

# FELLOWSHIP NEWS

COOPERATIVE BAPTIST FELLOWSHIP OF SOUTH CAROLINA



NOVEMBER 2003

Don't forget

Fall

Convocation  
November 10

St. Andrews Baptist  
Church, Columbia  
beginning at 3:30 p.m.

## Church staffs: SC/CBF churches call new leaders

### Cadenheads join staff at Augusta Road Greenville

Augusta Road Baptist Church in Greenville has two new staff members. Chris Cadenhead is the new pastor, and Heather Cadenhead is new minister of youth. They began their work Oct. 13.

Chris was formerly pastor of First Baptist Church, Mount Gilead, NC, where



H. Cadenhead

Heather served as minister of youth and education.

From Augusta, GA, Chris earned an M. Div. from Duke Divinity School, a master's degree in psychology from Wake Forest Univer-

sity, and a bachelor's degree in psychology from Furman University. He is enrolled in a doctor of ministry program

at Northern Baptist Theological Seminary outside of Chicago, IL.

Heather earned a masters degree in Christian ministry from Duke Divinity School, and a bachelor's degree in psychology from the University of North Carolina at Chapel Hill. She is from Wilmington, NC.

Chris has been a member of the North Carolina CBF Coordinating Council and was that state's representative on the National Coordinating Council until his move to South Carolina.

Chris and Heather have one daughter, Ashland, 1. Chris enjoys playing golf and Heather enjoys scrapbooking.

"We are terribly excited to be here,"



C. Cadenhead

Chris said. "Augusta Road is a great church in a great location with enormous potential for growth, and we look forward to seeing that growth occur."

### Ryan Wilson is pastor at Trinity in Seneca

Ryan Wilson, 31, has followed his mom and dad to South Carolina. Ryan became pastor of Trinity Baptist Church in Seneca on June 15. He had previously served as associate pastor of First Baptist Church in Columbus, GA, for five years.

A graduate of Auburn University with a degree in accounting, Ryan graduated from Baptist Theological Seminary at Richmond in 1998. Born in Commerce, GA, Ryan grew up in Huntsville, AL, where for 23 years his father Todd was pastor of Weatherly Heights Baptist Church. Todd is now pastor of First

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### From colleges to emergency rooms to the pulpit of First Baptist Church in Piedmont

The son of a Quaker mother and a United Church of Christ father, Stephen Hearne has taught in colleges, ministered in emergency rooms, and taken on personalities from Isaiah to James. Since Aug. 10, he's been pastor of First Baptist Church in Piedmont.

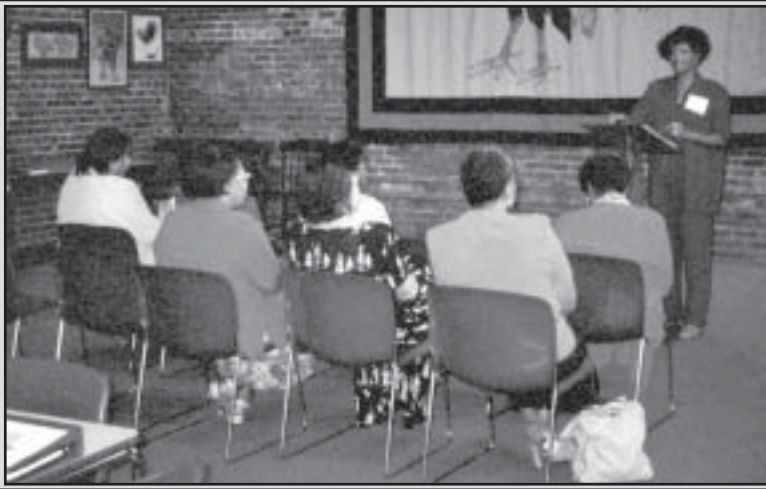
Just prior to going to Piedmont, Steve was a chaplain resident at Greenville Memorial Hospital where he worked in the emergency room, neurosurgery and other trauma units. "It was very challenging, very rewarding, and sometimes frustrating," he said. "My personality is to be a fixer and in time of crisis, sometimes all you can do is

help people make difficult decisions."

While he had previously been a pastor in South and North Carolina, most of his career has been as a college professor. For 12 years, he taught and was campus minister at North Greenville College and later held a similar position at Anderson College. He was for four years director of admissions and chaplain for the School of Divinity at Gardner-Webb. He continues to do adjunct teaching for Gardner-Webb in its adult learning program.

An important part of Steve's ministry through the

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The Cooperative Baptist Fellowship of South Carolina hosted a meeting of ordained African-American clergy women recently in Columbia. The conference was led by Cheryl Adamson, chaplain of Mercy Hospice in Horry County. "It was a wonderful day of encouragement, support, and education," said SC/CBF intern Nadja Croft. The group, self-titled "Sisters in the Spirit," hopes to meet at least twice each year for prayer, encouragement, and edification of each other through Jesus Christ. In this photo Alfreda Crum, pastor of New Beginnings Baptist Fellowship in Lexington, delivers a devotion to the group.

**M**y accent is about as Southern as an accent can be, and that's okay with me. Still, I have a confession to make. I like my drawl, but I wish my diction were better. The streets and homes of Savannah and Augusta, where I lived for the first 10 years of my life, did not teach me to enunciate my words distinctly. As a youngster, I also picked up a good dose of cocky self-confidence and found it hard to admit when I was wrong. My kind-hearted fifth grade teacher corrected my horrible pronunciation once by encouraging me to say "Mother" instead of "Mudder." Rather than listen to her advice, in an attempt to justify myself, I looked up "mudder" in a dictionary. I discovered that "mudder" could mean "mother" in German. Rather than change a bad habit, I showed my teacher my discovery, and to this day, I continue to slur way way way too many words.

One of the reasons I understand self-righteousness as well as I do is because I spent the first decades of my life absolutely confident about all things, especially religion. When you got as much religion as I did in

the first 20 years of your life, Sunday morning, Sunday night, Wednesday night, Training Union, RA's, Bible Drills, Youth Choir, Revivals, M Night, Ridgecrest, the whole package, then you can be pretty sure you understand what they taught you. I got it right, and I was a good kid. I didn't drink, smoke, cuss or chew. If you, on the other hand, got it wrong, then shame on you. I have a pastor friend that I once deeply resented. We were teenagers together in the same small South Carolina town. I remembered watching him chugalug a beer one bright spring afternoon when we were in high school. When he became a pastor, years later, I thought, "What right does he have to be a preacher?" When he was invited to lead a conference at White Oak, I wondered, "What right does he have to be a teacher of pastors?" Mercilessly, I hung on to that image of him guzzling a beer for a long time.

I have moved past, I pray, that level of judgmental self-righteousness. The first step for me was to discover that I really was a sinner just like my beer-drinking high school buddy. I was no better or any worse than he was. In fact, I was no better or any worse than anyone else who did anything else. Period. I was and am a sinner who needs to be saved by the grace of Jesus. So are you. A lot of people, especially people in the church, do not understand that. In fact, some folks will read this paragraph and want to respond, "Yes, but..." and then tell me why someone else really is a worse sinner than they are.

Jesus is pretty clear that if I have coveted, lusted, been unkind to the poor, been unmerciful or done the hundred other things I have done, then I am just as guilty as the person whose sin is more overt and obvious. Was my holding a grudge for 20 years somehow better than my friend's consumption of an adult beverage?

Baptists give lip service to our need for grace. We pray these generic prayers asking God to forgive us our sins, but how often do you name your specific sins in your prayers? Who have you

## Self-righteousness



**By Marion Aldridge,**  
*Coordinator of SC/CBF*

Coordinator's Column

hurt with your loose tongue lately? Against whom have you held a grudge for longer than a month? For longer than a year? If we were to take a film projector and put it behind your head in such a way that we could see your thoughts, would you mind them being shown at Prayer Meeting on Wednesday night? Do you have any things (Your house? Your car? Your family? Food?) that sometime seem more important to you than your relationship with God? Do you have any clothes in your house that no one has worn in the past year? Didn't Jesus say something about that?

I don't have much room to think of myself as righteous. I need to learn about myself and my sins from whatever sources I can. I need to understand better my own shortcomings.

Jesus had a word to describe people who confessed their own sins in vague generalities while, at the same time, being expert in pointing out someone else's sin in detail: FRAUD.

Jesus used another word to describe people who confessed their own sins in detail: FORGIVEN.

**Ryan Wilson** (continued from page 1)

Baptist Church in Clemson.

Ryan's wife Kay, a native of Newnan, GA, is a pharmacist. They are parents of two-year-old Jenna and two-month-old Mary Brooks. Ryan describes himself as a sports enthusiast who still pulls for the Tigers (of Auburn, not Clemson). Kay enjoys walking and listening to music.

Trinity is a church of about 600 members. "It has been a very good fit for us," Ryan said. "This is a very loving and open group of people, and we're thrilled to be here."

On the staff with Ryan are part-time music minister Joe Vickery; part-time youth ministers Drew and Whitney Merck; and part-time children's minister Joan Moore. The church plans to hire another full-time minister, probably to work in the area of education, next year.

**Freeman interim pastor at Florence Baptist Fellowship**

Brantley Freeman of Lugoff is the new interim pastor of the Florence Baptist Fellowship.

Freeman, 48, is a guidance counselor at Camden High School, where he has worked since 1990. He will continue there while serving as the Florence congregation's minister. He succeeds James Tate, founding pastor of the Florence Baptist Fellowship. Tate died in February.

Freeman was youth minister at Kellytown Baptist Church, Hartsville. From 1985-90, he was youth minister at Southside Baptist, a 1500-member church in Spartanburg.

Freeman grew up in Columbia and Camden and earned a BA in history at Furman University in 1977. A year later he earned a Master's in Education at Furman and went on to Southeastern Seminary where he earned a Master's of Divinity degree in 1981. He also has a Master's degree in counseling from the University of South Carolina.

Freeman and his wife, Amanda, are parents of Hannah, an elementary school student in Lugoff.

**Hearne is pastor at FBC Piedmont**

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years has been his portrayal of biblical characters. He has developed more than a dozen monologues which he performs in costume. He particularly likes portraying the scribe at the Sermon on the Mount, the tax collector in the parables of Luke 15, James, and the man left for dead in the parable of the Good Samaritan.

First Baptist Church Piedmont, Stephen said, is supportive of CBF, which he says is not surprising given that the congregation has always been progressive in its thinking, going back to the early days of the civil rights movement when the church quickly voted to accept anyone as a member, regardless of race.

Long-time pastor Tom DeVinney, Steve said, laid a good foundation for the church. "He is revered here, and I count on him as a good resource," he said.

While Piedmont is an old mill town, the church is not bogged down in the past. "We are moving forward," Steve said. "We always have a number of visitors, and are running in the low 100s in attendance. We've got some good folks working here with our youth and children, and our adults and seniors are very active."

Joining Steve on the staff are Vicky Vaughn, the ministry assistant and church secretary, and Phyllis Boykin, interim minister of music. The church is searching for a part-time minister of youth and children.

"We have a large number of youth and children who come on Wednesday nights for supper, contemporary singing, and Bible study, and more than half are not associated with a church," Steve said. "So we do lots of innovative things to teach them about the Bible and Christianity."

In addition to its traditional services at 11 a.m. and 6 p.m. on Sundays, the church also offers a contemporary worship service at 5 p.m. on Sundays that is attracting about 30 people regularly.

"We're doing everything we can to reach out to a wide range of folks," he said.

A native of Burlington, NC, Stephen earned a bachelors degree from Elon College, an M. Div. with languages and a Th. M. from Southeastern Seminary, and a D.Min. at Erskine in 1996. His dissertation was on ecumenical campus ministry.

Stephen's wife Mary is coordinator of admission services at Furman University. They are parents of two adult children, Stephen Jr., and David.

**Preaching and Singing in Estill**

The South Carolina Parade of Preaching and Singing went to Lawtonville Baptist Church in Estill on Sept. 19. Preaching at that event were Ginger Barfield of Columbia, Carolyn Hale Cubbege of Savannah, Evelyn Oliveira of Charleston, David Holland of Beaufort, Jay Kieve of Allendale, and Sheree Jones of Aiken.



**Belgium update**

Another trip to Belgium is being planned Jan. 12-22. It will be led by CBF missions associate Pat Anderson and SC/CBF Coordinator Marion Aldridge. The group will also visit mission work in the ghettos of Paris and The Ruth School in Bucharest, Romania.



## November 2003

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I like to teach Harper Lee's *To Kill a Mockingbird* to my English-as-a-second-

language classes at Midlands Technical College. Partly because the novel introduces them to Southern culture and history; partly because it's great literature, and I want to dispel the myth that America produces only Michael Crichtons and Stephen Kings.

But chapter 12 can be unsettling. That's where Calpurnia takes Scout and Jem to her church on Sunday. My students invariably troop into class the next day full of questions and opinion: "What do you mean, there are separate churches for white people and black people? . . . In my mosque we have people of all colors. . . But that was just back in history—It's not like that today, right? . . . I mean, you don't go to a church like that, right?" Christian students from

# Teaching Harper Lee ...through the Somali Bantus

around the world chime in with their own stories of navigating the unfamiliar racial terrain of South Carolina church life, and the discussion often gets spirited.

After the first time, which caught me unprepared, I've since learned to use Chapter 12 as a jumping-off point for a discussion of the role of the church in African-American culture. I explain the importance of the freedom to worship in their own churches to newly-freed slaves, bringing up the role that the African-American churches played in the civil rights movement. Yet seeing

our culture through my students' eyes challenges more of my preconceptions than I like to admit.

Perhaps that is a good thing, if encounters like this are playing out in other settings

across our state. Perhaps my students have a role to play in God's kingdom in South Carolina. Because as Christians immigrate to our

state from Mexico, Liberia, Korea, Brazil, Vietnam, Siberia, Uganda and elsewhere, they shake up our monochromatic ideas of what it means to be a multicultural church. Many of my students join churches where people don't look like them, or churches where

people look like them but still have to work at cross-cultural communication in the name of Christ. In Columbia, churches from all corners of the racial spectrum are uniting to resettle our new Somali Bantu refugees. In the face of challenges like this, we black and white South Carolinians are sometimes better able to recognize our shared cultural heritage.

Actually, it's reminiscent of Acts chapter 6 and beyond, where the first Christians came to realize that the kingdom of God wasn't just about Jerusalem's Greek-speaking and Hebrew-speaking Jewish believers learning to get along. In the face of a movement that was soon to expand to three continents, these first two groups of believers must have eventually realized it wasn't all about them and their racial baggage. That must have been good for them. I bet it will be good for us.

### MODERATOR'S MESSAGE

By Laurie Berry, Columbia

