



WESTERN RECORDER

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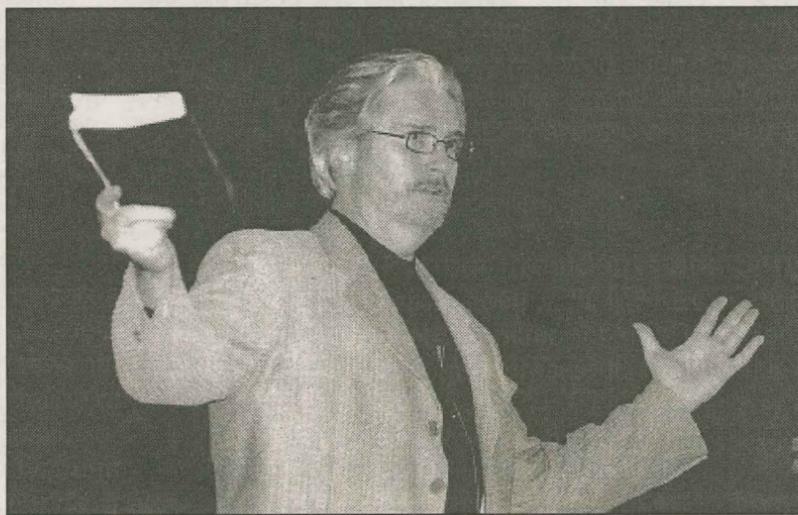
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Dated Material — Deliver by Wednesday, October 2

Sweet: Is your church willing to get its hands dirty?



NUTS Leonard Sweet, speaking last week at Campbellsville University's pastor and church leadership conference, said Christians should be NUTS, an acronym for Never Underestimate The Spirit.

By David Winfrey
News Director

CAMPBELLSVILLE—Churches should measure their success by the dirt on their members' hands, according to author and theologian Leonard Sweet.

Sweet, professor of evangelism at Drew University in Madison, N.J., told those attending the Campbellsville University pastors and church leaders conference that Jesus' act of washing His disciples' feet provides the key model for the purpose of the church today.

"How well is your church doing in reaching this world for the gospel? Look at your hands. How dirty are they?" Sweet asked pastors. "Are you just trying to keep your hands clean? Hello? Are you better than Jesus?"

A major area in which Christians

must get dirty is embracing America's pop culture and redeeming it for God, Sweet insisted.

Sweet said society today has three levels of culture: high, pop and folk. Too often, he said, American Christians embrace only high culture—especially if it involves dead European musicians—or folk culture—when it involves slave spiritual tunes or southern gospel music.

But Christians refuse to touch pop culture "with a 10-foot pole," he said, although today's world is birthing a global culture based on pop culture.

"If we're unwilling to touch this pop culture, it means we're voiceless in this emerging global culture."

Concerns about the sinful lifestyles of musicians and actors shouldn't prevent Christians from embracing the culture that those artists create, Sweet

See Sweet: Churches too ..., page 10

Poll: U.S. youth less liberal on abortion, faith than their elders

BERKELEY, Calif. (RNS)—America's youth are more conservative than older adults on issues relating to religion and abortion, according to a study by the University of California at Berkeley.

A report released Sept. 24 by the school's Survey Research Center found that while 59 percent of adults ages 27 to 59 would like public schools to permit prayer at commencements and other official school activities, 69 percent of teenagers support school prayer.

"We were surprised by the great support among young Americans for some aspects of the conservative cultural agenda," said Merrill Shanks, a political science professor at the university and a lead researcher of the study.

"Young Americans show more conservatism on religious politics and abortion even though youths, as a group, appear to be less likely than their elders to attend religious services regularly or consider religion a guide in their daily life," Shanks said.

Forty percent of adults ages 27 to 59 support federal funding of faith-based charities, but 59 percent of college-aged respondents and 67 percent of younger teens said they supported such aid.

Younger Americans also seemed to feel more warmly toward religious conservatives than their elders. Asked to rank these groups on a scale from zero for "cold" to 100 depending on their feelings of "warmth," 33 percent of youths ages 15 to 26 chose a rating over 50, compared to 26 percent of Americans older than 26.

While 34 percent of respondents older than 26 supported government restrictions on abortion, 44 percent of those ages 15 to 22 and 32 percent of those ages 23 to 26 said they supported such limitations.

Travis' tunes



Country music star Randy Travis sings his 1987 No. 1 hit, "Forever and Ever, Amen," during a Sept. 24 concert at St. Matthews Baptist Church in Louisville. Travis, who became a Christian after years of drinking alcohol, drug abuse and run-ins with the law, was in Louisville to promote his second gospel album, "Rise and Shine." See story on page 9. (Photo by Trennis Henderson)

Trustees OK Spring Meadows sale to developer

LOUISVILLE—Kentucky Baptist Homes for Children announced last week that the agency's board of directors has agreed to sell its Spring Meadows Children's Home property in Louisville to a development consortium.

"It is sad to see this property leave the KBHC family, but this is a positive development," said KBHC President and CEO Bill Smithwick. "This is a step toward providing the very best care for our children. One part of that process is building better, safer and more efficient facilities."

Smithwick would not disclose the

purchase price for the property, located at 10801 Shelbyville Road, which consists of approximately 20 acres, several residence cottages, a classroom building and the former KBHC office building.

The nearby Kentucky Baptist Convention property was appraised at \$6 million for two office buildings on 12 acres, according to KBC Executive Director Bill Mackey.

KBHC trustees accepted the development consortium's offer during their Sept. 19 meeting.

Money from the transaction will be used to help build a new facility that

officials say will be better equipped to meet the physical, emotional and behavioral needs of children who require residential care.

KBHC announced in February its decision to relocate both the Spring Meadows facilities and the Glen Dale campus, southwest of Elizabethtown. Officials said the number of children served each year by the programs had declined significantly.

Spring Meadows can house up to 60 children, and Glen Dale can house up to 78 children, although neither is near capacity, according to KBHC See Spring Meadows ..., page 6

BAPTISTS

Judge dismisses indictments of foundation leaders

PHOENIX (ABP)—A judge has thrown out criminal indictments against five former Baptist Foundation of Arizona officials accused of defrauding investors of millions of dollars.

Phoenix Judge Frank Galati said some evidence used in obtaining the indictments was improper and prejudicial. He returned the case to a grand jury, which likely will bring new charges.

The delay doesn't affect a civil settlement promising investors they will recover some of their money. Judge Edward Burke approved out-of-court settlements Sept. 13 involving Arthur Andersen and a Phoenix law firm that represented the Foundation.

Defense lawyers argued that a letter from Andersen blaming Foundation officials for the collapse was unfair to their clients. According to the Arizona Republic, Judge Galati agreed that the letter was "irrelevant, immaterial and grossly prejudicial."

Andersen later was sued for its own role in the Foundation collapse. The accounting firm agreed to a \$217 million settlement with investors in May, without admitting any guilt.

Attack Iraq? Baptist ethicists differ on 'just war' claims

WASHINGTON—As President Bush narrows his sights on Iraq, prominent Baptist ethicists are voicing differing views on the moral criteria for war.

James Dunn, former head of the Baptist Joint Committee on Public Affairs and now a professor at Wake Forest University Divinity School, said Bush could make a case for war but has not convinced the public there is no other alternative.

"If Mr. Bush had such irrefutable, certain evidence that Iraq is such a threat, then he owes us all" an explanation, Dunn said.

On the other side of the debate, Richard Land said last month there are a number of reasons why military action against Saddam Hussein's Iraqi regime would be justified under "just war" ethical standards.

Claiming that Hussein "is devel-

oping at breakneck speed weapons of mass destruction he plans to use against America and her allies," Land said other concerns include links to the Sept. 11 terrorist attacks, broken agreements about arms inspections and an attempt to assassinate former President George Bush.

"If you are looking for just causes," Land said, "we have already passed that threshold."

By contrast, Dunn was among nine faculty members at Wake Forest University Divinity School who urged Bush to "exercise extreme restraint" in dealing with Iraq.

The Wake Forest statement said U.S. strikes "will destroy the delicate balance of restraint in a world with many hostilities that could erupt into all-out wars."

All this comes as a chorus of anti-war voices from the religious community reaches a crescendo. Protes-

tant and Catholic leaders spread out across Capitol Hill last week to lobby against the war.

Land remains one of the few prominent religious leaders who publicly has supported the war. "Military action against the Iraqi government would be a defensive action," he insisted, adding that it would "be a last resort."

Dunn, who accused Land of "warmongering," acknowledged that the Wake Forest statement might prompt a backlash against the moderate divinity school from "super patriots who are not as committed to a voice that cries in the wilderness and speaks up for peace regardless of the consequences."

David Gushee, associate professor of moral philosophy at Union University in Jackson, Tenn., said he believes the threshold for just war "has not been reached. In fact, I think that the

U.S. or Israel is more likely to suffer a catastrophic use of weapons of mass destruction if we attack Iraq first than if we were to use nonmilitary means to accomplish our goals."

In related developments, more than 100 Christian ethicists released a statement Sept. 25 expressing a "common moral presumption against a pre-emptive war with Iraq by the United States."

The one-sentence declaration, spearheaded by Shaun Casey of Wesley Theological Seminary, was meant to provide a "flashing yellow light" for Washington to proceed with caution.

"We certainly would be outraged by a pre-emptive attack on us by someone like Saddam Hussein," Casey told reporters in Washington. "We wouldn't want to be on the receiving end of such logic."

Based on reporting by Baptist Press and Religion News Service

Texas Baptists, NAMB disagree on agreement

DALLAS (ABP)—Leaders of the Baptist General Convention of Texas and the Southern Baptist North American Mission Board disagree over a proposed agreement about how the two entities will work together.

Staff from the BGCT and NAMB worked together a year to negotiate a new cooperative agreement for the first time since 1991.

A main sticking point is a NAMB policy requiring that all personnel affirm the 2000 Baptist Faith and Message. The BGCT opposes some of the most recent revisions to the faith statement and insists it shouldn't be used as a creed.

As approved by the BGCT state missions commission in August, the new cooperative agreement said personnel employed jointly by NAMB and the BGCT must conform to policies of both. That means new jointly funded missionaries would be required to affirm the Baptist Faith and Message in keeping with NAMB policy.

However, the new agreement acknowledges that the BGCT would retain about \$1.3 million in funds it sends to NAMB—the amount that NAMB sends back to the state—and

use it, if needed, to pick up the full cost of any Texas missionaries who refuse to affirm the Baptist Faith and Message.

But that compromise unraveled when the BGCT Executive Board voted Sept. 24 to delete a reference saying that jointly appointed personnel "shall comply with the Baptist Faith and Message 2000."

In discussion, members of the board said they desired cooperation but didn't want to appear to endorse the revised faith statement.

"When people in Texas see that sentence, they're not going to understand the understanding of it," said Lisa Robertson, an Executive Board member from Denton.

NAMB issued a statement Sept. 25 saying that E.B. Brooks, coordinator of the BGCT's missions programs, had informed leaders that the Baptist Faith and Message reference had been removed because it is "redundant."

"The North American Mission Board doesn't believe clear delineation of the foundational doctrinal beliefs held by our denomination, this agency and our missionaries to be redundant, but necessary," the statement said.

NAMB President Robert Reccord said he was "dumbfounded" by the Executive Board vote. He said he planned to present the original document to NAMB trustees in October, which includes assurances that new NAMB missionaries will affirm the Baptist Faith and Message.

Reccord also has said he disagrees with the BGCT's contention that retaining funds it currently sends to NAMB will allow mission programs to run more efficiently without NAMB regulations. Reccord says he views the change as a "defunding."

In other action, BGCT Executive Board members showed strong support for creation of a new world missions network in the state. The proposal calls for a network to help churches and individuals sponsor missionary work in the United States and worldwide. It would be established as a not-for-profit affiliate of the BGCT.

Southern Baptist Convention leaders have criticized the plan which will be voted on at the BGCT annual meeting in November. They say it duplicates work being done by SBC agencies and signals that Texas Baptist leaders are pulling further away from identifying with the SBC.

Soldiers rescue MKs caught in rebel uprising

BOUAKE, Ivory Coast (ABP)—French troops escorted more than 100 children of missionaries, including several Southern Baptist International Mission Board missionaries' kids, out of an Ivory Coast boarding school last week that was surrounded by armed forces during a military uprising.

All the children and about 100 staff members at the International Christian Academy are safe, according to James Forlines, director of the National Association of Free Will Baptists, which has ties to the school.

School staff locked the students in a dormitory as armed rebel troops moved just outside the campus on the outskirts of Bouake in the central Ivory Coast. Gunfire erupted over the next six days as the military took control of the city.

Reports vary about whether rebel soldiers fired toward the school or came onto school grounds. A report from inside the school stated that no military entered school grounds and rebel troops only fired in the air.

Forlines, however, said two men walked on to the south campus grounds and fired into the air, which "scared the students to death." On another occasion a group of rebels came down a hill in front of the school firing, but it was unclear whether they were firing at the school, he said.

About 100 French soldiers secured the school Sept. 25 and escorted the children to Yamoussoukro, where they were then to be taken to Ghana and processed by their respective embassies.

Forlines said the rescue is the direct result of worldwide prayer, and that God intervened to save the children.

Virginia board plans reorganization

RICHMOND, Va. (ABP)—The Baptist General Association of Virginia will begin next year with a radically altered—and smaller—staff, should leaders approve a restructuring plan unveiled Sept. 12.

The Virginia Baptist Mission Board will vote next week on a new staff alignment that implements the "Kingdom Advance" missions vision adopted by Virginia Baptists in a called convention session in May.

The plan groups staff positions around four emphases: empowering leaders; emerging leaders; glocal missions and evangelism; and courageous churches.

Virginia Baptist leaders coined the term "glocal" to encompass both local and global missions.

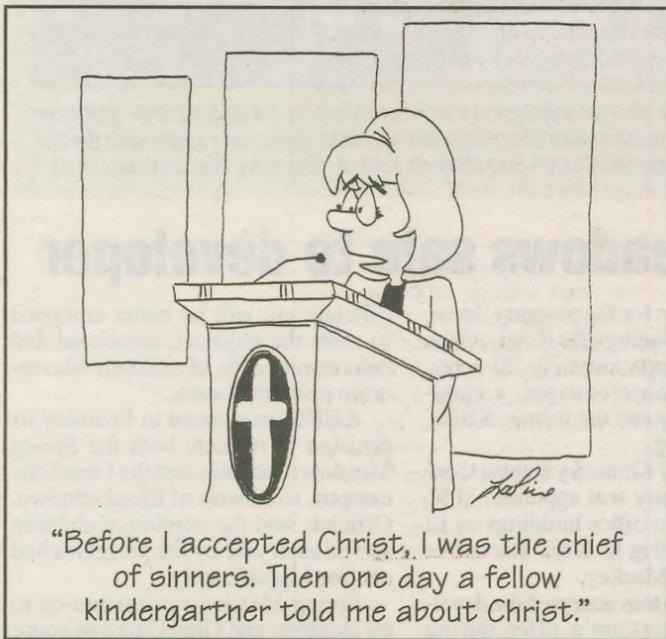
"This new way of staffing our board will help us accomplish the

goals of Kingdom Advance," said John Upton, executive director of the mission board. "It will position us to reach the people of our state for Christ." The restructuring plan emphasizes partnership with congregations, associations and Virginia Baptist agencies and institutions.

While not a part of the Kingdom Advance philosophy, the new staff structure eliminates 11 employees—three professional and eight support positions—because of reduced contributions. Three of the support staff jobs being cut are currently vacant.

A proposed \$15 million BGAV budget for next year cuts spending by \$200,000.

"We will not let financial considerations shape our vision, but the vision has to live in the context of financial realities," Upton said.



Paducah crusade planners hope to spark 1905-like revival

By Keith Todd
State Correspondent

PADUCAH—A recent "Hope for America" crusade brought several well-known speakers to Paducah in an effort to replicate a spiritual revival that occurred nearly 100 years ago.

The event sought to unite area churches, according to a spokesman for the Horizon Foundation, the sponsoring organization from Cape Girardeau, Mo.

Held at the Heartland Worship Center Sept. 15-20, speakers included Jerry Falwell, former Southern Baptist Convention President James Merritt, NFL football great Reggie White and Methodist evangelist and writer John Ed Mathison.

Preaching from Hebrews 9, Merritt urged the audience to consider the prospect of judgment without the redeeming grace of Jesus. "Of the 40 parables that Jesus told, over half of them relate to the judgment of God."

"You don't know when, you don't know where, and you don't know how, but your heart will beat it's last beat," he said. "Eventually everybody faces death."

With the certainty of death, and the certainty of judgment, Merritt said making a decision to follow Christ is critical.

The group already has plans for additional crusades this fall in Missouri and Southern Illinois and a leader said the effort will return to Western Kentucky in six months.

While services were packed most



JAMES MERRITT The former Southern Baptist Convention president was among the well-known speakers at the "Hope for America" crusade in Paducah, Sept. 15-20. (Photo by Keith Todd)

nights, two Kentucky Baptist pastors say limited planning time may have diminished the impact of the crusade.

"I don't think the Horizon people realized that there were a lot of other church activities planned during that week," said Kevin McCallon, pastor of First Baptist Church of Paducah. "When you do something like that, you really want to plan it six months or even a year in advance to allow more people to be involved."

First Baptist cancelled services on the opening Sunday night and encouraged members to be directly involved in the crusade.

"A lot of churches of all the mainline denominations had other things happening and I don't believe any of

the African-American churches participated," McCallon said.

Trace Creek Baptist Church of Mayfield also joined in the crusade. Pastor Ronnie Stinson said turnout was good, but he agrees the short notice resulted in scheduling conflicts. West Union Baptist Association had previously planned activities that reduced participation by local Southern Baptist congregations, he added.

Stinson said he saw the event as a way to get Christians excited about sharing their faith as much as it was a direct evangelistic effort.

"Events like this build a spirit of cooperation and encouragement among participating churches. Our church had about 50 or 60 people go through the counselor training for the crusade. That's something that will help those individuals help others and be a benefit to our church into the future," Stinson said.

The Horizon Foundation is hopeful the Paducah crusade and additional events during the next three years will lead up to a repeat of the major revival awakening that swept the Western Kentucky area in 1905.

McCallon said the 1905 revival was such an exceptional movement of God, it will be difficult to replicate.

"In 1905, our pastor, John Cheek, started an emphasis on wanting God to do a work in this area," McCallon explained. "They started praying regularly and meeting regularly to glorify God. They would have morning, mid-day, afternoon and evening meetings for prayer as well as for propagation of the gospel. A number of evan-

gelists were working with Cheek."

During a two-month period, the 1905 groundswell resulted in more than 1,000 professions of faith, McCallon said.

"It was a major part of Christian growth in this area that came out of a number of efforts to win people to Christ," he said. "It is part of the history of a lot of churches here. It was people going into bars, into all kinds of places, where people needed to hear the gospel."

Shortly after the 1905 revival, Cheek died. His death was attributed to exhaustion from the revival effort, McCallon said.

Horizon Foundation spokesman Cy Smith said tentative plans call for the group to return to Paducah in six months for another crusade with the potential for more to follow.

McCallon said that with broadened participation and prayer support, God could move with the power the area experienced 100 years ago.

"I think it's great the Horizon Foundation is trying to get something done. ... More advanced planning will give all area churches an opportunity to be in harmony and excited over it," McCallon said.

"Churches don't want to be against God if God wants to do this," he added. "At the same time, God wants us to be good stewards of our time and efforts."

The Horizon Foundation already has events with high-profile evangelists scheduled in DuQuoin, Ill., Sept. 30 - Oct. 4, and Cape Girardeau, Mo., Oct. 20-25.

"Events like this build a spirit of cooperation and encouragement among participating churches."

Ronnie Stinson, pastor of Trace Creek Baptist Church in Mayfield

Contemporary worship planners say they're seeking unreached ears

By Jackie Bishop
Kentucky Baptist Convention

LOUISVILLE—The quickest way to the hearts of the unchurched might be through their ears, according to Kentucky Baptist advocates of contemporary style worship.

Contemporary worship style isn't about the guitars, drums and keyboards that often are used in contemporary worship but about taking the gospel to people who don't think church is for them, the leaders say.

"Not many people will drive down the road in their car with pipe organ music playing on the radio," said Michael Higdon, worship leader at Hope Community Church in Lawrenceburg. "To draw the non-churched we must not be foreign, but be real."

Tog Goodson, worship pastor at Louisville's Valley View Church, agreed. Valley View seeks to offer a sound that people will listen to outside the church walls coupled with a solid biblical text.

"Our heartbeat is to reach those who do not know Christ. We are not interested in doing church for the church, but rather for the unchurched," Goodson said.

Valley View's commitment to contemporary worship is bearing fruit. In the last four years the church has seen worship attendance grow from 350 to 1,500 with a solid percentage of the additions being by baptism.

Goodson attributes the church's growth and ability to stay current with

the culture to "God, who is the most creative." Being intentional about developing and nurturing a relationship with God is key to keeping worship fresh and relevant, he added.

"As we grow with God, He will stir our hearts to continue to be fresh and experience new life," he said.

"We are doing what God has asked us to do," Goodson said. "But we believe that what we do is not the only way and that many churches are reaching people using different styles and liturgy. The main thing is that we reach people with the message of Jesus Christ and are seeing changed lives."

Other contemporary worship leaders are quick to point out that contemporary music is not limited to a particular musical style and certainly doesn't exclude hymns in favor of choruses.

"Contemporary worship does not mean just one style of music," said Ed Norman, pastor of praise and worship at Hillvue Heights Church in Bowling Green. He said worship leaders must keep music fresh and relevant.

"We do not need to lose our heritage, so we still do hymns," Norman said. "However, we must keep up with the culture."

He noted that in the wake of the Sept. 11 terrorist attacks many churches went back to hymns because they were the most familiar to the general public. Even President Bush requested the Battle Hymn of the Republic for the memorial service, he noted.

Norman said churches must study the interests of people in order to keep worship relevant.

But trying to stay relevant doesn't mean riding the coattails of the latest pop flavor, worship leaders added.

"We do not always adopt the latest trends," said Higdon. "Our culture turns over every 18 months." He said he tries to keep up with music trends, but it is not a priority. "It is a natural thing and we play the music the people enjoy. I look to different people in the band or vocals to help be a measuring board for the audience and their interests."

Hillvue has several contemporary worship styles, Norman said. The church has eight praise bands that lead worship with such styles as "majestic," "Woodstock," "southern rock" or "country western." On occasion, people have played bagpipes and even saw blades, he said.

"It is not about the instruments, but about humbling ourselves before God. The Holy Spirit must draw the people," Norman said.

One common characteristic of contemporary worship is the spontaneity and freedom to respond to God in whatever way the worshiper desires. "We seek to be intentional and sensitive to people's needs in the congregation and allow the Holy Spirit to have the freedom to move," Higdon said. "Being intentional in leaving room for something to happen other than what is planned is important to

contemporary worshippers."

The worship at Hope Community Church involves upbeat celebration, a time of reflection through prayer, drama, scripture and response to God in a more reverent and respectful way, Higdon explained.

"Our people have the freedom to express themselves in worship, whether it is by going to the front, standing or sitting quietly in their seat. They understand that no one is less or more for worshipping in their seat or in the front or for raising their hands. When God's name is lifted up, He draws people unto Himself through worship."

"We are unapologetic about the style of worship and we explain why to seekers that check out our worship," he added. "People come just how they are and they are broken before God. We see healing in marriages and families and people coming to Christ—we really benefit from God's presence."

"So many people are skeptical, non-trusting and believe church is manufactured with no problems, but we seek to be authentic and real with no pretending," Higdon said.

"People enjoy worship—it is not a chore. They realize that it is not about style or music, but about having a true encounter with Jesus," Norman added. "They are helpless before God and know that they are nothing without Him. Others see the change in them and they invite others to witness this change. Our heart's cry is to give the people over to Jesus."

"Not many people will drive down the road in their car with pipe organ music playing on the radio."

Michael Higdon, worship leader at Hope Community Church in Lawrenceburg

Worship WITHOUT Warfare

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

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Jesus is only way

In the Sept. 17 issue of the Western Recorder there was a letter titled "God's Covenant." I take issue with the author's views on Jewish salvation through the blood of Jesus.

Let me first say, as a Jewish believer for 27 years, "Jesus is the only way to heaven for both Jew and Gentile." There is no other way to heaven. The Bible does not teach that the Jew comes through Koshier Boulevard and the Gentile through Ham It Up Highway. The way to heaven is on the narrow road that was paved by the blood of the Lamb, Jesus the Messiah, the hope for both Jew and Gentile.

If it were true that there are two roads to heaven then why did Nicodemus come to Jesus about the issue of salvation? Why did Peter and all the apostles follow Jesus? Many Jewish people have seen the need to find salvation in Jesus Christ and Him alone over the past 2,000 years.

The Old Covenant was a foreshadow of something to come. Abraham looked toward that day, Moses and many Old Testament saints longed for that special day of the Messiah. All you have to do is read Hebrews 11.

The letter stated, "Jesus is not the only way to God as evidenced by the Word. He is, however, the only way to the Father." When I read the Bible from the perspective of a Jewish believer, the Father and God are one and the same. The Bible doesn't teach one God for Gentiles and one God for the Jewish people.

Let me say as a Kentucky pastor that Jesus is the only way to heaven—not by works, not by tradition and not by heritage, but by coming to Jesus by faith in Him alone. I think that is good Baptist teaching.

*Robert R. Blackburn
Louisville*

'No other name'

This concerns the letter written by Edward Clark in the Sept. 17 edition of the Western Recorder.

According to Romans 3:23, we read that all have sinned and come short of the glory of God. Acts 4:12 says, "No other name under heaven has been given whereby we must be saved."

Eve, the mother of all living, was told by God in Genesis 3:15 that her seed would bruise or crush Satan's head. Her descendent, Isaac, son of Abraham, was the one Jesus came through.

Galatians 3:28-29 says there is no difference in Jews and Gentiles and if we belong to Christ we are the true seed of Abraham, the father of the Jews.

God and the Father are one and the same. Jesus is the Son of God. In Matthew 16:16-17, Jesus tells Peter (when Peter admits this truth to Him) that God revealed this to him. Each of Jesus' 12 apostles were Jews.

Why did Jesus upbraid the Jewish cities of Bethsaida, Chorazin and Capernaum and say they would end up in hell because they did not believe in Him if He is not the Way? (See Matthew 11:21 and Luke 10:13.)

Isaiah 9:6-7 says, "Unto us a Son is given" and He shall be called "the Mighty God, the Everlasting Father." John 14:6 says, "I am the way, the truth, the life. No man comes unto the Father except through Me."

If there were another way to be

saved, why did Jesus tell Nicodemus, a ruler of the Jews, in John 3:18 that he who believes not is condemned already?

1 Peter 1:17-20 tells us that acceptance of Jesus as Savior was the purpose of God from the foundation of the world and that we call God Father when we pray.

*Jeannette Teems
Salt Lick*

'Needless strife'

It grieves me to know of the needless strife in our fellowship caused by an explosive issue: gay marriage.

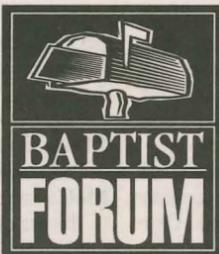
It is my position that our Constitution expresses a firm doctrine of separation of church and state; therefore, legal union and marriage are two procedures that should be completely separate.

With that as a foundation, it is my position that a legal union between any two individuals for any reason is, and should continue to be, a matter of contract established by the "state." A contract is a legal document; it belongs in the courthouse.

On the other hand, it is my position that marriage between any two individuals is, and should continue to be, a matter of ordination established by God. A marriage ceremony is a clerical ordainment; it belongs in the church.

And, because our churches are autonomous, we should conduct marriage ceremonies as our respective congregations see fit.

*E. Carolyn Tucker
Dixon*



What are you thinking?

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

PARTNERS IN THE MISSION

'Journey into Worship'

If you are involved in any way in leading worship in your church—whether it's through preaching, music, technical ministry, greeting or some other important role—the place for you on Oct. 11-12 is First Baptist Church of Bowling Green. That's the time and place for Church Health Summit 2: Journey into Worship, a major conference covering nearly every aspect of leading worship.

Every church member has a responsibility to prepare for worship and to offer himself or herself to God in authentic worship. The worship team of a church plays a major role in helping people connect with God. Learning to be effective in leading worship is one of the most important things a worship team can do.

Authentic worship experiences are vital for believers as well as for unbelievers who may be in the congregation at any given time. Sally Morgenthaler has defined "worship evangelism" in her book by that title as "in-

cluding unbelievers into the presence of God."

Jim Cordell, the Kentucky Baptist Convention's church music department director, has been doing extensive research into worship and has provided excellent leadership in planning this summit. The conference will begin at 2 p.m. Friday and will conclude Saturday at 3 p.m.



Bill Mackey

During this time, participants will experience worship during four plenary sessions. Inspirational music and dynamic preaching will serve to strengthen your connection to God. Each worship session will model a different style of worship and opportunities will be provided immediately for dialogue with the worship leaders.

Each plenary speaker has led significant transitions in church life and is known for unique communication skills. Three of the speakers—Craig Loscalzo, Jeff Eaton and Martin Theilen—are creative pastors of growing churches. And before be-

coming a seminary professor, Calvin Miller led Westside Baptist Church in Omaha, Neb., to grow from a small, pioneer church to a megachurch.

In addition to the plenary sessions, participants can select four interest conferences. There are specific tracks related to worship planning, preaching, music, technology and creative arts, as well as numerous general tracks.

There are several benefits for worship leaders, including pastors, who participate:

- Experience dynamic worship.
- Learn from church worship leaders.
- Be encouraged in the journey toward authentic worship.
- Discover resources that will facilitate the journey.
- Expand your vision for authentic worship.
- Learn how to navigate transitions.

I look forward to seeing you Oct. 11-12. Bring worship leaders and church leaders with you so you can move together in the directions God already has planned for your church! Bill Mackey is executive director of the Kentucky Baptist Convention

CHURCH

Biblical passages support sermons on stewardship

By Doug Strader

Some pastors are a little hesitant to preach about financial

stewardship. But many financial stewardship consultants contend that church members are not opposed to sermons on



tithing and giving if pastors have the right spirit and preach from a biblical text.

In his book, "The Worship Giver," Talmage Williams offers some helpful hints about preaching on financial stewardship:

- *Be balanced in preaching:*
- Preach on theology, including our response as managers of God's creation (Psalms 24); lifestyle, including standard of living and environmental concerns such as consumption, waste and pollution; money management, including arranging resources to serve Jesus; and giving, including mission support.

■ The ability to give generously is determined by one's lifestyle, money management and commitment to Christ.

■ Give proportionately from the resources God provides.

■ *Preaching on financial stewardship can be rewarding if:*

- You use biblical truths about giving and tithing.
- You reject any legalistic or impersonal appeal.
- You connect financial stewardship to God's grace.

■ It is an expression of one's commitment to Jesus as Lord.

■ It expresses mission support as a part of the church's response to the Great Commission.

■ *Be prepared:*

■ Is your motive above reproach?

■ Do not defend God's right to expect our financial stewardship; He is God!

■ Use biblical texts and develop them well.

■ *Build on biblical concepts:*

■ God is the Creator and Owner (Colossians 1:16-17).

■ We are stewards of all of God's "stuff" He allows us to manage (Luke 12:37-48).

■ Stewardship is a way of living (Matthew 6:33).

■ Things are to be used for the good of people and to the glory of God (1 John 3:17).

■ Faithful stewardship comes from a growing commitment to Christ (2 Corinthians 8:5).

For resources to assist in sermon preparation about financial stewardship, contact me at (502) 254-4716 or (888) 254-5708.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department

How do individuals cope with long-term label of 'divorced'?

Q: I hate being divorced. I feel this is a label that is impossible to shed. What should I do?

God does not look at categories such as "divorced people" any more than He sees a "married" or a "never married" when He looks down on His people. He does not pigeonhole people to a certain status for all eternity. In fact, Jesus told us there will be no marriage in heaven, since all we who are the church are His bride.

People are not labels. People either have or have not experienced divorce. Everyone experiences pain or loss in some major way during their lifetime. Labeling people is unfair.

However, it often is true that those who have experienced divorce and recovery and are staying in a growth mode are some of the most loving, open, compassionate people in the church. The biblical principle is that we are all "jars of clay" and that whatever we have experienced in life is grist for blessing others—yes, even the painful, tragic experience of divorce. As Rafikki told Simba in the movie "The Lion King," "I know the past hurts. But you can either run from it or learn from it, and then move forward to the kingdom."

Your grief is real. This may not be what you signed up for. The aloneness is real too. You can lean into God during the alone times. You should certainly seek out friends who understand. Check out churches in your area that have healthy single adult ministries and healthy divorce recovery groups to find people who can support and encourage you in your walk with God.—James Stillwell

Q: If my child has healthy self-esteem, what difference does it make if he is overweight?

Hardly a week goes by without an article about childhood obesity showing up in a national news magazine or local paper. Most recently, "obese lawsuits" have been filed against fast-food makers, charging them with deceptive marketing practices that encourage obesity. In Kentucky, Lt. Gov. Steve Henry, a medical doctor, is asking for minimum nutritional standards for food sold in school vending machines. Why all the fuss?

The Children's National Medical Center and the Centers for Disease Control and Prevention both report that the number of obese children and adolescents has grown to 13 percent—more than double the figure two decades ago. While it used to be that the primary concern related to an overweight child centered around self-esteem issues, recent research has changed that point of view. The new concern sees childhood obesity as a serious medical problem.

Doctors and hospitals report that a growing number of children are being hospitalized for Type 2 diabetes, sleep apnea and other diseases either caused or made worse by obesity. Being overweight can intensify asthma (from which many children already suffer). It also can bring on gallbladder problems. In short, research now says that beyond the problem of overweight children growing into overweight adults, obesity can seriously sicken children now.

Parents should not assume that their child will "grow out of it." Habits established in childhood usually last a lifetime. Childhood weight in particular is a fairly accurate predictor of what weight will be as an adult. Understand what is at stake, gather good information and help your child change unhealthy lifestyle patterns now.—David Garrard

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



Is CP giving really worth it? Read the list

A page 3 article in last week's Western Recorder reported that Kentucky Baptists fell short of the state convention's Cooperative Program goal for the past fiscal year. Not significantly short—just 1.4 percent below budget—but that 1.4 percent means the Kentucky Baptist Convention has \$300,000 less than anticipated to help fund ministries on the state, national and international levels.

Kentucky Baptists' 2001-2002 CP gifts also came in slightly below the previous year's CP total, snapping a six-year growth streak. Again, such results are not cause for great alarm. The shortfall was a mere 0.1 percent, less than \$33,000 shy of the 2000-2001 CP total. In light of Sept. 11 and a slumping economy, it is understandable that giving would dip below the previous year's record mark.

On the positive side, total KBC gifts from all sources increased for the year. Kentucky Baptists also surpassed the \$500 million mark in cumulative CP giving since the Cooperative Program's creation in 1925.

While thousands of Kentucky Baptists are well acquainted with the ministry efforts supported by the Cooperative Program, others remain unaware of the impact CP gifts make at home and around the world.

Most longtime Baptists know, for instance, that the portion of Kentucky Baptist CP funds—36 percent this year—forwarded to the Southern Baptist Convention is used to support international missions, North American missions, six seminaries and other national ministries.

But what about the 64 percent of CP funds that stay here in Kentucky? How is that money used to spread the gospel in the Bluegrass State and beyond? Read on:

■ **Church Growth Team.** Super Saturday leadership training conferences, Deacon/Pastor/Spouse Retreat, church secretaries conferences, area keyboard festivals, All-State Youth Choir and Orchestra, children's music camps, keyboard clinics, youth and children's Bible drills and speakers' tournament, stewardship conferenc-

es, vacation Bible school team training, church week-day education.

■ **Evangelism Growth Team.** Kentucky Baptist Evangelism Conference, women's evangelism training, youth evangelism conference, creative ministries festival, Discovery Youth Weeks, campus ministry, international student ministry.

■ **Leadership Development Team.** Ministers in Transition Conference, ministers' wives retreat, marriage enrichment, singles' retreats, senior adult retreats, Joshua Project leadership development, Servant Leadership Profile.

■ **Missions Growth Team.** Chaplaincy, Mission Service Corps, disaster relief, Baptist Builders, criminal justice ministry, Campers on Mission, Kentucky Changers, Mississippi River Ministries, church renewal weekends, Experiencing God Weekends, prayer ministry, Volunteers in Missions, equestrian ministry, RA/Challenger camps, World Missions Conferences, bivocational ministries, partnership missions, ethnic/language missions, cooperative ministries leadership training and church planting.

■ **Institutions and Agencies.** Kentucky Baptist Homes for Children, Campbellsville University, Cumberland College, Georgetown College, Clear Creek Baptist Bible College, Oneida Baptist Institute, Baptist Healthcare System, Kentucky Baptist Assemblies, Kentucky Baptist Foundation, Woman's Missionary Union, Western Recorder.

Add to that funds for the Church Annuity Plan, Kentucky Baptist scholarships and the work of the executive office and business services teams and you begin to get a glimpse of the width and depth of Cooperative Program-funded ministries throughout Kentucky.

As Kentucky Baptist churches across the state contribute to the KBC's 2002-2003 CP goal of \$23.2 million, it will require a 5 percent increase over the past year's gifts to fully fund the proposed budget.

Is it worth the sacrifice? Just read the list.

STRAIGHT FROM THE EDITOR



Trennis Henderson

The touch of a puppet and a pastor

By Joe McKeever

KENNER, La. (BP)—In 1986, my wife and I visited an Atlanta church led by a longtime friend named Bill. Early in the service, Bill called for the little children to join him on the platform. He sat in a rocker and pulled out a hand puppet that he used to share a spiritual lesson. He had the complete attention of the children and the congregation too. Afterward, we asked him about it.

"My deacons say I preach two sermons every Sunday," Bill said, "one of which they understand." He opened a closet door in his office and 40 or 50 puppets tumbled out. "Where do you get them?" I asked. He said, "Church members bring them to me. When I began using the puppets with the children, they started looking for them in stores."

I came to my current church in 1990. Not long afterward, my wife saw a display of hand puppets in a store and bought them to use here. That started it. Bill was right: People now bring me puppets.

Recently a team from our church returned from Thailand and brought home snake and fish puppets. A visitor to New York bought a raccoon in the F.A.O. Schwartz toy store. The other Sunday, someone presented us a red ant puppet they found in Madi-

son, Wis. At last count, we now have more than 200 in our collection—sharks and dinosaurs and baby birds in a nest and penguins and fish and rabbits and farm animals. There are honeybees and rats and astronauts. We even have a minister of music puppet; he wears a tuxedo, waves a baton and helps me whenever we promote a choir event.

We have so many puppets that I look for ways to use several at a time.

One Sunday, for example, we had a beauty contest with the puppets. Out of the "puppet bag" which a seamstress made for us to tote these little critters to church, I pulled six dogs and one frog puppet and gave them to the children to hold. "We're going to have a beauty contest," I said. "Which one is most beautiful?"

The children called out several of the dogs—the Dalmatian, the spaniel, the terrier. No one chose the frog. "Oh," I said, "I forgot something—here is the judge." And pulled out another frog. The frog went down the line checking out the contestants until he came to the other frog, where he was smitten. The winner: the frog. The point of the story—we have to make these things extremely clear to children—is that animals and people all prefer others who are like ourselves. That's natural. But it's not a good idea

for God's children. God wants us to love others who are different from us and be kind to them.

Once, we brought two large plastic bags of puppets and handed them out to each child in church, to keep throughout the entire service and return to me later. Why do we go to this trouble? It's all about helping the child feel wanted and accepted and a part of the Lord's church.

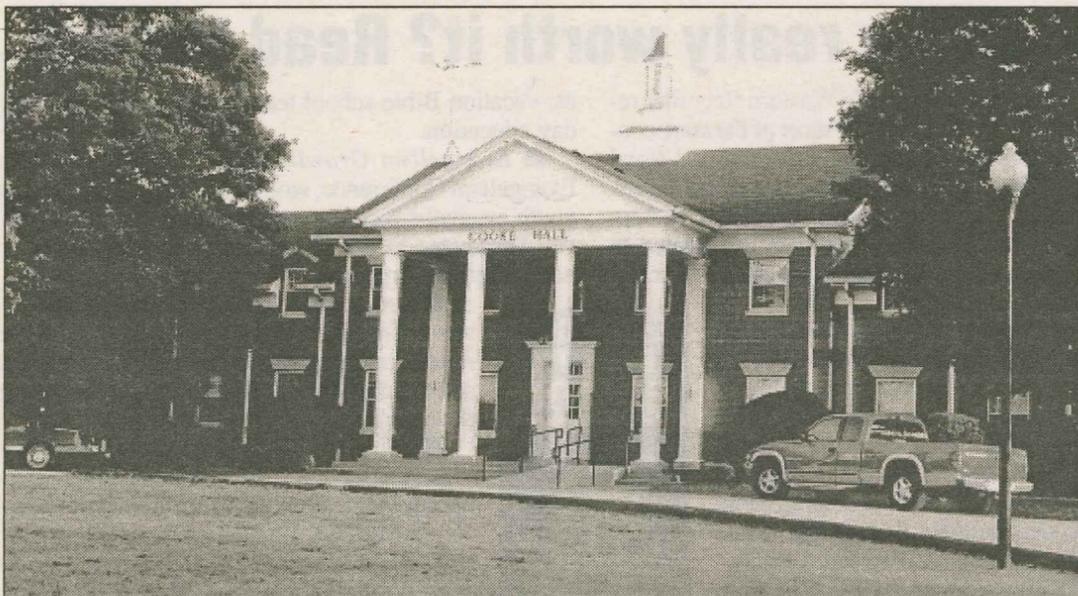
I am the product of a church that made a child feel wanted. Ours was a small Methodist church across the railroad tracks from a coal mining camp in West Virginia. (We were transplanted Baptists from Alabama, but this was the only church in town and it quickly became ours.) Pastor Kennedy lived miles away, in town somewhere, and just came out on Sunday. He never used a puppet and did not play games with the kids. He loved us and knew us by name and we blossomed under his ministry.

I love the image in Mark 10 of Jesus taking the little ones up into His arms to touch them and bless them.

We all know the realities these days of abusive clergy members and the need for more care in our work with children. But rather than withdraw from the field altogether, those of us who truly value these little ones need to look for creative ways of touching them in the name and with the love of the Lord Jesus.

Joe McKeever, a Christian cartoonist, is pastor of First Baptist Church of Kenner, La.

KENTUCKY



SPRING MEADOWS
Cooke Hall, with classrooms, offices and dining room, is among the buildings on the Spring Meadows campus to be sold.

Spring Meadows has three years to relocate after sale

Continued from page 1

The spokeswoman Vickie Grassman. The new facilities that will replace Spring Meadows and Glen Dale will house 12-24 youths each, she said.

Another factor in the decision was the need for up-to-date facilities that could better provide for children and teenagers with severe emotional and behavioral problems, officials said.

"The needs of our children are so much different now than they were when Spring Meadows and Glen Dale were built," Smithwick said. "We want to provide the most secure, efficient and healthy environment we can for our kids and our staff. It is much easier to do that in a single building rather than on a large campus."

The developers buying Spring Meadows agreed to purchase the property under its current residential zoning designation, Grassman noted.

The terms of the sale allow KBHC to continue operating Spring Meadows at its current locale for up to 36 months while officials find a new location and build new facilities.

New locations for Spring Meadows and Glen Dale have not yet been chosen, Grassman said, though she speculated that they probably will be relocated in the same general areas of the state as where Spring Meadows and Glen Dale are now.

"We aren't rushing this process," Smithwick added. "We want to build where the greatest number of children need out-of-home care."

Whether the new Spring Meadows and Glen Dale will be, pieces of the originals will be, too, Smithwick said. "We are in the process of forming a heritage committee which will include former residents from both of the children's homes," he said. "This group will come up with creative ways to memorialize as much of the original campuses as we can through photographs, documents, monuments and other things. We'll take that with us wherever we go."

The committee also will address ways former residents can stay connected and how KBHC can continue to provide a place for alumni gatherings. "We are working with the group who will have the Shelbyville Road property under contract to commem-

orate the children's home in some way," Smithwick added. "They are very aware of the history and importance of Spring Meadows and they want to respect that."

Spring Meadows, built in 1948, was originally the Louisville Baptist Orphans Home, established in 1869 as Kentucky Baptists' first known ministry to children in need.

Glen Dale Children's Home, built in 1915, was originally named the Kentucky Baptist Children's Home. The two ministries operated separately until 1954 when a single board was established that eventually became Kentucky Baptist Homes for Children.

Compiled from reporting by News Director David Winfrey and Kentucky Baptist Homes for Children public relations specialist Danah Prather

Heritage Week 2002 · October 15-17

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10 AM



R. Albert Mohler, Jr.
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James Merritt
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BIG IDEA'S **Jonah** a VeggieTales Movie™

VeggieTales gets its feet wet with first venture on silver screen

By Bob Smietana
Religion News Service

CHICAGO (RNS)—According to Phil Vischer of Big Idea Productions, there is only one thing wrong with the New Testament.

There are no good chase scenes. So when Vischer, creator of the animated VeggieTales video series, was looking for a Bible story to base his first movie on, he looked to the Old Testament.

"It's hard to get kids excited about the woman at the well," Vischer said. "But Jonah and the whale, that will get kids excited."

Since 1993, Vischer's company, Big Idea Productions, has sold more than 25 million copies of its VeggieTales videos series for kids. The profits from those sales have helped finance Vischer's latest project, "Jonah: A VeggieTales Movie," which opens this weekend on 1,100 screens nationwide.

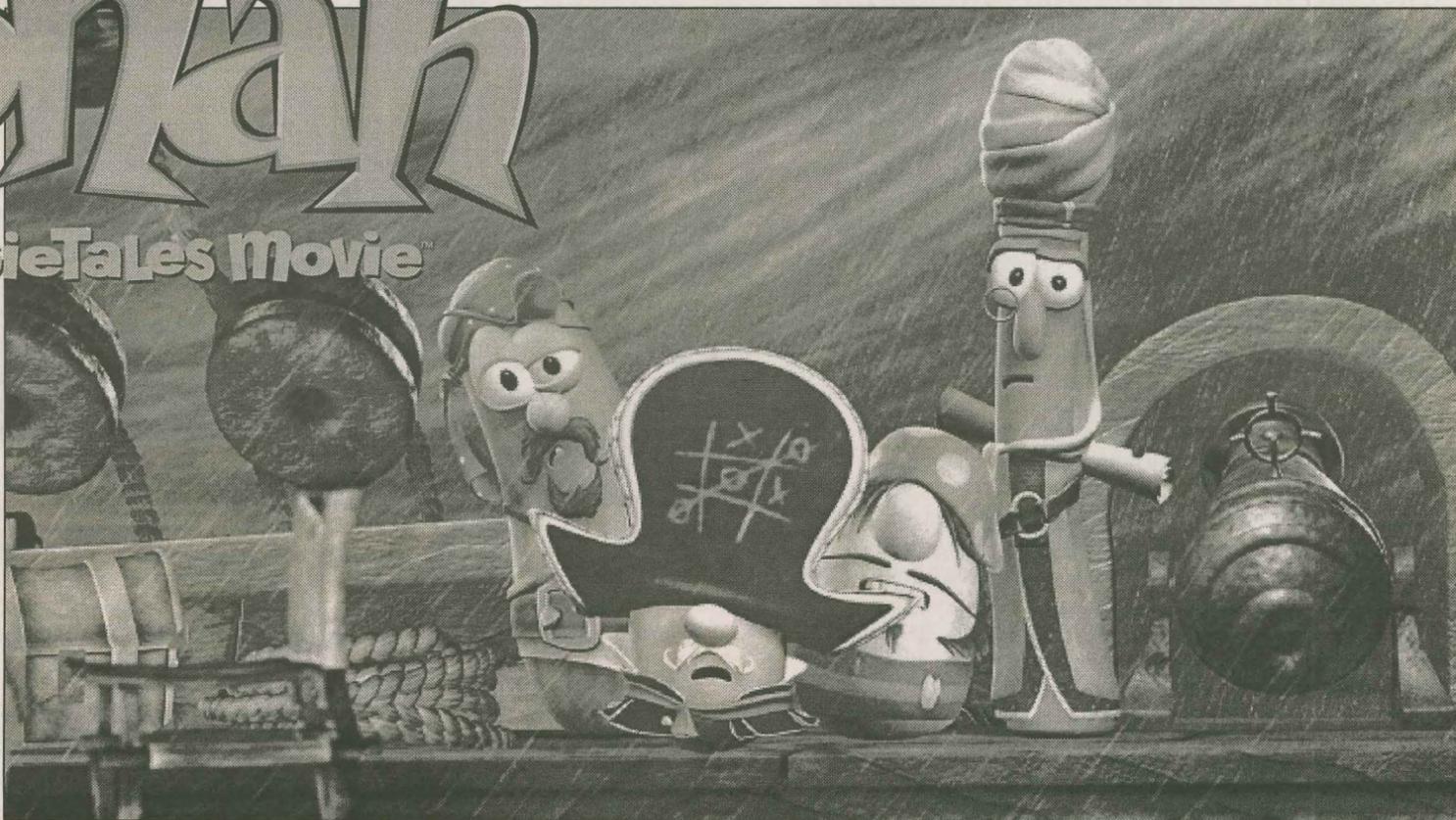
The film cost "somewhere between \$10 million and \$20 million," Vischer said.

Unlike other recent films with a Christian message, like "Left Behind," "Extreme Days" and the upcoming "Hangman's Curse" (based on a novel by Frank Peretti), "Jonah" is not being marketed by a Christian film distributor. Instead, the film is being distributed by Family Home Entertainment, a division of Artisan Films, best known for distributing "The Blair Witch Project."

Broad distribution

"The most important issue for us was to get Jonah in front of as many people as possible," Vischer said, "while retaining complete ownership and creative control of the film and how it would be presented. Artisan was the best choice because they're big enough to handle a wide release, yet unlike a major studio, were willing to let us keep control."

In the film, an Israelite prophet named Jonah (played by Archibald Asparagus, an upper-crusty English



butler-type character) is told by God to go and preach to the city of Nineveh. Jonah refuses to do, and instead flees his home by ship. The ship is almost sunk during a massive storm, which calms only when Jonah is thrown overboard and swallowed by a whale. While in the whale's belly, Jonah repents, and gets a second chance.

The look for the belly of the whale was inspired by a visit that Jonah art director Joe Sapulich made to Stateville (Ill.) Correctional Facility.

Sapulich has run a prison ministry at Stateville for 10 years. "I wanted to make the scene in the belly of the whale seem real," said Sapulich, "so I asked a guard to lock me up in a cell for 10 minutes." The guard came back in 20 minutes, giving Sapulich a small sense of what it means to be locked away.

"Blues Brothers" inspiration

The scene in the belly of the whale features the musical highlight of the film, an infectious gospel song called "Second Chances" by the musical group Anointed, along with a gospel choir. During the song, members of the choir flip through the air in a scene inspired by "The Blues Brothers" film. The blues was almost entirely computer-generated at Big Idea's studio, except for one brief dream sequence. In that sequence, done in cell animation, Jonah imagines that the city of Nineveh is destroyed by fire from heaven. It's a haunting image, especially in light of Sept. 11.

But when Jonah gets to Nineveh, the people repent of their evil deeds, and the city is spared.

That Jonah, who is disappointed

that God won't wipe out the people of Nineveh.

As Jonah stewes over God's decision to spare Nineveh, his sidekick Khalil asks, "Has it ever occurred to you that God loves everybody, not just you?"

That's a message Vischer hopes to get across to the evangelical Christian world, which he said is tempted too often to "forget about trying to save the world," and focuses only on trying to "keep our own kids Christian."

"We need to remember that we're all called to have a cultural impact," he said. "The message for Christians from the story of Jonah is all about God's deep compassion and mercy for everybody. Not just us. Not just those on the inside."

5 million sold

Still, Vischer knows that for Jonah to be a success, it has to attract its core evangelical audience. Big Idea estimates that more than 5 million households own four or more VeggieTales videos. So besides running trailers with family films like "Scooby Doo" and "Stuart Little 2," Big Idea has advertised in Christian magazines and radio programs and has encouraged churches to hold "whale watching" parties to promote the film. The company also developed a Jonah curriculum for the vacation Bible schools many churches run in the summer. This past summer, an estimated 750,000 to 1 million children went to Jonah-based vacation Bible school programs.

Vischer said the Jonah Bible school program helped churches by attracting more kids to the programs, while teaching the kids positive values, as well as spreading the news about the movie.

"So it's good for kids," he said, "good for churches and good for our ability to compete with the media 'Goliaths' who use their kids' cable networks to 'spread the word' about their films every day."

Kid & parent appeal

Rob Johnston, professor of theology and culture at Fuller Theological Seminary in California and author of "Reel Spirituality," said Big Idea has created a product in VeggieTales appealing to both parents and children, one of the keys in making a successful family film.

"They have created a quality kids product that reminds me of what C.S. Lewis said about a good children's story," said Johnston, who writes and teaches about film and spirituality. "Namely, that whatever is worth reading at age 10 should be worth reading at age 50. And

Big Idea productions has produced something that is enjoyable for children of all ages."

Vischer said "Jonah" will be the first of a series of VeggieTales films. Big Idea has a two-picture distribution deal in place with Artisan, and work on the next

film—featuring Bob the Tomato and Larry the Cucumber, the Abbott and Costello-like stars of VeggieTales—already has begun. He said he wants to challenge Christians to use the power of stories to change their world.

"Christians have given up on the power of story," he said. "We are really good at three-point sermons, and five steps to a better marriage, but if one friend asks you to go to a Bible study on Friday night, and another friend asks you to go and see a movie, which one makes your heart jump?"

ON BOARD Jonah (right), played by Archibald the Asparagus, and The Pirates Who Don't Do Anything, try to weather the storm aboard the U.S.S. *Lazy Susan* in "Jonah — A VeggieTales Movie," which premieres this weekend. (Big Ideas photo)



Bush administration asks court to rescind Oregon assisted-suicide law

WASHINGTON (RNS)—The Bush administration is seeking appellate court action to rescind Oregon's assisted-suicide law, saying it counters U.S. drug law.

In papers filed Sept. 23 with the 9th U.S. Circuit Court of Appeals, the Justice Department argued that the Controlled Substance Act forbids physicians from prescribing controlled substances except for "legitimate medical purposes," Associated Press reported.

The Justice Department said Attorney General John Ashcroft "has permissibly concluded that suicide is not a legitimate medical purpose."

The Oregon law, approved by voters in 1994 and 1997, permits terminally ill patients to obtain a lethal dose of drugs if they are expected to live for less than six months and are mentally competent to make such a request.

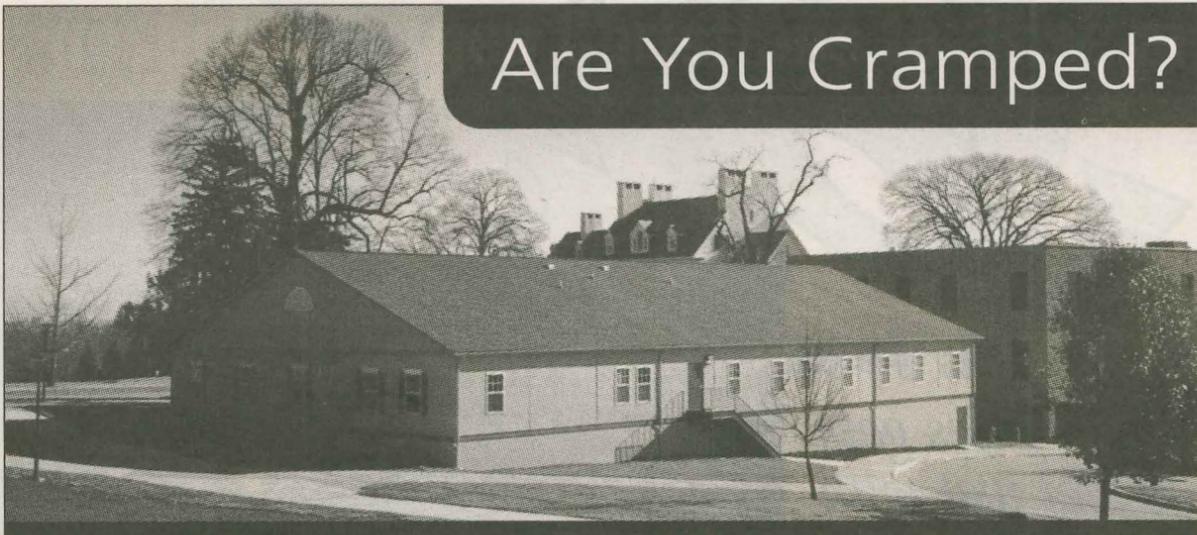
The law requires that they must take the fatal dose by themselves.

Kevin Neely, spokesman for the attorney general of Oregon, said Oregon will defend the wishes of its voters to maintain the law, the only one of its kind in the country.

"The federal government doesn't have authority to say what is a legitimate medical purpose," Neely said.

In April, a lower-court judge sided with the state and blocked the Justice Department from penalizing Oregon doctors by taking away their ability to dispense medication.

Since 1997, when the law took effect, at least 91 people had used the law to end their lives, AP reported. Most suffered from cancer.



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Travis' gospel CD urges Christians to 'Rise and Shine'

By **Trennis Henderson**
Editor

LOUISVILLE—Early in his career, country music superstar Randy Travis never would have imagined singing gospel songs in a Baptist church.

After dropping out of school in the ninth grade—"I had gotten so far out of hand, they were very happy to let me leave"—Travis rushed headlong into a life of alcohol, drugs, fast cars and frequent brushes with the law.

At age 16, while facing possible jail time on charges of breaking and entering and automobile theft, Travis also was in the process of winning a local talent contest in Charlotte, N.C.

Lib Hatcher, who owned the club where he was playing, urged the judge to give the teen singer one more chance.

The judge said, "I'm going to let you go one more time. But you come before me again, bring your toothbrush because you're staying," Travis recalled. "That got to me. I heard that loud and clear."

Travis became a regular at Hatcher's club, spending the next five years performing there. He moved to Nashville in 1991 and Hatcher, his manager and future wife, began managing The Nashville Palace where Travis sang, cooked catfish and washed dishes.

After signing a record contract and being named the Academy of Country Music's 1985 Top New Male Vo-

calist, Travis racked up several top male vocalist awards over the next few years. In the process, he recorded more than 20 No. 1 country hits ranging from "Forever and Ever, Amen" to "Hard Rock Bottom of Your Heart."

Fast forward to 2002: Travis has recorded more than 15 albums, including his second gospel album "Rise and Shine" scheduled for release Oct. 15.

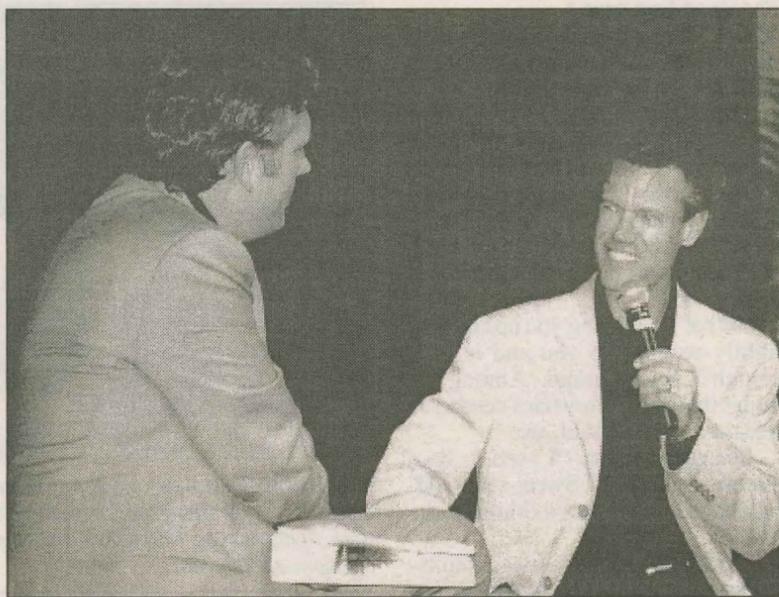
Travis, who made a profession of faith in Jesus Christ a decade ago, shared several songs from his new album during a Sept. 24 concert at St. Matthews Baptist Church in Louisville.

During an on-stage interview with St. Matthews Pastor Les Hollon, Travis told the capacity crowd of 1,700 people that his Christian conversion "was a very gradual thing."

"I went to a Baptist church a very short time as a kid," he recalled. "It didn't take, that's for sure."

"When I got into my early 20s, I started just reading the Bible to go to sleep at night," he explained. "I started reading and I was really surprised. It was just like a calming effect. It made me seem to mentally feel better."

"From that point till I was actually baptized it took about 10 years, so you can see I was a little bit slow," Travis added. "Since then, knowing that even though I'm far from being perfect—a work in progress and always will be—there's a wonderful peace of mind knowing that those things I have done



TESTIMONY Pastor Les Hollon, left, interviews Randy Travis about his Christian faith during a concert last week at St. Matthews Baptist Church in Louisville.

in the past, as bad as they were, they are forgotten and forgiven."

Affirming the joy of salvation, Travis said, "If you truly ask forgiveness and repent, it is forgiven—that's the wonderful thing about it. Where we're going when we leave here, knowing that you're going to heaven rather than going to hell is a pretty comforting thought in itself."

Describing his singing talent as "a God-given gift," Travis told the crowd, "I like what I do. I'm fortunate. I'm not a trained singer. ... Why He decided to give that to me, I don't know."

Recalling the impact of "Inspirational Journey," his first gospel album released two years ago, Travis said, "Things started happening with that

CD that really got to me in a way that I'd never really expected."

He recounted the story of a woman who told Travis' wife that her son, who was using drugs and alcohol, came to church to hear Travis because of his country music fame. After hearing Travis' gospel music and testimony, however, the young man became a Christian.

"When you hear that, you know you're doing the right thing," Travis added.

Travis' new album features such song titles as "When Mama Prayed," "Three Wooden Crosses" and "Keep Your Lure in the Water."

"In doing a gospel album, we've been very cautious as far as picking material on both," he said. "We want the message to be very clear."

Citing the transformation in Travis' life since he became a Christian, Hollon said, "The gospel can happen in so many ways. This is a night to celebrate how Randy Travis has been impacted by the gospel. ... I think we leave with our own inspiration to be real in following Jesus."

"If you truly ask forgiveness and repent, it is forgiven—that's the wonderful thing about it."

Randy Travis

Helping at-risk students

Campbellsville University believes a large group of young Americans deserve the opportunity to overcome their lack of academic preparation and cultural awareness.

As a private, Christian university, Campbellsville University is uniquely poised to assist this generation of at-risk students due to our ability to provide a holistic and caring environment.

We contend that it is our mission to serve this targeted population at a time when many liberal arts colleges and universities are phasing these students out and public institutions are relegating them to community colleges.

Thanks to the Richard D. VanLunen Foundation, Campbellsville University recently received a three-year commitment of \$300,000 to establish the Comprehensive Educational Experience. This program is within the scope of Campbellsville University's mission and will enhance our commitment to be a servant university and demonstrate our own values as such.

Through the Comprehensive Educational Experience program, students from the region who are culturally and economically dis-

advantaged will be better prepared for the academic rigors of higher education. This program reflects CU's ongoing commitment to serving disadvantaged students in the region.

Many of the students who are seeking a college degree could experience college and career success with guided assistance from the CEE program as a transition into the collegiate arena. The long-term goals of this program are to enable such students to reach their full potential so to become successful, contributing members of their communities and to increase the educational level of the present and future workforce across Kentucky.

A Christ-centered education is one of the most effective ways to change a society, and we are committed to enabling these undereducated youth to succeed in college as well as in the workforce.

Michael Carter is president of Campbellsville University, an affiliate of the Kentucky Baptist Convention. To learn more, contact him at (270) 789-5001 or at president@campbellsvil.edu.

CAMPBELLVILLE UNIVERSITY



Michael Carter

International Order of The King's Daughters and Sons



What Do We Do?

We serve in Christ's name through educational scholarships. We offer financial aid to students seeking training in Christian leadership, the ministry and health-related careers. Financial aid also is offered to North American Indian students and high school graduates who would like to attend a five-week program in the fine arts and education at Cautauquo Institute in New York.

Who Are We?

Founded in 1886 in New York City, we are an international organization of Christian men and women dedicated to service in Christ's name. There are 34 branches in the United States and Canada. To learn more about The King's Daughters and Sons Kentucky branch and Jefferson County circles, call (502) 426-2778 or 245-8916.

RESOURCES

Sweet: Churches too wrapped up in safety, learnedness

"You say you're a leader? I want to see arrows in your back."

Leonard Sweet,
professor of evangelism
at Drew University in
Madison, N.J.

Continued from page 1

added. "Mozart was the Eminence of his day," Sweet said, referring to the rap artist known for crude lyrics.

Citing the Bible story of Lazarus being brought back from the dead, Sweet noted that just as the disciples had to unwrap Lazarus from his burial linens, many Christians need to be unwrapped from things that are binding them from doing all God wants them to do.

"What's wrapping you up and how tightly wound are you and is your church?" Sweet asked. Among the things that many Christians need to be released from, he said, are:

■ **Learnedness.** "I used to be a learned professor," Sweet said, adding that he now refers to himself as a learner.

Christians can be compared to either skulls or ears, he added. A human's skull is set in size at age 10, he said, but "your ears never stop growing until the day you die."

"The Bible says the fear of the Lord is the beginning of wisdom. Wisdom is a lifelong journey."

Christians must continue to be learners because change is a constant in today's world, Sweet said. As an example, he noted that half the education of an engineer is outdated in three years, and half of what a computer specialist learns is obsolete in 18 months. "We're all learners, and you know that's really what the word 'disciple' means."

■ **"Safe-ism."** "We have turned the church into a safety-first, risk-free



IN MISSION Steve Ayers, pastor of Hillvue Heights Church in Bowling Green, leads a breakout session during the Campbellsville pastor and church leadership conference last week. Approximately 140 pastors, students and church leaders registered for the school's first annual conference.

zone," Sweet said. While church sometimes can be a refuge for the world, "we've made it a refuge from the world."

Citing the dangers of driving in traffic, Sweet said too many Christians take greater risks driving to church than they trust to the Holy Spirit when they get to the church building.

"Show me your scars," he said. "You say you're a leader? I want to see arrows in your back."

The Coast Guard's motto would be a good one for the church, he said: "We have to go out, we don't have to come back."

■ **Categorical imperialism.** All cultures tend to act as though their

preferences are the best, Sweet said. "I call it cultural circumcision."

He cited shoes as an example. While he wears and prefers loafers, his children prefer thick-soled clunky shoes. As a parent, he has two options: demand that his kids wear his favorite type of shoe or be more concerned that they have soles on their feet.

"Sisters and brothers, by and large, this is what the worship wars is all about: Who has the better shoes?" Sweet said, adding that too often those who control a church's purse strings demand that church be done to suit their preferences. "We want to reach them for the gospel, but first of all you've got to wear our kind of shoes."

Sweet calls anyone reared in the computer culture a "native." No church would endorse a missionary to China who criticized that country's food, dress and culture, he noted. "That's exactly what the church has been doing to these natives."

■ **"Wordism."** Adults age 40 and older grew up in a culture in which the written word was the primary means of communication, Sweet said.

"But I'm now living in a world where the image has replaced the word as the primary currency of culture," he said. "We love to play with words, but words aren't connecting to this world."

MTV is a modern-day example of combining image and sound, but Sweet said Jesus provides a 2,000-year-old example in the book of John that states the Word, Jesus, became flesh. "Can the church begin to give this culture the right images by which to live and by which to die?"

Using the acronym NUTS for Never Underestimate The Spirit, Sweet said Christians should forsake the normal and routine to follow a God who calls them to do unusual things.

"You can't do normal and follow Jesus," Sweet said. "We're too respectable. I think too much is made of mental health. You name any biblical figure and tell me if they could get through our ordination committees."

"We're not crazy enough," he added. "I'm here to drive you NUTS so that you can go out there and drive normal people nuts."

Model standards

In another state, regulators uncovered a scam that took 430 investors nationwide for an average of \$133,000. The scam involved a legitimate type of deferred charitable gift arrangement and a network of independent insurance agents, financial planners and accountants. The really questionable aspect of the scheme was the fact that the organization paid commissions to the professional gift planners for selling people the deferred charitable gift arrangement.

This, and other incidences of charitable organizations paying commissions for the selling of gifts, prompted me to alert you about the "Model Standards of Practice for the Charitable Gift Planner." Your Kentucky Baptist Foundation adheres to these standards as a matter of policy and practice. I especially wanted you to know we do not pay any finders fees or commissions. Such payments lead to abusive practices and may violate state and federal regulations.

Here are six other model standards of practice to which we adhere and to which we believe all charitable organizations and gift planners should adhere:

■ The solicitation, planning and administration of a charitable gift

from you should result in a gift that achieves a fair balance between your interests and the charitable organization's interests.

■ The principal basis of making a charitable gift should be your desire to support the mission of the organization.

■ The roles and relationships of all parties involved, including how and by whom each is compensated, should be fully disclosed to you.

■ A gift planner should advise you only in areas in which the planner is professionally qualified.

■ A gift planner should strongly encourage you to discuss your proposed gift with your own legal and tax advisors.

■ A gift planner administration should act with fairness, honesty, integrity and openness, and should have no vested interest in your gift that could result in the planner's personal gain.

Next time you are approached, ask the gift planner if his or her organization has adopted these practices. If not, turn to one that has, like your Kentucky Baptist Foundation.

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

KENTUCKY BAPTIST FOUNDATION



Barry Allen

Part-time or full-time?

Those of you who know me know I have some pet peeves. One of my pet peeves has to do with the words "part-time" and "full-time."

I have been a Baptist preacher for more than 51 years and several of those years I was bivocational, although we didn't have that word then. The words used were part-time, small-time, moonlighting or preacher-on-the-side.

My bivocational work was student, salesman, shipping clerk, grocery carry-out and teacher. But all of that time I was a "full-time" minister. That leads me to my point: Would someone define for me "part-time" and "full-time?" I don't know a minister, bivocational or otherwise, who is not full-time! That is like saying "part-time Christian."

Does a pastor or any ministerial staff person cease to be one when he or she goes home or to the grocery store? Of course not.

The classified ads in the Western Recorder are full of the words "part-time" and "full-time." The terms, I believe, came out of a time when churches were quarter-time, half-time or full-time. A full-time church was one that had three services a week. All ministers, laity and clergy, are to be full-time.

Some of the ablest and most Christlike pastors I have known were bivocational. John Gentry had been a schoolteacher and never was pastor of a large church. But his love of God and his love for people were deep and profound.

Larry Fitzhugh answered the call to preach while in high school in 1959. While in college he became a pastor in Gasper River Association and has been a bivocational pastor and schoolteacher ever since. He is a full-time minister even in the classroom.

Gene Harper worked in the coal mines for most of his adult life and retired from the mines. Now semi-retired and in his 80s, he is still a pastor. He demonstrates the humility and caring that can only come from the Lord.

I recently was with John Chowning, a vice president at Campbellsville University, at Saloma Baptist Church where he has been pastor for more than eight years. The church is alive and vibrant.

All ministers are full-time but most receive only part-time pay!

Harold Greenfield is president of the Kentucky Baptist Convention which sponsors this column. Contact the KBC at Box 43433, Louisville, KY 40253-0433; (800) 266-6477; www.kybaptist.org

PRESIDENT'S PERSPECTIVE



Harold Greenfield

SMILE

A changed child

Many times counselors and foster parents do not have the privilege of witnessing immediate and dramatic changes in the lives of the children they care for. They faithfully do their work and trust that the changes will come in time.

But there are other times when everything clicks and we are blessed to see the transformation, or at least a good part of it, much sooner.

Such is the case with Terry, his foster parents and his foster care worker. Terry grew up in a turbulent family, which contributed to his drug use and criminal acts. He was removed from his mother's care and eventually placed in a Kentucky Baptist Homes for Children foster home.

HOMES FOR CHILDREN



Bill Smithwick

Terry, his foster parents and foster care worker must have wondered if it would work. How would a 240-pound, African-American teenager from the city make the transition in the home of a young white couple with a toddler living in the mountains of southeastern Kentucky? The answer: beautifully.

You see, whether Terry knew it or not, he was ready for a change. He thrived on the love and accep-

tance he found in his foster family. Even though his is one of very few black faces in his high school, he feels accepted there, too. When a child or teenager feels safe and accepted, then he can really get down to the business of healing and building a life for himself. Terry's making plans. And he is learning to make better choices for himself. He

is also learning to be a kid. On Friday nights, you will find him playing on the varsity football team. And you'll find his foster parents cheering him on in the stands.

Terry has done so well in foster care, he had an opportunity to return home earlier this year. He loves his mom, but he knows that returning home too soon means risking the progress he has made. He is mature

enough to realize he isn't ready to go back to the environment that did him so much damage.

Terry's foster care worker said this foster family might have different colors on the outside, but they share a special hue on the inside. "All three of them have hearts of gold."

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

Burnett ministers in Arkansas

By Robert Dunston

Cumberland College senior Debbie Burnett, daughter of Carol and Clyde Burnett of Barbourville, spent her summer in Arkansas. The Kentucky Baptist Convention collegiate ministry department appointed her to serve at the Promise House Maternity Home in Little Rock.

Promise House can care for as many as 10 women. During the summer, there were between five and nine young women, and their ages ranged from 13 to 20.

The home enforces a strict medical and dietary regime, as well as strict rules for remaining in the house. Although Burnett did not have to live by the same rules, she chose to do so to provide a good example for the women. Following those same rules taught her accountability.

Burnett planned activities and Bible studies for the women during the summer but spent much of her time being a friend. Most of the women had never had much structure in life and were angry they were in the home and having to abide by rules. Burnett tried to help them experience the love of God.

During the summer, Burnett took the women to a passion play titled "The Witness." Later in the summer, the women attended a musical at the University of Central Arkansas. A beautician volunteered to help the women with their makeup, which did wonders for their self-esteem.

Burnett said the women had difficulty thinking of people other than themselves. Typically they picked on one another and gossiped. Burnett led Bible studies on loving others and developed a secret pal program in which the women wrote encouraging notes to one another.

Burnett, a psychology major with a minor in music, will graduate from Cumberland College in May 2003. She plans to attend seminary and would love to volunteer in another maternity home in Kentucky or Tennessee. We thank her for her commitment to Christ and pray God's blessing on her.

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

CUMBERLAND COLLEGE



Kudzu



Doug Marlette

Church of the Covered Dish

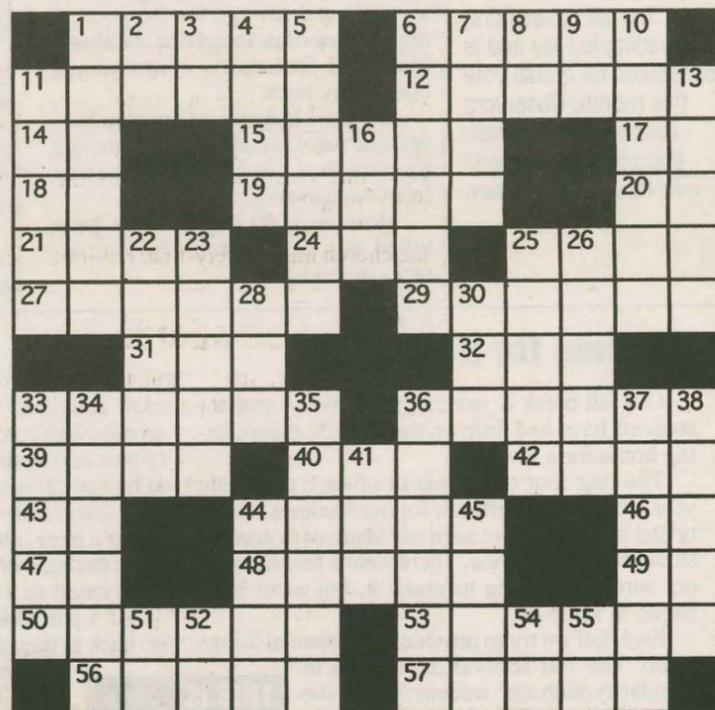


Thom Tapp

Bible Crossword

Across

- 1 Pretty much
- 6 Off the cuff (2 words)
- 11 Expelled gas
- 12 Belonging to the earth
- 14 Radium, chem. symbol
- 15 Precious stone on the third row of the priest's breastplate (Exodus 28:19)
- 17 Western Canadian province, abbr.
- 18 All right
- 19 Annoyed
- 20 Short greeting
- 21 "I ... have the ___ of hell and of death" (Revelation 1:18)
- 24 Creatures from outer space, abbr.
- 25 Slightly open
- 27 One who revises
- 29 "I was afraid, and went and hid thy ___ in the earth" (Matthew 25:25)
- 31 Peter once cut one off
- 32 Belonging to New York's largest island, abbr.
- 33 "The glory of the Lord ___ the house" (Ezekiel 43:5)
- 36 First appearances
- 39 "Ye ___ men with burden grievous to be borne" (Luke 11:46)
- 40 Lemon beverage
- 42 "___ a rod of an almond tree" (Jeremiah 1:11) (2 words)
- 43 Letter that follows e!
- 44 Belonging to Mr. Rogers
- 46 A mate for Pa



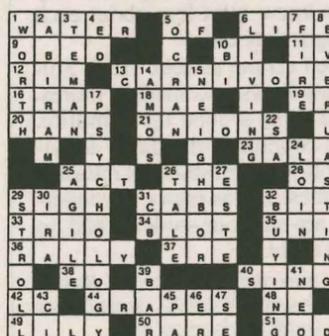
- 47 Eastbound, abbr.
- 48 Cancel
- 49 Point, abbr.
- 50 Angry outburst
- 53 Man-made channels
- 56 Collapsed
- 57 Give off

- 16 Altitude, abbr.
- 22 "___ yourselves to the Lord" (2 Chronicles 30:8)
- 23 Not fresh
- 25 A plausible excuse
- 26 Son of God and Son of man
- 28 Metal
- 30 Strong drink
- 33 Swift
- 34 Verse written in iambs
- 35 Mended socks
- 36 Figure out
- 37 Where Samuel grew up
- 38 "The four and twenty elders, ___ sat before God on their ___" (Revelation 11:16)
- 41 Where Daniel spent time with lions
- 44 Lose color
- 45 Shut hard
- 51 Royal Academy, abbr.
- 52 Audio-visual, abbr.
- 54 Negative
- 55 Preposition

Down

- 1 What the Mount Sinai did when the Lord descended
- 2 Biblical land: ___ of the Chaldees
- 3 Innings pitched, abbr.
- 4 "Lest he ___ my soul like a lion" (Psalms 7:2)
- 5 More nervous
- 6 Affirm
- 7 "Let us not love in word, neither in tongue; but in ___ and in truth" (1 John 3:18)
- 8 Living room, abbr.
- 9 Iridium, chem. symbol
- 10 "Daniel . . . shall leap from ___" (Deuteronomy 33:22)
- 11 Penniless
- 13 Part of a dress below the waist

Last week's solution



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Is the Bible 'hate literature'?

OTTAWA (RNS)—Evangelical Christians and pro-family activists in Canada are worried that a bill before Parliament could leave the Bible and other sacred texts open to being labeled "hate literature."

The bill, introduced by British Columbia Member of Parliament Svend Robinson, seeks to expand the definition of hate propaganda to include sexual orientation.

Many Christian groups have expressed concern that if the bill becomes law, it could be used to censor or outlaw the Bible because of the text's condemnation of homosexual acts.

The bill passed first reading in May and is scheduled for a final vote this month. Observers have noted, however, that private members' bills rarely become law.

7 people killed at Christian welfare agency in Pakistan

KARACHI, Pakistan (RNS)—At least seven people were killed Sept. 25 in an attack on a Christian welfare agency in Pakistan, the latest in a string of deadly strikes against Western and Christians interests.

Police said seven workers at the Idra-e-Amn-o-Insaf (Institute for Peace and Justice) in Karachi were tied up in their chairs and shot in the head. An eighth man was beaten but survived the attack.

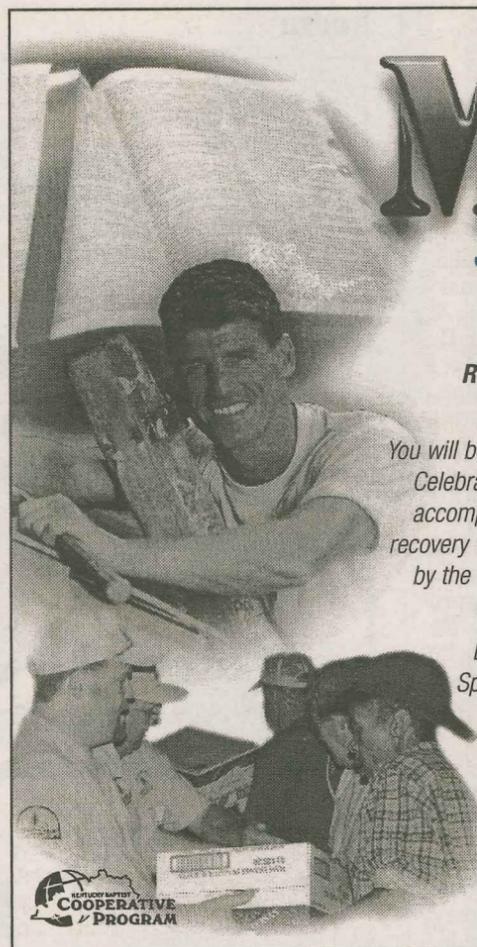
Investigators want to know how the two gunmen entered the unmarked office, which has a safety lock that can be opened only from the inside, according to the Reuters news agency.

"We don't know how it happened," said Sakina Rahmat, an employee in the office who had not arrived at work yet. "We have no enmity with anybody. How could this happen to us?"

The 30-year-old agency received support from churches in Pakistan and offered legal advice, job-hunting services and development projects such as water and sewage for the poor. A recent issue of its magazine, Jafakash, discussed Pakistan's controversial blasphemy laws.

Maqbool Inderias, a Christian lawyer who has worked with the firm, told Reuters that the office shied away from controversy.

More than 40 people have been killed this year in anti-Christian attacks in Pakistan.



CELEBRATE THE MISSION

Saturday, October 5, 2002 at 9:00 a.m.
First Baptist Church, Lawrenceburg, Kentucky

This one-day celebration will be focused on God's efforts to Reclaim, Restore and Reconcile the world through men, women, children and youth from Kentucky Baptist churches.

You will be challenged to live out the Mission that God has called you to participate. Celebrate in a worship experience focused on God and how he uses people to accomplish amazing tasks. You will hear testimonies from volunteer relief and recovery workers, front line warriors of the faith and those who have been changed by the Gospel. Hear from Heidi Rizzo, a New York City Police Officer who accepted Christ following Disaster Relief efforts in New York City.

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.

For more information contact the Brotherhood Department, 888-254-5720 (toll free KY), 502-244-6489 or by e-mail: dwayne.doyle@kybaptist.org



Visit our Web site www.kybaptist.org

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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It's time for a little fun

Our fall break is just one week away, and our students have had little on their minds except being home for a few days.

The first four to six weeks of each academic year are the most difficult for our students, faculty and staff. We have seen our share of homesick students again this year. There were a few we were not sure were going to make it, but most have begun to settle in.

Each fall we try to provide some special things to do. The fall festival has grown in popularity with our students. With the help of a host of faculty and staff, we had a full day of fun, food and activities. We were a little concerned about the weather this year. The much-needed rain lingered until just an hour or so before the festivities started.

There were several games in which our students could participate. There was the dart toss, where students tried to burst balloons. The football toss gave the boys a chance to show off their ball-throwing skills as they tried to throw a football through a tire. In the ring toss, students could throw a wooden ring around a canned drink. If they were successful, they won the beverage. Finally, there was the water gun contest. Two students were given large-capacity water guns. After they had pumped up the pressure, they tried to squirt the water into a funnel several feet away. The funnel fed the water into a rain gauge. The student who got the most water into the gauge was the winner. What did they win? Except for the ring toss game, students won free homework passes for a class of their choice or a pass to skip an hour of required school-work.

In addition to the games, there were several

craft activities. Students could fill clear plastic crosses with colored sand or make flags from safety pins and beads. Other students tried their skills at face painting or painting gourds or small pumpkins. Four teams took on the challenge of decorating a large, round bale of hay. They had to decorate the bale with a patriotic theme. The winning team received a special prize.

At 5 p.m., the students were given an hour to go back to their dorms to rest and get ready to eat.

The main entrée was a Philly-melt. Students could add cheese, cooked onions or peppers, and a dressing of their choice. Potato chips, pop and cookies rounded out the meal.

Then students were directed to the chapel, where we were entertained by eight couples who took part in the "Almost Newlywed Game." Modeled after the hit TV program, each young man answered questions while the young ladies were out of the room. When the ladies returned, they were asked the same questions. Later, the guys left while the gals were asked questions. It was a lot of fun. One thing was very

clear: Some couples knew a lot less about each other than they thought they did.

The evening ended on the athletic field. Students roasted marshmallows and made s'mores. It was enjoyable just to sit around the campfire. Our school chaplain concluded the day's activities with a short devotion. Then students returned to their dorms or homes. It was really a wonderful, fun-filled day. I am sure our students had no trouble sleeping that night.

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

THIS IS ONEIDA



W.F. Underwood

The answer to grandmother's prayers

"Son, don't get an education, you'll lose the Spirit." That was his grandmother's advice when Bruce Newman was called to preach. Today, Newman is president of the Clear Creek Alumni Association.

"I was raised at Tellico Plains, back in the Smoky Mountains, and preachers just didn't get 'educated,'" he said. "My godly Mama meant well, but encouraged by an older preacher, I went to Clear Creek."

He secured ministry experience teaching Royal Ambassador boys at Central Baptist Church in Corbin and as pastor of Pleasant Grove Baptist Church in London.

In 1975, a year after graduation, Newman was diagnosed with multiple sclerosis; the neurologist gave him a "worse case"

prognosis of five years to live, at best 20 years. "I went through denial and asked why me, when it seemed I was getting started to do His will," Newman stated. "I prayed through it, surrendered the illness to God and prayed He would get the glory from it all. I only asked that I would live long enough to see my children grown. My wife and I decided, no more kids. The Lord answered my prayer His way. A year later my wife got pregnant, He gave

us our 'child of promise,' and my illness has become a source of ministry to others."

Thankful for periods of MS remission, Newman served seven years as pastor in East Niota, Tenn., and 11 years in Albany and Monticello, Ky. During a substitute teaching assignment in Tennessee, the principal recruited him for a special education class. The previous teacher had committed suicide and the substitute had left crying when students started a fire in the room. "I fell in love with the students. They were programmed to fail; everyone gave up on them. I couldn't preach to them in class but I could teach them Christian principles."

Newman went back to school and secured a master's degree with certification in special education. His grandmother died and her educated grandson now lives in her house. "I saw her witness to lost people here and heard them pray to receive Christ," Newman remembered. "The Lord answered her prayers in ways she never thought possible. I never lost the Spirit; He just keeps on blessing me."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Jonah and the Pirates Who Usually Don't Do Anything. Eric Metaxes and Cindy Kenney. Zondervan Publishers, 2002. 32 pages. \$12.99. ♦♦♦♦ (out of five)

Many adults in Christian families have a guilty secret: They enjoy their children's VeggieTales materials as much or more than their kid does.

It's hard not to like the VeggieTales books and videos: broad, clean humor that is aimed at children but is full of clever jokes that only an adult could love. Like the folks at Walt Disney, Big Idea Productions knows that the way to a best-selling product is to create something that pleases two audiences on two completely different levels. Like Disney, they use this strategy brilliantly.

They also know that it's not enough to make a great movie or video, you also have to market the thing. "Jonah and the Pirates Who Usually Don't Do Anything" is one of those books-that-goes-with-the-movie, in this case the new feature-length film "Jonah."

This being said, "Jonah and the Pirates Who Usually Don't Do Anything" is a good book. Well-written and well-illustrated by Eric Metaxes and Cindy Kenney, the book retells the story of Jonah from the perspective of junk-food-eating, lazy vegetable pirates who take Jonah on board their ship and toss him overboard during a storm to see him swallowed by a giant fish. The story moves quickly enough even for small children, and the book's vivid illustrations and first-person narration beg to be read aloud.

While there is no doubt that "Jonah and the Pirates Who Usually Don't Do Anything" is a marketing ploy to raise hype for "Jonah," it is easy to forgive the book its ulterior motive since it is so well-written and genuinely funny. *Victoria Moon*

Encyclopedia of Evangelicalism. Randall Balmer. Westminster/John Knox Press, 2002. 654 pages. \$29.95. ♦♦♦♦♦

Randall Balmer defines evangelicalism as a movement within American Christianity which generally has retained these characteristics: centrality of conversion, the quest for effective piety and a suspicion of wealth, worldliness and ecclesiastical pretension.

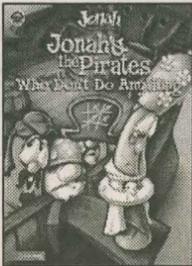
Based upon that understanding of evangelicalism, Balmer has written (not edited because he is the sole contributor!) this monumental reference work.

While Balmer offers the disclaimer that any work by a sole author will have a certain bias, he has written a balanced, thorough and easily understood work.

The encyclopedia includes more than 3,000 entries, from the obvious (fundamentalism) to the unexpected (liberalism) to the obscure (Holy Ghost and Us School). If a person or event or movement has been affected by, or in contact with, evangelicalism chances are good that a reference will be found in this work. The references are not only to historical figures, but entries take the movement right up to today.

If one had the mind to, by simply "reading" the encyclopedia one would have a greatly enhanced understanding of this movement which has influenced the social and political fabric of America right up to today.

My personal observation is that much of the American church is what it is because of an endorsement of, or response to, evangelicalism. Therefore, this is a beneficial work for all the church, whether evangelical or not; whether clergy or laity. *Wayne Hager*



The Lord's Prayer. William Barclay. Westminster/John Knox Press, 1998. 112 pages. \$12.95. ♦♦♦♦♦

In another generation, Scottish professor and preacher William Barclay (1907-78) not only exposed pastors and laypeople alike to lucid exegesis of the New Testament, but his clear outlines of the biblical material was the Saturday night salvation for many a preacher.

Westminster/John Knox Press has been reprinting Barclay's commentaries and other books on major themes in order to introduce him to a new generation.

"The Lord's Prayer" is part of that series. And it is vintage Barclay.

As he examines each of the phrases of the Lord's Prayer, Barclay mixes in thorough, though not overly technical word studies, with easy to follow, clear exposition of the meaning and application of the text. And, as an aid to the teacher and preacher, he outlines the material in each section in a way that lends itself to a teaching or preaching outline.

Barclay's genius was not so much in coming up with new or innovative insights, as in organizing and presenting the wealth of insights from others in a practical, clear and useful manner.

Before dealing with the text of the prayer, Barclay introduces us to the role of prayer within the community of Israel. In 19 pages, he introduces us to the corporate and individual prayer life of the people who surrounded Jesus, as well as showing how Jesus expanded the role of prayer as both the form and content of the Christian community. The material in the opening chapter is something I had never encountered in any other treatment of Christian prayer. *Jim Holladay*

Becoming Friends: Worship, Justice and the Practice of Christian Friendship. Paul Wadell. Brazos Press, 2002. 186 pages. \$14.99. ♦♦♦♦♦

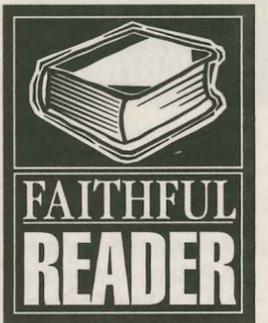
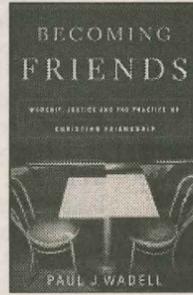
I picked up this book, because the title was intriguing, with its combinations of themes: worship, justice and friendship.

But in the opening pages, Paul Wadell almost lost me as a reader. He stated that much of the inspiration for this book he owed to Thomas Aquinas, that meticulous, scientific theologian, whose characterization of God was more akin to Aristotle's impassive, unmoved mover, than a personal being with whom friendship is possible. Nevertheless, I set my prejudices aside and decided to see where Wadell was going. I am glad I did.

Wadell, who has written several books on Christian friendship, understands the essence of the Christian life to be friendship with God. He defines the church as a "community of the friends of God." The quality of this friendship will determine the church's effectiveness as witness to God's love and justice.

Friendship with God is formed and nurtured primarily through the worship of the church. As we share the story of God's creative love of us, as we offer ourselves to God in prayer and devotion, and as we share together around the Lord's Table, we are formed into friends of God.

On the basis of befriending God, we are brought into a new community grounded in our friendship with God. As people who share this friendship, we are able to recognize and nurture the bond that creates among us. At first, I was not sure how he was going to tie justice and worship together under the umbrella of friendship. As I read, his paradigm became convincingly obvious. *Jim Holladay*



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

'The Message' aims to spark conversation between Christians and God

By Cecile Holmes
Religion News Service

COLORADO SPRINGS, Colo. (RNS)—In the Bible, the ancient prophets and patriarchs bargained with God, argued with God, got angry with God.

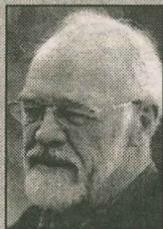
Their connection to the Almighty was first a conversation and eventually a relationship. The byproduct of both was dynamic faith.

"The Message: The Bible in Contemporary Language," by writer and poet Eugene Peterson, is designed to spark the same sort of relationship between Christians and God.

Earlier segments in Peterson's work proved so popular that NavPress ordered an initial press run of 500,000 for "The Message."

So far 349,870 copies have been sold, while 363,000 total orders have been made. The initial print of 500,000 was the largest first print run ever done for a Bible from R.R. Donnelly, the primary publisher of Bibles since 1864.

The author said the translation itself is a byproduct of anger, dating to when he was pastor of a small suburban parish in Baltimore in the early 1980s. The city was in tumult and his members were so worried that they became obsessed with safety.



Peterson

"People started buying guns and security systems and double-locking doors," Peterson recalled. "I was appalled that these Christian people were suddenly reverting to their basic lowest survival instinct."

So Peterson began a Sunday school class, then preached a sermon series on the New Testament book of Galatians, famous for its egalitarian approach to the life of faith.

"It was just awful," he said of the class's first meetings. "They'd fill up their coffee cups and stir in sugar and cream and look at their cups and they weren't getting it. It was just really bad. I went home after the third week and said to my wife that I was going to teach them Greek. If they could read it in Greek they would

get it, they'd understand what a revolutionary text it is and couldn't just keep living in their ruts. She agreed that would empty out the class fast."

Instead of forcing Greek on the class, Peterson used his knowledge of biblical languages to translate Galatians into the contemporary idiom. His work breathed life into the ancient message of St. Paul, who wrote the letter in words initially spoken and written in the style of the working class.

"Paul had this wild syntax with vigor and startling images he would fly into when he was excited," Peterson said. "I wanted them to get that."

His strategy worked. Soon when he'd clean up after the class, he'd find cups of cold coffee, so neglected their owners had forgotten to add sugar and cream.

Peterson's version of Galatians eventually was published by InterVarsity Press. Soon an editor at NavPress called, urging him to translate the whole New Testament. Peterson demurred, citing pastoral duties. The conversation

continued for years with Peterson always refusing, stipulating pastoral duties were his first obligation.

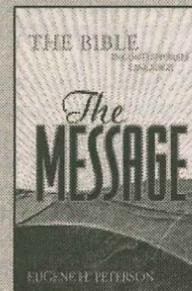
After 29 years, Peterson left the pastorate and wanted to write.

"I didn't know how I'd make a living," he said. "I more or less thought I'd go back to our family home in Montana. Then NavPress called again and I suddenly realized I could do it, I had the time."

Though he wrote "The Message," a team of qualified exegetical consultants carefully reviewed it to be certain it offered a genuine communication of the original Hebrew and Greek texts.

The words are moving, fast-paced and eerily contemporary. In Genesis, God creates human beings, making "male and female" and "godlike." After blessing them, God urges them: "Prosper! Reproduce! Fill Earth! Take charge."

In the famous 23rd Psalm, the writer praises the divine: "Your beauty and love chase after me, every day of my life. I'm back home in the house of God for the rest of my life."



PEOPLE

PRAYER PARTNERS

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

■ A team of volunteers from the United States who are working among the Roma/Gypsies of Romania from Sept. 28-Oct. 5. Romas make up 10 percent of the population in Bucharest, the capital city.

■ Twelve unbelievers who gather each week in the home of Baptist representatives Joe and Chair Vasquez in the Canary Islands. "Ask the Holy Spirit to touch their hearts," that they will have a "yearning for a personal relationship with the Father through His Son," missionaries write.

■ The desire of missionaries in Silesia, Poland, to produce a simple worship CD by the praise band of one of their churches. They would like to include a gospel message with the CD as well. Pray that someone from the States would help with "mixing" the CD. For information, e-mail: edgeprayerlist@poczta.onet.pl.

■ The German woman with whom Baptist representatives work to translate their discipleship materials. "Since January, she has been under constant spiritual attack, struggling to get the materials translated," missionaries write.

Mountains to the Mississippi

Compiled by staff

■ **CENTRAL CITY**—Temple Church called **Kyle Noffsinger** as pastor. He recently was ordained to the gospel ministry by Nelson Creek Church.

■ **CORBIN**—**Bill Clouse** retired as pastor of Twentieth Street Church after 19 years of ministry.

■ **COVINGTON**—South Side Church will honor **Harold Pike** Oct. 6 for 35 years as pastor.

■ **CRESTWOOD**—Ballardsville Church celebrated its 175th anniversary Sept. 29. **Tommy Purvis** is pastor.

Harrods Creek Church called **Darrell Wilson** as pastor effective Sept. 29.

■ **FALMOUTH**—Turner Ridge Church will hold revival services Oct. 20-23 with **Cohen Copley** as evangelist. Copley is assistant pastor and minister of youth at Fort Mitchell Church.

■ **FRANKFORT**—Calvary Church will rededicate its sanctuary Oct. 6. The recent renovation included installing new trusses, roof, carpet and sound system. Dinner and a gospel sing will follow the morning worship. **Dwayne Southwood** is pastor.

■ **GHENT**—Ghent Church called **Chris Dool** as minister of youth Sept. 1.

■ **HENDERSON**—Zion Church recently honored **Gary Cobb** for five years as minister of evangelism.

■ **LEXINGTON**—Trinity Church

will hold revival services Oct. 6-9, 6:30 p.m., with **Lincoln Bingham** as evangelist. Bingham is pastor of St. Paul Missionary Church in Louisville.

■ **LOUISVILLE**—Arcade Church called **Gary Kasey** as pastor. He succeeds former pastor **James Hall** who recently retired.

Crescent Hill Church honored **Anita Roper** for five years of service as minister to students.

Hazel Halbrooks, wife of Nelson Association director of missions **Fred Halbrooks**, died Sept. 18 at age 81. Mrs. Halbrooks, a former missionary to Brazil, was a member of Hurstbourne Church. She is survived by her husband and a son, William, also of Louisville.

Parkland Church will hold revival services Oct. 6-9 with **Don Mathis** as evangelist. **Jock Hendricks** will lead the music. **Tom Curry** is pastor.

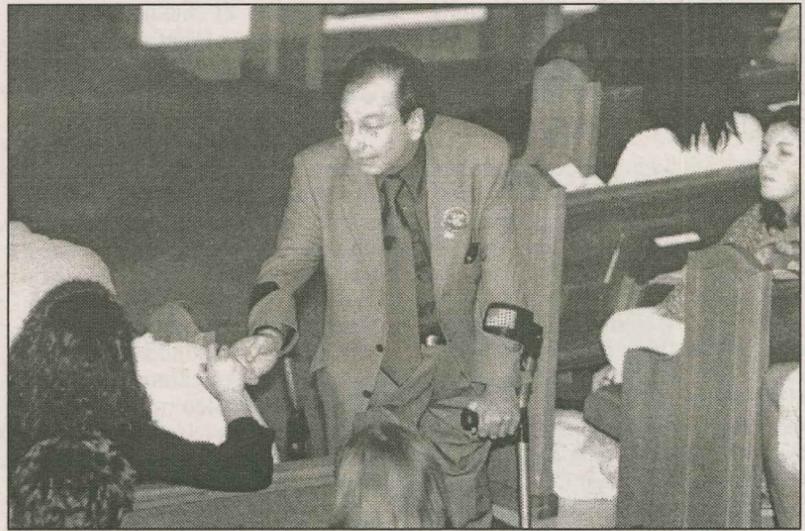
Poplar Level Church called **Dave Holmgren** as youth minister.

■ **MARION**—Mexico Church ordained **Brent Highfil**, **Tony James**, **Chad Mott** and **James Penn** as deacons Sept. 29.

■ **MURRAY**—Flint Church called **Edward Chapman** as pastor effective Sept. 15.

■ **PENDLETON**—Sligo Church called **Bradford Laubinger** as pastor effective Sept. 8.

■ **PERRYVILLE**—Beech Grove Church will celebrate its 50th anni-



CONVOCATION Actor Henry Holden fields questions from students during a Sept. 23 convocation address at Cumberland College in Williamsburg. Holden, who contracted polio at age 4, is the founder of Performers with Disabilities, part of the Screen Actors Guild. Speaking on "Don't Dis the Ability," Holden told the crowd, "If you try, there is no such thing as failure." His acting credits include appearances on "Hill Street Blues," "Knots Landing," "Hunter" and "Becker."

versary Oct. 20. **Wendell Romans**, former pastor, will speak at the 10:30 a.m. worship service. Activities will include a potluck lunch and afternoon service. **Daniel Wilson** is pastor.

■ **SMITH**—New Riverside Church called **Matthew Johnson** as pastor. He was ordained to the gospel ministry Sept. 15 by Totz Church.

■ **SOMERSET**—First Church called **Rhesa Umbarger** as director of preschool and children's ministry and **Ricky Teal** as minister of recreation/outreach.

■ **STAMPING GROUND**—Beech Grove Church celebrated its 150th anniversary Sept. 29.

■ **TAYLORSVILLE**—Elk Creek Church called **Stephen Drake** as pastor.

■ **VERSAILLES**—New Hope Church held homecoming services Sept. 29. The church also recently called Scott Burns as youth minister. **Wesley Noss** is pastor.

■ **WILLIAMSTOWN**—Williamstown Church honored **Brenda Stanley** Sept. 8 for 27 years as volunteer music director. **Steve Rice** is pastor.

CLASSIFIED ADS

FOR RENT: Gulf Shores Plantation, Ala. Owner rates. Beach condo available for minimum two-month rental, October-March 2003. Two bedrooms, two baths, fully equipped, all resort amenities: pool, spas, tennis, golf. Fall weekly rates. (812) 282-2954 and 282-9384. E-mail: bobridings@prodigy.net.

FOR RENT: Nice house: 3-BR, 1.5-bath, family room, huge kitchen with appliances, extras. 1806 Flagstaff. \$750 plus deposit, credit check. (502) 451-9898.

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: 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: jfb-mdm@duo-county.com.

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: 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: First Baptist Cookeville is seeking applications for the position of associate pastor for education and outreach. Applicants should have experience in developing and administering an ongoing program of discipleship and outreach. Applicants must have strong interpersonal and motivational skills, ability to work in a team environment with pastoral leadership, ability to supply the pulpit and teach, and have a strong sense of Christian calling. Attendance: 600-700 with budget of \$1.3 million. Send resumé to: First Baptist Church, 18 S Walnut Ave., Cookeville, TN 38501, Attn: Dr. Randall Adkisson. Information and job description available upon request. www.fbc-cookeville.org.

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: Fellowship Baptist Church in South Shore, Ky. (near Ashland), is accepting resumé through Oct. 27 for a bivocational pastor. Located across the river from Portsmouth, Ohio, Fellowship has great potential for growth-minded pastor. Chartered in 2000, we are a conservative, contemporary-minded congregation very involved in our association and supportive of the Cooperative Program. Send resumé to: Search Committee, Fellowship Baptist Church, PO Box 772, South Shore, KY 41175.

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. Resumé will be accepted until 10-31-2002.

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

SEEKING: Exciting missions opportunity: Precision Valley Baptist Church, Springfield, Vt., is seeking a retired pastor to serve as a long-term interim (six-12 months). Housing and a small salary furnished. Please contact Sandra Mollica, 456 Old Connecticut River Road, Springfield, VT 05156. E-mail: Mollica@ChristmasTreesofVt.com. Phone: (802) 885-2088.

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

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

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.

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.

Baptist leader recycles old church houses

ROCKDALE, Texas (ABP)—Many people recycle newspapers, cans and glass. One Texas Baptist minister recycles churches.

As director of missions for four associations covering six counties in central Texas, Harold Cook noticed several churches that had been abandoned after members died or moved away. Wondering if there might be any value in the old buildings, he hit on the idea of giving new life to dead churches.

When he finds a ramshackle church building surrounded by weeds, Cook goes to the county courthouse to obtain a legal description of the property. If it is a Baptist church, he tracks down at least two former members or their descendants. They hold a business meeting, vote to disband and appoint themselves as trustees. As trustees, they vote to distribute the property and any church assets to the association. The deed is signed and notarized and filed at the courthouse.

The total cost: \$12.

That can be a bargain in more ways than one.

Liberty Baptist Church near Rockdale, for example, had disbanded, and the building was beginning to deteriorate in the midst of four acres of untended land. After completing the acquisition process, Cook had the church building moved down the road to Blackjack Baptist Church—a one-time mission of Liberty—where it was renovated and now is used for education space.

"In a sense, the mother church went home to live with the child," Cook said.

In addition, the four acres of land were sold for \$4,000, which was used by the association to buy a building for a Hispanic mission church.

A similar scenario resulted from the acquisition of Satin Baptist Church. The church building itself was still in good enough shape to be used by another congregation in the community. The pews went to a mission church.

A woman who happened to be driving by when the pews were being moved stopped to ask if they were for sale. She had been married in the church, and other family members also had other strong memories of the place.

"I told her that they weren't mine to sell, but if she wanted to make a donation to the mission fund, maybe we could work something out," Cook said. "She did to the tune of \$650 for four pews."

In addition to pews, a baby grand piano was reclaimed from one abandoned church and given to a mission church.

That's pretty close to an organ transplant.

Church leaders study crisis plan options

By Mark Kelley & Gregory Tomlin
Baptist Press

FORT WORTH, Texas (BP)—Churches that plan today for crisis can help minister to their community when disaster strikes, a Christian radio broadcaster told 80 ministers at Southwestern Baptist Theological Seminary Sept. 20.

"Handling a crisis situation is not something we often think about. We think it will happen to someone else," said Ron Harris, host of the weekday "Morning Program" for KCBI Christian radio in Dallas. "Christians think public relations is something worldly, ... putting a glitzy spin on bad situations."

But a church that is prepared to deal with crisis can do a good job of giving its community "an honest reflection of their heart for ministry ... and sometimes find they have a golden opportunity to speak for God" to a lost world, Harris said.

Harris addressed church leaders from nine denominations during the opening session of Southwestern's Crisis Communications for Ministers Conference held on the seminary's Fort Worth, Texas, campus.

The conference was designed to train ministers to respond effectively to the media during a crisis. Workshops helped participants identify potential crisis points and develop a response plan. Workshop leaders addressed such crisis situations as when children are victims or a pastor is accused.

In addition to a panel of radio and television journalists, participants heard from speakers with experience in crisis management, ranging from Al Meredith, pastor of Wedgwood Baptist Church, the Fort Worth congregation attacked by a gunman in 1999, to Larry Ross, a Dallas public relations consultant who works with clients such as Billy Graham, Campus Crusade for Christ and the Salvation Army.

Meredith addressed the preparedness of a pastor's heart for crisis, noting that appropriate responses and clear communication depend upon the pastor's relationship with God. He noted that God is faithful and will bring the church through the crisis.

"Like Corrie ten Boom said, when the train goes through the tunnel the lights go out, but you trust the engineer to bring you out the other side," Meredith said.

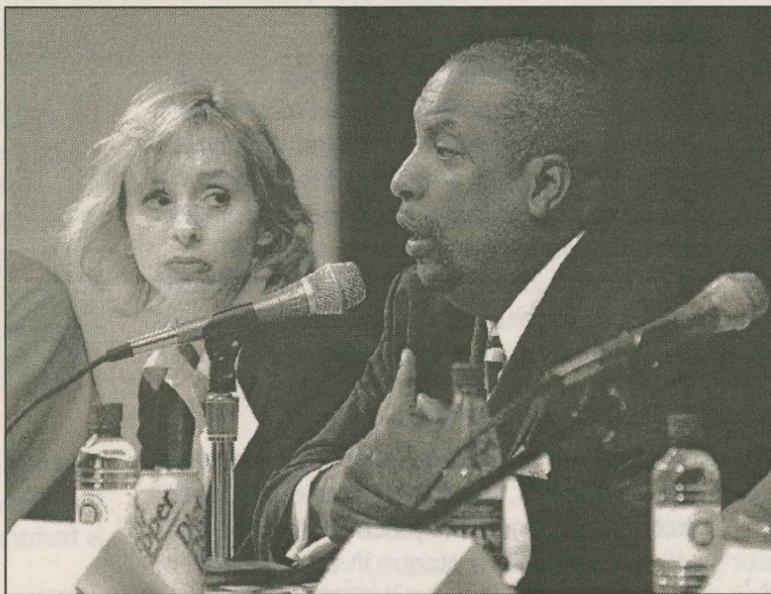
Recalling news reports earlier

Bakker plans ministry comeback in Branson, Mo.

BRANSON, Mo. (RNS)—Former televangelist Jim Bakker, who went to prison on charges of fraud related to his PTL ministry, is making plans to start a new broadcast ministry based in Branson, Mo.

The program, which he hopes will be nationally syndicated, is scheduled to be an hour-long talk show featuring Christian celebrities, musical guests and a live band, Associated Press reported.

Bakker, 62, moved to Branson at the end of August and is building a TV set in the former Cowboy Cafe,



CRISIS COUNSEL Shaun Rabb, a bivocational pastor and news reporter for FOX 4 News, answers a question during a media panel discussion at the Crisis Communications for Ministers Conference at Southwestern Baptist Theological Seminary Sept. 21. (BP photo by Richard McCormack)

this year that Billy Graham had made a disparaging comment about Jews in the Nixon White House, Ross spoke to the challenge of managing the reputation of a national ministry leader after negative publicity has emerged.

Graham's public relations team went to work immediately, Ross said. They issued a statement in which Graham apologized, then he met with Jewish leaders and apologized to them, assuring them that the comment reflected neither his true feelings nor his long track record of positive relationships with Jews. The meeting ended with Jewish leaders publicly accepting the apology.

"We were scrambling to keep an asterisk off Billy Graham's name in the history books," Ross said. "We didn't want his name coming up in future discussions of racism."

"A ministry's reputation is one of its most valuable assets," Ross continued. "The challenge for ministry management is that the decisions you make every day determine what happens when a crisis develops. You need to factor news and public relations concerns into every decision you make so you're not cleaning up a mess afterward."

"You must remember that you ultimately represent the Kingdom of God, not just an association, publication, church or denominational leadership," Ross said.

Heather Senter and Chris Payne of the Witherspoon Agency, a public relations firm in Fort Worth, conducted a workshop titled "Media Training 101."

Senter encouraged pastors and churches to develop a media response plan because "80 percent of the people on the news during the day didn't plan to be on the news that morning. You can always prepare for a crisis, but you can never plan for one."

Pastors and spokespersons should be forthright in crisis—even if it is painful, she said. They also should avoid saying "no comment," and realize that "I don't know" is an appropriate answer, she added.

Payne discussed common pitfalls in media relations, such as failure to amplify answers, hesitating to comment on the record and not challenging an incorrect report.

Gary Morey, a former U.S. Air Force public affairs officer and current seminary student, said he developed the conference because churches often fail to use the media for their benefit.

"The conference opened the eyes of many pastors and ministry leaders to the need for reputation management," Morey said. "People would be surprised to know how many Christians there are in the news media who do not have an axe to grind and want to see churches in their community strong and having a vital role in their community."

"80 percent of the people on the news during the day didn't plan to be on the news that morning."

Heather Senter, public relations consultant

"This isn't about trust. This is about restoration for anyone who's blown it, who's made mistakes."

Jim Bakker

Kentucky Baptist Heritage

Newsletter of the Kentucky Baptist Archives Advisory Board

Bill D. Whittaker, Editor

October 1, 2002

What's in a Name?

The current church growth strategy cautions churches to wisely choose a name. Older church names sometimes reflect aspects of a congregation's history that many may not know. Consider Louisville's Victory Memorial Baptist Church. Does it remember the Christian's victory in Christ? Long-time Kentucky Baptist leader and former KBC president A.B. Colvin states the name derived from World War II. Over 50 members of the congregation served in the armed forces during the war and each one of them returned home safely. In thanksgiving to God the church was named Victory Memorial.

Greenup Association Remembers

In 2001 the Historical Committee of Greenup Association began a meaningful practice to honor two pastors, one living and one deceased. A photo and historical sketch of the honoree is placed in the association office. The pastor's wife is presented a plaque in appreciation of her partnership in the ministry of her husband. In 2001 the association remembered: **Bailey Sadler**, former west KY DOM, pastor, and former director of Hudgins Hill Baptist Camp; and **Lee Gore**, pastor emeritus of First Baptist Raceland. After retirement Gore was interim pastor of Barrett's Creek for 10 years. The 2002 recognition went to **W.K. Wood**, who served as a missionary and later pastor of Pollard Baptist Church. The other honoree, **Charles (Chuck) Stewart**, surrendered to preach under the ministry of Bro. Wood. Stewart was pastor of Rose Hill Baptist Church for 30 years and is now interim pastor.

Western Recorder Indexing Proceeds

The KY Baptist Archives recently approved a plan to continue indexing of the *Western Recorder*. Mrs. Leo Crismon does this detailed work and for several years has indexed the current year and two retrospective volumes. The new plan will increase the numbers to four retrospective volumes. The goal is to index volumes from 1925 to the present; the work thus far has reached 1962. The index volumes are significant help for scholars and students involved in research.

Archives Board Officers Re-elected

The Kentucky Baptist Archives Advisory Board, meeting October 23, re-elected officers for 2002-03

Chairman- Bill Whittaker, Pineville
Vice-Chairman- Chuck Blair, Mayfield
Secretary- Sean Lucas, Louisville

Archives Workshop Available

KBC Archivist Cheryl Doty is available to conduct a church history archives workshop for local churches and associations. At the Paducah Super Saturday Conference eight churches were represented at the archives workshop. Contact Cheryl toll-free (800) 266-6477 or by email: cheryl.doty@kybaptist.com. She recently completed the latest archives training at a national conference in Birmingham.

25 Former Presidents Still Serve KY

The shortened sessions of the annual KBC meetings has eliminated the personal greetings from former state presidents. The Convention is fortunate that 25 former presidents remain in KY.

1960	.....	Rollin Burhans	.....	Louisville
1961-62	.....	Verlin Kruschwitz	.....	Louisville
1964	.....	J. Chester Badgett	.....	Campbellsville
1965	.....	Franklin Owen	.....	Lexington
1966	.....	David Nelson	.....	Owensboro
1967	.....	John C. Huffman	.....	Louisville
1968	.....	Eldred Taylor	.....	Louisville
1977	.....	Ted Sisk	.....	Lexington
1978	.....	John Kruschwitz	.....	Louisville
1980	.....	John Dunnaway	.....	Henderson
1981	.....	Bill D. Whittaker	.....	Pineville
1982	.....	Bill Jagers	.....	Louisville
1983	.....	Curtis Warf	.....	Lexington
1984	.....	Willis Henson	.....	Paducah
1985	.....	James B. Lewis	.....	Louisville
1987	.....	A.B. Colvin	.....	Louisville
1989	.....	James Jones	.....	Campbellsville
1993	.....	Charles Stewart	.....	Ashland
1995	.....	Billy Compton	.....	Elizabethtown
1996	.....	Bill Tichenor	.....	Princeton
1997	.....	Floyd Price	.....	Prestonsburg
1998	.....	Gayle Toole	.....	Nicholasville
1999	.....	Charles Barnes	.....	Louisville
2000	.....	Terry Wilder	.....	Burlington
2001	.....	Jim McKinley	.....	Louisville

2002 president, Harold Greenfield, presides at the 165th session of the Kentucky Baptist Convention, meeting at Cumberland College, Williamsburg, November 12-13.



Pastor, Calvary, Lexington, 1954-72
KBC Exec. Sec.-Treas., 1972-82

A Story from Dr. Franklin Owen

The highest tributes are not always paid with this intention in mind. Oftentimes they come out of casual conversation, in matter-of-fact replies. Such was the case at the funeral of one of our finest saints, Mrs. Theo Jones, back when the writer was pastor of Calvary Church.

As the procession came out from the funeral home onto the public thoroughfare to bear the body to the cemetery, the usual police escort picked us up and led the procession across town. The officer stopped his motorcycle at the entrance to the cemetery, held back the traffic, as usual, while we all turned into the gate. ... I noticed that the officer had followed the procession in, was dismounting from the motorcycle to go and stand silently at the graveside. I had never seen a duty officer come in and attend the burial services before.

Walking away from the last rites, I caught up with him as he remounted his vehicle, and asked, "Were you kin to this good friend of ours?"

"No," he said. "She did a lot for me when I was a child. She was my Sunday School teacher."
(Franklin Owen. *The Preacher Remembers: Slightly Soiled Saints*, Cumberland College, 1985, p.107.)