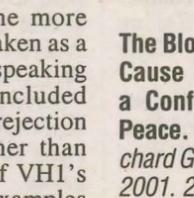
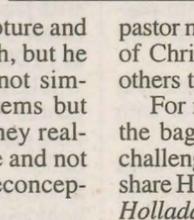
The substance of the book deals with Williams' argument for religious liberty, not mere toleration. In it, Truth and Peace contend with the prevailing attitude that Christianity needs the endorsement and protection of the state.

Groves presents us with an edited version of Williams' classic text. That is, he removes all of the arcane spellings and words. At the same time, he does not touch the style or flow of Williams' text. Consequently, anyone opting to delve into this text should

be ready to struggle with the style of argument and flow of language common to 17th-century England. Taking the time and energy can yield insight, not only into the mind of this American pioneer, but into the mindset of the founders of the movement within Christianity we call Baptist. *Jim Holladay*



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



# PEOPLE

## PRAYER PARTNERS

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

### Vacation Bible school workers needed at:

■ **First Baptist Church, Tolland, Conn.**, June 24-28. Contact Ray Allen of the Baptist Convention of New England at ray.allen@bcne.net for information.

■ **Precision Valley Baptist Church, North Springfield, Vt.**, June 24-28. Contact Sandra Mollica at (802) 885-2088.

■ **Northshire Baptist Fellowship, Manchester Center, Vt.**, (802) 362-1988.

■ **Sheffield Federated Church and South Wheelock Baptist Church in Vermont**; Tim Pittman, pastor, (802) 626-8717.

■ **Volunteers are needed to repair New Covenant Baptist Church building in South Burlington, Vt.** Call (802) 863-4305.

■ **Urgent need:** A pastor for a one- to three-year assignment as pastor of Prague International Baptist Church in the Czech Republic. Contact Matthew Stephens at mcsteph@attglobal.net for information.

■ **Six Kentucky Baptist volunteers who are in Thailand helping build an orphanage.**

## Mountains to the Mississippi

Compiled by staff

■ **ASHLAND**—Phil Haney resigned as pastor of Liberty Missionary Church.

■ **AURORA**—Ferguson Springs Church recently hosted a Baptist Builders group from Blood River Association. The group helped construct an annex to the church facility. James Keeling is pastor.

■ **BRODHEAD**—Poplar Grove Church will hold revival services April 28-May 3, 7:30 p.m., with Curtis Brock as evangelist. Richard Reynolds is pastor.

■ **BASKETT**—Advance Church called Jerry Percy as interim pastor. He previously was pastor of Watson Lane Church, Henderson.

■ **CADIZ**—New Light Church will host revival services May 5-8 with Howard Gellie as evangelist.

Hurricane Church will hold homecoming services April 28 with Robert Herring as guest speaker.

■ **CALIFORNIA**—Flagg Spring Church ordained pastor Gary Wolfe April 14.

■ **COLD SPRING**—Chuck Owens resigned as associate pastor of First Church to become pastor of First Church, Hinesville, Ga.

■ **ELIZABETHTOWN**—Severns Valley Church will host the "Day-Spring" women's conference June 1, 8 a.m. to 3:30 p.m. with Yvonne

Howard Chapman as speaker. For information, call (270) 765-7822.

■ **GREENSBURG**—Correction: James Collison III was called as pastor of New Salem Church. This is his first pastorate. His father is pastor of Cane Valley Church, Campbellsville.

■ **HENDERSON**—Audubon Church called Chad Rafferty as interim youth minister.

Bellfield Church called Chris Hartman as minister of youth.

■ **HOPKINSVILLE**—Casky Church will hold revival services May 5-8 with Don Hatfield as evangelist. Will Stone is pastor.

■ **LEXINGTON**—Palomar Church will host the Berea College women's chorus April 28, 11 a.m. For information, call Clyde Reeves at (859) 259-0836.

■ **LONDON**—Calvary Church will hold revival services April 28 with David Aker as evangelist. Harlan Avera is pastor.

■ **LOUISVILLE**—Fern Creek Church called Rhonda Hibdon as interim minister of youth and children April 14. Linda Barnes Popham is pastor.

St. Matthews Church ordained minister of students Joel Wayne to the gospel ministry April 14. Leslie Holton is pastor.

■ **MOUNT VERNON**—Roundstone Church will hold revival services April 29-May 3 with Vincent Carmon as evangelist. Neal Prather is pastor.

■ **PIKEVILLE**—Immanuel Church will hold revival services April 28-May 1 with Randy Record as evangelist and Roy McNeil as music director. Sam Crawford is pastor.

Pike County Association will host a "Women for Christ" conference April 27, 10 a.m. to 3 p.m. at the Mountain Arts Center with Patty LaRoche as speaker. For information call (606) 432-2660.

■ **PLEASUREVILLE**—Union Church recently honored Hayward Yeary for 10 years as pastor.

■ **RUSSELLVILLE**—Bethel and Logan associations have called Rob Johnson as director of missions effective May 1.

■ **SHELBIANA**—Sutton Church will hold revival services May 1-3 with Harry Hargis as evangelist. Scott Tackett is pastor.

■ **STEELE**—Feds Creek Church ordained Bruce Freeman as a deacon April 14. Roy Thompson Jr. is pastor.

### What's going on?

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

## CLASSIFIED ADS

**AVAILABLE:** Ordained Southern Baptist pastor seeks a full-time position. Four years experience with baptisms exceeding 85 people—all credit due to God. Please call (502) 839-0796.

**FOR RENT:** Sanibel Island, Fla. Two-bedroom, 2-bath condo for vacation rental. Large pool, tennis courts, canoe, kayak, screened porch, lovely beach. www.sanibelcondo.net. Call Pat, (502) 895-8752.

**FOR SALE:** Used fitness equipment? Buy new for less! Visit our Web site, save \$\$\$: fitnessgear4less.com/2472037.

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

**SEEKING:** Tunnel Hill Baptist Church, Elizabethtown, Ky., is seeking a highly motivated individual to serve as part-time children/youth minister. Come grow with us! Send resumé to: Terry Chaudoin, Tunnel Hill Baptist Church, 734 Tunnel Hill Baptist Church Road, Elizabethtown, KY 42701.

**SEEKING:** Part-time minister of youth. Send resumé to Youth Search Committee, Hardinsburg Baptist Church, PO Box 54, Hardinsburg, KY 40143; or fax to (270) 756-5203.

**SEEKING:** Growing church in Lexington prayerfully seeks a full-time minister of music and children. Responsibilities include leading worship through music, directing both adult and children's choirs, and overseeing children's education and recreation. Interested candidates should submit resumé to Search Committee, PO Box 22113, Lexington, KY 40502.

**SEEKING:** First Baptist Church, McMinnville, Tenn., is seeking full-time minister of youth. Send resumé and cover letter to: First Baptist Church, PO Box 508, McMinnville, TN 37111, Attn: Youth Minister Search Committee.

**SEEKING:** Fairview Baptist Church in Mt. Vernon, Ky., is prayerfully seeking a full-time pastor. Please send resumé to: Pulpit Search Committee, Fairview Baptist Church, Rt. 3, Box 347, Mt. Vernon, KY 40456.

**SEEKING:** Full-time pastor for East Cumberland Avenue Baptist Church. Located in Middlesboro near the entrance to historic Cumberland Gap National Park in Southeastern Kentucky, ECABC averages 150-180 in morning worship. We are a mission-minded church ready to grow. The church has a minister of music, minister of education, minister of preschool and children and a growing youth ministry. Send resumé by May 25 to: Pastor Search Committee, PO Box 1332, Middlesboro, KY 40965.

**SEEKING:** Green River Memorial Baptist Church in Campbellsville, Ky., is accepting resumé for full-time pastor. Send to: Tommy Wright, 37 Birdie Ave., Campbellsville, KY 42718.

**SEEKING:** Part-time minister of youth. Send resumé to: Cornerstone Baptist Church, 4451 Winchester Road, Lexington, KY 40509, Attn: Personnel Committee.

**SEEKING:** Immanuel Baptist Church is seeking a full-time youth minister. Please send your resumé to: Immanuel Baptist Church, 800 Rhodes Drive, Elizabethtown, KY 42701, Attn: Youth Minister Search Committee.

**SEEKING:** Liberty Baptist Church in Leitchfield, Ky., is seeking a part-time youth minister. Interested candidates may submit resumé to: Gladys Duvall, PO Box 88, Millwood, KY 42762-0088.

**SEEKING:** Baptist Seminary of Kentucky invites applications for a faculty appointment in the area of biblical studies to begin in the fall term of 2002. Responsibilities include teaching in the area of New Testament and/or Old Testament, along with one biblical language plus an administrative role commensurate with gifts for a seminary in its first year. Candidates must be Baptist; MDiv and PhD are required. Review of applications will begin immediately and continue until the position is filled. Send a letter of application, curriculum vitae and three letters of reference to: Dr. Greg C. Earwood, Baptist Seminary of Kentucky, 150 E High St., Lexington, KY 40507.

**SEEKING:** Part-time minister of music. Send resumé to: Grant's Lick Baptist Church, 175-W Clay Ridge Road, Alexandria, KY 41001, Attn: Harold Hornsby.

**SEEKING:** Edgewood Baptist Church, Nicholasville, Ky., is seeking a full-time youth minister. Please send resumé to: Edgewood Baptist Church, 717 South Main St., Nicholasville, KY 40356, Attn: Personnel Committee Chairman.

**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.

## Falwell suit ends incorporation ban

LYNCHBURG, Va. (RNS)—In response to a lawsuit from Jerry Falwell, a federal court in Virginia has ruled that the state's 18th century law barring churches from incorporation is unconstitutional.

"Unlike other groups in Virginia, members of 'a church or religious denomination' are unable to incorporate the organization to which they belong," wrote U.S. District Judge Norman Moon in a decision issued April 15. "They are therefore denied the benefits of incorporation because of their religious status."

Falwell and the trustees of Thomas Road Baptist Church in Lynchburg, Va., argued that the law denied their constitutional right to free exercise of religion. With incorporation, the church would gain limited liability, the opportunity to sue and be sued as an organization and the power to enter contracts, the court said.

Falwell, whose suit was supported by the American Civil Liberties Union, filed the legal challenge as his church made plans to expand. Currently located on 25 acres, the church is building a new sanctuary on a nearby 60-acre plot.

Ken Schrad, spokesman for the State Corporation Commission, told Religion News Service the commission has decided not to appeal Moon's ruling.

# CHURCHES

## Missions 'Mosaic'

*What makes church so good at recruiting missionaries?*

By Mary Jane Welch  
SBC International Mission Board

LOS ANGELES (BP)—Lights dance across the walls of the downtown Los Angeles nightclub as hundreds of young people—Asian, Anglo and Latino—sway and clap to the music.

The room pulses with youth and energy as the excitement builds. But a hush settles over the room when a man perches casually on a stool and begins talking about three symbols of death—the cross, baptism and the Lord's Supper—key symbols of the Christian faith.

This is Mosaic, a church like few others.

It's a church that's exploring a move downtown when other churches are headed to the suburbs.

A church whose growth is fueled by the city's single 20-somethings—many with jobs in Hollywood—and people from more than 50 nations.

A church whose lead pastor says Christians shouldn't be looking for a church that meets their needs, but rather, "If you're a Christian, you're trying to find a church that meets the needs of the world."

It's that core value that has made Mosaic one of the most missionary-sending churches in the Southern Baptist Convention. More than 40 overseas workers are scattered across the world, and many more are preparing to go.

"We realized that Mosaic's vision is to be a spiritual reference point throughout Los Angeles and a sending base to the ends of the earth," lead pastor Erwin McManus explained.

L.A. is one of the world's most culturally diverse cities—a place where Christianity is just another world religion. But that makes it an excellent proving ground for people who want to minister overseas.

Mosaic's commitment to the city is evident in its Sunday morning worship services at a suburban high school and in the life groups meeting almost



**LIFE GROUPS** A "life group" led by student ministries pastor Eric Bryant meets at the beach to talk about new ideas for building community within the larger church. At Mosaic, life groups provide a setting where participants encourage each other to live transformed lives and to be a vibrant witness as members share their burdens and live out their dreams together, Bryant said. (BP photos)



McManus

any day of the week in homes across the city.

The members' commitment to reaching all of Los Angeles is clear in the church's strategy that divides the city into quadrants and assigns a pastor to reach—and to build community—in each.

But to see members' commitment to taking the gospel to the ends of the earth requires a deeper look.

Visit worship the Sunday after McManus, himself a resident alien from El Salvador, shares experiences from his latest trip to the other side of the globe. Partake in the Lord's Supper using Indian "nan" as the bread to get a taste of what lies ahead for the overseas worker they're commissioning that night.

Sit down with some of the folks who've moved to L.A.—some from halfway across the country—just to participate in a church so in tune with God's heart for the world.

That's what folks like John and Julie from Oklahoma say.

John heard former senior pastor Thom Wolf and Erwin McManus at a student missions conference in Louisville in 1995 and made a two-week visit to Mosaic the following summer. There, he says, he understood for the first time God's passion for all the world's peoples to know Him.

After college, he and Julie moved to L.A. for graduate study and to explore God's call.

At other churches Julie attended,

members went to church to be fed, she said. "At Mosaic, there is the perception that our lives are about giving; the resources of God are to flow out of us."

Drop in on one of the life groups led by someone preparing to move overseas. They're learning by doing—honing the outreach, leadership and relationship skills needed to start churches overseas.

"Our small groups are evangelistic support groups," said pastor Gerardo Marti. "Our training, the defining, the equipping are all related to what it will take for us to touch others, to connect people who are disconnected. ... Small groups have the same mission purpose, methods as what we do overseas."

Go with 100 church members on a Labor Day trip to Ensenada, Mexico, and see how they've used those skills in building relationships with government, medical and business people of Ensenada while at the same time meeting needs in Christian love.

Hear how non-Christians also went to serve and were moved to a relationship with Jesus Christ through these efforts. Notice how those new Christians assume that being on mission is normal for a Christian.

Eat breakfast with Karin Primuth and Laura Marti as they tell about the church's mission mentoring program and how it prepares members who have made a commitment to go overseas within the next two years.

Listen to Robyn's story. Hear how Mosaic is the first place she understood God's loving characteristics. "At Mosaic," she says, "I realized there is a God who loves you so much He died for you."

Hear how Robyn and her sister dropped a trip to Switzerland for a mission project in South Asia—and how it changed her life.

Since then, God has brought Robyn many South Asian friends. And Robyn has taught herself to read and write in their language, to sing the songs they love.

And finally, hear that Robyn leaves for South Asia tomorrow.

More information about Mosaic is available through the church Web site, [www.mosaic.org](http://www.mosaic.org).

## Context, not Christ, repelling young adults, two pastors say

By James Dotson  
SBC North American Mission Board

ONTARIO, Calif. (BP)—The message of Christ isn't what's keeping young adults out of churches, according to two California pastors successful at reaching thousands of young adults.

Instead, they recently told a conference audience that young adults are being repelled from many churches by the context in which they present that gospel message.



Brown

Like many pastors, Matthew Brown, pastor of Sandals Church in Riverside, Calif., wants to reach people for Christ.

"But we're not going to do it by beating them over the head with the Scriptures and saying, 'You need to change and become perfect like me,'" he recently told leaders at

a conference sponsored by the Southern Baptist North American Mission Board. "We've got to say, 'Why don't you come on a journey with me as I follow Jesus, and as I engage with Him?'"

At Mosaic, a Southern Baptist church in Los Angeles, the average age is 24 and members aren't afraid of commitment or leadership, according to Pastor Erwin McManus.

Every member agrees to four expectations: live a holy life, be involved actively in ministry, live an evangelistic lifestyle and give generously, with the tithe considered a minimum.

But with the high expectations has come high commitment. The church has averaged sending one adult a month into foreign missions service, and mission trips around the world are routine.

"One of the questions we get is how do you guys send out so many missionaries," McManus said. "And I said if our church is full of missionaries, then geography is really not a big issue."

While the conference promoted a variety of church planting and evangelism strategies and resources, McManus warned of the dangers of thinking that those techniques in themselves are the answer.

"Eventually you realize strategies and structures ... do not create movement (of God); they simply harness movement," he said. "Movement is shaped more by value systems and not by methodologies. That's why no matter how many methodologies you teach your people, movement will never happen until there is a heart change in the people."

He said it is becoming evident that the way churches have traditionally operated is simply no longer working well.

One reason, McManus said, is that pastors often face opposition when they start doing things God wants them to do.

"There is a battle taking place in the hearts of God's people. And most of us as pastors spend our time going around the heart issues," he said, out of fear for their jobs.

Like Mosaic, Sandals reaches young adults by giving them leadership, Brown said. Sunday night services are a main focus at Sandals because students do not respond as well on Sunday morning, he said.

But mostly, he added, the church has returned to the basics for a generation that largely has no familiarity with Christianity because they were not raised in church.

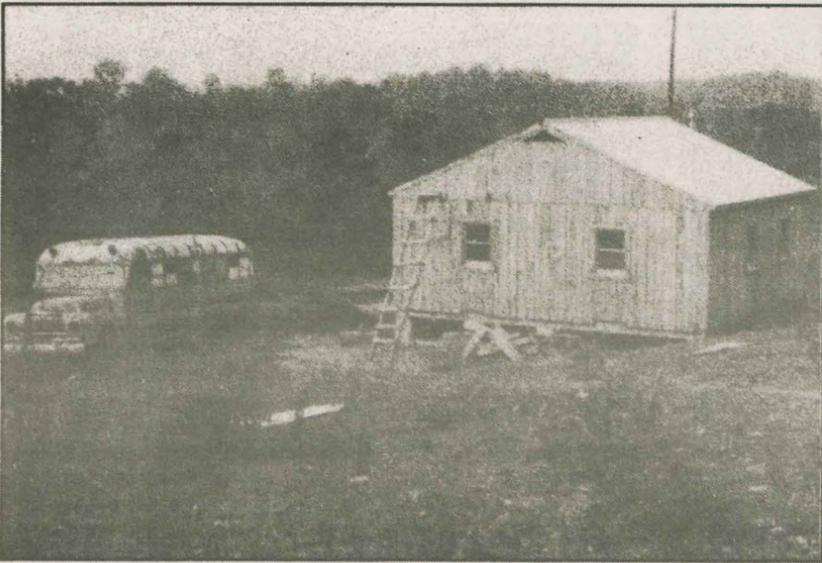
"We've got to start selling people on the fact that they're guilty before a holy God and that's why they need Jesus," Brown said. "This next generation is not going to buy the feel-good stuff. It's not going to happen. You want to start a next-generation church with the Ten Commandments, because they don't know them."

A key part of the church's mission statement is "to be real with each other," Brown added. That includes church members—even the pastor and staff members—being willing to confess their sins to each other without fearing rejection.



**MISSIONS-MINDED CHURCH** A multi-ethnic population and thriving entertainment industry give Los Angeles a great capacity to affect the world, says pastor Erwin McManus. This weekly Urban Mosaic service reaches into both.

# Cumberland College Mountain Outreach to Build 100th Home



Above: One of the first houses built was for a disabled veteran who lived in this old bus with no running water or electricity.

Mountain Outreach began in the Summer of 1982, when a local Cumberland College student decided to show another student from out of the area through the mountains of Kentucky. The friend was from a middle class family and had simply never seen poverty-stricken households. He was shocked as they passed one tar paper shack after another and realized that many of them had no running water, no electricity, and no proper sanitation.

And, thus, Mountain Outreach was born. By the time the two students graduated in 1984, they had helped build nine houses. More importantly, they left as their legacy Mountain Outreach. One of the unique facets of Mountain Outreach is that it receives no outside government funding for subsidy. The program operates solely on donations and gifts provided to the college. This summer Mountain Outreach will celebrate 20 years by building their 100th home.

## Meet Our 100<sup>th</sup> Mountain Outreach Family: The Vanovers

Carlus and Deborah Vanover are hardworking parents of six children ages 17, 15, 11, 10, 4 and 2. Carlus, 43, works for a logging company as many as six days a week, 12 hours a day. His wife, Deborah, 40, is a stay at home mom and a sufferer of scoliosis of the spine, a disease that often causes her great pain.

The Vanovers have made progress at building a new home for themselves, finishing projects as they have had extra money. They have a foundation in place, part of a basement, and a working septic system. However, with their existing house deteriorating rapidly, the need for the new home is immediate. "It's constant, trying to keep this house together," said Deborah. According to MO director David Honeycutt the house is settling and the floor has begun to crack. "We had to do something," said Deborah. The Vanovers did something...they applied for and will receive a Mountain Outreach home...the program's 100<sup>th</sup> home.



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