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Dated Material — Deliver by Wednesday, November 6

**World study finds women more religious than men**

By David Briggs  
*Cleveland Plain Dealer*

CLEVELAND (RNS)—Most women have it. More men are trying to get it.

Yet not all the Promise Keepers or Iron Johns or any other men's movements can seem to put a dent in a fact of life: Women are more religious than men.

Women attend worship services more often, participate more in churches, mosques and synagogues and are more likely to say religion is important in their lives.

And not only in the United States. Research recently published in the *Journal for the Scientific Study of Religion* and the *American Journal of Sociology* shows that women are more religious than men throughout the world.

All of which makes University of Washington sociologist Rodney Stark, who compiled the international research, wonder why. His answer: It is apparently biological. Men are hard-wired to riskier behavior, and less likely to embrace the religious concepts of delayed self-gratification.

The old assumptions that gender differences were more a matter of nurture than nature—that the culture gave women responsibility for faith and family—just don't measure up over the last generations, he says.

With more women entering the workplace and more men embracing nontraditional roles, there was an assumption there would be a leveling off of religious differences. But the differences are unchanged.

Even direct efforts such as Promise Keepers, which recruited millions to stadium events and Christian men's groups in churches, have failed to balance the scales of religious participation.

"The biological difference sure does stand there and look you in the eye," Stark said.

Not all scholars buy this argument.

Michael Kimmel, author of "Manhood in America: A Cultural History," said the gender differences have less to do with genetics than with how religion is perceived in different cultures. In the United States, for example, religious teachings to turn the other cheek and be nice do not fit with some models of male behavior, said Kimmel, a sociologist at the State University of New York at Stony Brook.

"Real men don't rely on a crutch. Real men are men of action. Real men fight," Kimmel said in describing some popular ideas of masculinity.

"Basically, church life is seen as sissifying."

□ See *Worldwide study ...*, page 8

**Christian persecution**



**PERSECUTION** Widow Sarapheen Ditta and her children mourn over the coffin of husband and father Pastor Emmanuel Ditta in Bahawalpur, Pakistan. Pastor Ditta was killed Oct. 28, 2001, while standing in the pulpit at St. Dominic's Church in Bahawalpur. Fifteen members of the church also were killed that day. (*Voice of the Martyrs photos*)

**Organizers hope day of prayer raises awareness**

Victoria Moon  
*State Correspondent*

WASHINGTON—Leaders of international Christian activist groups say Christians worldwide are facing beatings, kidnappings, imprisonment, rape and murder. They hope an international day of prayer will open the eyes of American Christians to the plight of fellow believers overseas.

Throughout Kentucky and around the world, many churches will be remembering persecuted Christians Nov. 10 during the International Day of Prayer for the Persecuted Church.

Started in 1996 by the World Evangelical Fellowship, the day focuses attention on an issue that organizers say often is ignored in America and other areas with religious freedom.

"The International Day of Prayer for the Persecuted Church is a great starting point for churches to get involved, but at the same time every Sunday, every congregation in America should be praying for the persecuted church overseas," said Paul Marshall, director of news services for Freedom House in Washington, D.C., an organization that lobbies on behalf of those who are persecuted for their faith worldwide. "These are your brothers and sisters."

Last year's Sept. 11 terrorist attacks both increased awareness and persecution of Christians in areas hostile to their faith, observers said.



**SOUTH CHINA CHURCH** All seven leaders of the South China Church pictured here have since been imprisoned, according to *Voice of the Martyrs*. Pastor Gong Shengliang (top row, second from left) has been sentenced to life imprisonment, officials said. and Li Ying (bottom row, middle), second in command of the fast-growing house church movement, has been sentenced to 15 years in prison. *Story on page 8.*

**Persecuted Christians**

"Since 9-11, I think there has been more attention paid in the United States to the persecuted church around the world, but we still have a long way to go," said Gary Lane, a spokesman for *Voice of the Martyrs* in Bartlesville, Okla. "The truth is, there have been more martyrs in the last 100 years than there have been in the 1,900 years that came before this century."

Marshall added: "We have seen the attacks on Christians increase worldwide since the United States responded to the attack of 9-11."

Lane said the general increase in persecution is due to several fac-

tors, including the spread of the gospel to other countries, and the increase in fundamentalist religious sects hostile to Christianity.

"A lot of the persecution going on now is because the church is doing its job," he said. "As Christians follow the Great Commission and spread the gospel, we are seeing results, and there are a lot of people in a lot of countries who don't want to see that happen."

*Voice of the Martyrs* currently works in 40 countries, helping persecuted Christians in those countries with Bibles, financial support, encouragement and spreading the news □ See *Christian persecution ...*, page 8

## IMB gains 1,000th church for Global Priority Network

RICHMOND, Va. (BP)—The Southern Baptist International Mission Board's Global Priority Network recently enlisted its 1,000th congregation. Blackshear Place Baptist Church of Flowery Branch, Ga., is the latest church to join the network.

GPNet was started four years ago to build a network of Southern Baptist churches seeking to prioritize and personalize missions, said GPNet director Bill Morgan.

Through conferences, e-mails, phone calls and regular bulletins, participating churches learn about ways to strengthen their international missions involvement.

For more information about GPNet, visit the IMB Web site at [www.imb.org/core/MissionsPartner/gpn.htm](http://www.imb.org/core/MissionsPartner/gpn.htm). An information packet is available by e-mailing [globalpriority@imb.org](mailto:globalpriority@imb.org) or by calling toll-free (877) 462-4721.

## State conventions introduce issues from BF&M to CBF

### Arkansas action affirms 2000 SBC faith statement

CABOT, Ark. (BP)—Messengers to the annual meeting of the Arkansas Baptist State Convention, Oct. 29-30 at First Baptist Church of Cabot, Ark., voted overwhelmingly for the second consecutive year to make the 2000 Baptist Faith and Message statement the doctrinal guideline for Arkansas Baptists.

It was the final step in revising the convention's articles of incorporation to include the 2000 doctrinal statement. Such constitutional revisions require a two-thirds majority at two consecutive conventions. Last year 69.5 percent approved the amendment. Of this year's 1,168 ballots, 885 (75.77 percent) favored the action and 283 were opposed.

The action was taken without discussion despite the fact that ABSC President Jim Lagrone, pastor of First Southern Baptist Church of Bryant, offered the 1,300-plus messengers an opportunity to discuss the matter.

"I long for the day in Arkansas Baptist State Convention life when we no longer come wanting to be a winner or a loser," said Lagrone, who had

publicly endorsed the proposal prior to the annual meeting.

"For the 283 folks that voted against that, you are my friends," he said. "You were my friends before you voted and you are still my friends after you voted."

"I visited with much of the leadership in opposition to this during the past year and they told me that all they wanted was a seat at the Baptist table in Arkansas," Lagrone said. "I have not ever pushed them away from that table. They are a part of us. ... We came to this place praying that we would be one and I'm praying that when we leave this place, we will be one."

Messengers reelected Lagrone and two convention vice presidents to a second one-year term of service. Each was reelected without opposition.

In other business, messengers adopted a \$19.5 million 2003 Cooperative Program budget, of which 41.77 percent will be forwarded to Southern Baptist Convention causes.

The ABSC missions partnership with Sao Paulo, Brazil, was extended for three years, continuing through 2005.

The convention also passed resolutions opposing gambling, encouraging programs and services to children at risk and calling for unity.

### Mississippi vote against CBF leaders ruled out of order

JACKSON, Miss. (ABP)—Mississippi Baptist messengers overwhelmingly voted in support of a motion to exclude people active in the Cooperative Baptist Fellowship from leadership in their state convention, but a parliamentary ruling later nullified the action.

The motion was instead referred to a constitution and bylaws committee for study and a report next year.

The motion asked that "the Mississippi Baptist Convention not allow anyone to be employed, elected or appointed to positions with the MBC if that person is currently serving in an employed, elected or appointed position with the Cooperative Baptist Fellowship."

The maker of the motion, Ralph Henson, pastor of Arrowood Baptist Church in Meridian, said CBF leaders had a conflict of interest if elected or hired by the MBC. That, he said, is because CBF "has encouraged churches to divert funds from the Cooperative Program," the budget that funds the Mississippi and Southern Baptist conventions simultaneously.

An estimated 75 to 80 percent of messengers voted in favor of the motion. But in a later business session, Kermit McGregor, pastor of First Baptist Church in Mendenhall, raised a point of order saying that immediately voting on the motion violated the convention's constitution.

"We have no option but to rule this motion null and void," agreed presiding officer Bill Hardin, the convention's first vice president. Despite protests from the floor, about 90 percent of messengers present voted to uphold the ruling.

Speaking after the vote, Dick Allison, a member of the CBF's national Coordinating Council, lamented "that the (state) convention we love and support has singled out our kind of Baptists as people who would not be allowed in leadership roles."

The rest of the Oct. 29-30 convention was more harmonious. A resolution affirmed women in ministry but referred to "the biblical and historical position of male pastors."

Despite rumors prior to the convention that a Mississippi church that recently called a woman as pastor might be denied voting privileges, two messengers from Rivercrest Baptist Church in Jackson, where Carla Street is pastor, were seated without a challenge.

## Seminary removes funds from Missouri agency

KANSAS CITY, Mo. (ABP)—Midwestern Baptist Theological Seminary is removing \$877,000 in seminary funds invested with the Missouri Baptist Foundation, one of five entities embroiled in a leadership dispute with the Missouri Baptist Convention.

Seminary trustees voted unanimously to remove the funds from the foundation at their regular fall board meeting, Oct. 21-22, in Kansas City, Mo.

Trustee David Tolliver, pastor of Pishah Baptist Church in Excelsior Springs, Mo., said the seminary took the action because of controversy over

recent decisions by the foundation and four other Missouri Baptist agencies to move to self-perpetuating trustee boards.

The Missouri Baptist Convention has filed a lawsuit against those institutions—which also include the Baptist Home, Missouri Baptist University, Windermere Baptist Conference Center and Word & Way—in an attempt to regain power to elect their trustees.

"Midwestern's bylaws require us to invest in a Southern Baptist institution," Tolliver said. "Now, the Missouri Baptist Foundation is not con-

nected to the Southern Baptist Convention, and in my opinion, we have no business doing business with the Missouri Baptist Foundation."

Foundation President James Smith said in a statement Oct. 25 that he was "grieved" by the trustee action and disagreed with charges that the agency is no longer Southern Baptist.

"The Missouri Baptist Foundation is a Southern Baptist institution," he said. "Our mission has not changed." Smith said the Missouri foundation has distributed about \$6 million this year to ministries supported by the Cooperative Program.

## Arizona foundation charges renewed

PHOENIX (ABP)—Officials announced the filing of new charges of white-collar crime against five former officials of the Baptist Foundation of Arizona Oct. 28.

A grand jury returned a 32-count indictment against William Pierre Crotts, the foundation's former president, and four other leaders charged with fraud, racketeering and theft in the \$570 million collapse of the Arizona Southern Baptist Convention agency in 1999.

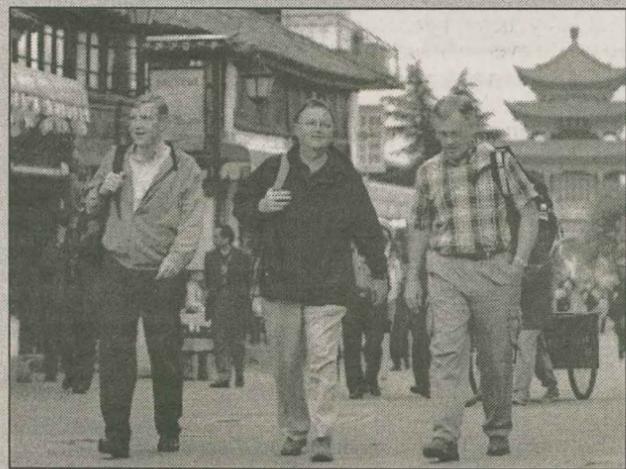
Also charged are Thomas Dale Grabinski, former general counsel, and former directors Lawrence Dwain Hoover and Harold DeWayne Friend. Richard Lee Rolfes, a consultant, faces nine charges.

The men are accused of masterminding a Ponzi scheme in which 11,000 people lost money after being led to believe their investments would be safe and would help promote Baptist work in the state.

"We will not rest until the people responsible for these financial losses meet justice," Arizona Attorney General Janet Napolitano said in a statement announcing the charges.

A judge threw out original criminal charges on a technicality in September. He ordered charges filed in May 2001 to be sent back to a grand jury, saying a letter from Arthur Andersen blaming the collapse on foundation officers should not have been allowed as evidence.

## China challenge



Three members of a recent "vision trip" team prayerwalk through a city in China (from left): Phil Roberts, president of Midwestern Baptist Theological Seminary; Morris Chapman, president of the Southern Baptist Convention Executive Committee; and Larry Cox, vice president for mobilization at the Southern Baptist International Mission Board. An estimated 80 million of China's 1.3 billion people are Christians. (BP photo)

## Ga. children's home reduces staff

PALMETTO, Ga. (BP)—In response to a significant decline in contributions and income from endowment over the past 12 months, Georgia Baptist Children's Homes and Family Ministries, Inc., has eliminated 32 staff positions and closed or reduced several programs that serve children and families in need.

The announcement marks the second round of budget reductions enacted this year, but the first major reduction in staff and programs for Georgia's largest provider of residential services to abused children.

Kenneth Dobbs, the agency's president, told trustees, "This is a regrettable but necessary step at this time. What makes this more difficult is that those whose positions have been eliminated are fine individuals and are like family to us."

Dobbs had earlier in the year implemented budget reductions in an effort to avoid any reductions in staff or services. However, the continued decline in contributions,

combined with a stagnant economy and substantial insurance cost increases, made further reductions necessary.

The staff reduction will trim operating expenses by approximately \$1 million for the 2003 fiscal year. Of the 32 positions eliminated, seven already were vacant. A total of 24 resident beds were eliminated with program closures or reductions. Of those, 16 currently were vacant, resulting in a net loss of eight residential beds.

The programs eliminated were the Family Counseling Program in Marietta, the International Adoption Program that includes humanitarian aid to an orphanage in Russia, the Independent Living Program in Douglas, Jean's House for unwed mothers in Columbus, the on-campus school at the Meansville campus, adoption services and foster care.

Most of the programs closed were not functioning at capacity and are not part of the agency's core services of providing residential care to abused children.

## Cowboy church

*Centerfield takes musical path to spread message*

By Steve Chaplin  
© The Louisville Courier-Journal

LOUISVILLE—You could almost call it a “Hee Haw” show for Christ.

Centerfield Baptist Church is packing the pews one Friday night a month with its Cowboy Church, which mixes music, Western wear, humor and a Christian message.

Saving souls is the goal, church members say, but the two-hour entertainment program—heavy on country music but not too heavy on the Christian message—also is a community builder.

Visitors to Cowboy Church immediately notice what’s not there: no pulpit, no blazing cross, no suits. But there are plenty of blue jeans, a leather vest or two, shorts and T-shirts.

Ten-gallon hats, sharp-toed boots and even the occasional lonesome cry of a harmonica set the Western tone for the nearly 200 people who show up. Guest entertainers add appeal, said Zeb Son, a church member who helps organize the Cowboy Church along with his wife, Joy.

At the most recent service, Ken Holloway, a Christian country singer from Lafayette, La., performed. Other services have included Nashville songwriter Jeff Silbey and entertainers from Texas.

“It’s pretty unusual for around here,” Son said. “We do some mainstream country, much like what is on the radio, and for me, well, I don’t need much excuse to put on a cowboy hat.”

The Sons usually open the show with a short introduction. Then the house band—four or five church members and friends—comes to the front of the sanctuary and performs



**WORSHIP** Ken Holloway, a Christian country singer from Lafayette, La., performs during a cowboy church service at Centerfield Baptist Church in Louisville. Nearly 200 people attend the monthly Friday night services. (Louisville Courier-Journal photo by Michael Clevenger)

several songs. Fiddles, harmonicas, guitars and even a mandolin are the instruments of choice; big belt buckles and denims are the uniform.

At one point, Son dons a new costume complete with wide suspenders to become “Cousin Gus” while the band evolves into the Boys From Sasquatch Holler. Mrs. Son often plays harmonica or flute and the couple’s 19-year-old daughter, Ashli, joins in as a singer.

“It’s me and my cousins,” Son said about the “Cousin Gus” role. “Our comedy is pretty much silly and off the cuff, then we end up with an old-time song by the cousins.”

Church member Richard Couch doesn’t particularly care to squeeze into cowboy boots or don a big-brimmed hat, but he attends Cowboy Church regularly.

“You never know who is going to show up,” he said. “We get folks from

Indiana, from all over.”

Son said Cowboy Church elicits interest from people of other denominations and from those not tied to a church or religion. That’s one of the goals, he said.

“It’s a ‘spoonful of sugar’ kind of thing, and you’re not going to have anything pushed down your throat. We call it a relaxed-fit service, you know, like the jeans. It’s on a Friday night so we’re not stealing away from another church, and it’s something somebody who may have left the church would like.”

Bobby Daniel, the church’s interim pastor, admitted that neither he nor his wife, Brigitte, have much affection for country music.

“We don’t like country music too much, but we do like what they present and the way they do it,” he said. “You do see God moving in a whole different way.”

The music isn’t exclusively religious, Daniel said, so guests are as likely to hear a Nashville hit as a gospel tune.

“We’ve done Randy Travis’ ‘The Hole,’ and we’ve done a country song called ‘Baptism’ that Kenny Chesney sings on,” Son said.

The church has grown tremendously.

About five years ago, the congregation met at Centerfield Elementary School. Now the church has completed its second building expansion at 4200 S. Ky. 393.

“It fills up,” Couch said. “I don’t dress up myself, but I come in, sit down and then usually help take up donations. Zeb and his guys really get into it quite a bit though.”

*This story reprinted from the Louisville Courier-Journal with permission. Courier-Journal staff photographer Michael Clevenger contributed to this story.*

## Mountain music bringing regional flair to KBC annual meeting

By Brenda Smith  
Kentucky Baptist Convention

WILLIAMSBURG—When Kentucky Baptists gather for their 165th annual meeting next week in Williamsburg, they won’t have to leave the mountains at the door of the meeting hall.

The Bowlin Family and other keepers of the region’s folk music tradition plan to bring the mountains inside.

The Bowlin Family—Xerxes, Margaret and their sons Virgil, 29, and David, 27—will play traditional mountain/gospel music during the Wednesday morning session.

The Bowlin Family plays at church singings and community get-togethers throughout the region. The community events harken back to a simpler time and are an important social release for many people, Virgil said.

“Back when mountain life was hard and money was scarce, music was used for social gatherings,” he

explained. “Music today is presented in so wide a format, and in a lot of cases, it’s so much more personal. People can play music in their own homes and cars. But a lot of people still choose to go to church singings. It’s a social release for a lot of people.”

Virgil remembers attending “pick-in’s,” informal jam sessions and social events where traditional music was played, and listening to his mother sing selections from her vast repertoire of old Scottish, Welsh and Celtic folk tunes. She learned many of the songs from her father.

Virgil has been playing music with his parents for 21 years. He sings lead and harmony vocals and also plays guitar and mandolin. “I just grew up around it,” said Virgil, a Cumberland College graduate with degrees in music and religion. “Mom and Dad always played. There were always instruments around, and Mom’s a certified music teacher. It was just natural for them to teach us to play.”

Margaret, who provides lead and harmony vocals for the group, followed in her father’s footsteps and teaches elementary music in the Whitley County school system.

Xerxes, 64, sings bass and plays guitar with the group. He said he taught himself to play guitar as a child during World War II. “I started playing and really struggling to get the sound I wanted back in the early 40s, when everyone was gone to war,” he explained. “By the time everyone got back, I was as good or better than they were.”

David, a 27-year-old student at Clear Creek Baptist Bible College in Pineville, began playing with the group four years ago. He sings tenor and plays bass guitar.

Traditional mountain music proved popular when the Bowlin Family last performed at the KBC annual meeting in 1984 in Louisville. Virgil, just 11 years old at the time, recalled being overwhelmed by the experience.

“I remember being real scared. That may have been the biggest crowd I’d ever seen before,” he said. “I remember thinking, ‘They might not like this.’”

He needn’t have worried. By the time Margaret, Xerxes and Virgil finished their set, the crowd was on its feet. Virgil said he hopes this year’s appearance at the annual meeting will be as inspiring.

“We hope everyone will see Jesus in our music. That’s why we do what we do and that’s why we are Christian,” said Virgil, who is a member of Corinth Baptist Church in Laurel.

The regional music theme will be carried throughout the annual meeting. Homer Ledford, a traditional bluegrass and gospel musician from Winchester, will provide special music during the Tuesday afternoon session, and Gary Vidito, a banjo and guitar player from Taylorsville, will lead music during the Tuesday morning session.

### BLUEGRASS BURGEOO

■ **The Kentucky Baptist Religious Education Association’s** annual meeting and banquet will feature John Dever, a professor at Southern Baptist Theological Seminary, Nov. 11 at Main Street Baptist Church in Williamsburg. Dever will speak on “Educating for the Church of the 21st Century.” Registration for the program and banquet, from 4-9 p.m., costs \$20. For more information, contact KBREA President-Elect Glen Cummins in Lexington at (859) 266-3174 or via e-mail at edu@ibc-lex.org.

■ **Kentucky Baptist Homes for Children** will host a free adoption orientation Nov. 14 at Highland Baptist Church in Louisville. International and foster-to-adopt options will be discussed in addition to open and closed adoptions. For more information, call (800) 928-5242.

■ **Campbellsville University** reported a record-breaking year for contributions in the past fiscal year. Giving totaled more than \$4.7 million in 2001-2002, a 1 percent increase from the previous fiscal year, officials said.

## 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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## Arrogant display

Regarding the missionaries' refusal to comply with a request from their employer (Oct. 22 issue): Surely most reasonable people would agree that any organization has the right to set forth certain conditions that shall be met by its employees.

I believe that it is appropriate for the Southern Baptist Convention to expect that all employees be willing to "recognize and support" the doctrinal positions of the organization, as set forth in the 2000 version of the Baptist Faith and Message, as a condition of employment.

The BF&M versions of 1925, 1963 and 2000 all were democratically approved and adopted by a majority of the voting messengers in the respective annual meetings of the convention. Those messengers, in turn, were democratically chosen by their respective churches. That is the way Baptists have voluntarily chosen to do business, both in the local church and in the convention.

When the votes are counted, issues should be settled. To continue grumbling and whining after the votes are counted constitutes enmities, strife and contentions, all of which are strongly censured in Galatians 5:19-21.

The missionaries recite a litany of "concerns" which they have about the 2000 BF&M. Yet they go on to say, in effect, that they will sign no "man-written" document regardless of content.

This is not about the BF&M. This is about a flagrant refusal to honor the will of the majority of people who provided a place to serve. Such conduct is a display of arrogance that is unbecoming.

In my opinion such disgruntled servants should either peaceably continue doing their work or quietly resign and move to another place of ser-

vice where they will feel more doctrinally at home.

*"Do all things without murmurings and disputings" (Philippians 2:14).*

*Cordell Day  
Owensboro*

## Defend priesthood

In the ongoing discussion of the priesthood-of-the-believer concept (Oct. 8 issue), a writer remarked Jesus is the "mediator between God and man," probably basing this assertion on 1 Timothy 2:5.

In the Greek, however, the referenced expression is "mediator of God and men." Verse 6 identifies Jesus as "ransom" (giving Himself), not mediator. Mediators do not give themselves; rather they negotiate a matter between or among parties. As ransom, Jesus became security, totally indestructible, by definition. Jesus doesn't stand between God and man. Man stands alone as his own priest.

Mediation implies negotiation, but man has nothing God needs, therefore nothing with which to negotiate. The believer successfully pleads his own case before God on the basis of his security (guarantor)—Jesus; not on anything he—or Jesus—brings on his behalf to negotiate or mediate.

In the TEV translation, the rendering is that Jesus "brings God and men together." Jesus, then, is "reconciler," but only through His redemptive work, not as mediator; and reconciles all of mankind to God, not just those who jump through hoops designed by others, or whom God chose to save "before the foundation of the world."

The writer also claimed that the believer-priesthood concept is not sanctioned by Scripture as allowing "some unrestricted right to personalize the Scriptures according to one's opinions." Just the opposite is true. In 2 Timothy 2:15, Paul placed the re-

sponsibility for Scripture interpretation directly upon the individual to study and "rightly divide" the Word of Truth. The obvious converse is that the believer is not to blindly accept anyone else's interpretation.

People may band together in churches or denominations, with or without entirely similar beliefs, to do in God's name what they cannot do individually, but they should never compromise their priesthood standing before God.

*James L. Clark  
Lexington*

## Don't be misled

As a board member of Kentucky Baptist Homes for Children, I was concerned to read an article in the Paducah Sun which stated the children's homes at Glen Dale and Spring Meadows were closing. Simply stated, the homes are relocating.

For some time the board has been studying and praying how to best meet the needs of the present and future hurting children served at these two campuses. Not only are these large, dated facilities which are expensive to maintain, but also the needs of children have and will continue to change. This was a difficult decision for our board members because of the rich heritage both campuses have played in the ministry of KBHC. The board made the decision that new, smaller, modern facilities could better serve the children in our care. Also, during the period of transition these facilities will stay open and serving children.

This board has never said the children's homes were not needed. We are committed to continue providing excellent care for children in need at Spring Meadows, Glen Dale, Genesis Home and through all the programs and services KBHC provides. I hope the many Kentucky Baptists and others who support KBHC were not misled in reading the article.

*Tommy Morreau  
Paducah*

## PARTNERS IN THE MISSION

### Celebrating God's work in Kentucky

The 165th annual meeting of the Kentucky Baptist Convention will be a celebration of what God is doing in the life of Kentucky Baptists. This year's convention, with the theme "Let the Light Shine," is set for Nov. 12-13 at Cumberland College in Williamsburg. I strongly encourage you to attend what will be a dynamic experience of worship, business and fellowship.

The Committee on Order of Business has sought to make this year's program especially inspirational.

One noticeable adjustment will be that the usual reports from agencies and institutions will be largely replaced with testimonies of how the ministries have been used by God to transform people. For example, Kenny Rager, a student at Campbellsville University, will share a testimony about how the light of Jesus Christ is shining on his campus and in his life.

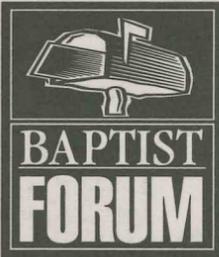
The program also will feature four inspirational speakers. KBC President

Harold Greenfield will speak on Tuesday morning. Craig Lozcalzo, pastor of Immanuel Baptist Church in Lexington, will preach the convention sermon that afternoon.

You especially won't want to miss Frank Harber on Tuesday night. Harber is an atheist-turned-apologist who now is pastor of First Baptist Church of Colleyville, Texas.

And when you come, make sure you don't leave early or you'll miss a tremendous blessing! Ken Smith, a dynamic evangelist and motivational speaker for athletic teams, will conclude the final session Wednesday morning.

The music also will help make this year's annual meeting special. As you might expect, we will hear from a wonderful church choir and the Kentucky Baptist Chorale. We also will hear a great jazz ensemble and a fantastic combined college choir made up of some of the best voices from our Kentucky Baptist colleges.



## GIVING

### 'Balanced sales' promote giving and tax savings

By Laurie Valentine

The last time you checked your investments, did you discover there were too many eggs in one basket—one stock holding has grown to be too large a share of your overall portfolio? If so, you might need to make some changes to better diversify your assets, but the thought of the capital gains taxes you'll have to pay when you sell that stock could stop you in your tracks.

If you find yourself in such a position, a "balanced sale" might be the ideal vehicle to achieve your desire to diversify without incurring capital gains taxes. Through a balanced sale, you make a charitable gift of enough shares of the appreciated stock to generate the necessary tax savings to offset capital gains tax due on the sale of the remaining shares.

Here's an example: Herbert Martin owns stock with a current market value of \$20,000. He paid \$5,000 for the stock 10 years ago. Martin thinks the stock has reached its peak value and it represents too large a portion of his investment portfolio. He wants to sell the stock, but doesn't want to pay \$3,000 in capital gains taxes.

Martin also is interested in making a gift of approximately \$7,000 to his church's building program. He's in the 27 percent income tax bracket and hopes the gift will provide some tax savings.

A balanced sale will accomplish both of Martin's objectives—diversification and tax savings. If he gives his church \$7,150 of the stock and sells the remaining \$12,850, the \$1,927 of capital gains tax he'll incur on the sale will be offset by the \$1,930 of income tax savings from the charitable gift. His tax liability on the sale portion of the transaction is balanced by the tax benefit from the charitable gift portion.

A balanced sale also can involve the sale of one asset and a gift of another—such as a gift of stock and the sale of a bond or a gift of real estate and a sale of stock. The key is to balance your capital gains tax liability against the tax savings available by making the charitable gift.

With balanced sales, you can take advantage of the incentives provided by our tax laws and make a significant gift to one or more worthy causes.

*Laurie Valentine is trust counsel for the Kentucky Baptist Foundation*

## Parable of prodigal son holds insights for parents of teens

**Q: Does the Bible offer any specific advice about parenting teenagers?**

God's Word has a lot to say about parenting. Jesus' parable of the prodigal son in Luke 15 is especially instructive to parents of teens. While this story ultimately is about the way the Heavenly Father relates to His children, we can glean some important parallels to our own parenting.

First, notice the contrast between the two brothers in the story. Though both are raised in the same family, they are very different. Notice that the father in the story recognizes that both sons ultimately must make their own choices.

In the teen years, parents are forced to come to grips with the natural adolescent move from dependence to independence. Parents must be willing to offer increasing freedom, hopefully as the teen demonstrates increasing responsibility. Trying too hard to limit freedom might cause a teenager to rebel.

It also is noteworthy how this father dealt with his son's mistakes. Teenagers will certainly make plenty. One person said our goal ought to be to give teens enough rope to fall on their faces but not enough to hang themselves!

When teens make mistakes, we do well to talk with them and help them learn. There also is wisdom in knowing when to stop lecturing. Notice that when the prodigal returned from making a mess of his life, his father focused more on the party than he did on the pigpen. His father found a way to bless him even as the son recognized his unworthiness. Just as firm boundaries are important, grace and forgiveness need to be hallmarks of Christian parenting.

Remember that our ultimate goal is to help our teenagers grow from a healthy dependence on us to a healthy dependence on their Heavenly Father.—*Scott Wigginton*

**Q: With many of my friends passing away, friendships become more important but sometimes elusive. How important is it for me to seek new friendships?**

Friendship is extremely important in the lives of most older adults. One of every three women and one of every seven men age 65 or older lives alone. Lack of marital companionship often forces the older adult to reach out to friends for the human contact they need.

Surprisingly, there is little relationship between higher morale and the frequency with which an older person sees his or her children. Even those who live with children indicate that family does not take the place of friends.

Men typically have more difficulty adjusting to widowhood than women. They also are more likely to have fewer or no friends at all. Approximately two-thirds of older adult males report not having a close friend. Only 16 percent of widows report having no friends.

Retirement, health problems and the death of loved ones add up to a real problem of isolation for many adults. While many older adults joyfully interact with neighbors and friends, others seem to fall victim to extreme loneliness, causing them to miss the many benefits of friendship.

Some studies have found a link between the strength of a person's network of friends and his or her physical and social health. Friendship can bring a person:

- Emotional support and care from others.
- Tangible help in times of crisis, as well as daily.
- Information in the form of opinions and recommendations.
- Something to do. Most older adults are more active if they have a friend with whom to share experiences.—*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.



## Finishing well in the midst of adversity

He was, by all accounts, an exceptional young man. Brad Henderson, my 22-year-old nephew, was valedictorian of his high school class. A senior accounting major at Furman University in Greenville, S.C., he was on track to graduate summa cum laude next spring.

But that was before Brad was diagnosed this fall with leukemia. Less than seven weeks later, dozens of family members and hundreds of friends gathered for a memorial celebration of Brad's far-too-brief but incredibly productive earthly life.

Yet this column isn't about an uncle's grief for his nephew, as consuming as that grief has been for the past several days. As Christians, we realize physical death is a transition to eternal life in the glorious presence of God.

Death, in fact, surrounds us every day. From the Washington-area sniper victims to the Chechen hostages in Moscow as well as thousands of people who die from cancer, heart attacks, car wrecks and countless other causes, death is a heartrending part of daily life.

Brad's story is not so much about a death too soon as it is about a life well-lived for the glory of God. I knew soon after Brad's leukemia was diagnosed Sept. 11 that I eventually would be writing about his battle with the dreaded disease. Of course, I expected the article to be about Brad's faith in the midst of adversity, God's healing in his life and the ensuing celebration over long-term remission.

But that wasn't the way it was to be. A couple of weeks after his first round of chemotherapy, Brad was admitted to the hospital with a high fever. As other symptoms surfaced, he was transferred to ICU where he was heavily sedated. Just over a week ago, I got a call from one of my sisters that Brad's condition had

worsened and the outlook was bleak.

Hours before his death, most of Brad's extended family—father, mother, sister, grandmother, aunts, uncles and cousins—gathered around his hospital bed. Brad's dad led the family in singing "Amazing Grace" and several family members shared verses of Scripture. A few hours later, with his dad, mom and sister by his side, Brad slipped away to begin eternal life with his precious Savior.

Brad, who spent the past two summers serving at Christian camps, continued throughout his illness to minister to people around him. Before he went to the hospital, Brad personally sent e-mail updates to relatives and friends. Describing how he had learned to give himself injections as part of his treatment, he casually noted, "I want to do everything I can for myself, including shots." He also requested ongoing prayer that the leukemia would go into remission "if that's God's plan."

Refusing to focus only on his illness, however, he also wrote about such topics as keeping up with his reading assignments for college and the excitement of his dad's new job.

"As always, thank you so much for continuing to be faithful in prayer—it works!" Brad declared. "God is already using this situation to touch lives and to provide a testimony through all of us as we trust Him and claim His peace."

What lesson can we learn from a young Christian college student facing the toughest battle of his 22 years? In the words of Brad Henderson, all of us who keep our hearts and minds focused on God can "trust Him and claim His peace"—no matter what challenges life brings.

I love you, Brad, and I'm proud of you. You finished well.

**STRAIGHT FROM THE EDITOR**



Trennis Henderson

## Strive for progress, not perfection

By Branda Polk

NASHVILLE (BP)—What do elevators, leaf blowers and car wash machines have in common? Advances in technology or modern inventions for an easier life? Maybe, but "advances" that make our lives "easier" can be thieves stealing our good health.

According to recent studies, 60 percent of Americans are sedentary. Sedentary means they do little or no meaningful physical activity.

God created the human body with muscles, bones and organs designed for strength, movement and physical work. Yet technology enables us to do less physical work and rely on mechanical muscle. As we do, our health suffers with increased obesity, heart disease, diabetes, cancers, brittle bones and a host of other diseases.

In an effort to reverse the plunging health deficit that is costing millions of dollars, the National Academies' Institute of Medicine recently released new health recommendations including one hour of physical activity each day to improve health and maintain a normal body weight. This recommendation is twice as much as the previous recommendation in 1996 from the U.S. Surgeon General of at least 30 minutes of physical activity on most

days of the week.

Before you toss in the towel saying you don't have time, think of the hour as an investment in your current and future health. Combine small increments of movement time throughout the day and reap big dividends. Use the following tips to increase your daily activity level:

### FIRST PERSON

■ *Look for ways to move instead of remaining still.* Walk to lunch. Take the stairs.

March in place while on the phone. Wash the car by hand. Rake the leaves. If you can do an activity using your body instead of machines, your body will benefit.

■ *Design your own fitness plan.* Your fitness plan is as unique as you are. When developing your plan, consider the number of days a week and amount of time each day you will commit to exercising, how hard you will work based on your fitness level and the type of activity you enjoy doing. Combining 30 minutes of exercise with smaller moments of movement throughout the day adds up to an hour of movement without compromising your health or your schedule.

■ *Track your progress with a fitness journal.* A journal is a great motivator. You will see progress in your fitness level as you move faster, work

for longer periods of time and get stronger. It can become a handy tool on your wellness journey.

■ *Mix things up.* To avoid boredom, periodically change your routine. Play a team sport. Change your walking path. Use different fitness equipment. When you mix up your routine, you challenge your body to continue to make progress.

■ *Team up with others.* Exercising with another person offers accountability, motivation and encouragement. Ask a friend or family member to join you for a walk. Join a local health club. Take a fitness class. Hire a personal trainer or wellness coach. The support and encouragement of others will help you stay on track.

■ *Reward yourself.* Establish short-term, action-oriented goals and reward the accomplishment. Reward five consistent days of activity with a phone call to a friend. Reward a month of consistent exercise with a new book or CD. Meaningful rewards will keep you motivated to reach your goal.

Remember, no one is perfect, so strive for progress instead of perfection. Proverbs 10:4 says, "Lazy hands make a man poor, but diligent hands bring wealth." When our hands, feet and bodies are active, we can avoid the physical poor house. Invest in your life by choosing daily physical activity.

Branda Polk is the "Fit 4" coordinator at LifeWay Christian Resources in Nashville.

## Badgett, KBC nominee, urges Great Commission focus

**"I don't like labels. Rather than calling fellow believers conservative, moderate or liberal, I personally prefer the word 'Christian.'"**

*Paul Badgett, KBC presidential nominee*

Paul Badgett, pastor of First Baptist Church of Pikeville, is the only announced candidate for next week's Kentucky Baptist Convention presidential election.

Other announced candidates for convention office are Eugene Siler, a federal judge and member of First Baptist Church of Williamsburg; Darren Gaddis, pastor of Central Baptist Church of Corbin, second vice president. The KBC annual meeting will be Nov. 12-13 on the campus of Cumberland College in Williamsburg.

Badgett will be nominated by former KBC president Jim McKinley. His candidacy is being supported by leaders of groups ranging from the conservative Kentucky Baptist Laymen's Network to the moderate Mainstream Baptists of Kentucky.

Badgett, who served on the KBC Baptist Faith and Message Study Committee, also was president of the 2001 Kentucky Baptist Pastors' Conference. He is a member of the Southern Baptist Convention Executive Committee and a former member of the KBC Executive Board.

A graduate of Eastern Kentucky University in Richmond and Liberty University in Lynchburg, Va., Badgett also attended Southern Seminary's Boyce College and is pursuing a master of divinity degree from Luther Rice Seminary.

### Why are you willing to be nominated as Kentucky Baptist Convention president?

When surrendering to the gospel

ministry, I told the Lord, "Open the doors and I will walk through." I promised Him that I would never push the door open myself, but would walk through only if He opened the door. When I was asked by Jim McKinley if I would allow him to place my name in nomination for president of the KBC, I felt that this was one of those doors that God was opening.



Badgett

### What would be your primary hopes and goals as KBC president?

That the KBC would continue to fulfill its mission in assisting Kentucky Baptist churches in being a force for Christ Jesus in Kentucky and throughout the world. It would be my desire that we continue to be a Great Commission convention by continuing to be Great Commission churches.

### You describe yourself as a conservative. What does that term mean to you?

Whatever it means to me, it does not mean "conservative" in a political sense. I do not consider myself as a denominational politician. What I mean by being conservative is that I unapologetically believe the Word of God! I am like the old preacher who said, "I believe the Word from Genesis to maps!"

I don't like labels. Rather than calling fellow believers conservative, moderate or liberal, I personally prefer the word "Christian." The Bible says, "The disciples were first called Christians in Antioch" (Acts 11:26).

### As a member of the KBC Baptist Faith and Message Study Committee that presented its report and recommendations to messengers last year, how do you view that issue one year later?

I believe that God used our report to bring unity to our convention. Perhaps my nomination would not be made this year if it had not been for the work of that committee.

Charles Barnes, our chairman, along with Billy Compton, Dan Ferguson, Bob Long, Charles Blair, Virginia Drake, James Jones and Jerry Oakley put any personal issues aside and truly tried to bring a report that would both honor the Lord and serve Kentucky Baptist. I praise God for the opportunity to have served with such dedicated and selfless saints of God.

### One of the key responsibilities as president is to appoint three members to the KBC committee on committees. What criteria would you use to make your appointments?

Three qualifications: saved, sanctified (set apart for His service) and serving (already making a contribution in their church and association). I would really want to select positive people who bring a "breath of fresh air" to the Kingdom—the kind of people who could serve all Kentucky Baptists.

### What do you consider Kentucky Baptists' greatest strengths? Why?

I believe it to be the indwelling presence of Christ.

Jesus said, "But you shall receive power when the Holy Spirit has

come upon you; and you shall be witnesses to Me. ..." (Acts 1:8).

Our greatest strength is the indwelling presence of Jesus.

### What do you consider Kentucky Baptists' greatest needs? Why?

Our greatest need is to rediscover our greatest strength.

We as Kentucky Baptists need to realize that God has given us the same Holy Spirit that He gave the first century church, and that we have the same potential as the early church to turn our world upside down for Jesus. In the words of Henry Blackaby, "God calls His people to be on mission with Him. He wants to work through them to proclaim Jesus Christ and to redeem a lost world."

### Who have been most influential in your personal spiritual pilgrimage? What have you learned from them?

There are three individuals who come to mind: my father, my wife and my pastor.

My father because he is the one who took me to Sunday school and church. We never ate a meal at home unless my father gave thanks.

My wife, Regina, because in our early married life she committed her life completely to the Lord Jesus first. My decision for Christ came later as a result of witnessing the life-changing experience in her life. The light in her life exposed the darkness that existed in my own.

My pastor, Charles E. Stewart, for becoming my mentor, and helping me realize that there is a mission far greater than self; that mission being reaching others for Jesus.

## Religious battle erupts over Kentucky Bush health nominee

By Eli Fanning  
Religion News Service

WASHINGTON (RNS)—A bitter battle among religious groups has broken out over President Bush's nominee for an obscure federal advisory post.

Critics accuse Dr. David Hager of "religious extremism" that threatens women's health, but supporters charge the critics with "religious profiling."

Hager, a Kentucky obstetrician, has been nominated as a member of the Advisory Committee for Reproductive Health Drugs at the Food and Drug Administration. The committee advises the FDA on the safety and effectiveness of drugs used by obstetricians and gynecologists.

On Oct. 22, Hager's critics—including the Religious Coalition for Reproductive Choice and Catholics for a Free Choice, both supporters of legal abortion—accused the administration of putting religious ideology ahead of the public interest.

"The Bush administration is putting its religious ideology ahead of the public interest and compromising the conscience of individual doctors



Hager



Bush

and their patients," Frances Kissling, president of Catholics for a Free Choice, told the news conference. "Equally troubling is that once again, the line between church and state is becoming blurred."

The groups argued that Hager, who publicly opposed the FDA's approval of the abortion pill RU-486 in 2000, is not impartial and that he might damage women's reproductive health and freedom as a member of the committee.

In a letter opposing the nomination sent by members of Congress to the White House, lawmakers argued that women's health depends on unrestricted access to reproductive health care, something they said Hager's record shows he may work to hinder.

"My concern with his nomination is that he brings very narrow views rather than objective scientific scrutiny," said Rep. Tammy Baldwin, D-Wis., one of the letter's signers.

She said Hager's "anti-choice agenda" may hinder women's reproductive freedom and access to contraceptives, which would undercut "the ability to plan one's own family."

But the Christian Medical Association, which supports Hager, said he is a qualified, award-winning doctor. The association charged that his detractors fear his "well-grounded" opposition to the morning-after abortion pill.

The Family Research Council, a politically conservative religious group that opposes legal abortion, said in an Oct. 16 statement that Hager is being targeted only because he is a vocal Christian.

"Dr. Hager is the latest victim of religious profiling," said Ken Connor, president of the council. "What pro-abortion advocates really believe is that even if a candidate is well-qualified and a good doctor, they can't be an outspoken Christian and get appointed to the FDA."

Groups on the other side tell a different story.

People for the American Way, which claims 600,000 members, said Hager has told patients to read the Bible to treat premenstrual syndrome, eating disorders and postpartum depression.

In a letter to Tommy Thompson, Secretary of the Department of Health and Human Services, 12 members of Congress said they are "deeply concerned" about "stacking advisory committees with individuals whose qualifications are ideological rather than scientific."

Ed Doerr, president of Americans for Religious Liberty, said he was concerned by the potential appointment of a person who has openly espoused mixing faith and health care.

"With the First Amendment to our Constitution, the founders erected a wall of separation between church and state," Doerr said at the news conference. "The present administration in Washington is doing all it can to tear down the great edifice of freedom."

FDA officials responded that Hager has a sterling medical background and was targeted only because he publicly discusses his Christian faith.

## Church leaders ask: Who's calling out new pastors?

By Mark Wingfield  
Texas Baptist Standard

FORT WORTH, Texas (ABP)—Baptist churches often are like mules, according to theology professor Curtis Freeman.

"They are strong, but they don't reproduce," said Freeman, who heads the Baptist House of Studies at Duke University.

Freeman is among a growing number of religious leaders who say churches are doing too little to encourage young people to enter the ministry.

That deficit could result in a shortage of pastors and other church leaders nationwide.

### One new pastor for three retirees

Nearly 30 percent of Southern Baptist ministers are older than 55, while only 10 percent are younger than 35, Freeman pointed out during a seminar on vocational ministry this summer in Fort Worth, Texas.

That means that for each person entering the ministry, three are pre-

paring to retire.

Compounding the problem is a trend in which only one-third of today's seminarians say they expect to serve in a local church. Many are opting instead for non-pastoral roles in parachurch ministries, missions, social ministry and chaplaincy.

Ministerial scandals of recent years, two decades of bickering among Baptists, low pay and diminishing status for ministers in society all contribute to dulling the call to local church ministry, Freeman said.

"So why would you want a job that can't support a family, won't get respect, makes unrealistic demands and goes against the basic beliefs of society?" he asked. "I can't think of a good reason unless the Almighty Master of the universe calls you by name and leads you there."

### 'We just stopped nurturing'

Freeman faults churches and pastors' failure to help callings amplify and interpret their calling to the ministry. "I don't think God ever stopped calling men and women," he said. "We just stopped nurturing

and cultivating it."

Seminaries and theology schools are acutely aware of this problem, but experts say academia alone can't solve the problem.

Seminaries can educate students the churches send to them, but they aren't effective at recruiting people for ministry, said Dan Aleshire, executive director of the Association of Theological Schools in the United States and Canada. "They're very good at educating people who have experienced a call," he said. "They're not very good at helping people on the street discern whether they have a call."

Aleshire said the recruiting of future ministers begins with the local church. "The church has got to help them with thinking about seminary and choosing vocational ministry."

One way to do that is mentoring. Men and women who have been called into vocational ministry almost uniformly point to certain individuals who helped them hear and interpret that call.

New research conducted by the Baptist General Convention of Texas and Baylor University examined this question of influence by asking pastors in Texas, "Who was the single most influential person used by God in (your) call experience?"

More than 80 percent could name a specific individual who played that role, while about one in five said they were influenced most by personal

devotions and not any one person.

### The impact of mentors

The most frequently cited influence was a pastor. Nearly 40 percent of those surveyed cited their own pastor as the single most influential person in helping them hear and understand God's call.

Asked to describe other people who had been helpful to them in discerning a call to ministry, 78 percent cited a pastor as a positive influence.

Experts say such church relationships can't be overestimated in nurturing the ministerial call.

Aleshire said research shows that certain congregations account for a disproportional number of candidates for ministry. "Those congregations tend to be vital, effective environments with longer-term pastors," he said. In effect, they provide healthy role models for ministry.

That point isn't lost on David Ivie, a student at Brite Divinity School at Texas Christian University. The ministry is a second career for Ivie, who said lessons he learned in business also apply to churches.

"When I was a restaurant manager, I noticed that the stores that were led by fun, challenging and positive leadership were also the ones that had the largest number of staff trying to get into management," he said. "The most important thing to pastors can do to raise awareness for others to follow."

**"The most important thing pastors can do to raise awareness is to provide a positive example for others to follow."**

Divinity school student  
David Ivie

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### Ruling could restrict houses of worship in residential areas

PHILADELPHIA (RNS)—An appeals court has ruled that towns can prevent houses of worship from opening in residential areas in an attempt to control traffic and noise.

The ruling by the 3rd U.S. Circuit Court of Appeals on Oct. 16 overturned a lower court ruling that struck down a local zoning law in Abington Township, Pa., that permitted kennels, riding clubs and golf courses—but excluded churches—in residential areas.

The appellate decision amounts to a setback for Congregation Kol Ami, which has been trying to open a synagogue in the suburb of Philadelphia.

The three-judge panel said in its opinion that large churches or temples can cause parking and traffic problems, Associated Press reported.

Although churches once were seen as an integral aspect of most neighborhoods, "we do not believe land use planners can assume that religious uses are inherently compatible with family and residential uses," the judges said. "The facts of this case illustrate why religious uses may be, in some cases, incompatible with a place of 'quiet seclusion.'"

The decision might not mean a permanent setback to the Jewish congregation that challenged the rules when it was not allowed to move into an 11-acre former monastery that now houses a small order of Catholic nuns. The case was sent back to a U.S. District Court judge for further action, leaving open the possibility that the congregation could prove its case on an array of legal grounds.

"We still feel good about our chances," said Anthony R. Picarello Jr., an attorney for the Becket Fund for Religious Liberty, which represented the congregation.

Marci Hamilton, the lawyer for Abington, said she was confident the township would prevail in protecting the zoning regulations that she says control suburban growth.

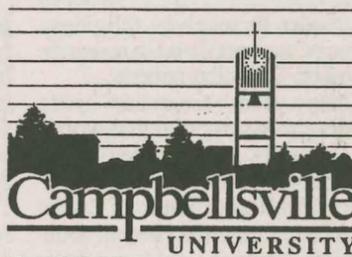
"This case takes place at a time when religious (buildings) are turning into '24/7' operations," she said.

## Breakfast



In support of Campbellsville University, alumni and friends are cordially invited to attend the Annual Convention Breakfast Wednesday, Nov. 13, 7 a.m. at the Cumberland Inn in Williamsburg.

The breakfast is free, but reservations are required and may be made by calling Joseph Foster at (270) 789-5211, or via e-mail at [development@campbellsville.edu](mailto:development@campbellsville.edu).



The Joy of Serving and Learning

## Christian persecution awareness low, observers say

**"A lot of the persecution going on now is because the church is doing its job."**

Gary Lane, spokesman for Voice of the Martyrs

Continued from page 1

of their plight to the United States, where Christians pray and write letters to their political leaders protesting the human rights violations.

Both Voice of the Martyrs and Freedom House have identified four "hot spot" countries where officials say severe persecution is taking place:

■ **Sudan.** Fundamentalist Muslims from the north have been attacking the largely Christian communities in the south, Lane said.

"I interviewed one of the captured northern soldiers there in the Sudan, and he told me that he and his fellow soldiers were ordered to 'wage jihad' against the south," Lane said.

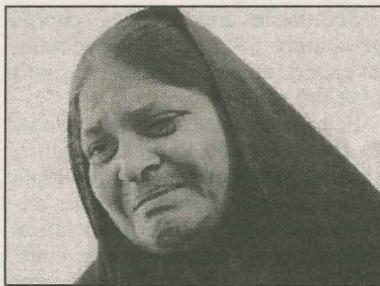
Since the war began about a decade ago, Lane added, 2 million people have died and between 4 million to 5 million people have been left homeless in southern Sudan.

■ **Pakistan.** Only 2 percent of the population is Christian, Lane said, and the Islamic regime in power has strict laws barring the open practice of Christianity.

"I know of a Christian girl there who worked as a maid for an Islamic family," he said. "The family tried to force her to become Muslim so their son could marry her. When she refused to convert, the son raped her."

Approximately 37 Christians have been murdered in Pakistan since Sept. 11, he added, and Christian churches in the area have had to fortify their churches with barbed wire and guards to prevent attacks from Islamic fundamentalists.

■ **Indonesia.** An extremist Islamic political group in the city of Jakarta



**MOURNING WIDOW** Sarapheen Ditta's husband, Emmanuel, a pastor in Bahawalpur, Pakistan, was killed Oct. 28, 2001, while standing in the pulpit. (Voice of the Martyrs photo)

has been sending warriors to small, mainly Christian islands in the region and attempting to force the people there to convert to Islam, Lane said.

Those who refuse often are killed on the spot, and Lane said many of the victims—including women and children—are forcibly circumcised with the soldiers' swords.

"Around 8,000 to 10,000 people have been killed in these raids since the fighting began," he said.

■ **China.** Because Christianity is not a state-sanctioned religion in China, Lane said, any attempt to organize a Christian church is illegal.

One case of persecution involves the South China Church. Since the congregation began meeting in undisclosed locations throughout China, Pastor Gong Shengliang and several members have been arrested.

Lane said Gong Shengliang and the publisher of the South China Church magazine, Li Ying, initially were sentenced to execution for their

### Chinese church leader gets life in prison

HUBEI PROVINCE, China (RNS)—A leader of a banned Chinese Christian group was sentenced to life in prison in a second trial, after his previous death sentence was thrown out.

Gong Shengliang received the new sentence Oct. 10 after the Hubei Provincial High Court overturned a ruling by a municipal intermediate court, saying it lacked evidence for a conviction.

At least 12 others involved in the South China Church were convicted in a retrial after four other death sentences were thrown out, Associated Press reported. Two people were given a life sentence for assault, two more were given 15-year terms for assault and eight others were sentenced to prison terms ranging from two to 15 years.

Documents filed at the first trial stated that Gong was accused of raping several female sect members and ordering the beatings of followers who differed with church leaders on finances and doctrine. Gong denied the charges.

He was given a life sentence for rape and assault in the new trial.

The church was created in 1991 and now has about 50,000 members in 10 provinces in central and eastern China. Groups like these, known as "house churches," thrive in many parts of China where worshippers meet secretly in private homes despite government harassment.

Todd Nettleton, a spokesman for Voice of the Martyrs, said the charges appear to have come after Chinese government officials tortured women into making the accusations.

"In our opinion, and from everything we're hearing from our contacts in China, there is absolutely no validity to those charges," said Nettleton, whose Bartlesville, Okla., organization monitors Christian persecution worldwide.

"It's basically a matter of a group that is growing incredibly fast, and the Chinese government is obviously fearful of that growth," he added.

### Persecuted Christians

activities.

"The treatment of these prisoners while in prison has been inhumane and horrendous," said Lane. He added the believers were not allowed Bibles, correspondence from their families, or even the ability to pray aloud while they remain in prison.

Marshall encourages Christians in the United States to get more involved in working as advocates for fellow

Christians facing persecution.

"Be informed," he said, "and get to know what's happening. Work with your mission board to invite a pastor from one of these areas to speak in your church, because knowing a human being and hearing his or her story makes a far bigger impact on people than simply hearing statistics. Members of each church should make this issue their own particular issue."

## Worldwide study claims women more religious than men

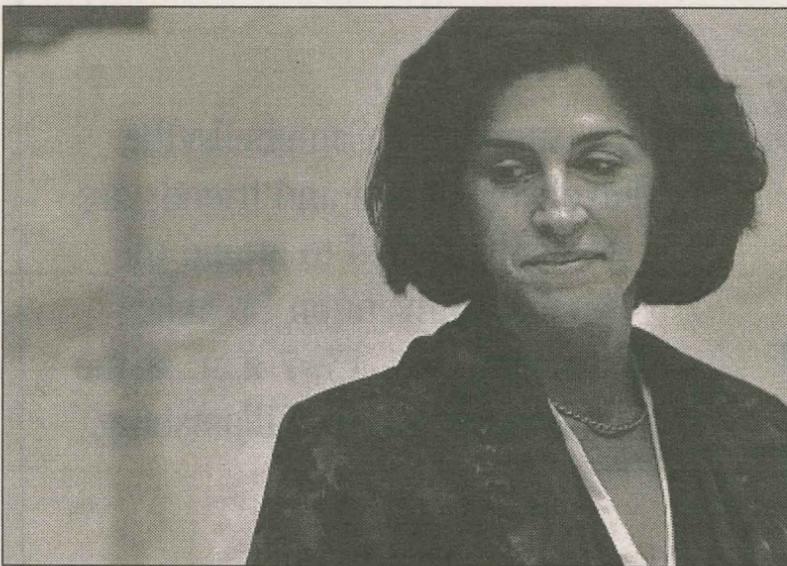
Continued from page 1

There is not a lot of evidence on gender differences in ancient worship, but what is available indicates women always have been more likely to search for the divine. Early Greek and Roman writers portrayed women as particularly susceptible to new religious movements, Stark says.

Rosemary Skinner Keller, dean and professor of church history at Union Theological Seminary in New York, said the gender difference was a part of early American life. In Colonial days, the role of women, supported by some biblical passages, was to be in the home, with the responsibilities of caring for children and providing for their religious education.

The movement from an agricultural to an industrial society, with more men working outside the family farm, and the fundamentalist movement of the early 20th century further reinforced the perceived division of responsibilities among men and women, some scholars say.

Research over the last 50 years consistently shows women consider themselves more religious than men. Stark's article in the recent Journal for the Scientific Study of Religion looks at data from 49 nations from Australia to Switzerland in World Values Surveys. In every country, a higher percentage of women than men said



they consider themselves religious. The same pattern persisted in research in seven non-Christian nations.

For many years, researchers operated under the assumption that women are culturally programmed to be more religious than men. But Stark, co-author with Roger Finke of "Acts of Faith: Explaining the Human Side of Religion," says the evidence fails to support those theories.

In an article in the latest American Journal of Sociology, Stark and Alan Miller of Hokkaido University in Ja-

pan point out studies have consistently shown that there is no relationship between religiousness and child-rearing and that women who work outside the home are just as religious as women who work in the home. Both are far more religious than men.

"In the U.S., if it's socialization, it sure ought to have declined," Stark said of the gender differences.

Stark and Miller say there is mounting evidence that physiological reasons may explain some of the differences. Religion, they say, involves

risk, and men have been programmed to be aggressive, and not as willing to postpone immediate gratification for eternal goals. Some studies show testosterone levels are strongly related to impulsive, risky behavior.

In practice, Stark and Miller say, this means some men may be less likely to be deterred by the consequences of hell or other punishments involved in religious proscriptions against certain behaviors. Also, some men may be less likely to make religious commitments in the hope of gaining eternal rewards.

"People who are willing to risk the secular costs of seeking immediate gratification also are prone to risk the religious costs of misbehavior. Whatever it is that makes some men risk-takers also makes them irreligious," Stark writes in the Journal for the Scientific Study of Religion.

David Gray Hackett, associate professor of religion at the University of Florida, says Stark is a respected sociologist whose work needs to be taken seriously. But he disagrees that there have been fundamental changes in American culture.

Traditional gender roles are still around, he said.

"The '50s mindset of the family persists, even if we are not living it now," he said. "It loiters around at some deeper level of our existence."

**Basically, church life is seen as sissifying."**

Michael Kimmel, author of "Manhood in America"

## Nigerian lost family, risked death, but gained a Savior

By Victoria Moon  
State Correspondent

LOUISVILLE—Richard Elelu never meant to read the words on his rolling papers in 1978, but when he did, his life changed for better—and worse—in ways he could not begin to imagine.

Elelu, a native of Nigeria and a divinity student at Southern Baptist Theological Seminary in Louisville, said he was born into a community considered one of the strongest Islamic strongholds in Nigeria.

"There was very little Christian influence there, but there were some Christians at the school where I went, and they would tell me about their God, and I would tell them about my god," he said.

The Christian students also gave their Islamic neighbors—including Elelu—copies of the Bible, which the Islamic students took eagerly, but not for reasons the Christian students thought.

### Rolling paper witness

"Papers for rolling our own cigarettes were expensive," Elelu said. "So we would tear out pages from the Bibles and use them for our rolling papers."

One evening, Elelu said, he was bored and could not sleep. Finding a page of the Bible in his pocket, he read one verse printed on it.

"It was Psalm 34:8—'O, taste and

see that the Lord is good, happy are those who trust in Him,'" he said. "For the next three weeks, I couldn't get that verse out of my mind. It was what started me on my search for God."

Elelu admitted he was not a serious Muslim, but grew up in a Muslim culture very closed to Christianity. As a result, he was afraid to go to a Christian church to find out about the Christian faith.

"I asked my Christian friends at school about their God," he said. Finally, an older Christian took an interest in Elelu and began explaining the gospel to him.

### Persecuted Christians

"I was impressed by the prophets in the Bible versus the prophets in the Koran," Elelu said. "In the Koran, the prophets are perfect and holy and infallible. In the Bible, I read about people like David and Solomon who were fallible, but God forgave them and still loved them. I wanted to know that God, who could forgive."

"Eventually, in the privacy of my own room, I prayed, 'Lord God, I want to taste You like this verse says,'" he said, "And I accepted Christ that night."

Knowing the hostility his conversion might cause, Elelu remained quiet about his conversion at first. "I didn't tell my family at first, because I was afraid," he said. "But then I started attending Bible studies with a Christian group that encouraged me to be bold about my faith."

Christian missionaries in the area

were eager to talk about Elelu's conversion, because he was the first Muslim convert in his community.

"They did not understand what sort of problems they would cause for me by talking so openly about my conversion," he said.

As news of Elelu's conversion spread, his family and friends became concerned, then angered.

"They began to see me walk through the compound with my Bible, and they would say, 'Put that away, people will see you!' he said. "When I first became a Christian, they thought I was confused. When they realized I was serious, they said I was opting out of my family by choosing my faith over them."

### Lies and threats

Local mosque leaders spread lies about Elelu to counteract the Christian community's news of his conversion, he said. "They began announcing over the mosque loudspeakers that I was just being used as a ploy by the Christians to destroy Islam."

The lies soon turned into threats, he said, both from fundamentalist Muslim gangs and his own friends and family members. "There were young Muslim groups looking to attack me."

To avoid them, he began coming home only at night. When even that became too dangerous, he spent the night at the house of Christian friends. Soon, the death threats were so severe he was forced to spend each night in a different friend's house.

"Even my Christian friends weren't always sure where I was, or if I was safe," he said. "They heard rumors that I was in prison, or killed."

After several months of this, Elelu decided to go to Bible school in another community in Nigeria and become a minister. "I thought, if I'm going to die anyway, then I'm going to be something for Christ."

After finishing his studies at Bible college, he returned to his hometown and became the pastor of the Christian church there.

"None of the native people of the area were Christians, but there were factory workers and government workers who worked in that area and were Christians," he said. "I served as their pastor."

But soon after his return, the persecution started again. Elelu began receiving death threats again, and the church was a target for vandals.

"Just because I was the pastor, people would come by at night and break windows in the church, try to break in," he said. "I had to call the police and the army in to guard the church."

But because of the strong influence of Islam in the northern region of Nigeria, police often ignored Islamic persecution of Christians, he said.

"In the North, Christians were killed, churches were burned all the time," he said, "And the government looked the other way."

Elelu said there were several attempts on his life during that time.

"My grandmother and two of my sisters love me, even though they don't like that I'm a Christian," he said. "They would tell me about a plot on my life they heard about and warn me to get out of the city."

## Resources

### 5 ways to help

■ **Pray.** "It's the No. 1 request we receive from persecuted Christians," said Gary Lane, director of news services for Voice of Martyrs. "The first thing they say is, 'Please, pray for us, and know we are praying for you.'"

■ **Get educated.** "It sounds obvious, but it's very important," said Paul Marshall, spokesman for Freedom House. "Many of the organizations that work with persecuted Christians worldwide have newsletters and Web sites."

■ **Get involved.** "Write articles, write letters to your leaders in Congress, write letters to the editor of your local paper and call attention to what's happening when you talk to your friends and neighbors," Marshall said.

■ **Get your church involved.** "Work with your mission board to have direct contact with churches overseas," Marshall said. "Have pastors from over there preach over here, and print updates of what's happening in your church bulletin."

■ **Participate in the International Day of Prayer for the Persecuted Church.** Nov. 10 has been declared the International Day of Prayer for the Persecuted Church by the Worldwide Evangelical Fellowship and denominations worldwide. On this day, churches across the globe unite in prayer specifically around this issue to pray for their brothers and sisters in Christ, according to Lane. "It's a great way to get involved," Marshall said.

### 10 Web sites to learn more

- The International Day of Prayer for the Persecuted Church official Web site, [www.persecutedchurch.org](http://www.persecutedchurch.org).
- Voice of the Martyrs, [www.persecution.com](http://www.persecution.com).
- The Bible League, [www.bibleleague.org](http://www.bibleleague.org).
- Open Doors, [www.opendoorsusa.org](http://www.opendoorsusa.org).
- International Christian Concern, [www.persecution.org](http://www.persecution.org).
- Freedom House, [www.freedomhouse.org](http://www.freedomhouse.org).
- World Evangelical Alliance, [www.worldevangelical.org](http://www.worldevangelical.org).
- Christians In Crisis, [www.christiansincrisis.net](http://www.christiansincrisis.net).
- Christian Solidarity Worldwide, [www.cswusa.com](http://www.cswusa.com).
- World Help, [www.worldhelp.net](http://www.worldhelp.net).

After he married, he feared for his wife and his new family. In 1990 he decided to come to the United States to further his studies in order protect his wife, their children and her family members from further danger.

### Father 'would rather see me dead'

Elelu has returned to see his family in Nigeria once since coming to America, but he was forced again to leave his father's house for fear his father would kill him. "My own father would rather see me dead than see me as a Christian."

Elelu said he still has a heart for reaching Muslim youth and hopes the Christian community will continue to try to build bridges to the Islamic community.

"There are a lot of similarities in Islam and Christianity," he said. "While I don't believe that Islam is the right way, there are still many stories—especially in the Old Testament—in common between the Bible and the Koran, and that is a way to start a conversation."

Elelu suggested Christian families invite Muslims to their homes to build friendships with them.

"Building relationships is how we can open up the hearts of Muslims to Christ," he said. "After all, a Muslim is just another person who needs to see the light of Christ."

## A servant's heart for Christian education

Kentucky Baptists and Campbellsville University recently lost a man whose heart was that of a servant's for Christ: Ed Montgomery. He has left us a legacy we should seek to emulate.

A member of Rockford Lane Baptist Church in Louisville and a long-term member of Campbellsville University's board of trustees, Montgomery, although a successful realtor, always held that one's success in life would not be measured by how much one accumulated, but how many lives could be touched and changed for God's goodness. Prayer, encouragement and servant leadership always supported his vision for a better Campbellsville University.

He demonstrated this philosophy daily, particularly through his love and support of his family, church and Campbellsville University.

Nothing delighted Montgomery more than to come to the Campbellsville campus where he could witness the warmth and sincerity of students and faculty. He truly enjoyed seeing the energy sparked by inquisitive students seeking knowledge from a Christian faculty.

The ministry of Christian higher education meant so much to him

that he committed much prayer and support to Campbellsville University's library, known as the Montgomery Library.

After years of wear and tear on the facility and recognizing the need to upgrade the library to meet the ongoing demands of a master's degree granting university, Montgomery and his wife, Ovaleta, recently

### CAMPBELLVILLE UNIVERSITY



Michael Carter

provided funding for Montgomery Library's complete modernization. Through their generosity, hundreds of students have and will be touched by a husband and wife who quietly, but earnestly, made Campbellsville a better, more effective institution.

Both Ed and Ovaleta Montgomery have contended that better prepared Christians are better educated Christians.

And thanks to their support, Campbellsville University students will have for years to come this couple to thank for a beautiful, modern college library.

Ed Montgomery was truly a great man. He has left behind a legacy that has enriched Campbellsville University forever.

Michael Carter is president of Campbellsville University. He may be reached at [president@campbellsville.edu](mailto:president@campbellsville.edu) or at (270) 789-5001.

## NATIONAL NOTES

■ **Gay party held near Falwell's church.** More than 200 people converged on Lynchburg, Va., Oct. 26-27 for the city's first-ever gay pride party just miles from Jerry Falwell's church. Souforce, an ecumenical gay rights group, hosted "Out and About in Lynchburg" in a city park. That Sunday, the group held a prayer vigil outside Falwell's Thomas Road Baptist Church. Falwell, founder of the Moral Majority movement in the 1980s, told USA Today, "They are certainly welcome in the neighborhood. Our church doors will always be open."

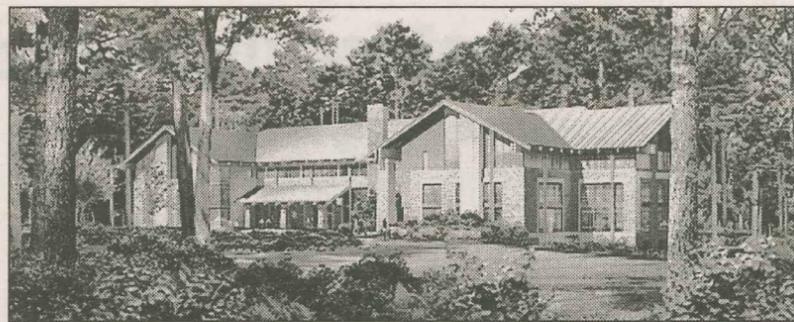
■ **More Americans view Islam negatively.** More Americans have unfavorable views of Islam today than at the start of 2002, a new ABC News/Beliefnet poll shows. Thirty-three percent of Americans said they have an unfavorable opinion of Islam, compared to 24 percent in January. Another finding from the poll indicates a growing percentage of Americans also think Islam doesn't teach respect for other faiths. In January 22 percent held that view, but the new poll shows 35 percent feel that way.

■ **Pastors: Presbyterians "apostate."** Hoping to recapture the reformer's spirit that led Martin Luther to spark the Protestant Reformation, five Presbyterian pastors have presented church leaders with a list of grievances, saying the church is "irretrievably apostate." The pastors taped posters near the entrance to the Presbyterian headquarters office in Louisville, calling on church leaders to discipline congregations and pastors who defy the church

constitution, especially those who ordain noncelibate homosexuals gays and lesbians as pastors. They also asked congregations to withhold money from church agencies tolerating "defiance of our constitution."

■ **Women's faith magazine announced.** Women interested in religion and spirituality soon might be thumbing through the pages of a new magazine geared toward them. Meredith Corp., publisher of Ladies' Home Journal and Better Homes and Gardens, plans to print a test issue of Women's Faith and Spirit in November. With an initial print run of 350,000, the magazine will focus on Christianity but also target a broader range of people with articles addressing family and community life, spirituality in general and other religions. If the first issue sells well, officials hope to publish Women's Faith and Spirit bimonthly.

■ **Disasters to link two Christian groups.** The International Bible Society has announced that it has signed an agreement with the Salvation Army to cooperate in disaster relief efforts. "By complementing each other's strengths, we can expand the impact of our respective organizations," officials said. The society will produce a new version of its booklet for disasters, "When Your Whole World Changes," specifically for the Salvation Army, which will distribute copies to disaster survivors. The society also will develop a team of staffers who will work with Salvation Army representatives when disasters occur.



**NEW HEADQUARTERS** This artist's rendering of the new headquarters for the Billy Graham Evangelistic Association was unveiled at a groundbreaking for the facility in Charlotte, N.C., on Oct. 29. It is expected to be completed in June 2004. (RNS photo)

## Grahams break ground on new headquarters in North Carolina

CHARLOTTE, N.C. (RNS)—Officials of the Billy Graham Evangelistic Association broke ground Oct. 29 for their new headquarters in Charlotte, N.C., a city that will become its home after more than 50 years in Minneapolis.

The evangelist and his son, Franklin, who is now president and CEO of the association, hosted the ceremony and unveiled architectural plans to about 500 government, business and religious leaders.

"This is not only the biggest project we have ever undertaken in terms of financial commitment, but in my view it also is one of the most important, because it decisively sets the stage for the future growth of our ministry around the world," Billy Graham said.

The cost of the 63-acre project was not announced, said Mark DeMoss, a spokesman for Franklin Graham.

The younger Graham said the headquarters will be called the Billy Graham Center for World Evangelism. An estimated 400 employees will work at the headquarters site, which also will feature the Billy Graham Library.

Construction is scheduled to begin in spring 2003. The headquarters is expected to be completed in June 2004, with the library's completion scheduled for six months later.

North Carolina Gov. Mike Easley welcomed the association to Charlotte, the city where Billy Graham was born.

"I commend this 'favorite son' for his faithful service to the gospel of Christ for more than 50 years," the mayor said, reading a proclamation that declared the day "Rev. Billy Graham Appreciation Day in North Carolina."

## Why these?

More than 1.2 million charitable organizations are registered with the Internal Revenue Service, and that does not include churches, because churches do not have to register. Included in this mix are the various missionary, educational and benevolent organizations related to the Kentucky Baptist Convention and the Southern Baptist Convention.

I contend you can effectively practice your Christian financial stewardship through your church and these Baptist organizations, and thereby, be involved in practically every conceivable aspect of gospel ministry locally and to the ends of the earth.

Here are some reasons my wife and I practice our stewardship this way: First, we strongly believe in the specific mission of each organization we support. Second, we have seen how lives are being touched for the sake of Christ through these ministries. Third, our gifts have the greatest impact for Great Commission ministry. Fourth, we are confident our gifts will be used for the purposes for which they are given. Fifth, we hold in high esteem the leaders of the organizations whose missions we support. Sixth, each is accountable in the effective fulfillment of its

Great Commission ministry. Seventh, we know each is financially stable and will be around for the long haul; we do not want to give to a sinking ship. Finally, we continue to experience the sheer joy that comes from giving through these ministries. Paul contended in 2 Corinthians 9:7 that "God loves a cheerful giver."

### KENTUCKY BAPTIST FOUNDATION



Barry Allen

Since we cannot give to every worthy cause that asks for our support, we have to have some system for selecting. We are confident this plan enables us to prayerfully accomplish God's will for our stewardship. Through our church and these church-related organizations we can see money transformed into ministry.

Not only are these the objects of our giving, but also of our planned giving through estate plans. For a list of the primary organizations included in your larger Baptist family and served by the Kentucky Baptist Foundation, call toll-free Laurie Valentine or me. If you need help in structuring a gift for the benefit of any of these organizations, please give us the privilege.

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

## At the convention

The 2002 Kentucky Baptist Convention annual meeting will be a historic one. This is the first time in 50 years that the convention has been hosted on the campus of one of our colleges—Cumberland College.

Many Kentucky Baptists will visit Cumberland College for the first time and will be amazed at the beauty of the facilities and the hospitality of their hosts. You will be proud that Cumberland College is your institution and ministry.

This comes at a time when we need greater emphases on the mission of our institutions of learning. The prayer times will be led by personnel from these institutions. It is hoped that we will affirm with our prayers and financial support the ministry that your colleges fulfill.

You will notice some changes in the sessions at the convention. Oh, I know that some business is necessary along with reports and information. However, we have many available sources of information, so "read" reports are cut to a minimum. The sessions are shorter, giving more time between sessions for luncheons and fellowship.

You will be asked to change the

KBC Constitution renaming the "Executive Board" to the "Mission Board." The Mission Board of the Kentucky Baptist Convention better reflects what we are about. "Mission Board" re-emphasizes the priority of missions in Kentucky. Our mission board is not a "sending board" such as the Southern Baptist International Mission Board or

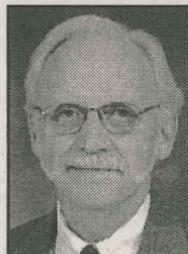
North America Mission Board, but everything the KBC does is missions.

The Executive Board this year authorized KBC Executive Director Bill Mackey and me to appoint a mission study committee to study and recommend what needs to be done in the years ahead—organizationally or otherwise—to better fulfill the Great Commission. I am proud of this committee. They have been working faithfully and their report will be presented next year. Remember to pray for chairman Scott Kilgore and this committee.

Thank you for the honor of serving you this year. I'll see you at the convention.

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

### PRESIDENT'S PERSPECTIVE



Harold Greenfield

# SMILE

## A future and a hope

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope."

These words from Jeremiah are among some of the most cherished of scripture. Many believers refer to Jeremiah 29:11 as their "life verse" or their "favorite." I think it is because the message, even though it was meant for a nation, is extremely personal.

It is also as relevant today as it was when Jeremiah first recorded it during the children of Israel's Babylonian exile. There is infinite comfort and strength to be found in God's promise to His people as imparted to the prophet during this time of hardship and displacement. Who among us hasn't felt exiled, uprooted and abandoned? Who among us hasn't needed to be told in a time of upheaval, "You have a future. There is hope. Don't be afraid. Because I love you, I have a plan for you."

Now, imagine your land of exile is incest. Your abandonment came at the age of 5 or 6 at the hands of your own parents. Life for you has been a series of broken promises, temporary homes, judges, social workers, counselors, doctors and hospitals. You are a grade level or

two behind in school. You are angry, scared and convinced no one wants you. You've heard there's a better life out there somewhere, but that must be for other people, not you. Where's the hope for you?

Then you come to a place that's a little bit different from all the other places you've been to before. Maybe it's a campus. Maybe it's a foster home. Wherever it is, it's not just the same old thing. You see something different in these people. You want to know more. You find out the difference in the place and the people is a person named Jesus. One day you hear Him say to you: "You have a future. There is hope. Don't be afraid. Because I love you, I have a plan for you." Despite the heartache and betrayal of the past, you dare to believe this new voice.

Kentucky Baptists, during this Thanksgiving Offering season, I challenge you to keep making that difference possible for our children. Help provide a future and a hope to those in exile.

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

### HOMES FOR CHILDREN



Bill Smithwick

## Honoring Wes Mullins

By Robert Dunston

Last year Cumberland College presented its first Servant Leadership Award to honor a student for exemplary Christian service. This year Cumberland presented two awards.

Cumberland College junior James Weston Mullins, the son of James O. and Crystal Mullins of Pikeville, received one of this year's awards.

At an early age Mullins began to notice the difficult circumstances in which some people lived. He began making regular donations to HOPE Inc. based in Pike County.

Shortly after arriving on Cumberland's campus, Mullins learned of the many service organizations on our campus. He soon began volunteering time, working with Mountain Outreach.

During his time at Cumberland College, Mullins has continued to invest himself through Mountain Outreach. He has served as a Big Project director, planning and organizing weekend building projects to help out families in the area. He also has served as a work-study student in the Mountain Outreach office.

Mullins also serves in the

Army Reserves, traveling back and forth each month to Nashville to serve his country. This past summer, he completed his military police training.

In recognition of Mullins' Christian service, he received a desktop replica of the Divine Servant Statue that now graces Cumberland College's campus. He also received a cash award, part of which he donated to the Leonard Lawson Cancer Research Center in Pikeville.

Mullins, a political science major and a communication minor, is one of many students at Cumberland College serving Christ by ministering to others. We thank him for his service, knowing he will continue to serve Christ throughout his life.

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

### CUMBERLAND COLLEGE



## Kudzu



Doug Marlette

## Church of the Covered Dish



Thom Tapp

## Bible Crossword

### Across

- 1 The son of Michael (1 Chronicles 27:18)
- 5 Vigor
- 8 "our righteousness are as filthy" (Isaiah 64:6)
- 12 Masculine name meaning "red"
- 13 Hockey great
- 14 Husband of Judith (Genesis 26:34)
- 15 Sloping passage
- 16 Small
- 17 Lean-to
- 18 Employ
- 20 "taking the \_\_\_ of faith" (Ephesians 6:16)
- 22 Patrick Henry was one
- 25 Printer's measure (pl.)
- 26 Lustrous black shade
- 27 "exhort one \_\_\_ daily" (Hebrews 3:13)
- 31 Tropical bird
- 32 Within (comb. form)
- 33 Eggs (Lat.)
- 34 Remote
- 37 Biblical outcast
- 39 Ashland, VA, college
- 40 "I will \_\_\_ them as silver" (Zechariah 13:9)
- 41 Beloved son of Israel
- 44 WWI group
- 45 Info. agency
- 46 New Zealand clan
- 48 Son of Seth
- 52 Group of Indo-European languages spoken in Afghanistan and Pakistan
- 53 Not yeses

1	2	3	4		5	6	7		8	9	10	11	
12					13				14				
15					16				17				
				18	19			20	21				
22	23	24					25						
26						27				28	29	30	
31						32					33		
34			35	36					37	38			
				39				40					
41	42	43					44						
45						46	47			48	49	50	51
52						53				54			
55						56				57			

- 54 Where water became wine
- 55 Observes
- 56 Three (colloq.)
- 57 What the duffer did

### Down

- 1 To row
- 2 Beneficiary of telethon (abbr.)
- 3 "And Hezron begat \_\_\_" (Ruth 4:19)
- 4 Ascribe
- 5 "the Son of man hath \_\_\_ on earth" (Matthew 9:6)
- 6 Linking verb
- 7 "that ye \_\_\_ your bodies a living sacrifice" (Romans 12:1)
- 8 "Whom \_\_\_ steadfast in the faith" (1 Peter 5:9)
- 9 Tennis great
- 10 A Celt of Scotland
- 11 Masses of weeds on the White Nile
- 19 "This is my beloved \_\_\_" (Matthew 3:17)
- 21 Healthcare provider (abbr.)
- 22 Toward the mouth
- 23 Indian princess
- 24 Bird (Lat.)
- 27 "Go to the \_\_\_ thou sluggard" (Proverbs 6:6)
- 28 Native American
- 29 Tied
- 30 "it is a \_\_\_ thing that the king requireth" (Daniel 2:11)
- 32 Delight
- 35 "He \_\_\_ the winepress of the ... wrath of God Almighty" (Revelation 19:15, NIV)
- 36 Electrical measure
- 37 Southern officer and gentleman
- 38 "and the \_\_\_ of righteousness quietness" (Isaiah 32:17)
- 40 "Destroy this temple, and ... I will \_\_\_ it up" (John 2:19)
- 41 New Testament book
- 42 Anthem beginning
- 43 Father
- 47 Craggy hill
- 49 No (Scot.)
- 50 Uno (Eng.)
- 51 Blue

## Last week's solution

1	A	R	C	L	A	P	S	C	O	T			
2	B	R	A	I	M	A	O	A	T	H			
3	B	A	G	E	V	A	N	P	L	I	O		
4	A	B	I	G	A	I	L	B	O	A	S	T	
5				E	N	D		H	A	R	M		
6	A	M	E	N	S		M	A	R		I	E	R
7	W	A	N	E		R	A	M		E	T	T	U
8	E	N	T	R	E	A	T		R	A	Y	O	N
9				R	A	T	E		E	R			
10	D	E	A	T	H		A	N	A	N	I	A	S
11	R	A	N	I		O	L	D	S		A	B	E
12	A	R	C	O		O	M	O	O		M	E	N
13	G	L	E	N		T	A	R	N		B	L	T

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## Conservatives eye mainline denominations

By Kevin Eckstrom  
Religion News Service

**Experts don't predict a takeover like the one executed by conservatives in the Southern Baptist Convention.**

INDIANAPOLIS (RNS)—More than 600 conservatives from mainline Protestant churches met in Indianapolis last month to launch a counter-assault on their liberal-leaning denominations.

"The Holy Spirit has not abandoned our churches, neither will we," a group of 18 theologians wrote in a joint "Letter to Confessing Christians," released Oct. 25 at the meeting of the Association for Church Renewal.

For the first time, the leaders of 30 evangelical "renewal movements" from eight mainline denominations met together to plot strategy and outline reasons why conservatives should not flee their churches.

"Churches need faithful confessors for one essential reason: A church that is unable to confess its faith is a lame and withered church," said the letter, spearheaded by Thomas Oden, a United Methodist theologian from Drew University. "The church needs faithful witnesses in order to be the church of Jesus Christ."

Conference participants come from the United Methodist Church, Presbyterian Church (USA), Evangelical Lutheran Church in America, United Church of Christ, Christian Church (Disciples of Christ), Episcopal Church, American Baptist Churches USA and the United Church of Canada.

Mainline evangelicals say their

denominations have abandoned Scripture by embracing homosexuality, an anything-goes theology and liberal causes like abortion and, in some cases, opposition to war with Iraq.

The question facing the conservatives is whether to attempt a political takeover through legislation and elections, or rather fashion together a fragile co-existence with progressives yet still have their voices heard.

But experts don't predict a takeover like the one executed by conservatives in the Southern Baptist Convention beginning in 1979. "I can't imagine any of these denominations completely dominated by a conservative agenda," said Nancy Ammerman, a sociologist at Hartford Seminary in Hartford, Conn.

The ideological tug of war has played itself out differently across the mainline. In the Episcopal Church, a breakaway movement, the Anglican Mission in America, has offered to shepherd disillusioned conservatives. In the Presbyterian Church (USA), 1,200 congregations have signed on to the Confessing Church Movement, which demands allegiance to a three-point statement upholding the authority of the Bible and heterosexual purity.

In other churches, such as the United Church of Christ, liberals have steered the agenda for decades, while evangelicals in the United Methodist Church have successfully derailed attempts to liberalize church policies.

Ephraim Radner, an Episcopal priest in Pueblo, Colo., helped draft

the theologians' letter, and has tried to slow the growth of Anglican Mission in his state by urging parishes to stay within the Episcopal Church.

"Health, integrity and efficacy of life is not found in leaving, but in staying and suffering all the challenges that are incumbent on that choice," he said. "History has shown that leaving only creates new splits, further weakening the very principles that people are trying to stand up for."

The theologians, in their letter, conceded that "our churches (are) rent by contentious argument, exhausted by never-ending conflict," but said it is "unnecessary" for conservatives to leave.

"Ultimately the reason we cannot and must not leave our denominations is that the gospel can still be freely proclaimed in them and the sacraments administered without hindrance," they said. "However true it may be that 'other gospels' are also heard in our midst, none of our churches have legislated against the preaching of the gospel of Jesus Christ."

Progressives insist that conservatives remain a minority of mainline Christians. Lee Cokorinos, research director at the New York-based Institute for Democracy Studies, said there is a good reason why mainline churches stake out liberal positions.

"The churches and their leaders are simply reflecting the views of the members in their pews," said Cokorinos, who keeps a cautious eye on the renewal groups.

## Decision expected soon in case about 10 Commandments

MONTGOMERY, Ala. (RNS)—A judge said he will rule by Nov. 18 in the case of the Alabama chief justice who secretly placed a 2-ton monument of the Ten Commandments in the state's Supreme Court building.

U.S. District Judge Myron Thompson framed the case of Chief Justice Roy Moore with a question: "The issue here is: Can the state acknowledge God?"

That question is the one Moore's lawyers want answered. The Washington Post reported. They say there is a national movement to use the First Amendment's Establishment Clause "to sever the historic relationship between God and our government."

Those countering would rather take a more narrow look at the references to God on the monument, saying they allow those with power in politics to impose their religion on minorities.

"The association of those words with the top figure of the Alabama judiciary is coercive," said Danielle Lipow, of the Southern Poverty Law Center.

Her organization is joined by attorneys from the American Civil Liberties Union and Americans United for Separation of Church and State.

## 'I just didn't know how he would do'

In August 2001, I was scheduled to interview a young man who desperately needed to be at Oneida Baptist Institute, but it was unclear if he wanted to come. There was a time when a student could be enrolled at OBI by his parents even if he didn't want to be here. It is nearly impossible to help a child who does not want help or see the need for it.

This was the case for "Ricky" (not his real name). His father contacted us, and as we gathered information it became clear that Ricky was not your typical 15-year-old. He was not getting along at home, at school or in society. Everywhere he went there was conflict. Ricky's father had heard about Oneida from a friend at work who was pleased with the progress his son had made here and encouraged Ricky's dad to call us.

During the phone interview we were told that Ricky had been doing poorly in school. This is the single biggest reason students come to us. Our smaller classes, required study hall, structure and caring teachers are just the combination most students need to find academic success. We also were told that Ricky was spending too much time with the wrong crowd. This is another concern parents typically share with us. Ricky was a strong-willed young man and was accustomed to doing pretty much as he pleased. He was not keeping his curfew, and he'd had a run-in with the law.

Ricky was from a broken home, and I am sure many of his problems were the result of frustration and anger. It should come as no surprise that Ricky also was dabbling in drugs and alcohol. Family conflicts were becoming more and more common and severe.

The day finally came for us to meet Ricky and see if he had reached the point where he knew he needed help. The interview did not go well. Ricky was not excited about being here and was not interested in anything we had to offer. When I asked him about his desire to be here he said "five" on a scale of one to 10. I was hoping for an eight, nine or 10. I also asked him what he most wanted to accomplish while at Oneida. He answered, "I want to quit smoking, and I want to get passing grades."

School was not to start for two more weeks, so Ricky and his parents went back home. Frankly, I was not sure we were the place for Ricky. He was somewhat belligerent in my office and did not seem to be overly motivated to correct many of the problems he was facing. Ricky's first few months here had their ups and downs. We began to see some growth and interest after Christmas break. By the end of the year, Ricky was making good choices and wanted to return for the 2002-2003 academic year.

Ricky currently is making much better grades, though he is not on the honor roll. Not interested in sports, he has found his niche in the work program. Because of his commitment, he supervises five crews who clean two dorms each evening. It is a difficult job, and only a small handful of students are capable of carrying such a responsibility. In addition to his regular job, Ricky volunteers to help mow the grass. He has accomplished both of his goals; his grades are up and he has stopped smoking!

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. [www.oneidaschool.org](http://www.oneidaschool.org); e-mail: [president@oneidaschool.org](mailto:president@oneidaschool.org)

### THIS IS ONEIDA



W.F. Underwood

## How to speak after death

What Hebrews 11:4 says of Abel, "he being dead still speaks," can be true of any Christian who prepares a will that supports Christian causes after death.

Clear Creek recently heard from two servants who died in 1973 and 2001. The college received a \$54,000 gift from the estate of Elsie Mae Stites of Louisville, in honor of her husband, Orrin Stites who died in 1973. Robert Carpenter, a member of Hurstbourne Baptist Church and Mrs. Stites' brother-in-law, presented the check at a campus chapel service. A portion of the gift establishes an endowed student scholarship in memory of Rev. and Mrs. Stites.

Stites was a native of Knoxville, Tenn., and managed an A&P store for 11 years. He also worked for the Steiden Stores for nine years while a pastor in Shelby County, Ky. In the years 1937-50 he was pastor of three Kentucky churches: Mt. Pleasant, Dover and Pleasant Grove. From 1950-61 he was pastor of Beechland Baptist Church in Louisville, resigning to become field secretary of the Florida Baptist Convention. In 1970 he became pastor of Mayfair Baptist Church in Jacksonville, Fla. Stites was a past

president of the Kentucky Baptist Training Union and probably had his first contacts with Clear Creek during the years when the annual Kentucky Baptist Assembly training week met at Clear Creek Springs. He was a past moderator of Long Run Association and a past president of the Louisville Baptist Pastors Conference. Mrs. Stites,

a native of Grayson Springs, was a member of Walnut Street Baptist Church since 1982 where she taught a ladies Bible class. Previously she was secretary of Immanuel Baptist Church in Louisville and active in WMU.

For several years, the Clear Creek's L.C. Kelly Society has recognized friends who include Clear Creek in their estate plans. Many, like Mrs. Stites, make that decision, but we don't hear about it until after their death. Estate gifts during the past fiscal year totaled about \$200,000, enabling us to close the year with a small reserve.

The Kentucky Baptist Foundation manages our endowment funds and assists us with presenting estate options to Clear Creek friends. Barry Allen, Laurie Valentine or myself are available for consultation.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Survey: Teens at religious schools cheating more

MARINA DEL RAY, Calif. (RNS)—A survey of the ethics of U.S. youth finds that students attending private religious high schools are more likely to cheat on a test than those who attend other schools.

Results of the "Report Card 2002: The Ethics of American Youth" by the Josephson Institute for Ethics found that 78 percent of students attending private religious schools said they had cheated at least once on exams in the past year, compared to 72 percent of students at other schools.

Overall, 74 percent of high school students surveyed said they had cheated on an exam, an increase from 61 percent in 1992 and 71 percent in 2000. Matching their peers overall, 74 percent of students who said religion was essential or very important to them said they had cheated on a test in the past year.

"The scary thing is that so many kids are entering the work force to become corporate executives, politicians, airplane mechanics and nuclear inspectors with the dispositions and skills of cheaters and thieves," said Michael Josephson, president of the nonprofit institute.

Other findings included:

■ 48 percent of all students said they had cheated on two or more tests in the past year. That compared to 52 percent of students attending a religious school and 47 percent of those who said their religious convictions were very important or essential to them.

■ 38 percent of all students said they had shoplifted during the past year. That compared with 35 percent of students attending religious schools and 34 percent of students with strong religious convictions.

■ 93 percent of all high schoolers said they had lied to a parent at least once in the past year. That compared to 95 percent of students attending religious schools and 93 percent of students who said they had strong religious convictions.

## Baseball, apple pie and worship songs?

### Chevy backs tour as some question mixing corporate & Christianity

By Adelle Banks  
Religion News Service

NASHVILLE (RNS)—Chevrolet's national sponsorship of a Christian music tour has sparked controversy, with some faith leaders—and leaders of no faith—who are questioning the mixing of corporate and Christian interests.

The "Come Together and Worship" tour, which began Nov. 1 in Atlanta and was in Lexington Nov. 2, features three well-known names in evangelical Christian circles: musicians Third Day and Michael W. Smith and author Max Lucado.

Corporate sponsors are nothing unusual for black gospel music tours, but the 16-city "Come Together" tour marks a new phase in support of the predominantly white contemporary Christian music industry, said Frank Breeden, president of the Gospel Music Association.

#### A breakthrough & a boycott

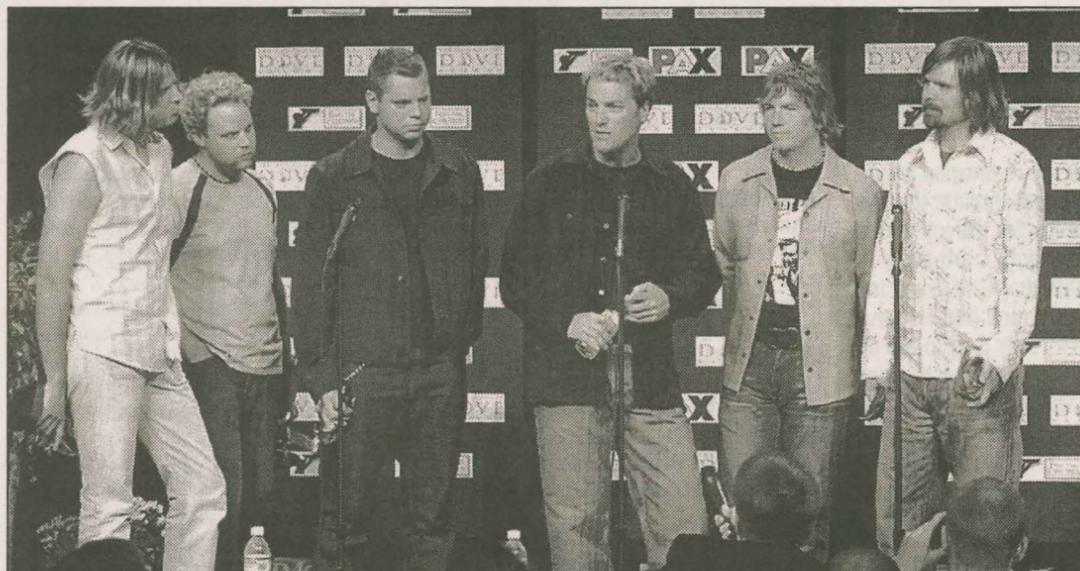
"That's a breakthrough for us," said Breeden, who is based in Nashville. "It helps for corporate America to know that the faith-based community of this nation is a marketplace to which they can respond."

But the American Humanist Association would prefer more distance between religion and retail. Last week, the 5,800-member organization announced a boycott of Chevrolet.

Chevrolet and organizations linked to contemporary Christian artists say the sponsorship is simply good business.

"It is a logical extension of Chevrolet's sponsorship of other music events and tours, featuring rock and roll, jazz, country and gospel music," said Tom Wilkinson, director of communications for the Detroit-based Chevrolet Motor Division.

The tour also features Lucado giving several sermonettes between selections by the musicians.



**THIRD DAY & SMITH**  
Michael W. Smith and Southern rockers Third Day talk with the press at this year's Dove Awards, announcing the joint "Come Together and Worship" tour, which was in Lexington this past weekend. Some have questioned the events' sponsorship by Chevrolet. (BP photo by Justin Veneman)

"Mainly, I'm just trying to stitch the evening together," said Lucado, a San Antonio pastor and best-selling author. "I'm going to talk about why worship is healthy for us and why worship matters to God."

Abraham Foxman, national director of the Anti-Defamation League, said the promotion of a tour focused on worship crosses a line.

"We're not talking here about gospel music," he said. "We're not talking here about a Christmas pageant or a Passover seder that one sponsors or a movie around the holiday season that deals with religious themes. This is a religious worship service."

Defending its religious nature, Lucado said this concert series, unlike other sponsored tours, does not include violent or immoral music.

#### Not causing 'any trouble'

"We're not going to cause any trouble," he said. "I don't see Chevrolet endorsing our ... evangelical convictions. I think they see it as a family-oriented event."

Daryl Koehn, a Houston-based ethicist, said the sponsorship of such a tour rejects the general business practice of controlling one's message.

"Regardless of Chevrolet's intentions, there's a high likelihood that this message is going to be interpreted as Chevrolet telling people to come and worship like these people do," said Koehn, director of the Center for Busi-

ness Ethics at the University of St. Thomas. "That's a message that's bound to be offensive to Jews, Catholics, Muslims, a large percentage of our population that has chosen ... not to worship in that way."

In addition, the link with commercial interests may be misinterpreted, she said.

#### The altar of commercialism?

"There's a danger that people are going to hear this message as 'Come and worship and go buy our car,' which can be interpreted as 'Come and worship at the altar of commercialism,'" Koehn said.

David Huffman, manager of Third Day, predicts that at least six of the 16 venues will be sold out, with tickets costing \$20 and \$25 each.

Officials familiar with Christian music say the links between corporations and Christian acts is nothing new. The Gospel Music Association recently compiled a list of about 30 secular sponsors of Christian and gospel music in the last two years.

"Wall Street and the church met a long time ago and they're getting along fine, thank you very much," Breeden said.

It remains to be seen whether Chevrolet will do more with Christian musicians after this tour concludes Nov. 23 in Auburn Hills, Mich. "We'll look at the results of this one and decide from there," Wilkinson said.

## Bordello's media frenzy worsens Russian Catholics-Orthodox friction

MOSCOW (RNS)—In the latest mauling of the Roman Catholic Church in Russia, some of the country's largest media outlets are gleefully reporting the saucy story of an apartment owned by Franciscan monks and used as a bordello.

Russia's largest circulation newspaper, Komsomolskaya Pravda, used a photo montage of a praying monk and a nearly naked nun to illustrate its account of the downtown Moscow bordello and the prostitutes inside.

Days later, the most-watched television network in the former Soviet

Union, state-owned ORT, broadcast a detailed report with footage of the Franciscans' superior ringing the bordello's doorbell.

The Vatican fired back. Spokesman Joaquin Navarro-Valls denounced the "ignoble operation" as being aimed at discrediting the Franciscans and the Catholic Church.

It is impossible to say whether the media interest in the Franciscans' struggle to evict the bordello operators is part of a coordinated smear campaign or just a case of opportunistic journalists mixing the salacious and sanctified.

Whatever the case, Russian Catholic leaders have good reason to strongly defend the church's reputation at a time when it is enduring the worst persecution in several years.

Without explanation, the Russian government has expelled four Catholic priests and a bishop since April. Throughout Russia, Catholic clergy are having trouble with everything from visas to building permits. The trouble began when the Vatican created four dioceses in February, infuriating the politically powerful Russian Orthodox Church, which sponsored demonstrations calling for a halt to

"Catholic expansionism."

While Russian Catholics still speak officially of the Russian Orthodox Church as their "sister church" and hope for reconciliation, they quietly point their fingers at the Russian Orthodox as the source of trouble with the government and, most recently, what they see as a well-planned media attack.

Igor Vyshchanov, the Russian Orthodox Church's specialist on Roman Catholics, denies any link. "There is no conspiracy," he said, referring to the publicity about the bordello. "This is just their own stupidity."

## HOW TO BECOME A CHRISTIAN

By Tom Townsend

Thanksgiving is one of my favorite times of the year. Thoughts of food, family and friends drift through my mind as I reflect on seasons past.

As the memories linger, I contemplate the real reason for the joy within my soul. I am awed to know that God loved me so much that He gave His only Son to die on the cross for my sins and that by trusting in Him, I have life abundantly and everlasting.

If you have never trusted Jesus Christ as your personal Savior, here are some points to ponder:

■ God loves you and has a wonderful plan for your life.

■ God loves you as much as He has ever loved anyone.

■ God will never love you more in the future than He loves you today. No matter how hard you try to earn His love, it remains constant.

■ In order to find God's plan for your life, you must change your mind (repent) and let Him have control of your life by believing Jesus Christ is the only Son of God, that He died on the cross for your disobedience (sin) and that He was resurrected from the dead to guarantee eternal life to those who trust Him.

For a believer, Thanksgiving is more than a season; it is a way of life. As the Bible declares in 2 Corinthians 9:15, "Thanks be to God for His indescribable gift."

Tom Townsend is vice president for development and communications for the Kentucky Baptist Homes for Children

## Mountains to the Mississippi

Compiled by staff

■ ALLEN—First Church will host a Thanksgiving dinner for the deaf Nov. 9, 10 a.m. to 3:30 p.m., sponsored by the Eastern Kentucky Regional Deaf Ministry.

■ BOWLING GREEN—First Church recently honored Mark Hopper on his fifth anniversary as pastor.

■ CENTRAL CITY—Cherry Hill Church called Travis Fox as interim pastor.

■ CRESTWOOD—Crestwood Church men's ministry will host an "IronMan Luncheon" Nov. 7, 11:45 a.m. at the Garden Party in LaGrange with Lambert Franklin as guest speaker. Troy Dobbs is pastor.

■ FORT MITCHELL—Fort Mitchell Church recently celebrated its 78th anniversary. French Harmon is pastor.

■ FRANKFORT—Calvary Church called Keith Barkley as interim music director. Dwayne Southwood is pastor.

■ GREENSBURG—Bethlehem Church recently ordained Roger Robertson, pastor of Eastside Church of Campbellsville, to the gospel ministry. The church also ordained Randy Adams and Charles Seabourn as deacons. Gary Ervin is pastor.

■ HOPKINSVILLE—Venice Rasmussen recently resigned as pastor of Solid Rock Church.

■ KEVIL—Doug Kineman resigned as minister of music at Newton Creek Church. Rodney Cude is pastor.

■ LANGLEY—Maytown First Church ordained Ray Prater and Shannon Shepherd as deacons.

■ LOUISVILLE—Maple Grove Church ordained Jeff Sage as a deacon. Ray Hayes is pastor.

St. Matthews Church will host an

evening of music and magic featuring gospel artist Allen Asbury and magician David Garrard Nov. 17, 7 p.m.

■ MARION—Emmanuel Church held revival services recently with 10 additions and high worship attendance of 258. The church also recently called Kevin Cravens as interim minister of music.

■ MURRAY—Richard Walker resigned as pastor of Scotts Grove Church to work full-time with AMOR, a mission ministry in the Amazon Valley of Brazil.

■ MYRA—Faith Church held revival services Nov. 3-6 with evangelist Sam Cathey. Mike Jenkins will speak at morning and evening services Nov. 10. Dave Hammond is pastor.

■ SHEPHERDSVILLE—Little Flock Church set a record Sunday school attendance of 1,319 Oct. 27 as part of "Family Weekend" activities with evangelist Jim Wilson and contemporary Christian musician Clay Crosse.

■ STAMPING GROUND—Stamping Ground Church called Elizabeth Stahl as youth minister.

■ WILLIAMSBURG—First Church ordained Chuck King and Denny Trickett as deacons Oct. 27. Kevin Roberts is pastor.

### What's going on?

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

## Findley Edge, pioneer Christian educator/author, dies at age 86

ORLANDO, Fla. (ABP)—Findley Edge, 86, a pioneer in Southern Baptist religious education, died Oct. 28 in Orlando, Fla.

Edge began a 35-year career at Southern Baptist Theological Seminary in Louisville in 1947, teaching courses in religious education in an era when the demand for professionally trained educators in Baptist churches and institutions was beginning to rise.

"He was a teacher of teachers. He was also a great preacher," said Wayne Ward, a former Southern Seminary professor who taught alongside Edge. Ward said Edge believed "learning is seeking the answer and searching."

As a popular author in Christian education circles, Edge advocated church renewal and involving laity in ministry in numerous books.

His 1971 book, "The Greening of the Church," contained the oft-quoted phrase: "The call to salvation and the call to ministry is one and the same call. That is, when one is called by God to be a part of His people, he/she is also called into the ministry."

Another bestseller, "A Quest for Vitality in Religion," in 1963, offered suggestions for reviving churches from the clutches of "institutionalism" and making church membership more meaningful.

His 1956 "Teaching for Results" is described as a classic resource for ministers of education and Sunday school teachers. In it, Edge said any Bible teacher's ultimate task lies in

teaching Bible knowledge and understanding with the goal of learners becoming more like Christ in their attitudes and actions.

In "The Doctrine of the Laity" in 1985, Edge contended that Baptists' notion of the priesthood of the believer places primary responsibility for ministry on the laity and not clergy. "A layperson cannot pay someone else to fulfill his or her ministry to God," Edge wrote. "God has called His people to ministry, and the ministry belongs to the laity whether they know it or not, and the ministry belongs to the laity whether they fulfill it or not."

Edge recently had lived in Orlando, Fla., where he and his wife, Louvenia, were members of College Park Baptist Church.

The Cooperative Baptist Fellowship of Florida honored the couple by naming an award after them to recognize outstanding service in a local church. Baptist Theological Seminary of Richmond, Va., honored Edge by naming an endowed professorship after him and Southern Seminary's annual faculty award is named in his honor.

Edge was a graduate of Stetson University in DeLand, Fla.; Southern Baptist Theological Seminary; and Yale University in New Haven, Conn.

Edge is survived by his widow, two sons and two grandchildren. Funeral services were held Nov. 1 at College Park Baptist Church.

With additional reporting by Baptist Press



Edge

## CLASSIFIED ADS

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

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

**FOR SALE:** Full-size Hammond electric organ. \$500 to church; \$700 to other. Contact (270) 351-6710.

**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:** Permanent, part-time minister of music for First Baptist Church, Russellville, Ky. Send resumé to: FBC, PO Box 838, Russellville, KY 42276-0838, Attn: Search Committee.

**SEEKING:** South Fork Baptist Church is seeking a part-time youth minister. Send resumé to: South Fork Baptist Church, 4915 New Jackson Highway, Hodgenville, KY 42748, Attn: Personnel Committee.

**SEEKING:** Full-time minister to adults for a growing 1,500-member congregation affiliated with CBF and SBC. Applicants must have educational training, ministry experience and strong passion for the following ministries: Bible study, discipleship/spiritual formation, evangelism/outreach and missions involvement. The ability to partner with and complement our staff ministers to preschool, children, youth, and music and worship arts to make ministry happen is a vital prerequisite. Qualified applicants, send resúmes to: Minister to Adults Search Team, St. Matthews Baptist Church, 3515 Grandview Ave., Louisville, KY 40207. jwatts@smbclouisville.org.

**SEEKING:** Buena Vista Baptist Church in Somerset, Ky., is seeking a youth pastor/minister of education for an active, growing youth group of 20-25 students, and a growing Sunday school. If interested, please send your resumé to: Youth Minister Search Committee, Buena Vista Baptist Church, 324 Clifty St., Somerset, KY 42501.

**SEEKING:** Pastor for small-town church; full-time preferred. Extra secular work or student considered. Over 500 prospective families in church field. Church profile available upon request. Search Committee, Box 292, Ghent, KY 41045.

**SEEKING:** Highly motivated individual to serve as part-time children's/youth minister for Tunnel Hill Baptist Church in Elizabethtown. Come grow with us! Send resumé to: Tunnel Hill Baptist Church, 734 Tunnel Hill Church Road, Elizabethtown, KY 42701, Attn: Terry Chaudoin.

**SEEKING:** Senior pastor for Cadiz Baptist Church. Please send resúmes to Cadiz Baptist Church, 82 Main St., Cadiz, KY 42211. Call (270) 522-6002 for more information.

**SEEKING:** Northside Baptist Church, a steadily growing church, is seeking a full-time minister of students (K through HS). Salary plus benefits package. Leadership skills required. If interested, please send resumé to: Northside Baptist Church, 1800 Pear Orchard Road, Elizabethtown, KY 42701. For a job description, call (270) 765-6424.

**SEEKING:** Bivocational pastor for Mt. Hermon Baptist Church (rural community). Send resúmes to: Search Committee, c/o Betty Heaton, 45 Leepport Road, Milton, KY 40045.

**SEEKING:** Full-time pastor. West Broadway Baptist Church is seeking God's anointed to lead our church. WBBC is a growing, loving church averaging 275 in worship and 200 in Sunday school. Please send resumé to: Pastor Search Committee, 8420 Six Mile Lane, Louisville, KY 40220.

**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:** 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.

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## Hollywood's neglected 'Country Church' gains new life

By Angela Aleiss  
Religion News Service

LOS ANGELES (RNS)—Once upon a time, a white-steeped church with green louvered shutters proudly stood a block north of the famous Hollywood and Vine intersection. Back then, the church was the home of a nationally syndicated Christian radio series that preached a back-to-the-simple way of life.

The "Little Country Church of Hollywood," as it was called, stood amid a lush botanical garden of olive trees, palms and trailing roses. Its wooden pews and inlaid stones that paved the walkways reflected a kind of rural nostalgia transplanted to southern California.

But that was 68 years ago. Today, paper cups, old clothing and newspapers litter the church's gardens. The dried shrubs are overgrown and broken palms line the walkway. The windows are boarded and the pews were ripped out after a suspicious fire last year blackened parts of the building's wooden floor. Homeless people sleep in its gardens.

As the church and its grounds grew more dilapidated, neighborhood activists and local preservationists were outraged. Former Country Church members, still clinging to its down-home roots, felt betrayed. The church fell into disuse, they said, when owner Susan Moore purchased the property in 1997 for \$1 million and controversy erupted over her plans to turn it into a restaurant and entertainment facility. Moore abandoned her plans and put the church up for sale.

Several years later, the Little Country Church, once a quaint oasis within a sprawling urban landscape, remains in desperate need of repair.

But new owner David Judaken has plans to clean it up.

"I think it's the most attractive property in Hollywood," Judaken said of the Country Church and its surrounding gardens, both of which are historically protected.

"Right now, the plan is to develop the church as a nondenominational chapel and renovate it back to its historical standards," he said. "For the most part, 99 percent of the time, it would be used as a chapel."

Years ago, the Country Church had been put to good use when William Hogg and his wife, Virginia, broadcast their daily "Goose Creek" radio series from inside the small chapel.

Hogg, a former Methodist minister and World War I chaplain, moved to Los Angeles in 1931 and eventually fell upon hard times. In 1933, he created his own Christian radio series that offered moral stories sprinkled with down-home advice.

The next year, 1934, Hogg's "Goose Creek" series went into national syndication on CBS. The early morning radio show was set in an imaginary rural town and featured Hogg as Parson Josiah Hopkins, his wife as Sarah, their two daughters, a gospel quartet and Dan the horse. The radio skits evoked memories of bygone days combined with humor and a moral message that Hogg toned down to appeal to a larger audience.

"It was very popular for Southerners who were flocking to L.A. during this era," Philip Goff said of "Goose Creek's" appeal during the Depression. Goff is director of the Center for the Study of Religion and American Culture at Indiana University-Purdue and a scholar of early Christian radio history. The show's success, he said, encouraged locals to clamor for a real country church to attend, so in 1934 they created their own in Hollywood, with Hogg as its pastor.

Dick Brown was among the listen-



ers who grew up with the "Goose Creek" radio series and eventually became a member of the Little Country Church. In 1946, he joined the church's staff and sang in its quartet. He later became a pastor of the Christian church.

"We sang the old gospel hymns. We had gospel preaching. Quite a family atmosphere," Brown recalled. "The thing was that the message was down-to-earth, sort of country-style ... that we're all born sinners and in need of salvation."

Hogg died in 1937 and his wife continued to lead the church until her death in 1966. Their daughters, Martha and Milly, kept the church going without the radio broadcasts until lack of funds and a dwindling congregation forced them to close its doors.

When former owner Moore announced her plans to convert the property into a restaurant and theater, Brown said he and other loyal church members fought her in court. They believed that the Country Church was intended only for religious use.

Current owner Judaken plans to renovate the church's gardens into a lush landscape with running water. He's thinking about adding a restaurant alongside the property, a move that could reignite concern over the property's use.

"Unless you can find an application for its use, it's very difficult for it to survive," he said.

Meanwhile, the Little Country Church sits beneath the shadow of the famous Hollywood Sign, a quiet reminder of a bygone era.

**RESTORATION** The building and grounds of Hollywood's "Little Country Church," neglected for decades, could soon be restored to their former beauty and use. (RNS photo)

## Couple unveils creative ministry to Montreal arts community

By Harold Campbell  
Baptist Press

MONTREAL (BP)—Imagine a church where an original oil painting, a musical lament or a basket of colorful fruit can help launch a spiritual discussion and facilitate a meaningful worship experience on a level deeper than words.

That is part of the vision David and Sanan Brazzeal have for a church aimed at the arts community in Montreal, Canada's second-largest city and the largest city in Canada's predominantly French-speaking province of Quebec.

"The arts community is ... a group that evangelical Christians haven't understood and which all too often has had trouble fitting into the average church," said Brazzeal, who is working in cooperation with the Southern Baptist International Mission Board as strategy coordinator for the Montreal urban arts community.

Earlier this year, the Brazzeals changed gears in their ministry. They moved from the quiet suburb of Laval to downtown Montreal and traded their suburban home for a downtown townhouse.



David and Sanan Brazzeal

"The Montreal arts community is concentrated in and around downtown," Brazzeal said. "We felt we needed to be close to the people we're trying to reach."

Still without a name or a permanent home, the group in its first few months of existence has attracted 15 to 20 people connected by a passion for the arts and a desire to know God better through artistic expression. Participants include artists, musicians, a film editor, a choreographer, a sculptor and others who find that the arts help them connect to God.

"We want to create a venue where artists can express themselves," Brazzeal said. "Worship is very self-expressive, and we want to allow artists to communicate what God is teaching them through their experi-

ences. There normally isn't such a venue in a church for a painter, poet or songwriter to express themselves."

Meetings tend to emphasize the visual, experiential and participatory instead of lectures or sermons.

One participant noted that starting with a visible image and pulling in scriptural truths is an interesting switch from hearing a passage read and then trying to imagine or describe a corresponding image. Besides coming together as a large group for worship, a climate is being established for smaller groups to meet.

This summer, a number of the artists entered works and volunteered at an art exhibit sponsored by Christian Direction, a Montreal-based interdenominational organization that also recently began an arts ministry. The Brazzeals and their summer missions team worked with Christian Direction to produce a research study of the downtown core.

Potential projects for the church include painting murals or providing concerts for homeless shelters, serving as volunteers at festivals and other community events or offering seminars for the arts community. Each of these projects would be designed to

provide opportunities for dialoging with non-Christians.

For the Brazzeals, organizing the arts church has been a natural outgrowth of their longtime love for the arts. Brazzeal, a composer, served for 10 years on the music faculty at a Brazilian Baptist seminary and in music publishing in Rio de Janeiro.

"It's a ministry that has been percolating in our lives for 25 years," his wife said. "We're wired that way ourselves as creative people. When we saw the need for a community of faith among Quebec artists and when we observed the powerful way the arts communicate in Quebec culture, the idea for starting a church to reach out to and through the arts community was a no-brainer."

The Brazzeals also see the arts as a way to reach postmoderns in general since they typically are more responsive to images, dialogue and relationships than to mere presentations of facts or principles.

"We aren't going to come forward with a fancy name and an extensive vision statement," Brazzeal said. "Postmoderns are looking for authenticity, and they see right through pre-packaged ideas."

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