



# WESTERN RECORDER

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Dated Material — Deliver by Wednesday, October 9

## Southern Baptists not keeping pace with state's growth

### A look at the nation

Group	Size (percent of U.S.)	Change from 1990
1 Catholics,	62,035,042 (22.0%)	400,388 (+16.2%)
2 Southern Baptists	19,881,467 (7.1%)	960,785 (+5%)
3 United Methodists	10,350,629 (3.7%)	-740,403 (-6.7%)
4 Jews (estimate)	6,141,325 (2.2%)	158,796 (+2.7%)
5 Evangelical Lutherans (Church of America)	5,113,418 (1.8%)	-113,380 (-2.2%)
6 Mormons	4,224,026 (1.5%)	683,206 (+19.3%)
7 Presbyterians (USA)	3,141,566 (1.1%)	-411,769 (-11.6%)
8 Assemblies of God	2,561,998 (0.9%)	400,388 (+18.5%)
9 Lutherans (Missouri Synod)	2,521,062 (0.9%)	-82,663 (-3.2%)
10 Episcopalians	2,314,756 (0.8%)	-130,530 (-5.3%)

NASHVILLE—Southern Baptists continue to comprise Kentucky's largest religious group, but they failed to keep pace with the state's population growth between 1990 and 2000, according to a study of faith groups in America.

Southern Baptists in Kentucky grew 1.8 percent, from 962,945 members to 979,994, between 1990 and 2000, according to a report from the Glenmary Research Center. Meanwhile, the state's population grew 9.7 percent, the study found.

Nationally, Southern Baptists rank only behind Catholics, a statistic that has remained consistent for several decades.

Glenmary's comprehensive study provides the only detailed information on religious groups at the national, state and county levels—

as provided by 149 participating religious bodies. It attempts to fill a void left when the U.S. Census stopped asking religion questions in the 1940s.

Researchers found 140 million religious adherents in 2000, which would mean at least half of all Americans are associated with a religious group.

The report has a plethora of findings, including the facts that Utah is the most churchgoing state and Oregon the least.

Utah, a state heavily influenced by Mormons, had 74.7 percent of people claimed by religious groups. By comparison, Kentucky faith groups claimed 53.4 percent of the commonwealth's population.

The Church of Jesus Christ of  See *Conservative groups ...*, page 12

## Blended worship seeking to balance old and new styles

By Brenda Smith  
*Kentucky Baptist Convention*

LOUISVILLE—Even as some congregations struggle through "worship wars"—battling over whether to preserve tradition or adopt contemporary styles of worship—other congregations are finding ways to worship together in harmony.

Many Kentucky Baptist churches have adopted a "blended" style of worship, combining new music styles, drama and multimedia with rich, deeply-rooted traditional worship elements. The result is a dynamic blend that bridges generations and unites worshippers into the presence of God, say ministers of music, while equipping them to remember and apply key worship themes.

"I think there's a hundred definitions of worship," said Jim Krutza, minister of worship at Rich Pond Baptist Church in Bowling Green. "But my main job as a minister of music is

to provide an avenue for people to connect and know that they've been in the presence of the living God. As far as how we do that in worship, I know it will be different for you and for me and for the 600 other people that come through the door."

Krutza knows that using a Southern gospel music group probably won't result in much participation from people under age 35. At the same time, he knows that a praise band "knocking the walls down with sound" probably isn't going to connect with the over-50 crowd. But he said he hopes that by using a variety of styles and tools, everyone will connect with worship in some way.

"If you come to Rich Pond three or four services in a row, you're going to find something you really like," Krutza said.

Recognizing and celebrating those differences is the beauty of a blended style of worship, added Steve Flo-

See *Blended worship ...*, page 3



## Partnership missions growing to include Brazil, Greece & Malta

By Trennis Henderson  
*Editor*

LOUISVILLE—From Bulgaria and Poland to Germany, France and Switzerland, Kentucky Baptist mission volunteers are helping share the gospel throughout Europe.

Approximately 600 Kentucky Baptist volunteers have served in Poland since the Kentucky Baptist Convention launched a missions partnership with Polish Baptists in 1999.

More than 200 volunteers also have served in a partnership started in 2001 with the English-language European Baptist Convention. During the past two years, participation in both partnerships has included 595 volunteers involved in 61 projects.

As significant as those numbers are, Ross Bauscher is making plans to offer Kentucky Baptists even more international mission opportunities in the coming year.

Bauscher, named KBC partnership missions director last year, anticipates offering more than 20 mission projects next year in Brazil, Greece and Malta as well as more than 35 projects in Poland and the European Baptist Convention. He also is exploring possible mission opportunities in Central America.

"We're broadening our base beyond our official partnerships," he explained. "I felt compelled to offer some options to Kentucky Baptists in the way of other areas of partnership."

See *Partnerships expanding ...*, page 7

## Cleanup continues



Southern Baptist disaster relief volunteer Jane Newell of Jackson, Miss., sweeps the registration area at Gulfshore Baptist Assembly in Pass Christian, Miss., flooded by two feet of water from Tropical Storm Isidore. Volunteers had just finished serving more than 38,000 meals to residents in Louisiana and Mississippi displaced by that storm when Hurricane Lili struck coastal Louisiana. (BP photo by Morris Abernathy)

## BAPTIST DIGEST

■ **Housing registration** opened Oct. 1 for the Southern Baptist Convention's June 17-18, 2003, annual meeting in Phoenix and the June 15 Kingdom Family Rally. Hotel information is available on the "2003 annual meeting" link on the SBC Web site, [www.sbc.net](http://www.sbc.net). The housing reservation deadline is May 5, 2003.

■ **Southern Baptist Theological Seminary** will host its annual Heritage Week Bible Conference Oct. 15-16, 1 p.m., in Broadus Chapel on the seminary's Louisville campus. Speakers include former SBC President Jerry Vines of Jacksonville, Fla.; Thom Rainer, dean of Southern; and seminary President Al Mohler. For information, call (800) 626-5525, ext. 4700.

■ **Trustees of Gardner-Webb University** in Boiling Springs, N.C., have demoted two administrators who accused President Chris White of tampering with grades of a star athlete, saying their actions tarnished the school's image. Following a 10-hour trustee meeting, Chairman Thomas Hardin announced reassignments of Gil Blackburn, vice president and dean of academic affairs, and Phil Williams, assistance vice president for academic affairs. The two will return to teaching duties.

## IMB transfer of hospital in Yemen prompts debate

By Bob Allen  
Associated Baptist Press

RICHMOND, Va. (ABP)—The Southern Baptist International Mission Board is preparing to transfer control of Jibla Baptist Hospital in Yemen to a local charity.

IMB officials call the transfer an "answer to prayer," allowing Southern Baptists to continue ministering through the hospital while providing new opportunities for expanding health-care ministries in the Mideast nation.

But a retired medical missionary who opposes the deal says it will in effect turn a high-profile Baptist institution over to Muslims. John Wikman, a retired missionary to India who lives in Fort Smith, Ark., said the IMB rebuffed efforts by him and others to find a way to keep the hospital going as a Christian venture.

The IMB is negotiating with a group of Yemeni nationals to take over administration of the 35-year-old medical facility, the centerpiece of Baptist work in the Republic of Yemen. The proposal would save Southern Baptists \$500,000 a year and allows IMB medical staff to continue working at the hospital.

Keeping the hospital staffed has become increasingly difficult. IMB leaders say they have 35 requests for medical personnel at Jibla on the books but only one response in the last four years. The hospital's current administrator, Bill Koehm, plans to retire in a year, with no replacement in sight.

Board officials said financial and staffing needs are issues behind the transfer, but the main reason is to reach out to a broader spectrum of the

population through mobile clinics that provide basic medical care, health education and nutrition classes.

"We have felt very strongly for several years that change was needed to reach out to parts of the country where health-care ministries are desperately needed, and we began to ask God to show us a way," John Brady, the IMB's regional leader in northern Africa and the Middle East, told Baptist Press.

A charity started by Yemen's foreign minister, a Canadian-trained medical doctor named Abu Bakr al-Qirbi, has offered to take over administration and financial responsibility for the hospital. The People's Charitable Society already works with a psychiatric hospital in Hodeidah on the Red Sea. IMB officials met with the group in August to begin negotiating the transfer.

While the society is chartered as a secular charity, Wikman told Associated Baptist Press the move essentially would remove a uniquely Christian presence in a country that officially is listed as 100 percent Muslim.

Wikman described the People's Charitable Society as "supposedly a secular society—but of course Yemen is a total, 100 percent Muslim country—so it's really a Muslim charity." Christian missionaries operate in Yemen mostly in providing medical services, but some are involved in teaching and social services.

Jibla Baptist Hospital opened in 1967, founded by Southern Baptists James and June Young. It has ministered to as many as 40,000 people a year at a 22-acre site near the city of Ibb.

The hospital has a well-known reputation for superior care. International

visitors report mentioning the Jibla hospital or Dr. Young at check points, and having guards nod in recognition and let them pass with no further questions.

The hospital has struggled financially in recent years and has been downsized from 77 to 45 beds. Talk of "transition" has been going on for about four years.

An IMB team conducted a survey of Yemeni towns and villages in 1999, identifying an "urgent need" for health care in outlying areas for people who have a difficult time traveling to a hospital.

Baptist Press reported at the time that any "decentralizing" medical missions in Yemen would follow the pattern of the IMB's "New Directions" strategy.

Officially adopted by the IMB in 1997, the strategy, which is now being called Strategic Directions for the 21st Century or SD21 for short, emphasizes indigenous church-planting movements among unreached people groups.

A new IMB ministry statement describes the nurturing of church-planting movements as "the primary, if not only, way of making the gospel potentially accessible to all people."

Some observers criticize the strategy as giving field missionaries too little input in decision-making and devaluing those who minister in institutions.

The IMB has long had a policy both of turning institutions over to indigenous Christians when they are able to support them and of closing institutions when they are no longer needed. Critics like Wikman, however, say the agency now is unloading institutions as a matter of policy, be-

cause they no longer believe they are an effective way to reach the masses.

"The reason they are doing this is they don't believe in institutions anymore," Wikman said. "The poor medical missionaries have been told what they are doing isn't really evangelism."

Wikman said the IMB is telling the Jibla missionaries that workers outside the hospital are spending more time doing evangelism.

"I've been in foreign countries," Wikman said. "I know the medical missionaries work many more hours than other missionaries out in the field. I also know their evangelism is much more effective."

IMB spokesman Mark Kelly said the agency continues to value medical missions as a "platform" for evangelism but is trying to expand it beyond brick-and-mortar institutions.

Wikman said he and seven or eight others offered to start a Baptist foundation to raise money and gradually take over the hospital over five years, in order to keep its Christian identity.

Wikman said he met with an IMB committee at a recent board meeting, but the decision already had been made. "Other options really were not considered," he said.

Kelly said the individuals who approached the IMB had not demonstrated they could succeed in raising money and weren't ready to take over the hospital. He said the board's top priority was to find a way for its personnel to remain free to minister at the facility, and the arrangement with the Yemeni charity accomplishes that.

Wikman said missionaries there are "heartbroken and hurting" about the decision. Some, he said, are struggling with whether to stay or leave.

## National CP contributions set record

NASHVILLE (BP)—Giving through the Southern Baptist Convention's Cooperative Program reached a record level during the 2001-02 fiscal year, according to Morris Chapman, president of the SBC Executive Committee.

Southern Baptists across the nation gave \$182,323,110.20 to support national and international missions and ministries through CP during the fiscal year and another \$170,092,122.46 in designated gifts primarily through the Lottie Moon Christmas Offering for International Missions and the Annie Armstrong Easter Offering for North

American Missions.

The Cooperative Program has set records for eight of the past nine years. The designated gifts total was the second-highest in SBC history, after setting records for eight straight years.

Cooperative Program gifts for the fiscal year were 3.03 percent above the previous year, while designated gifts to SBC causes decreased by 0.5 percent during the period from Oct. 1, 2001, to Sept. 30, 2002.

For the fiscal year, the \$182.3 million in CP gifts equaled 102.26 percent of the CP allocation budget of \$178,298,879.00.

## Honeycutt urges SBC moderates to look 'forward, not backward'

RICHMOND, Va.—Over the past quarter century many of Southern Baptists' finest institutions have been turned into ruins by people who never supported them, according to Roy Honeycutt, former president of the Southern Baptist Convention's oldest seminary.

Those institutions are gone forever, said Honeycutt, who retired in 1993 as president of Southern Baptist Theological Seminary in Louisville. Even so, those who loved those agencies should not grieve the past because God is creating new ones suited for the 21st century, Honeycutt said during a Sept. 20 address at Baptist Theological Seminary of Richmond, Va.

Honeycutt compared the SBC's shift from moderate- to conservative-controlled institutions with the palace of Sans Souci, built by Frederick the Great near Potsdam, Germany. Adjoining the palace, Frederick recreated the ruins of Pompeii.

"Our human propensity is to exchange beauty and order for instability and chaos," Honeycutt said. "We have littered history with palaces turned to ruins."

"For 25 years now we have wit-

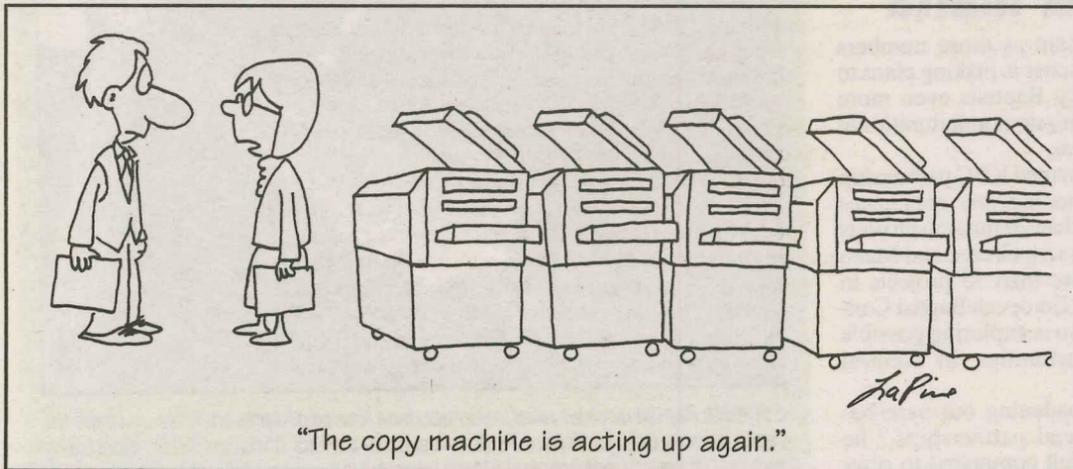
nessed the evisceration of one denominational agency after another. Seminaries, mission boards, commissions, and others experienced the destructive, eroding effects of political power and its implementation."

Honeycutt called those who gained control of the institutions such as Southern Seminary "tigers" who "tore our dream apart as they turned our dream into lies." Most of them never contributed financially to the seminary, he added.

"No buildings bear their names," he said. "There are more than 30 endowed chairs (at Southern Seminary), but no chair bears their name. Not one of those denominational dissidents has ever done anything toward Southern Seminary."

Honeycutt commended the move of moderate Baptists to build regional seminaries. He urged his audience to look forward to what God is doing that is new instead of backward to regain the SBC as it was prior to 1979.

"Forget about the past," he said. "The direction of our faces should be forward, not backward to a past we can never again experience."



"The copy machine is acting up again."

## KBC annual meeting designed to 'Let the Light Shine'

By Brenda Smith  
Kentucky Baptist Convention

WILLIAMSBURG—Kentucky Baptists plan to "Let the Light Shine" when they convene for their 165th annual meeting Nov. 12-13 at Cumberland College in Williamsburg.

"Let the Light Shine" is the theme for the two-day meeting, which is expected to draw as many as 2,000 messengers from Baptist churches throughout the commonwealth.

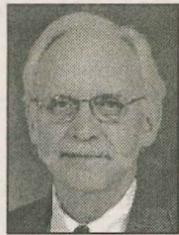
In addition to voting on business matters, hearing reports and electing new officers, messengers will celebrate passing the half-billion-dollar milestone in Cooperative Program giving which provides funding for Kentucky Baptist Convention and Southern Baptist Convention ministries.

In a salute to this year's mountain setting, the annual meeting will feature local musicians. Homer Ledford, a traditional bluegrass and gospel musician from Winchester, will provide special music during the Tuesday afternoon session.

The Bolin Family, a music group from London, Ky., will be featured during the Wednesday morning session. The Bolin Family has been performing since 1989 at church singings and other community events throughout Eastern Kentucky. They perform both traditional mountain songs and their own newer songs.

Four speakers have been announced for the meeting:

■ KBC President Harold Greenfield, a retired director of missions from Western Kentucky, will deliver



Greenfield



Loscalzo

the annual president's address on Tuesday morning.

■ Craig Loscalzo, pastor of Immanuel Baptist Church in Lexington, will offer the Tuesday afternoon message.

■ Athiest-turned-apologist Frank Harber, pastor of First Baptist Church of Colleyville, Texas, will deliver the convention sermon during the Tuesday evening session.

■ Evangelist Ken Smith, a popular Fellowship of Christian Athletes speaker, will address the convention during the closing Wednesday morning session.

Messengers also will hear on Tuesday the recommendation for budget goals from the KBC Executive Board for the 2003-2004 fiscal year. Those recommendations currently are being developed through the KBC Business and Finance Committee.

The Executive Board staff will report throughout the meeting via video. These reports will highlight the year's activities and show the array of ministries and services offered through the convention.

Messengers also will hear a report on Cross Over, a special effort on the part of Kentucky Baptists Nov. 9-10 to have a positive impact in the area

### Pastors' Conference aims for younger audience

WILLIAMSBURG—Four pastors, an evangelist and a seminary administrator will be featured speakers at next month's Kentucky Baptist Pastors' Conference.

The annual event, held the day before the Kentucky Baptist Convention annual meeting, will be Nov. 11 in Gatliff Chapel on the campus of Cumberland College.

Highlighting the theme, "Let Your Light Shine," conference president Paul Chitwood said his goal is for pastors to "be encouraged by the messages they hear and also challenged to ministry where they are."

"We've tried to get a very diverse group of speakers in age, experience and background," said Chitwood, pastor of First Baptist Church of Somerset. "We've made a conscious effort to bring in some younger speakers who younger pas-

tors hopefully can identify with."

Speakers during the conference's 2 p.m. session are Danny Akin, vice president of academic administration and dean of the school of theology at Southern Baptist Theological Seminary in Louisville; Troy Dobbs, pastor of Crestwood Baptist Church; and former Kentucky Baptist pastor Don Mathis, a vocational evangelist based in Whitehouse, Tenn.

The conference's 6:30 p.m. session will include messages by Joe Brown, pastor of Hickory Grove Baptist Church in Charlotte, N.C., and also a former pastor in Kentucky; Al Meredith, pastor of Wedgwood Baptist Church in Fort Worth, Texas, the site of a 1999 shooting that left eight people dead; and Steve Ayers, pastor of Hillvue Heights Baptist Church in Bowling Green.

that is hosting the convention. Volunteers will conduct community needs surveys, invite residents to visit area Baptist churches for special services and participate in service projects on the weekend prior to the convention.

More than 1,000 volunteers turned out for the first Cross Over, held last year just before the annual meeting in Murray.

Elections of officers will be held throughout the annual meeting with the elections of the president and first vice president slated for Tuesday afternoon session and the election of the

second vice president set for Tuesday evening. The convention secretary and assistant secretary will be elected on Wednesday morning.

Paul Badgett, pastor of First Baptist Church of Pikeville, has been announced as a candidate for president. No other candidates have been announced at this time.

For more information about the 2002 convention, contact the KBC's communications/media department at (888) 254-5713 or visit the KBC Web site at [www.kybaptist.org/annualmeeting](http://www.kybaptist.org/annualmeeting).

## Blended worship leaders seek to balance old and new styles

Continued from page 1

rence, minister of music at First Baptist Church of Mt. Washington.

Within one service, Florence explained, he might plan to use traditional elements like a call to worship, followed by contemporary elements such as a brief video presentation and choruses. Somewhere in the mix, the choir and congregation might sing a new arrangement of a favorite hymn. Special music may be presented by a praise band or a Southern gospel quartet.

"When all this is thrown in, between all those different styles, everyone can relate to something there," he said.

"I think it's just one of the things about the culture we live in," Krutza said. "The traditional approach would be to tell people through preaching, through singing a hymn. That's important and we still do that today. But there's also people who will respond to the gospel visually, or if you can have them participate."

While blended-style worship services combine different media or styles, all the elements typically are unified to reinforce a common theme.

"We intentionally plan around a common theme for the day because the theme helps people take that thought home and apply it throughout the week," Florence said. For instance, if a baptism is planned as part

of the service, the pastor might choose to preach on the topic "Jesus, the Living Water." Florence will then choose music to suit that theme, such as the hymn "Fill My Cup, Lord" and the chorus "As the Deer," as well as a responsive reading based on the story of the woman at the well told in John 4, all of which reference water.

By layering hymns, choruses, responsive readings and the sermon with all of these references, Florence said worshippers should leave with an understanding that Jesus is the "Living Water."

Planning worship around a theme requires close cooperation between the pastor and minister of music.

"If you do a worship style around a theme, it only works where the pastor and worship leader have a great relationship," Krutza explained.

The pastor and minister of music must trust each enough to freely and honestly exchange ideas, he said.

Florence said he also relies on his pastor to plan sermon topics several weeks in advance. Florence said he approaches worship service planning with the same attitude of prayer and preparation that pastors put into sermons, devoting hours each week to prayer, research and preparation. Advance knowledge of sermon topics is crucial because it might take several weeks of rehearsal to prepare a song,

### Conference to spotlight all worship styles

BOWLING GREEN—Worship leaders will experience blended, contemporary and traditional style services during Journey Into Worship, the Church Health Summit scheduled for Oct. 11-12 at First Baptist Church of Bowling Green.

They also will study worship-related issues in workshops designed to help everyone involved in

worship—from choir members, to pastors to music leaders—grow in their area of ministry.

For more information, call the Kentucky Baptist Convention's church music department at (502) 254-4727 or call toll-free in Kentucky at (888) 254-5707. Information is also available on the Web at [www.kybaptist.org/chs2](http://www.kybaptist.org/chs2).

drama or other worship element.

Florence begins preparation by reading and reflecting on the scripture emphasis for the day, then reviewing magazines, Web sites and other resources to discover material.

Ministers of music also must maintain good relationships with church members, Florence said, so that they can sense where and how God is working in the lives of His people. A worship leader's sensitivity can help members feel more comfortable with change.

Such sensitivity has helped First Baptist Church of Middletown gradually transition from traditional worship to a blended style of worship, Music Minister Leslie Hancock said.

"When people get upset it's because it's so different, it takes away from the worship," she said. "Things just move too fast, and people get uncomfortable."

When the church's leadership expressed an interest in incorporating new choruses into worship, Hancock began the process by having the choir sing arrangements, giving the congregation time to become familiar with the new material. After a few weeks, she worked the new choruses into appropriate spots in the order of worship. The church now includes two or three familiar choruses each Sunday in addition to classic hymns.

The preparation, planning and investment in relationships are paying off for the churches, which are seeing steady increases in attendance and commitment. More importantly, says Krutza, are the spiritual benefits.

"I go back to the story in the Bible where Mary pours the perfume on Jesus' feet," he said. "The perfume cost a year's wage. When was the last time you offered that kind of gift to the Lord?"

### Campbellsville sets fall enrollment record

CAMPBELLSVILLE—Campbellsville University had the largest fall enrollment this year in the school's nearly 100-year history.

The headcount enrollment of 1,811 students represents a 1.9 percent increase compared to last year's fall enrollment of 1,777.

The school also recorded its best graduate enrollment with 162 students enrolled in its seven master's degree programs. The previous fall semester record for Campbellsville's master's degree program was 147 students, set last year.

"We are extremely pleased with the continued momentum we are experiencing at Campbellsville University," said President Mike Carter.

Carter also noted that the school's seven residence halls house a record 680 on-campus students.

The growth in enrollment and on-campus residency were addressed by the school's board of trustees last fall, when trustees approved plans for the administration to study the feasibility of constructing additional residential space.

**Worship WITHOUT Warfare**

## WESTERN RECORDER

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

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## Priestly privileges

A couple of clarifications are needed, I think, if the privilege of the "priesthood of the believer" is to be enjoyed and not misapplied.

In Scripture, a priest's essential ministry was directional, to go into the presence of God on behalf of worshipers. With the rending of the veil at Jesus' death, the need for human priests ended. No believer, ordained or not, can reach the Throne of Grace more readily than any other believer.

The sacrifice of Jesus for sins was "one for all, forever." Since then, "there is ... one Mediator between God and man." When believers engage in the ministry of "priesthood," they have access to God in the name of that one and only Mediator.

On the other hand, sharing the Word of God was the ministry of the prophet. Although some Old Testament priests also may have been prophets, priesthood (Aaron) was a ministry directed from man to God and prophet/apostleship (Moses, Peter) was directed from God to man.

Nothing in Scripture suggests that the priesthood of believers includes some unrestricted right to personalize the Scriptures according to one's opinions, especially truths which admit no varying interpretations.

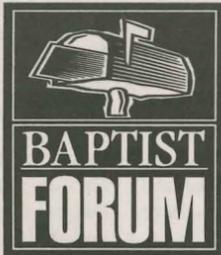
Historically, Baptists have believed that what the Word of God commands was to be obeyed, what it condemns was to be shunned and what it neither commands nor condemns was not to be imposed. But that liberty is not part of the truth of our priesthood. The priesthood of believers never authenticated a certain Baptist politician's sponsorship of a "fairness" ordinance for people who have chosen a lifestyle forbidden by God's Word (Romans 1:26-27).

Donald MacDonald  
Louisville

## 'Valid' translations

I am writing in response to Michael Barnes' letter in the Sept. 24 issue. He is upset over the ordination of women into the deacon body. He cites 1 Timothy 2:12 as a biblical example of why women should not serve as deacons.

In fact, this passage may have nothing to do with the public ministry of women, but rather the roles of husband and wife. The Greek words used



here are "aneer" for man and "gunee" for woman. Had Paul used the words "arseen" and "theelys," there could be no question that he meant "man" and "woman." However, in 11 different settings in the New Testament, Paul uses "aneer" and "gunee" more than 50 times each

and they are validly translated as "husband" and "wife."

Paul seems to be addressing wives who were abusing their newfound freedom in Christ. These wives probably were putting down their husbands and acting in an unkind manner by publicly lecturing them.

Even if this passage referred to the church, the interpretation is that a woman is "out of order" if she oversteps her role rather than accepting her role under the authority of church leaders. Paul, I am sure, also would object to a man assuming a role in the church not approved by the elders.

In Acts 21:9, Philip had four unmarried daughters who prophesied. They delivered the message of God to the believers of that day; they taught in the New Testament church.

In Romans 16:1, Phoebe is spoken of as a deacon or minister of the church at Cencrea. In Romans 16:7, Paul speaks of Junia as outstanding among the apostles. No example of the name Junia is found in the masculine.

Lori Richardson  
Central City

## Women in ministry

Michael Barnes' Sept. 24 letter on women's ordination calls for a reply. He has a right to differ on Scripture interpretation, but to say those who differ from him have given into "Satan's tools" is to deny the Baptist right of understanding Scripture according to the leading of the Spirit, not to mention the sort of attitude it shows toward fellow Christians.

Concerning women having authority over men, Priscilla taught Apollos, Peter quoted Joel as saying that sons and daughters would prophesy and Philip had four daughters who prophesied. Mary Magdalene was certainly the first "proclaimer" of the gospel. Today's non-Catholic minister certainly is more in the prophetic tradition than the priestly tradition. Therefore, these prophetesses are in the preaching tradition.

As for Barnes' proof texting of 1 Timothy 2:12, I hope he is consistent in opposing women in his congregation wearing jewelry and costly clothes, both of which are forbidden in the same passage. Also, does he believe that mothers are the only women who are saved, which seems to be indicated in the passage?

That passage seems to refer to a local situation and time as Paul in several places refers to women fellow workers and women in places of leadership. Most scholars believe Phoebe is referred to as a deacon in Romans 16:1. Galatians 3:28 says there is neither male nor female in Christ.

For years, single women missionaries have done the things Barnes objects to because there was no one else to do them. They were not ordained but they did the same work. To let them do the work and not give them the honor and recognition of ordination is hypocrisy. Many churches give church councils authority that they used to give to deacons because women can serve on church councils.

Bill Moore  
Owensboro

## GIVING

### 'Bargain sale' charitable gifts are win-win plan

By Laurie Valentine

A bargain sale is a sale of property (real estate, stocks, bonds, etc.) for less than its current market value to a qualified charitable organization.

It is part sale and part gift transac-

tion—the "sale" is the exchange of your property for the cash or installment note proceeds paid by the charity; the "gift" (a charitable gift for which you are entitled to a charitable income tax deduction) is the difference between what the charity pays you for the property and the current market value of the property.

Bargain sales can provide an opportunity to make a significant gift to one or more Baptist causes, while still assuring some return for you and your family from the property. Here are a couple of examples:

Ed and Martha own a commercial property across the street from their church. The property has a current market value of \$400,000. The church would like to build a family life center. Ed and Martha want to help the church achieve this objective, but don't feel they can gift the full value of the property. A bargain sale of the property for \$100,000 would net the following results: The church has its family life center property for only one-fourth of its market value. Ed and Martha recognize only one-fourth of the capital gains in the property and are entitled to a \$300,000 charitable income tax deduction.

Jane's home is near the campus of her Baptist college alma mater. Its current market value is \$150,000 and her cost basis is \$50,000. She has decided to move to an assisted living facility and plans to sell her home. The school wants to expand its property and has had its eye on Jane's property for some time. If Jane sells her home to the school through a five-year installment bargain sale for \$75,000, both she and the school will benefit—the school gets the property for one-half its market value and Jane will receive the sale proceeds (\$15,000 per year) over five years, spread the portion of the gain that must be recognized (\$50,000) over five years and has a \$75,000 charitable income tax deduction.

Bargain sales can provide a win-win situation for the giver and the recipient.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

## PARTNERS IN THE MISSION

### Experiencing international missions

On a recent weekend, Kentucky Baptists were involved in two major international mission experiences in Louisville. One experience focused on how Kentucky Baptists can minister by going to faraway places. The other demonstrated how they can participate in international missions right here in Kentucky.

The first of the events was a cross-cultural training experience sponsored by the Kentucky Baptist Convention partnership missions department for 60 partnership team leaders. Three Southern Baptist International Mission Board staff members led the training at the Baptist Building.

Some of those attending were pastors but the vast majority were laypeople. These 60 people have participated in 239 international partnership mission projects, in addition to many North American mission projects.

I was so impressed with the knowledge of cross-cultural missions demonstrated by these Kentucky volun-

teers. It was obvious they have had excellent training and experiences.

Partnership missions department director Ross Bauscher did an excellent job enlisting participants and coordinating this training. Ross has brought energy and a growing vision to the partnership office. He has leveraged the experience of Calvin Wilkins, the administrative ability of Carla Purvis and the cooperation of directors of mission to help mobilize Kentucky Baptists locally and internationally.

On that same weekend, 531 international students experienced a Saturday cruise on the Ohio River on



Bill Mackey

the Belle of Louisville riverboat. Tommy Johnson, the KBC's international student campus minister, coordinated the event. Todd Robertson, mission strategist for Long Run Baptist Association, and Randy Smith, director of the Center for Missions Mobilization at Southern Baptist Theological Seminary, partnered with him.

## Shy teenage son? Take time to understand and affirm him

**Q: My teenage son is painfully shy. How can I help him?**

Several factors are important in understanding shyness. Certain people are more naturally introverted; that is, they relate more easily to the inner world of concepts and ideas and might feel drained when placed in busy social situations. Introverts typically are diligent workers, independent and prefer to work in solitary situations. If your son is an introvert, it is important to accept him as he is and learn to value his many positive traits. Remember that God has carefully crafted your son (Psalm 139:14).

It is possible that your shy son has been hurt, shamed or embarrassed in some social situations. It is important to be sensitive to this since building friendships and intimacy requires some degree of a sense of safety. Remember also that personalities undergo major shifts in the teenage years due to changing bodies, changing schools and groups of friends, as well as an intense search to answer questions such as: "Who am I?" and "Where am I going?"

Encourage your son to be involved in at least one extracurricular activity each semester or quarter. Tell him that he can choose the activity or you will choose for him. Discourage long hours of television, computer games and Internet activity. Help him explore possible strengths in areas such as writing, math, music, athletics, drama, etc. Encourage involvement in your church youth group. Remember that introverted boys build relationships best when they are collaborating in a shared interest. Finally, be aware that reacting out of your anxiety can make connecting harder for your son. Pray daily for your son and keep in mind the oft-repeated scriptural text, "Be not anxious..."—*Scott Wigginton*

**Q: My elderly father often repeats the same stories or events over and over. How should I respond?**

Reminiscing is a normal part of an aging person's life. Personal memories may focus on an individual's life in great detail from the early years through the present.

Encourage your father to share memories that are important to him. Remember in opening these doors to the past that not all memories will be pleasant. Be sensitive to those subjects that he would rather not discuss. Respect his right to privacy, but be available if he wants to reopen a particular subject.

Reminiscing also can be a successful group activity. It can focus around a specific time period in the past or around such life experiences and events as birthdays, living on a farm, having children or favorite toys and games. Some pointers for working with a group include:

- Provide a comfortable room with a minimum of extraneous noise. Use this room each time the group meets.
- Five or six participants is an ideal size for a reminiscing group. Include both men and women when possible.
- Ask relevant questions at important points in each person's story. Do not interrupt but wait for a natural pause.
- Respect sensitive or uncomfortable areas or topics. Never push a person to speak.
- Provide or ask participants to bring props to serve as catalysts in stimulating memories.

Reminiscence groups can be either ongoing or for a limited time period. Reminiscence often helps individuals sum up their life and put the various pieces in order. This process can help participants achieve a sense of peace and fulfillment.—*Jon Rainbow*

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



## Church-state views are worth defending

Three cheers for the U.S. House of Representatives for taking a stand last week in defense of the separation of church and state.

Amid the debate over war with Iraq and the arrival of Hurricane Lili, some people might have missed the news about House members voting 239-178 against the "Houses of Worship Political Speech Protection Act."

While protecting political speech on behalf of houses of worship certainly sounds noble, House Resolution 2357 was fraught with problems. The proposal by Rep. Walter Jones (R-N.C.) would have removed a rule dating to the 1950s that bans churches and other tax-exempt groups from endorsing political candidates.

Reasons for the regulation are obvious. Any organization that receives tax-favored status should not use that financial advantage for partisan political gain. It's one thing for a minister to speak about pressing moral issues such as abortion or homosexuality. It's quite another thing to politicize church worship services and other ministry efforts by using church resources to promote specific candidates.

If the rule were revoked, most people likely assume their church would handle political issues appropriately and not put undue pressure on members to vote a particular way. Imagine the uproar, however, if political operatives began to form congregations with the intention of tax-sheltering funds to advance their political goals.

From a Southern Baptist perspective, historic commitment to church-state separation is clear. Both the 1963 and 2000 versions of the Baptist Faith and Message declare that "church and state should be separate." Emphasizing that "the church should not resort to the civil power to carry on its work," both documents add,

"The gospel of Christ contemplates spiritual means alone for the pursuit of its ends."

In recent years, however, some Southern Baptist leaders have moved away from a strong church-state separation view. Endorsing such proposals as voucher programs for parochial schools, their perspective often comes across as: Support church-state separation—unless we can gain something from the government.

Even during the recent House debate, the Southern Baptist Ethics & Religious Liberty Commission sent mixed signals about the measure. The ERLC voiced support for Jones' bill but said it still would advise Baptist churches not to endorse candidates for political office.

"While the government should not restrict the activities of the church to define its mission, the church should restrict its own activities consistent with its mission," ERLC President Richard Land wrote in a letter to Jones. "We believe that the church should speak to (current issues) consistent with its own doctrine and teachings. However, we do not believe it is wise, prudent or appropriate for Baptist churches to endorse candidates."

The fact is that churches already have the freedom to address current issues of concern. That's among the valuable benefits of our nation's strong commitment to church-state separation.

When Christians gather for worship, they should look to their pastor for biblical truths that impact moral and social issues of our day. Those truths, in turn, likely will influence our individual decisions on election day.

That's far different, however, from a pastor using part of the worship service to endorse a political candidate or seek to instruct his congregation how to vote. That's not why I go to church. How about you?

**STRAIGHT FROM THE EDITOR**



Trennis Henderson

## Setting the course of spiritual history

By Erich Bridges

RICHMOND, Va. (BP)—Salaam may not know it yet, but he has a monumental decision to make.

A Muslim shop owner with an open door, a big laugh and a welcoming smile, Salaam attracts friends and customers from all over his town—situated on Central Asia's ancient Silk Road.

He's a family man, a respected leader, a man of influence in this conservative Muslim community.

And he has a Bible.

It sits in his shop, right above his head on the shelf behind his desk, where he drinks tea with friends and customers. He hasn't read much of it—yet—but he enjoys talking religion with the foreign friend who gave it to him.

Salaam energetically expounds on the superiority of Islam. Yet he already has become a Bible "distributor"—giving his copy to curious clients who see it. Each time, his Christian friend brings him a new Bible.

Salaam and his friend have grown closer over time; their discussions have grown deeper. Salaam now knows in detail the claims of Jesus Christ, and he has seen the impact of the gospel in his friend's life.

What will happen if Salaam embraces Jesus as Lord? He might be ostracized, run out of town—or worse—by the community that now respects him. Or perhaps he will be-

come a man of peace, quietly using his influence to transform his city for Christ and send the good news east and west along the Silk Road. Or Salaam may choose to reject Jesus as Lord.

It's a decision he will make sooner or later.

### COMMENTARY

The future of Central Asia will be determined by many such individual decisions, made in the solitude of hearts and minds like Salaam's.

For more than 3,000 years, chieftains and czars, nations and armies have contended for dominion over the region that stretches from the western tip of modern Turkey through Iran, Azerbaijan, Afghanistan and into western China.

Conquerors like the Han, the Persians, the Mongols, the Russians, the Ottoman Turks, the Arabs and the Cossacks have galloped across the region's history, led by pitiless rulers from Genghis Khan and Tamerlane to Stalin and Mao. All have tried to dominate its lands and peoples.

In the 19th century, as Great Britain and Russia played out that era's edition of the long contest, British author Rudyard Kipling gave it a name: the "Great Game." In the 20th century, communism swept across much of the region as the Soviet Union confronted the West.

Today the Soviet empire is gone. Many of the nations and peoples of the region have regained their politi-

cal independence. But the "Great Game" goes on. Russia has no intention of relinquishing its influence.

China, Iran and Turkey are major regional players.

Militant Islamists, whether sponsored by Arab states, Iran or groups like Al Qaeda, want to turn the entire region (and parts of China) into a greater Muslim theocracy. The United States, China, Russia, Turkey and other states are determined that the Islamists not succeed.

Great powers may create or destroy nations. But they do not determine the course of spiritual history. Individuals do—individuals like Salaam, who will decide whether God will be worshiped in truth within their hearts, homes and communities. And among their peoples. Salaam is a member of a people group that numbers in the tens of millions. Yet not a single indigenous follower of Christ lives within several hundred miles of his city.

More than 270 million people dwell in Central Asia today. Less than 1 percent have decided to follow Christ. Most of the rest have yet to learn about Jesus as Salaam has.

They "haven't rejected the gospel," insists a Christian worker who has lived in the region. "They haven't heard the gospel."

That is a situation you can do something about. Remember: Individuals, through prayer, sacrificial giving and even setting foot in Salaam's village, determine the course of spiritual history.

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

# KENTUCKY

## 2003-2004 COOPERATIVE PROGRAM BUDGET GOALS AND PERCENTAGE DISTRIBUTION BETWEEN SBC/KBC CAUSES

The annual Cooperative Program goals and percentage division between KBC and SBC causes is determined by the KBC in annual session.

1. That the 2003-2004 Cooperative program Operating Budget goal be \$23,200,000 which is the same as the 2002-2003 goal.
2. That the percentage for the division between KBC and SBC causes remain the same as the 2002-2003

SBC = 36%  
KBC = 64%

That this division be subject to the Executive Board's decision to apply the Financial Crisis Plan approved in 1990, which stated:

"In case of a financial crisis, allocations be reduced proportionately to the SBC, Kentucky Baptist institutions of Christian Education and the Executive Board staff and/or programs."

3. That the 2003-2004 Cooperative Program Challenge Budget goal remain the same as 2002-2003, \$1,300,000.
4. That 36% of any Challenge funds be distributed to SBC causes and 64% to KBC causes.

### ILLUSTRATION

	ACTUAL 2001-2002 RECEIPTS	APPROVED 2001-2002 BUDGET	APPROVED 2002-2003 BUDGET	PROPOSED 2003-2004 BUDGET
Cooperative Program Goal				
A. Operating Budget	22,104,918	22,417,500	23,200,000	23,200,000
1. SBC Causes (a)	7,913,561	8,025,465	8,352,000	8,352,000
	35.8%	35.8%	36%	36% (d)
2. KBC Causes (b)	14,191,357	14,392,035	14,848,000	14,848,000
	64.2%	64.2%	64%	64% (d)
B. Challenge Funds (c)	0	1,300,000	1,300,000	1,300,000
1. SBC Causes (a)	0	465,400	468,000	468,000
		5.836%	36%	36% (d)
2. KBC Causes (b)	0	834,600	832,000	832,000
		64.2%	64%	64% (d)
Total CP Goal	22,104,918	26,068,369	26,805,531	26,805,531

- (a) The distribution of these items is voted by the Southern Baptist Convention.  
 (b) The distribution of these items is voted by the Executive Board, Kentucky Baptist Convention.  
 (c) If Challenge Goal is attained, total CP through the SBC would equal 36%.  
 (d) Subject to Executive Board's decision to apply the Financial Crisis Plan approved in 1990.

\*Subject to approval of recommendation by Executive Board to Convention in November.



**TRUCKER'S MINISTRY** Wendell Bowen (right), a member of Friendship Baptist Church in Campbellsville, talks with David Burch. Burch leads a ministry that transforms tractor trailers into chapels for truckers. Kentucky Baptist churches have remodeled three trailers, involving \$6,000-\$10,000 worth of materials and labor each. (Photos by Dwayne Doyle)

## N.Y. cop: Kentucky disaster relief workers 'our heroes'

By Ken Walker  
State Correspondent

LAWRENCEBURG—A New York policewoman who became a Christian through the influence of Kentucky disaster relief volunteers lauded them as heroes for their assistance after last year's attacks on the World Trade Center.

Speaking at the state Brotherhood convention, Oct. 5 at First Baptist Church of Lawrenceburg, Heidi Rizzo said Kentuckians acted like parents to officers who couldn't express their fears publicly.

"The police and fireman were called heroes, but you're our heroes," said Rizzo, who patrolled the area where the state's disaster relief team worked after terrorists struck on Sept. 11, 2001.

Mike and Wanda Klein of Lexington, the Brotherhood's disaster relief coordinators, led her in a prayer to receive Christ as her personal Savior that week after various volunteers talked with her.

"Being a cop, you think you can solve every crime and take care of everything," said the Brooklyn native, who grew up attending a Catholic church. "Not until you came did we realize we needed help. Thank you for reintroducing me to God."

Rizzo said all 40,000 police officers in New York know and love the Kentucky Baptists, some of whom continue to send encouragement and Christian materials to the officers.

"Every time I see a police officer he says, 'Those people from Kentucky are the greatest.' In their hearts and minds, a lot of them are serving the Lord because of Kentucky Baptists."

Brotherhood Director Randy Foster called Rizzo's appearance rewarding for people who receive little public recognition.

"It's an affirmation that what we're doing works, and that it made an impact in a place like New York," Foster said. "That 40,000 police officers know who Kentuckians are—the concept blows us away."

Many volunteers who went to New York came to hear Rizzo, with a crowd of about 165 people on hand for "Celebrate the Mission," more than twice the attendance at last year's

convention.

Randy Foster attributed that to Rizzo's appearance and a new, varied program. Three fast-paced plenary sessions featured eight speakers and contemporary praise and worship music.

Lunchtime breakout sessions focused on men's ministry, disaster relief, Baptist Builders, evangelism and leisure ministries. Special displays included a mobile chapel and training for ham radio operators. The latter is a new program stimulated by the failure of cell phones after many major disasters.

In addition, there was a state Royal Ambassadors racing competition in the church gymnasium, a state Changers assembly and a Kentucky Changers reunion meeting.

The afternoon session included a talk by a Kentucky Changers participant. Melinda Sewell of Hopkinsville was the winner of the Brotherhood's 2002 Young Statesman Award, which includes a \$1,000, renewable college scholarship.

One of the more moving talks about the impact of missions came from Winston McCarty, pastor of Fleming Baptist Church in Eastern Kentucky.

He told of being so discouraged several years ago that he was on the verge of quitting. A few months later, he led a woman in a prayer to receive Christ as her Savior. Not knowing anything about church, she started helping a mountain family because she thought Christians reached out to others, he said.

That ultimately led to a year-round assistance program with 13 families. Three years later the outreach has mushroomed to more than 1,160 families. Volunteers distribute between 10-14 tons of food each month.

The church recently made a \$20,000 down payment on an old grocery store because they have outgrown their location, McCarty said. The funds were donated by a man from Frankfort who was part of a Brotherhood crew that built a roof over a handicapped man's wheelchair ramp. Brotherhood also helped supply trucks as the church's food program grew beyond Letcher County, the pastor said.



Rizzo

# KENTUCKY

## Partnerships expanding to include Brazil, Greece & Malta

Continued from page 1

While expanded project options will require more volunteers, Bauscher said he believes Kentucky Baptists can meet the challenge.

"I think God will raise up new people," he said. "I don't think it will have a negative impact on the existing partnerships. There are enough people in enough of our churches who could fulfill what we're being asked to do."

Mission projects requested for next year in Poland range from evangelism and construction projects to camps for children, youth and senior adults. Projects in European Baptist Convention churches include religious education conferences, vacation Bible school and construction work.

Proposed projects in Brazil, Greece and Malta include apartment ministry, beach evangelism, prayer walking and sports clinics.

Among the 40-plus projects scheduled this year, teams ranged from one or two volunteers working at the Baptist seminary in Warsaw to more than 50 members of the Kentucky Baptist men's chorale and women's chorale who performed several concerts during a four-nation European tour.

One of the more unusual projects this year related to the EBC partnership was a mission trip to Thailand.

Calvin Wilkins, the KBC's retired partnership missions director who still works part-time as a consultant, led the six-member construction team. He said Kentucky Baptists got involved in the project through an EBC congregation in Germany that has an ongoing ministry relationship with an orphanage in Thailand.

Noting that many of the children at the orphanage had been rescued from drug trafficking and forced prostitution, Wilkins added, "All of the children are well cared for and have comfortable housing with three good meals each day."

Assisting in efforts to build a new dormitory and classrooms, Kentucky volunteers were involved in painting, plumbing and cabinet making as well as automobile and farm equipment maintenance. They also worked alongside the orphans, teaching them job skills and helping them sharpen their English skills.

In addition to the construction and maintenance work, Wilkins said, "Some of the most enjoyable times for the team were spent with the children, worshipping with them and hearing them sing the songs of praise."

Wilkins said prayer requests for the orphanage range from a new water well and telephone line to more vol-

unteers for future ministry projects.

Another project beyond the two official partnerships was a trip to Greece in preparation for ministry projects leading up to the 2004 Summer Olympics in Athens. More than a dozen mission projects are scheduled in Greece next year, including city clean-up efforts, youth camps and an evangelistic rock concert.

Other recent projects include a health care conference and medical clinics in Poland led by physicians from Kentucky and other states as well as women's retreats in Germany and Poland led by Kentucky Woman's Missionary Union leaders.

Larry and Joy Lindsey, the KBC's on-site partnership coordinators in Poland, wrote in a recent e-mail to Bauscher and Wilkins that "maybe the most obvious way we see God at work in our ministry is the way we see Him affecting the lives of volunteers who come to participate in partnership projects."

The Lindseys said specific prayer requests for the Poland partnership include prayer "for Polish Baptists and their churches to be blessed through the work of partnership teams" and "for the lives of unsaved Poles to be touched by God."

Even with the widespread partner-



ship options available, Bauscher cautioned that "parachurch organizations are vying for the attention of Kentucky Baptists."

"Kentucky Baptists have a strategy of cooperating together in what God is calling us to do," he said. "We can personalize projects for churches that want more of an ownership in it."

The state convention's partnership missions emphasis "is not just a project," he added. "It's a life-changing process."

For information about partnership mission opportunities, contact Bauscher's office at (502) 244-6462 or toll-free at (888) 254-5724.

**PUPPET MINISTRY**  
Kentucky Baptist partnership mission volunteers provide a puppet show with a makeshift stage during a backyard Bible club in Heidelberg, Germany.

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

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

**Journey into Worship**  
CHURCH HEALTH SUMMIT<sup>2</sup>  
October 11-12, 2002  
First Baptist Church, Bowling Green

Kentucky Baptist leaders will gather at this Summit to experience and study different styles, ideas and approaches to worship. Registration is just \$35 per person.

**KBC**  
KENTUCKY BAPTIST CONVENTION  
Church Growth Team  
P.O. Box 43433, Louisville, KY 40253-0433  
502-254-4727 or Toll Free 1-888-254-5707  
[www.kybaptist.org/chs2](http://www.kybaptist.org/chs2)

COOPERATIVE PROGRAM

## NATIONAL NOTES

■ **Poll: Americans say prayer can affect world events.** A majority of praying Americans believe prayer can have a positive effect on national or world events, according to a poll by The Christian Science Monitor. Fifty-eight percent "strongly agreed" that prayer has that effect and another 30 percent agreed somewhat that it did, the newspaper reported in an examination of prayer a year after the Sept. 11, 2001, terrorist attacks.

■ **Assisted suicide opponents file briefs in Oregon.** Assisted suicide opponents ranging from the U.S. Conference of Catholic Bishops to the Christian Medical Association have filed friend-of-the-court briefs with an appellate court that has been asked by the Bush administration to rescind Oregon's assisted-suicide law. "Medicine by its very definition aims to prevent illness, to heal and to alleviate pain," states a brief by the bishops, the Oregon Catholic Conference and the Catholic Health Association of the United States.

■ **More than half of teens report being virgins.** The percentage of U.S. high school students who say they are virgins rose to 54.1 percent during the 10-year period of 1991-2001 from 45.6 percent, according to data released by the Centers for Disease Control and Prevention. CDC figures show the trend occurring among both female and male students, among 10th-, 11th- and 12th-grade students and among black and white students, according to an analysis of 10 years of data from the CDC's Youth Risk Behavior Survey of more than 10,000 high school students.

## Missions & Evangelism

With A

# Touch of Gray

## Senior Adult Ministry Leadership Summit

November 7, 2002 - Alton Baptist Church in Lawrenceburg, Kentucky

Senior adult ministry is a vital and growing area in Kentucky Baptist churches. Now comes a special conference geared specifically for those who provide leadership for senior adults. Whether you are a full or part-time staff member or a volunteer, you'll find this leadership conference to be an invaluable resource!

A registration fee of \$15 will provide lunch and include two morning workshop sessions with roundtable discussions in the afternoon. (\$10 if two or more are attending from the same church).



Family Ministry Department  
502-254-4719 or 1-888-254-5704

For more information or to register online:

[www.kybaptist.org/seniorsummit](http://www.kybaptist.org/seniorsummit)



## WILLIAMSBURG/CORBIN AREA ACCOMMODATIONS

Rates do not include tax. Taxes vary between 9.2%-10.25%. Messengers are responsible for making their own reservations. Kentucky Baptist Convention must be mentioned and reservation deadlines met to receive blocked room rates. Most blocked rooms are non-smoking.

### Williamsburg

A few vacancies remain at each of the following facilities. The Cumberland Inn is full.

**Days Inn**  
I-75 and Highway 92  
**606.542.1100**  
\$49 (doubles & kings/1-4 persons)  
Continental breakfast  
Reservation deadline: 10/25

**Super 8 Motel** (nearly full)  
(formerly Holiday Inn Express)  
30 Highway 92 West  
**606.549.3450**  
\$57.50 (1-4 persons)  
Children under 18 stay free  
Breakfast bar  
Reservation deadline: 10/25

**Williamsburg Motel**  
50 Balltown Road  
**606.541.2100**  
\$47.15 (1-4 persons)  
Coffee and donuts  
Reservation deadline: 11/1

**Williamsburg Restaurants**  
Wendy's Burger King Krystal's  
Sonic Pizza Hut McDonald's  
Arby's Hardee's Subway  
KFC Long John Silver's  
B&I Restaurant

**Corbin - Exit 25**  
(16 miles from Williamsburg)  
**Best Western Corbin Inn**  
2360 Cumberland Falls Highway  
**606.528.2100**  
\$36 (1-4 persons)  
Continental breakfast  
Reservation deadline: 10/25

**Country Inn & Suites**  
1888 Cumberland Falls Highway  
**606.526.1400**  
\$59 (2 queen beds/1-4 persons)  
Breakfast bar  
Reservation deadline: 10/20

### Corbin - Exit 25, continued

**Days Inn**  
I-75 and U.S. Highway 25W  
**606.528.8150**  
\$35.98 (singles & doubles/1-4 persons)  
Continental breakfast  
Reservation deadline: 10/11

**Holiday Inn Express**  
1973 Cumberland Falls Highway  
**606.523.4000**  
\$64 (queens & kings/1-4 persons)  
Continental breakfast  
Reservation deadline: 10/31

**Regency Inn & Suites**  
2615 Cumberland Falls Highway  
**606.528.6301**  
\$29 (doubles)  
Continental breakfast  
Reservation deadline: 11/1

**Corbin Exit 25 Restaurants**  
Arby's Reno's  
McDonald's Jerry's  
Burger King

### Corbin - Exit 29

(19 miles from Williamsburg)

**Baymont Inn & Suites**  
174 Adams Road  
**606.523.9040**  
\$55 (1-2 beds)  
Continental breakfast  
Reservation deadline: 10/18

**Hampton Inn**  
125 Adams Road  
**606.523.5696**  
\$55 (1-4 people)  
Deluxe breakfast  
Reservation deadline: 10/11

**Corbin Exit 29 Restaurants**  
Cracker Barrel Sonny's Barbecue  
Western Sizzler Western Steer

**Cumberland Falls State Resort Park**  
(26 miles from campus)  
7351 Highway 90  
**606.528.4121**  
\$63 (1-4 persons/Cabins available)  
On-site restaurant  
Reservation deadline: 10/11

Let the

Light Shine

2002 KBC Annual Meeting  
November 12-13, 2002

Cumberland College  
Williamsburg, Kentucky



For more information, contact Denise Withers by phone: 502.254.4731 or 888.254.5713 or e-mail: [Denise.Withers@kybaptist.org](mailto:Denise.Withers@kybaptist.org)



## House rejects church politicking bill

WASHINGTON (RNS)—The House of Representatives defeated a bill last week that would have allowed churches and other houses of worship to endorse political candidates without risking their tax-exempt status.

The bill, the Houses of Worship Political Speech Protection Act, failed on a 239-178 vote led by Democrats who were joined by 46 Republicans. The bill's chief sponsor, Rep. Walter Jones, R-N.C., vowed to resurrect the bill when the 108th Congress convenes in January.

The legislation would have removed a 48-year-old rule that bans churches and other tax-exempt groups from engaging in partisan politics. Under current law, clergy are free to speak out on moral issues and conduct voter registration drives but churches cannot endorse individual candidates.

Jones said he was not discouraged by the bill's defeat and plans to force

the issue again next year. "This debate was long overdue," he said. "We've raised the flag on this issue, and that was my goal."

Opponents cheered the bill's Oct. 10 defeat as a victory for the separation of church and state.

"This bill may have been the Religious Right's dream, but it was a nightmare for anyone concerned with the integrity of houses of worship and the political process," said Barry Lynn, president of Americans United for Separation of Church and State.

The bill faced a dim future in the Senate but nonetheless was pushed heavily by conservative groups like the Christian Coalition of America. The American Center for Law and Justice, a law firm founded by religious broadcaster Pat Robertson, said Congress "missed an opportunity to protect the free speech rights of religious leaders."

"Unfortunately, it will remain difficult and risky for religious leaders to speak out on the moral and political issues of the day from the pulpit because of the unfair and unconstitutional restrictions of the Internal Revenue Service," said Colby May, the ACLJ's senior counsel, who helped draft the bill.

Opponents, however, said the bill would create a huge loophole in the new campaign finance law and would, according to Lynn, turn churches "into smoke-filled rooms where political deals are cut and partisan politics replace worship."

But Republican supporters, led by Rep. Wally Herger, R-Calif., said the bill was an attempt to rein in the IRS, which they said had narrowed its sights on "conservative groups while leaving unscathed liberal churches which actively promote a candidate or political party."

## Panel wants India, Pakistan on religious persecution list

WASHINGTON (BP)—The State Department should double to 12 the number of countries it has labeled as the worst violators of religious liberty, according to an independent federal panel.

The U.S. Commission on International Religious Freedom recommended Sept. 30 that Secretary of State Colin Powell add India, Laos, Pakistan, Saudi Arabia, Turkmenistan and Vietnam to the list of "countries of particular concern" for their participation in or toleration of particularly severe abuses of religious liberty. The panel also urged Powell to maintain "particular concern" designations for Burma, China, Iran, Iraq, North Korea and Sudan.

It marked the first time the US-

CIRF has urged such designation for India, Pakistan and Vietnam. The commission has requested such a classification for Laos, Saudi Arabia and Turkmenistan in recent years, but the State Department has declined.

The IRFA, which was enacted in 1998, requires the president to take specific actions against governments designated "countries of particular concern." The president has a range of options, from diplomacy to economic sanctions. The president also has the authority to waive any action.

Among the panel's concerns:

■ **India.** Violence by Hindu mobs in the state of Gujarat resulted in the slayings of at least 1,000 Muslims and the displacement of more than 100,000 Muslims from their homes.

Also in Gujarat, Christians were persecuted and church buildings were destroyed. The state and federal governments failed to take appropriate action in response, according to the USCIRF.

■ **Pakistan.** Attacks against the Christian minority increased, the panel reported. Sunni Muslim militants also continued to attack Shi'ite Muslims. Charges of blasphemy under Pakistani law often result in lengthy jail time and sometimes violence against religious minorities.

■ **Vietnam.** The government maintained repressive policies toward all religious adherents, the panel stated. Government officials harass leaders of both unregistered and registered religious groups.

## Falwell backs off comments calling Mohammed 'terrorist'

By Mark O'Keefe  
Religion News Service

LYNCHBURG, Va. (RNS)—Even before his interview was aired on "60 Minutes" last Sunday, Jerry Falwell already was backing off comments calling Islam's Mohammed a terrorist.

In a telephone interview Oct. 3, Falwell stood by his characterization of a warlike Mohammed, but expressed some regret for using the word "terrorist." He said he might not use that term again in referring to the person Muslims consider the greatest prophet and the author of their holiest book, the Koran.

"I have never said in a sermon or a speech that Mohammed is a terrorist," Falwell said. "I simply answered a question by Bob Simon in the context of Jesus, Moses and Mohammed. It might have been a bad choice of words. But it is what historians say."

Falwell, the Lynchburg, Va., pastor who founded the now-defunct Moral Majority political organization, made the remark in an interview with CBS reporter Bob Simon, broadcast Sunday on "60 Minutes."

Falwell went on to say he had read about Mohammed in books by both Muslims and non-Muslims and had concluded that the prophet "was a violent man, a man of war."

That, Falwell said, contrasts with the leading figures of Christianity and Judaism. "Jesus set the example for love, as did Moses, and I think Mohammed set an opposite example," Falwell said.

Some Muslim activists said the comments, combined with a strengthening alliance of American evangelicals with Israel, could drive a deeper wedge between the United States and Islamic countries, where such comments are widely publicized, often without context.

Such comments go far beyond criticizing Islam as an influence on Osama bin Laden and others to condemning the entire religion itself, said Akbar Ahmed, professor of Islamic studies at American University in Washington and a columnist for Religion News Service.

"The prophet is so central to Islam that even the most liberal and quote-unquote 'secular' Muslims have the greatest of respect for him; he's considered a man of great peace," Ahmed said. "This statement will be flashed all over the world. Muslims are very, very sensitive about the prophet."

"To say something so horrible about the world's second-largest religion, with more than 1.3 billion people, is very indecent," said Faiz Rehman, spokesman for the Washington-based American Muslim Council, a political advocacy group. "I think he (Falwell) is trying to create a wedge between these two great religions, Islam and Christianity."

Other evangelical leaders known for their political and theological conservatism have made similar anti-Islam comments. For example:

■ In a September appearance on Fox News Channel's "Hannity & Colmes" program, Christian Coalition founder Pat Robertson said Mohammed was "an absolute wild-eyed fanatic" and that to think Islam "is a peaceful religion is fraudulent."

■ Franklin Graham, Billy Graham's son, repeatedly has criticized Islam, calling it "a very evil and wicked religion." In a radio interview, the younger Graham also questioned why Muslims have not apologized for what was done in the name of their religion on Sept. 11, 2001.

■ Former Southern Baptist Convention President Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla., called Mohammed a "demon-possessed pedophile" during a message to pastors just before the SBC annual meeting.

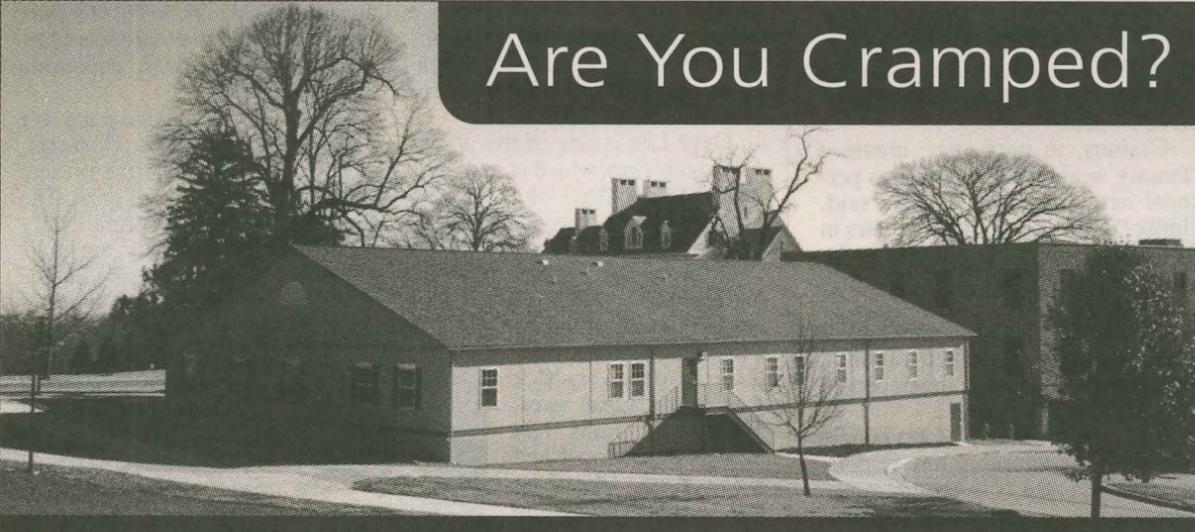
Attacking Mohammed in such ways is considered blasphemy in many Islamic countries. In Pakistan, it's a crime punishable by death.

Ahmed said that as the United States tries to attract Islamic allies in its war on terrorism, as well as for a possible attack on Iraq, Falwell and other conservative Christians who have made inflammatory comments will be linked to President Bush, hurting the American cause.



Falwell

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## Cutting losses

*Analyst: Making casinos illegal can improve economy*

By Ken Camp  
Baptist General Convention of Texas

ARLINGTON, Texas (ABP)—If the government wants to stimulate the economy, it should outlaw gambling, a legal policy expert told a national gathering of anti-gambling activists.

"Gambling is a catalyst for economic downturn," said John Kindt, professor of commerce and legal policy at the University of Illinois. "If you want your 401(k) to come back, re-criminalize gambling."

Kindt, who holds four graduate degrees in business and law, said a ban on gambling would boost the economy by freeing up dollars for consumer spending that now go to the gaming industry. He spoke to the annual meeting of the National Coalition Against Legalized Gambling and National Coalition Against Gambling Expansion, Sept. 27-29 in Arlington, Texas.

"It's time to wipe the slate clean," Kindt said. "Recriminalize gambling, just like we did in this country 100 years ago."

Kindt cited a 1999 report of the U.S. Gambling Commission study linking the rise of legalized gambling in recent years with increased addiction, bankruptcies and crime. The commission called for a moratorium on gambling expansion and urged that "convenience gambling"—such as video-gambling machines in stores—be outlawed.

The study said gambling benefits the owners of gambling establishments at the expense of local economies.

Kindt said the United States is experiencing the "third wave" of gambling expansion. The first was the period of state lotteries in the original colonies, from the early days of the republic to the Jackson era. The second was the period of westward expansion following the Civil War. Each ended when citizens demanded laws against gambling.

Kindt said gambling drains the economy by taking money from grocery stores and retail businesses and putting it in the hands of an industry that produces no product.

While advocates of legalized gambling say it brings in revenues needed



**RISKY BUSINESS** A blackjack dealer works at Caesar's Casino in Atlantic City, N.J. During a meeting of the National Coalition Against Legalized Gambling, a policy analyst noted that a 1999 report of the U.S. Gambling Commission linked the rise of legalized gambling to increased addiction, bankruptcies and crime. (RNS photo)

for education and other uses, Kindt said it actually has led to higher taxes, lost jobs, economic disruption of non-gambling businesses, increased crime and higher social-welfare costs.

"For every \$1 that gambling contributes in taxes, it costs taxpayers at least \$3," he said.

If gambling were banned, he said, those social costs would drop, tax revenues from consumer goods would increase, and money would be pumped into the productive economic sector.

Kindt acknowledged that a ban on gambling would leave some cities with huge, empty casinos, but he proposed positive uses for those facilities.

"Do what they do with the Olympic village after the Olympics leave town," he suggested. "Turn the casinos into universities and high tech parks—institutions for helping people."

Tom Coates, executive director of the Consumer Credit Counseling Service of Des Moines, Iowa, said he sees a correlation between the expansion of gambling and the "explosion of personal debt."

Casinos, in particular, create a "fantasy world" that encourages personal irresponsibility, Coates said. Unlike "destination gambling" sites in Las Vegas, most local casinos in the U.S. "prey on the native population," he said.

"Casinos thrive in an atmosphere of 'no more delayed gratification,'" Coates said. "They encourage people to mortgage their future."

With its promises of revenues, gambling is a tempting lure to politicians seeking a way around mak-

ing hard decisions about spending and taxation, a member of the Texas legislature told the gathering. "Gambling allows legislators to abdicate their duty and their fiscal responsibility," said Rep. Talmadge Heflin, R-Houston.

In some cases, it even can lead to political corruption.

The day before the national coalition met, Linda Cloud resigned as executive director of the Texas Lottery after admitting that she had lied about information regarding a lottery commissioner. She was the third director to resign the agency amid controversy.

## Federal health coverage extended to unborn children

WASHINGTON (BP)—The Bush administration has finalized its decision to permit health care insurance for unborn children.

Tommy Thompson, secretary of the Department of Health and Human Services, issued the new rule that allows states to provide coverage to low-income, pregnant women for their preborn children.

The rule allows states to extend to pregnant women and their babies the use of funds already available under the State Children's Health Insurance Program.

Coverage under that insurance program previously has been permitted for children age 19 and under. The new rule clarifies the coverage encompasses children from conception to age 19.

Pro-abortion organizations opposed the change, charging the Bush administration with seeking to undermine abortion rights.

Douglas Johnson of the National Right to Life Committee expressed some doubt about the new rule's future in some states. The next question, he said, is "will pro-abortion politicians in some states cave in to pressure from pro-abortion groups who insist there is no such thing as an unborn child and so deny this aid to mothers and their babies?"

## Time for the Master's plan

On Oct. 1, I marked the start of my sixth year as the leader of Kentucky Baptist Assemblies. I also began a two-day tour of both Jonathan Creek and Cedarmore with a godly man whose firm is the premier camp and conference center master planning and architectural firm in the country.

Dave Lee is one of the principals in this firm, which is located in Boulder, Colo. I met Dave at the airport, and we headed first to Cedarmore. As we met the leadership there, we began our tour of the facilities and grounds, from the front to the very back gate of our 1,500 acres. The recent rains had brought fresh growth and brown grass. Our team had worked hard getting the mowing done after

things dried out from the deluge of Thursday. The grounds looked good.

Dave was here to begin to work with both conference centers regarding master plans that will guide us through the next 20 years. Putting together such a plan is a serious task. But we need a master plan to help us negotiate the serious challenges we face today and will face tomorrow. Over the next six to eight months, we will be working with Dave on this plan that is so critical

to our long-term plans.

Why is it critical? Because we believe that the Master has a great plan for both Cedarmore and Jonathan Creek. To fulfill His plan, we need a plan that will be a blueprint for future growth, expansion and renovation.

It has been a good five years. We celebrate the progress. However,

the perils of the present and future are great. The challenges, financially and physically, are huge. But we sense the time is now to begin putting together an extensive master plan that will help steer us. Even as we meet with Dave Lee, we pray that God will give us His master plan and His vision for our ministry.

This is Kingdom work, and our Father is the One Who leads us. The Christ we serve guides Dave Lee in all he does for the finest camp and conference centers across the nation. It is going to be exciting as we see the dreams and vision put on paper in the months ahead.

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# SMILE

## Serving in New Orleans

By Robert Dunston

Cumberland College senior Crystal Reams, daughter of Michael Wayne and Barbara Sue Reams of Covington, served as a summer missionary to New Orleans this past summer. She was appointed by the Kentucky Baptist Convention to serve on the staff of Mission Lab, a missions camp for youth.

After a week of training, Reams and the other team members began working with youth groups that came in for a week's work in the New Orleans area. The youth groups ministered through vacation Bible schools, backyard Bible clubs, tutoring and small construction and repair projects. Groups also worked with the homeless, particularly through the Bridge House and the Brantley Center.

The team's workweek began on Saturdays when the youth groups arrived. Saturday evenings were set aside as orientation sessions for the youth and their chaperones. Orientation continued on Sunday afternoon after the youth groups worshiped in area churches.

Weekdays began at 8 a.m. with morning worship. At 9 a.m. each group went to its ministry project. From 3-5 p.m., team members

could enjoy free time.

Three hours each evening were spent distributing packages to the many traveling homeless people in the area. The packages contained personal care items, a Bible and invitations to the area homeless shelters.

Reams spent much of her time ministering in housing projects.

One day as the team worked in a project, police conducted a drug raid and then broke up a fight in the area. The team decided to go ahead with a planned block party and more than 300 people came, with 25 people accepting Christ as Savior. Fifteen of those who accepted Christ had attended the day camp the team held in the project.

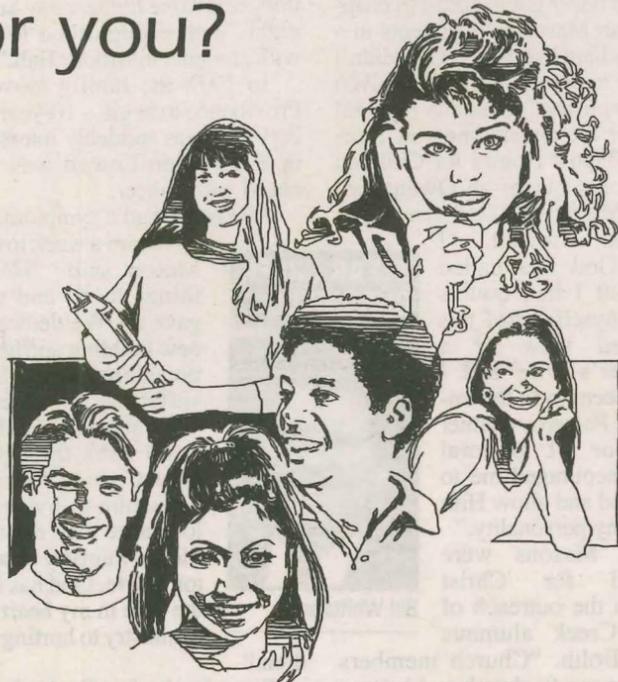
Reams, a religion major and psychology and biblical languages minor, felt her call to Christian service reinforced by her summer ministry. We pray God's blessing on her as she continues to serve Christ.

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

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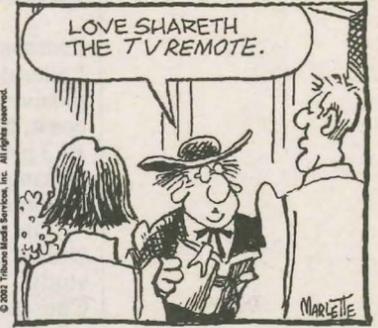


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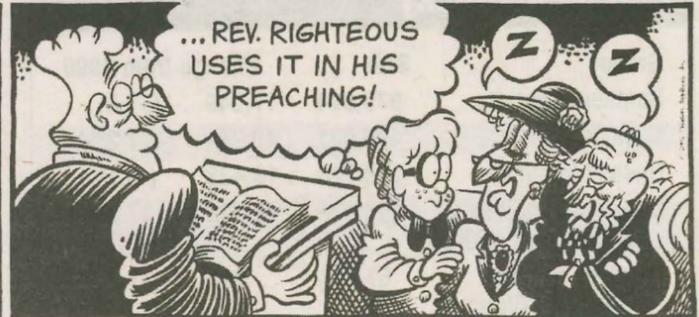
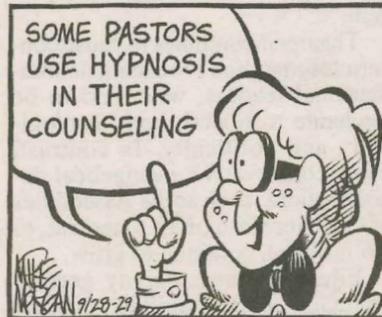
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## Kudzu



Doug Marlette

## For Heaven's Sake



Mike Morgan

## Bible Crossword

Rebecca Souder

### Across

- 1 Stepped
- 5 "Though ye \_\_\_ not me" (John 10:38)
- 11 "His own \_\_\_ him not" (John 1:11)
- 13 Spoke
- 14 Bone, prefix
- 15 "A man sent from \_\_\_" (John 1:6)
- 17 Tissue plasminogen interceptor, abbr.
- 18 Seventh note of the musical scale
- 19 Doctor of Theology, abbr.
- 20 "The express \_\_\_ of his person" (Hebrews 1:3)
- 22 Head, abbr.
- 23 Salvation Army, abbr.
- 24 Nickel, chem. symbol
- 25 "He gave his \_\_\_ begotten Son" (John 3:16)
- 27 The, Sp.
- 29 Preposition
- 31 "\_\_\_ gave names to all cattle" (Genesis 2:20)
- 33 "The \_\_\_ is the world" (Matthew 13:38)
- 35 "The Word \_\_\_ with God" (John 1:1)
- 37 French article
- 38 Canadian province, abbr.
- 40 New Testament, abbr.
- 41 "Full of \_\_\_ and truth" (John 1:14)
- 44 "\_\_\_ no man any thing" (Romans 13:8)
- 47 Not down
- 48 "To whom be glory for \_\_\_" (2 Timothy 4:18)
- 49 "Go ye into all the \_\_\_" (Mark 16:15)

1	2	3	4		5	6		7	8	9	10
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44	45	46		47					48		
49			50			51			52		
	53					54 55				56	
	57				58					59	

- 51 "Jesus \_\_\_ the Christ" (John 20:31)
- 52 That is, Lat. abbr.
- 53 Spirited
- 54 Spares
- 57 Doctor of Science, abbr.
- 58 "on the right \_\_\_ of the Majesty" (Hebrews 1:3)
- 59 "... \_\_\_ without sin" (Hebrews 4:15)

- 21 "\_\_\_ ye therefore" (Matthew 28:19)
- 26 "Behold the \_\_\_ of God!" (John 1:36)
- 28 "The \_\_\_ was given by Moses" (John 1:17)
- 29 "... \_\_\_ I tell you of heavenly things?" (John 3:12)
- 30 Widemouthed pot
- 31 "... ye \_\_\_ the deeds of your father" (Luke 11:48)
- 32 Christ: the Son of \_\_\_
- 34 "Neither was any \_\_\_ in his mouth" (Isaiah 53:9)
- 36 "\_\_\_ to shew thyself approved" (2 Timothy 2:15)
- 39 The Anointed One
- 42 "After that he was \_\_\_ from the dead" (John 21:14)
- 43 "So is \_\_\_ one that is born of the Spirit" (John 3:8)
- 45 "The \_\_\_ was made flesh" (John 1:14)
- 46 Historic periods
- 50 Numbering system for library books, abbr.
- 55 Ex dividend, abbr.
- 56 Of age, Lat. abbr.

### Last week's solution

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51	52	53	54	55	56	57	58	59	60

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## Conservative groups grow as mainline bodies decline

Continued from page 1

Latter-day Saints is experiencing explosive growth nationally. Coast to coast, Mormon adherents increased 19.3 percent, to more than 4 million, making it the sixth largest denomination in this country.

The largest religious body in the United States, according to the study, is the Roman Catholic Church, which counts 62 million adherents and saw its ranks swell by

more than 16 percent since 1990. They are followed by Southern Baptists (19.9 million) and United Methodists (10.4 million).

But United Methodists and other mainline Protestant denominations continued to lose adherents, as they have in recent decades. Methodists dropped nearly 7 percent from 1990, while the Evangelical Lutheran Church in America (5.1 million adherents) fell more than 2 percent. The Episcopal Church, with 2.3 million adherents, slid more than 5 percent.

The trend continues to cause concern for mainline Protestant denominational leaders, who tend to be moderate to liberal, both theologically and politically. In contrast, many conservative, evangelical denominations, such as the Assemblies of God (increase of 18.5 percent, to 2.6 million), continue to grow.

Eileen Lindner, deputy general secretary of the mainline National Council of Churches and editor of the annual Yearbook of American and Canadian Churches, said flatly of the declines, "This shouldn't be a shock."

Lindner, whose own research has chronicled the growth of Mormons, said mainline churches, with their graying congregations, have lost their lock on American culture. She also said independent churches—unconnected to any denomination—are sculpting America's dynamic religious landscape.

"Twenty-five years ago, we could count the people at the denominational churches, add them all up and have something north of 92 or 94 percent of all U.S. Christians," Lindner said. "Not so today, because of the growth of these independent congregations."

Glenmary's report of adherents did not come from surveys, but from lists kept by the religious groups themselves. What is considered an "adherent" might vary from group to group.

"This is only as good as a religious group's listing, whether that listing is of members, people baptized, average attendance or Sunday school enrollment," said Dale Jones, a spokesman for the Church of the Nazarene, which helps Glenmary conduct the study in conjunction with the Association of Statisticians of American Religious Bodies.

Because they are independent and unconnected, many nondenominational churches—some of them "megachurches" of 3,000 members or more—do not show up on the study.

By state, the lowest percentage of adherents are in Oregon (31 percent) followed by Washington (33 percent). The West, and particularly the Pacific Northwest, has long been considered the most unchurched region of the country.

"Some of this is sloth and stupidity by the churches," said Rodney Stark, professor of sociology at the

University of Washington in Seattle. "I've done some consulting for churches, and what I've told some of these Protestant ministers is that they're starting their services too late, particularly during football season."

"Pro football kicks off at 10 o'clock on Sunday morning. That matters, it really does. The guys want to go to Mass or a service and they want to go early so they can get back in time to watch the game. But the ... fools who only have a service at 11 a.m. are going to miss the male football-watching crowd."

Compiled by News Director David Winfrey from a report by Religion News Service

### Here in Kentucky

Group	Size	Change from 1990	
Southern Baptists	979,994	17,049	(+1.8)
Catholics	406,021	40,751	(+11.2%)
United Methodists	208,720	-18,423	(-8.1%)
Christian Churches & Churches of Christ	106,638	16,118	(+17.8)
Disciples of Christ (Christian Church)	67,611	813	(1.2%)
Churches of Christ	58,602	-173	(-0.3%)
Presbyterians (USA)	36,940	-7,076	(-16.1%)
Church of God (Cleveland, Tenn.)	33,572	9,438	(+39.1%)
Assemblies of God	30,103	2,114	(+7.6%)
Free Will Baptists	20,441	3,971	(+24.1%)

Note: Totals are for 2000, the latest figures available. Kentucky's population in 2000 was 4,041,769 residents, a 9.7% increase from 1990. In 2000, 46.6% of the state's population was unclaimed by any faith group.

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### Distinctly different

Many things about the Oneida ministry differ from other Christian schools. Those differences do not make us more important but they do make us distinct. When we take guests on a tour of our campus or when we interview prospective students and their parents, we go out of our way to make sure they understand that we are not a typical Christian school. Sometimes visitors are surprised to discover that we have such a large percentage of non-Christian students.

Historically we have said that approximately 60 percent of our students come to OBI with little or no spiritual background. Actually the percentage is closer to 75 percent. That is because often a parent tells us her child is a Christian, but when we ask a few more critical questions we quickly realize the parent does not understand the biblical definition of what it means to be a Christian.

Last Wednesday we baptized three middle school students. There is a place on the application where we ask if the child is a Christian, if he or she is a church member and where he or she attends church. The parent of one of the three told us that her child was not a Christian, was not a church member and did not attend any church. I suspect this was the most accurate answer of the three.

Another parent said her child was a Christian, but was not a member of any church and did not attend. The third parent said that her child was a Christian, was a church member and gave the name of a church this child attended "when she attends." There was no regular attendance.

These three students are typical of the young people we have the opportunity to work with.

While many Christian schools open their doors to non-Christians, it has been my experience that most of those schools do not have near the percentage of non-Christian students we have.

On the one hand, having so many non-Christian students does create some problems. Most people have their own preconceived ideas about what a Christian school should be like. We believe that we have the best of two worlds. First, we are able to provide a quality Christian education to students who already are Christians and want to attend a school that promotes godly values. We also give Christian students the opportunity to live out their values with their peers with the support and encouragement of a Christian faculty and staff. Many Christian young people attend Oneida because they want the environment we provide.

On the other hand, we have the best of another world, which is the opportunity to share the gospel with boys and girls who are not Christians. In Luke 19:10, Jesus told His critics that "the Son of man came to seek and to save that which was lost." What greater opportunity could we ask for? The truth is that most of our unsaved young people did not plan to meet Jesus when they enrolled. But then, Zacchaeus did not intend to meet Jesus either. He just wanted to get a little look at Jesus. When the day was over he was a new believer, just as these three young people were when they invited Jesus into their hearts during our fall revival.

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

#### THIS IS ONEIDA



W.F. Underwood

### A pastor's wife discovers a new ministry

"When I was at Clear Creek, a woman never got to speak in chapel," Joan Mason told students in a recent chapel service. "God didn't call me to preach, but He has given me a ministry." Mason is regional director for development at Kentucky Baptist Homes for Children and works out of an Owensboro office. She recalled God's call to her husband, Lowell. "I knew God had called him, but I had doubts about myself. I had this distorted view of a preacher's wife and I didn't seem to fit the image. Dr. Pomeroy (former professor of pastoral care) encouraged me to trust God and allow Him to use my personality."

The Masons were reached for Christ through the outreach of Clear Creek alumnus Wade Bolin. "Church members took our son to church and he was saved. Each Wednesday he raised his hand for them to pray for his mom and dad," Mason recalled. "I had struggled with cancer and problems in our marriage. The Lord overcame it all. Lowell and I graduated together in 1978. Clear Creek was an experience of living by faith. With three children to provide for, Lowell accepted a church in Rockcastle County at a salary of \$35 a

week. We never (did) without anything and came home many Sunday nights with enough food to share with students in Moore Hall."

In 1978 the family moved to Providence to begin a 10-year ministry that was suddenly interrupted in 1986 when Lowell was diagnosed with cancer.

"He never had a symptom; they gave him a week to live," Mason said. "He had things to do and never gave up. We dedicated a new building and he kept preaching through the suffering. It's been 14 years since his death and I still work through the grief. Coming down here I saw him everywhere. I lost more than my mate; I lost a ministry as a pastor's wife. God has filled the hole in my heart with a ministry to hurting children."

Since her husband's death, Mason added to her Clear Creek training a master of arts degree from Liberty University. She challenged students to "take care of your family and God will bless you. Don't make your family second-class. Pray for and encourage your wife and realize God has called her as well as you."

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

#### CLEAR CREEK CHRONICLE



Bill Whittaker

# RESOURCES

## Georgetown event seeks to boost small church esteem

By Amanda Dunlap  
Georgetown College

GEORGETOWN—Quality over quantity was the theme for the first Small Town and Rural Church Conference at Georgetown College Sept. 28.

Speakers said that while some small churches suffer from a lack of confidence or self-esteem, leaders should reinforce that they are not abnormal and that they have many unique attributes that serve them well.

"We can't because we're too small," is a common refrain I hear from church members and lay leaders," said Tom Eblen, district superintendent of the Kentucky Conference of the United Methodist Church.

The way to counter this mindset, he added, is to provide these congregations with consistent, effective pastoral leadership.

William Hartung, director of missions for Shelby Baptist Association, noted that even large churches break into smaller groups to meet basic needs in a congregation. "With a small church you have a one-on-one relationship with the pastor, not just lay leaders," he said.

Small town and rural churches have the advantage of having members who are more personally connected with the pastor from the start,

### Tips for STAR churches

Among the ideas that leaders and participants offered for small town and rural churches:

■ Open your hearts to new people. Host visiting pastors from time to time to meet the needs of your congregation.

■ Try new methods of teaching. Be willing to try new ideas for lessons, recognizing that's not the same thing as changing doctrine.

■ Develop an outreach ministry that does not depend on the pastor.

■ Learn from each other. Recognize that the pastor has much to learn from the congregation, and vice-versa.

■ Focus on strengths. Meanwhile, accept weaknesses with humility.

said John Verburg, a professor at Georgetown and the pastor of May's Lick Christian Church, a small church in Mason County.

Such intimacy makes it possible for pastors of small churches to rely on biblical models of teaching and serving rather than using up valuable energy on the technology used in many big church services.

Hartung encouraged church lead-

ers to take pride in their small congregation and the opportunity it affords them to take an active role in worship and serving. The small church, he said, "has got to realize its importance."

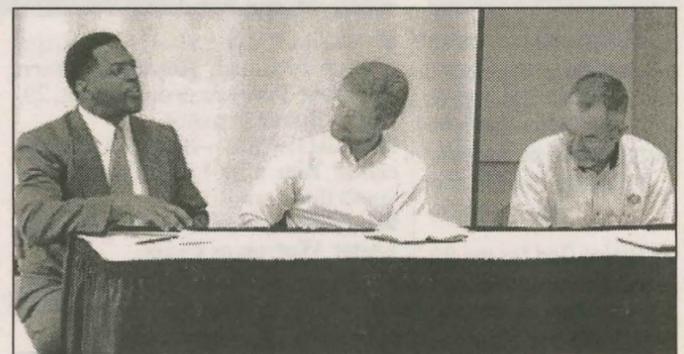
A perceived lack of resources should not hinder ministry in a small church, said Jan Ehrmantraut, regional minister of the Christian Church in Kentucky. "Often young ministers directly out of seminary do not give their new rural congregations enough credit," she said.

"Small and rural congregations keep alive the kind of risky hospitality that we're all called to," she added. "These young pastors often fail to realize what a great ministry can come out of a smaller church."

Robert Jones of Falmouth Christian Church has fully embraced the concept of quality over quantity.

"Small and rural churches are facing the same problems inter-denominationally, but they are still the backbone and will remain at the forefront of ministry in most places," he said.

Verburg agreed. "We use the cultural norms that these really big churches are the only ones that count. But that simply is not true," he said. "The typical church is small—60 to 80 percent across denominations in Kentucky. Forty percent of Baptist churches in the state have attendance of 50 or less in the primary worship



service on any given Sunday.

"Point being," Verburg continued, "the pastors of these small churches shouldn't think there is something wrong with them. We need to affirm: You are the norm!"

Only a handful of church leaders attended Georgetown's first STAR conference, but Georgetown Church Relations Director Eric Fruge said the conference achieved its goal of helping empower leaders of smaller churches.

"I think those present understand now more than ever that no matter how short the attendance sheet, STAR (small town and rural) churches have a very important place in the family of believers."

For more information about future events for small town and rural churches, contact Fruge at (502) 863-7987 or Verburg at (502) 863-7029.

### STAR CONFERENCE

Pastors of small town and rural churches discuss their situations during the "STAR" Church Conference at Georgetown College. Shown (from left) are Reginald Smith of Chambers Avenue Christian Church in Georgetown, Scott Winkler of Old Union Christian (Disciples of Christ) Church near Lexington and Michael Duncan of Eminence Baptist Church.

## Churches encouraged to develop policies to prevent child abuse

By Toby Druin  
Texas Baptist Standard

DALLAS—Before criticizing Catholics for the sex-abuse scandals that have rocked the nation this year, Baptists should make sure their own houses are in order, advises a Baptist layman who specializes in volunteer screening.

Churches that fail to provide proper safeguards, including hiring and supervisory procedures for any staff member or volunteer working with children, are "offering a path of least resistance" for sexual predators, said Mark Hughes, who provides employee screening procedures through his company, HR First Contact.

"Churches are the paths of least resistance for pedophiles," said Hughes, who also helps screen volunteers and workers at the Baptist church in Dallas where he is a member. "If a church doesn't have a screening program, a pedophile could be working with children in a couple of weeks."

Many churches have been sued successfully because of the negligence of employees, clergy or volunteers, he added. "The greatest sin is the sin of doing nothing," he said.

The incidence of child molestation in churches has become increasingly prevalent in recent years because many organizations such as the Boys Scouts and the YMCA have thrown up barriers to keep the molesters away, said Beth Yates, minister of childhood education at First Baptist Church of Garland, Texas.

### Anonymity equals easy targets

"The molesters now see churches, especially larger ones where they can

have a degree of anonymity, as easy targets," Yates said. "Every church is eager to have volunteers who want to work with children. It's the church's responsibility to make sure their motivation for doing so is proper."

Yates, who came to the Garland church four years ago from the staff of the Missouri Baptist Convention, has consulted with churches developing child security programs.

"The best thing is to get a program in place before something happens," Yates advised. "There had been no such event here in Garland, but I was very concerned to come to a church of this size that did not have a child protection program in place."

The Garland church began by forming a committee that gathered information about what other churches were doing and then drafted the framework for their church's policy.

"Then we pulled in a mixture of parents and teachers and others, about 20 to 30 people, and presented the program to them and asked them what problems they saw," she said. "We tweaked it and then brought them together again along with others. By the time the policy was put in force, maybe half the church body had a basic knowledge of why we were doing it."

### Policies and background checks

Now, prospective workers are given a packet setting forth the policy. Included in the packet are forms providing the church personal references, including churches where they previously worked with children, and permission to conduct a criminal background check.

The packet includes a statement of what state law requires regarding re-

porting incidents of child abuse and forms for making such reports.

Yates emphasizes to volunteers that the criminal background check is for the protection of children, not to embarrass anyone or invade their privacy.

General guidelines in the Garland policy and in the material distributed by Whitworth call for:

■ Checking references.

■ Performing criminal background checks.

■ Children and youth workers to be a member of the church for at least six months.

■ No one working alone with children where he or she cannot be observed by others.

■ At least two adults being present with the children at all times or that any time an adult meets individually with a child it be in plain sight of another adult.

### Long-term maintenance

The Texas Baptist Christian Life Commission advises churches to keep a log of all people involved in child care at all times and that the records be maintained during a long period of time.

The statute of limitations on incidents of child abuse lasts until two years after the child reaches age 18.

"The policy is working well," Yates said. "Most of our people have responded very positively to it, because they understand what we are trying to accomplish with it. It does take time and effort to maintain. You don't just do it once."

Churches that do not make an attempt to keep molesters away from children eventually might have to pay

### A policy of protection

DALLAS—Potential child molesters usually will move on to another target if the church makes access to children difficult, according to church leaders who have studied the issue.

To protect their children and themselves, churches are advised to consider a policy that includes at least the following:

■ A criminal background check on all workers and volunteers. The research should cover any areas of residence or employment during the previous 10 years.

■ A waiting period of at least six months for new members before they are permitted to work with children or youth.

■ A written application form from a prospective worker and a thorough check of all personal and professional references offered, including a criminal background check from at least those counties where a prospective worker resided.

■ An interview with the prospective worker or volunteer about the history of discipline in their home, their attitudes toward discipline and especially about any incidences of abuse or molestation they might have experienced themselves.

■ A requirement that for the protection of both the children and volunteers any work with children be carried out in the presence of at least two adults who are not related.

for that choice in court.

A church can be held liable for damages if a worker or volunteer is negligent in carrying out his or her responsibilities or if the church is negligent in its selection of workers or volunteers or in their supervision, according to attorney Butch Korb of Fort Worth.

"Churches owe it to their children and to their workers to have a child abuse protection policy," Korb said.

## PRAYER PARTNERS

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

■ Praise God for the 80 children who attended an August camp in Wisla, Poland. Fourteen Kentuckians were among the 22 Baptists from the States who led the camp.

■ Missionaries in Warsaw, Poland, as they ask God to raise up 20 Polish leaders to lead 20 new Bible study/church plant groups this year.

■ Missionaries in Bulgaria who are working on a 30-day prayer guide.

■ Follow-up on a Sept. 18-23 football/cheerleading camp in France led by volunteers from Georgia. The camp reached many people who are interested in athletics.

■ The seven Roma/Gypsies in Romania who recently were baptized. They had been involved in a Bible study led by Baptist missionaries for many months. Pray that they will "grow in their faith, that they will be active in sharing their testimonies with others in the community," missionaries write.

■ Six people in Belgium who recently made professions of faith as the result of the ministry of a volunteer team from South Carolina.

## Mountains to the Mississippi

Compiled by staff

■ ADAIRVILLE—New Hope Church ordained **Jimmy Cothorn** and **Steve Perry** as deacons Sept. 29. **Larry Baker** is pastor.

■ BARDWELL—Bardwell Church called **Ben and Lesli Pottorff** as youth directors.

■ CADIZ—East Cadiz Church called **Lester Watson** as pastor.

■ ELIZABETHTOWN—Elizabethtown Church called **Calvin Keith** as youth director. **J.D. Shipp** is pastor.

■ HAMPTON—North Livingston Church will celebrate homecoming Oct. 6, with lunch and gospel music following the morning service.

■ LOUISVILLE—Clifton Church recently honored **Stacy Omer** on her retirement after 43 years as organist. **Tom Schreiner** is pastor.

Cloverleaf Church will host **Kevin Spencer and Friends** from Shelby, Ohio, in concert Oct. 10, 7 p.m. For information, call (502) 367-0218.

Lyndon Church ordained **J.C. Albovias** to the gospel ministry Sept. 29. **Jim Holladay** is pastor.

Melbourne Heights Church called **Bert Montgomery** as youth minister

Sept. 25. **Bill Shoulta** is pastor.

South Jefferson Church called **Daryl Floyd** as minister of worship and training. **Danny Haynes** is pastor.

■ SALEM—**John East** will retire as director of missions for Ohio River Association. He has accepted the call to become pastor of Salem Church effective Nov. 3.

■ SOMERSET—First Church will hold a building dedication Oct. 20, 5:30 p.m. The three-story facility includes a gymnasium, fellowship hall and classrooms. **Paul Chitwood** is pastor.

■ VERSAILLES—New Hope Church recently ordained **Charles Dean** to the gospel ministry. **Wesley Noss** is pastor.

### What's going on?

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

## New 'True Love Waits' pledge broadens scope to families

NASHVILLE (BP)—"True Love Waits" isn't just for students anymore.

Highlighting the theme, "True Love Waits Goes Home," the sexual purity emphasis features a reworded commitment for students and a related commitment for parents.

The True Love Waits pledge, unveiled 10 years ago, has been reworded to broaden the scope of the commitment. The pledge now states:

"Believing that true love waits, I make a commitment to God, myself, my family, my friends, my future mate and my future children to a lifetime of purity including sexual abstinence from this day until the day I enter a biblical marriage relationship."

The parent's commitment states:

"Believing that true love is pure, I join (insert student's name) in committing to a lifestyle of purity. I make a commitment to God, myself, my family and my community of faith to abstain from pornography, impure touching and conversations, and sex outside a biblical marriage relationship from this day forward."

Jimmy Hester, senior director of student ministry publishing for LifeWay Christian Resources of the Southern Baptist Convention, said the reworded student pledge emphasizes "the work of God through His people as families are challenged to be pure and to model what it means to live godly lives."

"Students and families go hand in hand," Hester said, noting the importance for "families to commit to living a life of purity together."

"For the first time since the beginning of the campaign, parents will be invited to make a promise to sexual fidelity and purity," Hester added. "We know that in many families, the issue of purity is not just a teen issue. With the proliferation of pornography and divorce, purity has become an issue for a lot of parents."

February is designated as True Love Waits Month on the SBC calendar. In February 2003 churches will be encouraged to provide opportunities for parents and students to make commitments to purity.

## CLASSIFIED ADS

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

**FOR RENT:** 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:** RNs, LPNs, CMAs and CNAs. Baptist Life Staffing Agency in Northern Kentucky is currently seeking caring professionals to provide quality medical services to our elderly in the long-term care industry. If you are interested in making top wages and the freedom of setting your own work schedule, we want you. For more information or to set up an interview, contact Malta Curtiss or Kristen Davis at (859) 491-4301.

**SEEKING:** Part-time minister of music for Fern Creek Baptist Church. Send resumé to: FCBC, PO Box 91146, Louisville, KY 40291, Attn: Search Committee.

**SEEKING:** Full-time administrative assistant for Long Run Baptist Association, Louisville, Ky. For further info., see www.longrunbaptist.org.

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

**SEEKING:** Vibrant downtown church with 2,000-plus members seeks innovative individual to join its growing music and worship ministry. This combination position would also serve in our single adult/college ministries. Experience in music ministry is required while experience with a singles/college ministry is highly desirable. A bachelor's degree from an accredited college or university is required. A master's degree from an accredited graduate school or seminary would be desirable. This will be a full-time position with full benefits. Please submit your resumé to: Search Committee, First Baptist Church, PO Box 904, Owensboro, KY 42302, Attn: George Thacker, chairman.

**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. Undergraduate degree a minimum. 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@duocounty.com.

**SEEKING:** Full-time pastor for Dripping Spring Baptist Church in Olmstead, Ky. The church averages 125 in Sunday school and 160 in worship. If interested, send resumé to Ricky Holloway, 12978 Orndorff Mill Road, Olmstead, KY 42265.

**SEEKING:** Two full-time positions: associate pastor/education director; and children's minister (a new position). East Side Baptist Church, 718 E 9th St., Mountain Home, AR 72653.

**SEEKING:** Part-time youth minister for Pinckard Baptist Church. Married couple preferred. Please send resumé to: Pinckard Baptist Church, 3401 Pinckard Pike, Versailles, KY 40383.

**SEEKING:** Pastor. Union Baptist Church, located 25 minutes south of Cincinnati, Ohio, in Northern Kentucky, offers the best of both worlds: the city with its culture and professional sports, and the rural/suburban lifestyle surrounded by rolling hills and pasturelands. UBC is looking for a pastor to take care of its flock of 265 in Sunday school attendance (high Sundays—more than 400). This 100-plus-year-old Southern Baptist church has a new (2-year) 500-seat sanctuary ready for its next pastor. Please send resumé and tape to: Union Baptist Church, U.S. 42 and Mt. Zion Road, PO Box 194, Union, KY 41091.

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

**SEEKING:** First Baptist 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.fbcookeville.org.

**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 for First Twelve Mile Baptist Church. Send resumé to: Pastor Search Committee, First Twelve Mile Baptist Church, Box 131, California, KY 41007.

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

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

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

**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.

## Secret work on Shroud of Turin stirs controversy

By Peggy Polk  
Religion News Service

ROME (RNS)—Restoration work carried out in secret on the Holy Shroud during the summer has set off heated debate between the custodian of what many consider Christianity's most sacred relic and scientists studying its authenticity.

Cardinal Severino Poletto of Turin told a news conference in Turin on Sept. 21 that experts had "rejuvenated" the shroud, which is preserved in a bullet-proof aluminum and crystal casket in Turin's Renaissance Cathedral of St. John.

"I believe they were well intentioned. I also believe that they made a terrible mistake," William Meacham, a University of Hong Kong archaeologist, said at another news conference in Rome on Sept. 23.

Many Christians revere the 17-foot-long linen sheet bearing the outline like a photographic negative of the body and face of a bearded man, which they believe is the winding-sheet in which Jesus was wrapped after his crucifixion.

During 40 days of work completed on July 25, experts removed patches that Clarisse nuns sewed on the cloth after it was damaged in a fire in the French Cathedral of Chambery in 1532. They replaced its backing of holland fabric, also dating to the 16th century, and vacuumed up particles of pollen, burnt cloth and other impurities.

"No act was carried out without the permission of the owner of the Holy Shroud," Poletto said, referring to the Vatican. He said the Scientific Commission for the Conservation of the Holy Shroud "was in complete agreement."

"Nothing has been lost," the cardinal said, "because everything that was removed—particles and threads—was cataloged and conserved."

In addition, he said, when the holland was removed both sides of the shroud were scanned digitally for the first time, measurements and other observations were painstakingly recorded and photographs were taken at each step of the work.

Giuseppe Ghiberti, president of the conservation commission, said experts had been recommending since 1969 that the holland, a stiff cloth sometimes used in book binding, be replaced to help preserve the cloth.

Meacham, who has studied the shroud since 1981, called the work "radical and invasive" and said it was begun without sufficient consultation. He said the removal of particles will seriously hamper scientific investigation.

## Baptists responding to African food crisis

By Manda Roten  
SBC International Mission Board

LILONGWE, Malawi (BP)—A deepening food crisis is threatening the lives and health of more than 14 million people in southern Africa, and Southern Baptists are working to prevent disaster and share Christ's love with hurting individuals.

Officials estimate that 300,000 people could die in the next several months from famine caused by drought, floods, civil war, AIDS and other factors. The United Nations has requested more than \$600 million for food, agriculture and health aid, and relief organizations are sending thousands of tons of food into the region.

Missionaries in southern Africa are partnering with local believers to identify groups overlooked by major aid organizations, which often focus on heavily populated areas.

"We attempt to identify the cracks in the plans of the major donors to see where we can be of some help," said Sam Upton, a Southern Baptist missionary who is coordinating relief work in Malawi.

Upton and other believers have made plans to share Christ's love with at least 8,000 families using \$90,000

in Southern Baptist world hunger funds.

"Over the last 40 years, Malawi has been one of the most responsive places in the world to the gospel," Upton said. "We pray that this opportunity for sharing the gospel will continue to stay open wide."

Since mid-September, missionaries and local Christians have been distributing starter packs of seed and fertilizer in hopes of facilitating a better harvest next year. With churches serving as distribution points, pastors are sharing their Christian faith, though believers and non-believers alike receive aid.

Next January through March, when hunger is expected to be worst, they'll share maize with the people.

"It may get worse before it gets better," said Jim Brown, a human needs consultant for the Southern Baptist International Mission Board.

In Angola, where decades of civil war have just ended, close to half a million people face starvation. Four million people—a third of the population—were driven from their homes.

Southern Baptist missionaries have been providing food, blankets and other supplies to the displaced people of that country, and they've looked for

opportunities to share the good news of Jesus Christ.

Because of the generosity of Southern Baptists, missionaries around the world have hunger funds to turn to—and doors for the gospel are opened. When missionaries alleviate physical suffering, non-believers see the love of Christ in action and often become curious about the love that motivates Christians to help them.

As missionaries meet physical needs, they earn credibility and are able to share the gospel with village chiefs and government officials.

Southern Baptist workers in Malawi have used \$15,000 in world hunger funds to begin the relief effort. During the next several months, they will need \$75,000 more.

"There is shortage of food and hunger in Malawi, but we are not yet to the stage of famine," Upton said. "Whether or not we reach that stage will depend upon the response of the world community, including Baptists."

Contributions toward the efforts can be sent to: International Mission Board, Southern Africa Relief, Box 6767, Richmond, VA 23230. All money given will be used for relief ministries in southern Africa.

**"It may get worse before it gets better."**

*Jim Brown, a human needs consultant for the Southern Baptist International Mission Board*

## Conference promotes 'cowboy churches' for a unique audience

By John Hall  
Baptist General Convention of Texas

WAXAHACHIE, Texas (ABP)—In barrel racing, the tighter your pattern, the better your time, according to Jayme Richmond.

"The same goes with God," said Richmond, a minister to western heritage women in Pilot Point, Texas. "The tighter your walk with him, the better your time."

Richmond and others discussed ways to reach this specialized audience during the Cowgirl/Cowboy Church Planters Conference, Sept. 27-28 in Waxahachie, Texas.

The conference focused reaching people of "western heritage," including cowboys, cowgirls and those interested in the ranching and rodeo lifestyle.

About 15 such churches already have sprung up throughout Texas, where an estimated 5 percent of the population—about a million people—belongs to the population segment, which church leaders say is largely untouched by the gospel.

Paula Edwards, who runs a trail-riding ministry in Arkansas, said people are interested in horses throughout the nation and trail riding is becoming increasingly popular.

Corporate sponsors—including alcohol companies—already have harnessed the popularity of sports such as barrel racing and team roping, said Larry Johnson, a director of missions in north central Texas. Churches are just beginning to catch on. A few have built arenas on church grounds for rodeos and other events.

Some view the cowboy culture—with its image of fast living and hard drinking—as unreachable. But those

involved in the ministry say western music and culture also share many ideas and ethics that are consistent with Christianity. Many cowboys idolize John Wayne and the values his movies portray, even if they don't realize that some of the same morals are in the Bible.

"You don't have to work hard to get these people to believe in God," said Ron Nolen, a regional consultant for the Baptist General Convention's church-starting center. Nolan said as many as 400 cowboy churches are needed in Texas alone.

Largely due to the values their culture already shares with Christianity, the cowboy churches are successfully reaching people, Nolan said. More than 300 people showed up to initial services at the Cowboy Church of Ellis County, Texas. Within a year of existence, the church led its association in baptisms.

Many people in the cowboy lifestyle don't feel comfortable in traditional churches, and as a result have written off religion, speakers said.

Cowboy church members often wear blue jeans, boots and a Stetson to church. They aren't necessarily bound by other traditions, either. One cowboy church decided that instead of having a sunrise service on Easter, it would have one at sunset. Hundreds of people attended.

The methods might be unconventional, but the churches both reach out to new members and encourage fellowship within congregations.

"People thirst for that intimate time with God," Richmond said, leading a seminar on ministering to western-heritage women. "People may not know how to get there, but ultimately they want to be close to Him."

## Opinion, behavior both match and diverge on family issues

WASHINGTON (RNS)—Public opinion and behavior match on issues of child care and cohabitation but diverge on marriage and divorce, according to a recent compilation of surveys and data.

The Family Research Council recently released "The Family Portrait: A Compilation of Data, Research and Public Opinion on the Family."

It cited polls stating Americans think parents are the best option for preschool child care and research demonstrating that a majority of women with children younger than 6 are employed part-time or not at all.

On cohabitation, polls have shown more than half of Americans approve of living together outside marriage and research reveals that the number of cohabiting couples has increased from about half a million in 1970 to more than 4.7 million in 2000.

While polls indicate that Americans value successful marriages, studies show that the marriage rate has dropped almost 50 percent since 1950, from 90.2 per thousand unmarried women getting married in that year to 49.7 women marrying in 1996.

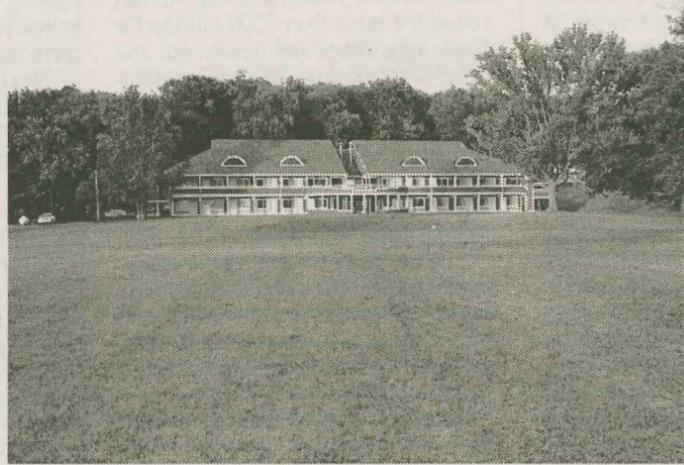
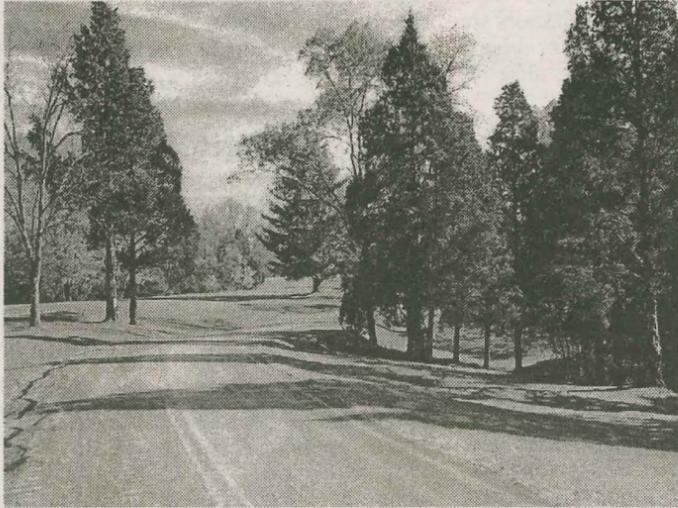
Most Americans polled view divorce unfavorably, but research shows that the divorce rate among married women has doubled from 1960 to 1996.

Council President Kenneth Connor said the institutions of marriage and family are "under attack."

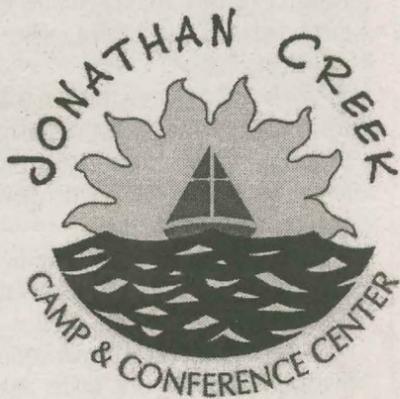
He said the council hopes the compilation of statistics will foster better understanding of the state of marriage and family and efforts by policymakers, clergy and other leaders to address family issues.

"The crisis in marriage and family is real and its implications for America's future are chilling," he wrote. "No civilization can long endure without strong, healthy families founded on the inviolable institution of marriage as the lifelong union of one man and one woman. ... We ignore the signs of weakening in the family at the peril of our children and our grandchildren."

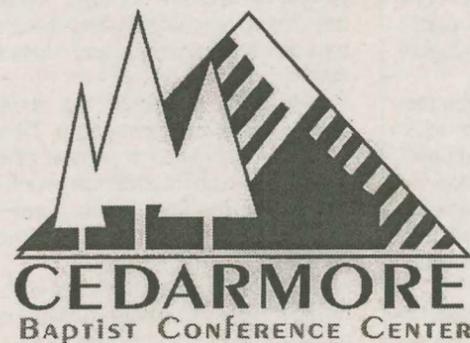
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