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90-167

Porter discusses future  
as registration secretary

N-SSB

**NASHVILLE (BP)**--Southern Baptist Convention Registration Secretary Lee Porter has announced he will not be a candidate for the position as long as he is employed by the Southern Baptist Sunday School Board.

In a Nov. 30 prepared statement, Porter said: "As part of discussions regarding comments I made during the Southern Baptist Convention in New Orleans, I was informed by the administration of the Baptist Sunday School Board that it would be unwise for me, as a board employee, to continue to hold an elected office in the Southern Baptist Convention.

"I regret that my comments to students as a convention officer involved me in denominational politics. I am sorry for the pain and disruption caused by my remarks. I accept the position of the administration. Therefore, as long as I am employed by the board, I will not allow my name to be presented to the convention for re-election as registration secretary," the statement continued.

Porter, who has been registration secretary since 1977, said, "If the Lord should lead me to another position and God reveals to me and to Southern Baptist Convention messengers that the cause of Christ, denominational harmony and confidence in the registration and balloting process could be extended with my serving, then I would be most happy to continue to serve as registration secretary."

Porter, a 14-year employee of the board, was removed from his position as a design editor in the board's Sunday school youth-adult department as a result of remarks made during the 1990 Southern Baptist Convention meeting in New Orleans. He was reassigned to a non-editorial position as projects consultant in the same department.

During a June 13 session in the messenger registration area at the Louisiana Superdome, Porter met with a class from Southern Baptist Theological Seminary, Louisville, Ky. During the two-and-one-half hour session, he made personal comments on a wide range of SBC issues including messenger registration.

After reviewing the matter, board officials concluded, according to an administrative report, that Porter "violated the established parameters of the Baptist Sunday School Board for acceptable employee conduct. His use of inflammatory language has impacted his performance as an employee and the board's relationship with its Southern Baptist constituency."

In response to Porter's announcement that he will not run again for registration secretary as long as he is still employed by the board, Gary Cook, vice president for church programs and services, said "a conscious desire to avoid any appearance of political activity and the time requirements for work assignments were primary reasons for the administration's discussions with Lee Porter concerning the advisability of his continuing to hold denominational office. The administration and Lee Porter came to the agreement that he would make the announcement."

Porter said "whether I ever serve again as registration secretary, I will remember with happiness the last 14 years of hard work which I viewed as a ministry to the people called Southern Baptists."

Before joining the board in 1976, Porter was director of organization for the Southern Baptist Christian Life Commission. Earlier, he was pastor of churches in Texas and Louisiana. He has served as first- and second vice president of the Southern Baptist Convention and as SBC parliamentarian.

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(The text of Lee Porter's statement will be mailed to state Baptist newspapers by the SSB bureau of Baptist Press.)

Baptist worker in Kuwait  
might be home for Christmas

By Erich Bridges

N + MB

RICHMOND, Va. (BP)--Maurice Graham might get home in time to spend Christmas with his family.

The Southern Baptist worker from Shelbyville, Tenn., who has been stranded at the U.S. Embassy in Kuwait City since a few days after the Iraqi invasion, could join thousands of other Westerners hoping to exit Kuwait and Iraq -- if Saddam Hussein makes good on his Dec. 6 pledge to let them go.

"It would appear that as soon as things can be worked out where (Graham) can get travel from Kuwait to Baghdad, then travel should be forthcoming to the United States," said John Deal, the Southern Baptist Foreign Mission Board's associate director for work in the Middle East. "Now how many days it will take, I don't know. But if it's true, it's great."

Deal has maintained contact with Graham at the embassy through the U.S. State Department and Graham's wife, Laurie, who was allowed to leave Kuwait with her two sons in September. She is living in Nashville.

Mrs. Graham was told Dec. 7 by the State Department that Iraq had waived exit visa requirements for departing foreigners, Deal said.

Graham "did not want to leave (the embassy) until he was completely sure that an exit visa was for sure, and he still feared stepping off that embassy compound without that visa in hand and some other escort," said Deal.

Several intensive efforts through various channels to gain permission for Graham to leave Kuwait in November did not succeed.

The Voice of America radio service reaching Americans in Kuwait has warned people who have been in hiding to make sure that everybody is free to travel before they step out and let it be known where they are, Deal added. A Dec. 6 VOA broadcast told Americans in both countries to "stay where you are" until Iraqi officials say when and how they can leave.

"We would hope to charter a flight to pick them up," said a State Department press officer of Americans in Iraq and Kuwait. "That's what we're working on now. We don't know how many will be coming out. We don't know if they'll be coming at once or what. We don't know where we'll be allowed to land or anything. We'll do it the most efficient way we can once we get permission to bring in a flight."

The officer said she anticipated the lifting of travel restrictions would apply to all American citizens, including those at the U.S. Embassy in Kuwait City.

"That is our hope and expectation," she said.

Saddam's promise to release Western hostages, ratified Dec. 7 by the Iraqi National Assembly, was interpreted by many observers as a peace gesture and another effort to divide the international coalition arrayed against him. He has been almost universally condemned by the international community for holding the foreigners.

The State Department said about 900 U.S. citizens remained in Iraq and Kuwait Dec. 6, including 88 "human shields" held at Iraqi defense installations.

Additional flights will be added to Iraqi Airways' daily service to Amman, Jordan, reports said. Iraq's ambassador to the United States, Mohamed Sadiq Al-Mashat, said Dec. 6 that foreigners could leave as soon as flights are arranged and "could be in their homes before Christmas."

The Grahams began work as Southern Baptists' first representatives in Kuwait less than three months before the invasion. They took refuge in the U.S. Embassy compound several days after Kuwait was stormed by Iraqi troops. The Southern Baptist couple began leading nightly prayer services in the embassy for the undisclosed number of Americans who had taken refuge there.

But Graham has begun to experience health problems under the harsh conditions at the embassy and has expressed a desire to leave in recent weeks, Deal said.

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Graham is allowed to leave, he has expressed a desire a time of privacy with his family when he reaches the United States, Deal reported. He may be reunited with his family at an undisclosed location, then contact the press and others if and when he is ready to talk about his experience.

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NOTE TO EDITORS: The BP story released Dec. 4 headlined "Write Saddam Hussein, Baptist leader urges," reported that Southern Baptist Foreign Mission Board President R. Keith Parks was urging churches to mount an intensive campaign of petitionary letters to Saddam Hussein.

Parks asked letter writers to inform the Iraqi leader that American Christians are praying for peace and a just solution to the Persian Gulf crisis and urge him to release all foreign hostages held in Iraq and Kuwait.

A suggested letter to be duplicated, signed and sent to Iraq was distributed to hundreds of churches. However, the Foreign Mission Board has been informed by postal officials that an embargo on U.S. mail to Iraq and Kuwait has been in effect since Aug. 30 because of transportation difficulties in the two countries. Letters sent directly to Saddam Hussein in Iraq will be returned to senders. So the Foreign Mission Board is asking letter writers to send their letters in care of the Iraqi Embassy in Washington, D.C. The address is:

His Excellency, Saddam Hussein  
c/o His Excellency Dr. Mohamed Sadiq Al-Mashat, Ambassador  
1801 P. St., NW  
Washington, D.C. 20036

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Devotional helps Lawson  
minister to survivors

By Sarah Zimmerman

F-SSB

Baptist Press  
12/7/90

ATLANTA (BP)--The morning after eight people died in this month's Northwest Airlines' accident in Detroit, Lowell Lawson asked himself, "What am I going to say to people today?"

Lawson, Home Mission Board chaplaincy ministries development director, is based in Detroit. After the Dec. 3 runway crash, Lawson was called on to help minister to survivors.

Three years ago Lawson helped counsel family members of the 156 victims of the Northwest Airlines crash in Detroit. Though he had experience with an airline crisis, he wondered what he would say to people this time.

The morning after the crash Lawson used "Open Windows," a devotional guide published by the Southern Baptist Sunday School Board, for his daily devotion. The devotional thought, written by William Tanner, executive director of the Baptist General Convention of Oklahoma, was titled, "God's Providence."

Tanner's message for Dec. 4 was about a time he was in a plane crash and everyone survived. The devotion highlighted God's presence even in a crisis.

Lawson shared the devotional thought with people at the airport the day after the crash. He said it "had great meaning to people who were looking for something to hold on to."

Lawson's work was primarily among people who survived the accident. After their brush with death, Lawson said the survivors all had a new appreciation of how finite life is.

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Surgery delays Lozuku's  
move to Soviet Union

F-20000

Baptist Press  
12/7/90

DALLAS (BP)--The arrival of George and Veda Rae Lozuk in Moscow as Southern Baptists' first resident workers assigned to the Soviet Union has been delayed.

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Lozuk underwent surgery Nov. 29 for a recurrence of prostate cancer initially treated in 1988.

Mrs. Lozuk reported that the surgery at the Baylor University Medical Center in Dallas went well and doctors hoped Lozuk could begin his assignment in Moscow in mid-January. The Lozuks were to have arrived there in November.

Lozuk will be the Southern Baptist Foreign Mission Board's liaison with the primary Baptist body in the Soviet Union, the Union of Evangelical Christians-Baptists. He also will assist the new seminary in administrative matters and the Baptist union in launching radio broadcasting efforts.

The Lozuks, of Fort Worth and Corpus Christi, Texas, have been missionaries in South America for 34 years. He most recently was associate to the director of Southern Baptist work in Spanish-speaking South America.

His father, the late Sylvester Nicholas Lozuk, was a Russian immigrant who led a Slavic Baptist mission in Fort Worth, Texas, for 30 years; his mother, Jennie, is a Polish immigrant who still lives in Fort Worth.

The appointment of the Lozuks to the Soviet Union is part of a buildup of Southern Baptist personnel in Eastern Europe, from 10 in the fall of 1989 to a goal of about 100 workers by the middle of 1991. They will work in church planting, theological education, English-language instruction and medical and agricultural work.

The Moscow seminary is to open Jan. 15 with 15 to 20 students. Classes will meet in the Moscow Baptist Church until the Baptist union secures a permanent location. Baptist theological education in the country previously was limited to a Moscow-based program of correspondence courses.

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Keys to church growth  
cited at HMB conference

By Mark Wingfield

F-HMB

Baptist Press  
12/7/90

SCOTTSDALE, Ariz. (BP)--Vision, pastoral leadership, Sunday school, evangelism and ministry were repeatedly touted as keys to church growth during the first national church growth conference sponsored by the Southern Baptist Home Mission Board.

The conference was held at First Southern Baptist Church in Scottsdale, Ariz.

Speakers ranged from denominational leaders to mission pastors. They represented suburban churches, inner city churches, black churches, ethnic churches and small-town churches.

In the closing session, HMB President Larry Lewis urged participants to remember the basic principles they had heard and adapt them to their unique situations.

"If you tried to implement every idea you've heard here, you would likely perform such an operation that the patient would never recover," he said.

"Don't just do what comes down the pike from Atlanta or Nashville," Lewis urged. "Every church field is different. Every pastor needs his own vision."

The idea of vision was central to every testimony given.

"It's one thing to be a man of God, but it's another thing to have the plan of God," said Johnny Hunt, pastor of First Baptist Church in Woodstock, Ga.

Darrell Robinson, HMB evangelism vice president, urged pastors to "get a vision from God and stick with it."

Successful church growth requires that vision to be transferred to the people in the pew, said Ken Hemphill, pastor of First Baptist Church in Norfolk, Va.

"Pastors may have a vision for church growth but fail to communicate that vision. The result is chaos."

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Hemphill said church members will respond to new ideas and strategies if the pastor will take time to explain what needs to be done and why.

Pastoral leadership was another recurring theme of the conference.

"If we're going to reach this country for Christ, pastors have got to turn around," Robinson said. "Pastors are the key. The speed of the leader is the speed of the team."

The kind of pastoral leadership that produces growth requires more than an 18-month commitment, another speaker said, referring to the average tenure of a Southern Baptist pastor.

"Most pastors only stay about 18 months and wonder why growth doesn't happen. They don't stay long enough to develop fellowship," said Keith Wiginton, pastor of First Baptist Church in Altus, Okla.

Wiginton said it took him seven years to win the complete trust of his congregation that led to growth.

He described a power struggle that inevitably develops between a new pastor and a congregation. "The pastor should be the leader," he explained. "But he's a dumbo if he doesn't realize he needs those deacons, he needs those other people."

The place to make the best use of those church leaders is Sunday school, speakers agreed.

Sunday school remains a staple of growing Baptist churches, said Bernie Spooner, director of the Sunday school division of the Baptist General Convention of Texas.

"Sunday school is a transferable approach to church growth," he explained. "Many of the things I see coming on the scene today are not transferable; they require a certain kind of leader."

Pastors should use their best workers as Sunday school teachers, making that the front line of ministry, he explained. "The strongest among us need to be challenged and convicted that Sunday school is where they should be doing their work."

Additionally, growing churches set bold goals for Sunday school and then work to meet those goals, he said.

Spooner said the time-tested principle of adding new units for growth still holds true. "Most of our plateaued and declining churches could grow if they would just add a new class or a new ministry."

Ultimately, Sunday school should be used as an evangelistic tool, he said. "The great strength of the Sunday school is not in education alone, but in mobilizing the church to get out into the community."

"The primary purpose of Sunday school should be for evangelistic outreach," Hemphill added. "The heart of the Sunday school must always be evangelism."

Speakers called for a holistic approach to evangelism as an ongoing mindset rather than an occasional strategy.

"If you think evangelism is to do two crusades a year, you're not doing evangelism" said Jorge Navarro, pastor of Iglesia Bautista Nuevo Nicimientto in Wilmington, Calif.

"Evangelism is not a strategy or a technique so much as it is a spirit," Lewis declared. "It's an attitude."

Hemphill agreed: "Evangelism begins with an atmosphere, and it is created by the pastor. You can call 14 evangelism directors, but if the pastor doesn't promote it, it won't do any good."

The proper attitude produces the proper atmosphere for church growth, Wiginton added. "In most of our churches we've got an attitude problem which produces an atmosphere problem. We get what we expect."

holistic approach to evangelism also will include minister speakers said.

"The average Baptist church has limited its field because it wants to be a comfortable social club," Wiginton said. "It wants to reach out to the whites, the rich. But there are only so many of those people in any community.

"It's time we got back to the biblical pattern," Wiginton declared. "We must be a rescue squad for Jesus, reaching all people."

"Are we reaching out to the downtrodden, to the helpless?" Lewis asked. "Growing churches have a compassion and concern for the people around them."

Newton Carey Jr., pastor of Truevine Baptist Church in Oakland, Calif., told how his church has grown by extending its ministry into a nearby housing project.

"We have found a way to put shoes on the gospel," Carey said, "when the church starts meeting people's needs and sharing the gospel."

Speakers also talked about the need for celebration in worship.

"The reason our convention has lost so many people to the charismatics is not because of theology, but because of deadness," Hunt declared.

"We have no sad music at our church," Carey added. "I tell the guy who plays the organ to play it like it's alive."

Wiginton said celebration includes "heart" music. The music minister's job is to touch people's hearts through music, not to elevate the music appreciation level of the congregation, he said.

Speakers also frequently referred to the urgent need for prayer.

"One of the marks of a growing church is an intentional, extraordinary emphasis on prayer," said HMB extension vice president Charles Chaney. "These churches believe growth is a divine process."

This kind of prayer emphasis will lead a church to desire growth, Chaney said.

"When we start talking about growth, in many churches there is a fear, a reluctance that God doesn't want the church to grow, that churches should be small.

"God doesn't sit up in heaven and plan for churches to decline. He plans for churches to grow.

"We should not be surprised when the church grows; we should be surprised when the church does not grow," Chaney said.

But Wiginton warned pastors not to look for short cuts to growth.

"Everybody's looking for a short cut," he said. "Pastors are waiting for a pill or formula or something to come down the chute that will fix everything.

"The way to grow a church is work, work, work. And most pastors aren't willing to do that."

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Human blackboard shows difference  
between multiplying and adding

By Mark Wingfield

F-HMB

Baptist Press  
12/7/90

SCOTTSDALE, Ariz. (BP)--A speaker at a national church growth conference illustrated the difference between multiplication and addition by chalking up totals on a human blackboard.

The demonstration showed the difference between pastors who equip their people for evangelism and pastors who do everything themselves.

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On Barker of the Home Mission Board's evangelism staff g the illustration during the HMB's first national church growth conference in Scottsdale, Ariz.

He called on two participants to play the roles of pastors with different approaches to evangelism. He labeled one pastor an "equipper" and the other a "super hired holy man."

Each began by "converting" one other member of the crowd through personal evangelism.

The man tapped by the super pastor sat down while the pastor continued to work. "Give him a card and pack of envelopes," Barker quipped.

Meanwhile, the other pastor equipped his convert and they each went out and "converted" another person from the crowd.

Standing on one side of the platform were the equipping pastor and the three converts his church had won. On the other side stood the "holy" pastor and the one convert he had won.

"What happens to this pastor with the good intentions is he begins to fold all the bulletins, he begins to mow the lawn, patch the roof, and do everything else that comes along," Barker explained. "He has to work in order to get God's approval.

"He doesn't understand that when he gets before the Lord, the Lord's not going to ask him what he did in the association, what size his church was or how many he won. The Lord's going to ask him, 'Did you do what I asked you to do? Did you equip your people?'

"The guy who says he's a great soul winner but doesn't equip his people is not doing what God told him to do.

"You may baptize a thousand people a year. But if you win them all, you're not doing what God told you to do. The test of the church is how many of your people are winning people."

To further illustrate, Barker sent the equipping pastor and his three members out to each bring in another, while the other pastor went out by himself to win one person.

Then he sent the equipping pastor and his seven members out to each bring in yet another new member. The holy pastor did not go this time.

"What begins to happen at the super pastor's church is he doesn't have time to preach either. So sometimes people start leaving the church."

To illustrate, one of the holy pastor's two members moved to the other group, symbolically moving his membership.

By the time the demonstration concluded there were 32 people in the church of the equipping pastor and only two in the church of the do-it-all pastor.

"This is where most of our churches are because our pastors have not obeyed God," Barker said as he pointed to the smaller group.

"We could put 500 people over here and you could say what a great church. But if you're not winning them through your people, you're not doing what God called you to do."

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Soul Winning Encounter  
announced for 1995

By Mark Wingfield

F-HMB

Baptist Press  
12/7/90

SCOTTSDALE, Ariz. (BP)--Southern Baptists will get a second chance to tell America, "Here's Hope."

A national soul winning encounter slated for 1995 will carry the same theme as the denomination's 1990 simultaneous revivals: "Here's Hope. Jesus cares for you."

Internal publicity for the year-long emphasis will carry a slightly different theme: "Here's Hope. Share Jesus Now."

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Other than emphasizing only simultaneous revivals, the 1 emphasis will expanded to include personal evangelism leading up to simultaneous revivals.

The national soul winning encounter will consist of two phases -- 60 days of personal evangelism and six months of "harvest revivals."

The HMB will enlist 1.5 million people who will commit to witness to one person each day between Jan. 8 and March 9, 1995. Those 60 days of personal evangelism will be followed by a nationwide emphasis on revivals between March 12 and Sept. 30.

Within that framework, suggested dates for revivals will be determined in each state. Some will be held simultaneously statewide; others will be held simultaneously by associations.

The soul winning encounter concept has been endorsed by state evangelism directors and will be planned by a steering committee from that group. Resourcing and coordination will be handled by the Home Mission Board.

Adoption of the Here's Hope theme was announced to evangelism directors during their annual meeting in Scottsdale, Ariz.

Also at that meeting, HMB President Larry Lewis endorsed the plan and made a personal commitment to be one of the 1.5 million people who will share their faith every day for 60 days in 1995.

"I pledge my total support to this emphasis," Lewis said. "I believe this could be the greatest endeavor in the history of our denomination.

"From the standpoint of tactics, there is no greater need than for developing effective, fruitful witnesses. Anything that will mobilize our people to get out sharing their faith has to be a good thing.

"The ultimate result is not just 1.5 million people committed to witness for 60 days," Lewis declared. "If somehow as a result of this we can generate an attitude that makes soul winning a lifestyle, it will have a long-lasting effect."

Howard Ramsey and Richard Harris of the HMB's evangelism section will coordinate the emphasis. Ramsey is director of personal evangelism, and Harris is director of mass evangelism.

Both men said they are pleased the 1995 emphasis will wed the two branches of evangelism. The project will be one emphasis with two elements, they explained. Churches will be asked to participate in the total project without omitting either aspect.

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Lack of youth evangelism  
called crisis in SBC

By Mark Wingfield

F - HMB

Baptist Press  
12/7/90

SCOTTSDALE, Ariz. (BP)--Churches don't suffer a lack of ideas for youth ministry today, but a lack of evangelism, a youth ministry expert said.

"We've got a crisis in the Southern Baptist Convention and it's in youth baptisms," said Dean Finley, a youth evangelism specialist with the SBC Home Mission Board. Finley led a workshop during the HMB's first national church growth conference in Scottsdale, Ariz.

He cited statistics showing that youth baptisms declined from 130,000 in 1972 to less than 90,000 in 1987. Youth baptisms increased slightly in 1988 and 1989 and are projected to increase slightly in 1990.

From 1972 to 1987 when youth baptisms declined by nearly 40 percent, the youth population declined only 12 percent, Finley observed. Also, the long-term decline in youth baptisms occurred when resources for youth ministry proliferated.

"We don't suffer from the lack of ideas today," he declared. "We suffer from the lack of evangelism."

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"When was the last time a teenager got saved in your Sunday school?" Finley asked. "Could a teenager get saved in your Sunday school if he wanted to?"

"Too many times the answer is no. That's the scary part."

Evangelism should be the purpose of everything done in youth ministry, including every activity, Finley said.

"Evangelism is the spark," he declared. "If you have teenagers show up for activities and you don't do Jesus, they'll stop coming. If we don't meet their spiritual needs, they'll go look somewhere else."

The urgency for reaching teenagers is greater than ever, he declared, because of the demands of modern society.

Finley said every hour in America:

- 323 teenagers become sexually active;
- 137 teenagers run away;
- 125 teenagers watch their parents divorce;
- 46 teenagers have an abortion.

"Teenagers are the outcasts of our society," he said. "They have had the sins of their fathers visited upon them."

Youth have accepted what their parents' generation neglected to speak against, Finley said.

One of the greatest opportunities for evangelistic youth ministry is in America's public schools, Finley said. Recent court rulings on equal access to school facilities open the door for religious meetings that have been prohibited on campuses before, he explained.

"There has been a more closed mission field than Russia, and it's been our public schools," he said. "But the walls are now down."

"If we don't take a stand, the walls will be back up."

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Churches create wholeness  
through family relationships

By Terri Lackey

F-SSB

Baptist Press  
12/7/90

NASHVILLE (BP)--Churches should play integral, active roles in creating a feeling of family among members, a seminary professor and family ministry leader agree.

"All God's children need a family, and sometimes the families we create in a church setting are like foster families," said Diana Garland, professor of Christian social work at Southern Baptist Theological Seminary in Louisville, Ky. Garland was guest speaker for annual December family ministry planning meetings in Nashville. The meetings were sponsored by the Southern Baptist Sunday School Board's family ministry department.

"Churches ought to be about the business of creating family relationships," agreed Doug Anderson, director of the board's family ministry department. "It is important to help the unmarried and the no longer married to create family-type relationships. Healthy singles have families of choice outside the church, and we should be in the business of creating those types of family networks inside the church."

Garland and Anderson agree that relationships lead to personal wholeness.

"The centerpiece of leading people into wholeness is to lead them into families," Garland said. "It is a great challenge (of churches) to deal with people who are 'family-less' in this world."

Anderson said a person does not have to be married to be whole.

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But you do have to be in relationships," he noted.

"The gospel is fundamentally about relationships," Anderson added. "Jesus was about the task of creating new family relationships. (Through his friendships with others), Jesus redefined the family as more than just legal or biological."

Just as families should focus on their strengths rather than their weaknesses, Garland said church members should focus on their strengths and the gifts they can offer one another as a family of friends.

Churches can begin developing families within the membership, Anderson said, by focusing on strengths, not faults.

"Every individual has some strengths, and we should work out of those strengths in the church," he said.

He also said churches "should become intentional" in their efforts to unite members as a family.

"Churches should be in the business of making a difference in the lives of our members," Anderson said. He cited the analogy of parents sending their child to the school. If the child learned nothing after a year, the parents would likely question the credibility of the curriculum. Likewise, Anderson said, if a church member, after a year of study, has not grown or matured in Christ, the church should stand back and take a look at its intentions.

"The churches need to be challenged at the point of what to do to create relationships within the church," he said. Churches must be equipped with knowledge and resources to create good relationships and families among members.

Among the resources the family ministry department introduced to state directors as a tool to strengthen families, Anderson said, is the new Parenting by Grace course, "Christian Self-Esteem: Parenting by Grace." The course, which recently was field-tested by about 1,500 people, is expected to be released in October 1991.

Christian sex education resources will be field tested in the spring, according to Anderson, who said the "much-needed" materials will be released in 1992. They are designed to be used by parents for teaching Christian values in sex education.

Evangelism resources for senior adults, single adults and families are presently available, he said. "Seniors Reaching Seniors," "Families Reaching Families" and "Every Single Won" are the 1990-91 emphasis books available as evangelism tools, he said.

The state directors were also introduced to a field service model which uses family ministry as a church growth tool. The family ministry leaders were encouraged to use the models as a teaching tool to help pastors and ministers discover church growth potential by ministering with single adults, senior adults, couples, parents and children, Anderson said.