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Blue-collar congregations
see gospel in 'shoe leather'

By Keith Hinson

Baptist Press
1/10/96

VIRGINIA BEACH, Va. (BP)--Effective ministry in blue-collar congregations is possible, even for white-collar ministers, but only if they remember the blue-collar church is distinctive.

That's according to a number of pastors and authors who have served local churches with a majority of blue-collar workers as members.

Leading a blue-collar congregation fresh out of seminary wasn't easy, said David Slayton, a Virginia pastor who grew up in the more affluent, white-collar Bon Air Baptist Church in Richmond.

After struggling during his first couple of years at the blue-collar church, Slayton realized he wasn't going to succeed in his attempts to remold the congregation as "another Bon Air."

"About two years into that pastorate, it finally dawned on me, this isn't going to happen. The Lord doesn't want it to happen ... and I had to learn to live with that," Slayton said. "It was a crisis for me in coming to grips with that."

Pastors who fail to understand the distinctives of blue-collar churches are not unusual, suggested Tex Sample in his book, "Blue Collar Ministry: Facing Economic and Social Realities of Working People" (Valley Forge, Pa.: Judson Press, 1984).

Sample, who grew up in a blue-collar home, noted many pastors have been puzzled by their conflicts with members of blue-collar congregations.

"They could not understand why they incurred such wrath from their congregations," wrote Sample, who noted such pastors often regard criticism from blue-collar church members as symptomatic of being "unenlightened" or "simply unwilling to change."

One of the major differences between blue-collar and white-collar churches is the style of preaching mostly preferred by church members, according to Slayton.

Around the time of his graduation from seminary, Slayton said he was given some valuable advice by a pastor in Fort Worth, Texas: "David, if you're going to pastor blue-collar people, preach to the heart. Don't preach to their head."

It is not only the hearts but the lives of blue-collar believers that should be an example for others, wrote Richard Exley in his book, "Blue Collar Christianity: Love With Its Sleeves Rolled Up" (Tulsa, Okla.: Honor Books, 1989).

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"Blue-collar Christians know what hurts people, probably because they have been hurt themselves. But rather than becoming bitter, they have made peace with their pain, made it an ally instead of an enemy. And now they have 'hands to help others' and 'feet to hasten to the poor and needy.' ... How 'blue-collar' are you?" Exley asked his readers.

A preacher will best inspire the hearts of blue-collar Christians, Sample stated, if the pulpit style and delivery is dynamic: "Blue-collar people believe and feel their religion. ... Preaching ... can be thoughtful, but it will require fervor and conviction, in order to capture the appreciation of working-class people."

A warning sign of poorly received preaching is when churchgoers describe a sermon as "a talk" or "a lecture," Sample wrote.

"From a preaching perspective, you have to be strong on application, strong on illustration and emphasize a lot of the practical side," said Slayton, who is now pastor of Green Run Baptist Church, Virginia Beach, Va., which he also describes as a blue-collar congregation, with members who work in construction and as secretaries, federal workers and enlisted Navy personnel.

Many who attend blue-collar churches are often highly responsive to sermons, said David Schroeder, pastor of North Cheyenne Baptist Church in Cheyenne, Wyo.

Schroeder recently came to his present church after serving a predominantly blue-collar congregation. "I think working-class people tend to be more open and quick to respond. They are not as jaded about the claims of the gospel," he said. "It's almost as if upper-middle-class people have fended off so many sales approaches, they tend to look on the church as a suspicious sales approach."

Bob Wellner, pastor of Friendship Baptist Church, Brimfield, Mass., said the responsiveness of blue-collar members to biblical claims is rewarding to pastors and Sunday school teachers in churches such as his.

"The transformation that we see in lives in spite of what we see as our inadequacy to communicate is worth it all," Wellner said. "It's what keeps the teachers teaching in what is sometimes the most frustrating of circumstances."

One of the frustrations faced by pastors of blue-collar churches is the reality of more limited finances. Slayton said five working-class families each making \$20,000 per year will probably give less than one family making \$50,000 per year in a white-collar church.

Wellner, recounting his church's van ministry, said one vehicle is supported by another church member, and the other van is made possible because Wellner's wife is employed.

"If my wife did not work, we could not support the ministry. ... It's what allows us to have the investment in the second van," including such expenses as upkeep and insurance, Wellner said.

The scarce financial resources in blue-collar churches can be a problem for some pastors, Schroeder agreed. In his previous church, such issues as compensation, insurance, retirement, vacation and sick leave "were nebulous at best," he said.

Schroeder's family took a week's leave of absence after the disappearance of an aunt and uncle who were eventually found murdered. "We took a week to take care of that. Several months later, some key people in the church felt like that was vacation time, in spite of written bereavement policy," he said.

Pastors' salaries also are likely to be lower in blue-collar churches, Schroeder said. "One of the challenges is that the pastor ought to make a median salary in his congregation, and that'll be lower in a congregation of blue-collar workers," he noted.

One challenge to blue-collar churches is reaching blue-collar adults age 50 and below, Slayton said. "We live in a day when even the blue-collar boomers and busters want the cafeteria approach at church," he said. "You struggle to offer that, because you don't have the financial resources to hire staff to lead those programs. That's a pinch I see blue-collar congregations getting into."

Another pinch comes in trying to offer variety by involving a church in multi-week studies that may in fact be geared more toward white-collar churches, Slayton said. "One of the problems I find with those types of course materials is that they are written by college types for college types," he said. "The courses are basically set up like a college course would be. It takes three months to get through it. ... In the blue-collar setting, that is totally foreign to the way they handle things."

Wellner said the members of his church have participated in multi-week studies with a high percentage finishing the courses. But, he said of one such study, "I think we're going to have to redo it, because I don't think we were able to comprehend it fully, ... to facilitate it into our lives."

Exley suggested the financial pinch of blue-collar Christians drives them to more foundational forms of ministry. "It's 'blue-collar Christianity,' the gospel in shoe leather, compassion with its sleeves rolled up, caring enough to get involved! It has hands to help others," Exley wrote.

Having grown up in a home and having led ministries that were "hands-on" in their approach to helping others, Exley prompted his readers to remember that Jesus was from a blue-collar background:

"Jesus was a blue-collar man. He was born in a dung-infested sheep shed to peasant parents, and he grew up in his father's carpenter shop. As a consequence, he talked the language of common men, understood the life they lived, their little hardships, the things they had to contend with day after day.

"On top of everything else, there was the prejudice -- whispers about the legitimacy of his birth. He was a Jew in a Roman world, and a carpenter before it was recognized as a viable trade. ...

"He was a blue-collar man, not a blue-blood. His hands were rough and calloused, familiar with hard work. He was a common man among common men. He lived where they lived -- fishermen, tax collectors, shepherds, street vendors, ... lepers, lunatics, Samaritans, street people, and women taken in adultery. ...

"He was a blue-collar man, and he calls us to be blue-collar people too," Exley wrote.

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2 country churches start
Christmastime VBS tradition

By Debbie Moore

Baptist Press
1/10/96

PEARL RIVER, La. (BP)--There was some fine print down in the "Administrative Helps" section in the 1995 Vacation Bible School instruction manual -- which probably by now is stuffed in a closet somewhere at your church with leftover egg cartons, baby food jars and other VBS supplies -- suggesting the materials "can be used at alternate times of the year."

"Alternate times of the year" doesn't necessarily mean choosing among weeks in June, July or August.

Two country churches in southeast Louisiana that don't have "But we've always done it that way" in their vocabularies were free to try CBS -- Christmas Bible School -- this past holiday season.

"Christmas is the perfect time of year to do a Vacation Bible School because people are already in a mode to be thinking about God then anyway," said Bart Walker, pastor of Evans Creek Baptist Church, Pearl River, La.

Despite competition from such seasonal distractions as shopping and socializing, the church, which has an average Sunday school attendance of 85, had an average CBS attendance of 85 on four evenings the week before Christmas, Dec. 17-20.

The 1995 CBS was actually Evans Creek's second year at what now promises to be an annual holiday event. For Joe Dunn at Hebron Baptist Church, Bush, La., it was a first, after hearing Walker's reports last year of his church's new tradition.

"For the two years we've done this, it just seemed like God had his hand on it and blessed it all the way through," said Walker, pastor at Evans Creek since 1991 and a graduate of New Orleans Baptist Theological Seminary.

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"The idea for this project just came to my heart one day in August 1994," said Walker, originally from Marietta, Ga. "I told my church people and we all immediately went to work putting it together."

And other than their 10-foot Christmas tree falling over and breaking a few candy canes this past December, all has gone smoothly both years -- even lining up the teachers.

"We had all the teachers we needed but one within two weeks, without begging," Walker said. "Our CBS directors both last year and this year, Anna Crawford and Trina Smith, have had the attitudes that if God wants us to do this, we're going to have the teachers, and it hasn't been any problem. God has blessed our church with a lot of talented people who are always willing to use their talents for God. Our church is really blessed to have so many willing teachers."

A simplified educational system aided the teacher recruitment process. Teachers were expected to learn only one lesson or one craft for the whole week, then the children rotated to a different classroom every night, with one permanent director for each group to shepherd them through the week. Children and youth were divided into age-appropriate small groups. Adults were all in one group, rotating teachers who presented either theological topics or practical applications. In all, 32 teachers volunteered their efforts.

For snacktime, instead of that watery summertime orange drink donated by a ubiquitous fast-food restaurant, Evans Creek served homemade hot chocolate and homemade Christmas cookies.

"Someone in the church donated all the money for the snack ingredients," Walker said. About half of the craft materials needed were donated. And for the other half, even though teachers turned in receipts for reimbursement, most of the money went into the church's annual Lottie Moon Christmas Offering for Southern Baptist foreign missions instead of back into wallets. Furthermore, all moneys collected each night from the classes went toward the Lottie Moon offering.

The highlight of the week occurred on the last night of CBS in the fellowship hall when all the classes gathered together around the twinkling Christmas tree. After caroling a while, all participants took off their name tags, shaped like a gift box with a big bow on top and color-coded for each class. On the back of their tags they wrote a gift they wanted to give to Jesus, then they each hung their gift boxes up on the tree.

"It's a very personal, reflective and significant time," Walker said. "It's a great way to start off the holiday season with meaningful impact." Some of the gifts presented to Jesus at Evans Creek this year were "self" and "daily quiet times."

"This event is really a blessing to us," Walker said. "Our church really enjoys working together on this as a team."

"We would love to see churches all across the United States try a Christmastime Vacation Bible School because it's such an effective ministry tool. It's not nearly as hard as they might think it would be during a holiday time -- and anyone is welcome to call us for details and how-to's. If you get a good director and, of course, if God is in it, it just clicks together."

While Evans Creek's CBS doesn't include any "walk the aisle" response time, "all in attendance have heard the gospel at an age-appropriate level sometime during the week," Walker said. "We plant seeds for four days, then harvest in January." Participants during the CBS week completed standard registration forms which will be used by church members to follow up on prospects.

And now instead of packing up the leftover egg cartons and baby food jars for next December's CBS, Evans Creek and Hebron Baptist churches are just moving the boxes over to the corner for a few months because both churches still do the traditional summertime VBS as well.

Some things you just can't change.

**Traditional congregation
nurtures a contemporary one**

By Jon Walker

GRANADA HILLS, Calif. (BP)--It's an experiment worth noting.

A traditional Southern Baptist church in a Los Angeles suburb is down to less than 50 members, a large portion of them in their 70s. The worship is traditional, including responsive reading and traditional hymns.

A few miles away, the bud of a new church is ripe for planting. This new congregation -- aimed straight at the heart of Generation X -- worships with guitars, encourages a causal atmosphere while still emphasizing repentance before God.

Rather than working against each other, these two congregations -- in an unselfish and intimate way -- chose to work together.

First Baptist Church, Granada Hills, led by pastor Bruce Swetnam, continues to meet at 11 on Sunday mornings, still holding its Sunday school before the church service.

Yet Granada Hills has invited Harvest Church of the Valley, a Southern Baptist church plant, to use the facilities as they struggle to stand as a church to the next generation.

Harvest Church meets at 9:15 a.m., offering home cell groups as opposed to Sunday school classes. Pastor Rob Myers' office in the church is a converted Sunday school room; the two congregations share the other facilities -- rarely, but occasionally, intermingling with each other.

The plan is for Harvest Church to enfold the older church into herself as she grows to the point of maturity. Rather than 10 years from now having no Baptist church in the community, the hope is for a vital, growing congregation.

"My personal feeling is not to worry about who might have a few more people or what might prove to be a more successful method of reaching people for the kingdom," Swetnam says. "My desire is to reach them using whatever means necessary. This approach is born out of the desire to maximize the use of our facilities to reach those people."

Harvest Church's Myers is grateful to have help from Granada Hills. An experienced church planter, he says two difficulties to overcome are the financial burden and core families to help start the church. Using Granada Hills' facilities solves the financial problems, and Myers and his wife, Estelle, have been leading home cell groups for several months, developing the core membership support Harvest Church will need to survive.

"Some Southern Baptist churches try a mix of contemporary and traditional, but very few are focused entirely upon a contemporary approach," notes Myers, acknowledging the influence of California's Saddleback Community Church and its pastor, Rick Warren, on his own style. "We've even asked some older people to come to our church, not because they'll like the contemporary worship style, but to give themselves in ministry to their children and grandchildren."

And how is Harvest Church doing at reaching young people? Heddy Firozkar, just past her teens, says she visited several churches and knew she wouldn't be able to bring her friends to them. Yet, in nontraditional Sunday morning shorts, Firozkar, brought three friends to church one recent Sunday -- a radical shift for someone who was president of the Atheist Club at Granada Hills High School just a few years ago.

"This valley doesn't need another church that just preaches 'peace and love,'" Firozkar says. "It needs a church that preaches repentance, and Harvest Church does that. We are accountable to each other, yet we're causal and open. We don't have to fake it and pretend nothing's wrong in our life."

Andy Viera, director of missions for the San Fernando Valley Baptist Association, says, "We do this all the time with ethnic groups, where you pancake congregations into a facility, and have Koreans, Hispanics, Asians or Filipinos meeting at separate times during the day. Why not try the same thing with two English-speaking congregations?"

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"It's proving that the church is not the building -- the people are the church," Viera adds. "You can have a variety of congregations worshipping under the same roof."

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This article first appeared in the January issue of SBC Life, published by the SBC Executive Committee.

Sunday school teacher
reduced to begging

By Lee Weeks

Baptist Press
1/10/96

WAKE FOREST, N.C. (BP)--Fifteen-year-old Waylon Phillips was very familiar with God's plan of salvation.

He had committed many of the pertinent Scriptures to memory while participating on several Bible drill teams in years past.

But while the words were in his head, Phillips said, they were not in his heart.

"I didn't know what to believe so I chose 'D, none of the above,'" said the Enloe (N.C.) High School sophomore.

Little peace, however, came with that decision. And on Sept. 24, Phillips again began searching for answers while visiting a Sunday school class at Faith Baptist Church in Wake Forest, N.C.

That's where he met Sunday school teacher Mike Troxel. After concluding his lesson, Troxel asked anyone interested in becoming a Christian by accepting Christ as Savior and repenting of their sins to stay after class.

Phillips remained and skeptically approached Troxel.

Phillips said Troxel went through several familiar passages of Scripture with him.

"Near the end he finally got down on his hands and knees," Phillips said. "I figured there had to be something if he was willing to do that."

Troxel is a second-year student at Southeastern Baptist Theological Seminary working on a master of divinity in Christian education.

He said before that Sunday school class he asked God to give him an opportunity to witness to a lost person. But he said he didn't plan on begging someone to come to Jesus.

"God just gave me some discernment," he said. "He impressed on me that I should get on my knees."

"I'm begging you in Jesus name," Troxel told Phillips once the two were alone in the classroom. "Not for me but for you and Jesus Christ."

Begging people to accept Christ, Troxel said, is a witnessing tool he's used only once before.

"God said beg him, so I did," he said.

Troxel said God has given him a burden for witnessing to youth. "I've found that if you're not real with something you do, they know," he said.

Troxel calls his witnessing style the "Getting Them Lost Method." He uses about 15 passages of Scripture marked in a worn and tattered miniature Bible he always carries in his back pocket.

"Unless somebody understands that they are lost and dying and going to hell, they'll never get saved," he said.

Troxel said he is amazed by the moving of the Holy Spirit when Christians are faithful to share his message.

Several months ago, Troxel said, he led a construction worker who was working on a new educational building at Bay Leaf Baptist Church in Raleigh to Christ.

Troxel, a custodian at the church, said he simply asked the construction worker, named William, whether he was saved.

"He said, 'No, but I want to be,'" Troxel recounted. "I was floored. It kind of shocked me to tell you the truth."

Before meeting William, Troxel said, he had become discouraged by the lack of response from people he had witnessed to in recent months.

He said William asked Christ into his heart there on the job site.

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"I happened to be the one that God chose to lead him to Christ that day," Troxel said. "It was glory."

Troxel said he believes witnessing is the core of Christianity. He accepted Christ's gift of salvation nearly eight years ago while attending a class on how to share his faith.

"I was saved as a lost church member" taking a Continuous Witness Training course, he said.

Troxel said he doesn't talk about his witnessing experiences to bring attention to himself but glory to God.

"God honors a soul-winner and God loves a soul-winner," he said. "It's a little foretaste of hearing Jesus say, 'Well done.'"

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This article first appeared in The Olive Press newsjournal, a new publication of Southeastern Seminary.

If you've got a name,
you can be a prospect

By Cynthia Wright

Baptist Press
1/10/96

MODESTO, Calif. (BP)--What's in a name? A prospect and a soul, according to the San Diego Southern Baptist Association.

The association gathered the names of more than 3,500 prospects during the San Diego-area Del Mar Fair this past July by offering free name certificates.

The computer-generated certificates, suitable for framing, are imprinted with an individual's name, the literal meaning of the name and a biblical character quality associated with that meaning.

The evangelism tool was among the exhibits featured during the 1995 California Southern Baptist Convention annual meeting last November in Modesto.

And now, the "What's in Your Name?" computer program is available in a Word for Windows (c) format in the California library of the SBCNet state convention forum. Tim Gentry, associate director of the CSBC office of evangelism, said there is no charge for the program. Churches without access to SBCNet can download the program at their association offices, he added.

"It's a great witnessing tool because of the follow-up by local churches," said James Scott, director of evangelism for the San Diego association.

Addresses for each person who receives a name certificate are put into a database, which is sorted by zip code. The names and addresses are then distributed to pastors in corresponding zip codes.

In the San Diego association, churches followed up by delivering free Bibles to those who expressed interest at the fair, and several pastors have reported their church members are energized by this creative method of evangelism.

"Church members are eager to visit these prospects, because they don't have to do it 'cold,'" Scott said. "The prospects are already expecting a call from the church."

The program began in 1993 when a group of individuals from the association set up shop at the fair's community relations booth for a trial run.

The following year, the group ran the booth for 10 days, resulting in 12 professions of faith. This year's 21-day run resulted in eight such decisions.

Fair officials applauded the effort, bestowing the "Best Community Service Booth" award on the association.

Scott added the association has created a Bible study especially for those who made professions of faith this year, "and we have yet to see the final outcome."

He said the program also can be used at block parties, fairs or any community event which lends itself to the use of such a booth.

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Wright is director of donor relations at California Baptist College.

**Church's \$15 million debt
prompts bankruptcy filing**

By Orville Scott

AUSTIN, Texas (BP)--Facing foreclosure on a \$15 million overdue debt, Great Hills Baptist Church, Austin, Texas, has filed for bankruptcy protection.

Much of the debt was incurred in construction of a 3,600-seat sanctuary and 75,000-square-foot education building during the economic boom in the early 1980s.

With 3,895 members, Great Hills is the third-largest congregation in Austin Baptist Association.

The church's pastor for 27 years, Harold O'Chester, said the bankruptcy filing in federal court will not interrupt the congregation's services and ministries.

Great Hills trustee chairman Herschel Kelley said the church had considered seeking bankruptcy protection much earlier but did not because "the idea of a church filing for bankruptcy was abhorrent, and we thought we could work it out without doing that."

The church filed for Chapter 11, which permits an organization to continue operating while negotiating a plan of reorganization with creditors.

Bankruptcy lawyer Stephen Sather, representing the church, called the action "the last fallout from the real estate crash of the 1980s."

In the early '80s, Great Hills had a plan to build a new plant on a new site without incurring significant debt.

But investors who bought the church's original property on Allandale Road and 12 additional acres for about \$6 million defaulted, and the savings and loan which had issued a letter of credit guaranteeing the transaction also went broke. Great Hills lost the property to foreclosure and ended up seeking \$9 million in high-interest bonds.

When Great Hills missed its third payment on the loan eight years ago, cost-cutting measures were implemented which resulted in all but one staff member being released.

Sunday school attendance dropped to 750. The church is now growing rapidly and is trying to restructure its total debt, O'Chester said.

The church has made some payment, but with accrued interest costs, Great Hills owes bondholders \$14 million, Sather said. It also owes approximately \$700,000 to other creditors.

O'Chester expressed confidence the church will come up with a reorganization plan allowing it to stay on the property which includes 30 acres of land plus the sanctuary and educational buildings.

Sather said Great Hills faced a foreclosure deadline Jan. 2, following several months of negotiations with creditors consisting of more than 1,000 bondholders with the A.B. Culbertson and Company Investment Bankers of Fort Worth, Texas.

The church and its creditors have a common interest in avoiding foreclosure, said Sather, because bondholders would end up with property and buildings that are no longer tax-exempt and would have difficulty finding a buyer for such a large church structure.

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**Georgetown College coaches
break 500 in career wins**

By Emily Francis Williams

Baptist Press
1/10/96

GEORGETOWN, Ky. (BP)--Two of Georgetown College's most successful coaches have reached the 500-win milestone in their respective sports. Both coaches, head volleyball coach Donna Hawkins and head basketball coach Jim Reid, have led their teams to national tournament appearances, recruiting some of the best student athletes in the region.

Head volleyball coach Hawkins won her 500th game Nov. 11 against Brescia College in the Kentucky Intercollegiate Athletic Conference tournament semifinals. The Tigers beat Brescia 13-15, 15-7, 15-7, 15-4.

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A native of Scottsburg, Ind., Hawkins first came to Georgetown College as a freshman in the fall of 1961. During her career as a student, she lettered in softball, volleyball and basketball.

After graduating from Georgetown, Hawkins taught and coached for two years at Thomas Jefferson High School in Louisville, Ky., and led the boy's and girl's gymnastics teams to win the state championship in 1966-67.

In 1980, Hawkins came back to her alma mater to lead the women's volleyball and softball programs. She had coached as a volunteer for youth teams, earned a master's degree and begun raising two children, Travis and Kellie, with her husband, Bert, Georgetown's vice president for student life.

In the past 16 years, Hawkins' volleyball and softball teams have dominated the Kentucky Intercollegiate Athletic Conference and the Kentucky Women's Intercollegiate Conference. As head coach of the volleyball team, Hawkins has been named KIAC coach of the year eight times and Mid-South Conference coach of the year three of the last four years. Her teams have won the KIAC and KWIC conference titles for the last nine consecutive years and have been continuously ranked in the NAIA top 20 national poll.

"The success of any team depends on the athletes," said Hawkins. "If you can't get in quality people, you can't continue to be competitive and successful. Luckily, at Georgetown College we can recruit those types of student-athletes. You've got to have those kinds of students who sacrifice and make a commitment to the team."

Hawkins' teams traditionally do have those kinds of athletes. All three of her senior players were named academic all-Americans and two former members of her teams have won the prestigious A.O. Duer Award sponsored by the National Association of Intercollegiate Athletics, presented annually to one varsity-member junior athlete who has excelled academically and embodied outstanding citizenship and character.

As head coach of the women's softball team, Hawkins led the team to 309 victories over 14 years and won several KIAC championships. With her combined totals from coaching in both sports, Hawkins is the winningest coach in the college's history.

Setting a good example on and off the court is very important to Hawkins. "I think the biggest thing we try to do is to set examples and incorporate them into everyday life. 'Do unto others as you would have them do unto you' is one of our mottoes, whether that be in the respect you extend when playing another team or in the care you show others."

Head men's basketball coach Reid won his 500th game Dec. 1 against Cincinnati Clermont 100-51, adding to his long resume another milestone.

Reid has the most wins in the state of Kentucky aside from Denny Crumb, head basketball coach at the University of Louisville, who has a 571-215 overall record in his 25th year.

"Good things happen when you're surrounded by such great people and I've been real fortunate here at Georgetown," said Reid.

Fortunate indeed. In his 23 seasons as head coach of the men's basketball team, Reid has amassed many honors. He is currently ranked as the seventh-winningest active coach in the NAIA, has led his Tiger basketball teams to be the second-winningest active men's basketball teams during the past five and 10 years, and was recently notified he will be inducted into the NAIA Basketball Hall of Fame in Tulsa, Okla., in March.

Reid, a native of Beaver Dam, Ky., began what was to become his long career at Georgetown as a member of the men's basketball team. From 1966-1970, Reid played as a Georgetown College Tiger under head coach Bob Davis. Along with teammate and 1972 Olympic Team basketball captain Kenny Davis, Reid led the Tigers to 82 wins in his four-year career and became one of the top 20 scorers in the history of the college. He also was co-captain for the team his junior and senior years. Reid averaged 21 points per game his senior year and received the L.R. Cooke Award for outstanding senior athlete.

After graduation in 1970, Reid served as assistant coach to Davis, acquired his master's degree in education and began teaching health and physical education classes. In 1973, at age 25, Reid took over the reins as head coach of the Tigers' squad.

"It was never in my mind that I would ever coach. I didn't plan it out, it just happened," said Reid.

In the past five years, Reid has led his teams to a 155-24 overall record, two Final Four finishes and one Final Eight finish in NAIA national tournament play, steered the Tigers to their first-ever No. 1 ranking in the NAIA final poll while battling lung cancer, coached for the South Team of the 1995 U.S. Olympic Festival and been named NAIA National Coach of the Year.

"I want to make my players' time at Georgetown enjoyable," Reid said. "I want them to be able to look back fondly on the time they spent and hope that they will cherish the time they spent as part of the program. I hope they can develop a sense of pride and be proud of their accomplishments."

Reid, who continued coaching the No. 1-ranked Tigers in 1994 while fighting cancer, had a cancerous lung removed Jan. 17, 1994, but returned 12 days later to coach the Tigers while receiving radiation and chemotherapy treatments.

When it was announced that Reid was named by the Lexington Herald-Leader as one of the top 10 Kentucky sportsmen of the year for 1994, local radio personality Scott Pierce of Lexington's WLXG radio said, "In battling cancer, Jim Reid displayed courage and an attitude his players will remember forever. It's one thing to teach players not to lose games; it's another to team them to win life's bigger battles."

Reid continues to lead the Tigers into battle. Currently the team is ranked No. 2 in the nation with a 13-0 record.

He and his wife, Nancy, have two children, Shannon and Jack.

Located 12 miles from Lexington, Georgetown College is a four-year, private liberal arts institution affiliated with the Kentucky Baptist Convention. The college, founded in 1829, has been named by U.S. News & World Report as one of the top 161 national liberal arts colleges for the second consecutive year. William H. Crouch Jr. is the 23rd president of the college, which has an enrollment of more than 1,450 undergraduate and graduate students.

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Williams is Georgetown's sports information director.

Weather delays FBC Atlanta
vote to call Reighard

Baptist Press
1/10/96

ATLANTA (BP)--First Baptist Church, Atlanta, postponed its vote on Dwight "Ike" Reighard as senior associate pastor to Jan. 14.

The vote was scheduled Jan. 7, but inclement weather forced the church to cancel services that Sunday.

Reighard is pastor of New Hope Baptist Church, Fayetteville, Ga. If elected to the First Baptist post, he would have primary responsibility for the First Baptist congregation that meets in northern Atlanta in addition to occasionally preaching at the church's midtown Atlanta location.

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