

September 24, 2002
 Vol. 176, No. 37

FOR THE RECORD

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Dated Material — Deliver by Wednesday, September 25

Kentuckians hope to reclaim church tradition of hospitality

By Victoria Moon
 State Correspondent

LOUISVILLE—The word “hospitality” might conjure up old-fashioned images of tea parties and Sunday dinners.

But two Kentucky women are trying to get churches to see hospitality as an important ministry that is vital to the survival of the church.

“Hospitality is not just tea and cookies, like a lot of people think,” said Mary Mohler, director of the Seminary Wives Institute at Southern Baptist Theological Seminary in Louisville and wife of seminary president Al Mohler. “Hospitality is a biblical command for everyone.”

Mohler said the early church depended on hospitality to survive.

“There was no Holiday Inn back then,” she said. “For the apostles to be able to minister they needed other Christians to open their homes to them as they went from town to town.”

Christina Pohl, professor of Christian ethics at Asbury Theological Seminary in Wilmore, agreed.

“Usually hospitality is thought of as entertaining family and friends, or coffee hours at church,” she said. “But true hospitality is about being the hands and feet of Jesus. In the early church, hospitality was basic to the gospel. It was what it meant to be a Christian.”

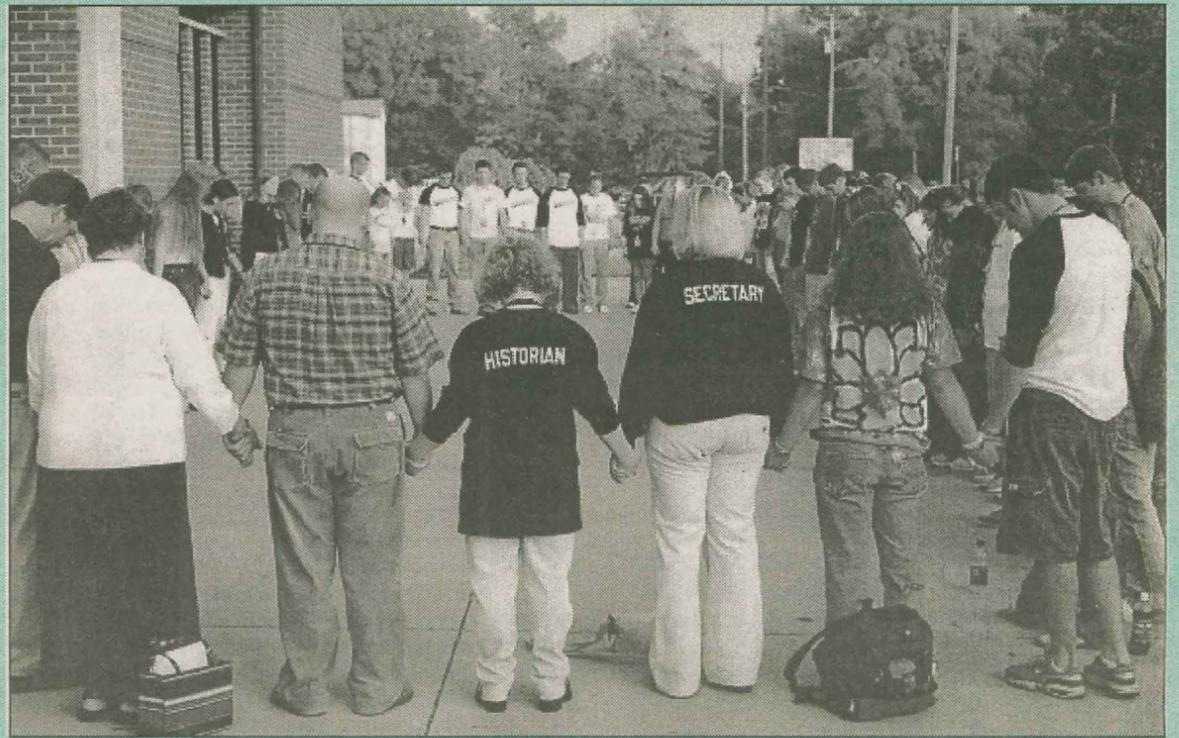
“Hospitality meant sharing what one had, which was the natural response to the wealth one had received from God.”

Pohl noted that in the early church, hospitality sustained the relationships that kept the church alive.

“There were no church buildings for the early Christians, so they met in homes, and ate together,” she said. “It defined the sense of love that identified the Christian church.”

See *Kentuckians urge ...*, page 9

See You at the Pole



A group of students at Reidland High School was one of many throughout the commonwealth to take part in See You at the Pole, Sept. 18. After the united prayer, teens broke into smaller groups to pray until the school bell called them to class. The national day of student prayer began in 1991 in Texas and has spread to school campuses across America. Now, more than 3 million students from all 50 states participate in See You at the Pole each year. (Photo by Keith Todd)

Singles ministry pro: It's not brain surgery

By Brandy Campbell
 SBC LifeWay Christian Resources

RIDGECREST, N.C. (BP)—Starting a singles ministry isn't as difficult as many church leaders might think, according to a specialist in that field.

“You don't have to reinvent the wheel,” said Susan Thomas, former director of singles ministries for the Baptist Convention of Pennsylvania-South Jersey.

“There are a lot of resources already out there, and you just need to utilize them,” Thomas told participants at the national Christian Singles Getaway at LifeWay Ridgecrest Conference Center near Asheville, N.C.

“Just jump in there and get in-

volved,” she added. “Remember to always take your ministry very seriously, but never take yourself too seriously.”

Thomas urged leaders who are starting a singles ministry to focus on five areas:

■ Bible study. The first step in planning your Bible study time, Thomas said, is finding a location. The church building might appear to be the obvious location, but Thomas recommended looking at other possibilities.

“Small groups in people's homes are popular,” she said. “Just look for creative places to meet. Try to find places where people who wouldn't normally darken the door of a church would feel comfortable. You some-

times have to go where they are instead of always expecting them to come to you.”

Choosing curriculum also is an important step in setting up a Bible study. Thomas suggested using discipleship studies that already have been developed.

“Again, though, be creative. Our group sometimes has done Bible studies on television shows or movies. We discuss the moral issues in them, and that way those who maybe don't attend church or have strong biblical knowledge can still have something to add.”

■ Outreach. One key to a growing singles ministry is making visitors feel

See *Singles ministry ...*, page 10

Some churches preserve and celebrate traditional worship

By Brenda Smith
 Kentucky Baptist Convention

LOUISVILLE—In a time when many congregations are moving to blended or contemporary styles of worship, a group of Kentucky Baptists are joining together to preserve and celebrate the traditional worship style of the 20th century.

Lexington's Anchor Baptist Church was established in early 2000 as a haven for just such traditional Baptists. The church, which currently meets on the campus of Lexington Community College, averages 125 people in worship, most of whom are seeking a traditional worship fellowship.

“The vast majority of our mem-

bers are traditional Southern Baptists who grew up Southern Baptists and have had few church relationships in their lives,” explained Paul Sisk, pastor of the new congregation. “They are not big church shoppers.”

Such traditional Southern Baptists typically place high value on community, said Jim Cordell, director of the Kentucky Baptist Convention's church music department, who has been engaged in an in-depth study of worship in Kentucky Baptist churches.

In an effort to reach out, churches sometimes let go of traditions and distinctions that connect core members, he added.

“The sense is that if a church becomes all things to all people, they lose who they are,” Cordell explained.

Shifts to newer styles of music and worship have left some worshippers longing for a place to speak their “native language,” Cordell said. For Baptists, that can include the familiar songs of the Baptist Hymnal and the reassuring procession through the order of wor-

ship. Traditional hymns are part of what connects Linda Matthews, music director for Anchor Baptist Church, to her church.

“My fondest memories of church are singing the old hymns, youth group and going to church camp,”

Matthews recalled. “Our church services were very traditional, and I sang in the choir for many years growing up. The old hymns still speak to me, and I feel they will never be outdated.”

According to Cordell's research, 70 percent of Kentucky Baptist churches practice traditional worship, but that doesn't mean they are all doing the same thing.

“Traditional churches run the gamut,” Cordell explained. For some churches, traditional means liturgical; for others—in fact, most traditional Kentucky Baptist churches—traditional means a revivalistic style. The underlying feature to all traditional worship is an emphasis on orderly,

See *Some churches ...*, page 3

Worship WITHOUT Warfare

BAPTISTS

SBC president calls for 'radical' commitment

NASHVILLE (ABP)—Southern Baptists need to get "real" about the spiritual condition of their churches and "radical" about their mission, says Jack Graham, president of the Southern Baptist Convention.

In remarks Sept. 16 to the SBC Executive Committee, Graham said in the United States each year, many without Christ.

"Our world has been shocked by radicals, thugs, terrorists, murderers, extremists," he said. "Those of us who name the name of Jesus and who are called to the Kingdom for such a time as this, we need to get radical in our love for people."

SBC leaders reject new Missouri group

By Bob Allen
Associated Baptist Press

NASHVILLE (ABP)—The Southern Baptist Convention Executive Committee voted Sept. 17 to officially refuse funds from a breakaway state convention in Missouri, but declined to limit itself to cooperating with only one convention per state in all circumstances.

Responding to a motion referred from the convention this summer, the Executive Committee declined to recommend limiting to one the number of conventions in a particular state it authorizes to collect funds on behalf of the SBC.

Bob Stephenson, a layman from First Baptist Church of Norman, Okla., who made the motion at the SBC annual meeting in June, said the Executive Committee "appears to set a double standard" by recognizing competing state conventions in Virginia and Texas, while refusing to work with the Baptist General Convention of Missouri, which broke away from the Missouri Baptist Convention last year.

The Southern Baptist Conservatives of Virginia state convention formed in 1996, followed by the Southern Baptists of Texas Conven-

tion in 1998. Both groups cited differences with moderate leaders of their respective state conventions and pledged loyalty to the conservative leadership of the SBC.

Stephenson asked Executive Committee members to enforce "a clear and consistent policy" in relating to state conventions, even if it winds up costing them money.

Executive Committee President Morris Chapman said a long history of relationships exists between the SBC and both the Baptist General Association of Virginia and the Baptist General Convention of Texas. He said the Executive Committee recognizes new conventions in those states only because problems developed in those historic relationships, but neither of those state groups nor the SBC has indicated a desire to wholly sever ties.

In contrast, the Missouri Baptist Convention strongly supports the SBC, Chapman said, and it wouldn't be in Southern Baptists' best interest to recognize a new convention that competes for funding and loyalty with the existing state body.

"There's quite a difference between holding on to an existing partnership and deciding if you want to enter into a new partnership," Chapman said.

"It is the exclusive prerogative of the Southern Baptist Convention to determine the identity and the number of regional Baptist bodies... who may collect funds on behalf of the Southern Baptist Convention, and it may be in the best interest of the Southern Baptist Convention, from time to time, to terminate or enter into agreements with particular regional bodies for the collection of Southern Baptist Convention funds," the Executive Committee said in its response.

"We decline to recommend limiting the number of conventions that are recognized, and secondly we do not recognize... the Baptist General Convention of Missouri as a collecting agency for the Southern Baptist Convention," said Roy Sparkman, an Executive Committee member who chairs the bylaws work group.

In August, the Executive Committee's business office returned \$395 that the Baptist General Convention of Missouri had forwarded from a church to the Annie Armstrong Offering for North American missions. Executive Committee vice president Jack Wilkerson suggested in a letter that the church either make the contribution directly to the SBC or pass it through the Missouri Baptist Convention.

IMB ministry revision set for SBC vote

NASHVILLE—A proposed revision of the Southern Baptist International Mission Board's ministry assignment was approved by the SBC Executive Committee Sept. 17 for recommendation to the June 2003 SBC annual meeting in Phoenix.

The revisions include incorporating "nurturing church-planting movements," which supporting information describes as "the primary, if not only way, of making the gospel potentially accessible to all people."

IMB President Jerry Rankin, in a written report to the Executive Committee, said, "We are not requesting a substantive change in ministry assignments but are proposing a restatement and updated wording that more accurately reflects the focus and work of the International Mission Board and provides a more balanced template for reporting and accountability to the Southern Baptist Convention."

The document speaks of "sending" missionaries, as opposed to "appointing," a narrower term in the old statement that doesn't take into account the widespread use of volunteers.

It also adds a reference to mobilizing Southern Baptists in local churches, associations and state conventions to pray, volunteer and give sacrificially to missions. At the request of an Executive Committee work group, an added phrase specifies that such financial support is through the Cooperative Program and Lottie Moon Offering.

It calls for assisting international Baptist leaders with discipleship and training, but deletes a specific reference to developing "schools." Some people have criticized the IMB's recent emphasis on church planting for neglecting institutions like schools and hospitals. IMB officials say that is just a perception.

The new statement still affirms the IMB's commitment to ministries such as community health and hunger relief, designed to "meet human needs and share the gospel."

The IMB adopted "a radical restructuring and revitalization of overseas organization and leadership" in 1997, Rankin said. "Initially identified as 'New Directions,' it has come to be referred to as Strategic Directions for the 21st Century or SD21."

IMB leaders say the proposed changes are cosmetic and do not reflect any major changes in missions strategy. The new statements, they say, remove outdated language and are more precise in describing the agency's current approach.

Based on reporting by Baptist Press and Associated Baptist Press

BAPTIST DIGEST

■ **LifeWay opens \$27 million facility.** LifeWay Christian Resources of the Southern Baptist Convention trumpeted a \$27 million addition to its downtown Nashville complex with a Sept. 18 dedication service. LifeWay President Jimmy Draper told about 1,200 participants the new facility, One LifeWay Plaza, provides employees and visitors with 802 parking spaces, a 325-seat cafeteria and updated office space.

■ **Texas convention defunds Korean group.** After 21 years of supporting the Korean Baptist Fellowship of Texas which it helped start, Baptist General Convention of Texas leaders have voted to stop funding the Korean group. Instead, the BGCT will provide funding for Korean work in Texas through individual congregations. The action came after the Korean group voted to dually align with the BGCT and the Southern Baptists of Texas Convention, a new conservative convention closely aligned with the Southern Baptist Convention.

■ **Chapman marks 10 years in SBC post.** Morris Chapman, president of the Southern Baptist Convention Executive Committee, was honored by SBC leaders Sept. 17 for 10 years of service in the convention's top administrative post. Former SBC Presidents Jimmy Draper and Tom Elliff lauded Chapman, also a former SBC president, during a luncheon attended by 250 people. Chapman was elected to the position in 1992 as part of the SBC's conservative shift.

■ **Baptist Peace Fellowship leader resigns.** Ken Sehested, executive director of the Baptist Peace Fellowship of North America since its founding in 1984, has announced his resignation effective Jan. 1, citing "personal vocational needs." Sehested, a graduate of New York University and Union Theological Seminary, previously was co-editor and director of education for SEEDS, a magazine and educational ministry that address world hunger issues.

■ **Trustees affirm embattled president.** Trustees of Gardner-Webb University in Boiling Springs, N.C., have expressed "full confidence" in President Chris White, despite a censure by the school's faculty over a grade-tampering incident involving a star athlete. Trustees also voted to launch an investigation of the dispute.

Executive Committee closes doors to discuss NAMB TV network plan

NASHVILLE (ABP)—The Southern Baptist Convention Executive Committee went into a rare executive session Sept. 17 to discuss a request by the SBC North American Mission Board to convert its FamilyNet television network from a non-profit to a for-profit subsidiary.

In other business at a Sept. 16-17 meeting in Nashville, the board's chairman announced he was reactivating a committee to study the SBC's membership in the Baptist World Alliance.

The full Executive Committee met 35 minutes behind closed doors to review "confidential material" provided to committee members and staff. Earlier committee discussions on the issue also were closed to outsiders.

NAMB leaders say Southern Baptists will need private investors in order to raise an estimated \$75 million it would take to establish a major presence in television. Currently, NAMB spends about \$6 million a year for FamilyNet, which in turn generates about \$3 million in income.

A recommendation distributed before the executive session noted for the record that the Executive Committee planned to "consider action on this matter at some future meeting after further exchange of information and when formal documentation has been prepared and submitted for review and approval."

After the meeting, Executive Committee President Morris Chapman said in an interview that the committee desired to discuss "matters of financial and legal" concern privately before saying anything in public.

Gary Smith, chairman of the Executive Committee, said he sensed in

the closed discussion "exhilaration and excitement about the possibility of expanding our broadcasting capability across the nation."

FamilyNet currently is carried on cable 24 hours a day, seven days a week, in about 2.9 million homes. To become a "player in the industry and truly penetrate the culture" would require at least 30 million "24-7" homes, NAMB President Robert Reccord said.

Trustees of NAMB voted unanimously in a called meeting Aug. 13 to approve the reorganization plan, subject to approval by the Executive Committee and the SBC.

In other business, Executive Committee chairman Gary Smith, pastor of Fielder Road Baptist Church in Arlington, Texas, announced that he was reactivating a committee to evaluate the SBC's relationship with the Baptist World Alliance.

The committee disbanded in 1998 after recommending that the SBC not withdraw from the worldwide fellowship of Baptists and unions.

Executive Committee President Morris Chapman said in an interview that reactivating the committee comes in response to a July vote by the BWA's General Council to consider a membership application from the Cooperative Baptist Fellowship, an action opposed by SBC leaders.

Members of the study committee include Chapman; LifeWay Christian Resources President Jimmy Draper; International Mission Board President Jerry Rankin; Southeastern Baptist Theological Seminary President Paige Patterson; former SBC president Tom Elliff; and Paul Pressler, SBC first vice president.

Kentucky CP gifts top \$22 million, fall short of budget

By Trennis Henderson
Editor

LOUISVILLE—Kentucky Baptists contributed more than \$22 million to the Cooperative Program for the second straight year, but fell short of the Kentucky Baptist Convention's 2001-2002 CP budget goal.

The total of \$22,104,918 was \$32,954 (0.1 percent) below the previous year's record gifts of \$22,137,872 and \$312,582 (1.4 percent) below the budget goal of \$22,417,500.

Total CP gifts for the 2001-2002 fiscal year marked the first time in six years that income fell short of the budget goal. It was the first time in seven years that gifts failed to surpass the previous year's total.

"After two years of exceeding the budget by more than \$1 million, we raised the budget 6.75 percent which was really a little too much," said Lowell Ashby, leader of the KBC business services team. "It was close. We just stretched it a little bit too far."

Despite the budget shortfall in CP income, giving from all sources was up. Total cash receipts, including special offerings and other designated giving, was a record \$33,736,472. That is an increase of 1.8 percent or \$610,052 over the previous year.

Other financial milestones included five months in which CP gifts exceeded \$2 million, including the final two months of the fiscal year. Income on the final day of the budget year pushed cumulative CP gifts in Kentucky above \$500 million since the Cooperative Program's founding in 1925 (see related article).

Funds designated by churches for the KBC budget—which are not counted as CP income—increased 0.2 percent to \$481,463.

"Overall, gifts were very positive," Ashby said. "With everything

that happened in September of last year and the economy, to come within one tenth of a percent of the previous year's record giving is an indication of a strong commitment of our churches to still be very supportive of the Cooperative Program."

KBC Executive Director Bill Mackey concurred with Ashby's assessment.

"In a year of economic downturn, when the giving could have been a lot lower, I am tremendously proud of Kentucky Baptists maintaining their commitment and support of state and world missions," Mackey said. "Without the economic downturn, we could have met the budget."

Mackey said a decision earlier in the year to limit program-related expenses to 90 percent of budgeted funds "enabled us to take care of the shortfall in the budget."

The 2002-2003 CP budget of \$23.2 million, which took effect Sept. 1, is an increase of 3.49 percent over the past year's budget. Coupled with the 1.4 percent budget shortfall, this year's income will need to increase nearly 5 percent to meet budget.

Citing the past year's spending cap, Mackey said, "We will probably need to follow a similar policy this current year because the budget was set a year in advance."

Among special offerings received during the year, the Annie Armstrong Easter Offering for North American Missions received \$1,667,357, an increase of 7.7 percent over the previous year.

The Lottie Moon Christmas Offering for International Missions increased 1.2 percent to \$3,416,735.

Special offerings within the state didn't fare as well, with each of them declining from the previous year. Offering totals include:

■ Eliza Broadus State Missions Offering, down 1.3 percent to

KBC hits \$500 million CP milestone

By Denise Withers
Kentucky Baptist Convention

FRANKFORT—Drop the confetti in Frankfort. With the arrival of a Cooperative Program contribution from Thornhill Baptist Church on the last day of the state convention's fiscal year, Kentucky Baptists exceeded the half billion-dollar mark in CP giving.

The financial milestone was 77 years in the making. Kentucky Baptist support of the Cooperative Program began when the funding plan was established in 1925—just two years after Thornhill Baptist Church was organized.

The timing was coincidental since Thornhill's check was among CP gifts of more than \$2 million received in August from churches throughout the commonwealth. It was quite appropriate, however, since the Frankfort congregation has been a longtime supporter of the Cooperative Program.

Thornhill Church, which averages 150 people in Sunday school and 190 in Sunday morning worship, gives 15 percent of its annual budget to support CP ministries on the state, national and international levels.

"They have a big heart for missions, not only locally but around the nation and the world," said Steve Payne, Thornhill's pastor since Aug. 4. "Our congregation realized that together we can reach so many others in carrying Christ's message."

Lowell Ashby, leader of the KBC business services team, said the \$500 million mark is extremely significant in the big picture of sharing the gospel.

"The cumulative total of \$500 million shows the sacrificial giving of our Kentucky Baptist churches," he said. "If we did not have this channel of giving, just think how many ministries would not have been possible these last 77 years."

The Cooperative Program unites Kentucky Baptist churches of all sizes in the goal of supporting ministry efforts at home and around the world. Of every dollar given through CP, 64 percent remains in Kentucky for missions and ministries in the state while 36 percent is sent on to the SBC to help fund national and international causes.

Kentucky ministries funded at least in part by CP include Kentucky Baptist Convention Executive Board programs, ministries and training events; five Baptist colleges and schools; church building grants; and entities such as the Kentucky Baptist Foundation, Kentucky Baptist Homes for Children, Kentucky Baptist Assemblies, Kentucky Woman's Missionary Union and the Western Recorder.

The funds sent on to the SBC are used to support 5,364 international missionaries, 5,184 North American missionaries, 2,546 chaplains and six Southern Baptist seminaries as well as other ministries.

\$823,787.

■ Thanksgiving Offering for Kentucky Baptist Homes for Children, down 2.3 percent to \$890,735.

■ Barkley Moore Father's Day Offering for Oneida Baptist Institute, down 2.7 percent to \$18,511.

Looking toward the new budget year, Mackey said Cooperative Program gifts and special offerings will

help fund "some of the most exciting ministries taking place across Kentucky that I have ever known."

Urging ongoing financial support for such causes, he added, "I think Kentucky Baptists have a heart for missions, evangelism and ministries. I believe they want to see those ministries across Kentucky and to reach people for Christ around the world."

Some churches preserve and celebrate traditional worship

Continued from page 1

theologically driven services that progress logically and are focused on God. Traditional worship relies heavily on classic hymns, which often were written by pastors and are very rich with text and theology, Cordell said.

"Tradition is a relative term," Sisk said regarding worship. "Traditions tend to follow a period of time. The traditional elements we are drawn to are the great hymns of faith and a reverent, sacred atmosphere with a strong emphasis on expository preaching and life application."

Stepping into a worship service with Anchor Baptist Church will be familiar and comfortable to anyone who has attended church in the last 20 years, Sisk said, and long-time Baptists will easily recognize the order of worship.

Cordell said traditional worship typically follows the order presented in Isaiah 6:

■ **Revelation.** Revelation is an acknowledgement of God's presence. Revelation is usually expressed as a "call to worship," which might be a song or a scripture reading.

■ **Adoration.** Cordell asked: In re-

sponse to God's presence, what else can a worshipper do but praise Him? A hymn praising God usually is sung in traditional worship settings.

■ **Confession.** After experiencing the presence of God, and reminding themselves of His perfect attributes as they sing a hymn of praise, worshippers will recognize their sinfulness and need to confess their sins.

"Forgiveness is my motive for worship," Sisk said. "It's about falling in humility and repentance before God."

■ **Thanksgiving.** "It's not enough to simply ask forgiveness, we must accept it," Cordell said. In response to God's grace, worshippers will give thanks, often through the singing of a hymn.

■ **Proclamation.** While the proclamation of the Word of God takes place through the sermon, the choir anthem also can be part of the proclamation piece of worship, Cordell said.

"The choir anthem should be beautiful musically, and then it must have powerful words," Matthews said. "The congregation should see Jesus through the music and preaching, and

be ready to face another week."

■ **Response.** Now that worshippers have encountered God and heard the message, what will they do with it? Worshippers may respond by coming forward to the altar to pray with the pastor. Some respond by professing faith in Christ, requesting baptism, recommitting to Christ or joining the faith community.

■ **Commissioning.** "The vision I have of the church and its ministry is that it's the place where we can sharpen the sword, polish the armor, so we can live life 'out there,'" Sisk said. "We are soldiers, and God's house is a fortress for preparing for battle against the enemy; a battalion aid center where we come to be healed, go out and engage the enemy. Church is not a place to escape to; it's a place to prepare to engage."

In contrast to other worship styles that place great emphasis on being sensitive and accessible to seekers or new converts, the focus of traditional worship is on sacredness, Sisk explained. "We want worship to be inviting, but we also want it to be holy

Worship
WITHOUT
Warfare

and exclusive. We keep the focus on God, not on the needs of the person."

While traditional worship is typically more appealing to older people who have been Baptist for some time, the strong emphasis on community can be appealing to Generation Xers who value connection. The key for church leaders is to help younger generations feel a part of the tradition, Cordell said.

"You've got to get to know people and make connection and then let them know who you are," Cordell said. Older church leaders should make an effort to get young people involved in leadership by taking them under wing and mentoring them.

Worship leaders of every style can experience traditional, blended and contemporary style services during "Journey Into Worship," the Church Health Summit scheduled for Oct. 11-12 at First Baptist Church, Bowling Green. Participants will experience different styles of worship plus workshops designed to help everyone involved in worship—from choir members to pastors to music leaders—grow in specific ways related to their area of ministry.

WESTERN RECORDER

P.O. Box 43969
Louisville, KY 40253
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, KY 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

To subscribe: Send \$12.19 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$9.75 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

POSTMASTER: Send address corrections to: Western Recorder, Box 43969, Louisville, KY 40253.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6471, fax to (502) 244-6474 or write the editor or news director.

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Convention focus

As Kentucky Baptists have a heart for missions and continue to endeavor into many different areas of ministry, I want to applaud all Kentucky Baptists. We are going to enter a new era in ministry. We are constant and vigilant to empower the body of Christ. As disasters happen, our children need special care, the homeless are in need or any other ministry that increases awareness of God and His forgiveness and mercy, we are there.

What an awesome time it is to be considered a Christian and to stand with Christ Jesus, the Son of God, God Incarnate. Jesus Christ has the authority to forgive sin on earth just as God has the power to forgive sin on earth because God and Jesus are the same.

Jesus forgives everyone, God forgives everyone and the Holy Spirit convicts the world. Our responsibility, if it is any responsibility at all, is found in 1 John 1:9, "If we confess our sins He is faithful and just to forgive us and cleanse us from all unrighteousness."

That is a message that the 2002 Kentucky Baptist Convention might have heard if the program committee accepted my challenge to hear from a former homosexual. However, a few months ago they called me and informed me "no time was available" although they did support the notion of groups ministering to homosexuals.

Before the final decision, I contacted the committee and gave them a brief outline of suggestions for specific guidelines that might be used for their deliberations. The decision of the committee grieves me even today. I hope and pray that we don't get narcissistic and neglect any part of the body of Christ even if it means cutting five or 10 minutes from another preacher or report.

John Lawlor
Louisville

'Junk mail' critique

It is always with a disappointing heart that I read of the Western Recorder attempting to do all it can to support the Cooperative Baptist Fellowship. When will the Recorder come to realize that our fellow brothers and sisters have left the building and therefore, we should let them go?

Although the CBF does not want to call itself a denomination, it has really happened. They have their own churches, schools, mission seminaries and now even boardrooms. The ad for the Baptist Seminary of Kentucky is not only a slap in the face of Southern Baptists, it is the Western Recorder's attempt to promote the CBF cause.

Among other things, the Western Recorder's liberal staff promotes any letter that bashes a Southern Baptist Convention leader or a Southern Seminary leader or professor. Such slanted views make the Western Recorder the equivalent to the National Enquirer: Pure junk mail!

Ralph Greenwell
Graefenburg, KY

Peace starts at home

Richard Land's desire to teach peace is great. Let him begin by following the Jesus method—start at home and work out.

We Baptists need to hear Jesus' message of forgiveness and peace. We are losing the true "good news" for a cheap, secular counterfeit.

Please, Dr. Land, renew in us the desire to follow the Prince of Peace. And when we truly live for Him, then our light will shine before the whole world and none will be able to put it out.

Larry D. Smith
Louisville

Michael G. Barnes
Richmond

Ordination concerns

I am writing as a concerned minister of the gospel on the subject of women's ordination.

This is in no way an attack on anyone or any certain church, but I have noticed for the past two weeks that two churches in Louisville have had in the "Mountains to the Mississippi" section of the Western Recorder where they have ordained a total of four women as deacons.

I'm a conservative Southern Baptist and as I understand God's Word to the best of my knowledge, I find nowhere that women should be ordained or have authority over men. I understand that women play a vital part in the church and that most churches could not do what they do without women being present.

I question why the men of God are allowing this in the church and are promoting this action. If they have given in to Satan's tools, he will attack the church from within.

Paul seems like he addressed this issue in 1 Timothy 2:12 when he said, "And I do not permit a woman to teach or have authority over a man, but to be in silence." Then he gives the reason in verses 13-14, "For Adam was formed first, then Eve. And Adam was not deceived, but the women being deceived, fell into transgression."

I also find in the Bible where no woman was ordained as a leader of the church. If a man of God cannot stand up for what Paul wrote to Timothy for instruction, than I don't see how he could stand up and preach on any other book that Paul wrote.

I believe that churches today need to get back to teaching and preaching the Bible and practicing what God said in His Word: Be the one separated from the world.

FAMILY

Is American view of retirement biblically based?

By Jeremy White

The American view of retirement is a relatively new idea, an invention of an affluent society.

This view was formed when jobs were back-breaking, life expectancy was about

age 65, the Social Security system was much stronger and society had to open up positions for many young people.

None of these factors remain true today. The underlying premises of Americans being entitled to retirement are not biblical:

■ Leisure is more valuable than work.

■ Older people are less useful and less productive.

■ Earlier ages of retirement are a status symbol of achievement—sift you can retire at 55, then you have done well in life.

■ At an arbitrary age, one can withdraw from responsibilities to enjoy the comfortable rewards from past labors.

This pressure to have enough money to begin and sustain retirement lifestyles results in stress, worry and an earthly focus rather than a Kingdom focus. Medical studies have shown that it is healthy to continue work of some type, particularly with men.

I'm not suggesting continuing in a difficult workplace of drudgery or ignoring sweetened early retirement incentives.

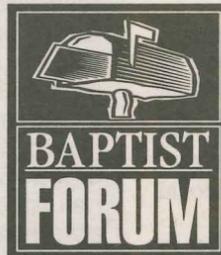
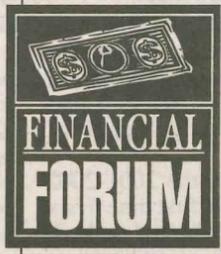
Go ahead and retire from that job of 25 years, travel a bit, enjoy some golf, slow down, spend time with the grandchildren. Then take on a new career, volunteer for missions, serve on charitable boards, turn your hobby into a part-time business, help your children in their business, do more at your in church.

Admittedly, I earn a good part of my living from financial planning toward retirement. But I prefer my clients to have a grander vision of retirement. We aim to save and invest for more than fishing, golf and gossip at the coffee shop.

People in their 50s, 60s and older have so much experience, wisdom and skill to benefit others. Look at the inspiring biblical examples of older people, such as Noah, Moses or Simeon. They didn't stop at age 62 or 65.

Consider well-known modern examples of great achievement in later years, such as Billy Graham, Bill Bright, Ronald Reagan, Jimmy Carter and Mother Teresa.

Jeremy White is a certified accountancy in Paducah. He presents financial seminars and workshops at churches and conferences.



PARTNERS IN THE MISSION

The value of interdependence

"Studies have concluded that a sign of organizational health is when an individual or a group moves beyond interdependence and independence to interdependence."—Russell D. Bredholt Jr., president of Bredholt & Co., Inc.

As I have thought about the recent emphasis on the Eliza Broadus Offering for State Missions, I've been very conscious of the many ways in which Baptist entities are interdependent—meaning that the success of any one depends upon strong cooperation. For instance, while every Southern Baptist Convention entity and state convention is organized with its own independent board of trustees, each remains dependent upon the churches for funding and participation. Thus, because each entity ultimately is seeking to serve the church, it makes sense that all work together for maximum effectiveness.

Let me give you some examples of this spirit of partnership and interdependence here in Kentucky:

■ Statewide there are now Hispanic ministries in more than 70 locations. These ministries are supported through partnerships between the Southern Baptist North American Mission Board, the Kentucky Baptist Convention, local associations and individual churches.

■ Church planting also is jointly sponsored by NAMB, KBC, associations, churches, and, in some cases, by Nehemiah Project sites located at the seminaries and Bible colleges like Clear Creek Baptist Bible College.

■ State missionaries who serve associations or churches where financial support is needed are sponsored jointly by NAMB and KBC. In fact, I do not know of any NAMB ministries in Kentucky that are not jointly sponsored through the Cooperative Agreement between NAMB and KBC. Usually, the agreement calls for KBC to provide 60 percent and NAMB 40 percent of the funding.

■ Partnership missions trips from

Kentucky routinely coordinate with SBC International Mission Board missionaries to meet needs in partnership countries.

I am grateful for these partnerships and our interdependence. The value of the partnerships with our national entities is that they can develop strategies and help channel resources to the places of greatest need.

It's important to realize, however, that these partnerships and various ministries funded solely by the KBC are possible only because of the strong support by Kentucky Baptists of the Eliza Broadus Offering and the KBC budget through Cooperative Program and Restricted Kentucky Only gifts. I hope every Kentucky Baptist realizes the important role he or she plays in the overall efforts to fulfill the Great Commission. It is as individual Baptists give—even sacrificially—to support the work of the local church that the local church can in turn maintain or increase its giving to support state, national and world missions.

We're all in it together to serve our Lord!

Bill Mackey is executive director of the Kentucky Baptist Convention



Bill Mackey

Pre-wedding jitters: Just cold feet or a reason to postpone?

Q: My fiancé and I have our wedding date set for next month. The invitations have been mailed. We've put deposits down on everything. We enjoy being together and have similar interests. However, the closer the wedding date comes, the more doubts I have. We're both Christians, but we disagree on some important things such as raising children. Should we postpone the wedding?

Getting married can make even the calmest person nervous. There are so many decisions and details.

It sounds, however, that you're talking about more than wedding details such as wedding dresses and cake. It's encouraging that you and your fiancé enjoy being together. However, great weddings don't always ensure strong marriages.

Disagreeing about major issues is significant. One can enjoy being with someone who has totally different ideas. At the same time, working together with someone like that in a marriage can be totally frustrating.

You mentioned that both of you are Christians. Unfortunately, both spouses can be Christians and still not have a compatible view of life that's essential for a marriage.

Your first step needs to be to talk with each other. Your fiancé might have similar concerns. Then consult with your pastor and set up some pre-marital sessions if you haven't already done so.

If the nagging doubts remain, find a professional Christian counselor who can work with you and your fiancé. Postponing the wedding might be an option. Even canceling a wedding now is better than a divorce—*Suzanne Coyle*

Q: "How can I encourage my soon-to-be teenager by acknowledging the significance of his 13th birthday? (Part two)"

At the beginning of the year (early after your child's 12th birthday), sit down with your son (or daughter) and explain that you are aware these are times that involve a lot of change for him or her. Invite your child to dialogue with you about the changes already taking place. If possible, involve both parents in these discussions.

While acknowledging that you recognize he or she is no longer a child, suggest that you would like to formally partner with your pre-teen to help begin an intentional transition to young adulthood.

Encourage your son or daughter to think with you about what it means to become an adult and discuss some proposed experiences and goals for the coming year. Think together about setting goals in the following areas in which Jesus grew according to Luke 2:52: mental, physical, spiritual and social. Examples of goals and experiences to pursue throughout the year include:

- Keeping a daily prayer notebook or journal.
- Volunteering to help once a month at a local food bank.
- Climbing a mountain.
- Running a mini-marathon.
- Discovering one's spiritual gifts and beginning to put them to use in the local church.
- Memorizing a verse of scripture each week.
- Setting a goal and plan for improving one's grades.
- Reading the Bible through in a year.
- Learning to play an instrument.

Plan to participate with your pre-teen in some of these things, such as climbing the mountain together. Plan a party, trip or special celebration at the end of the year (13th birthday) to mark the occasion.—*Scott Wigginton*

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



Patton scandal: How should we respond?

It takes years to build trust, but only seconds to destroy it.

That painful lesson was driven home again last week during Gov. Paul Patton's tearful confession of an "inappropriate personal relationship" with a woman who filed a sexual harassment lawsuit against him two days earlier.

Prior to his confession, Gov. Patton further complicated his leadership crisis by denying "any inappropriate contact" with Tina Conner, the Western Kentucky businesswoman who said she and Patton had a two-year sexual relationship that began in 1997. The same day newspapers reported Patton's office had made 440 phone calls to Conner in recent years, the governor publicly apologized to "the people of Kentucky for my failure as a person."

In addition to the moral concerns, Conner's case raises legal claims such as Patton appointing her to state boards because of their sexual relationship and then using his influence to push an investigation of her nursing home after she ended their affair.

Patton continued to insist last week that he had "done nothing wrong in my capacity as governor," but the line between his personal and professional life is blurred. He already has agreed to reimburse the state for the hundreds of personal phone calls he made to Conner—many of them from the governor's office during business hours. Many observers wonder what other revelations will come forth in the days ahead.

Noting that he is "relying on my faith in God," Patton asked Kentuckians "for your forgiveness and for your prayers."

"Understandably some of you may have less trust in me today than you did a week ago," he added. "I will work hard to restore that trust."

Unfortunately for the governor—and for Ken-

tucky—trust is a fragile object. Many people are questioning Patton's ability to continue to govern, including some who are calling for his resignation. His 2004 U.S. Senate race also appears in jeopardy.

From a Christian perspective, how should Kentucky Baptists respond to the ongoing crisis?

One starting point is to seek to avoid responding from a purely political perspective. No one should take pleasure in the governor's moral failure. Whether Democrat, Republican or independent, all Kentuckians should encourage solutions that benefit the commonwealth as a whole. This is no time for partisan political pressure.

On a practical level, Christians should take time to heed the apostle Paul's admonition in 1 Timothy 2:2 to pray "for all who are in authority." Rather than abandoning that teaching in the midst of turmoil, last week's disclosures should lead us to pray even more earnestly for Patton and others affected by his actions.

Remember that Jesus Christ squarely faced the issues of integrity, honesty and immorality during His earthly ministry. Even before

He offered forgiveness to a woman caught in adultery, He counseled her accusers, "He that is without sin among you, let him first cast a stone at her." Those words should temper every discussion we have about our state's current crisis.

After the mob dispersed, Jesus offered the woman challenging words of eternal significance: "Go and sin no more." Pray that Gov. Patton takes those words to heart.

God's Word also reminds us, however, that sin has consequences. "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap," Galatians 6:7 declares. That truth is a timeless lesson. May we all learn it well.

STRAIGHT FROM THE EDITOR



Trennis Henderson

How do we avoid so much church conflict?

By William Neal

When local churches are dealing with internal conflict, the pastor inevitably becomes involved despite his best efforts to maintain a stance of neutrality. For this reason church members need to be sensitive to the untenable position he often finds himself in, and "cut him some slack" when it comes to trying to force him into a position with which he feels uncomfortable.

It seems that a number of churches are involved in conflict these days—all for differing reasons, some of which are substantive and others very petty. Baptist churches and others that are organized around democratic congregational government often solve their problems by holding "show-down votes" in church business meetings that result in the departure of the pastor or perhaps the departure of a number of church families or both. Many times such confrontations are avoided by having the deacons or other church leaders mediate the conflicts in a less public forum, but the resultant decisions may still result in a church exodus.

While some ministers are their own worst enemy, acting in such an immature or unreasonable manner as to cause their terminations, many are innocent victims of a situation they neither created nor encouraged. Today's

church squabbles may be over worship style, leadership style, membership growth, finances, changing communities, theological positions, church policies, personality conflicts, church discipline, political power struggles or a combination of the above.

Many concerned Baptist leaders (both ministers and lay leaders) are asking questions these days about how

we can avoid so much congregational conflict. While some measure of conflict is inevitable and even healthy at times, we need to rid the church of the kind of mean-spirited conflict that destroys individual ministers and their families and even congregations.

The greatest preventative measure that can be taken is to promote complete honesty in all our dealings. Pulpit committees need to be completely honest with prospective ministers and ministerial candidates need to be up front with the committees that are interviewing them.

It's not that we mean to be dishonest, but we often fail to be completely candid. In the hurry to fill a pulpit, a committee may make the church sound healthier than it really is. In his anxiety to find a job, a minister may be less than forthcoming about how he feels about a lot of things. In order to find the right fit, both the minister and the church need to be wary of any decision until they have done their

homework and are convinced of God's calling.

When a pulpit committee and a congregation are convinced that they have found the minister God is leading them to, and he is convinced of God's calling, from that point on the congregation ought to be doing everything it can to help him succeed. That doesn't mean that you blindly follow him without question, but you love him and his family and any criticism is of a constructive nature. Terminating the minister is a last resort and always done in as redemptive a manner as possible.

Churches in conflict often need to seek outside help. Often, the local director of missions can provide that assistance and most state conventions have a church-minister relations office that provides mediation and other resources in such conflicts. Churches in conflict and without a pastor may want to consider an "intentional interim pastor," one who has been specifically trained in helping churches in transition deal with their conflicts or other issues.

When church members gather on Wednesday nights and at other times for prayer, they need to make church conflicts a high priority on their prayer list. Most ongoing, divisive conflicts are the result of a lack of prayer on someone's part. And it's never a matter of God failing to hear and answer our prayers.

William Neal is editor of the Georgia Christian Index

'Living out loud': Chapman spotlights adoption, missions

By Trennis Henderson
Editor

Chapman music notes

■ Eleven albums, including platinum albums "Speechless" (1999) and "Heaven in the Real World" (1994).

■ Four consecutive Grammy Awards for Best Pop/Contemporary Gospel Album for "The Live Adventure," "The Great Adventure," "For the Sake of the Call" and "Speechless."

■ Forty-seven Dove Awards, including nine-time Songwriter of the Year.

■ Web site: www.stevencurtischapman.com

LOUISVILLE—Paducah native Steven Curtis Chapman brought his high-energy "Live Out Loud Tour" to his home state last week.

More than just another contemporary Christian music concert, however, Chapman highlighted his ministry passions of adoption and Bible translation.

"On this tour, this is the closest to a homecoming," Chapman said of his Sept. 19-20 performances at the Louisville Palace. After he completes his two-nation, 25-city tour, he said he hopes to return to Paducah for a small benefit concert for adoption.

Chapman's longtime support of adoption was heightened two years ago when he and his wife, Mary Beth, adopted a six-month-old daughter from China. Shaohannah joined three older siblings: Emily, 16; Caleb, 13; and Will Franklin, 11.

Adopting Shaohannah "was the most profound experience spiritually, emotionally in my life and my family's life," Chapman said. "We want to encourage and challenge as many people as we can to experience this as well."

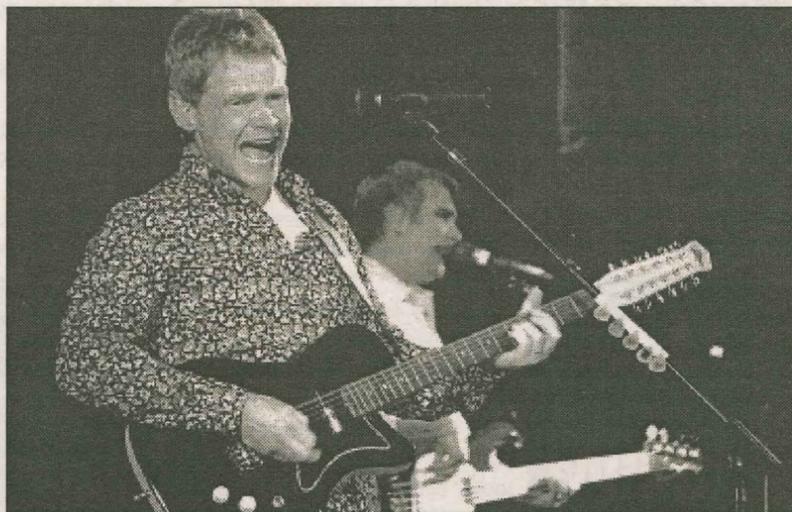
Chapman, the Dove Awards' five-time Male Vocalist of the Year, used his fame and influence to establish a foundation called "Shaohannah's Hope Assistance Fund."

Explaining that adequate finances is "one of the biggest stumbling blocks for a lot of people" interested in adoption, Chapman said the fund helps meet that financial need.

"We have been able to help several families already and their children now who are in loving Christian homes."

Bible translation is another top priority for Chapman. After reading the book, "Through Gates of Splendor," about five missionaries murdered by tribesmen in the jungles of Ecuador in 1956, Chapman said, "When I finished this book I knew I will never be the same. This has really left a mark on my soul and on my life."

After the five men were killed, Elisabeth Elliot, the widow of Jim Elliot, and Rachel Saint, the sister of Nate Saint, eventually went to live among the tribe, help translate Scrip-



MUSIC MINISTRY Emphasizing that "there are so many ways for us to live out loud," Christian recording artist Steven Curtis Chapman urged listeners at a concert in Louisville to let the truths of Scripture "take root in our lives and change us."

ture into their language and lead many of them to faith in Christ.

Years later, Saint's son, Steve, also became a missionary to the tribe, ministering and living among the people who had killed his father.

Chapman recounted the story, using songs to narrate a multimedia presentation that included photos and film clips taken by the five missionaries a few days before they were killed.

As the multimedia segment concluded, Chapman introduced guest Steve Saint to the concert crowd.

"God never wastes a hurt if we'll trust Him to write His story with our lives," Saint said. He shared how Mincaye, one of the men who killed his father, had become a Christian and now is known by Saint's family as "grandfather." Saint then introduced Mincaye to the crowd.

"A long time ago, I didn't know anything about 'God's carvings,'" his tribe's term for Scripture, Mincaye said in his native language as Saint translated. Explaining that he and other tribesmen "were living angry and hating," he added, "We had never known how to know the Creator."

Mincaye said missionaries began to teach his tribe that God "sent His Son down here to make a trail."

"Even when they were teaching us God's carvings, I couldn't see it, I couldn't understand," he said. "My heart was dark from bad living."

Eventually, Mincaye added, he

grew to understand God's message of love and "He washed my heart with His own Son's very strong blood."

"Only following God's trail do we finally come to His place," he added. Despite many trails in life, he said, "We have to just choose God's trail and keep following that trail, never turning aside to our own trails."

Describing many of the tribes-

men's Christian conversion as "an incredible story of transformation, of forgiveness, of redemption," Chapman said, "God just wove this thing together, the whole tour. It's really been incredible to see how God has done all that."

Chapman said other influences on his ministry in recent years include the school shooting five years ago at Heath High School—his alma mater—and the Sept. 11 terrorist attacks.

"Those kinds of things had a tremendous impact on me at several different levels," he said. "Obviously it awakened all of us to the reality of just how uncertain our world is around us. If this could happen at Heath High School, it could happen anywhere."

Chapman said his hit song "God Is God (and I am not)" is among his responses to "foundational shaking tragedy."

"I don't have any guarantees about anything other than I trust that God is truly the One in control. He can even take those things that are terribly evil and use them for good and work them together for good."

"That's the anchor I have found in the midst of those times," he said. "Those anchors become more sure when you walk through those kinds of tragedies."

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- Andy Griffith
- Life With Elizabeth
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- My Little Margie
- Corliss Archer

MONDAY

- Charade
- Celebrity interviews with Milton Metz

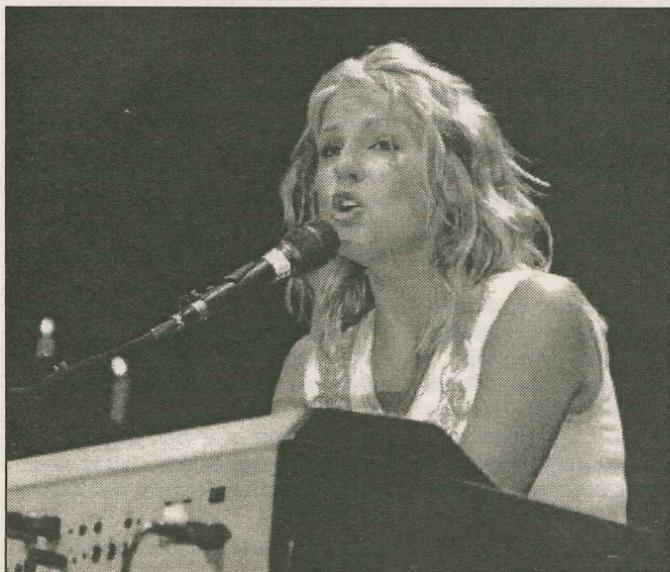
TUESDAY

- The Fabulous Dorseys
- Music from Walnut Street Baptist Church, First Gethsemane Baptist Church, Highview Baptist Church

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'WOVEN & SPUN'

Nichole Nordeman, the 2001 Dove Awards' Female Vocalist of the Year, is the opening musician for Steven Curtis Chapman's "Live Out Loud Tour." Nordeman's third album, "Woven & Spun," is scheduled for release this week.

Free Resource!

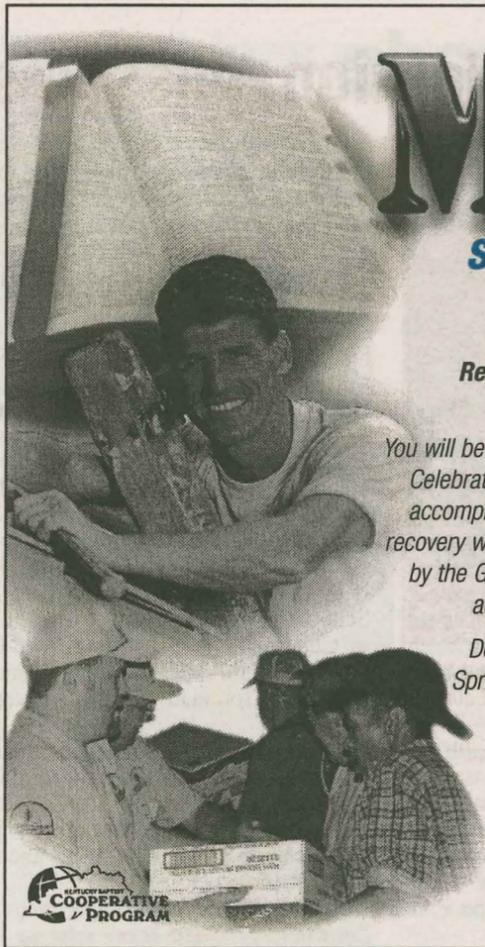
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*Don't miss out on the **2002 State RA Race-Off!** Winners of the Spring 2002 regional RA racer events will compete for the state title. All other kids interested in participating can participate in an open RA race event for the open title.*

A limited number of box lunches will be provided for a cost of \$3, register today on-line to reserve yours.

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 Visit our Web site www.kybaptist.org



Survey: Religious teens less likely to participate in risky behavior

CHAPEL HILL, N.C. (RNS)—Teenagers who attend church, have strong religious beliefs and participate in church-sponsored youth activities are more likely than their less-religious peers to avoid risky behavior, according to a new study.

According to the National Study of Youth and Religion, religious 12th graders are less likely to "use, sell or be offered drugs." While 61.3 percent of nonchurchgoing 12th graders reported using illegal drugs in the previous year, only 38.5 percent of those who attend church frequently said they had.

Tobacco and alcohol use was lower among religious teens as well. Only 11.9 percent of frequent churchgoers said they used cigarettes, while almost three times as many of their nonchurchgoing peers smoke regularly. Half of those who rated religion as "very important" had never been drunk, compared to 30.5 percent of those who said religion is not important to them.

In addition, the study reports, religious teens:

- Are safer behind the wheel.
- Are less attracted to danger and risky situations.
- Are less prone to violence and criminal behavior.
- Are more involved in sports, community activities and volunteer work.

Researchers said possible factors linking religious teens with healthier behaviors might be the influence of religion itself or that some families are predisposed to avoid risky behavior and engage in religious activities.

2002 Kentucky Baptist Convention November 11-13

Limited Care for Preschoolers and Children

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Extended teaching care for a limited number of preschoolers and children (ages 6 weeks-5th grade) will be provided by **ADVANCE RESERVATION ONLY**—call (888) 254-5709 for reservation via Wendy Dever in Sunday School Department.

Care will be provided at the church. Children must be picked up at meal times.

Due to staff and space limits, all reservations for children must be made in advance. There is no charge for this care, thanks to gifts through the Cooperative Program and the Pre-school Children's Office, Sunday School Department, Kentucky Baptist Convention, Wendy Dever, Associate for Pre-school/Children.



Franklin's 40-million-soul crusade

Graham wants evangelicals to lead, not follow, in AIDS ministry

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—Relaxing in a hotel lobby, evangelist Franklin Graham talks matter-of-factly about his dual missions in life.

Not only does he seek to continue his father's work as president and CEO of the Billy Graham Evangelistic Association, but he continues leading the work of his own Samaritan's Purse, a Christian relief agency.

But as he splits his time between the hands-on and heart-changing efforts of evangelicals, he's also trying to turn them toward a specific focus he thinks combines both: people affected by AIDS.

"We should be not just involved," he said of evangelical church leaders. "I think we ought to be on the forefront of this issue."

Since spearheading a Washington conference on AIDS in February with his Boone, N.C.-based relief agency, Graham has continued to hammer at the issue. When given time at the Billy Graham mission in June in Cincinnati, the younger evangelist used his few minutes at the microphone to speak of the 40 million people in the world with HIV/AIDS.

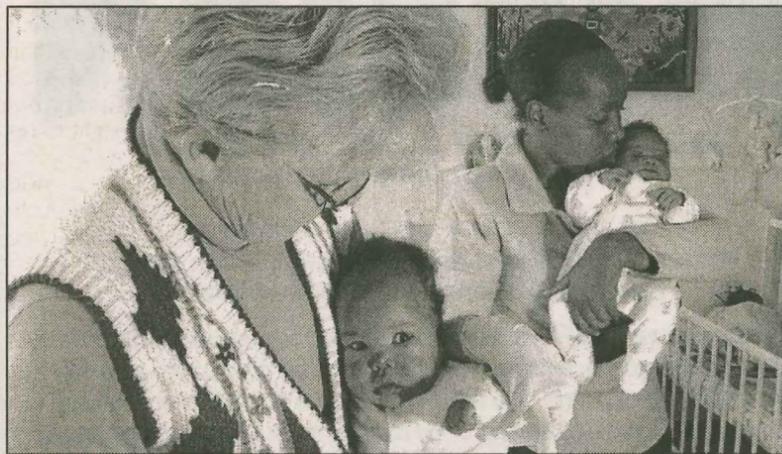
Although his new book, "The Name" has drawn criticism for its comments about Islam, it also includes a central chapter on AIDS.

Where would Jesus be?

"I believe that if (Jesus) were physically present on earth today, He would be reaching out to those engulfed by this disease," Graham writes.

Endowed with the same chiseled facial features of his dad, the 50-year-old Graham details his concern about the disease as he sits for a series of interviews in The Watergate hotel.

"I look at these 40 million people as 40 million individuals that have a soul made in the image of God that's important to God and I think as a Christian I should do everything in my



GIVING HOPE Missionary Glenna Francis (foreground) and a worker comfort babies at House of Hope, a temporary home in Johannesburg, South Africa. Temporary homes like House of Hope are springing up all over Africa because families have a hard time taking care of the estimated 12.1 million orphans whose parents have died of the AIDS epidemic sweeping the continent. (BP file photo by Sue Sprenkle)

life to try to save life," he said.

Graham recalled how his relief agency's mission hospitals, like many other facilities in Africa, have seen an increasing number of beds fill with people suffering from AIDS—now about 30 percent to 40 percent of the patients.

In June, he appeared with such dignitaries as former President Clinton and former U.S. Ambassador to the United Nations Richard Holbrooke at a fund-raising banquet of the Global Business Coalition on HIV/AIDS, where he assured the audience of his willingness to work with them to confront the disease.

Though he may join secular organizations in their efforts, Graham has certain parameters for his approach. For instance, affirming his belief that sex is appropriate only within heterosexual marriage, he supports AIDS education about abstinence rather than condoms.

Evangelism is also a key element. In his book, he called people infected with HIV "one of the great mission fields for our generation."

Along with the physical care for AIDS patients, Graham said he would feel obligated to ask if they know Jesus as their personal savior.

"Guilty of murder"

"I would be guilty of murder if I kept my mouth shut," said Graham, who attends a rural Southern Baptist church near his home in Boone, N.C.

Christian leaders inside and outside the evangelical realm praise Graham for his efforts, but acknowledge some may differ in tactics.

For instance, Church World Service, the relief arm of the National Council of Churches, focuses on "choices" for AIDS prevention, said Susanne Riveles, director of education and advocacy for the New York-based relief agency.

"Everybody raising the awareness and who is helping fight against AIDS is welcome, though we may use different methods," she said.

Leith Anderson, interim president of the National Association of Evangelicals, said most evangelicals would join Graham in criticizing the promotion of condom use to fight AIDS "but I think what they are failing to understand is the complexity of the issue

and that it is also a public health issue."

Even as Graham calls on evangelical churches to make AIDS a "budgetary item," on their agendas, he admits it is hard to raise money when people also want to help the poor in Afghanistan.

He hopes to include \$5 million of Samaritan's Purse's 2003 budget—which is in excess of \$150 million this year—for the AIDS cause and increase it each year by 30 percent.

Asked whether the \$5 million was a low percentage given his emphasis he said, "Try to go raise it."

Moving to Charlotte

In addition to facing the challenges of Samaritan's Purse's budget, Graham's other big job is to move his father's 50-year-old association halfway across the country from Minneapolis to Charlotte, N.C. He expects to break ground Oct. 29 on the new headquarters for the Billy Graham Evangelistic Association.

That facility should be complete by 2004, followed six months later by an adjoining museum similar to a presidential library housing the elder Graham's memorabilia. A total of 271 people, or half of the current staff, have said they will make the move.

"I want us to be a lean, mean, evangelism machine," he said, saying he expects the total staff to be between 350 and 400 at the new site.

Not solely an administrator, Graham is also a preaching cog in that machine, leading five evangelistic festivals this year in cities such as Spokane, Wash., and Mendoza, Argentina.

He said his father will determine after an October mission in Dallas whether there will be any more times at the podium for the elder Graham.

"He's doing well, so I think it would be wrong to advise him to quit while he's still able to preach," Graham said. "I don't think I'll have to tell him. He'll know."

For now, the son says his position in the association is giving his father a chance to have fun and not feel pressured. "He really doesn't worry about things and he's happy for me to look into 'em and deal with them and he's happy for me to lose sleep for a while."

U2's Bono helps Christian teens learn about AIDS

NASHVILLE (RNS)—Christian music fans across the country this summer took a few moments out of their usual time of singing and shouting praises to the Lord to pause and hear a message about AIDS from a rock superstar in the secular realm.

Bono, lead singer of the Irish band U2, came to them by way of a videotaped public service announcement, made at the request of executives in the Christian music industry.

"Today, this very day, 5,500 Africans will die of AIDS," he said. "If this isn't an emergency, what is? We're supposed to love our neighbor. The Bible tells us to love our neighbor. ... Well, we're not. We really are not. God is not looking for alms. God is looking for action."

Bono recently created a non-profit initiative called DATA—Debt, AIDS, Trade for Africa—to build support for addressing the AIDS crisis and work for debt reduction in African countries.

Jay Swartzendruber, publicity manager for Gotee Records in Nashville, was among five Christian music executives who drafted a proposal to work with Bono and suggested the video be a part of their efforts.

Swartzendruber said 24 Christian artists are now endorsing DATA. Bono's video was featured at nine festivals and various concert settings this summer.

Evangelist Franklin Graham, who through his Samaritan's Purse relief agency has called on evangelical Christians to be more involved in addressing AIDS, admitted he was at first skeptical of the rock star.

"I think the guy is genuine," Graham said. "The guy knows a lot of Scripture. He professes Jesus Christ as his Lord and Savior. How many rock stars do that? ... He just doesn't talk the talk but he walks the walk."

Bono cited his scriptural interest in the three-minute video. "There are 2,300—two thousand, three hundred—verses of Scripture pertaining to the poor," he told the Christian music fans. "History will judge us on how we deal with this crisis. God will judge us harder on how we deal with this crisis."

Bono urged them to get in touch with political leaders and sign up with his organization to express their desire to make AIDS and poverty in Africa a priority.



Bono

"I believe that if (Jesus) were physically present on earth today, He would be reaching out to those engulfed by this disease."

Franklin Graham, in his latest book, "The Name"

RACHEL'S HOUSE Children who are infected from HIV-tainted blood transfusions live at Rachel's House, established by Samaritan's Purse in 1997 in Ovidiu, Romania. (Samaritan's Purse photo)



RESOURCES

Kentuckians urge new look at ancient art of church hospitality

Continued from page 1

"Sharing what you had been given by God with those around you built relationships between Jews and Greeks, the poor and the rich," she continued. "It broke down boundaries between peoples and cultures."

That true meaning of hospitality, she added, began to be lost during the Middle Ages.

"Corruption infiltrated the

church, and entertaining became a way of reinforcing the bonds of those who had power," said Pohl, author of "Making Room: Recovering Hospitality as a Christian Tradition." "It was no longer about taking care of people in need."

The excesses of the churches during the Middle Ages made Reformers suspicious of hospitality as it existed, she said, and they dismissed

it as a major practice of the church.

But today the practice of sharing one's wealth is more important than ever, she added. "The world is so fractured now that hospitality becomes increasingly important to recover."

Mohler added that today's world primarily is high-tech but low-touch. "Most people don't even know who their neighbors are."

Pohl said one way to practice biblical hospitality is to make one's home a central place for Christian ministry.

"When we think of home, it should be a place that is safe, warm and expansive," she said, "not simply a refuge from the world."

Pohl said inviting a lonely teen or an older neighbor to dinner is a way to extend biblical hospitality to the people who need it most. "God is miraculously present when we are willing to open our homes to strangers."

"Hospitality begins at home," added Mohler, who teaches a six-week course on hospitality at the wives' institute. "It's not about putting out your best china and crystal, but about making someone feel welcome and special."

Both women said biblical hospi-

tality should be recovered in churches as well.

"Sharing meals together as a church community is important," Mohler said. "Small churches can do this especially well."

She added that events like mother-daughter banquets and potluck suppers help open the doors of the church out to the community as well.

"We in the church need to remember the fact that hospitality and evangelism go hand in hand," she said.

Pohl said churches should take risks to become places that are more hospitable.

"We need to rethink what the church has to offer, what the church needs to do to be a welcoming place," she said. "People today, especially the poor and those who need our hospitality the most, don't see the church as a place to belong."

Pohl cites homeless shelters, refuge ministries, shared meals and small group ministries as examples of hospitality she has seen in churches.

"The church should remember what Jesus said in Matthew 25: 'I was a stranger and you welcomed Me,'" Pohl said. "Hospitality is an essential part of who we are as a church."

"Hospitality is an essential part of who we are as a church."

Christina Pohl, professor of Christian ethics at Asbury Theological Seminary in Wilmore

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Singles ministry specialist offers tips for new programs

Resources:

■ LifeWay Christian Resources:
www.lifewayonline.com/singlelife/index.cfm.

■ National Association for Single Adult Ministers:
www.nasam.net.

■ SAM Journal: (800) 487-4726.

Continued from page 1

welcome, Thomas said.

"Speak to them! Never forget what it was like the first time you walked into a singles group by yourself," she reminded. "The use of brochures about your ministry, magazines, a purpose statement, calendar and a list of contact numbers also would be helpful to those who are new to your singles group."

"It's also very important that you try to have guys reach out to the guys and girls to the girls," Thomas said. "Many people shy away from single adult groups for fear of being hit on. You have to be careful that you don't add to that fear."

■ **Activities and events.** Times of fellowship are important to singles groups, and there are a variety of ways to socialize, Thomas said, emphasizing the importance of keeping a calendar and making sure singles events are put into the church calendar as well.

"Don't load up your calendar too much though," Thomas said. "We always left room for SPURS (single person's unorganized recreation). These were just last-minute things that would pop up that everyone could do, such as going out to dinner or catching a movie or just gathering at someone's house for snacks and videos."

In addition to Bible studies, talent shows and weekend retreats, Thomas said her church held "dummies classes," in which various workshops are

held to teach such skills as cooking, sewing and home repairs.

■ **Missions.** Missions is twofold, Thomas said. First, there must be in-reach, through which members minister to other members who are sick or injured.

The outreach side of missions seeks to meet the needs of those outside the church. Members can volunteer at a nursing home or homeless shelter, or put together care packages for the military or crisis pregnancy centers.

■ **A strong leadership team.** Although it is important to make a singles group open to people from all walks of life, it is essential that the leaders have excellent teaching skills and a solid knowledge of the Bible, Thomas said.

"Your leaders must be creative, organized and motivational. You must have a balance, or one area of your ministry will pull all of it down," she said. "You should also enlist people with technical and counseling skills to be involved."

The key part of building leadership, Thomas said, is having a team. One person can't do it all, and the whole group will suffer if the leaders are burned out.

"You must have a good balance of these five areas," Thomas said. "Without Bible study and missions, all you have is a fellowship group. Fellowship is important, but not more so than spiritual growth."

On the road again

I find myself in the time of the year when I travel from association to association to speak on behalf of our Kentucky Baptist agencies and institutions.

These annual meetings provide me with firsthand reminders of all the support our ministry enjoys from Kentucky Baptist churches.

Each week during this associational meeting season, I make a trip or two or three to distant associations. Often, the meetings are held in rural churches. I enjoy the drives, often through the farmlands that surround the respective rural churches. I love it! Upon my arrival, I am always greeted warmly by the association's director of missions and host church. More often than not, there is preparation under way for the pre- or post-meeting meal that is provided by the members of the host church. The meeting provides testimony to the work God is doing through the cooperative efforts of the churches in the association. My opportunity to speak then comes. I bring greetings from the other respective agencies and institutions, then I take the remaining time, sometimes 30 minutes or so, to tell about the progress of our camp and conference centers, Cedarmore and Jonathan Creek.

I am enthusiastic in my testimony of how this progress continues. I am enthusiastic when I tell how God has blessed us over the last five years of our ministry, which are our first five as well. I am enthusiastic when I talk about the thousands of students we now serve each summer. I am enthusiastic when I talk about the fact that a place like

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Jonathan Creek is still somewhat of a secret to many Kentucky Baptists. When I consider my position that 90-95 percent of all Kentucky Baptists never have set foot on the property at Jonathan Creek, I am enthusiastic about the growth that we will experience in the years ahead.

But most of all, I am enthusiastic because God has placed me in a ministry setting that is both tremendously challenging and rewarding. Every time I leave an associational meeting, I am thankful and humbled by the responsibility and confidence Kentucky Baptists have entrusted to me and Kentucky Baptist Assemblies. I pray that we will continue faithfully to lead the effort to bring our camp and conference centers to a new day of prosperity.

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

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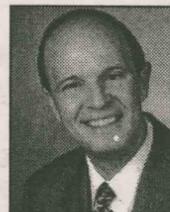
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SMILE

Ministering in France

By Robert Dunston

Cumberland College senior Stephanie Dobbs, daughter of Bentley and Leila Cromer of Mt. Vernon, spent two weeks of her summer in Paris, France. She was part of a Kentucky Baptist team that ministered in the city July 12-26.

As the summer approached, Dobbs was uncertain regarding her plans. She originally had been selected to be on a mission team traveling to Kazakhstan, but that trip was canceled after Sept. 11. She then became part of a mission team to Africa but that trip also had to be canceled. Dobbs was delighted when the opportunity arose to invest part of her summer in missions.

The team's assignment was church planting in an area composed primarily of individuals of Arabic descent, many of whom were Muslims. Each morning, team members distributed New Testaments and Christian children's books. Since the French postal system does not allow advertisements to come through its facilities, the books had to be placed by hand in the apartment mailboxes.

Team members had received keys to the mailboxes but one day the key Dobbs had been given

would not work. She prayed and returned to the mailboxes five times hoping the key would work. On the fifth time a maintenance man was cleaning the room and she could get in and place the books in the mailboxes. She thanked God for blessing her prayer and persistence.

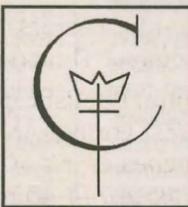
Dobbs enjoyed distributing the materials. When she saw someone on a bus or street reading one of the New Testaments or children's books, she rejoiced knowing that she might have been the one who placed the materials in the mailbox.

In the afternoons, the team led a program for children in the area. Dobbs, a music education major at Cumberland, led the songs for girls. The program provided a time to minister to both children and parents.

We thank Dobbs for her willingness to use her talents in the service of Christ. We know she will continue to share the gospel through her life and ministry.

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

CUMBERLAND COLLEGE



Kudzu



Doug Marlette

For Heaven's Sake



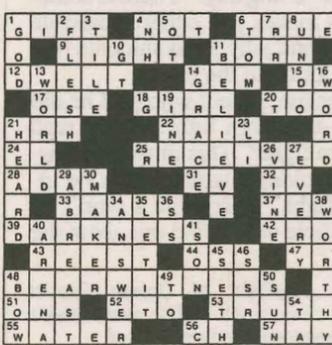
Mike Morgan

Bible Crossword

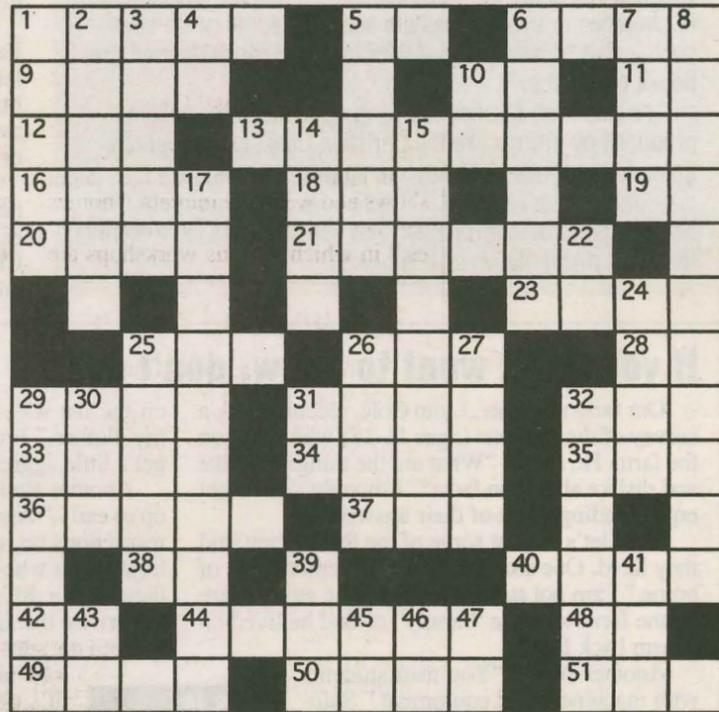
Across

- 1 "Except a man be born of _____ and of the Spirit, he cannot enter into the kingdom" (John 3:5)
- 5 Preposition
- 6 "Wisdom giveth _____" (Ecclesiastes 7:12)
- 9 The son of Boaz (Matthew 1:5)
- 10 Two, prefix
- 11 Four, Romans num.
- 12 Edge
- 13 Flesh-eater
- 16 "Let their table be a snare, and a _____" (Romans 11:9)
- 18 Girl's name
- 19 "_____ was wicked" (Genesis 38:7)
- 20 _____ Christian Anderson
- 21 "We remember the fish which we did eat freely in Egypt ... and the leeks, and the _____, and the garlick" (Numbers 11:5)
- 23 A celebration
- 25 Perform
- 26 Article
- 28 Osmium, chem. symbol
- 29 A deep breath
- 31 Taxis
- 32 "A serpent _____ him" (Amos 5:19)
- 33 Group of three
- 34 "I will not _____ out his name" (Revelation 3:5)
- 35 Single, prefix
- 36 Recover strength
- 37 "How long will it be _____ they attain to innocency?" (Hosea 8:5)
- 38 Executive order, abbr.

Last week's solution



© 2000 Barbour Publishing



- 40 "I will _____ of mercy and judgment: unto thee, O Lord" (Psalms 101:1)
- 42 Library numbering system, abbr.
- 44 "There shall be no _____ on the vine" (Jeremiah 8:13)
- 48 Compass point
- 49 "As the _____ among thorns, so is my love among the daughters" (Song of Sol. 2:2)
- 50 "It is a _____ thing that the king requireth" (Daniel 2:11)
- 51 "For _____ so loved the world" (John 3:16)

- 8 "Whosoever believeth on him should not perish, but have _____ life" (John 3:16)
- 10 Bismuth, chem. symbol
- 14 Old Testament prophet
- 15 Person who lives next door—and also the person we are to love the same as we love ourselves
- 17 Science of the mind
- 22 Southern continent, abbr.
- 24 Cut of meat
- 25 Nimble
- 26 Story
- 27 This, Sp.
- 29 Casual walk
- 30 Hero of David's guard (1 Chronicles 11:40)
- 31 Type of radio
- 32 Purchasing
- 39 "Break also the _____" (Amos 1:5)
- 41 New, prefix
- 43 101, Romans num.
- 45 Ma's mate
- 46 More, suffix
- 47 Compass point

Down

- 1 Value
- 2 Man who conspired against Moses (Numbers 16:1)
- 3 Son of Esau (Genesis 36:11)
- 4 "Called the altar _____" (Joshua 22:34)
- 5 Pagiel's father (Numbers 1:13)
- 6 "Why seek ye the _____ among the dead?" (Luke 24:5)
- 7 "Behold the _____ and the wood: but where is the lamb?" (Genesis 22:7)

Cheryl Keiser

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Group urges political candidates to avoid religious mudslinging

WASHINGTON (RNS)—A leading interfaith group has released guidelines for political candidates, advising them not to cooperate with controversial voter guides or engage in religious mudslinging.

The Interfaith Alliance, founded in 1994 to counter the growing influence of the religious right, said candidates "have the right and responsibility" to talk about their personal faith but should not exploit it in a search for votes.

"Don't allow political policy stances to define religious conviction," says the Election-Year Guide for Political Candidates, which was distributed to more than 900 congressional candidates.

The book was drafted with input from a bipartisan group of politicians and religious leaders, including former Rep. Robert Drinan, D-Mass., a Roman Catholic priest; 1980 independent presidential candidate John Anderson; Jim Forbes, pastor of New York's Riverside Church; and Rep. Amo Houghton, R-N.Y.

"If your religion is made the object of an attack, respond with directness and candor," the guide advises. "A lack of response risks validation of the insinuation or insult aimed at you and your faith."

At the same time, candidates are advised never to "assume to claim the support of a house of worship solely because you share the same religious tradition." While visits to churches or synagogues are acceptable, the guide says such a visit "raises questions for both the candidate and the house of worship."

The Interfaith Alliance has long opposed voter guides produced by groups like the Christian Coalition. A separate guide for congregations advises against their use or distribution. The candidates' guide calls them "no more than partisan political instruments" that use churches "in a manner that is as manipulative as it is biased."

Homosexual advocate moves to be near Jerry Falwell's church

LYNCHBURG, Va. (RNS)—Mel White, a former ghostwriter for Jerry Falwell who now leads an interdenominational pro-gay movement called Soulforce, has leased a cottage with his partner across the street from Falwell's church in Lynchburg, Va.

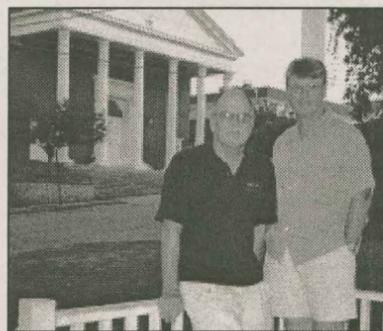
White, who co-founded Soulforce with Gary Nixon, his partner of more than 20 years, had an unprecedented meeting with Falwell in 1999 in which 200 members of Soulforce shared tables with 200 supporters of Falwell to debate whether gays are sinful.

"When we met with Falwell and his supporters in 1999, he promised us that he would tone down his rhetoric against gay, lesbian, bisexual and transgender people," said White, in a statement. "We have been carefully monitoring his untruths, and it has only gotten worse. We cannot let this misinformation go unanswered."

White delivered an invitation to dinner to Falwell's office on Sept. 12 but has not yet received a response, Soulforce spokeswoman Laura Montgomery Rutt said.

Ron Godwin, president of Jerry Falwell Ministries, confirmed that the letter of invitation had been received, but Falwell was not immediately available to comment on the invitation or his new neighbors.

In the letter, White told Falwell that he and Nixon intend to attend services at Falwell's Thomas Road Baptist Church and hope to get better acquainted with members of the congre-



Mel White, left, and his partner, Gary Nixon, stand on the porch outside the cottage they've leased across the street from Thomas Road Baptist Church in Lynchburg, Va. White, a former ghostwriter for pastor Jerry Falwell, and Nixon co-founded Soulforce, an interdenominational pro-gay movement that opposes Falwell's views on homosexuality. (RNS/Soulforce photo)

gation.

"We have come to (bear) witness to the truth that gay people love God, this nation and their partners with as much integrity and commitment as you and your people do," he wrote.

White predicted that more and more Soulforce supporters will attend services each Sunday, culminating with a series of events Oct. 25-27 when hundreds of Soulforce members plan to respond to Falwell's viewpoints on homosexuality with door-to-door visits in Lynchburg, attend Falwell's church and hold a picnic in a local park.

Court rules law requiring abortion counseling is valid

CHICAGO (RNS)—Indiana's law mandating that women get in-person counseling before having an abortion is constitutional, an appellate court ruled Sept. 16.

The 7th U.S. Circuit Court of Appeals in Chicago reversed a lower court decision that sided with opponents of the law who had said it would force women to make two trips to a clinic before getting an abortion and could, thus, prevent them from ending a pregnancy.

Part of the law, adopted in 1995, required abortion clinics to give women information about abortion alternatives in the presence of a nurse or doctor 18 hours before the abortion is scheduled to occur, the Associated Press reported.

The appellate court, in a 2-1 ruling, said women in the state do not face an obstacle in visiting a clinic two times, in part because the law includes an emergency clause that covers physical or psychological risks to the woman.

Staci Schneider, a spokeswoman for the attorney general's office in Indiana, which had argued the case, said they were reviewing the ruling but were pleased with its outcome.

If you don't want to know, don't ask

Our farm manager, Lynn Cole, recently took a survey of the students (ages 11-18) who work on the farm. He asked, "What are the things you like and dislike about the farm?" I thought you might enjoy reading some of their answers.

First, let's look at some of the things they said they liked. One student wrote, "It reminds me of home." I am not sure if he meant the atmosphere on the farm was like "family" or that he lived on a farm back home.

Another wrote, "You trust students with machinery and equipment." Safety is one of our greatest concerns with young people and machinery. Only a few students are permitted to operate tractors and other farm equipment. These students have received special training. Students know they have to earn our trust and respect in order to work with farm equipment.

One student said, "The farm teaches you to actually DO work." Our program puts a lot of emphasis on work. Students who work on the farm are learning what a hard day's work requires. While some run as fast as they can to avoid work, many students embrace the opportunities to learn good work skills.

"There is always something new and interesting to do," wrote another student. One of the things that can make life's work enjoyable is to have new and exciting things happening. The farm program is a great place to experience challenges that test our knowledge and abilities.

Some students expressed appreciation in the way our farm staff members correct mistakes and give instruction in a kind manner. Others said they appreciate the Christlike attitude of our staff.

Now for some of their dislikes. The first one

on the list was, "I don't like the animals eating my clothes." From time to time the livestock do get a little aggressive and nibble on clothing.

Another student said he did not like "waking up so early." Another was unhappy about the "age restrictions on running the equipment." We only let students who are 16 operate farm equipment if they have a driver's license or operator's permit. Otherwise the age limit is 18.

I am not sure what one student meant when he said he didn't like the "stubborn pigs." It's true, pigs can be stubborn. Getting them to go where you want them to go can be a bit stressful. It does require a technique that can only be achieved with practice. Given time and patience, the pig eventually will figure out what you want him to do.

"I don't like weed-eating and bush-axing" was the complaint of another student. Let's face it, not all work can be made fun. Some work will always be hard, make us sweat, hurt our backs and make calluses on our hands.

Another student complained that he didn't like "doing hay." There is something about hay that makes you either appreciate it or hate it. I understand why most students find little satisfaction working in the hay.

Finally, there was the student who said he did not like ... what?—the "corn fight?" Did I read this correctly? "Corn fight?" This must be a mistake. I am sure my students would never be involved in a "corn fight." Sorry, but I won't be able to finish this article until I find out about the "corn fight!"

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

THIS IS ONEIDA



W.F. Underwood

CLEAR CREEK CHRONICLE



Bill Whittaker

1946 memories of faith and love

Jim and Frances Pressley visited the campus recently and brought books his father had used throughout 50 years of ministry.

Jim's father enrolled at Clear Creek in 1946. "I was eight years old when we came; my sister was three months old," Jim recalled. "They temporarily put us in what is now the thrift store, a one-room, dirt-floor log cabin. Mother had a fit. She knew it would get cold during the winter. It had a stove with the pipe vented out the window. Dr. Aldridge, who was teaching missions then, arranged for us to stay two months in Kelly Hall, and then we got a cottage." In December 1947 the family had another son, delivered free of charge by Pineville physician Ed Wilson.

Jim Pressley vividly remembers days at the old two-room Harmony School. "It had a pot-bellied stove and the boys took turns coming early to start the fire. Mrs. Slusher was my teacher, and because of war shortages we didn't have textbooks; we copied work from the blackboard. I also developed a habit of falling in the creek on the way to school so I could return home. My parents finally figured that out."

The family moved to London,

and Bro. Pressley became pastor of Liberty Baptist Church. While on a summer trip to North Carolina the Pressley baby became very ill. "It was during a polio epidemic and it was never diagnosed as polio, but health regulations would not permit taking an ill child out of the state. Dad resigned the London church and was called to pastor in Union County, N.C.," Pressley said. "He served several interims after retirement and preached until he was 80. He was interim pastor of one church for 12 years. My dad prayed that he could live to take care of mother. She taught first grade for 32 years and died April 2; Dad died June 5. It was almost like he planned it. I think he had a covenant with God."

Jim and Frances Pressley are retired educators. He continues to be influenced by childhood days at Clear Creek. The lessons of persevering faith and family love provided strength for his own life as husband, father and teacher.

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

The searchers' songwriter

Chris Rice is the poet-prophet for seekers who still question God

By Greg Warner
FaithWorks magazine

FRANKLIN, Tenn. (ABP)—Chris Rice is the Christian songwriter for the other guy—the guy who questions God and cringes at the casual way religious people talk about holy things.

"I write a lot of times as if I'm not a believer, because I want to free people to ask questions," he explained in a rare interview with FaithWorks magazine. "I want my music to make sense to those who doubt it and draw them toward faith."

"When I was growing up in high school, almost every youth speaker ... would say things like, 'If you didn't feel the presence of God here tonight, there's something wrong with you.' That's a common phrase in Christian circles. I hear those phrases, and I want to set people free who don't experience it that way."

Rice, Dove Awards' Male Vocalist of the Year in 1999, has learned to live with a questioning heart.

"David says in Psalm 59 that you can't always find Him when you want Him. Sure, you can see Him in creation. ... But as far as that connection with Him, what is that? I've never felt His presence. If you mean goose bumps, I get that at a movie or hearing a great song, and it doesn't have to be about God."

"People say, 'I got goose bumps. God was really here.' I say, 'People, be real and look at what you're saying!'"

"Maybe they use (those phrases) poetically. But maybe because they



use them so much, people hear them literally, as if they really did hear God, when maybe they just heard their burrito from the day before."

An unlikely star

Rice might be the most unlikely star in Christian music. He's a recording artist who shuns publicity, a songwriter who doesn't listen to music, an amateur theologian who doesn't read much.

Each summer he chooses to lead music at youth camps rather than tour

Christian music's big venues. He's more comfortable around children or in front of a group of secular college students than he is around adults, particularly Christians who expect him to behave and perform a certain way.

As a songwriter, Rice is part poet, part prophet, part evangelist. He teaches about God's time in "The Power of a Moment," pricks the Christian conscience with "The Face of Christ," and comforts skeptics with "Smell the Color 9," the title cut from his last vocal album.

Rice records for Rockettown Records, the label started by Michael W. Smith to cultivate songwriters. He and Rockettown worked out an arrangement that allows Rice to place top priority on his ministry to youth and college students, even though it means he is unavailable for promotional appearances and media interviews.

"Yabadabadooya!"

Rice's popularity with children was sealed forever—to his perpetual chagrin—with "The Cartoon Song," in which he ponders the profound theological question, "What if cartoons got saved?" He then impersonates cartoon characters singing "Alleluia!"—or in the case of Fred Flintstone, "Yabadabadooya!"

His reputation as serious songwriter has survived "The Cartoon Song," although it still haunts him. At church concerts, he is hounded by his youngest fans until he gives in and sings it.

Rice endears himself to his older fans by voicing not only their deepest love for God but also their toughest questions. In "Big Enough," he confronts the problem of evil:

None of us knows, and this makes it a mystery,

If life is a comedy, then why all this tragedy?

Three and a half pounds of brain to try to figure out

What this world is all about.

And is there an eternity? Is there an eternity?

God if You're there I wish You'd show me.

God if You care then I need You to know me.

I hope You don't mind me asking the questions.

But I figure You're big enough.

Irking some listeners

Questioning God is a sure way to irk some Christian music fans who expect their stars to defend the faith. And performing those songs in public gives those fans an opportunity to confront Rice. Whenever he performs, inevitably someone comes up to ask why he parades his doubts for all to see.

His response: "There are millions of people in this world who wonder, 'Is God there?' I can't write just for you, sir. I have to think about all these people. And it doesn't mean that my faith is slipping or I'm questioning or doubting. I want to include the whole spectrum of faith in what I do, which is hard to do when you're on a Christian label, distributed in Christian stores."

Rice says pushing the envelope is rewarded when he sings in front of non-Christians. "I see them nod. I see them thinking, maybe for the first time, about this important stuff."

This article originally appeared in FaithWorks magazine and is reprinted with permission

RECLUSIVE STAR

Songwriter Chris Rice signed with Rockettown Records because the company would allow him to give top priority to his youth ministry, not promoting records. "For the last couple of years, I've spent probably 250 to 300 days a year with these high school and college students." (FaithWorks photo by Jim Veneman)

Not interested in praise & worship

One thing you won't likely hear from a Chris Rice recording any time soon is praise and worship songs.

Rice says the current trend of Christian artists recording worship music is too limiting.

"We've adopted a very narrow definition of worship, if you think that worship means you have a record full of songs that have the words 'holy,' 'mercy,' 'grace' and 'worthy,' and you mix them up and put out 10 songs that have all those words in them. Well, that's great when you're sitting in church, talking to your buddies and singing their songs. But that's only 1 percent of the time of your life. How are you relating to God the other 99 percent of your life? That's where your true worship is."

Rice's approach to songwriting is more intentional than confessional.

"I don't think I'm so much saying 'here's my heart' and spell it out for you. I'm always thinking more in terms of connecting people to God. ... I write volitionally. I write for people, not just how I feel today and write a song about it."

"I'm trying to think with people. If it's an unbeliever, I write from the standpoint of things they might be asking or wondering or frustrated with. I find some agreement and then I nudge them toward faith. I say 'consider this' or 'what if?' to get them to think. I look for commonality and then stretch them. But some people don't want to stretch. Some people want to stay safe."



Rice

PRAYER PARTNERS

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

■ The desire of missionaries in Warsaw to begin ministry in the district of Bialoleka. "Pray that the Lord will open the door and give us a 'Lydia' in this district," they write. Lydia, in the book of Acts, was a seeker ready to hear the gospel when followers of Christ arrived in her city.

■ Christian men in Bulgaria who will become mentors and role models of godly husbands and fathers. A large percentage of Christians in Bulgaria have been believers less than 10 years and have no role models of a Christ-centered marriage, missionaries write. Adultery and extramarital affairs among men are common in Bulgarian culture, missionaries write.

■ A group of six believers in Brasov, Romania, who have been meeting in the home of an 84-year-old deaf woman for eight years.

■ 20 Polish Christians to develop 20 cell group leaders in Warsaw in the next year.

■ Bill Thompson, a retired U.S. law enforcement officer, who is in Khabarovsk, Russia, for two months to minister to police officers.

Mountains to the Mississippi

Compiled by staff

■ **CADIZ**—Liberty Point Church called **Derrick Norris** as pastor effective Sept. 22.

Rock Front Church celebrated homecoming activities Sept. 8.

■ **CAMPBELLSVILLE**—Saloma Church will host the **Joyland Trio** in concert Sept. 29, 6 p.m. For information, call (270) 789-0082. **John Chowning** is pastor.

■ **FRANKFORT**—Farmdale Church called **Allen Baker** as pastor.

■ **GHENT**—Bob Whitter resigned as pastor of **Ghent Church** effective Sept. 29.

■ **HENDERSON**—**Timothy Darnell** resigned as pastor of Bellfield Church.

■ **HODGENVILLE**—First Church will host youth revival services Oct. 6-9 with **Steve Payne** as evangelist and **Steve "Opie" Thomas** as worship leader. **George Smith** is pastor.

■ **KENTON**—Kenton Church will hold homecoming activities Oct. 6. **Frank Kuriger** will speak at the 11 a.m. worship service followed by dinner on the grounds and a 1:30 p.m. concert by "The Gabbards." **Steve Watkins** is pastor.

■ **LOUISVILLE**—Long Run Association's Family Ministries Council will host a "Building Godly Marriages" seminar Oct. 5, 8:45 a.m. to 12:15 p.m. at Bethlehem Church. For information, call (502) 635-2601 or (502) 964-6403.

St. Matthews Church will host **Janet Paschal** in concert Oct. 3, 7 p.m. For ticket information, call (502) 896-8882.

■ **MAYFIELD**—High Point Church called **Don Embry** as pastor.

Trace Creek Church recently honored **Ronnie Stinson** for 30 years as pastor.

■ **MORGANTOWN**—Gasper River Association will host the "4-Heart Women's Conference" Oct. 19, 9 a.m. to 3 p.m. at the Gasper River Association Ministry Center. Guest speakers include **Nancy Chapman Monroe**, **Margie Sims** and **Faye Brown**. For information, call (270) 526-6913.

■ **NORTONVILLE**—Nortonville Church celebrated its annual homecoming Sept. 15 with **Ken Bolin** as guest speaker. **Bobby Reno** is pastor.

■ **OAKLAND**—Friendship Church will hold revival services Oct. 6-9 with **David Livingston** as evangelist.

■ **PARKSVILLE**—Parksville Church ordained **Ned Honaker**, **Eddie Lanham**, **Jess Overstreet**, **Chris Singleton** and **Morris Wilson** as deacons Sept. 8. **Dennis Hisle** is pastor.

■ **PHILPOT**—Dawson Church called **Greg Cain** as youth director. He previously served at Green River Church in Cromwell.

■ **SEDALIA**—Lynnville Church recently honored **William Strong** for 30 years as pastor.

■ **VERSAILLES**—Versailles Church called **Maria Lester** as minister of music. She previously was music assistant at Calvary Church in Lexington.

■ **WADDY**—Waddy Church celebrated its 110th anniversary Sept. 15.

■ **WILLIAMSBURG**—First Church called **Alyson Roberts** as interim minister of youth and college students. **Kevin Roberts** is pastor.

What's going on?

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



MISSIONS TRADITION Mexican children interact with mission volunteers from Glendale Baptist Church in Bowling Green during a vacation Bible school conducted in a village in southern Mexico.

Glendale Church marks 30 years of volunteer missions in Mexico

VICTORIA, Mexico—Two teams of mission volunteers took part this summer in a 30-year ministry tradition of Glendale Baptist Church in Bowling Green.

The teams, which included 18 high school and college students, participated in the Kentucky congregation's 30th annual mission trip to Mexico.

The volunteers conducted vacation Bible schools, revival services and film revivals in several Mexican villages. Their efforts led to more than 300 people making professions of faith in Christ, according to Glendale Pastor Richard Oldham.

One team served in the Victoria area, near the Tropic of Cancer. The other group served in

Veracruz and Tabasco near the Guatemala border.

Chris Turpin, pastor of Barbe Baptist Church in Franklin, and Ronnie Hicks, pastor of Anchor Point Baptist Church in Kansas City, Mo.—both former members of Glendale—helped Oldham lead the mission teams.

"We were grateful to have interpreters serve with the teams," Oldham added, "but even without the interpreters, the love of Jesus broke through to the hearts of the hundreds of kids and their adult families and neighbors."

The teams worked in cooperation with area pastors and missionaries who will provide follow-up ministry for those who made spiritual decisions, he said.

CLASSIFIED ADS

FOR RENT: Gatlinburg getaway: 2-BR/2-bath, full kitchen; walking distance to parkway. \$65/night. Call for information: (251) 666-2175.

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.

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 children's minister (grades 1-6). Great benefits package. Experience and seminary a plus. Council Road Baptist Church, Bethany, OK (suburb of Oklahoma City). Over 5,000 membership. E-mail resumé to: rushing@councilroad.org. Visit Web site at www.councilroad.org for additional church information.

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: Full-time music. Blended worship style; strong, growing, Bible-teaching church. Send resumé to: Parker Baptist Church, 4391 W Parker Road, Parker, CO 80134.

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

SEEKING: Full-time administrative assistant. Includes health insurance. Hunsinger Lane Baptist Church. (502) 491-4356. hunsing@attglobal.net. Fax: (502) 491-4948.

SEEKING: Full-time minister of youth and children with an emphasis on youth. Experience preferred. Send resumé to: Berea Baptist Church, 310 Chestnut St., Berea, KY 40403. For more information, call (859) 986-9391.

SEEKING: Glen's Creek Baptist Church in Versailles, Ky., is seeking a bivocational (part-time) or full-time minister. College/seminary degree a plus. Salary based on education and experience; parsonage available. Interested candidates should submit resumé and references to: Search Committee, Glen's Creek Baptist Church, PO Box 543, Versailles, KY 40383. Resumés will be accepted until 10-31-2002.

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

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.

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) 683-3505 if you have partitions to sell.

Embracing Seattle

W. Kentuckians take part in concentrated missions effort

By Victoria Moon
State Correspondent

PRINCETON—Three Western Kentucky pastors said a recent mission trip to Seattle and Olympia, Wash., left them with a serious case of culture shock and a new zeal for missions work.

According to Rick Reeder, director of missions of Caldwell-Lyon Baptist Association in Princeton, the pastors led 65 of their members to help two churches in the Seattle area: Covington Baptist in Kent and First Baptist Church of Lacey, Wash.

Caldwell-Lyon Association sponsored the one-week mission trip, which was part of the Southern Baptist North American Mission Board's "Embrace Seattle" project.

"I felt a kind of culture shock," said Mike Morris, pastor of Rutledge Falls Baptist Church in Tullahoma, Tenn., and former pastor of First Baptist Church in Fredonia, Ky. "I was not prepared for the kind of spiritual warfare going on in the streets of the city."

Morris, who supervised a group of volunteers in leading vacation Bible school for First Baptist Church in Lacey, said the workers faced a number of unexpected obstacles in starting the program.

"No one knew what VBS was. The term 'Vacation Bible School' meant nothing to them," he said. "And the churches in the area that did have VBS charged a fee for the program—sometimes up to \$35."

Rough start

Morris said his team had no children attend on the first day of the program, so they went door-to-door in the neighborhood, telling parents about the program and assuring them it was free.

"We had about six to eight kids attend for the rest of the week," he



VACATION BIBLE SCHOOL A little girl draws on the asphalt during vacation Bible school at First Baptist Church in Lacey, Wash. About 65 Baptists from Western Kentucky were in Washington state earlier this summer for Embracing Seattle, a concentrated missions effort to support Baptist churches in the area.

said. "And on the last day, the kids came up and hugged us and said, 'You'll be back next year, right?' That was what made it special for me."

Tom Hughes, pastor of First Baptist Church in Princeton, supervised a mission team that focused on construction at Covington Baptist Church.

"We had about 22 people on the team, so we were able to get a lot of things done," he said.

The team, which consisted of both women and men from Western Kentucky Baptist churches, put roofs on

two modular Sunday School buildings, did some electrical work, framed in windows and painted much of the church's offices and public spaces.

Hughes added that after their work day was done at the church, he and others on his mission team went to downtown Seattle to minister to homeless teens.

"Seattle has the second largest homeless teen population in the country," Hughes said. "We handed out plastic bags of goodies to the kids and just tried to minister to them."

The bags the mission teams handed out to the homeless teens were another part of the missions project sponsored by the association, Reeder noted.

832 goodie bags

"Betty Gray, the (Woman's Missionary Union) director for our association, wanted to get together 800 bags of supplies for the teens," he said. "The bags contained things like shampoo, washcloths, socks, combs, toothbrushes and Gospels of John," he said.

Reeder said the 40 churches in his association donated and put together 832 bags of supplies, all of which were handed out by the mission teams in Seattle and Olympia.

"We just saw God working in really amazing ways time and time again on this trip," he said. "Getting those bags together and getting them



to Seattle was just one of those ways."

Gerald Cannon, children and youth pastor at Southside Baptist in Princeton, said he led youth sports camps in the morning, and in the afternoon led a mission team to the extreme sports parks in the area to minister to the teens there.

"Some of these kids are homeless and basically go from skate park to skate park to skate park," he said. "They don't have anywhere else to go."

Cannon said one night he led a team to Capitol Hill Reservoir, a park and dry reservoir area outside Seattle where hundreds of homeless teens gather at night. "We handed out our goodie bags, and offered them lemonade and instant soup."

"While we were out there," he added, "I was able to witness to two Native American men. One of them started to cry and said he couldn't believe people would come all the way from Kentucky just to witness and care about people in Seattle."

Continuing the work

Morris said the trip to Seattle has given him a desire to continue what he started on this trip. "I really have a heart to go back again, and I'm hoping to take a small team from my church here with me."

He added that mission trips like the one to Seattle are important to the life of the church.

"You realize on trips like this how blessed you are, and how bountiful your table really is," he said.

"Going on a trip like this makes missions personal," Reeder said. "People care more about missions when they become directly involved with it."

"For example," he said, "one of the men who went on this trip started crying about halfway through the trip. When asked what was wrong, he said, 'I just realized that what I'm doing in Seattle is what I should be doing at home.' And since he came back from the Seattle trip, he's been a changed man."

"Anyone can do these trips," Morris added. "One of the men in my team had multiple sclerosis, and was confined to a wheelchair. But he followed us every step of the way, and the kids absolutely loved him. If he could share his time, effort and talent on a trip like this, anyone can."

CONSTRUCTION PROJECT Nathan Rogers (left), pastor of Victory Baptist Church in Eddyville, and John Paul Bailey (center) and Michael Keller, members of Southside Baptist Church in Princeton, work on building a roof to connect two educational buildings at Covington Baptist Church in Kent, Wash.



HONK 4 JESUS Frank Morse and Emily Creekmur of Chapel Hill Baptist Church in Princeton attract visitors to a block party at First Baptist Church of Lacey in metro Seattle. Puppets and other activities attracted 121 children to the event.

"TELL THEM I WAS A MISSIONARY," D.M. ALDRIDGE - 1916-2002

CLEAR CREEK PRESIDENT, 1954-82

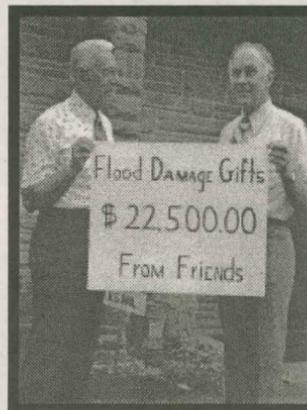


In 1946-50 D.M. Aldridge was a faculty member. He served with (front row) R.P. Mahon, L.C. Kelly, John Carter, (back row) D.M. Aldridge, T.D. Brown, Bill Smith, Dr. McKinster.

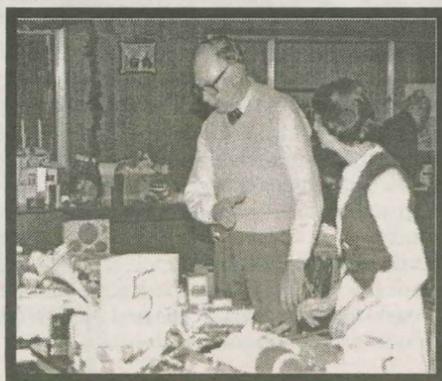


Claude Fox was the school's first full-time Director of College Relations and from 1962 - 1982 served as Dr. Aldridge's assistant. Their close relationship started while Bro. Fox was a student, 1946-49, and continued until Bro. Fox died in December 1987.

Edgar Perry, an Apache from Arizona, graduated in 1963. Recently declared an Arizona Living Legend for this work to preserve Apache culture, Perry appreciated the encouragement received from Dr. Aldridge.



The 1977 flood devastated the city of Pineville and caused damage to Kelly Hall and the classroom building. Aldridge and Fox rejoiced in special gifts from supporters that helped meet the need.



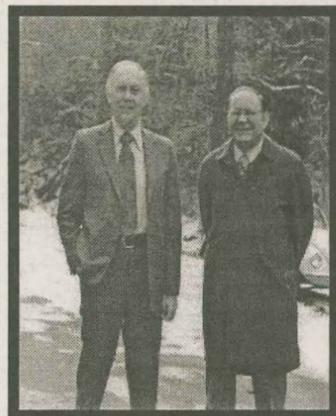
Dr. Aldridge and Irene Peterson examine gifts donated for the Christmas Shopping Spree, a project started in 1969 by Kay Aldridge.

Highlights of the Aldridge Presidency

- ◆ Pioneered in student in-service training, literacy program, and student employment program
- ◆ Yearly contributions increased twenty fold
- ◆ The Endowment grew 300%
- ◆ Operated school without debt
- ◆ Graduated 1031 students



A welcome to his successor, Dr. Leon Simpson



Dr. Earl Clark attended Clear Creek while L.C. Kelly was president. He was on the committee that called Dr. Aldridge as president. Clark served as professor of New Testament 1972-95 with Presidents Aldridge, Simpson, and Whittaker. "Dr. Aldridge and I roomed together once at a Tennessee conference. The next morning I asked him if he slept well. In his typical style he responded, 'Yes, but I think there is a saw mill around here close.' I thought the world of him," Clark said.

The college radio program, Clear Creek Chimes, was launched in the 1960s. At one time the program aired on over 200 stations. Ralph Duncan was director of public relations.



Dr. Aldridge presents a gift to President Whittaker. During the Beyond 2001 Campaign to secure \$3.5 million for endowment, student housing, classroom building, and scholarships, Aldridge was chair of the Faculty/Staff Campaign.



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