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95-151

WASHINGTON--New manual for IRS auditors gives tax clues to ministers.
TENNESSEE--Enlisting Antigua volunteers is missionary's new calling.
TEXAS--Volunteerism celebrated as crucial, life-changing.
TEXAS--Speakers: The job site is the mission field.
TEXAS--Home missionary: 11 tips for ministering to homeless.
NORTH CAROLINA--He wants you to be prepared if Jehovah's Witnesses knock.
NORTH CAROLINA--Basics for witnessing to Witnesses listed.
CALIFORNIA--Church leaders meet to study, worship on 'common ground;' photos.
CALIFORNIA--Musician says personal gifts help renew in crisis times.
CALIFORNIA--Christian educators told they can enhance worship.
GEORGIA--After a world of ministry, Henry Holley ordained at 68.
CALIFORNIA--Calling-friendly churches envisioned by Tillapaugh.
TENNESSEE--Correction.
TENNESSEE--Editors' Note.

New manual for IRS auditors
gives tax clues to ministers

By Keith Hinson

Baptist Press
9/25/95

WASHINGTON (BP)--Ministers in America have a new resource from the Internal Revenue Service to help with tax planning and preparation.

In an unprecedented move, the IRS has publicly released a training manual that teaches IRS examiners how to audit ministers' tax returns.

The publication is part of the IRS's "Market Segment Specialization Program," in which the IRS has targeted 31 "industries" -- including ministers -- for scrutiny.

For the most part, the 27-page manual echoes key advisories and warnings sounded for years by experts in ministerial tax law:

-- Car allowances are taxable, unless the minister documents mileage and expenses to the church. According to the manual, "Many ministers receive a nonaccountable auto allowance, which is includible in income."

A minister who simply receives a lump sum for car expenses -- with no requirement to turn in mileage logs and receipts -- is under a "nonaccountable" plan, and the sum should be included with wages on Form W-2.

-- The vast majority of ministers should receive Form W-2 after the end of a tax year, not Form 1099. "Even though a minister may receive a Form 1099-MISC for the performance of services," the manual says, "he or she may be a common law employee and should in fact be receiving a Form W-2."

"In those very limited cases in which a minister is an independent contractor, such as in the case of a traveling evangelist, the issuance of a Form 1099-MISC is appropriate," the manual states.

-- A minister is considered an employee, not an independent contractor, if the church has the right to tell the minister when, where or how to work.

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"Actual control need not be exercised by the employer, provided the employer has the right to control the employee," the publication says. "... The absence of the need to control the manner in which the minister conducts his or her duties should not be confused with the absence of the right to control."

The issue is important to preparation of tax returns, because only independent contractors are supposed to report primary income on Schedule C. An employee who improperly reports income on Schedule C may be in for substantial tax payments, penalties and interest, if audited.

-- Ordination does not guarantee a church staff member will be eligible for tax benefits available to ministers. The manual cites a 1968 case in which the U.S. Tax Court ruled that a certain "minister of education" was not a minister for tax purposes.

"The petitioner held a master's degree in religious education from a Baptist theological seminary," the manual notes. "... Although his church commissioned him after he assumed the position, the court interpreted the commissioning to be for tax purposes, as it did not result in any change in duties."

In ruling against the minister, the court said he "did not officiate at baptisms or the Lord's Supper, ... nor did he preside over or preach at worship services. The court concluded that the evidence did not establish that the prescribed duties of a minister of education were equivalent to the duties of a Baptist minister."

For any church staffer to be considered a minister for tax purposes, job responsibilities must include "sacerdotal functions" and/or "conduct of religious worship," the manual suggests.

-- A church may not give a minister a tax-free allowance to help pay income taxes or Social Security (self-employment) taxes. "If the church ... pays amounts in addition to salary to cover the minister's self-employment tax or income tax, these are includible in gross income," the manual notes.

-- A church may not voluntarily pay an employer's share of Social Security for a minister during the tax year on an ongoing basis, while withholding the other half from the employee's salary.

The manual cites a 1989 Tax Court case in which a minister of a Presbyterian church was held "liable for self-employment tax. ... In concluding that he was a ... minister, (the court) cited the facts that he was licensed by the church, conducted worship services, and he was considered by the church to be a spiritual leader."

Although Social Security taxes for most employees in America are split between employer and employee -- with the employee's share withheld from regular paychecks -- ministers are not eligible for this benefit and must instead pay the full amount of their own self-employment taxes.

-- A minister who lives in a church-provided home must pay self-employment taxes, but not income taxes, on the "fair rental value" of the home.

The manual provides no firm guidelines for arriving at the fair rental value but says it "is a question of all facts and circumstances based on the local market."

-- A minister who receives a housing allowance must pay self-employment taxes on the full amount of the allowance and income taxes on any part of the allowance not spent on housing expenses.

Any part of a housing allowance not spent by a minister on housing-related expenses should be reported on a line labeled "Other Income" on the front of Form 1040 on the annual tax return.

-- A minister who receives money for services rendered -- such as weddings, funerals or counseling -- must report the amounts as income on Schedule C and Schedule SE.

Even though the amounts are not tax-deductible to the person paying the minister, the amounts are subject to income tax and self-employment tax on the minister's annual return.

-- A minister must pay income and self-employment taxes on compensation above and beyond regular salary, such as Christmas bonuses or "love offerings" -- if the money is given by or through the church. "All are includible in gross income," the manual says.

In general, though, the minister does not have to pay tax on offerings received directly from individuals -- as long as the money is not being paid through the church or in appreciation for the minister's part in a particular event, such as weddings as funerals.

-- A minister's offerings to the church may be deducted as charitable contributions on Schedule A, but not listed as a business expense on Schedule SE in an effort to reduce self-employment taxes.

"(Ministers) may argue that they are expected to donate generously to the church as part of their employment," the manual notes. "This is not sufficient to convert charitable contributions to business expenses."

-- Ministers may not deduct the cost of business suits and other dress clothes as a business expense. Only "special vestments that would qualify as 'uniforms'" would be deductible, according to the manual -- an apparent reference to special clerical garb common in liturgical churches and denominations.

-- Ministers may not "opt out" of Social Security (self-employment taxes) simply because they believe they can invest their retirement benefits more efficiently.

Among the manual's requirements for exemption from self-employment tax are: 1) membership in "a religious order whose members have taken a vow of poverty" or 2) being "conscientiously opposed to public insurance (such as) Medicare/Medicaid and Social Security benefits because of religious beliefs."

One section of the manual, however, has provoked an outcry from officials at the Southern Baptist Annuity Board.

Paul Powell, the board's president, has urged Southern Baptist ministers to write Congress and oppose the manual's assertion that housing allowances of retired ministers should be subject to self-employment tax.

The manual's assumption is contrary to other IRS publications and revenue rulings, according to Powell and other Annuity Board spokesmen, who say the policy will be overturned if Congress would pass the Church Retirement Benefits Simplification Act of 1995.

A free copy of the manual -- titled "Market Segment Specialization Program: Ministers" -- may be obtained by writing to IRS Freedom of Information Reading Room, P.O. Box 795, Ben Franklin Station, Washington, DC 20044. The manual may also be obtained by faxing a request to the IRS FOI Reading Room at (202) 622-9069.

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Enlisting Antigua volunteers
is missionary's new calling

By Jim Johnston

Baptist Press
9/25/95

MEMPHIS, Tenn. (BP)--For John Hamilton, a feeling of accomplishment has been replaced by one of need.

On July 11, just three days before the Southern Baptist missionary left the island of Antigua for furlough in Memphis, Tenn., he was a part of the first worship service inside Cedar Grove Baptist Church. It had taken 12 years of sweat and anguish to see the 30-by-35-foot building completed by himself, volunteers from Charlotte, N.C., and church members.

When Hurricane Luis struck the island Sept. 7, he feared the worst for the Cedar Grove facility. His fears turned out to be reality.

"Half of it was destroyed," said Hamilton, who served as interim pastor of the church and worked on the island eight years. "The reality is that no one in that community has the resources or the skills to rebuild the church."

Since Hamilton is on furlough and his chances of returning are dimming because of an illness, he's doing all he can in Memphis to make sure Cedar Grove and others like it are rebuilt. As the co-project director of Caribbean Disaster Relief for the Southern Baptist Brotherhood Commission, he's recruiting volunteers to travel to the Leeward Islands and do the construction work that is so desperately needed.

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"Those people down there are hurting," Hamilton said. "Their lives have been turned upside down. Before the hurricane, they lived in meager 8-by-16-foot homes. Now, they have absolutely nothing."

Through his current volunteer position at the Brotherhood Commission, Hamilton hopes to change that reality. Construction teams begin leaving Sept. 30 for two-week tours to Antigua and St. Martin. The relief effort will continue through the end of November.

If the effort is to be successful, Hamilton is convinced volunteers must listen to and act on God's call to service.

"I really believe God placed me here for this purpose," Hamilton said. "That church will not be rebuilt unless Southern Baptist volunteers do it. We must have their help."

To volunteer for service in the Caribbean disaster relief effort, contact the Brotherhood Commission at 1-800-280-1891.

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**Volunteerism celebrated
as crucial, life-changing**

By David Winfrey

**Baptist Press
9/25/95**

ARLINGTON, Texas, (BP)--Volunteers are an indispensable ingredient of Southern Baptists' missions work, said missionaries and other leaders during the denomination's first volunteer celebration,

More than 500 people attended the "Love ... More than Words" celebration Sept. 15-19 at the Arlington (Texas) Convention Center.

Each year, thousands of Southern Baptists donate time and resources for home and foreign missions work in evangelism, ministry and church starting.

"Volunteerism changes your life. It gets in your blood and you're never the same," Glenn Prescott, associate director of the Foreign Mission Board's International Service Corps volunteer program, told one of the celebration's workshops. "Once you see the needs firsthand, it will change your prayer life."

Home Mission Board President Larry Lewis called volunteers Southern Baptists' answer to the challenge of reaching an ever-growing nation with ever-decreasing resources. "The feet and legs of much of what we are doing through the Home Mission Board are provided through volunteers."

Missionaries said volunteers both advance the missionary's work and return to churches as more missions-minded members.

"I need volunteers because I need Christians who are committed to sharing Jesus Christ," said Vivian Hite, who directs more than 700 volunteers throughout Missouri in apartment ministries.

Bob Calvert, a foreign missionary to Kenya, said his volunteers return and promote missions in their congregations. "You begin to light a fire and establish a world vision in your church." Volunteers also can pray more specifically for missions work, he added.

More than 95,000 volunteers served through the Home and Foreign mission boards in 1994, according to figures from volunteer coordinators. The Brotherhood Commission also recruited more than 100,000 volunteers to serve in America and abroad. Some of those served through the mission boards. Others were involved in disaster relief work and World Changers, a Brotherhood program for volunteer ministry.

Despite the growing number of volunteers, foreign and home missionaries still have needs that go unmet. Each year, the Home Mission Board fills about three-fourths of the requests for volunteer workers, said HMB volunteer coordinators.

Jim Hooten, associate director of the FMB's volunteers in missions division, said his greatest need is for workers to teach missionary children while their parents conduct annual missions meeting. The two-week meetings are for all missionaries serving in a country.

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Those meetings are a critical time for revival and planning, said Hooten, who recruits volunteers for more than 30 African countries. He estimated one-third to one-half of his countries got no volunteer help during missions meetings last year.

One reason those posts are difficult to fill is because it's not the glamorous work many volunteers think of doing, he speculated. "It's not like going into the bush and fighting off a lion while holding up the gospel and leading someone to the Lord."

Requests for long-term volunteers in home missions come from two areas: cities and newer work areas, said Bob Mills, director of Mission Service Corps.

Jack Little, a home missionary in Charleston, S.C., said his greatest frustration is getting local workers to catch the vision to volunteer in their own community. He said he encourages visiting mission teams to return home with the same passion to work in their town. "The mission trip is successful when they return home and do it there."

The volunteer celebration was sponsored by the Home Mission Board. Other participants in the conference were the Foreign Mission Board, Brotherhood Commission and Woman's Missionary Union.

During the meeting, Orella Stanford was recognized as the Home Mission Board's Missions Service Corps volunteer of the year. Stanford has ministered to Hispanic women at the Neighborhood Center in Albuquerque, N.M., since 1992.

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Speakers: The job site
is the mission field

By David Winfrey

Baptist Press
9/25/95

ARLINGTON, Texas (BP)--More Christians will be ministers in their marketplace when they see their jobs as more than a means to putting food on the table, said two Christian authors and business people.

"The church is for celebration. The marketplace is for ministry," said Sheila West, CEO of Archery Center International, Inc. "My vision is that God's people would be God's people in the marketplace."

West and sports television producer Bob Briner advocated Christian ministry and evangelism in the marketplace during a conference celebrating Southern Baptist volunteer work, "Love ... More than Words," Sept. 15-19 at the Arlington (Texas) Conv ntion Center.

West said too few Christians have the vision and passion for sharing Christ with their co-workers. "You talk to a lot of Christians and they feel alone at work."

Many Christians misinterpret God's call to be separated from the world as a negative difference, she said. Instead, "it's being a glow that attracts people to him rather than a glare that sends them away."

Briner said more Christians should take the attitude of Frank Reich, quarterback of the Carolina Panthers. Briner quoted Reich describing football as a vehicle to get where he needs to be in order to share Jesus with others.

Briner is president of ProServe Television, and he is outspoken about what he calls Christians' failure to be a positive influence in the media. "In television there is very little salt of the gospel, and it's our fault," he said. "We haven't been willing to be in there and see TV as a way to spread the gospel."

He encouraged listeners to see television, film and journalism as mission fields like China and Latin America. "These are unbelievably untapped fields," he noted.

West added many Christians still need discipling to be effective witnesses. Some show no evidence in their lives that being a Christian makes any difference, she said.

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"God's people have got to become different so that the world wants what we have or we are the mission field. Someone still needs to come and disciple us," she said. "You're either a missionary or a mission field -- there are no in-betweens. And there are more mission fields than missionaries in our churches."

Others need training to share in simple terms why they have their faith. "Most people in the marketplace know about Jesus Christ," West said. "They just want to know what difference he can make in their lives."

She recalled an incident in which she blew up at her employees one day and had to return and apologize. Later, a worker came to West and reminded her that she was the boss and that meant she didn't have to apologize. West said she replied she also has a boss who requires she treat everyone with respect. The person turned to leave, but said, "I guess that being a Christian really is real."

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Home missionary: 11 tips
for ministering to homeless

By David Winfrey

Baptist Press
9/25/95

ARLINGTON, Texas (BP)--Christians can best minister to the homeless by treating them as individuals, says a home missionary who works with the homeless in Albuquerque, N.M.

"Really there is no common story for the homeless," said Ken Goode, director of the city's Neighborhood Center. "That means there is no one specific way to minister to the homeless."

Goode, speaking at the volunteer celebration conference in Arlington, Texas, offered 11 tips for ministering to the homeless. He encouraged Christians to look beyond a person's lack of shelter to consider what led to that condition.

"In 99.9 percent of the cases, housing is not the issue. There are underlying issues that have caused the homelessness," he said. "If all we do is provide housing and shelter and we haven't met those other issues then we haven't really gone that far in taking care of their problems or helping them get their lives back together."

While drug addiction and mental illness are common among the homeless, even those are not uniform problems. Some people are homeless, in part, because they are addicted, while others have turned to drugs as a way to cope with being homeless.

The 11 tips he offered were:

1) Do not ask too many questions; let information grow. Being too inquisitive may make a homeless person suspicious, Goode said. "You need that information, but you want them to offer it."

2) Treat them like neighbors, not like ministry objects. "We do not need to relate to them as a target," he said. "The only tool we really have of ministry is relationship. With the homeless population, it takes a long time."

3) Be a receiver as well as a giver. "As a neighbor, they have something to give you as much as you've got something to give them," he said. Goode added his relationship with the homeless grew as they were allowed to perform duties at the center.

4) Do not give money. "Most of the time people give homeless people money to get them out of their hair."

Goode acknowledged those who work with the homeless differ on whether to give money. "It's a matter of stewardship for me," he said. "I feel I can better utilize that money in services."

5) Respect their abilities. "There is so much ability out there on the street that is amazing," he said. "Let them use those abilities in your ministry setting."

6) Do not jeopardize your personal safety. Some homeless people are prone to violence. Others could have communicable diseases, he said.

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7) Pay attention to non-verbal messages. Goode recommended talking to a homeless person at eye level. Even if that means kneeling or squatting down to talk to someone sitting on the sidewalk. "Watch those messages of inferiority-superiority."

8) Listen, but do not take everything at face value. Some homeless have a distorted view of reality as a coping mechanism for their situation, Goode said.

9) Do not jeopardize their safety. One could inadvertently put a homeless person in danger by passing information about them to another homeless person, Goode said.

10) Respect confidentiality. In the long run that will affect whether the homeless feel they can trust you.

11) Do not promise what you cannot deliver. "You can't promise them that you can get them off the street," he said. "You can promise them that you know a God who will walk with them through thick or thin."

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He wants you to be prepared
if Jehovah's Witnesses knock

By Kelli Williams

Baptist Press
9/25/95

RALEIGH, N.C. (BP)--Jay Hess spent 23 years going door-to-door witnessing for Jehovah and spreading the mission of the Watchtower Bible and Tract Society to the people in his community.

He readily accepted the changing policies and heavy restrictions handed down to Witnesses, who often refer to themselves as "faithful slaves of Jehovah," from the headquarters in Brooklyn, N.Y. For 23 years, he believed they truly were God's "sole collective channel for the flow of biblical truth to men on earth." Today, his mind, eyes and heart are open. He is a slave no longer, but now a servant of the Lord.

"I was raised in the Jehovah Witnesses. My parents got involved in the mid-1950s even though they didn't know a lot about the religion. I thought they had all the answers to all the spiritual questions I ever had. Whenever they got in a debate while going door-to-door, the Witnesses always seemed to win. That convinced me, as a teen-ager, that if anybody had the truth, they did."

Later, Hess began doing research and wrote a few articles for the Watchtower, such as how to refute the Trinity, a doctrine Jehovah's Witnesses do not believe. The more work he did for the Watchtower, the more he realized Jesus Christ was not merely "a god" as the Witnesses taught, but was also to be worshiped as they worshiped Jehovah.

"For decades, the Watchtower tolerated the view that Christ could be worshiped, but they did not agree with it. Then in 1990, they took a formal stand and announced that we would not worship him. This policy was enforced in every congregation."

Hess refused to accept the new restriction and openly told other Witnesses he worshiped Jesus. It was not long before the Watchtower began to pursue him. They started with restrictions imposed by the local elder body. But when Hess continued to resist the policy, he was forced to appear at a religious court tribunal. "Two Witnesses came forward and testified that they had heard me say I worshiped Jesus. I admitted that I did but would not repent. After a second tribunal, I was found guilty and 'disfellowshipped' -- expelled -- from the Watchtower.

"That tribunal, almost four years ago, was the last contact I had with any of them. Other Witnesses -- even friends -- aren't allowed to speak to me or have any contact with me. When I see Witnesses now, especially elders, they look away. All the Jehovah's Witnesses in the area know to avoid me. My immediate family who are Witnesses are allowed to speak and live with me but only if I don't talk about religion. My extended family can have limited contact with me twice a year."

That was February 1992. Today, Hess is teaching Sunday school at Providence Baptist Church, Raleigh, N.C. He also has taught seminars and classes on how to witness to Witnesses and has been an active leader in the local Christian Service Brigade, a program for young boys.

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But he still has a burden for Jehovah's Witnesses. "I'm really concerned, mainly for my own immediate family -- my wife and children. I want to help them out of the trap but I can't say anything to them. There is a real need for Christians to reach out. Witnesses are headed for an eternity without the true Jesus."

Hess has established his own ministry for winning Witnesses to Christ. Because of his restricted contact with them, his main focus is equipping other Christians. He publishes tracts and booklets, hosts seminars, puts information on the Internet and recently was interviewed for a national radio broadcast. "The Lord got me out of the Jehovah's Witnesses. I just want to do for others what was done for me. If a human servant had been involved and equipped, that might have rescued me -- and my family earlier."

George Braswell Jr. couldn't agree more. The professor of missions and world religions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., has been taking his students to the Jehovah's Witnesses Kingdom Hall for 20 years, working to expose them to the religion so they will become effective ministers to Witnesses.

"The Jehovah's Witnesses knock on our door, and we're often fearful or don't want to go to the trouble of talking to them," said Braswell, author of "Understanding Sectarian Groups in America." "But at the door is the best place to start." He said all a Christian needs is to know his or her own beliefs, know the Jehovah's Witnesses' beliefs and develop a method for communicating with them.

"Baptists need to know their doctrine but they shouldn't take a Jehovah's Witness head-on," said Braswell. "They are trained, know what to expect from you, and always want to be in control of the situation. The best thing you can do is put a question in their minds. If you use a strong defense, they'll move on because they don't want to spend time fighting you. But don't just ignore them. This is an opportunity for you to spread the true good news."

Hess equips Christians in a witnessing approach that does just that. "I teach a method where the Christian appears to be just what the Witness is looking for and yet the Christian is equipped and brings out material gradually and gently challenging the Witness to think."

The next time the Jehovah's Witnesses knock on your door, Hess suggested asking if they have a personal relationship with God and with Jesus and whether it is a happy relationship in which they experience the freedom to explore the Bible on their own under the direction of the Holy Spirit without having to look to any human prophet such as the Watchtower.

The very policy that caused his disfellowshipping from the Jehovah's Witnesses is now a question Hess uses to get Witnesses to think. Say, "I'm puzzled. Did you know that the Watchtower Society advocated worshiping Jesus until 1953, but since 1990 any Jehovah's Witness that does this is disfellowshipped? Could you show me the Scriptures that say worshiping Jesus is a serious sin that requires disfellowshipping?"

"The idea is just to get a conversation going with them," said Braswell. "Don't threaten them. Just ask legitimate questions. Talking to them instead of shutting the door is a good opportunity to plant a seed of the good news in their minds. It'll make them think -- maybe even question the Jehovah's Witnesses themselves."

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Williams is a free-lance writer in Raleigh, N.C.

Basics for witnessing
to Witnesses listed

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RALEIGH, N.C. (BP)--To prepare for your next encounter with the Jehovah's Witnesses, ex-member Jay Hess suggests:

-- Get resource information about the Jehovah's Witnesses. Go to your church, the library, a university or seminary, or even to the local Kingdom Hall itself. You can also contact Hess' ministry at 1-800-484-8872, ext. 1914 or jayhess@nando.net.

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-- Take an evangelism course such as Evangelism Explosion so you are equipped to share your faith.

-- Don't be defensive or argumentative. Jehovah's Witnesses are trained to expect the typical Christian responses. Develop ways to get around their practiced approaches.

-- Be patient. Get to know Witnesses, especially those you see often at work or around town. Once they are comfortable with you, you'll have a better chance of sharing Christ with them.

-- Pray, read the Scriptures and trust the Holy Spirit's leading with each encounter.

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Church leaders meet to study,
worship on 'common ground'

By Charles Willis

Baptist Press
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RIVERSIDE, Calif. (BP)--Diversity in worship styles and musical tastes, as well as common elements of faith and worship among Southern Baptist churches, were the focus of "Common Ground," a worship gathering Sept. 14-16 in Riverside, Calif.

Southern Baptist worship leaders from churches in 11 states met in sessions sponsored by the Baptist Sunday School Board's music and pastor-staff leadership departments and the California Baptist Convention. Concerts, worship services and classes at Magnolia Avenue Baptist Church and California Baptist College attracted from 150 to 500 participants during the course of the gathering.

Calvin Miller, professor of communication and ministry studies at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Harold Best, dean of the Wheaton (Ill.) College Conservatory of Music, were principal speakers for the gathering.

Miller called for "not just tolerance and acceptance, but enthusiasm for the diversity of worship."

"People really tell you a lot about their taste when they describe the holiness of the way they worship," he observed. "I don't see much hope in this world if we continue to insist that we are right and everyone else is wrong. Who is right? Who is wrong? We're just different. It would sure be nice if we could learn to bless each other in the way we go to God.

"The reason we criticize each other's worship styles is that we never come together in time of need," he said. "Genuine need is the time we turn to God. Intolerance says it is all right to criticize those who are not like us. But need is the best friend worship will ever have.

"Some say worship is a show we put on for God," he continued. "We've gotten pretty good at it -- spotlights and everything. I don't think I like that. I like worship that is 'need.' When a church is truly evangelistic and brokenness is coming into the church in carloads, you probably don't have criticism. The church is not real until somebody hurts and everybody feels it."

Miller said he believes two things sanctify one's holy ground: 1) "When God gets there first and invites us to join him. God's unpredictable encounter sets the agenda or 2) When we get there first and invite God to join us. Our predictable format hopes to create a matrix favorable to encounter.

"Common ground is made holy by common love, by common desperation and by tolerance."

Best said he believes "worship has become a divisive subject. We've cut it up into styles, separated it from other religious activities and made it an event instead of a process. Worship is a divider, a litmus test for spirituality."

He cited the tendency of some to separate worship from witness and evangelism, noting a tendency toward "worshipolatry," the worship of worship.

"We were created to adore as naturally as to breathe in and out," he said. "Living and worshiping in union is the way God created us. All of life comprises some kind of worship," he declared. "Only the gods change."

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Raising the question of when worship is Christian worship, Best said he believes "every one of us is in need of r form."

"Faith is its own stepping stone into more faith. It is in the midst of living by faith that we can call worship 'Christian worship.' The best witness this world knows is overheard worship."

He said "despite the glamour and techniques at our disposal, we are hopelessly unable to make God's presence any more manifest than he wills. All of these (worship) actions must always be a celebration of his omnipotence and his omnipresence.

"Church-going might turn out to be a redundancy or, if we see worship as a seamless fabric, then Sunday worship and the seven-day week can meet on common ground. Worship is not a fraction of Christian living. It is continuous."

In a session dealing with worship planning, Mark Blankenship, director of the BSSB music department, said all planning for corporate worship "comes out of developed, all-of-life worship. We have to be engaged in worship all the time to lead others into worship on Sunday."

He said worship planners can keep themselves fresh through continually learning Scripture, reading devotional books and volumes on worship, listening to cassette tapes and viewing videotapes of sermons and devotionals, as well as other resources for worship content.

Blankenship urged worship planners to strive for content variety, "no matter what style that is. So many of our churches are caught up in the routine," he observed. "It's so easy to get caught up in the busyness of worship planning that we neglect our primary responsibility of leading people to worship.

"There is no more critical responsibility that we have as worship planners."

More than 20 special-interest sessions covered topics related to preaching, worship in Hispanic and Korean churches, preschool and children's worship, instrumental and vocal topics, worship planning subjects, ordinances, drama and the role of Christian education in worship.

Worship gatherings and concerts featured vocal and instrumental musical variety ranging from traditional hymnody to the contemporary praise and worship package. Participating musicians included the California Singing Men and Women, the choir and orchestra of Magnolia Avenue Baptist Church and the Chamber Singers of California Baptist College.

Future Common Ground worship gatherings are scheduled for April 15-17, 1996, in Jackson, Miss.; Sept. 29-Oct. 1, 1996, in Atlanta; and April 17-19, 1997, in Harrisburg, Pa.

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(BP) photos (four horizontal) mailed to state Baptist newspapers by the SSB bureau of Baptist Press and posted in the SBCNet News Room.

**Musician says personal gifts
help renew in crisis times**

By Charles Willis

**Baptist Press
9/25/95**

RIVERSIDE, Calif. (BP)--Graham Smith knows about personal crises and how to renew a troubled spirit.

In the last four months, Smith, church music director for the Mississippi Baptist Convention, and his wife, Alice, have dealt with the sudden death of her mother, the birth of a stillborn grandchild and his mother's falling and sustaining a broken hip.

"Not many things are going to turn out to be fair in life," he told participants in a session on personal renewal during the Common Ground worship gathering in Riverside, Calif., Sept. 14-16.

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"In the Christian sense, renewal refers to a new beginning -- rethinking who God is, what he has done for me and what he wants me to do with the talents, gifts and time he has given me," Smith said. "One of the ways I get renewed is to use some of the gifts God has given me and to which I try to be faithful."

A vocalist, Smith said he believes, "If we have Jesus in our hearts, even in the deepest valley, we should have joy -- even if it is diminished somewhat -- in our hearts.

"When we have begun to think freshly about our great, loving, creative God, his Son Jesus Christ and the Holy Spirit, we can begin to put other areas of our life back into perspective."

In renewal, one must love the Lord and worship, but also "we must love ourselves," Smith said. "We have a false humility that we should put others ahead of ourselves, but we have to appreciate who we are and what we can be in his service in appreciation for and good stewardship of his creation."

Christian personal renewal is taking the time spiritually and mentally "to get back to our rock and our anchor, our God who cares so completely for his creation -- you and me," Smith said.

And Christians need to be aware people around them may be dealing with personal pain and private struggles, he said.

"We need to be loving to each other," he said, "because we don't know what is behind the facade.

"Our God has promised the ultimate -- himself, his presence, his comfort, his grace. There is no other. The joy of worshiping God is not an escape from reality. When we face difficult times and trials, he will be there. He does promise us a way, his way."

The Common Ground worship gathering was sponsored by the Baptist Sunday School Board's music and pastor-staff leadership departments and the California Baptist Convention.

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Christian educators told
they can enhance worship

By Charles Willis

Baptist Press
9/25/95

RIVERSIDE, Calif. (BP)--Christian educators can enhance worship by their own worship credibility and through educating others on ingredients of worship, a national Christian education consultant said during *Common Ground*, a worship gathering in Riverside, Calif., Sept. 14-16.

Ron Pratt, a Christian education consultant at the Baptist Sunday School Board, Nashville, Tenn., said credibility ensures leadership, and educators who want to enhance worship "have to have credibility in the area of worship."

Although most Christian educators are not responsible for leading worship, he observed, they can enhance worship through their own example of participation and by providing educational opportunities related to ingredients of corporate worship.

"We need to teach persons to pray," he said, observing some are comfortable in public prayer, while others prefer private communication with God. He said Christian educators need to assess their own attitudes of prayer when they consider teaching others how to pray.

"We can help people know what it means to praise God," he said, "by expressing gratitude to the Creator."

Other worship-related topics that can be addressed in educational settings include confession of sin, confession of faith, Scripture reading, preaching, the offering, baptism and the Lord's Supper.

Daily personal worship is essential for the Christian educator, Pratt said.

"Our role is to teach spiritual disciplines of running the faith race, reflecting on the faith runners, removing stumbling blocks, repenting of sin and focusing on Jesus."

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Warning signs for Christian educators to know when there is a distance between them lives and God, he said, include: 1) no heart for the ministry, 2) ongoing depression about ministry itself, 3) making decisions that do not evidence thorough thinking, 4) living on the emotional edge and 5) insomnia.

"All church staff persons, though they have separate strengths and specialties, work together in the bigger picture to help give persons an opportunity to worship in the truest biblical sense," he said.

Common Ground worship gathering was sponsored by the Baptist Sunday School Board's music and pastor-staff leadership departments and the California Baptist Convention.

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After a world of ministry,
Henry Holley ordained at 68

By Clay Renick

Baptist Press
9/25/95

MARIETTA, Ga. (BP)--Although it was a typical ordination service, it attracted international attention when Henry Holley was officially welcomed to the ministry at 68 years of age.

"I wanted to be obedient to his call and his claim on my life," said Holley, a member of Johnson Ferry Baptist Church, Marietta, Ga.

Holley's ordination came after 30 years with the Billy Graham Evangelistic Association. As one of the organization's international crusade directors, he said, he never found time to get ordained.

"This was a confirmation more than anything," he explained. "I have no plans to retire."

Letters of support came from church leaders across the country and from several Asian countries.

"He brings such a rich background into the ministry," wrote Jim Henry, president of the Southern Baptist Convention. "I know he will honor the Lord."

"He has set up some of the largest crusades in which I have ever had the privilege of participating," noted Billy Graham.

"No one is better equipped than Henry Holley to be a witness and leader," added H. Edwin Young, pastor of Second Baptist Church, Houston.

"This ordination merely seals publicly what has been a fact in reality for more than 30 years."

Hank Holley, executive minister of Calvary Baptist Church, Charlotte, N.C., affirmed his father in the Aug. 27 ordination with the acronym PATH: Proven in ministry, Authentic in personal walk and life, Trustworthy and a man of integrity, and a Heart for God.

Holley became a Christian as a boy and spent 23 years in the Marines.

"I drifted away from God," he recounted.

That changed at Okinawa. Holley spent 18 months on the island as a career Marine master sergeant, finding a new interest in prayer and the Scriptures.

He started helping at Billy Graham crusades in 1959 and joined the effort full time after retirement from the Marines. Now, as international crusade director, he averages 150,000 miles a year in travel. Cliff Barrows represented the Graham team in the ordination service.

"On every continent of the world, Henry is known as an ambassador of the gospel," said John Edmund Haggai, of the Haggai Institute, Atlanta. "His gentle manner and soft words catch the ear and the heart of presidents and people alike."

Holley organized Graham's 1973 Korean crusade, which drew more than 1 million people at the closing service. In 1990, he directed the Hong Kong crusade with satellite television exposure to 100 million people in 45 languages.

In each major effort, Holley works a year or more in the target area. "Our work is being obedient to what God wants," Holley explained.

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The Billy Graham team uses four principles for outreach: prayer, simple presentation of God's Word, united witness and dependence on the Holy Spirit.

"We don't know how many years we'll have left on the earth," said Holley, who is awaiting his next crusade assignment. "I just want to be faithful until the end."

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Calling-friendly churches
envisioned by Tillapaugh

By Cameron Crabtree

Baptist Press
9/25/95

MILL VALLEY, Calif. (BP)--Churches must equip their members for diverse community ministries to remain true to biblical roots, author Frank Tillapaugh said.

The director of Denver-based Kingdom Ministry Network and author of "Unleashing the Church" told students at Golden Gate Baptist Theological Seminary Sept. 21 too many churches are "calling-hostile" to laypeople.

"The church must be calling-friendly to teachers, lawyers, doctors and those with gifts and interests outside of typical church programs," said Tillapaugh.

"Calling is at the core of every human life as people work out whatever it is God is working in."

Saying Jesus talked more about the kingdom of God than he did about the church, Tillapaugh characterized two dimensions of church life. The first relates to growing the organization, he said, but the second relates to helping Christians find places of significant ministry outside the church.

"You can practice church growth very successfully, but you must redeploy Christians into ministries in their communities," he said. "You don't have to give up on the first dimension, but you must connect calling with community."

The former Colorado pastor cautioned against viewing church growth as an end in itself.

"The greatest challenge you face as you grow a church is to provide a launching pad for working out the calling of the ministers God is entrusting to you," he said.

"The church is the vehicle, but the kingdom is the objective."

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CORRECTION: In (BP) story titled "Inserts, ads in dailies detail Foreign Mission Board's work," dated 9/22/95, please correct the last paragraph's first sentence to read:

An additional 800,000 inserts are being distributed to various SBC groups or packaged with a range of FMB products, including, for example, the September issue of Pastors Update, a 37,000-circulation four-page newsletter produced by the board.

EDITORS' NOTE: Regarding (BP) story titled "European Baptist leaders affirm cooperation with FMB," dated 9/22/95, please note a photograph from the Richmond bureau of Baptist Press will be mailed to state Baptist newspapers at the end of this week.

Thanks,
Baptist Press

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