

**(BP)**

**-- BAPTIST PRESS**

News Service of the Southern Baptist Convention

**NATIONAL OFFICE**

SBC Executive Committee  
901 Commerce #750  
Nashville, Tennessee 37203  
(615) 244-2355  
Herb Hollinger, Vice President  
Fax (615) 742-8919  
CompuServe ID# 70420,17

**BUREAUS**

**ATLANTA** Martin King, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522, CompuServe 70420,250  
**DALLAS** Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232, CompuServe 70420,115  
**NASHVILLE** Linda Lawson, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300, CompuServe 70420,57  
**RICHMOND** Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151, CompuServe 70420,72  
**WASHINGTON** Tom Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223, CompuServe 71173,316

July 13, 1995

95-109

WASHINGTON--Clinton: Guidelines to be sent to schools on religious rights.  
ALABAMA--New WMU structure stirs enthusiasm during WMU Week.  
ALABAMA--WMU sets October grant application deadline.  
KENYA--Influx of Christians from crusade expected to impact Kenya churches; photos.  
KENYA--Kenyan, Southern Baptists worship with Kenyan president; photos.  
KENTUCKY--Seminarian sees sports as wide world of ministry; photo.  
NEW MEXICO--Vibrant worship services evolve from planning, musicians agree.  
TENNESSEE--Correction.

**SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES**  
Historical Commission, SBC  
Nashville, Tennessee

Clinton: Guidelines to be sent  
to schools on religious rights

By Tom Strode

Baptist Press  
7/13/95

WASHINGTON (BP)--Declaring the First Amendment "does not convert our schools into religion-free zones," President Bill Clinton announced an initiative by his administration to provide guidelines on religious expression to every public school district in the country before the start of the fall term.

While the president did not express an opinion on a proposed "religious equality amendment," administration officials said after Clinton's July 12 speech he opposes such a proposal.

In a 39-minute speech on the state of religious liberty in the country, Clinton said some school officials and parents mistakenly believe the Constitution "forbids any religious expression at all in public schools" and some Americans believe the government has an "anti-religious bias."

"I am deeply troubled that so many Americans feel that their faith is threatened by the mechanisms that are designed to protect their faith," he said, according to a transcript of his speech.

"Americans feel that instead of celebrating their love for God in public, they're being forced to hide their faith behind closed doors. That's wrong. But some Americans have been denied the right to express their religion, and that has to stop.

"When the First Amendment is invoked as an obstacle to private expression of religion it is being misused," he said. "It's especially important that parents feel confident that their children can practice religion. Wherever and whenever the religious rights of children are threatened or suppressed we must move quickly to correct it."

While he called the occasions rare, Clinton acknowledged some students have been prevented from reading the Bible silently in study hall, some students have been stopped while praying over lunch and some student religious organizations have been prohibited discriminatorily from publicizing their meetings.

--more--

Under the First Amendment, the president said, the following religious expressions are allowed in schools: Private prayer by students; individual prayers over lunch; at times, students praying together aloud; equal treatment of student religious clubs; individual reading of the Bible or other religious books; teaching about religion; student expression of religious beliefs in homework and class presentations; the right to distribute religious literature; the right to wear T-shirts with religious messages if shirts with other messages are allowed; and values advocacy.

The president should be commended "for his willingness to wade into the debate about the proper role of religion in the schools," said James A. Smith, the Southern Baptist Christian Life Commission's director of government relations. "He should also be commended for giving a quite eloquent defense of the importance of religious liberty. It's obvious that he holds strong convictions about religious liberty and that he is personally conversant with the subject.

"That's not something that can be said about most of the GOP presidential candidates," Smith stated.

"We must also recognize that the speech is part of a larger attempt to rehabilitate the president's image among evangelicals and social conservatives who are deeply troubled about this administration's advocacy of radical social policies, especially in the area of abortion and homosexuality," said Smith, who attended the speech at the White House's invitation.

It was the third speech in a week Clinton had given on values in the American culture.

The directive Clinton announced instructs Secretary of Education Richard Riley and Attorney General Janet Reno to inform all school districts about the administration's interpretation of the status of permissible religious expression in public schools, including interpretations of the Equal Access Act, which provides religious clubs with the same access to school facilities as secular clubs. His directive is based largely on a joint document released in April by such organizations as the American Jewish Congress, Baptist Joint Committee, Christian Legal Society, American Civil Liberties Union, National Association of Evangelicals and National Council of Churches.

In a prepared statement from staff members who attended the speech, the Baptist Joint Committee said, "Education is the key. The president's speech today elevates the public discussion of these matters to the highest levels and will result in greater public awareness of and appreciation for our first freedom -- religious liberty."

CLC Executive Director Richard Land said, "The president has clearly taken a step in the right direction on the religious liberty issue. Whatever his motivation, his speech and his memorandum to the attorney general and the secretary of education will have the effect of allowing more students to exercise more individual religious freedom on public school property in the coming school year."

At least one religious liberty advocacy group, however, The Rutherford Institute, Charlottesville, Va., questioned the president's directive. "A key problem ... is that President Clinton assumes that the courts fully protect religious freedom in the public schools and that the problem is simply that school officials don't understand court rulings," said Colleen Pinyan, Rutherford's public affairs coordinator. "Certainly confusion about the law does create problems for religious students, but the main problem is that courts haven't consistently produced decisions that fully protect religious freedom. This directive will do nothing to change this inequality."

In a briefing after the speech, Assistant Attorney General Walter Dellinger said the president "is not going to support or approve any effort to amend any part of the Bill of Rights and the First Amendment." Hearings are being held in a Republican-led effort to pass a constitutional amendment to protect religious expression in the schools and the public square.

The CLC and BJC differed on the president's opposition to an amendment.

It "must be remembered that the president's comments are only a description of the current status of law," Land said. "Some in our society are attempting to alter that status by further restricting students' religious expression, while others, including the Christian Life Commission, are trying to solidify and further protect those free-exercise rights through the passage of a constitutional amendment, which would put those rights beyond the reach of future administrations and the Supreme Court."

The BJC said such an amendment is "unnecessary, unwise and unfaithful to our Baptist heritage of voluntary religion and soul freedom. We must not look to the government for guarantees that only God can give; we must not turn the sacred act of prayer into a political football."

The BJC and other strict separationists undoubtedly were not pleased to hear Clinton oppose a 1992 Supreme Court ruling they supported. The president said he did not believe the court was right when it ruled in *Lee v. Weisman* that a school-approved prayer by a school-invited rabbi at a junior high graduation was unconstitutional. He did not think it was coercive or "amounted to the establishment of a religious practice by the government," Clinton said.

--30--

Art Toalston contributed to this story.

**New WMU structure stirs  
enthusiasm during WMU Week**

**By Teresa Dickens**

**Baptist Press  
7/13/95**

BIRMINGHAM, Ala. (BP)--Spirits were high during Woman's Missionary Union Week June 24-30 at Ridgecrest Baptist Conference Center. Nearly 2,200 women and men registered for the training event which introduced WMU's new program and curriculum lineup for the 1995-96 church year.

The annual training event came on the heels of the 150th anniversary observance of the Southern Baptist Convention, which proved to be a time of affirmation for WMU. Along with the amendment to the Covenant for a New Century favoring WMU, words of affirmation and support came from many speakers, including evangelist Billy Graham.

While WMU Week participants were pleased to hear a positive report on the SBC meeting in Atlanta, it was not the foremost thing on their minds: They wanted to know what October 1995 would mean for them.

For more than two years, WMU members and leaders have anticipated the October 1995 initiation of many changes in WMU's age-level organizations and general WMU organizational structure.

While every age-level group has undergone some degree of change, the most glaring difference is a new name and magazine for the adult organization. Presently Baptist Women and Baptist Young Women, the organizations for women 18 and older will become Women on Mission in October. Current magazines *Royal Service* and *Contempo* cease publication and a new magazine, *Missions Mosaic*, will be launched.

The overarching goal is to make the WMU organizational structure flexible, simple and relevant, explained Bobbie Patterson, WMU associate executive director for missions program system.

"The new structure allows and encourages local WMU leaders to create groups that meet the needs of women in their churches," she said. "The changes in our magazines and leadership guides, including more color and simpler formats, make them user-friendly."

For most of the women attending WMU Week at Ridgecrest, it was their first opportunity to hear a detailed explanation of the new organizational structure. Therefore, many of the 208 conferences offered during the week drew overflow crowds, resulting in the creation of new sections of some conferences to accommodate those wanting to attend.

--more--

By week's end, excitement about October permeated the gathering, as exemplified by Miriam Templeton of Laurens, S.C. "It is wonderful," she said of the new structure. "I believe it will mean a lot to the morale of many women in my church.

"They want to pray for missionaries and learn about missions," she explained, "but many resent having to sit through a 'prescribed' program. My being able to plan a meeting with elements I know they will be interested in will renew their involvement in WMU."

Along with learning about revisions in the WMU structure, the participants also were challenged by the various interpretations of the 1995-96 WMU emphasis, "Risk the Journey," and testimonies of home and foreign missionaries.

One way the emphasis was interpreted was through Bible study each morning led by C. Anne Davis, retired social work dean and professor from Southern Baptist Theological Seminary, Louisville, Ky.

"I don't particularly like for things to change," quipped Davis in her opening remarks Monday morning. But, she added, "When it comes to risking, the first thing that it requests is that you turn loose of the old."

Davis' biblical example throughout her Bible studies was the apostle Paul's movement from the synagogue to the lecture hall in his ministry at Ephesus. This change in location signified Paul's willingness to give up tradition for the sake of the gospel, she said.

"What are the things you customarily do that may be blocking what God wants to do through you?" Davis asked. "You must evaluate that question if you are to risk the journey."

From that thought, she used her time each morning to teach on such topics as knowing the will of God, making the decision to follow God's will and choosing Jesus as the model for ministry.

Evening worship services also were used to interpret the emphasis. Themes included Risking the Journey through involvement in community missions, home missions, foreign missions and WMU missions efforts, including Project: Help emphases, Christian Women's Job Corp, and Second Century and Vision Funds.

The closing evening worship highlighted WMU work among ethnic groups in the United States, including Chinese, Korean, Spanish and the deaf.

Nineteen home and foreign missionaries participated in WMU Week. Their testimonies were interwoven into the various evening worship experiences and each missionary or couple hosted a Missions Alive conference each evening.

Home missionaries on the program were Fred Loper, national medical missionary; Camille Simmons, San Antonio, Texas; Lora Smith, Cleveland, Ohio; Susan Field, New York City; Linda Hokit, Anchorage, Alaska; Jack Poe, Oklahoma City; Ken Weathersby, Cordova, Tenn.; William Marquez and Betsy Draper, Boston.

Foreign missionaries were Robert and Carolyn Barbe, Sierra Leone; Herman and Dottie Hayes, retired, Vietnam, Indonesia and Australia; Barbara Nowell, Honduras; Susan Tidwell, Mali; Lucy Wagner, retired, Korea; Fred Allen, Zambia; and Bill and Martha Rains, Dominican Republic.

--30--

WMU sets October grant  
application deadline

By Teresa Dickens

Baptist Press  
7/13/95

BIRMINGHAM, Ala. (BP)--Southern Baptist Woman's Missionary Union is now accepting applications for Second Century Fund grants. Applications will be accepted through Oct. 1.

The Second Century Fund is an endowment fund begun in 1988 as a gift to future generations of women in missions. All contributions are invested permanently with only the interest given annually as grants.

--more--

Grants are awarded in three categories: to develop missions organizations abroad; to enhance WMU leadership development in the United States; and to foster education about missions and WMU among Southern Baptist seminary faculty and students.

Grant recipients will be announced during the January 1996 WMU executive board meeting.

To date, 142 grants totaling \$415,523 have been awarded to individuals and organizations.

Grant applications are available from Second Century Fund, Woman's Missionary Union, P.O. Box 830010, Birmingham, AL 35283-0010.

--30--

Influx of Christians from crusade  
expected to impact Kenya churches

By Linda Lawson

Baptist Press  
7/13/95

NAIROBI, Kenya (BP)--As individuals and in small groups and massive crowds, Kenyans in recent days have heard clearly and repeatedly, "There is hope" in Jesus Christ.

Since early June, leaders of 100 Baptist churches in the greater Nairobi area -- helped by 500 Southern Baptist volunteers and Foreign Mission Board missionaries, staff and trustees -- have conducted an intensive evangelism effort in east Africa's largest city.

The emotional and visual focus of the six-week Greater Nairobi Evangelistic Crusade in and around the Kenya capital city was a five-day open-air revival meeting in a downtown park. About 100,000 people -- including Kenya President Daniel arap Moi -- attended its final service.

Teams now have begun following up the thousands of people who have indicated a desire to become Christians. The teams will work to organize and strengthen new churches resulting from the crusade.

Final figures likely won't be available until the end of July, but will likely reveal 10,000 to 12,000 individual responses to the gospel and about 100 new Baptist churches established during the crusade.

Early records from the crusade show 50 new churches started in the city and 50 more in three adjoining associations, said missionary Clay Coursey.

Kenyan and Southern Baptist leaders believe the project will have lasting effects on Baptist work in Nairobi and surrounding communities.

The project incorporated training, evangelism and follow-up phases in an effort to move the Baptist Convention of Kenya toward its goal of tripling the number of churches from 2,000 to 6,000 by the year 2000.

In Nairobi alone, about 5,300 people made professions of faith in street witnessing and in mini-rallies at 21 locations during the three weeks leading up to the revival in Uhuru Park.

During the week of the June 28-July 2 crusade, 514 people prayed to become Christians. More decisions were registered the week of July 3 as Kenya Baptists and Southern Baptist volunteers followed up on crusade responses.

The downtown crusade drew several thousand each of the first four days. President Moi attended on July 2 -- and hosted a two-hour worship service that morning for government officials, Kenyan Baptist leaders and Southern Baptists at his official residence in Nairobi. Moi is a professing Christian and a member of the African Inland Church,

Attendance in many participating churches tripled during the preliminary phases of the project, said missionary Jack Yates. Four days into the crusade on Sunday, July 2, many churches began holding two services for the first time in their history to accommodate the crowds.

--more--

Volunteer Jimmy Draper, honorary crusade chairman and president of the Nashville, Tenn.,-based Baptist Sunday School Board, noted cards were filled out on most people making professions of faith. Information included names and addresses and the time of day best for a personal visit. "I think the follow-up will be incredible," he said.

With his wife, Carol Ann, and other volunteers, Draper worked three days during crusade week in the middle-class Nairobi neighborhood of Kayole. He walked the streets witnessing and conducting daily noontime rallies with Kayole Baptist Church pastor Mark Owino. The next week they witnessed and led follow-up studies with new Christians in Kibera, a sprawling slum.

In 1990, Draper led an evangelistic effort in the coastal city of Mombasa, where more than 50,000 people responded to evangelistic witness during mass rallies and crusades. "This has been so different," he said. "Here it has been one or two (decisions) at a time" in the neighborhoods.

Still, "Kenyans are so responsive," he added. "They're hungry to know the truth. They believe there's one God. Too many just don't know who he is."

Samson Kisia, chairman Baptist Convention of Kenya, acknowledged crusade crowds were lower the first several days when cold, rainy weather threatened. "But we weren't focusing only on the downtown crowd but on all churches around Nairobi," he said. "The major purpose was to start new churches and gain new members. That's been successful."

Also, he noted, the project was planned to enhance the image of Baptists in Kenya -- "to put Baptists in a good picture with Kenyans."

"They can see the Baptist name around Nairobi" through visitation, the crusade, signs, banners and radio and television advertising, Kisia said. The worship service with Moi, his attendance at the Sunday rally and a banquet for government and business leaders also raised awareness of Baptists.

Claude Thomas, pastor of First Baptist Church, Euless, Texas, spoke on principle-based leadership at that banquet, attended by the chief executive of the National Bank of Kenya, three members of Parliament, one cabinet minister, the leader of the Professional Women of Kenya, the former Kenyan ambassador to France and others. The Euless church helped fund the banquet.

Carey Rector, who directs the church's world missions center, said volunteers came from 25 states. "We're positive the Lord raised up who he wanted to come," Rector said.

The largest volunteer group was the 137-member youth choir and orchestra of First Baptist Church, Dallas. It performed at all crusade sessions and the worship service with Moi, and went out in ensemble groups throughout Nairobi.

The South Carolina Baptist Convention, which soon concludes a three-year partnership with Kenyan Baptists, sent about 70 volunteers, including a 30-voice choir of Southern Baptists and members of the predominantly African American Baptist Educational and Missionary Convention of South Carolina (BEMC), U.S.A.

Edward Johnson, pastor of Morris Chapel Baptist Church, Greenwood, S.C., and BEMC president, spoke at all sessions of the downtown crusade and the worship service with Moi.

"God has brought me home to my people to preach the gospel," Johnson said at the first crusade service. "We are people of the same race and the same color. We share the same blood and traditions. We are brothers and sisters, Kenyans and African Americans."

He said later: "I hope when we go back home we'll put together more joint evangelism crusades in our communities" modeled after the South Carolina partnership between Southern Baptists and BEMC. "We're going to look foolish if we don't go back and continue to work together as we have here."

Carlisle Driggers, executive director of the South Carolina Baptist Convention, said a major purpose of the partnership was strengthening work among Southern Baptists and predominantly African American Baptist churches. Plans are in process for the South Carolina choir to sing at the state convention in the fall and next year at the annual BEMC meeting, he noted.

During the crusade, Yates told volunteers how God had been moving in Kenya. "God was doing a great thing whether Southern Baptists participated or not, but we're grateful he let us take part. We in Kenya are grateful for each of you who invested your time and energy and money to be part of this.

"No one knows who had the idea of the Greater Nairobi Crusade. It came up simultaneously in a lot of minds," Yates said. "Revival was under way before you got here -- Kenyan pastors and laypeople were already responding to a mighty leading of the Holy Spirit to touch and change this city for Christ."

When volunteers arrive home, Yates told them, "You'll feel like you've been where God was."

--30--

Foreign Mission Board overseas correspondent Craig Bird contributed to this story. (BP) photo(s) (one vertical and five horizontal) mailed 7/12/95 to state Baptist newspapers by Richmond bureau of Baptist Press. Cutlines available on SBCNet News Room. These may be used with the story above and/or the sidebar to follow. Besides six general photos, special photos with a home state angle also were mailed 7/12/95 to the Virginia, Texas, Oklahoma and South Carolina state Baptist newspapers. Special stories also will be posted for each of those states to accompany the crusade roundup above. The California state Baptist newspaper will receive a special story but no special photo.

Kenyan, Southern Baptists  
worship with Kenyan president

By Linda Lawson

Baptist Press  
7/13/95

NAIROBI, Kenya (BP)--Organizers of the Greater Nairobi Evangelistic Crusade seized on the opportunity to use a special worship service with Kenya President Daniel arap Moi to strengthen the perception of Baptists in this east African nation.

The two-hour service took place on the lawn of the State House in Nairobi, Moi's residence in the capital. Participants included Kenyan Baptist leaders, Southern Baptist volunteers and Southern Baptist Foreign Mission Board missionaries, staff and trustees who assisted in the six-week project.

Among those accompanying Moi were the attorney general of Kenya and the ministers of foreign affairs, local government and culture. Moi also attended the closing crusade service in Nairobi's Uhuru Park later that afternoon.

Moi, a professing Christian and member of the African Inland Church, spoke for about 10 minutes, interspersing his comments with Scripture verses and noting: "I've read many books. When I finish one, I put it aside. But the Bible is fresh every day."

To those from the United States, he maintained: "Things you read in overseas newspapers do not reflect who we are. Freedom of worship is here. People can do what they want to do to promote the name of Jesus."

Crusade evangelist Edward Johnson, an African American from Greenwood, S.C., said in a sermon he was glad "to stand with a president of color and the leader of a nation. We have come home to our roots to share with you.

"There must be great frustrations when one leads a country," said Johnson, a pastor and president of the predominantly African American Baptist Education and Missionary Convention (BEMC) of South Carolina. "Those are the Fridays for us, the day Jesus died. When my Fridays come now, I don't worry because I know after every Friday, Sunday morning is coming."

After the service, Johnson said the "most overwhelming part of the experience was to hear the president speak. He sounds more like a preacher." He also said preaching before Moi was the highlight of his trip.

--more--

Bobby Randall, a high school student choir member from First Baptist Church, Dallas, was among those who performed a solo for the president. He said later: "I must say I was a bit nervous. It was an overwhelming experience to see the leader of Kenya is a Christian." The 137-member youth choir and orchestra from the Dallas church performed at the service.

Mark Loy, associate pastor of Citadel Square Baptist Church, Charleston, S.C., was called on spontaneously by Johnson to play "Amazing Grace" on the trumpet at the end of the service. He described the experience as "incredible and moving. I'm ready to move to Kenya."

Gifts presented to Moi included a signed copy of "Experiencing God," the adult discipleship course written by Henry Blackaby and published by the Baptist Sunday School Board. In giving the book, Turner noted a copy also has been given to President Bill Clinton.

First Baptist, Dallas, choir members presented Moi a certificate from Dallas Mayor Randall Kirk and a Texas flag and certificate from Texas Gov. George Bush.

Missionary Sam Turner, who directs Foreign Mission Board work in Kenya, called the event a "very significant thing" that "helps to build trust and helps to identify us as being a people of the Word of God."

--30--

Seminarian sees sports  
as wide world of ministry

By Pat Cole

Baptist Press  
7/13/95

LOUISVILLE, Ky. (BP)--Derek Coleman has found sports chaplaincy to be a wide world of ministry.

Coleman, a student at Southern Baptist Theological Seminary, Louisville, Ky., has completed one season as chaplain for the University of Louisville men's basketball team. Recently, he agreed to be chaplain for the Louisville River Frogs, a professional hockey team which will locate in Louisville this fall.

"I played so much sports growing up I guess that I have a good rapport with athletes ... a natural connection with them," says Coleman, a Powder Springs, Ga., native.

Through his middle school years, Coleman played football, basketball and baseball. However, as a 5'6", 140-pound high school student, he decided to focus on tennis and wrestling.

Coleman views his chaplaincy neither as a ceremonial task nor as a religious outlet for a sports fan. At U of L, he has sensed tremendous ministry need on the part of the student athletes. As major college athletes in a basketball-crazy state, the U of L team faces phenomenal pressure.

At every home game, more than 20,000 fans pack Freedom Hall to watch their every move. Numerous games are played before local, regional or national TV audiences. Meanwhile, sports writers scrutinize their athletic performance as well as any academic difficulties and disciplinary problems.

Coleman attempts to help the team cope with the pressure and the hype. Their celebrity status can be a heady experience for young men ranging in age from 18-22, Coleman notes.

"There's a tendency for those guys to be treated special at school and by the fans," he says. "They tend to lose touch with reality." Coleman takes intentional steps to assure the players he is more their friend than their fan. He does not receive compensation nor does he attend the games.

"I want the guys to realize I'm doing this not for perks or trips to the game," he says. "It's primarily for their spiritual growth."

During the season, Coleman meets with players before every home game and once a week after a practice session on weeks when the team has no home game. Chapel for the Cardinals consists of doctrinal studies and discussion. On game days, Coleman visits the Louisville hotel where players are sequestered.

--more--

He pulls chairs into the hall near the elevator and begins the conversation. Typically, three of the 12 varsity players attend while others visit intermittently.

As players walk by, Coleman strives to engage them in conversation. "What is grace?" Coleman asks a player as he waits for the elevator. The elevator door opened but the tall, lanky forward let it shut. "I guess it's God's love for us," he replied.

"Yes, that is part of God's grace," Coleman explains to the player.

Such conversations serve as a way to involve players who don't attend the chapels, Coleman maintains. "Most of the players have a good understanding of God and a need for the relationship, but they've never had an outlet to express that," he says. "That's why they come by the elevator. It is planned."

Coleman's relationship with the team is the result of an invitation by Brian Kiser, a Cardinal forward from Eminence, Ky. Kiser is a member of the Fellowship of Christian athletes and frequently speaks about his faith in churches.

"Derek relates well to the players and he listens to us," says Kiser. "He also asks us questions that make us think."

Since U of L is a state-supported institution, Coleman must be aware of church/state separation issues. He meets with the players during pre-game meals and before games as Kiser's personal guest. He is not allowed to host gatherings on school grounds.

In addition to school work and sports chaplaincy, Coleman, with the help of three other seminarians, has started a church in southern Indiana. The congregation averages about 40 in attendance.

Coleman looks forward to his hockey chaplaincy and to the next basketball season with the Cardinals as he completes his final year of master of divinity studies. He plans pursue a doctorate in evangelism, and he expects that he will continue his sports chaplaincy during doctoral work.

His first season with the Cardinals has left Coleman with an abiding hope for the players' future. "I want their Christian walk to deepen so that these fellows would leave with more than a chance at the NBA draft and an education," he says. "I would hope that they would leave with some real spiritual growth."

--30--

(BP) photo available upon request from Southern Seminary.

Vibrant worship services evolve  
from planning, musicians agree By Charles Willis

Baptist Press  
7/13/95

GLORIETA, N.M. (BP)--Too many times planning for worship services gets too little time and energy, participants in a conference on worship said during Church Music Leadership Week at Glorieta (N.M.) Baptist Conference Center.

The strongest services, they concluded, result from team planning.

"So much happens in the course of a week that takes energy and time," agreed Danny Jones, a consultant in the Baptist Sunday School Board's music department. "It becomes easy to take last week's order of service and just scratch out the hymn numbers to replace them with others."

Participants observed many times worship planning is hampered when the pastor does not decide on a sermon topic until late in the week, sometimes hours before the service.

Meanwhile, in many churches the task of planning worship services has evolved toward the minister of music. The pastor has only the concern of sermon material, while the music minister is held responsible for the role of music leader and planner, the pastor's time to preach, the choir, keyboard accompanists, other instrumentalists, sound technicians, scripture readers and any others.

Yet conference participants agreed even in the midst of apparent disorganization, God uses what church leaders provide.

--more--

"Have you noticed," one participant observed, "in spite of the lack of coordination of a team, how many times you go to a service ... the pastor presents what he has prepared; you present what you have prepared. And a miracle happens!"

While music leaders would like to work with their pastors, some reported asking for a team relationship, only to be told by the pastor, "It's my church."

And regardless of the circumstances in which they work toward a positive worship experience, music ministers agreed on several principles:

- Worship begins a long time before we get to church.
- Worship is an attitude, as well as an action.
- Worship is being in tune with God.
- Worship is paying tribute to God no matter where or how we do it.
- Leaders can create an environment conducive to an encounter with God.
- The objective of planning is that the congregation worship.
- Worship isn't confined to the official worship hour; offer something worshipers can take with them.
- The language of worship services -- terms such as prelude and offertory -- can be foreign to the unchurched.
- Where one is and to whom one ministers affects what worship changes can be made and how quickly they can be made.

Musicians also agreed worshipping during a service may be difficult for the music minister for a variety of reasons including anxiety about some aspect of the service; a shift of focus to what is happening rather than why it is happening; lack of preparation; or last-minute problems, such as too few choir members present for the service.

But as one participant reminded his peers, "If God is the audience and we are pleasing him, that is worship."

Church Music Leadership Week was sponsored by the Baptist Sunday School Board's music department.

--30--

**CORRECTION:**

In (BP) story titled "One reunion covers span of 20 years, 100 refugees," dated 7/12/95, please change the first sentence in the 31st paragraph to read as follows:

Boon moved to Oklahoma City to serve as a pastor and later earned a master's degree from Southwestern Baptist Theological Seminary and a doctorate from Midwestern Baptist Theological Seminary.

Thanks,  
Baptist Press

**(BP)**

**BAPTIST PRESS**  
901 Commerce #750  
Nashville, TN 37234

F  
I  
R  
S  
T  
  
C  
L  
A  
S  
S

Southern Baptist Library  
and Archives