

September 17, 2002
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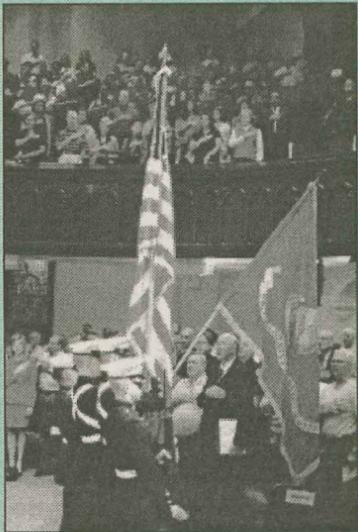
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Dated Material — Deliver by Wednesday, September 18

Remembering



COLOR GUARD Kentucky Baptists and others pledge allegiance to the U.S. flag during a Sept. 11 one-year anniversary memorial service at Walnut Street Baptist Church in Louisville.

KBC-sponsored memorial service honors heroes & volunteers of 9/11

By Trennis Henderson
Editor

LOUISVILLE—Words of peace, hope and forgiveness undergirded a Sept. 11 "Service of Remembrance" sponsored by the Kentucky Baptist Convention and Long Run Baptist Association.

Opening with a high school Junior ROTC color guard, the pledge of allegiance and the national anthem, the interdenominational service at Walnut Street Baptist Church in Louisville attracted a capacity crowd of 1,000 people.

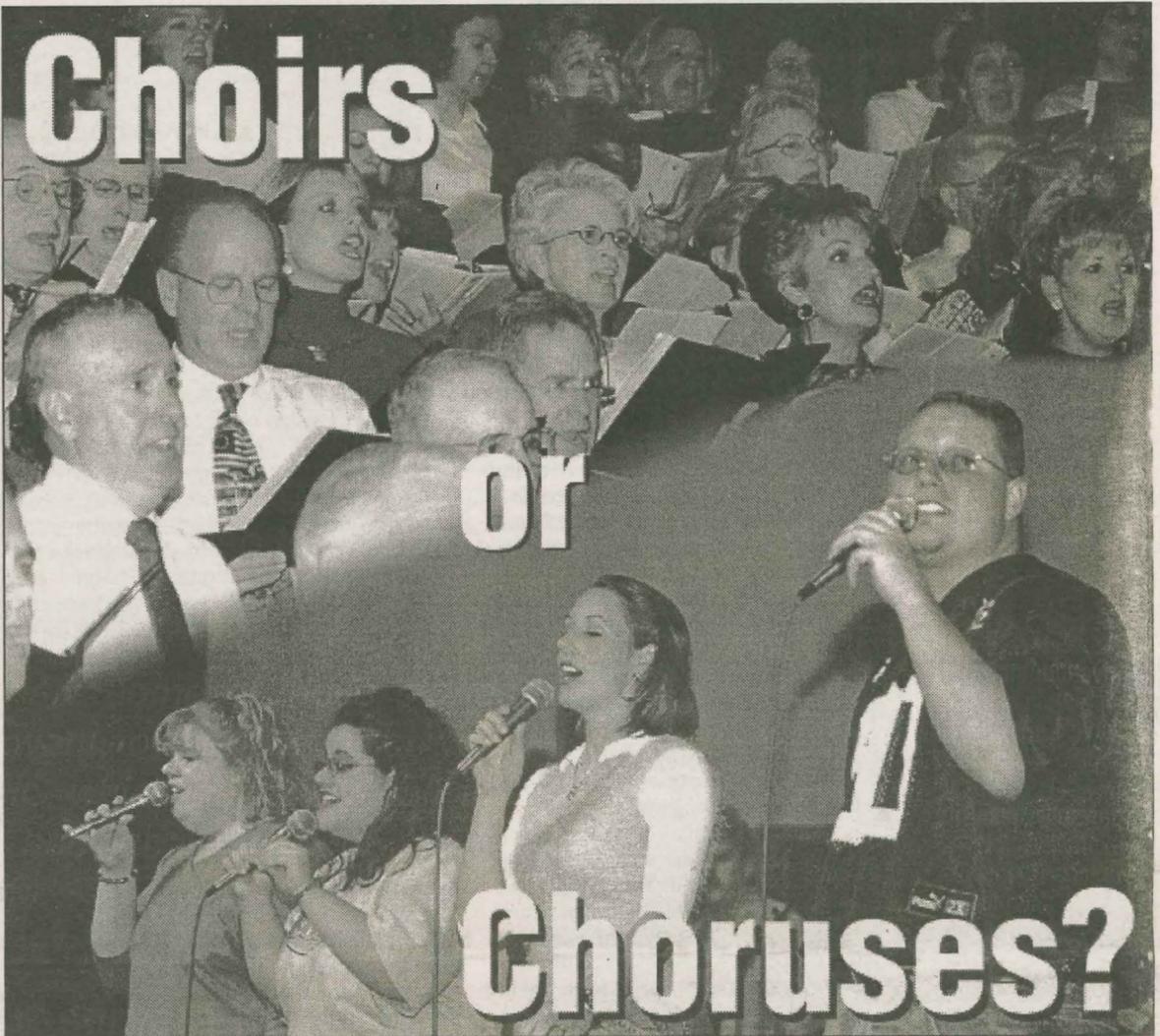
The 75-minute service featured tributes to firefighters, police officers, disaster relief workers and others who responded to the Sept. 11 tragedy.

KBC Executive Director Bill Mackey expressed appreciation to "our public officials and our public servants, especially our firefighters and our police force who respond to crises every day."

"You are our heroes," Mackey said, noting that their "courage and bravery on a daily basis inspire us as we face the challenges of our lives."

More than 80 Kentucky Baptist disaster relief workers from across the state also were recognized. They were among more than 300 KBC disaster relief volunteers who worked in New York after the attacks, preparing more than 69,000 meals for rescue workers and victims' families.

Larry Koch, KBC disaster relief director, said the volunteers were called to New York "to feed the bodies of the firemen, the police-
□ See Kentucky Baptists ..., page 3



Do worship warriors ask the wrong questions?

By Trennis Henderson
Editor

LOUISVILLE—The debate has been dubbed "worship wars"—local congregations debating and disagreeing about how they should conduct worship services.

When such debates focus on style rather than substance, however, participants already are asking the wrong questions, Jim Cordell warns.

Cordell, director of the Kentucky Baptist Convention's church music department, has been immersed in a two-year study aimed at helping Kentucky Baptist churches "experience authentic corporate worship of God."

Visiting more than 70 churches, interviewing pastors and worship music leaders and conducting a statewide survey, Cordell sought to en-

courage "a renewed understanding of what it means to worship God in spirit and truth."

As he visited church worship services that reflected diverse sizes, settings and styles, Cordell said, "The first thing I learned through that experience is that effective worship is not based on style; it's content. You begin with the definition of worship.

"To me, worship is encountering God's greatness and grace and surrendering to His will," he explained. "To me, a guide for worship planners should be that in worship we sing the Bible, we pray the Bible, we read the Bible and we preach the Bible."

More than 800 church leaders from nearly 400 congregations responded to Cordell's worship survey (see related article, page 9). Among the respondents, 44 percent said they

prefer traditional hymns, 27 percent cited praise music or choruses and 14 percent chose Southern gospel.

Noting that much of the dialogue about worship is "me" focused, Cordell said, "In reality worship is not about me; worship is about God.

"Most of what we know as Southern Baptists about worship is experiential; it's what we grew up with," he added. "We think of worship as a one-hour event on Sunday morning when in reality it's a relationship, a lifestyle.

"If we're going to have celebrative worship, it's going to be a result of daily life," he emphasized. "The worship becomes the overflow."

Tog Goodson, worship pastor at Valley View Baptist Church in Louisville, echoed Cordell's view.

While serving a fast-growing congregation with a contemporary
□ See Choir or chorus ..., page 9

Lincoln Bingham showing no signs of slowing down

LOUISVILLE—At age 70, pastor, missionary and reconciliation specialist Lincoln isn't showing any signs of slowing down.

"People say, 'When are you going to slow down?' and I say, 'When you speed up,'" Bingham said with a grin.

The pastor of St. Paul Missionary Baptist Church in Louisville recently added another title to his list of accomplishments when he was elected moderator of the General Association of Baptists in Kentucky.

The 135-year-old association connects 567 predominantly African-American churches with a total membership of 160,000 throughout Kentucky.

While these churches cooperate together through the General Association of Baptists in Kentucky many also affiliate with a number of other Baptist entities including the National Baptist Convention of the U.S.A., Inc., the National Baptist Convention of America, the Progressive National Baptist Convention, the National

Missionary Baptist Convention and the Southern Baptist Convention.

Bingham praised GABK churches for having a range of affiliations while still maintaining a sense of unity among constituents.

"As moderator, I really want to bring a greater spirit of cooperation and unity and a passion for the Great Commission (among the churches of the General Association of Baptists in Kentucky)," Bingham said. "I want to strengthen churches, plant new
□ See Lincoln Bingham ..., page 3

BAPTISTS

Willis: Technology aids 'next wave of gospel advance'

By Mark Kelly
SBC International Mission Board

SPRINGDALE, Ark. (BP)—One of the most formidable barriers to the rapid growth of God's Kingdom around the world is about to fall, Southern Baptist International Mission Board trustees were told during a Sept. 5-8 meeting in Arkansas.

The trustees also appointed 50 new missionaries, accepted 17 resignations, allocated funds to close the books on a \$15.7 million renovation of IMB headquarters and took up an impromptu offering for a missions project in a Last Frontier country.

The 50 new overseas workers were appointed Sept. 8 before an overflow crowd of more than 3,400 people at First Baptist Church in Springdale. A total of 5,437 missionaries currently are serving through the IMB.

Four of the resigning missionaries cited a Jan. 31 request by IMB President Jerry Rankin to affirm the 2000 Baptist Faith and Message as a factor in their decision to resign, said Avery Willis, the board's senior vice president of overseas operations. Twenty-two other missionaries previously had resigned over the request.

The gospel faces enormous obstacles in a world where the majority of people cannot read, Willis told trustees. While the "Jesus" film and chronological Bible storying have taken the gospel to hundreds of millions of non-readers, missionaries have had no tools to train them to multiply God's Kingdom themselves.

Willis gave trustees a set of CDs, the first module in a six-part series called "Following Jesus: Making Disciples of Primary Oral Learners," which will show missionaries how to use storying methods to disciple new believers and train church leaders in cultures where people learn by hearing and repeating, rather than through written material.

The material is being developed by a 10-member team in partnership with Progressive Vision, a publisher of

IMB rejects couple with woman pastor

By Bob Allen
Associated Baptist Press

BIRMINGHAM, Ala. (ABP)—A couple from Birmingham, Ala., say they were rejected as Southern Baptist missionaries because their church recently hired a woman as pastor.

Don Gardner, a former pastor and chaplain, has worked as a volunteer missionary in Africa since retiring a couple of years ago. He just returned to the States in July after three months of video work overseas.

Gardner, 67, said field directors in Kenya "were very interested" in him and his wife, Esther, returning, and even mentioned them by name in a request to leaders of the Southern Baptist International Mission Board.

But Gardner said after an IMB trustee called Richmond and informed officials that the Gardners' church, Baptist Church of the Covenant, had called a woman pastor, they were told "there might be a problem" with their application.

Gardner said he received word Sept. 10 that a decision had been

made "at the top level" of administration that the IMB would not appoint anyone from a church with a woman pastor.

Wendy Norvelle, associate vice president for the IMB's office of mobilization said she didn't know the specifics of the Gardner case, but that the agency has worked with each missionary candidate since the mid-1960s to see if his or her beliefs are in agreement with the Baptist Faith and Message.

"We don't appoint the church," she said. "We really work with each individual on what their beliefs are."

Baptist Church of the Covenant voted Aug. 11 to elect Sarah Jackson-Shelton as pastor by a count of 131-2. She is the first female to lead the Birmingham congregation and thought to be the second woman pastor ever affiliated with the Alabama Baptist conference.

While females are rare in Southern Baptist pulpits, the issue has drawn greater attention since the SBC changed its Baptist Faith and Message statement in 2000 to say that the Bible forbids women pastors. Early this year, IMB President

Jerry Rankin wrote missionaries asking them to affirm the faith statement, even though trustees a year before had voted not to require them to do so.

Gardner said in an e-mail to friends that he and his wife were disappointed. "The lack of inclusiveness in the SBC will surely hurt their mission ministry," he wrote.

Gardner told Associated Baptist Press Sept. 12 he believes that "narrowness" by IMB trustees is hurting missions work. He cited a new proposal by Texas Baptists to divert some funding away from the IMB and into a new network they control directly as an example.

Gardner said he does not blame IMB personnel, whom he sees as under pressure from trustees and other SBC leaders.

"I am disappointed, but I'm not angry or vindictive," he said. "I see where all this is coming from. It's coming from the top level of power in the SBC, and it doesn't really represent the missionaries and administrators that I've met and come to know."

electronic resources for missions advancement in Laguna Hills, Calif. Other ministry organizations interested in the project include Campus Crusade for Christ, the Jesus Film Project, Wycliffe Bible Translators, Far East Broadcasting and Trans World Radio.

"The gospel hasn't gotten to more than half the people in the world because our methods of teaching and training are based on literacy," Willis said. "It has been limited because so many people don't think and process information and understand the same way we do and because many people live in places that restrict printed Christian material."

"When we put discipleship and leadership training into stories, however, we will see an explosion, as peo-

ple keep passing the old, old story from one person to another and from one village to the next," Willis said. "I believe we are sitting on the next wave of gospel advance. I believe God has poised us to go to the 70 percent of the world that can't read."

In other business, the board allocated \$427,554 to close the books on completed renovations of the board's Richmond, Va., headquarters, bringing the final cost of the project to \$15.7 million. The final allocation covered construction costs that exceeded the original appropriations.

Trustees also approved funds to purchase a 52,000-square-foot warehouse facility. The \$2 million move will relieve the board of more than \$100,000 in annual costs for rented

space, said David Steverson, the board's vice president for finance. In addition, leasing out 20,000 square feet in the building will generate \$97,000 a year in income.

In their August meeting at Ridgecrest, trustees had heard about a project in a Last Frontier country to produce fans with "visual tracts" printed on each side. The tracts convey the gospel story in pictures for people in the country who cannot read and have virtually no access to the gospel.

As their September meeting opened, trustee chairman Bob Taylor challenged the trustees to give an offering to cover the cost of producing 10,000 of the fans at a cost of 16 cents each. The collection yielded \$1,670.



"It says, 'For further information, go to www.10.com.'"

BAPTIST DIGEST

■ **Tyner, former missionary, dies.** Libby Alexander Tyner, an emeritus Southern Baptist missionary to the Philippines, died Sept. 5, 2002. She was 77. Tyner, a former schoolteacher in Kentucky, was a graduate of Berea College and the former Woman's Missionary Union Training School (now part of Southern Baptist Theological Seminary). She and her husband, Grover, were appointed as missionaries in 1963. She taught at the Philippine Baptist Theological Seminary and, later, at the Malaysia Baptist Theological Seminary in Singapore.

■ **Tennessee lottery battled.** The Tennessee Baptist Convention is distributing 3.2 million anti-lottery church bulletin inserts and 75,000 copies of an anti-lottery magazine in a campaign urging citizens to vote against a state lottery on Nov. 5. The convention partnered with LifeWay

Christian Resources of the Southern Baptist and other groups to produce the material in an effort to keep the state free of legalized gambling.

■ **Indiana Baptist leader to retire.** Charles Sullivan, executive director of the State Convention of Baptists in Indiana has announced his retirement effective next May. Sullivan, who has served 12 years in Indiana, previously was pastor of churches in Texas, Tennessee, Missouri and Oklahoma.

■ **Academic tampering charged.** One day after reports of academic tampering surfaced at Gardner-Webb University in Boiling Springs, N.C., the school's faculty delivered a vote of no confidence in the leadership of GWU President Chris White. Faculty members will forward their 63-39 vote to the univer-

sity's trustees. White came under fire after reports that he allegedly ordered the school's registrar to use a different grading policy for a star basketball player caught cheating. The action has prompted an NCAA investigation. Gardner-Webb is affiliated with the Baptist State Convention of North Carolina.

■ **Truett, McAfee accredited.** Baylor University's George W. Truett Theological Seminary in Waco, Texas, and McAfee School of Theology at Mercer University in Atlanta, have been fully accredited by the Association of Theological Schools. Truett Seminary, which opened in 1994, has had 160 graduates. The McAfee School of Theology, which opened in 1996, graduated its first class in 1999. Both schools are accredited for five years, the longest period of time the ATS gives for a first-time accreditation.

Lincoln Bingham showing no signs of slowing down

Continued from page 1

churches, and join with the Kentucky Baptist Convention in evangelizing and congregationalizing the commonwealth."



Bingham

Unity has been a central theme for much of Bingham's career. He became a Southern Baptist missionary in 1976, a time when few black Baptist leaders were interested in Southern Baptists.

Born in Trigg County, Bingham was working at the Baptist Book Store in when he was asked to consider becoming director of the Baptist Fellowship Center in downtown Louisville.

In 1976, he was commissioned as a missionary associate. Speaking the language of both Southern Baptist and National Baptists, Bingham admits he has faced paternalism on one side and suspicion on the other.

Often he was told by African-American brethren, "You can't ride two horses."

Later, Walter Jackson, dean of Campbellsville University's school of theology would praise Bingham by saying, "The only way you can ride two horses is to stand up straight."

As president of Greater Louisville Christian Reconciliation Ministries, Bingham continues to help churches work on issues of common concern, including evangelism and ministry.

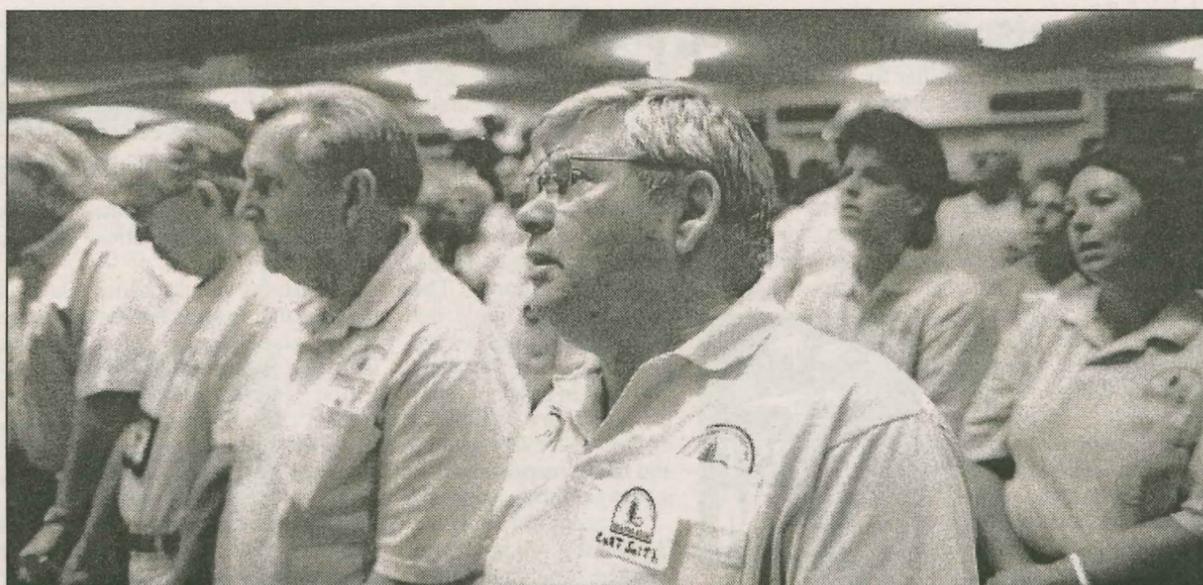
Today, Bingham says the racism experienced in Baptist churches has largely evaporated. Martin Luther King Jr. once called 11 a.m. on Sunday the most segregated hour in America, and some still apply that quote to churches.

But Bingham disagrees. "It really is the most culturally distinctive hour," he said. Blacks and whites simply worship differently, he said, noting the often-longer service time in African-American congregations. "I'm warming up while you're walking out."

Still, he does claim that culturally distinct congregations poorly represent the Body of Christ. That's why it's important that the Greater Louisville Christian Reconciliation Ministries host joint worship services. "Our world needs to see an earthly model of a heavenly reality."

Bingham was elected to his first one-year term on Aug. 15 at GABK's annual meeting in Bowling Green. Bingham can serve as moderator for up to four years.

Compiled from reporting by News Director David Winfrey and Kentucky Baptist Convention communication specialist Brenda Smith



DISASTER RELIEF VOLUNTEERS Curt Smith (center), a member of Fellowship Baptist Church in South Shore, sings "It is Well With My Soul" during the Sept. 11 memorial service at Walnut Street Baptist Church in Louisville. The event, which featured a variety of Christian speakers, was sponsored by the Kentucky Baptist Convention and Long Run Baptist Association.

Kentucky Baptists host memorial service

Continued from page 1

men, the other volunteers, the rescuers as well as the families." He added that "God had a plan for us not just to feed their bodies but their spirits and their souls as well," including several volunteers who were able to lead people to faith in Christ.

Keynote speaker Leslie Hollon, co-chairman of the Greater Louisville Christian Reconciliation Ministries, encouraged participants to move "from anguish to hope."

Hollon, pastor of St. Matthews Baptist Church in Louisville, outlined a five-point "pentagon of peace" plan in the wake of last year's terrorist attacks (see related article).

"If religion, which was intended by God to deliver God's hope to this world, is being hijacked by people who seek to bring destruction to the world, then people of religion must step forward to bring God's hope and stop the destruction that is under way," he urged.

Emphasizing that "we are the people responsible to prevent World War III," Hollon said, "We may accomplish this sacred mission by a common covenant of religious liberty ... as we go forward even in light of our differences."

Thomas Kelly, archbishop of the Catholic Archdiocese of Louisville, noted that Americans continue to "search for meaning for what has happened to us" since last year's terrorist attacks.

Describing Sept. 11 as "a day of horror and tragedy, of anger and fear," he asked, "What then is the appropriate Christian response to an event of such dreadful magnitude?"

While the terrorists "are guilty of horrendous crimes," Kelly said, "It is not enough simply to point a finger at religious hatred in the Middle East or to so-called American imperialism at home."

Such responses are "bad rhetoric and bad Christianity," he insisted. Instead, he said, "Our task is to unite, to embrace the God of infinite love. He and He alone is the best foundation for the future of our hope."

"It's up to us as reconcilers to reach out to one another, for religion to religion, faith to faith, Christians to Christians," Kelly said. "That spirit of reconciliation belongs on our lips this day."

Just as Christians "have received the forgiveness of God," he added, "We must give that forgiveness to others even as we deal with the horrors that have been perpetrated upon us."

Heather French Henry, Miss America 2000 and wife of Kentucky Lt. Gov. Steve Henry, spoke on behalf of the governor's office. She called on Americans to "take off the chains of self-righteousness" and "don the cloak of compassion."

The events of Sept. 11 "brought us to our knees not to break us as the terrorists thought but ... it taught us how to pray and taught millions who have never prayed how to seek the face of God," she said.

"No matter the tragedy—and no, God did not cause it," Henry said, "but it's a perfect time where He can use that for the good of the people that love Him and to seek out those who are lost."

Ron Oliver, director of pastoral care and chaplaincy at Norton Healthcare, spent two weeks in New York working at an American Red Cross family assistance center.

Acknowledging the fear of traveling to New York a few weeks after the attacks, Oliver said, "This remains the most significant emotionally challenging event of my life."

Sharing stories of people he encountered while in New York, Oliver said the experience reminded him that "every moment is precious."

"Think about all the people who would give anything for one more minute," he said. "We have the power to live without regrets and make relationships right, to love the people we need to love, to forgive the people we need to forgive and to thank the people we need to thank—to live without regret one more minute."

More photos of Sept. 11 services and memorials on page 15



Henry

Hollon proposes 'God's peace plan'

LOUISVILLE—The tragic events of Sept. 11 "dropped us to our knees" as a nation, Leslie Hollon recalled. But "we arose from our knees to neither flee nor be vengeful, but to be strong warriors of peace."

Speaking at last week's "Service of Remembrance" at Walnut Street Baptist Church in Louisville, Hollon shared a five-point "pentagon of peace" plan in response to the events of Sept. 11.

Hollon, co-chairman of the Greater Louisville Christian Reconciliation Ministries, called on people of faith to:

■ **Recognize all people are made in God's image and have equal value.** "Every person in this world, all 6 billion people, are to be spoken to with dignity and common respect regardless of skin color, regardless of accent, regardless of ethnic origin," he said.



Hollon

■ **Be truthful about essential beliefs even when others disagree.** "For us Christians, we must be straightforward about the centrality of Christ to salvation," Hollon said. Citing differences with Muslims, Buddhists, Hindus, Jews and other religions, he added, "Let's not simply seek the lowest common denominator, but let's speak to the issues that are there for that is truthful and honest and respectful communication."

■ **Seek areas of agreement despite religious differences.** "There is so much that we can agree and work together (such as) human rights and that terrorism is not a way to resolve our differences," he said. "Let us then hold hands with people across religious lines in a common effort that our world should live in peace."

■ **Create a free marketplace to share religious ideas and convictions.** "Let us protect this religious liberty movement of peace even if it requires our imprisonment or our own death."

■ **Passionately and aggressively share one's personal faith.** "We may be God's answer of a peace plan by living the very life that Christ has set us free to live," Hollon said. "God's hope for the world is a hope that we are to give ourselves to. It is to see the cross as we have never seen it before and that through the cross we see our way forward."

"This is God's peace plan," he declared, "and we are His warriors for peace to bring it about."

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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Peter's perspective

I wish to thank Tom Miller for his reply to my letter on the priesthood of the believer. He helped me realize that I had not given proper attention to the views of Herschel Hobbs, a man I have read and admired.

When I came across some recent statements about the priesthood of the believer, I thought that they had the meaning of believing anything. Maybe the ones who made the statements were thinking something else. The writers may have thought that Hobbs' views on the priesthood of the believer had a special implication, that there did not have to be agreement with officially approved beliefs of the Southern Baptist Convention.

There are still some points that are not clear to me. I understand that Martin Luther's views on the priesthood of the believer (as direct access to God) were expressed in the 16th century. When was the first time that the priesthood of the believer was considered as the right to individual interpretation of the Bible? And why do we sometimes seem to pay more attention to Martin Luther and to Herschel Hobbs than to the Bible?

When I look at the Bible, I do not find any explicit statement of the priesthood of the believer (or believers). As I indicated previously, the closest statement that I could find was Peter's statement about the "royal priesthood" in 1 Peter 2:9. Peter does not associate the priesthood with direct access to God or with the right to individual interpretation of the Bible. Peter relates the priesthood to declaring the wonderful deeds of God. If we continue to refer to the priesthood of believers (and I am not sure that we should), would it not be best to go by Peter's view in the Bible?

*E.B. Self
Hopkinsville*

Losing proposition

I grew up in Union County, adjacent to Henderson County, and until I was an adult saw nothing wrong with the rules and regulations concerning gambling in this area.

In the 1940s and early 1950s many local people were dismayed because of the wide-open gambling in Henderson and Henderson County. The only time you could not find slot machines or crap tables was when the grand jury was in session. After the grand jury completed its work, behold, the slots and tables reappeared and it was gambling as usual.

A recent article in the Henderson Gleaner recounted how determined people put a stop to this illegal gambling. As a result, I believe this area has been a better place to live. It seems that we have not improved with age. We have just made the illegal legal and tried to make the immoral moral.

I was saddened when the state of Indiana voted to allow riverboat casinos and the city of Evansville went all out to welcome Casino Aztar.

The horse industry in Kentucky is lobbying to add video slots at racetracks. Gov. Patton recently said the state must look at expanded gambling. Is there an end to expansion? If so, it is difficult to see.

Even if you ignore the moral and ethical concerns, expanded gambling is a losing proposition. Do you remember when the Kentucky State Lottery was promoted as the solution for financing education in Kentucky? Now we must expand gambling in order to maintain solvency.

I urge the citizens of Kentucky and, in particular, Baptist citizens not to fall for this scam again. In the name of decency, morality and Christianity, let your elected representatives know your thoughts on this matter.

*Matt Sugg
Morganfield*

God's covenant

In the Sept. 10 issue of the Western Recorder, we read of the continuing controversy that centers on Jewish people and salvation through the blood of Jesus. The article raised the observation that the mandate of "Jesus is the only path to salvation" may be in question.

Christians should know that it is obvious that Jesus is not the only way to God, else all history before His birth is invalid and none have attained salvation. The clear evidence can be seen in the Transfiguration experience. Jesus was visiting with two characters from the past who we are told had a positive experience with Jehovah. They lived many years before Jesus was born and would never have heard about Him, His work, His sacrifice or His Resurrection.

This visit may have been planned to demonstrate that the Old Covenant and the New Promise are inexplicably joined. Later, Peter was told to stop despising what Jesus found acceptable. This may demonstrate that we Christians need to stop trying to force everyone into our understanding of faith.

The absolute, fundamental and evangelical insistence that everything about God can be known if we only listen to what they say is flawed. Jesus is not the only way to God as evidenced by the Word. He is, however, the only way to the Father. When we see Jesus' life, we see God. If we want to know the Father, we must come to Jesus. There is no other way.

The covenant by God cannot be broken. His people failed and their part of the commitment was lost. God remains true and can never break the bond. How that develops for the Jewish people of the world is between them. The rest of us need to remember that we were grafted into this scenario and it is by grace that we are saved.

*Edward Clark
Danville*

STEWARDSHIP

Pithy financial quotes help teach valuable lessons

By Don Spencer

Life can be so complicated. Understanding many financial concepts can be so complicated.



FINANCIAL FORUM

We all enjoy those short little quotes that cut through the complexities of life

and remind us how applying some simple principles make life less complicated. The same is true in finances. There are many quotes that provide profound insights in a few words. Here are a few:

■ "Every man ought to have money on his mind. No man ought to have money on his heart."

■ "If you give while you live, you also know where it goes."

■ "Money is what you'd get along beautifully without if only other people weren't so crazy about it."

■ "If you can't pay as you go, you're going too fast."

■ "Molehills of debt build mountains of worry."

■ "We seldom think of what we have but what we lack."

■ "More people should learn to tell their dollars where to go instead of asking where they went."

■ "You should have two financial goals in life: to make a little money first, and then to make a little money last."

■ "Yesterday is a cancelled check. Tomorrow is a promissory note. Today is the only cash you have—so spend it wisely."

■ "When a person with experience meets a person with money, the person with experience will get the money. And the person with the money will get some experience."

■ "Economists have correctly predicted nine out of the last five recessions."

■ "A dirty penny can hide the brightest star if it is held too close to one's eyes."

■ "Money can't buy love, health, happiness ... or what it did last year."

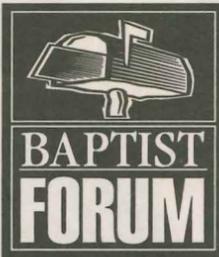
■ "People want economy, and they will pay any price for it."

■ "How to handle money: use common sense. The simplest choices are often the best ones. Impulse is your enemy, time your friend."

■ "Creditors have much better memories than debtors."

■ "It's not the bears and the bulls that make you lose money on Wall Street. It's the bum steers."

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



PARTNERS IN THE MISSION

Sept. 11 reflections

All of us have vivid memories forever etched into our psyche by the events of Sept. 11, 2001. I have a view of 9-11 from Poland during a mission trip. It was a shock for the group to hear the terrible news, but God opened the door for a great witness over two days that brought 75 people to faith in Christ.

Another vivid memory for me will now be the first anniversary of the attacks. This year on Sept. 11, the Kentucky Baptist Convention and Long Run Baptist Association sponsored a remembrance service at Walnut Street Baptist Church in Louisville—one of many services across the commonwealth. The church building was filled to capacity with people from many churches and denominations.

One of the most powerful moments was a presentation by Dr. Ron Oliver who served as an American Red Cross chaplain in New York. His son begged him not to go but he explained that he

needed to try to help. The experience of counseling was very painful though and he said he physically got sick as he prepared for his presentation.

One of the things Dr. Oliver noted about Sept. 11 is that so many people seemed to be on cell phones trying to connect with home and loved ones to tell them one more time or maybe for the last time, "I love you!" Ron's lesson from 9-11 was to "live every minute without regrets."

Larry Koch, KBC's disaster relief associate, said the relief efforts in New York were extremely demanding. The Kentucky volunteers served nearly 69,000 meals to police, fire and other recovery workers. But while the physical needs were great, the emotional and spiritual needs were greater. He shared how one disaster relief volunteer was able to lead six firemen to faith in Christ.

More than 80 disaster relief workers were present in uniform for the



Bill Mackey

service. When they were recognized along with representatives of the Red Cross, Salvation Army and local firefighters and police, the audience gave an extended standing ovation.

Heather French Henry, Miss America 2000, and wife of Lt. Gov. Steve Henry, represented state government. In powerful remarks, she asked everyone to pray for the president and leaders regardless of political party.

The message by combined choirs from Walnut Street, St. Matthews and St. Paul Missionary Baptist churches was "Do Not Fear For I Have Redeemed You." Phillip Landgrave, interim minister of music at Walnut Street, had written the piece on Sept. 10, 2001.

Les Hollon, pastor of St. Matthews, challenged the audience to move "from anguish to hope." In the spirit of Todd Beamer's search for spiritual strength for the greatest challenge of his life, Hollon led the participants to kneel and pray in unison the Lord's Prayer.

Bill Mackey is executive director of the Kentucky Baptist Convention

Affirm children's questions as they seek spiritual knowledge

Q: When is a child old enough to accept Jesus Christ as personal Savior?

Questions of accountability and understanding present big challenges for parents and church workers trying to help children make such a big decision.

If children are too young in age and understanding, they might not remember, and the decision may not change their life. At the same time, research shows that if people don't accept Jesus Christ as Savior before age 14, the likelihood of their ever doing so is slim.

Young children (ages 6-8) often have a good grasp of the facts and a high level of interest, especially in being baptized.

However, casual conversations often reveal little or no understanding of what commitment is all about—typical for this age child's level of development, but extremely important when it comes to choosing to follow Jesus. Wise parents and teachers will look for ways to affirm and encourage younger children while giving their understanding of commitment time to develop.

Older children (ages 9-12) are much more advanced, not only in their understanding of what one has to believe to become a Christian, but also in their ability to understand the impact this decision will have on their everyday behavior. They are much more accountable, much more able to understand why they need Jesus and how He can make a difference in their life, and thus much more capable of making a decision.

While there is no specific age at which a child is ready to become a Christian, children of all ages need to know that they are being taken seriously, which will in turn help them make a serious decision more responsibly.—*David Garrard*

Q: My elderly father's hearing continues to deteriorate but he doesn't acknowledge he is having difficulty. What can I do?

Hearing loss is one of the most common conditions affecting older adults. One in three people above age 60 and half of those older than 85 have hearing loss. Hearing problems can be frustrating, embarrassing and even dangerous.

Hearing loss happens for many reasons. Some people lose their hearing slowly as they age. It also may be caused by exposure to too much loud noise. Hearing loss also can be caused by a virus or bacteria, heart condition or stroke, head injuries, tumors and certain medicines.

Ask your father if he is aware of his hearing difficulty. The treatment will depend on the hearing problem. You and your family can work together to help reduce his frustration by:

- Telling his friends and other family members about the hearing loss. The more you tell the people he spends time with, the more they can help.

- Asking your friends and family to face him when they talk so he can see their faces. Watching their faces and seeing their expressions may help him understand them better.

- Asking people to speak louder, but not shout. Tell them they do not have to talk slowly, just more clearly.

- Turning off the TV or the radio if it does not have to be on.

- Being aware of noise around him that can make hearing more difficult. Background noise makes it hard to hear people talk.

It will take time for your father to get used to watching people as they talk and for people to get used to speaking louder and more clearly. Be patient.—*Jon Rainbow*

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



Authentic worship: substance over style

Traditional? Contemporary? Blended? Many churches have struggled in recent years with the most appropriate style of corporate worship. Some churches even have experienced so-called "worship wars" in which they lose members or suffer a devastating split.

Some people insist that the only acceptable worship style involves traditional, time-tested hymns combined with quite, reverent worship. Others contend that upbeat, contemporary worship featuring lots of praise choruses and a casual, seeker-sensitive atmosphere is the only effective way to reach today's society. Still other congregations prefer blended worship services that combine both traditional and contemporary elements.

The problem is that we often waste time asking the wrong questions.

Jim Cordell, director of the Kentucky Baptist Convention church music department, recently conducted a two-year study of authentic biblical worship. Challenging the view that worship primarily is for the benefit and comfort of individuals who participate, Cordell said, "In reality worship is not about me; worship is about God. ... Worship is encountering God's greatness and grace and surrendering to His will."

Once a congregation discovers the right questions to ask, the debate over musical styles and other worship elements can fade into the background. It's a matter of substance over style.

The starting point for authentic biblical worship is not the physical elements of worship but the spirit and attitude that each individual brings to the experience. Rather than fussing about whether to have an organ prelude, a printed order of worship or choruses projected on a screen, worship participants need to grapple with the purpose and impact of their personal involvement

in worship.

"We have a tendency to want everyone else to be like we are. That's where the conflict comes in," Cordell pointed out. Whatever worship style a congregation adopts, he added, "being authentic is of major importance."

Scripture indicates that worship and ministry are closely related. What we experience on Sunday morning should affect our attitudes and actions throughout the week. Anything less smacks of hypocrisy.

Authentic worship involves coming into God's presence with clean hearts and dirty hands—allowing our worship encounters to be lived out through hands-on ministry.

"Create in me a clean heart, O God; and renew a right spirit within me," Psalm 51:14 pleads. A few chapters later, Psalm 90:17 calls on God to "establish the work of our hands." The passage affirms that all we do in ministry—all we do in getting our hands dirty as we seek to meet needs in the world around us—should be guided by our relationship with God.

That's not to ignore the fact that most congregations are comfortable with specific styles and traditions. Diverse geographic, ethnic and socio-economic settings also impact worship preferences.

Primary questions, however, should focus on whether worship services are meeting the spiritual needs of participants, attracting newcomers to the congregation and—above all—expressing heartfelt worship of God.

The bottom line in genuine worship is personally encountering our holy God in such a way that it honors Him and draws us closer to Him in our daily walk.

Rather than endless debates and disagreements about secondary details, the key to God-honoring worship is substance over style.

STRAIGHT FROM THE EDITOR



Trennis Henderson

An Arab Christian in heart of Islam

By Erich Bridges

RICHMOND, Va. (BP)—Look into the shining face of "Esther," and glimpse part of the future of God's work in the Muslim world.

Esther is a young Arab woman, born into one of the Middle East's traditional Christian minorities. Intelligent and well-educated, she lives in one of the region's more prosperous countries. If she wanted, she could seek worldly success there, or anywhere.

But for Esther, proclaiming Christ is more than a faded historical heritage. She plans to move—on her own—to a nation notorious for persecuting Christians, especially if they dare to tell majority Muslims about Jesus Christ. There she will attend a university—and tell Muslims about her faith.

Sound a little rash? "When you don't know anything, you trust God for everything," Esther explains with a laugh.

Actually, she does know something about the country where she's going. She made a trip there recently to scout locations for living and studying. She didn't intend to tell anyone about her faith in Christ until she came back and settled in. She stayed in Muslim homes, however, and behind closed doors people quietly asked her about Jesus. Even "men with beards" (conservative Muslims) inquired.

"When you are hungry, you will

ask for food," Esther says. "They are so hungry. They have Islam, but it doesn't stop their hunger."

Even so, she felt dark forces pressing to prevent her from sharing her spiritual food. "At night, I would be dead tired, and something would come and wake me up," she recalls. "I felt it was choking me. I couldn't even say the name of Jesus."

But people kept asking, and she found her voice. After she told them about God's passionate love for them through Christ, some of her listeners declared, "Now we understand!" as tears of joy and relief streamed down their cheeks.

Esther's spiritual adventure began several years ago, when she wondered why more Arab Christians don't reach out to the Muslims among whom they live.

"I told God, 'I love Muslims,'" she says. "But He convicted me. He said to me, 'You don't love them. You don't even like them.' And we don't. If we did, more Arab believers would be sharing with Muslims. We don't love them. And we are afraid. Let's be honest: We are afraid of this giant called Islam."

She began an intensive study of Islam and traveled to Muslim strongholds in the Middle East, North Africa, even India. In one Arab country, she became friends with a Southern Baptist missionary who has given many years to loving and serving the people under difficult conditions.

But for all the missionary's dedication and effort, it dawned on Esther that the missionary would never understand the nation's language and people as well as she does. That realization sealed Esther's own call to be a missionary.

"We (Arab believers) know Arabic. We understand the culture. We understand Islam. We know the Koran," she says. "But we must take the next step."

The next step, she believes, is action: loving Muslims and telling them about God's great salvation—despite cultural barriers, old suspicions and fears, and new threats of persecution.

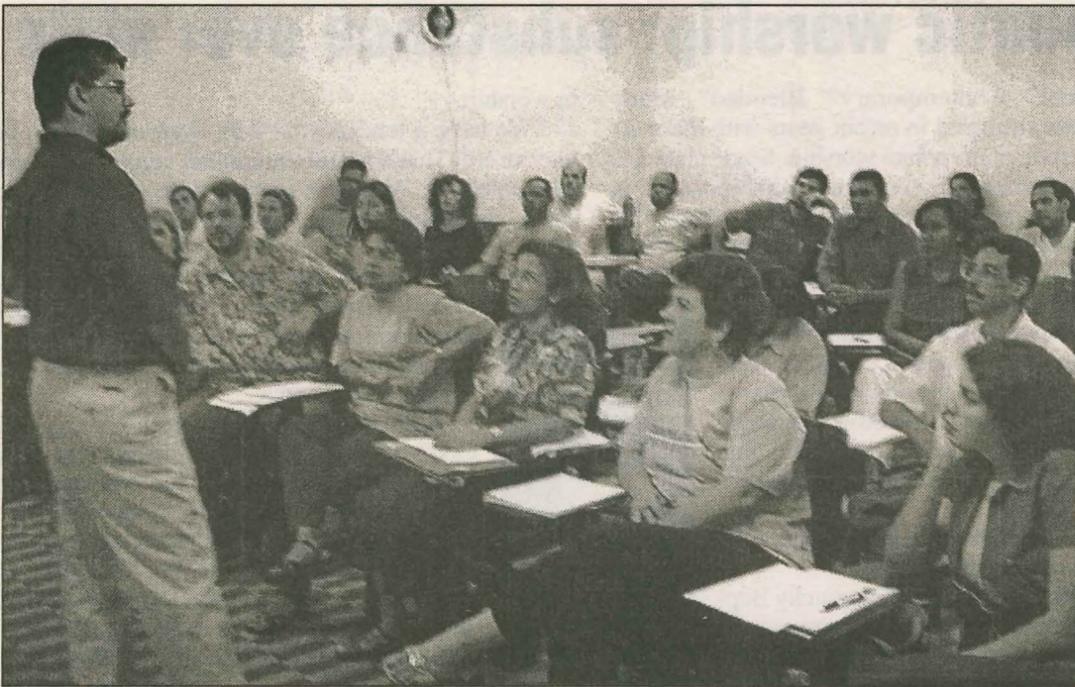
That's what Esther is doing. And she's challenging other Arab Christians to go with her. She has no illusions about the difficulties that lie ahead. But after seeing the utter joy in the faces of Muslims she has led to Christ, she cannot turn back.

Some evangelical strategists believe the Christian minorities of the Arab world are too mired in tradition, too small, too marginalized, too fearful after long generations of persecution to make a significant impact for the gospel among Muslims. Some Arab Christians—by their words, actions or inaction—seem to agree.

Not Esther. She's following God into the heart of Islam. She hopes others go with her, but she's going whether anyone follows or not.

"When you make yourself available to God," she promises, "you will see miracles."

Erich Bridges is a senior writer with the Southern Baptist International Mission Board.



CLASS IS IN Alcingstone Cunha teaches at Campbellsville University's music program at Northern Baptist Theological Seminary in Recife, Brazil. The program has doubled its enrollment in the past year. (Campbellsville University photo)

Campbellsville and Brazilian seminary enjoying partnership

CAMPBELLSVILLE—Campbellsville University's year-old partnership with a seminary in northern Brazil has seen the number of participating students more than double, according to Campbellsville's music school dean.

Brazilian students can pursue a master's degree in music from Campbellsville at Northern Baptist Theological Seminary in Recife, Brazil.

"In July 2001, there were only 26 students who began the program," said Robert Gaddis, who, along with Kenneth Martin, have served as visiting professors from Campbellsville at the Recife campus. "In July 2002, there were 54 students attending the term. ... Currently, there are 75 students in the program."

The school previously offered a master's degree in church music, but federal officials refuse to recognize sacred music programs. As a result, graduates of the former program could not be certified by the government to teach in schools, Gaddis said.

The Campbellsville degree program allows an emphasis in church music, music education or musicology without specifically naming the emphasis. The Campbellsville program attracts not only church musicians but also educators from other universities, he added.

In addition to sending professors to supplement Northern Seminary's teachers, Campbellsville has committed to providing assistance with technology, upgrading the seminary's library holdings and improving the seminary's facilities.

"This is not just the degree," Gaddis said. "We're beefing up all areas in the program, like their library collection. We've added hundreds of books to their library, five computers for the technology lab."

The relationship between Brazilian Baptists and Campbellsville University began long before last year when the partnership officially began.

The initial contact with Brazilian Baptists was initiated in the early 1990s when the Kentucky Baptist

Convention had a missions partnership with Baptists in Brazil.

In recent years, Campbellsville has had 40 to 60 undergraduate and graduate students from Brazil enrolled on campus.

Gaddis said the Recife partnership not only helps Brazilian Baptists but improves the reputation of Campbellsville University and its music school. "Offering this degree on-site in Brazil places Campbellsville University in the arena of international studies, an opening of the CU campus to other cultures, musics and influences."

Another aspect of the partnership will take place next July, when 30 students travel from Brazil to Campbellsville to study for the month.

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Pastor shortage looming?

Study: Only one-third of seminary students plan to work in churches

By Andrew Black
FaithWorks magazine

DALLAS (ABP)—Shane Hipps is a 27-year-old student at Fuller Theological Seminary in Pasadena, Calif. He is studying for a master of divinity degree, the credential typically sought by prospective pastors.

Yet Hipps hesitates when asked if he will follow that traditional route into ministry.

"I have been told by those closest to me that I'd make a good pastor, and I can see some gifting that would indicate this, but I'm extremely cautious about such a vocation," he said in an e-mail interview.

Hipps came to seminary from Minneapolis, where he worked in advertising for about four years after college. "I sensed a clear call to leave advertising, and I'm pretty sure I'm called to be in seminary. But that's as clear as it gets right now," he said. "Seminary is primarily an opportunity to pursue God's call on my life ... and not necessarily vocational training."

Hipps isn't alone. Less than a third of seminary students intend to minister in congregations, according to a study by Auburn Theological Seminary in New York.

It's common to hear people confess to being afraid that if they answer a call to ministry, God might send them to Africa as a missionary. But, as jarring as it sounds, more and more spiritually sensitive and creative young Christians are now more frightened that God will ask them to be pastor of the church on the suburban corner.

The result, say researchers and seminary leaders, is an impending pastor shortage.

"What it means to local congregations is a crisis of ordained leadership as the boomers continue to retire," said seminary consultant Sheryl Carle Fancher.

The impact is already being felt. For all denominations surveyed by the Alban Institute, the number of ministers under age 35 has fallen precipitously since the 1970s—dropping by at least half and for some two thirds.

Low pay & dwindling respect

Seminaries and other organizations concerned for the future of the church are studying and discussing these trends. They cite a litany of negatives—the prospect of low pay, exhausting job demands and dwindling social respect—that make the pastorate unattractive to young adults. Some highly publicized scandals involving ministers only make matters worse.

"Young people who are involved in the church see clergy being criticized or abused by congregational

leadership, struggling with personal finances and worn out," said Fancher, associate director of the Midwest Ministry Development Service, who has been consulting seminaries on this issue for more than a decade. "The picture doesn't look very appealing as a vocational choice."

Talk to seminarians, however, and a somewhat different picture emerges. Many are idealistic about being true to God's call but don't necessarily view churches as the best venue for using their gifts.

"I think 20-somethings go to seminary for noble reasons: they want to be about the transformation of people and communities and about making the good news good news for people," said Jason Mitchell, 38, a seminary graduate in Dallas who is working two secular jobs.

But those young adults, he said, see "the church" as a group of people speaking mostly to themselves—too isolated from their community and too concerned with their own institutional viability or growth.

Mitchell said many idealistic and innovative Christians who might otherwise become pastors are instead starting small businesses and non-profit organizations that give them opportunities to encounter people different from themselves.

Writing sermons or serving coffee?

That doesn't mean they've given up on the church. Mitchell foresees the growth of new, authentic, Christian communities out of these coffeeshops, thrift stores, non-profits and similar efforts. Instead of transplanting leaders from traditional churches, however, these new congregations will arise with "indigenous" leaders from within their own subculture.

Jason Mueller, a recent graduate of Truett Theological Seminary and co-pastor of Journey, a church in Dallas, is making plans to open a coffee shop that will serve as a community gathering place, where he believes he can be a kind of missionary to the unchurched.

Mueller said he doesn't believe his theological training will be wasted if he ends up delivering coffee instead of sermons. "In a lot of ways this is an embodiment of what I learned at seminary," he said. "There is so much baggage that comes with being a pastor that would keep me from really engaging culture and the people around me who don't go to Journey."

Congregations too confining?

Barbara Wheeler, president of Auburn Seminary, said many idealistic

and energetic young people who want to make a difference find congregational ministry too confining. While relationships between pastor and church members are rewarding, she said, most socially concerned young people see the church as lacking the potential to transform communities.

A 'New Kind of Christian'

Brian McLaren, pastor of Cedar Ridge Community Church in suburban Washington, D.C., has become a mentor to many young Christian leaders. His recent book, "A New Kind of Christian," articulates many of their concerns, judging by the discussions the book has generated.

"I think the existing church is largely modern in its theology, not just style," McLaren said. "By modern, I mean focused on control, polemics, analysis, linear thinking, reductionism, institutions and events/decisions. Both liberal and conservative churches are two sides of this modern coin, I think."

"Meanwhile, the rising generation is more postmodern in its thinking, and the disconnect is huge. It's about empowerment, seeking understanding, holism, pattern and layered thinking, wonder, relationships and processes. These are huge differences. Many young Christians recognize the challenges of a turbulent time like this and believe most churches are too busy trying to weather the storm intact to risk innovation and rethinking familiar assumptions."

While some younger ministers "will provide compassionate care to these congregations," McLaren continued, "others have no doubt they are called to serve as missionaries to their own culture, which may require detachment from traditional models of church or ministry developed in a dif-

ferent time."

McLaren said if churches want young ministers to consider congregational ministry, they must create an environment where they are "cared for, listened to and respected."

Wilshire Baptist Church is hoping to demonstrate one way this can happen. The Dallas church recently started a "residency" program in which young ministers-to-be spend two years gaining experience on a church staff before going off on their own.

'Teaching hospitals'

Just as medical students work in "teaching hospitals," churches can commit to be "teaching congregations," providing a forgiving environment in which seminary graduates can practice ministry, said George Mason, Wilshire's pastor.

While Mason is less interested in discussions about postmodernity, this program isn't all that different from the training McLaren suggests church leaders will need in the coming years.

"One of the most significant crises is that our seminary system prepares people more and more effectively for a world that no longer exists," McLaren said.

"What's needed? Poets, prophets, sages, dreamers, soul-friends who build and lead communities," he continued. "These kinds of leaders can only be prepared, I think, in some hybrid experience of life in a vibrant local church in the presence of mentors, enriched by intensive experiences in mission and community, along with guided study in church history, thought, art, theology, spirituality, leadership, etc."

This story is adapted from FaithWorks, a Christian lifestyle magazine, and is used with permission

Job insecurity leaves young ministers wary, futurist says

WASHINGTON (ABP)—Remember the "downsizing" movement that hit the corporate world in the early 1990s?

Gen-Xers do. That's one reason why so few are pursuing careers in traditional local-church ministry, according to futurist Cassidy Dale.

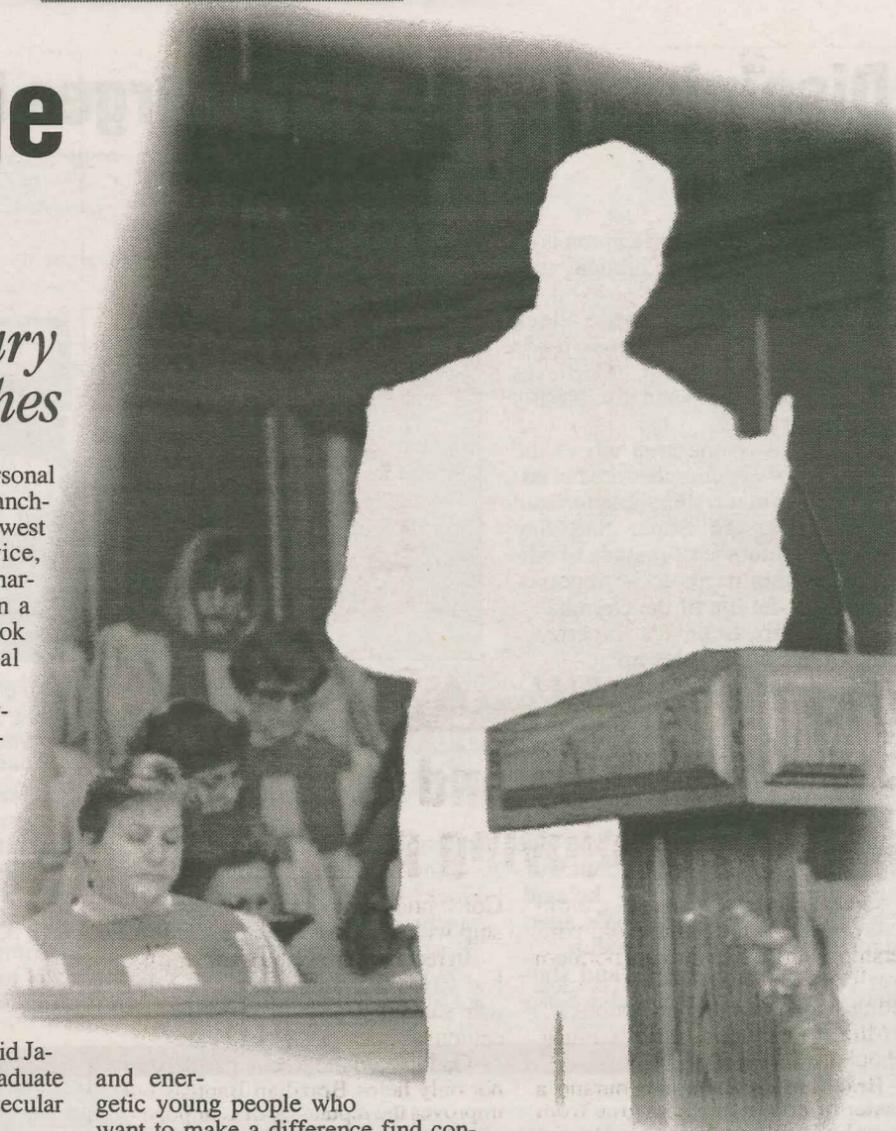
"They've been told for most of their lives that the great institutions have been failures," said Dale, of Washington, D.C.

That general distrust of institutions carries over to the church, which also bears the scars of ministry scandals and denominational decline.

"Gen-Xers took the brunt of the net job losses in the early '90s," Dale said. "They were the first to get downsized. Gen X as a generation still has not recovered economically from that early-career stumble. What they told them is the company will not take care of you, no matter what they tell you."

As a result, he said, "the institutional outlets or avenues (for ministry) as a vocation are suffering. People do not think that is a viable calling to pursue because they don't believe the supporting organizations will take care of them."

Greg Warner



WORSHIP

Discipleship specialist urges biblical study of worship

By Trennis Henderson
Editor

Worship resources

■ "Journey into Worship" Church Health Summit, Oct. 11-12, First Baptist Church of Bowling Green. For information, call (502) 254-4727 or (888) 254-5707

■ "The Worship Maze: Finding a Style to Fit Your Church," by Paul Basden

■ "Ancient-Modern Worship: A Practical Guide to Blending Worship Styles," by Martin Thielen

■ "Worship: Believers Experiencing God," by Henry Blackaby and Ron Owens

■ www.instituteofworshipstudies.org, a Web site seeking to "promote renewal of worship"

ERLANGER—Ken Lupton is an advocate for authentic biblical worship.

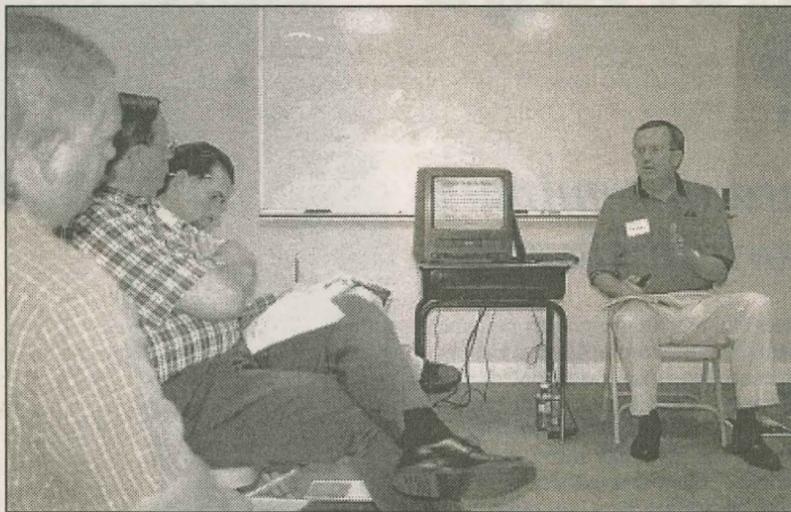
While his title at Little Flock Baptist Church in Shepherdsville is minister of discipleship, he believes the areas of worship and discipleship go hand-in-hand.

"If there is one area where the members of our churches are not educated, it is in worship," Lupton said during a recent Super Saturday training conference. "A study of biblical worship needs to be incorporated into the life of the church."

"Worship: Believers Experiencing God," a discipleship study by Henry Blackaby and Ron Owens, can help meet that need, Lupton told workshop participants.

The seven-session study "is designed to bring you face to face with God's truth about worship, to experience God," he said. "Nothing is higher on God's agenda that true, authentic worship."

"God's requirements and standards for worship are found in Scrip-



Worship WITHOUT Warfare

WORSHIP RESOURCES Ken Lupton (right), minister of discipleship at Little Flock Baptist Church in Shepherdsville, leads a Super Saturday workshop highlighting the discipleship study, "Worship: Believers Experiencing God."

ture," Lupton pointed out. "You don't find it in tradition or experience or history."

The worship experience at Little Flock "is the pitcher's mound on the baseball diamond for us," he noted. "It's central to what we do."

Lupton described worship as an act of "ascribing worth to God." He

said sincere worship involves "the response of an adoring heart to the magnificence of God."

"Worship is a verb," he added. "It's a participant sport, not a passive spectator sport."

Emphasizing that "worship is so vital to your Christian life," Lupton said, "If you're not thriving in this

area, how can you continue to minister effectively and mature?"

"Transformational worship brings about a change in your life, attitude and lifestyle," he said. "When we have truly worshipped in the total worship experience, it's a matter of God changing our hearts."

Lupton said the worship resource by Blackaby and Owens addresses such issues as why God is central in worship and what God's standard is for acceptable worship.

"When we come to a worship experience, are we expecting to get or are we expecting to give?" he asked. "If we return to true worship, we will turn the world upside down."

"When God's people choose to deliberately stand before God, what happens? God sees, God hears, God responds and the outcome is awesome," Lupton emphasized. "Worship is not a static experience; it is a dynamic experience. It should be changing and growing."

Affirming that "God is worthy of the finest worship of which any of us is capable of offering to Him," Lupton said authentic biblical worship "will transform your life. It might even eradicate some of these worship wars."

Kentucky Baptist leaders will gather to both experience and study worship through "Journey Into Worship," a Church Health Summit created to help church members experience a variety of worship styles, ideas and approaches to worship and return to their churches with fresh ideas to discuss as it relates to their church.

Participants will experience **THREE** different styles of worship services during the course of the summit. Nationally recognized and respected Christian leaders, including best-selling author Calvin Miller, will lead each of the worship services, allowing participants to ask questions and leaders to explain elements of the service.

As many as 25 different workshop choices will be offered during each of the **FOUR** conference times, each designed especially for the different roles in corporate worship.

WORSHIP

Survey examines worship views

When you attend worship services, what feelings do you experience most often? For most Kentucky Baptists involved in a recent worship survey, the leading answer is forgiveness.

More than 800 church leaders from nearly 400 Kentucky Baptist congregations responded to the survey conducted by Jim Cordell, director of the Kentucky Baptist Convention church music department.

In the multiple-choice survey question, respondents most often cited a sense of being forgiven (79 percent), compared to only 52 percent who indicated they feel that worship helps deepen their faith.

With nearly half of respondents indicating worship does not necessarily help deepen their faith, Cordell said that may reflect a lack of effective discipleship in many churches.

"So many people are attending worship as an event," he said. "Can discipleship really take place in one hour on Sunday morning? I think not."

For authentic biblical worship to occur, Cordell added, "its going to be an outgrowth of our relationship and discipleship in Christ. To nearly half of our people that is not happening. That should be a concern to all of us."

Other major findings in the 52-question survey include:

- Only 50 percent of respondents said their congregation has a "clear vision, goal or direction for its ministry and mission."

- Seventy-four percent indicated their "ideal type of worship service" would be a blend of styles.

- Seventy percent said they prefer sermons that address practical issues while 20 percent prefer verse by verse preaching.

- Fifty-seven percent indicated they consider "reverence and awe" the most important aspect of worship. That compares to 25 percent who cited "expressive celebration" and 16 percent who said the most important aspect is "feeling moved to care and action."

- More than half (51 percent) described their church's congregational singing in worship as traditional. That compares to 42 percent who described their music as blended and 7 percent who listed contemporary.

- Among ministers, 84 percent said their congregation had experience little conflict over worship style.

- Approximately 59 percent of respondents described their church setting as rural compared to 23 percent in towns and 18 percent in cities.

Choirs or choruses: Are worship warriors asking the wrong questions?

Continued from page 1

worship style, Goodson said, "This is not the only way to do it; there are people who are reaching people for Christ with all different styles of worship. It's not about being bigger and better; it's about being obedient and listening to the voice of God.

"Too many churches pursue the wrong things," Goodson cautioned. "My advice is just be you and the only way you know who you are is to spend time with God and let God tell you who you are. The Sunday and Wednesday stuff is just the overflow."

Cordell said one of the keys to effective worship is experiencing both the transcendence and immanence of God. "It's not either/or," he said. "It's both/and."

During his travels across the state, Cordell said he was surprised by the lack of Scripture reading, prayer and confession in many worship services.

"In many cases the only Scripture I heard was the text in relationship to the sermon," he said.

In most churches, he added, the only corporate prayers voiced were the service's opening and closing prayers.

"We ought to be modeling prayer in worship for our people."

Though public confession is not a traditional element of Baptist worship, Cordell said, "There is a lot of unconfessed sin. How can we expect to come into God's presence without dealing with the sin issue?"

Rather than centering the issue of worship around musical styles, Cordell said the starting point is sincere dialogue about the purpose of worship. He suggested churches conduct a Bible study about authentic biblical worship.

John Cashion, minister of music for 18 years at Beaver Dam Baptist Church, said, "I resist the idea that the basic point of worship is to come and get what I like or what I want. We're coming in response to what God has already done to give Him the honor due His name."

Describing his congregation's worship style as basically traditional, Cashion added, "Worship ought to be interpreted in the context of the whole ministry of the church. The idea of being intentional about what we do is important."

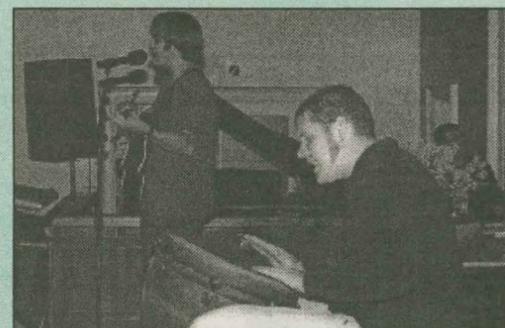
Rich Pond Baptist Church in Bowling Green seeks to blend both traditional and contemporary worship elements, said Pastor Steve Hussung.

Noting that he and minister of music Jim Krutza work closely to plan and coordinate worship services, Hussung added, "We philosophically believe that worship is not just one thing the church does but everything centers around it.

"We don't do worship for evangelism; we do evangelism for worship," he explained. "The praise of God is the main thing, not a means to an end."

While "the hymnbook is a rich source of heritage for us," Hussung said his congregation also is comfortable with more contemporary elements.

A series of services could include "everything from bluegrass to Southern gospel, contemporary, praise and worship, even some fairly high church kinds of styles," Hussung said. "It's about substance over style. Part of the way we love each other is to value one another's preferences."



BONGOS OR BACH? Regardless of the style of music, Jim Cordell said Kentucky Baptists must be focused on biblical worship. "To me, a guide for worship planners should be ... we sing the Bible, we pray the Bible, we read the Bible and we preach the Bible." (file photo)

Citing diverse worship styles in churches throughout the commonwealth, Cordell pointed out, "One mistake we make is trying to be like

everybody else. We don't need to be clones. There needs to be diversity. We've got to be authentic. It needs to reflect who we are."

Cordell said another concern is that many transitions in church

worship are staff-driven.

"That's the first mistake," he said, noting that many ministers "are not doing a good job of networking with the church and letting them feel ownership."

Problems tend to occur, he said, when "there's too few people involved in the decision of how we're going to worship and the transitions are too quick."

Among congregations that do choose to alter their worship style, a healthy transition can take three to five years, Cordell said.

"Some are trying to do it overnight and wonder why there are worship wars. It's going to take time," he said. "People are looking for a quick fix. That's not how it works."

Cordell said one his motivations for launching an in-depth study of effective worship is that "we were beginning to get calls from church leaders dealing with transitions in worship and not knowing how to handle it."

In response, one of his goals is to develop a holistic approach to help churches explore the elements of authentic worship.

"As the church music department, we need to be able to respond to the diversity of worship styles in Kentucky Baptist churches," he explained. "The one-size-fits-all approach just isn't working anymore."

On the practical level, the church music department is moving from providing general conferences to consultations tailored to specific needs.

Cordell and other church music leaders also are involved in next month's "Journey into Worship" Church Health Summit Oct. 11-12 at First Baptist Church of Bowling Green. The event is designed to "assist churches in understanding authentic biblical worship of God."

While there are no easy answers in the search for authentic worship, Cordell said the bottom line is "the intent of the heart."

Affirming that his study of worship "has been life-changing for me personally," Cordell added, "It's in the struggle in the family of faith with answering the hard questions that God illuminates the way."

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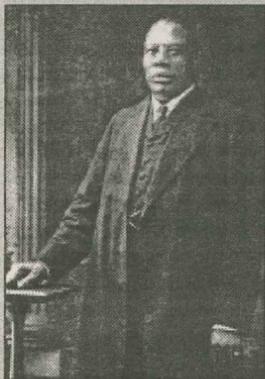


The Southern Baptist Theological Seminary

Formerly ignored grave gets memorial to honor hymn writer

By Adelle Banks
Religion News Service

COLLINGSDALE, Pa. (RNS)—Composer Charles Albert Tindley wrote songs to tell people about Jesus, but until recently his ignored grave site told visitors nothing about him.



Tindley

The work of Pastor Charles Albert Tindley, composer of such hymns as "We'll Understand It Better By and By" and "The Storm is Passing Over," are sung across the country and the globe.

But when the man known as the "father of African-American hymnody" died in 1933 during the Great Depression, the large black congregation he led in Philadelphia didn't have the funds for a marker.

William McClain, a Tindley scholar and the current pastor of Tindley Temple United Methodist Church, decided along with other Tindley supporters to change that.

Replacing the grave's tall grass, which reached to McClain's height of 6 feet, is now a freshly mown patch covered with a monument even taller. Etched into the marble monument is the story of Tindley's life, his picture and the words and music of his hymn, "Beams of Heaven As I Go." The chorus reads:

"I do not know how long 'twill be, nor what the future holds for me, but this I know: if Jesus leads me, I shall get home someday."

Born a slave near Berlin, Md., in 1851, Tindley served as the sexton of the congregation that he would one day lead and move to a building so large that it was a megachurch before the term was coined. At the height of his ministry, the church had more than 12,000 members.

One of his little-known hymns stems from one of his best-known sermons: "Heaven's Christmas Tree."

"It's one of the first pieces that I could think of a more contemporary African-American writer writing with a Christmas theme other than spirituals," said Evelyn Simpson-Curenton, organist at Metropolitan Baptist Church in Washington.

The janitor-turned-composer taught himself to read and learned Greek and Hebrew via correspondence courses. Throughout his ministry, he preached and sang about the poor and fed hundreds of them through his church's soup kitchen.

"We Shall Overcome," a song that remains a rallying cry for civil rights, has its origins with the composer who began publishing his songs at the turn of the century.

"Tindley's tune was 'If in my heart, I do believe, I'll overcome someday,'" said Brown, who created the Charles Albert Tindley Academy of Music to help young people learn about the heritage of African-American church music.

A favorite tale of storytellers about Tindley dates to the time before his Philadelphia days when he was a pastor in Cape May, N.J.

One of his children had just died and there was no food in the pantry in the midst of a winter storm. Nevertheless, he told his wife to set the table as if they were about to eat and led his remaining family members in a prayer of thanks for their survival and their small church.

"When he said 'Amen,' there was a knock at the door," said Brown, pastor of Third Street Baptist Church of San Francisco. "Here was this white man who had these big sacks of groceries."

Tindley was inspired to write a hymn titled "God Will Provide for Me."

Theologians criticize blind patriotism

DURHAM, N.C. (RNS)—On the day when thousands of Americans waved the flag to the tune of "God bless America," a well-known university journal quoted theologians and others to issue a different message: America should repent of recent blind patriotism.

The South Atlantic Quarterly, published by Duke University Press, marked the first anniversary of last year's terrorist attacks with a special edition dedicated to examining—and criticizing—how Americans have responded to the events.

Seventeen theologians, philosophers and literary critics pooled their voices in "Dissent from the Homeland: Essays after Sept. 11" to lament what they say is a largely uncritical

acceptance of war in reaction to terrorism.

"We've had wall-to-wall, unreflective patriotism in this country," said journal co-editor and Duke literary critic Frank Lentricchia. "We're trying to crack through it."

Contributors to the issue include several of today's most prominent Christian social critics. Theologian Alasdair John Milbank, Kentucky author Wendell Berry and Archbishop of Canterbury-elect Rowan Williams—who was at ground zero when the attacks happened—number among the featured writers.

Last fall, many in academe came under attack for arguing the United States had invited the Sept. 11 attacks through its foreign policy, military

practice and economic posture in the world. Having had their patriotism questioned, some are explaining their obedience to a higher authority than the flag.

"Do I forsake all forms of patriotism, failing to acknowledge that we as a people are better off because of the sacrifices that were made in World War II? To this I can only answer, 'Yes,'" writes journal co-editor and Duke theologian Stanley Hauerwas in his essay, "Pacifist Response."

"Christians are not nonviolent because we believe our nonviolence is a strategy to rid the world of war," he continues, "but rather because faithful followers of Christ in a world of war cannot imagine being anything else than nonviolent."

Black Baptists take step toward reconciliation

By Adelle Banks
Religion News Service

PHILADELPHIA (RNS)—Forty-two years after the start of a bitter split, leaders of two of the nation's most prominent black Baptist denominations shared a podium Sept. 3 in an emotional and historic act of reconciliation.

Major Jemison, new president of the Progressive National Baptist Convention, gave the keynote address at a banquet during the annual session of the National Baptist Convention, USA.

In an impassioned sermon, Jemison urged delegates to the denomination from which his was birthed to find ways to work with leaders of his religious body for the greater good of African-Americans and the nation.

"More than any other time, we must plow this field together as conventions and as Christian people whose aim it is to build up the kingdom of God," said Jemison, an Oklahoma City, Okla., pastor who rose to the rank of his denomination's presidency last month.

Many of the more than 1,400 Baptists attending the banquet—who applauded Jemison's words—credited William Shaw, president of the NBCUSA, with having the vision to make the historic invitation to Jemison. But Shaw said the credit belonged to a higher authority.

"I think that the presence of Dr. Jemison here tonight is a matter of providence," said Shaw, a longtime pastor in Philadelphia, the city where he said a "major break" occurred in the denomination in 1960.

"I think that it is striking that ... 42 years later, the president of the Progressive Convention will address the National Baptist Convention, USA, Inc., in the city where the seed of division was not only planted but watered and birthed, as it were, or flowered into another convention body."

After that 1960 meeting, in which there was a verbal dispute about the denomination's leadership, the 1961 gathering escalated to a physical confrontation that left one delegate dead.

Within a couple of months, the newer denomination was formed.

Although a struggle for leadership was the driving force that led to the

creation of the Progressive National Baptist Convention, the undercurrent was differing views on the civil rights movement.

While leaders of the newer body were interested in a movement of direct action led by Martin Luther King Jr., officials of the National Baptist Convention, USA, were more inclined to seek equal rights in other ways, such as through the courts.

The PNBC immediately provided a platform for King and his views. Although not an officerholder, King was a featured speaker each year the convention was held during his life.

Taylor said the differences on civ-

il rights tactics created dissension within the Baptist body as well as concern about how blacks were perceived by whites. "There was open, vocal opposition to Dr. King's methods and this was giving aid and comfort to people who were opposed to integration by seeing that Dr. King's own people were not with him," he said.

Louise Sanders, an associate minister of a Philadelphia church affiliated with the NBCUSA whose father was a founder of the PNBC, said the recent podium-sharing fulfilled Shaw's "dream of uniting the two conventions and forgetting the ill will from the past."

A ground floor opportunity

If the Lord has been calling you personally to become involved financially and/or as a volunteer in a ground floor overseas missions opportunity, let me heartily recommend you consider Poland.

Having recently returned as a volunteer, I can testify to a variety of tremendous opportunities to spread gospel light in this nation of 45 million people. I was impressed and inspired by the courage, faith and hope of the Polish church leaders I met. There are 4,000 Baptists in about 70 churches serving our Lord in an environment where religion is in transition. As religious freedom has grown, doors of opportunity have continued to open. It is also a timely opportunity to become involved because

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Barry Allen

of the Kentucky-Poland partnership. Ross Bauscher, Calvin Wilkins and Carla Purvis in the Kentucky Baptist Convention partnership missions office are available to assist you in specific volunteer opportunities, projects that need financial assistance and in the logistics of getting to and from Poland. Call them toll-free in Kentucky at (888) 254-5724.

I had the joy of teaching a class at the Warsaw Baptist Theological Seminary on church finances, pre-

senting three lectures to Polish Baptist church leaders on personal and church stewardship, discussing stewardship strategies with the Seminary trustees and preaching a stewardship message to the Joy Fellowship Church in Warsaw. I also enjoyed occasions of fellowship and discussion with Seminary President Gustaw Cieslar, other faculty and staff, Polish Baptist Union President Andrej Seweryn and our coordinators, Larry and Joy Lindsey. Gustaw was in Kentucky last November for the KBC annual meeting. Andrej will be with us this November.

The Foundation is honored to be the fiduciary of a permanent endowment fund that benefits the ministry of the Seminary. A Kentucky Baptist couple who got involved early on established the fund. My wife and I, along with others, have contributed to it. Contributions of cash, securities, real estate, life insurance, retirement assets and bequests in wills may be made to make a lasting difference for Christ in Poland. Call us toll-free to get involved in this ground floor opportunity.

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

SMILE

Ministry in Haiti and Spain

By Robert Dunston

Cumberland College senior Paige Kolok, daughter of Bill and Joan Kolok of Owensboro, served on both sides of the Atlantic during the summer of 2002.

Kolok began the summer working in an orphanage in Haiti for a week. The orphanage cares for a large number of children ranging in age from two days to 15 years.

Typically, parents have left children at the orphanage because they do not have the resources to care for all of their children. The dedicated staff provides a new family for the children, teaching them English, mathematics and music and striving to place them in new homes overseas.

After returning from Haiti, Kolok left for Algeciras, a major port in southern Spain. Her aunt and uncle serve as missionaries there with Arab World Ministries, reaching out to people of Arabic descent.

Part of Kolok's ministry occurred at The Lighthouse, a coffee-house and travel center focusing on ministering to backpackers. The center provides coffee and light meals, information on bus and ferry schedules and a safe place to store luggage while individuals

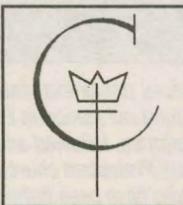
shop for needed items.

Kolok also participated in distributing packets in the port. The packets included a New Testament in French and Arabic and other Christian materials. Most people accepted the packets graciously, but some reacted very negatively. Kolok found the work to be both emotionally and spiritually exhausting.

On Kolok's last day in Spain, she entered a shop and saw the Muslim shop owner reading a New Testament just like the ones she had been distributing. She pointed the man out to her uncle, who was able to share the gospel further.

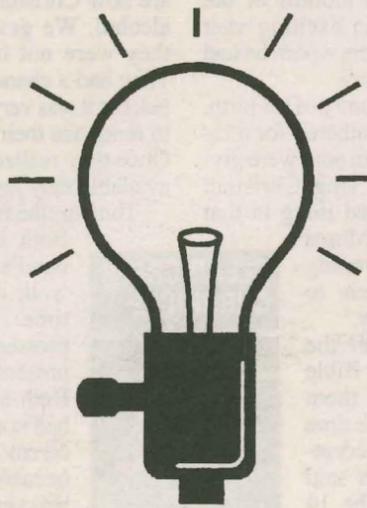
Kolok, a religion and psychology major, hopes to work in a ministry setting such as an orphanage. We at Cumberland College give thanks for her dedication to Christ and compassion.

CUMBERLAND COLLEGE



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

Here's a bright idea!



For this year's Kentucky Baptist Homes for Children Food Roundup, consider making your church's donation in the form of a gift certificate to Kroger, Winn-Dixie or Wal-Mart! This permits the individual KBHC programs to purchase exactly what they need and it eliminates the need for storage space at your church and our program. However you decide to support KBHC through the Food Roundup, thank you!

Kentucky Baptist Homes for Children
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Kudzu



Doug Marlette

For Heaven's Sake



Mike Morgan

Bible Crossword

Rebecca Souder

Across

- 1 "The ___ of God is eternal life" (Romans 6:23)
- 4 "Without him was ___ any thing made" (John 1:3)
- 6 "That was the ___ light" (John 1:9)
- 9 "The ___ shineth in darkness" (John 1:5)
- 11 "Which were ___, not of blood" (John 1:13)
- 12 "Was made flesh and ___ among us" (John 1:14)
- 14 Precious stone
- 15 Dock warrant, abbr.
- 17 Chemical suffix
- 18 Young woman
- 20 Also
- 21 His Royal Highness, abbr.
- 22 "Smote the ___ into his temples" (Judges 4:21)
- 24 Hebrew name for God
- 25 "But as many as ___ him" (John 1:12)
- 28 The first man
- 31 Electron volt, abbr.
- 32 Four, Romans num.
- 33 Belonging to a Canaanite god
- 37 "A ___ commandment I give unto you" (John 13:34)
- 39 "The ___ comprehended it not" (John 1:5)
- 42 Emergency Relief Organization, abbr.
- 43 To balk, Scot.
- 44 Office of Strategic Services, abbr.
- 47 Year, abbr.
- 48 "But was sent to ___ of that Light" (John 1:8)
- 51 Overseas News Service, abbr.
- 52 European Theater of Operations, abbr.
- 53 "Full of grace and ___" (John 1:14)
- 55 "I come baptizing with ___" (John 1:31)
- 56 Church, abbr.
- 57 Negative vote

Down

- 1 "The Word was ___" (John 1:1)
- 2 "The Word was made ___" (John 1:14)
- 3 "Take thee a ___" (Ezekiel 4:1)
- 4 New England state, abbr.
- 5 A division of Scripture
- 6 Thomas, for short
- 7 Railroad, abbr.

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	43			44	45	46	47
48				49		50	
51		52			53		54
55					56		57

- 8 To ___ the heavy burdens" (Isaiah 58:6)
- 10 Gross ton, abbr.
- 11 "Them that ___ on his name" (John 1:12)
- 13 "The ___ was made by him" (John 1:10)
- 14 "But ___ and truth came" (John 1:17)
- 16 "In the beginning was the ___" (John 1:1)
- 19 Suffix
- 21 "Two disciples ___ him speak" (John 1:37)
- 23 Fifty-one, Romans num.
- 26 "I am the true ___" (John 15:1)
- 27 "Which lighteth ___ man" (John 1:9)
- 29 Side by side
- 30 "Builder and ___ is God" (Hebrews 11:10)
- 34 "How ye ought to ___ every man" (Colossians 4:6)
- 35 "And ___ out to husbandmen" (Mark 12:1)
- 36 Church school, in other words, abbr.
- 38 "Thou art ___, O Lord" (Revelation 4:11)

- 40 Place for competition
- 41 "The only begotten ___" (John 1:18)
- 45 Son of Adam
- 46 Soviet Socialist Republic, abbr.
- 48 "Every knee should ___" (Philippians 2:10)
- 49 "He gave power ___ become" (John 1:12)
- 50 "Did shine as the ___" (Matthew 17:2)
- 54 Tantalum, chem. symbol

Last week's solution

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14	I	G	15	U	D	O	16	V	A	17	I				
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28	N	I	29	30	31	32	33	34	35	36	37	38	39	40	41
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86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101

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WORLD VIEW

■ **North Korea tops group's persecution list.** For the first time, North Korea has replaced Saudi Arabia as the country where Christians are most severely persecuted, according to Open Doors' "World Watch List" released last month. The World Watch List, released twice each year, ranks countries according to the level of persecution Christians face for following Jesus Christ. For years, Saudi Arabia had held the top spot on the list. But reports have grown of oppression in North Korea. Observers claim the communist dictatorship of Kim Jong Il is intent on eradicating all belief systems other than the worship of Kim himself and his deceased father, Kim Il Sung.

■ **Pakistan's Christians told to "protect themselves."** In the wake of two deadly terrorist attacks against Christian institutions in Pakistan in early August, government security officials have advised local church leaders to arm themselves for possible assaults by Muslim extremists. "It's their way of saying, 'We cannot protect you. You will have to protect yourselves,'" one Christian leader told Compass Direct news service. Armed Islamic militants shot six people dead on Aug. 5 at Murree Christian School. Four days later, extremists hurled grenades at the chapel of Taxila Christian Hospital, killing five more.

■ **Vigil planned for Sudan.** Southern Baptists are among the groups sponsoring a weeklong vigil for Sudan at the State Department building in Washington. The vigil is designed to show solidarity with those experiencing persecuting in Sudan, pray for the Sudanese and call for the U.S. government to be active in seeking an end to the Khartoum regime's oppression. The Islamic regime ruling over Sudan has waged what many view as a genocidal campaign against Christians, animists and moderate Muslims in the southern and central regions of the African country.

Colombian pastors caught in war's crossfire

By Chris Herlinger
Religion News Service

BOGOTA, Columbia (RNS)—Colombia's Protestant churches—many of them small, independent congregations in rural areas—are finding themselves under assault as a 38-year war intensifies, with numerous pastors and church leaders targets of assassination, a new report says.

One pastor was killed recently while conducting a Sunday school class as young children looked on in horror.

"The church has been greatly affected by the intensification of the armed conflict (and) none of the armed groups have respected the faithful," said a report written by Ricardo Esquivia, a well-known Mennonite peace activist and director of Justapaz—the Mennonite Christian Center for Justice, Peace and Nonviolent Action.

Esquivia is also the president of the Human Rights and Peace Commission of the Evangelical Council of Colombian Churches, a coalition of Protestant churches in Colombia.

The report is written as a letter to Christians elsewhere in the world. It provides something of a "grass-roots" glimpse of the day-to-day horrors experienced by churches as Colombia slides into a sharpening of the conflict that claims at least 3,500 lives a year and has killed 40,000 citizens in the last decade.

The war is a complex, multitiered conflict pitting various armed groups



COLOMBIA BOMB Colombian special police examines the remains of a car bomb that exploded near the Ayura underground rail station in Envigado last month. The bombing, in which there were no reported injuries, followed another in Bogota one day earlier. At least 26 pastors and leaders of small Protestant churches have been killed in recent years by leftist rebels and other forces who have been fighting. (RNS/Reuters photo by Albeiro Lopera)

against each other. Two leftist guerrilla groups are fighting the U.S.-backed Colombian military. Also involved are private armies and right-wing paramilitaries, which human rights groups have said are allied with the Colombian military. Colombia's new president, Alvaro Uribe, has called for an increased military effort to defeat the guerrillas, and has the support of the Bush administration.

Perhaps the most significant contribution of Esquivia's report is a listing of 26 pastors and church leaders killed in recent years. The list is striking for at least two reasons. First,

church leaders have been killed by armed assailants from both left- and right-wing groups. Second, the slain church leaders do not fit the traditional profile of leftist, activist clergy who often were the target of previous conflicts in Latin America.

Most, in fact, are pastors of small, independent Protestant or Pentecostal churches, and few of them are affiliated with what are called the more established denominations, such as the Presbyterian or Lutheran churches. Those churches account for about 5 percent of the membership of Colombia's Protestant churches.

Oneida sends four to Governor's Scholars program

By Denise Spencer
Oneida Baptist Institute publications

This summer Oneida Baptist Institute sent a record four students to the Kentucky Governor's Scholars program. Chris Kendrick, Timmy Phoenix, Noel Spencer and Matt Alexander participated in the five-week program. Students are selected for the program based on academics, co-curriculars, applications and essays.

Matt had the distinction of being accepted by both the Governor's Scholars program and the Governor's School for the Arts—a first for an OBI student. To try out for GSA, Matt performed a monologue and did a dramatic improvisation. The dates for both programs coincided, so Matt attended the Governor's Scholars program. He went to Northern Kentucky University and studied physical science. "I've got a big interest in math and physics," he explained. Matt enjoyed his class, which included such innovative activities as making potato cannons and ballistic missiles.

Chris attended Eastern Kentucky University, and his major field of study was music. Chris's focus was guitar, and he performed weekly for his class. He also participated in "teach and learn sessions," in which class members taught each other new musical skills. Chris took part in two talent shows, performing for the entire Governor's Scholars community.

Noel went to Centre College and studied cultural anthropology. "I read that we'd be doing lots of archaeology," she said, "and that's something I'm really interested in." Her class excavated several sites at Shakertown, went to the Cincinnati

Zoo to study primates and even cleaned human bones from a cemetery that was being relocated.

Timmy also attended Centre College. He majored in biological issues with an emphasis on cellular biology. "Science has always been one of my favorite subjects," he said. Timmy's class did experiments, including separating DNA strands and getting them to wrap around a glass rod.

Students typically describe the Governor's Scholars program as life-changing. Chris said, "I used to be real shy and hardly talked to anybody. Now I can walk up to a stranger and get to know him."

Matt said Governor's Scholars "broadened my perspectives" and helped him be more accepting of different kinds of people. An extra benefit for Matt was playing soccer. He had wanted to play at Oneida, but did not feel he had enough experience to go out for the team. Recreational soccer at Governor's Scholars gave him the confidence to join Oneida's team.

Timmy liked "the whole social aspect" of Governor's Scholars, "especially the dorm. ... It's like a college atmosphere." Timmy said being with other top scholars from throughout the state challenged him academically.

Like Timmy and Chris, Noel is an OBI "staff kid." She found that living in a dormitory for five weeks "gave me such an appreciation for our dorm students. I realized that OBI students need lots of activities." Noel is Student Government Association president, and she returned with new ideas for Student Government-sponsored campus

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

THIS IS ONEIDA



W.F. Underwood

African family becomes part of God's family

Moses and Beth Mivedor were in Africa for two months of the summer. It was an exciting visit with family members whom he had not seen for 11 years.

In Togo, the country of his birth, family members gathered for a reunion. Moses and an aunt were given some time to sing Christian songs, not a normal thing in that animistic culture. Moses also had the opportunity to challenge them to think about eternity.

"Each day after the reunion we had a Bible study and invited them one-by-one. By the time we left, 14 people accepted Christ," Moses said with much joy. The 14 included his mother, sister, brother, four cousins, an aunt, childhood friends and workers in the family compound. A

nanny in the family compound was from northern Togo and Moses did not speak her language. Another girl translated the gospel and Kodji became a Christian.

After six weeks in Togo Moses and Beth traveled to Ghana, where his mother lives. They found a different reception. "When you come from a foreign land you are to host people with alcohol. So my aunts and uncles and their families came in large numbers to get drinks from

us," Moses said. "We told them we are now Christians and do not use alcohol. We gave soft drinks but they were not happy about that. They had a chance to hear the gospel, but it was very difficult for them to renounce their animistic beliefs. Once they realized no alcohol was available they just left."

This was the first opportunity for

Beth to meet her husband's family. "It went well, and I had a good time. His family expressed love for me and presented us many gifts," Beth stated. Since they had not seen the wedding ceremony it was a special occasion. "My family was very happy to see my wife and see her love for Africa. They know it is difficult for white people to come to Africa, and it made them happy because she wanted to be there," Moses said.

Moses will graduate from Clear Creek in May 2003. After completion of a master's degree at Southwestern Baptist Theological Seminary in Texas, they hope to do mission work in Senegal.

CLEAR CREEK CHRONICLE



Bill Whittaker

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

Author asks, can you live in 'The Wisdom of Tenderness'

By Cecile Holmes
Religion News Service

NEW ORLEANS (RNS)—The deepest, most profound understanding of divine love for humankind might be best described as "the wisdom of tenderness," according to the author of a new book by the same name.

Brennan Manning, a former Franciscan, noted author and recovering alcoholic, challenges Christians in his newest work to live first by the standards of grace.

In the book "The Wisdom of Tenderness," Manning argues the quality of one's life is directly shaped by one's vision of reality.

"The crux of this little book can be stated briefly and succinctly," he writes.

"In a moment of naked honesty, ask yourself, 'Do I wholeheartedly trust that God likes me, not after I clean up my act and eliminate every trace of sin, selfishness, dishonesty and degraded love, not after I develop a disciplined prayer life and spend 10 years in Calcutta with Mother Teresa's missionaries, but in this moment, right now, right here, with all my faults and weaknesses?'"

Manning contends that the person who can answer the question without hesitation: "Oh, yes, God does like me; in fact, He's very fond of me" is one who can say he or she lives in "the wisdom of accepted tenderness."

Living in such a place requires not some gargantuan leap of faith or unusual personal holiness, but "receiving each moment as an end in itself," Manning writes.

He challenges descriptions of God as some sort of remote Overlord handing down judgments and blessings to His subjects below. Instead, he states, viewing God as a loving parent enables believers to begin a spiritual life that forsakes worry and over-organizing in favor of true awareness of a God of grace and mercy.

Manning warns against spiritual conventionalities such as:

- Trying to be especially recollected in spite of the distractions of work and life.

- Putting forth a strained effort to stay "centered."

- Achieving that state of consciousness usually called "contemplative."

Accepting God's tenderness means something so very different that we make it more complicated than necessary, Manning writes.

He compares the experience to a chance observation he had of a couple at their 45th wedding anniversary. Manning saw the husband look intently at his spouse, "the woman about whom he knew

everything there was to know: her strengths and weaknesses, her occasional moodiness and temper tantrums."

The expression in the husband's eyes conveyed the sort of tenderness about which Manning writes.

"The spirituality of accepted tenderness brings a gathering awareness of the loving gaze of the Abba of Jesus," the author states.

It is a tenderness Manning has known firsthand.

After fighting overseas in the Korean War, Manning had a personal conversion experience that led him to enter college and to eventually study for the Catholic priesthood.

In ministry, he taught at college campuses and lived and worked among the poor in Europe and America. During a two-year leave of absence from the Franciscans, he went to work in Spain, joining an order committed to living an unclioistered life among the poor. In that order, Manning did everything from working as a water carrier to spending six months in a remote cave in the Zaragoza desert. Once again, he had an intimate encounter with God.

He returned to the United States, established an experimental community in an Alabama seaport city, Bayou La Batre, and later moved on to Fort Lauderdale, Fla., where he once again worked in campus ministry. It was there that he confronted his alcoholism, receiving six months of treatment in Minnesota. After his recovery, he began writing in earnest.

In 1982, he married and settled in New Orleans. He now travels widely to write and preach. He is the author of 10 books including "The Ragamuffin Gospel" and "Ruthless Trust."

Quaker writer and pastor Philip Gulley praises Manning's newest work, saying, "For every thirsty pilgrim who has wandered life's desert of brokenness seeking an oasis of grace, your search is over."

The strength of Manning's writing is his direct approach to difficult theological issues, his enthusiasm and his personal style. All three dominate the opening chapters of "The Wisdom of Tenderness."

The center section of the book is not as strong as its beginning and its ending. In his conclusion, Manning tackles the difficult topics of pain, tenderness and death. He suggests Christians must forsake quick-fix answers and "peak religious experiences" in favor of a deeper spirituality.

"When we're brought face-to-face with the inescapable poverty of death, the gradual movement from living in the wisdom of tenderness to living in the presence of mercy becomes decisive," Manning writes, "and complete."



God in the Equation: How Einstein Became the Prophet of the New Religious Era. Corey Powell. Free Press, 2002. 277 pages. \$24. ♦♦♦♦ (out of five)

If you are interested in the questions surrounding the struggle between the scientific worldview and traditional religion, Corey Powell presents a powerful, insightful look into a world that many of us only think we know.

If you think postmodernism has put an end to that struggle, or that most gurus of modern science and religious leaders have worked out an acceptable compromise, so that science delves into how things work and religion deals with why, you need to read this book.

Powell suggests that with Albert Einstein's theories surrounding relativity, a new religious force—sci/religion—came of age. It was born in the minds of Greek philosophers, advanced, albeit tenuously, by Copernicus, Newton, et. al, and brought full-grown into human history by Einstein.

Basically, Powell argues, when Einstein modified Newton's theory of gravity, so that we now see the universe as expanding, he gave rise to a picture of the universe as a closed system, ever expanding, yet closed in on itself. It has an edge, without beginning or end, either in time or space. As such, there is no room nor need for a creator. All we need to understand the universe and all therein is contained within it. At the same time, Einstein made an assumption, which he never could prove or document, that the universe operated on certain immutable, unchanging laws.

Powell contends that sci/religion should not be seen as a mere examination of mechanics. It is every bit as interested in meaning as traditional religions. While he assumes the scientific worldview to be new and therefore a unique challenge to traditional (theistic) religion, it is really nothing more than another version of pantheism.

That said, one should not underestimate its appeal and missionary zeal. *Jim Holladay*

The Green Earth: Poems of Creation. Luci Shaw. William B. Eerdmans, 2002. 79 pages. \$20. ♦♦♦♦

Christian poetry often can be a scary mix of barely-rewritten Psalms and overworked cliches, a literary equivalent to a kindergartner attempting to paint the Sistine Chapel. It is a marvelous surprise, then, to find this slim volume of verse from Luci Shaw.

Shaw, whose work consistently has raised the bar for Christian literature for many years, has given readers a book of 48 poems based around the four seasons of the year. She warns in her introduction that these are not necessarily easily digested poems, or poems that beat you over the head with their meanings, and she is right. Instead, these poems are subtle, nuanced pieces, mostly in free verse but occasionally playing with more formal rhyming structures. They require time and attention to capture

their images properly, and therefore serve as excellent pathways into contemplative prayer.

Shaw notices the presence of God in the minute as well as the larger details of nature, and reading her poems is similar to walking through the woods with an observant, wise naturalist. The color green, and the growing cycles of nature are frequent themes throughout, as is the weather.

One arresting image in the book is from the poem "Highway Song for Valentine's Day," in which Shaw recounts traveling down an interstate highway in the rain and seeing nature as a love letter to us spread graffiti-like across the earth. She ends the poem: "and on my windshield, clear and plain,/my Dearest signs his name in rain."

The poems reflect a human struggle, and are not always bright and cheerful pieces, but they are illumined with the hope that as long as God's in His Heaven, spring always follows winter, in our hearts as well as in the natural world. *Victoria Moon*

Worship by the Book. Edited by D.A. Carson. Zondervan Publishing, 2002. 256 pages. \$16.99. ♦♦♦♦

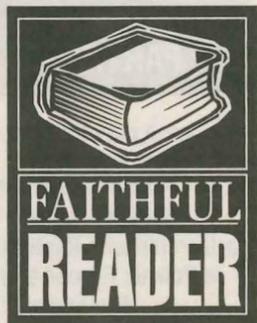
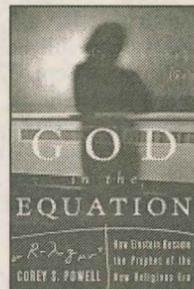
In all the discussions, debates and seminars about worship these days, a crucial matter seems to be missing—God.

We focus on what we want, what will reach unchurched people and what speaks or does not speak to different focus groups within the church or community. One wonders, where is the voice of God in all of this? At what point do we ask: "What does God want? What pleases God?" D.A. Carson and company help us focus on this often missing, yet crucial, component of our worship wars.

Carson's opening volley reminds us that worship is not something limited to a specified time period in a specified place. Nor can we reduce worship to the singing and praying time that precedes the sermon. Rather, worship involves the whole of one's life and comes before corporate worship: "We cannot imagine that the church gathers for worship on Sunday morning if by this we mean that we then engage in something that we have not been engaging in the rest of the week." And the worship we engage in throughout the week cannot be reduced to daily quiet time. It is the intentional living of one's life in relationship with and to the glory of God.

To know what God expects in the continual worship of our lives, as well as the specific act of corporate worship, Carson suggests we must consult Scripture. His opening essay outlines several themes he finds there.

The remaining chapters interpret how scriptural worship is done in the Anglican, Free Church and Reformed traditions. Each of these are stimulating looks at the depth and variety of worship. Those of us in the Baptist tradition will be challenged by Kent Hughes' review and critique of our tradition. *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, docholladay01@aol.com or victoria.moon@earthlink.net

PRAYER PARTNERS

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

■ Praise God for the work done by volunteer teams this summer in Bulgaria. Missionaries write of "tremendous response" to public handbell concerts, conversational English classes and the ministry of medical teams. "Praise Him for His wonderful provision and abundant riches He showered on us this summer," they write.

■ Larry and Joy Lindsey in Warsaw, Poland, as they coordinate the partnership efforts of Kentucky Baptists and Polish Baptists.

■ Portuguese Baptist Seminary as a new school year begins.

■ Increased efforts in Khabarovsk, Russia, to reach university students coming for the fall term from outlying areas of Russia. Prayer walks are planned for each Saturday for the next few months as missionaries and nationals seek God's plan for the city.

■ Deaf Romanians who will receive a copy of a videotape of 50 Bible stories recently completed in Romanian Sign Language.

Mountains to the Mississippi

Compiled by staff

■ AUBURN—Auburn Church called **John Laida** as interim pastor.

■ BRADFORDSVILLE—Bradfordsville Church ordained **Mark King** to the gospel ministry Sept. 8. **Robert Judd** is pastor.

■ BRODHEAD—Ottawa Church called **Jim Craig** as pastor effective Sept. 1.

■ CAMPBELLSVILLE—Rockbridge Church will hold homecoming services Sept. 22. Former pastor **Bob Gray** will lead the service.

■ CERULEAN—Bainbridge Grove

Church called **Don Cottrell** as pastor. He previously was pastor of Sugar Creek Church in Princeton.

■ COLUMBIA—Columbia Church will celebrate its 175th anniversary Sept. 22 at the location of its mother church, Zion Church, and Sept. 29, with a special worship service at 10:30 a.m., followed by a potluck dinner. **Randy Johnson** is pastor.

■ HEIDELBERG—Heidelberg Church called **Robert Canter** as pastor.

■ LEWISBURG—Elk Lick Church

called **Art Burcham** as interim pastor.

■ LEXINGTON—Heritage Church will host a "Delighting God, Heart to Heart" women's conference Sept. 21, 10 a.m.-3 p.m. For information, call **Tanya York** at (859) 293-0402.

Highlands Church called **J.K. Pierce** as pastor.

■ LONDON—**John Napier** resigned as pastor of Weaver Church.

■ LOUISVILLE—Highland Church ordained **Angela Dennison** and **Janet Whiteley** as deacons Sept. 8. **Joe Phelps** is pastor.

West Broadway Church called **Charles White** as interim pastor.

■ MEANS—Means Church called **Joey Rogers** as pastor.

■ MOUNT VERNON—First Church ordained **Chuck Abney**, **Doug Hamm** and **Derrick Singleton** as deacons. **Eddie Nation** is pastor.

■ PAINT LICK—Faith Decision Church called **Jimmy Closterman** as pastor.

■ PRINCETON—Second Church called **Jerrell White** as interim pastor.

■ RICHMOND—Gilead Church called **Eric Snyder** as pastor. He is a student at Clear Creek Bible College.

Unity Church ordained **Glen Renfro** as a deacon Aug. 25. **D.L. Brewer** is pastor.

■ WINCHESTER—Central Church called **Tom Agnew** as associate pastor/youth.

IMB appoints 3 couples with Kentucky ties to overseas posts

RICHMOND, Va.—Three couples with Kentucky ties were among 79 people recently appointed to overseas service by the Southern Baptist International Mission Board.

John and Becky Barnett will serve in Uganda, Bruce and Rhonda DeVoe will serve in Venezuela and Ryder and Beth Lewis will serve in Portugal.

The Barnetts' IMB assignment is to create strategies to help reach Kampala, Uganda, with the gospel.

Barnett, a native of Louisville, has served since 1999 as director of the Great Commission Network Center at

Little Flock Baptist Church in Shepherdsville. He is a graduate of the University of Georgia and Southern Baptist Theological Seminary in Louisville.

Mrs. Barnett served as a direct care counselor for the Kentucky Baptist Homes for Children. She is a graduate of Western Kentucky University in Bowling Green and Southern Seminary. The couple has one daughter, Rachel Ann.

The DeVoes will seek to help begin an urban church-planting movement in Caracas, Venezuela.

DeVoe previously served in student ministries at Ninth and O Baptist Church in Louisville and Mill Creek Baptist Church in Radcliff as well as churches in Tennessee and South Carolina. He is a graduate of King College in Bristol, Tenn., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Mrs. DeVoe previously was minister of childhood education at Mill Creek Baptist Church. She also has served as a teacher at schools in Kentucky and Tennessee.

The DeVoes have three children:

Kathryn Ann, Hudson Cole and Harrison Steele.

The Lewises will minister in Lisbon, Portugal, where he will seek to develop a plan for evangelizing people there and she will conduct church and home outreach efforts.

The Lewises are members of Bethany Baptist Church in Louisville. He is a graduate of Southern Seminary and she is a graduate of Valdosta State University in Georgia.

They have three children: Sage Elizabeth, Jade Logan and Jude Ryder.

CLASSIFIED ADS

FOR RENT: Condo on the beach at Redington Shores, Fla. One bedroom, 1.5 bath. Available Nov. 2002 through March 2003. \$1,600 per month; 11 percent Florida taxes, deposits and references required. Minimum rental: three months. (859) 371-8105.

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: 25-passenger church bus. 1988 Ford chassis w/Goshen bus conversion. Rear AC; high-back cloth seats; rear storage compartment. In average condition. Mileage: 103,000. \$9,995. Day: (502) 223-8215; night/weekend: (502) 875-4299.

HEALTHCARE: Pre-existing conditions accepted. Non-insurance solution for hospitals, doctors, medications, vision, dental, hearing and more. Representatives needed. \$54.95/month per family. (888) 645-4559. www.healthplanprovider.net; www.braxtonenterprises.net ceo6660.

SEEKING: Full-time minister of music for Monte Vista Baptist Church in Maryville, Tenn. We are affiliated with CBF and SBC. Send resumé to: Monte Vista Baptist Church, 1735 Old Niles Ferry Road, Maryville, TN 37803.

SEEKING: Pastor for rural church (SBC affiliation). Send resumé and references to: Search Committee, 425 Pope Ave., Harrodsburg, KY 40330.

SEEKING: Full-time pastor for High Street Baptist Church. Send resumé to: Search Committee, High Street Baptist Church, 102 Bourne Ave., Somerset, KY 42501.

SEEKING: Hillsboro Baptist Church is prayerfully seeking a part-time music director. Anyone interested, please send resumé to: Hillsboro Baptist Church, PO Box 753, Versailles, KY 40383, Attn: Mrs. Ilene Rader, or call (859) 873-6036.

SEEKING: Full-time pastor/minister for Grant's Lick Baptist Church, Campbell County, Ky. Send resumé to: Robert Miller (search committee chairman), 6098 Hissem Ave., Alexandria, KY 41001. Phone: (606) 635-7420.

SEEKING: First Baptist Church of Mason, Ohio, seeks full-time worship leader. Prefer seminary degree; ministry/music experience, choral direction and worship leadership experience. Please send resumé to: Staffing Team, First Baptist Church, 735 Reading Road, Mason, OH 45040. (513) 398-5816.

SEEKING: God's man for the position of director of missions/missions strategist for Audrain/Callaway Baptist associations. Send resumé to: Rev. Don Anders, 12110 County Road 4040, Holts Summit, MO 65043.

SEEKING: Part-time youth minister/children's director. Send resumé to: Search Committee, Kelly Baptist Church, 7775 Madisonville Road, Hopkinsville, KY 42240. Phone: (270) 886-7399.

SEEKING: First Baptist Church, Russell, Ky., is accepting resúmes for the position of full-time minister of music and worship. FBC Russell is a growing church with a blended style of worship (gospel, hymns, praise/worship, contemporary). The candidate must be able to plan and lead multiple worship services. Submit resumé to: First Baptist Church, Russell, PO Box U, Russell, KY 41169.

SEEKING: Full-time pastor. Pleasant Ridge Baptist Church is an active, rural church affiliated with NKBA and SBC. Send resúmes/referrals to: Pastor Search Committee, PRBC, 5147 Lees Road, Alexandria, KY 41051.

SEEKING: First Baptist Church in downtown Ashland, Ky., is seeking an experienced associate to fill the position of minister of youth and children. The candidate should possess organizational and people skills, be energetic, self-motivated and will be responsible for the development, promotion and direction of programs for youth and children of all ages. Salary based on education and experience. Bachelor's degree preferred. Please forward resumé to: Minister of Youth and Children Search Committee, First Baptist Church, PO Box 787, Ashland, KY 41105-0787.

SEEKING: Jamestown First Baptist Church is seeking a full-time minister of students and associate pastor. Nestled on Lake Cumberland, JFB is seeking a minister who is called to reach students. Seminary educated with experience preferred. Exceptional financial package available. Serious inquiries only. Send resumé to: MSAP Search Committee, Jamestown First Baptist Church, PO Box 308, Jamestown, KY 42629, or e-mail: jfbmdm@duo-county.com.

SEEKING: Full-time youth and music director. Responsibilities will be primarily with youth; music responsibilities will include Sunday morning and evening worship, Wednesday evening hymn service and one cantata a year. Pay and benefits commensurate with position. Send resumé to: Personnel Committee, First Baptist Church, 302 North Magnolia St., Tompkinsville, KY 42167.

SEEKING: Full-time minister to youth/pastoral assistant for Thornhill Baptist Church in Frankfort, Ky. Job requires organizing and conducting a viable youth ministry in addition to assisting the pastor. Experience as youth minister preferred; college/seminary degree a plus. Send resumé to: Youth Search Committee, Thornhill Baptist Church, 1142 Holmes St., Frankfort, KY 40601. A full job description is available at <http://users.dcr.net/~thbcchurch/>.

SEEKING: We are prayerfully seeking a full-time minister of youth. This would include grades 7-12. Please submit resumé to: Lancaster Baptist Church, 201 Richmond St., Lancaster, KY 40444.

SERVICE: America's Christian long distance. Free toll-free number; 4.9 cents/minute; 6-second increment billing; no contracts; online sign-up. www.talklongdistance.net, (888) 645-4559.

SERVICE: America's fastest growing Christian long distance company. No monthly service charge; 4.9 cents per minute; 6-second billing. Toll-free: (866) 587-8346. www.covenantphoneservice.com. Agent opportunity available.

WANTED: Portable partitions. Church is beginning a renovation phase and is in need of portable partitions for Sunday school space. Contact David Stovall at (270) 683-3050 if you have partitions to sell.

WANTED: Lady seeks Layton Howerton's "Boxing God" CD. Will pay up to \$50. Call Nelson, (502) 636-0072.

WANTED: Used hand plate, handbells or chimes (inexpensive type for children's ministry). Contact Darrel Vance, (606) 679-1690, or Ken Creekmore, (606) 678-6552.

Sept 11: A time for remembering



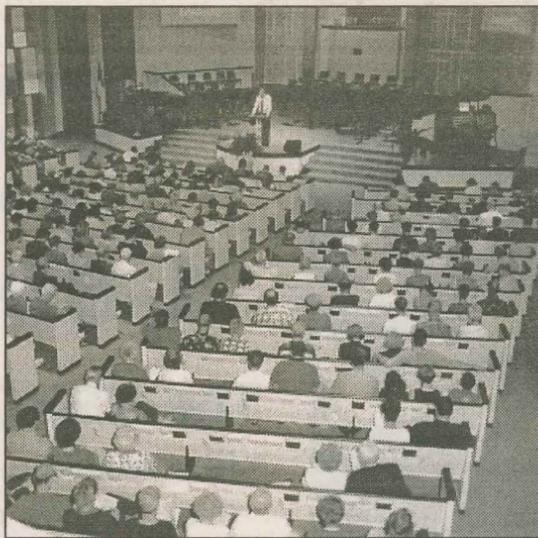
HONORING VETERANS Cumberland College freshman and ROTC cadet James McGrath lays a flag at the grave of a veteran as part of American Character Week on campus. Students participated in convocations and a number of other activities during the week surrounding the one-year anniversary of the Sept. 11 terrorist attacks.



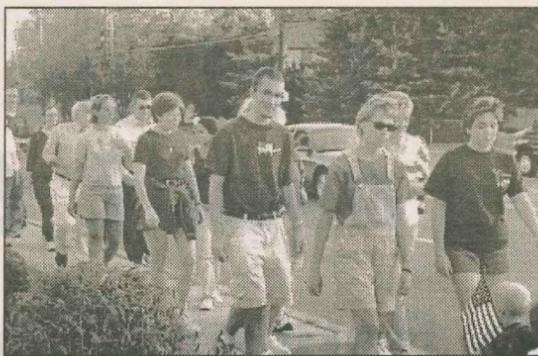
FLAG RUN Cumberland College ROTC cadet Tim Dowd runs with an American flag during the town of Cumberland's "Old Fashion Days" on Sept. 7. The ROTC joined the run as part of the school's American Character Week.



FLAG CEREMONY Campbellsville University used the Sept. 11 anniversary to dedicate 56 national flags representing students who have attended the school. Trent Argo (center), director of admissions who works with international students, speaks at the dedication as Stan McKinney (left), a journalism professor who conceived the idea and Pamela Zhu, an education professor from China who is now a U.S. citizen, look on. (Campbellsville University Photo by Tiago Pinheiro)



PRAYER SERVICE Shawn Wasson leads the congregation of First Baptist Church in Paducah in prayer for community and national leaders during a special Sept. 11 service of remembrance. The service included a time of silent remembering and prayer for families of the victims of the terrorist attacks. (Photo by Keith Todd)



REMEMBRANCE SERVICE About 100 members of First Baptist Church of Fort Mitchell joined four other congregations in their area for a remembrance service at Highland Cemetery in Fort Mitchell. Members of each congregation walked from their churches to the cemetery. (Photo by Perry Burnett)

Services across U.S. recall tragedy, ask for divine help

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—Joining hands and prayers, worshippers at Washington National Cathedral gathered as did others across the country Sept. 11 to mark the date of last year's terrorist attacks and recall the names of those who were lost.

"Oh God, we join our hands in remembrance and ask You to link our prayers with the millions of prayers being offered this day around the world for peace and justice and reconciliation," said Bob Edgar, general secretary of the National Council of Churches, as he led one of more than a dozen prayers by leaders of an array of faiths represented at the morning service.

The gathering, highlighted by an address by Archbishop Desmond Tutu and the reading of victims' names by Attorney General John Ashcroft, was one of many across the globe in which people looked back at tragedy and forged ahead with hopes for peace.

"Today as a nation, as a world community, we remember the terrible tragedy of the attacks of just one year ago," said Ashcroft, who came forward to read names of those who died on that date. "Joining with places of worship, civic associations, municipalities around the world, we also remember all those who were lost that day."

The observance was preceded and followed by others like it, from Vatican City to St. Paul's Cathedral in London. While condemning terrorism as "a manifestation of inhuman ferocity," Pope John Paul II also prayed for "mercy and pardon for the authors of this horrible terrorist attack." Anglican Bishop Richard Chartres of London likewise called for justice and compassion as he marked the anniversary.

In New York—the site of the World Trade Center attacks—and other cities, requiems were sung, moments of silence were observed, and Americans of all faiths and none gathered at monuments, houses of worship and scenes of the attack for times of remembrance.

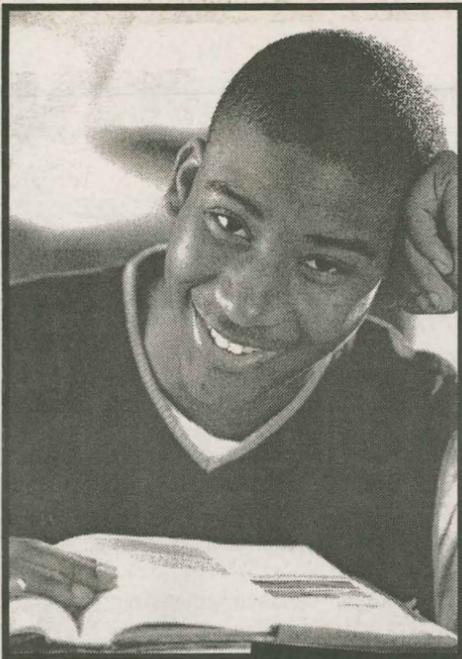
"An anniversary need not, should not, be a time only to remember and to honor what has gone before, important though such commitments are," said Archbishop of Canterbury George Carey at Trinity Episcopal Church on Wall Street, near ground zero. "It also offers us an opportunity to look to the future, to take new bearings and to seek to embrace the kind of tenacious hope for the future about which (the Bible) speaks so powerfully."

At the Pentagon, President Bush made his first of several appearances at sites where hijacked planes crashed a year ago. "Here, and in Pennsylvania and in New York, we honor each name and each life," he said. "We ask God to bring comfort to every home where they are loved and missed. And on this day, and on every day, may He watch over the United States of America."

At the National Cathedral, an august procession of clergy wearing robes, prayer shawls and turbans was led into the sanctuary by a bagpiper and students bearing flags of every nation from which victims perished.

The international flavor of the event was continued with Tutu as the homilist. "God is the One who is right here, who was right there as the planes were hitting their targets," he told more than 3,000 people gathered. "God was there as the buildings crumbled. ... God, Emmanuel, is still here, God with you, for God is the same, yesterday, today and tomorrow, wiping away your tears, pouring balm on your wounded souls."

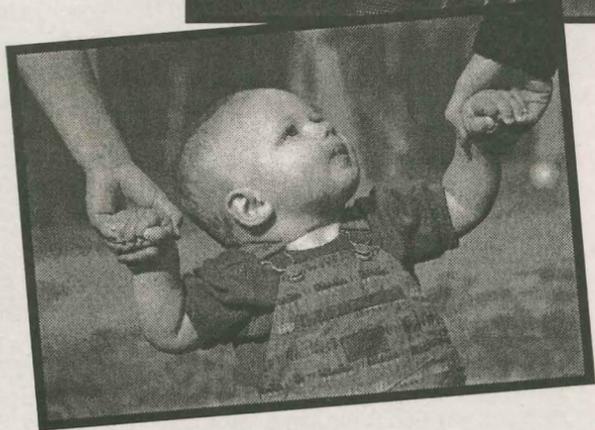
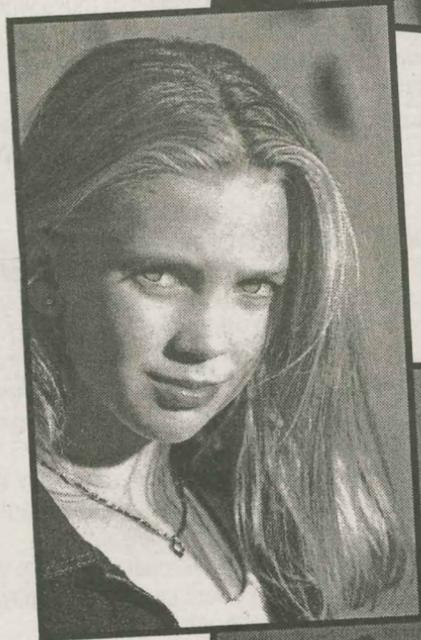
Jeffrey Haggray, executive director of the District of Columbia Baptist Convention, sought divine aid with forgiveness. "While prosecution and punishment have their role within our system of justice, and as part of our national and international security, will Thou strengthen us lest we be overcome by an overwhelming urge for retaliation and vengeance?" he prayed.



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